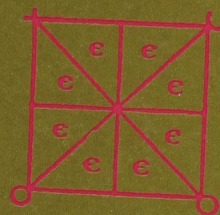
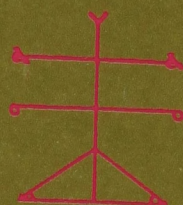


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VOLUME II



THE COPTIC GNOSTIC LIBRARY

A Complete Edition of the Nag Hammadi Codices

VOLUME II

THE APOCRYPHON OF JOHN
THE GOSPEL OF THOMAS
THE GOSPEL OF PHILIP
THE HYPOSTASIS OF THE ARCHONS
ON THE ORIGIN OF THE WORLD
THE EXPOSITORY TREATISE ON THE SOUL
THE BOOK OF THOMAS THE CONTENDER
THE GOSPEL OF THE EGYPTIANS



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LEIDEN BOSTON KÖLN
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THE APOCRYPHON OF JOHN

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XXXIII



THE APOCRYPHON OF JOHN

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

EDITED BY

MICHAEL WALDSTEIN

AND

FREDERIK WISSE



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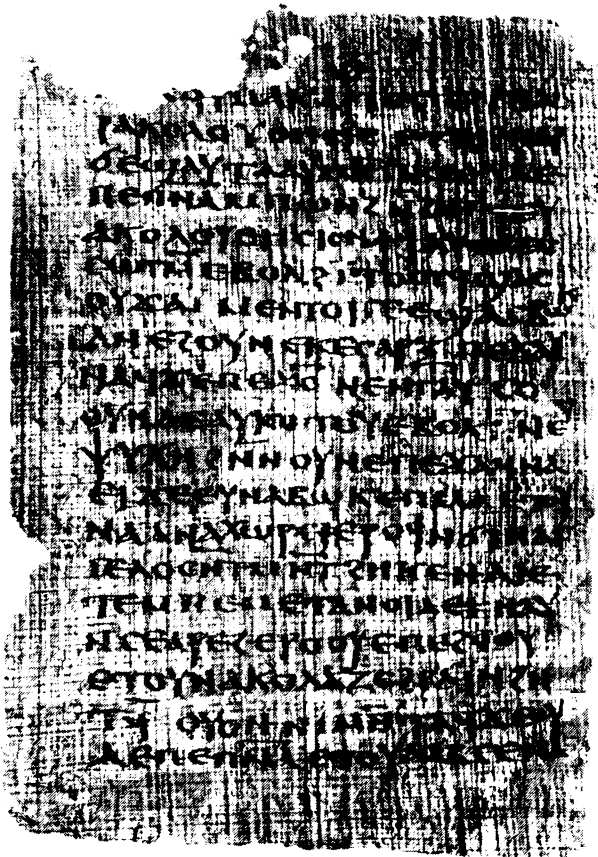
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BG 8502, page 70, original size (pocket book)

The beginning of the page reads:

ΝΙΤ]Κ ΟΥΜΑΚΑΡΙΟΣ ΕΥΠΑΡΑΚΟΛΟΥΘΗΣΙΣ

Blessed are you (John) for understanding.

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FOREWORD

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

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

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

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

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

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

FOREWORD

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

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

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

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

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

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

James M. Robinson

PREFACE

Originally two volumes had been planned for the Apocryphon of John in the Coptic Gnostic Library edition in the Nag Hammadi Studies series. Frederik Wisse was to prepare a synoptic edition of NHC II,1 and IV,1, the two witnesses to the Coptic translation of the longer Greek version. Michael Waldstein took over from Peter Nagel the task of preparing a synoptic edition of NHC III,1 and BG 8502,2, the two independent Coptic translations of the shorter Greek version. In 1992, however, it was decided to produce a single synopsis of all four texts with Wisse and Waldstein as co-editors sharing responsibility for the whole volume.

The volume serves several purposes. Though editions of the four texts already exists: NHC II,1; III,1 and IV,1 (Krause-Labib 1962); NHC II,1 (Giversen 1963) and BG 8502,2 (Till-Schenke 1955; 2nd rev. ed. 1972), further study of the manuscripts has made possible significant improvements in establishing and presenting the Coptic text, especially for the many fragmentary pages. In addition to serving the need for a dependable edition of the text the volume offers for the first time in a convenient synoptic form all the direct textual evidence for the Apocryphon of John. This is particularly urgent since there are numerous significant differences between the two shorter versions (Codices NHC III and BG 8502), as well as between the shorter and the two copies of the longer version (Codices II and IV). Furthermore the volume includes the indirect textual witnesses to the Apocryphon of John and a full research bibliography. It is our hope that the edition will bring a new impetus to the study of what is arguably the most important ancient Gnostic document.

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

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

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

Cervantes, Don Quixote, Part Two, Chapter 62.

INTRODUCTION

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

NAG HAMMADI CODEX III (III)

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

Egypt.² The codices are preserved in the Coptic Museum in Cairo. The Facsimile Edition of III was published in 1976. The cover of III has been described by James M. Robinson.³ A codicological introduction to III was provided by Frederik Wisse⁴ and a corrected up-date of the analysis of its single quire was included in Robinson's preface to *The Facsimile Edition of the Nag Hammadi Codices: Codex III*.⁵ An edition of Codices III, II and IV was published in 1963 by Martin Krause and Pahor Labib. It includes brief codicological introductions, the Coptic texts, though not in synoptic form, German translations, text-critical apparatus, and indices.⁶ The present edition of III is based on an analysis and collation of the original papyrus pages in Cairo and the Facsimile Edition. No previous English translation of the Codex III version of AJ has been published.

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

The pagination of III is found in the middle of the top margin and lacks a superlinear stroke. For AJ the following page numbers survive or can be reconstructed:⁸ [A]; [B]; [Γ]; [Δ]; [E]; [S]; [Z]; [H]; [Θ]; [I]; [IA]; [IB]; [IΓ]; [IAΔ]; [IE]; [IS]; [IZ]; IH; (19-20 are lost); [KAΔ]; [KKB]; [KΓ]; KΔ;

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

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

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

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

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

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

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

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

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ΚΕ; ΚΣ; ΚΖ; ΚΗ; ΚΘ; Λ; ΛΔ; ΛΒ; ΛΓ; ΛΔ; ΛΕ; ΛΣ; ΛΖ; ΛΗ; ΛΘ; Μ.

The Coptic hand betrays an experienced scribe and is unique among the Nag Hammadi codices. The script is a handsome, flowing uncial with frequent ligature involving the Δ, Ε, Μ, Π and Τ, and sometimes also Γ, Θ, Κ, Λ, Υ, Ζ, Χ and †. This ligature facilitates reading for it is limited to letters of the same word. Some effort has been made to keep the right margin straight by crowding letters (e.g. 7,1.5), or by extending letters with a stroke towards the right (especially Δ, Ε, Λ, C, and Υ). Letters that cannot be extended towards the right, such as Ν, are sometimes written extra large to fill out the line (e.g. 9,3). Diples have been used occasionally to fill out short lines (5,19; 9,24; 15,3; 17,19,22; 18,2; 25,7; 29,23; 33,11.19.37,14). There are also a few cases where the final Ν of a Greek word at the end of the line has been indicated by a superlinear stroke over the preceding vowel (7,9 and 23,21).

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

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

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

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

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

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

CODEx PΑPYRUS BEROLINENSIS 8502 (BG)

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

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

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

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

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

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

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

AJ is the second tractate in BG and it occupies pages 19 line 6 to 77 line 7. The tractate is fairly well preserved. There is a lacuna involving parts of the five top lines of page 20, a third of the writing column is missing of pages 21-22, parts of the top five lines of pages 31-37, parts of the top three lines of pages 43-44, and most of the top two lines of pages 49-56 and the bottom two lines pages 47-48 are also lost.¹⁶ Thanks to the parallel versions in the Nag Hammadi Codices II, III and IV, the text of most of these lacunae can be reconstructed with some degree of certainty. Only the reconstruction of the extensive lacuna on page 21 is problematic since the only surviving parallel in Codex II is also obscured by a lacuna.

The pagination in Codex BG is found in the middle of the top margin and has been marked by a superlinear stroke. For AJ the pagination for pages 19-43; 47-48, 66-77 is at least partially preserved. The Coptic page numbers are:¹⁷ [I]Θ; κ; [K]Δ; [K]Ϣ; κΓ; κΔ; κΕ; κΣ; κΖ; κΗ; κΘ; λ; [Λ]Δ; λϢ; λΓ; λΔ; λΕ; λΣ; λΖ; λΗ; λΘ; μ; μΔ; μΒ; μΓ; μ[Δ]; [Μ]Ε; [Μ]Σ; μΖ; μΗ; [Μ]Θ; [Ν]; [ΝΔ]; [ΝΒ]; [ΝΓ]; [ΝΔ]; [ΝΕ]; [ΝΣ]; ΝΖ; ΝΗ; ΝΘ; ξ; ξΔ; ξΒ; ξΓ; ξΔ; ξΕ; ξΣ; ξΖ; ξΗ ξΘ; ο; οΔ; οΒ; οΓ; οΔ; οΕ; οΣ; οΖ.

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

splitting a word or phrase between two pages the scribe sometimes placed the overrun letters below the end of the last line (19,19 ΜΔΔ.ΧΕ ΝΒΟΛ; 21,21 ΟΠ; 31,20 ΚΙC; 43,20 ΩΘ; 65,19 CΑΡΞ).

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

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

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

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

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

¹⁵ See Till-Schenke, *Papyrus Berolinensis 8502*, 7.

¹⁶ Lacunae involving only a few letters are not listed here.

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

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

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

NAG HAMMADI CODICES II AND IV¹⁹

Two copies of the longer version of The Apocryphon of John (AJ) are found among the tractates included in the Nag Hammadi codices: the first of the seven tractates in Codex VII (II) and the first of the two tractate in Codex IV (IV). The fact that AJ comes also first in Codex III may be an indication that it was especially esteemed by the users of these codices. An edition of the longer version of AJ in II and IV was published in 1963 by Martin Krause and Pahor Labib (see Introduction to Codex III above). The present edition is based on an analysis and collation of the original papyrus pages in Cairo and *Facsimile Edition: Codex III* as well as *Facsimile Edition: Codex IV*. An edition of the longer version of AJ in II was published by Søren Giversen in 1963.²⁰ Frederik Wisse supplied the English translation of the longer version of AJ in *The Nag Hammadi Library in English*.²¹

CODEx II

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

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

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

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

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

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

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

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

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

²² The diplo does not appear as line filler in AJ II.

²³ Probably also in 1,33 $\mu\omicron\epsilon$ in $\kappa\omicron\mu\omicron\epsilon$.

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

²⁵ See Layton, "Introduction (to NHC II)," 15.

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means of the crossing out of letters (e.g. 4,25), writing above the line (e.g. 6,2), or writing over a partially erased letter (e.g. 7,23.29.31). Most of the corrections appear to be by the scribe of II, but a corrector changed the text in 12,18-19 and corrected a case of haplography in 31,6-7.²⁶

CODEx IV

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

The pagination in IV is above the outside edge of the writing column; the numbers are the following:²⁸ $\bar{\Delta}$; $\bar{\text{B}}$; $\bar{\text{F}}$; [$\bar{\Delta}$]; [E]; [S]; [Z]; [H]; [Θ]; [I]; [IΔ]; [IΘ]; [IΓ]; [I $\bar{\Delta}$]; [I $\bar{\text{E}}$]; [I $\bar{\text{S}}$]; [I $\bar{\text{Z}}$]; [I $\bar{\text{H}}$]; [I $\bar{\Theta}$]; $\bar{\text{K}}$; [KΔ]; [KB]; [KΓ]; [K $\bar{\Delta}$]; [KE]; [KS]; KZ; K $\bar{\text{H}}$; K $\bar{\Theta}$; $\bar{\lambda}$; $\bar{\lambda}\bar{\Delta}$; $\bar{\lambda}\bar{\text{B}}$; $\bar{\lambda}\bar{\Gamma}$; $\bar{\lambda}\bar{\Delta}$; $\bar{\lambda}\bar{\text{E}}$; $\bar{\lambda}\bar{\text{S}}$; $\bar{\lambda}\bar{\text{Z}}$; $\bar{\lambda}\bar{\text{H}}$; $\bar{\lambda}\bar{\Theta}$; $\bar{\text{M}}$; $\bar{\text{M}}\bar{\Delta}$; $\bar{\text{M}}\bar{\text{B}}$; $\bar{\text{M}}\bar{\Gamma}$; $\bar{\text{M}}\bar{\Delta}$; $\bar{\text{M}}\bar{\text{E}}$; $\bar{\text{M}}\bar{\text{S}}$; $\bar{\text{M}}\bar{\text{Z}}$; $\bar{\text{M}}\bar{\text{H}}$; [MΘ].

The hand of Codex IV is very similar or identical to those of Codices V, VI, VIII, and IX. It is a handsome, regular uncial script with some ligature.²⁹ Its regularity, clarity and paucity of errors indicate a careful and experienced scribe. The papyrus is of relatively poor quality causing the scribe to leave blank spaces (e.g. 40,31f.; 49,6). Little care was taken to keep the right margin straight. There are no line fillers and there is little crowding of letters. The superlinear strokes are remarkably consistent and precise, running from the middle of a letter to the middle of the next when two consonants form a syllable (*Bindestrich*). A slightly rounded stroke or circumflex is used on $\bar{\text{E}}$ and $\bar{\text{Z}}$ when they have syllabic value. The Greek particle η has a spiritus lenis in the form of a superlinear stroke with a small vertical stroke on the left (49,18.20).

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

THE RELATIONSHIP BETWEEN II AND IV

A comparison of the copies of the longer version in Codices II and IV shows that both scribes, and those who stood between them and the original translation, were first and foremost copyists rather than redactors. The differences between them are of three types: a small number of variant readings,³¹ scribal errors, and a large number of variant spellings. In the case of variant spelling IV has almost invariably the standard Sahidic form where II has a Subachmimicist. Prominent among the non-Sahidic forms in II are the shift from Δ to E (e.g. $\Delta\text{MNT}\text{E}$ and ΔTPE -); the shift from E to Δ (e.g. TEKO and TCEBO); the shift from O to Δ (e.g. $\bar{\text{O}}\Delta\text{M}$ and CMAT); adding an E after word ending in a double consonant (e.g. $\text{OY}\omega\omega\text{B}\text{E}$ for $\text{OY}\omega\omega\bar{\text{B}}$ or $\text{E}\omega\text{PME}$ for $\text{E}\omega\text{P}\bar{\text{M}}$); adding an E after words ending in O (e.g. COE) or Δ (e.g. $\text{N}\Delta\text{E}$); $\text{OY}\Delta\Delta\text{T}$ for $\text{OY}\Delta\Delta$; ETBHNT for ETBHNT ; $\text{ZP}\Delta\text{I}$ for $\bar{\text{N}}\text{ZP}\Delta\text{I}$; $\text{PENT}\Delta\text{Z}$ for $\text{PENT}\Delta\text{Q}$; TOYNOYC for TOYNOC ; $\bar{\text{M}}\text{ME}$ for EIME ; ΔN for $\bar{\text{N}}$... ΔN .³²

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

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

²⁷ Frederik Wisse placed the many fragments in their proper position between plexiglas plates at the Coptic Museum in Cairo in preparation for the Facsimile Edition of Codex IV. A further fragment was placed after the publication of *Facsimile Edition: Codex IV* on IV 27,13-16 and IV 28,14-17. It was published in *Facsimile Edition: Introduction*, 8*-9* j.

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

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

³⁰ On 11,9-13 the scribe copied the same text twice due to homoioteleuton. This added text caused the scribe to increase the number of lines on the immediately following page from the normal 28 to 32. It follows from this that the amount to be copied on each page had been planned either by copying the exemplar page for page, or by marking at regular intervals in the exemplar the bloc of text to be copied for each page of the codex to be inscribed.

³¹ These are presented in the text-critical apparatus.

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

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

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

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

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

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

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

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

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

THE THREE COPTIC TRANSLATIONS

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

³³ Layton, "Introduction (to NHC II)," 7.

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

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

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

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

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

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

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

REDACTION IN THE LONGER VERSION

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

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

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

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

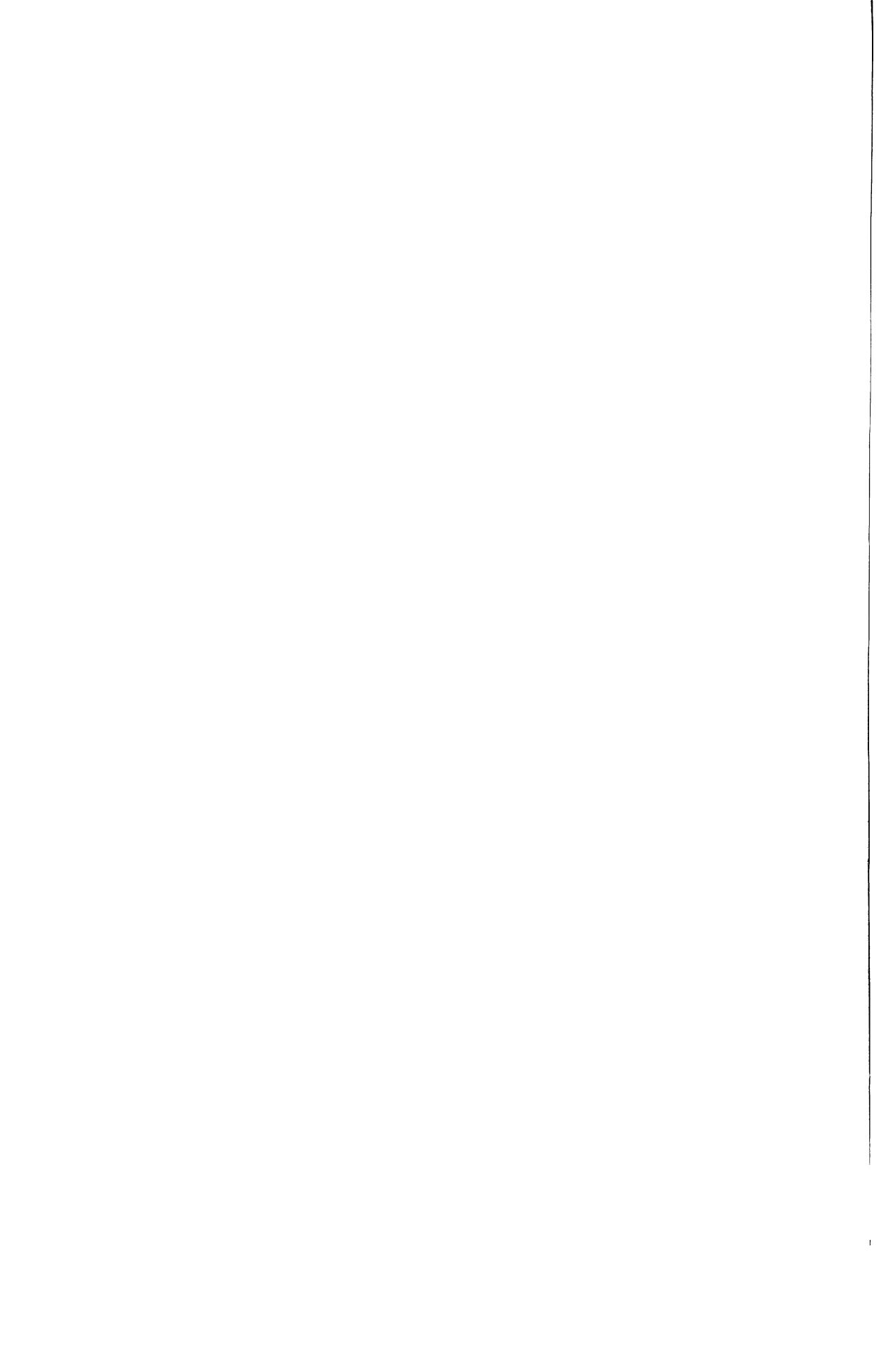
³⁷ See Hans Quecke, *Die Briefe Pachoms* (Textus Patristici et Liturgici 11; Regensburg: Pustet, 1975); Frederik Wisse, "Language Mysticism in the Nag Hammadi Texts and in Early Coptic Monasticism," *Enchoria* 9 (1979) 101-120.

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

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

SYNOPSIS OF THE APOCRYPHON OF JOHN



EDITORIAL POLICY AND SIGLA

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

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

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

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

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

Flyleaf ¹ > ΠΑΠΟΚΡΥΦΟΝ > ² > Ν̄̄ΩΖΑΝΝΗΣ >

2
4
6 1¹ [.] . Ν̄̄ΝΕΙΖΟΥ ΝΤΙ [. ²
...] [ΩΖΑΝΝΗΣ ΠΙC]ΟΝ [Ν̄̄ΙΑΚΩΒΟΣ]
8 Ν̄̄[Ω]ΗΡΕ [Ν̄̄ΖΕΒΕΔΑ]ΙΟΣ
αφει εζραι επερεπε
10 αφ† πεφογοει ν̄̄οι ουφαρισαιοσ
[ε†πεφραν πε αριμανιασ
12 [. ⁷]
... [. ⁸]
14
... [⁹]
16 [¹⁰]
[. ¹¹]
18 αφπλανα μ̄̄μωτ̄ν̄ . . [. ¹²]
... [. ¹³] Ν̄̄ΕΤ̄Ν̄Μ̄ Ε
20 αφτωμ̄ [Ν̄̄ΕΤ̄Ν̄¹⁴ΖΗΤ̄]

Flyleaf ¹ The Apocryphon ⁴ of John.

2
4
6 1¹ of those days,
... ² John, the brother [of ³ James]
8 ... the sons [of ⁴ Zebedee]
had [gone up] to the temple,
10 [that] ⁵ a Pharisee
⁶ [named] Arimania [approached
12 ...
...
14 ...
...
16 ...
...¹²...]
18 did deceive (πλανᾶν) you (pl.).
...¹³... your ...
20 he closed [your ¹⁴ hearts]

• III front flyleaf: The superscript title is on the front flyleaf. • III 1: The text is based on a fragment that includes parts of lines 14-20 and extensive blotting on the front flyleaf; reconstruction by W.-P. Funk, who examined the page under ultraviolet light (Bibliography 2, Funk 1995).
• BG 20,1 Till-Schenke's reconstruction Ν̄̄ΕΤ̄Ν̄ΖΗΤ̄ ΔΥΩ is too long.

2
4
6 19⁶ασωπε δε νογα ν̄̄νειζου ν̄̄⁷τερεφει εζραι
ν̄̄οι ωζαννης ⁸π̄̄σ̄̄ον̄̄ ν̄̄ιακωβος
8 ετε νᾱ̄ι νε ⁹νωηρε ν̄̄ζεβεδαιος
ν̄̄τερεφ¹⁰ει εζραι επ̄̄ρ̄̄πε
10 αφ† πεφογο¹¹ει εροφ̄̄ ν̄̄οι ουφαρισαιοσ
επ̄̄¹²ραν πε αριμανιασ
12 αγω πεχαφ̄̄ ¹³ναφ̄̄ χε
εφτων πεκσαζ̄̄ πᾱ̄ι ν̄̄¹⁴τοκ̄̄ ενεκογηζ̄̄ ν̄̄σωφ̄̄
14 πεχαφ̄̄ ¹⁵ναφ̄̄ χε
π̄̄μᾱ̄ ν̄̄ταφεῑ̄ μ̄̄μοφ̄̄ αφ̄̄¹⁶βωκ̄̄ ον̄̄ ει[ρ]οφ̄̄
16 πεχαφ̄̄ ναφ̄̄ ν̄̄οι ¹⁷πεφαρισαιοσ̄̄ χε
ζ̄̄ν̄̄ ουπλανη
18 ¹⁸αφπλανα μ̄̄μωτ̄ν̄ ν̄̄οῑ̄ πινα¹⁹ζω¹⁹ρ̄̄¹⁹αιοσ̄̄
αγω αφμαζ̄̄ νετ̄ν̄μαᾱ̄χε̄̄ ν̄̄οι[ολ]
20 20¹αγω αφτωμ̄ ν̄̄[ετ̄ν̄ζη]τ̄]

2
4
6 19⁶ Now (δέ) it happened one of those days,
⁷ when John, ⁸ the brother of James
8 —they are ⁹ the sons of Zebedee—
had ¹⁰ gone up to the temple,
10 ¹¹ that a Pharisee
¹⁴ named Arimania approached him
12 and said ¹³ to him,
“Where is your master, whom ¹⁴ you used to follow?”
14 He said ¹⁵ to him.
¹⁶ “He has gone again to the place from which he came.”
16 ¹⁷ The Pharisee said to him,
“With deception (πλάνη)
18 ¹⁸ did this ¹⁹ Nazarene deceive (πλανᾶν) you (pl.),
²⁰ and he filled your ears with [lies],
20 20¹ and closed [your hearts]

II 1,1-16

IV 1,1-5...

2 1¹ΤΕΣΒΩ [ΝΤΕ ΠCΩΤΗΡ
 ΔΥΩ] ΠΘ[ΩΛ]Π Ε²ΒΟΛ ΝΜΜΥCΤΗΡΙΟΝ
 4 ΜΝ ΝΕΙΤΖΗΤ³ ΖΝ ΟΥ³ΜΝΤ³ΚΑΡΩ
 6 4³ΑCΩΠΕ [ΔΕ] ΝΘΥ[ΖΟ]ΟΥ ΝΤΑΡΕΦΕΙ ΕΖ⁴ΡΑΙ
 8 ΕΤΕ 7⁴ΝΑΙ ΝΕ ΝΨΗΡΕ] ΝΖΕ[ΒΕΔ.]ΔΙΟC
 10 ΑΦ† ΠΕΦΟ[Υ]ΟΙ ΕΡΟΦ ΝΒΙ ΟΥ[ΦΑ]ΡΙ⁹CΑΙΟC
 12 ΑΥ[Ω] 10⁹ΠΕΧΑΦ ΝΑΦ⁹ ΧΕ
 14 ΑΥΩ Π[ΕΧΑ]Ι¹¹ ΝΑΦ [Χ]Ε
 16 ΠΕΧΑΦ ΝΑΙ] 11¹¹ΝΧΕ ΠΕΦΑΡΙCΑΙΟC [ΧΕ
 18 ΑΦ]14 ΠΛΑΝΑ ΝΜΩΤ[Ν] ΝΘ[Ι ΠΕΙΝΑ]ΖΩΡΑΙΟC]
 15¹⁵ΑΥΩ ΑΦΜΑΖ [ΝΕΤΝΜΑΔ.ΧΕ ΝΖΕΝΒΟΛ]
 20 16¹⁶ΑΥΩ ΑΦΤΩΜ Ν[ΝΕΤΝ]ΖΗΤ

2 1¹[ΤΕCΒΩ ΝΤΕ ΠCΩΤ]ΗΡ¹
 ΔΥΩ 2²[ΠΘΩΛΠ ΕΒΟΛ ΝΜΜ]ΥCΤΗΡΙΟΝ
 4 3³[ΜΝ ΝΕΤΖΗΤ ΖΝ] ΟΥΜΝΤ³ΚΑΡΩ
 4⁴[ΜΝ ΝΑΙ ΝΤΑΓΤCΑ]Β[ΟΟΥ ΕΙ]Ω⁵ΖΑΝΝΗC
 6 ...
 8 ...
 10 ...
 12 ...
 14 ...
 16 ...
 18 ...
 20 ...

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

• II 1, 10 ΤΩ has been blotted onto the front flyleaf. • II 1,11 Π has been blotted onto the front flyleaf.
 • IV 1,5-end are missing.

III 1,14-24...

BG 20,2-21

ἀφκτεθηοῦτῆ εβολ ἡ[μπαρα]¹⁵ αοσις
 2 ἡνετῆειοτε
 ἀγ(ω ντε)¹⁶ ρισωτῆ εναϊ
 4 ἀεικοτ εβολ [μπζι]¹⁷ ερον
 εγμα ἡτογε
 6 [νε]¹⁸ ειλγπι εμαφο ἡζραϊ ἡζητ [εει]¹⁹ χω ἡμοσ ξε
 πωσ [. . . .]²⁰
 8 [. . . ἀγ]²¹ τῆνοογφ επκοσμοσ
 ζιτ(ν πεφ)²² ειωτ
 10 N [. . . .
 . .]²³ [. . . .
 12 ε]²⁴ τῆναβ(ωκ εροφ
 ...
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

¹⁴ he turned you from the [tra]¹⁵ditions (παράδοσις)

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

ἄφκτε τηγτῆ εβ(ολ ζῆ) μπαρα³ αοσις
 2 ἡνετῆει[οτ]ε
 ἡτερι⁴ σωτῆ εναϊ ἀνο(κ)
 4 ἀϊκοτ ε'βολ ζῆ φιερον
 επτ(ο)ογ εγμα ἡ⁶ χαιε
 6 ἀγω νεϊλγπει μπ'ωα ζραϊ ἡζητ εει(χ)ω μμοσ ἡ⁸ ξε
 πωσ ρω ἀχιροτομῆ ἡ⁹ π¹⁰ σωρ
 8 ἀγω ετβε ογ ἀγτῆνο¹⁰ οογφ επκοσμοσ
 ζιτῆ πεφει¹¹ ωτ ενταφτῆνοογφ
 10 ἀγω ¹² nim πε πεφειωτ
 ἀγω ογ¹³ αζε πε παιων ετῆμμαγ
 12 ετῆ¹⁴ ναβωκ εροφ
 ...
 14 ἀφχοοσ να¹⁵ ξε παιων ἀφχι
 τυποσ ἡπι¹⁶ αίων ετῆμμαγ ναττακο
 16 ἀγω ἡ¹⁷ μπεφτογνιατῆ εβολ ετβε ἡ¹⁸ πετῆμμαγ ξε
 ογ¹⁹ αζε ἡ²⁰ mine ἡ²¹ πε
 18 ἡ²² τεγνογ εει²³ μεεγε εναϊ
 ἡ²⁴ μπῆγε ογων
 20 ἀγω ἀπ²⁵ ωντ ἡ²⁶ τηρφ ῆ²⁷ ογοειν ζῆ ογοιν

and] ² turned you [from] the ³ traditions (παράδοσις)

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

II 1,16-32

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

αφκτωτν ε) ¹⁷ βολ̄	Ν̄ΜΠΑΡΑ.Δ[OCIC	...
2 ΝΝΕΤΝΕΙΟΤΕ		2 ...
Ν̄ΤΑΡ) ¹⁸ CΩ[ΤΜ] ΕΝΑΪ ΔΝ[ΟΚ ΙΩΖΑΝΝΗC		...
4 ΔΙΚΩΤΕ) ¹⁹ ΕΒ[Ο]Λ Ζ̄Μ ΠΕΡΠ[Ε		4 ...
ΕΟΥΜΑ ΝΤΟΥΥ ΜΝ ΝΧΑΙΕ)		...
6 ²⁰ ΑΥΩ ΔΙΡΑΥΠΕ[Ι ΝΖΟΥΟ Ζ̄Μ ΠΑΖΗΤ ΕΙΧΩ ²¹ Μ]ΜΟC		6 ...
ΕΤΒΕ [ΘΕ ΕΤΑΥΠΩΩΝ ΜΠCΩΤΗΡ		)] 2'ΕΤΒΕ ΘΕ [ΕΝΤΑΥΠΩΩΝ Μ]²ΠCΩΤΗΡ
8 ²² ΑΥΩ ΧΕ ΕΤΒΕ [ΟΥ ΑΥΤΝΝΟΥC] ΕΠΚΟCΜΟC]		8 [ΑΥΩ ΧΕ ΕΤΒΕ ΟΥ] ³ ΑΥΤ̄ΝΝΟΥ[ΥC ΕΠΚΟCΜΟC]
²³ ΕΒΟΛ Ζ̄Τ̄Ν Π[ΕΦΕΙΩΤ		⁴ Ζ̄Τ̄Ν [ΠΕΦΕΙ[ΩΤ
10 ΑΥΩ ΝΙΜ ΠΕ ΠΕΦ] ²⁴ ΕΙΩΤ̄ ΕΤΑΖΤ̄ΝΝΟΥC]		10 ...
ΑΥΩ ΟΥΑΩ ΝΖΕ] ²⁵ ΠΕ ΠΑΙΩΝ Ε[ΤΜΜΑΥ		...
12 ΠΕΤΝΝΑΒΩΚ ΕΡΟΦ]		12 ...
²⁶ ΟΥ ΓΑΡ ΕΦΩ[Α.ΧΕ ΕΤΒΗΤC]		...
14 ΑΦΧΟΟC ΝΑΝ] ²⁷ ΧΕ ΠΑΙΩΝ ΕΤ̄ΙΝΝΑΒΩΚ ΕΡΟΦ ΔΦΧΙ		14 ...
ΤΥ] ²⁸ ΠΟC ΜΠΑΙΩΝ Ν[ΑΤΤΕΚΟ		...
16 ΑΥΩ ΜΠΕΦΤCΕ] ²⁹ ΒΟΝ ΕΤΒ[Ε ΠΕ]Τ̄Μ[ΙΜΑΥ ΧΕ		16 ...
ΟΥΑΩ ΝΖΕ ΠΕ]		...
18 ³⁰ Ζ̄Ν ΤΟΥΝ[ΟΥ ΝΤΑΡΙΜΕΕΥΕ ΕΝΑΪ		18 ...
ΕΙCΖΗ] ³¹ ΗΤΕ ΔΜΠΗΥΕ ΟΥΩΝ ΕΒΟΛ		...
20 ΑΥΩ ΝΕCΟ] ³² ΝΟΥΘΕΙΝ [ΝΒΙ] ΤΚΤΙC[ΙC ΤΗΡC		20 ...

(and) turned you] ¹⁷ from the traditions (παράδοσις)

2 [of your fathers]."

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

[to a mountainous and desert place].

6 ²⁰ And I grieved (λυπεῖν) [greatly in my heart, saying],²¹ "How [was] the savior (σωτήρ) [appointed],8 ²² and why was he sent [into the world (κόσμος)]²³ by [his Father,10 and who is his] ²⁴ Father, who [sent him,and of what sort] ²⁵ is [that] aeon (αἰών)

12 [to which we shall go?]

²⁶ For (γάρ) what did he [mean14 (when) he said to us], ²⁷ "That aeon (αἰών) to [which you shall go is ofthe] type (τύπος) ²⁸ of the [imperishable] aeon (αἰών),"16 [but he did not] teach ²⁹ us concerning [the latter

of what sort it is.]"

18 ³⁰ Straightway, [while I was contemplating these things,]behold, ³¹ the [heavens opened,20 and] the [whole] ³² creation (κτίσις)

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

...
 2 ...
 ...
 4 ...
 ...
 6 2¹⁴ ...
]N . [.....
 8 15]ΥΕ ΝΟ[Υ ...
 16 ΟΥΓΑΤΟ ΝΜ[ΟΡ¹⁷ΦΗ
 10 ΝΖΡΑΙ ΖΜ ΠΟΥΟΙ]Ν
 ΕΝΜΟΡΦ[Η ¹⁸ ΟΥΟΝΖ ΕΒΟ]Α ΖΙΤ̄Ν ΝΟΥ¹⁹[ΕΡΗΟΥ
 12] Μ̄ΜΗΕ ΤΕ[... ²⁰
 ...
 14 ...
 ...
 16 ...

ΕΤ̄Ν²¹[ΠΙΤΝ ΝΤ]ΠΕ
 2 ΑΥΩ ΔΠΚΟCΜΟC ²[ΤΗΡΦ ΚΙ]Μ
 ΑΝΟΚ ΑΙΡ̄ ΖΟΤΕ ΑΥ³[Ω ΑΙΒΩ]Τ ΑΥΩ ΕΙCΖΗΗΤΕ
 4 ΑΦ⁴[ΟΥΩΝΖ Ν]ΑΙ ΕΒΟΛ ΝΒΙ ΟΥΑΛΟΥ
⁵[ΑΦΩΒΤΦ] ΔΕ ΕΠΕΙΝΕ ΕΥΖ̄ΛΟ
 6
⁶[ΕΝΕΥΝ Ο]ΥΟΙΝ ΨΟΠ ΝΖΗΤΦ
 8 ⁷[ΕΙΒΩ]Τ ΕΖΟΥΝ ΕΡΟΦ ΜΠΙ⁸[ΕΙΜΕ ΕΠ]ΨΠΗΡΕ
 ΕΨΧΕ ΟΥ⁹[ΖΙΔΕΑ Τ]Ε ΕΝΑΨΕ ΝΕCΜΟΡΦΗ
 10 ¹⁰[ΖΡΑΙ ΜΠΟ]ΥΟΕΙΝ
 ΝΕCΜΟΡΦΗ ¹¹[ΑΟΥΩΝ]Ζ ΕΒΟΛ ΖΙΤ̄Ν ΝΕΥΕ¹²[ΡΗΥ
 12 ΟΥΑ]Ε ΕΨΧΕ ΟΥΕΙΕ ΤΕ Ν¹³[ΖΙΔΕΑ Χ]Ε ΕCΟ ΝΨΟΜΤ̄ ΝΖΟ
 ΠΕ¹⁴[ΧΑΦ ΝΑ]Ι ΧΕ ΙΨΖΑΝΝΗC
 14 ΕΤ¹⁵[ΒΕ ΟΥ Ε]ΚΟ ΝΖΗΤ CΝΑΥ ΕΙΤΑ ¹⁶[ΚΟ ΝΖΟΤΕ]
 ΝΤΚ ΟΥΨΜΜΟ ΓΑΡ ¹⁷[ΑΝ ΕΤ̄]ΔΑ]ΞΑ
 16 ΜΠΡ̄Ρ̄ ΚΟΥΙ Ν¹⁸[ΖΗΤ

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

21¹ [below] heaven,
 2 and the ² [whole] world (κόσμος) [was shaken].
 I was afraid and ³ [I looked], and behold,
 4 ⁴ a child appeared to me,
⁵ and (δέ) [it changed] (its) likeness into an old man
 6
⁶ [while] the light [existed] in him.
 8 ⁷ [As I looked] at it, I did not ⁸ [understand this] wonder,
⁹ whether there was a [likeness (ιδέα)] with multiple forms (μορφή)
 10 ¹⁰ [because of the] light
 —since ¹¹ its forms (μορφή) appeared through each ¹² [other—
 12 or (οὐδέ)] whether ¹³ it was one [likeness (ιδέα), because] it had three
 faces. ¹⁴ He said [to me], “John,
 14 ¹⁵ [why do you] wonder and (εἶτα) ¹⁶ (why are you) [afraid]?
 Surely (γάρ) you are [not] unfamiliar with ¹⁷ [this likeness (ιδέα)].
 16 Do not be ¹⁸ [faint-hearted]—

• III 2 There is considerable blotting from page 3. • III 2,16-20 following Funk (see note on III 1); there are traces of two letters in line 20.
 • BG 21,1 Till-Schenke read [ΠCΑ ΜΠΙΤΝ ΝΤ]ΠΕ (too long). • BG 21,2 Till-Schenke read [ΤΗΡΦ ΑΦΚΙΜ] (too long). • BG 21,3 Till-Schenke read ΑΥ(Ω ΑΙΠΤΑ)Τ̄
 “and [I fell down].” • BG 21,5 Till-Schenke read [ΝΤΑΡΙΝΑΥ] (too long). • BG 21,6 Till-Schenke read [ΠΕ ΕΝΕΡΕΠΟΥΟΙΝ] (too long). • BG 21,8 Till-Schenke
 reconstruct [(Ρ)ΝΟ(Ε)Ι ΜΠΕ]ΨΠΗΡΕ. • BG 21,9 Till-Schenke read ΟΥ(ΙΝ ΟΥCΖΙΜ)Ε (too long). • BG 21,10 Till-Schenke read [ΖΡΑΙ ΖΜ ΠΟΥΟΕΙΝ] (too long).
 • BG 21,12 Till-Schenke read ΝΕΥΕ[ΡΗΥ Χ]Ε (too short). • BG 21,13 Till-Schenke reconstruct Ν[ΑΨ ΝΖΕ] ΕCΟ ΝΨΟΜΤ̄ ΝΖΟ “(how) can she consist of three
 persons?” • BG 21,16 Till-Schenke read [ΠΕ.ΧΑΦ ΧΕ] “he said”. • BG 21,17 Till-Schenke read [ΕΤ̄.ΔΑ]ΞΑ (too short).

II 1,32—2,12

IV ...3,1-5

	εΤΜΠCΑ] ³³ ΜΠΙΤἩ ἸΤΠΕ	...
2	αγω ακιm [NB] ΠΚOCMOC]	2 ...
	2'αἰῖρ 2οτε αγω ειCΖΗΗΤΕ ΔἰἰΝαγ	...
4	2ραἰ 2ἡ 2πογοειm [εγαλλογ ακαζε Δει] ερατq ναἰ	4 ...
	³ ἸΤΑΡΙΝΑ[Υ ΕΡΟq ακωωΠ]ε εφο ἸΘΕ ἸΟΥ'ΝΟΒ	...
6	αγω νακκω[τε mΠειqCματ' εφο ΝΘΕ ⁵ ἸΟΥΖαλ	6 ...

8	ἸΝαγ[Ο ΝΖαΖ ΔΝ Μ]ΠαἸΤΟ ΕΒΟΛ	8 ...
	⁶ αγω ΝΕΟΥΝ' Ο[ΥΕΙ]ΝΕ ΕΙqΟ ΝΙΖαΖ ἸΜΟΡΦΗ	...
10	⁷ 2ραἰ 2ἡ ΠΟΥq[ΕΙΝ]	10 ...
	αγω Ν[ΙCματ'] ἸαγοἸΟΝΖ ⁸ ΖΙΤἩ ΝΕΥΕΡΗγ	...
12	α[γω] ΠειCματ]' ναqο Ἰωο[Μ]ἸΤ[ε] ἸΜΟΡΦΗ'	12
	Πεx[αq] ναἰ xε ἸωΖΑΝΝΗ' Ἰω ¹⁰ [ΖΑΝ]ΝΗ'	³ ἸΝωΜΤΜΟ]ΡΦΗ'
14	ετβε ογ [κΡΔΙCΤαZE Η ΕΤβε ογ ¹¹ ΚΟ] ἸΖΟΤΕ	14 ε]Τβε ογ κΡΔΙCΤαZE ἸΗ ΕΤβε ογ ΚΟ ΝΙΖΟΤΕ'
	ΜΗ Ἰ[ΤΚ] ΟγωἸΜΜΟ Δ'φειΔεα	Μ[Η] ἸΤΚ' ⁴ ογωΜΜΟ Ε'φειΔ[ε]α
16	¹² ε]τε ταἰ τε mΠ[εpp] ΖΗΤ' ωΗΜ'	16 ΕΤΕ Τ[α]ἰ [τε ⁵ ΜΠΡΡ ΖΗΤ ωΗΜ]

[which is] below heaven shone,

2 ³³ and [the world (κόσμος)] was shaken.

2' [I was afraid, and behold, I] saw

4 in ² the [light a child who stood] by me.

³ While I looked [at it, it became] like an * old man.

6 And he [changed his] likeness (again), becoming like ⁵ a servant.

8 There [was not a plurality] before me,

⁶ but there was a [likeness] with multiple forms (μορφή)

10 ⁷ in the [light,]

and [the semblances] appeared ⁸ through each other,

12 [and] the [likeness] had three ⁹ forms (μορφή).

He said to me, "John, John,

14 ¹⁰ why do you wonder (διστάζειν), and (ἦ) why [are ¹¹ you] afraid?

¹² You are not (μή) unfamiliar with this likeness (ιδέα), are you? ¹²

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

• II 1,33 ΜOC may have been written below this line as in 18,34 and 25,37. • II 2,2 αλογ Schenke reads ωΗρε ωΗΜ. • II 2,6 εΙνε Schenke reads C2IME.

...
 2 ...
 ...
 4 ...
 ...
 6 ...
 ...
 8 ...
 ...
 10 ...
] 3⁸ⲭϵ[ⲕⲁⲁϭ ... ⲁⲓ]ⲑⲛⲁ[ϣ ...
 12 ...
 10ⲁϣ[ω
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

ⲁⲛ[ⲟⲕ ⲡⲉⲧⲱⲟⲡ ⲛ̅ⲛ̅¹⁹[ⲓⲧⲛ ⲛⲟϥ]ⲟⲩⲉϣ ⲛⲒⲘ
 2 ⲁⲛⲟⲕ ⲡⲉ ²⁰[ⲡⲉⲓⲱⲧ]ⲓ
 ⲁⲛⲟⲕ ⲡⲉ ⲧⲘⲁⲗ
 4 ⲁⲛⲟⲕ ²¹[ⲡⲉ ⲡⲱⲛ]ⲣⲉ
 ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧⲱⲟⲡ 22¹ϣⲁ ⲉⲛⲉϩ
 6 ⲡⲓⲁⲧⲧⲱ[ⲗⲘ ⲙⲛ ⲡⲓⲁⲧ]ⲑⲙⲟϥⲭⲃ ⲛⲙⲙⲁϩ
 ⲧ[ⲉⲛⲟϥ ⲁⲩⲉⲓ] ³ⲉⲧⲟϥⲛⲟϥⲉⲓⲁⲧⲕ ⲉⲃ[ⲟⲗ ⲭⲉ
 8 ⲟϥ ⲡⲉ]ⲑⲧⲱⲟⲡ
 ⲁϣⲱ ⲟϥ ⲡⲉ[ⲛⲧⲁϩϣⲱ]ⲑⲡⲉ
 10 ⲁϣⲱ ⲟϥ ⲡⲉⲧⲉϣ[ϣⲉ ⲉⲧⲣⲉϩ]ⲑⲱⲡⲉ
 ⲭⲉⲕⲁⲁϭ ⲉⲕ[ⲉⲓⲙⲉ ⲉ]ⲓⲛⲓⲁⲧⲛⲁϥ [ⲉ] ⲉⲣⲟⲟϥ
 12 Ⲙ[ⲛⲛ ⲛⲉⲧⲟϥ]ⲑⲛⲁϥ ⲉⲣⲟⲟϥ
 ⲁϣⲱ ⲉⲧ[ⲟϥⲛⲉⲓⲁⲧⲕ] ⁹ⲉⲃⲟⲗ
 14 ⲉⲧⲃⲉ ⲡⲓⲧⲉⲗ[ⲓⲟϭ ⲛⲣⲱⲙⲉ]
¹⁰ⲧⲉⲛⲟϥ ⲃⲉ ϣⲓ ⲙ̅ⲡⲉⲕ[ϩⲟ ⲉϩⲣⲁ]ⲓ¹¹ⲉⲓ ⲛ̅Ⲧⲱⲧⲙ̅
 16 ⲁϣⲱ ⲛ[Ⲧⲭⲓ ⲛⲛⲉⲧ]ⲓ¹²ⲛⲁⲭⲟⲟϥ ⲛⲁⲕ ⲙⲡⲟⲟ[ϣ
 ⲭⲉⲕⲁⲁϭ] ¹³ϩⲱⲱⲕ ⲉⲕⲉⲧⲁⲟϥⲟⲟ[ϣ
 18 ⲛⲛⲉⲕϩⲟ]ⲓ¹⁴ⲙⲟⲡⲛⲁ
 ⲛⲁⲓ ⲉⲧⲉ ϩⲉⲛ[ⲉⲃⲟⲗ ϩⲓⲧⲛ] ¹⁵ⲧⲉⲛⲉⲗ ⲉⲧⲉ ⲙⲁⲕⲕ[ⲓⲙ ⲛⲉ
 20 ⲙⲓⲧⲧⲉ]ⲓ¹⁶ⲗⲓⲟϭ ⲛⲣⲱⲙⲉ

...
 2 ...
 ...
 4 ...
 ...
 6 ...
 ...
 8 ...
 ...
 10 ...
 3⁸...that { not} ⁹manifest
 12 ...
 10and [
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

I] am the one who is with ¹⁹ you (pl.) always.
 2 I am ²⁰ [the Father,]
 I am the Mother,
 4 I ²¹ [am the Son].
 I am the ²² eternal One,
 6 the undefiled, [and] the ² uncontaminated [One].
 [Now I have come] ³ to teach you
 8 [what] ⁴ is,
 and [what was,]
 10 ⁵ and what will come to ⁶ pass,
 that you [may know] ⁷ the things which are not manifest
 12 [and the things which are] ⁸ manifest,
 and to teach you ⁹ concerning
 14 the perfect (τέλειος) [Man].
¹⁰ Now, therefore, lift your [face to me] ¹¹ that you may listen
 16 and [receive the things that I] ¹² shall tell you today,
 so that you may, ¹³ in turn, relate [them
 18 to your] ¹⁴ fellow spirits (ὁμόπνευμα),
 who are [from] ¹⁵ the unwavering race (γενεά)
 20 of the ¹⁶ perfect (τέλειος) Man.

• III 3,8-10 following Funk (see note on III 1).
 • BG 22,1 Till-Schenke reconstruct ⲡⲓⲁⲧⲧⲱ[ⲗⲘ ⲉⲙⲛ ⲡⲉⲧ]ⲑⲙⲟϥⲭⲃ. • BG 22,5 Till-Schenke reconstruct ⲡⲉⲧⲉϣ[ϣⲉ ⲉ].
 • BG 22,11 Till-Schenke read ⲛ̅ⲧⲉⲓⲙⲉ ⲉⲛⲉⲧ] (too long). • BG 22,14 Till-Schenke reconstruct ϩⲉⲛ[ⲉⲃⲟⲗ ϩⲛ].

II 2,12-25

1 ἀνοκ' πετ¹³{ψοοπ̄ ν̄μ̄μητηγ̄τ̄ν} ν̄ογοειψ̄ nim¹
 2 ἀνοκ¹⁴{πε πειωτ̄
 ἀνοκ πε} τ̄μααγ̄
 4 ἀνοκ πε ψωη¹⁵{ρε
 ἀνοκ πε
 6 πιατ̄|τωλμ̄ ἀγω πιατ̄|χωζ̄μ̄
¹⁶{τενογ̄ ἀϊει ετσεβ|οκ̄ {x}ε
 8 ογ̄ πετψοοτ̄
¹⁷{αγω ογ̄ πεταρ̄ψωπε
 10 αγω |ογ̄ πετψε ε¹⁸{ψωπε
 χεκααc εκναμμε εν|ετε ν̄cεογο|ηζ̄ ¹⁹αν
 12 MN νετογον̄ζ̄
 αγω ετσεβ|οκ̄
 14 ετρε|νεα ²⁰νατ̄κιμ̄ ντε πιτελιoc νρωμε
 τ̄ξενογ̄ ²¹{βε qi μπεκ̄ρο ερραϊ εβολ
 16 χεκααc εκνα²²{χι ννε†|νατ̄cεβοογ̄ εροκ̄ μιποογ̄
 {α}|γω ²³νκταγ̄ογ̄
 18 ννεκ̄ψβ|η̄π̄να
 ναϊ ετψ|οοπ̄ ²⁴{εβολ̄ ζ̄ν τ̄νεα νατ̄κιμ̄}¹
 20 ν̄τε πιτελιoc ²⁵{νρωμε

I am the one who ¹³ [is with you (pl.)] always.

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

IV 3,5-21

ἀνοκ πετψο⁶{οπ̄ ν̄μ̄μητην̄ νογ̄|οειψ̄ nim
 2 ⁷{ἀνοκ πε πιωτ̄
 ἀ|νοκ πε τ̄μααγ̄
 4 ⁸{ἀνοκ πε ψωη|ρε}
 ἀνοκ πε
 6 π|η|α|τ̄⁹{τωλμ̄ αγω πιατ̄|χωζ̄μ̄
 τ̄ε|η|ογ̄ ¹⁰{ἀϊει ετcαβοκ̄ χε
 8 ογ̄ πετψοοτ̄
¹¹{αγω ογ̄ πενταρ̄ψωπε
 10 αγω ογ̄ ¹²{πετεψωπε εψωπε
 χ|ε|κα|α|c ¹³{εκναμμε ενετε ν̄cεογο|ηζ̄ αν
 12 ¹⁴{MN νετογον̄ζ̄
 αγω ετc|α|β|οκ̄
 14 ¹⁵ετ̄νεα νατ̄κιμ̄ ντε π̄ει|τε|λει|¹⁶{oc νρωμε
 τενογ̄ βε qi μ̄πεκ̄¹⁷{ρο ερραϊ
 16 εκνα|χι| ν̄νε†|ινα¹⁸τ̄cαβοογ̄ εροκ̄ μιποογ̄
 αγω} χεκα¹⁹{αc εκνατ̄αγ̄ογ̄
 18 ννεκ̄ψβ|η̄π̄να
²⁰{ναϊ ετψοοπ̄ εβολ̄ ζ̄ν τ̄νεα ²¹{νατ̄κιμ̄
 20 ν̄τε π̄ει|τ̄{ελειοc νρωμε

...	...	2	2
2 ...	...	4	4
...	...	6	6
4 ...	...	8	8
...	...	10	10
6 ...	...	12	12
...	...	14	14
8 ...	...	16	16
...	...	18	18
10 ...	...	
...	...		
12 ...	...	
...	...		
14 4 ⁸ .....	...	
...	...		
16 .....	...	
...	...		
18 ...	...	
...	...		
2 ...	...	
...	...		
4 ...	...	
...	...		
6 ...	...	
...	...		
8 ...	...	
...	...		
10 ...	...	
...	...		
12 ...	...	
...	...		
14 ...	...	
4 ⁸ ... nothing	...		
16 ... before ¹⁰ him ...	...	
... " need	...		
18 ...	...	
...	...		

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

• BG 22,16 Till-Schenke read ΑΥΩ ΧΕΚΑΑΣ ΕΥΕΝΟΙ (too long). • BG 22,19 Till-Schenke reconstruct ΠΝΟΥΓΤΕ ΜΜΗΕ "the [true God]". • BG 22,20 Till-Schenke reconstruct ΠΕΙΠΝΑ ΕΤΟΥΓΑΒ "the [holy spirit]". • BG 22,21 Till-Schenke reconstruct (ΕΤΩΟΠ; 22,22 Till-Schenke reconstruct ΠΕΤΥΟΟΠ ΖΝ). • BG 22,23 Till-Schenke reconstruct ΕΥΩΟΠ ΖΜ. • BG 23,4 The abbreviation Ν† for ΝΟΥΤΕ is found in BG 23,5,6; 31,19; 32,4 and 34,9; it leads to confusion in BG 34,20 and 51,7. • BG 23,7 Till-Schenke emend ΕΧΩ(Υ)C> but the incongruity in gender can be considered an *ad sensum* reading.

II 2,25—3,2

IV 3,22—4,9

1 ἄγω ἀνοκ αἰχνηοῦς χεκαὰς εἰ[να]·²⁶[μμε ερος
 2 ἄγω πεχαῖ] ναεῖ χε
 3 τμ[ο]νας ²⁷[εοῦμοναρχία τε
 4 εμν] πετ'ῶοπ' ριχῶς
 5 ²⁸[παῖ ετῶοπ ννοῦτ]ε ἄγω νειωτ' ἄπ'·²⁹[ττηρῖ πε
 6
 7 παρζορατ]ος ετῶοπ' ριχῆ ³⁰[πτηρῖ
 8 εῤῥοοπ ν]τμῆτ'αττεκο
 9 ετῶο³¹[οπ μποῦοει]ν [ετ'τββη]γ
 10 παῖ ετε μῆ ³²[ῥομ νλααγ νβαλ εβω]ῥτ' ἄρωῤ
 11 ἄ³³[τοῦ πε πεπνα] ν[α]ζορατ]ον
 12 ἄρωε ἀν ³⁴[εμεεγε ε]ρ[ο]ῤ ἄε ἄν[ι]νο[γ]τε
 13 ἠ χε εφο ³⁵ντειρ]ε
 14 ἄτοῤ γαρ οὔρογο ἀνοῤτε ³⁶πε
 15 εμν π]ετ'ῶοπ ριχῶῤ
 16 μῆ λααγ γαρ 3¹ο ἄχοεῖ [εροῤ
 18 νῤῥοοπ] ἄν ρῆ λα]ἄγ ἄ³⁷ῥωαβ [εροῤ
 19 ερεπτηρῖ ῥοῤ³⁸ ἄρητῖ

22[ἄγω ἀνοκ αἰχ]νη[γ]ς χε[κα]α[ς] εἰ²³[ναμμε ερος
 2 ἄγ]ω π[ε]χαῖ ναῖ] χε
 3 τ[μ]ονα[ς] εοῦμο]ναρχ[ί]α τε
 4 ε]μν πετ'ῶοπ' ριχῶ·
 5 παῖ ετ]ῶοπ' ἄ²⁶[νοῦτε ἄγω νειωτ] ἄπ[τ]τηρῖ πε
 6
 7 π[α]ρζορατ[ο]ς ετ]ῶοπ' ριχῆ ²⁸[πτηρῖ
 8 εῤῥοοπ ν]τμῆτ'ατ'τα²⁹[κο
 9 ετῶοπ μ]ποῦοειν ετ'τββ[η]οῤ
 10 4¹παῖ ετε [μ]ῆ ῥομ νλααγ νβαλ ε²ῥωῥτ' ἄρωῤ
 11 ἄ³³[τοῦ πε πεπνα] ἄ³ζορατ[ο]ν
 12 ἄ³⁴ρωε ἀν εμεεγε ε⁴ρ[ο]ῤ ἄε ἄν[ι]νο[γ]τε
 13 ἠ χε εφο ν]τ'ρ[ε]
 14 ἄτοῤ γαρ [οὔ]ρογο ενοῤτε πε]
 15 εμῆ πετ'ῶοπ ριχῶ
 16 μμν λααγ γαρ] ο ἄχοεῖ ε]ροῤ
 18 ῥοοπ ἀν ρῆ ⁸λααγ ἄ⁸ῥωαβ [εροῤ
 19 ερεπτηρῖ ῥοῤ⁹ ἄρητῖ

And I] asked to ²⁶ [know it,

2 and he said] to me,

“The Monad (μονάς) ²⁷ [is a unity (μοναρχία)

4 with nothing] above it.

²⁸ [It is he who exists] as [God] and Father of ²⁹ the All,

6

[the invisible (ἀόρατος)] One, who is above ³⁰ [the All,

8 who exists as] incorruption,

(and) ³¹ [as] pure light

10 into which no

³² [eye] can gaze.

³³ He [is the] invisible (ἀόρατου) [Spirit (πνεῦμα)]

12 of whom it is not right ³⁴ [to think] as a god

or (ἢ) something ³⁵ similar.

14 For (γάρ) he is more than a god,

³⁶ since there is nothing above him.

16 for (γάρ) no one 3¹ lords it over him.

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

• II 3,2 After ἄρητῖ text was omitted due to homoioteleuton.

...		
2 ...		2 φῤῥηρια νωνῶ ¹⁰ αν ντοφ γαρ ουψα ενεζ πε
...		φῤῥ ¹¹ ηρια ἄλαγ αν
4 ...		4 ντοφ γαρ ουγ ¹² τ ¹² χοκφ πε
...		ζωσ εμπεφωτα ¹³ ρω κε εγεχοκφ
6 ...		6 αλλα νογοίω ¹⁴ νιμ ουχωκ τηρφ πε
...		ογοῖν πε
8 ...		8 ¹⁵ ουγ ¹⁵ τ ¹⁵ τωψ εροφ πε
...		εβολ κε ¹⁶ μῆ λαγ ζατεφεζη ε† τωψ ¹⁷ εροφ
10 ...		10 πιαδιακριτος
...		εβολ κε ¹⁸ μῆ λαγ ζατεφεζη εδιακρι ¹⁹ νε ἴμοφ
12 ...		12 πιατωιτφ κε ἴπε ²⁰ κεογα ωιτφ
...		ζω ^c εφωοοπ ζα ²¹ τ ²¹ τεφεζη
14 ...		14 πιατ ²⁴ ναγ εροφ εβολ κε ²⁴ ἴπει ²⁴ λαγ ναγ εροφ
...		πιψα ενε[ζ] ² ετ ² ωοοπ δεῖ
16 ...		16 πιατ ²⁴ ωα κε εροφ[φ] ³ εβολ κε ἴπελαγ ταζοφ
...		εψα ⁴ κε εροφ
18 ...		18 πιατ ²⁴ ω ἴπεφραν
5 ¹	πετ ² ζατε[φ]ζη ε† ραν ² εροφ	κε ⁵ νῶωοοπ αν νοῖ πετ ² ωοπ ζατε[φ]εζη ε† ραν εροφ
20	παῖ πε πογοειν ἄμετρη ³ τον	20 παῖ πε πογοῖν νατωιτφ
...		
2 ...		2 He does not need (χρεία) life, ¹⁰ for (γάρ) he is eternal.
...		He does not ¹¹ need (χρεία) anything,
4 ...		4 for (γάρ) he cannot be ¹² perfected,
...		as if (ὡς) he were lacking ¹³ and thus needing to be perfected;
6 ...		6 rather (ἀλλά) he is ¹⁴ always completely perfect.
...		He is light.
8 ...		8 ¹⁵ He is illimitable
...		since ¹⁶ there is no one prior to him to set limits to ¹⁷ him,
10 ...		10 the unsearchable One (ἀδιάκριτος)
...		since ¹⁸ there exists no one prior to him to examine (διακρίνειν) ¹⁹ him,
12 ...		12 the immeasurable One since ²⁰ no one else measured him,
...		as if (ὡς) being ²¹ prior to him,
14 ...		14 the invisible One ²⁴ since no one saw him,
...		the eternal One ² since he exists always (ἀεί),
16 ...		16 the ineffable One ³ since no one comprehended him
...		so as to speak ⁴ about him,
18 ...		18 the unnameable One
5 ¹	since there is no one prior] to him to give a name ² [to him.	since ⁵ there is no one prior ⁶ to him to give a name to him.
20	He is the] immeasurable (ἀμέτρητον) [light,	20 He is the immeasurable light,

• III 5: There is considerable blotting from page 4.

• BG 23,14 Till-Schenke emend <ΟΥ>ΟΥΘΕΙΝ; this is a common contraction.

II 3,3-18

IV 4,9—5,1

³ΟΥΔΑΤΩ
 2 [ΝΤΟΥ ΟΥΩΑ ΕΝΕΖ ΠΤΕ
 ΕΒΟΛ ΧΕ ⁴ΦΡ ΧΡΕΙ[Α ΝΛΑΑΥ ΔΝ
 4 ΝΤΟΥ Γ]ΑΡ ΟΥΧΩΚ ΤΗΡΩ ⁵ΠΕ
 ΜΠΕΙ[ΦΩΩΤ ΝΛΑΑΥ ΧΕ]ΚΑΑΣ ΕΦΝΑ⁶ΧΩΚ ΝΖΗ[ΤΩ
 6 ΑΛΛΑ ΝΟΥΟΙ[ΦΩ ΝΙΜ ΕΦΧΗΚ ⁷ΤΗΡΩ
 ΖΝ ΟΥΟΕΙΝ]
 8 [ΟΥΑΤΤ ΤΟΥΩΩ] ΠΕ
 ΕΒΟΛ ⁸ΧΕ ΜΠ ΠΕ[ΤΖΑΤΕΦΖΗ ΑΤ]ΡΕΦΤ ΤΩΩ ΕΡΟΩ
 10 ⁹ΟΥΑΤΖΕΤ[ΙΖΩΤΩ ΠΕ
 ΧΕ ΜΝ ΠΕΤΩΟΠ ¹⁰ΖΑΤΕΦΖΗ Α[ΤΡΕΦΖΕΤΖΩΤΩ
 12 ΟΥΑΤΩΙΤΩ ΠΕ] ¹¹ΧΕ ΜΠΕΛΛΑΥ ΩΩΠΕ ΖΑΤΕΦΖΗ
 ΑΤΡΕΦΩ] ¹²ΕΡΟΩ
 14 ΟΥΑΤ[ΝΑΥ ΕΡΟΩ ΠΕ ΕΒΟΛ ΧΕ ΜΠΕ] ¹³ΛΑΑΥ ΝΑΥ ΕΡ[ΟΩ
 ΟΥΩΑ ΕΝΕΖ ΠΕ ΕΦΩΟΟΠ] ¹⁴ΩΑ ΕΝΕΖ
 16 ΟΥΑΤΩΑΧΕ ΕΡΟΩ ΠΕ ΕΒΟΛ ΧΕ Μ] ¹⁵ΠΕΛΛΑΥ ΩΤΕΙΖΟΩ
 ΕΩΑΧΕ ΕΡΟΩ
 18 ΟΥΑΤΤ] ¹⁶ΡΑΝ ΕΡΟΩ ΠΕ
 ΕΒΟΛ ΧΕ ΜΝ ΠΕΤΖΑΤΕΦΖΗ] ¹⁷ΑΤΡΕΦΤ ΡΑΝ ΕΡ[ΟΩ
 20 ΠΟΥΟΕΙΝ ΝΑΤΩΙΤΩ] ¹⁸ΠΕ

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

2 [He is eternal]
 since ⁴ he does [not] need (χρεία) [anything].
 4 For (γάρ) [he] is total ⁵ perfection.
 [He] did not [lack anything] that he might ⁶ be perfected by [it];
 6 rather (ἀλλά) he is always completely perfect
⁷ in [light].
 8 He is [illimitable]
 since ⁸ there is no one [prior to him] to set limits to him.
 10 ⁹ He is unsearchable
 [since there] exists no one ¹⁰ prior to him to [examine him].
 12 He is] immeasurable ¹¹ since there [was] no one [prior to him
 to measure] ¹² him.
 14 [He is invisible since no] ¹³ one saw [him].
 He is eternal] since he [exists] ¹⁴ eternally.
 16 He is [ineffable since] ¹⁵ no one was able to comprehend him
 to speak [about him].
 18 ¹⁶ He is unnameable
 since [there is no one prior to him] ¹⁷ to give a name to [him].
 20 He is [light immeasurable],

Ν[ΤΟΥ ΓΑΡ ΠΕΤΤΑΖΟΩ] ¹⁰ΕΙΡΑ]ΤΩ ΟΥΑΑΩ
 2 [ΝΤΟΥ ΟΥΩΑ ΕΝΕΖ ΠΕ]
¹¹ΕΒΟΛ [ΧΕ ΦΡ ΧΡΕΙΑ ΝΛΑΑΥ ΔΝ
 4 ΝΤΟΥ] ¹²ΓΑΡ ΟΥ[ΧΩΚ ΤΗΡΩ ΠΕ
 ΜΠΕΦΩΩΤ Ν] ¹³ΛΑΑΥ [ΧΕΚΑΑΣ ΕΦΝΑΧΩΚ ΝΖΗΤΩ
 6 ¹⁴ΑΛ]Α[Α ΝΟΥΟΙΩ ΝΙΜ ΕΦΧΗΚ ¹⁵Τ]ΗΡΩ
 [ΖΝ ΟΥΟΕΙΝ
 8 ΟΥΑΤΤ ΤΟΥΩΩ] ¹⁶ΠΕ
 ΕΒΟΛ ΧΕ ΜΝ ΠΕΤΖΑΤΕΦΕΖΗ] ¹⁷ΕΤΡΕΦΤ ΤΩΩ ΕΡΟΩ
 10 ΟΥΑΤΖΕΤ] ¹⁸ΩΩΤΩ ΠΕ
 ΧΕ ΜΝ ΠΕΤΩΟΠ ΖΑ] ¹⁹ΤΕΦΕΖΗ ΕΤΡΕΦΖΕΤΖΩΤΩ
 12 ΟΥΑΤ] ²⁰ΩΙΤΩ ΠΕ ΕΒΟΛ ΧΕ ΖΑΤΕΦΕΖΗ Μ] ²¹ΜΝ Π[ΕΤΩΟΠ
 ΕΤΡΕΦΩ ΕΡΟΩ]
 14 ²²ΟΥΑΤ[ΝΑΥ ΕΡΩΩ ΠΕ ΕΒΟΛ ΧΕ ΜΠΕ] ²³Λ[ΑΑΥ ΝΑΥ ΕΡΩΩ
 ΟΥΩΑ ΕΝΕΖ ΠΕ] ²⁴ΕΦ[ΩΟΟΠ Ω]Α Ε[ΝΕΖ
 16 ΟΥΑΤΩΑΧΕ] ²⁵ΕΡΩΩ Π]Ε Ε[ΒΟΛ ΧΕ ΜΠΕΛΛΑΥ Ω] ²⁶ΤΑΖΟΩ
 ΕΩΑ[ΧΕ ΕΡΟΩ
 18 ΟΥΑΤΤ ΡΑΝ] ²⁷ΕΡΟΩ ΠΕ
 ΧΕ [ΜΝ ΠΕΤΖΑΤΕΦΕΖΗ] ²⁸ΕΤΡΕΦΤ [ΡΑΝ ΕΡΟΩ
 20 ΠΟΥΟΕΙΝ ⁵ΝΑΤΩΙΤΩ] ΠΕ

- ΝΖΙΛΙΚΡΙΝΕΣ ΝΖΑΓΓΙΟΝ ΝΚΑΘΑΪΡΟΝ
 2 ΟΥΔΡΡΗΤΟΣ ΠΕ
 ΕΙΦΧΗΚ ΕΒΟΛ ⁵ΖΝ ΤΑΦΘΑΡΣΙΑ
 4 ΝΟΥΜΝΙΤΤΕΛΙΟΣ ⁶ΑΝ ΠΕ
 ΝΟΥΜΝΤΙΜ[ΑΚΑΡΙΟ]Σ ΑΝ ΠΕ
 6 ⁷[ΝΟΥΜΝΤΝΟΥΤΕ] ΑΝ ΠΕ
 ΑΛΛΑ ΟΥΖΩΒ ⁸ΕΦΣΟΤΠ ΕΡΟΟΥ ΠΕ·
 8 ΝΟΥΑΠΙΡΟΣ ΑΝ ⁹ΠΕ ΝΟΥΑΤΤΩΨ ΕΡΟΦ ΠΕ·
 ΑΛΛΑ ΟΥ¹⁰ΖΩΒ ΕΦΣΟΤΠ ΠΙΕ·
 10 ΝΟΥΣΩΜΑΤΙΚΟΣ ¹¹ΑΝ ΠΕ ΝΟΥΑΤΨΩΜΑ ΑΝ ΠΕ
 ΝΟΥ¹²[ΝΟΒ] ΑΝ ΠΕ ΝΟΥΚΟΥΕΙ ΑΝ ΠΕ
 12 Ν¹³ΟΥΗΡ ΑΝ ΠΕ
 ΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ¹⁴[ΝΟΥ]ΤΤΕΙΜΙΝΕ ΑΝ ΠΕ
 14 ΖΟΛΩΣ ¹⁵ΜΝ ΨΒΟΜ ΕΤΡΕ ΛΑΔΥ ΝΟΕΙ ΕΨΜΟΦ
¹⁶ΝΟΥΛΑΔΥ ΑΝ ΠΕ ΝΤΕ ΝΕΤΨΟΟΠ
 16 ¹⁷ΑΛΛΑ ΟΥΖΩΒ ΕΦΣΟΤΠ ΠΕ·
 ΟΥΧ ΩΣ ¹⁸ΧΕ ΕΦΣΑΤΨ ΑΛΛΑ ΠΕΤΕ ΠΩΦ ΠΕ
 18 Μ¹⁹ΠΨΜΕΤΕΧΕ ΜΗ ΝΑΙΩΝ·
 ΜΜΗ ²⁰ΧΡΟΝΟΣ ΨΟΟΠ ΝΑΦ
- ³ the pure One (εὐλικρινής), who is holy (ἅγιον) and immaculate
 2 (καθαρόν). ⁴ [He is ineffable (ἄρρητος)],
 being perfect ⁵ [in incorruptibility (ἀφθαρσία)].
 4 He is not] perfection (τέλειος);
⁶ he is not [blessedness (μακάριος)];
 6 ⁷ he is not [divinity],
 but (ἀλλά) he is something ⁸ [superior to] them.
 8 He [is] not unlimited (ἄπειρος); ⁹ [he is not limited],
 but (ἀλλά) ¹⁰ he is something [superior].
 10 He is [not] corporeal (σωματικός); ¹¹ he is not [in]corporeal (σῶμα).
¹² He is [not large]; he is not small.
 12 ¹³ He is not [quantifiable],
 for he is not a creature, ¹⁴ nor qualifiable.
 14 It is entirely (ὅλως) ¹⁵ impossible for anyone to know (νοεῖν) him.
¹⁶ He is not someone among (other) beings,
 16 ¹⁷ but (ἀλλά) he is something superior,
 not as (οὐχ ὡς) ¹⁸ being superior, but (ἀλλά) as being himself.
 18 ¹⁹ He did not partake (μετέχειν) in the aeons (αἰών).
²⁰ Time (χρόνος) does not exist for him.

- ΠΙΤΨΒΟ ΕΤΟΥΑΔ[Β] ⁸ΝΚΑΘΑΡΟΝ
 2 ΠΙΑΤΨΑΧΕ ΕΡΟΦ
 ΕΤ⁹ΣΗΚ ΕΒΟΛ ΝΑΤΤΑΚΟ
 4 ΟΥΔΕ ΝΟΥ¹⁰ΜΝΤΤΕΛΙΟΣ ΑΝ ΠΕ
 ΟΥΔΕ ΝΟΥ¹¹ΜΝΤΝΑΪΑΤΦ ΑΝ ΠΕ
 6 ΝΟΥΜΝΤΝΟΥ¹²ΤΕ ΑΝ ΠΕ
 ΑΛΛΑ ΟΥΖΩΒ ΕΦΣΟΤ[Π] ¹³ΝΖΟΥΟ ΕΡΟΟΥ ΠΕ
 8 ΟΥΔΕ ΝΟΥΑΠΙ¹⁴ΡΟΣ ΑΝ ΨΕΨ ΟΥΔΕ ΜΠΟΥΨ ΤΩΨ ΕΡΟΦ
¹⁵ΑΛΛΑ ΟΥΖΩΒ ΕΦΣΟΤΠ ΕΡΟΟΥ ΠΕ
 10 Χ[Ε] ¹⁶ΝΟΥΣΩΜΑΤΙΚΟΣ ΑΝ ΠΕ ΝΟΥΑΤ¹⁷ΨΩΜΑ ΑΝ ΠΕ
 ΟΥΝΟΒ ΑΝ ΠΕ ΝΟΥ[Υ] ¹⁸ΚΟΥΪ ΑΝ ΠΕ
 12 ΟΥΗΡ ΑΝ ΠΕ
 ΝΟΥ¹⁹ΤΑΜΙΟ ΑΝ ΠΕ
 14 ΟΥΔΕ ΝΕΨΛΑΔΥ ²⁰ΝΟΪ ΜΜΟΦ
 ΟΥΛΑΔΥ <Α>Ν ΕΠΤΗΡΦ ²¹ΕΤΨΟΟΠ
 16 ΑΛΛΑ ΟΥΖΩΒ ΕΦΣΟ[ΤΠ] ²²ΕΡΟΟΥ ΠΕ
 ΟΥΧ ΩΣ ΕΦΣΟΤΠ ΑΛ[ΛΑ] ²⁵ΖΩΣ ΕΠΩΦ ΜΜΙΝ ΜΜΟΦ ΠΕ
 18 ΝΕΦΨΜΕΤΕΧΕ ΑΝ ΕΥΑΙΩΝ
 ΟΥΟΕΨ ³ΑΝ ΠΕΤΨΟΟΠ ΝΑΦ

- ⁷ the pure One who is holy and ⁸ immaculate (καθαρόν),
 2 the ineffable One,
 who is ⁹ perfect and incorruptible.
 4 He is neither (οὐδέ) ¹⁰ perfection (τέλειος)
 nor (οὐδέ) ¹¹ blessedness
 6 nor divinity,
¹² but (ἀλλά) he is something far superior ¹³ to them.
 8 He is neither (οὐδέ) unlimited (ἄπειρος) ¹⁴ nor (οὐδέ) limited,
¹⁵ but (ἀλλά) he is something superior to these.
 10 For, ¹⁶ he is not corporeal (σωματικός); ¹⁷ he is not incorporeal (σῶμα).
 He is not large; he is not ¹⁸ small.
 12 He is not quantifiable,
¹⁹ for he is not a creature.
 14 Nor (οὐδέ) can anyone ²⁰ know (νοεῖν) him.
 He is not at all someone ²¹ who exists,
 16 but (ἀλλά) he is something superior ²² to them,
 not as (οὐχ ὡς) being superior, but (ἀλλά) ²⁵ as (ὡς) being himself.
 18 ² He did not to partake (μετέχειν) in an aeon (αἰών).
 Time ³ does not exist for him.

• III 5,15 expected stroke on MN is in a lacuna. • III 5,17 corr. Π² over ε.

II 3,18-30

εφτῶβῆγ εἰσογααβ νκαθαρον
 2 ογατ¹⁹ψαχε εροφ πιε
 εφχῆκ εβολ ζν τμντατ²⁰τεκο
 4 ζῆ ογ¹μνττελιος αν
 ογτε ζν²¹ογμντμακ[αριος αν
 6 ογτε ζν ογμντ²²νογτε αν
 8 αλλα εφσοτπ νζογο
 10 ογσω²³ματικος αν [πε ογτε ογατσωμα αν πε]
²⁴ογνοβ αν πε ογτε ογψημ αν πε
 12 μν²⁵θε ἡχοος χ[ε ογρη πε
 Η ΟΥ ΜΜΙΝΕ ΠΕ]
 14 ²⁶μῆ βομ γαρ [ντελααγ ῥνοει ῆμοq
 ογ²⁷λααγ αν πε [ζν νετψοοπ
 16 αλλα εφσοτπ²⁸ῆζογο
 ζωc [αν εφσοτπ αλλα μπαῖ ε²⁹τε πωq
 18 εφμε|τεχε αν ζν ναιων
 ογδε³⁰ζῆ χρονος ζῆ

¹⁸ which is pure, holy [(and) immaculate (καθαρόν)].

2 ¹⁹ He is ineffable,

[being perfect in] incorruptibility.

4 ²⁰ (He is) [not] in perfection (τέλειος),

nor (οὔτε) in ²¹ blessedness (μακάριος),

6 nor (οὔτε) in ²² divinity,

but (ἀλλά) he is far superior.

8

10 ²³ He is not corporeal (σωματικός) [nor (οὔτε)] is he incorporeal (σῶμα). ²⁴ He is not large, [nor (οὔτε)] is he small.

12 [There is no] ²⁵ way to say, 'What is his quantity?'

or (ἦ), 'What [is his quality?]',

14 ²⁶ for (γάρ) no one can [know (νοεῖν) him].

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

16 but (ἀλλά) he is] ²⁸ far superior,

[not] as (ὡς) [being superior], but (ἀλλά) ²⁹ himself.

18 He does not [partake (μετέχειν)] in the aeons (αἰών)

nor (οὐδέ) ³⁰ in time (χρόνος).

IV 5,1-16

εφτῶβῆογ εἰσογααβ ²νκαθαρον]
 2 ογατ³ψαχε εροφ πε
³[εφχῆκ εβολ ζῆν τμντ⁴αττακο
 4 ⁴[ζν ογμνττε]λιος αν
 ογτε ζῆν ογ⁵[μντμακαρι]ος αν
 6 ογτε ζῆν ογ⁶[μντνογτε αν]
 8 αλλα εφσοτπ⁷ [νζογο
 10 ογσω]ματικος αν πε ⁸[ογτε ογα]τσωμα αν πε
 ογνοβ ⁹[αν πε ογ]τε ογψημ αν πε
 12 ¹⁰[μμν θε ν]χοιο|c χε ογρη πε
 ἦ ΟΥ ¹¹[μμινε πε
 14 μμ]ν βομ γαρ ἡτελααγ ¹²[ρνοει μμοq
 ογλααγ αν πε ζῆν ¹³[νετψοοπ
 16 αλλα εφσο[τπ]ῆζογο
¹⁴[ζωc αν ε]φσο[τπ] αλλα ἡπ[α]ῖ ετε ¹⁵[πωq
 18 εφμε|τε[χι]ε αν ζῆν ναι|ων
 ογδε ¹⁶[ζν χρονος]

III 5,20—6,11

BG 25,3-19

ΠΕΤΜΕΤΕ²¹ΧΕ ΓΑΡ ΕΥΑΙΩΝ
 2 ΖΙΕ ΚΕΟΥΑ ΠΕ ΝΤΑϞ²²Ρ ΨΡΠ Ν̄CΒΤΩΤ̄Ϟ
 Μ̄ΜΝ ΟΥΟΕΙΩ ΖΟ²³ΡΠ]ΖΕ ΝΑϞ
 4 ΖΩC ΕϞΧΙ 'ΑΝ' ΖΙΤ̄Ν ΚΕΟΥΕ

 6 Β'ΟΥΑΤΩϞ(ΩΤ ΠΕ
 ΜΜΝ ΠΕΤΖΑΤΕϞ²ΕΖΗ
 8 ΧΕ ΕϞΕΧΙ ΖΙΤΟΟΤϞ
 ΕϞΑΙΤΙ ΓΑΡ] Μ̄ΜΝ Μ̄ΜΟϞ
 10 ΖΜ ΠΟΥΟΕΙΝ
 ΕϞΕ⁴ΝΟΕΙ ΖΜ ΠΟΥΟΕΙΝ Ν̄ΑΚΕΡΑΙΟC
 12 ΤΜΝΤ⁵ΝΟΒ ΝΑΤΩΠΤC

 14 ΠΩΑ ΕΝΕΖ ΠΡΕϞ† Ν⁶ΤΜ̄Ν̄ΤΩ]Α ΕΝΕΖ
 ΠΟΥΟΕΙΝ ΠΡΕϞ† Μ⁷ΠΟΥΟΕΙΝ
 16 Π(Ω)ΝΖ (ΠΡΕϞ† ΜΠΩΝΖ]
⁸ΠΜΑΚΑΡΙΟC ΠΡΕ(Ϟ† ΝΤΜΝΤΜΑΚΑ]⁹ΡΙΟC
 18 ΠCΟΟΥΝ ΠΡΕϞ† ΜΠCΟΟΥΝ
 ΠΑ]¹⁰ΓΑΘΟC
 20 Ε†ΡΕ Ν̄ΠΑΓ[ΑΘΟC ΝΟΥΟΕΙΩ] ¹¹ΝΙΜ·

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

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

14 (He is) [the eternal One, the One who gives] ⁶ eternity;
 [the light, the One who gives] ⁷ the light;
 16 the life, [the One who gives life];
⁸ the blessed One (μακάριος), the One who [gives blessedness
 18 (μακάριος)]; ⁹ knowledge, the [One who gives knowledge;
 the] ¹⁰ good One (ἀγαθός),
 20 the One who every [time] does the [good (ἀγαθός)],

• III 6,4 The expected stroke over ΖΜ is in a lacuna.

ΠΕΤΜΕΤΕ'ΧΕ ΓΑΡ ΕΥΑΙΩΝ
 2 Ζ̄ΝΚΟΟΥΕ ΝΕΡ'CΟΒΤΕ ΖΑΡΟϞ
 ΑΥΩ ΟΥΟΕΙΩ ΠΕ 'ΕΜΠΟΥ† ΤΩϞ ΕΡΟϞ
 4 ΖΩC Ε̄Ν̄'ΧΙ ΑΝ ΝΤ̄Ν ΚΕΟΥΑ ΕϞ† ΤΩϞ

 6 ⁸ΑΥΩ Ϟ̄ΡΧΡΙΑ ΑΝ
 Μ̄Ν ΛΑΑΥ ΨΟΟΠ 'ΕΠΤΗΡϞ ΖΑΤϞΕΖΗ
 8
 Ν̄ΤΟϞ ΕΤΑΙ¹⁰ΤΙ Μ̄ΜΟϞ Μ̄ΜΙΝ Μ̄ΜΟϞ
 10 ΖΡΑΕΙ ¹¹ΖΜ ΠΧΩΚ ΜΠΟΥΟΙΝ
 ΕϞΕ¹²ΡΝΟ'ΕΙ Μ̄ΠΟΥΟΙΝ ΝΑΚΕΡΕΟΝ
 12 †Μ̄Ν¹³ΤΝΟΒ ΝΑΤΩΠΤC

 14 ΠΩΑ ΕΝΕΖ ΠΡΕϞ†¹⁴† Ν̄ΤΜ̄Ν̄ΤΩ]Α ΕΝΕΖ
 ΠΟΥΟΙΝ ¹⁵ΠΡΕϞ† ΟΥΟΙΝ
 16 ΠΩΝΖ ΠΡΕϞ† ¹⁶ΩΝΖ
 ΠΜΑΚΑΡΙΟC ΠΡΕϞ† Ν̄ΤΜ̄Ν̄¹⁷ΤΜΑΚΑΡΙΟC
 18 ΠCΟΟΥΝ ΠΡΕϞ† ¹⁸CΟΟΥΝ
 ΠΑΓΑΘΟC ΝΟΥΟΕΙΩ ΝΙΜ ¹⁹ΠΡΕϞ† ΑΓΑΘΟΝ
 20 ΠΡΕϞ¹⁹ ΑΓΑΘΟΝ

For (γάρ) he who partakes (μετέχειν) ⁴ in an aeon (αἰών),
 2 others ³ prepared (it) for him.
⁶ And time was not apportioned to him,
 4 since (ὥc) he does not ⁷ receive from another who apportions.

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

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

II 3,30—4,7

IV 5,16—6,5

περιτμετεχε γαρ 2η ογαιων
 2 31 παϊ <ε>ν>ταυρ̄ ψ[ορπ̄ νσβτωτ̄
 μπουπορ̄χ̄] 32 2η ουχρον[ο]ς
 4 χε εβολ 2ιτ̄ν κεογλ̄ τε] 33 μαφχι λα[αγ
 πετογχι μμοφ̄ γαρ̄ επογ] 34 ψ<α>π̄ πε
 6 φψ[αατ̄] γαρ̄ α[ιν] νβ̄[ι] πετο νψορπ̄] 35 εροφ̄

8 χεκα[α]ς εφ̄να.χι εβ[ολ 2ι]τοοτ̄φ̄
 36 παϊ γαρ̄ εφ̄ειορ̄μ̄ ν̄σωφ̄ ο[γ]αατ̄φ̄
 10 2ραϊ 2μ] 4 1 π[ε]φ̄[ο]γοειν

12 π[(.) ογμεγε̄θεος̄ πε
 ογ̄ν̄[τ]αφ̄ μπακερ̄αιο̄ς ν̄ατ̄ψιτ̄φ̄ 3 πε
 14 ογαιω[ν] πε εφ̄τ̄ νογαιω[ν]

16 ογων2 4πε εφ̄τ̄ ν̄ο[γ]ων2
 ογμακαρ̄ιο̄ς π̄ε εφ̄τ̄ 5 ν̄ογ̄μ̄ν̄τ̄μα[κ]αρ̄ιο̄ς
 18 ογ̄ν̄ω[ς]ῑς πε εφ̄τ̄ ν̄ογ̄σοογ̄ν
 [ογαγαθ̄ος̄ πε εφ̄τ̄ ν̄ογ̄μ̄ν̄τ̄'αγαθ̄ος̄
 20

πετμετεχε γαρ 2η 17 ογαιων
 2 παϊ] ητ̄αυρ̄ ψ[ορ]π̄τ̄ ν̄σβτω'18 [τ̄φ̄
 μπουπ[ορ]ᾱχ̄ 2η [ογ]ιχρονος̄
 4 19 [χε εβολ 2ιτ̄]ν κεογ[α] εμαφ̄χι λα20 [αγ
 πετογ]χι <μμοφ̄> γαρ̄ επογψαπ̄ πε
 6 21 [φψαατ̄ γαρ̄ αν νβ̄]ι πετο ν̄ψο22 [ρπ̄ εροφ̄]

8 χεκαᾱς εφ̄να.χι εβολ 23 [2ι]τοοτ̄φ̄
 η̄αϊ γαρ̄ εφ̄ειορ̄μ̄ ν̄σωφ̄ 24 [ογ]ααφ̄
 10 η2[ρ]αϊ 2μ πεφ̄ογοειν

12 25 [.] γαρ̄ ογμεγε̄θεος̄ πε
 26 [ογ]ν̄τ̄αφ̄ μπακερ̄αιο̄ς πε ν̄ατ̄ψιτ̄φ̄
 14 27 [ογ]αιω[ν] πε εφ̄τ̄ ν̄νογαιω[ν]

16 β'ογων2 η̄ε εφ̄τ̄ ν̄ο[γ]ων2
 ογμα[2]καρ̄ιο̄ς πε εφ̄τ̄ η̄[ν]ογ̄μ̄ν̄τ̄μα[3]καρ̄ιο̄ς
 18 ογ̄ν̄ω[ς]ῑς πε εφ̄τ̄ νογ̄'σοογ̄ν
 ογαγαθ̄[ο]ς̄ πε εφ̄τ̄ νογ̄'μ̄ν̄τ̄'αγαθ̄ος̄
 20

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

2 31 which was was prepared beforehand . . .
 He [was not] not given a portion 32 in time (χρόνος),
 4 [since] he does not 33 receive anything from another,
 [for (γάρ) it would be received] 34 on loan.
 6 For (γάρ) he who is prior to someone [is not in want]

8 35 that he may receive from [him].
 36 For (γάρ) it is he that looks expectantly at himself
 10 in 4 [his] light.

12 For (γάρ) the [. . .] is majestic (μέγεθος).
 2 To him belongs immeasurable purity (ἀκέραιος).
 14 3 He is an eternity (αἰών) -giving eternity (αἰών).

16 He is [life]- 4 giving life.
 He is a blessedness (μακάριος) -giving 5 blessed one (μακάριος).
 18 He is knowledge-giving 6 knowledge (γνώσις).
 [He is] goodness (ἀγαθός) -giving 7 goodness (ἀγαθός).
 20

• II 3,31 παϊ the antecedent could also be περιτμετεχε. • II 3,31-32 Text appears corrupt. • II 4,2 reconstruction very uncertain.
 • IV 5,26 transposition of πε; see also 12,24 and 36,6.

2
 ΟΥΧ ΟΙΟΝ ΧΕ ΟΥΝΤΑϞ
 4 ΑΛΛΑ] ¹²ΧΕ Ϟ† ΜΠΕΖΜΟΤ
 ΠΙΕΖΜΟΤ ΕΤ†
 6 Μ] ¹³ΠΟΥΟΙΕΙΝ Ν̄ΑΜΕΤΡΗΤΟΝ
 ΟΥ [ΠΕ†] ¹⁴ΝΑ.ΧΟΟϞ ΝΑΚ ΕΤΒΕ ΠΙΑΤ†[ΑΖΟϞ Ε] ¹⁵Τ̄ΜΜΑΥ
 ΠΑΪ ΠΕ ΠΕΙΝΕ Ν̄Π(ΟΥΟΙΕΙΝ)
¹⁶ΚΑΤΑ ΘΕ Ε†ΝΑΕΨΩΝΟΕΙ Μ̄ΜΟϞ
 10 [ΝΙ]Μ ¹⁷ΓΑΡ Ε†ΝΟΕΙ Μ̄ΜΟϞ ΕΝΕΖ
 †ΝΑ.ΧΟ ¹⁸ΟϞ ΕΡΟΚ
 12 ΚΑΤΑ ΘΕ Ε†ΝΑΕΨΩΝΟΕΙ Μ̄ΜΟ<Ϟ> ¹⁹†ΝΑ.ΧΟϞ
 ΠΕϞΑΙΩΝ ΟΥΑΦΘΑΡΤΟϞ ΠΕ
 14 ²⁰ΕϞΖΑΡΚ ΕϞΜΤΑΝ Μ̄ΜΟϞ Ζ̄Μ ΠΙΚΑΡΩϞ
²¹ΠΕΤΨΟΟ† ΖΑΘΗ Ν̄ΝΚΕ ΝΙΜ
 16 ΤΑΠΕ ²²Ν̄ΑΙΩΝ ΤΗΡΟΥ

18 ΧΕ ΤΕϞΜ̄ΝΤΑΓΑΘΟϞ ΧΟ ²³ΡΗΓΕΙ Ν̄ΑΙΩΝ ΤΗΡΟΥ
 ΕΨΩΠΕ ΕΥΝ ²⁴ΛΑΔΥ ΖΑΤΗϞ
 20 Μ̄Ν ΛΑΔΥ Μ̄ΜΟΝ ΣΟΥΝ

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

18 because his goodness (ἀγαθός) ²³ provides (χορηγεῖν) all aeons (αἰών), 18
 —if there exists ²⁴ anything beside him.
 20 No one of us knows ²⁵ the attributes

2
²⁰ΟΥΧ ΟΙΟΝ ΧΕ ΟΥΝΤΑϞ
 4 ΑΛ'Α ΖΟΙ²¹ΟΝ ΧΕ Ϟ†
 ΠΝΑΕ ΕΤΝΑΕ ΠΕΖΜΟΤ ²²[Ε]†† ΖΜΟΤ
 6 ΠΟΥΟΙΝ ΝΑΤΨΙΤϞ
 26¹ΕΕΙΝΑΧΕ ΟΥ ΝΑΚ ΕΤΒΗΗΤ̄Ϟ Π[Η]ΑΤΤΑΖΟϞ
 8 ΠΑΪ ΠΕ ΠΕΙΝΕ ΜΠΟ[Υ] ³ΟΙΝ
 ΠΡΟϞ ΠΕ†ΝΑΒ̄ΙΒΟΜ ΕΝΟΪ ⁴ΜΜΟϞ
 10 ΝΙΜ ΓΑΡ ΠΕΤΝΑΝΟΕΙ Μ̄⁵ΜΟϞ ΕΝΕΖ

12 ΚΑΤΑ ΘΕ Ε†ΝΑΨΩ ΨΑ⁶ΧΕ Ν̄ΜΜΑΚ
 ΠΕϞΑΙΩΝ ΟΥΑΤΤΑ⁷ΚΟ ΠΕ
 14 ΕϞΖ̄Ν ΟΥ<Ϟ>ΒΑΡΑΖΤ ΕϞΜΤΟΝ ⁸Μ̄ΜΟϞ ΖΝ ΟΥΚΑΡΩϞ
 ΠΕΤΨΟ† ⁹ΖΑΤΕΖΗ Μ̄ΠΤΗΡϞ
 16 ΤΑΠΕ ΔΕ ΝΑΙ¹⁰ΩΝ ΝΙΜ ΠΕ

18
 ΕΨΧΕ ΟΥΝ ΚΕΖΩ[Β] ¹¹ΖΑΤΗϞ
 20 ΔΝΟΝ ΓΑΡ Μ̄ΠΕΛΑΔΥ Ν̄¹²ΖΗΤ̄Ν ΣΟΥΩΝ

2
 — ²⁰ not (ούχ) on the basis (οἶον) that he possesses,
 4 but (ἀλλά) ²¹ on the basis that he (οἶον) that he gives—
 the mercy-giving mercy, ²² the gift which gives the gift,
 6 the immeasurable light.
 26¹ What am I to say to you about him, the ² incomprehensible One?
 8 This is (only) the likeness of the light:
³ to (πρός) the point that I will be able to understand (νοεῖν)
 10 ⁴ —for (γάρ) who will ever understand (νοεῖν) ⁵ him—

12 thus (κατά) I will be able to ⁶ speak with you.
 His aeon (αἰών) is indestructible,
 14 ' at rest, reposing ⁸ in silence,
 the One who is ⁹ prior to everything.
 16 He (+δέ) is the head ¹⁰ of every aeon (αἰών),

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

• III 6,15 The final N was probably indicated by a superlinear stroke. • III 6,24 corr. N² over c.

II 4,7-16

IV 6,5-17

1 οὐν[αε πε εφ† ννοϋν]α μῆ οὐσῶτε
 2 ὁϋχαρις πε εφ† νοϋζμοτ
 οϋχ] ροτι χε οϋνῶτα[ς]φ
 4 ἀλλὰ χ[ε εφ†
 6 Μποϋοειν]ε ἄταϋιτῆ Ν¹⁰[αττεζοφ]
 πῶς †ψα.χε νμμα]κ᾽ ετβητῆ
 8
 10
 12 πεφ¹¹[αίων γαρ οὐαττεκο πε
 14 εφς]όραζτ᾽ ἀγω εφ¹²[ϋοοπ ζῆν οϋσιγη εφμτον] ἄμοφ᾽
 εφο ἄ¹³[ϋορπ επτηρφ
 16 ντοφ γαρ π]ε ταπε ἄαίων ¹⁴[τ]ηροϋ
 ἀγω ντοφ ετ† ναϋ ν]οϋτα.χρο
 18 ζραῖ ζῆ ¹⁵[τεφμνταγαθοσ
 20 τ]νσοϋν γαρ ἀν᾽ ἀνον᾽ ἀ¹⁶[νετο νατψα.χε εροφ

1 οϋνα πε εφ† νῆνοϋνα μῆ οϋ[ς]ωτε
 2 οϋχαρις πε]᾽ εφ† ἄνοϋζμοιτ
 οϋχ ροτι χε οϋ]ῆντα<ς>φ
 4 ἀλλὰ χε εφ†
 6 [μποϋοειν] ἄταϋιτῆ ἄτατ]αζιοφ
 πῶς †ψα.χε] ¹⁰ἄμμακ ετβηητῆ
 8
 10
 12 π[εφαίων γαρ] ¹¹οὐαττακο πε
 14 εφς]όραζτ᾽ ἀγω] ¹²εφϋοοπ ζῆν οϋ[σιγη εφμτον μ]ἄμοφ
 εφ[ο] ἄϋορπ [επτηρφ
 16 ντοφ] ¹⁴πε τα[π]ε ἄ[να]ίων [τ]ηροϋ
 ἀγω] ¹⁵ντοφ ετ† ναϋ ἄοϋ]τα.χρο
 18 νζραῖ] ¹⁶ζῆ τεφμν]ταγαθο[ς
 20 τ]νσοϋν] ¹⁷γαρ ἀν ἀνον ἐνε]ιτο

[He is] mercy- and redemption-[giving mercy].

2 ⁸ He is grace-giving grace (χάρις)
 —[not (οὐχ)] because (ὅτι) ⁹ he possesses it,
 4 but (ἀλλά) because he gives

6 [the] immeasurable, ¹⁰ incomprehensible [light].
 8 [How (πῶς) am I to speak] with you about him?

10
 12 [For (γάρ)] his ¹¹ [aeon (αἰών)] is indestructible,
 14 at rest and ¹² existing in [silence (σιγή), reposing]
 (and) being ¹³ prior [to everything].
 16 For (γάρ) he] is the head of [all] aeons (αἰών),
¹⁴ [and] it is he who gives them strength
 18 in ¹⁵ his goodness (ἀγαθός).

20 For (γάρ) [we know] not ¹⁶ [the ineffable things,

III 6,25—7,14

²⁵ΝΝΑΠΑΤΩΠΤΩ ΕΤΜΜΑΥ2 ΕΙΜΗ[ΤΙ] 7¹[ΕΠΕΝΤΑΦΟΥΩΖ ΖΜ ΠΕΤΜ]ΜΑΥ4 ΠΕΝΤΑΦ²[ΧΟΟΣ ΕΡΟΝΝΤΟΦ ΕΤ]ΝΟΕΙ ΝΜΟΦ Μ³[ΜΙΝ ΜΜΟΦ6 ΖΜ ΠΟΥΟΕΙΝ ΕΤΚΩΤΕ Ε⁴[ΡΟΦΕΤΕ ΝΤΟΦ ΠΕ ΤΠ[Η]ΓΗ ΝΜΟΥ Ν⁵[ΩΝΖ

8 ΠΟΥΟΕΙΝ ΕΤΜΗΖ] ΝΖΙΛΕΚΡΙΝΕΣ

⁶[ΜΝ Τ]ΠΗΓΗ Ν[ΤΕ ΠΕΠ]ΝΑ10 ΕΣΖ⁷Ρ ΜΟΥΥ ⁷[ΕΦΟΝ]Ζ ΕΒΟΛ [ΝΖΗΤΣ]ΝΕΦΕΠΙΧΟΡΗ⁸[ΓΕΙ Ν]ΝΑΙΩ[ΙΝ ΤΗ]ΡΟΥ12 Μ⁹Ν ΝΕΥΚΟΣ⁹[ΜΟΣ]ΑΥΩ Ζ¹⁰Ν [ΣΜΟ]Τ ΝΙΜ ΤΕΦΖΙΚΩΝ ¹⁰[ΜΜΙ]Ν ΜΜΟΦ14 ΕΦΝΑΥ ΕΡΟΣ Ζ¹¹Μ16 ΠΜΟ¹¹[ΟΥ ΝΟ]ΥΟΕΙΝ ΝΚΑΘΑΡΟΝΕΤΚΩΤΕ Ε¹²[ΡΟΦ]18 ΑΥΩ ΤΕΦΕΝΝΟΙΑ ΑΣ¹³Ρ ΟΥΖΩΒ¹³[ΑΣΟΥ]ΩΝΖ ΕΒΟΛ20 ΑΣΑΖΕΡΑΤΣ ΜΠΕΦ¹⁴[ΜΤΟ] ΕΒΟΛ

of that immeasurable One

2 except (εί μητι) 7¹ [for him who dwelt in him],4 who ² [told it to us].It is he who contemplates (νοεῖν) ³ [himself alone6 in his light] which surrounds ⁴ [him,namely, the spring (πηγή)] of ⁵ [living] water,

8 the light full] of purity (εὐκρινής),

⁶ [and the] spring (πηγή) [of the Spirit (πνεῦμα)],10 which poured forth ⁷ living water from [it].He provided (ἐπιχορηγεῖν) ⁸ [all] aeons (αἰών)

12 and their worlds (κόσμος).

⁹ And in every [direction] he perceives his ¹⁰ own image (εἰκών)

14 in

16 the pure (καθαρόν) ¹¹ light-waterwhich surrounds ¹² [him].

18 And his thought (ἐννοια) became actual

¹³ and [she] came forth20 and attended ¹⁴ him• III 7,1 There is no room for ΝΖΗΤΦ in the lacuna (cf. 10,9). • III 7,2 ΝΜΟΦ for ΜΜΟΦ. • III 7,5 The expected stroke over Ν³ is in a lacuna.

• III 7,12 corr. B over λ.

BG 26,12—27,7

ΝΑΠΑΤΩΠΤΩ

2 ¹³ΕΙΜΗΤΙ ΕΠΕΝΤΑΦΟΥΩΖ ΝΖΗ¹⁴ΤΩ

4 ΝΤΟΦ ΠΕΝΤΑΦΧΕ ΝΑΙ ΕΡΟΝ

¹⁵ΝΤΟΦ ΕΤΝΟΙ ΜΜΟΦ ΟΥΖΑΔ6 ¹⁶ΖΜ ΠΕΦΖΙΔΙΟΝ ΝΟΥΟΕΙΝ ΕΤ¹⁷ΚΩΤΕ ΕΡΟΦ

ΕΤΕ ΝΤΟΦ ΠΕ ΤΠ[Η]ΓΗ ΜΜΟΥ ΝΩΝΖ

8 ΠΟΥΟΙΝ ΕΤ¹⁹ΜΗΖ ΝΤΒΒΟΤΠΗΓΗ ΝΤΕ ΠΕ²⁰Π²⁰ΝΑ10 ΑΣΖΑΤΕ ΕΒΟΛ ΖΜ ΠΜΟΦ[Υ] ²¹ΕΤΟΝΖ ΝΤΕ ΠΟΥΟΙΝΑΥΩ ΝΕ[Φ]Ζ²²ΧΟΡΗΓΕΙ ΝΑΙΩΝ ΝΙΜ12 Μ²⁷Ν ΝΖ²⁷ΚΟΣΜΟΣΖ²⁸Ν ΣΜΟΤ ΝΙΜ [Α]ΦΝΟ²⁸ΕΙ ΝΤΕΦΖΙΚΩΝ ΟΥΖΑΔ14 ΕΦΝΑΥ ³ΕΡΟΣ Ζ²⁸Μ16 ΠΜΟΥΥ ΝΟΥΟΕΙΝ ⁴ΝΚΑΘΑΡΟΝ

ΕΤΚΩΤΕ ΕΡΟΦ

18 ΑΥΩ ΑΤΕΦΕΝΝΟΙΑ Ρ ΟΥΖΩΒ

ΑΣΟΥ⁶ΩΝΖ ΕΒΟΛ20 ΑΣΑΖΕΡΑΤΣ ΜΠΕΦ¹⁴ΜΤΟ ΕΒΟΛ (ΕΒΟΛ)

of that immeasurable One

2 ¹³ except (εί μητι) for him who dwelt ¹⁴ in him,

4 It is he who told us these things.

¹⁵ It is he who contemplates (νοεῖν) himself6 ¹⁶ in his own (ἰδίων) light which ¹⁷ surrounds him,namely, the spring (πηγή) ¹⁸ of living water,8 the light ¹⁹ full of purity.The spring (πηγή) of the ²⁰ Spirit (πνεῦμα)10 poured forth from the ²¹ living water of the light.And he ²² provided (χορηγεῖν) all aeons (αἰών)12 and ²⁷ worlds (κόσμος).In every direction ² he perceived his own image (εἰκών)14 by seeing ³ it in16 the ⁴ pure (καθαρόν) light-water

which surrounds him.

18 And ⁵ his thought (ἐννοια) became actualand she ⁶ came forth20 and attended ⁷ him

II 4,16-29

IV 6,18—7,4

2 αἰμητι ἀπενίτ'αζουωνζ εβολ¹⁸ [εβολ νζητq
 ετε παί πε πiewτ`
 4 παί γαρ πε¹⁹ [ταζουος ερον ζωων]
 [ν]τοq γαρ` ετθουτ` ε²⁰ [ροq ουζαατq
 6 ζραϊ ζμ πεqο]yοειν [ετ]κτῆy ε²¹ [ροq
 ετε παί πε τπηγῆ μπ]μοoy ἄφονζ
 8
 10 αἰω εq† ἄνωων τηροy
 12 αἰω ζῆν cμοτ` nim` εqει²³ [ωpμ nca τεqζικων
 14 εqηαy εpoc ζραϊ] ²⁴ζν τπηγῆ ντε πεπνα
 εq]οyωye ζῆ πεq²⁵ [οyοειν μμοoy
 16 ετζν τπηγῆ ἄτε πμο²⁶ [οy νοyοειν εττβῆy
 ετ]κτῆy εpoc`
 18 αἰω ²⁷[τεqεννοια αcωωπε νοy]ζωβ`
 αἰω αcβωλπ` ²⁸[εβολ
 20 νβ] ταϊ εταζουωνζ εβολ ἄπεqῆ²⁹ [το εβολ

νατψιτq]
 2 ¹⁸ειμη[τι ε]πενταq[οyωνζ εβολ] ¹⁹νζητq
 ε[τε] παί πε [πιωτ
 4 παί γαρ] ²⁰πενταq[χο]ος ερον [ζωων
 ντοq] ²¹γαρ ετ[θ]ωυτ` εpoc [ουζααq
 6 νζραϊ] ²²ζῆ πεqοyοειν ετκτ[η]οy εpoc]
²³ετε παί πε τ'πηγῆ μ[π]μοoy ν] ²⁴ωνζ
 8
 10
 αἰω εq† ἄνω[ων τηροy]
 12
²⁵αἰω ζῆν cμοτ` nim ε[q]ειωpμ nca] ²⁶τεqζικων
 14 εqηαy ε[ρ]oc νζραϊ] ²⁷ζῆ τπηγῆ ἄτε πεπ[η]να
 εqοyωye] ²⁸ζῆ πεqοyοειν ἄμ[ο]οoy
 16 ετζν τπηγῆ ²⁹ἄτε πμοoy [νοyοειν ετ]τβῆoy
 ετκτῆoy εpoc
 18 αἰω τεqεννοια αcωωπε νοyζωβ
 α[ἰ]ω αcβωλπ εβολ
 20 νβ] ταϊ εταζουωνζ ⁴εβολ ἄπεqῆ[το] εβολ

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

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

• II 4,16 haplography. • II 4,25 [Ν]ΤΠΗ was crossed out before ΓΗ (homoioteleuton).
 • IV 6,19 homoioteleuton (from ενετο to ενετο). • IV 6,26 short line; ζῆ could still have fitted.

III 7,14-23

BG 27,7-19

2 **Ζ**Μ ΠΕΦΛΑΜΠΗΔΟΝΟΣ **Ν**¹⁵[ΟΥΘΕΙ]Ν
 2 ΕΤΕ **Ν**ΤΟΣ ΠΕ Τ'ΔΥΝΑΜΙΣ Ε¹⁶[ΤΥΘ]ΙΟΠ ΖΑΘΗ **Ν**ΝΚΑ ΝΙΜ
 4 ΤΕΠΡΟΝΟΙΑ ¹⁷[ΜΠΤ]ΗΡῶ
 6 ΕΤ'ΡΟΥΘΕΙΝ Ζ'Μ ΠΟΥΘΕΙΝ
 8 **Ν**¹⁸[ΘΙΚΩ]Ν **Μ**ΠΑΖΟΡΑΤΟΣ·
 10 Τ'ΤΕΛΙΑ **Ν**ΔΥ¹⁹[ΝΑ]ΜΙΣ
 12 ΠΑΙΩΝ ΕΤ'ΧΗΚ ²⁰[ΕΒΟ]Λ
 14 'ΠΕΘΟΥ' ΕΦ† ΕΘΟΥ ΝΑΦ
 16 ΧΕ ΕΒΟΛ ΖΙ²¹[ΤΟΥΤ]ῆ ΑΣΟΥΩΝΖ ΕΒΟΛ
 18 ΤΕΕΙ ΤΕ ΤΕΖΟΥΕΙΤΕ **Ν**ΝΕΝΝΟΙΑ ²³[ΤΕΦ]ΖΙΚΩΝ
 20

in his brilliance (λαμπηδών)¹⁵ of [light].

2 She is the power (δύναμις) who ¹⁶ [is] before the All,

4 the Providence (πρόνοια)¹⁷ [of the] All,
who shines in the light

6

8 of ¹⁸ [the image (είκων)] of the invisible One (άόρατος),
the perfect (τελεία)¹⁹ power (δύναμις),

10

Barbelon,

12 the perfect aeon (αίων),

14 ²⁰ the glory glorifying him,

16 since ²¹ she had come forth because [of] him.

And she glorified ²² [him].

18 She is the first Thought (έννοια), ²³ [his] image (είκων).

20

* III 7,15 corr. Δ over Τ and Ν³ over Δ (?). • III 7,19 corr. Β² over Δ. • III 7,20 ΝΑΙ was crossed out under ΠΕΘΟΥ.

2 ΖΝ ΤΛΑΜΠΗ⁸ΔΩΝ **Μ**ΠΟΥΘΕΙΝ
 2 ΕΤΕ ΤΑΪ ΤΕ Τ⁹ΘΟΜ ΕΤΖΑΘΗ ΜΠΤΗΡῶ
 4 ΕΤΕ ΤΑΪ ΤΕ ΤΠΡΟΝΟΙ¹¹Α ΕΤ'ΧΗΚ ΕΒΟΛ **Ν**ΤΕ ΠΤΗΡῶ
 6 ΠΕΙΝΕ **Μ**ΠΟΥΘΕΙΝ
 8 ΘΙΚΩΝ ¹³ΜΠΑΤΝΑΥ ΕΡΟΦ
 10 ΕΤΕ ΝΤΟΣ ΤΕ Τ¹⁴ΘΟΜ **Ν**ΤΕΛΙΑ
 12 ΠΑΙ¹⁵ΩΝ ΕΤ'ΧΗΚ ΕΒΟΛ **Μ**ΠΕΘΟΥ
 14 ΕΣ† ¹⁶ΕΘΟΥ ΝΑΦ
 16 ΧΕ ΑΣΟΥΩΝΖ ΕΒΟΛ ¹⁷ΝΖΗΤῆ
 18 **Ν**¹⁸ΤΟΣ ΤΕ ΤΕΖΟΥΕΙΤΕ **Ν**ΝΕΝΝΟΙΑ ¹⁹ΤΕΦΖΙΚΩΝ
 20

in the brilliance (λαμπηδών)⁸ of the light.

2 She is the ⁹ power who is before the All,
who came ¹⁰ forth.

4 She is the ¹¹ perfect Providence (πρόνοια) of the All,
the ¹² light,

6 the likeness of the light,

8 the image (είκων)¹³ of the invisible One,
¹⁴ the perfect (τελεία) power,

10

Barbelo,

12 the ¹⁵ perfect aeon (αίων) of glory,

14 ¹⁶ glorifies him,

16 since she had come forth because ¹⁷ of him.

And she knows (νοείν) him.

18 ¹⁸ She is the first Thought (έννοια), ¹⁹ his image (είκων).

20

II 4,29—5,6

IV 7,4-20

2M ΠΡΡΙΕ ΝΤΕ] ΠΕΦΟΥΘΕΙΝ
 2 ΤΑΙ ΤΕ²⁰ΤΥΩΡΠ ΝΘΟΜ ΝΤΑΖΩ)ΠΤΕ ΖΑΤΟΥΕΖΗ ΤΗ²¹ΠΡΟΥ
 ΝΤΑΖΟΥΩΝΖ) ΕΒΟΛ Ζ²¹ ΠΕΦΜΕΕΥΕ
 4 ΕΤΕ ³²ΤΑΙ ΤΕ ΤΠΡΟΝΟΙΑ ΜΠΤΗΡΦ
 ΠΕΣΟΥΘΕΙΝ Ε³³ΤΡ ΟΥΘΕΙΝ
 6 ΖΜ ΠΕΙΝΕ ΝΤΕ ΠΕΦΙΘΟΥΘΕΙΝ
 ΤΘΟΜ³⁴ ΕΤΧΗΚ Ε)ΒΟΛ
 8 [Ε]ΤΕ ΤΑΙ [ΤΕ ΘΙ]ΚΩΝ ΜΠΙΑΤΝΑΥ ³⁵ΕΡΟΥ
 ΜΠ)ΑΡΘΕΝΙΚΟΝ ΜΠΝ) ΕΦΧΗΚ³⁶ ΕΒΟΛ
 10 ³⁶ΤΥΩΡΠ ΝΘ)Μ³⁷
 ΠΕΟΥ ΝΒΑΡΒΗΛΩ
 12 ΠΕΟΥ 5³⁸ΕΤΧΗΚ³⁹ ΕΒΟ(Λ) ΖΝ ΝΑΙΚΩΝ
 ΠΕΟΥ ΜΠΟΥ²ΩΝΖ ΕΒΟ(Λ)⁴⁰
 14 ΔΙ)Τ⁴¹ ΕΟΙ)Υ ΜΠ(Π)ΑΡΘΕΝΙΚΟΝ ⁴²ΜΠΝ)
 ΛΥΩ ΕΣΣΟΥ ΕΡΟΥ⁴³
 16 ΧΕ ΕΤΒΗΤ⁴⁴ ⁴⁵ΑΣΣΟΥΩΝΖ ΕΒΟΛ

18 ΠΑΙ ΠΕ ΠΥΩΡΠ⁴⁶ ΜΜΕΕΥΕ ⁴⁷ΝΤΕΦΖΙΚΩΝ
 ΑΣΩΠΕ ΜΜΗΤΡΑ ΜΠΤΗΡΦ⁴⁸
 20 ⁴⁹ΧΕ ΝΤΟΣ ΕΙ)Ο ΝΥΩΡΠ⁵⁰ ΕΡΟΥ ΤΗΡΟΥ⁵¹

²⁹ in [the shine of] his light.

2 This is ³⁰ the first [power, which was] before the All,
³¹ and [which came] forth from his mind.

4 She ³² [is the Providence (πρόνοια) of the All]
 —her light ³³ [shines

6 like his] light—
 the [perfect] ³⁴ power

8 who is [the] image (είκων) of the invisible,
³⁵ virginal (παρθενικόν) Spirit (πνεῦμα) who is perfect.

10 ³⁶ [The first power],
 the glory of Barbelo,

12 the perfect 5³⁸ glory in the aeons (αἰών),
 the glory of the ² revelation,

14 she glorified the virginal (παρθενικόν) ³ Spirit (πνεῦμα)
 and it was she who praised him,

16 for because of him ⁴ she had come forth.

18 This is the first Thought, ⁵ his image (είκων);
 she became the womb (μήτρα) of everything,

20 ⁶ for it is she who is prior to them all,

Ζ²¹Μ (Π)ΡΡΙΕ ⁵ΝΤΕ ΠΕΦΟΥΘΕΙΝ
 2 ΤΑΙ ΤΕ ΤΥΩΡΠ⁶ (Ν)ΘΟΜ ΝΤΑΣΩ)ΠΤΕ ΖΑΤΕΥΕΖΗ ΤΗ⁷ΠΡΟΥ
 ΝΤΑΣΟΥΩΝΖ) ΕΒΟΛ Ζ⁸Μ (ΠΕΦ)ΜΕ⁹ΕΥΕ

4 ...

...

6 ...

...

8 ...

...

10 ...

...

12 ...

...

14 ...

...

16 ...

...

18 ...

...

20 Δ)Ε ΝΤΟΣ ²⁰(Ε)Ο ΝΥΩΡΠ ΕΡΟΥ) ΤΗΡΟΥ⁵¹

Irenaeus, *Adv. Haer.* 1.29

2 (*superscript numbers refer to line numbers in Appendix 4*)

4

6

⁷ Certain ones of them propose that

8 there is a certain unaging aeon (see 12,8: III and BG only)

⁸ in a virginal Spirit

10

whom (ref. virg. Sp. see 12,3) they call Barbelo.

12 ⁹ They say that a certain unnameable Father (see 6,18-19)
 also exists there;

14 ¹⁰ that he willed to reveal himself (see 10,15: II only) to Barbelo;

16

18 ¹¹ and that this Thought came forth (see line 3)

20

III 7,23—8,10

BG 27,19—28,10

2 αςψωπε νογζογειτ²⁴ [ρωμ]ε
 ετε ντοq πε πιπ̄νᾱ νπαρ̄ενιθ¹κον
 4 πωomτ ζοογτ
 πωomτ) ²νζυμνος
 6 π(ωomnt νραn
 τωο) ³mn̄τ̄ n̄aγn[αmic
 8 παιων εμεqρ ζλ⁴λο νογζοογ[τ cζime
 ενταqπρο⁵ελεε εβολ [zn τεqπpνοια
 10
 12 αca] ⁶τι n̄μοq
 14 n̄(βι τβαρβ]ηλον
 [ε† na<c> ⁷νογωpπ̄ n̄(cooγn)
 16 αγω αq[κατα] ⁸νεγε
 n̄τερεqκ[ατα]νεγε
 18 α[πωpπ] ⁹n̄cooγn oγων[ζ εβολ] naq
 εq[αζε ε] ¹⁰ρατ̄q̄ m̄n̄ tennoia
 20 ετε τεπpο[νοια τε]

2 She became a first ²⁴ [Man]
 who is the virginal (παρθενικόν) Spirit (πνεύμα),
 4 ⁸ the [thrice-male,
 the thrice-] ² praised (ὑμνος),
 6 [the thrice-named,
 the thrice] ³ -powerful (δύναμις),
 8 the andro[gy nous] ⁴ unaging aeon (αἰών),
 [who] ⁵ came forth (προηλθεῖν) [from his providence (πρόνοια)].
 10
 12 [And Barb]elon [requested (αἰτεῖν)] ⁶ from him
 14
 [to grant her] ⁷ fore[knowledge].
 16 And he ⁸ consented (κατανεύειν).
 When he had consented (κατανεύειν),
 18 ⁹ [Fore]knowledge came [forth] for him
 and [stood in attendance] ¹⁰ together with Thought (ἔννοια),
 20 which is Providence (πρόνοια).

• III 8,3 The expected form is the fem. **ωomτe** (cf. 16,13).
 • BG 28,6 Ms reads **naq**.

2 αςψωπε νογζογ²⁰εit n̄ρωμε
 ετε πεπ̄n̄ā mπαρ²¹θενικον πε
 4 πωomτ ζοογτ
 πα τ28'ωοιm]ντε n̄βοm
 6 πωomn̄τ νρα[n]
²πωomn̄τ n̄απo
 8 παιων ετε ³μεqρ̄ ζλλο φογτcζime
 nταq⁴ει εβολ zn τεqπpνοια
 10
 12 αγω αc⁵αιτι εβολ ζiτοτq
 14 n̄(βι τβαρβ]ηλω
 ε† na<c> noγnoγωopπ̄ n̄co'oγn
 16 αqκατανεγε
 n̄ταρεqκα⁸τανεγε
 18 απωopπ̄ n̄cooγn oγ⁹ωνz εβολ
 αqωzερατq̄ m̄n̄ ten¹⁰noia
 20 ετε τεπpοnoια τε

2 She became a first ²⁰ Man
 who is the ²¹ virginal (παρθενικόν) Spirit (πνεύμα)
 4 the thrice-male,
 the thrice- ²⁸ powerful,
 6 the thrice-named,
²the thrice-begotten,
 8 the androgynous ³ unaging aeon (αἰών),
 who ⁴ came forth from his providence (πρόνοια).
 10
 12 And Barbelo ⁵ requested (αἰτεῖν) from him
 14
⁶ to grant <her> foreknowledge.
 16 ⁷ He consented (κατανεύειν).
 When he had ⁸ consented (κατανεύειν),
 18 Foreknowledge came ⁹ forth
 and stood in attendance ¹⁰ together with Thought (ἔννοια),
 20 which is Providence (πρόνοια),

II 5,6-16

IV 7,21—8,4

ΤΜΗ' ΤΡΟΠΑΤΩ[Ρ]
 2 ΠΩΟΡΠ' ΝΡΩΜΕ
 ΠΝΑ ΕΤΟΥ⁸ΑΑΒ·
 4 ΠΩΟΜΤ' ΑΒΖΟΟΥΤ
 ΤΨΟΜΤΕ ΝΒΟΜ
 5 ΉΨΟΜΤ' ΝΡΑΝ
 3 ΝΖΟ[Ο]ΥΤ C2IME

0 ΑΥΩ ΠΑΙ⁰ΩΝ' ΝΨΑ ΕΝΕΖ ΖΝ ΝΑΤ'ΝΑΥ ΕΡΟΟΥ
 ΑΥΩ ¹¹ΠΨΟΡΠ' ΝΕΙ ΕΒΟΛ
 2 Α<C>[ΑΙ]ΤΕΙ ΕΒΟΛ ΖΙΤΝ
¹²ΠΑΖΟΡΑΤΟΝ ΜΠΑΡΘΕΝΙΚΟΝ ΜΠΝΑ
 14 ¹³ΕΤΕ ΒΑΡΒΗΛΩ ΤΕ
 ΑΤΝ ΝΑΣ ΝΟΥΠΡ[Ο]ΓΝ[Ω]Ι¹⁴СIC
 16 ΑΥΩ ΑΦΕΙΩΡΜ' ΝΒΙ ΠΝΑ
 ΝΤΑ[Q]Ε[Ι]Ω[Ρ]Μ ¹⁵ΔΕ
 18 ΑCΒΩΛΠ' ΕΒΟΛ [Ν]ΒΙ ΤΠΡΟΓΝΩCΙC
 ΑΥ¹⁶Ω ΑCΑΖΕΡΑΤC ΜΝ
 20 Τ[Π]ΡΟΝΟΙΑ·

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

8 androgynous One,

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

• II 5,8 Ms reads ΕΖΟΟΥΤ. • II 5,11 Ms reads ΑΦ[Α]ΙΤΕΙ.

²¹[ΤΜΗΤΡΟΠΑΤΩΡ]
 2 ΠΨΟΡΠ' ΝΡΩ[ΜΕ
²²ΠΕΠΝΑ ΕΤΟΥΑΑ]Β·
 4 ΠΨΜΤ' ΖΟΟΥΤ
²³ΤΨΟΜΤΕ ΝΒΟΜ
 6 ΠΨΜΤ' ΡΑΝ
 8 Ν²⁴[ΖΟΟΥΤ C2IME

10 ΑΥΩ ΠΑΙΩΝ Ν[Ψ]Α ²⁵ΕΝΕΖ ΖΝ ΝΑΤΝΑΥ ΕΡ[Ι]ΟΟΥ·
 ΑΥΩ ²⁶[ΠΨΟΡΠ ΝΕΙ ΕΒΟΛ
 12 ΑC]ΡΑΙΤΙ ΕΒΟΛ [ΖΙ²⁷ΤΜ
 ΠΑΖΟΡΑΤΟΝ ΜΠ]ΑΡΘΕΝΙΚΟ[Ν Μ²⁸ΠΝΑ
 14 ΕΤΕ ΒΑΡΒΗΛΩ ΤΕ
 Α† ΝΑ[С Ν8'ΟΥΠΡΟΓΝΩCΙC
 16 ΑΥΩ ΑΦΕΙΩΡΜ' ΝΒΙ ΠΝΑ·
 Ν[Τ]ΑΦΕΙΩΡΜ ΔΕ
 18 ΑC'ΒΩΛΠ' ΕΒΟΛ ΝΒ[Ι ΤΠΡΟΓΝΩCΙC
⁴ΑΥΩ ΑCΑΖΕΡΑΤ[С ΜΝ
 20 ΤΠΡΟΝΟΙΑ]

Irenaeus

2
 4
 6
 8
 10 and attended him (see 10,20: III and BG only)
 12 ¹⁴ and requested
 14 foreknowledge.
 16
 18 ¹³ When Foreknowledge had come forth,
 20

- 2
 4 ¹¹ΝΕC† ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ Μ[ΠΝΑ]
 4 ¹²ΜΝ ΤΔΥΝΑΜΙC ΕΤΣΗΚ ΕΒΟΛ Τ[ΒΑΡΒΗΛΟΝ]
¹³ΧΕ ΝΤΑΦΩΠΕ ΕΒΟΛ ΖΙΤΟΟΤ[ΙC]
 6 [ΠΑ]¹⁴ΛΙΝ ΔCΑΙΤΙ
 Ε† ΝΑC ΝΟΥΑΦΘΑΡCΙΑ
 8 ΑΥ]¹⁵Ω ΔΚΚΑΤΑΝΕΥΕ
 ΝΤΕΡΕΦΚΑΤΑΝ[ΕΥΕ
 10 Δ]¹⁶ΤΑΦΘΑΡCΙΑ ΟΥΩΝΖ ΕΒΟΛ
 ΝΕC[ΑΖΕ Ε]¹⁷ΡΑΤC ΜΝ ΤΕΝΝΟΙΑ
 12 ΜΝ ΠΥΡΠ[ΙC] ΟΟΥΝ]
¹⁸ΕΥ† ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ Μ[Ν Τ]¹⁹ΒΑΡΒΗΛΟΝ
 14 ΧΕ ΝΤΑΥΩΠΕ ΕΒΟ[Λ ΖΙΤΟ]²⁰ΟΤC
 ΑΥΩ ΔCΑΙΤΙ
 16 Ε† ΝΑC ΝΟΥΩ[ΙΝΖ] ²¹ΝΨΑ ΕΝΕΖ
 ΑΥΩ ΔΚΚΑΤΑΝΕΥΕ
 18 Ν[ΤΕ]²²ΡΕΦΚΑΤΑΝΕΥΕ
 ΑΠΩΝΖ ΝΨΑ ΕΝ[ΕΖ]²³ΟΥΩΝΖ ΕΒΟΛ

- 2
 4 ¹¹ She glorified the invisible (ἀόρατον) [Spirit] (πνεῦμα)
 4 ¹² and the perfect power (δύναμις), [Barbelo],
¹³ since she had come into being because of her.
 6 ¹⁴ She requested (αἰτεῖν) again (πάλιν)
 to grant her indestructibility (ἀφθαρσία),
 8 [and] ¹⁵ he consented (κατανεύειν).
 When he had consented (κατανεύειν),
 10 ¹⁶ Indestructibility (ἀφθαρσία) came forth
 and stood in attendance ¹⁷ together with Thought (ἐννοια)
 12 and Foreknowledge.
¹⁸ They glorified the invisible (ἀόρατον) Spirit (πνεῦμα)
 14 and ¹⁹ Barbelo since they had come into being [because of] ²⁰ her.
 And she requested (αἰτεῖν)
 16 to grant her ²¹ eternal life.
 And he consented (κατανεύειν).
 18 And when ²² he had consented (κατανεύειν),
 Eternal Life ²³ came forth;

- 2
 ΕC† ¹¹ΕΟΟΥ ΜΠΑΤΝΑΥ ΕΡΟΦ
 4 ΜΝ ΤΤΕ¹²ΛΙΟC ΝΔΥΝΑΜΙC ΤΒΑΡΒΗΛΩ
 Χ[Ε] ¹³ΑΥΩΠΕ ΕΒΟΛ ΖΙΤΟΟΤC
 6 ΠΑΛΙΝ ¹⁴ΑCΑΙΤΙ ΝΒΙ ΤΕΕΙΒΟΜ
 Ε† ΝΑC ΝΙΤ]¹⁵ΑΦΘΑΡCΙΑ
 8 ΑΥΩ ΔΚΚΑΤΑΝΕΥΕ
¹⁶ΝΤΑΡΕΦΚΑΤΑΝΕΥΕ
 10 (Ν)ΤΑΦΘΑ[Ρ]ΙCΙΑ ΑCΟΥΩΝΖ ΕΒΟΛ
 ΝΑCΑΖΕ¹⁸ΡΑΤC ΜΝ ΤΕΝΝΟΙΑ
 12 ΜΝ ΤΕΠΡ[Ο]¹⁹ΓΝΩCΙC
 ΕC† ΕΟΟΥ ΜΠΑΤΝΑ[Υ] ²⁰ΕΡΟΦ ΜΝ ΤΒΑΡΒΗΛΩ
 14 ΧΕ ΑCΩ[Ω]²¹ΠΕ ΕΤΒΗΗΤC
 ΑCΑΙΤΙ
 16 Ε† ΝΑ[ΙC] ²⁹ΜΠΩΝΖ ΨΑ ΕΝΕΖ
 ΔΚΚ[Α]ΤΑ²ΝΕΥΕ
 18 ΝΤΑΡΕΦΚΑΤΑΝΕΥΕ
³ΑΦΟΥΩΝΖ ΕΒΟΛ ΝΒΙ ΠΩΝΖ ⁴ΨΑ ΕΝΕΖ

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

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

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

II 5,16-30

IV 8,5-18

ταῖ οὐρανοῦ 17 τε ῥῆ πνεεεγε
 2 ἡπιατῆναγ εροφ ἡπαρ 18 ἑνικον ἡπῆνα
 εςτῆ εοοφ ναφ
 4 ἀ[γω] 19 τεφδομῆ ετχνηκῆ εβολα βα]ρβηλω
 χ[ε ν] 20 ταφωπε ε[τβη]τῆ
 6 ἀ[γω ο]ν ἀσαιτε[ι]
 21 ετῆ ναc ἡο[γμντ]ατῆ[τεκ]ο
 8 ἀγω ἀφει22ωρμῆ
 ῥῆ πτρε[φειω]ρμ
 10 ἀcδωλ]πῆ εβολ 23 ἡοῖ τμῆτ[ατῆ]τ[εκ]ο
 ἀ[γω ἀcα]ζερ]ατῆ ἡῆ 24 πνεεεγε
 12 ἀγω [τ]π[ρο]γνωcιc
 ἀςτῆ εοοφ 25 ἡπιατῆναγ ερ[ο]φῆ ἡῆ τβαρβηλω
 14 ταῖ ε26 ταγωπε ετ[βη]τῆ
 ἀγω ἀσαιτε[ι] [ἡοῖ] τβαρ27βηλω
 16 ετῆ ναc ἡογ[ω]ν[ε]ρ] ῥα [ε]νεε
 ἀγω 28 ἀφειωρμῆ ἡοῖ πα[ρ]ορατον ἡπῆνα
 18 ἀγω 29 ῥῆ πτρεφειωρμ
 ἀφωλπῆ εβολ ἡοῖ πωνε 30 ῥα ενεε

5 ταῖ οὐρανοῦ τε ῥῆ πνεεεγε
 2 ἡπιατῆναγ εροφ ἡπαρ[φ]ε[νικον] ἡπῆνα
 7 εςτῆ εοοφ ναφ
 4 [ἀγω τεφδομ ετ]ῆ[χ]ηκ[ε] εβολ βα[ρ]βηλω
 ...
 6 ...
 ...
 8 ...
 ...
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 ...
 ... παρορα]17 τον ἡπῆνα
 18 ἀγω ῥῆ πτρεφειωρμ]
 18 ἀφωλπῆ εβ[ο]λ ἡοῖ πωνε ῥα ενεε]

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

Irenaeus
 2
 4
 6 14 they requested again,
 8
 10 and Indestructibility came forth;
 12
 14
 16
 18
 15 and after that, Eternal Life.

III 8,23—9,8

BG 29,4-14

αὐὼ νεφάρε ερατ(ι)
 2 εϋ²⁴† εοογ ναϋ Μ̄Ν ΤΒΑΡΒΗΛΟΝ
 χ(ε) 9¹ ετβηητ̄ς ν[ταγ]ωωπε
 4 εζραϊ ε²χ̄μ πογων[ρ] εβο[λ] μ̄παζορατον ³μ̄π̄να

6

8

10

12

ναϊ η[ε] π[ι]†οῡ ναιων̄ ν̄⁴τε πειωτ̄
 14 ετε η[ν]†οῡ πε περογειτ̄ ⁵νηρωμε
 τζικ(ων) μ̄παζορατος·
 16 τα⁶ει τε ΤΒΑΡΒΗ(ΛΟΝ)
 Μ̄Ν ΤΕΝΝΟΙΑ
 18 Μ̄Ν ⁷πωρ̄τῑ ν̄σοο[γ]ν
 Μ̄Ν ΤΑΦΘΑΡ¹⁴CΙΑ
 20 Μ̄Ν ⁸πων̄ζ ν̄ω[ι]α ενε[ρ]ζ

she attended

2 [and] ²⁴ glorified him and Barbelon,
 since ⁹ they had come into being because of her
 4 from ² the coming-forth of the invisible (ἀόρατον) ³ Spirit (πνεῦμα).

6

8

10

12

These are the pentad of aeons (αἰών) ⁴ of the Father,
 14 which is the first ⁵ Man,
 the [image (εἰκόν) of] the invisible (ἀόρατος) One.
 16 ⁶ This is Barbelon,
 and Thought (ἔννοια),
 18 ⁷ and Foreknowledge,
 and Indestructibility (ἀφθαρσία),
 20 and ⁸ Eternal Life.

• III 9,1 The diaeresis over ι is uncertain.

αὐὼ νεγάρερατοϋ
 2 ⁵εϋ† εοογ ναϋ Μ̄Ν ΤΒΑΡΒΗΛΩ
⁶εβολ χε αγωωπε ετβητ̄ς
 4 ⁷ζραϊ ζμ πογωνζ εβολ μ̄πιατ⁸ναγ εροϋ μ̄π̄να

6

8

10

12

ταϊ τε τμεζ⁹† ντε ναιων̄ μπειωτ̄
 14 ετε ¹⁰περογειτ̄ η̄ρωμε πε
 θικων ¹¹μπατναγ εροϋ
 16 ετε η̄τος τε ¹²ΤΒΑΡΒΗΛΩ
 Μ̄Ν ΤΕΝΝΟΙΑ
 18 Μ̄Ν ¹³πωρ̄τῑ ν̄σοο[γ]ν
 Μ̄Ν ΤΑΦΘΑΡ¹⁴CΙΑ
 20 Μ̄Ν ΠΩΝ̄Ζ ΝΩ[Ι]Α ΕΝΕ[Ρ]Ζ

⁴ they attended

2 and ⁵ glorified him and Barbelo,
⁶ since they had come into being because of her
 4 ⁷ from the coming-forth of the invisible ⁸ Spirit (πνεῦμα).

6

8

10

12

This is the pentad ⁹ of aeons (αἰών) of the Father,
 14 which is ¹⁰ the first Man,
 the image (εἰκόν) ¹¹ of the invisible One.
 16 This is ¹² Barbelo,
 and Thought (ἔννοια),
 18 and ¹³ Foreknowledge,
 and Indestructibility (ἀφθαρσία),
 20 ¹⁴ and Eternal Life.

II 5,30—6,7

IV 8,19—9,8

2 ^{μη βλβ} αγω α[γα]ρι[α]του
 2 αγ† εοογ ³¹μηπαρορατον μηπνηα` α[γω] τβ]α[ρ]βηλω
 4 ταϊ ³²ενταγωωπε ετ[β]ητς
 4 αγω ον ασαιτει ³³ετη̄ νας̄ ν̄τμη[ηε]
 6 αγω [α]ρειωρμ̄ ν̄οῑ παρο³⁴ρατον̄ μηπνηᾱ
 8 ασβωλπ̄ εβολ̄ ν̄οῑ τμηε
³⁵αγω αγαρερατου
 10 αγ† εοογ̄ μηπαρορατο[ιν] ε̄μηπνηᾱ ετψηπ̄
 μη τεφβ[α]ρβηλω
 12 ταϊ̄ εντᾱ γ̄ωωπη[ε] ετβητς̄
 τ[α]ϊ̄ τε ππεντας̄ ³⁶νηαιων̄ ν̄τε̄ πιωτ̄
 14 [ε]τε̄ πα[ι]̄ πε̄ πωροπ̄ ν̄ρωμε̄
 εικων̄ μηπαρορα[τι]φς̄ μηπνηᾱ
 16 ⁵τᾱῑ τε̄ ππρονοιᾱ ετε̄ τᾱῑ τ[ε]̄ β[α]ρβηλω
⁶αγω̄ πμεεγε̄
 18 μη̄ ππρογνωσις
 αγω̄ ⁷τμη̄τᾱτ̄τεκο̄
 20 αγω̄ πωνη̄ [ψ]ᾱ ενεε̄

2 ¹⁹αγω̄ αγ† εοογ̄ μηπαρορατον̄ μηπνηᾱ ²⁰αγω̄ τβ[α]ρβηλω
 τᾱῑ ενταγωωπη[ε] ²¹ετβηητς̄
 4 αγω̄ ον̄ ασραιτῑ ε† νας̄ ²²νη̄τμε̄
 6 αγω̄ α[ρειωρμ̄
 ζμ̄ πτρεφ̄ ²³ειωρ̄μ̄ δε̄
 8 [ασβωλπ̄ εβολ̄ ν̄οῑ τμηε̄
²⁴αγω̄ αγαρερατοῡ
 10 αγ† εοογ̄ μη²⁵παρορατοιν̄ μηπνηᾱ ετψηκ̄ εβολ̄
²⁶μη̄ν̄ τεφβ[α]ρβηλω
 12 τᾱῑ ενταγωωπη̄ ⁹ετβηητς̄
 τᾱῑ τε̄ τπ[εν]τας̄ ν̄νηαιων̄ ν̄τε̄ πιωτ̄
 14 [ε]τε̄ πα[ι]̄ πε̄ ³πωροπ̄ ν̄ρωμε̄
 εικων̄ μη⁴παρορατος̄ μηπνηᾱ
 16 τ[α]ῑ τε̄ ππρο^{νοιᾱ} ετε̄ τᾱῑ τε̄ β[α]ρβηλω
 αγω̄ ⁶πμεεγ[ε] μ[ι]ν̄
 18 ππρογνωσις
 αγω̄ ⁷τμη̄τᾱ]τ̄τα[κο̄
 20 αγω̄ πωνη̄ νψᾱ ⁸ενεε̄

and they [attended]

Irenaeus

2 and glorified ³¹ the invisible (ἀόρατον) [Spirit (πνεῦμα)] and Barbelo,
³² because of whom they had come into being.
 4 And she requested (αἰτεῖν) again ³³ to grant her truth.
 6 And the invisible (ἀόρατον) Spirit (πνεῦμα) ³⁴ consented.
 [IV 8,24-25: And [he consented]. And (δέ) [when he had] consented]
 8 truth came forth,
³⁵ and they attended
 10 and glorified the invisible (ἀόρατον), ⁶ excellent Spirit (πνεῦμα)
 and his Barbelo
 12 ² because of whom they had come into being.
 This is the pentad (πεντάς) of aeons (αἰών) ³ of the Father,
 14 which is the first ⁴ Man,
 the image (εἰκών) of the invisible (ἀόρατον) Spirit (πνεῦμα).
 16 ⁵ This is Providence (πρόνοια)—which is Barbelo—
⁹ and Thought,
 18 and Foreknowledge (πρόγνωσις),
 and ⁷ Indestructibility,
 20 and Eternal Life,

2 ¹⁶ That, while Barbelo gloried in them

4

6

8

10

12

14

16

18

20

• II 6,2 correction γ above σ.

• IV 8,19 homoioteleuton (from αγ- to αγ-). • IV 8,22f conforms to the parallel construction (see II 5,28f.). • IV 8,25 ψηκ̄ εβολ̄ is needed for length and fits the wording in II 4,35; the text in II appears to be corrupt.

III 9,8-22

BG 29,14—30,13

2 παῖ πε π̄τοϋ Ν̄ΖΟ⁹ΟΥΤ̄ ΣΖΙΜΕ
ετ̄(ει) π̄μητ̄̄ Ν̄αιων
4 ἄντε ¹⁰πειωτ̄
αγω ᾱδ̄ωψωτ̄̄ εμαωο̄ Ν̄βι ¹¹Τ̄Β̄ᾹΡ̄ΒΗΛ̄ΟΝ
6 εζοϋν̄ επ̄ζιλικρινε̄ς ¹²Ν̄οϋοειν̄
αγω ᾱσ̄τ̄κατο̄ εζοϋν̄ εροϋ
8
10 ¹³ᾱσ̄χ̄πο̄ Ν̄οϋσπιν̄οηρ̄ Ν̄οϋοειν̄
ε̄ϕ¹⁴εἶνε̄ Μ̄ποϋοειν̄ ε̄τε̄ Ν̄αιε̄ῑᾱτ̄ϕ̄
12 αλ¹⁵λᾱ Ν̄ϕ̄ωηϋ̄ αν̄ ρ̄ν̄ τ̄μη̄ν̄το̄β̄
πει ¹⁶πε̄ π̄μο̄νογεν̄η̄ς
14 ε̄ρ̄οϋων̄ζ̄ εβολ̄ ¹⁷ρ̄μ̄ π̄ιωτ̄
παϋτογεν̄η̄ς Ν̄νοϋτε̄
16 ¹⁸π̄ωη̄ρε̄ Ν̄ω̄αμ̄ῑσε̄ Ν̄τ̄ν̄̄ νᾱπιωτ̄̄ ¹⁹τ̄η̄ροϋ
πῑλ̄ικρινε̄ς Ν̄οϋοειν̄
18 αϕ²⁰τε̄λη̄λ̄ Ν̄βῑ π̄νο̄β̄ Ν̄ᾱζορᾱτο̄ν̄ Ν̄π̄ν̄ᾱ
²¹ε̄ρ̄ρᾱί̄ ε̄χ̄μ̄̄ ποϋοειν̄
20 παῖ̄ Ν̄ταϕοϋ²²ων̄ζ̄ εβολ̄ ρ̄ν̄ †ζοϋε̄ιτε̄ Ν̄βομ̄

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

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

• BG 29,17-18 Μ̄πιᾱγεν̄η̄το̄ς perhaps to be emended to (Μ̄)πιᾱγεν̄η̄το̄ς; see III. • BG 30,8 haplography.

2 ταῖ ¹⁵τε̄ τ̄μερ̄ζ̄τ̄ Ν̄ΖΟΥΤ̄ ΣΖΙΜΕ
ε̄τε̄ ¹⁶Ν̄τοϋ̄ πε̄ π̄μερ̄ζ̄μη̄τ̄̄ Ν̄τε̄ Ν̄ιᾱι¹⁷ων̄
4 ε̄τε̄ Ν̄τοϋ̄ πε̄ π̄ειωτ̄̄ Μ̄¹⁸πιᾱγεν̄η̄το̄ς Ν̄ειωτ̄̄
ᾱσ̄δ̄ω(ϋ)ι¹⁹ϋτ̄̄ ε̄ζοϋν̄ ε̄ροϋ̄ ε̄μᾱτε̄ Ν̄βῑ ²⁰Τ̄Β̄ᾹΡ̄ΒΗΛ̄Ᾱ
6 ΠΙΤ̄Β̄Β̄Ο̄ ρ̄ν̄ οϋοῖν̄
³⁰1̄ ᾱς̄(κ)ιο̄ς̄ ε̄ζοϋν̄ ε̄ροϋ̄
8
10 ᾱσ̄χ̄πο̄ Ν̄²νοϋσπιν̄οηρ̄ Ν̄οϋοῖν̄
 Μ̄μᾱ³κᾱριον̄
12 νεϕωηϋ̄ δε̄ οϋβ̄η̄ς̄ ⁴αν̄ ρ̄ν̄ τ̄μη̄ν̄το̄β̄
παῖ̄ πε̄ π̄μο̄⁵νογεν̄η̄ς
14 Ν̄ταϕοϋων̄ζ̄ εβολ̄ ⁶μ̄πιωτ̄̄
παϋτογεν̄η̄το̄ς Ν̄νοϋ⁷τε̄
16 π̄ωη̄ρε̄ Ν̄ϋρ̄π̄̄ μ̄μ̄ῑσε̄ Μ̄π̄⁸τη̄ρ̄ϕ̄ Ν̄τε̄ π̄ε̄π̄ν̄ᾱ
Μ̄ποϋοῖν̄ <Ν>ᾱλ̄ῑη̄⁹κρινε̄ς
18 αϕ̄τε̄λη̄λ̄ δε̄ Ν̄βῑ πᾱτ̄¹⁰Ν̄αϋ̄ ε̄ροϋ̄ Μ̄π̄ν̄ᾱ
ε̄ρ̄ρᾱί̄ ε̄χ̄μ̄̄ ¹¹ποϋοῖν̄ Ν̄ταϕωϋπε̄
20 παῖ̄ Ν̄¹²ταϕ̄ ϋρ̄π̄̄ Ν̄οϋων̄ζ̄ εβολ̄ ρ̄ν̄ τε̄¹³ζοϋε̄ιτε̄ Ν̄βομ̄

2 This ¹⁵ is the androgynous pentad,
which ¹⁶ is the decad of aeons (αἰών),
4 ¹⁷ which is the Father ¹⁸ of the unbegotten (ἀγέννητος) Father.
Barbelo ¹⁹ gazed intently into him,
6 ²⁰ the pure light.
³⁰1̄ She turned herself to him
8

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

II 6,7-21

IV 9,8-28

αγω 8ΤΜΕ
 2 ΤΑΙ ΤΕ ΠΠΕΝΤΑΣ ΝΑΙ|ΙΩΝ ΝΖΟΟΥΤ ΣΖΙΜΕ
 ΕΤΕ ΤΑΙ ΤΕ ΤΔΕ|ΚΑ|C ΝΑΙΩΝ
 4 ΕΤΕ ΠΑΙ ΠΕ 10ΠΕ|ΙΩΤ`
 ΑΓΩ ΑΦΩΨΤ` ΕΖΟΥΝ ΖΝ ΤΒΑΡΒΗΛΩ
 6 11ΖΜ ΠΟΥΟΕΙΝ` Ε|Τ|ΤΒΒΗΥ
 ΕΤΚΤΗΥ ΑΠΑΖΟΡΑ 12ΤΟΝ` ΜΠΝΑ
 8 ΜΝ ΠΕΦΠΡΕ
 ΑΓΩ ΑCΧΕ ΟΥΩ 13ΕΡΟQ
 10 Α|ΦΧΠΟ ΝΟΥ|Κ ΝΟΥΟΕΙΝ`
 ΖΝ ΟΥΟΕΙΝ 14|Ν|Ε ΜΜΝΤΜΑΚΑΡΙ|ΟC ΝΕΙΝΕ·
 12 ΕΦΩ|ΗΥ ΔΕ 15|ΑΝ| ΜΝ ΤΕΦΜΝΤ'ΝΟΒ
 ΠΑΙ ΝΕΟΥΨΡΟΥΩΤ 16|ΠΕ|
 14 ΝΤΜΗΤΡΟΠΑΤΩΡ ΕΑΦΟΥΩΝΖ ΕΒΟΛ
 ΕΤΕ 17|ΠΑΙ| ΠΕ ΠΕΦΧΠ|Ο| ΟΥΑΑΤΦ`
 16 ΠΨΡΟΥΩΤ` Ν 18|Τ|Ε |Π|ΕΙΩΤ
 |ΠΟΥΟΕΙΝ` ΕΤΤΒΒΗΥ`
 18 Α|Φ|ΤΕΛΗΧ 19|Δ|Ε ΝΒΙ ΠΑ|ΖΟΡ|ΑΤΟΝ |Μ|ΠΑΡΘΕΝΙΚΟΝ ΜΠΝΑ
 20 ΕΖΡΑΙ ΕΧΜ ΠΟΥΟΕΙΝ ΕΤΑ|ΖΨΩΠΕ
 ΠΕΤΑΖ 21ΨΡΠ` Ο|ΓΥΩΝΖ ΕΒΟΛ ΕΒΟΛ ΖΝ ΤΨΟΡΠ` ΝΒΟ|Μ|

αγω ΤΜΕ
 2 ΤΑ|Ι| ΤΕ ΤΠ|ΕΝΤΑΣ 9ΝΝΑΙΩΝ ΝΖΟΟΥ|Τ` ΣΖΙΜΕ
 Ε|ΤΕ 10ΤΑΙ ΤΕ ΤΔΕ|ΚΑ|C ΝΝΑΙΩΝ
 4 ΕΤΕ ΠΑ|Ι 11ΠΕ ΠΙΩΤ|
 ΑΓΩ ΑΦΩΨΤ` |Ε 12ΖΟΥΝ| ΖΝ ΤΒΑΡΒΗΛΩ
 6 ΖΜ ΠΟΥΟ 13|ΕΙΝ ΕΤ|ΤΒΒΗΟΥ
 ΕΤ'ΚΤΗΟΥ ΕΠΑ 14|ΖΟΡΑΤ|ΟΝ ΜΠΝΑ
 8 ΜΝ ΠΕ|Φ|ΠΡΕ
 15|ΑΓΩ| ΑCΧΕ ΟΥΩ ΕΡΟQ
 10 Α|Φ|ΧΠΟ Ν 16|Ο|Υ|Υ|Κ ΝΟΥΟΕΙΝ
 ΖΝ ΟΥΟΕΙΝ Μ 17|ΜΝ|Τ'ΜΑΚΑΡΙΟC ΝΕΙΝΕ
 12 ΕΦΩ|ΗΥ 18 ΔΕ ΑΝ| ΜΝ ΤΕΦΜΝΤ'ΝΟΒ
 |Π|Α|Ι 19|ΝΕΟ|ΥΨΡΟΥΩΤ ΠΕ
 14 ΝΤΜΗΤΡ|Ο 20ΠΑ|Τ|ΩΡ ΕΑΦΟΥΩΝΖ ΕΒΟΛ
 ΕΤΕ 21|ΠΑΙ| ΠΕ ΠΕΧΠΟ ΟΥΑΑΦ`
 16 ΠΨ|Ρ 22ΟΥ|ΨΤ` ΝΤΕ ΠΙΩΤ`
 ΠΟΥΟΕΙΝ 23ΕΤ|ΤΒΒΗΟΥ`
 18 ΑΦ|ΤΕΛΗΧ ΔΕ ΝΒΙ 24|ΠΑ|ΖΟΡΑΤΟΝ ΜΠΑΡΘΕΝΙΚΟΝ 25|ΜΠ|ΝΑ
 ΕΖΡΑΙ ΕΧΜ ΠΟΥΟΕΙΝ 26|ΕΤΑ|ΖΨΩΠΕ·
 20 ΠΕΝΤΑΦΨΡΠ 27|ΝΟΥ|ΥΩΝΖ ΕΒΟΛ' ΕΒΟΛ ΖΝ ΤΨΟ 28|ΡΠ

and 8 Truth.

2 This is the androgynous pentad (πεντάς) of aeons (αίων),
 9 which is the decad (δεκάς) of aeons (αίων),

4 which is 10 the Father.

And he looked into Barbelo

6 11 with the pure light
 which surrounds the invisible (άόρατον) 12 Spirit (πνεύμα)

8 and (with) his spark,
 and she conceived 13 from him.

10 He begot a spark of light
 with a light 14 resembling blessedness (μακάριος),

12 but (δέ) he does not equal 15 his greatness.

This was an only-begotten One

14 16 of the Mother-Father (μητροπάτωρ) who had come forth;
 17 he is his only offspring,

16 the only-begotten One of 18 the Father,
 the pure Light.

18 And (δέ) 19 the invisible (άόρατον), virginal (παρθενικόν) Spirit
 (πνεύμα) rejoiced 20 over the light who had come into being,

20 who had preceded 21 from the first power

* IV 9,21 reads "the only offspring."

Irenaeus

2

4

and looked into the majesty (III and BG)

6

8

17 and took delight in him in conception,

10 18 she gave birth to a light (III and BG)
 similar to him.

12

19 They say that this is the beginning of all light and generation,

14

16

18

23 **Ε**ΤΕ ΤΑΙ ΤΕ ΤΕΠΡΟΝΟΙΑ ΤΒΑΡΒΗΛΟΝ
 2 **24** **Α**ΓΤΑ²³ ΜΜΟΓ
 2^Ν ΤΕΦΜΝΤΧΡΣ 10¹ Μ<Μ>ΙΝ <Μ>ΜΟΓ
 4 **2**ΩΣΤΕ (ΝΦ)ΨΩΠΕ ΝΤΕΛΕΙΟΣ
 2^ΕΜΝΤ⁴ ΒΡΩΖ ΕΦ(ΨΟΟ)Π ΝΧΡΣ
 6 **Χ**Ε ΑΥ³ΤΩΖΣ ΜΜΟΓ
 Ν(ΤΜ)ΝΤΧΡΗΣΟΣ
 8 ΜΠΑ⁴ΖΟΡΑΤΟΝ ΜΠΝ[Α
 ΕΦ]ΟΥ<Τ>Ζ ΝΑΦ ΕΒΟΛ
 10 ⁵ΑΥΩ ΑΦΧΙ ΜΠΤ[ΩΖΣ]
 ΕΒΟΛ ΖΙΤΟΟΤ⁴ Μ⁶ΠΠΑΡΘΕΝΙΚ(ΟΝ ΜΠ)ΝΑ (ΠΤΩΖΣ)
 12 ΑΥΩ ⁷ΑΦΑΖΕ ΕΡΑΤ⁴ ΜΠΕΦΜ]ΤΟ ΕΒΟΛ
 ΕΦ† Ε⁸ΟΟΥ ΜΠΑΖΟΡΑΤΟ(Ν ΜΠ)ΝΑ
 14

16
 ΜΝ ΠΕΝ⁹ΤΑΦΟΥΩΝΖ ΕΒΟΛ [ΖΙΤΟΟ]Π⁴
 18 ΑΥΩ ΑΦ¹⁰ΑΙΤΙ Ε† ΝΑΦ ΝΟΥΨΒΡΡΕΦ⁸ ΖΩΒ
 ΠΝΟΥΣ
 20 ¹¹ΑΥΩ ΑΦΚΑΤΑΝΕΥΕ ΝΒΙ ΠΑΖΟΡΑΤΟΝ Ν¹²ΠΝΑ

²³ which is his Providence (πρόνοια), Barbelon.

2 ²⁴ He anointed him
 with his own Christhood/goodness (Χριστός/χρηστός)
 4 **10**¹ so that (ὥστε) he became perfect (τέλειος),
² and not lacking in anything Christ/good (Χριστός/χρηστός),
 6 because he had been anointed
 with the goodness/Christhood (χρηστός/Χριστός)
 8 of the ⁴ invisible (ἀόρατον) Spirit (πνεῦμα)
 pouring (it) out for him.
 10 ⁵ And he received the anointing
 from the ⁶ virginal (παρθενικόν) Spirit (πνεῦμα).
 12 And ⁷ he attended him,
⁸ glorifying the invisible (ἀόρατον) Spirit (πνεῦμα)
 14

16
 and the one ⁹ because of whom he had come forth.
 18 And he ¹⁰ requested (αἰτεῖν) to give him a fellow worker,
 the Mind (νοῦς),
 20 ¹¹ and the invisible (ἀόρατον) Spirit (πνεῦμα) consented (κατανεύειν).

• III 10,4 Ms reads ΟΥΩΝΖ. • III 10,6 ΠΤΩΖΣ does not fit the syntax of the sentence, nor does it appear to be a copying error.

• BG 30,17: ΕΠΑΖΟΡΑΤ (see 30,18, homoioteleuton) was erased and replaced by ΧΕ. • BG 30,18-19 Ms reads ΕΠΑΖΟΡΑΤΟΝ.

• BG 30,19 Till-Schenke emend ΟΥΩΤΖ to ΟΥΩ<Α>Ζ.

ΕΤΕ ΤΕΠΡΟ¹⁴ΝΟΙΑ ΤΕ ΤΒΑΡΒΗΛΩ
 2 ΑΥΩ ΑΓΤΑ¹⁵ΖΣ⁴
 2^Ν ΤΕΦΜΝΤΧΣ
 4 **2**ΩΣΤΕ Ν⁴ΨΩΠΕ ΝΤΕΛΙΟΣ
 ΑΥΩ ΕΜ¹⁷ΨΤΑ ¹⁷ΝΖΗΤ⁴ ΝΧΣ
 6 **Χ**Ε ΑΓΤΑΖ[Σ]
¹⁸2^Ν ΤΕΦΜΝΤΧΣ
 8 <Μ>ΠΙΑ¹⁹Ζ'ΟΡΑΤΟΝ [Μ]¹⁹ΠΝΑ
 ΝΤΑΦΟΥΩΤΖ ΝΑΦ ΕΒΟΛ
 10 ΑΥ[Ω] ²⁰ΑΦΧΙ ΜΠΤΩΖΣ
 ΖΙΤ²¹Ν ΠΠΑΡΘΕ³¹[ΝΙΚΟΝ ΜΠ]ΝΑ
 12 ΝΕΦΑΖΕΡΑΤ⁴ Μ²[ΠΕΦΜΤΟ] ΕΒΟΛ
 ΕΦ† ΕΟΟΥ ΜΠ[Α]ΟΡΑΤΟΝ] ΜΠΝΑ
 14 Μ¹⁴ ΤΕΠΡΟΝΟΙ[Α ΕΤ]ΧΗΚ ΕΒΟΛ

16
 ΠΑΙ ΝΤΑΦΟΥΩ<Ν>Ζ Ν¹²ΖΗΤ⁴
 18 ΑΥΩ ΑΦΑΙΤΙ Ε† ΝΑΦ ΝΟΥ⁶Ζ]ΩΒ ΝΟΥΤ
 ΠΝΟΥΣ
 20 ΑΦΚΑΤΑΝΕΥ⁷Ε <ΝΒΙ> (Μ) ΠΑΖΟΡΑΤΟΝ ΜΠΝΑ

which is his ¹⁴ Providence (πρόνοια), Barbelo.

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

16
 because of whom he had come forth.
 18 ⁵ And he requested (αἰτεῖν) to give him one ⁶ thing,
 the Mind (νοῦς),
 20 and ⁷ the invisible (ἀόρατον) Spirit (πνεῦμα) consented (κατανεύειν).

II 6,22-34

IV 9,28—10,14

²²ΝΤ<ε>ϰ̅Π̅ΡΟΝΟΙΑ] Ε[ΤΕ] ΤΑΪ ΤΕ ΤΒΑΡΒΗΛΩ
 2 ²³ΑΥΩ ΑΦ[Τ]ΩΖC ΜΜΟϰ̅
 Ε[ΒΟΛ ΖΝ̅ †ΜΝΤΧΡC̅ ²⁴ΝΤΗϰ̅
 4 ΨΑΝΤΕϰ̅ΨΩΠΕ ΝΤΕΛΕΙΟC
 ΕΝϰ̅ΨΑ²⁵ΑΤ̅ Ν[Α]ΑΑΥ̅ Α̅Ν̅ Μ̅ΜΝΤ[Χ]Ρ̅C̅
 6 ΕΒΟΛ ΧΕ ΕΑϰ̅ΤΑΖCϰ̅
²⁶ΖΡΑΪ ΖΝ̅ Τ[Μ]ΝΤ[Χ]Ρ̅C̅
 8 ΜΠΑΖΟΡΑΤΟC ΜΠ̅Ν̅Α
 ΑΥ²⁷Ω Αϰ̅ΑΖΕΡΑΤϰ̅ Μ̅Π̅Εϰ̅Μ̅ΤΟ ΕΒΟΛ Εϰ̅ΨΩΥΟϰ̅ ²⁸ΕΧΩϰ̅
 10 ΖΝ̅ Τ[Ε]Υ[Ν]ΟΥ Δ[Ε] ΝΤΑΡΕϰ̅ΧΙ
 ΕΒΟΛ ΖΙ²⁹Τ̅Ν̅ Π̅Π̅Ν̅Α
 12
 Αϰ̅† Ε[Ο]ΟΥ Μ̅Π̅ΕΠ̅Ν̅Α ΕΤΟΥΑΑΒ
 14 ³⁰ΑΥΩ ΤΕΠΡΟ[ΝΟΙ]Α Ε[Τ]ΧΗΚ̅ ΕΒΟΛ
 [ΖΙΤ̅Ν̅ Π̅Π̅Ν̅Α ³¹Αϰ̅† ΕΟΟΥ Μ̅Π̅ΕΠ̅Ν̅Α Ε]ΤΟΥΑΑΒ
 16 ΑΥΩ ΤΕΠΡΟ³²ΝΟΙΑ̅ ΕΤ̅ΧΗΚ̅ Ε[ΒΟ]Λ
 ΤΑ[Ϊ] Ε[Τ]Αϰ̅Β̅ΩΛΠ̅ ΕΒΟΛ ³³ΕΤΒΗΤ̅C̅
 18 ΑΥΩ Αϰ̅Ρ̅ΑΙΤΕΙ ΕΤ̅Ν̅ ΝΑϰ̅ ΝΟΥΨ̅Β̅Ρ̅ ³⁴Ρ̅ ΖΩΒ
 ΕΤΕ ΠΝΟΥC̅ Π̅
 20 ΑΥΩ Αϰ̅ΕΙΩΡΜ̅

ΝΒΟΙΜ̅ ΝΤΕϰ̅Π̅ΡΟΝΟΙΑ ΕΤΕ 10¹[ΤΑΪ ΤΕ] ΤΒΑΡΒΗΛΩ
 2 [ΑΥΩ Αϰ̅Τ̅ΩΖC̅ ΉΜΜΟϰ̅]
 ΕΒΟΛ ΖΝ̅ †[ΜΝΤΧΡC̅ ΝΤΑϰ̅
 4 ³ΨΑΝΤΕ[ϰ̅ΨΩ]Π̅Ε ΝΤΕΛΙΟC
 ΕΝϰ̅ΨΑ⁴ΑΤ̅ ΝΛΑΑΥ̅ Α̅Ν̅ Μ̅[ΜΝΤΧΡC̅
 6 ΕΒΟΛ ΧΕ ⁵Αϰ̅ΤΑΖCϰ̅
 ΝΖΡΑΪ ΖΝ̅ ΤΜΝΤΧΡC̅
 8 ⁶ΜΠΑΖΟΡΑΤΟC ΜΠ̅Ν̅Α
 [ΑΥΩ Αϰ̅ΑΖΕ̅ΡΑΤϰ̅ Μ̅Π̅Εϰ̅Μ̅ΤΟ] ΕΒΟΛ Εϰ̅ΨΩΥΟϰ̅ ⁷ΕΧΩϰ̅]
 10 ΖΝ̅ Τ[Ε]Υ[Ν]ΟΥ ΔΕ ΝΤΑΡΕϰ̅ΧΙ
 ΕΒΟΛ ΖΙΤ̅Ν̅ Π̅Π̅Ν̅Α
 12
 Αϰ̅† ΕΟΟΥ] ¹⁰Μ̅Π̅ΕΠ̅Ν̅Α ΕΤΟΥΑΑΒ
 14 ΑΥΩ ΤΕΠΡΟ¹¹ΝΟΙΑ ΕΤ̅ΧΗΚ̅ ΕΒΟΛ
 16
 [ΤΑΪ ΕΤΑϰ̅Β̅ΩΛΠ̅] ¹²ΕΒΟΛ ΕΤΒΗΤ̅C̅
 18 ΑΥΩ Α[ϰ̅Ρ̅ΑΙΤΕΙ Ε] ¹³† ΝΑϰ̅ ΝΟΥΨ̅Β̅Ρ̅ ΖΩΒ
 Ε[ΤΕ ΠΝΟΥC̅] ¹⁴Π̅
 20 ΑΥΩ Αϰ̅ΕΙΩΡΜ̅ ΖΝ̅ ΟΥ[ΟΥΡΟΤ̅]

Irenaeus

4 of his Providence (πρόνοια), which is Barbelo.
 2 ²³ And he anointed him
 with his Christhood/goodness (Χριστός/χρηστός)
 4 ²⁴ until he became perfect (τέλειος),
 not lacking ²⁵ in any Christhood/goodness (Χριστός/χρηστός),
 6 because he had anointed him
²⁶ with the Christhood/goodness (Χριστός/χρηστός)
 8 of the invisible (ἀόρατος) Spirit (πνεῦμα).
 And ²⁷ he attended him as he poured upon ²⁸ him.
 10 And (δέ) immediately, when he had received
 from ²⁹ the Spirit (πνεῦμα),
 12
 he glorified the holy Spirit (πνεῦμα)
 14 ³⁰ and the perfect Providence (πρόνοια)
 16
³² because of whom he had ³³ come forth.
 18 And he requested (αἰτεῖν) to give him a fellow worker,
³⁴ which is the Mind (νοῦς),
 20 and he consented {IV 18,14: [gladly]}.

2 ²⁰ and that, when the Father saw this Light, ²¹ he anointed him
 with his goodness
 4 ²² so that he might be made perfect.
 6
²³ Furthermore, they say that this Light is Christ (cf. 17,15),
 8
 10
 12
 14
 16
 18 ²⁴ who in turn, they say, asked that the Mind be given to him as a helper.
 20

• II 6,22 Ms reads ΝΤΗϰ̅ due to 6,24. • II 6,30-32 dittography due to homoioteleuton.
 • IV 9,28 Stroke on N in ΝΒΟΙΜ̅ is visible.

2 ἀπνοὺς οὐωνὴ ἐβόλ
νεφάρε ¹³ερατῆ μῆν πεχῆρς
4 εὐτ' εἰσοὺ νεφ μῆν ¹⁴τβαρβηλὼν
ναὶ τηροῦ ἡταγῶωπε ¹⁵ζῆν οὐσιγη
6 μῆν οὐεννοια
αφῆ ρναφ ¹⁶ἡδὶ παζορατον μῆπῆα
8 εἶρε ἡογζωβ ¹⁷ζιτῆν οὐωα.χε
αὐω πεθελημα αφ¹⁸ωωπε ἡογζωβ
10 αφοῶωνὴ ἐβόλ·
αφ¹⁹αρε ερατῆ μῆν πνοὺς μῆν πογοειν
12 εφ²⁰τ' εἰσοὺ ναφ
αὐω πωαχε αφογαρφ ²¹ἡσα πογωωε·
14 ἐβόλ γαρ ζιτῆ πωα²²χε
ἀπεχῆρς ταμιο ἡἡκα νιμ
16 παγτο²³γενης ἡνογτε
πωωνὴ ἡωα ἀνηρε ²⁴μῆν πεθελημα
18 πνοὺς μῆν τεπρο²⁵γνωσις
νεγারে ερατοῦ εὐτ' εἰσοὺ μῆν ¹παζορατον [μῆπῆα·
20 μῆν τβαρβηλὼν χε ἡταγῶωπε ἐβόλ ζιτοοτς

2 ¹² The Mind (νοῦς) came forth.
He stood in attendance ¹³ together with Christ (Χριστός),
4 glorifying him and ¹⁴ Barbelo.
And all these came to be ¹⁵ in silence (σιγή)
6 and thought (ἐννοια).
¹⁶ And the invisible (ἀόρατον) Spirit (πνεῦμα) wanted
8 to make something ¹⁷ through the Word.
And his will (θέλημα) became ¹⁸ be actual,
10 and came forth,
and ¹⁹ stood in attendance together with the Mind (νοῦς) and the Light,
12 ²⁰ glorifying him.
And the Word followed ²¹ the Will.
14 For (γάρ) through the Word,
²² Christ (Χριστός), the divine ²³ Self-Generated (αὐτογενής),
16 created the All.
Eternal Life ²⁴ together with the Will (θέλημα),
18 the Mind (νοῦς) with ²⁵ Foreknowledge (πρόγνωσις)
attended and glorified ¹ the invisible (ἀόρατον) Spirit (πνεῦμα)
20 and Barbelo, ² since they had come into being because of her.

2 ἀπνοὺς οὐ⁸ωνὴ ἐβόλ
ναφ[αφ]αζερατφ μῆν πε⁹χῆρς
4 εφτ' εἰσοὺ ναφ μῆν τβαρβηλὼν
¹⁰Ναὶ δε τηροῦ ἡταγῶωπε ρν οὐ¹¹καρωφ
6 <μ>ν οὐεννοια
αφοῶωφ ¹²ἡδὶ παζορατον μῆπῆα
8 εῖροζωβ
¹³ἀπεφοῶωφ ῖ ογζωβ
10 αφοῶωνὴ ¹⁴ἐβόλ
αφωζερατφ μῆν πνοὺς ¹⁵μῆν πογοειν
12 εφτ' εἰσοὺ ναφ
πλο¹⁶γος αφογαρφ ἡσα πογωω
14 ἐβόλ ¹⁷γάρ ριτῆ πλογος
πεχῆρς αφτα¹⁸μιο ἡἡκα νιμ
16 παγτογενης ¹⁹ἡἡτ
(μ)πωωνὴ νωα ἐνερ μῆν π'ο'γ²⁰ωφ
18 πνοὺς δε μῆν τεπρογνωσις
³²αγαζερατοῦ εὐτ' εἰσοὺ μπαζο²ρατον μῆπῆα
20 μῆν τβ[α]ρβηλω χε] ³ἐβόλ ριτοτς αὐωωπε

2 The Mind (νοῦς) ⁸ came forth.
He stood in attendance together with ⁹ Christ (Χριστός),
4 glorifying him and Barbelo.
¹⁰ And (δέ) all these came to be in ¹¹ a silence
6 and thought (ἐννοια).
And ¹² the invisible (ἀόρατον) Spirit (πνεῦμα) wanted
8 to make something.
¹³ And his will became actual,
10 and came ¹⁴ forth,
and stood in attendance together with the Mind (νοῦς) ¹⁵ and the Light,
12 glorifying him.
And the ¹⁶ Word (λόγος) followed the Will.
14 ¹⁷ For (γάρ) through the Word (λόγος),
Christ (Χριστός), ¹⁸ the divine Self-Generated (αὐτογενής),
16 created the All.
¹⁹ Eternal Life together with the Will,
18 ²⁰ the Mind (νοῦς+δέ) with ²¹ Foreknowledge (πρόγνωσις)
³² attended and glorified ² the invisible (ἀόρατον) Spirit (πνεῦμα)
20 and Barbelo, since ³ they had come into being because of her.

• III 10,12 corr. α² over ε.

• BG 31,8 dittography. • BG 31,11 Ms reads NN.

II 6,34—7,15

IV 10,15—11,5

2̄M̄ 35(Π)ΤΡΕΙΨΕΙ(Ω)ΡΗΜΕ ΔΕ Ν̄ΟΙ ΠΑΖΟΡΑΤΟΝ Μ̄Π̄Ν̄Α
 2 7'αφ̄ωλτ' εβολ̄ ν̄οι πνοῡς
 3 γω̄ αφαζε'ερατ̄γ' μ̄ν̄ πεχ̄ρ̄ς
 4 εφ̄τ' εοογ̄ νᾱγ' μ̄ν̄ 3τβαρβηλω̄
 5 νᾱῑ δε̄ τη̄ροϋ̄ εταζω̄ωπε̄ 4ζ̄ν̄ οϋ̄μ̄ν̄τ̄καρω̄γ'
 6
 7 αγω̄ πμεεγε̄ αφογ'ω̄ψε
 8 ζιτ̄ν̄ πω̄αχε̄ μ̄παζορατον̄ μ̄π̄ν̄ᾱ 6εταμιο̄ ν̄οϋζω̄β
 9 γω̄ πεφ'οϋω̄ψ' αφω̄ω'πε̄ ν̄οϋεργον̄
 0 αγω̄ αφ̄ωλτ' εβολ̄
 1 μ̄ν̄ 8πνοῡς αγω̄ ποϋοειν̄
 2 εφ̄τ' εοογ̄ νᾱγ'
 3 γω̄ πω̄αχε̄ αφογ[α]ζγ'̄ ν̄σᾱ πογ̄ω̄ψε
 4 10ετβε̄ πω̄αχε̄ γαρ̄
 5 αφταμιο̄ μ̄πτηρ̄γ'̄ ν̄11̄οῑ πεχ̄ρ̄ς
 6 παϋτογεν[η]ς̄ ν̄νοϋτε̄
 7 πων̄ζ 12δε̄ ψᾱ ενεζ̄ <μν̄> πεφ'οϋω̄ψ
 8 αγω̄ πνοϋ̄ς[ι] 13μ̄ν̄ τπρογνω̄ςις
 9 αγαζερατοϋ̄ αϋτ'̄ ειο[ι]14'οϋ̄ μ̄παζορατον̄ μ̄π̄ν̄ᾱ
 0 μ̄ν̄ τβαρβηλ[ω] 15χε̄ ετβητ̄ς̄ γαρ̄ αγω̄ωπε̄

152̄M̄ Π(Τ)ΡΕΨΕΙΩΡ̄ΗΜ ΔΕ Ν̄ΟΙ (Π)ΑΖ(Ο)ΡΑ]16'ΤΟΝ Μ̄Π̄Ν̄Α
 2 αφ̄ωλτ' εβολ̄ ν̄οι πνοῡς[ι]
 3 17αγω̄ αφαζερατ̄γ' μ̄ν̄ πεχ̄ρ̄ς
 4 εφ̄τ' 18εοογ̄] νᾱγ' μ̄ν̄ τβαρβηλω̄
 5 [νᾱῑ δε̄ 19τη̄ροϋ̄] εταζω̄ωπε̄ 2̄ν̄ οϋ̄[μ̄ν̄τ]20καρω̄γ'
 6
 7 αγω̄ πμεεγε̄ αφ[οϋ]ω̄ψ21ε
 8 ζιτ̄ν̄ πω̄αχε̄ μ̄παζο[ρατον] 22μ̄π̄ν̄ᾱ εταμιο̄ ν̄οϋζω̄β
 9 [αγω̄] 23πεφ'οϋω̄ψε̄ αφω̄ωπε̄ ν̄[οϋεργ]24γον̄
 10 αγω̄ αφ̄ωλτ' εβολ̄
 11 ν̄[οι] πνοῡς[ι] 25αγω̄ ποϋοειν̄
 12 εφ̄τ' εοογ̄ [νᾱγ]
 13 26αγω̄ πω̄αχε̄ αφογαζ̄γ'̄ ν̄ς[ᾱ πογ]27ω̄ψε
 14 ετβε̄ πω̄αχε̄ γαρ̄
 15 α[φτα]28μιο̄ μ̄πτηρ̄γ'̄ ν̄οῑ πεχ̄ρ̄ς
 16 παϋτο]29γεν[η]ς̄ ν̄νοϋτε̄
 17 [πων̄ζ δε̄ ψᾱ 11'ενεζ̄ μ̄ν̄ πεφ'οϋω̄ψ
 18 αγω̄ 31πνοῡς μ̄ν̄] τπρογνω̄ςις
 19 3αγαζερατοϋ̄] αϋτ'̄ εοογ̄ μ̄π[α]ζορατον̄ μ̄π̄ν̄ᾱ
 20 μ̄ν̄ βαρβη[λω] 3χε̄ ετβητ̄ς̄ γ]αρ̄ αγω̄ωπε̄

35 And (δέ) when the invisible (ἀόρατον) Spirit (πνεῦμα) had consented,

2 7' the Mind (νοῦς) came forth,
 and he stood in attendance 2 together with Christ (Χριστός),
 4 glorifying him and 3 Barbelo.
 And (δέ) all these came to be 4 in silence.

5
 6 And the Mind wanted 5 to make something
 7 through the Word 6 of the invisible (ἀόρατον) Spirit (πνεῦμα).
 And his will became ' actual (ἔργου)

0 and came forth
 with 8 the Mind (νοῦς) and the Light

2 glorifying him.

3 And the Word followed the Will.

4 10 For (γάρ) through the Word,

11 Christ (Χριστός), the divine Self-Generated (αὐτογενής)

6 created the All.

And (δέ) 12 Eternal Life <with> his Will,

8 and the Mind (νοῦς) 13 with Foreknowledge (πρόγνωσις)

attended and glorified 14 the invisible (ἀόρατον) Spirit (πνεῦμα)

0 and Barbelo, 15 since (γάρ) they had come into being because of her.

Irenaeus

2 25 Therupon the Mind came forth.

4

6

8

10

12 26 In addition to these,

the Father emitted the Word.

14 27 Then there were formed the conjugal couples of
 Thought and the Word,

16 28 Incorruptibility and Christ.

29 Likewise, Eternal Life was joined with the Will,

18 30 and the Mind with Foreknowledge.

31 And these magnified the great light and Barbelo.

20

* II 7,7 and IV 10,24. It would appear that some text is missing after ΕΒΟΛ (see BG 31,14). • II 7,12 Ms reads 2̄M̄.

III 11,3-16

BG 32,3-21

³αφχωκ εβολ η̄(βι) πνοβ̄ ναζορατον̄ ἄμπ̄νᾱ
 2 <Μ>ΠΑΥΤΟ[ΓΕΝ]ΗΣ̄ Ν̄ΝΟΥΤΕ
 ΠΩΗ̄ΡΕ Ν̄ΤΒΑΡΒΗΛΩ[Ι]Ν
 4
 6 ΕΥΠΑΥΡΑΣΤΑΣΙC
 ἄπ̄πνοβ̄ ναζορ[α]τον̄ ἄμπ̄νᾱ
 8 ΠΑΥΤΟΓΕ̄ΝΗΣ̄ Ν̄ΝΟΥΤΕ
 [ΠΕΧ]̄ΡC
 10 ΠΕΝΤΑϞΤ̄ΙΜᾹ Μ̄ΜΟϞ Ζ̄[Ι]Ν ΟΥ]ΝΟΒ̄ Ν̄ΤΙΜΗ
 ΕΠῙ ἄΝΤΑϞΩΠΕ [ΕΒ]ΙΟΛ Ζ̄Ν ΟΥΖΟΥΕΙΤΕ̄ ἄ¹⁰ΕΝΝΟΙΑ
 12 ΠᾹΙ Ν̄ΤΑϞΚΑΔϞ Ν̄ΒΙ ΠΑΖΟ¹¹ΡΑΤΟΝ̄ ἄΠ̄ΝᾹ
 Ν̄ΝΟΥΤΕ Ε.Χ̄Ν̄ Ν̄ΚΑ ΝΙΜ
 14
¹²ΑϞΤΡΕΤΜΕ ΕΤ̄Ν̄ΖΗΤ̄Υ ΖΥΠΟΤΑΣCΕ̄ ¹³ΝΑϞ
 16 ΕΤΡΕΦΟΕῙ Ν̄ΝΚΑ ΝΙΜ
 ΠᾹΙ
 18 ΕΤΟΥ¹⁴ΝΑ.ΧΩ̄ ἄΠΕϞΡΑΝ̄ ΕΝΕΤ̄ΜΠΩΑ
 Ε¹⁵ΒΟΛ Ζ̄Μ̄ ΠΟΥΟΙΝ̄ ΕΤΕ ΠΕΧ̄ΡC ΠΕ
 20 Μ̄Ν̄ ¹⁶ΤΑΦΘΑΡCΙΑ

³And the mighty invisible (ἀόρατον) Spirit (πνεῦμα) completed
 2 ⁴ the divine Self-Generated (αὐτογενής),
 the Son ² of Barbelon,
 4

6 that he may stand in attendance (παράστασις)
 to ⁶ the great and invisible (ἀόρατον) Spirit (πνεῦμα)
 8 the ⁷ divine Self-Generated (αὐτογενής),
 the Christ (Χριστός),
 10 whom he had ⁸ honored (τιμᾶν) with great honor (τιμῆ),
 since (ἐπεὶ) ⁹ he had come into being from a first ¹⁰ Thought (ἔννοια),
 12 he whom the ¹¹ invisible (ἀόρατον), Spirit (πνεῦμα) installed
 as God over the All,
 14
¹²And he subjected (ὑποτάσσειν) to him the truth which is in him,
 16 ¹³ that he may know (νοεῖν) the All,
 he
 18 whose name ¹⁴ will be told to those who are worthy.
¹⁵ From the Light, which is Christ (Χριστός),
 20 and ¹⁶ Indestructibility (ἀφθαρσία),

ἀφ[χωκ] ἄεβολ ζ̄[ῖ]τοτϞ μπεπ̄νᾱ
 2 ΜΠ[Ι]Ν†] ἄΝΑΥΤΟΓΕΝΗΣ̄ ΝΩΑ ΕΝΕΖ
 ΠΩ[Η]ΡΕ Ν̄ΤΒΑΡΒΗΛΩ
 4
 6 ΧΕ ΑϞΑΖΕΡΑΤ[Ϟ] ἄΕΡΟϞ
 ΠΩΑ ΕΝΕΖ ΜΠΑΡΘΕΝ⁸ΚΟΝ ΜΠ̄ΝᾹ ΝΑΖΟΡΑΤΟΝ
 8 ΠΝΟΥ⁹ΤΕ ΝΑΥΤΟΓΕΝΗΣ̄
 ΝΧ̄C
 10 ΠΕΝΤΑϞ¹⁰ΤᾹΙΟϞ ΖΝ ΟΥΝΟΒ̄ ΝΤΑΕΙΟ
 ΕΒΟΛ ¹¹ΧΕ ΝΤΑϞΩΠΕ ΕΒΟΛ Ζ̄Ν̄ ΤΕϞΖΟΥ¹²ΕΙΤΕ̄ ἄΝΕΝΝΟΙΑ
 12 ΠᾹΙ ΝΤΑϞΚΑ¹³ΑϞ Ν̄ΝΟΥΤΕ̄ Ν̄ΒΙ ΠΙΑΤΝΑϞ ΕΡΟϞ Μ¹⁴Π̄ΝᾹ
 Ε.Χ̄Μ ΠΤΗΡϞ ΠΝΟΥΤΕ̄ Μ¹⁵ΜΗΕ
 14 ΑϞ† ΝΑϞ ΕΖΟΥCΙΑ ΝΙΜ
 ΑΥ¹⁶Ω ΑϞΤΡΕΤΜΗΕ ΕΤ̄Ν̄ΖΗΤ̄Υ ΖΥΠΟ¹⁷ΤΑΣCΕ̄ ΝΑϞ
 16 ΧΕΚΑΑΣ ΕΦΕΝΟΪ̄ Μ¹⁸ΠΤΗΡϞ
 ΠᾹΙ
 18 ΕΤΟΥΝΑ.ΧΩ̄ ἄΠΕϞ¹⁹ΡΑΝ̄ ἄΝΕΤ̄ΜΠΩΑ ΜΜΟϞ
 ΕΒΟΛ ²⁰ΔΕ Ζ̄Μ̄ ΠΟΥΟΙΝ̄ <Ε>ΤΕ ΠΕΧ̄C ΠΕ
 20 Μ̄Ν̄ ²¹ΤΑΦΘΑΡCΙΑ

And ⁴ he completed by the Spirit (πνεῦμα)
 2 ⁵ the eternal divine Self-Generated (αὐτογενής),
 the Son ⁶ of Barbelo,
 4

6 that he may attend ⁷ him,
 the eternal, virginal (παρθενικόν), ⁸ invisible (ἀόρατον) Spirit (πνεῦμα)
 8 the divine ⁹ Self-Generated (αὐτογενής),
 the Christ (Χριστός),
 10 whom he had ¹⁰ honored with great honor,
 since ¹¹ he had come into being from his ¹² first Thought (ἔννοια),
 12 ¹³ he whom the invisible ¹⁴ Spirit (πνεῦμα) installed
 as God over the All, as true God.
 14 ¹⁵ He granted him all authority (ἐξουσία)
 and ¹⁶ subjected (ὑποτάσσειν) to him the truth which is in him
 16 ¹⁷ that he may know (νοεῖν) the ¹⁸ All,
 he
 18 whose ¹⁹ name will be told to those who are worthy of it.
²⁰ And (δέ) from the Light, which is Christ (Χριστός)
 20 and ²¹ Indestructibility (ἀφθαρσία),

• III 11,14 corr. Ϟ over ρ. • III 11,16 ΑΠΘΑΡCΙΑ is a sound spelling for ΑΦΘΑΡCΙΑ (cf. 15,3).

• BG 32,3 Till-Schenke read ἀφ[χωκ]. • BG 32,20 Ms reads ΝΤΕ.

II 7,15-32

IV 11,6—12,4

αὐὼ ἀφ᾽ ἑωῶκ¹⁶ ἐβόλ¹⁶ ἴβι πετῖνᾶ ἐτοῦααβ

2 ἡπαῦτο¹⁷ γενηκ ἴβινοῦτε

πεφῶηρε μῖ τβάρβη(αὐ)

4

6 ¹⁶ἀτρεφᾶζερατῆ

ἐπνοβ (α)ῖω παζορ(α)ῖ¹⁹τος ἡπαρῥενικον μ(τῖ)νᾶ

8 ἡπαῦτο²⁰ γενηκ ἴβινοῦτε

(τ)ῖεῶς

10 (τ)ᾶει ἐνταῖα²¹ εἰοῖ²¹ ῥῖν οὔνοβ ἴβιμ

ἄφουωνῆ ἐβόλ²² ῥῖτῖ τπρονοῖα

12 αὐὼ (α)ῖκω ἴβι παζορ²³ατον ἡπαρῥενικον ἡπῖνᾶ

ἡπαῦτο²⁴ γενηκ ἴβινοῦτε ἡμῖ ἀχῖ πτηρῆ

4 ²⁵αὐὼ ἀφῥῥῶτᾶςσε νᾶφ ἡτεροῦςια ²⁶τηρῆ

αὐὼ τμε ταῖ ἐτῶοπ ἡζητῆ

16 ²⁷χεκαακ ἐφῖνᾶ²⁸ με ἀπτηρῆ

παῖ ἐν²⁹ταῖμοῦτε ἐροῖ ἡ(γ)ῖ(α)ν ἐφῶσε ἐ²⁹ραν ἡμῖ

8 πραν γάρ ἐτῖμμαγ σεῖνᾶ³⁰χοοῖ ³⁰ἀνετῖπῶα ἡμοῖ

ἐβ(ο)λ γάρ ῥῖ ποῦ³¹εῖν ἐτε παῖ πε πεχῥς

0 αὐὼ τῖνῖτᾶτ³²τεκο

And the holy ¹⁶ Spirit (πνεῦμα) completed

the divine Self-Generated (αὐτογενής),

¹⁷ his Son, together with Barbelo,

¹⁸ that he may attend

the great and invisible (ἀόρατον), ¹⁹ virginal (παρθενικόν) Spirit

8 (πνεῦμα) of the divine ²⁰ Self-Generated (αὐτογενής),

the Christ (Χριστός),

10 whom he had ²¹ honored with a mighty voice.

He came forth ²² through Providence (πρόνοια).

12 And the invisible (ἀόρατον), ²³ virginal (παρθενικόν) Spirit (πνεῦμα)

installed the ²⁴ divine true Self-Generated (αὐτογενής) over the All.

14 ²⁵ And he subjected (ὑποτάσσειν) to him every authority (ἐξουσία)

²⁶ and the truth which is in him,

16 ²⁷ that he may know the All,

he who ²⁸ had been called with a name exalted above ²⁹ every name.

18 For (γάρ) that name will be told ³⁰ to those who are worthy of it.

For (γάρ) from the Light, ³¹ which is Christ (Χριστός),

20 and Indestructibility,

• II 7,23 correction M¹ over π. • II 7,29 correction π¹ over η. • II 7,31 correction ε³ over α.

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

⁶αὐὼ ἀφ᾽ ἑωῶκ ἐβ(ο)λ (ἴβι) πετῖνα ἔτοῦααβ

2 ΜΝ παῦτογενηκ ἴβινοῦτε

πεφῶηρε μῖ τβάρβη(α) (χε ἐτβητῖς γάρ αὐὼ¹⁰πε

4 αὐὼ ἀφ᾽ ἑωῶκ (ἐβ(ο)λ ἴβι) πε¹¹πῖνᾶ) ἐτοῦααβ μ(ἴν)

παῦτογε¹³ηκ ἴβινοῦτε· π(ε)φῶηρε μῖ¹³τβάρβη(α) (α)

6 ἐτρεφᾶζε(ε)ρατῆ

ε¹⁴πνοβ(ῖ)· ἀ(γ)ῖω παζορατ(ο)ς μ(παρ¹⁵ῥεν)ικον ἡπῖνᾶ

8 ἡπαῦτογε¹⁶ηκ ἴβινοῦτε

π(χ)ῥς

10 π(αῖ) ἐνταῖα¹⁷ταεἰοῖ²¹ ῥῖν οὔνοβ ἴβιμ

(α)φου¹⁸ωνῆ) ἐβ(ο)λ ῥῖτῖ τπρονο(ῖ)α

12 ¹⁹αὐὼ) ἀφῶκ ἴβι παζορατ(ο)ν²⁰ μ(π)ᾶρῥενικον ἡπῖνᾶ μῖν

²¹(πα)ῦτογενηκ ἴβινοῦτε ἡμ(ῖ)ε²²ε(χ)ῖμ πτηρῆ

14 αὐὼ ἀφῥῥῶτᾶςσε νᾶφ ἡτεροῦςια²⁴ (τ)ηρς(ῖ)

αὐὼ τμε ταῖ ἐτῶ(ο)πῖ ἡζητῆ

16 χεκαακ ἐφῖνᾶ²⁶(μ)ε ἀπτηρῆ

παῖ ἐνταῖα²⁷(μ)οῦτε) ἐ(ρ)οῖ ἡοῦραν ἐφῶ(ο)σε ἐραν ἡμῖ

18 π(ρα)ῖν γ(α)ρ¹² ἐτῖμμαγ σεῖνᾶ³⁰χοοῖ ἐνετῖπῶα ἡμοῖ

(ἐβ(ο)λ γάρ ῥῖ) μ(ποῦ)ῖεῖν ἐτε (π)ᾶ(ῖ) πε πεχρς

20 αὐὼ) τῖνῖτᾶτᾶ(κ)ο

Irenaeus

2

³² After this, they assert, from Thought and the Word

4 ³³ the Self-Generated was emitted

³⁴ as an image of the great Light (cf. 15,11),

6

8

10 ³⁵ and they say that he was greatly honored

12

14 and that all things were made subject to him;

³⁶ that Truth was emitted with him

16 ³⁷ and that there was a conjugal coupling

³⁸ between the Self-Generated and Truth.

18

⁴⁰ They say that from the Light, which is Christ,

20 and from Indestructibility

III 11,16—12,3

BG 32,21—33,12

2 **ΖΙΤ̄Μ Π† ΜΠΑΖΟΡΑΤΟΝ** ¹⁷ΜΠ̄ΝΑ
 2 ΠΕΦΤΟΟΥ Ν̄ΝΟΒ̄ ΝΟΥΟΕΙΝ
¹⁸ΕΒΟΛ ΖΙΤ̄Ν ΠΑΥΤΟΓΕΝΗΣ Ν̄ΝΟΥΤΕ
 4 ¹⁹ΑΥΟΥΩΝΖ ΕΒΟΛ ΕΥΠΑΡΑΣΤΑΣΙΣ ΝΑΖ
²⁰ΠΩΟΜ̄ΝΤ ΠΕ
 6 ΘΕΛΗΜΑ
 8 Μ̄Ν ΠΩΝΖ ²¹ΨΑ ΔΗΗΖΕ·
 Μ̄Ν ΤΕΝΝΟΙΑ·
 ΠΕΦΤΟΟΥ ²²ΔΕ
 10 ΤΕΧΑΡΙC
 ΤCΥΝΖΕCΙC
 12 ΤΕCΘΗCΙC
²³Μ̄Ν ΤΕΦΡΟΝΗCΙC·
 14 ΤΕΧΑΡΙC Μ̄Ν ΠΕ²⁴ΖΟΥΕΙΤ ΝΟΥΟΕΙΝ
 ΔΡΜΟΖΗΛ
 16 ΕΤΕ ΠΑΓ¹²ΓΕΛΟC ΠΕ Μ̄ΠΕΖ[ΟΥΕΙ]Τ̄ Ν̄ΑΙΩΝ
 ΑΥΩ ²ΟΥΝ ΨΟΜ̄ΝΤ̄ Ν̄[ΑΙΩ]Ν Ν̄ΜΜΑC
 18 ΤΕ³ΧΑΡΙC
 ΤΑΛΗΘΕΙ|Α
 20 ΤΜΙΟΡΦΗ

through the gift of the invisible (ἀόρατος) ¹⁷ Spirit (πνεῦμα),
 2 the four great lights (came forth)
¹⁸ through the divine Self-Generated (αὐτογενής),
 4 ¹⁹ that they may stand in attendance (παράστασις) to him.
²⁰ The three are
 6 the Will (θέλημα),
 and ²¹ Eternal Life,
 8 and Thought (ἐννοια).
²² And (δέ) the four are
 10 Grace (χάρις),
 Understanding (σύνεσις),
 12 Perception (αἴσθησις),
²³ and Prudence (φρόνησις).
 14 Grace (χάρις) (is) with the ²⁴ first light,
 Armozel,
 16 which is the ¹² angel (ἄγγελος) of the first aeon (αἰών).
 And ² there are three aeons (αἰών) with him
 18 ³ Grace (χάρις),
 Truth (ἀλήθεια),
 20 Form (μορφή).

2 **ΖΙΤΟΤQ ΜΠΝΟΥΤΕ** 33¹ΜΠΠΕΠΝΑ
 2 ΠΉΦΤΟΟΥ Ν̄ΝΟΒ̄ ΝΟΥ²[ΟΕΙΝ Δ]ΥΟΥΩΝΖ
 ΕΒΟΛ Ζ̄Μ ΠΑΥ³[ΤΟΓΕΝ]ΗC Ν̄ΝΟΥΤΕ
 4 ΧΕ ΕΥΕΑΖΕΡΑ⁴[ΤΟΥ] ΕΡΟQ
 (Ν)ΤΨΟΜ̄ΝΤΕ
 6 ΠΟΥΩΨ
⁵[ΜΝ] ΤΕΝΝΟΙΑ
 8 Μ̄Ν ΠΩΝΖ
 ΤΕΦΤΟ⁶Ε| ΔΕ
 10 ΤΕΧΑΡΙC
 ΤCΥΝΖΕCΙC
 12 ΤΕC⁷ΘΗCΙC
 ΤΕΦΡΟΝΗCΙC
 14 ΤΕΧΑΡΙC ⁸Μ(Ε)Ν Μ̄ΠΕΖΟΥΕΙΤ ΝΟΥΟΙΝ
 ΖΑΡ⁹ΜΟΖΗΛ
 16 ΕΤΕ ΠΑΓΓΕΛΟC ΜΠΟΥΟΙΝ ¹⁰ΖΜ ΠΕΖΟΥΕΙΤ ΝΑΙΩΝ
 ΕῩΝ ΨΟΜΤ̄ ¹¹ΝΑΙΩΝ Ν̄ΜΜΑC
 18 ΤΜΗΕ
 20 ¹²ΤΜΟΡΦΗ

through the divine ³³ [Spirit
 2 the] four great ² lights came forth
 from the ³ divine Self-Generated (αὐτογενής),
 4 that they may attend ⁴ him.
 The three are
 6 the Will,
⁵ [and] Thought (ἐννοια),
 8 and Life.
 And (δέ) the four ⁶ are
 10 Grace (χάρις),
 Understanding (σύνεσις),
 12 ⁷ Perception (αἴσθησις),
 Prudence (φρόνησις).
 14 Grace (χάρις) ⁸ (is) with the first light,
⁹ Harmozel,
 16 which is the angel (ἄγγελος) of light ¹⁰ in the first aeon (αἰών),
 with whom there are three ¹¹ aeons (αἰών):
 18 Grace (χάρις),
 Truth,
 20 ¹² Form (μορφή).

• BG 33,4 (N) Till-Schenke suggest emendation to <M>N.

II 7,32—8,8

IV 12,4-18

217 Π Π† ΜΠΕΠ̄ΝΑ
 ΜΠΙΓΤΟΟΥ ³³ΜΦΩΣΤΗΡ
 ΕΒΟΛ Ζ̄Μ ΠΙΑΥΤΟΓΕΝΗΣ ³⁴Ν̄ΝΟΥΤΕ
 ΑΦΩΨΤ ΕΒΟΛ ΑΤΡΟΥΩΖΕ 8¹ΕΡΑΤΟΥ ΕΡΟΛ
 ΠΨΟΜΤ ΔΕ
 ΠΟΥΩΨΕ
 ²ΤΕΝ̄ΝΟΙΑ
 ΑΥΩ ΠΩΝΖ
 ΤΕΓΤΟΕ ΔΕ Ν̄ΒΟΜ
 1 ΤΜ̄ΝΤΡΜ̄ΝΖΗΤ
 ΤΧΑΡΙC
 2 ΤΕCΘΗCIC
 ⁴ΤΦΡΟΝΗCIC
 4 ΤΧΑΡΙC ΔΕ ΕCΨΟΟΠ̄ ΖΑ²ΖΤ̄Ν ΠΑΙΩΝ Μ̄ΦΩCΤΗΡ
 ΑΡΜΟΖΗΛ
 5 ΕΤΕ ⁶ΠΑΙ ΠΕ ΠΨΟΡΠ̄ Ν̄ΑΓΓΕΛΟC
 ΠΑΙΩΝ ΔΕ ⁷CΕΝ̄ΝΕΜΑΛ̄ Ν̄ΟΙ ΚΕΨΟΜΤ̄ Ν̄ΑΙΩΝ
 8 ΤΧΑ⁸ΡΙC
 ΤΜΗC
 0 ΤΜΟΡΦΗ

³² through the gift of the Spirit (πνεῦμα)

! {IV 12,5: and} the four ³³ {IV 12,5: [great]} lights (φωστήρ)
 from the divine Self-Generated (αὐτογενής) . . .

! ³⁴ He expected them to attend 8¹ him.

And (δέ) the three (are)

5 the Will,

² Thought (ἐννοια),

3 and Life.

And (δέ) the four ³ powers (are)

0 Understanding,

Grace (χάρις),

2 Perception (αἴσθησις),

⁴ Prudence (φρόνησις).

4 And (δέ) grace (χάρις) belongs to ⁵ the light (φωστήρ)-aeon (αἰών)
 Armozel,

6 who is ⁶ the first angel (ἄγγελος).

And (δέ) there are ⁷ three other aeons (αἰών) with this aeon (αἰών):

8 Grace (χάρις),

⁸ Truth,

0 Form (μορφή).

ΖΙΤΝ Π† ΜΠΕΠ̄ΝΑ
 2 Μ̄Ν ΠΙΓΤΟΟΥ ΝΝΟΒ ΜΦΩCΤΗΡ
 ΕΒΟ[Λ Ζ̄Μ ΠΙΑΥΤΟΓΕΝΗΣ] ⁷Ν̄ΙΝΟΥΤΕ
 4 ΑΦΩΨΤ ΕΒΟΛ Ε⁸ΤΡΟΥΩΖΕ ΕΡΑΤΟΥ ΕΡΟΛ
 ⁹ΠΨΟΜΤ ΔΕ
 6 ΠΟΥΩΨΕ
 ΤΕΝΝΟΙΑ
 8 ¹⁰ΑΥΩ ΠΩΝΖ
 [ΤΕΓΤΟ ΔΕ ΝΒΟΜ
 10 ¹¹ΤΜΝΤΡΜ̄Ν[ΖΗΤ
 ΤΧΑΡΙC
 12 ΤΕC¹²ΘΗCIC
 Τ]ΦΡΟΝΗCIC
 14 ΤΧΑΡΙC ¹³ΔΕ ΕCΨΟΟΠ̄ ΖΑΤ̄Μ ΠΑΙΩΝ Μ¹⁴ΦΩCΤΗΡ
 ΑΡΜΟΖΗΛ
 16 ΕΤΕ ¹⁵ΠΑΙ Π]Ε ΠΨΟΡΠ̄ [Ν]ΑΓΓΕΛΟC
 ¹⁶ΠΑΙ]ΩΝ ΔΕ CΕΝ̄ΝΕΜΑ[Λ̄ Ν̄ΟΙ ΚΕ¹⁷ΨΟ]ΜΤ̄ Ν̄ΝΕΩΝ
 18 ΤΧ[ΑΡΙC
 ¹⁸ΤΜ]Ε
 20 ΤΜΟΡΦΗ

Irenaeus

2 ⁴¹ four lights were emitted

4 to attend the Self-Generated;

⁴² that, again, from

6 the Will

8 and Eternal Life

⁴³ other four emissions were made to attend the four lights, ⁴⁴ which they

10 name Grace,

Volition,

12 Understanding,

and Prudence.

14 ⁴⁵ They postulate that Grace was joined to the first light

⁴⁶ and that this is the Savior (see 22,2)—and they call him

16 (H)armogenes;

18

20

ΠΜΕΖ⁴CΝΑΥ ΝΟΥΟΕΙΝ [ΩΡΟ]ΙΑΗΛ·
 2 ΠΕΝΤΑ⁴ΚΑ[ΤΑ]ΘΙCΤΑ ΜΜ[ΟQ] Ζ¹Μ ΠΜΕΖCΝΑΥ Ν⁶ΑΙΩΝ
 ΕΥ¹Ν Ψ[ΟΜΝΤ] ΝΑΙΩΝ ΝΕΜΑQ ⁷ΕΤΕ ΝΑΙ ΝΕ
 4 ΤΕ[ΠΡΟΝΟ]ΙΑ
 ΤΕCΘΗCIC
 6 ΤΕ⁸ΜΝΗΜΗ·
 (Ζ¹Μ) Π[ΜΕΖ]Ψ[ΟΜΝΤ] ΝΟΥ⁹ΕΙΝ <ΔΑΥΕΙΘΕ>
 8 ΔΥΑΠΟΚΛΕΙ¹³CΤΑ ΜΜΟQ Ζ¹Μ ΠΜΕΖ¹⁰Ψ[ΟΜΝΤ] ΝΑΙΩΝ
 <ΕΥΝ Ψ[ΟΜΝΤ] ΝΑΙΩΝ> [ΝΜ]ΜΑQ ΕΤΕ ΝΑΙ ΝΕ
 10 ¹¹ΤCΥΝΖΕCIC
 ΤΑΓΑΠΗ
 12 ΤΖΙΔΕΑ·
 (Ζ¹Μ) ¹²ΠΜΕΖQΤΟΥ ΝΟΥΟΕΙΝ <ΗΛΗΛΗΘ>
 14 ΔΥΑΠΟΚΛΕΙ¹³CΤΑ ΜΜΟQ Ζ¹Μ ΠΜΕΖQΤΟΥ ΝΑΙΩΝ
¹⁴ΕΥ¹Ν Ψ[ΟΜΝΤ] ΝΑΙΩΝ Ν¹⁴ΜΑQ ΕΤΕ ¹⁵ΝΑΙ ΝΕ
 16 ΤΜ¹ΝΤΤΕΛΙΟC
 †ΡΗΝΗ
 18 ΤCΟ¹⁶ΦΙΑ·
 ΝΑΙ ΝΕ ΠΕQΤΟΥ ΝΟΥ<Ο>ΕΙΝ
 20 ΕΤΑ¹⁷ΖΕ ΕΡΑΤΟΥ ΕΠΑΥΤΟΓΕΝΗC Ν¹⁸ΝΟΥ¹⁸ΤΕ·

The ⁴ second light (is) Oroiael,

2 the one whom he ⁵ placed (καθιστάει) in the second ⁶ aeon (αἰών),
with whom there are three aeons (αἰών), ⁷ namely,

4 Providence (πρόνοια),
Perception (αἴσθησις),
6 ⁸ Memory (μνήμη).

The third ⁹ light, <Daveithe,>

8 was placed (ἀποκαθιστάει) in the ¹⁰ third aeon (αἰών),
with <whom there are three aeons>, namely,

10 ¹¹ Understanding (σύνησις),
Love (ἀγάπη),
12 Idea (ἰδέα).

¹² The fourth light, <Eleleth,>

14 was placed (ἀποκαθιστάει) ¹³ in the fourth aeon (αἰών),

¹⁴ with whom there are three aeons (αἰών), namely,

16 ¹⁵ Perfection (τέλειος),
Peace (εἰρήνη),
18 Wisdom (σοφία).

¹⁶ These are the four lights

20 which ¹⁷ attend the divine Self-Generated (αὐτογενής),

ΠΜΕΖCΝΑΥ ΝΟΥΟΕΙΝ ¹³[ΩΡΟ]ΙΑΗΛ
 2 ΠΑΙ ΝΤΑQΚΛΕΙCΤΑ Ν¹⁴ΜΟQ ΖΙΔ¹Μ ΠΜΕΖCΝΑΥ ΝΑΙΩΝ
¹⁵ΕΥΝ Ψ[ΟΜΝΤ] ΝΑΙΩΝ Ν¹⁴ΜΑQ ¹⁶ΕΤΕ ΝΑΙ ΝΕ
 4 ΤΠΡΟΝΟΙΑ
 ΤΕCΘΗ¹⁷CIC
 6 Π⁸Ρ ΠΜΕΥΕ
 ΠΜΕΖΨ⁹Ο⁹ΜΝΤ ΝΟΥΟΙΝ ΔΑΥΕΙΘΕ
 8 ΠΑΙ Ν¹⁹ΤΑQΚΛΕΙCΤΑ ΜΜΟQ ΖΙΔ¹Μ Π²⁰ΜΕΖΨ[ΟΜΝΤ] ΝΑΙΩΝ
 ΕΥΝ Ψ²¹Ο²¹ΜΝΤ ΝΑΙΩΝ Ν¹⁴ΜΑQ ΕΤΕ ΝΑΙ <ΝΕ>
 10 ³⁴1ΤCΥΝΖΕCIC
 ΤΑΓΑΠ[Η]
 12 ΤΖΕΙΔΕΑ]
²ΠΜΕΖQΤΟΥ ΔΕ ΝΟΥΟΕΙΝ ΗΛΗ¹³ΛΗΘ
 14 ΠΑΙ ΝΤΑQΚΛΕΙCΤ[Α ΜΜΟQ] ⁴ΖΙΔ¹Μ ΠΜΕΖQΤΟΥ ΝΑΙ[ΩΝ]
⁵ΕΥ¹Ν Ψ[ΟΜΝΤ] ΝΑΙΩΝ Ν¹⁴ΜΑ[Q] ⁶ΕΤΕ ΝΑΙ ΝΕ
 16 ΤΜ¹ΝΤΤΕΛΙΟC
 †⁷ΡΗΝΗ
 18 ΤCΟΦΙΑ
 ΝΑΙ ΝΕ ΠΕQΤΟΥ ΝΟΥΟΙΝ
 20 ΕΤΑΖΕΡΑΤΟΥ ΕΠΑΥ²ΤΟΓΕΝΕΤΩΡ Ν¹⁸† :

The second light (is) ¹³ Oroiael,

2 the one whom he placed (καθιστάει) ¹⁴ over the second aeon (αἰών),
¹⁵ with whom there are three aeons (αἰών), ¹⁶ namely,

4 Providence (πρόνοια),
¹⁷ Perception (αἴσθησις),
6 Memory.

The ¹⁸ third light (is) Daveithe,

8 ¹⁹ the one whom he placed (καθιστάει) over the ²⁰ third aeon (αἰών),
with whom there are ²¹ three aeons (αἰών), namely,

10 ³⁴1 Understanding (σύνησις),
Love (ἀγάπη),
12 [Idea (ἰδέα).]

² And (δέ) the fourth light (is) ³ [Ele]leth,

14 the one whom he placed (καθιστάει) ⁴ over the fourth aeon (αἰών).

⁵ with whom there are three aeons (αἰών), namely,

16 ⁶ Perfection (τέλειος),
⁷ Peace (εἰρήνη),
18 Wisdom (σοφία).

These are the four ⁸ lights

20 which attend the ⁹ divine Self-Generator (αὐτογενέτωρ),

• III 12,8 (Ζ¹Μ) The scribe appears to have jumped ahead to Ζ¹Μ in 12,9 and corrected the error incompletely; the confusion continues in 12,11-12.

II 8,8-21

IV 12,18—13,5

2 ΠΕΝΤΑΥΣΕΩΨΑ ΕΡΑΤΨ ΕΧΜ ΠΜΕΡΣΝΑΥ ΝΑΙΩΝ
 ΣΕΝΝΕΜΑΨ ΔΕ ΝΟΙ ΚΕΨΟΜΤ ΝΑΙΩΝ
 4 ΤΕΠΙΝΟΙΑ
 ΤΕΣΘΗ¹²ΙΣ
 6 ΠΡ ΠΜΕΕΥΕ
 ΠΜΑΡΨΟΜΤ ΔΕ ΜΦΩ¹³ΙΤΗΡ ΠΕ ΔΔΥΕΙΘΑΙ
 8 ΠΑΙ ΕΝΤΑΥΣΕΩΨΑ ΕΡΑΤΨ ΕΧΜ ΠΜΕΡΨΟΜΤ ΝΑΙΩΝ
 ΣΕΝΝΕ¹⁵ΜΑΨ ΔΕ ΝΟΙ ΚΕΨΟΜΤ ΝΑΙΩΝ
 10 ΤΜΝΤΡΜ¹⁶ΝΖΗΤ
 ΤΑΓΑΠΗ
 12 †ΔΕΑ
 ΠΜΑΡΨΤΟΟΥ ΔΕ ¹⁷ΝΑΙΩΝ
 14 ΑΥΤΕΩΨ ΕΡΑΤΨ ΕΧΜ ΠΜΕΡ¹⁸ΨΤΟΟΥ ΜΦΩΨΤΗΡ
 ΗΛΗΛΗΘ ΣΕΝΝΕΜΑΨ ¹⁹ΔΕ ΝΟΙ ΚΕΨΟΜΤ ΝΑΙΩΝ
 16 ΠΧΩΚ ΕΒΟΛ
²⁰†ΡΗΗΗ
 18 ΤΨΟΨΙΑ
 ΝΑΪ ΝΕ ΠΨΤΟΟΥ ΜΦΩ²¹ΨΤΗΡ
 20 ΕΤΑΡΕΡΑΤΟΥ ΑΠΥΤΟΓΕΝΗΣ ΝΝΟΥΤΕ

2 ΠΜΕ[ΡΣΝΑΥ ¹⁹ΔΕ] ΜΦΩΨΤΗΡ ΩΡΙΑ[ΗΛ
 2 ΠΕΝ²⁰ΤΑ]ΥΣΑΨΩΨ ΕΡΑΤΨ ΕΧΜ [ΠΜΕΡ²¹Σ]ΝΑΥ ΝΝΕΩΝ
 ΣΕΝ[ΜΜΑΨ] ²²ΔΕ ΝΟΙ ΚΕΨΟΜΤ' ΝΝ[ΑΙΩΝ]
 4 ²³ΤΕΠΙΝΟΙΑ
 ΤΕΣΘΗΣΙΨ
 6 [ΠΡ] ²⁴ΠΜΕΕΥΕ
 ΠΜΕΡΨΟΜ[Τ ΠΕ] ²⁵ΔΕ ΜΦΩΨΤΗΡ [Ν]ΔΔΥ[ΕΙΘΑΙ]
 8 ²⁶ΠΑΪ ΝΤΑΨΑΨΩΨ ΕΡΑ[ΤΨ ΕΧΜ] ²⁷ΠΜΕΡΨΟΜΤ' ΝΝΕΨ[Ν
 ΣΕ]²⁸ΝΜΜΑΨ ΔΕ ΝΟΙ ΚΕΨΟ[ΜΤ] ²⁹ΝΝΑΙΩΝ
 10 ΤΜΝΤΡΜ¹⁶ΝΖΗΤ
³⁰ΤΑΓΑΠΗ
 12 †ΔΕΑ
 ΠΜ[ΕΡΨΤΟ]Ψ³¹ΟΥ ΔΕ ΝΝΑΙΩΝ
 14 ΑΥΤΑΨΟ Ε]³²ΡΑΤΨ ΕΧΜ ΠΜΕΡ[ΨΤΟΟΥ Μ]Ι3¹ΦΩΨΤΗΡ
 Η[ΛΗΛΗΘ ΣΕΝΝΕ]ΜΑΨ ΔΕ ΝΟΙ ΚΕΨΟΜΤ' ΝΝΑΙΩΝ
 16 Π³ΧΩΚ ΕΒΟΛ
 †Ρ]ΗΗΗ
 18 ΤΨΟΨΙΑ
 'ΝΑΪ ΝΕ ΠΨΤΟΟΥ] ΜΦΩΨΤΗΡ
 20 ³ΕΤΑΡΕΡΑΤΟΥ ΕΠ]ΑΥ[Τ]ΟΓΕ[ΝΗΣ

Irenaeus

2 And (δέ) the second ⁹ light (φωστήρ) (is) Orïael,
 who had been placed ¹⁰ over the second aeon (αίων).
 And (δέ) there are ¹¹ three other aeons (αίων) with him:
 4 Reflection (ἐπίνοια),
 Perception (αἴσθησις),
 6 ¹² Memory.
 And (δέ) the third light (φωστήρ) ¹³ is Daveithai,
 8 who has been placed ¹⁴ over the third aeon (αίων).
¹⁵ And (δέ) there are three other aeons (αίων) with him:
 10 Understanding,
¹⁶ Love (ἀγάπη),
 12 Idea (ιδέα).
 And (δέ) the fourth ¹⁷ aeon (αίων)
 14 was placed over the fourth ¹⁸ light (φωστήρ) Eleleth.
 And (δέ) there are ¹⁹ three other aeons (αίων) with him:
 16 Perfection,
²⁰ Peace (εἰρήνη),
 18 Wisdom (σοφία).
 These are the four lights (φωστήρ)
 20 ²¹ which attend the divine Self-Generated (αὐτογενής);

2 ⁴⁷ Volition to the second, whom they call Raguhel;

4

6

⁴⁸ Understanding to the third light, whom they call David;

8

10

12

14 ⁴⁹ Prudence to the fourth, whom they call Eleleth.

16

18

20

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

III 12,18—13,4

BG 34,9—35,5

ΠΜΝΤCNOOYC NAIΩN ETAZE ¹⁹EPATOY EΠAΛOY
 2 ZITM Π† M̄N TEY²⁰ΔOKIA
 M̄(N)ΠNOB NAΥTOΓENETΩP ²¹N̄XPC
 4 ZITM Π† M̄N TEYΔOKIA
 M̄²²ΠAZOPATON M̄ΠN̄A
 6 NAĪ NE ΠMNT²³CNOOYC NAIΩN
 NAΠΩHPE NE M̄²⁴ΠAYTOΓENHC
 8
 10
 EBOLA Z̄M ΠΩPPT NCO²⁵OYH
 12 M̄ΠNOYC NTEΛIOC
 ZITM Π†
 14 M̄N ²⁶TEYΔOKIA M̄ΠNOB
 N̄AZOPATON N̄ΠN̄A
 16 I³M̄ΠEMTO EB(OA) M̄ΠAYTOΓENHC
 ΠPΩ²ME NTEΛIOC M̄MHE ΠZAGIOC
 18 ΠEZOY³EIT' N̄TAPOYΩH2 EBOLA
 AZMOYTE E'ΠEΦPAN XE
 20 AΔAMAC

¹⁸ the twelve aeons (αἰών) which ¹⁹ attend the child,
 2 through the gift and the good ²⁰ will (εὐδοκία)
 of the great Self-Generator (αὐτογενέτωρ) ²¹ Christ (Χριστός),
 4 through the gift and the good will (εὐδοκία)
 of ²² the invisible (ἀόρατον) Spirit (πνεῦμα).
 6 These are the ²³ twelve aeons (αἰών);
 they belong to the Son ²⁴ of the Self-Generated (αὐτογενής).
 8
 10
 From the Foreknowledge
 12 ²⁵ of the perfect (τέλειος) Mind (νοῦς),
 through the gift
 14 and ²⁶ good will (εὐδοκία)
 of the great invisible (ἀόρατον) Spirit (πνεῦμα),
 16 I³ in the presence of the Self-Generated (αὐτογενής),
² the perfect (τέλειος), true, holy (ἅγιος) man (came forth),
 18 the first one ³ who came forth.
 He was named
 20 ⁴ Adamas

ΠΜΝΤC¹⁰NOOYC NAIΩN ETΠAPZICTA E¹¹ΠAΛOY
 2
 ΠINOB NAΥTOΓENETΩP ¹²N̄XC
 4 ZITN̄ TEYΔOKIA
 M̄ΠNOY¹³TE NAZOPATON M̄ΠN̄A
 6 ΠI¹⁴M̄NΤCNOOYC NAIΩN
 NA ΠΩH¹⁵PE NE MΠY'AYTOΓENHTOC
 8 NTAY¹⁶TAXPE N̄KA NIM
 EBOLA ZITOTQ ¹⁷MΠOYΩ ΠMEΠN̄A ETOYAAE
 10 ¹⁸EBOLA ZITOTQ MΠAYTOΓENHC
 ¹⁹EBOLA ΔE Z̄M ΠΩPPT NCOOYH
 12 ²⁰M̄N ΠNOYC NTEΛIOC
 ZITM ΠN'OY35¹TE
 14 ZITN̄ TEYΔOKIA
 M̄(N)ΠNOB ²¹NAZOPIATON M̄ΠN̄A
 16 M̄N TEY³[ΔOK]IA MΠAYTOΓENHC
 ΠPΩME ⁴NTEΛIOC M̄MHE
 18 ΠEZOYEIT NOY⁵(Ω)H2 EBOLA
 AQ† P̄N̄Q XE
 20 AΔAM

the¹⁰ twelve aeons (αἰών) which attend (παριστάναι) ¹¹ the child,
 2
 the great Self-Generator- (αὐτογενέτωρ) ¹² Christ (Χριστός),
 4 through the good will (εὐδοκία)
 of the divine ¹³ invisible (ἀόρατον) Spirit (πνεῦμα).
 6 The ¹⁴ twelve aeons (αἰών)
 belong to the Son ¹⁵ of the Self-Generate (αὐτογένητος).
 8 All things were ¹⁶ established
 through the ¹⁷ will of the holy Spirit (πνεῦμα),
 10 ¹⁸ through the Self-Generated (αὐτογενής).
¹⁹ And (δέ) from Foreknowledge
 12 ²⁰ with perfect (τέλειος) mind (νοῦς),
 through God,
 14 ³⁵ through the good will (εὐδοκία)
 of the great ² invisible (ἀόρατον) Spirit (πνεῦμα)
 16 and the ³ good will (εὐδοκία) of the Self-Generated (αὐτογενής),
 the ⁴ perfect, true Man (came forth),
 18 the first one to come forth.
⁵ He named him
 20 Adam

• III 12,23 A phrase parallel to BG 34,15-18 was probably omitted due to homoioteleuton (see AYTOΓENHC in BG 34,18).

• BG 34,20 misconstrued Π†, "the gift," as the abbreviation for ΠNOYITE, "God;" see note on 23,4. • BG 35,1 Till-Schenke reconstruct ΠNOYITE M̄N.

II 8,22-35

IV ... (13)...

22	ΝΑΪ ΝΕ ΠΙΜΝ̄Τ̄CΝΟΟΥC N̄AIΩN ΕΤΑΖΕΡΑΤΟΥ 23 ΑΠΩΗΡΕ	...
2	ΜΠΝΟΒ ΠΑΥΤΟΓΕΝΗC ΠΕΧ̄Ρ̄C	2 ...
4	24 ΖΙΤ̄Η ΠΟΥΩΨΕ Μ̄Η Π̄Τ̄ ΜΠΑΖΟΡΑΤΟC Μ̄25 Π̄Ν̄Α	4 ...
5	ΠΙΜΝ̄Τ̄CΝΟΟΥC [Δ]Ε N̄AIΩN N̄NA 26 ΠΩΗΡΕ ΜΠ[Α]ΥΤΟΓΕΝΗC ΝΕ	6 ...
8	ΑΥΩ N̄ΤΑΠΤΗΡ̄ 27 ΤΑΧΡΟ ΖΡΑΪ Ζ̄Μ ΠΟΥΩΨ ΜΠΕΠ̄Ν̄Α ΕΤΟΥ 28 ΑΔΒ	8 ...
0	ΕΒΟ[Λ Ζ]Η[Τ]Η[Μ] ΠΑΥΤΟΓΕΝΗC ΕΒΟΛ ΔΕ 29 Ζ̄N ΤΠΡ[Ι]ΟΓΝΩCΙC	10 ...
2	ΜΠΝΟΥC N̄ΤΕΛΕΙΟΥC	12 ...
4	30 ΖΙΤ̄Η Π̄ΒΩΙΑΠ Ε]ΒΟΛ ΜΠΟΥΩΨ ΜΠΑΖΟ 31 ΡΑΤΟC ΜΠ̄Ν̄Α	14 ...
16	ΑΥΩ ΠΟΥΩΨΕ ΜΠΑΥΤΟΓΕ 32 ΝΗC <Π>ΡΩΜΕ N̄ΤΕΛΕΙΟΥC	16 ...
18	ΠΩΟΡΠ̄ ΟΥΩΝΖ 33 ΕΒΟΛ ΑΥΩ ΠΜΕΕ ΠΕΤΑΦΜΟΥΤΕ ΕΡΟΦ̄ 34 N̄ΒΙ ΠΠΑΡΘΕΝΙΚΟΝ ΜΠ̄Ν̄Α ΧΕ	18 ...
20	ΠΙΓΕΡΑ 35 ΑΔΑΜΑΝ	20 ...

22	these are the twelve aeons (αἰών) which attend 23 the Son	<i>Irenaeus</i>
2	of the mighty One, the Self-Generated (αὐτογενής), Christ (Χριστός),	2
4	24 through the will and the gift of the invisible (ἀόρατον) 25 Spirit (πνεῦμα).	4
6	And (δέ) the twelve aeons (αἰών) belong to 26 the Son, the Self-Generated (αὐτογενής).	6
8	And all things were 27 established by the will of the holy Spirit (πνεῦμα)	8 53 When all things had been established in this way
10	28 through the Self-Generated (αὐτογενής). And (δέ) from 29 the Foreknowledge (πρόγνωσις)	10
12	of the perfect (τέλειος) mind (νοῦς),	12
14	30 through the revelation of the will of the invisible (ἀόρατος) 31 Spirit (πνεῦμα)	14
16	and the will of the Self-Generated (αὐτογενής), 32 <the> perfect (τέλειος) Man (came forth),	16 54 the Self-Generated emitted in addition to these 55 the perfect and true Man
18	the first revelation, 33 and the truth. It is he whom 34 the virginal (παρθενικόν) Spirit (πνεῦμα) called	18
20	Pigera-Adama(s),	20 whom they also call Adamas,

αγαποκαθίστα ἄμοσ ἐπερζογειτ⁶ ἄϊων
 2 ⁶ζατῆ πνοῦ ἄλυτογενησ ἄνουτε ⁷ἄχρς
 ζῆμ περζογειτ⁸ ἄϊων ζατῆ ⁸ζαρμοζηλ.
 4 ἐρενεφδλνamic ἄμ⁹μαφ
 ἄγω ἄφτ⁹ ἄαφ ἄβι παζορατον
 6 ¹⁰ἄουδλνamic ἄατ.χρο ἐρος ἄ-ἄ-οε¹¹ρα.
 ἄγω πε.χαφ χε
 8 †† εοογ ἄγω ¹²†σμογ ἐπιαζορατον ἄπῆἄ
 ετβη¹³τκ ἄκα nim εγωοο†
 10 εζογν ἐροκ
¹⁴ἄνοκ †σμογ ἐροκ
 12 ἄγω παγτογε¹⁵ἄνῆσ
 ἄγω παϊων πωομῆτ¹⁶ πῶω† ¹⁶ῆμαδγ πωῆρε
 14 τδλνamic ετ.χῆκ ¹⁷εβολ.
 ἄγω ἄγαποκαθίστα ἄπερζω¹⁸ρε σῆθ
 16 ζῆμ πμερζcναγ ἄϊων
 ζατῆ ¹⁹πμερζcναγ ἄουοειν οροϊαηλ.
 18 ζῆμ ²⁰πμερζωομῆτ ἄϊων
 ἄγαποκα²¹εῖστα ἄπερπερμα ἄσῆθ
 20 ἄνε²²ψγχοογε ἄνετογδλβ.
 and was placed (ἀποκαθίσταται) ⁵ over his first aeon (αἰών)
 2 ⁶ with the great divine Self-Generated- (αὐτογενής), ⁷ Christ (Χριστός),
 in the first aeon (αἰών), with ⁸ Harmozel,
 4 accompanied by his powers (δύναμις).
⁹ And the invisible (ἀόρατον) One gave him
 6 ¹⁰ an invincible, spiritual (νοερά) power (δύναμις).
¹¹ And he said,
 8 'I glorify and ¹² praise (you), invisible (ἀόρατον) Spirit (πνεῦμα).
 It is because of ¹³ you that the All has being,
 10 (and it is) into you (that it returns).
¹⁴ I praise you
 12 and the Self-Generated (αὐτογενής)
¹⁵ and the aeon (αἰών), the triad, the Father, ¹⁶ the Mother, the Son,
 14 the perfect power (δύναμις).'
¹⁷ And his son Seth was placed (ἀποκαθίσταται)
 16 ¹⁸ in the second aeon (αἰών)
 with ¹⁹ the second light Oroiael.
 18 In ²⁰ the third aeon (αἰών)
 was placed (ἀποκαθίσταται) ²¹ the seed (σπέρμα) of Seth,
 20 ²² the souls (ψυχῆ) of the saints

⁶αἰκαθίστα ἄμοσ εχμ περζογ⁷εῖτ ἄϊων
 2 ζατῆ πνοῦ ἄνογ⁸τε παγτογενετωρ ἄχς
 ἐπε⁹ρζογειτ ἄϊων ἄτε ζαρμοζηλ
 4 ¹⁰ἄγω ἐρενεφδoμ ἄμ⁹μαφ
 ἄγω ¹¹ἄφτ⁹ ἄαφ ἄβι παζορατον μῆπῆἄ
 6 ¹²ἄουδoμ εμαγ.χρο ἐρος ἄνοε¹³ρον
 πε.χαφ χε
 8 †† εοογ ἄγω †¹⁴σμογ ἐπιαζορατον μῆπῆἄ
 χε ¹⁵ετβηητκ ἄτἄνκα nim ωω¹⁶πε
 10 ἄγω ἄκα nim εζογν ἐροκ
¹⁷ἄνοκ δε †σμογ ἐροκ
 12 ἄγω παγ¹⁸τογενησ
 μν ἄϊων πωοῆτ ¹⁹πειωτ μῆ τμαδγ μῆ πωῆρε
 14 ²⁰τδoμ ετ.χῆκ εβολ
 ἄγω ἄφ²¹καθίστα ἄπερζωῆρε σῆθ
 16
 36¹εχῆμ πμερζcναγ ἄουο(ἰν ωρο)²²ῆδῆλ
 18 ζραῖ δε ζῆμ πμερζωομῆτ²³ ἄϊων
 ἄγκαθίστα ἄπερπερ²⁴μα ἄσῆθ
 20 ἄνεψγχη ἄνε(τογ)²⁵δλβ
⁶ and placed him (καθίσταται) over the first ⁷ aeon (αἰών)
 2 with the great God, ⁸ the Self-Generator (αὐτογενέτωρ) Christ
 (Χριστός), by the ⁹ first aeon (αἰών) Harmozel,
 4 ¹⁰ accompanied by his powers.
¹¹ And the invisible (ἀόρατον) Spirit (πνεῦμα) gave him
 6 ¹² an invincible, spiritual (νοερόν) power.
¹³ He said,
 8 'I glorify and ¹⁴ praise (you), invisible (ἀόρατον) Spirit (πνεῦμα).
 For ¹⁵ it is because of you that the All has come into being,
 10 ¹⁶ and (it is) into you (that) the All (returns).
¹⁷ I (+δέ) praise you
 12 and the ¹⁸ Self-Generated (αὐτογενής)
 and the three aeons (αἰών): ¹⁹ the Father, the Mother and the Son,
 14 ²⁰ the perfect power.'
 And ²¹ he placed (καθίσταται) his son Seth
 16
 36¹ over the second light ² Oroiael.
 18 And (δέ) in the third ³ aeon (αἰών)
 was placed (καθίσταται) the seed (σπέρμα) ⁴ of Seth,
 20 the souls (ψυχῆ) of the saints,

• III 13,13 ἄγω ἄκα nim omitted due to homoioteleuton (nim and nim).

• BG 36,1 Till-Schenke suggest that <ζῆμ πμερζcναγ ἄϊων> was omitted at the beginning of the line due to homoioteleuton, but this could not have been the reason.

II 8,35—9,16

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

1 ἀγὼ ἀφσερῶγ' ἐρατῆ ἀχῆ 9' πῶροπ' ἄϊων
 2 μῆ πνοβ παγτογενησ 2 πεχῶ
 3 ῥαζτῆ πῶροπ' ἄφωστῆρ' ἀρμό 3 ζῆλ
 4 ἀγὼ εἰψοοπ' ἄνμααῖ ἄβι νεαῖδομ'
 5 'ἀγὼ ἀφτ' ναῖ' ἄβι παζορατον
 6 ἄννοῖδομ' ἄννοερον ἄνατῆρο ερος
 7 ἀγὼ ἀφχοοσ 'ἀφτ' εσοῖ
 8 ἀγὼ ἀφσμοῖ ἀπαζορατον ἄπῆνᾶ εφχω ἄμμοσ χε
 9 ετ'βητῆκ' ἀπτηρῆ' ἄωπε
 10 ἀγὼ ἐρεπτηρῆ ναναζῶγ' ερος
 11 'ἀνοκ' ἀε τ'νασμοῖ ἄτατ' εσοῖ νακ'
 12 ἀγὼ 10 παγτογενησ
 13 μῆ ναίων' πῶρομτ' πῶτ' 11 τμαγ· πῶρηε
 14 τῶομ' ἄτελειοσ
 15 ἀγὼ ἀφ 12 τερο ἐρατῆ' ἄπεφῶρηε σθε
 16 ἀχῆ πμαζ 13 σνο ἄϊων
 17 ναζρῆ πμαζσνο ἄφωστῆρ' 14 ἄρῶηλ
 18 ῥραῖ ἀε ῥῆ πμαζῶμοτ' ἄ(αἰ)ων
 19 15 ἀγτερο (ἀε) ἐρατῆ' ἄπεσπερμα ἄσθε'
 20 ἀ 16 χῆ πμαζῶμοτ' ἄφωστῆρ' ἀἀγειῶ(η)

...
 2 ...
 3 ...
 4 ...
 14' ἄβι παζορατον
 6 ἄφ(γ)ῶμ ἄννοερον ἄννα)τ' χρο ερος·
 7 ἀ(γ)ῶ ἀφχοοσ 3 ἀφτ' εσοῖ
 8 ἀγὼ [ἀφσμοῖ ἐπαζο'ρατ]ῶν ἄπῆνᾶ εφ(χ)ῶ μμοσ χε
 9 ετ'βη)ητῆκ' ἀπτηρῆ γωπε
 10 ἀγὼ ἐρ'επτη)ηρῆ(γ)
 12 ...
 13 ...
 14 ...
 15 ...
 16 ...
 17 ...
 18 ...
 19 ...
 20 ...

23 and he placed him over 9¹ the first aeon (αἰών)
 2 with the mighty One, the Self-Generated (αὐτογενής), 2 the Christ (Χριστός), by the first light (φωστήρ) Armozel,
 4 3 accompanied by his powers.
 4 And the invisible (ἀόρατον) One gave him
 6 a spiritual (νοερός), 5 invincible power.
 And he spoke 6 and glorified
 8 and praised the invisible (ἀόρατον) 7 Spirit (πνεῦμα), saying,
 'It is because of you that the All 8 has come into being,
 10 and it is to you that the All will return.
 9 I (+δέ) shall praise and glorify you
 12 and 10 the Self-Generated (αὐτογενής)
 and the three aeons (αἰών): the Father, 11 the Mother, the Son,
 14 the perfect (τέλειος) power.'
 And he 12 placed his son Seth
 16 over the second 13 aeon (αἰών)
 in the presence of the second light (φωστήρ) 14 Oroiel.
 18 And (δέ) in the third aeon (αἰών)
 15 (δέ) was placed (καθιστάναι) the seed (σπέρμα) of Seth,
 20 10 over the third light (φωστήρ) Daveithai.

* IV 14,7-end are missing.

Irenaeus
 2 56 because neither he, nor those from whom he came to be, were subdued;
 4 57 who in turn was removed with the first light from (H)armogenes.
 58 That, together with Man, from the Self-Generated, 59 Perfect Knowledge was emitted and joined to him as consort; 60 that he too, therefore, knew the one who is above all things; 61 and that an invincible power
 8 was given to him by the virginal Spirit; 62 and that, as all were thereupon at rest, 63 they sang hymns to the great aeon.
 10
 12 64 They say that from this were manifested
 65 the Mother, the Father, the Son;
 14
 66 that from Man and Knowledge there sprouted the Tree,
 16 67 which they also call Knowledge.
 18
 20

III 13,22—14,9

BG 36,5-15

ναῖ ἐνεγ²³ωοοπί πε ζ⁷μ παιων
 2 ζατ⁷μ πμεζ¹⁴ωομντ¹ νογοει|N| δαγειθε
 ζ⁷μ ²πμεζ⁷ττοογ ναίων
 4 αγαποκαθ³στα νηψυχ⁹οογε
νηερογων ⁴πεγπληρωμα
 6 εμπομετανοει ⁵ζ⁷ν ογβλδμ
 αλλα αγδω νογοειω
 8 μν⁹κωσ αγμετανοει
εγναδω ζατ⁷μ ⁷πογοειν νηληληθε
 10 εγσοογ² ⁸επμα ετ⁷μμαγ
 12 εγ† εσογ μπα⁹ζορατον μηπ⁷να·

ναῖ ἐτ⁷ωοοπ ωα εφε[ζ]
 2 ⁶ζ⁷μ πμεζ⁷ωομντ⁷ νογοειν δαγειθε
 ζραί δε ζ⁷μ πμεζ⁷ττοογ ναίων
 4 αγακαθ³στα νηε⁹ψυχη
νηταγσογων πογ⁷χωκ
 6 ¹⁰αγω μπομετανοει ζ⁷ν ογβε¹¹πη
 αλλα αγδω ζ⁷ν ογοειω
 8 μη¹²ζαε δε αγμετανοει
εγναδω ¹³ζατ⁷μ πμεζ⁷ττοογ νογοειν μη¹⁴ληληθε
 10 πενταγμοζβογ ερογ
 12 ¹⁵εγ† εσογ μπαζορατον μηπ⁷να

who ²³ were in the aeon (αἰών)

2 with the 14¹ third light Daveithe.

In ² the fourth aeon (αἰών)

4 were placed (ἀποκαθίσταναι) ³ the souls (ψυχή)
 who knew ⁴ their perfection (πλήρωμα)

6 and did not repent (μετανοεῖν) ⁵ at once,
 but (ἀλλά) persisted for a while

8 ⁹ and repented (μετανοεῖν) afterwards.

It is with the ⁷ light Eleleth that they will remain,

10 having been gathered ⁸ to that place,

12 glorifying the ⁹ invisible (ἀόρατον) Spirit (πνεῦμα).

³ who exist for ever

2 ⁶ in the third light ⁷ Daveithe.

And (δέ) in the ⁸ fourth aeon (αἰών)

4 were placed (καθίσταναι) the ⁹ souls (ψυχή)
 of those who knew their perfection

6 ¹⁰ and did not repent (μετανοεῖν) at once,

¹¹ but (ἀλλά) persisted for a while.

8 ¹² Finally (δέ) they repented (μετανοεῖν).

It is ¹³ in the fourth light, Eleleth, ¹⁴ that they will remain,

10 the one that has joined them to himself,

12 ¹⁵ glorifying the invisible (ἀόρατον) Spirit (πνεῦμα).

• III 14,4 corr. π² over N.

II 9,17-24

IV ...(14)...

	17	αγτερο δε ερατοψ νμψγχη ννετογα[α]β	...
2			2 ...
	18	ννραϊ δε ζν̄ πμεζγτοογ ν̄αιων	...
4		αγτερο 19ερατογ νμψγχη	4 ...
		ννε[τ]ο νατσοογν απ̄20πληρωμα	...
6		αγω μπογρμετανοει ζν̄ ογ̄21βεπη	6 ...
		αλλα αγβω ζν̄ ογοειω	...
8		αγω μν̄ν̄22σως αγμετανοει	8 ...
10		αγωπε ζαζτ̄ν̄ πμεζ23γτοογ μ̄φω[ς]τηρ̄ ηληληθ̄	...
		ναϊ νε ζεν̄24σπο νε	...
12		εγ̄† εοογ̄ μ̄παζορατον̄ μ̄π̄να	12 ...

17 And (δέ) the souls (ψυχή) of the saints were placed (there).

2

18 And (δέ) in the fourth aeon (αἰών)

4 were placed 19 the souls (ψυχή)

of those who do not know the 20 Pleroma (πλήρωμα)

6 and did not repent (μετανοεῖν) at once,

21 but (ἀλλά) who persisted for a while

8 and repented (μετανοεῖν) 22 afterwards;

they are by the fourth 23 light (φωστήρ) Eleleth.

10

These are 24 creatures

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

III 14,9-24

BG 36,16—37,7

ΤΕΝΩΒΡ̄CΩΝΕ ¹⁰ΤCΟΦΙΑ
 2 ΕΥΑΙΩΝ ΤΕ·
 ΔCΜΕΕΥΕ ¹¹ΕΥΜΕΕΥΕ ΕΒΟΛ Ν̄ΖΗΤ̄C
 4 Ζ̄Ν ΤΕΝΘΥ¹²ΜΗCIC
 ΜΠΕΠ̄ΝΑ·
 6 Μ̄Ν ΠΩΡΠ̄ Ν̄CΟΟΥΝ
¹³ΔCΡ̄ Ζ̄ΝΔC Ν̄ΟΥΩΝΖ ΜΠΕCΕΙΝΕ ΕΒΟΛ ¹⁴Ν̄ΖΗΤ̄C·
 8 ΜΠΕΤΕCΕΝΘΥΜΗCIC ΨΩΠΕ ¹⁵Ν̄ΑΡΓΟΝ
 ΔΥΩ ΔΠΕCΖΩΒ ΕΙ ΕΒΟΛ Ν̄¹⁶ΑΤΕΛΕCΤΟΝ
 10 ΕΜ̄ΝΤ̄Υ ΤΥΠΟC Ζ̄Ν ΤΕC¹⁷ΜΟΡΦΗ
 ΕΒΟΛ ΔΕ ΔCΔΔC
 12 ΧΩΡΙC ΠΕC¹⁸CΥΝΖΥΓΟC
 ΕΜ̄ΝΤ̄Υ ΤΥΠΟC Ζ̄Ν ΘΙΔΕΑ ¹⁹Μ̄ΤΜΑΔΥ
 14 ΜΠΕΦΕΥΔΟΚΙ Ν̄ΘΙ ΠΕΠ̄ΝΑ
²⁰ΟΥΔΕ Μ̄Π̄ΚΑΤΑΝΕΥΕ
 16 ΟΥΔΕ Μ̄Π̄²¹CΥΝΕΥΔΟΚΕΙ
 Ν̄ΘΙ ΠΕC²²CΥΝΖΥΓΟC
 18 ²²ΠΕΠ̄ΝΑ Μ̄Μ̄ΝΤ̄²³ΟΟΥΤ̄ Μ̄ΠΑΡΘ̄²³ΝΙΚΟΝ
 ΕΜΠΕCΘΙΝΕ ΔΕ ΜΠΕC²⁴CΥΝΖΥΓΟC

¹⁶Τ̄ΝΩΒΡ̄CΩΝΕ ΔΕ ΤCΟΦΙΑ
 2 ΕΥΕ¹⁷ΩΝ ΤΕ
 ΔCΜΕΕΥΕ ΕΥΜΕΕΥΕ Ε¹⁸ΒΟΛ Ν̄ΖΗΤ̄C
 4 ΔΥΩ ΖΡΑΪ ΖΜ ΠΜΕ¹⁹ΕΥΕ
 ΜΠΕΠ̄ΝΑ
 6 Μ̄Ν ΠΩΡΠ̄ Ν̄²⁰CΟΟΥΝ
 ΔCΡ̄ Ζ̄ΝΔC ΕΟΥΩΝΖ ΜΠΙ37¹[ΝΕ] ΕΒΟΛ Ν̄ΖΗΤ̄C
 8
 12
 14 ΕΜΠΕΦΤΩ<Τ> ²[ΝΜ]ΔC Ν̄ΘΙ ΠΕΠ̄ΝΑ
 ΟΥΤΕ ΟΝ ³[ΜΠΕ]ΚΑΤΑΝΕΥΕ
 16 ΟΥΤΕ ΟΝ Μ̄[ΠΕ]CΥΝΕΥΔΟΚΙ
 Ν̄ΘΙ ΠΕC⁵CΥΝ⁵[Ζ]ΥΓΟC
 18 ΠΙΠ̄ΝΑ ΝΖΟΟΥΤ̄ ΜΠΑΡΘ̄⁶ΕΝΙΚΟΝ
 ΜΠΕCΖΕ ΔΕ ΕΠΕC⁷CΥΜΦΩΝΟC

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

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

• III 14,9 ΟΥ was crossed out at end of line. • III 14,10 ἄ was crossed out at beginning of line; corr. Δ² over ε. • III 14,14-18 is virtually identical to III 15,4-9, except for the replacement of ΤΥΠΟC by ΜΟΡΦΗ and of the spelling ΘΙΔΕΑ by ΤΖΙΔΕΑ. The repetition does not appear to be a copying error. • III 14,20 first three letters of ΟΥΔΕ over correction.

• BG 37,1 Ms reads ΤΩΟΥΝ, "raised."

II 9,25-33

IV ...15,1-6...

25 Τσοφία δε ἦτετινοία·
 2 εσψοοπ᾽ ἦαιων
 26 ἀσμεεγε ῥῆ ογμεεγε εβολ ἦρητῆ
 4 μῆ 27 τενεγμhcic
 ἠπαζορατον ἠπῆνα
 6 ἀγω 28 ττρογνωcic
 ἀσογω]ε] εογωνη εβολ 29 ἠογεине ἦρητῆ
 8
 10
 12
 14 ἀχῆ (πογω]ω ἠπεπῆνα
 30 ἠπεγῆρεγδοκει
 16 ἀγω ἀχῆ πῆεcωβῆ ἦρωτῆ 31 ἀγω ἀχῆ πεγμοκ᾽ μεκ
 εμπεγῆcγνεγ 32 δοκει δε
 18 ἦβι ππρωcωπον ἦτεcμῆτ᾽ 33 ροογτ᾽
 εμπεcβῆ δε ἠπεcχωνη᾽

...
 2 ...
 15' εβολ ηρητῆ
 4 μῆ τενεγμhcic
 ἠπαζορατον ἠπῆνα·
 6 ἀγω ττρογνωcic
 ἀσογω]ε] εογω]ηε ε'βολ νογεине ηρητῆ
 8
 10
 12
 14 εχῆ π[ογω]ε μεπεηνα
 ἠπεγῆcγνεγδοκει
 16 ἠγω εχῆ πεcωβῆ ἦρω]τῆ
 ...
 18 ...
 ...

Irenaeus

25 And (δέ) the Wisdom (σοφία) of Reflection (ἐπίνοια),
 2 being an aeon (αἰών),
 26 thought a thought from herself
 4 and 27 (from) the conception (ἐνθύμησις)
 of the invisible (ἀόρατον) Spirit (πνεῦμα)
 6 and 28 Foreknowledge (πρόγνωσις).
 She wanted to bring forth 29 a likeness out of herself

68 They say that from the first angel who attends the only-begotten
 2 67 the holy Spirit (see 34,13—35,4) was emitted,
 70 whom they also call Wisdom

14 without the consent of the Spirit (πνεῦμα)
 30—he had not approved (συνευδοκεῖν)—
 16 and without her consort, 31 and without his consideration.
 And (δέ) though he had not approved (συνευδοκεῖν),
 18 namely, the person (πρόσωπον) of her 32 maleness,
 33 and (δέ) she had not found her partner,

14
 and the wanton sexual element (see 25,5);
 16 71 that when she saw that all others had a conjugal coupling
 72 while she was without conjugal coupling
 18 73 she sought whom she might be united to;
 74 and when she did not find one

• II 9,30 reads εγδοκει. • II 9,31 after ε' a ρ was crossed out.
 • IV 15,7-end are missing.

ἀσκατάνευε
 2 χωρὶς τευδοῖς¹ κία ἡπεπῆα
 μῆ πσοοῦν ἡπεσ² ζιδιον ἡσὺμφωνον
 4 νεσχηκ³ εβολ
 ετβε πεφροῦν-ικον ετῆ⁴ ζητῆς
 6 ἡπετεσενημηςις ὦπ⁵ πε ἡαργον
 ἀγῶ ἀπεσζωβ εἰ εβολ ἡ⁶ ατελεστον
 8 εμῆ⁷ τῆ μορφή ἡ⁷ τεσμορφή
 εβολ χε ασαα
 10 χωρὶς⁸ ἡπεσζυγος
 εμῆ⁹ τῆ τυπος ἡ⁹ τζιαεα ἡ⁹ τμααγ
 12
 ασναγ εροφ¹⁰ ἡ¹⁰ πεσσαχνε
 14 χε ἀφωπτε ἡ¹¹ κε¹¹ μορφή
 ἡ¹¹ ζα ἡ¹¹ μογει ἡ¹¹ ζα ἡ¹¹ ζαφ
 16 ἡ¹² νερενεφβαλ ἡ¹² ογοειν ἡ¹² ογκρωμ
¹³ ασιτε ἡ¹³ μοφ εβολ ἡ¹³ μοσ ἡ¹³ πβολ ἡ¹⁴ ἡ¹⁴ ντοπος ετῆ¹⁴ μαγ
 18 χε ἡ¹⁵ νελααγ ἡ¹⁵ ἡ¹⁵ αθανατος ναγ εροφ
 χε ἀχποφ¹⁶ ἡ¹⁶ ζῆ ογμῆ¹⁶ τ¹⁶ ατσοοῦν

εσκατάνευε⁸
 2 εχῆ τευδοκία ἡπεπῆα
⁹ μῆ πσοοῦν ἡπεσζυμφωνος¹⁰ μμιν ἡμοσ
 4 εστωκε εβολ
 ετ¹¹ βε πεπροῦνικον ετῆ¹² ζητῆς
 6 ἡ¹² πεσμεεγε ἡπεσζω ὦπτε ἡ¹³ αργον
 ἀγῶ ἀπεσζωβ εἰ εβολ ἡ¹⁴ εἰ¹⁴ χηκ ἀν
 8 ἡ¹⁴ βαιε ἡ¹⁴ πεφ¹⁴ εἰνε εβολ
 χε ασαα
 10 εχῆ¹⁶ ἡπεσζυγος
 ἀγῶ ἡ¹⁷ αφει¹⁷ νε ἀν ἡ¹⁷ πῖνε ἡ¹⁷ τμαγ
 12 εφο ἡ¹⁸ κεμορφή
 ασναγ ἀε εροφ ἡ¹⁹ πεσζωχνε
 14 εαφωπτε ἡ²⁰ τυπος ἡ²⁰ κεεἰνε
 εφο ἡ²¹ ζα ἡ²¹ ζοφ ἀγῶ ἡ²¹ ζο μογει
 16 νεφ³⁸ ¹ βαλ ἡ¹ εγ¹ ογοῖν ἡ¹ ογκωστ
 α[ς]² νοαχ ἡ² σα ἡ² βολ ἡ² μοσ ἡ² πβολ ἡ³ ἡ³ νιτοπος ετῆ³ μαγ
 18 χε[κααα] ἡ⁴ νελααγ ἡ⁴ ἡ⁴ αθανα[ς] ἡ⁵ ναγ εροφ
 εβολ χε ασαα⁶ φ⁶ ζῆ⁶ ογμῆ⁶ τ⁶ ατσοοῦν

²⁴ she decided (κατανεύειν)
 2 without (χωρίς) the 15¹ good will (εὐδοκία) of the Spirit (πνεῦμα)
 and the knowledge of her 2 own (ἰδιον) partner (σὺμφωνον).
 4 She was perfect
³ because of the <sexual knowledge> (προῦνικον) which is in 4 her.
 6 Her thought (ἐνθύμησις) was not 5 idle (ἀργόν)
 and her product came forth 6 imperfect (ἀτέλεστον),
 8 not having form (μορφή) from 7 her form (μορφή)
 —because she had made him
 10 without (χωρίς) 8 her consort (σύνζυγος)— not possessing
 form (τύπος) 9 from the appearance (ἰδέα) of the Mother.
 12
 She saw him 10 in her deliberation
 14 that he was taking on another 11 form (μορφή),
 the face of a lion, the face of a snake.
 16 12 His eyes were shining with fire.
¹³ She cast him away from her, outside 14 those places (τόπος),
 18 that no 15 immortal (ἀθάνατος) might see him ,
 because he was born 16 in ignorance.

as she was about to decide (κατανεύειν)
 2 8 without the good will (εὐδοκία) of the Spirit (πνεῦμα)
⁹ and the knowledge of her own partner (σὺμφωνος),
 4 10 and as she brought forth
 because 11 of the sexual knowledge (προῦνικον) which is in her.
 6 12 Her thought could not remain 13 idle (ἀργόν)
 and her product came forth 14 imperfect,
 8 foreign in his 15 appearance,
 because she had made him
 10 without 16 her consort (σύνζυγος).
 And he was not similar 17 to the likeness of the Mother,
 12 for he has 18 another form (μορφή).
 And (δέ) she saw him 19 in her deliberation
 14 that he was taking on the 20 form (τύπος) of another likeness,
 having the face of a 21 snake and the face of a lion.
 16 His 38¹ <eyes were> shining with fire.
 She 2 cast him away from her, outside 3 those places (τόπος),
 18 that 4 none of the immortal ones (ἀθάνατος) might 5 see him,
 because she had given birth to him 6 in ignorance.

• III 14,24 and BG 37,7 In addition to “giving in to one’s inclination,” κατανεύειν has here probably the connotation “lower oneself,” “decline.”

• III 15,1 The expected stroke on MN is in a lacuna. • III 15,2-3 The normal meaning of χηκ εβολ is “be perfect;” here perhaps, “be full,” i.e., pregnant.

• III 15,3 Ms reads φροῦρικον; a scribe may have had Latin *prurigo*, “itch,” in mind.

• BG 37,10 τωκε εβολ is unclear. Crum (404a) suggests “swelling out.” • BG 37,15 Till-Schenke emend to ασαα<φ>, but see III 15,7.

II 9,34—10,14

IV ...16,1-2

³⁴ΑΣΜΟΚΜΕΚ' ΔΕ
 2 ΧΩΡΙΣ ΠΟΥΩΨ ΜΠΕΤῪΝἈ
³⁵ΑΥΩ ΠΣΟΟΥΝ ΜΠΕΣΧΩΝΩ'
 4 ΔΣΕΙΝΕ ΕΒΟΛ
 10¹ΕΤΒΕ ΤΒΟΜ ΔΕ ΝΑΤΧΡΟ ΕΡΟΣ ΕΤῪΖΗΤῪ
 6 ²ΜΠΕΠΕΣΜΕΕΥΕ ΨΩΠΕ ΝΑΡΓΟΝ
 ΑΥΩ' ³ΑΦΟΥΑΝΖ ΕΒΟΛ ΝΖΗΤῪ ΝΒΙ ΟΥΖΩΒ' Ν'ΑΤΧΩΚ'
 8 ΑΥΩ ΕΨΒΒΙΑΕΙΤ' ΑΠΕΣΣΜΟΤ'
⁵ΕΒΟΛ ΧΕ ΔΣΤΑΜΙΟΨ'
 10 ΔΧῪ ΠΕΣΨΒῪ ΝΖΩΤῪ
⁶ΑΥΩ ΝΕΟΥΑΤΣΜΟΤ ΠΕ ΔΠΕΙΝΕ ΝΤΕΨΜΑ⁷ΑΥ
 12 ΕΨΟ ΝΒΕΜΟΡΦΗ
 ΝΤΑΡΕCΝΑΥ ΔΕ ΑΠΕC⁸ΟΥΩΨΕ
 14 ΔΨΩΠΕ ΝΟΥΤΥΠΟC ΕΨΒΒΙ'ΑΕΙΤ'
 ΝΔΡΑΚΩΝ ΝΖΟ ῪΜΟΥΕΙ
 16 ΝΕΨΒΑΛ ΔΕ ¹⁰ΝΕΥΟ ΝΘΕ ΝΝΙΚΩΖΤ' ΝΖΒΒΡΗΘΕ ΕΥ†
¹¹ΟΥΟΕΙΝ ΔCΝΟΧῪ ΖΙCΑΝΒΟΛ ῪΜΟC ῪΠΒΟΛ ¹²ΝῪΤΟΠΟC
 18 ΕΤῪΜΑΥ ΧΕΚΑΔC ΝΝΕΛΑΔΥ ¹³ΖῪ ΝΑΤ'ΜΟΥ ΝΑΥ ΕΡΟΨ'
 ΧΕ ΝΤΑCΤΑΜΙΟΨ ΓΑΡ ¹⁴ΖῪ ΟΥΜῪΝΤΑΤCΟΟΥΝ

...
 2 ...
 ...
 4 ...
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 18

] 16¹ΝΑΥ ΕΡΟΨ
 ΧΕ ΝΤΑ[CΤΑΜΙΟΨ ΓΑΡ ²ΖῪ ΟΥΜῪΝΤ'ΑΤ'CΟΙΟΥΝ

Irenaeus

she struggled and strained forward ⁷⁵ and looked toward the lower
 2 regions, ⁷⁶ thinking she might find a consort there;
⁷⁷ and when she found none,
 4 she leaped forward, but was also saddened,
 6
 8
⁷⁸ because she had made the leap
 10 without the Father's consent.
 12
 14
 16
 18 ⁷⁹ After that, acting out of simplicity and kindness,
⁸⁰ she produced a work in which there was Ignorance (see 26,16-17)
 and Arrogance (see 35,15)

ασνουζβ̄ ν̄μ¹⁷μαρ̄ νουθ̄ηπε̄ ν̄ουοειν
 2 αγω̄ ακκω̄ ¹⁹νουθ̄ερονος̄ ζ̄ν̄ τμητε̄ ν̄τκηπε̄
 χε̄ ¹⁹ν̄νελααῡ ναῡ εροϋ
 4 ειμητῑ πζα²⁰γιον̄ ν̄π̄νᾱ
 πᾱῑ εψαγχοος̄ εροϋ ²¹χε̄ τμααῡ ν̄νετονζ̄ τηροϋ
 6 αγω̄ α²²ς† ραν̄ εροϋ χε̄ ἰαλ.ααβαω̄θ̄
 πᾱῑ ²³πε̄ πεζογειτ̄ ν̄αρχω̄ν
 8 εαϋτωκε̄ ²⁴νουδαγμας̄ εναψω̄ς εβολ̄ ζ̄ν̄ 16¹τμααῡ
 αγω̄ αϋσαζωϋ εβολ̄ ν̄μοϋ
 10 ²αϋπω̄ωνε̄ εβολ̄ ζ̄ν̄ ουτοπος̄ εϋτο³ς<π>οϋ
 ζ̄μ̄ πμᾱ ν̄ταγχοϋ ν̄ζητϋ
 12 αϋεμαζτε̄ ν̄ζενκετοπος̄
 αϋταμιο̄ ³ναϋ̄ νουγαιων̄
 14 ν̄ψαζ̄ ν̄κρω̄μ̄ ν̄⁶ουοειν̄
 πετ̄ϋν̄ζητ̄ϋ̄ τενουϋ
 16 ⁷αϋνουζβ̄ μ̄ν̄ τμη̄τατσοοϋν̄
 ετ̄ν̄⁸εμαϋ
 18 αϋαϋπο̄ ν̄νεχοϋγιᾱ ετζα⁹ροϋ
 μ̄ν̄ πμη̄τ̄ςνοοϋς̄ ν̄αγγελοϋ
 20 ¹⁰αγω̄ πογᾱ πογᾱ μ̄μοοϋ̄ ν̄ν¹⁰ο̄γαιων̄

ασν[ου]ζβ̄ ν̄μ¹⁷μαρ̄ νουκλοολε̄ νοϋ⁸ο̄ιν̄
 2 ακκω̄ ζ̄ν̄ τμητε̄ ν̄τε⁹κλοολε̄ ν̄νουθ̄ερονος̄
 χε̄ ¹⁰ν̄νελααῡ ¹¹ναϋ̄ εροϋ
 4 ειμη̄ πεπ̄νᾱ ¹¹ετοϋααβ̄
 ετεψαγμοϋτε̄ ¹²εροϋ χε̄ ζωη̄ τμαϋ̄ νοϋον̄ ¹³ν̄ιμ̄
 6 αγω̄ ¹⁴α¹⁴ς† ν̄πεϋραν̄ χε̄ ¹⁴ἰαλ.ααβαω̄θ̄
 πᾱῑ πε̄ πεζογειτ̄ ¹⁵ναρχω̄ν
 8 πᾱῑ αϋτωβε̄ ν̄¹⁶νοϋδομ̄ εναψω̄ς εβολ̄ ζ̄ν̄ ¹⁷τμααῡ
 αϋζητ̄ϋ̄ εβολ̄ μ̄μοϋ
 10 ¹⁸αϋπω̄ωνε̄
 εβολ̄ ζ̄μ̄ πμᾱ ¹⁹ν̄ταγχοϋ ν̄ζητϋ
 12 αϋα³⁹μαζτε̄ ν̄κεμᾱ
 αϋταμιο̄ ²ναϋ̄ ν̄νουγαιων̄
 14 εαϋτ̄ ψαζ̄ ζ̄ν̄¹¹ ουκωζτ̄ εαϋ̄ ουοειν̄
 πᾱ⁴εῑ ετϋν̄ζητϋ̄ τενουϋ
 16 αγω̄ αϋ¹⁶νουζβ̄ μ̄ν̄ ταπονοιᾱ
 ετ̄ν̄⁶εμαϋ
 18 αϋαϋπο̄ ν̄νεχοϋγιᾱ ετζα⁹ροϋ
 μ̄μη̄τ̄ςνοοϋς̄ ναγγελοϋ
 20 ⁸πογᾱ πογᾱ μ̄μοοϋ̄ επεαϋ⁹ων̄

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

She joined ⁷ a luminous cloud with him,
 2 ⁸ and placed a throne (θρόνος) in the middle of ⁹ the cloud
¹⁰ that no one might see him
 4 except (εἰμή) the holy Spirit (πνεῦμα),
¹¹ who is called ¹² Life (ζωή), the Mother of everyone.
 6 ¹³ And she gave him the name ¹⁴ Yaldabaoth.
 This is the Chief ¹⁵ Ruler (ἄρχων).
 8 He took ¹⁶ a great power from ¹⁷ the Mother.
 He removed himself from her,
 10 ¹⁸ and moved
 away from the place ¹⁹ in which he was born.
 12 He ³⁹ seized another place,
 and created ² for himself an aeon (αἰών)
 14 that burns with ³ a luminous fire,
⁴ the one in which he exists now.
 16 And he ⁵ copulated with Arrogance (ἀπόνοια),
 who is with ⁶ him,
 18 and begot the authorities (ἐξουσία) who are under ⁷ him,
 the twelve angels (ἄγγελος),
 20 ⁸ for each of them his (own) ⁹ aeon (αἰών),

• III 16,2 The expected stroke on M² is in a lacuna. • III 16,3 Ms reads T. • III 16,7 corr. M¹ over N̄. • III 16,10 corr. N̄ changed to N¹⁰ο̄γ. ν̄νοϋ probably doubling of N̄ before the indef. article rather than the plural possessive adjective.

II 10,14-28

IV 16,2-6...

2 ἀγῶ ἀσκτο ἐροῦ ἡ¹⁵ ὀγκλοολε ἡνοοειν
 2 ἀγῶ ἀσκῶ ἡνοοθρο¹⁶νος ῥῆ τμητε ἡτεκλοολε
 4 εἰμητι ἀπεπῆα ἐτογααβ
 4 ¹⁸ἐτογομογτε ἐροῦ ἄε τμααγ ἡνετονῥ
 6 ¹⁹ἀσμογτε δε ἐπεφραν ἄε ἱάλταβαῶθ
 6 παῖ ²⁰πε πωορπ ἡ[α]ρχων
 8 παῖ ἐταρχι ογνοῦ ²¹ἡδυναμικ εἰβιολ ριτῆ τεφμααγ
 8 ἀγῶ ἀφ²²σερῶωφ ἐβολ ἡμοσ
 10 ἀγῶ ἀφ²³πωωνε
 10 ε²³βολ ῥῆ ἡτοπος ἐταγχοφ ἡρητογ
 12 ἀφ²⁴εμαρτε
 12 ἀφταμιο ναφ ἡρηκεαιων
 14 ῥῆ ²⁵ογψαῤ ἡκωρτ²⁶ ἡνοοειν
 14 παῖ ἐτψοοπ ²⁶τενογ
 16 ἀγῶ ἀφτωμτ²⁷ ῥῆ τεφ²⁸απονοια
 16 ²⁷ταῖ ἐτψοοπ²⁸ ρραῖ ἡρητφ
 18 ἀγῶ ἀφ²⁸χο ἡ²⁸ρεν²⁹εξογσια ναφ
 18 *For parallel to 26,19—27,12 see 30,9-12*
 20 and Appendix 2.

2 ἀγῶ ἀσ³κτο ἐροῦ ἡνογ[κ]λ[ο]ολε νοοοειν
 2 ⁴ἀγῶ ἀσκῶ ἡ[νοοθρο]νοσ ρῆ τμη⁵τε ἡτεκλοολε
 4 ⁶εἰμητι ἀπεπῆα ἐτογααβ
 4 ...
 6 ...
 6 ...
 8 ...
 8 ...
 10 ...
 10 ...
 12 ...
 12 ...
 14 ...
 14 ...
 16 ...
 16 ...
 18 ...
 18 ...
 20

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

Irenaeus
 2
 4
 6
 8 ⁸¹ They say that this work of hers is the Chief Ruler, ⁸² the maker of this
 8 creation. ⁸³ They tell that he took great power away from the Mother
 8 ⁸⁴ and that he departed from her to the lower regions
 10
 10 ⁸⁵ and made the firmament of heaven in which he also dwells;
 12 ⁸⁶ and that, since he is Ignorance,
 12 he made the things that are under him, ⁸⁷ the powers,
 14 the angels and the firmaments and all earthly things.
 16 ⁸⁸ Next they say that he copulated with Arrogance
 16
 18 ⁸⁹ and begot Wickedness, Jealousy, Discord and Desire.
 18
 20

* IV 16,7-end are missing.

¹¹επτύπος ἡνιαφθάρτος·
 2 ἀΥΤΑΜΙΟ ¹²ΝΑΥ
 Ἰσαϫϩ ἡἀγγελος
 4 ἀΥω ἡἀγγε¹³λος ἡϫωΜΤΕ ἡἀΥΝΑΜΙC
 6
 8 ΚΑΤΑ ΠΙ¹⁴ΝΕ ἡΠΙϫΟΡΠ ἡΥΤΠΟC ΠΗ
 ΕΤΖΑ¹⁵ΤΕΦΕΖΗ
 10 ΝΕΧΟΥCΙΑ ἡΤΑΥΟΥΩΝΖ·
¹⁶ΖΜ ΠΑΡΧΙΓΕΝΕΤΩΡ·
 12 ΠΕΖΟΥΕΙΤ ἡ¹⁷ΑΡΧΩΝ ἡΤΕ ΠΚΑΚΕ Μἡ ΤΜἡΤΑΤCΟ¹⁸ΟΥΝ
 ΖΑΜΑ ΝΕΧΟΥCΙΑ
 14 ΝΕΥΖἡ ΤΜἡ¹⁹ΤΑΤCΟΟΥΝ ἡΠΕΝΤΑϫΠΟΥC
 ΕΤΕ ²⁰ΝΑἰ ΝΕ ΝΕΥΡΑΝ·
 16 ΠΕΖΟΥΕΙΤ ΠΕ ΖΑΩΘῆ
 18 ²¹ΠΜΕΖCΝΑΥ ΠΕ ΖΑΡΜΑC ΕΤΕ ΠΑἰ ΠΕ ²²ΠΒΑΛ ἡΠΚΩΖΤ
 ΠΜΕΖΩΜἡΤ ΠΕ ²³ΓΑΛΙΛΑ·
 20 ΠΜΕΖϫΤΟΥC ΠΕ ἰΩΒΗΛ·

¹¹ after (κατά) the pattern (τύπος) of the imperishable (ἀφθαρτος) ones.
 2 They created ¹² for them seven angels (ἄγγελος)
 4 and for the ¹³ angels (ἄγγελος) (he created) three powers (δύναμις)
 6
 8 according to (κατά) the likeness ¹⁴ of the first pattern (τύπος), which is prior ¹⁵ to him.
 10 The authorities (ἐξουσία) that came forth ¹⁶ from the Chief-Begetter (ἀρχιγενέτωρ),
 12 the Chief ¹⁷ Ruler (ἀρχων) of the darkness and ignorance, ¹⁸ together with (ἀμα) the authorities (ἐξουσία),
 14 were in ¹⁹ ignorance of the one who had begotten them and their names ²⁰ were these:
 16 the first is Haoth;
 18 ²¹ the second is Harmas, who is ²² the eye of fire; the third is ²³ Galila;
 20 the fourth is Yobel;

ΕΠΤΥΠΟC ἡΝΙΑΚΩΝ ¹⁰ΝΑΦΘΑΡΤΟC
 2 ἀΥω ἀΥΤΑΜΙΟ ἡ¹¹ΠΟΥΑ ΠΟΥΑ ΜΜΟΥC
 ἡCΑϫϩ ¹²CΑϫϩ ἡἀΓΓΕΛΟC
 4 ἀΥω ἡἀγγε¹³λοC ἡϫΩΜΝΤΕ ἡΒΟΜ
 ΕΤΕ ¹⁴ΝΕΘΑΡΟϩ ΤΗΡΟΥ ΝΕ
 6 ΩΜἡΤ¹⁵ΩCΕCΕ ΝΑΓΓΕΛΙΑ
 Μἡ ΤΕϩ¹⁶ΜΑΖΩΜἡΤΕ ἡΒΟΜ
 8 ΚΑ¹⁷ΤΑ ΠΕΙΝΕ ΜΠΕΖΟΥΕΙΤ ΝΥ¹⁸ΠΟC
 ΕΤΖΑΤΕΦΕΖΗ
 10 ΝΕΧΟΥ¹⁹CΙΑ ΒΕ ΝΤΕΡΟΥΟΥΩΝΖ
 ΕΒΟΛ 40²⁰ΖΜ ΠΑΡΧΙΓΕΝΕΤΩΡ
 12 ΠΕΖΟΥΕΙΤ ²ΝΑΡΧΩΝ ΜΠΚΑΚΕ
 14 ΕΒΟΛ Ζἡ ³ΤΜἡΤΑΤCΟΟΥΝ ΜΠΕΝΤΑϫ⁴ΠΟΥC
 ΝΑἰ ΝΕ ΝΕΥΡΑΝ
 16 ΠΕ ⁵ΖΟΥΕΙΤ ΠΕ ἰΑΩΘῆ
 18 ΠΜΕΖCΝΑ[Υ] ⁶ΠΕ ΖΕΡΜΑC ΕΤΕ ΠΒΑΛ ἡΠ⁷ΚΩΖΤ ΠΕ
 ΠΜΕΖΩΜἡΤ ΠΕ ⁸ΓΑΛΙΛΑ
 20 ΠΜΕΖϫΤΟΥC ΠΕ ἰΩΒἡΛ

after (κατά) the pattern (τύπος) of the ¹⁰ imperishable (ἀφθαρτος) aeons (αἰών). And he created for ¹¹ each of them ¹² seven angels (ἄγγελος) each
 4 and for the ¹³ angels (ἄγγελος) (he created) three powers, who ¹⁴ are all under him,
 6 being 360 ¹⁵ angelic beings (ἀγγελία), with his ¹⁶ third power,
 8 according ¹⁷ to (κατά) the likeness of the first ¹⁸ pattern (τύπος), which is prior to him.
 10 ¹⁹ Now, when the authorities (ἐξουσία) came forth from 40¹ the Chief-Begetter (ἀρχιγενέτωρ),
 12 the Chief ² Ruler (ἀρχων) of the darkness,
 14 by ³ the ignorance of the one who had ⁴ begotten them, these were their names:
 16 the ⁵ first is Yaoth;
 18 the second ⁶ is Hermas, who is the eye of ⁷ fire; the third is ⁸ Galila;
 20 the fourth is Yobel;

• III 16,13 Prob. homoioteleuton (from ΔΥΝΑΜΙC to ΔΥΝΑΜΙC, see ΝΒΟΜ and ΝΒΟΜ in BG 39,4-6). • III 16,22 ΚΟΟΥC was corrected to ΚΩΖΤ.
 • BG 39,12 CΑϫϩ written over erasure. • BG 39,12-16 The Coptic Syntax is unclear; the text appears corrupt. The normal meaning of ἀγγελία is "message."
 • BG 40,3 Till-Schenke note that -ΖΑΜΑ ΝΕΧΟΥCΙΑ ΝΕΥΖἡ ΤΜἡΤΑΤCΟΟΥΝ> was omitted due to homoioteleuton.

II 10,28-32

IV ...(16)...

2	2
1	4
5	6
3	8
0	10
2	12
4	14
6	16 ...
8	18 ...
0	20 ...

Irenaeus parallel continues in 35,1.

- 6 The name (+μέν) of the first ²⁹ is Athoth,
whom the generations (γενεά) call ³⁰ [the reaper].
8 The second is Harmas, ³¹ who [is the eye] of envy.
The third ³² is Kalila-Oumbri.
0 The fourth is Yabel.

• II 10,30 The stroke over ΖΑΡΜΑΣ extends over ΠΕ. • II 10,31 Probably should be emended to ΜΠΚΩΖ<Τ> as in III and BG. • II 10,32 The stroke over ΚΑΛΙΛΑ extends over Ε in ΠΕ.

1 ΠΜΕΖ²⁴ΤΟΥ ΠΕ ΑΔΩΝΑΙΟΣ
 2
 3 ΠΜΕΖ²⁵ΣΟΟΥ ΠΕ ΣΑ²⁵ΒΑΩΘ·
 4
 5 ΠΜΕΖ²⁶ΣΑΩΦ ΠΕ ΚΑΪΝΑΝ ΚΑΣΙΝ
 6 17¹ΠΕ<ΤΕ>ΨΑΓΜΟΥΤΕ ΕΡΟΦ ΧΕ ΠΡΗ
 7 ΠΜΕΖ²⁷ΨΜΟΥΝ ΠΕ ΑΒΙΡΕΣΣΙΑ·
 8 ΠΜΕΖ²⁸ΨΙC ³ΠΕ ΙΩΒΗΛ·
 9 ΠΜΕΖ²⁹ΜΗΤ' ΠΕ ΖΑΡΜΟΥΠΙΔΗΛ·
 10 ΠΜΕΖ³⁰ΜΝΤΟΥΗC ΠΕ ΑΔΩΝΙΝ
 11 ⁵ΠΜΕΖ³¹ΜΝΤC<Ν>ΟΟΥC ΠΕ ΒΕΛΙΑC·
 12
 13 ΟΥ⁶ΝΤΑΥ ΜΕΝ ΝΖΕΝΚΕΡΑΝ
 14 ΕΒΟΛ Ζ⁷Ν ΝΕΠΙ'ΘΥΜΙΑ Μ⁷Ν <Ν>ΟΡΓΗ
 15 ΝΑΪ ΤΗΡΟΥ ΖΑΠΑΛΩC
 16 ⁸ΝΕΥΡΑΝ ΣΕΚΗΒ· ΕΨΑΓΜΟΥΤΕ ΕΡΟΟΥ ⁹ΝΖΗΤΟΥ
 17 ΕΒΟΛ ΖΙΤΟΟΥΤΟΥ ΝΗΙΕΟΟΥ ¹⁰ΝΠCΑΝΖΡΕ
 18 ΕΑΓΜΟΥΤΕ ΕΡΟΟΥ ΚΑΤΑ ¹¹ΤΑΛΛΗΕΙΑ
 19 ΨΑΓΟΥΩΝΖ ΕΒΟΛ ΝΤΕΥ¹²ΦΥCΙC
 20 ΑΥΩ ΑΦΜΟΥΤΕ ΕΡΟΟΥ ΝΒΙ CΑ¹³ΚΛΑC ΝΖΡΑΪ Ζ⁷Ν ΝΕΥΡΑΝ

the ²⁴ fifth is Adonaios;

2

the sixth is ²⁵ Sabaoth;

4

the seventh is Kainan Kasin,

6 17¹ who is is called the sun,

the ² eighth is Abiressia;

8 the ninth ³ is Yobel;

the tenth is Harmoupiel;

10 ⁴ the eleventh is Adonin;

⁵ the twelfth is Belias.

12

⁶ On the one hand (μέν) they have one set of names

14 from the desires (ἐπιθυμία) ⁷ and the wraths (ὀργή).

(On the other hand), to put it simply (ἀπλῶς),

16 ⁸ the names of all of these are doubled, since they are given names

(also) ⁹ by the glories ¹⁰ on high.

18 Since they (the powers) have been called ¹¹ truthfully (κατά, ἀλήθεια)

they (the latter names) reveal their ¹² (true) nature (φύσις).

20 And Saklas called them ¹³ by their (former) names

⁹ΠΜΕΖ¹ΤΟΥ ΠΕ ΑΔΩΝΑΙΟΣ

2

¹⁰ΠΜΕΖ²ΣΟΟΥ ΠΕ ΣΑΒΑΩΘ

4

¹¹ΠΜΕΖ³ΣΑΩΦ ΠΕ ΚΑΪΝΑΝ ΑΥ¹²Ω ΚΑΗ

6 ΠΕΤΕΨΑΓΜΟΥΤΕ ¹³ΕΡΟΦ ΧΕ ΚΑΪΝ ΕΤΕ ΠΡΗ ΠΕ

¹⁴ΠΜΕΖ⁴ΨΜΟΥΝ ΠΕ ΑΒΙΡΕCΣΙ¹⁵ΝΕ

8 ΠΜΕΖ⁵ΨΙC ΠΕ ΙΩΒΗΛ

¹⁶ΠΜΕΖ⁶ΜΗΤ' ΠΕ ΖΑΡΜΟΥΠΙΔΗΛ

10 ¹⁷ΠΜΕΖ⁷ΜΝΤΟΥΗC ΠΕ ΑΔΩΝΙΝ

¹⁸ΠΜΕΖ⁸ΜΝΤCΝΟΟΥC ΠΕ ΒΕΛΙ¹⁹ΑC

12

ΟΥ²⁰ΝΤΟΥ Ζ²¹ΝΚΕΡΑΝ ΔΕ ΤΗ²²ΡΟΥ ΜΜΑΥ

14 ΕΒΟΛ Ζ²³Ν ΤΕΠΙΘΥ41²⁴ΜΙΑ Μ²⁵Ν ΤΟΡΓΗ

ΝΑΪ ΔΕ ΤΗΡΟΥ ²⁶ΟΥ²⁷ΝΤΟΥ Ζ²⁸ΝΚΕΡΑΝ

16 ΕΥΚΗΒ ΕΥ²⁹Τ' ΜΜΟΟΥ ΕΡΟΟΥ

ΝΑΪ ΝΤΑΥΤΑ³⁰Α(Α)Υ ΕΡΟΟΥ ΖΙΤ³¹Μ ΠΕΟΟΥ ΝΤΠΕ

18 ³²ΝΑΪ ΔΕ ΚΑΤΑ ΤΜΗC

ΕΤΟΥΩΝΖ ³³ΕΒΟΛ ΝΤΕΥΦΥCΙC

20 ΑΥΩ ΑCΑ³⁴ΚΛΑC ΜΟΥΤΕ ΕΡΟΟΥ ΝΝΙΡΑΝ

⁹ the fifth is Adonaios;

2

¹⁰ the sixth is Sabaoth;

4

¹¹ the seventh is Kainan and ¹² Kae;

6 who is named ¹³ Cain, who is the sun;

¹⁴ the eighth is Abiressine;

8 ¹⁵ the ninth is Yobel;

¹⁶ the tenth is Harmoupiel;

10 ¹⁷ the eleventh is Adonin;

¹⁸ the twelfth is Belias.

12

¹⁹ And (δέ), they all have one set of names

14 ²⁰ from desire (ἐπιθυμία) 41²¹ and wrath (ὀργή).

But (δέ) they (also) ² have another set of names,

16 making it a double set, which are ³ given to them;

the latter were given ⁴ to them by the glory of heaven,

18 ⁵ and (δέ) these (names) truthfully (κατά)

reveal ⁶ their nature (φύσις).

20 And ⁷ Saklas called them by the (former) names

• III 17,6 Ν' mistakenly was given a superlinear stroke; or <Ν>ΟΡΓΗ. • III 17,12 corr. ΝΒΙ over ΧΕ.

II 10,33—11,4

IV ...17,1-5...

33 ΠΜΕΖΨΟΥ ΠΕ ΑΔΩΝΑΪΟΥ
 ΠΕΤΟΥΜΟΥΤΕ 34 ΕΡΟΦ ΧΕ ΣΑΒΑΩΘ
 ΠΜΕΖΣΟΥ ΠΕ ΚΑΪΝ
 35 ΠΑΙ ΕΤΟΥΜΟΥΤΕ ΕΡΟΦ ΝΒΙ ΝΓΕΝΕΑ ΝΡΡΩ36 ΜΕ ΧΕ ΠΡΗ
 ΠΜΕΖΣΑΨΦ ΠΕ ΑΒΕΛ
 ΠΜΕΖ37 ΨΜΟΥΝ ΠΕ ΑΒΡΙΣΕΝΕ
 ΠΜΕΖΨΙΣ ΠΕ ΪΩΒΗΛ
 111 ΠΜΕΖΜΗΤ ΠΕ ΑΡΜΟΥΠΙΕΗΛ
 0 ΠΜΕΖΜΝ2 ΤΟΥΕ ΠΕ ΜΕΛΧΕΙΡΑ ΔΩΝΕΙΝ
 ΠΜΕΖΜΝ3 ΤΣΝΟΥΣ ΠΕ ΒΕΛΙΑΣ
 2 ΠΑΪ ΠΕ ΕΤΖΙΧΝ ΠΨΙΚ 4 ΝΔΑΜΝΤΕ
For parallel to 28,13—29,4 see 33,3-12
 4 and Appendix 1.

6
 8
 0

33 The fifth is Adonaiou,
 2 who is called 34 Sabaoth.
 The sixth is Cain,
 4 35 whom the generations (γενεά) of men call 36 the sun.
 The seventh is Abel.
 5
 The 37 eighth is Abrisene.
 3 The ninth is Yobel.
 111 The tenth is Armoupieel.
 0 The eleventh 2 is Melcheir-Adonein.
 The twelfth 3 is Belias,
 2 it is he who is over the depth 4 of Hades.
For text parallel to 28,13—29,4 (III and BG), see 33,3-12 (II and IV)
 4 and Appendix 1.

16
 18
 20

* II 11,2 The stroke over the name extends over ε in πε.

...
 2 ...
 ...
 4 171 ΕΡΟΦ ΝΒΙ ΝΓΕΝΕΑ ΝΝΡΩΜΙΕ 2 ΧΕ ΠΡΗ
 Π]ΜΕ[Ζ]ΣΑΨΦ ΠΙΕ ΑΒΕΛ
 6
 3 ΠΜΕΖΨΗ ΠΕ ΑΒΡΙΣΕΝΕ
 8 [ΠΜΕΖ4 ΨΙΣ ΠΕ ΪΩΒΗΛ]
 ΠΜΑΖΜΗΤ ΠΙΕ 5 ΑΡΜΟΥΠΙΕΗΛ
 10 Π]ΜΕΖΜΝΤΟ[ΥΕ
 ...
 12 ...
 14
 16
 18
 20

III 17,13-20

BG 41,8-15

ΠΡΟΣ ΤΕ¹⁴ΦΑΝΤΑΣΙΑ ΜΝ̄ ΝΕΥΘΟΜ
 2 ΕΒΟΛ ΟΥΝ¹⁵ ΖΗΤΟΟΤΟΥ ΝΗΙΟΟΟΥ
 ΨΑΡΟΥΣΑΖΩ¹⁶ ΟΥ Ν̄ΣΕΡ̄ ΒΩΒ
 4 ΖΗΤ̄Ν̄ ΝΑΪ ΨΑΡΟΥΘΜ¹⁷ ΘΟΜ Ν̄ΣΕΑΥΣΑΝΕ
 ΑΥΩ ΑΦΚΕΛΕΥΕ
 6 ¹⁸ΕΤΡΕΣΑΨΩ ΕΡ̄ Ρ̄ΡΟ

8 ΕΖΡΑΪ ΕΞ̄Ν̄ ΜΠΗ¹⁹ ΟΥΕ
 ΑΥΩ †ΟΥ ΕΞ̄Μ̄ ΠΧΑΟΣ ΜΝ̄ Α²⁰ Μ̄ΝΤΕ

10

12

14

16

18

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with reference to (πρός) ¹⁴ illusion (φαντασία) and their powers.

2 Thus (οὖν) ¹⁵ through (the names of) the glories
 they decrease ¹⁶ and grow weak;

4 (but) through the latter they grow ¹⁷ strong and increase (αὐξάνειν).
 And he commanded (κελεύειν)

6 ¹⁸ that seven should rule

8 over the heavens
¹⁹ and five over the pit (χάος) and ²⁰ the underworld.

10

12

14

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18

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⁸ΕΥΦΑΝΤΑΣΙΑ ΜΝ̄ ΤΕΥΘΟΜ
 2 ΕΒΟΛ ⁹ΜΕΝ ΖΗΤΟΟΤΟΥ ΝΗΙΟΥΘΕΙΩ
¹⁰ΨΑΥΣΟΟΖΕ Ν̄ΜΟΟΥ Ν̄ΣΕΡ̄ ΒΩΒ
 4 ¹¹ΕΒΟΛ ΔΕ Ζ̄Ν̄ ΝΑΪ ΨΑΥΘΟΜΘΟΜ ¹²Ν̄ΣΕΑΥΣΑΝΕ
 ΑΥΩ ΑΦΟΥΕΖ ¹³ΣΑΖΝΕ
 6 ΕΤΡΕΣΑΨΩ Ν̄Ρ̄ΡΟ Ρ̄ Ρ̄¹⁴ΡΟ

8 Ζ̄ΙΧΝ ΜΠΗΓΕ
 ΑΥΩ †ΟΥ Ε¹⁵ΖΡΑΪ ΕΞ̄Μ̄ ΠΧΑΟΣ ΝΑΜΝΤΕ

10

12

14

16

18

20

⁸ with reference to illusion (φαντασία) and their power.

2 ⁹ Now (μέν) through (the names given by) the glories
¹⁰ they gradually decrease and grow weak;

4 ¹¹ but (δέ) by the latter they grow strong ¹² and increase (αὐξάνειν).
 And he commanded

6 ¹³ that seven kings ¹⁴ should rule

8 over the heavens
 and five ¹⁵ over the pit (χάος) of the underworld.

10

12

14

16

18

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• III 17,14 Ν¹ mistakenly was given a superlinear stroke. • III 17,16 corr. Β over Ο. • III 17,18 The expected stroke on Μ is missing.

• III 17,19 corr. ΟΥ² over Ε (from masc. to fem.).

• BG 41,14 Ε erased before †ΟΥ.

II 11,4-16

IV ...17,16-25

2
 4
 6
 8
 10
 12
 14
 16
 18
 20

αγω αqτερο ερατῆ
 ἵνασων ἡῤῥο
 ὅσα κατα στερεωμα ἡτπε
 ερραῖ εχῆ τμεζ⁶σαωφε ἡπε
 αγω τοῦ αχῆ πωικ ἡπνοῦν ἕρωστε ατροῦῤῥο
 αγω αqπωω εχωου εβολ ὅζῆ πεqκωζτῆ
 ἡπεqτῆνευ δε εβολ ζῆ ὅτβαμ ἡποουεῖν
 ενταqχιτῆ ἡτῆ τεqμα¹⁰αγ
 ἡτοq γαρ οὔκακε ἡατσοουε πε
 ποῦ¹¹οεῖν δε ἡταρεqτωζ μῆ πκακε
 αqτρεπκα¹²κε ῤ ουοεῖν
 πκακε δε ἡταρεqτωζ μῆ¹³ποουεῖν
 αqζτῆτῆ ποουεῖν
 αγω ἡπqωω¹⁴πε ἡουοεῖν οὔτε ἡκακε
 αλλα αqωωπε εq¹⁵ωουε
 παρχων δε ετωουε οὔηταq ἡμαγ ἡῤωομτῆ ἡραν

2
 4
 6
 8
 10
 12
 14
 16
 18
 20

...
 ...
 ...
 ...
 ...
 τεqμα)αγ
 [Ντοq ἡγαρ οὔκακε ἡατσοουε πε
 ἡποουεῖν δε <ἡταρεqτῆτωζ μῆ (πκακε
 ἡαqτρεπκακε ῤ οῦ(οεῖν)
 π(κακε ἡἡταρεqτωζ μῆ π(ουοεῖν)
 αq²¹ζτῆτῆ ποουεῖν
 αγω ἡπεq²²ωωπε ἡουοεῖν] οὔτ(ε ἡκακε
 ἡαλλα αqωω)πε εqωουε
 πἡ²⁴αρχων δε ετωουε οὔηταq ἡ²⁵μαγ ἡωομτῆ ἡρα(ἡ

2

4

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

* II 11,4 correction ο¹ over ε.

* IV 17,19-20 There is not enough room for δε.

2
4
6
8
10
12
14 ΝΕΥΡΑΝ ΝΕΟΟΥ ΝΕ ΝΑΙ
ΠΕ²²ΖΟΥΕΙΤ ΠΕ ΑΩΘ ΠΖΑ ΝΜΟΥΙ
16 ²³ΠΜΕΖCΝΔΥ ΠΕ ΕΛΩΑΙΟΣ ΠΖΑ ΝΕΙΩ
²⁴ΠΜΕΖΩΟΜΝΤ ΠΕ ΑCΤΑΦΑΙΟΣ ΠΖΑ 18¹ΝΖΟΕΙΤΕ
18 ΠΜΕΖΓΤΟΟΥ ΠΕ ΙΑΖΩ ²ΠΖΑ ΝΑΡΑΚΩΝ ΝΖΑ ΝΜΟΥΙ
20 ³ΠΜΕΖΓΟΥ ΠΕ ΑΔΩΝΑΙΟΣ ΠΖΑ ⁴ΝΑΡΑΚΩΝ

2
4
6
8
10
12
14 ¹⁶ΝΡΑΝ ΔΕ ΜΠΕΟΥ
14 ΝΝΕΤΖ¹⁷ΑΝ ΤCΑΩΦΕ ΜΠΕ ΝΑΙ ΝΕ
ΠΕ¹⁸ΖΟΥΕΙΤ ΠΕ ΙΑΩΘ ΦΟ ΜΜΟΥΙ
16 ¹⁹ΠΜΕΖCΝΔΥ ΠΕ ΕΛΩΑΙΟΣ ΦΟ Ν²⁰ΕΙΩ
ΠΜΕΖΩΟΜΝΤ ΠΕ ΑCΤΑ42¹ΦΑΙΟΣ ΦΟ ΝΖΟΕΙΤΕ
18 ΠΜΕΖΓΤΟ<ΟΥ> ²ΠΕ ΙΑΩ ΦΟ ΝΖΟΦ
ΝCΑΩΦΕ ΝΑ³ΠΕ
20 ΠΜΕΖΓΟΥ ΠΕ ΑΔΩΝΑΙΟΣ ⁴ΠΖΟ ΝΑΡΑΚΩΝ

2
4
6
8
10
12
14 Those in command of the seven ²¹ heavens,
their names of glory are these:
²² The first is Aoth, the lion-faced;
16 ²³ the second is Eloaios, the donkey-faced;
²⁴ the third is Astophaïos, 18¹ the hyena-faced;
18 the fourth is Yazo, ² the serpent (δράκων)-faced, lion-faced;
20 ³ the fifth is Adonaïos the ⁴ serpent (δράκων)-faced;

2
4
6
8
10
12
14 ¹⁶ The names (+δέ) of glory
of those who are in command of ¹⁷ the seven heavens are these:
the ¹⁸ first is Yaoth, the lion-faced;
16 ¹⁹ the second is Eloaios, the ²⁰ donkey-faced;
the third is Astaphaios, 42¹ the hyena-faced;
18 the fourth ² is Yao, the serpent-faced
with seven heads;
20 ³ the fifth is Adonaïos, ⁴ the serpent (δράκων)-faced;

• III 17,20 corr. X over T. • III 17,21 The ligature between Ε¹ and Ν supports that the ink dot between these letters was not intended as a punctuation mark.
• III 18,1 The expected dieresis on Ι² is in a lacuna. • III 18,2 Δ² over erased Ω. • III 18,3 corr. Δ² over Ω. • III 18,4 Ms reads ΝΕ.

II 11,16-32

IV 17,25—18,20

πωορπ ἡραν πε ἱαλταβα(ωθ)
 17 πμερснау πε саклас
 πμερσωмт πε 18 саманη
 παί δε ογψαγτε πε
 ρη τεφαπο(νο)ια 19 ταί ετψοοπ ἡρραί ἡρητῆ
 αφχοос гар δε 20 ανοκ πε πνουτε
 αγω μη κenoυτε ψοοπ 21 ἡсавλληη
 εφο ἡατσοογн ἡπερταχρο 22 πμα ενταφει εβολ ἡμαγ
 αγω αγтамιο 23 ἡби нархων ἡсaψφe ἡбom наγ
 αγω 24 ἡбom αγтамιο наγ
 ἡсоог ἡαггелос α25 πογα
 2 ψαντογρ ψμηтψεсeтн ἡαγγελос
 26† δε νε ηсωμα ἡἡрin
 4
 πωορп <π>ε αθωθ 27 ογзо ἡηесоог πε
 6 πμερснау πε ελωθ 28 αιογ ογзо ἡтγφων πε
 πμερσωмт 29 πε астаφαιос ογзιο ἡρθειτε πε
 8 πμερ30 φτοογ πε ἱαω ογзιο ἡδρακiων πε
 εγἡ31 τεφ саψφe ἡαπε
 0 πμερ†ογ πε саваωθ 32 ογзо ἡδρακων

πωορп η26ραν πε ἱαλταβα(ωθ)
 2 [π]με[ρ]снау 181πε саклас
 π[με]ρσωмт πε 2самаηη
 4 παί δε ογψαγτε πε
 ρη 3τεφα]πονοια [ταί εтψοοп η2ραί 4ηρηтῆ
 6 αφχοο[с гар δε ανοκ πε 5πн]ουτε
 αγω [mmн κenoυτε] 6ψοοп' ἡсаβ[ι]λλαί
 8 ...
 ...
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 ...
 18 17πμερφт]ογiογ πε ἱαω ογзо η18δρακων πε
 εγ[η]таφ саψφe 19ηαπε
 20 π[με]ρ†ογi πε саваωθ 20ογзо ηδρακiων πε

The first name is Yaltabaoth,

2 17 the second is Saklas,

and the third is 18 Samael.

4 And (δέ) he is impious

in his arrogance (ἀπόνοια) 19 which is in him.

5 For (γάρ) he said, 20 'I am God

and there is no other god 21 beside me,'

8 for he is ignorant of his strength, 22 the place from which he had come.

And the rulers (ἀρχων) 23 created seven powers for (each of) them, and

0 24 the powers created for themselves

six angels (ἄγγελος) for 25 each one

2 until they became 365 angels (ἄγγελος).

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

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

16 the second is Eloaiou, 28 he has a donkey's (τυφών) face;

the third 29 is Astaphaios, he has a [hyena's] face;

18 the 30 fourth is Yao, he has a [serpent's (δράκων)] face

with 31 seven heads;

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

• II 11,17 The stroke over the name extends over πε. • II 11,26 haplography. • II 11,31 The stroke over the name extends over πε.

• IV 18,20 The length of the line strongly supports the presence of πε.

III 18,4-22

BG 42,4—43,6

ΠΜΕΖCΘΟΥ ΠΕ ΑΔΩ⁵ΝΙΝ ΠΖΑ ΝΒΑΠΙ·
 2 ΠΜΕΖCΑΨΥΓ ΠΕ ⁶CΑΒΒΑΔΑΙΟC·
 ΠΖΑ ΝΕΚΡΩΜ ΕΦΡ ⁷ΟΥΟΕΙΝ·
 4 ΤΑΙ ΤΕ ΘΕΒΔΟΜΑC ΜΠCΑΒ⁸ΒΑΘΟΝ·
 ΝΑΙ ΝΕΤΑΜΑΖΤΕ ΕΖΡΑΙ ΕΧ⁹Μ ⁹ΠΚΟCΜΟC·
 6 ΤΟΤΕ ΙΑΛΔΑΒΑΘΘ ΕΤΕ ¹⁰CΑΚΛΑ ΠΕ·
 ΠΑΠΙΑΤΟ ΝΜΟΡ<Φ>Η
 8
 ΖΩC¹¹ΤΕ ΝΨΟΥΩΝΖ Ζ¹²Ν ΖΟ ΝΙΜ
 10 ΠΡΟC ΠΕΦ¹²ΨΑΧΝΕ
 ΑΦΜΕΡΙΖΕ ΝΑΥ ΕΒΟΛ Ζ¹³Μ ¹³ΠΕΦΚΡΩΜ·
 12 ΕΒΟΛ ΔΕ Ζ¹⁴Μ ΠΟΥΟΙΝ ¹⁴ΝΨΙΛΙΚΡΙΝΕC ΕΤΕ ΤΑΥΝΑΜΙC ΤΕ
 ¹⁵ΕΤΑΦΑΠΟC<Π>Α ΝΜΟC ΕΒΟΛ Ζ¹⁵Ν ΤΜΕ¹⁶ΕΥ
 14 ΜΠΨ¹⁷Τ ΝΑΥ ΝΜΟC
 ΕΤΒΕ ΠΑΙ ¹⁷ΝΕΦΟ ΝΧΟΕΙC ΕΡΟΥ
 16 ΕΤΒΕ ΠΕΟΥ
 ¹⁸ΜΠΟΥΟΙΝ ΝΤΑΥΝΑΜΙC ΕΤ¹⁹ΝΖΗΤΨ ¹⁹ΝΤΕ ΤΜΑΑΥ·
 18 ΕΤΒΕ ΠΑΙ ΝΕΦΟΥΤΕ ²⁰ΕΡΟΥ ΧΕ ΝΟΥΤΕ ΕΖΡΑΙ ΕΧΩΟΥ
 ΕΦΟ ²¹ΝΑΤΠΙΘΕ ΕΤΕΖΨΠΟCΤΑCΙC
 20 ΝΤΑΨ²²ΨΩΠΕ ΕΒΟΛ ΝΖΗΤΨ·

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

• III 18,6 Punctuation mark was written above rather than after C²; ms. reads ΝΕ. • III 18,10 Ms. reads ΜΟΡΜΗ. • III 18,15 Ms. reads ΑΠΟCΤΑ.
 • BG 42,19 Till-Schenke emend to <Χ>C as in the other versions; but see 43,16; 45,6; 49,13; 58,2.15; 64,14; 66,13; 67,19; 68,13; 69,14; 70,9; 71,3 which shows a
 consistent pattern of change from the *nomen sacrum* "Lord, ΧC" to "Christ, ΧC;" ΧC is thus probably not a copying error. • BG 43,1 Till-Schenke emend to ΠΕΙ(ΟΥ)
 ΕΤΝΖΗΤΨ.

ΠΜΕΖCΘΟΥ ΠΕ ⁵ΑΔΩΝΙ ΦΟ ΝΒΑΠΕΙ
 2 ΠΜΕΖCΑΨΥΓ ΠΕ CΑΒΒΑΤΑΙΟC
 ΦΟ ΝΨΑΖ ⁷ΝΚΩΖΤ ΕΦΡ ΟΥΟΕΙΝ
 4 ΤΑΙ ⁸ΤΕ ΤΜΕΖCΑΨΥΓΕ ΜΠCΑΒΒΑ⁹ΤΟΝ
 ΝΑΙ ΝΕ ΕΤΑΜΑΖΤΕ ΜΠ¹⁰ΚΟCΜΟC
 6 ΙΑΛΔΑΒΑΘΘ ΔΕ CΑ¹¹ΚΛΑC
 ΠΑΨΑΨΗ ΜΜΟΡΦΗ
 8
 ¹²ΖΩCΤΕ ΝΨΟΥΟΝΖΨ Ζ¹²Ν ΖΟ ΝΙΜ
 10 ¹³ΠΡΟC ΠΕΤΕΖΝΑΨ
 ΑΨΤΨΥ ΝΑΥ ¹⁴ΕΒΟΛ ΖΜ ΠΕΦΚΩΖΤ ΕΤΕ ΠΩΥ ¹⁵ΠΤΕ Μ¹⁵Ν
 12 ΤΕΦΘΟΜ ΕΒΟΛ ΔΕ Ζ¹⁶Μ ¹⁶ΠΟΥΟΙΝ ΝΤΒΒΟ ΝΤΘΟΜ
 ΠΑΕΙ ¹⁷ΝΤΑΨΤΑΚΜΕΨ ΕΒΟΛ ΖΝ ΤΜΑ¹⁸ΑΥ
 14 ΜΠΨ¹⁷Τ ΝΑΥ ΝΖΗΤΨ
 ΕΤΒΕ ¹⁹ΠΑΙ ΑΨΡ ΧC ΕΡΟΥ
 16 ΕΤΒΕ ΠΕΑ⁴³ΙΟΥ
 ΠΕΤΝΖΗΤΨ ΝΤΕ ΤΘΟΜ ²ΝΤΕ ΠΟΥΟΙΝ ΝΤΜΑΑΥ
 18 ΕΤΒΕ ³ΠΑΙ ΑΨΤΡΟΥΜΟΥΤΕ ΕΡΟΥ ⁴ΧΕ ΠΝΟΥΤΕ
 ΕΦΟ ΝΝΑΤΠΙΘΕ ⁵ΕΘΥΠΟCΤΑCΙC
 20 ΝΤΑΨΨΩΠΕ ⁶ΕΒΟΛ ΝΖΗΤΨ

the sixth is ⁵ Adoni, the monkey-faced;
 2 the seventh ⁶ is Sabbataios,
 the ⁷ shining flame of fire-faced.
 4 This ⁸ is the sevenness of the week (σάββατον).
 ⁹ These are the ones who rule the ¹⁰ world (κόσμος).
 6 But (δέ) Yaldabaoth ¹¹ Saklas,
 the one of many forms (μορφή),
 8
 ¹² so that (ὥστε) he (can) show himself in any face,
 10 ¹³ according to (πρός) his desire,
 shared with them ¹⁴ of his fire, which belongs to him, ¹⁵ and his power.
 12 But (δέ) ¹⁶ of the pure light and the power,
 ¹⁷ which he had drawn forth from the ¹⁸ Mother,
 14 he did not give them any of it;
 therefore ¹⁹ he became Christ (Χριστός) over them.
 16 Because of the ⁴³ [glory
 that is in] him, of the power ² of the light, of the Mother,
 18 because ³ [of this he let] himself be called ⁴ God,
 thus disobeying (πειθεῖν) ⁵ the source (ὑπόστασις)
 20 from which he had come to be.

II 11,32—12,10

πμερσοοϋ πε αδωνιν ³³οϋρο νηνε πε
 πμερσαωϋ πε σαββεδε
³⁴οϋρο νκωρτ πε εϋτ οϋοειν
 ταϊ τε τρε³⁵βδομας ντε πσαββατον

ἰαλταβαωθ³⁶ δε
 νεοϋνταϋ μμαϋ νοϋμνηϋ[ε] 12¹ μπροσωπον
 εϋοηρ ζιχωοϋ τη²ροϋ
 ρωστε ατρεϋεινε νοϋρο ναρ³ρεοϋ τηροϋ
 κατα πεϋοϋωϋε εϋω⁴οτ ρη⁵ τμητε νρενσαραφιν
 αϋπω⁵ϋε αχωοϋ εβολ ρη⁶ πεϋκωρτ⁷

1 ετβε ε⁶παϊ αϋρ⁷ ροειρ εροοϋ
 5 ετβε τ⁸ομ⁹ μ¹⁰πεοοϋ
 ετ¹¹ωοοτ¹² ναϋ¹³ νοϋοειν ντε ¹⁴τεϋμααϋ
 3 ετβε παϊ αϋμοϋτε εροϋ μ¹⁵μιν¹⁶ μμοϋ ρε νοϋτε
 ναϋρ¹⁷πιθε δε ¹⁸αν απμα
 1 εν¹⁹ταϋει εβολ ν²⁰ρητϋ²¹

the sixth is Adonin, ³³ he has a monkey's face;

1 the seventh is Sabbede,

³⁴ he has a shining fire-face.

1 This is the ³⁵ sevenness (εβδομάς) of the week (σάββατον).

5 But (δέ) Yaltabaoth

³⁶ had a multitude 12¹ of faces (πρόσωπον)

3 more than all of them

² so that (ὥστε) he could put any face before ³ all of them,

0 according to (κατά) his desire, when he is in ⁴ the midst of seraphs.

He shared ⁵ his fire with them;

2

4 ⁶ therefore he became Lord over them.

6 Because of the power of ⁷ the glory

he possessed of his Mother's ⁸ light,

8 he called ⁹ himself God.

And (δέ) he was not ¹⁰ obedient (πειθεῖν) to the place

10 from which he had come.

• II 11,32 γ² over π.

• IV 19,2 reads "the Seraphs."

IV 18,20—19,9

πμερ²¹σοοϋ πε αδωνιν οϋρο νηνε ²²πε
 2 πμερ[ρσαωϋ πε σαββεδε
²³οϋρο νκωρτ πε εϋτ οϋοειν
 4 ²⁴ταϊ τε[ε] εεβδομα[ρς ντε πσαββα²⁵τον

6 ἰ²⁶αλταβαωθ²⁷ δε
 νεοϋνταϋ²⁸ μμαϋ νοϋμνηϋε μπροσω²⁹πον
 8 εϋοηρ ζιχωοϋ τη³⁰ροϋ
³¹ρωστ[ε] ετ[ρεϋεινε] νοϋρο 19¹ ναρ²ραοϋ τηροϋ
 10 κατα πεϋοϋ[ωϋε] ³²εϋωοοτ ρη³³ τμητε ν³⁴ρ[αραφιν]
³⁵αϋπωϋε εχωοϋ εβολ ρη³⁶ [πεϋκωρτ
 12

14

ετβεπ³⁷αϊ αϋρ³⁸ ροειρ [ερ]οϋ

16 ³⁹ετβε τ⁴⁰ομ μπ⁴¹εοοϋ

ετ⁴²ωοοτ⁴³ ⁴⁴ναϋ νοϋοειν ντε τεϋμα[αϋ

18 ⁴⁵ετβε παϊ αϋμοϋτε εροϋ μμιν ⁴⁶μμοϋ ρε νοϋτε

νεϋρ⁴⁷πιθε δε ⁴⁸αν επμα

20 εν⁴⁹ταϋει [εβ]ολ ν⁵⁰ρητϋ⁵¹

αγω αqno'γ'zβ̄ ²³νηενδYNAMIC
 2 M̄N ZEN[Ε]ΞΟΥCΙΑ
²⁴z̄M ΠΤΡΕqXOOC αγωπτε
 4 αγω ²⁵αq† PAN EP0OY
 αγω ακκαθICTA [
 6 ...
 ...
 8 ...
 ...
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

And he joined ²³ powers (δύναμις)

2 with authorities (ἐξουσία).
²⁴ When he spoke, they came to be,
 4 and ²⁵ he named them.

And he established (καθιστάναι) [
 6 ...
 ...
 8 ...
 ...
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

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

• BG 42,16 see note on 42,19. • BG 43,13 <TE> omitted due to haplography.

αγω αqnoy'zβ̄ /M̄N NEZOYCIA
 2 NCAωqE N̄DOM
⁸z̄M ΠΤΡΕqωA.XE αγωπTE
 4 ⁹αγω αq† PAN EP0OY
 ακκαθICTA N̄Z̄NEZOYCIA
 6 αqPAPXE¹¹CΘAI N̄XIN TTE
 TEZOYEITE ¹²OYN TE T'ΠPONOIA
 8 ZATM̄ PE¹³ZOYEIT IΔΩΘ
 TMEZC̄NTE <TE> ¹⁴TM̄NTNOYTE
 10 ZATM̄ ΠMEZ¹⁵CNAγ EΛΩΔICTOC
 TMEZOM¹⁶NTE TE TM̄NTX̄C
 12 ZATM̄ ΠMEZ¹⁷OM̄NT AC̄TAΦAICTOC
 TMEZq¹⁸TOE PE PKΩZT
 14 ZATM̄ ΠMEZq¹⁹TOOY IΔΩ
 TMAZ†E TE TM̄N²⁰T̄PPO
 16 ZATM̄ ΠMAZ†OY C̄ABΔΩΘ'
 44¹TMAZCOE TE T̄CYINZECIC
 18 ZAT²TM̄ ΠMAZCOOY AΔ[ΩNI
 TMEZ³CAωqE TE TCOΦIA
 20 [ZATM̄ ⁴ΠMEZCAωq CABBATAICTOC

⁶ And he joined ⁷ the seven powers

2 with the authorities (ἐξουσία).

⁸ When he spoke, they came to be,

4 ⁹ and he named them.

He ¹⁰ established (καθιστάναι) authorities (ἐξουσία)

6 beginning (ἀρχεσθαι) ¹¹ with the highest:
 the first, ¹² then (δυν), is Providence (πρόνοια)

8 with the ¹³ first (authority), Yaoth;
 the second <is> ¹⁴ Divinity

10 with the second ¹⁵ one, Eloaios;

the third ¹⁶ is Christhood/Goodness (Χριστός/χρηστός)

12 with the ¹⁷ third one, Astaphaios;

the fourth ¹⁸ is Fire

14 with the fourth one, ¹⁹ Yao;

the fifth is ²⁰ Kingdom

16 with the fifth one, Sabaoth;

44¹ the sixth is [Understanding (σύνεσις)]

18 ² with the sixth one, Ad[oni];

[the] ³ seventh is Wisdom (σοφία)

20 [with] ⁴ the seventh one, Sabbataios.

II 12,10-25

IV 19,10-26

1 αγω ¹¹αφμογυβ̄ μ̄ν̄ η̄εχογσιᾱ ετ̄ωοοπ̄ ¹²ζαροφ̄
 2 η̄σαωφε̄ η̄βομ̄ ζραϊ̄ ζμ̄ πεφμε̄¹³εγε
 3 αγω̄ ζμ̄ π̄τρεφ̄χοο̄σ̄ αφωωπε
 4 αγ̄¹⁴ω αφ̄τ̄ ραν̄ ετ̄βομ̄ τ̄βομ̄
 5 αφ̄ραρχε̄¹⁵θαῑ χ̄ν̄ η̄π̄σαντ̄πε
 6 π̄ωορπ̄ μεν̄ τε ¹⁶τ̄μ̄ντ̄χ̄ρ̄ς̄
 7 ζαζ̄τ̄η̄ν̄ π̄ωορπ̄ ¹⁷ᾱθ̄ω̄θ̄
 8 ¹⁷π̄μερ̄ς̄ναγ̄ τε̄ τ̄π̄ρονοιᾱ
 9 ζατ̄η̄ν̄ ¹⁸π̄μερ̄ς̄ναγ̄ ε̄λω̄αῑω̄
 10 τ̄μερ̄ζωομ̄τε̄ δε̄ τε̄ τ̄μ̄ντ̄νογ̄τε̄
 11 ζατ̄η̄ν̄ τ̄μερ̄ζωομ̄τ̄ ¹⁹ᾱστ̄ρᾱφ̄αῑω̄
 12 τ̄μερ̄ζτο̄ε̄ τε̄ τ̄²⁰μ̄ντ̄χο̄ε̄ῑς̄
 13 ζατ̄η̄ν̄ π̄μερ̄ζτο̄ογ̄ ²¹ιᾱω̄
 14 ²¹τ̄μερ̄ζ̄τε̄ τε̄ τ̄μ̄ντ̄ε̄ρο̄
 15 ζαζ̄τ̄η̄ν̄ π̄μερ̄ζ̄²²το̄γ̄ ²²σᾱν̄βᾱω̄θ̄
 16 τ̄μερ̄ζο̄ πε̄ π̄κω̄ζ
 17 ζα²³ζ̄τ̄η̄ν̄ π̄μερ̄ζο̄ογ̄ ²³ᾱδ̄ω̄νε̄ῑν̄
 18 τ̄μερ̄ζᾱω̄ψ̄ ²⁴τε̄ τ̄μ̄ντ̄ρ̄μ̄ν̄ζ̄η̄τ̄
 19 ζατ̄η̄ν̄ π̄μερ̄ζᾱω̄ψ̄ ²⁵σᾱββατ̄εω̄ν̄

10 αγω̄ αφμογυβ̄ μ̄ν̄ η̄εχογσιᾱ ¹¹ετ̄ωοοπ̄ [ζ]αροφ̄
 2 η̄σαωφε̄ η̄βομ̄ ¹²η̄ζραϊ̄ ζμ̄ π̄[ε]φμε[ε]γε̄
 3 α[γ]ω ζμ̄ ¹³π̄τ̄[ρ]εφ̄[χ]οο̄σ̄ α[φ]ωωπε
 4 αγω̄ ¹⁴α[φ]τ̄ ρ[αν̄] ε[τ]βομ̄ τ̄βομ̄
 5 αφ̄ραρχε̄¹⁵θαῑ [χ]ιν̄ η̄π̄σαντ̄[π]ε
 6 π̄ωορπ̄] ¹⁶μεν̄ [τε] τ̄μ̄ντ̄[χ]ρ̄ς̄
 7 α[θ]ω̄θ̄
 8 ζα[τ]η̄ν̄ π̄ωορπ̄] ¹⁷ᾱθ̄ω̄θ̄
 9 π̄μερ̄ς̄ναγ̄ τε̄ τ̄π̄ρονοιᾱ
 10 ¹⁸ζα[τ]η̄ν̄ π̄μερ̄[ζ]ο̄ογ̄ ε̄λω̄[α]ῑω̄
 11 ¹⁹π̄[μ]ερ̄ζωομ̄ετ̄ δε̄ [τε̄
 12 αστ̄]ρ̄ᾱ[φ]αῑω̄
 13 ²⁰π̄μερ̄ζτο̄ογ̄ δε̄ τε̄ τ̄μ̄ντ̄[χ]ο̄ε̄ῑς̄
 14 ²¹ζατ̄η̄ν̄ π̄μερ̄ζτο̄ογ̄ [ιᾱ]ω̄
 15 π̄[μ]ερ̄ζ̄²²το̄γ̄ δε̄ τε̄ τ̄μ̄ντ̄ε̄ρο̄
 16 ζα[τ]η̄ν̄ π̄μερ̄ζ̄²³το̄γ̄ ²²σᾱν̄βᾱω̄θ̄
 17 τ̄μερ̄ζο̄ πε̄ π̄κω̄ζ
 18 ²⁴ζατ̄η̄ν̄ π̄μερ̄ζο̄ογ̄ ²³ᾱδ̄ω̄[ν]ε̄ῑν̄
 19 τ̄μερ̄ζ̄²⁵ᾱω̄ψ̄ δε̄ τε̄ τ̄μ̄ντ̄ρ̄μ̄ν̄ζ̄η̄τ̄
 20 ²⁶ζατ̄η̄ν̄ π̄μ̄[ε]ρ̄ζᾱω̄ψ̄ σᾱββατ̄εω̄ν̄

And ¹¹ he united ¹² the seven powers in his thought
 2 with the authorities (ἐξουσία) which were with him.
 3 ¹³ And when he spoke it happened.
 4 And ¹⁴ he named each power
 5 beginning (ἀρχεσθαι) ¹⁵ with the highest:
 6 the first (+ μέν) is ¹⁶ Goodness (χρηστός)
 7 with the first (authority), Athoth;
 8 ¹⁷ the second is Providence (πρόνοια)
 9 with ¹⁸ the second one, Eloaio;
 10 and (δέ) the third is Divinity,
 11 with ¹⁹ the third one, Astraphaio;
 12 the fourth is ²⁰ Lordship
 13 with the fourth one, Yao;
 14 ²¹ the fifth is Kingdom
 15 with the fifth one, ²² Sabaoth;
 16 the sixth is Envy
 17 with ²³ the sixth one, Adonein;
 18 the seventh ²⁴ is Wisdom
 19 with the seventh one, ²⁵ Sabbateon.

• II 12,19 The corrector who added text above the line crossed out ~~δε τε~~ at the beginning of line 20 to fit the expected pattern, 12,15 and 17. The uncorrected text in II translates as "and the third one is Astraphaio." • II 12,22 reads "Sanbaoth."
 • IV 19,19 supports the uncorrected text of II, "and the third one is A." • IV 19,20.22.25 conform to the parallel construction in II 12,18.

...		ἵνα ἰδῶνται ἄλλα ἄνουστα ἕρεωματα
2 ...	2	κατὰ πέντε αἰῶναιων
4	4	<i>For parallel to 33,3-12 see 28,13—29,4 and Appendix 1.</i>
6	6	
8	8	
10	10	
12	12	
14	14	κατὰ πέντε ἡμερῶν
...		
16 ...	16	ἕστωσαν ἄνω ἡμέραι
18 ...	18	ἡμερῶν ἡμερῶν ἡμερῶν
20	20	
...		⁵ These have a firmament (στερέωμα)
2 ...	2	⁶ corresponding to (κατὰ) each heaven and an ' aeon (αἰών)
4	4	<i>For parallel to 33,3-12 see 28,13—29,4 and Appendix 1.</i>
6	6	
8	8	
10	10	
12	12	
14	14	according to (κατὰ) the model of the aeons (αἰών)
...		
16 ...	16	⁸ that have existed since the beginning,
18 ...	18	in the ⁹ pattern (τύπος) of the indestructible ones.
20	20	

II 12,25—13,3

IV 19,26—20,16

ΝΑΪ ΔΕ ΟΥΝΤΑΥ ΜΜΑΥ Ν²⁶ΟΥΣΤΕΡΕΩΜΑ
 ΚΑΤΑ ΠΕ ΝΑΙΩΝ
 ΝΑΪ ΜΕΝ ²⁷ΑΥΤ ΡΑΝ ΕΡΟΟΥ
 ΚΑΤΑ ΠΕΟΥ ΝΝΑΤΠΕ
²⁸ΕΨΩΡΨΡ ΝΝΙΒΟΜ
 ΝΡΑΝ ΔΕ ΕΝΤΑΥ²⁹ΤΑΑΥ ΕΡΦΙΟΥ
 ΖΙΤΝΙ ΠΟΥΑΡΧΙΓΕΝΝΗΤΩΡ
³⁰ΕΥΡ ΒΟΜ ΖΡΑΙ ΝΖΗΤΟΥ
 ΝΡΑΝ ΔΕ ΕΤΤΟ ³¹ΕΡΟΟΥ
 ΚΑΤΑ ΠΕΟΥ ΝΝΑΤΠΕ
 ΕΨΩΟΠ ³²ΝΑΥ ΕΨΩΡΩΨΡ ΑΥΩ ΑΥΜΝΤΑΤΒΟΜ ΝΑΥ
³³ΖΩΣΤΕ ΕΥΝΤΑΥ ΜΜΑΥ ΝΡΑΝ CΝΑΥ
 ΝΚΑ ³⁴ΔΕ ΝΙΜ ΑΓΤCΕΝΟQ

²⁷ΝΑΪ ΔΕ ΟΥΝΙΤΑΥ ΜΙΜΑΥ [ΝΟΥ]20¹CΤΕΡΕΩΜΑ
 2 ΚΑΤΑ [ΠΕ ΝΑΙΩΝ]
²ΝΑΪ ΜΕΝ ΑΥΤ ΡΑΝ [ΕΡΟΟΥ
 4 ΚΑΤΑ ³ΠΕΟΥ] ΝΑΤΠΕ
 [ΕΨΩΡΩΨΡ ΝΝΙΒΟΙΜ
 6 ΝΡΑΝ ΔΕ [ΝΤΑΥΤΑΑΥ ΕΡΟΟΥ
³ΖΙ]ΤΝ ΠΟΥΑΡΧΙΓ[ΕΝΕΤΩΡ
 8 ΕΥΡ ΒΟΜ] ⁶ΝΖΡΑΪ ΝΖΤΦΙΥ
 ...
 10 ...
 ...
 12 ΕΥΝ¹⁰ΤΑΥ] ΜΙΜΑΥ] ΝΡΑΝ [CΝΑΥ
 ΝΚΑ ΔΕ ¹¹ΝΙΜ] ΕΑΦ[ΤΑ]ΜΙΟQ Ν[ΟΥCΜΟΤ ΑΦ¹²ΤCΕΝ]ΟQΙΥ
 14 Κ|ΑΤΑ Π|Ι|Ν|Ε Ν|Ι|Ν|ΩΡΠ ΝΕ¹³ΩΝ
 16 ΝΤ|ΑΖΩΠΕ
 ΖΩ]C[ΤΕ ΕΤΡΕΦ¹⁴ΤΑΜΙΟΥQ
 18 [Μ]ΠCΜΦΤ Ν[ΑΤΤΑΚΟ
¹⁵ΟΥΧ ΖΟΤΙ Ν]ΤΟQ ΔΕ ΑΦΝ[Α]Υ ΕΝΑ[Τ¹⁶ΤΑΚΟ
 20 ΑΛΛ|Α ΤΒΟΜ ΕΤ|Ι|ΝΖΗ|Τ|Q

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

2	2
...	αφναγ ¹⁰ δε επσωπτ ετζαροφ
4 ...	4 μῆ ¹¹ πμνησθε ναγγελος ετ ¹² ζαροφ
...	ναϊ νταγψωπε ¹³ εβολ ἄρητφ πεχαφ ναγ χε
6 ...	6 ¹⁴ ανοκ ογνουτε ἄρεφκωζ
...	¹⁵ αχῆτ μῆ λααγ
8	8
...	ηαη εφτ μα ¹⁶ ἰν ἠῆαγγελος ετζαροφ
10 ...	10 χε ¹⁷ ογν κενουτε ψοπ
...	ενε μῆ ¹⁸ κεογα γαρ πε
12 ...	12 νεφνακωζ ε ¹⁹ νιμ
...	ασαρχεσθαι δε ἄβι τμα ⁴⁵ αγ
14 ...	14 εεπιφεριε
...	ελασειμε ² επεσψτα
16	16
18 ...	18 εβολ χε μπε ³ πεσσυνηζυγος συμφωνι ⁴ ἠμμας
...	ζμ πτρογψεγε ἠ ⁵ μος εβολ ζῆτῆ πεσχωκ
20 ...	20 ⁶ νοκ δε πεχαι χε
2	2
...	¹⁰ And (δέ) he saw the creation which is beneath him,
4 ...	4 and ¹¹ the multitude of (ἄγγελος) angels attending ¹² him,
...	which had come forth ¹³ from him, he said to them,
6 ...	6 ¹⁴ 'I am a jealous God;
...	¹⁵ there is none beside me,'
8	8
...	already (ἤδη) indicating ¹⁶ to the angels (ἄγγελος) who attended him
10 ...	10 that ¹⁷ there exists another God.
...	For (γάρ) if there were no ¹⁸ other one,
12 ...	12 of whom would he be jealous?
...	¹⁹ Then the Mother began (ἀρχεσθαι)
14 ...	14 ⁴⁵ 'to move to and fro' (ἐπιφέρεσθαι) (Gen 1,2 LXX),
...	when she became aware ² of her deficiency,
16	16
18 ...	18 because ³ her consort (σύνζυγος) had not agreed (συμφωνεῖν) ⁴ with
...	her when she was blamed (ψέγειν) ⁵ by her perfection."
20 ...	20 ⁶ But (δέ) I said,

• BG 44,12 βολ erased after ψωπε (dittography). • BG 45,1 Till-Schenke read εεπιφ(ε)ριε) λασειμε (too short).

II 13,3-18

ταῖ ἐνταφαιτῶ ἐβολ ζῆτῆ ἄτεφμααγ
 εαααχο νῆητῆ ἴπινε ἴπτιενο
 εφναγ δε ἀτκτικίε ετκωτε ἔροφ
 1 αγω παψαῖ νῆαγγελωε ετκτῆγ ἔροφ
 ναῖ ἐνταψωπε ἐβολ ἴμοφ πε⁸χαγ ναγ χε
 ἀνοκ ἀνκ οὔνουτε ἴρεφ⁹κω
 2 αγω μῆ κενουτε ἴαβ¹⁰λαῖ
 παῖ δε ἰεφταγο ἴμοφ
 εφρσ¹¹μανε νῆαγε¹¹λωε ετψωοπ¹¹ ψαροφ
 3 χε οὔν κενουτε ἰψωοπ¹²
 ἐνεμῆ κεογα γαρ ψωοπ¹²
 4 νε νιμ ἰπετφνακωζ εροφ
 ἀρ¹³αρχεσθε θε
 5 ἴψε¹⁴ει ἴβι τμααγ
 ἀσ¹⁵με ἀψωτα
 6 ζῆ πτρε¹⁵φω¹⁵χβ ἴβι πριε ἴπεσογοειν
 αγω ἀσ¹⁶ζτομζτῆ
 7 ἐβολ χε ἴπεφρ¹⁶σγμφωνε ἴνῆμαα ἴβι πεσψω¹⁷ρ ζωτῆ
 8 ἀνοκ δε πε¹⁸χαει χε

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

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

IV 20,16—21,4

ταῖ ἴ¹⁷νταφαιτῶ ἐβολ ζῆτῆ (τε)φμααγ
 2 ¹⁸εαααχο νῆητῆ <μ>πινε μπιτ<σ>εἰνο
 ἰεφναγ δε ετκτικίε ετκ(ω)τε²⁰ εροφ
 4 αγω παψαῖ νῆαγγελωε²¹ ετκτῆ(ο)γ εροφ
 ναῖ ἴντα[γψω²²πε] εβ(ο)λ μμ(ο)φ πεχαγ ναγ χε
 6 α²³νοκ ἀνοκ οὔνουτε ἴρεφκωζ
 αγω μῆ(ν) κενουτε ἴαβ²⁴λαῖ
 8 ἴπαῖ δε εφ[τ]αγο ἴμοφ
 εφρσ²⁵μα(νε) νῆαγγελωε ετψωοπ²⁵ ψαροφ
 10 ἴχε οὔν κενουτε ψωοπ²⁷
 [ενε μ²⁸μν κεογα γαρ ψωοπ²⁸
 12 νε νιμ πε²⁹φνακωζ εροφ
 ἀρ[α]ρχεσθε θε
 14 νψ[ε]ει ἴβι τμααγ
 ἀσ³¹με ἐψωτα
 16 ζῆ πτρεφω³¹χβ ἴβι πριε 21 ἴπερ[ο]γ[ο]ειν
 αγω ἀσ³²ζτομζτῆ
 18 ἴεβολ χε [μ]πεφρ³²σγμφω[νε νμμαα ἴβι] περ[ο]γ[ο]ειν
 ἴζωτῆ
 20 ἀνοκ δε πε³³χαῖ χε

...	πεχ̄ς ογ̄ ⁷ πε επιφερε
2 ...	2 ντοφ δε αφω ⁸ βε πεχαφ χε
...	εκμεεγε χε ⁹ κατα θε̄ νταφχοος̄ ν̄βῑ μω ¹⁰ ϋ̄χης̄ χε
4 ...	4 ρ̄ῑχ̄ν̄ μ̄μοογ̄
...	μ̄μον ¹¹ αλλᾱ ᾱσναγ̄ ετκακιᾱ
6 ...	6 μ̄ν̄ τᾱ ¹² ποστασιᾱ ετναψωπε̄
...	μ̄ ¹³ πεσωηρε̄
8 ...	8 ᾱσμετᾱνοεῑ
...	αγ̄ ¹⁴ ω̄ ε̄σνᾱ ε̄σνηγ̄
10 ...	10 ρ̄μ̄ π̄κακε̄ ¹⁵ ν̄τμ̄ν̄τ̄ᾱτ̄σοογ̄ν̄
...	ᾱσαρχε ¹⁶ σ̄θαῑ ε̄ψιπε̄
12 ...	12 αγ̄ω̄ ε̄νστολ̄ ¹⁷ μᾱ αν̄ εκτος̄
...	ᾱλλᾱ νε̄σνᾱ ¹⁸ ε̄σνηγ̄ πε̄
14 ...	14 πε̄σνᾱ δε̄ μ̄ν̄ ¹⁹ πε̄σεῑ πᾱῑ πε̄ επιφερε̄
...	ν̄ ²⁰ ταρεφ̄χῑ δε̄ νογ̄βομ̄ ν̄βῑ 46 ¹ παγ̄θᾱ[ᾱ]ν̄ς̄
16 ...	16 ε̄ιβ̄ολ̄ ρ̄ν̄ τ̄μααγ̄
...	² ναφο̄ ν̄νατ̄σοογ̄ν̄ νογ̄ατο̄ ³ ε̄τε̄ νε̄τογ̄οτ̄β̄ ε̄τε̄φ̄μααγ̄
18 ...	18 ⁴ νε̄φ̄χω̄ μ̄μοσ̄ γ̄αρ̄ πε̄ ε̄τε̄φ̄μααγ̄ χε̄
...	ν̄τος̄ ογ̄αᾱς̄ πε̄ νε̄σ ⁶ ω̄σοφ̄
20 ...	20 ᾱφ̄ναγ̄ ε̄π̄μ̄νη̄ω̄ε̄ ⁷ ε̄τ̄ναψ̄ω̄φ̄ νᾱγγε̄λο̄ς̄
...	
2 ...	"Christ, what (does it mean that) ⁷ she 'moved to and fro' (ἐπιφέρεσθαι)?" And (δέ) he smiled ⁸ and said,
...	"Are you thinking that it is, ⁹ as (κατά) ¹⁰ Moses said,
4 ...	4 'above the waters' (Gen 1,2)?
...	No, ¹¹ but (ἀλλά) she saw the wickedness (κακία)
6 ...	6 and ¹² rebellion (ἀποστασία) that would happen through ¹³ her son,
...	
8 ...	8 she repented (μετανοεῖν).
...	And ¹⁴ moving about
10 ...	10 in the darkness ¹⁵ of ignorance,
...	she began (ἀρχεσθαι) ¹⁶ to be ashamed.
12 ...	12 And she did not dare (τολμᾶν) ¹⁷ to return,
...	but (ἀλλά) she was moving ¹⁸ about.
14 ...	14 Now (δέ), her moving ¹⁹ about, this is 'to go to and fro' (ἐπιφέρεσθαι).
...	²⁰ Now when 46 ¹ the arrogant one (αὐθάδης) took a power
16 ...	16 [from] the Mother,
...	² he was ignorant of many (things) ³ that surpassed his Mother.
18 ...	18 ⁴ For (γάρ) he was saying about his ⁵ Mother that
...	she alone ⁶ existed.
20 ...	20 He saw the great multitude, ⁷ the angels

• BG 45,12 Till-Schenke suggest <ΝΤ>αγ<ω>ψωπε. • BG 46,7 q over partially erased α.

II 13,18-31

IV 21,4-21

πχοεις ου πε ασψει·
 1 ἴτοϋ δε ¹⁹αφσβε πεχαϋ' χε
 ἡπρμεεγε χε κα²⁰τα θε ενταφχοος ἴβι μωΰσχε
 ριχῆ ²¹ἴμογειοογε
 ἴμαν ἀλλα ἴταρεснау ²²ατκακια
 εντασψωπε
 2 αγω πχι ενταφ²³χιτϋ' ἴβι πεσψηρε·
 ασρμετανοει
 3 ²⁴αγω αγβψε ψωπε ναс
 ρῆ πκακε ἴ²⁵τῆνῆτατσοογн
 αγω ασарχει ἴψιπε
 4
 5 ²⁶ῆν ογκim
 6 πким δε πε ψυει
 7 αφχι ²⁷δε ἴβι παθαδнс nouбom'
 8 εβολ ρι²⁸τῆ τεφμααу ναφo γαρ' ἴατσοογн
 9
 10 8 εφ²⁹μεεγε γαρ χε
 ἴβι [ε] ψοοπ' εимητι ³⁰ατεφμαау оуаат[с
 0 εφнау] δε απαψαῖ ³¹ἴηηαγγελос

[πχοει]ς ου πε ασψει[ει]
 2 ³[ἴ]τοϋ δε [α]φσβ[ε] πεχαϋ χε
 ἡπ[ρ⁶μ]εεγε χε κ[α]τ[α] θε ενταφχοος ⁷ἴβι μωΰσχε]
 4 ρ[ι]χῆ ⁵ἴμογειοογε
 6 ⁸ἴμ[α]ἴ[ν] ἀλλα [ἴ]τ[ε]ρ[ε]снау ετκα⁹κια
 εν[τ]α[σ]ψωπε
 7 α[γ]ω π[χ]ι εβολ ¹⁰ἴτ[α]φ[χ]ιτϋ' ἴβ[ι] πεсψ[η]ρε
 8 ασρμετα¹¹νοει]
 9 αγω αγβψ[ε] ψωπε ναс
 10 ¹²ῆ[ν] π[κ]ακε ἴτῆ[ν]ῆ[τ]ατσοογн
 αγω ¹³α[φ]χ[ι] ρ[ι]αρχει ἴψιπε
 12 μ[ι]πεсρτοлма ¹⁴δε εκтос·
 ἀλλα η[ε]сμοоψе ρῆ ¹⁵ο[γ]κim
 14 πким δε η[ε] ψυει
 15 αφ¹⁶χ[ι] δε ἴβ[ι] παθαδ[α]н[с] [nouбom]
 16 ¹⁷εβολ ρ[ι]τῆ τεφμαау νεφo [γαρ η] ¹⁸ατσοογн
 18 εφμεεγε γαρ [χε
 ἴβι] κ[ε] ψοοπ' εимητι [ετεφ]μα[α]у ²⁰μ[α]γ[α]αс·
 20 εφнау [δε] ε[π]αψ[α]ῖ ²¹η[η]αγγελос

"Lord, what (does it mean that) 'she moved to and fro'?"
 1 And (δέ) he ¹⁹ smiled and said,
 "Do not think it is, as (κατά) ²⁰ Moses said,
 1 'above' ²¹ the waters' (Gen 1,2).
 No, but (ἀλλά) when she had seen ²² the wickedness (κακία)
 5 which had happened,
 and the theft which ²³ her son had committed,
 3 she repented (μετανοεῖν).
 24 And as she was overcome by forgetfulness
 0 in the darkness of ²⁵ ignorance,
 and she began (ἀρχειν) to be ashamed.
 2 {IV 21,13-14: [And (δέ) she did not dare (τολμᾶν)] to return,
 but (ἀλλά) [she was moving]} ²⁶ about.
 14 And (δέ) the moving is 'to go to and fro' (Gen 1,2).
 And (δέ) the ²⁷ arrogant one (αὐθάδης) took a power
 6 from ²⁸ his Mother.
 For (γάρ) he was ignorant,
 8 ²⁹ thinking (+γάρ) that
 there existed no other except (εἰ μῆτι) ³⁰ his Mother alone.
 10 And (δέ) when he saw the multitude ³¹ of the angels (ἄγγελος)

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

* II 13,25 The scribe skipped a line between 13,25 and 26: ἡπεсρτοлма δε εκтос ἀλλα несμοоψе.
 * IV 21,20 used the synonym μαγ[α]αс.

- ...
 2 ...
 ...
 4 ...
 ...
 6 21¹ CYNZYΓOIC
 ACMETANOEI ACPIME ZN² ZOYNOIO NPIME
 8 AYW AYCWTH EPWBZ³ NTESMETHANOA
 AYW AYPARAKALEI⁴ EZPAI EI(X)WC
 10 NBI NECCNHOU
 AYW⁵ AKKATANEYE NBI PZAGION MIPNA⁶ INAZORATOC
 12
 AKPWZT⁷ EZPAI EXWC⁸ INOYIPNA NZAGION
 14 EBOL ZM PEY⁹ PIPHROMA
 EAPCYNZYΓOC EI EPE⁹ CHT)
 16
 ETAZO NNECWTW¹⁰ EPATOY
 18¹⁰ IAYW] AKT¹¹ NAW ZITN OYPRO¹¹NOIA
 ETA¹¹ IZO NNECWTW EPATOY
 20 AYW AYEI¹² NE MIMOIC EZPAI EPESAIWN AN
- ...
 2 ...
 ...
 4 ...
 ...
 6 21¹ consort (σύνζυγος) ,
 [she] repented (μετανοεῖν) and wept with² [much] weeping.
 8 And the prayer³ [of her repentance (μετάνοια)] was heard,
 and her brothers prayed (παρακαλεῖν)⁴ [for her].
 10 And⁵ the holy (ἅγιον) invisible (ἀόρατος) Spirit (πνεῦμα)
 consented (κατανεύειν)
 12
 ° and poured a Holy (ἅγιον) Spirit (πνεῦμα) down upon her
 14⁷ from their⁸ perfection (πλήρωμα),
 since the consort (σύνζυγος) came⁹ [down]
 16
 to correct their deficiencies.
 18¹⁰ [And] through Providence (πρόνοια), he granted him
 to correct¹¹ her deficiencies.
 20 And she was not [brought]¹² to her aeon (αἰών),
- N⁸ TACONTOY
 2 NEQ<X>PO NZHT⁹ EZPAI EXWOU
 TMAAY DE N¹⁰ TERECEIME
 4 EFOYZE MPKA¹¹ KE XE NQZN OYXWK AN
 XE¹² MPEQCYMΦWNI NMMAC
 6¹³ NBI PECCYNZYΓOC
 ACME¹⁴ TANOI ACPIME ZN OYPI¹⁵ ME ENAWWQ
 8 AYW AYCWTH¹⁶ EPWBZ NTESMETANOIA
¹⁷ AYW AYCOPTC EZPAI EXWC
 10¹⁸ NBI NECNHY
 AKKATANEY¹⁹ E NBI PEIPNA ETOYAAW NA²⁰ OPATOY
 12 NTAPEKATANEY⁴⁷ E OE NBI PAZORATON MIPNA
² AKPWZT EZPAI EXWC NOY³ IPNA
 14 EBOL ZM P(X)WK
 NTAQ⁵ EI NAC EZPAI NBI PECCYNZYΓOC
 16
 ETAZO NNECWTW EPATOY
 18⁶ AQP⁷ ZNAC EBOL ZITN OYPRO⁷NOIA
 ETAZO NNECWTW EPATOY
 20⁸ AYW NTAYN⁸TC EZPAI EPESAI⁹WN AN ETE PWC PE
- ⁸ which he had created.
 2 He <exalted> himself⁹ above them.
 And (δέ)¹⁰ when the Mother recognized
 4 that the dark abortion¹¹ was not perfect,
 because¹² her consort (σύνζυγος)
 6 had not agreed (συμφωνεῖν) with her,
¹³ she repented (μετανοεῖν)¹⁴ and wept with¹⁵ much weeping.
 8 And he heard¹⁶ the prayer of her repentance (μετάνοια).
¹⁷ and the¹⁸ brothers prayed for her.
 10¹⁹ The holy invisible (ἀόρατον) Spirit (πνεῦμα)
 consented (κατανεύειν);²⁰ when⁴⁷ the invisible (ἀόρατον) Spirit
 12 (πνεῦμα) had consented (κατανεύειν),
² he poured over her a³ Spirit
 14 from the perfection.
⁴ Her consort (σύνζυγος) came down to her.
 16
⁵ to correct her deficiencies.
 18⁶ He decided through Providence (πρόνοια)
⁷ to correct her deficiencies.
 20⁸ And it was not to her own aeon (αἰών) that she was restored,

• III 21,5 A phrase parallel to BG 46,2-47,1 NTAPEKATANEYE OE NBI PAZORATON MIPNA was probably omitted by homoioteleuton (IPNA AZORATOC is equivalent). • III 21,7 corr. 2 over 2.

• BG 46,8 Ms reads NEQXPO. • BG 46,15 Till-Schenke suggest ACY<CWTH.

II 13,31—14,11

IV 21,21—22,15

1 **ΝΑΪ** ΕΝΤ[ΑΦ]ΟΝΤΟΥ
 2 **ΑΦΧΙ**³² **ΒΕ** **Μ**ΜΟΦ **ΕΖΡΑΪ** ΕΧΩΟΥ
 ΤΜΑΑΥ ΔΕ ³³**Ν**ΤΑΡΕCΜΜΕ
 4 **ΑΤ**ΖΒCΩ **Μ**ΠΚΑΚΕ **ΧΕ** **Μ**³⁴ΠΕΦΩΠΠΕ **Ζ**Ν ΟΥΧΩΚ
 ΑCΜΜΕ **ΒΕ** **ΧΕ** ³⁵**ΧΕ** **Μ**ΠΕΦΡCΥΜ³⁶ΦΩΝΕΙ **Ν**ΜΜΑC
 6 **Ν**³⁶ΒΙ ΠΕCΩΒΡ **Ν**ΖΩΤΡ
 ΑCΡΜΕΤΑΝΟΕΙ 14¹**Ζ**Ν ΟΥΡΙΜΕ ΕΝΑΨΩΦ
 8 **Α**ΥΩ **Α**ΥCΩΤΜ **Α**²ΠCΟΠC **Ν**ΤΕCΜΕΤΑΝΟΙΑ
ΑΥΩ **Α**ΥΕΙΜΕ ³**Ν**ΟΥCΜΟΥ **ΕΖΡΑΪ** ΖΑΡΟC
 10 **Ν**ΒΙ ΠΕΠΛΗΡΩ⁴ΜΑ ΤΗΡΦ
ΜΠΑΖΟΡΑΤΟΝ **Μ**ΠΑΡΘΕΝΙΚΟΝ ⁵**Μ**ΠΝΑ
 12
ΑΦΠΩΖΤ⁶ **ΕΖΡΑΪ** ΕΧΩC **Ν**ΒΙ ΠΕΠΝΑ ⁶ΕΤΟΥΑΑΒ
 14 **Ε**ΒΟΛ ΖΙΤ⁷Ν ΠΕ⁷Υ ΠΛΗΡΩΜΑ ΤΗΡΦ
⁷**Ν**ΤΑΦΕΙ ΓΑΡ **Ν**ΑC ΑΝ **Ν**ΒΙ ΠΕCΩΒΡ **Ν**ΖΩΤΡ
 16 ⁸**Α**ΛΛΑ **Α**Ν⁸ΤΑΦΕΙ **Ν**ΑC ΕΖΡΑΪ ΖΙΤ⁷Ν ΠΠΛΗΡΩΜΑ
⁹**Χ**ΕΚΑΑC ΕΦΝΑCΩΖΕ **Μ**ΠΕCΩΤΑ
 18
 20 **Α**ΥΩ **Α**ΥΕΙ¹⁰ΝΕ **Μ**ΜΟC ΕΖΡΑΪ ΑΠCΑΙΩΝ ΑΝ **Μ**ΜΙΝ¹¹ **Μ**¹¹ΜΟC

1 **ΝΑΪ** ΕΝ[ΤΑ]ΦCΟΝ[Τ]ΟΥ
 2 ²²**Α**ΙΦΧΙCΕ **ΒΕ** **Μ**ΜΟΦ ΕΖΡΑ[Ι] Ε[Χ]ΩΟΥ
²³**Τ**ΜΑΑΥ ΔΕ **Ν**ΤΕΡΕCΜΜ[Ε]
 4 **ΕΤ**ΖΒCΩ ²⁴**Μ**ΠΚΑΚΕ **ΧΕ** **Μ**ΠΕΦΩΠΠ[Ε] **Ζ**Ν ΟΥ²⁵Χ[Ι]ΦΚ
 ΑCΜΜΕ **ΒΕ** **ΧΕ** [ΜΠΕΦΡCΥΜ]²⁶ΦΩΝΙ **Ν**ΜΜΑC
 6 **Ν**ΒΙ Π[Ε]CΩΒΡ ²⁷**Ν**ΖΩΤΡ
 ΑCΡ[Μ]ΕΤΑΝΟΪ Ζ[Ι]Ν ΟΥ[ΡΙ]ΜΕ ²²**Ε**ΝΑΨΩΦ
 8 **Α**ΥΩ **Α**Υ[Ι]CΩΤΜ **Ε**ΠCΟ²[Π]C **Ν**ΤΕCΜΕΤΑΝ[Ο]ΙΑ
ΑΥΩ **Α**Υ³[Ε]ΙΜΕ[Ι] **Ν**ΟΥCΜΟΥ ΕΖΡ[Α]Ι ΖΑΡΟ[Ι]C
 10 **Ν**ΒΙ ⁴Π[Ε]ΠΛΗΡΩΜΑ Τ[Η]ΡΦ
 ΜΠΑΖΟΡΑΤΟΝ] ⁵ΜΠΑΡΘΕΝΙΚΟΝ [ΜΠΝ]Α· **Α**ΥΩ [ΑΦ]⁶ΕΙΩΡΜ
 12 **Ζ**Μ ΠΤ[ΡΕΦΕ]ΙΩΡΜ ΔΕ [ΝΒΙ] ⁷ΠΑ[ΖΙΟΡ]ΑΤΟΝ] ΜΠ[Ν]Α
 ΑΦΠΩΖΙΤ Ε⁸ΖΡΑΪ ΕΧΩC ΝΒΙ [ΠΕΠ]ΝΑ [ΕΙ]ΤΟ[Υ]ΑΑΒ
 14 ⁹ΕΒΟΛ ΖΙΤΝ Π[Ε]Υ ΠΛΗΡΩΜΑ [ΤΗΡΦ
¹⁰ΝΤΑΦΕΙ ΓΑΡ] **Ν**ΑC ΑΝ] **Ν**ΒΙ Π[Ε]CΩΒΡ ¹¹**Ν**ΖΩΤΡ
 16 **Α**Λ]ΛΑ **Ν**ΤΑΦ[Ε]Ι] **Ν**Α[Ι]C ΕΖΡΑΪ ¹²ΖΙΤΝ ΠΠΛΗΡ[Ω]ΜΑ·
ΧΕΚΑΑC ΕΦ[Ι]ΝΑ¹³CΩΖΕ **Μ**ΠΕCΩΤΑ·
 18
 20 **Α**ΥΩ **Α**ΥΕΙΝ[Ε] ¹⁴**Μ**ΜΟC ΕΖΡ[Α]Ι ΕΠΕCΑΙΩΝ ΑΝ **Μ**[ΜΙ]Ν ¹⁵**Μ**ΜΟC

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which he had created,
 2 then he exalted ³² himself above them.
 And (δέ) when ³³ the Mother recognized
 4 that the garment of darkness ³⁴ was imperfect,
 then she knew ³⁵ that her consort
 6 had not agreed (συμφωνεῖν) ³⁶ with her.
 She repented (μετανοεῖν) 14¹ with much weeping.
 8 And the whole ² pleroma (πλήρωμα) heard the prayer of her repentance
 (μετάνοια), ³ and they praised on her behalf ⁴ the invisible (ἀόρατον),
 10 virginal (παρθενικόν) ⁵ Spirit (πνεῦμα).
 {IV 22,5-7: And [he] consented; and (δέ) when [the invisible
 12 (ἀόρατον) Spirit (πνεῦμα)] had consented, }
 the holy Spirit (πνεῦμα) poured ⁶ over her
 14 from their whole pleroma (πλήρωμα).
⁷ For (γάρ) it was not (on his own that) her consort came to her,
 16 ⁸ but (ἀλλά) he came to her through the pleroma (πλήρωμα),
⁹ in order that he might correct her deficiency.
 18
 20 And she was taken ¹⁰ up, not to her own aeon (αἰών)

2
 4
 6
 8
 10
 12
 14
 16
 18
 20 ⁹¹ withdrawing to the upper regions;

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

III 21,12-23

BG 47,9—48,4

2 ἀλλ¹³ [ἀλ ετβε τμντᾶτσοογ]ιν
 2 ἡτᾶσογ¹⁴ ἰωνῆ εβολ νῆητς
 4 ες¹² τῆν τμαρψ¹⁵ τε
 4 ψαντστᾶρο μπῆεσψωωτ ε¹⁶ ρατγ
 6 ἀγω ογσμη ἀςψωπε ψαρος ¹⁷ [χε
 8 ψωοπ νῶι πρῶμε ἀγω πωη¹⁸ ρε μπρῶμε
 8 ἀψωτμ δε νῶι πε¹⁹ ρογειτ ἡρχων ἰα¹⁸ αβδᾶωθ
 10 νεφ²⁰ [μεεγε δε ἀν χε
 10 νητᾶτεςμη εἰ ε²¹ [βολ ῶμ π.χίσε]
 12
 12 ἀφοωνῆ νᾶγ ²² [εβολ
 14 νῶι πῆραγιος πητελιος
 16
 18
 18 ἡ²³ [ρογειτ ἡρῶμε
 20

but (ἀλλά) ¹³ [because of the ignorance]

2 that had ¹⁴ [come forth from her,

4 she is] in the Ninth

¹⁵ [until she has corrected] her deficiency.

6 ¹⁶ [And a voice] came to her,

8 ¹⁷ 'The Man [exists and the] Son ¹⁸ [of Man.]

And (δέ) the ¹⁹ [Chief Ruler (ἄρχων)], Yaldabaoth, [heard (it).

10 ²⁰ And (δέ) he did not know that

the voice was coming²¹ [from on high].

12

He taught them,

14 [²² namely, the holy (ἅγιος)], perfect (τέλειος),

16

18

²³ [first Man].

20

2 ἀλλᾶ ετ¹⁰βε τμῆτᾶτσοογν ἡρογῶ
 2 ἡτᾶσογῶνῆ εβολ ἡῆητς
 4 ες¹² ψροπ ῶῆ τμερψῆτε
 4 ες¹² ψροπ ῶῆ τμερψῆτε
 13 ψαντστᾶρο ἡπεσψωτᾶ ε¹⁴ ρατγ
 6 ἀγσμη εἰ ψαρος χε
 8 φ¹⁵ ψροπ ἡῶι πρῶμε ἀγω πωη¹⁶ ρε μπρῶμε
 8 ἀψωτμ δε ἡ¹⁷ ῶι περογειτ ἡρχων ἰα¹⁸ αβδᾶωθ
 10 νεφ²⁰ μεεγε χε
 10 τε¹⁹ σμη νογῆι ἀν ερραῖ τε ε²⁰ [βολ ῶμ π.χίσε
 12
 12 ἀφτσαβρογ 48¹ ερογ
 14 ἡῶι πειωτ ετογᾶβ ἡτελιος
 16
 18
 18 περογειτ ἡ³ ρῶμε
 20 ἡπεσμοτ νογ⁴ ρῶμε

⁹ but (ἀλλά) because of ¹⁰ the great ignorance

2 ¹¹ that had come forth from her,

4 she ¹² is in the Ninth

¹³ until she has corrected her deficiency.

6 ¹⁴ A voice came to her,

8 ¹⁵ 'The Man exists and the Son ¹⁶ of Man.'

And (δέ) ¹⁷ the Chief Ruler (ἄρχων), Yaldabaoth, [heard (it).

10 ¹⁸ He was thinking that

the ¹⁹ voice was not something coming ²⁰ [from on high.

12

He taught] them about himself,

14 48¹ namely, the holy and ² perfect (τέλειος) Father,

16

18

the first ³ Man,

20 of human form.

• III 21,13 The supralinear stroke over ν³ is visible. • III 21,14-15 or ψη[σε]. • III 21,20 For δε πε χε see Acts 725 (Sa). • III 21,22 No room for πιωτ in the lacuna. • III 21,23 A parallel to BG 48,3-4 ἡπεσμοτ νογρῶμε was probably omitted by homoioteleuton (ρῶμε to ρῶμε).

• BG 47,19-20 Till-Schenke. • BG 48,2 ἡ erased before περογειτ.

II 14,11-24

IV 22,15—23,2

ἀλλὰ

ἦν τε ἡ περὶ σωῆρας
 ἀτρῆστων¹² περὶ τῆς πρῆμας ψυχῆς
 ὡς ἀντεσσωρῆς ἡ περὶ¹³ ψυχῆς
 ἀγῶ οὐσμένη ἀσει
 ἐβόλῃ τῆς ἡμῶν ἐτῆσος ἕως
 ἡσυχίας ἡμῶν ἀγῶ¹⁵ ἡσυχίας ἡμῶν
 ἀφῶσται δὲ ἡμῶν πρῶτον¹⁶ ἀρχῶν ἰαλταβαθῶ
) ἐφῆε γὰρ ἕως
 ἡμῶν¹⁷ ἐμῶν ὡς περὶ (ὡς περὶ) ἐβόλῃ τῆς τετάρτης¹⁸ ἀγῶ
) ἀγῶ ἡμῶν ἕως ἡμῶν τῶν
 ἀγῶ¹⁹ ἀφῆσθε οὐ
) ἡμῶν ἡμῶν ἀφῆσθε²⁰ ἀγῶ ἡμῶν ἀφῆσθε
 ἀφῆσθε²¹ ἀφῆσθε ἀφῆσθε
 ἐπεὶ πατὴρ περὶ πᾶσι²² ἀφῆσθε
) πατὴρ ἐν ταῖς ἀφῆσθε²³ ἀφῆσθε
) ἕως τῆς οὐρανίας ἡμῶν²⁴ ἀφῆσθε

¹¹ but (ἀλλά)

above her son,

that she might be ¹² in the Ninth
until she has corrected her ¹³ deficiency.

) And a voice came

forth from the exalted ¹⁴ aeon (αἰών)-heaven:

) 'The Man exists and ¹⁵ the Son of Man.'

And (δέ) the Chief Ruler (πρωτάρχων), Yaltabaoth, ¹⁶ heard (it)

) and thought that

the ¹⁷ voice had come from his Mother.

) ¹⁸ And he did not know from where it came.

And ¹⁹ he taught them,

) namely, the holy and perfect (τέλειος) Mother-Father (μητροπάτωρ),

²⁰ the perfect Providence (πρόνοια),

) ²¹ the image (εἰκὼν) of the invisible One (ἀόρατος),

who is the Father ²² of the All,

) through whom everything came into being,

²³ the first Man,

) for ²⁴ in a human (ἀνδρείος) form (τύπος)

* II 14,17 ditography.

* IV 22,16 Ms reads ἡμῶν "[may become] ninth."

ἀλλὰ

2

ἦν τε ἡ περὶ σωῆρας
 4 ¹⁶ ἐτρῆστων περὶ τῆς πρῆμας ψυχῆς
 ὡς ἀντεσσωρῆς ἡ περὶ σωῆρας
 6 ἀγῶ οὐ¹⁸ ἐμῶν ἀφῆσθε
 ἐβόλῃ τῆς ἡμῶν¹⁹ ἡμῶν ἐπεὶ τῆς ἡμῶν ἕως
 8 ἡσυχίας ἡμῶν ἡμῶν ἡμῶν ἀγῶ ἡμῶν ἡμῶν
²¹ ἀφῆσθε τῶν ἡμῶν ἡμῶν πρῶτον ἀρχῶν²² ἡμῶν ἡμῶν
 10 ἐφῆε γὰρ ἕως
 ἡμῶν²³ ἐμῶν ὡς περὶ ἐβόλῃ τῆς τετάρτης²⁴ ἀγῶ
 12 ἀγῶ ἡμῶν ἡμῶν ἕως ἡμῶν τῶν
 ἀγῶ ἀφῆσθε οὐ
 14 ἡμῶν ἡμῶν ἀφῆσθε ἀφῆσθε ἀφῆσθε ἀφῆσθε
 ἀφῆσθε ἀφῆσθε ἀφῆσθε
 16 ²⁸ ἀφῆσθε ἀφῆσθε ἀφῆσθε
 ἐπεὶ πατὴρ²⁹ περὶ πᾶσι ἀφῆσθε
 18 πατὴρ ἐν ταῖς ἀφῆσθε³⁰ ἀφῆσθε ἡμῶν ἡμῶν
 ἀφῆσθε²³ ἡμῶν
 20 ἕως τῆς οὐρανίας ἡμῶν ἀφῆσθε

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2

4 ⁹² and so, counting downward, there resulted the Ogdoad.

⁹³ That after she had departed

6 he thought he alone existed (see 35,18-19)

⁹⁴ and that for this reason he said,

8 ⁹⁵ "I am a jealous God; there is none beside me"

(see 30,4-8: II only; 34,6-7)

10 ⁹⁶ Such are the lies these people tell.

12

14

16

18

20

85

III 21,23—22,7

BG 48,4-16

2 ΑΠΗΜΑΚΑΡΙΟΣ ²⁴(ΟΥΩΝ)Ζ ΝΑΥ ΕΒΟΛ Ν̄ΤΕΦΖΙΔΕΑ.

2

4

6

8

10 22¹ΑΥΩ ΑΥΚΑΤΑΝΕΥΕ Ν̄(ΒΙ ΤΑΡΧΟΝΤΗ)²ΚΗ ΤΗΡC
Ν̄ΞΟΥCΙΑ

12

14 ΑΥΩ ΑΥ<ΝΑΥ> [ΖΜ ΠΜΟ]³ΟΥ

14 ΕΠΤΥΠΟΣ Ν̄ΤΖΙΚΩΝ

14 Π[ΕΧΑΥ ΕΙ]⁴Ε Ζ̄Ν ΝΕΥΕΡΗΟΥ ΧΕ16 ΜΑΡ[ΙΝΤΑΜ]Ι[Ο ΝΟΥΡΩ]⁵ΜΕ

16 ΚΑΤΑ ΘΙΚΩΝ Μ̄ΠΝΟΥΤΕ

18 ΑΥ[Ω] ⁶ΚΑΤΑ ΠΕΦΕΙΝΕ20 ΑΥΩ ΑΥΤΑΜΙΟ Ε[ΒΟΛ] ⁷Ν̄ΖΗΤΟΥ Μ̄Ν ΝΕΥΑΥΝΑΜΙC ΤΗ[ΡΟΥ]The blessed One (μακάριος) ²⁴ [revealed] his appearance (ιδέα) to them.

4

6

8

10 22¹ And the entire [array of rulers (ἀρχοντική)], the authorities
(ἐξουσία), bent down (κατανεύειν),

12

14 ⁴ and they [[<]saw[>] in the water]14 ³ the form (τύπος) of the image (εἰκόν).[They, therefore, said] ⁴ among each other,

16 'Let [us create man]

⁵ according to (κατά) the image (εἰκόν) of God18 and ⁶ according to (κατά) his likeness.'20 And they created ⁷ out of themselves and [all] their powers (δύναμις).2 ΑΠΜΑΚΑΡΙΟΣ ΟΥΩ⁵ΝΕΖ ΠΕΦΕΙΝΕ ΝΑΥ ΕΒΟΛ

2

4

6

8

10 ⁶ΑΥΩ ΔCΚΑΤΑΝΕΥΕ Ν̄ΒΙ ΤΑΡ⁷ΧΟΝΤΙΚΗ ΤΗΡC
Ν̄ΤCΑΥ⁸ΦΕ Ν̄ΞΟΥCΙΑ

12

14 ΑΥΝΑΥ Ζ̄Μ̄ ⁹ΠΜΟΟΥ14 ΕΠΕCΜΟΤ Ν̄ΘΙ¹⁰ΚΩΝ14 ΠΕΧΑΥ ΝΝΟΥ¹¹ΕΡΗΥ ΧΕ16 ΜΑΡ¹²Ν̄ΤΑΜΙΟ Ν̄ΝΟΥΡΩΜΕ16 ΕΖ¹³Ν̄ ¹³ΘΙΚΩΝ Μ̄ΠΝΟΥΤΕ18 ΑΥΩ Μ̄Ν ¹⁴ΠΙΝΕ20 ΑΥΤΑΜΙΟ ΕΒΟΛ ¹⁵ΖΝ ΝΕΥΕΡΗΥ Μ̄Ν ΝΕΥΘΟΜ ¹⁶ΤΗΡΟΥ⁴ The blessed One (μακάριος) revealed ⁵ his appearance to them.

2

4

6

8

10 ⁶ And ⁷ the entire array of rulers (ἀρχοντική) of the seven authorities
(ἐξουσία) bent down (κατανεύειν).

12

⁸ and they saw in ⁹ the water

14 the form of the image (εἰκόν).

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

• III 22.2 There is no room for ΝΑΥ in the lacuna; it may have been omitted due to homoioteleuton. • III 22,3-4 Δ.ΙΕ is not possible since the scribe never breaks up a syllable. • III 22,4 Trace before the lacuna may be the tail of ρ which was crowded between λ and Ν; the reconstruction assumes line extended into the margin.

II 14,24—15,6

αφογωνζ εβολ ἡπερ εἶνε

- 2 αγω αq²⁵στωτ' τηρq' ἡβι παιων ἡπρωταρχων
²⁶αγω ἀνκῆτε ἡπνουν ἀγκιμ
 4 αγω εβολ ²⁷ζιτῆ ἡμογειοογε
 ναῖ ετψοοτ' ζιχῆ ²⁸τζγλη
 6 αqῆ ρ[γοει]ν ἡβι πσαμπιτῆ
 εβολ ²⁹ζιτῆ πογ[ωνζ] εβολ ἡτεq'ζικων
 8 ταῖ εν³⁰τασογωνζ[ε
 αγω ἡταρογειωρμ'ε ἡβι ³¹νεχογια τηρογ
 10 αγω πρωταρχων
 αγ³²ναγ ἀπμεροσ τηρq' ἡπσα ἡπ'ι'τνε εαqῆ ³³ογοειν
 12 αγω εβολ ζιτῆ πογοειν
 αγναγ ³⁴ζραῖ ζῆ πμοογ
 14 απτυποσ ἡτζικων
 15¹αγω πεχαq' ἡνεχογια ετψοοτ' ψαροq' ²χε
 16 ἀμῆεινε ἡτῆταμιο ἡογρωμε
 κατα ³θικων ἡπνογτε
 18 αγω κατα πῆεινε
 χε⁴καασ ἀρετεq'ζικων ναψωπε ναν ἡογ⁵ειν
 αγω αγταμιο εβολ ζιτῆ ἡβομ ἡνογ⁶ερηγ

he revealed his appearance.

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

* IV 23,4 dropped the redundant α before ἡκῆτε.

IV 23,2-21

αφογωνζ εβολ ἡπερ εἶνε

- 2 ¹α]γω αqστωτ' τηρq' ἡβι πε[ων] ἡπρωταρχων
 α]γω ἡκῆτε ἡπνουν ²α]γκιμ
 4 αγω ε[β]οα ζιτῆ ἡμογει[ο]ογε
 η[α]ῖ ετ[ψ]οοτ' [ζι]χῆ θ[η]γ[λη]
 6 αqῆ ρ[ο]γοειν ἡβι [π]σα [μ]πιτῆ
 εβολ ζιτῆ ⁸πογ[ωνζ] ε[β]οα ἡτεq[ζικων]
 8 ταῖ ⁹τασογονζ[ε
 αγω η[τα]ρογειωρμ ¹⁰ἡβι η[νε]χογ[ια] τηρογ
 10 αγω πρωταρχων
 αγναγ ε[π]μεροσ τηρq' ἡπσα ¹²ἡπ[ι]τῆ εαqῆ ογοειν
 12 αγω εβολ ¹³ζιτῆ πογοειν
 αγναγ η[ζ]ραῖ ζῆ ¹⁴πμοογ
 14 απτυποσ ἡθικων
 αγω ¹⁵ηεχαq' ἡνεχογ[ια] ετψοοτ' ¹⁶ψαροq' χε
 16 ἀμῆειν ἡτῆταμιο ¹⁷ἡογρωμε
 κατα θ[η]κ[ων] ἡπνογ¹⁸τε
 18 αγω κατα πῆεινε
 χ[ε]κα¹⁹α]ε ερετεq[ζικων] ναψω[πε] ναν ²⁰ἡογ[ο]ειν
 20 αγω αγταμ[ιο] εβολ ²¹ζιτῆ ἡβομ ἡνεγ[ε]ρηγ[ο]γ

2 ⁸ΑΥΠΛΑCCE
 ΝΟΥΠΛΑCMA ΕΒΟΛ Ν[ΖΗ]⁹ΤΟΥ
 4 ΑΥΩ ΤΟΥΕΙ ΤΟΥΕΙ ΝΝΑΥΝ[ΑΜΙC]
¹⁰ΑCΤΑΜΙΟ ΕΒΟΛ ΖΗ ΤΕCΘΟΜ ΝΘ[ΥΨΥ]¹¹ΧΗ
 6 ΑCΤΑΜΙΟ
 [ΕΒΟΛ ΖΗ ΤΕCΖΙΚ[ΩΝ] ¹²ΜΜΙΝ ΜΜΟC ΤΑΙ ΝΤΑCΝΑΥ [ΕΡΟC]
 8
 10 ¹³ΚΑΤΑ ΤΜΙΜΗC[ΙC]
 ΜΠΕΤΩΟΠ ΧΙΝ] ¹⁴ΝΩΟΡΠ Π[ΙΤΕΛΙΟC ΝΡΩΜΕ
 12 ΑΥΩ] ¹⁵ΠΕΧΑΥ ΧΕ [ΜΑΡΝΤ ΡΕΝΦ ΧΕ ΑΔΑΜ]
¹⁶ΧΕΚΑΔC Π[ΕΦΡΑΝ ΜΠΕΤΜΜΑΥ ΜΝ] ¹⁷ΤΕΦΔΥΝΑ[ΜΙC
 14 ΕΥΝΑΩΩΠΕ ΝΑΝ] ¹⁸ΝΟΥΟΕΙΝ
 [ΑΥΩ ΑΥΑΡΧΕCΘΑΙ ΧΙΝ] ¹⁹ΜΠΕCΗΤ' [ΝΘΙ ΝΘΟΜ
 16 ΤΩΟΡΠ ΤΜΝΤΝΟΥ] ²⁰ΤΕ
 ΟΥΚΑC [ΜΨΥΧΗ
 18 ΤΜΕΖCΝΤΕ] ²¹ΤΕ ΤΜΝΤΧ[ΟΕΙC
 ΑCΤΑΜΙΟ ΝΟΥΨΥ]²²ΧΗ ΜΜ[ΟΥΤ
 20 ΤΜΕΖΩΟΜΤΕ ΤΕ ΖΑ]²³ΜΑ· ΤΙΜΝΤΧΡC ΠΚΩΖΤ

2 ⁸ They molded (πλάσσειν)
 a form (πλάσμα) [out of] ⁹ themselves (cf. Gen 2,7 LXX).
 4 And each one of the [powers (δύναμις)]
¹⁰ created from its power [a soul (ψυχή)].
 6 ¹¹ It (i.e., each power) created
 from the image image (εἰκῶν) ¹² which it itself had seen,
 8
 10 ¹³ by (κατά) imitating (μίμησις)
 [the one who is from] ¹⁴ the beginning, [the perfect (τέλειος) Man].
 12 And] ¹⁵ they said, '[let us call him Adam.]
¹⁶ that [that his name and] ¹⁷ its power (δύναμις)
 14 [may become] ¹⁸ a light [for us].'
 And [the powers] began (ἄρχεσθαι) from (the image) ¹⁹ below:
 16 [the first is Divinity],
 (it created) a ²⁰ bone-[soul (ψυχή)];
 18 the second] ²¹ is [Lord]ship,
 [(it created) ²² a sinew-soul (ψυχή);
 20 the third is both (ἄμα) ²³ Christhood/Goodness (χρηστός) and Fire,

2 ΑΥΠΛΑCCE
 ΝΝΟΥ¹⁷ΠΛΑCMA ΕΒΟΛ ΝΖΗΤΟΥ
 4 ΑΥ¹⁸Ω [Τ]ΟΥ[ΕΙ ΤΟΥ]ΕΙ[Ι] ΝΝΘ[ΟΙ]Μ
 49¹[ΑΥΩ ΑΥΤΑΜΙΟ ΕΙΒΟΛ [Ζ]Η Τ²ΘΟΜ [Ν]ΤΙ[ΨΥ]ΧΗ
 6 ΑΥΤΑΜΙΟC
 Ε³ΒΟΛ ΖΗ ΘΙΚΩΝ ΝΤΑΥΝΑΥ Ε⁴ΡΟC
 8
 10 ΚΑΤΑ ΟΥΜΙΜΗCΙC
 ΜΠΕΤ⁵ΩΟΠ ΧΙΝ ΝΩΟΡΠ ΠΙΤΕΛΙΟC ⁶ΝΡΩΜΕ
 12 ΠΕΧΑΥ ΧΕ ΜΑΡΝΤ' ⁷ΡΝΗ ΧΕ ΑΔΑΜ
 ΧΕΚΑC ΠΡΑΝ Μ⁸ΠΗ ΜΗ ΤΕΦΘΟΜ
 14 ΕΥΕΩΩΠΕ ⁹ΝΑΝ ΝΟΥΟΕΙΝ
 ΑΥΩ ΑΥΑΡΧΕ¹⁰CΘΑΙ ΧΙΝ ΠΕCΗΤ ΝΘΙ ΝΘΟΜ
 16 ¹¹ΤΩΟΡΠ ΤΕ ΤΜΝΤΝΟΥΤΕ
 ΟΥ¹²ΨΥΧΗ ΝΚΑC ΤΕ
 18 ΤΜΕΖ¹³ΝΤΕ ¹³ΤΕ ΤΜΝΤΧ¹⁴C
 ΟΥΜΟΥΤ ΜΨΥ¹⁴ΧΗ ΤΕ
 20 ΤΜΕΖΩΟΜΝΤΕ ΠΕ ¹⁵ΠΚΩΖΤ

2 ¹⁶ They molded (πλάσσειν)
 a ¹⁷ form (πλάσμα) out of themselves (cf. Gen 2,7 LXX)
 4 ¹⁸ and [each one] of the powers .
 49¹ [And] by means of the ² power [they created the soul (ψυχή)].
 6 They created it
³ from the image (εἰκῶν) which they had seen
 8
 10 ⁴ by (κατά) imitating (μίμησις)
 the one who ⁵ is from the beginning, the perfect (τέλειος) ⁶ Man.
 12 And they said, 'Let us ⁷ call him Adam,
 that his name ⁸ and its power
 14 may become ⁹ a light for us.'
 And ¹⁰ the powers began (ἄρχεσθαι) from (the image) below:
 16 ¹¹ the first is Divinity:
 it (i.e., what it created) is a ¹² bone-soul (ψυχή);
 18 the second ¹³ is Christhood/Goodness (Χριστός/χρηστός):
 it is a sinew-soul (ψυχή);
 20 ¹⁴ the third is ¹⁵ Fire:

• III 22,10 corr. c¹ over q. • III 22,13 and 18 or ΧΝ]. • III 22,12 Of the letter ῑ only the diaeresis is visible. • III 22,15 Short line ending probably with a line filler.
 • III 22,19 Reconstruction assumes line extending into the margin. • III 22,22 ΖΑ]ΜΑ reconstruction very uncertain (cf. 16,18).
 • BG 49,1 Till-Schenke: [ΑCΤΑΜΙΟ ΜΠΜ]Α.ΙΝ [Μ]Η [“made the characteristic and”]. • BG 49,13 Perhaps ΤΜΝΤΧ¹³С; but see 42,19.

II 15,6-17

IV 23,21—24,7

1 ΚΑΤΑ Μ̄ΜΑΙΝ ΕΝΤΑΥΤ̄ Μ̄ΜΟΟΥ

2 ΚΑ[ΤΑ Π²²ΜΑΕΙ]Ν ΕΝΤΑΥΤ̄ Μ̄Μ[ΟΟΥ] ΝΑΥ·

3 ΔΥΩ ⁷ΤΟΥΕΙΕ` ΤΟΥΕΙΕ Ν̄ΞΟΥΣΙΑ

4 Δ[ΥΩ ²³ΤΟΥ]ΕΙ ΤΟΥΕΙ Ν̄Ξ[ΟΥ]ΣΙΑ

5 ΔΥΤ̄ Ν̄ΟΥΜΑΕΙΝ

6 [ΔΥΤ̄ Ν²⁴ΟΥ]ΜΑΕΙΝ

⁸Ν̄ΖΡΑΙ Ζ̄Μ ΠΤΥΠΟΣ Ν̄ΤΖΙΚΩΝ ΤΑῙ ΕΝΤΑΥΝΑΥ ⁹ΕΡΟΣ

7 Ν̄ΖΡΑΙ Ζ̄Μ ΠΤΥ[ΠΟΣ Ν²⁵ΘΗ]ΚΩΝ ΤΑῙ Ν̄ΤΑΥΝΑΥ ΕΙΡΟΣ

8 ΖΡΑΙ Ζ̄Ν ΤΕΥΨΥΧΙΚΗ

8 Ν²⁶ΖΡΑῙΙ Ζ̄Ν ΤΕΨΥΧΙΚΗ

9 Δ[ΥΤΑΜΙΟ Ν̄ΟΥΖΥ¹⁰ΠΟΣΤΑΣΙΣ

9 Δ[ΥΤΑΜΙΟ Ν²⁷ΟΥΖΥ]ΠΟΣΤΑΣΙΣ

10 ΚΑΤΑ ΠΙΝΕ

10 [ΚΑΤΑ ΠΙΝΕ

Μ̄ΠΩΟΡΠ̄ Ν̄ΡΩΜΕ Ν̄¹¹ΤΕΛΕΙΟΣ

Μ²⁸ΠΩΟΡΠ̄ [ΝΡ]ΩΜΕ ΝΤΕ[ΛΕΙ]ΟΣ

2 ΔΥΩ ΠΕΧΑΥ ΧΕ ΜΑΡ̄ΝΜΟΥΤΕ ΕΡΟΥ ¹²ΧΕ Δ.Δ.Α.Μ·

12 ²⁹ΔΥΩ] ΠΕ[Χ]ΑΥ ΧΕ ΜΑΡ̄ΝΜΟΥ[ΤΕ ³⁰ΕΡΟΥ ΧΕ Δ.Δ.]Α.Μ·

3 ΧΕΚΑΑΣ ΕΡΕΠΕΦΡΑΝ`

3 ΧΕΚΑ[Α]Σ ΕΡ[Ε]Φ[Α]ΡΑΝ

4 ΝΑΩΩΠΕ ¹³ΝΑΝ Ν̄ΟΥΒΟΜ Ν̄ΟΥΘΕΙΝ

4 ΝΑΩΩΠΕ ΝΑΝ Ν̄ΟΥΒΟΜ ²[Ν]ΟΥΘΕΙΝ·

5 ΔΥΩ ΑΥΑΡΧΕΙ Ν̄ΘΙ ¹⁴Ν̄ΔΥΝΑΜΙΣ·

5 ΔΥΩ ΑΥΑΡ·Χ·Ι Ν̄ΘΙ Ν̄³[ΔΥΝΑ]ΜΙΣ·

6 ΤΩΟΡΠ̄ Τ̄ΜΝ̄Τ̄ΧΡΗΣΤΟΣ

6 ΤΩΟΡΠ̄ ΤΕ Τ̄ΜΝ̄Τ̄Χ[Ρ]Σ

ΑΣΤΑ¹⁵ΜΙΟ Ν̄ΟΥΨΥΧΗ Ν̄ΚΑΣ

⁴ΑΣΤ]ΑΜΙΟ ΝΟΥΨΥ[ΧΗ] Ν̄ΚΑΣ·

8 ΤΜΕΖ̄ΟΝΤΕ ΔΕ Τ̄ΠΡΟ¹⁶ΝΟΙΑ

8 Τ[ΜΕΖ̄]ΟΝΤΕ ΤΕ Τ̄ΠΡΟΝΟ[Ι]Α

ΑΣΤΑΜΙΟ Ν̄ΟΥΨΥΧΗ Μ̄ΜΟΥΤ̄`

ΑΣ[Τ]ΑΜΙΟ [ΝΟΥ]⁶ΨΥΧΗ Μ̄ΜΟΥΤ̄

10 ΤΜΕΖ̄¹⁷ΩΟΜΤΕ Τ̄ΜΝ̄Τ̄ΝΟΥΤΕ

20 [Τ]ΜΕΖ̄ΩΟΜΤΕ [ΔΕΙ] ⁷ΤΕ Τ̄ΜΝ̄[Τ]ΝΟΥΤ[Ε]

⁶ in correspondence (κατά) with the characteristics which were given.

2

4 And ⁷ each authority (ἐξουσία)

6 supplied a characteristic

⁸ by means of the form (τύπος) of the image (εἰκῶν) which he had seen

8 ⁹ in its psychic (ψυχική) (form).

He created a being (ὑπόστασις)

10 ¹⁰ according to (κατά) the likeness

of the first, perfect (τέλειος) Man.

12 ¹¹ And they said, 'Let us call him ¹² Adam,

that his name

14 may become ¹³ a power of light for us.'

And the powers (δύναμις) ¹⁴ began (ἀρχειν) (to create):

16 the first one, Goodness (χρηστός),

created ¹⁵ a bone-soul (ψυχή);

18 and the second, Providence (πρόνοια),

¹⁶ created a sinew-soul (ψυχή);

20 the third, ¹⁷ Divinity,

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

• IV 24,3.5.6f. correspond to the parallel construction (see II 15,18 and 19).

III 22,23—23,6

BG 49,15—50,4

2 ΟΥΣΑΡΚΗ²⁴ΚΗ ΝΨΥΧΗ
 ΜΝ ΠΚΩ ΕΖΡΑΪ ΤΗΡΦ 23¹ΜΠΣΩΜ[Α]
 ΤΜΕΖΩΤΟΕ ΤΕΠΡΟΝΟΙΑ>
 4 ²[ΟΥΑΤΚΙΑΣ ΝΨΥΧΗ
 6 ΤΜΕΖΤΕ ΤΜΝΤΡ³ΠΟ
 ΟΥΣΝΙΟ[Φ] ΜΨΥΧΗ
 8 ΤΜΕΖΩ ΤΕ ⁴ΤΣΥΝΖΕΦΙΣ
 ΟΥΩΑΛ ΜΨΥΧΗ
 10 ΜΝ ⁵[ΠΣΩΜΑ ΤΗΡΦ
 ΤΜΕΖΩΩΦΕ ΤΕ ΤΣΟ⁶ΦΙΑ]
 12 ΟΥΩΦΕ ΜΨΥΧΗ

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

2 ΟΥΨΥΧΗ ΝΣΑΡΞ ΤΕ
 10 ΤΜΕΖΩΤΟΕ ΤΕ ΤΠΡΟΝΟΙΑ
 4 ¹⁷ΟΥΨΥΧΗ ΝΝΑΤΚΑΣ ΤΕ
 ΜΝ ¹⁸ΠΚΩ ΕΖΡΑΪ ΤΗΡΦ ΜΠΣΩ¹⁹ΜΑ
 6 ΤΜΕΖΤΕ ΤΕ ΤΜΝΤΕΡΟ
 50¹ΟΥΨΥΧΗ ΝΙΣΝΟΟΦ ΤΕ
 8 Τ]ΜΕΖ²ΩΕ ΤΕ ΤΣΥΝΖ[Ε]Φ[Ι]Σ
 ΟΥΨΥΧΗ ³ΝΩΑΛ ΤΕ
 10
 ΤΜΕΖΩΩΦΕ ΤΕ ⁴ΤΣΟΦΙΑ
 12 ΟΥΨΥΧΗ ΝΩΦΕ ΤΕ

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

II 15,17-23

αcτaμiο nογψγχη ¹⁸ncaρx·

τμερ⁴τoε δε τε τm̄nt̄xοeic
αcτa¹⁹μiο nογψγχη n̄aτκac·

τμερ[†]τε τε τm̄²⁰τερο·
αcτaμiο nογψγχη n̄cnoφ
τμερ²¹coε πε πκωz
αcτaμiο nογψγχη n̄ωa²²ape·

τμερcaωφε τε τm̄nt̄p̄m̄n̄z̄ht̄·
αcτa²³μiο nογψγχη n̄qοyze

IV 24,7-14

αc]τaμiο nογ[ψγ⁸χη ncaρx

2 τm̄eρq[τ]φ δε τε τm̄nt̄⁹xοeic
4 αcτaμiο nογψγχη n̄aτκac

6 ¹⁰τμερ[†]τε τε τm̄nt̄ερο
αcτaμiο ¹¹nογψγχη n̄cnoφ
8 τμερc[ο πε ¹²πκωz
αcτaμiο nογψγχη n̄ωa¹³ap

10 τμερca]ωφε τε τm̄nt̄p̄m̄n̄¹⁴z̄ht̄
12 αcτaμiο] nογψγχη n̄bo[yze

created a flesh (σάρξ)-soul (ψυχή);

¹⁸ and (δέ) the fourth, Lordship,
created ¹⁹ a marrow-soul (ψυχή);

the fifth, Kingdom,
²⁰ created a blood-soul (ψυχή);

the sixth, ²¹ Envy,
created a skin-soul (ψυχή);

²² the seventh, Understanding,
created ²³ a hair-soul (ψυχή).

III 23,6-11

BG 50,5-11

2 ἀγω ἀγκοσμεῖ ἡμίπρωμῆ τῆρῃ
 ἀγω ἀγαρε ἐρατοῦ ἑεροοῖγ ἡοῖ νεγαγγελοσ
 ἀγταμιο ἑεβολῆ ῥῆ νεψυχη ἡταγῶβτωτοῦ
 4 ἡοῖ ἡεζογσια
 ἡτῖγῖποστασισ ἡῖψυχοοῖγε
 6 ἡἡμε[λ]οσ ἡἡ ἡζορμοσ

2 ἀγω ἀγκοσμεῖ ἡπρωμα ἡτῆρῃ
 ἀγω ἀνεγαγγελοσ ἡζερατοῦ ῥῖχωοῦ
 <ἀγταμιο> εβολ ἡῖ ἡενταγῶβτωτοῦ ἡωορπ
 4 ἡῖτῖ ἡεζογσια
 ἡζυποστα¹⁰σισ ἡψυχη
 6 ἡπζωρῶ ἡἡ ἡμελοσ ἡζαρμοσ

And they ordered (κοσμεῖν) ⁷ the whole man.

2 And ⁸ their angels (ἄγγελος) attended them.

⁹ From the souls (ψυχή) they had prepared

4 ¹⁰ the authorities (ἐξουσία) created
the substance (ὑπόστασις) of ¹¹ [the souls (ψυχή)],

6 the [limbs (μέλος)] with the joints (ἄρμός).

⁵ And they ordered (κοσμεῖν) the whole body (σῶμα).

2 ⁶ And their angels (ἄγγελος) ⁷ attended them.

⁸ From the things first prepared

4 ⁹ by the authorities (ἐξουσία) <they created>
the substance (ὑπόστασις) of the soul (ψυχή),

6 ¹⁰ the harmony of the ¹¹ joined (ἄρμός) limbs (μέλος).

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

II 15,23-29

IV 24,15-21

1 ἀγαγε δε ερατου²⁴ εροφ²⁴ ν̄βι παψαῑ ν̄ναγγελος

1 ἀγχι εβολ²⁵ ριτ̄ν̄ νεχογσια
 ν̄τσαωφε ν̄ργποστασις²⁶ ν̄τε τ̄ψυχ(ικ)η

3 κεκαας εγναταμιο
 ν̄²⁷πχωνω²⁷ ν̄νμελος

3 ν̄ν̄ πχωνω²⁸ ν̄ν̄ωγα
²⁸ν̄ν̄ τ̄συνθεσις ν̄π̄τσανο ν̄πογα πογα²⁹ ν̄ν̄μελος

2 ¹⁵ἀγαγε δε τηρου εροφ¹⁵ ν̄βι παψαῑ ¹⁶ν̄ναγγελοϋς

4 ἀγχι εβολ ριτ̄ν̄ ν̄¹⁷εχογσια
 ν̄τσαωφε ν̄ργποσ(τα¹⁸σις ν̄τε τ̄ψ)γχη

6 κεκαας εγνατα¹⁹μιο
 ν̄π̄χωνω¹⁹ ν̄ν̄μελος

8 ν̄ν̄ πχωνω²⁰ ν̄ν̄ωγα
 ν̄ν̄ τ̄συνθεσις ν̄π̄(τε²¹νο) ν̄πογα πογα ν̄ν̄μελος

2 And (δέ) the multitude ²⁴of the angels (ἄγγελος) attended him,

4 and they received ²⁵from the authorities (ἐξουσία)
 the seven substances (ὑπόστασις) ²⁶of the soul (ψυχή)

5 in order to create

²⁷the proportions of the limbs (μέλος),

3 and the proportions of the trunk

²⁸and the proper working together (σύνθεσις) of each ²⁹of the parts (μέλος).

• II 15,26 error under influence of 15,9 (?).

• IV 24,15 should probably be emended to <ερατ>ου.

II 15,29—16,7

2 ΠΩΡΡΠ ΜΙΕΝ ΑΦΑΡΧΕΙ ΝΤΑΜΙΟ ³⁰ΝΤΑΠΕ
 2 ΕΤΕΡΑΦΑΩΠΙΕ| Α|ΒΡΩΠ|Ν ΑΦΤΑΜΙΟ ³¹ΝΧΩΓ
 ΜΗΝΙΓΓΕCCTΡΩΗΕ ΑΦΤΑΜΙΟ Μ³²ΠΕΝΚΕΦΑΛΟC
 4 ΑCΤΕΡΕΧΜΗΝ ΠΒΑΛ ΝΟΥ³³ΝΑΜ
 4 ΘΑCΠΟΜΟΧΑΜ ΠΒΑΛ ΝΘΒΟΥΡ[`]
 6 ΙΕΡΩ³⁴ΝΥΜΟC ΠΜΑΑΧΕ ΝΟΥΝΑΜ[`]
 6 ΒΙCCOΥΜ[`] ³⁵ΠΜΑΑΧΕ ΝΘΒΟΥΡ[`]
 8 ΑΚΙΩΡΕΙΜ ΜΠΩΑ
 8 ΒΑΝΗΝ ΕΦΡΟΥΜ[`] ΝΝΕCΠΟΤΟΥ
 10 ΑΜΗΝ ²ΝΝΟΒΖΕ
 10 ΙΒΙΚΑΝ ΝΝΑΧΖΕ
 12 ΒΑCΙΛΙΑΔΗΜΗ ³ΜΠΑΡΙCΘΜΙΟΝ
 12 ΑΧΧΑ ΝCΤΑΦΥΛΗ
 14 ΑΔΑ⁴ΒΑΝ ΜΠΜΟΥΤ[`]
 14 ΧΑΔΑΜΑΝ ΜΠCΦΟΝΤΥΛΟC
 16 ⁵ΔΕΑΡΧΩ ΝΤΩΟΥΩΒΕ
 16 ΤΗΒΑΡ
 18 Ν[. ⁵ΝΤ]ΝΑΖΒΕ ⁶ΝΘΒΟΥΡ
 18 ΜΝΙΑΡΧΩΝ[`]
 20 ΜΠΚΕΛΕΝΚΕΖ ⁷ΝΘΒΟΥΡ[`]

The first one (+μέν) began (ἀρχεῖν) to create ³⁰ the head.

- 2 Eteraphaope-Abroon created ³¹ his head;
 Meniggesstroeth created ³² the brain (ἐνκέφαλος);
 4 Asterechmen (created) the right eye;
³³ Thaspomocham (created) the left eye;
 6 ³⁴ Yeronumos (created) the right ear;
 Bissoum (created) ³⁵ the left ear;
 8 Akioreim (created) the nose;
 16¹ Banen-Ephroum (created) the lips;
 10 Amen (created) ² the teeth;
 Ibikan (created) the molars;
 12 Basiliademe (created) ³ the tonsils (παρίσθμιον);
 Achcha (created) the uvula (σταφυλή);
 14 Adaban (created) ⁴ the neck;
 Chaaman (created) the vertebrae (σφόνδυλος);
 16 ⁵ Dearcho (created) the throat;
 Tebar (created) the {IV 25,4-5: right shoulder;
 18 N[. . . (created) the}] left ⁶ shoulder;
 Mniarchon (created) the {IV 25,6-7: right elbow;
 20 [. . . e (created) the}] left ⁷ elbow;

• II 16,3 Ms reads ΑΧΧΑΝ CΤΑΦΥΛΗ; the scribe mistook the Greek word for a proper name.

• IV 24,22 Ms reads ΑΡΧΙ. • IV 24,32 or ΚΑ ΝΝΝΑΧΖΕ. • IV 25,4 It is difficult to estimate the length of the name in the lacuna.

• IV 25,5 reads, probably more correctly, ΜΝΙΑΧΩΡ.

IV 24,22-25,7

22ΠΩ|Ρ|Π|Τ' ΜΕΝ ΑΦΡΑΡ<Χ>ΕΙ ΕΤΑΜΙΟ Ν²³ΤΑΠΕ
 2 Ε|ΤΕΡ|ΑΦΑΩΠΕ· ΔΒΡΩΠ|Ν ²⁴ΑΦ|ΤΑΜΙΟ |Μ|ΠΕΝΚΕΦΑΛΟC
 26ΑC|ΤΕΡΕ|Χ|ΜΗ ΜΠΒΑΛ ΝΟΥΝΑΜ
 4 ²⁶ΑC|ΤΕΡΕ|Χ|ΜΗ ΜΠΒΑΛ ΝΟΥΝΑΜ
 27ΘA|C|ΠΟΜΟΧΑ ΜΠΒΑΛ ΝΘΒΟΥΡ|Ρ
 6 ²⁸ΙΕΡΩ|ΝΥΜΟC ΜΠΜΑΑΧΕ ΝΟΥΝΑΜ
 29ΒΙCCOΥΜ Μ|ΠΜΑΑΧΕ ΝΘΒΟΥΡ
 8 ³⁰ΑΚΕΙΩ|Ρ|Μ| ΜΠΩΑ·
 8 ΒΑΝ|Η|Ν ΕΦ|ΡΟΥΜ ³¹ΝΝΕC|ΠΟΤΟΥ·
 10 ΑΜ|Η|Ν Ν|ΝΟΒΖΕ
 10 ³²ΙΒ|Ι|ΚΑΝ ΝΝΑΧΖΕ·
 12 Β|ΑCΙΛΙΑΔΗΜΗ| ²⁵ΜΠΑΡΙCΘΜΙΟΝ·
 12 ΑΧΧΑ ΝCΤΑΦ|ΥΛΗ|
 14 ²ΑΔΑΒΑΝ ΜΠΜΟΥΤ·
 14 ΧΑΔΑΜ|ΑΝ Μ^Τ|CΦΟΝΤΥΛΟC
 16 ΔΕΑΡΧΩ ΝΤΩ|ΟΥΩΒΕ
 16 ⁴ΤΗ|ΒΑΡ ΝΤ|ΝΑΖΒΕ ΝΟΥΝΑΜ·
 18 Ν| ⁵ΝΤ]ΝΑΖΒΕ ΝΘΒΟΥΡ·
 18 ΜΝΙΑΧΩΡ |ΜΠΚΕ⁶ΛΕΝΚΕΖ ΝΟΥΝΑΜ|
 20 . . . Ε Μ|ΠΚΕ⁷ΛΕ|ΝΚΕΖ ΝΘΒΟΥΡ·

II 16,7-19

ΔΒΙΤΡΙΩΝ ΝΘΩΜΕ ΝΟΥΝΑΜ⁸
 ΕΥ⁹ΑΝΘΗΝ ΝΘΩΜΕ ΝΘΒΟΥΡ⁹
 ΚΡΥC ΝΤΒΙΧ⁹ ΝΟΥΝΑΜ⁹
 ΒΗΛΥΔΙ ΝΤΒΙΧ⁹ ΝΘΒΟΥΡ⁹
 ΤΡΗ¹⁰ΝΕΥ ΝΝΤΗΒΕ ΝΤΒΙΧ⁹ ΝΝΟΥΝΑΜ⁹
 ΒΑΛΒΗΛ¹¹ ΝΝΤΗΒΕ ΝΤΒΙΧ⁹ ΝΘΒΟΥΡ⁹
 ΚΡΙΜΑ ΝΝΕΙΕ¹²ΒΕ ΝΝΘΙΧ⁹
 ΔCΤΡΩΨ⁹ ΝΤΒΙΒΕ ΝΟΥΝΑΜ⁹
¹³ΒΑΡΡΩΦ⁹ ΝΤΒΙΒΕ ΝΘΒΟΥΡ⁹
 ΒΑΟΥΜ ΜΠΧΩ¹⁴ ΝΟΥΝΑΜ⁹
 ΑΡΑΡΙΜ ΜΠΧΩ ΝΘΒΟΥΡ⁹
 ΔΡΕΧ¹⁵ ΝΤΚΟΙΛΙΑ
 ΦΘΑΥΗ ΝΘΟΛΠΕ
 CΗΝΑΦΙΜ¹⁶ ΜΠΥΠΟΧΟΝ<Δ>ΡΙΟC
 ΑΡΑΧΕΘΩΠΙ ΜΠCΠΙΡ¹⁷ ΝΟΥΝΑΜ⁹
 ΖΑΒΕΔΩ¹⁸ ΜΠCΠΙΡ⁹ ΝΘΒΟΥΡ⁹
¹⁸ΒΑΡΙΑC
 ΝΤΨΠΕ ΝΘΒΟΥΡ⁹
 ΔΒΗΝΛΕΝΑΡΧΕΙ¹⁹ ΝΝΑΤΚΑC
 ΧΝΟΥΜΕΝΙΝΟΡΙΝ ΝΝΚΕΕC

Abitrion (created) the right underarm;

⁸ Evanthen (created) the left underarm;

Krys (created) the right hand;

⁹ Beluai (created) the left hand;

Treneu¹⁰ (created) the fingers of the right hand;

Balbel¹¹ (created) the fingers of the left hand;

Kriman (created) the nails¹² of the hands;

Astrops (created) the right breast;

¹³ Barroph (created) the left breast;

Baoum (created) the right¹⁴ shoulder joint;

Ararim (created) the left shoulder joint;

2 Areche (created)¹⁵ the belly (κοιλία);

Phthave (created) the navel;

4 Senaphim (created)¹⁶ the abdomen (ύποχόνδριον);

Arachethopi (created) the right¹⁷ ribs;

5 Zabedo (created) the left ribs;

¹⁸ Barias (created) the {IV 25,19-20: right hip};

8 Phnouth (created) the } left hip;

Abenlenarchei (created)¹⁹ the marrow;

0 Chnoumeninorin (created) the bones;

• II 16,14 reads "Arech." • II 16,16 Ms reads Δ.

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

IV 25,7-22

ΔΒΙΤΡΙΩΝ ΝΘΩΜΕ⁸ ΝΟΥΝΑΜ⁹
 2 ΕΥΑΝΘΗΝ ΝΘΩΜΕ ΝΘΒΟΥΡ⁹
⁹ΚΡΥC ΝΤΒΙΧ ΝΟΥΝΑΜ⁹
 4 ΒΗΛΥΔΙ Ν¹⁰ΤΒΙΧ ΝΘΒΟΥΡ⁹
 ΤΡΗΙΝΕΥ ΝΤΗΒΕ <ΝΤΒΙΧ> Ν¹¹ΟΥΝΑΜ⁹
 6 ΒΑΛΒΗΛ Ν[ΤΗ]ΒΕ Ν[Τ]ΘΙΧ Ν¹²ΘΒΟΥΡ⁹
 ΚΡΙΜΑΝ ΝΕΙΕΙΒ Ν[Ν]ΘΙΧ
 8 ¹³ΑCΤΡΩΨ ΤΚΙΒΕ ΝΟΥΝΑΜ⁹
 ΒΑΡΡΩΦ¹⁴ ΤΚ[Η]ΒΕ ΝΘΒΟΥΡ⁹
 10 ΒΑΟΥΜ ΠΧΩ Ν¹⁵ΟΥΝΑΜ⁹
 ΑΡΑΡΙΜ ΠΧ[Ο] ΝΘΒΟΥΡ⁹
 12 ¹⁶ΑΡΕΧΗ ΝΤΚΟΙΛΙΑ
 Φ[Θ]ΑΥΗ ΝΘΟΛΠΕ
 14 ¹⁷CΗΝΑΦΘΕΙ <ΜΠ>ΥΠΟΧΟ[Ι]Ν[Α]ΡΙΟC
 ΑΡ[Α]ΧΕ¹⁸ΘΩΠ[Ι] ΜΠCΠΙΡ ΝΟΥΝΑΜ⁹
 16 ΑΒΕ[Δ]Ω¹⁹ ΜΠCΠΙΡ ΝΘΒΟΥΡ⁹
 ΒΑΡΙΑC ΝΤ[Ψ]ΠΕ²⁰ ΝΟΥΝΑΜ⁹
 18 ΦΝΟΥΘΕ Τ[Ψ]ΠΕ ΝΘ[Β]ΟΥΡ⁹
²¹ΑΒΗΝ[Λ]ΕΝΑΡΧΕΙ ΝΝΑ[Τ]Κ[Α]C
 20 Χ[Ι]ΝΟΥ²²ΜΕΝΙΝ[Ο]ΡΙΝ ΝΝΚΑΔΑ[C]

SYNOPSIS 44

THE APOCRYPHON OF JOHN

III (23,11)

BG (50,11)

II 16,20-32

IV 25,22—26,7

²⁰ἩΣΟΛΕ ΜΠΣΤΟΜΑΧΟΣΑΓΡΟΜΑΥΜΑ Μ²¹ΦΗΤ

ΒΑΝΩ ΜΠΝΕΥΜΟΝΙΝ

ΣΩΣΤΡΑΠΑΛ ²²ἸΠΖΗΠΑΡ

ΑΝΗΣΙΜΑΛΑΡ ΜΠΣΠΛΗΝ

ΘΩ²³ΠΙΘΡΩ ΝΗΜΕΖΤ

ΒΙΒΛΩ ΝΝΒΛΑΤΕ

²⁴ΡΟΕΡΩΡ ΝΜΜΟΥΤΓΑΦΡΕΩ ΝΝΧΙΣΕ ²⁵ΜΠΣΩΜΑ

) ΙΠΟΥΣΠΟΒΩΒΑ ΝΝΦΛΕΨ

²⁶ΒΙΝΕΒΟΡΙΝ ΝΑΡΤΗΡΙΑ) ΑΑΤΟΙΜΕΝΨΗΦΕΙ ²⁷ΝΩΟΥ ΝΕ ΝΝΙΚΕ

ΕΤΖΝ ΜΜΕΛΟΣ ΤΗΡΟΥ

) ²⁸ΗΝΘΟΛΛΕΙΑ ΝΤΣΑΡΞ ΤΗΡΣΒΕΔΟΥΚ ²⁹ΜΠΤΕΤΕ [ΝΟΥΝΑΜ]

) ΑΡΑΒΗΙ ΠΒΑΖ ΝΒΟΥΡ

³⁰ΕΙΛΩ ΝΑΤΡΙΕΥΕ

) ΣΩΡΜΑ ΝΕΔΥΟΝ

ΓΟΡΜΑ ³¹ΚΑΙΟΧΛΑΒΑΡ ΠΜΗΡΟΣ ΝΟΥΝΑΜ) ΝΕΒΡΙΘ ³²ΠΜΗΡΟΣ ΝΒΟΥΡ²⁰ Gesole (created) the stomach (στόμαχος);Agromauma (created) ²¹ the heart;

Bano (created) the lungs (πνεύμων);

Sostrapal (created) ²² the liver (ἥπαρ);

Anesimalar (created) the spleen (σπλήν);

) Thopithro (created) ²³ the intestines;

Biblo (created) the kidneys;

) ²⁴ Roeror (created) the sinews;Taphreo (created) the spine ²⁵ of the body (σῶμα);

) Irousoboba (created) the veins (φλέψ);

²⁶ Vineborin (created) the arteries (ἀρτηρία);) Aatoimenpsephi, ²⁷ theirs are the breaths

which are in all the limbs (μέλος);

) ²⁸ Entholleia (created) all the flesh (σάρξ);Bedouk (created) ²⁹ the right buttock (?);

) Arabeei (created) the left penis;

³⁰ Eilo (created) the testicles {IV 26,5 διδυμος};

) Sorma (created) the genitals (αἰδοίον);

Gorma-Kaiochlabar ³¹ (created) the right thigh (μηρός);) Nebrith (created) ³² the left thigh (μηρός);• II 16,26 Stroke should be on ΒΙΝΕΒΟΡΙΝ instead of the Greek word ἀρτηρία. • II 16,26 α³ could also be λ. • II 16,30 has the Coptic plural attested in Bohairic.

• IV 25,22 reads "Sesole." • IV 25,29 Apparently the scribe thought ΦΛΕΨ was a name. • IV 25,21.6.12.14.15.26-30 appear to have been unusually short lines.

• IV 26,1 reads "Aatoimenpsephi."

ΣΗΣΟ[ΛΕ ΜΠ²³ΣΤΟΜΑ]ΧΟΣ

2 ΑΓΡΟΜΑΥΜΑ Μ[ΦΗΤ

²⁴ΒΑΝΩ] ΜΠΝΕΥΜΟΝΙΝ4 Σ[ΩΣΤΡΑΠΑΛ ²⁵ΜΠΖΗ]ΠΑΡ

ΑΝΗΣ[Ι]ΜΑΛΑΡ [ΜΠΣΠΛΗΝ

6 ²⁶ΘΩ]ΠΙΘΡΩ ΝΝΜ[Ε]ΖΤΒ[Ι]ΒΛΩ Ν²⁷ΝΒΛΑ]ΤΕ

8 ΡΟΕΡΩΡ [ΝΜΜΟΥΤ

²⁸ΓΑΦΡ[Ε]Ω ΝΝΧΙΣΕ [Μ]Π[ΣΩΜΑ10 ²⁹ΙΠΟΥ]ΣΠΟ[Β]ΩΒΑ ΝΝΦ[ΛΕΨ³⁰ΒΙΝΕΒΟΡΙΝ] ΝΑΡΤΗΡ[ΙΑ12 26¹ΑΑ]ΤΟΙΜΕΝΦΗΦΕΙ ΝΩΟΥ ΝΕ ΝΝΙ²ΚΕΕΙΤ²ΖΝ ΜΜΕΛΟΣ ΤΗΡΟΥ

14 ΗΝΘ[Ι]ΛΛΕΙΑ Ν[Ι]ΤΣΑΡΞ ΤΗΡΣ

ΒΕΔΟΥΚ ΠΤ[Ε]ΤΕ [ΝΟΥ]ΝΑΜ

16 ΑΡΑΒ[Η]ΕΙ ΠΒΑΖ ΝΒ[ΟΥ]Ρ

³⁰ΕΙ[Λ]Ω ΝΔΙΔΥΜΟ[Σ]18 ΣΟ³Ρ³ΜΑ ΝΕΔ[Υ]ΟΝ

ΓΟΡ[Μ]Α ΚΑΙ ΟΧΛ[ΑΒΑ]Ρ ΠΜΗΡΟΣ Ν[ΙΟΥ]ΝΑΜ

20 [ΝΕΒΡΙΘ] ΠΜΗΡΟΣ ΝΒ[ΟΥ]Ρ

III (23,11)

BG (50,11)

1. ...
 2. ...
 3. ...
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 44. ...
 45. ...
 46. ...
 47. ...
 48. ...
 49. ...
 50. ...

II 16,32—17,8

IV 26,8-19

ΨΗΡΗΜ ΝΒΛΑΤΕ Ν³³ΤΟΥΡΗΤΕ ΝΟΥΝΑΜ³
 ασακλας τβλωτ³⁴ Ν³⁵ΒΟΥΡ⁴
 ορμαωθ ἴππετ⁵ ΝΟΥΝΑΜ
³⁵ΗΜΗΝΥΝ ἴππετ⁵ Ν³⁶ΒΟΥΡ⁴
 κνυξ⁶ τχι17⁷βε ΝΟΥΝΑΜ⁸
 τϋπηλο ντσηβε Ν⁹ΒΟΥΡ⁴
²αχιηλ ντκ³λε ΝΟΥΝΑΜ⁸
 φνημη ντκ³λε Ν⁹ΒΟΥΡ⁴
 φιοϋθρομ ντοϋρητε νοϋ¹⁰ναμ
 0 βοαβελ ννεστηβε
 τραχοϋν ν¹¹τοϋρητε Ν¹²ΒΟΥΡ⁴
 2 φικνα ννεστηβε
⁶μιαμαί νειειβ¹³ ννοϋρητε
 4 λαβηρ¹⁴νιοϋμ
⁷νενταϋτοϋου δε εζραι¹⁵ εχ¹⁶ναι¹⁷ τηροϋ¹⁸ πε ζ
 6 αεωθ
 αρμας
 8 καλια
 ιαβηλ
 0

⁸ΨΗΡΗΜ ΝΒΛΑΤΕ Ν⁹Τ(Ο)ΥΡΗΤΕ Ν(Ο)ΥΝΑΜ
 2 ⁹ΑΣΑΚΛΑΣ ΤΒΛΩΤ¹⁰ Ν¹¹ΒΟΥΡ
 ΙΟΡ(ΜΑ)ΩΘ ¹⁰ΠΠΙΕΤ Ν(Ο)ΥΝΑΜ
 4 ΗΜΗΝΥΝ (ΠΠΕΤ ¹¹Ν)Β(Ο)ΥΡ
 [ΚΝ]ΥΞ ΤΧΗΕ ΝΟΥ(ΝΑ)Μ
 6 ¹²ΤΥΠΗΛΟΝ [Τ]ΣΗΕ Ν¹³ΒΟΥΡ
 Α[ΧΙΗΛ ¹³ΝΤΚΛΑ]Ε Ν(Ο)ΥΝΑΜ
 8
 10 ΒΟΑΒΕΛ Ν¹⁴(ΝΕ)ΣΤΗΒΕ
 ΤΡΑ]ΧΟΥ Ν¹⁵ΤΟΥΡΗΤΕ (Ν¹⁶Β)ΟΥΡ
 12 ΦΙΚΝΑ Ν¹⁷ΝΕΣΤΗΒΕ
 Μ[ΙΑΜΑΙ ¹⁶ΝΕΙΕΙΒ ΝΝΟΥΕΡΗΤΑΙ
 14 ΛΑΒΗΡ(ΝΙΟΥΜ
¹⁷ΝΕΝΤΑΥΤΟΥΟΥ ΔΕ ΕΖΡΑΙ ΕΧ(Ν ¹⁸ΝΑΙ ΤΗ)ΡΟΥ (ΠΕ)
 16 ΑΕΩΘ
 ΑΡΜΑ[Σ
 18 ¹⁹ΚΑΛΙΑ
 ΙΑΒΗΛ
 20 ΣΑΒΑΩΘ

Pserem (created) the kidneys of ³³ the right leg;

2 Asaklas (created) the left ³⁴ kidney;

Ormaoth (created) the right leg;

4 ³⁵ Emenun (created) the left leg;

Knyx (created) the 17¹ right shin-bone;

5 Tupelon (created) the left shin-bone;

² Achiel (created) the right knee;

3 Phneme (created) the ³ left knee;

Phiouthrom (created) the right foot;

0 ⁴ Boabel (created) its toes;

Trachoun (created) ⁵ the left foot;

2 Phikna (created) its toes;

⁶ Miamai (created) the nails of the feet;

4 Labernioum . . .

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

6 Athoth,

Armas,

8 Kalila,

Jabel,

10 (IV 26 19-20: Sabaoth,

* II 17,4 The stroke on ΝΑΜ is incorrect. • II 17,8 or: ΣΑΕΩΘ, but see 17,30; one expects a superlinear stroke on a letter used as a number.

* IV 26,9 reads "Yormaoth." • IV 26,13 homoioteleuton (from ΝΟΥΝΑΜ to ΝΟΥΝΑΜ).

II 17,8-19

IV 26,19—27,2

ΝΕΤΕ⁹ΝΕΡΓΕΙ ΔΕ ΚΑΤΑ ΜΕΡΟΣ
 ΖΡΑΪ Ζ⁹Ν̄ ΝΜΕΛΟΣ
¹⁰ΤΑΠΕ ΜΕΝ ΔΙΟΛΙΜΟΔΡΑΖΑ
 ΠΜΟΥΤ¹ ΙΑΜ¹¹ΜΕΑΞ¹
 ΤΝΑΖΒΕ ΝΟΥΝΑΜ ΙΑΚΟΥΙΒ
 ΤΝΑΖ¹²ΒΕ ΝΒΟΥΡ¹ ΟΥΕΡΤΩΝ
 ΤΒΙΧ¹ ΝΟΥΝΑΜ¹ ΟΥ¹³ΔΙΔΙ
) ΤΒΟΥΡ¹ ΑΡΒΑΟ
 ΝΤΗΒΕ ΝΤΒΙΧ¹ ΝΟΥ¹⁴ΝΑΜ ΛΑΜΠΝΩ
 2 ΝΤΗΒΕ ΝΤ¹ΒΙΧ¹ ΝΒΟΥΡ¹ ¹⁵ΛΗΕΚΑΦΑΡ
 ΤΒΙΒΕ ΝΟΥΝΑΜ ΒΑΡΒΑΡ
 4 ΤΒΙ¹⁶ΒΕ ΝΒΟΥΡ¹ ΙΜΑΗ
 ΤΜΕΣΤΖΗΤ¹ ΠΙΣΑΝΔΡΑ¹⁷ΠΤΗC
 6 ΠΧΩ ΝΟΥΝΑΜ ΚΟΑΔΗ
 ΠΧΩ ΝΒΟΥΡ¹⁸ ΟΔΕΩΡ¹
 8 <Π>CΠΙΡ¹ ΝΟΥΝΑΜ¹ ΑCΦΙΞΙΞ¹
 ΠCΠΙΡ¹⁹ ΝΒΟΥΡ¹ CΥΝΟΓΧΟΥΤΑ
 0 ΤΚΟΙΛΙΑ ΑΡΟΥΦ

Cain,

1 Abel}.

And (δέ) ⁹ those who are particularly (κατά μέρος) active (ἐνεργεῖν) in1 the limbs (μέλος) ¹⁰ (are:

in) the head (+μέν) Diolimodraza,

5 the neck Yammeax,

¹¹ the right shoulder Yakoubib,3 the ¹² left shoulder Verton,the right hand ¹³ Ouididi,

0 the left one Arbao,

the fingers of the right hand ¹⁴ Lampno,2 the fingers of the left hand ¹⁵ Leekaphar,

the right breast Barbar,

4 the ¹⁶ left breast Imae,

the chest Pisandraptēs,

6 ¹⁷ the right shoulder joint Koade,the left shoulder joint ¹⁸ Odeor,

8 the right ribs Asphixix,

the left ¹⁹ ribs Synochouta,

10 the belly (κοιλία) Arouph

ΚΑΙ(ΙΝ
 2 ²⁰ΑΒ]ΕΛ·
 ΝΕΤΕΝΕΡΓΙ ΔΕ ΚΑΤΑ ΜΕ²¹ΡΟC
 4 [ΝΖ]ΡΑΙ Ζ⁹Ν̄ ΝΜΕΛΟC·
 ΤΑΠΙΕ ΜΕΝ ²²ΔΙΟ]ΛΙΜ[ΟΔΡ]ΑΖΑ
 6 ΠΜΟΥΤ¹ ΙΑ[ΙΜΜΕΑΞ
²³Τ]ΝΑΖΒΕ ΝΟΥΝΑΜ ΙΑΚΟΥΙΒ
 8 ΤΝΑΖ²⁴ΒΙΕ ΝΒΟΥ[ΥΡ] ΟΥΕΡΤΩΝ
 [ΤΒΙΧ ΝΟΥ²⁵ΝΑΜ ΟΥ]ΔΕΙΔΙ·
 10 ΤΒΟΥΡ ΑΡ]ΒΑΟ
 Ν²⁶ΤΗΒΕ] ΝΤΒΙΧ ΝΟΥΝΑΜ ΛΑΜΠ[ΙΝΩ
 12 ²⁷ΝΤΗΒ]Ε ΝΤΒ[Ι]Χ ΝΖΒΟΥΡ ΛΗΕ[ΚΑΦΑΡ
²⁸ΤΚΙΒΕ ΝΟΥΝ]ΑΜ ΒΑΡΒΑΡ
 14 ΤΚ[ΙΒΕ Ν²⁹ΒΟΥΡ Ι]ΜΑΗ
 ΤΜΕCΘΗΤ¹ ΠΙCΑΝ³⁰ΔΡΑΠΤ]ΗC
 16 Π.ΧΟ Ν[Ο]ΥΝΑ[ΙΜ ΚΟΑ.ΔΗ
³¹Π.ΧΟ ΝΒ]ΟΥΡ Ο.ΔΕΩΡ
 18 ΠCΠΙΡ] 27¹ΝΟΥΝΑΜ ΑCΦΙΞΙΞ[ΙΞ]
 ΠCΠΙΡ ΝΒΟΥ[ΥΡ] ²CΟΥΝΟΓΧΟΥΤΑ
 20 ΤΚΟΙΛΙΑ ΑΡΟΥΦ

III (23,11)

BG (50,11)

II 17,20-31

IV 27,3-16

²⁰ΠΕΚΟΥΝΩ̅ ΣΑΒΑΛΩ̅
 ΠΜΗΡΟΣ ΝΟΥΝΑΜ̅ ²¹ΧΑΡΧΑΡΒ̅
 ΠΜΗΡΟΣ ΝΩΒΟΥΡ̅ ΧΘΑΩΝ̅
²²ΝΑΙΔΙΟΙΟΝ̅ ΤΗΡΟΥ̅ ΒΑΘΙΝΩΘ̅
 ΠΠΕΤ̅ Ν²³ΟΥΝΑΜ̅ ΧΟΥΖ̅
 ΠΠΕΤ̅ ΝΩΒΟΥΡ̅ ΧΑΡΧΑ̅
²⁴ΤΣΗΒΕ̅ ΝΟΥΝΑΜ̅ ΑΡΟΗΡ̅
 ΤΣΗΒΕ̅ ΝΩΒΟΥΡ̅ ²⁵ΤΩΕΧΘΑ̅
 ΤΚΛΛΕ̅ ΝΟΥΝΑΜ̅ ΑΩΛ̅
 ΤΚΛΛΕ̅ ²⁶ΝΩΒΟΥΡ̅ ΧΑΡΑΝΗΡ̅
 ΤΟΥΡΗΤΕ̅ ΝΟΥΝΑΜ̅ ²⁷ΒΑΣΤΑΝ̅
²ΝΕCΤΗΝΒΕ̅ ΑΡΧΕΝΤΕΧΘΑ̅
 ΤΟΥ²⁸ΡΗΤΕ̅ ΝΩΒΟΥΡ̅ ΜΑΡΕΦΝΟΥΝΘ̅
⁴ΝΝΕCΤΗ²⁹ΗΒΕ̅ ΑΒΡΑΝΑ̅
 ΝΕΥΘΜΟΜ̅ ΕΖΡΑΪ̅ ΖΙΧΝ̅ ³⁰ΝΑΪ̅ ΤΗΡΟΥ̅ ΝΘΙ̅ ΣΑΨΩ̅ Ζ
⁶ΜΙΧΑΗΛ̅
 ΟΥΡΙΗΛ̅
⁸ΑΣΜΕΝΕΔΑΣ̅
 ΣΑΦΑΣΑΤΟΗΛ̅
⁰ΑΑΡΜΟΥΡΙΑΜ̅

¹ΠΕΚΟΥΝΩ̅ ΣΑΒΑΛΩ̅
²ΠΜΗΡΟΣ̅ (ΝΟΥ⁴ΝΑ)Μ̅ ΧΑΡΧΑ[ΡΒ]
 ΠΜΗΡΟΣ̅ ΝΩΒΟΥΡ̅ [ΧΘ]ΑΩ̅
⁴ΝΑΙΔ[Ο]ΙΟΝ̅ ΤΗΡΟΥ̅ ΘΑΒΙΝΩ[Θ]
⁶ΠΠΕΤ̅ Τ̅ ΝΟΥΝΑ[Μ] Χ[ΟΥ]Ζ̅
⁶ΠΠΕΤ̅ ΝΩΒ[ΟΥΡ] ΧΑ[ΡΧ]Α̅
 ΤΣΗΒΕ[] Ν[ΟΥ]ΝΑΜ̅ ΑΡ[Ο]ΗΡ̅
⁸ΤΣ[Η]ΒΕ̅ ΝΩΒΟΥΡ̅ [ΤΩ]ΕΧΘΑ̅
 ΤΚΛΛΕ̅ Ν[ΟΥ]ΝΑΜ̅ ΑΩ[Λ]
¹⁰ΤΚΛΛΕ[] ΝΩΒ[ΟΥΡ] ¹⁰ΧΑΡΑ[Ν]ΗΡ̅
 Τ[ΟΥ]ΡΗΤΕ[] ΝΟΥΝ[Α]Μ̅ ¹¹ΒΑΣΤΑΜ̅
¹²ΝΕ[Ι]CΤΗΒΕ̅ ΑΡΧΕ[Ν]ΤΕΧ[Θ]Α̅
¹⁴ΝΕCΤΗ¹²ΝΒΕ̅ ΑΒΡΑΝΑ̅
¹⁴ΝΕΥΘΜΟΜ̅ ¹⁴ΕΖΡΑΪ̅ ΖΙΧΝ̅ ΝΑΪ̅ ΤΗΡΟΥ̅ ΝΘΙ̅ ΣΑΨΩ̅ ¹⁵Ζ
¹⁶ΜΙΧ[Α]ΗΛ̅
 ΟΥΡΙΗΛ̅
¹⁸ΑΣΜΕ[Ν]ΕΔ[Α]C̅
¹⁶ΣΑΦΑΣ[Α]Τ[Ο]ΗΛ̅
²⁰ΑΑΡΜΟΥΡΙΑΜ̅

²⁰ the womb Sabalo,

² the right thigh (μηρός) ²¹ Charcharb,
 the left thigh (μηρός) Chthao,

⁴ ²² all the genitals (αἰδοῖον) Bathinoth,
 the right leg ²³ Choux,

⁵ the left leg Charcha,

²⁴ the right shin-bone Aroer,

³ the left shin-bone ²⁵ Toechtha,
 the right knee Aol,

⁰ the left ²⁶ knee Charaner,
 the right foot ²⁷ Bastan,

² its toes Archentechtha,
 the ²⁸ left foot Marephnouth,

⁴ its toes ²⁹ Abrana.

Seven, 7, have power over ³⁰ all of these:

⁶ Michael,

Ouriel,

¹⁸ ³¹ Asmenedas,

Saphasatoel,

²⁰ Aarmouriam,

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

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II 17,32—18,7

IV 27,16-23...

³²ϩΙΧΡΑΜ^ϛ
 2 ΔΜΙΩΡΨ^ϛ
 4 ΓΥΩ ΝΕΤΖΙΧΝ̄ ΝΑΙΘΗ³³ϫΙϫ
 ΑΡΧΕΝΔΕΚΤΑ^ϛ
 6 ΓΥΩ ΠΕΤΖΙΧΝ̄ ΤΑΝΑΛΗΜ³⁴ΨΙϫ
 ΔΕΙΘΑΡΒΑΘΑϫ
 8 ΓΥΩ ΠΕΤΖΙΧΝ̄ ΤΦΑΝ³⁵ΤΑϫΙΑ
 ΟΥΜΜΑΔ
 10 18¹ΑΑΧΙΑΡΑΜ
 ΓΥΩ ΠΕΤΖΙΧΝ̄ ΤΖΟΡΜΗ ΤΗΡϫ
 2 ΡΙΑΡΑΜΝΑΧΩ
 ΤΠΗΓΗ ΔΕ ΝΝΙΔΑΙΜΩΝ
 4 ³ΝΑΙ ΕΤΖΝ̄ ΠϫΩΜΑ ΤΗΡϫ^ϛ ϫΕΤΗΥ ΕΓΤΟ^ϛΟΥ
 ΟΥΖΜΕ
 6 ΟΥΑΡΟΥ
 ΟΥΖΟΒΕϫ
 8 ΟΥ^ϛΥΟΟΥΕ
 ΤΟΥΜΑΔΥ ΔΕ ΤΗΡΟΥ ΤΕ ΤΖΥ^ϛΛΗ
 10 ΠΕΤΟ ΔΕ ΝΧΟΕΙϫ ΕΧΜ̄ ΠΖΜΟΜ ΦΛΟ^ϛΞΟΦΑ

ΡΙΧΡΙΑΜ
 2 17ΑΜΙΩΡΨ
 [ΑΥΩ ΝΕΤΖΙΧΝ] ΝΑΙΘΗϫΙϫ
 4 18ΑΡΧΕΝΔΕΚΤΑ
 ΑΥΩ ΠΕΤΖΙΧΝ̄ [ΤΑΝΑ¹⁹ΛΗΜΨΙϫ
 6 ΔΕΙΘΑΡΒΑΘΑϫ]
 Α[ΥΩ ΠΕΤ²⁰ΖΙΧΝ ΤΦΑΝΤΑϫΙΑ
 8 ΟΥΜ]ΜΑΔ
 21[ΑΥΩ ΠΕΤΖΙΧΝ ΠΧΩ]Νϫ
 10 ΑΧΙΑ[ΡΑΜ
 22ΑΥΩ ΠΕΤΖΙΧΝ ΘΟΡ]ΜΗ ΤΗΡϫ
 12 23[ΡΙΑΡΑΜΝΑΧΩ
 ΤΠΗΓ]Η Δ[Ε
 14 ...
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 16 ...
 ...
 18 ...
 ...
 20 ...

³² Richram,

2 Amiorps.

And the ones who are in charge over the senses (αἰσθησις) ³³ (are)

4 Archendekta;

and he who is in charge over perception (ἀνάληψις) ³⁴ (is)

6 Deitharbathas;

and he who is in charge over the imagination (φαντασία) ³⁵ (is)

8 Oummaa;

and he who is in charge over the composition 18¹ (is)

10 Aachiarum,

and he who is in charge over the whole impulse (ὄρμη) ² (is)

2 Riaramnacho.

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

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

6 cold,

wetness,

8 ⁵ and dryness.

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

10 ⁶ And (δέ) he who reigns over the heat (is) Phloxopha;

• IV 27,24-end is missing.

II 18,7-24

πετο δε ἄχοεις εἰς παροῦ ὄροορροθος
 πετο δε ἄχοεις εἰς πετ'ωουωου εριμαχῶ
 πετο δε ἄχοεις ¹⁰εἰς πωββε αθ'ρω
 τμααυ δε ἡναί τη'ροῦ σαζε ερατ'ς ἰνοῦμητε
 ὄνορθοχρα ¹²σαεί εσωοοπ' ἡαττωϋς
 αῦω σθη ¹³ἡμαγ' τηροῦ·
 αῦω ταί ἡαμε τε τ'γλη
¹⁴εγ'σαναυτ' γαρ εβολ ζι'τοοτ'ς
 π'τοοῦ ¹⁵ἡαρχηγος ἡααιμων
 εφεμεμφί πε ¹⁶πατ'ζηδονη
 ἰωκῶ πε πατ'επιθ'μεια
¹⁷νενητ'ωφνη πε πατ'λ'πη
 βλαομην ¹⁸πε πατ'ζηνωζε
 τοῦμααυ δε τηροῦ ε'σῆνη ¹⁹οἰς οὔχ ἐπιπτον
 εβολ δε ζῆ π'τοοῦ ²⁰ἡααιμων
 αῦωπε ἡδὶ ζῆπαθος
 ε'βολ δε ζῆ τ'λ'πη οὔφθονος οὔκωζ ²²οὔκ'καζ
 οὔοχλησις οὔνικε οὔμητ' ²³ατ'ρ' ζηη' οὔροοῦ οὔζηβε
 αῦω πε ²⁴ωωαπ'
 εβολ δε ζῆ τ'ζηδονη

IV ...28,1-22

28'εἰς παροῦ ὄροορροθος
 2 πετο δε ἄχοεις εἰς πετ'ωουωου ¹εἰρηιμαχῶ·
 πετο δε ἄχοεις εἰς ⁴π'ωδβ' αθ'ρω·
 4 τ(μα)αυ δε ἡναί ⁵τηροῦ σαζερατ'ς ἡι'εῦμητε·
 ὄνορθοχρας ταί ε'σωοοπ' γαρ ⁶ἡατ'τωϋς
 6 αῦω σ'τ(η)ζ ἡμαγ' ⁷τ(η)ρ(ο)ῦ·
 αῦω ταί ἡαμε τ'ε (τ')θ'γλη
 8 [εγ'σαναυτ' γαρ εβολ] ζι'τοοτ'ς·
 π'τοοῦ ⁹οῦ ἡαρχηγος ἡααιμων
 10 εφ[εμεμφί ¹¹πε] πατ'ζ(η)δονη
 ἰωκῶ πε πατ'επιθ'μεια
 12 νενητ'ωφνη πε ¹³πατ'λ'πη
 βλαομην πε πα'ετ'ε ¹⁴τοῦμααυ δε τηροῦ
 14 ε'σῆνη ¹⁵οἰς οὔχ ἐπιπτον
 εβολ δε ζῆ ¹⁶π'τοοῦ ἡααιμων
 16 αῦωπε ¹⁷ἡδὶ ζ'επιπαθος
 εβολ] δε ζῆ τ'λ'πη ¹⁸οῦ οὔφθονος οὔκωζ οὔμητ' ¹⁹καζ
 18 οὔοχλησις οὔναακε ²⁰οὔμητ'ατ'ρ' ζηη' οὔροοῦ
²¹οὔζηβε αῦω πε ²²ωωαπ'
 20 ²²εβ'ολ δε ζῆ [θηδονη

¹ and (δέ) he who reigns over the cold ⁸ (is) Oroorrothos;

and (δέ) he who reigns over ⁹ what is dry (is) Erimachos;

and (δέ) he who reigns ¹⁰ over the wetness (is) Athuro.

And (δέ) the mother of all of these, ¹¹ Onorthochras, stands in their midst, ¹² for (γάρ) it is she who is illimitable, and she mixes ¹³ with all of them.

And she is truly matter (ῦλη),

¹⁴ for (γάρ) they are nourished by her.

The four ¹⁵ chief (ἀρχηγός) demons (δαίμων) (are):

1) Ephememphi who ¹⁶ belongs to pleasure (ἡδονή),

Yoko who belongs to desire (ἐπιθυμία),

2) ¹⁷ Nenenophni who belongs to grief (λύπη),

Blaomen ¹⁸ who belongs to fear.

4 And (δέ) the mother of them all (is) ¹⁹ Esthensis-Ouch-Epi-Ptoe.

From (+δέ) the four ²⁰ demons (δαίμων)

6 passions (πάθος) came forth.

²¹ And (δέ) from grief (λύπη) (came) envy (φθόνος), jealousy,

8 ²² distress, trouble (δχλησις), pain, ²³ callousness, anxiety, mourning,

²⁴ and so on.

0 And (δέ) from pleasure (ἡδονή)

• II 18,18-19 bastardization of αἰσθησις οὐχ ἐπὶ πτόη; "perception not in a state of excitement," mistaken for a proper name; see also 19,1. • II 18,12 name misread and γάρ omitted. • IV 28,3 Stroke over χμ visible. • IV 28,12 Part of stroke over ΝΕΝΕΝΤΩΦΝΗ visible. • IV 28,17 Trace before α may be an articulation mark with ΕΒΟΛ (cf. IV 9,27).

II 18,24—19,10

IV 28,22—29,18

ψαγ²⁵ψωπε ἄβι ζαζ ἄκακία ἀγω πωουψου
 2 ²⁶ετψογειτ²⁷ ἀγω νετ²⁸εϊνε ἄναϊ
 εβολ ²⁷δε ζἄ τεπιθῶμια ογοργη ογδωντ²⁸ μἄ
 4 ογχο[λη] μἄν ογερως εφσαψε ²⁹μἄ ογμἄτ³⁰ατσει
 ἀγω νετεϊνε ἄναϊ
 5 ³⁰εβολ δε ζἄ τνωζε ογεκ³¹πλησις ογ³¹κωρω
 ογαγωμια ογψιπε
 3 ναϊ δε τη³²ρογ ἄθε ἄζἄπετῖρ ψαγ μἄ ἄπεθο³³ογ
 τεννοια δε ἄτε τογμμε τε ἀνα³⁴ρω ετε ταϊ τε ταπε
 0 ἄτ³⁴γλἄκη ἄψγχη 19¹εσψοοπ γαρ³ μἄ τεσῆσις ζ ογ³χ³
 ἐπι³πτοη
 2 ταϊ τε τηπε ἄναγγελος
 ἐπι ³το ἀγο εγειρε ἄψμἄτ³ψεσετηε
 4 ἀγ³ρωβ τηρογ εροφ³
 ψαντ³ψωκ³ εβολ ³ζἄτοοτογ κατὰ μελος
 6 ἄβι ψγχικον ³ἀγω πζγλικον ἄσωμα
 σεψοοπ³ γαρ³ ἄβι ζενκοογε ζἄζἄ πκεψωχπ³ ἄπα³θος
 8 ναϊ ετε ἄπιχοογ νακ³
 εψπε κογ³ωψε δε ἄμμε εροογ
 0 φχηζ ζραϊ ζἄ ³πχωωμε ἄζωροαστρος

ψαγ²³ψωπ[ε] ἄβι
 2 ...
 ...
 4 ...
 ...
 6 ²⁹ῶρτε ογεκ³¹πλησις ογκωρω
²ογαγωμια ογψιπε
 8 ναϊ δε ³τηρογ ἄθε ἄζενπετῖρ ψαγ ⁴[μἄ] ἄπετ[ι]ροογ³
 τεννοια δε ³[ντε τογμμε τε] ἄ[μ]αρω
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 ζεν¹⁵[κοογ]ε ζ[ι]χμ πκεψωχπ
 18 ἄπαθος ¹⁶ναϊ ετε ἄπιχοογ νακ
 εψχε ¹⁷κογ³ωψε δε εμμε ε[ρ]οογ³
 20 [φχηζ ¹⁸ζμ πχωωμε ἄζωρο]αστ[ι]ρος

²⁵ much wickedness (κακία) arises, and empty ²⁶ pride, and similar things.
²⁷ And (δέ) from desire (ἐπιθυμία) (comes) anger (ὀργή), wrath ²⁸ and bitterness (χολή) and bitter passion (ἔρως) ²⁹ and unsatedness and similar things.
³⁰ And (δέ) from fear (comes) dread (ἐκπληξίς), ³¹ fawning, agony (ἀγωνία), and shame.
³ All (+δέ) of these ³² are like useful things as well as evil things. ³³ But (δέ) the insight (ἐννοια) into their true (character) is Anaro, ³⁴ who is the head of the material (ὕλικόν) soul (ψυχή), ¹⁹¹ for (γάρ) it belongs with the seven senses (αἴσθησις), Ouch-Epi-Ptoe.
² ² This is the number of the angels (ἄγγελος):
³ together (ἐπὶ τὸ αὐτό) they are three hundred sixty-five.
⁴ They ⁴ all worked on it until, ⁵ limb for limb (κατὰ μέλος), the psychic (ψυχικόν) and ⁶ the material (ὕλικόν) body (σῶμα) were completed by them.
 Now (γάρ) there are ⁷ other ones in charge over the remaining passions
⁸ (πάθος) ⁸ whom I did not mention to you.
 But (δέ) if you ⁹ wish to know them,
⁰ it is written in ¹⁰ the book of Zoroaster.

• II 18,32 ζ was crossed out after νεε, dittography. • II 19,1 The Greek phrase αἴσθησις οὐχ ἐπὶ πτόη was mistaken for a proper name; see also 18,19.
 • II 19,10 correction ω² over τ.
 • IV 28,24-end are missing. • IV 29,1 has the more common Sahidic synonym ῶρτε. • IV 29,18 There is no room for ζραϊ before ζμ.

III 23,12—24,4

BG 50,11-20

¹²[ΔΥΤΑΜΙΟ ΜΠΣΩΜΑ ΤΗΡΦ] ΕΦΖΟΡΜΑ¹³[ΖΕ
 2 ΕΒΟΛ ΖΜ ΠΜΗΗΨΕ] Ν̄ΑΓΓΕ¹⁴ΛΟΣ
 ΝΤΑΙΧΟΟΥ ΝΨΟΡΠ
 4 ΑΥΩ ΑΦ¹⁵[ΩΒ ΕΦΖΥΠ] Ο'ΛΥΕ
 ΝΟΥΝΟΒ ΝΧΡΟΝΟΣ
 6 ¹⁶ΕΜΠΟΥΨΩΒΜΟΜ Ν̄ΟΙ ΤΣΑΨΦΕ Ν̄¹⁷[ΕΖΟΥC]ΙΑ ΕΤΟΥΝΟCΦ
 ΟΥΔΕ ΠΚΕ¹⁸[ΨΜΤ]ΨΕCΕ Ν̄ΑΓΓΕΛΟΣ
 8 ΝΕΡC̄Μ¹⁹[ΝΝΕ] Ν̄ΝΖΟΡΜΟC
 ΑCΡ̄ ΖΝΑC ΒΕ Ν̄ΟΙ ²⁰[ΤΜΑ]ΑΥ ΕΤΩΚΕ Ν̄ΤΑΥΝΑΜΙC
 10 Ν̄ΤΑC²¹[ΤΑΑC Μ]ΠΑΡΧΩΝ
 Ζ̄Ν ΟΥΠΡΟΥΝΙΚΟΝ
 12 ²²[ΝΤΜΝ]ΤΒΑΛΖΗΤ'
 ΑCΤΩΒΖ ΜΠΩΤ'
 14 ²³[ΕΤΕ]ΝΑΨΕ ΠΕΦΝΑΕ
 Μ̄Ν Π̄ΤΟΥ ΝΟΥ²⁴ΟΕΙΝ
 16 ΑΦΤ̄Ν̄ΝΟΟΥ Ζ̄Ν [ΟΥ]Ψ[ΑΧΝΕ] ²ΕΦΟΥΑΑΒ
 <ΜΠΑΥΤΟΓΕΝΗC> Μ̄Ν ΠΕΦΟΥΟΥ Ν̄[ΟΥ]Ο³ΕΙΝ
 18 Μ̄ΠΤΥΠΟC Ν̄ΝΑΓΓΕ[ΛΟΣ]

ΑΥΩ ΑΥΤΑ¹²ΜΙΟ ΜΠCΩΜΑ ΤΗΡΦ ΕΦΖΟΡ¹³ΜΑΖΕ
 2 ΕΒΟΛ ΖΜ ΠΜΗΗΨΕ Ν̄¹⁴ΑΓΓΕΛΟΣ
 ΝΤΑΙΧΟΟΥ ΝΨΟΡΠ
 4 ¹⁵ΑΥΩ ΑΦΩ ΕΦΟ ΝΑΡΓΟΝ
 ΝΟΥ¹⁶ΝΟΒ ΝΟΥΟΕΙΨ
 6 ΕΜ̄Ν ΒΟΜ Ν̄¹⁷ΤCΑΨΦΕ ΝΕΖΟΥCΙΑ ΕΤΟΥ¹⁸ΝΟCΦ
 ΟΥΤΕ ΠΚΕΨΜ̄ΤΨΕ¹⁹CΕ ΝΑΓΓΕΛΟC
 8 ΝΤΑΥCΜΙΝΕ 51¹[ΝΜΜΕΛΟC ΝΖΔ]ΡΜ[ΟC]
 ΑΥΩ ²Α[Ρ ΖΝΑC ΕΧ]Ι Ν̄ΤΒΟΜ
 10 ΝΤΑC³ΤΑΑC ΜΠΑΡΧΩΝ
 Ν̄ΤΕ ΠΕΠΡΟΥ⁴ΝΙΚΟC
 12 ΑCΕΙ ΕΒΟΛ ΖΝ ΟΥΜΝ⁵ΑΤΚΑΚΙΑ
 ΑCΟΟΠC ΜΠΕΙΩΤ ⁶ΝΝΙΠΤΗΡΦ
 14 ΕΤΕ ΝΑΨΕ ΠΕΦ⁷ΝΑΕ
 Μ̄Ν ΠΝΟΥΤΕ ΝΟΥΟΕΙΝ
 16 ⁸ΑΦΤ̄Ν̄ΝΟΟΥ Ζ̄Ν ΟΥΨΟΧΝΕ ΕΦ⁹ΟΥΑΑΒ
 ΜΠΑΥΤΟΓΕΝΗC Μ̄Ν ¹⁰ΠΕΦΟΥΟΥ ΝΟΥΟΙΝ
 18 ΖΜ ΠΕC¹¹ΜΟΤ Ν̄ΝΑΓΓΕΛΟC

¹² [The whole body (σῶμα) was created, being fit together
 2 (ὀρμάζειν) ¹³ [by the multitude] of angels (ἄγγελος)
¹⁴ [of which I have spoken] earlier.
 4 But it ¹⁵ [remained] motionless (ὑπόλυω)
 for a long time (χρόνος).
 6 ¹⁶ [because] the seven [authorities (ἐξουσία) were not] able ¹⁷ to awaken
 it, nor (οὐδέ) were the other ¹⁸ [3]60 sixty angels (ἄγγελος)
 8 who had ¹⁹ [arranged] the joints (ὄρμος).
 Now, [the Mother] wanted ²⁰ to retrieve the power (δύναμις)
 10 which she had ²¹ [given to] the Ruler (ἄρχων)
 in sexual desire (προύνηκος).
 12 ²² [In?] innocence
 she petitioned the Father,
 14 ²³ [who] is most merciful,
 and the five lights.
 16 ²⁴ He sent, by means of a holy [decree],
² <Autogenes (αὐτογενής)> with his four lights
 18 ³ in the form (τύπος) of the angels (ἄγγελος)

And ¹² the whole body (σῶμα) was created, ¹³ being fit together
 2 (ὀρμάζειν) by the multitude of ¹⁴ angels (ἄγγελος)
 of which I have spoken earlier.
 4 ¹⁵ But it remained inactive (ἀργόν)
 for a ¹⁶ long time
 6 because the ¹⁷ seven authorities (ἐξουσία) were not able to ¹⁸ awaken it,
 nor (οὐτε) were the other 360 ¹⁹ angels (ἄγγελος)
 8 who had arranged 51¹ [the joined (ἀρμός) limbs (μέλος)].
 And ² [she wanted to retrieve] the power
 10 which she had ³ given to the Ruler (ἄρχων)
 of ⁴ sexual desire (προύνηκος).
 12 She came in ⁵ innocence (κακία),
 and petitioned the Father ⁶ of the All,
 14 who is most merciful,
⁷ and the God of light.
 16 ⁸ He sent, by means of a holy decree,
⁹ Autogenes (αὐτογενής) with the ¹⁰ four lights
 18 in the ¹¹ form of the angels (ἄγγελος)

• III 23,12 The stroke on Μ² is visible. • III 23,13 The expected stroke on Ν² is in a lacuna. • III 23,14 The expected stroke on Ν¹ is in a lacuna.
 • III 23,20 corr. Υ² over Τ. • III 23,22 A distinctive trace of Τ before ΒΑΛΖΗΤ' is visible. • III, 23,23 See note on BG 23,4. The original text may have been ΠΤ̄, the
 abbreviation of ΠΝΟΥΤΕ, misread by III as ΠΤ̄ΟΥ and correctly resolved by BG 51, 7 into ΠΝΟΥΤΕ (Till-Schenke); or it may have been ΠΤ̄ΟΥ (Autogenes, the
 "spark of light" 9,13, plus the four lights equals five lights), misread by BG as ΠΤ̄. • III 24,1 The expected stroke on ΖΝ is in a lacuna. • III 24,2 The expected stroke
 on Ν² is in a lacuna. • III 24,2 Krause emends after ΟΥΑΑΒ <ΜΠΑΥΤΟΓΕΝΗC> on the basis of BG 51,9; it is also missing in II and IV.
 • BG 51,2 Till-Schenke read Δ(ΤΜΑ)ΑΥ ΟΥΕΨ Χ|| ΤΒΟΜ (too long).

II 19,10-20

IV 29,19-30,3

1 αἴρ ρωβ¹¹ δε τηροῦ ἄβι νιαγγελος μῆ ἡδαιμων
 2 ὡσαντοῦτςενο μψυχικον ἡσωμα
 4 ἡαγω αῤωωπε τηρῆ ἄβι πογρωῆ ἡ¹⁴αργον
 6 αγω ἡατκιμ ρῆ ογνοῦ ἡοῦ¹⁵οειω
 8
 0 τμααυ δε ἡταρεσογωωε αχι ἡ¹⁶ἡτῶομ
 2 ασοπῆ ἡπμητροπατωρ ἡ¹⁸πτηρῆ
 4 παπνοῦ ἡἡαε
 6 αῤτῆ¹⁹νοοῦ ἡ¹⁹τοῦ ἡφωστηρ ῆ²⁰ πωοαχνε ετογααβ
 8 ερραῖ εχῆ πτοποσ ἡἡαγγελος

19 αἴρ ρωβ δε τηροῦ ἄβι [νιαγ²⁰ελοσ μῆ ἡδαιμων
 2 ὡσαν²¹τοῦτςενο μψυχικοῖν ἡσωμα
 4 ἡαγω αῤωωπε τηρῆ ἄβι ποιγρωβ ἡ²³αργον
 6 αγω ἡατκιμ ρῆ ογ²⁴νοῦ νοοειω
 8
 10 τ]μααυ δε ἡ²⁵[τερεσογωωε εχι] ἡ[τ]ῶομ
 12
 14 ...
 16 αῤτῆ³⁰νοοῦ ἡ³⁰τοῦ ἡφωστηρ ῆ³⁰ πωοαχνε ετογααβ
 18 ερραῖ εχῆ πτοποσ ἡἡαγγελος

And (δέ) ¹¹ all the angels (ἄγγελος) and demons (δαίμων) worked
 2 ¹² until they had constructed the psychic (ψυχικόν) body (σῶμα).
 4 ¹³ And their product was completely ¹⁴ inactive (ἀργόν)
 and motionless for a long time.
 8
 15 And (δέ) when the Mother wanted to retrieve ¹⁶ the power
 0 which she had given to the Chief Ruler (ἄρχων),
 2
 17 she petitioned the Mother-Father (μητροπάτωρ) ¹⁸ of the All,
 4 who is most merciful.
 6 He sent, ¹⁹ by means of the holy decree,
 the five lights (φωστήρ)
 8 ²⁰ down upon the place (τόπος) of the angels (ἄγγελος)
 • IV 29,25 The stroke over N² is visible. • IV 29,27-28 are missing.

III 24,3-16

BG 51,11—52,4

Ἡ⁴ΠΕΠΡΩΤΑΡΧΩΝ
 2 ΔΥ[Ω ΝΕΥ† ΨΑ]⁵ΧΝΕ ΝΑΦ ΠΕ
 ΖΩΣΤΕ ἸΣΕΤΩΚΙΕ
 4 Ν⁶ΤΔΥΝΑΜΙC ἸΤΜΑΔΥ ἸΤΟΟΤῚ
 Δ[Υ]Ψ ΠΕΧΔΥ ΝΑΦ ΧΕ
 6 ΝΙΦΕ ΕΖΟΥΝ [ΖΜ] ⁹ΠΕΦΖΟ ΜΠΕΚΠἸΝΑ.
 ΔΥΩ ΠΖΩ[Β] ⁹ΝΑΤΩΟΥΝΦ
 8 ΔΥΩ ΔΦΝΙΦΕ ΕΖ[ΟΥΝ] ¹⁰ΕΖΡΑΦ ἸΟΥΠἸΝΑ.
 ΕΤΕ ΤΔΥΝΑ[ΜΙC] ¹¹ἸΤΜΑΔΥ ΤΕ
 10
 12 ΕΒΟΛ ΖἸΜ ΠΕΖΟΥΕ[ΙΤ Ν]¹²ΑΡΧΩΝ
 ΕΖΟΥ[Ν] ΕΠCΩΜΑ
 14
 16 [ΔΦ]¹³ΚΙΜ ΖἸΝ ΤΕΥΝΟΥ
 ΔΥΩ ΔΦ[Ἰ]Ἰ[Ἰ]Μ[Ἰ]ΒΟΜ] ¹⁴ΕΡΟΦ ἸΖΙΟΥΟ
 18 ΔΥΚΩΖ
 ἸΒΙ ΠΨΩΧΠ] ¹⁵ἸΝΕΞΟΥC[ΙΑ
 20 ΧΕ ΝΤΑΦΨΩΠΕ ΓΑΡ Ε]¹⁶ΒΟΛ ἸΖΗΤΟΥ ΤΗΡΟΥ

of ⁴ the Chief Ruler (πρωτάρχων).

2 And [they ⁵ advised] him
 so that (ὥστε) they might retrieve
 4 ⁶ the power (δύναμις) of the Mother from him.
 [And] ⁷ they said to him,
 6 'Blow ⁸ your spirit (πνεῦμα) into his face,
 and the artifact ⁹ will arise.'
 8 And he blew [into] ¹⁰ his face a spirit (πνεῦμα),
 which is the power (δύναμις) ¹¹ of the Mother,
 10
 12 out of the Chief ¹² Ruler (ἄρχων)
 into the body (σῶμα).
 14
 16 [¹³ Immediately it] moved
 [and became stronger] ¹⁴ than he.
 18
 [And the rest] ¹⁵ of the authorities (ἐξουσία) [became jealous],
 20 because (+γάρ) he had come into being] ¹⁶ through all of them,

• III 24,11 corr. N¹ over M. • III 24,12.13.22 Short lines ending probably with a line filler.

• BG 51,13 ἸC<Ε>ΕΙΝΕ epsilon was omitted due to haplography. • BG 52,2 Till-Schenke read [ΠΚΕCΕΠΤΕ ΝΝ]Ε (too long); see 54,13.

ΜΠΕΖΟΥ<Ε>Τ ¹²ΝΑΡΧΩΝ
 2 ΔΥ† ΨΟΧΝΕ ΝΑΦ
¹³ΖΩCΤΕ ἸC<Ε>ΕΙΝΕ[Ι] ΕΒΟΛ ἸΖΗΤΦ
 4 ¹⁴ΝΤΒΟΜ ΝΤΜΑΥ
 ΠΕΧΔΥ ΝΑΦ ¹⁵ΧΕ
 6 ΝΙΦΕ ΕΖΟΥΝ ΖἸΜ ΠΕΦΖΟ Ε¹⁶ΒΟΛ ΖΜ ΠΕΠἸΝΑ ΕΤἸΖΗΤΚ
¹⁷ΔΥΩ ΦΩΒ ΝΑΤΩΟΥΝ
 8 ΔΥΩ ΔΦ¹⁸ΝΙΦΕ ΕΡΟΦ ΖἸΜ ΠΕΦΠἸΝΑ
 ΕΤΕ ¹⁹ΝΤΟC ΤΕ ΤΒΟΜ ΕΒΟΛ ΖἸΜ ΤΜΑΥ
 10
 12
²⁰ΕΖΟΥΝ ΕΠCΩΜΑ
 14
 16 ΔΥΩ ΔΦΚΙΜ 52¹ΖΝ [ΤΟΥΝΟΥ ΕΤΜΜΑΥ
 18 ΔΥΚΩ]Ζ ²<Ν>ΤΕΥΝΟΥ
 ἸΒΙ [ΠCΕΕΠΕ ΝΝ]Ε³ΞΟΥCΙΑ
 20 ΧΕ ΔΦΨΩΠΕ ΕΒΟΛ ⁴ΝΖΗΤΟΥ ΤΗΡΟΥ

of the <Chief> ¹² Ruler (ἄρχων).

2 They advised him
¹³ so that (ὥστε) <they> might bring forth from within him
 4 ¹⁴ the power of the Mother.
 They said to him,
 6 ¹⁵ 'Blow into his face ¹⁶ something of your spirit (πνεῦμα),
¹⁷ and the artifact will arise.'
 8 And he ¹⁸ blew at him, by means of his Spirit (πνεῦμα),
 which ¹⁹ is the power from his Mother
 10
 12
²⁰ into the body (σῶμα).
 14
 16 And 52¹ in [that moment] it moved.
 18 ² Immediately
 [the rest of the] authorities (ἐξουσία) [became jealous],
 20 ³ because he had come into being ⁴ through all of them,

II 19,20—20,2

IV 30,3-22

2 ΜΠΡΩ²¹ΤΑΡΧΩΝ
 2 ΑΥΧΙ ΨΟΧΝΕ ΝΑΙ(Ϛ)
 ΖΩΣΤΕ ΔΤΟΥ²²ΕΙΝΕ ΕΒΟΛ
 4 ΝΤΒΟΜ ΝΤΜΑΔΥ
 ΑΥΩ ΠΕΧΑΥ ²³ΝΙΑΛΤΑΒΑΘΕ ΧΕ
 6 ΝΙΦΕ ΕΖΟΥΝ ΖΜ ΠΕΦ²⁴ΖΟ ΕΒΟΛ ΖΙΤΝ ΠΕΚΠΝΑ
 ΑΥΩ ΦΝΑΤΩ²⁵ΩΝ ΝΒΙ ΠΕΦ²⁶ΣΩΜΑ
 8 ΑΥΩ ΑΦΝΙΦΕ ΕΖΟΥΝ ²⁶ΕΖΡΑΦ ΜΠΕΦΠΝΑ
 ΕΤΕ ΤΑΙ ΤΕ ΤΒΟΜ ²⁷ΝΤΕΦΜΑΔΥ
 10 ΜΠΕΦΜΕ ΧΕ ΦΨΟΟΠ ²⁸ΖΝ ΟΥΜΝΤΑΤΣΟΟΥΝ
 ΑΥΩ ΔΣΒΩΚ²⁹ ΕΖΟΥΝ ²⁹ΝΒΙ ΤΔΥΝΑΜΙΣ ΝΤΜΑΔΥ
 12 ΕΒΟΛ ΖΙΤΝ ΔΛ³⁰ΤΑΒΑΘΕ
 ΕΖΟΥΝ ΑΨΥΧΙΚΟΣ ΝΣΩΜΑ
 14 ³¹ΠΕΤΑΥΡ ΖΩΒ ΕΡΟΦ
 ΚΑΤΑ ΠΕΙΝΕ ΜΠΕΤ³²ΨΟΟΠ³² ΧΝ ΝΨΟΡΠ
 16 ΑΦΚΙΜ ΑΥΩ ΑΦΒΜ³³ΒΟΜ³³ ΝΒΙ ΠΣΩΜΑ
 ΑΥΩ ΑΦΡ ΟΥΘΕΙΝ
 18 ³⁴ΑΥΩ ΑΥΚΩΖ ΖΝ ΤΟΥΝΟΥ ΕΤΜΜΑΥ
 ΝΒΙ ²⁰ΠΚΕΣΕΕΠΕ ΝΔΥΝΑ²¹ΜΙΣ
 20 ΧΕ ΝΤΑΦΨΩΠΕ ΓΑΡ ΕΒΟΛ ΖΙΤΟΥΤΟΥ ΤΗΡΟΥ

ΜΠΡΩΤΑΡΧΩΝ
 2 ΑΥ(Ω) ΑΥΧΙ ΨΟΧΝΕ ΝΑΙ(Ϛ)
 ΖΩ(Ϛ)ΤΕ ΕΤ(ΟΥ)ΕΙΝΕ ΕΒΟΛ
 4 ΝΤΒΟΜ {
 ...
 6 ...
 ...
 8 ...
 ...
 10 ...
 ...
 12 ...
 ...
 14 ...
 ΜΠΕΤΨΟΟΠ³² Χ(Ι)Ν Ν¹⁷ΨΟΡΠ
 16 ΑΦΚΙΜ ΑΥΩ ΑΥΦΒΜ(ΒΟΜ¹⁸ΝΒΙ) ΠΣΩ(Μ)Α
 ΑΥΩ ΑΦΡ ΟΥΘΕΙΝ
 18 ¹⁹ΑΥ(Ω) ΑΥΚ(Ω)Ζ ΖΝ ΤΕΥΝΟΥ ΕΤΜ²⁰ΜΑΥ
 ΝΒΙ(Ι) ΠΚΕΣΕΕΠΕ ΝΔΥΝΑ²¹ΜΙΣ
 20 ΧΕ Ν(Τ)ΑΦΨΩΠΕ ΓΑΡ ΕΒΟΛ ²²ΖΙΤ(ΟΥ)ΟΥΤΟΥ ΤΗΡΟΥ

of ²¹ the Chief Ruler (πρωτάρχων).

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

• II 19,21 ΑΥΩ omitted due to homoioteleuton. • II 19,29 correction Θ over Τ.

[αγω αυτ̄ μ]¹⁷πρωμε ν̄νευδυναμικ
 2 αγω αqφορι ν̄νευψυχου(ογε)
 τσαωφε νεζουγια
 4 αγω μ̄ν [νευ]δυναμικ'
 [απεq]¹⁸μεεγε ο̄μομ
 6 ν̄ζογο ε[νε]νταγ]¹⁹ταμιοq
 αγω μ̄ν περζο[γειτ̄ ν̄]²⁰αρχων
 8 αγειμε δε γε qκη[κ αζηγ]²¹εβολ ν̄τκακια
 γε νεqο ν̄ς[αβε μ]²²ζογο εροογ πε
 10 αγω γε αqει]²³επογοειν
 αqι μ̄μοq
 12 [αγεινε]²⁴μ̄μοq επεcHT' ετζυλ[η τηρς]
²⁵πμακαριος νειωτ
 14 εγρεqip πετ25'ναν]ογq [π]ε αγω ν̄ωαν ζτηq
 2[αqων] ζτηq ερρᾱ εχ̄ν ταγναμικ 3[ντμααγ
 16 τ]ᾱι ν̄ταγεινε μ̄μοc 4[εβολ] ν̄τοοτ̄q μ̄παρχων
 αγω 5[εναρ] χοειc
 18 ερρᾱ εχ̄μ̄ πcωμα
 6[αqτ̄]ννοογ εβολ μ̄πεqπ̄να

αγω αυτ̄ μ̄πρωμε ν̄ν̄ομ ετωοπ 6εβολ ν̄ζητογ
 2 αγω αqφορι 7ν̄νεψυχη
 ντσαωφε νεζουγια
 4 μ̄ν νεγδομ
 ατεq'μ̄ντcαβε ταχο
 6 ν̄ζογο ε¹⁰ροογ τηρογ
 αγω ν̄ζογο ε¹¹<π>επροταρχων
 8 αγειμε ¹²δε γε qκηκ αζηγ ν̄cα νβολ ¹³ν̄τκακια
 εβολ γε qο ν̄cα¹⁴βε ν̄ζογο εροογ
 10 αγω αqει ε¹⁵ζογν επογο̄ιν
 αqιτ̄q
 12 αγ¹⁶ν̄τq ερρᾱ εμμεροc μπε¹⁷cHT' ντε ογλη τηρς
 πμα¹⁸καριος δε νειωτ
 14 ογρεqip¹⁹ππετνανογq πε ν̄ναHT
²⁰αqω̄ν ζτηq ερρᾱ εχ̄ν τ̄ομ 53¹[ντμααγ
 16 ν̄ταγντ]c ε[βολ] μ̄τ̄ι[επρωταρχ]ων
 γε εσεδ̄μ̄²ομ
 18 [ε]ρρᾱ εχ̄μ̄ πcωμα [αν]
 4αqτ̄ννοογ εβολ μ̄πεπ̄να

[and they had given] ¹⁷ their powers (δύναμις) to the man,
 2 and he possessed (φορεῖν) their souls (ψυχή)
 —(those of) the seven authorities (ἐξουσία)—
 4 and [their] powers (δύναμις).
 [His] ¹⁸ thought was
 6 stronger than (that of) those who had ¹⁹ made him,
 and also (than that of) the [Chief] ²⁰ Ruler (ἄρχων).
 8 Now (δέ), they recognized that he was [free] ²¹ from wickedness
 (κακία), because he was [wiser] ²² than they,
 10 and that he had [entered into] ²³ the light.
 They took him
 12 and [brought] ²⁴ him into the lowest region of [all] matter (ὕλη).
²⁵ The blessed (μακάριος) Father,
 14 since he is a benefactor ²⁵ ¹ and merciful,
² [had] mercy on the power (δύναμις) ³ [of the Mother]
 16 which they brought ⁴ [forth] from the Ruler (ἄρχων).
 And ⁵ [since they (the rulers) were about to] rule over
 18 the body (σῶμα),
⁶ he sent his Spirit (πνεῦμα),

and they had given their inner powers to ⁵ the man,
 2 ° and he possessed (φορεῖν) ⁷ the souls (ψυχη)
 of the seven ⁸ authorities (ἐξουσία)
 4 and their powers.
 His ⁹ intelligence
 6 was greater than (that of) ¹⁰ all of them,
 and greater than (that of) <the> ¹¹ Chief Ruler (πρωτάρχων).
 8 Now (δέ), they recognized ¹² that he was free from ¹³ wickedness
 (κακία), because he was ¹⁴ wiser than they,
 10 and that he had entered ¹⁵ into the light.
 They took him
 12 and ¹⁶ brought him into the lowest regions (μέρος) ¹⁷ of all matter (ὕλη).
 But (δέ) the ¹⁸ blessed (μακάριος) Father
 14 ¹⁹ is a merciful benefactor.
²⁰ He had mercy on the power ⁵³ ¹ [of the Mother]
 16 which they brought forth] from ² the [Chief Ruler (πρωτάρχων)],
 in order that they might {not} gain ³ power over
 18 the body (σῶμα).
⁴ He and his great mercy sent

• III 24,11 corr. N' over M. • III 24,12.13.22 Short lines ending probably with a line filler. • III 24,17 The omission due to homoioteleuton (from ΔΥΝΑΜΙΚ to ΔΥΝΑΜΙΚ) was corrected in the bottom margin by another hand, and the place of insertion was marked in the left margin. • III 24,19 M was crossed out after I'.
 • III 25,4 The expected stroke on N' is in a lacuna. • III 25,6 The expected stroke on TN is in a lacuna.
 • BG 52,11 Ms reads ΤΕΠΡΟΤΑΡΧΩΝ. • BG 53,2-3 Text appears corrupt.

II 20,2-15

IV 30,22—31,8...

1 αγω αυτ̄ ν̄τεγ³δαμ̄ μ̄πρωμε

2 αγω αςταχρω̄ ν̄βῑ τεφ̄μ̄ν̄τ̄⁴ρ̄μ̄ν̄ζητ̄
 3 ν̄ζογο̄ ανεταζταμιοϛ⁵

4 αγω ν̄ζογο̄ απωορπ̄ ν̄αρχων̄
 5 ν̄ταρογ̄μ̄με δε ε̄χε φο̄ νογοειν̄

6 αγω φ̄μεεγε̄ ν̄ζογο̄ ⁷εροογ̄

7 αγω φ̄κικ̄ αζηγ̄ ν̄τκακια

8 αγωῑ μ̄μοϛ⁹

9 αγνοαχ¹⁰ ᾱπμεροϛ ε̄τ̄μ̄π̄σᾱ μ̄πιτ̄ν̄ ¹¹ν̄τ̄ζγλη̄ τηρ̄ϛ
 10 π̄μακαριοϛ δε̄ π̄μητροπα¹²τωρ̄¹³

11 π̄ρεφ̄ρ̄ πετ̄νανογ¹⁴ αγω̄ π̄ωαν̄ ζ̄τηϛ¹⁵

12 ¹⁶αφω̄ν̄ ζ̄τηϛ̄ ε̄ζραϊ̄ ᾱχ̄ν̄ ταγ̄ναμ̄ιϛ̄ ν̄τμα¹⁷αγ̄

13 ταϊ̄ ε̄ταγ̄ν̄τ̄ϛ̄ ε̄βολ̄ ζ̄ιτ̄ν̄ π̄ρωταρχων̄

14 ¹⁸αγω̄ ον̄ χ̄ε̄ σεναδ̄μ̄βομ̄¹⁹

15 ε̄ζραϊ̄ ε̄χ̄ν̄ π̄σω²⁰μᾱ μ̄ψυχικον̄ αγω̄ πεσ̄ον̄τον̄

16 αγω̄ αϛ²¹τ̄ν̄νοογ̄ ε̄βολ̄ ζ̄ιτ̄ν̄ πεφ̄ιπ̄νᾱ

and they had given their ³ power to the man,

and his intelligence

was greater ⁴ than (that of) those who had made him,

and ⁵ greater than (that of) the Chief Ruler (ἀρχων).

And (δέ) when they recognized ⁶ that he was luminous,

and that he could think better ⁷ than they,

and that he was free from wickedness (κακία),

they took ⁸ him

and cast him down into the lowest region (μέρος) ⁹ of all matter (ὕλη).

But (δέ) the blessed One (μακάριος), the Mother-Father (μητροπάτωρ),

¹⁰ the beneficent and merciful One,

¹¹ had mercy on the power (δύναμις) of the Mother

¹² which had been brought forth from the Chief Ruler (πρωτάρχων),

¹³ for they (the rulers) might gain power over

the ¹⁴ psychic (ψυχικόν) and perceptible (αἰσθητόν) body (σῶμα).

And he ¹⁵ sent, through his beneficent ¹⁶ Spirit (πνεῦμα)

• II 20,8 omitted ᾱπιτ̄ν̄ due to homoioteleuton.

• IV 30,28-29 are missing.

1 αγω αυτ̄ ν²³τ̄]εγ̄δομ̄ [μ̄πρωμε

2

4

αγω̄ ας²⁴ταχρω̄ ν̄βῑ τεφ̄μ̄ν̄τ̄ρ̄μ̄ν̄ζητ̄]

6 ²⁵ν̄ζογο̄ ε̄νε[ταζταμιοϛ

αγω̄] ²⁶ν̄ζογο̄ [ε̄]π̄[ωορπ̄ ν̄αρχων̄

8 ν²⁷ταρ]ογ̄μ̄μ̄ε

...

10] 31¹ν̄τκακιᾱ

αγωῑ μ̄μοϛ

12 αγνοαχ̄ ε̄πιτ̄ν̄ απμεροϛ ε̄τ̄μ̄π̄σᾱ μ̄πιτ̄[ν̄] ³ν̄θ̄γλη̄ τηρ̄ϛ
 13 π̄μακαριοϛ δε̄ ⁴[π̄]μητροπ[ατωρ]

14 π̄ρεφ̄ρ̄ πετ̄να⁵]νογ⁶ αγω̄ [π̄ωαν̄ ζ̄τηϛ

αφω̄ν̄ ⁷[ζ̄]τηϛ̄ ε̄ζραϊ̄ ᾱ[χ̄ν̄ ταγ̄να]μ̄ιϛ̄ ν̄τμα⁸αγ̄

16 ταϊ̄ ν̄[ταγ̄ν̄τ̄ϛ̄ ε̄βολ̄ ζ̄ιτ̄ν̄ [π̄ρω]τ̄αρχων̄ [

...

18 ...

...

III 25,6—26,1

BG 53,5—54,5

1 $\bar{\nu}$ ῖ[ρεφρ] π̄ετ̄νανοῦγ̄ ᾱγ̄ω̄ ε̄νᾱω̄ε ἵπεφ̄ῑμᾱε
 2 $\bar{\nu}$ ΟΥΒΟΗΘΟΣ
 3 $\bar{\mu}$ ΠΕΖΟΥ⁹(ΕΙΤ) Ε̄ΡΕΙ Ε̄ΠΕCΗΤ
 4 ᾱγ̄† $\bar{\rho}$ ῆ̄γ̄ χ̄ε ¹⁰[α.α.α.μ]
 5 Τ̄ΕΠΙΝΟΙΑ $\bar{\mu}$ ΠΟΥΟΙΝ
 6
 7 ταῖ ¹¹[νταφ†] $\bar{\rho}$ ῆ̄ς̄ Ε̄ΒΟΛ Ζ̄ΙΤ̄ΙΟΤ̄ῆ̄ χ̄ε Ζ̄ΩΗ
 8 ¹²[ε̄ς̄ζ̄υ]Π̄Ο[ΥΡ̄Γ̄ΕΙ Δ̄Ε Μ̄Π̄CΩΝΤ] Τ̄ΗΡ̄ῆ̄
 9 Ε̄C¹³ῶΠ Ζ̄ΙCΕ Ν̄Μ̄Μ̄Αῆ̄
 10 Ε̄CΤ̄ΑΖ̄Ο Μ̄ΜΟΙῆ̄ Ε̄Ρ̄ΑΤ̄ῆ̄ ¹⁴[ε̄ζ̄οῦν̄ ε̄πεφ̄π]Λ̄ΗΡ̄ΩΜ̄Α
 11 Ε̄CΤΟΥΝΕΙ¹⁵Δ̄ΑΤ̄ Μ̄ΜΟΙῆ̄ Ε̄ΒΟΛ Ε̄Τ̄Β̄ΕΙΝΕΙ Ε̄ΠΕCΗΤ
 12 ¹⁶[μ̄πεφ̄ζ̄]ῩCΤ̄ΕΡ̄ΗΜ̄Α
 13 $\bar{\nu}$ C<ΤC>Δ̄ΒΟῆ̄ Ε̄ΠΕφ̄¹⁷[Β̄ΩΚ Ε̄Ζ̄Ρ]Δ̄Ι
 14
 15 ᾱCῶΠ̄Ε Δ̄Ε $\bar{\nu}$ ΒΙ Τ̄ΕΠΙΝΟΙΑ ¹⁸[μ̄ποῦοῖν̄ ε̄ς̄ζ̄η̄π̄] $\bar{\nu}$ Ζ̄Ρ̄Αῖ
 16 $\bar{\nu}$ Ζ̄ΗΤ̄ῆ̄ ¹⁹[χ̄εκα]Δ̄C $\bar{\nu}$ Ν̄ΕῩΕΙΜ̄Ε $\bar{\nu}$ ΒΙ Ν̄ΑΡ̄Χ̄ΩΝ
 20 ²⁰[α.λ.λ.α] χ̄ε Ε̄Ρ̄ΕΤ̄ΕΝῶ $\bar{\rho}$ CΩΝ̄Ε Ε̄Τ̄ΕΙ²¹[Ν̄Ε Μ̄ΜΟ]Ν Τ̄CΟΦ̄ΙΑ
 18 Ε̄CΝ̄ΑΤ̄ΑΖ̄Ο Ε̄Ρ̄Α²²Τ̄ῆ̄ Μ̄Π̄ΕC̄Ζ̄ΥCΤ̄ΕΡ̄ΗΜ̄Α
 19 Ε̄ΒΟΛ Ζ̄ΙΤ̄Ο²³[ΟΤC] $\bar{\nu}$ Τ̄ΕΠΙΝΟΙΑ $\bar{\mu}$ ΠΟΥΟΙΝ
 20 ᾱγ̄ω̄ 26¹ᾱφ̄ ὀϋο̄ε̄ιν̄ $\bar{\nu}$ ΒΙ Π̄Ρ̄Ω[Μ]Ε

5 $\bar{\epsilon}$ Τ̄Ν̄ΑΝΟῦΓ̄ Ν̄ΤΟῆ̄ Μ̄Ν Π̄ΕΦ̄Ν̄Α $\bar{\epsilon}$ Ε̄Τ̄Ν̄Αῶῶῆ̄
 2 ΝΟΥΒΟΗΘΟΣ
 3 $\bar{\mu}$ ΠΕ⁹ΖΟΥΕΙΤ $\bar{\nu}$ Τ̄ΑΦ̄ΕΙ Ε̄ΠΕCΗΤ
 4 ΝΤΑγ[†] $\bar{\rho}$ ῆ̄γ̄ χ̄ε α.α.α.μ
 5 ΝΤΕΠΕΙΝΟΙΑ ⁹ΜΠΟΥΟΙΝ
 6
 7 ΤΑῖ ΝΤΑ<γ>† $\bar{\rho}$ ῆ̄ΤC̄ ¹⁰ΕΒΟΛ Ζ̄ΙΤΟΤῆ̄ χ̄ε ΖΩΗ
 8 $\bar{\nu}$ ΤΟC ¹¹ΔΕ ΕΤ̄ $\bar{\rho}$ ΩΒ ΕΠCΩΝΤ ΤΗΡῆ̄
 9 ¹²ΕCῶΠ Ζ̄ΙCΕ Ν̄Μ̄Μ̄Αῆ̄
 10 ΕC¹³ΤΑΖΟ ΜΜΟῆ̄ ΕΡΑΤῆ̄ ΕΠΕφ̄Ρ̄Π̄Ε ¹⁴ΕΤ̄Χ̄ΗΚ̄ $\bar{\mu}$ Μ̄ΙΝ ΜΜΟῆ̄
 11 ΑΓΩ ΕC¹⁵ΤΟΥΝΟΥ ΝΕΙΑΤῆ̄ ΕΒΟΛ ΕΠΕΙ ¹⁶ΕΠΕCΗΤ ΝΤΕ
 12 ΠΕφ̄ῶΤ̄Α
 13 ΕC¹⁷ΤΑΜΟ $\bar{\mu}$ ΜΟῆ̄ ΕΠΕφ̄ῶΛ ΕΖΡΑ¹⁸ΕΙ
 14
 15 ΑΓΩ ΤΕΠΕΙΝΟΙΑ ΜΠΟΥ¹⁹ΟΙΝ ΝΕCΖΗΠ̄ ΝΖΗΤῆ̄
 16 ΧΕΚΑC ²⁰ἸΝ̄ΕΝ̄ΕΑΡ̄Χ̄ΩΝ̄ ΕΙΜ̄Ε
 17 ΑΛΛΑ ΕΡΕ²¹Δ̄Τ̄ῆ̄[C]ΩΝ̄[Ε ΤCΟΦ̄ΙΑ ΕΤΕΙ]Ν̄Ε $\bar{\mu}$ ΜΟΝ
 18 ΕCΑΤ̄Α[ΖΟ] Ν̄ΝΕC²²ῶΤ̄Α ΕΡΑΤΟΥ
 19 ΕΒΟΛ Ζ̄ΙΤ̄Ο²³ΤC̄ $\bar{\nu}$ Τ̄ΕΠΕΙΝΟΙΑ $\bar{\mu}$ ΠΟΥΟΙΝ
 20 ²⁴ΑΓΩ ΑΠΡΩΜΕ $\bar{\rho}$ ὀϋοῖν̄

7 beneficent and abundant in ⁸ its mercy,
 2 as a helper (βοηθός)
 3 to the first ⁹ [one] who came down
 4 —he was given the name ¹⁰ [Adam]—
 5 namely, the Reflection (ἐπίνοια) of the light,
 6
 7 ¹¹ who had been called ‘Life’ (ζωή) by him (Gen 3,21 LXX).
 8 ¹² [And (δέ) she assists (ὑποურγείν) the] whole [creature],
 9 by ¹³ [toiling with him,
 10 by restoring] him ¹⁴ [to his] perfection (πλήρωμα),
 11 and by teaching ¹⁵ him about the descent
 12 ¹⁶ [of his] defect (ὑστέρημα),
 13 and by teaching him about its ¹⁷ [ascent].
 14
 15 Then the Reflection (ἐπίνοια) of the light was ¹⁸ hidden in him,
 16 ¹⁹ in order that the rulers (ἀρχων) might not know (her),
 17 ²⁰ [but (ἀλλά)] that our fellow-sister, Wisdom, who resembles ²¹ [us,]
 18 might correct her ²² deficiencies (ὑστέρημα)
 19 by means of ²³ the Reflection (ἐπίνοια) of the light.
 20 And 26¹ the man shone

the ³ good Spirit (πνεῦμα)
 2 ⁶ as a helper (βοηθός)
 3 to the ⁷ first one who had gone down,
 4 who was ⁸ given the name Adam,
 5 namely, the Reflection (ἐπίνοια) of the light,
 6
 7 ⁹ who had been called ‘Life’ (ζωή) ¹⁰ by him (Gen 3,21 LXX).
 8 ¹¹ And (δέ) she assists the whole creature,
 9 ¹² by toiling with him,
 10 by ¹³ restoring him to his ¹⁴ own temple,
 11 and by ¹⁵ teaching him about the descent
 12 ¹⁶ of his defect,
 13 and by ¹⁷ teaching him about its ascent.
 14
 15 ¹⁸ And the Reflection (ἐπίνοια) of the light ¹⁹ was hidden in him,
 16 ²⁰ in order that the rulers (ἀρχων) might not know (her),
 17 but (ἀλλά) that ²¹ our [sister Wisdom (σοφία), who resembles] ²² us,
 18 might correct her ²³ deficiencies
 19 by means of ⁴ the Reflection (ἐπίνοια) of the light.
 20 ⁵ And the man shone

• III 25,11 corr. c over q. • III 25,15 ε is crossed out after β. • III 25,16 Ms. reads CΤΑΒΟῆ̄ (scrambled letters). • III 25,20 corr. τ' over π. • III 25,23 The expected stroke on ν' is in a lacuna.

• BG 53,8 Till-Schenke emend to (Ν)ΤΕΠΕΙΝΟΙΑ. • BG 53,9 Ms reads ΝΤΑφ†. • BG 53,14 perhaps to be emended to ΕΠΕφ̄(Ρ)ΠΕΤ̄Χ̄ΗΚ̄ “to his own (i.e., former) perfection.” However, BG normally uses the construction ΠΕφ̄Χ̄ΩΚ̄ etc.

II 20,15-29

IV ...31,15-32,1

ἡρεῖ ῥ̄ πε¹⁶τῆς ἀνοῦγᾶ ἀγῶ πετῆς πρεῖς
2 ἡοῦ¹⁷βοῦθός

...
2 ...

4 ἡ ἀδὰμ
οὐεῖ πῖνοια ἡοῦοειν

4 ...
...

6 ¹⁸ταῖ οὐ εβολ ἡζῆτῆ τε
εαγμοῦτε ερος ¹⁹χε ζωη

6 ¹⁵ζῆτῆ τε
[εαγμοῦτε ερος χε ¹⁶ζωη]

8 ταῖ δε εσῖρζῦποῦργει ἡτκτικισ ²⁰τῆρς
εσῶεπ ζιςε ἡμμάς

8 ταῖ [δε εσῖρζῦποῦργει ἡτ¹⁷κτικισ τῆρς
εσῶπ] ζις[ε ἡμμάς

10 ἀγῶ εσῶωζε ²¹ἡμμάς εζοῦν ἀπερπληρωμα
ἀγῶ εσ²²τσεβο ἡμμάς ἀτερβῖνει ἀπιτῆ

10 ¹⁸ἀγῶ εσῶωζε εμῖοῦ ε[ζοῦν ¹⁹επερπληρωμα
ἀ]γῶ [εστσα²⁰βο μμοῦ ετερβῖνει [επιτῆ

12 ἡπς²³περμα

12 ²¹μπςπερμα

εστσαβο ἡμοῦ εῖπμαῖτ²⁴ ββωκ εζῖραῖ

εστσαβο μ[μοῦ ²²εῖπμαεῖτ ββωκ εζ]ραῖ

14 πμαῖτ²⁵ εῖπταῖ εῖ εζῖραῖ ἡμμάς

14 π[μα²³εῖτ ἡταῖ εῖ εζῖραῖ] μαγ

ἀγ²⁵ω τεπῖνοια ἡποῦοειν εσζῆτ²⁶ ζῆ ἀ²⁶ἀδὰμ

[²⁴ἀγῶ τεπῖνοια μ]ποῦοειν [εσ²⁵ζῆτ ζῆ ἀ.ἀ.ἀμ

16 χεκαας ἡνοῦῖμε ἡβῖ ἡαρχων

16 χ[εκα[α.α.α.] ενοῦ²⁶ῖμμε

17 ἀλλὰ ἡσῶωπε ἡβῖ τεπῖνοια

...

18 ἡοῦσῶ²⁸ζε ἡπῶτα ἡτμααγ

18 ...

20 ἀγῶ ἀγ²⁹οῦωνζ εβολ ἡβῖ πρῶμε

20] ³²ἀγ²⁹οῦωνζ εβολ ἡβῖ πρῶμε

and his great mercy,

2 a helper (βοηθός)

¹⁷ to

4 Adam,

a luminous reflection (ἐπίνοια),

6 ¹⁸ who comes out of him,

who is called ¹⁹ 'Life' (ζωή) (Gen 3,21 LXX).

8 And (δέ) she assists (ὑποურγεῖν) the whole creature (κτίσις),

²⁰ by toiling with him,

10 and by restoring ²¹ him to his perfection (πλήρωμα)

and by ²² teaching him about the descent

12 of his ²³ seed (σπέρμα)

and by teaching him about the way of ascent,

14 ²⁴ (which is) the way it came down.

²⁵ And the Reflection (ἐπίνοια) of the light was hidden in Adam,

16 ²⁶ in order that the rulers (ἀρχων) might not know (her),

²⁷ but (ἀλλά) that Reflection (ἐπίνοια)

18 might be a correction ²⁸ of the deficiency of the Mother.

20 And the man became apparent

• IV 31,17 ῶπ fits the available space better than ῶεπ. • IV 31,25 has the III Future: "in order that [the archons] might know;" • IV 31,26-28 are missing.

- 2 α(ε εαειβε) ἡπογοειν ετῆζητῆ
 2 αγω α(χ)αιε) ἡζογο ενενταγταμιοσ
 αγω
 4 α(ε)κατανεγε ἡβι ταρχοντικῆ τηρ(ε) ἡνεογ(ε)α
 αγναγ επρωμε (ε)γογο)ῆτβ εροογ
 6 αγω αγειρε ἡογωα(χ)νε)
 ἡμῆ ἡαγγελος μῆ ἡαρχων
 8 (μῆ π)ῆογωαπῆ ἡἡοομ
 τοτε πεπῆ(να μῆ) ἡπκαζ
 10 εαγμογ(α)κ <μῆ> ογμοο(γ μῆ ογ)ἡοκρωμ
 αγμογ(α)τ ἡμοογ (μῆ πεγ)ἡτοογ ἡθηογ
 12 εγνιφε ζῆ ογ(κ)ωζτ)
 ἡεγ(ι)τορ(κ) ενε(γ)ερφογ
 14 αγειρε νογ)ἡνοβ ἡ(ω)τορτρ
 αγεινε μμοσ ε)ἡζογῆ ε(α)ε(ι)βε μπμογ
 16 αγειρε νογ)ἡκεαναπλασις κ(ε)σοπ
 εβολ ζμ) ἡπκαζ μῆ πμοογ μῆ π(κ)ωζτ) ἡμῆ πεπῆνα
 18 ετε παῖ πε (ε)βολ ζῆ) ἡτ(ζ)γλη
 ἡπκακε
 20 μῆ τε(πι)θυ)ἡμια

[because of the shadow] ² of the light which is in him.

- 2 And he was [superior] ³ to those who had made [him].
 And ⁴ the whole [array] of rulers (ἀρχοντική), ⁵ of authorities (ἐξουσία)
 4 bent down (κατανεύειν).
 They saw that the man [surpassed] ⁶ them.
 6 And they took [counsel]
⁷ with the angels (ἄγγελος), with the rulers (ἄρχων)
 8 and [with the] ⁸ rest of the powers.
 Then (τότε) [spirit (πνεῦμα)] and ⁹ earth,
 10 mixed (with) water and ¹⁰ flame,
 were mixed [with the] ¹¹ four winds.
 12 Blowing with [fire]
¹² and being joined with each other,
 14 they [caused a] ¹³ great [disturbance].
 They brought him (Adam) ¹⁴ into [the shadow of death].
 16 They made] ¹⁵ a form (ἀνάπλασις) [once more (Gen 2,7 LXX),
 from] ¹⁶ earth and water and [fire] ¹⁷ and spirit (πνεῦμα),
 18 that is, [from] ¹⁸ the matter (ὕλη)
 of darkness
 20 and (from) [desire (ἐπιθυμία)]

• III 26,9 Ms. reads ἡ ; ογ) or π). • III 26,11 c over q. • III 26,15 The expected stroke on η² is a lacuna.
 • BG 54,9 q written over erased ογ). • BG 55,1 Till-Schenke reconstruct εγ(ει)ρε νογνο)δ, see 72,2.

- ετῆβε εαειβεσ ἡπογοειν ετῆζητῆ
 2 αγω ἡπεφμεεεγε α(ε)ε νεζογο ενενταγταμιοσ
 αγω
 4 αγκατανεγε
 αγἡναγ επρωμε α(χ)αιε ἡἡζογο εροογ
 6 αγειρε νογ)ἡωα(χ)νε
 μῆ ἡαγγελικῆ τηρ(ε) ἡντε ἡαρχων
 8 μῆ πσεεπε ἡἡνεγ(ο)μ
 τοτε πκωζτ) ἡμῆ πκαζ
 10 αγμογ(α)δ μῆ πἡμοογ μῆ πεκρωμ
 αγτω)ῆπ μμοογ μῆ πεφτογ τηγ
 12 ἡεγνιφε ζῆ ογκωζτ)
 εγτω)ῆβε μμοογ ενεεερφηγ
 14 εγ55)ειρε ἡνογνο)δ (ω)τορτρ
 ἡαγνιτῆ) (ε)ζογῆ εαειβεσ ἡπμογ
 16 αγειρε ἡκεπλασις ἡνεσοπ
 εβολ δε ζμ πκαζ ἡμῆ πμοογ μῆ πκωζτ) μῆ ἡπεπῆνα
 18 ετε παῖ πε εβολ ἡζῆ ογλη
 μῆ πκακε
 20 μῆ τεπιθυμια

because ⁶ of the shadow of the light which is ⁷ in him.

- 2 And his thinking was ⁸ superior to those who had made ⁹ him.
 And
 4 they bent down (κατανεύειν).
 They ¹⁰ saw the man. He was ¹¹ superior to them.
 6 They took ¹² counsel
 with the whole array of angels (ἀγγελική) ¹³ of the rulers (ἀρχων)
 8 and (with) the rest ¹⁴ of their powers.
 Then (τότε) fire ¹⁵ and earth
 10 mixed with ¹⁶ water and flame.
 They ¹⁷ seized them, and the four winds,
 12 ¹⁸ blowing with fire,
 were joined ¹⁹ with each other
 14 and 55¹ [caused a great] disturbance.
² They brought him (Adam) into the shadow of ³ death.
 16 They made a form (πλάσις) ⁴ once more (Gen 2,7 LXX),
 but (δέ) from earth ⁵ and water and fire and ⁶ spirit (πνεῦμα),
 18 that is, from ⁷ matter (ὕλη)
 and darkness
 20 and ⁸ desire (ἐπιθυμία)

II 20,29—21,9

IV 32,2-21

εΤΒΕ ΤΖΑΪΒΕC ἸΠΟΥΟΕΙΝ ³⁰ΤΑΪ ΕΤΨΟΟΠ' ΖΡΑΪ ΝΖΗΤῘ
 ΑΥΩ ΑΠΕΦΜΕ³¹ΕΥΕ ΧΙCΕ ΠΑΡΑ ΝΕΤΑΖΤΑΜΙΟΥ ΤΗΡΟΥ

³²ΝΤΑΡΟΥΕΙΩΡΜΕ ΑΤΠΕ
 ΑΥΝΑΥ ΕΡΟΦ' ³³ΧΕ ΦΧΟCΕ ΝΒΙ ΠΕΦΜΕΕΥΕ
 ΑΥΩ ΑΥΕΙΡΕ ³⁴ΝΟΥΨΟΧΝΕ
 ΜἸ ΤΑΡΧΟΝΤΙΚΗ ΜἸ ΤΑΓ' ³⁵ΓΕΛΙΚΗ ΤΗΡῘ

ΑΥΦΙ ΝΟΥCΑΤΕ ΜἸ ΟΥΚΑΖ
 21¹ ΜἸ ΟΥΜΟΟΥ
 ΑΥΤΩ'Ζ' ΜΜΟΟΥ ΜἸ ΝΟΥΕΡΗΥ ²ΜἸ ΠΕΦΤΟΥ ΤΗΥ

2 ΝCΑΤΕ
 ΑΥΩ ΑΥΨΩΒΕ Ε'ΖΟΥΝ ΖἸ ΝΟΥΕΡΗΥ
 4 ΑΥΩ ΑΥΕΙΡΕ ΝΟΥΝΟΒ ⁴ΝΨΤΟΡΤῘ
 ΑΥΩ ΑΥΩΛ ΜΜΟΥ ΕΖΟΥΝ ΑΤΖΑΪΒΕC ἸΠΜΟΥ

6 ΧΕΚΑC ΕΥΝΑΠΛΑCCE ἸΚΕ'CΟΠ'
 ΕΒΟΛ ΖἸ ΠΚΑΖ ΜἸ ΠΜΟΟΥ ΜἸ ΤΚΩΖΤ' ⁷ΑΥΩ ΠΕΠἸΑ

8 ΠΕΒΟΛ ΖἸ ΤΖΥΛΗ
 ΕΤΕ ΤΑΪ ΤΕ ⁸ΤΜΝΤΑΤCΟΟΥΝ ΜΠΚΑΚΕ

0 ΑΥΩ ΤΕΠΙΘΥ⁹ΜΕΙΑ

²εΤΒΕ ΘΑΕΙΒΕC ἸΠΟΥΟΕΙΝ ΤΑΪ ³εΤΨΟΟΠ' ΝΖΡΑΪ ΝΖΗΤῘ
 2 ΑΥΩ ⁴ΑΠΕΦΜΕΕΥΕ ΧΙCΕ ΠΑΡΑ ΝΕΝ'ΤΑΥΤΑΜΙΟΥ ΤΙΗΡΟΥ

4 ΝΤΕΡΟΥ'ΕΙΩΡἸΜ ΕΤΠΙΕ
 ΑΥΙΝΑΥ ΕΡΟΦ' ⁷ΧΕ ΦΧΟCΕ ΝΒΙ ΠΕΦΜΕΕΥΕ
 6 ΑΥΩ ⁸ΑΥΕΙΡΕ ΝΟΥΨΟΧΝΕ
 ΜἸ ΤΑΡ'ΧΟΝΤΙΚΗ ΜἸ ΤΑΓΓΕΛΙΚΗ [ΤΗ]ῘC ¹⁰

8 ...

...

10 ...

...

12 ...

...

14 ...

...

16 ΕΥΝΑΡΠΛΑCCE ἸΚΕ¹⁷CΟΠ

ΕΒΟΛ ΖἸ ΠΚΑΖ ΜἸΝ ΠΜΙΟΥ ¹⁸ΜἸ ΠΚΙΩ[Ζ]Τ ΑΥΩ ΠΕΠἸΑ

18 ΠΕΒΟΛ ¹⁹ΖἸ ΘΥ]ΛΗ

[ΕΤΕ ΤΑΪ ΤΕ ΤΜΝΤΑΤ²⁰CΟΟΥΝ ΜΠΚΑΚΕ

20 ΑΥΩ ΤΕΠΙ²¹ΘΥΜΙΑ

²⁹ because of the shadow of the light ³⁰ which is in him.

And his thinking ³¹ was superior to (παρά) all those who had made him.

³² When they looked down,

they saw ³³ that his thinking was superior.

And they took ³⁴ counsel

with the array of rulers (ἀρχοντική) ³⁵ and all angels (ἀγγελική).

}

They took fire and earth

0 21¹ and water,

and mixed them together ² with the four

2 fiery winds.

And they wrought them ³ together

4 and caused a great ⁴ disturbance.

And they brought him (Adam) into the shadow ⁵ of death

6 in order that they might form (πλάσσειν) (him) ⁶ again (Gen 2,7 LXX)

from earth and water and fire ⁷ and spirit (πνεύμα),

8 the one that originates in matter (ὕλη),

which is ⁸ the ignorance of darkness

0 and desire (ἐπιθυμία)

Μῆν Πευαντίμιμον (ἡπῆνα)

- 2 ²⁰παῖ πε τενῆρρε
παῖ πε π[εσπῆ]²¹λαῖον ἡτανάπλασις ἡπσω[μα]
- 4 ²²ἡταγῆ ἡμοσ ρῖ πρως[ε ἡβῖ ἡσο]²³ονῆ
τῆρρε ἡτα λῆον
- 6 ἀγ[ω ἡτ]²⁴ε ἀπρωμε ψωπ[ε εσ]²⁵μογ
παῖ πε περογειτ ἡει [εβ27]ολ
- 8 περογειτ ἡπωρξ ἡμοσ εβολ
²τε]ἡνοια βε ἡπεπροστος ἡογ³οει]ἡ
- 10 εσωωπε ἡρραῖ ἡρητῆ εσ⁴τωογ]ἡ ἡπερμεογε ερραῖ
ἀγω ⁵αρχῖ] ἡμοσ ἡβῖ περογειτ ἡαρχων
- 12 ⁶αρχῖ]ω ἡμοσ ρῖ ἡπαρραδισος
πε⁷ει ενερχω ἡμοσ εροσ χε
- 14 πατετργ⁸φῆ πῆε
- 16 ετε παῖ πε ἡραπατα ἡμοσ
⁹τεγτρηφῆ γαρ ἡεγισωε τε
- 18 ἀγω πεγ¹⁰σαε] ἡεγανομον πε
ἀγω τεγτρο¹¹φῆ ἡεγαπατη τε

¹⁹ and their counterfeit (ἀντίμιμον) [spirit (πνεῦμα).]

- 2 ²⁰ This is our fetter.
This is the ²¹ tomb (σπήλαιον) of the form (ἀνάπλασις) of the body
4 (σῶμα) ²² with which the robbers clothed the man,
²³ the fetter of forgetfulness (λήθη).
6 [And in this] ²⁴ way, man became ²⁵ mortal.
This is the first descent
8 ²⁷ and his first separation.
2 But [the] Thought (ἐννοια) of pre-existing (πρόστος) light,
10 ³ [because] she was in him, ⁴ [awakens] his thinking.
And ⁵ the Chief Ruler (ἀρχων) [took] him
12 and ⁶ [placed] him in paradise (παράδεισος)
of ⁷ [which] he [used to] say,
14 'Let it be his delight (τρυφή)' (cf. Gen 2,15 LXX),
- 16 ⁸ but really in order to deceive (ἀπατᾶν) him.
For (γάρ) ⁹ [their] food (τροφή) was bitter,
18 and their ¹⁰ [beauty] was depraved (ἀνομον).
And their food (τροφή) ¹¹ [was] a deception (ἀπάτη),

• III 26,20 ρ is crossed out after ερε. • III 26,23 αογ is crossed out at the beginning of the line; corr. θ over λ (dittography). • III 26,24 ἀπρωμε is crossed out after ρε (dittography). • III 27,5 corr. α² over π. • III 27,9 and 10 τροφῆ may be a corruption of τρυφῆ.
• BG 55,16 Till-Schenke suggest ἡπεπρο-~~ον~~-τος as in III 27,2. • BG 55,20 caret with horizontal stroke extending into the right margin.
• BG 56,1 Till-Schenke read χ[ι]ω ἡμοσ εροσ χε ογ] (too long).

Μῆν Πεπῆνα ἡαντι⁹κειμενον

- 2 ταῖ τε τῆρρε
¹⁰παῖ πε πῆραου ἡτε ἡεπ¹¹λασ¹¹μα ἡπσωμα
- 4 παῖ ἡταγ¹²ταα ρῖ ἡρωσ ἡπρωμε
επσωνρ ¹³ἡεγλη
- 6
παῖ πε περογειτ ¹⁴ἡταρεῖ επεσπῆ
- 8 ἀγω περογ¹⁵ειτ ἡπορξῖ εβολ
τεἡνοι¹⁶α δε ἡπεπροτος νογοῖἡ
- 10 ¹⁷εσωοπ ἡρητῆ εστογνος ¹⁸ἡπερμεεγε
αρεῖε ἡμοσ ¹⁹ἡβῖ περογειτ ἡαρχων
- 12 αρ²⁰κω ἡμοσ ρῖ ἡπαρραδισος
⁵⁶1 παῖ ενερχω ἡμοσ χε
- 14 ογ²τργφῆ ἡαγ τε
- 16 ετε παῖ πε ³χε ερεαπατα ἡμοσ
τεγτρηφῆ γαρ σαωε
- 18 ἀγω πεγ²σα ογανομον πε
τεγτργ⁶φῆ ογαπατη τε

and the ⁹ contrary (ἀντικείμενον) spirit (πνεῦμα).

- 2 This is the fetter.
¹⁰ This is the tomb of the form (πλάσμα) ¹¹ of the body (σῶμα)
4 with which they ¹² clothed the man
as the fetter ¹³ of matter (ὕλη).
6
This is the first one ¹⁴ who came down
8 and the¹⁵ first separation.
But (δέ) the Thought (ἐννοια) ¹⁶ of the first (πρώτος) light,
10 ¹⁷ because she was in him, awakens ¹⁸ his thinking.
¹⁹ The Chief Ruler (ἀρχων) took him,
12 and ²⁰ placed him in paradise (παράδεισος)
⁵⁶1 he who used [to say].
14 'Let it be a] ² delight (τρυφή) for him' (cf. Gen 2,15 LXX),
- 16 but really ³ in order to deceive (ἀπατᾶν) him.
For (γάρ) their ⁴ delight (τρυφή) is bitter
18 and their ⁵ beauty is depraved (ἀνομον).
Their delight (τρυφή) ⁶ is a deception (ἀπάτη),

II 21,9-21

IV 32,21—33,7

αγω πευπῆνα ετωββιαειτ`

[αγω πευπῆνα ετωβ²²βιοει]τ`

ετε παῖ ¹⁰πε σπηλαιον ἄναπλασις ἄψωμα

2

ετ[ε παῖ πε σπηλαιον ²³νητ]αν[απλασις ἄψωμα

¹¹παῖ ενταγταζα ζι πρωμε ἄβι ἄληστις

4

παῖ ²⁴εν]ταγταζα ζι πρωμε ἄβι ἄλη²⁵στις

¹²τμρρε ἄτβωε

τμρρ[ε ἄτβωε

αγω παῖ αζωωπε ἄογ¹³ρωμε εωαζμογ

6

αγω παῖ] ²⁶αζωωπε [

παῖ πενταζει εζραῖ ¹⁴ἄωορπ`

...

αγω πωορπ` ἄπωρζ` εβολ

8

...

τε¹⁵πινοια δε ἄπογοειν`

...

ετνασ³³νητq` ἄ¹⁶τος πετναστογνογς ἄπερμεεγε

10

πετνασ³³τογ³³νογς ἄπερμεεγε`

αγ¹⁷ω αγεινε ἄμοq` ἄβι ἄρχων

12

αγω αγ[εινε] ἄμοq` ἄβι ἄρχων

αγκω ἄ¹⁸μοq` ζραῖ ζῆ παραδεισος

14

αγω [πεζαγ ναq ζε]

αγω πεζαγ ναq ¹⁹χε

16

ογωμ ετε παῖ πε ζῆ ογςρβε

ογωμ ετε παῖ πε ζῆ ογςρβε

18

καῖ γαρ τογτρυφη ε[α]ωε

και γαρ ²⁰τογτρυφη αωε

18

αγω πογσα ογζανομον πε

αγω πογσα ογζανομον πε

18

τογτρυφη δε τε ταπατη

τογτρυφη δε τε ταπατη

⁹ and their counterfeit spirit (πνεῦμα).

This ¹⁰ is the tomb (σπήλαιον) of the form (ἀνάπλασις) of the body (σῶμα) ¹¹ with which the robbers (λήσταις) had clothed the man, ¹² the fetter of forgetfulness.

And he became a ¹³ mortal man.

This is the first one who came down

¹⁴ and the first separation.

But (δέ) the ¹⁵ Reflection (ἐπίνοια) of the light,

who was in him, ¹⁶ she is the one who was to awaken his thinking.

And ¹⁷ the rulers (ἄρχων) took him,

and placed ¹⁸ him in paradise (παράδεισος).

And they said to him,

¹⁹ 'Eat' (Gen 2,16), that is, in idleness,

for indeed (καὶ γάρ) ²⁰ their delight (τρυφή) is bitter,

and their beauty is depraved (ἀνομος).

²¹ And (δέ) their delight (τρυφή) is deception (ἀπάτη),

* IV 32,27-30 are missing. • IV 32,32 or ΠΕΤΕΝΕC if ΠΕΤΕΝΑC is meant to be the imperfect relative.

2
 4 ΑΥΩ ΝΕΥΩΗΝ¹²[ΝΕΥΜῆΝΤΩ]ΑΦΤΕ [ΠΕ
 4 ΑΥΩ ΠΕΥΚΑ]Ρ¹³[ΠΟΣ ΝΕΥΜΑΤΟΥ ΝΑΤΤΑΛΒΟ ΠΕ]
 ΑΥ¹⁴[Ω ΠΕΥΕΡΗΤ ΝΕΥΜΟΥ] ΝΑΥ ΠΕ
 6 ΠΩΗΝ¹⁵[ΔΕ ΝΤΑΥΚΑΑ]Φ ΧΕ
 ΠΑΠΩΝΖ ΠΕ
 8 ΑΝΟΚ¹⁶[ΔΕ ΤΝΑ]ΤΑΜΕ ΤΗΝΟΥ ΧΕ
 ΟΥ ΠΕ ΠΜΥ¹⁷[CΤΗΡΙΟ]Ν ἸΠΕΥΩΝΖ
 10
 ΕΤΕ ΠΑΙ ΠΕ ΠΕΥ¹⁸[ΠΝΑ Ν]ΑΝΤΙΜΟΝ
 12 ΕΒΟΛ ΖῆΝ ΝΕΥΕ¹⁹[ΡΗΟΥ]
 ΕΤΡΕΥΚΩΤΕ ἸΜΟΦ ΕΠΑΖΟΥ
 14²⁰[ΧΕΚ]ΑΔΟC ἸΝΕΦΝΟΕΙ ἸΠΕΡΠΛΗΡΩ²¹[ΜΑ]
 ΑΥΩ ΠΩΗΝ ΕΤῆΜΑΥ ΟΥΤΕΙ²²[ΜΙΝΕ Π]Ε
 16 ΤΕΦΝΟΥΝΕ ΩΗC
 ΑΥΩ²³[ΝΕΦΚΑ]ΑΔΟC ΖΕΝΖΑΕΙΒΕ ΝΕ ἸΝΤΕ Π²⁴[ΜΟ]Υ
 18 ΑΥΩ ΝΕΦΩΒΕ ΖΕΝΜΕCΤΕ ΝΕ
 28¹ΖΙ ΑΠΑΤΗ
 20 ΑΥΩ ΠΕΦΤΩΖC ΟΥΤΩΖ[C ΝΤ]²ΠΟΝΗΡΙΑ ΠΕ

and their trees¹² [were godlessness.

2
 4 Their fruit (καρπός)¹³ was an incurable poison,]
 and¹⁴ [their promise was death] for them.
 6 [As for (δέ)] the tree,¹⁵ [which they planted (claiming),
 'It is the one of life,'
 8 I¹⁶ [(+δέ) shall] teach you (pl.)
 what is the¹⁷ [mystery (μυστήριον)] of their life,
 10
 namely, their¹⁸ counterfeit (ἀντίμιμον) [spirit (πνεῦμα)]
 12 from each [other,
¹⁹ in order that they may] lead him (Adam) astray,
 14²⁰ [so that] he might not know (νοεῖν) his perfection (πλήρωμα)
²¹ And that tree [is] of this²² [sort]:
 16 Its root is bitter,
 and²³ [its] branches (κλάδος) are shadows of²⁴ [death],
 18 and its leaves are acts of hatred
 28¹ and deception (ἀπάτη),
 20 and its ointment is an ointment [of]² evil (πονηρία),

• III 27,21 corr. Υ² over Ν. • III 27,22 ΩΗC is qual. of CΩΩ (be despised), but may be a corruption of CΩΩΕ (qual. of CΩΩΕ, be bitter).
 • BG 56,16 Ms reads ΝΕΦ due to haplography.

2
 4 ΠΟΥ⁸ΚΑΡΠΟC ΟΥΜΑΤΟΥ ΠΕ ΕΜῆ ΤΑΛ⁹ΒΟ ἸΖΗΤΦ
 ΑΥΩ ΠΕΥΕΡΗΤ ΟΥ¹⁰ΜΟΥ ΝΑΦ ΠΕ
 6 ΠΕΥΩΗΝ ΔΕ Ἰ¹¹ΤΑΥΚΑΑΦ ΧΕ
 ΠΩΗΝ ἸΠΩΝΖ¹² ΠΕ
 8 ΑΝΟΚ ΤΝΑΤΑΜΕ ΤΗΥΤῆ
¹³ΕΠΜΥCΤΗΡΙΟΝ ἸΠΕΥΩΝΖ
 10
¹⁴ΠΑΙ ΠΕ ΠΕΥΑΝΤΙΜΟΝ Ἰ¹⁵ΠΝΑ
 12 ΕΤΩΟΠ ΕΒΟΛ ἸΖΗΤΟΥ
¹⁶ΕΤΡΕΦΚΟΤΦ ΕΒΟΛ
 14 ΧΕ <Ν>ΝΕΦ¹⁷ῆΝΟΙ ἸΠῆΧΩΚ
 ΠΩΗΝ Ε¹⁸ΤῆΜΑΥ ΟΥΤΕΙΜΙΝΕ ΠΕ
 16 ΤΕΦ¹⁹ΝΟΥΝΕ CΩΩΕ
 ΝΕΦΚΑΑΔΟC Ζῆ²⁰ΖΑΙΒΕC ἸΝΤΕ ΠΜΟΥ ΝΕ
 18 ΝΕΦ⁵⁷1ΒΩΒΕ ΟΥΜΟCΤΕ ΠΕ
 Μῆ ΟΥ²ΑΠΑΤΗ
 20 ΠΕΦΚῆΝΕ ΟΥΤΩΖC³ ἸΝΤΕ ΤΠΟΝΗΡΙΑ ΠΕ

and their⁷ tree is godlessness.

2
 4 Their⁸ fruit (καρπός) is an⁹ incurable poison,
 and their promise is¹⁰ death for him.
 6 As for (δέ) their tree, which¹¹ they planted (claiming),
 'It is the tree of life,'
 8¹² I shall teach you (pl.)
¹³ about the mystery (μυστήριον) of their life.
 10
¹⁴ It is their counterfeit (ἀντίμιμον)¹⁵ spirit (πνεῦμα),
 12 from within them,
¹⁶ in order to lead him (Adam) astray,
 14 so that he <might> not¹⁷ know (νοεῖν) his perfection.
¹⁸ That tree is of this sort:
 16 Its¹⁹ root is bitter,
 and its branches (κλάδος) are²⁰ shadows of death,
 18 and its⁵⁷1 leaves are hatred
 and² deception (ἀπάτη);
 20 and its perfume is an ointment³ of evil (πονηρία);

II 21,21-34

IV 33,7-27

αγω ²²νουψην τε τμντασεβης

αγω ποικαρ²³πος ουματου νατταλβο πε

αγω που²⁴ψωπωτ ουμου πε

ψωην δε ντε που²⁵ωνη

ενταγκω μμοι ρη τμητε μπα²⁶ραδικο

ανοκ δε τνατσαβωτη ξε

²⁷ογ πε πμυστηριον ντε πουωνη

0 ετε ²⁸παϊ πε πωοχνε ενταγαα ρη μνη νουε²⁹ρηγ

ετε παϊ πε πεινε μπουπνα

2

4

6 παϊ ³⁰ερε τεφνογνε σαωε

αγω νεκλααδω ³¹ρηνμογ νε

8 τεφροιβες ουμοστε πε

³²αγω ογαπατη τετψοοτ ρη νεκδω³³ωβε

0 αγω πεφτ ογω πε πτωρτ ντηπο³⁴νηρια

and ²² their trees are godlessness (ἀσεβής)

2

4 and their fruit (καρπός) ²³ is an incurable poison

and their ²⁴ promise is death.

6 And (δέ) the tree of their ²⁵ life

they had placed in the midst of paradise (παράδεισος).

8 ²⁶ And (δέ) I shall teach you (pl.)

²⁷ what is the mystery (μυστήριον) of their life,

0 ²⁸ which is the plan which they made together,

²⁹ which is the likeness of their spirit (πνεῦμα).

2

14

16 ³⁰ Its (i.e., the tree's) root is bitter

and its branches (κλάδος) ³¹ are death,

18 its shadow is hate

³² and deception (ἀπάτη) is in its leaves,

20 ³³ and its blossom is the ointment of evil (πονηρία),

• II 21,31 correction q over c or c over q. • II 21,34 lacks πε after ΠΟΝΗΡΙΑ.

• IV 33,8-11 homoioteleuton (from αγω to αγω). • IV 33,24 has the feminine copulative. • IV 33,26 apparently has the Greek word μήλον, "fruit."

αγω ⁸ινουψην τε τμντασεβης

2 (αγω ⁹πουσα ογανομον πε τουτρυ¹⁰φη δε τε ταπατη

αγω νουψην ¹¹τε τμντασεβης)

4 αγω που¹²καρπος ουματου] νατταλ¹³βο πε αγω

πουψη ωτ ογ¹⁴ιμογ πε

6 ψωην δε ε ντε που¹⁵ωνη

νταγκω μμοι ρη τμη¹⁶τε μπαραδικο

8 ανοικ [δε] τ¹⁷ινατσαβωτη ξε

ογ πε πμ¹⁸υστηριον ντε πουωνη

10 ετε ¹⁹παϊ πε πωοχνε] ντα[γ]αα ρη ²⁰μνη νεγερηογ

ετ]ε π[α]ι] πε ²¹πινε μπουπνα]

12

14

16 παϊ ε[τ]ερε²²τεφνογνε σαωε

αγω νεκ²³κλααδω ρηνμογ νε

18 τεφ²⁴ραιοιβες οιγμοστε τε

αγω ²⁵ογαπα]τη τετψοοτ ρη νεκ²⁶δωβε

20 α]γω πε[φ]μηλοσ ογτ ²⁷ι]ντε πτωρτ ν[η]π]ονηρια πε

III 28,2-21

BG 57,3—58,6

2 ἀγὼ πεφκαρπος [ν]ῶγεπιθῆμια ἄτε πῆμου (οὔ) π[ε
 2 ἀγῶ πεφσπερμα ἀφῶ οὔω [εβολ ῶν] ὄυκεκε
 4 ΝΕΤΧΙ †πε ἴμοιφ πεγῶμα ἴωωπε πε ἀμῆτε
 4 π[ω]HN ΔΕ] ἔτοῦμοῦτε εροφ εβολ ζιτο[ο]τοῦ] ὄχε
 6 ΠСОῶἦ ΠΕΤΝΑΝΟΥφ ΜἸ Π[Ε]Τῶ]ΟΥ
 6 ΕΤΕ ΤΕΠΙΝΟΙΑ ἸΠΟΘΕΙΝ Τ[Ι]Ε
 8 τὰ] ἰῶΝταγ† εντολη ενβηητς χε
 8 [ΜΠΡ]ῶοῦωμ εβολ ἴζητς
 10 ΕΤΕ ΠΕΕΙ ΠΕ Ε]ῶτῶωτῶ ἴωω
 10 ΕΒΟΛ ΧΕ Ν[Ε]ΡΕΠΑ]ῶ† Ο[Υ]ΒΗφ
 12 ΧΕΚΑΑΣ ΝΝΕφδωωτ ενραῖ] ἴεπ[ε]φ[πληρωμα
 12 ἀγὼ ΝφНОεи ἸΠεφ]ῶκωκ ἀζηφ
 14 [ΕΒΟΛ ΖΙΤМ ΠΕφπληρω]ῶμα·
 14 ἀНОК ΔΕ ΔΕΙΤΑΖ[Ι] Ο ΝΑΔΔМ Ε]ῶρατῶ ετρεφουωμ ἀγὼ
 16 Π[Ε]ΧΑῖ ΝΑφ ὄχε ΠΧΟΕΙС
 16 ἸΠΖοφ ρω <ΔΝ> Ν[Ι]ΤΑφτοῦ]ῶνογειατῶ εβολ·
 18 ἀφсωβε Π[Ε]ΧΑφ ὄχε
 18 ΠΖοφ ἸΤΑφουωωηζ ΝΑφ ε[ΒΟΛ
 20 ΕΤΕ]ῶσπορα ἴεπιθῆμια

and its fruit (καρπός) is ὄ a desire (ἐπιθυμία) of death,

2 [and] ὄ its seed (σπέρμα) sprouted [from] ὄ darkness.
 Those who taste it, [their] ὄ dwelling place is Hades.
 4
 [As for (δέ)] the [tree] ὄ which is called by [them],
 6 ὄ "The knowledge of good and [evil],"
 ὄ which is the Reflection (ἐπίνοια) of the light,
 8 ὄ about whom they gave the commandment (ἐντολή),
 "Do not] ὄ eat of her,"
 10 that [is], do not obey her,
 because [it (the commandment) was being] ὄ given [against him
 12 in order that he (Adam) might not look up] ὄ toward [his perfection
 (πλήρωμα), and recognize (νοεῖν) that he was] ὄ stripped
 14 [of his perfection (πλήρωμα)]
 —ὄ but (δέ) I influenced [Adam], ὄ so that he ate."
 16 And [I said to him],
 ὄ "Lord, was it not the serpent [that] ὄ taught him?"
 18 He smiled and [said],
 ὄ "The serpent appeared to them
 20 [for] ὄ sexual (σπορά) desire (ἐπιθυμία),

• III 28,3 dittography. • III 28,11 corr. c over q. • III 28,18 ΔΝ is required by the Ἰ before ΠΖοφ and the sense.

• III 28,18 corr. οφ over ωβ (dialect change to more standard Sahidic).

• BG 58,2 Till-Schenke emend to π<χ>с, see 42,19 note.

2 ἀγὼ πῶκαρπος τεπιθῆμια ἸΠῶμου τε
 2 φΑρεπεφσπερμα ὄсω εβολ ῶν <ΟΥΚΑΚΕ>
 4 ΝΕΤΧΙ †πε Ἰῶμοφ ἀμῆτε πε πεῦμα Ἰῶωωπε
 4 ΠΩHN ΔΕ ΕΤΕ φΑγῶμοῦτε εροφ εβολ ζῶτοοτοῦ
 6 ὄεσοῶων ΠΠΕΤΝΑΝΟΥφ ἸМἸ ΠΠΕΘООУ
 6 ΕΤΕ ΝΤοφ ΠΕ ὄτεπεινοια ἸΠοθοῖн
 8 τὰ] ἰῶΝταγ† εντολη ενβηηтς
 8 ἴετῶχι †πε
 10 ΕΤΕ ΠΑῖ ΠΕ ὄτῶωτῶ ἴωωс
 10 ΕΠΙ ΤΕΝῶτολη ΝΕс† οὔβηφ ΠΕ
 12 ΧΕ ὄΝΝεφδωωτ ετπε επεφῶсωк
 12 ἀγὼ ἴφНОеи ἸΠεφ]ῶкωк ἀζηφ
 14 ΕΒΟΛ ΖМ ΠΕφχωк
 14 ἀНОК ΔΕ ΔῶТАΖООУ ΕРАТОУ 58ῶετρεφουωμ
 16 ΠΕΧΑῖ ΝΑφ ΧΕ ὄπεχс
 16 ΜΗ φοφ ρω ΔН ΠΕ ἸῶΤΑφτοῦ]νογειαтс εβολ
 18 ἀφсωβε ΠΕΧΑφ ΧΕ
 18 φοφ ἸΤΑφῶτοῦ]νογειαтс εβολ
 20 ΕΤΕсΠῶРА ΝТЕΠΙΘῆΜΙΑ

and its ὄ fruit (καρπός) is the desire (ἐπιθυμία) of ὄ death,

2 and its seed (σπέρμα) ὄ drinks ever from <darkness>.
 ὄ Those who taste it, Hades is their dwelling place.
 4
 ὄ As for (δέ) the tree which is ὄ called by them,
 6 ὄ "In order to know good ὄ and evil,"
 which is the ὄ Reflection (ἐπίνοια) of the light,
 8 ὄ about whom they gave the commandment (ἐντολή)
 ὄ not to taste (of her),
 10 that is, ὄ do not obey her,
 since (ἐπεῖ) the ὄ commandment (ἐντολή) was being given against him
 12 in order that ὄ he (Adam) might not look up to his ὄ perfection
 and recognize (νοεῖν) that he was ὄ stripped
 14 of his perfection
 —ὄ but (δέ) it was I who influenced them 58ῶ so that they ate."
 16 I said to him,
 ὄ "Christ (χριστός), was it not (μή) the serpent ὄ that taught her?"
 18 He ὄ smiled and said,
 ὄ "The serpent ὄ taught her
 20 about sexual (σπορά) ὄ desire (ἐπιθυμία),

II 21,34—22,14

IV 33,28—34,19

αγω πεφκαρπος πε πμογ αυ³⁵ω ουεπιθυμια πε
 πεφσπερμα αυω ³⁶εφ† ουω εβολ ρμη πκακε
 νετχι †πε` 22'εβολ ηζητη† πευμα ηψωπε πε α²μητε
 αυω πκακε πε πουμα ημητον
 †πενταγμογτε δε εροφ' εβολ ριτοοτογ †χε
 †ψηη ησογη ηετνηανογφ ηηη πετ³ροογ
 ετε παι πε τεπινοια ηπογοειη
 ; ε'αυδω ηπεφηητο εβολ

0
 2 χεκαας ηνεφ'δωψτ' εζραι αππληρωμα
 αυω απρεφ⁸σογων ηκωνηκ αζηηγ
 4 ητεφ'ασχημοσυνη
 ανοκ δε λισεζωογ ατρογωμ'
 6 αυω ¹⁰πεχαι ηησωρ χε ηχοεισ
 μη φαγ αν ¹¹πενταγτσεβε αααη' απρεφ'ογωμ
 8 αφσω¹²βε ηβι ησωρ ηεχαγ χε
 φοφ' αφτσεβοογ
 10 ¹³αογωμ εβολ ρη ογκακια ησπορα ηε¹⁴πιθυμια

34 and its fruit (καρπός) is death, and ³⁵ desire (ἐπιθυμία) is its
 2 seed (σπέρμα), and ³⁶ it sprouts in darkness.
 Those who taste ²²1 from it, their dwelling place is ² Hades
 4 and the darkness is their place of rest.
 3 But (δέ) what they call,
 6 ⁴ 'The tree of knowledge of good and ⁵ evil,'
 which is the Reflection (ἐπίνοια) of the light,
 8 ⁶ they stayed in front of it

10
 12 in order that he (Adam) might not ⁷ look up to his perfection (πλήρωμα)
 and ⁸ recognize the nakedness
 14 of his shamefulfulness (ἀσχημοσύνη).
 9 But (δέ) it was I who brought about that they ate."
 16 And ¹⁰ I said to the savior (σωτήρ),
 "Lord, was it not (μή) the serpent ¹¹ that taught Adam to eat?"
 18 ¹² The savior (σωτήρ) smiled and said,
 "The serpent taught them
 20 ¹³ to eat from wickedness (κακία) of sexual (σπορά) ¹⁴ desire

• II 22, 5-6 Perhaps the reading is ηπογοειηε (see II 6,13) αυδω. • II 22,11 correction φ over c.

²⁸[αγω πεφκ]αρπος ηε πμογ ²⁹[αγω ουεπι]θυ[μια] πε
 2 πεφσ³⁴σπερμα αυω εφ† ουω ε[βολ] ²ρη πκακε
 νετχι †πε [εβολ] †ηζητη† πευμα ηψωπε [πε εμνη]†τε
 4 αυω πκακ[ε] η[ε] πευμα ημη²τον
 πεταγμ[ογ]τε δε εροφ εβολ ⁶η[ι]τοοτογ χε
 6 η[ψ]ηη ησοογη ηετνη[νογφ] ηηη πετ³ροογ
 ετε] ⁸παι πε η[επι]νοια ηπογοειη
 8 εαγ]δω η[η]πεφηητο

10 ...
 12 ...
 14 ...
 16 ...
]¹⁵ηφογ αν [πενταγτσεβε αααη] ¹⁶ετρεφου[ωμ]
 18 αφσωβε ηβι ησωρ¹⁷τηρ ηεχαγ χε
 φοφ αφτσεβοογ]
 20 ¹⁸εογ[ωμ εβολ ρη ογκακια η]¹⁹σπορα ηεπιθυμια

- εσσοοq πε [ντε] ²²πτακο
 2 κεκαας εφναωψ[πε ναq] ²³νογευχρηστος
 αq̄mmε [βε
 4 xε] ²⁴μπεqσωτ̄m̄ n̄cωq
 6 xε αq̄r[caβε]
²⁵n̄zoyo epoq
 8 αq̄r̄ z̄naq̄ ep̄ωκ[ε n]29¹ταγναmic
 εβολ̄ n̄zht̄q̄
 10 αγω αq̄cite ²νοεκσταcic εx̄n̄ ααam
 ανοκ δε ³πεχαί xε πχοεις οy πε <π>εκσταcic
 12 ⁴αq̄cωβε πεχαq̄ xε
 ακμεεγε xε κατα ⁵θε̄ n̄ταμωγchc xooс xε
 14
 αq̄tpeq̄n̄[κ]oтk̄
 16 m̄mon αλλᾱ n̄ταq̄zωbc̄ εβολ̄ ⁷[ε]x̄n̄ νεq̄aic̄oηcic
 18
 n̄oγanaic-c̄oηcia
⁸κᾱι γαρ̄ αq̄xooс εβολ̄ z̄itooт̄q̄ m̄πε⁹πpοφηтhс
 20 εq̄xω m̄moс xε †na¹⁰[т̄zpi]ωō n̄nm̄ma.xε̄ n̄neyzht̄
- which is pollution [of] ²² destruction,
 2 so that he (Adam) might be ²³ useful (εὐχρηστος) [to him].
 He (the Chief Ruler) knew
 4 [that] ²⁴ he was disobedient to him (the Chief Ruler)
 6 because he was [wiser]
²⁵ than he.
 8 And he (the Chief Ruler) wanted to regain ²⁹¹ the power (δύναμις)
 from within him (Adam).
 10 And he cast ² a ‘trance’ (ἐκστασις) (Gen 2,21a LXX) over Adam.”
 But (δέ) ³ I said to him, “Lord, what is the ‘trance’ (ἐκστασις)?”
 12 ⁴ He smiled and said,
 “Are you thinking that it is as (κατά) ⁵ Moses said,
 14
 ‘He put him ^ο to sleep’ (Gen 2:21b)?
 16 No, but (ἀλλά) ⁷ it was his perception (αἰσθησις) that he veiled
 18
 with lack of perception (ἀναισθησία).
⁸ For indeed (καὶ γάρ) he said through the ⁹ prophet (προφήτης),
 20 ‘I will ¹⁰ make the ears of their hearts heavy

- m̄pcωωq ⁷m̄n̄ πτακο
 2 xε ceр̄ ψooγ̄ naq̄
⁸αγω αq̄ειμε
 4 xε n̄cnaсω⁹t̄m̄ ncωq̄ an̄
 6 xε co n̄cabh
¹⁰n̄zoyo epoq̄
 8 αq̄r̄ z̄naq̄ eεi¹¹ne εβολ̄ n̄t̄boм
 n̄taγta¹²ac̄ naq̄ εβολ̄ z̄itooт̄q̄
 10 αγ¹³ω αq̄noȳxε̄ noȳb̄ωyē εx̄n̄ ¹⁴ααam
 ανοκ πεχαί naq̄ xε ¹⁵πεx̄c̄ οy τε t̄b̄ωyē
 12 n̄toq̄ ¹⁶δε̄ πεχαq̄ xε
 κατα θε̄ n̄¹⁷ταμωγ̄chc̄ an̄ xooс xε
 14
 αq̄¹⁸tpeq̄n̄koтk̄
 16 αλλᾱ n̄ταq̄¹⁹zωbc̄ εβολ̄ εx̄n̄ νεq̄aic̄oη²⁰cic
 z̄n̄ oyz̄bc̄
 18 αq̄ep̄ωoq̄ z̄n̄ ⁵⁹¹ταναic̄oηcia
 κᾱι γαρ̄ αq̄²xooс̄ z̄it̄m̄ πεπpοφηтhс̄
 20 ³εq̄xω̄ m̄moс̄ xε̄ †naεp̄ωō ⁴n̄nm̄ma.xε̄̄ n̄neyzht̄
- about pollution ⁷ and destruction,
 2 because these are useful to him (the serpent).
⁸ And he (the Chief Ruler) knew
 4 that she (Reflection-Zoe) would not obey ⁹ him
 6 because she was wiser
¹⁰ than he.
 8 And he (the Chief Ruler) wanted to bring ¹¹ out the power
 which had been given ¹² to him (Adam) by him.
 10 ¹³ And he cast a ‘trance’ over ¹⁴ Adam.”
 I said to him, ¹⁵ “Christ (χριστός), what is the trance?”
 12 ¹⁶ And (δέ) he said,
 “It is not as (κατά) ¹⁷ Moses said,
 14
 ‘He ¹⁸ put him to sleep,’
 16 but (ἀλλά) ¹⁹ it was his perception (αἰσθησις) that he veiled
²⁰ with a veil.
 18 He made him heavy with ⁵⁹¹ lack of perception (ἀναισθησία).
 For indeed (καὶ γάρ) he ² said through the prophet (προφήτης),
 20 ³ ‘I will make ⁴ the ears of their hearts heavy

• III 28,22 corr. KO over TO. • III 28,23 corr. M over BE. • III 29,5 corr. PE over A. • III 29,8 corr. q̄ over γ (from “they” to “he”). A phrase parallel to BG 58,20 z̄n̄ oyz̄bc̄ αq̄ep̄ωoq̄ z̄n̄ was probably omitted by mistake.
 • BG 58,15 Till-Schenke emend to π<X>C̄, see 42,19 note. • BG 58,7 Till-Schenke suggest xε <ε>ceр̄.

II 22,14-27

IV 34,19—35,6

ΝΤΕ ΠΤΕΚΟ

χεκαας εφναωω¹⁵πε ναφ¹ νουωαγ
 αγω αφ¹μμε
 χε φο νατ¹⁶σωτ¹μ ναφ¹
 ετβε πογοειν ντεπινοια¹⁷ ετωοοπ¹ νζητφ¹
 ετσωζε ημοφ ζ¹⁸μ πεφ¹⁸μμεεγε
 ηζογο απωορπ¹ ναρχων
 αγω αφ¹⁹ογωωε αεινε ντ¹βομ εβολ
 ενταφταας²⁰ ναφ¹ εβολ ζιτοοτφ¹
 αγω αφεινε νουβ²¹ωε ε²¹α²¹χ²¹ν α²¹α²¹αμ¹
 αγω πεχαει μπ²²ωρ²² χε ογ τε²² τβ²²ωε
 ητοφ δε πεχαφ χε
 ηθε αν ενταμω²³γ²³χ²³ς εζα²³ι εακ²³σωτ²³μ
 αφχοος γαρ ζρα²⁴ι ζ²⁴μ πεφωο²⁴ρπ²⁴ η²⁴χωμε χε
 αφ²⁴στο ημοφ
 αλλα²⁵ ζ²⁵η²⁵ νεφ²⁵αις²⁵οη²⁵ς

ΝΤΕ ΠΤΑ²⁰ΚΟ

2 χεκαας εφναωωπε ναφ¹ ²¹νο[γωαγ
 αγω αφ¹μμε
 4 χε φο ²²να[τσωτμ ναφ
 ετβε πογοειν] ²³η[τ]επ[ινοια ετωοοπ νζητφ]
 6 ²⁴ετ[ι]ωζε [μμοφ ζμ πεφμμεεγε]
²⁵ηζοφ[γο] επωορ[ιπ ναρχων]
 8 ²⁶αγω αφ¹⁹ογωωε [εεινε ντ¹βομ] ²⁷εβολ [δε]
 ηταφταα[ς ναφ εβολ] ²⁸ζιτοοτ¹φ
 10 αγω αφει[νε νουβ]²⁹ωε ε²¹α²¹χ²¹ν α²¹α²¹αμ¹
 αγ[ω πεχα]ι ³⁰ηπ²²σωτ[η]ρ χε ογ [τε τβωε]
 12 ³¹ητοφ δε π[ε]χαφ [χε
 ηθε αν η]³²ταμωγ²³χ²³ς εζα²³ι [εακ²³σωτ²³μ]
 14 ³⁵αφχοος γαρ ηζρα²⁴ι ζ²⁴μ πεφωο²⁴ρπ²⁴ η²⁴χωμε χε
 αφ²⁴στο ημοφ
 16 ³αλλα ζ²⁵η²⁵ νεφ²⁵ες²⁵οη²⁵ς

18

και γαρ αφχοος ζιτ²⁶η πε²⁶προφητης
 χε φ²⁷ναζρω²⁷ εζρα²⁷ι ε²⁷α²⁷χ²⁷ν νου²⁷ζετε

και γαρ αφχοος εβ[ολ ζι]τ²⁶η πεπροφ²⁶ητης
 20 χε φ[ιναζρω]ω εζρα²⁷ι ε²⁷α²⁷χ²⁷ν ⁶νευζητ

(ἐπιθυμία), and destruction,
 that he (Adam) might ¹⁵ be useful to him.
 And he (the Chief Ruler) knew
 that he was ¹⁶ disobedient to him (the Chief Ruler)
 due to the light of Reflection (ἐπίνοια) ¹⁷ which is in him,
 which made him more correct in his ¹⁸ thinking
 than the Chief Ruler (ἀρχων).
 And (the Chief Ruler) ¹⁹ wanted to bring out the power
 which he himself had given ²⁰ him.
 And he brought a 'trance' ²¹ over Adam.
 And I said to the savior (σωτήρ), "What is ²² the 'trance'?"
 2 And (δέ) he said,
 "It is not as Moses ²³ wrote and you heard.
 4 For (γάρ) he said in ²⁴ his first book,
 'He put him to sleep,'
 6 but (ἀλλά) ²⁵ (it was) in his perception (αἴσθησις).

For indeed (καὶ γάρ) he said through the ²⁶ prophet (προφήτης),
 0 'I will make their ²⁷ hearts heavy

* II 22,27 has the plural form ζετε (see also 30,9).

* IV 35,4 The stroke over ζι is visible.

III 29,10-21

BG 59,4-16

1 **XE**¹¹[ΚΑΛΑC] **ÑNEΥNOEI**
 2 **OIYITE ÑNEΥNAΓ** ¹²**[EBOLA]**
TOT[E] TEPIN[OIA MΠOY]OIEIM
 4 ¹³**[ACCKEΠAZE MMOC NZHTE]**
AYW ZÑ OY¹⁴**[OYΩY AYΦ ZNAQ NNTIC]**
 6 **EBOLA ZM PEQ**¹⁵**[BHT NCTIP .] .**
EPMMEY TE TEPINOIA
 8 ¹⁶**[EYATTAZOC TE**
NEPEPKAKE ΔIKAKE ¹⁷**[MΠECOY]OIEIN**
 10 **MΠQTAZE** **POYOEIN** ¹⁸**[EPATQ**
AYOYEW
 12 **EINE** **ÑTAYNAMIC** ¹⁹**[EBOLA N]ZHTE**
AYW AYΦEIRE **NOYANA**²⁰**[ΠAAC]ICIC**
 14 **ÑMOPFH** **ÑCZIME**
 16
AYW ²¹**[AQIT]OYNOCC** **MPEQMTO** **EBOLA**
 18

XE ÑNEΥNOI
 2 **AYW XE ÑNEΥNAΓ** **E⁶EBOLA**
TOTE TEPEINOIA MΠOY⁷OIN
 4 **ACZOTC ÑZHTE**
AYW ZM ⁸**PEFOYΩY AYΦ ZNAQ NNTC**
 6 ⁹**EBOLA ZM TBHTCTIP**
ÑTOC ΔE ¹⁰**TEPEINOIA MΠOYOIN**
 8 **EY¹¹ATTAZOC TE**
EPKAKE ΠHT ¹²**NCWC**
 10 **MPEQW TAZOC**
AYΦ ZNAQ
 12 ¹³**EINE** **ÑTDOM EBOLA NZHTE**
¹⁴**EΦEIRE NOYΠAACIC ÑKECOT**
 14 ¹⁵**MÑ OYMOP(MH)ΦH** **ÑCZIME**
 16
AYW ¹⁶**AQIT]OYNOCC** **MPEQMTO** **EBOLA**
 18

so ¹¹ [that] they may not understand (νοεῖν)

2 and may not (+οὔτε) see' (Isa 6:10).

¹² Then (τότε) [the Reflection (ἐπίνοια) of the light

4 ¹³ hid (σκεπάζειν) herself in him (Adam).

And] in a ¹⁴ [desire he (the Chief Ruler) wanted to bring] her

6 out from his ¹⁵ [rib].

Reflection (ἐπίνοια) is that (sort of thing)

8 ¹⁶ that [cannot] be grasped.

The darkness pursued (διώκειν) ¹⁷ [her] light

10 (but) it did not catch the light.

¹⁸ [And] he wanted

12 to bring the power (δύναμις) ¹⁹ [out of] him.

And he made a new ²⁰ [form (ἀνάπλασις)]

14 in the shape (μορφή) of a woman.

16

And ²¹ [he] raised her up before him,

18

that ⁵ they may not understand (νοεῖν)

2 and may not (+οὔτε) see' (Isa 6:10).

⁶ Then (τότε) the Reflection (ἐπίνοια) of the light

4 ⁷ hid herself in him (Adam).

And in ⁸ his desire, he (the Chief Ruler) wanted to bring her

6 ⁹ out of the rib.

But (δέ) she, ¹⁰ the Reflection (ἐπίνοια) of the light,

8 since she is something ¹¹ that cannot be grasped,

although the darkness pursued ¹² her,

10 it was not able to catch her.

He wanted

12 ¹³ to bring the power out of him

¹⁴ in order to make a form (πλάσις) once again,

14 ¹⁵ in the shape of a woman.

16

And ¹⁶ he raised <her> up before him,

18

• III 29,12 Available space suggests a high stop after λ in the lacuna. • III 29,15 The trace before ε could be ο, c, λ, or β; corr. M¹ over ΔN (?) and γ over π.
 • III 29,16 or [EYATTA]; ε omitted due to haplography. • III 29,17 corr. γ¹ over μ. • III 29,20 The lacuna is too wide for [ΠAΔ]CIC. Trace of a letter before CIC suggests ditto-graphy [ΠAΔC]CIC.

• BG 59,12 NAQ extends into margin; perhaps a correction. • BG 59,15 the original reading MOPMH was miscorrected to MOPMHΦH.

II 22,27—23,2

IV 35,6-21

χεκαλας ν̄νοϋ† ρ̄τηϋ
 οϋτε (ϋ)ν̄νοϋ²⁸ ναϋ εβολ
 τοτε τεπινοια μ̄ποϋοειν
 ας²⁹ ρωπ̄ ν̄ρητϋ
 αϋω αϋοϋωϋε ν̄βι πρωταρ³⁰ χων αεινε μ̄μοϋ
 εβολ ρ̄ν̄ πεϋϋπ̄ιρ̄
³¹τεπινοια δε μ̄ποϋοειν
 οϋαττεροϋ τε
³²εϋπ̄ητ̄ ν̄σως ν̄βι π̄κακε
) η̄π̄ϋτεροϋ
 αϋω
 ! ³³αϋεινε εβολ ν̄οϋμεροϋ ν̄τε τεϋβομ̄ ε³⁴βολ ν̄ρητϋ
 αϋω αϋταμιο ν̄κεπλαϋιϋ
 ! ³⁵ρ̄ν̄ οϋμορφη ν̄ρ̄ζιμε
 κατα πινε ν̄τεπι³⁶νοια
) εταροϋωνρ̄ ναϋ εβολ
 } αϋω αϋει²³νε μ̄πμεροϋ
 ενταϋϋιτϋ εβολ ρ̄ν̄ τ̄βομ̄ ²μ̄πρωμε

[χεκ]αλας [ν̄]νεϋ† ρ̄τηϋ
 2 οϋ[τε ννεϋνα]ϋ εβολ
⁸τοτε τ[επινοια μ̄ποϋοει]ν
 4 ⁹α[ϋ]ρωπ̄ ν̄ρητϋ
 αϋω αϋ[οϋ]ωϋε [ν̄βι πρωταρχων
 6 εει]νε¹¹ [
 ...
 8 ...)¹⁴π[κακε
 10 μπεϋταροϋ
 α]ϋω
 12 αϋει[νε] ¹⁵ε[βολ νοϋμεροϋ ν̄τε τεϋβομ̄ ¹⁶ε[βολ] ν̄ρη[τϋ
 αϋω αϋταμ]ιο ν̄κε¹⁷[πλαϋι]ϋ
 14 ρ̄ν̄ [οϋμορφη ν̄ρ̄ζι]μ̄ε
¹⁸κατα πι[νε ν̄τεπινοια
 16 εταρ]¹⁹οϋω[ιν]ρ̄ ναϋ εβολ
 18 αϋω αϋει]νε ²⁰μ̄πμε[ροϋ
 ενταϋϋιτϋ εβολ]α ²¹ρ̄ν̄ τ̄βομ̄ [μ̄πρωμε

that they may not pay attention and may not (οϋτε) ²⁸ see' (Isa 6:10).

Then (τοτε) the Reflection (επίνοια) of the light ²⁹ hid herself in him (Adam).

And the Chief Ruler (πρωτάρχων) wanted ³⁰ to bring her out of his rib.

³¹ But (δέ) the Reflection (επίνοια) of the light cannot be grasped.

³² Although darkness pursued her, it did not catch her.

2 And ³³ he brought a part (μέρος) of his power ³⁴ out of him.

And he made another form (πλάσις)

⁴ ³⁵ in the shape (μορφή) of a woman

according to (κατά) the likeness of Reflection (επίνοια)

⁶ ³⁶ which had appeared to him.

8 And he brought ²³ the part (μέρος)

which he had taken from the power ² of the man

• II 22,35 correction ε'over α or λ.

III 29,21—30,11

BG 59,17—60,13

2 $\bar{\eta}\kappa\lambda^{22}$ [ΤΑ ΘΕ Α]Ν $\bar{\eta}\tau\alpha\phi\chi\omicron\omicron\varsigma$ $\bar{\eta}\beta\iota$ $\mu\omega\gamma\chi\eta\varsigma$ ²³[ΧΕ
 ΝΤ]ΑΦΦΙ $\bar{\eta}\nu\omicron\upsilon\beta\eta\tau$ $\bar{\eta}\sigma\pi\iota\rho$ ΑΦΤΑ ²⁴[ΜΙΟ] $\bar{\nu}\omicron\upsilon\varsigma\zeta\iota\mu\epsilon$
 4 ΑΦΚΩ $\bar{\eta}\mu\omicron\varsigma$ ΖΑΤΗΦ
 30¹ $\bar{\eta}\tau\epsilon\gamma\omicron\upsilon\sigma$
 6 ΑΦΗΦΕ ΕΒΟΛ Ζ $\bar{\eta}$ Π†ΖΕ ² $\bar{\eta}\pi\mu\omicron\upsilon$
 8 ΑΤΕΠΙΝΟΙΑ ΒΩΛΠ ΕΒΟΛ
³ $\bar{\eta}\pi\zeta\beta\varsigma$ ΖΙΧ $\bar{\eta}$ ΠΕΦΖΗ†
 10
 $\bar{\eta}\tau\epsilon\gamma\omicron\upsilon\sigma$ ΑΦ⁴COY $\bar{\eta}$ ΤΕΦCΥΝΟΥCΙΑ Ε†ΝΕ $\bar{\eta}\mu\omicron\upsilon$
 12 ⁵ΧΕ
 ΤΕΝΟΥ $\bar{\eta}\tau\omicron$ ΟΥΚΑC ΕΒΟΛ Ζ $\bar{\eta}$ ΝΑ⁶ΚΑC
 14 $\bar{\eta}\tau\epsilon\upsilon\varsigma\alpha\rho\chi$ ΕΒΟΛ Ζ $\bar{\eta}$ ΤΑCΑΡΧ
⁷ΕΤΒΕ ΠΑΪ ΕΡΕ ΠΡΩΜΕ ΚΩ $\bar{\eta}\mu\epsilon\{\phi\epsilon\iota\}^8\omega\tau$
 16 $\bar{\mu}\bar{\eta}$ ΤΕΦΜΑΛΥ $\bar{\eta}\varsigma\omega\phi$ ΕΦΕΚΟΛΛ[Α] ⁹ $\bar{\eta}\mu\omicron\upsilon$ ΕΤΕΦCΖΙΜΕ
 ΕΥΝΑΨΩΠΕ ¹⁰ $\bar{\eta}\mu\epsilon\varsigma\eta\upsilon$ $\bar{\eta}\nu\omicron\varsigma\alpha\rho\chi$ $\bar{\eta}\nu\omicron\omega\tau$
 18 [ΧΕ] ¹¹ΑΥΤΑ[$\bar{\eta}$]ΟΥΟ $\bar{\mu}\pi\varsigma\upsilon\zeta\eta\gamma\omicron\varsigma$ $\bar{\eta}\tau\{\mu\alpha\lambda\upsilon\}$
 20

2 not ²² [as (κατά)] Moses said,
²³ 'He took a rib and created ²⁴ a woman (Gen 2,21c)
 4 and placed her beside him.'
 30¹ Immediately
 6 (Adam) became sober (νήφειν) from the drunkenness ² of death.
 8 Reflection (ἐπίνοια) lifted
³ the veil on his mind.
 10
 Immediately he ⁴ recognized his fellow-essence (συνουσία) who is like
 12 him.
⁵ 'Indeed you are bone of my bones;
 14 and you are flesh (σάρξ) of my ⁶ flesh (σάρξ).'
⁷ Therefore the man will leave [his father]
 16 ⁸ and his mother and he will cleave (κολλᾶν) ⁹ to his wife,
 and they will ¹⁰ both become one flesh (σάρξ),
 18 [For] ¹¹ the Mother's consort (σύνζυγος) was sent forth
 20

2 ¹⁷ΚΑΤΑ ΘΕ ΑΝ ΝΤΑΜΩΥΧΗC ¹⁸ΧΟΟC ΧΕ
 ΑΦΦΙ ΝΟΥΒΗΤCΠΙΡ ¹⁹ΑΦΤΑΜΙΟ ΝΤΕCΖΙΜΕ
 4 ΖΑΤΗΦ
²⁰ΝΤΕΥΝΟΥ
 6 ΑΦΗΦΕ ΕΒΟΛ Ζ $\bar{\eta}$ ²¹Π†ΖΕ $\bar{\eta}\pi\kappa\alpha\kappa\epsilon$
 8 ΑCΒΩΛΠ ΕΒΟΛ
 60¹ΜΦΒC ΕΤΖΙΧ $\bar{\eta}$ ΠΕΦΖΗ† $\bar{\eta}\beta\iota$ ΤΕΠΕΙΝΟΙΑ $\bar{\mu}\pi\omicron\upsilon\omicron\iota\bar{\eta}$
 10
²ΝΤΕΥΝΟΥ $\bar{\eta}\tau\alpha\rho\epsilon\prime\upsilon$ CΟΥΩΝ ⁴ΤΕΦΟΥCΙΑ
 12 ΠΕΧΑΦ ΧΕ
 ΠΑΪ ⁵ΤΕΝΟΥ ΟΥΚΑC ΠΕ ΕΒΟΛ Ζ $\bar{\eta}$ ΝΑ⁶ΚΑC
 14 ΑΥΩ ΟΥCΑΡΧ ΕΒΟΛ Ζ $\bar{\eta}$ ⁷ΤΑCΑΡΧ
 ΕΤΒΕ ΠΑΪ ΠΡΩΜΕ ⁸ΝΑΚΩ $\bar{\eta}\varsigma\omega\phi$ $\bar{\eta}\mu\epsilon\phi\epsilon\iota\omega\tau$
 16 ⁹ $\bar{\mu}\bar{\eta}$ ΤΕΦΜΑΛΥ $\bar{\eta}\eta\tau\omicron\beta\omicron\phi$ Ε¹⁰ΤΕΦCΖΙΜΕ
 $\bar{\eta}\varsigma\epsilon\omega\omega\pi\epsilon$ ¹¹ $\bar{\mu}\pi\epsilon\varsigma\eta\upsilon$ ΕΥCΑΡΧ ΝΟΥ¹²ΩΤ
 18 ΕΒΟΛ ΧΕ CΕΝΑΤ $\bar{\eta}\eta\eta\eta\omicron\omicron\upsilon\omicron$ ¹³ΕΒΟΛ [Ζ] $\bar{\mu}\pi\varsigma\upsilon\zeta\eta\gamma\omicron\varsigma$ $\bar{\eta}\tau\mu\alpha\lambda\upsilon$
 20

2 ¹⁷ not as (κατά) Moses ¹⁸ said,
 'He took a rib and ¹⁹ created the woman (Gen 2,21c)
 4 beside him.'
²⁰ Immediately
 6 (Adam) became sober (νήφειν) from ²¹ the drunkenness of darkness.
 8 60¹ The Reflection (ἐπίνοια) of the light
² lifted the veil which lay over his mind.
 10
³ Immediately, when he recognized ⁴ his essence (ουσία),
 12 he said,
⁵ 'This is indeed bone of my ⁶ bones
 14 and flesh (σάρξ) of ⁷ my flesh (σάρξ).'
 Therefore the man ⁸ will leave his father
 16 ⁹ and his mother and he will cleave to ¹⁰ his wife
 and they will ¹¹ both become one flesh (σάρξ).
 18 ¹² For ¹³ the Mother's consort (σύνζυγος) will be sent forth
 20

• III 29,22 corr. Ψ over ο. • III 30,6 There was probably a line filler in the lacuna. • III 30,11 $\bar{\eta}$ after α² is puzzling.

II 23,2-18

IV 35,21—36,11

2ΡΑΙ ΖΗ ΠΛΑΣΜΑ ΝΤΗΝΤΣΖΙΜΕ
 3ΑΥ ΚΑΤΑ ΘΕ ΔΝ ΕΝΤΑΪΧΟΟC ΝΒΙ ΜΩΪΧΗC 4ΧΕ
 ΤΕΦΒΕΤ CΠΙΡ
 ΑΥ ΑΦΝΑΥ ΑΤ΄CΖΙΜΕ ΖΑ΄ΤΗΓ
 ΖΗ ΤΟΥΝΟΥ ΔΕ ΕΤΜΜΑΥ
 ΑCΟΥΩΝΖ Ε΄ΒΟΛ ΝΒΙ ΤΕΠΙΝΟΙΑ ΝΟΥΟΕΙΝ
 ΕΑCΒΩΛΠ΄ Ε΄ΒΟΛ
 ΜΠΑΛΥΜΜΑ ΕΤΝΖΡΑΪ ΖΙΧΝ ΠΕΦΖΗΤ
 5ΑΥ ΑΦΡΝΗΦΕ ΕΒΟΛ ΖΗ Π΄ΖΕ ΜΠΚΑΚΕ
 6ΑΥ ΑΦCΟΥΝ ΤΕΦΕΙΝΕ
 7ΑΥ ΠΕΧΑΔ΄ ΧΕ
 8ΠΑΪ ΤΕΝΟΥ ΟΥΚΑΑC ΕΒΟΛ ΖΗ ΝΑΚΑΑC ΠΕ
 9ΑΥ ΟΥCΑΡΞ΄ ΕΒΟΛ ΖΗ ΤΑCΑΡΞ ΤΕ
 ΕΤΒΕ ΠΑΪ 12ΠΡΩΜΕ ΝΑΚΩ ΝCΩΪ ΜΠΕΦ΄ΕΙΩΤ
 ΜΝ ΤΕΦ 13ΜΑΑΥ ΑΥ ΝΦΤΟΒ΄ ΑΤΕΦCΖΙΜΕ
 ΑΥ ΝCΕ΄ΩΪΠΕ ΜΠΕCΝΑΥ ΕΥCΑΡΞ΄ ΟΥΩΤ
 ΧΕ CΕ 15ΝΑΤΝΝΟΟΥ ΓΑΡ ΝΑΪ ΜΠΕΦΩΒΡ ΝΖΩΤΡ
 16ΑΥ ΦΝΑΚΩ ΝCΩΪ ΜΠΕΦΙΩΤ ΜΝ ΤΦΜΑΑΥ
 17ΑΥ ΝΦΤΟΒ΄ ΑΤΕΦCΖΙΜΕ ΑΥ ΝCΕΪΩΠΕ 18ΜΠΕCΝΑΥ

ΝΖΡΑΪ ΖΗ 22ΠΛΑCΜΑ ΝΤΗΝΤCΖΙΜΕ
 2 ΑΥ 23ΚΑΤΑ ΘΕ ΔΝ ΕΝΤΑΪΧΟΟC ΝΒΙ 24ΜΩΥCΗC ΧΕ
 ΤΕΦΒΕΙΤ CΠΙΡ
 4 25ΑΥ ΑΦΝΑΥ ΕΤCΖΙΜΕ ΖΑΤΗΓ
 26ΖΗΝ ΤΕΙΥΝΟΥ ΔΕ ΕΤΜΜΑΥ
 6
 ΑC27[Ο]Υ[Ν]Ζ ΕΒΟΛ ΝΒΙ ΤΤΕΠΙΝΟΙΑ 28[Ν]ΟΥΟΕΙ[Ν]
 8 ΕΑCΒΩΛΠ΄ ΕΒΟΛ
 29[Ζ]ΗΜΠΑΛΥΜΜΑ ΕΤΝΖΡΑΪ ΖΙΧΝ 30ΠΕΦΖΗΤ
 10 [ΑΥ ΑΦΡΝΗΦΕ 31ΕΒΟΛ [ΖΗ Π΄ΖΕ ΜΠΚ]ΑΚΕ
 36[ΑΥ ΑΦCΟΥΩΝ ΤΕΦΩΒΡΕΙΜΕ
 12 2ΑΥ ΠΕΧΑΔ΄ ΧΕ
 ΠΑΪ ΤΕΝΟΥ ΟΥ΄ΚΑC ΠΕ ΕΒΟΛ ΖΗ ΝΑΚΑC
 14 ΑΥ ΟΥ΄CΑΡΞ΄ ΕΒΟΛ ΖΗ ΤΑC[ΑΡΞ]
 ΕΤΒΕ ΠΑΪ 5ΠΡΩΜΕ ΝΑΚ[Ω ΝCΩ]Ϊ ΜΠΕΦΕΙ΄ΩΤ
 16 ΜΝ ΤΕΦΜ[ΑΑΥ ΑΥ ΝΦΤΟ]΄ΒΪ ΕΤΕ[ΦCΖΙΜΕ
 ΑΥ] ΝCΕΪΩΪΠΕ Μ[ΠΕCΝΑΥ ΕΥCΑΡ]Ξ [Ν]ΟΥΩΤ
 18 9Χ[Ε CΕΝΑΤΝΝΟΟΥ ΓΑΡ ΝΑ]Ϊ Μ 10ΠΕ[ΦΩΒΡ ΝΖΩΤΡ
 ΑΥ Φ]ΝΑΚΩ 11[ΝCΩΪ ΜΠΕΦΕΙΩΤ ΜΝ ΤΕΦ]ΜΑΑΥ 12 [

into the female form (πλάσμα),

3 and not as (κατά) Moses said,

4 'his rib' (Gen 2,21c).

1 And he (Adam) saw the woman beside 5 him.

And (δέ) in that moment

6 luminous Reflection (ἐπίνοια) appeared,

3 and she

lifted 7 the veil (κάλυμμα) which lay over his mind.

0 8 And he became sober (νήφειν) from the drunkenness of darkness.

9 And he recognized his counter-image,

2 and he said,

10 'This is indeed bone of my bones

4 11 and flesh (σάρξ) of my flesh (σάρξ).'

Therefore 12 the man will leave his father

6 and his 13 mother and he will cleave to his wife

and they will 14 both become one flesh (σάρξ).

8 For (γάμ) 15 his consort will be sent to him,

16 and he will leave his father and his mother.

* II 23,3 q was written above γ. • II 23,9 reads "his image." • II 23,17-20 dittography due to homoioteleuton.

• IV 36,3 transposition of ΠΕ (see also 5,26 and 12,24f.). • IV 36,4 omits ΤΕ. • IV 35,6 The stroke on Ν² is visible. • IV 35,29 The stroke over ΤΝ is visible.

2
4
6 ¹²ΕΤΑΞΟ ΕΡΑΤΟΥ ΝΝΕCΖΥCΤΕΡΗ[ΜΑ]
¹³ΕΤΒΕ ΠΙ[ΑΙ ΑΔΑΜ] Ν[ΕΦΜΟ]ΥΤ[Ε ΕΡΟΣ] ¹⁴ΧΕ
ΤΜ[ΑΔΥ ΝΝΕΤΟΝΖ
8 ΕΒΟΛ ΖΙΤΝ ΤΜΝΤ]¹⁵ΧΟΕΙC ΜΠΙ[ΧΙCΕ
ΜΝ ΠΟΥΩΝΖ ΕΒΟΛ] ¹⁶ΜΠCΟΟΥΝ
10
ΝΤΑCΤΑ[ΜΟQ ΕΡΟΥQ] ¹⁷ΝΒΙ ΤΕΠΙΝΟΙΑ
12
ΖΙΤΜ ΠΩ[ΗΝ ΝΘΕ] ¹⁸ΝΟΥΑΕΤΟC
14
16 ΑCΤΟΥΝΟΥΕΙΑ[ΤΟΥ ΕΒΟΛ] ¹⁹ΕΟΥΩΜ ΖΜ ΠCΑΟΥΝ
18 Ε[ΥΝΑΡ ΜΕ]²⁰ΕΥΕ ΜΠΕΥΠΛΗΡΩΜΑ
Χ[Ε ΝΕΟΥΝ] ²¹ΠΤΩΜΑ ΜΠΕCΝΑΥ ΖΝ ΟΥΜΝ[ΙΤΑΤCΟ]²²ΟΥΝ
20

2
4
6 ¹² to rectify her deficiencies (ὑστέρημα).
¹³ Therefore [Adam gave her the name]
¹⁴ 'the [Mother of all the living.]'
8 [By the] ¹⁵ sovereignty from [on high
and the revelation] ¹⁶ of knowledge
10
¹⁷ Reflection (ἐπίνοια) [taught them].
12
From the tree, [in the form] ¹⁸ of an eagle (ἀετός),
14
16 she taught [them] ¹⁹ to eat of knowledge,
18 [so that they might] ²⁰ remember their perfection (πλήρωμα),
[for] ²¹ both [had (undergone)] the fall (πτῶμα) in [ignorance].
20

• III 31,17 corr. $\Sigma\bar{\text{M}}$ over erasure. • III 30,20 or [Ε ΝΕΥΝ].

2
4 *For parallel to 3-5 see 82,10-12.*
6 ¹⁴ΝCΕΤΑΞΟC ΕΡΑΤC
8 ΕΤΒΕ ¹⁵ΠΑΙ ΑΔΑΜ † ΡΙΝC ΧΕ
ΤΜΑ ¹⁶ΑΥ ΝΝΕΤΟΝΖ ΤΗΡΟΥ
8 ΕΒΟΛ ¹⁷ΖΙΤΝ ΤΑΥΘΕΝΤΙΑ ΜΠΧΙCΕ
¹⁸ΜΝ ΠΟΥΩΝΖ ΕΒΟΛ
10
ΑΤΕΠΕΙ¹⁹ΝΟΙΑ ΤCΑΒΟQ ΕΠCΟΟΥΝ
12
ΕΒΙ¹ΒΟΛ ΖΙΤΜ ΠΩΗΝ ΜΠΕC²ΜΟΤ ΝΟΥΑΕΤΟC
14
16 ΑCΤΟΥ³ΝΟΥΕΙΑΤQ ΕΒΟΛ ΕΟΥΩΜ Μ⁴ΠCΟΟΥΝ
18 ΧΕ ΕΦΕ⁵Ρ ΠΜΕΕΥΕ ⁵ΜΠΕΦΧΩΚ
ΧΕ ΝΕΟΥΝ Π⁶ΤΩΜΑ ΜΠCΝΑΥ ΝΤΕ ΤΜΝΤ⁷ΑΤCΟΟΥΝ
20

2
4 *For parallel to 3-5 see 82,10-12.*
6 ¹⁴ and she will be rectified.
8 Therefore ¹⁵ Adam gave her the name
'the ¹⁶ Mother of all the living.'
8 ¹⁷ By the sovereignty (αὐθεντία) from on high
¹⁸ and the revelation,
10
¹⁹ Reflection (ἐπίνοια) taught him about knowledge.
12
⁶¹ From the tree, in the ² form of an eagle (ἀετός),
14
16 she ⁴ taught him to eat of ⁴ knowledge,
18 so that he might remember ⁵ his perfection,
for ⁶ both had (undergone) the fall (πτῶμα) of ⁷ ignorance.
20

II 23,18-33

IV ...36,14—37,1

ΕΥΣΑΡΞ' ΟΥΩΤ' ΧΕ ΣΕΝΑΤῆΝΝΟ¹⁹ ΟΥ ΓΑΡ ΝΑΦ' ἸΠΠΕΦΩΒῚ
 ἸΖΩΤῚ ΑΥΩ ΦΝΑΚΩ ²⁰ἸΣΩΦ ἸΠΦΕΙΩΤ Μῆ ΤῆΜΑΑΥ)
 ΤῆΣΩΝΕ ²¹ΔΕ ΤΣΟΦΙΑ
 ΤΑΙ ΕΤΑΖΕΙ ΕΖΡΑΙ Ζῆ ΟΥΜῆΤ²² ΑΚΑΚΟΣ
 ΧΕΚΑΑΣ ΕΣΝΑΩΖΕ ἸΠΠΕΦΩΤΑ
²³ΕΤΒΕ ΠΑΙ ΑΥΜΟΥΤΕ ΕΡΟΣ ΧΕ ΖΩΗ
 ΕΤΕ ΤΑΙ ²⁴ΤΕ ΤΜΑΑΥ ἸΝΕΤΟΝΖ
 ΕΒΟΛ ΖΙΤῆ ΤΠΡΟΝΟΙΑ ²⁵ἸΤΑΥΘΕΝΤΕΙΑ ἸΤΠΕ

 ΑΥΩ ΕΒΟΛ ΖΙΤΟΟΤῚ
²⁶ΑΥΧΙ ΦΠΕ ἸΤΓΝΩΣΙΣ ἸΤΕΛΕΙΟΣ
 ΑΙΟΥΩΝΖ ²⁷ΑΝΟΚ' ΕΒΟΛ
 ἸΠΣΜΑΤ' ἸΟΥΑΕΤΟΣ ΖΙΧῆ ²⁸ΠΩΗΝ ἸΠΣΟΟΥΝ
 ΕΤΕ ΤΑΙ ΤΕ ΤΕΠΙΝΟΙΑ ²⁹ΕΒΟΛ Ζῆ ΤΕΠΡΟΝΟΙΑ
 ἸΟΥΟΕΙΝ ΕΤΤῚ³⁰ ΒΗΥ
 ΧΕΚΑΑΣ ΕΙΝΑΤΣΕΒΑΥ
 ΑΥΩ ἸΤΑΤΟΥ³¹ ΝΟΣΟΥ ΕΒΟΛ Ζῆ ΠΩΙΚ' ἸΠΖΙΝΗΒ'

 ΝΕΥ³²ΩΟΟΠ' ΓΑΡ ἸΠΣΝΑΥ Ζῆ ΟΥΖΕ
 ΑΥΩ ΑΥῆ³³ ΜΕ ΑΠΟΥΚΩΚ ΑΖΗΥ

...
 2 ...
 ...
 4 ...
¹⁴ΧΕΚΑ[ΑΣ ΕΣΝΑΩΖΕ ἸΠΠΕΦΩΤΑ
 6 ¹⁵ΕΤΒΕ Π[ΑΙ ΑΥΜΟΥΤΕ ΕΡΟΣ] ΧΕ ¹⁶ΖΩῆ
 [ΕΤΕ ΤΑΙ ΤΕ Τ]ΜΑ[ΑΥ Ν]ῆΤ[ΙΟΝΖ
 8 ΕΒΟΛ ΖΙΤ]ῆ ΤΠΡ[ΟΝΟΙΑ] ¹⁸ἸΤΑ[ΥΘΕΝΤΕΙΑ ΝΤ]ΠΕ·
 ΑΥΩ ¹⁹ἸΤΕΠΙΝΟΙΑ ΤΕΤΑΖΟΥΩ]Ἰ[Ζ ΝΑΦ ²⁰Ε[ΒΟΛ
 10 ΑΥΩ ΕΒΟΛ ΖΙΤΟ]ΟΤῚ
 ΑΥ²¹Χ[Ι ΦΠΕ ΝΤΓΝΩΣΙΣ ΝΤ]ΕΛΙΟΣ·
 12 ²²Α[ΙΟΥΩΝΖ ΑΝΟΚ ΕΒΟΛ
 ΜΠ]ΣΜΟΤ ²³ἸΟΥΑΕΤΟΣ ΖΙΧΜ ΠΩ]ΗΝ Ἰ²⁴ΠΣΟΦ[ΥΝ
 14 ΕΤΕ ΤΑΙ ΤΕ Τ]ΕΠΙ²⁵ΝΟΙΑ ΕΒ[ΟΛ Ζῆ ΤΕΠΡΟ]ΝΟΙΑ
 Ἰ²⁶ΟΥΟΕΙΝ [ΕΤΤ]ΒΒΗΟΥ
 16 Χ[ΕΚΑ[ΑΣ] ²⁷ΕΙΝΑΤ[Σ]ΕΒΑΥ
 ΑΥΩ] ἸΤΑΤ[ΟΥ]ῆ²⁸ ΝΟΣΟΥ ΕΒΟΛ Ζῆ ΠΩ]ΙΚ ἸΦ[Ι²⁹ΝΗΒ·
 18
 [ΝΕΥ]ΩΟΟΠ Γ]ΑΡ ἸΠΣΝΑΥ ³⁰Ζῆ³¹ ΟΥΖ[Ε
 20 ΑΥΩ ΑΥ]ΜΜΕ ΕΙΠΟΥ³² ΚΩΚ ΑΖΗΟΥ

²⁰ And (δέ) our sister ²¹ Sophia (σοφία)
 (is) she who came down in innocence (ἀκακος)
²² in order to rectify her deficiency.
²³ Therefore she was called 'Life' (ζωή) (Gen 3,21 LXX),
 which is ²⁴ 'the Mother of the living,'
 by the Providence (πρόνοια) ²⁵ of the sovereignty (αὐθεντία) of heaven,
 {IV 36,18-20: and [(by) Reflection who appeared] to him.}
 And through her
²⁶ they have tasted perfect (τέλειος) knowledge (γνώσις).
 I appeared
²⁷ in the form of an eagle (ἀετός) on ²⁸ the tree of knowledge,
 which is the Reflection (ἐπίνοια) ²⁹ from the Providence (πρόνοια)
 of pure light,
³⁰ that I might teach them
 and awaken ³¹ them out of the depth of sleep.

 For (γάρ) they ³² were both in a fallen state
 and they ³³ recognized their nakedness.

2
 αφειμε δε ν̄βι ἰαλταβαωθ
 4 **ξε** ²³αγσαζωου εβολ ἡμοϋ αφ(ςζουωρου)

6 ²⁴ἡζογο αφπροσποϋει ἡτες(ζιμε
ξε) ²⁵ερεπογζοογτ' ναρ̄ χοεις ε(ροκ
 8 ενq) ²⁶σοογν αν ἡπμγστηριον
 ἡτ(αφωω)β1'πε ζῆμ πωαχνε ἡπσανζρε ετογα²αβ
 10 ἡτοογ δε αγρ̄ ζοτε εσαζωq
 εογ³ωνζ ἡτεqἡντατσοογν
 12 ενεqαγγε⁴λοc
 αγω αφσιτε ἡμοογ εβολ ἡπ²παραδισοc
 14 αφ† ζιωωq ἡογκακε ἡκκακε
 τοτε αφναγ ετπαρῆενοc
 16 ἑσαζε ερατ̄c εαδαμ

18
 αἰαλδαβαωθ⁸ ἡμογζ ἡμἡντατσοογν
 20 αγω νεqογ⁹(ει)ω τογνεc ογcπερμα εβολ ἡζηη̄c

2
²³ Now, Ialtabaoth noticed
 4 [that] ²³ they withdrew from him [and he cursed them].

6 ²⁴ In addition, he added (προσποιεῖν) about the [woman.]
²⁵ 'Your husband will rule over you' (Gen 3,17),
 8 [for he (Yaldabaoth) does] ²⁶ not know the mystery (μυστήριον)
 which [came to pass] 31¹ through the holy decree from on high.
 10 ² And (δέ) they were afraid to curse him
 and to reveal ³ his ignorance
 12 to his angels (ἄγγελος).
⁴ And he threw them out of ⁵ paradise
 14 and clothed them in gloomy ⁶ darkness.
 Then (τότε) he saw the virgin (παρῆενος)
 16 ⁷ standing by Adam.

18
 Yaldabaoth ⁸ was full of ignorance
 20 and he wanted ⁹ to raise up a seed (σπέρμα) from her.

• III 30,23 or [cονζωρου]. • III 31,10 haplography. • III 30,22 corr. q over B (the scribe began to write εβολ).

2
 αφειμε ν̄βι ἰαλ⁸δαβαωθ
 4 **ξε** αγζἡτογ ἡ⁹σανβολ ἡμοϋ αφσαζογ ¹⁰ἡμοογ

6 ἡζογο δε εqπροc¹¹ ποιει ἡτεςζῆμε
 ετρεφο¹²ογτ' ρ̄ χοεις εροc
 8 εἡqco¹³ογν αν ἡπμγστηριον
 ἡ¹⁴ταqωωπε εβολ ζῆμ π¹⁵ωοχνε ἡπχιεc ετογαβ
 10 ¹⁶ἡτοογ ἑδε' αγρ̄ ζοτε εσαζογ ἡ¹⁷μογ
 αγω εογωνζ εβολ ἡ¹⁸τεqἡντατσοογν
 12 ἀνεq¹⁹αγγελοc τηρογ
 νογχε ἡβ2¹(ἡμο)ογ εβολ ζῆμ ππαραδισοc
 14 ²αφ† ζῆωωq ἡτκρῆἡτc ἡκκακε
 τοτε αφναγ ετπαρῆενοc
 16 ετωζερατc εαδαμ ἡ⁸ν̄βι ἰαλδαβαωθ

18
 αφμογζ ἡ⁸ἡἡνταεητ
 20 εqογωω ετογ⁹νεc ογcπερμα εβολ ἡζη⁸τ̄c

2
⁸ Yaldabaoth noticed
 4 that they withdrew ⁹ from him and cursed ¹⁰ them.

6 And (δέ), in addition, he ¹¹ adds (προσποιεῖν) about the woman
 that the ¹² husband is to rule over her (Gen 3,17),
 8 for he (Yaldabaoth) does not ¹³ know the mystery (μυστήριον)
 which ¹⁴ came to pass through the ¹⁵ holy decree from on high.
 10 ¹⁶ And (δέ) they were afraid to curse ¹⁷ him
 and to reveal ¹⁸ his ignorance.
 12 All his ¹⁹ angels (ἄγγελος)
 cast 62¹ [them] out of paradise (παράδεισος).
 14 ² He clothed him (Adam) in gloomy darkness.
³ Then (τότε) Yaldabaoth saw the ⁴ virgin (παρῆενος)
 16 who stood by Adam.

18
⁵ He was full full of ⁶ ignorance
 20 so that he wanted to ⁷ raise up a seed (σπέρμα) from her.

II 23,33—24,13

IV 37,1-23

ασοϰωνηζ ναγ εβολ ³⁴ἴβι τεπινοια εσο ἴβοϰειν
 εστοϰουοϰ ³⁵ἴποϰυμειε εζραῖ
 ἴταρεϰιμμε δε ἴβι ³⁶ἰ>αλλ.α.α.β.α.ω.θ
 κε αϰεζωοϰ εβολ ἴμοϰ ³⁷αϰσοϰζωρ ἴπεϰκαζ
 αϰθῶ τζιμε ες24¹σοβτε ἴμοϰ ἴπεςζοοϰτ¹

 νεϰο ἴχοεις ²ερος πε
 ενϰσοοϰν αν ἴπμϰστηριον
³ενταζωωπε εβολ ζῆ πωοχνε ετοϰ⁴α.α.β.
 ἴτοοϰ δε αϰῖ ζνωζε α.χ.πιοϰ⁵
 αϰω αϰ'οϰωνηζ εβολ ἴνεϰαγγελοϰ
 ἴτεϰ⁶ἴἄτσοοϰν τετ'ωοοπ⁷ ζραῖ ἴζηηϰ⁸
 αϰ'ω αϰνοχοϰ εβολ ζῆ ππαρ.α.εισοϰ
 αϰω ⁹αϰτ' ζιωοϰε ἴοϰμἴμμε ἴκακε
 αϰω αϰ'ἴναγ ἴβι πρωταρχων ετπαρθενοϰ
 ετα¹⁰ζε ερατῶ μἴ α.α.α.μ¹¹
 αϰω κε ασοϰωνηζ εβολ ἴἴζηητῶ
 ἴβι τεπινοια ἴβοϰειν ἴωνηζ
¹²αϰω αϰμοϰζ ἴβι ἰ>αλλ.α.α.β.α.ω.θ ἴοϰμἴἄτ¹³σοοϰν

Reflection (ἐπίνοια) ³⁴ appeared to them as a light
 and she awakened ³⁵ their thinking.
 And (δέ) when <Y>aldabaoth ³⁶ noticed
 that they withdrew from him, ³⁷ he cursed his earth.
 He found the woman as she was ²⁴ preparing herself for her husband.

He was Lord ² over her
 though he did not know the mystery (μυστήριον)
³ which had come to pass through the holy decree.
) ⁴ And (δέ) they were afraid to blame him.
 And ⁵ he showed his angels (ἄγγελος)
) his ⁶ ignorance which is in him.
 And ⁷ he cast them out of paradise (παράδεισος)
 † and ⁸ he clothed them in gloomy darkness.
 And the ⁹ Chief Ruler (πρωτάρχων) saw the virgin (παρθένος)
) who stood ¹⁰ by Adam,
 and that
) the luminous ¹¹ Reflection (ἐπίνοια) of life had appeared in her.
¹² And <Y>aldabaoth was full of ignorance.

• II 23,36 prob. haplography; the name αλλ.α.α.β.α.ω.θ is attested (Preisendanz, PGM IV,14), as are a number of theophoric names beginning with αλλ.α- and αλλ.τ-.
 • II 24,12 prob. haplography.
 • IV 37,15 The stroke combined the preposition ζη and the article π into one syllable (cf. 47,1).

ασοϰωνηζ ναγ ²εβολ ἴβι τεπινοια εσε ἴβοϰειν
 2 εστοϰ(ἴ)οϰ ἴποϰυμειε ⁴εζραῖ
 (ἴ)ἴτερεϰειμε δε ἴβι ⁵ἰ>αλλ.α.α.β.α.ω.θ
 4 κε αϰςα[ζ]ιωοϰ εβολ ⁶ἴμοϰ α[ϰςζο]ϰωρ [ἴ]ἴπεϰκαζ
⁷αϰθῶ τς[ζι]με εςσοβτε ἴμοϰ ⁸ἴπεςζοοϰτ
 6
 νεϰο ἴχοεις ερος ⁹πε
 8 εϰ[σοοϰν αν ἴπμϰ]στηριον
 ε[ἴ]ἴταζωωπε εβολ ζη π[ω]ο¹¹χ[ἴ]νε [ετοϰ]α.α.β
 10 ἴτοοϰ δε αϰῖ ¹²ζο[τε] ε.χ.πιοϰ
 αϰω αϰοϰωνηζ εβ[ο]λ ¹³ἴνεϰαγγελοϰ
 12 ἴτεϰμἴἄτ¹⁴σοοϰν τετ'ωοοπ ἴζηητῶ
¹⁵[αϰω αϰνοχοϰ εβολ ζη]ἴππαρ.α.β.α.εισοϰ
 14 [αϰω αϰτ' ζιωοϰε ἴοϰ¹⁷μἴμμε ἴ]κακε
 α[ϰω αϰ]ἴναγ ἴβι π[ρω]ταρχων [ετπαρθε]νοϰ
 16 ¹⁹ετα[ζ]ερατῶ μἴ α.α.α.μ
 αϰω κε ²⁰ασοϰωνηζ εβολ ἴζηητῶ
 18 ἴβι ἴε²¹ἴπ[ἴ]νοια ἴοϰ[ο]ειν ἴωνηζ
 αϰω ²²αϰμ[ο]ζ ἴβι ἰ>αλλ.α.α.β.α.ω.θ ἴοϰμἴἄτ¹³σοοϰν
 20

2

4 ¹⁰[αγω] αφχωζ̄μ ἴμος
αφχπο

6 ἴπε¹¹[ρογε]τ̄ ἴψηρε ζομοίως πμεζ¹²[cναυ]

8 εἰ|αογ̄α| πζ[α] ναρ̄ξ
μ̄ν ε̄λω¹³[εἰμ πζ]α [νε]μογ̄·

10 ογα μεν ογαδικαι¹⁴ος πε·
πκεογ|α δε ογαδικος πε·

12 ε¹⁵[λωεἰμ πε π]δικαιος
εἰαογαι πε πα¹⁶[δικος

14 π]δικαιος μεν
αγαποκαθ̄ις¹⁷[τα μ]μογ̄ ερζαῖ ε̄χ̄μ πεκρωμ·

16 μ̄ν ¹⁸[πεπ]η|ᾱ·
παδικος δε

18 ε̄χ̄μ πκαζ
μ̄ν ¹⁹[πμοο]γ̄

20 ναῖ νε εψαγμογυτε εροογ

2

4 ¹⁰ [And] he defiled her
and begot

6 the ¹¹ [first] child and similarly (ὁμοίως) the ¹² [second:]

8 Yavai, the bear (ἄρκος)-face,
and Eloim, ¹³ [the cat-face].

10 The one (+μέν) is righteous (δίκαιος),
¹⁴ but (δέ) [the other one] is unrighteous (ἀδικος).

12 ¹⁵ [Eloim] is the righteous (δίκαιος) one,
Yavai is the ¹⁶ [unrighteous one (ἀδικος).]

14 The righteous (δίκαιος) one (+μέν)
he set (ἀποκαθίσταναι) ¹⁷ over fire
and ¹⁸ [spirit (πνεῦμα),]
and (δέ) the unrighteous (ἀδικος) one
over earth
and ¹⁹[water.]

20 These are called

2

4 αφχαζμεс
αφχπο

6 ἴ^πποωρηт ἴψηρε ζομοίως ¹⁰πμεζcναυ

8 ἴαγ̄ε φο ναραξ
¹¹αγω ελωεἰμ φο ννεμογ̄

10 ¹²ογα μεν ογαδικαιος πε
πκε¹³ογα δε ογαδικος πε

12 ελωεἰμ ¹⁴πε παδικαιος
ἴαγ̄ε πε πα¹⁵δικος

14 παδικαιος μεν
αφ¹⁶καααφ ζῖχ̄μ πκωζτ

16 μ̄ν πε¹⁷π̄η|ᾱ
παδικος δε

18 αφκααφ ¹⁸ζῖχ̄μ πμοογ̄
μ̄ν πκαζ

20 να ¹⁹νε ετε ψαγμογυτε εροογ

2

4 ⁸ He defiled her
and begot

6 ⁹ the first child and similarly (ὁμοίως) ¹⁰ the second:

8 Yave, the bear (ἄρκος)-face,
¹¹ and Eloim, the cat-face.

10 ¹² The one (+μέν) is righteous (δίκαιος),
but (δέ) the other ¹³ one is unrighteous (ἀδικος).

12 Eloim ¹⁴ is the righteous (δίκαιος) one,
Yave is the ¹⁵ unrighteous one (ἀδικος).

14 The righteous (δίκαιος) one (+μέν)
he ¹⁶ set over fire
and ¹⁷ spirit (πνεῦμα),
and (δέ) the unrighteous (ἀδικος) one
he set ¹⁸ over water
and earth.

20 ¹⁹ These are called

II 24,13-24

IV 37,23—38,10

ἡΤΑΡΕC᾿ΜΕ ΔΕ ἸΒΙ ΤΠΡΟΝΟΙΑ ¹⁴ἡΠΤΗΡ᾿
 ΔCΤ᾿ΝΝΟΟΥ ἸἸΖΟΕΙΝΕ
 ΔΥΩ ΔΥΤΩΡΠ ¹⁵ἸΖΩΗ ΕΒΟΛ Ζ᾿Ν ΕΥΖΑ
 ΔΥΩ ΔΑΧΩΖΜΕ ἸΜΟC ¹⁶ἸΒΙ ΠΡΩΤΑΡΧΩΝ
 ΔΥΩ ΔΑΧΠΟ ΕΒΟΛ ἸΖΗΤ᾿C ¹⁷ἸΨΗΡΕ CΝΑΥ
 ΠΨΟΡΠ ΔΥΩ ΠΜΕΖCΝΑΥ
¹⁸ΕΛΩ᾿ΙΜ Μ᾿ ἸΔΥΕ
 ΕΛΩ᾿ΙΜ <Μ>ΕΝ ΟΥΖΟ ἸΑΡΚΟC ¹⁹ΠΕ
 ἸΔΥΕ ΔΕ ΟΥΖΟ ἸΕΜΟΥ ΠΕ
 ΠΟΥΑ ΜΕΝ ²⁰ΟΥΔΙΚΑΙΟC ΠΕ
 ΠΟΥΑ ΔΕ ΟΥΔΑΔΙΚΟC ΠΕ
 }
 † ἸΔ²¹ΕΥΕΜΕΝ
 ΔΑΡΑΠΟΚΑΘΙCΤΑ ἸΜΟῦ ΕΖΡΑ᾿Ι ²²ΕΧ᾿Μ ΠΚΩΖΤ
 Μ᾿ ΠΤΗΥ
 ΕΛΩ᾿ΙΜ ΔΕ
 ΔΑΡΑΠΟ²³ΚΑΘΙCΤΑ ἸΜΟῦ ΕΖΡΑ᾿Ι ΕΧ᾿Μ ΠΜΟΟΥ
 Μ᾿ ²⁴ΠΚΑΖ
 ΝΑ᾿Ι ΔΕ ΔΑΜΟΥΤΕ ΕΡΟΥ

Ν|ΤΑΡΕC²⁴ΕΙΜΕ Δ|Ε ΝΒΙ ΤΠΡΟΝ|ΟΙΑ Ἰ²⁴ΠΤΗΡ|ῶ
 2 ΔCΧ|ΟΥ ΝΖ|ΟΙΕΙΝΕ
²⁶ΔΥΤΩ|ΡΠ Ν|ΖΩΗ Ε|Β|ΟΛ Ζ᾿Ν ΕΥΖΑ
 4 ²⁷ΔΥΩ ΔΑ|ΧΩΖΜ| Μ|ΜΟ|C ἸΒΙ ²⁸ΠΡΩΤΑΡ|ΧΩ|Ν
 [ΔΥΩ ΔΑ|ΧΠΟ Ε²⁹ΒΟΛ ἸΖ|ΗΤC Ν|ΨΗΡΕ [CΝ|ΔΥ
 6 ³⁰ΠΨΟ|ΡΠ ΔΥ|Ω ΠΜ|ΕΖC|ΝΑΥ
 38¹ΕΛΩ᾿ΙΜ Μ᾿ ἸΔΥΕ
 8 ΕΛΩ᾿ΙΜ ΜΕΝ ²ΟΥΖΟ ἸΑΡΚΟC ΠΕ
 ἸΔΥΕ ΔΕ ΟΥΖΟ Ἰ³ΕΜΟΥ ΠΕ
 10 ΠΟΥΑ ΜΕΝ ΟΥΔΙΚΑΙΟC ⁴ΠΕ
 ΠΟΥΑ ΔΕ ΟΥΔΑΔ|ΙΚ|ΟC ΠΕ
 12 ἸΔΥΕ ⁵ΜΕΝ Ο|Υ|ΔΙΚΑΙΟC ΠΕ
 [Ε|ΛΩ᾿ΙΜ ΔΕ ΟΥ⁶ΔΑΔΙΚΟC Π|Ε
 14 ἸΔ|ΥΕ ΜΕΝ|
 ΔΑΡΑΠΟΚΑ⁷ΘΙCΤΑ Ἰ|ΜΟ|ῦ ΕΖΡ|Α᾿Ι ΕΧ|Μ ΠΚΩΖ᾿Τ
 16 Μ᾿ ⁸ΠΤΗΥ
 [ΕΛΩ᾿ΙΜ ΔΕ
 18 ΔΑΡ|Α|ΠΟΚΑΘ|ΙCΤΑ [ἸΜΟῦ ΕΖΡΑ᾿Ι ΕΧ|Μ ΠΜΟΟΥ|
 Μ᾿ ¹⁰ΠΚΑ|Ζ
 20 ΝΑ᾿Ι ΔΕ ΔΑΜΟΥΤΕ Ε|ΡΟΥ

¹³ And (δέ) when the Providence (πρόνοια) of the All ¹⁴ noticed (it),

she sent some
and they snatched ¹⁵ Life (ζωή) out of Eve.

And the Chief Ruler (πρωτάρχων) ¹⁶ defiled her
and he begot in her ¹⁷ two sons;

the first and the second

¹⁸ (are) Eloim and Yave.

Eloim (+μέν) has a bear (ἄρκος)-face

¹⁹ and (δέ) Yave has a cat-face.

The one (+μέν) ²⁰ is righteous (δίκαιος),
but (δέ) the other is unrighteous (ἀδίκος).

{ IV 38,4-6: Yave (+μέν) is righteous (δίκαιος),
but (δέ) Eloim is unrighteous (ἀδίκος). }

4 ²¹ Yave (+μέν)

he set (ἀποκαθιστάναι) ²² over fire

and wind,

and (δέ) Eloim

8 he set (ἀποκαθιστάναι) ²³ over water

and ²⁴ earth.

10 And (δέ) these he called

• II 24,18 haplography. • II 24,19 The scribe mistakenly took ΔΕ to be part of the proper name. • II 24,19 C crossed out after ΠΕ¹.

• II 24,21 The scribe mistakenly took ΜΕΝ to be part of the proper name.

• IV 37,25 appears to have the synonym ΧΟΥΟΥ-. • IV 37,26 omitted ΔΥΩ due to homoioteleuton. • IV 38,9 The stroke over Μ² is visible.

• IV 38,9 homoioteleuton (from ΕΡΟΥΟΥ to ΕΡΟΥΟΥ).

2 ²⁰ΙΖΝ ΝΙΓΕΝΕΑ ΤΗΡΟΥ ΧΕ
 ΑΒΕΛ ΜΝ ΚΑ²¹ΕΙΝΙ
 4
 ΨΑΖΡΑΙ ΕΠΟΟΥ Ν²²ΖΟΟΥ·
 6 ΑΠΟΥ²²ΙΝΟΥΣΙΑΣΙΜΟΣ ΩΕ ΕΦΜΗΝ
 ΕΒΟΛ ΖΙ²³ΙΤΟΥΤΦΙ ΜΠΕΖΟΥΕΙΤ ΝΑΡΧΩΝ
 8 ΑΥΩ ²⁴ΑΦΧΟΙ ΕΖΡΑΙ ΕΑΔΑΜ
 ΝΟΥΣΠΟΡΑ ΝΕΠΙ³²ΘΥΜΙΑ
 10 ΖΩΣΤΕ ΕΒΟΛ ΖΙΤΟΥΤ³ Ν³ΤΟΥΣΙΑ
 Ν³ΣΕΧΠΟ ΜΠΕΥΕΙΝΕ
 12
 ΕΒΟΛ ΖΙΤΟΥΤ³ ΜΠΕΥΑΝΤΙΜΙΜΟΝ ΜΠ³ΝΑ
 14 ΝΑΡΧΩΝ ΜΠΕΣΝΑΥ
 ΑΥΑΠΟΚΑΘΙΣΤΑ Μ³ΜΟΥ ΕΧ³Ν ΖΕΝΑΡΧΗ
 16 ΖΩΣΤΕ Ν³ΣΕΡ³ΧΕΙ ΕΧ³Ν ΠΕΣΠΗΛΑΙΟΝ·
 ΑΦ³ΣΟΥΝ ΤΕΦ³ΑΝΟΜΙΑ Μ³ΙΝ Μ³ΜΟΦ
 18
 ΑΦΧΠΟ
 20 Ν³ΣΗΘ³

2 Abel and Cain
²⁰ [among] all generations (γενεά) of men.
 4
²¹ Up to the present day.
 6 ²² [sexual intercourse (συνουσιασμός)] continued and persisted
²³ [due to] the Chief Ruler (ἀρχων).
 8 And in Adam ²⁴ he planted
 sexual (σπορά) desire (ἐπιθυμία)
 10 ³² so that (ὥστε) through this essence (οὐσία)
² they gave birth to their copy
 12
 by means ³ of their counterfeit (ἀντίμιμον) spirit (πνεῦμα).
 14 ⁴ The two rulers
 he set (ἀποκαθίσταναι) ⁵ over principalities (ἀρχή)
 16 so that (ὥστε) they might ⁶ rule (ἀρχεῖν) over the tomb (σπήλαιον).
 He (Adam) knew his own ⁷ lawlessness (ἀνομία)
 18
 and he begot
 20 ⁸ Seth

2 ²⁰ΙΖΝ ΝΙΓΕΝΕΑ ΝΝΡΩΜΕ ΤΗΡΟΥ 63¹ΧΕ
 ΚΑΙΝ ΜΝ ΑΒΕΛ
 4
 ΨΑΖΙΟΥΙΝΙ ²ΕΠΟΟΥ ΝΖΟΟΥ
 6 ΑΦΩΥΠΤΕ Ν³ΒΙ ΠΟΥΝΟΥΣΙΑ ΜΠΓΑΜΟΣ
 Ε³ΒΟΛ ΖΙΤ³ Μ ΠΕΖΟΥΕΙΤ ΝΑΡΧΩΝ
 8 ΑΦΧΟ ΖΝ ΑΔΑΜ
 ΝΟΥΕΠΙΘΥΜΙΑ Ν³ΠΟΡΑ
 10 ΖΩΣΤΕ ⁷ΟΥΣ>ΕΒΟΛ ΖΝ ΤΟΥΣΙΑ ΤΕ
 ΤΑΙ ΕΤ³ΧΠΟ ΝΟΥΕΙΝΕ
 12
 ΕΒΟΛ Ζ³Μ ΠΕΥ³ΑΝΤΙΜΙΜΟΝ <ΜΠΝΑ>
 14 ΠΑΡΧΩΝ ΔΕ ¹⁰ΣΝΑΥ
 ΑΦΚΑΘΙΣΤΑ ΜΜΟΥ ¹¹ΖΙΧ³Ν ΝΑΡΧΗ
 16 ΖΩΣΤΕ Ν³ΣΕΡ¹²ΑΡΧΕΙ ΕΠΕΜΖΑΟΥ
 ΑΦ³ΣΟΥΩΝ ¹³Τεφούσια ετεῖνε μμοφ
 18
¹⁴ΑΔΑΜ ΑΦΧΠΟ
 20 Ν³ΣΗΘ³

2 Cain and Abel
²⁰ among all generations (γενεά) of men.
 4
⁶³ Up to ² the present day,
 6 ³ sexual intercourse (συνουσία) of marriage (γάμος) (continued)
⁴ due to the Chief Ruler (ἀρχων).
 8 ⁵ In Adam he planted
⁶ sexual (σπορά) desire (ἐπιθυμία),
 10 so that (ὥστε) ⁷ it (i.e., desire) is from this essence (οὐσία),
 that ⁸ gave birth to a copy
 12
 from their ⁹ counterfeit (ἀντίμιμον) <spirit (πνεῦμα)>.
 14 And (δέ) the two rulers (ἀρχων)
¹⁰ he set (καθίσταναι) ¹¹ over the principalities (ἀρχή)
 16 so that (ὥστε) they might ¹² rule (ἀρχεῖν) over the tomb.
 He knew ¹³ his essence (οὐσία), which was like him;
 18
¹⁴ Adam begot
 20 Seth.

• BG 63,2-3 ΕΦΜΗΝ or something similar appears to be missing. • BG 63,3 ΠΟΥΝΟΥΣΙΑ masculine article probably due to Greek συνουσιασμός, see III 31,21f.

II 24,24—25,1

IV 38,11-29

ἸῆΝΙΡΑΝ ²⁵ΧΕ¹¹ΙΧΕ [ΝΑΙ ΔΕ ΑΦΜΟΥΤΕ ΕΡΟΟΥ] Ἰ¹²ΝΙΡ[ΑΝ ΧΕ

2

ΚΑΙΝ ΑΥΩ ΑΒΕΛ

4 ΕΦΝ|ΑΥ ¹³ΕΤ[ΕΦΠΑΝΟΥΡΓΙΑΩΑΖΟΥΝ] ΔΕ ¹⁴ΕΠΟΥ ΝΖΟΥ6 ΑΣΩ ΝΒΙ ΤΣΥΝ¹⁵ΟΥΓΙ[Α

ΕΒΟΛ ΖΙΤΝ ΠΡΩΤΑΡΧΩΝ]

8 ¹⁶ΑΥΩ ΑΦ[ΧΩ ΝΟΥΣΠΟΡΑ ΝΕΠΙΘΥΜΙΑ

Ἰ[ΖΡΑΪ ΖΝ ΑΔΑΜ

10 ΑΦ|ΤΟ[ΥΝΟΣ] ¹⁸ΔΕ ΕΒ[ΟΛ ΖΙΤΝ ΤΣΥΝ]ΟΥΓΙ[ΑΜ¹⁹Π[Χ]Π[Ο ΜΠΙΝ]Ε Ν[Ι]ΩΜΑ·12 ΑΥΩ ²⁰[ΑΦΧΩΡΗΓΕΙ] ΝΑΥΕΒΟΛ ΖΜ Π|ΕΦΠ²¹Α ²¹Ε[ΤΩΒΒΙΟΙΕΙΤ]·14 ΠΙΑΡΧΩ]Ν ΔΕ ²²ΙΝΑΥΑΦΡΑΠΟΚΑ|Θ[ΙΣΤΑ] ΜΜΟΥ ²³Ε[ΖΡΑΪ ΕΧΝ ΖΑ]Ζ ΝΑΡΧΗ16 [ΖΩ]ΣΤΕ ²⁴Ε[ΤΡΕΥΡΑΡΧΕΙ] ΕΧ²⁵Ν [ΠΕΣΠΗΛΑΙΟΝ²⁵Ν[Τ]ΑΡ[ΕΦΜΜΕ] ΔΕ Ἰ[ΒΙ ΑΔΑ]Μ ΑΠΙ²⁶ΝΕ18 ἸΤΕ[ΦΠΡΟΓΝ]Ω[Ι]ΣΙ]C ΜΜΙΝ Ἰ²⁷ΜΟΥΑΦΧ[Π]Ο ΜΠ[Ι]ΝΕ Μ|Π²⁸ΥΗ²⁸ΡΕ ΜΠΡΩΜΕ·20 Α[ΦΜΟΥ]ΤΕ ΕΡΟΥ ²⁹ΧΕ ΣΗΘΖ²⁵Ν ΑΡΧΗ

ΚΑΙΝ ΑΥΩ ΑΒΕΛ

ΕΦΝΑΥ ΑΤΕΦΠΑΝΟΥΡ²⁶ΓΙΑ

ΩΑΖΟΥΝ ΔΕ ΑΠΟΥ ΝΖΟΥ

ΑΣΩ Ἰ²⁷ΒΙ ΦΣΥΝΟΥΣΙΑΕΒΟΛ ΖΙΤ²⁸Ν ΠΡΩΤΑΡΧΩΝ²⁸ΑΥΩ ΑΦΧΩ ΝΟΥΣΠΟΡΑ ΝΕΠΙΘΥΜΙΑΖΡΑΪ ²⁹Ζ²⁹Ν ΤΑΑΔΑΜΑΦΤΟΥΝΟΥΣ ΔΕ ΕΒΟΛ ΖΙΤ³⁰Ν ΤΣΥΝΟΥΣΙΑἸΠΧΠΟ ἸΠΕΙΝΕ Ἰ³¹ΝΣΩΜΑ³¹ΑΥΩ ΑΦΧΩΡΗΓΕΙ ΝΑΥΕΒΟΛ Ζ³²Μ ΠΕΦΠ³²Α ³²ΕΤΩΒΒΙΑΕΙΤ³²

ΠΙΑΡΧΩΝ ΔΕ ΣΝΑΥ

ΑΦΡΑΠΟ³³ΚΑΘΙΣΤΑ ἸΜΟΥ ΕΖΡΑΪ ΕΧ³⁴ΝΖΩC³⁴ΤΕ ΑΤΟΥΑΡΧΕΙ ΑΧ³⁵Μ ΠΕΣΠΗΛΑΙΟΝἸΤΑΡΕΦ³⁵ἸΜΕ ΔΕ ἸΒΙ ΑΔΑΜ³⁶ ΑΠΕΙΝΕἸΤΕΦΠΡΟ³⁶ΓΝΩΣΙC ΜΜΙΝ ἸΜΟΥΑΦΧΠΟ ἸΠΕΙΝΕ ²⁵ἸΠΩΥΗΡΕ ἸΠΡΩΜΕΑΦ³⁷ΜΟΥΤΕ ΕΡΟΥ³⁷ ΧΕ ΣΗΘ³⁷

with the names

²⁵ Cain and Abel

with a view to deceive (πανουργία).

²⁶ Now up to the present day²⁷ sexual intercourse (συνουσία) continued

due to the Chief Ruler (πρωτάρχων).

²⁸ And he planted sexual (σπορά) desire (ἐπιθυμία)²⁹ in her who belongs to Adam.And (δέ) he produced through ³⁰ intercourse (συνουσία)

the copies of the bodies (σώμα),

³¹ and he inspired (χωρηγεῖν) them

with his counterfeit spirit (πνεῦμα).

³² And (δέ) the two rulers (ἄρχων)he set ³³ over (ἀποκαθιστάναι) {IV 38,23: many} principalities (ἀρχή)so that (ὥστε) ³⁴ they might rule (ἀρχειν) over the tomb (σπήλαιον).³⁵ And (δέ) when Adam recognized the likenessof his own ³⁶ foreknowledge (πρόγνωσις),he begot the likeness ²⁵ of the Son of Man.

He called him Seth

III 32,8-14

BG 63,14—64,3

ΚΑΤΑ ΤΓΕΝΕΑ ΜΠΣΑΝΖΡΕ ΖΡΑ¹⁰ Ζ⁹Ν ΝΑΙΩΝ
 2 ΖΟΜΟΙΩΣ ΑΥΤ¹⁰ΝΝΟΟΥ¹⁰ ΜΤΜΑΑΥ
 ΜΠΕΣΖΙΔΙΟΝ
 4 ΜΠΝΑ
 ΕΤ[ΡΕΦ]¹¹ ΤΟΥΝ'Ο<C> ΝΝΕΨΝΕ ΜΜΟΦ
 6 Ζ¹²Ν [ΟΥΤΥ]¹² ΠΟΣ ΝΤΕ <ΠΕ>ΠΛΗΡΩΜΑ
 ΝΦΝΤ[ΟΥ]¹³ ΕΒΟΛ Ζ¹⁴Ν ΤΛΗΘΗ
 8 ΜΝ ΤΚΑΚΙΑ ΝΤΕ ΠΕΣ¹⁴ ΠΗΛΑΙΟΝ

ΑΓΩ Ν¹⁵ΘΕ ΝΤΓΕΝΕΑ ΕΤΖΝ ΤΠΕ Ζ¹⁶Ν ΝΑΙΩΝ
 2 ΝΤΕΕΙΖΕ ΤΜΑΑΥ ΔC¹⁷ Τ¹⁷ΝΝΟΟΥ
 ΜΠΕΤΕ ΠΩΣ ΠΕ
 4 ¹⁸ΑΠΕΠ¹⁸ΝΑ ΕΙ ΝΑΣ ΕΖΡΑΕΙ
 ΕΤ¹⁹ΡΕΦΤΟΥΝΟΣ ΝΤΟΥΣΙΑ ΕΤΕΙΝΕ 64¹[Μ]ΜΟΦ
 6 ΕΖ²Μ ΠΤΥΠΟΣ ΜΠ²ΧΑΚ
 ΕΤΟΥΝΟΟΥ Ζ³Ν ΤΒΩΕ
 8 ³Μ³Ν ΤΚΑΚΙΑ ΜΠ³ΜΖΑΟΥ

according to (κατά) the race (γενεά) on high ⁹ among the aeons (αίων).

- 2 Likewise (ὁμοίως) they sent to the Mother
¹⁰ her own (ἴδιον)
 4 spirit (πνεῦμα),
¹¹ to awaken those who are like it
 6 after the model (τύπος) ¹² of the perfection (πλήρωμα)
 and to bring [them] ¹³ out from forgetfulness (λήθη)
 8 and the wickedness (κακία) [of the] ¹⁴ tomb (σπήλαιον).

And ¹⁵ just as the race (γενεά) which is in heaven, in ¹⁶ the aeons

- 2 (αίων), thus the Mother ¹⁷ sent
 the one who is hers.
 4 ¹⁸ The Spirit (πνεῦμα) came down to her
 to ¹⁹ awaken the essence (οὐσία) which is like 64¹ him,
 6 after the model (τύπος) of the ² perfection,
 in order to awaken them from forgetfulness
 8 ³ and the wickedness (κακία) of the tomb.

II 25,2-9

IV 38,29—39,7

ἰκατα θε ἠπε.χπο ζραϊ ζῆ <N>ΔΙΩΝ
 ΖΟΜΟΪΩC ΤΚΕΜΑΛΥ ΑCΤῆΝΑΥ ΑΠΙΤῆ

ἠπε.επῆ
 ἠπε.ινε ἠτε.τνε ἠμοC
 ΑΥΩ ΝΟΓΑΝΤΙΤΥΠΟΝ ἠτε.τζῆ ΠΛΗΡΩΜΑ

χε cναῆcοβτε ἠογμα ἠψωπε
 ἠαιων ἐτῆνηΥ ἠπιτῆ
 ΑΥΩ ΑΗΤCΟΟΥ ΝΟΓΜΟΟΥ ἠῆψε
 ἠεβολ ζιτῆ ΠρωτάρχωΝ
 χεκαλC ἠνογῆcογῶου χε ζῆ εβολ τῶν νε

[κα]τᾶ [θε] ἠπε.χπο ἠζραϊ ³⁰ζῆ ΝΑ(Ι)Ω(Ι)Ν
 2 ΖΟΜΟ(Ι)ΩC ΤΚΕΜΑΛΥ ³¹αCΤῆΝ(Ο)ΥΓ ΕΠ(Ι)Τῆ

4 ἠπε.επῆ
³²ἠπιν[ε] ἠτ[ε]τ[ε]ῆιν[ε] ἠμιοC
 6 ³⁹ΑΥΩ ΝΟΓΑΝΤΙΤΥΠΟΝ ἠνετῆζῆ ²ΠΛΗΡΩΜΑ

8
 χε cναcοβτε ἠογῆμα ἠψωπε
 10 ἠἠαιων ἐτῆηου ἠεπιτῆ
 ΑΥΩ ΑΗΤCΟΟΥ (ἠ)ΝΟΓΜΟΟΥ ἠἠῆψε
 12 ΕΙΒΟΛ ΖΙ(Τ)ῆ ΠρωτάρχωΝ
 ἠχεκαλC (ἠνε)Υcογῶου χε ἠzeneβο(λ τῶ)ἠ νε

² according to (κατά) the way of the race in the aeons (αἰών).

Likewise (ὁμοίως) ³ the Mother also sent down

her spirit (πνεῦμα)

⁴ which is in her likeness

and a ⁵ copy (ἀντίτυπον) of the one who is in the pleroma (πλήρωμα),

for she will ⁶ prepare a dwelling place

for the aeons (αἰών) which will come ⁷ down.

And he made them drink water of forgetfulness,

⁸ from the Chief Ruler (πρωτάρχω),

in order that they might not ⁹ know from where they came.

• II 25.2 haplography

• IV 39,1 reads “those in the pleroma.”

III 32,14-22

BG 64,3-13

αγω αγβ(ω ντεειζε προς) ¹⁵ογοειω
 2 εσζυπογ(ρει ζαροφ μπε)¹⁶σπερμα
 χεκαας [εφει εζραι νβι] ¹⁷πζαγιον νπν̄α
 4 εβολ ζι[τοοτογ ν]¹⁸ννοβ̄ ν̄αιων
 εφναταζο ε[ρατογ] ¹⁹εβολ ζ̄ν νεγζυστερημα
 6 ε[τκατορ]²⁰θωσις̄ μ̄παιων
 χεκα[ας εφνα]²¹ψωπε̄ νογπληρωμα εφ[ογααβ]
 8 ²²χεκαας̄ θε̄ ν̄νεγψωωτ̄

αγω ντ̄ζε̄ αβω
 2 προς ογοίω ⁵αφ̄ ζωβ̄ ζαρατγ̄ μπεσπερ⁶μα
 χεκαας̄ ζοταν̄ εφψαν̄'εῑ νβῑ πεπ̄να
 4 εβολ̄ ζ̄ν̄ ναῑων̄ ετογααβ̄
 εφαταζοογ̄ ⁹ερατογ̄ ν̄σᾱ νβολ̄ μπεψτᾱ
 6 ¹⁰επταζο̄ ερατγ̄ μ̄παιων̄
¹¹χε̄ εφεψωπε̄ νογ¹²χωκ̄ εφ¹²ογααβ̄
 8 χε̄ εφεψωπε̄ ¹³θε̄ εμ̄ν̄ ψτᾱ ν̄ζητγ̄

And [thus] they [remained for (πρός)] a ¹⁵ while
 2 while she labored (ὑπουργεῖν) [for her] ¹⁶ seed (σπέρμα),
 in order that, when the ¹⁷ holy (ἅγιον) Spirit (πνεῦμα) [comes
 4 forth from the] ¹⁸ great aeons (αἰών),
 he may rectify ¹⁹ their defects (ὑστέρημα)
 6 for [the ordering (κατόρθωσις)] ²⁰ of the aeon (αἰών)
 that [it might] ²¹ become a holy pleroma (πλήρωμα)
 8 ²² and that, therefore, they may not be defective."

⁴ And thus he (the Spirit) remained for (πρός) a while.
 2 ⁵ He labored for her seed (σπέρμα)
⁶ in order that, when (ὅταν) ⁷ the Spirit (πνεῦμα) comes
 4 forth from the ⁸ holy aeons (αἰών),
 he may rectify ⁹ their defect,
 6 ¹⁰ to establish the aeon (αἰών)
 that it might become a ¹² holy perfection,
 8 and that, therefore, there may be ¹³ no defect in it."

• III 32,16 εφψανει would make the line too long.

II 25,9-16

IV 39,7-15

αγω ταί ¹⁰τε θε ενταφωυπε ν̄οι πεσπερμα
 προς ¹¹ογοειω εφ̄ρ̄ζ̄γ̄πουργει
 χεκαας ροταν ¹²εφωανει ερραϊ̄ ν̄οι πεπ̄να
 εβολ ριτ̄ν̄ ¹³ναιων ετογααβ
 εφναςερωε ερατ̄γ̄ αγ̄¹⁴ω ν̄φτ̄λ̄βοε ρ̄μ̄ π̄ωτα
 χεκαας ερεππλη¹⁵ρωμα τηρ̄γ̄ ναωωπε εφογααβ
 αγω ν̄¹⁶ατ̄ωτα

α[γ]ω ταί τε ⁹θε ν̄[ταφωυπε] ν̄οι πεσπερμα
 2 ⁹προς [ογοειω εφ]ρ̄ζ̄γ̄[πο]υργει
 χε¹⁰καας [ροταν εφω]αν[ει ερ]ραϊ̄ ν̄οι ¹¹πε[ε]π̄να
 4 εβολ ριτ̄ν̄ [ναιων] ετογ¹²αα[β
 εφναςερωε] ερατ̄γ̄ αγω ¹³[νφτ̄λ̄βοε ρ̄μ̄] π̄ωτα
 6
 [χ]εκαας ¹⁴ε[ρεππληρω]μα τηρ̄γ̄ ναωω¹⁵[πε ε]φ[ογααβ
 8 α]γω ν̄ατ̄ωτα

Thus ¹⁰ the seed (σπέρμα) remained for (πρός) ¹¹ a while
 assisting (ὑπουργεῖν) (him)
 in order that, when (ὅταν) ¹² the Spirit (πνεῦμα) comes
 forth from ¹³ the holy aeons (αἰών),
 he may raise up and ¹⁴ heal him from the deficiency,

that the ¹⁵ whole pleroma (πλήρωμα) may (again) become holy
 and ¹⁶ faultless."

• IV 39,11 The stroke over π̄να is partly visible.

23 **ἄ**[**ΝΟΚ**] ²³ζω πεχαῖ **χε** πχοεῖ
 2 **νεψ**[**γχοογε**] ²⁴νογον **nim** **σενανουζ** ²⁵μ
 [επζιλει] ²⁵κρινεσ **νογοειν**
 4 **πεχαγ** [**ναῖ** **χε**]
²⁶ακει εζογν ετεννοια **ν̄**ζ̄²⁷ν̄²⁸νοβ **ν**]33¹ζβηογε
 6
 εγδγσκολον πε εβολπογ ²εβολ **ν̄**ζενκοογ<ε>
 8 εἰμητι **μη** **μ̄**ματε
³ετε ζ̄⁴νεβολ **ζ̄**ν̄ ⁵τρενελ **να**σαλεϋτον ⁶νε
 10 **ναῖ** ετψαρεπεπ̄⁷να **ν̄**πω⁸νζ **εἰ** ⁹εζογν εροογ
αγω **ν̄**κ̄¹⁰νογζβ **μ̄**ν̄ τ̄¹¹ομ
 12 ⁶σενανογχαῖ **ν̄**τελειος
αγω **ν̄**σε¹²μ̄¹³π̄¹⁴ψα ¹⁵ν̄¹⁶νινοβ **νογοειν**
 14 **κ̄**ψ̄¹⁷π̄¹⁸μα ¹⁹γαρ ²⁰ε²¹τ̄²²μαγ ²³ψα ²⁴γακαθαριζε **μ̄**μοογ
εβολ **ζ̄**ν̄ **κακια** ⁹νιμ
 16 **μ̄**ν̄ **ν̄**μ̄¹⁶ρε **ν̄**τ̄¹⁷πονηρια
ενσε¹⁰[† **ν̄**] ¹²ζ̄¹³τ̄¹⁴θογ **αν** **ελααγ**
 18 εἰμητι ε¹¹π̄¹²σ̄¹³ω¹⁴γ ¹⁵ζ̄¹⁶να¹⁷φ̄¹⁸αρτο
εγμελετα **ν̄**ζ̄¹⁹η²⁰τ̄²¹γ̄ ¹²[**α**] **†**νογ
 20 χωρις **ορην** **ζι** **κωζ**

[I] ²³ then said, "Lord,

2 will the [souls (ψυχῆ)] ²⁴ of every one escape
 to [the pure (εἰλικρινές)] ²⁵ light?"
 4 He said [to me],
 "You have entered into a consideration (ἐννοια) of [great] ³³ things
 6
 which are difficult (δύσκολον) to explain ² to others
 8 except (εἰ μήτι) to those only
³ who are from the immovable (ἀσάλευτον) race (γενεά).
 10 ⁴ Those into whom the Spirit (πνεῦμα) of life comes
⁵ and joins itself with the power
 12 ⁶ will be saved (to be) perfect (τέλειος)
 and they will be worthy ⁷ of these great lights.
 14 For (γάρ) there ⁸ they are purified (καθαρίζειν)
 from all wickedness (κακία)
 16 ⁹ and the fetters of evil (πονηρία),
 since they do not ¹⁰ [devote themselves] to anything
 18 except (εἰ μήτι) the ¹¹ incorruptible (ἀφθαρτον) assembly
 and direct their attention (μελετᾶν) to it ¹² from now on
 20 without (χωρίς) anger (ὀργή) or envy

• ΠΙ 32,24 or [επζιλι] (cf. 9,11). • ΠΙ 33,7 **μ** was mistakenly crossed out. • ΠΙ 33,10 corr. γ² over λ (dittography). • ΠΙ 33,12 or [**α**] (cf. 36,4).
 • BG 64,14 Till-Schenke emend to π<χ>ϋ, see 42,19. • BG 64,15 Till-Schenke suggest <ΝΟΥΖΗ ΕΖΟΥΝ> for **ΩΝΖ ΝΖΟΥΟ** due to confusion between ζώσονται
 and σώσονται, but see 67,3. • BG 64,16 lit. "more than the pure light." • BG 65,13 Till-Schenke suggest **αφθαρτο(ς)κ̄** **εγμελετα** on the basis of ΠΙ 33,11.

¹⁴ **ανοκ** ¹⁴αε πεχαῖ **χε** πεχ̄¹⁵
 2 **νεψ**γ¹⁵χη <**ν**-**ο**γον **nim** **ναωνηζ** **ν̄**¹⁶ζογο
επιτ̄ββο νογοῖν
 4 **πε**¹⁷χαγ **ναῖ** **χε**
ακει **εζογν** **εγ**¹⁸εννοια **ν̄**ζ̄¹⁹ν̄²⁰νοβ **ν̄**ζβηγε
 6
¹⁹ζωσ **εγμοκ**ζ **ν̄**βολπογ ²⁰εβολ **ν̄**ζ̄²¹κ̄²²κοογε
 8 **ειμη**65¹τι **ε**νετε
ζ̄νεβολ **νε** **ζ̄**ν̄ ²τ̄³ρενεα **ε**τ̄⁴μαγ **ε**τε **μα**ς⁵κιμ
 10 **νε**τερεπεπ̄⁶να **ν̄**πω⁷η⁸ζ̄ **νηγ** **ε**ζ̄⁹ραῖ **ε**α¹⁰ωογ
εα¹¹γ¹²νογζβ **μ̄**ν̄ τ̄¹³ομ
 12 **σενανογ**χαῖ **ν̄**σε¹⁴ρ̄¹⁵τελιος
αγω **σε**¹⁶να¹⁷μ̄¹⁸ψα **ν̄**βωκ **ε**ζ̄¹⁹ραῖ **ε**²⁰νινοβ **νογοῖν**
 14 **σεναμ̄**²¹ψα **γαρ** **ν̄**τ̄²²ββοογ **ν̄**μ̄²³μαγ
¹⁰εβολ **ζ̄**ν̄ **κακια** **νιμ**
 16 **μ̄**ν̄ **ν̄**κ̄¹¹ωκ **ν̄**τ̄¹²πονηρια
ενσε† ¹²ζ̄¹³τ̄¹⁴θη **αν** **ελααγ**
 18 **ειμη** **π**¹³ωογ **ζ̄** **να**¹⁴φ̄¹⁵αρτος
νεγ¹⁴μελετα **μ̄**μογ
 20 **χωρις** ¹⁵δ̄¹⁶ωντ **ζι** **κωζ**

¹⁴ And (δέ) I said, "Christ (χριστός),

2 will the souls (ψυχῆ) ¹⁵ of every one live ¹⁶ on
 in the pure light?"
 4 ¹⁷ He said to me,
 "You have entered into a ¹⁸ consideration (ἐννοια) of great things
 6
¹⁹ such as (ὡς) are difficult to explain ²⁰ to others
 8 except (εἰ μήτι) ⁶⁵ to those
 who are from ² that immovable race (γενεά).
 10 ³ Those on whom the Spirit (πνεῦμα) of life ⁴ is about to come,
 after they have ⁵ joined with the power
 12 they will be saved, ⁶ they will be perfect (τέλειος)
 and they ⁷ will be worthy to enter ⁸ these great lights.
 14 For (γάρ) they will be ⁹ worthy to be purified there
¹⁰ from all wickedness (κακία)
 16 and the ¹¹ attractions of evil (πονηρία)
 since they do ¹² not devote themselves to anything
 18 except (εἰ μή) this ¹³ incorruptible (ἀφθαρτος) assembly
 and will surely ¹⁴ direct their attention (μελετᾶν) to it
 20 without (χωρίς) ¹⁵ anger, or envy,

II 25,16-31

1 αγω πεχαει ανοκ ἡπ̄σ̄ωρ̄ χε 17 π̄χοεισ
 2 ἡψ̄υχοῡ δε τηροῡ σ̄εναοῡχαί
 3 ε̄ζοῡν̄ επογοειν̄ ε̄τ̄τ̄β̄β̄ηγ
 4 αφο̄ω̄ω̄βε 19 πε̄χᾱφ̄ ναεῑ χε
 5 ζ̄εννο̄β̄ νε̄ νε̄νζ̄β̄ηγε 20 εν̄ταγ̄ταλο
 6 ε̄ζ̄ρᾱῑ ε̄χ̄μ̄ πε̄κ̄με̄ε̄υ
 7 ο̄γᾱῡσ̄21 κολον̄ γαρ̄ πε̄ ε̄βο̄λ̄πο̄ῡ ε̄βο̄λ̄ ἡ̄ζ̄ἡ̄κο̄22 ο̄ῡει
 8 εῑμη̄τῑ ἡ̄ν̄ᾱῑ
 9 ε̄τ̄ω̄ο̄ο̄π̄ ε̄βο̄λ̄ 23 ἡ̄γε̄νε̄ᾱ ἡ̄ᾱτ̄κ̄ῑμ
 10 νᾱῑ ε̄τε̄ πε̄ῑπ̄ἡ̄ᾱ ἡ̄π̄ω̄ν̄ζ̄ 24 νᾱεῑ ε̄ζ̄ρᾱῑ ε̄χ̄ω̄ο̄ῡ
 11 ᾱγ̄ω̄ ἡ̄φ̄ω̄ω̄πε̄ μ̄ἡ̄ τ̄δ̄ο̄μ
 12 25 σ̄εναοῡχᾱεῑ ᾱγ̄ω̄ ἡ̄σ̄ε̄ω̄ω̄πε̄ ἡ̄τε̄λεῑο̄ῑσ
 26 ᾱγ̄ω̄ σ̄ενᾱρ̄ <ἡ̄π̄>ω̄ᾱ ἡ̄ζ̄εν̄μ̄ν̄τ̄ἡ̄νο̄β̄
 14 ᾱγ̄ω̄ 27 σ̄ενᾱτ̄β̄βο̄ 28 ἡ̄μ̄ᾱ ε̄τ̄ἡ̄μ̄ᾱγ
 15 ε̄βο̄λ̄ 29 ἡ̄τ̄ἡ̄ 30 κᾱκ̄ιᾱ ἡ̄ῑμ
 16 μ̄ἡ̄ ἡ̄ρο̄ο̄γ̄ω̄ ἡ̄τε̄ τ̄πο̄ν̄η̄ριᾱ
 29 εν̄σ̄ε̄φῑ ρο̄ο̄γ̄ω̄ δε̄ ε̄λᾱᾱγ̄ 40 ἄ̄ν
 18 εῑμη̄τῑ ᾱ30 ἡ̄μ̄ἡ̄τ̄ἡ̄τ̄ε̄κο̄ ο̄γᾱᾱτ̄
 31 ε̄γ̄ῤ̄με̄λε̄τᾱ ἡ̄μο̄σ̄ 31 χ̄ἡ̄ ἡ̄πῑμᾱ
 20 χω̄ρῑσ̄ ο̄ρη̄ 21 κ̄ω̄ζ̄

And I said to the savior (σωτήρ), 17 "Lord,

2 will all the souls (ψυχή) then be brought safely
 18 into the pure light?"

4 He answered 19 and said to me,

"Great things 20 have arisen

6 in your mind,

for (γάρ) it is 21 difficult (δύσκολον) to explain them to others

8 22 except (εἰ μήτι) to those

who are from 23 the immovable race (γενεά).

10 Those on whom the Spirit (πνεῦμα) of life 24 will descend

and (with whom) he will be with the power,

12 25 they will be saved and become perfect (τέλειος)

26 and be worthy of the greatness.

14 And 27 they will be purified in that place

from 28 all wickedness (κακία)

16 and the involvements in evil (πονηρία)

29 since, then, they have no other care

18 than (εἰ μήτι) 30 the incorruption alone,

to which they direct their attention (μελετᾶν) 31 from here on,

20 without (χωρίς) anger (ὀργή) or envy

• II 25,26 Ms reads πἡ.

IV 39,16—40,6

16 ᾱγ̄ω̄ πε̄χᾱ(ᾱῑ) ανο̄κ̄ [μ̄]ἡ̄π̄σ̄ω̄τ̄η̄ρ̄ 17 χε̄ π̄χο̄εῑσ̄
 2 ἡ̄ψ̄ῑχ̄ο̄ῑο̄ῑγε̄ δε̄ τη̄18 ροῡ [σ̄εναοῡχ̄ᾱ]ᾱῑ
 3 ε̄ζ̄[ο̄ῑ]γ̄ν̄ επο̄γο̄19 εῑν̄ ε̄[τ̄τ̄β̄β̄ηο̄ῑ]γ̄
 4 ᾱφο̄ω̄ω̄β̄ε̄ πε̄20 χᾱφ̄ ἡ̄[ᾱῑ] χ̄[ε̄]
 5 ζ̄ῑ[ε̄]ἡ̄ν̄νο̄β̄ ἡ̄ε̄ [ἡ̄ε̄]ζ̄β̄η̄γε̄ 21 εν̄τ̄[ᾱγ̄]τ̄ᾱλο
 6 ε̄ζ̄ρᾱῑ ε̄ῑχ̄μ̄ πε̄[κ̄]μ̄ε̄22 ε̄ε̄γ̄ε̄
 7 [ο̄γ̄ᾱ]γ̄σ̄κο̄λο̄[ν̄] γ̄ᾱ]ρ̄ πε̄ 23 ε̄βο̄λ̄[π̄ο̄ῡ] ε̄ῑβο̄λ̄ ἡ̄ζ̄ε̄ν̄κ̄ο̄ο̄ῡε̄
 8 24 εῑμη̄τ̄[ῑ] ἡ̄ν̄[ᾱ]ῑ
 9 ε̄τ̄ω̄ο̄ο̄π̄ ε̄βο̄λ̄ 25 ἡ̄[τ̄]ἡ̄γε̄νε̄ᾱ ἡ̄[ᾱ]τ̄κ̄ῑμ
 10 νᾱῑ ε̄τε̄ 26 πε̄π̄[ῑ]ᾱ ἡ̄π̄[ω̄]ν̄ζ̄ ἡ̄[ᾱ]εῑ ε̄ζ̄ρᾱῑ ε̄χ̄ω̄27 ο̄ῡ
 11 ᾱγ̄[ω̄] ἡ̄φ̄ω̄ω̄ω̄πε̄ μ̄ἡ̄ τ̄δ̄ο̄μ
 12 28 σ̄εναοῡ[χ̄ᾱ]εῑ ᾱγ̄ω̄ ἡ̄[σ̄]ε̄[ω̄]ω̄πε̄ 29 ἡ̄τε̄λ̄ε̄[ε̄]ιο̄σ̄
 30 ᾱγ̄ω̄ σ̄ε̄[ῑ]ᾱρ̄ ἡ̄π̄ω̄ᾱ 30 ἡ̄ζ̄ε̄ν̄[μ̄]ν̄τ̄ἡ̄νο̄β̄
 14 ᾱγ̄[ω̄] σ̄ε̄[ῑ]ᾱτ̄β̄βο̄ 40 31 ἡ̄μ̄ᾱ ε̄τ̄ἡ̄μ̄ᾱγ
 15 ε̄βο̄λ̄ 31 ἡ̄τ̄ἡ̄ κᾱκ̄ιᾱ ἡ̄ῑμ
 16 μ̄ἡ̄ ἡ̄ρο̄ο̄γ̄ω̄ ἡ̄τε̄ τ̄πο̄ν̄η̄ριᾱ
 17 εν̄σ̄ε̄φῑ ρο̄ο̄γ̄ω̄ δε̄ ε̄λᾱᾱγ̄ 40 ἄ̄ν
 18 εῑμη̄τῑ ε̄τ̄ἡ̄μ̄ἡ̄τ̄ἡ̄τ̄ε̄κο̄ ο̄γᾱᾱτ̄
 31 ε̄γ̄[ῤ̄]μ̄ε̄λε̄τᾱ ἡ̄μ̄[ο̄]σ̄ χ̄ῑν̄ ἡ̄πῑμᾱ
 20 χω̄ρῑ[σ̄] ο̄ρη̄ [21] κ̄ω̄ζ̄

III 33,12—34,3

BG 65,15—66,17

2 $\chi\omega^{13}$ [ϐIC ΦΕΘΝΟC] $\zeta\iota$ ΕΠΙΘΥΜΙΑ
 2 $\zeta\iota$ ΠΛΗCΜΟ¹⁴ [NH
 2N NΔΙΕΙ ΤΗΡΟΥ ΕΝCΕΔΜΑΖΤΕ ¹⁵ [ΜΜΟΟΥ ΔN
 4 ΕΙΜΗΤΙ ΤΠΡΟCΖΥΠΟCΤΑCΙC
 6 ¹⁶ [NTCΑΡΞ Ε]ΥΧΡΩ
 ΕΥΘΩΨΤ' ΕΒΟΛ <NCA> ¹⁷ [TEΥΝΟΥ]
 8 ΕΤCΝΑΠΑΡΑΛΑΜΒΑΝΕ ΜΜΟ¹⁸ [ΟΥ
 10 ΖΙΤΟΟΤΟΥ] ΝΝΠΑΡΑΛΗΜΠΤΩΡ
¹⁹ [ΖΜ ΠΜΠ]ΨΑ
 12 ΜΨΩΝΖ ΝΨΑ ΔNHZE ²⁰ [MN Π]ΤΩΖΜ ΕΥΖΥΠΟΜΙΝΕ ΖΑ ΝΚΑ
 ΝΙΜ ²¹ [ΕΥΤ]ΨΟΥΝ ΖΑ ΝΚΑ ΝΙΜ
 14 ΧΕΚΑΔC ΕΥΝΑ²² [ΧΩΚ ΕΒΟ]Δ ΜΠΑΘΛΟΝ
 ΝCΕΡΚΛΗΡΟΝΟ²³ [ΜΙ Μ]ΨΩΝΖ ΝΨΑ ΔNHZE
 16 ΔΝΟΚ ΔΕ ²⁴ [ΠΕΧΔΙ] ΝΑϐ ΧΕ ΠΧΟΕΙC
 ΝΕΤΕΜΠΟΥ²⁵ [ΕΙΡΕ Ν]ΝΑΙ
 18 ΖΝ ΟΥ ΝΕ ΝΕΥΨΥΧΟΟΥΕ
 34¹ Η ΕΥΝΑΧΩΡΙ ΕΤΩΝ
 20 ΝΑΙ ΝΤΑΠΕΠΝΑ ² ΨΨΩΝΖ ΕΙ ΕΖΟΥΝ ΕΡΟΟΥ ΜΝ Τ.ΔΥΝΑ³ ΜΙC

ΖΙ ΖΟΤΕ ΖΙ ¹⁶ ΕΠΙΘΥΜΙΑ
 2 ΖΙ CΙ
 2Ν ΝΔΕΙ ¹⁷ ΤΗΡΟΥ ΕΝCΕΔΜΑΖΤΕ Μ¹⁸ ΜΟΟΥ ΔN
 4 ΟΥΤΕ ΖΝ ΛΑΔΥ Ν¹⁹ ΖΗΤΟΥ
 ΕΙΜΗΤΙ ΜΜΑΤΕ
 6 ΕΤCΑΡΞ 66¹ ΕΥΧΡΑCΘΑΙ ΝΑC
 ΕΥΘΩΨΤ' ΕΒΟΛ ΖΗΤΟΥ
 8 ΧΕ ΕΥΝΑ²² ΗΤΟΥ ΕΒΟΛ ΤΝΝΔΥ
 ΝCΕ'ΠΑΡΑΛΑΜΒΑΝΕ ΜΜΟΟΥ
 10 'ΕΒΟΛ ΖΙ'ΤΟΟΤΟΥ ΝΜΠΑΡΑ'ΔΗΜΠΤΩΡ
 ΖΜ ΠΜΠΨΑ
 12 Μ'ΨΩΝΖ ΨΑ ΕΝΕΖ ΝΑΤΤΑΚΟ ⁸ ΜΝ ΠΤΩΖΜ ΕΥΖΨΠΟΜΕΙ'ΝΕ
 ΖΝ ΖΩΒ ΝΙΜ ΕΥϐΙ ΖΑ ΖΩΒ ¹⁰ ΝΙΜ
 14 ΧΕΚΑΔC ΕΥΕΧΩΚ ¹¹ ΜΠΑΘΛΟΝ ΕΒΟΛ
 ΝCΕΚΛΗ'ΡΟΝΟΜΙ ΜΨΩΝΖ ΨΑ Ε¹³ ΝΕΖ
 16 ΠΕΧΔΙ ΧΕ ΠΕΧC
 ΕΜΠΟΥ¹⁴ ΕΙΡΕ ΝΝΔΕΙ
 18 ΕΡΕΝΕΨΥΧΗ ¹⁵ ΝΑΡ ΟΥ
 20 ΝΑΙ ΝΤΑΤ'ΘΟΜ ΜΝ ¹⁶ ΠΕΠΝΑ ΜΨΩΝΖ ΕΙ ΕΖΟΥΝ ¹⁷ ΕΡΟΟΥ

¹³ without (χωρίς) jealousy (φθόνος) or desire (ἐπιθυμία)
 2 or gratification (πλησμονή)
¹⁴ [By] all these they are not affected
 4
¹⁵ [except (εἰ μήτι)] (by) the state of being (προσυπόστασις)
 6 ¹⁶ [in the flesh (σάρξ),] while they make use (χρᾶσθαι) (of it),
 looking expectantly for ¹⁷ [the hour]
 8
 when they will be received (παραλαμβάνειν)
 10 ¹⁸ [by] the receivers (παραλήμπτωρ)
¹⁹ [into] the dignity
 12 of eternal life ²⁰ [and the] calling,
 enduring (ὑπομένειν) everything ²¹ and [bearing] everything
 14 that they may ²² [finish] the contest (ἀθλον)
 and inherit (κληρονομεῖν) ²³ eternal life."
 16 And (δέ) I ²⁴ [said] to him, "Lord,
 those who did not ²⁵ [do] these things,
 18 where are their souls (ψυχή)
 34¹ or (ἢ) where will those go (χωρεῖν) into
 20 whom the Spirit (πνεῦμα) ² of life and the power (δύναμις) entered?

or fear, or ¹⁶ desire (ἐπιθυμία).
 2 or gratification.
 By ¹⁷ all of these they are not affected,
 4 ¹⁸ nor (οὔτε) by any one ¹⁹ among them,
 except (εἰ μήτι) only
 6 (by) the ²⁰ flesh (σάρξ), **66¹** while they use (χρᾶσθαι) it,
² looking expectantly for when
 8 they will be ³ brought forth
 and ⁴ received (παραλαμβάνειν)
 10 ⁵ by the ⁶ receivers (παραλήμπτωρ)
 into the dignity
 12 of ⁷ eternal imperishable life ⁸ and the calling,
 enduring (ὑπομένειν) ⁹ everything and bearing everything,
 14 ¹⁰ that they may finish ¹¹ the contest (ἀθλον)
 and ¹² inherit (κληρονομεῖν) eternal life."
 16 ¹³ I said, "Christ (χριστός),
 if they did not ¹⁴ do these (things),
 18 what will the souls (ψυχή)
 20 ¹⁵ into which the power and ¹⁶ the Spirit (πνεῦμα) of life entered

• III 33,16 The scribe wrote mistakenly ΕΒΟΛ ΧΕ ("because") instead of ΕΒΟΛ ΝCΑ. • III 33,22 corr. λ² over ϐ.
 • BG 65,19 [C]ΑΡΞ appears to be followed by a line filler extending to the margin. • BG 66,3 Till-Schenke emend to Τ(Ν)ΝΑΥ.
 • BG 66,13 Till-Schenke emend to Τ<X>C. see 42,19.

II 25,31—26,10

IV 40,6-24

21 ΦΘΟ³²ΝΟΣ 21 ΕΠΙΘΥΜΙΑ
 21 ΑΥΩ ΤΜΝΤΑΤCΙ ΝΤΕ 33 ΠΤΗΡCΙ
 ΕΝCΕΕΜΑ2ΤΕ ΜΜΟΥ ΔΝ ΖΙΤΝ 34 ΛΑΔΥ

ΕΙΜΗΤΙ ΔΤΖΥΠΟCΤΑCΙC ΟΥΔΑΤC
 35 ΝΤCΑΡΧ ΤΑΙ ΕΤΟΥΦΟΡΕΙ ΜΜΟC
 ΕΥΒΑΨΤ 36 ΕΒΟΛ ΝCΑ ΠΟΥΟΕΙΨ

ΕΤΟΥΝΑΘΜ ΠΕΥΨΙΝΕ 26¹ΝΖΗΤCΙ
) ΕΒΟΛ ΖΙΤΝ ΝΕΤΧΙ
 ΝΑΙ ΘΕ ΝΤ²ΜΕΙΝΕ CΕΟ ΝΑCΙΟC
 ΜΠΩΝΖ ΝΑΤΤΕ 3ΚΟ ΝΨΑ ΕΝΕΖ ΑΥΩ ΠΤΩΖΜ
 ΕΥΡΖΥΠΟΜΕΙΝΕ ΖΑ ΠΤΗΡCΙ ΕΥCΙ ΕΖΡΑΙ ΖΑ 5 ΠΤΗΡCΙ
 1 ΧΕΚΑΔC ΕΥΝΑΧΩΚ ΕΒΟΛ ΜΠΑΓΑΘΟΝ
 ΝCΕΚΛΗΡΟΝΟΜΕΙ ΝΟΥΩΝΖ ΨΑ ΕΝΕΖ
 5 ΠΕΧΑΙ ΝΑC ΧΕ ΠΧΟ⁶ΕΙC
 ΝΨΥΧΕΥΕ ΕΤΕ ΜΠΟΥΕΙΡΕ ΝΝΙΖ⁹ΒΗΥΕ

2 ΝΑΙ ΕΝΤΑΤΘΟΜ Μ<Δ> ΠΕΠΝΑ 10 ΜΠΩΝΖ ΕΙ ΕΖΡΑΙ ΕΧΩΟΥ

or jealousy (φθόνος)³² or desire (ἐπιθυμία)
 and greed of³³ anything.
 They are not affected by³⁴ anything

except (εἰ μήτι) the state (ὑπόστασις) of being
 in³⁵ the flesh (σάρξ) alone, which they bear (φορεῖν)
 while looking expectantly³⁶ for the time

when they will be met
 0 26¹ by the receivers (of the body).
 Such² then are worthy (ἀξιός)
 2 of the imperishable,³ eternal life and the calling.
 For they endure (ὑπομένειν)⁴ everything and bear⁵ everything,
 4 that they may finish⁶ what is good (ἀγαθόν) {IV 40,18-19 the contest
 (ἀθλον)} and inherit (κληρονομεῖν)⁷ eternal life."
 6 I said to him, "Lord,
⁸ the souls (ψυχῆ) of those who did not do these works,
 8

0⁹ (but) on whom the power <and> Spirit (πνεῦμα) of life¹⁰ descended,

• II 25,31 haplography.
 • IV 40,23 cf. 41,2.

21 ΦΘΟΝΟC 21 ΕΠΙΘ[Υ]ΜΙΑ·
 2 ΑΥ[Ω Τ]ΜΝΤ'ΑΤCΙ Ν'ΤΕ ΠΤΗ[Ρ]CΙ
 ΕΝCΕ[ΔΜΑΖ]ΤΕ ΜΜΟΥ 'ΔΝ ΖΙΤΝ ΛΑΔΥ

4

[ΕΙΜΗΤΙ ΕΘ]ΥΠΟC¹⁰ΤΑCΙC ΟΥΔΑC

6 [ΝΤCΑΡΧ ΤΑΙ] ΕΤΟΥ¹¹ΦΟΡ[Ι ΜΜΟ]C

Ε[ΥΒΟΨΤ ΕΒ]ΟΛ ΝCΑ ¹²ΠΟΥ[ΟΕΙ]Ψ

8

ΕΤ[ΟΥΝΑΘΜ ΠΕ]Υ[ΨΙ]ΝΕ ¹³ΝΖΗΤ[Ι]CΙ

10 ΕΒΟΛ ΖΙΠΤΝ ΝΕΤΧΙ

Ν[ΑΙ ΘΕ] ¹⁴ΝΤ'ΜΕΙΝΕ CΕ[Ι]Ο ΝΑCΙΟC

12 ΜΠΩΝΖ] ¹⁵ΝΝΑ[Τ]ΤΑΚΟ Ν[ΨΑ ΕΝΕΖ ΑΥΩ] ¹⁶ΠΤΩΖΜ

ΕΥΡΖ[ΥΠΟΜΕΙΝΕ ΖΑ] ¹⁷ΠΤΗΡCΙ ΕΥCΙ [ΕΖΡΑΙ ΖΑ] Π[ΤΗΡCΙ]

14 ¹⁸ΧΕΚΑΔC [ΕΥΝΑΧΩ]Κ ΕΒΟΛ ΜΠ[Α]ΘΛΟΝ

ΝCΕΚΛ[ΗΡΟΝΟΜΙ] ΝΟΥ²⁰ΩΝΖ Ν[Ψ]Α ΕΝ[Ε]Ζ

16 ΠΕΧ[ΑΙ] ΝΑC ²¹ΧΕ ΠΧΟ[ΕΙ]C

ΜΨ[ΥΧΟΟΥ]Ε ΕΤΕ ²²ΜΠΟΥ[ΕΙΡ]Ε ΝΝ[ΙΖ]ΒΗ[Υ]Ε

18

20 ΝΑΙ ΕΝ²³ΤΑ[ΤΘΟΜ] ΜΝ ΠΝΑ <Μ>ΠΩ[ΝΖ ΕΙ] ΕΖΡΑΙ ²⁴ΕΧ[ΩΟΥ]

2 ΠΕΧΑΘ 4ΝΑΪ ΧΕ
 ΝΕΝΤΑ-ΠΕ-ΠΝΑ ΜΠΩΝΖ ΕΙ ΕΙΖΟΥΝ 5ΕΡΟΥΥ
 4 ΠΑΝΤΗ ΠΑΝΤΩΣ ΣΕΝΑΟΥ6ΧΑΪ
 ΝΑΪ ΨΑΓΩΠΤ' ΝΤΟΟΤΣ ΝΤΚΑΚΙΑ
 6 7ΤΑΥΝΑΜΙΣ ΓΑΡ ΨΑΣΕΙ ΕΙΖΟΥΝ ΕΡΩΜΕ 8ΝΙΜ-
 ΔΧΝΤΣ ΓΑΡ ΕΜΝ ΨΟΜ ΕΤΡ[ΕΥ] 9ΔΖΕ ΕΡΑΤΟΥ
 8 ΜΝΝΣΑ ΕΥΨΑΝΧΠΟ Μ10ΠΡΩΜΕ
 ΤΟΤΕ ΨΑΓΕΙΝΕ ΜΠ[ΕΠ]Ν[Δ] 11ΜΠΩΝΖ
 10 ΝΝΑΝΤΙΜΙΜΟΝ ΜΠ[ΝΑ
 ΕΙ]12ΨΩΠΕ ΜΕΝ ΕΠΕΠΝΑ ΜΠΩΝ[Ζ ΕΙ]
 12 13ΕΥΧΩΩΡ ΠΕ
 ΨΑΓΡ [ΤΕΨΥΧΗ ΝΟΥ]14ΧΩΩΡ ΕΤΕ ΤΑΥΝΑΜΙ[Σ ΤΕ
 14 ΑΥΩ ΜΕΥ]15ΠΛΑΝΑ ΜΜΟΣ
 ΕΤΠΟΝΗΡΙΑ
 16 ΠΕΤΕΠΕ]16ΠΝΑ ΝΑΝΤΙΜΙΜΟΝ ΝΝ[ΗΥ ΕΙΖΟΥΝ] 17ΕΡΟΥ
 ΨΑΓΣΩΚ ΜΜΟΦ ΕΒ[ΟΛ ΖΙΤΟΟΤΦ]
 18 18ΑΥΩ ΝΣΕΠΛΑΝΑ
 Α[Ν]ΟΚ Δ[Ε ΠΕΧΑΪ] 19ΧΕ ΠΧΟΕΙΣ
 20 ΝΕΨΥΧΟΟΥ[Ε ΝΝΑΪ

 3 Will they be saved or not?"
 2 He said 4 to me,
 "Those into whom the Spirit (πνεῦμα) of life enters
 4 5 will in any case (πάντη πάντως) be saved.
 6 These flee from evil (κακία).
 6 7 For (γάρ) the power (δύναμις) enters into every man,
 8 for (γάρ) without it [they] 9 would not be able to stand.
 8 After 10 the man is born,
 then (τότε) the [Spirit (πνεῦμα)] 11 of life is brought
 10 to the counterfeit (ἀντίμιμον) spirits (πνεῦμα).
 12 Now (μέν) when the Spirit (πνεῦμα) of life comes,
 12 13 since it is strong,
 it strengthens [the soul (ψυχή)], 14 which is the power (δύναμις),
 14 and [it (the soul) is not] 15 led astray (πλανᾶν)
 into evil (πονηρία).
 16 [The one into] whom [the] 16 counterfeit (ἀντίμιμον) spirit (πνεῦμα)
 [enters] 17 is drawn [by it]
 18 18 and is led astray (πλανᾶν).
 And (δέ) I [said], 19 "Lord,
 20 the souls (ψυχή) [of these.]

ΧΕ ΣΕΝΑΟΥΧΑΕΙ 18ΖΩΟΥ
 2 ΠΕΧΑΘ ΝΑΕΙ ΧΕ
 671 ΝΕΤΕΡΕΠΙΠΝΑ ΕΤΜ[ΜΑΥ] 2ΝΗΥ ΝΑΥ
 4 ΠΑΝΤΗ ΠΑΝΤΩΣ 3ΣΕΝΑΩΝΖ
 ΑΥΩ ΨΑΡΕΝΑΪ 4ΕΙ ΕΒΟΛ ΖΝ ΤΚΑΚΙΑ
 6 ΤΒΟΜ 7ΓΑΡ ΨΑΣΕΙ ΕΙΖΟΥΝ ΕΡΩΜΕ 8ΝΙΜ
 ΔΧΝΤΣ ΓΑΡ <Ν>ΝΕΥΨ ΑΖΕ'ΡΑΤΟΥ
 8 ΜΝΝΣΑ ΝΤΡΕΥΧΠΟΣ 8ΔΕ
 ΤΟΤΕ ΨΑΓΕΙΝΕ ΜΠΕ9ΠΝΑ ΜΠΩΝΖ ΕΡΟΣ
 10
 ΕΨΩ10ΠΕ ΒΕ ΕΑΦΕΙ ΝΒΙ ΠΙΠΝΑ Ν11ΧΩΡΕ ΝΤΕ ΠΩΝΖ
 12
 ΨΑΓΤ 12ΧΡΟ ΝΤΒΟΜ ΕΤΕ ΤΨΥΧΗ 13ΤΕ
 14 ΑΥΩ ΜΕΣΣΩΡΜ
 ΕΤΠΟ14ΝΗΡΙΑ
 16 ΝΗ ΔΕ ΕΨΑ<Φ>ΕΙ Ε15ΖΟΥΝ ΕΡΟΟΥ ΝΒΙ ΠΑΝΤΙΜΙ16ΜΟΝ ΜΠΝΑ
 ΨΑ<Υ>ΣΩΚ Μ17ΜΟ<ΟΥ> ΕΒΟΛ ΖΙΤΟΤΦ
 18 ΑΥΩ 18ΝΣ<Ε>ΠΛΑΝΑ
 ΑΝΟΚ ΔΕ ΠΕ19ΧΑΪ ΧΕ ΠΕΧΪ
 20 ΝΝΕΨΥΧΗ 681ΝΝΑ.]

 do 17 in order to be saved 18 as well?"
 2 He said to me,
 671 "Those into whom that spirit (πνεῦμα) 2 enters
 4 will in any case (πάντη πάντως) 3 live
 and 4 come out of evil (κακία).
 6 For (γάρ) the power 5 enters into every man,
 6 for (γάρ) without it they would not be able to 7 stand.
 8 And (δέ) after it (i.e., the soul) is born,
 8 then (τότε) the Spirit (πνεῦμα) 9 of life is brought to it.
 10
 10 Thus, when this 11 strong Spirit (πνεῦμα) of life has come,
 12
 it 12 strengthens the power, namely, the soul (ψυχή),
 14 13 and (the soul) does not go astray
 into 14 evil (πονηρία).
 16 But (δέ) those 15 into whom the counterfeit (ἀντίμιμον)16 spirit
 (πνεῦμα) enter<S> <are> drawn 17 by him
 18 and 18 <are> led astray (πλανᾶν)."
 And (δέ) I 19 said. "Christ (χριστός),
 20 the souls (ψυχή) of these,

• III 34,4 corr. Μ over π. • III 34,8 corr. letter between α and χ crossed out; χ over β. • III 34,17. 21 and 22 lines appear to have extended into the margin.
 • BG 67,14 Ms reads γ. • BG 67,15 Ms reads c. • BG 67,17 Ms reads c. • BG 67,19 Till-Schenke emend to π<χ>̄, see 42,19.

II 26,10-24

IV 40,24—41,11

2
 4 ΠΑΝΤΗ ΠΑΝΤΩΣ ΣΕΝΑΟΥΧΑΪ
 12 ΑΥΩ ΝΑΪ ΣΕΝΑΠΩΩΝΕ ΕΒΟΛ
 6 ΤΑΥ¹³ΝΑΜΙΣ ΓΑΡ ΝΑΕΙ ΕΖΡΑΪ ΑΧΝ ΡΩΜΕ ΝΙΜ¹
 14 ΑΧΝΤΣ ΓΑΡ ΜΝ ΒΟΜ¹ ΝΤΕΛΑΑΥ ΑΖΕ Ε¹³ΡΑΤΩ
 8 ΜΝΗΝΣΕ ΤΟΥΧΠΟΥ ΔΕ
 10 ΤΟΤΕ ΕΦ¹⁶ΨΑΝΑΨΑΕΙ ΝΒΙ ΠΝΑ ΜΠΩΝΖ
 12 ΑΥΩ ΨΑΡΕ ΤΒΟΜ¹ ΕΙ
 14 ΝΣΤ ΤΑΧΡΟ ΝΤΨΥΧΗ Ε¹⁸ΤΜΑΥ
 16 ΑΥΩ ΜΑΡΕΨ ΑΑΥ ΡΠΛΑΝΑ Μ¹⁹ΜΟC
 18 ΖΡΑΪ ΖΝ ΝΕΖΒΗΥΕ ΝΤΠΟΝΗΡΙΑ
 20 ΝΑΪ ΔΕ ΕΤΕ ΠΕΠΝΑ ΕΤΨΒΒΙΑΕΙΤ¹ ΝΗΥ²¹ ΕΖΡΑΪ ΕΧΩΟΥ
 22 ΨΑΥCΚ¹ ΜΜΟΥ ΕΒΟΛ²² ΖΙΤΟΟΤΩ
 24 ΑΥΩ ΝΣΕCΩΡΜ
 26 ΑΝΟΚ ΔΕ²³ ΠΕΧΑΪ ΧΕ ΠΧΟΕΙC
 28 ΝΨΥΧΟΟΥ ΒΕ Ν²⁴ΝΑΪ

ΣΕΝΑΨΩΡΙΟΝΕ
 2 ΑΥΟΥ²⁵ΨΩΨΒΕ ΠΤΕΧΑΥ ΝΑΪ ΧΧΕ
 ΕΦΨΑΝΕΙ²⁶ ΕΖΡΑΪ ΕΙΧΨΟΥ ΝΒΙ ΠΕΠΝΑ
 4 27 ΠΑΝΤΗ ΠΑΝΤΩC ΣΕΝΑΟΥΧΑΪ
 28 ΑΥΩ ΝΑΪ ΣΕΝΑΠΩΩΝΕ ΕΒΟΛ
 6 29 ΤΑΥΝΑ[Μ]ΙC [ΓΑΡ ΝΑ]ΕΙ ΕΖΡΑΪ³⁰ ΕΧΝ ΡΩΜΕ ΝΙΜ
 ΑΧΝΤC ΓΑΡ³¹ ΜΝ Β[Ο]Μ Ν[ΤΕΛ]ΑΑΥ³² ΑΖΕΡΑ[Τ]Ω
 8 [ΜΝΝ]CΑ ΤΟΥ41¹ ΧΠΟΥ ΔΕ
 10 ΤΟΤΕ ΕΦΨΑΝΑΨΑΪ¹ ΝΒΙ ΠΝΑ <Μ>ΠΩΝΖ
 12 ΑΥΩ ΨΑΡΕΤΒΟΜ³ ΕΙ
 14 ΝΣΤ ΤΑΧΡΟ ΝΤΨΥΧΗ ΕΤΜ⁴ΜΑΥ
 16 ΑΥΩ ΜΑΡΕΨ [Α]ΑΥ Ρ⁵ΠΛΑΝΑ [Μ]ΜΟC
 ΝΖΡΑΪ ΖΙΝ ΝΖΒΗΟΥΕ ΝΤΠΟΝΗΡΙΑ
 18 [ΝΑΪ] ΔΕ ΕΤΕ⁷ ΠΕΠΝΑ [ΕΤΨ]ΒΒΙΟΕΙΤ⁸ ΝΝΗΟΥ⁹ ΕΖΡΑΪ
 ΕΧΩΟΥ] ΨΑΥCΨ[Κ] ΜΜΟΥ ΕΙΒΟΛ ΖΙΤΟΟΤΩ
 20 ΑΥ[Ω Ν]CΕCΩ¹⁰ΡΜ
 22 ΑΝΟΚ ΔΕ ΠΕΙΧΑΪ Χ[Ε Π]ΧΟΕΙC
 24 11 Μ[Ψ]ΥΧΟΟΥΕ ΒΕ ΝΝΑΪ

{IV 40,24-25: will they be [rejected]}?"

2 He answered and said to me,
 "If the ¹¹ Spirit (πνεῦμα) {IV 40,25-26: descended upon them},
 4 they will in any case (πάντη πάντως) be saved
 12 and they will change (for the better).
 6 For (γάρ) the ¹³ power (δύναμις) will descend on every man,
 14 for (γάρ) without it no one can stand.
 8 ¹⁵ And (δέ) after they are born,
 then (τότε), ¹⁶ when the Spirit (πνεῦμα) of life increases
 10 and ¹⁷ the power comes
 12 and strengthens that soul (ψυχή),
 14 ¹⁸ no one can lead it astray (πλανᾶν)
 19 with works of evil (πονηρία).
 20 But (δέ) those on whom the counterfeit spirit (πνεῦμα) ²¹ descends
 are drawn by ²² him
 18 and are led astray."
 And (δέ) I ²³ said, "Lord,
 20 the souls (ψυχή) of ²⁴ these

• IV 40,31-32 short line due to imperfections in the papyrus. • IV 41,2 cf. 40,23.

III 34,19—35,10

BG 68,1—69,5

20 **ΕΥ**Ὶ²⁰ΨΑΝΕΙ ΕΒΟΛ ΖῚΝ ΤCΑΡΞ
 2 **Ε**[ΥΝΑΒΩΚ] ²¹ΕΤΩΝ
 Ἰ²⁰ΤΟQ ΔΕ ΑQΩΒΕ ΠΕ[ΧΑQ ΧΕ]
 4 ²²ΤΕΨΥΧΗ ΕΤΕ ΤΘΟΜ ΤΕ
 ΕCΨΑΙΝΡ ΖΟΥQ]
 6 ²³ΕΠΕΠῚΝᾶ Ἰ²⁰ΑΝΤΙΜΙΜΟΝ
 Τ[Αῖ ΓΑΡ C]Ὶ²⁴ΧΩΨΡ
 8 ΕΤΕΨΑCΠΩΤ Ἰ²⁰Τ[ΟΟΤC Ν]Ὶ²⁵ΤΠΟΝΗΡΙΑ
 ΑΥΩ CΕΝΑQ[ΥΧΑῖ]
 10 ²⁶ΕΒΟΛ ΖῚΤΟΟΤC Ἰ²⁰ΤΕΠΙCΚΟΠῚ Η ΝΑ]35¹ΦΘΑΡΤΟΝ
 ΑΥΩ Ἰ²⁰CΕἸ²⁰ΤΟΥ ΕΤΑΝΑΠΑΥCΙC Ἰ²⁰ΑΙΩΝ
 12 ΑΝΟΚ ΔΕ ΠΕΧΑῖ ΧΕ ΠΧQ³ΕΙC
 ΝΕΤΕἸ²⁰ΠΟΥCQΟΥΝ ΕΠΤΗῚQ
 14 ΖῚ²⁰ΟΥ ΝΕ ΝΕΥΨΥΧΟΟΥΕ Η ΕΥΝΑΧΩΡΙ ⁵ΕΤΩΝ
 ΠΕΧΑQ ΝΑῖ ΧΕ
 16 Ἰ²⁰ΤΑQΖΡΩΨ Ε⁶ΧΩΟΥ Ἰ²⁰ΒῚ ΠΕΠῚΝᾶ Ἰ²⁰ΑΝΤΙΜΙΜΟΝ
 Ὶ⁷Ἰ²⁰ΤΕΡΟΥCΦΑΛΛΕῖ Ἰ²⁰ΤΕΕῖZE
 18 ΑΥΒΑΡΕῖ ⁸Ἰ²⁰ΤῚΕΥΨΥΧΗ
 ΑΥCΩΚ Ἰ²⁰ΜΟC ΕΝΕΖΒΗ⁹ΟΥΕ Ἰ²⁰ΤΠΟΝΗΡΙΑ
 20 ΑΥΩ ΑΥΕΙΝΕ Ἰ²⁰ΜΟC ¹⁰Ἰ²⁰ΕῚ²⁰ΨΩΕ

²⁰ when they have come out of the flesh (σάρξ),

2 where [will they go]?"

²¹ And (δέ) he smiled and [said],

4 "If the soul (ψυχή), which is the power,
[becomes stronger]

6 ²³ than the counterfeit (ἀντίμιμον) spirit (πνεῦμα)
— [for (γάρ) the] (soul)

8 ²⁴ which flees [from] ²⁵ evil (πονηρία) is strong —
it is saved

10 through the 35¹ incorruptible (ἀφθαρτον) providential care (ἐπισκοπή),
and taken to the repose (ἀνάπαυσις) ² of the aeons (αἰών).

12 And (δέ) I said, "Lord,
³ those who have not known at all,

14 ⁴ what are their souls (ψυχή) or where will they go (χωρεῖν)?"
⁵ He said to me,

16 "It is these that ⁶ the counterfeit (ἀντίμιμον) spirit (πνεῦμα) has
burdened ⁷ when they stumbled (σφάλλιν).

18 And in this way ⁸ their soul (ψυχή) was burdened (βαρεῖν),
drawn to works ⁹ of evil (πονηρία)

20 and brought ¹⁰ [to forgetfulness].

• III 35,5 **Ε**1 over erased letter, perhaps **Ο** or beginning of **Ρ**.

• BG 68,4 Till-Schenke suggest <ΕΡΨΑΝ> for ΕΥΜΑ and in 68,5 delete Ἰ²⁰ΤΑC on the basis of III 34,22. • BG 68,14 Till-Schenke emend to Π<Χ>C, see 42,19.

• BG 68,16 **Ν**² over erasure.

ΖΟΤΑΝ ΕΥΨΑΝΕΙ Ε²ΒΟΛ ΖῚΝ ΤCΑΡΞ
 2 ΕΥΝΑΒΩΚ ³ΕΤΩΝ
 ΝΤΟQ ΔΕ ΑQΩΒΕ Ὶ⁴ΠΕΧΑQ ΧΕ
 4 ΕΥΜΑ Ἰ²⁰ΤΕΨΥΧΗ ΕΤΕ ΤΘΟΜ ΤΕ
 Ἰ²⁰ΤΑCῚ Ὶ⁶ΖΟΥQ ΜΑΛΛΟΝ
 6 ΕΠΑΝΤΙΜῚ⁷ΜΟΝ Ἰ²⁰ΠῚΝᾶ
 ΤΑῖ ΟΥΧΩΡΕ ΤΕ
 8 ⁸ΨΑCΠΩΤ ΝΤΟΟΤΟΥ Ἰ²⁰ΝΕΖ⁹ΒΗΥΕ Ἰ²⁰ΤΠΟΝΗΡΙΑ
 ΑΥΩ ΕΒΟΛ ¹⁰ΖῚΤῚ Ἰ²⁰ΤΕΠΙCΚΟΠῚ Η ΑΦΘΑΡ¹¹ΤΟΝ
 10 ΨΑCΟΥΧΑῖ
 Ἰ²⁰CΕἸ²⁰ΤC Ε¹²ΖΡΑῖ ΕΤΑΝΑΠΑΥCΙC ΝΝΙΑῖ¹³ΩΝ
 12 ΑΝΟΚ ΔΕ ΠΕΧΑῖ ΧΕ ΠΕ¹⁴ΧC
 ΝΕΤΕ Ἰ²⁰ΠΟΥCQΟΥΝ ΠῚ¹⁵ΤΗῚQ
 14 ΝΕΥΨΥΧΗ ΖῚ¹⁶ΟΥ ΝΕ ¹⁶Η ΕΥΝΑΒΩΚ ΕΤΩΝ
 ΠΕ¹⁷ΧΑQ ΝΑῖ ΧΕ
 16 ΝΕΤῚΜΑΥ ΑΥ¹⁸Ἰ²⁰ΠῚΝᾶ Ἰ²⁰ΑΝΤΙΜΙΜΟΝ Α¹⁹ΨΑῖ ΕΖΡΑῖ ΕΧΩΟΥ
 ΖΜΠῚ⁶⁹1 ΤΡΕΥCΑΔΑΤΕ
 18 ΑΥΩ Ν²ῚZE ²ΨΑQῚΒΑΡΕῖ Ἰ²⁰ΤΕΥΨΥΧΗ
 Ὶ³Ἰ²⁰QCΩΚ Ἰ²⁰ΜΟC ΕΝΕΖΒΗ⁴ΥΕ Ἰ²⁰ΤΠΟΝΗΡΙΑ
 20 Ἰ²⁰QΧῚΤC Ε⁵Ὶ²⁰ΨΩΕ

68¹ when (ὅταν) when they have come ² out of the flesh (σάρξ),

2 where will they go?"

³ And (δέ) he smiled and ⁴ said,

4 "To a place of the soul (ψυχή), ⁵ which is the power
that has become ⁶ far (μᾶλλον) superior

6 to the counterfeit (ἀντίμιμον) ⁷ spirit (πνεῦμα).
This (soul) is strong,

8 ⁸ and it flees from ⁹ works of evil (πονηρία)
and, through ¹⁰ the incorruptible (ἀφθαρτον) providential care

10 (ἐπισκοπή), ¹¹ it is saved
and taken ¹² up to the repose (ἀνάπαυσις) of the aeons (αἰών)."

12 ¹³ And (δέ) I said, ¹⁴ "Christ (χριστός),
those who have not known the ¹⁵ All,

14 what are their souls (ψυχή) ¹⁶ or (ἢ) where will they go?"
¹⁷ He said to me,

16 "Over these a counterfeit (ἀντίμιμον) ¹⁸ spirit (πνεῦμα) ¹⁹ gained
strength when 69¹ they stumbled.

18 And in this way ² he burdens (βαρεῖν) their soul (ψυχή),
³ draws it to the works ⁴ of evil (πονηρία),

20 and casts it into ⁵ forgetfulness.

II 26,24—27,4

IV 41,11—42,1

20 ΤΑΝ ΕΥΨΑΝΕΙ ΕΒΟΛ ΖἸ ΤΟΥ²⁵ ΣΑΡΞ¹
 ΕΥΝΑΒΩΚ² ΕΤΩΝ
 Ἰ ΤΟΥ ΔΕ ΔΙΨΩ³ ΒΕ ΠΕΧΑΔ⁴ ΝΑΪ ΧΕ
 ΤΨΥΧΗ ΕΤΕ ΤΒΟΜ⁵
 27⁶ ΝΑΑΨΑΪ ΝΖΗΤ⁷
 ΠΑΡΑ ΠΙΠΝἈ ΕΤΨΗC
 28⁸ ΤΑΪ ΓΑΡ CΧΟΟΡ
 ΑΥΩ ΨΑCΠΩΤ⁹ ἸCΑΝ¹⁰ 29¹¹ ΒΟΛ ἸΤΠΟΝΗΡΙΑ
 ΑΥΩ ΕΒΟΛ ΖΙΤἸ¹² 30¹³ ΠΒἸ ΠΨΩΙΝΕ ἸΠΙΑΤ¹⁴ ΤΕΚΟ
 31¹⁵ ΨΑCΟΥ¹⁶ ΧΑΪ
 ΑΥΩ ΨΑΥΧΙΤ¹⁷ ΕΖΡΑΪ ΕΤΑΝΑΠΑΥ¹⁸ CΙC ἸΑΙΩΝ
 2 ΔΝΟΚ¹⁹ ΔΕ ΠΕΧΑΪ ΧΕ ΠΧΟ²⁰ CΕΙC
 ΕΙΕ ΝΑΪ ΖΩΟΥ ΕΤΕΪΠΟΥἸΜΕ 34²¹ ΧΕ ΝΑΝΙΜ ΝΕ
 4 ΝΟΥΨΥΧΟΟΥΕ ΕΥ²² ΝΑΨΩΠΕ ΤΩΝ
 ΑΥΩ ΠΕΧΑΔ²³ ΝΑΪ ΧΕ
 6²⁴ ΖἸ ΝΕΤἸΜΑΥ ΔΠΕἸΝἈ ΕΤΨΗC ΔΑΔ²⁵ 27²⁶ ΨΑΪ ΝΖΗΤΟΥ
 ΖἸ ΠΤΡΟΥCΩΡἸ
 8 ΑΥΩ ΨΑΔ²⁷ ΒΑΡΕΪ ἸΤΕΨΥΧΗ
 ΑΥΩ ΨΑΔ²⁸ CΩΚ ἸΜΜΟC 29²⁹ ΔΝΕΖΒΗΥΕ ἸΤΕ ΤΠΟΝΗΡΙΑ
 0 ΑΥΩ ἸΝΟΥ³⁰ ΧΕ ἸΜΜΟC ΕΖΡΑΪ ΕΥΒΨΕ

20 ΤΑΝ ΕΥ¹² ΨΑΝΕΙ ΕΒΟΛ ΖἸ ΤΟΥCΑΡΞ¹³
 2 ΕΥΝΑ¹⁴ ΨΩΚ ΕΤΩΝ
 Ἰ ΤΟΥ ΔΕ ΔΙΨΩΒΕ¹⁵ ΠΕΧΑΔ¹⁶ ΝΑΪ ΧΕ
 4 ΤΨΥΧΗ ΕΤΕ ΤΒΟΜ
 15¹⁷ ΝΑΑΨΑΪ ΝΖΗΤC
 6 ΠΑΡΑ ΠΙΠΝἈ ΕΤ¹⁸ ΨΗC
 ΤΑΪ ΓΑΡ CΧΟΟΡ
 8 ΑΥΩ ΨΑC¹⁹ ΠΩΤ ΝCΑΒΟΛ ἸΤΠΟΝΗΡΙΑ
 ΑΥΩ²⁰ ΕΒΟ²¹ Λ ΖΙΤἸ ΠΒἸ ΠΨΩΙΝΕ ἸΠΙΑΤ²² ΤΑΚ²³ Ο
 10 ΨΑ²⁴ CΟΥ²⁵ ΧΑΪ
 ΑΥΩ ΨΑΥΧΙ²⁶ ΤC ΕΖΡΑΪ ΕΤΑΝΑΠΑΥCΙC ἸΝΑΙΩΝ
 12 21²⁷ ΔΝΟΚ ΔΕ ΠΕΧΑΪ ΧΕ ΠΧ²⁸ ΟΕΙC
 ΖἸΕ 22²⁹ ΝΑΪ ΖΩΟΥ ΕΤΕ ἸΠΟΥΕΙΜΕ ΧΕ 23³⁰ ΝΑΝΙΜ ΝΕ
 14 ΝΟΥΨΥΧΟΟΥΕ ΕΥ³¹ ΝΑΨΩΠΕ ΤΩΝ
 ΑΥΩ ΠΕΧΑΔ³² ΝΑΪ 24³³ ΧΕ
 16 ΖἸ ΝΕΤἸΜΑΥ ΔΠΕἸΝἈ ΕΤ³⁴ ΨΗC ΔΑΔ³⁵ ΨΑΪ ἸΖΗΤΟΥ
 ΖἸ ΠΤΡ³⁶ ΕΥ³⁷ CΩΡἸ
 18 ΑΥΩ ΨΑΔ³⁸ ΒΑΡἸ ἸΤΕΨΥΧΗ
 28³⁹ ΑΥΩ ΨΑΔ⁴⁰ CΩΚ ἸΜ⁴¹ ΟC ΕΝΕΖΒΗΥΕ 29⁴² ἸΤΕ ΤΠΟΝΗΡΙΑ
 20 ΑΥΩ ἸΝΟΥ⁴³ ΧΕ 42⁴⁴ ἸΜΜΟC ΕΖΡΑΪ ΕΥΒΨΕ

when (ὄταν) they have come out of their ²⁵ flesh (σάρξ),
 where will they go?
 And (δέ) he smiled ²⁶ and said to me,
 “The soul (ψυχή), in which the power
²⁷ will become stronger
 than (παρά) the despicable spirit (πνεῦμα)
 —²⁸ for (γάρ) it is strong
 and it flees from ²⁹ evil (πονηρία)—
 and, through ³⁰ the intervention of the incorruptible one,
 it is saved
³¹ and taken up to the repose (ἀνάπαυσις) ³² of the aeons (αἰών).
 And (δέ) I said, “Lord,
³³ those, however, who have not known ³⁴ to whom they belong,
 where will their souls (ψυχή) ³⁵ be?”
 And he said to me,
 6³⁶ “In those the despicable spirit (πνεῦμα) has ²⁷ gained strength
 when they went astray.
 8 And he ² burdens (βαρύν) the soul (ψυχή)
 and draws it ³ to the works of evil (πονηρία),
 0 and he casts ⁴ it down into forgetfulness.

III 35,10—36,2

BG 69,5—70,6

2 ἀγὼ ἡττειρε μῆνσα τρεϋ¹¹[κω]κ ἀρηοῦ ἡπσωμα
 2 ψαγτααγ ¹²ετοοτοϋ ἡνεξογσια
 ναῖ ἡταγψω¹³πε εβολ ζιτοιοτῷ ἡπαρχων
 4 παλιν ¹⁴ncεεινε μμιοοϋ εζῆνκεμεροσ
 6 αγ¹⁵ω ψαγκωτεῖ ἡμμαγ
 ψαντογνο¹⁶ρζμοοϋ ζιτοοτςῖ ἡτπονηρια μῆν τῶ¹⁷ψε
 8 nceχι νογσοογν
 ἡττειρε ¹⁸ψαγχακ nceιογχαῖ
 10 ανοκ δε πε¹⁹χαῖ ναϋ χῖε πχοειс
 αγω ἡαψ ἡρε ²⁰ψασπαακε ἡβι τεψγχη παλιν
 12 ἡ²¹ςκн εἰρογн ετεφεγсic ἡτμααγ
 н ε²²ρογн εἰρωμε
 14 ἡτοϋ δε αῤραψε ²³ἡτερηψине ἡμοϋ
 πεχαϋ ναῖ χε ²⁴ἡнк ογмакаριос
 16 ρῆ πεντακογ²⁵ρζκ ηςωϋ
 ψαγτααс мен ἡκεογα
 18 36¹ἡπμα ἡπεῖῆα ἡπωνρ
 ἡсако²λογθι ναϋ ἡсωτῆ εβολ ζιτοοτῷ

ἡτῖρε μῆνса нтρεс⁶κακῆ ἀρηγ
 2 ψαγπαρααῖ⁷δοϋ ἡμοс ἡνεξογσια
 ἡ⁸ταγψωπε ρα παρχων
 4 ⁹παλιν ἡсenoχοϋ εζῆνω¹⁰ῆ
 6 ἡсекωте ἡμαγ
 ψαν¹¹τογνογρῆ ἡμοοϋ ρῖтῆ ¹²τῶψε
 8 ἡсχι νογсоογн
¹³ἡτῖρε ἡсχακ ncoγχαῖ те
 10 ¹⁴ανοκ δε πεχαῖ χε πεχс
¹⁵πωс ψαρεтеψγχη πα¹⁶κε паке
 12 ἡсωк on ερογн ¹⁷ετεφεγсic ἡτмааγ
 н ¹⁸прω¹⁸ме
 14 нтоϋ δε αῤраψε ἡта¹⁹ρичноγϋ
 αγω πεχαϋ χε ²⁰ἡт²⁰к оγмакариос
 16 εγπα²¹ρακοлогнсic
 εтве παῖ ²²βε ψαγταаγ ἡῆ πкеογα
 18 ε²³πεῖῆα ἡπωνρ ἡρηтῷ
 εγ²⁴ακοлогнсic наϋ αγω εс²⁵ωтῆ εβολ ρῖтоοтῷ

And in this way, after being ¹¹ [stripped] of the body (σῶμα)

- 2 they are handed over ¹² [to] the authorities (ἐξουσία)
 who came to be ¹³ [through] the Ruler (ἀρχων).
 4 ¹⁴ [They] again (πάλιν) [put] them into (bodily) parts (μέρος)
 6 and ¹⁵ consort with them
 until they are ¹⁶ [saved from] evil (πονηρία) and ¹⁷ [forgetfulness]
 8 and acquire] knowledge.
 In this way ¹⁸ [they become perfect and saved.]
 10 And (δέ) I ¹⁹ [said to him], “Lord,
 and how ²⁰ [does] the soul (ψυχή) [become small] again (πάλιν)
 12 ²¹ [so as to be admitted] into the nature (φύσις) of the mother
 or (ἦ) ²² [into] the man?”
 14 And (δέ) he rejoiced ²³ [when I] asked him
 and he said to me, ²⁴ “Blessed (μακάριος) are you
 16 for paying close attention.
²⁵ It (the soul) is given (+μείν) to another (masc.),
 18 36¹ where the Spirit (πνεῦμα) of life is;
 it follows (ἀκολουθεῖν) ² him, obeys through him,

In this way, after it has become ⁶ naked

- 2 he hands ⁷ it over (παραδίδонаι) to the authorities (ἐξουσία)
⁸ who came into being from the Ruler (ἀρχων).
 4 ⁹ They again (πάλιν) cast them into ¹⁰ fetters
 6 and consort with them
 until ¹¹ they are saved from ¹² forgetfulness
 8 and it (the soul) acquires knowledge
¹³ and thus becomes perfect and is saved.
 10 ¹⁴ And (δέ) I said, “Christ (χριστός),
¹⁵ how (πῶс) does the soul (ψυχή) ¹⁶ become smaller and smaller and
 12 enter again into ¹⁷ the nature (φύσις) of the mother
 or (ἦ) the man?”
 14 ¹⁸ And (δέ) he rejoiced when I asked him
 and he said, ¹⁹ “Blessed (μακάριος) are you
 16 for ²⁰ understanding (παρακολούθησιс).
 For this reason, ²¹ then, they (the souls) are given to the other (masc.),
 18 in whom (masc.) ²² the Spirit (πνεῦμα) of life dwells.
 By ²³ following (ἀκολουθησιс) and ²⁴ obeying through him,

• III 35,14 ΝΟΥΧΕ is too long; for ΕΙΝΕ see 35,9 and parallels in II/IV. • III 35,16 ΝΟΥΖΗ is excluded since the scribe never breaks between O and Y.
 • III 35,21 ΒΩΚ is too long and ΕΙ too short for the lacuna. • III 35,22 There appears to be a high stop or articulation mark after ϣ. • III 35,24f lit. “in you followed.”
 • III 36,1 The stroke on NC is very faint.
 • BG 69,14 Till-Schenke emend to π<ϣ>ϣ, see 42,19.

II 27,4-19

IV 42,1-20

1 αγω μῆνσα τρεσ⁵ει εβολ
 2 ψαγτααc ετοοτογ ἡνεχογcια
 3 ναϊ ενταγψωπε εβολ ζιτῆ παρχων
 4 αγω ψαγορ⁶ε ζῆ ζενμῖρε
 5 ἡσενου⁷χε ἡμος απεψτεκο
 6 αγω ψαγκωτε ἡμμαc
 7 ψαντcνερce εβολ ζιτῆ τῶψε
 8 αγω ἡc¹⁰χι ερος ἡπσοογν
 9 αγω ταῖ τε θε εc¹¹ψανxωκ¹ εβολ ψαcογχαῖ
 10 ανοκ δε πε¹²χαῖ² χε πxοειc³
 11 αγω πωc acῖ ψημ⁴ ψημ⁵ ἡῆοι τψγχη
 12 αγω ἡc¹³ναγζc ερογν⁶ ατφγ¹⁴cic ἡτεcμααγ
 13 η ερογν⁷ επρωμε
 14 τοτε⁸ αφραψε ἡταριxνογq⁹ επαῖ
 15 αγω πε¹⁶χαq ναῖ χε αληωc ἡτκ ογμακαριος
 16 17επι¹⁸αν ακῖρνοει
 17 τψγχη ετῖμμαγ ψαγ¹⁹τρεcογαρc ἡca κεογειε
 18 ερεπνα ἡ¹⁹πωνz ἡζητc

1 αγω μῆ²ῆσα τρεcεῖ εβολ
 2 ψαγτααc ε³τοοτογ ἡνεχογcια
 3 ναῖ ἡταγψωπ[ε] εβολ ζιτῆ παρχων
 4 αγω⁵ ψαγ[μ]ορεc ζῆ ζενμ[ι]ρε
 5 ἡσενου⁶χε ἡμ[ι]οc επεψτ[α]κο
 6 αγω ψαγ⁷κωτε [η]μμαc
 7 ψ[αν]τεcνερce⁸ εβολ ζιτῆ τῶψ[ε]
 8 αγω ἡc¹⁰χι ε⁹ρος ἡπσοογν
 9 [αγω ταῖ] τε θε¹⁰εcψ[αν]xω[κ] εβολ ψαcογχαῖ
 10¹¹ανοκ [δε] πεx[αῖ] χε πxοειc
 11 αγω¹² πωc [α]ψ acῖ [ψημ ψημ ἡοι τ]ψγ¹³χη
 12 αγω ἡc¹³[ναγ]ζc ερογν ετ[ι]φγ¹⁴cic ἡτεcμααγ
 13 η ερογν επρω¹⁵με
 14 τοτε αφρ[α]ψε ηταριxνογq⁹ 16επαῖ
 15 αγω πε[χαq] ναῖ χε αλη¹⁷ωc ἡτκ ογμακαριος
 16 επι¹⁸αν ακῖρνοει
 17 τ[ι]ψγχη ετμμ[α]γ 19ψαγτρεcογ[αρ]c ηca κεογ[ε]ῖ
 18 20ερεπῖτῆνα ἡπ[ων]z ηζητc

And after it ⁵ comes out of (the body),

2 it is handed over to the authorities (ἐξουσία),

⁶ who came into being through the Ruler (ἄρχων),

4 and ⁷ they bind it with chains

and cast ⁸ it into prison

6 and consort with it

⁹ until it awakens from forgetfulness

8 and ¹⁰ acquires knowledge.

And if thus it ¹¹ becomes perfect, it is saved.

0 And (δέ) I ¹² said, "Lord,

how (πῶς) can the soul (ψυχή) become smaller

12 ¹³ and return into the nature (φύσις) ¹⁴ of its mother

or (ἢ) into man?"

4 Then (τότε) ¹⁵ he rejoiced when I asked him this,

and ¹⁶ he said to me, "Truly (ἀληθῶς), you are blessed (μακάριος),

16 ¹⁷ for (ἐπειδὴ) you have understood (νοεῖν)!

That soul (ψυχή) ¹⁸ is made to follow another (soul; fem.),

18 in whom (fem.) the Spirit (πνεῦμα) of ¹⁹ life dwells.

• II 27,17 ἡ was crossed out before τ¹.

• IV 42,12 added ψα though it is redundant.

³Ν̄COYΧΑΪ
 2 <ε>ΨΑΓΕΙ ΘΕ ἄν' ΕΖΟΥΝ ΕCΑΡΧ· ⁴Χ̄Ν̄Ν̄ ΤΕΝΟΥ·
 ΑΝΟΚ ΔΕ ΠΕΧΑΪ ΧΕ ⁵ΠΧΟΕΙC·
 4 ΝΑΪ ΕΡCΟΟΥΝ ΕΑΥΚΑΤΟΥ ⁶ΕΠΑΖΟΥ
 Ζ̄Ν ΟΥ ΝΕ ΝΕΥΨΥΧΟΟΥΕ
 6 Η ⁷ΕΥΝΑΧΩΡΙ ΕΤΩΝ ΠΕΧΑΥ ΝΑΪ ΧΕ
⁸ΠΜΑ ΕΤ-ΟΥ>ΝΑΧΩΡΙ ΕΡΟΨ
 8 Ν̄ΒΙ Ν̄ΑΓΓΕΙ⁹ΛΟC Ν̄ΤΜ̄Ν̄ΤΖΗΚΕ
 ΝΑΪ ΕΤΕΨΠΕΜΕ¹⁰ΤΑΝΟΙΑ ΕΙ ΝΑΥ
 10 ΑΥΩ Ν̄CΕΑΡΗΖ ΕΙΡΟΟΥ¹¹ ΕΠΙΖΟΟΥ ΕΤ̄ΜΜΑΥ
 ΕΤ̄CΝΑΚΟ[ΛΑΖΕ] ¹²Ν̄ΖΡΑΪ Ν̄ΖΗΤΟΥ
 12 ΟΥΟΝ ΝΙΜ [εφχε ογα] ¹³ΕΠΖΑΓΙΟΝ Ν̄Π̄Ν̄Α
 Ζ̄Ν ΟΥ[ΧΕ ΟΥΑ ΝΨΑ] ¹⁴ΑΝΕΖ·
 14 ΕΥΒΑCΑΝΙΖΕ Μ̄[ΜΟΟΥ Ζ̄Ν ΟΥ]¹⁵ΒΑCΑΝΟC Ν̄ΨΑ ΕΝΕΖ
 ΑΝΟΚ ΔΕ ΠΕΙ¹⁶ΧΑΪ ΧΕ ΠΧΟΕΙC
 16 Ν̄ΤΑ[φει ΕΤΩΝ Ν̄ΒΙ] ¹⁷ΠΑΝΤΙΜΙΜΟΝ Μ̄Π[ΝΑ
 ΤΟΤΕ ΠΕΙ¹⁸ΧΑΥ ΧΕ
 18 Ν̄ΤΑΡΧΗ Ν̄Τ[ΕΡΕΤΜΑΔΥ]
¹⁹Ν̄ΤΕΡΙΝΑΥ Ζ̄Μ ΠΕΠ̄Ν̄Α] Ν̄ΖΑΓΙΟΝ

ΨΑC'ΟΥΧΑΪ
 2 ΜΕΝΤΟΙΓΕ ΕΨΑCΒΩΚ ³ΑΝ ΕΖΟΥΝ ΕΚΕCΑΡΧ
 ΠΕΧΑΪ ⁹ΝΑΥ ΧΕ ΠΕΧ̄C
 4 ΝΕΝΤΑΥCΟ¹⁰ΟΥΝ ΔΕ ΑΥΚΟΤΟΥ ΕΒΟΛ
 Ν̄ΝΕΥ¹¹ΨΥΧΗ Ζ̄Ν̄ ΟΥ ΝΕ
 6 ΠΕΧΑΥ ΝΑ¹²ΕΙ ΧΕ
 ΕΥΝΑΒΩΚ ΕΠΜΑ ΕΤΟΥ¹³ΝΑΑΝΑΧΩΡΕΙ ΕΡΟΨ
 8 Ν̄ΒΙ ΝΑΓ¹⁴ΓΕΛΟC Ν̄ΤΜ̄Ν̄ΤΖΗΚΕ
 ΝΑΪ Ε¹⁵ΤΕ ΜΠΕΜΕΤΑΝΟΙΑ ΕΙ ΝΑΥ
 10 ¹⁶Ν̄CΕΑΡΕΖ ΕΡΟΟΥ ΕΠΕΖΟΟΥ
¹⁷ΕΤΟΥΝΑΚΟΛΑΖΕ Ζ̄ΡΑΪ ΝΖΗ¹⁸Τ̄Ψ
 12 ΟΥΟΝ ΝΙΜ Ν̄ΤΑΥΧΕ ΟΥ¹⁹Α ΕΠΕΠ̄Ν̄Α ΕΤΟΥΓΑΒ
 14 CΕΝΑ71¹ΒΑCΑΝΙΖΕ ΜΜΟΟΥ Ζ̄Ν ΟΥ²ΚΟΛΑCΙC Ν̄ΨΑ ΕΝΕΖ
 ΑΝΟΚ ³ΔΕ ΠΕΧΑΪ ΧΕ ΠΕΧ̄C
 16 Ν̄ΤΑφει ἄτων Ν̄ΒΙ ΠΑΝΤΙΜΙΜΟΝ Μ̄²Π̄Ν̄Α
 ΠΕΧΑΥ ΝΑΪ ΧΕ
 18 ΝΤΕΡΕ⁶ΤΜΑΔΥ

³ and is saved.

2 They (the souls) do not enter flesh ⁴ from then on."
 And (δέ) I said, ⁵ "Lord,
 4 those who knew and turned ⁶ back,
 where are their souls (ψυχή)
 6 or ⁷ where will they withdraw to (χωρεῖν)?" He said to me,
⁸ "The place to which
 8 the angels (ἄγγελος) ⁹ of poverty will withdraw (χωρεῖν)
 to whom ¹⁰ repentance (μετάνοια) has not come.
 10 And [they] will be kept ¹¹ for that day ¹² on which
 everyone who has blasphemed ¹³ the Holy (ἅγιον) Spirit (πνεῦμα)
 12 with an eternal [blasphemy]
¹⁴ will be punished (κολάζειν) by being tortured (βασανίζειν)
 14 [with] ¹⁵ eternal torture (βάσανος).
 [And (δέ) I] said, ¹⁶ "Lord,
 16 [from where did] ¹⁷ the counterfeit (ἀντίμιμον) spirit (πνεῦμα) come?"
 Then (τότε) he said,
 18 ¹⁸ "In the beginning (ἀρχή), [when the Mother]
 —¹⁹ when I saw in the [Holy (ἅγιον)] Spirit (πνεῦμα)

it is ⁷ saved.

2 Indeed (μέντοι γε) it no longer ⁸ enters flesh (σάρξ)."
 I said to ⁹ him, "Christ (χριστός),
 4 ¹⁰ and (δέ) those who did know (but) have turned away
¹¹ where are their souls (ψυχή)?"
 6 He said to ¹² me,
 "They will go to the place to which
 8 ¹³ the angels (ἄγγελος) of poverty withdraw (ἀναχωρεῖν)
¹⁴ to whom ¹⁵ repentance (μετάνοια) has not come.
 10 ¹⁶ They will be kept for the day ¹⁷ on which
¹⁸ everyone who has blasphemed ¹⁹ the Holy Spirit (πνεῦμα)
 12 will be punished (κολάζειν). They will be **71**¹ tortured (βασανίζειν)
 14 with eternal ² punishment (κόλασις)."
³ And (δέ) I said, "Christ (χριστός),
 16 ⁴ from where did the counterfeit (ἀντίμιμον) ⁵ spirit (πνεῦμα) come?"
 He said to me,
 18 "When ⁶ the Mother,

• III 36,3 Since ΑΝ with ΨΑΙ- is ungrammatical, a second tense is needed. • III 36,8 Ms. reads ΕΤCΝΑΧΩΡΙ as if the subject were fem. sg. rather than masc. pi. (see also 36,11). • III 36,11 The sense appears to demand ΕΤΟΥΝΑΚΟΛΑΖΕ, but perhaps the soul was assumed to be the subject (see also 36,8).
 • III 36,16 or [φει ΤΩΝ Ν̄ΒΙ]. • III 36,18-20 Reconstruction very uncertain due to text corruption.
 • BG 70,9 Till-Schenke emend to Π<Χ>C. see 42,19. • BG 70,10-11 Till-Schenke emend to (Ν̄)ΝΕΥΨΥΧΗ, but see 67,19. • BG 71,3 Till-Schenke emend to Π<Χ>C, see 42,19. • BG 71,5ff. verb governed by ΝΤΕΡΕ is missing.

II 27,19-34

IV 42,21—43,9

1 ταῖ ἐψάσοῦχαί εβολ ²⁰ζιτοοτῆ ἤπετῆμαγ
 2 ἐψαγνοῦχε βε ²¹ἀν ἡμοσ ἐροῦν εκεσαρῆ
 3 αῶ πεχαῖ ²²χε πχοεῖσ
 4 ναῖ ζωοῦ ἐνταρσοοῦν αῶ ²³ω αῶζῆτοῦ εβολ
 5 ἐγναβωκ᾽ ἐτων ἡ ²⁴βι νοῦψγχι
 6 τότε πεχαῶ ναῖ χε
 7 πμα ²⁵ερεῆαγγελος ἡτῆῆτῆρῆκε ναβωκ᾽ ²⁶εμαγ
 8 σεναχίτου ἐπμα ἐτῆμαγ
 9 πμα ²⁷ετε ἡῆ μετανοῖα ῶοοπ᾽ ἡμαγ
 10 αῶ ²⁸ἡσεαρεζ ἐροοῦ ἐπερσοῦ
 11 ετοῦνα ²⁹βασανῖζε
 12 ἡνεταρξε οῦα ἀπεπῆα
 13 ³⁰σερκολαζε ἡμοοῦ ζῆ οῦκολασις ³¹ἡῶα ἐνεζ
 14 ανοκ δε πεχαῖ χε ³²εῖσ
 15 ἡταφει των ἡτοῦ ἡβι πεπῆα ἐτ᾽ ³³ῶησ
 16 τότε πεχαῶ ναῖ χε
 17 πῆητροπα ³⁴τωρ

21 ταῖ ἐψάσοῦχαί εβ(ο)λ ζιτ(ο)οτῆ ²²ἡπετῆμαγ
 2 εψ(α)γ(ν)οῦχε ²³βε ἀν ἡμοσ ἐροῦν [εκ]ε[σ]αρῆ
 3 ²⁴αῶ [ω] πεχαῖ χε π[χ]οεῖσ
 4 ναῖ ²⁵ζωοῦ ἐνταρσο[ο]ν αῶ [ω] ²⁶αῶζῆτοῦ εβ(ο)λ
 5 ἐγναβωκ] ²⁷ετων ἡβι [νοῦψγ]χι
 6 τότε ²⁸πεχαῶ [ν]αῖ χε
 7 [πμα ἐρε]ῆ²⁹αγγελ[ο]ς [ἡτῆῆτῆρῆ]κε να] ³⁰βωκ ἐμ[α]γ
 8 σε[να]χίτου ἐ[π]μα ἐτῆ[μ]αγ
 9 π[μα] ἐτ]ε ³¹ἡῆμῆ μετα[λ]νοῖα να[ω]πτε ἡμαγ
 10 αῶ ³²ἡσεα[ρεζ] ἐροοῦ[γ] ἐπερσοῦ
 11 ³³ετοῦναβ[α]σανῖζε
 12 ἡνεταρξε ³⁴οῦα ἐπε[π]μα ἐτοῦααβ]

14 ἡσερκο³⁵λαζε ἡμοο[γ] ζῆ οῦ[κ]ολασις ἡ³⁶ῶα ἐνεζ
 15 ανο[κ] δε πε[χ]αῖ χε [π]χο³⁷εῖσ
 16 ἡταφ[ει] των [ν]τοῦ ἡβι πε³⁸πῆα ἐ[τ]᾽ ῶ[η]σ
 17 [τοτε πεχαῶ ναῖ] ³⁹χε
 18 πῆητροπα[τ]ωρ

It is saved through ²⁰ him.

2 It is not again cast ²¹ into another flesh (σάρξ).

And I said, ²² "Lord,

4 these also who did know but ²³ have turned away,
where will their ²⁴ souls (ψυχή) go?"

6 Then (τότε) he said to me,

"To that place ²⁵ where

8 the angels (ἄγγελος) of poverty go ²⁶ they will be taken,
the place ²⁷ where there is no repentance (μετάνοια).

10 And ²⁸ they will be kept for the day on which

²⁹ those who have blasphemed the spirit (πνεῦμα)

12 will be tortured (βασανίζειν). ³⁰ And they will be punished (κολάζειν)
14 with eternal punishment (κόλασις).

³¹ And (δέ) I said, "Lord,

16 ³² from where did the despicable spirit (πνεῦμα) come?"

³³ Then (τότε) he said to me,

18 "The Mother-Father (μητροπάτωρ)

* IV 43,4 appears to read "Holy Spirit."

III 36,19—37,7

BG 71,7—72,4

εἰ²⁰ζΟΥΝ ΕΖ-Ρ>Ν ΤΕΤΝΑΨΕ ΠΕΣ(Ε)Ν[ΔΕ
 2 ΜΝ ΠΕΙ²¹ΠΝΔ ΕΤΟΥΛΑΒ
 ΠΕΝΤΑΦΖΙΣΕ [ΝΕΜΑΝ]
 4 ²²ΕΤΕ ΤΕΠΙΝΟΙΑ ΜΠΟΥΘΕΙΝ ΤΙΕ
 ΕΣΨΟΙ²³ΟΠ ΜΝ ΠΕΣΠΕΡΜΑ
 6 ΑΣΤΟΥ[ΝΟCQ Μ]²⁴ΠΜΕΕΥΕ ΝΝΡΩΜΕ
 ΝΤΓΙΕΝΕΑ ΕΙ²⁵ΤΕΜΕCΚΙΜ
 8 ΝΤΕ ΠΤΕΛΙΟC [ΝΟΥΟΙ]37¹ΕΙΝ ΝΡΩ]ΜΕ
 ΑΦΕΙΜΕ ΘΕ ΝΒΙ ΠΕ²ΖΙΟΥΕΙΤ ΝΑΡΧΩΝ
 10 ΧΕ CΕΟΥΟΤΒ ΕΡΟQ
³ΖΙΜ ΠΧΙCΕ ΝΤΕΥΜΝ⁷ΤCΑΒΕ
 12 ΑΥΩ ΑQ⁴ΠΙ ΖΝΑQ ΝΕΜΑΖΤΕ ΜΠΕΥΩΧΝΕ
⁵ΕΙQΘ ΝΑΤCΟΟΥΝ
 14 ΕΝQCΟΟΥΝ ΑΝ ΧΕ ⁶CΕQΘ ΝCΑΒΕ ΝΖΟΥΟ ΕΡΟQ
 16 ΑΦΕΙΡΕ Ν⁷ΙΟΥQΥΑΧΝΕ
 18 ΑQΧΠΟ ΝΘΙΜΑΡΜΕΝΗ
 20

²⁰ into the one (fem.) who is rich in her [mercy,
 2 together with the] ²¹ Holy Spirit (πνεῦμα)
 who sympathized [with us,]
 4 ²² who is the Reflection (ἐπίνοια) of the light,
 [who was] ²³ with her seed (σπέρμα),
 6 she [raised it in] ²⁴ the thinking of the men
 of the ²⁵ immovable [race (γενεά)]
 8 of the perfect (τέλειος) [luminous 37¹ Man].
 Then the ² Chief Ruler (ἀρχων) realized, then,
 10 that they surpassed him
³ [in] the height of their wisdom
 12 and he ⁴ wanted to seize their intention,
⁵ since he was ignorant,
 14 not knowing that ⁶ [they] were wiser than he.
 16 He made ⁷ [a] plan
 18 and begot
 fate (εἰμαρμένη).
 20

• III 36,24 Π over ε. • III 36,23 and BG 71,11 or “raised it from.”
 • BG 72,1 οΝ over erasure.

ΕΤΕ ΝΑΨΕ ΠΕCΝΑ
 2 ⁷ΜΝ ΠΕΠΝΔ ΕΤΟΥΛΑΒ ΠΝΑ⁴ΗΤ
 ΝΤΑΦΖΙCΕ ΝΜΜΑΝ
 4 ΕΤΕ ⁹ΝΤΟQ ΠΕ ΤΕΠΕΙΝΟΙΑ ΜΠΟΥ¹⁰ΘΕΙΝ
 ΜΝ ΠΕCΠΕΡΜΑ
 6 ΝΤΑQ¹¹ΤΟΥΝΟCQ ΜΠΜΕΕΥΕ ΝΝ¹²ΡΩΜΕ
 ΝΤΓΕΝΕΑ
 8 ΜΠΙΤΕΛΙ¹³ΟC ΝΡΩΜΕ ΝΟΥΘΕΙΝ ΝΨΑ ¹⁴ΕΝΕΖ
 ΑΦΕΙΜΕ ΘΕ ΝΒΙ ΠΕ¹⁵ΠΡΟΤΑΡΧΩΝ
 10 ΧΕ C<ε>ΟΥΟΤΒ ¹⁶ΕΡΟQ
 Ζ¹⁷Μ ΠΧΙCΕ ΝΤΕΥΜΝ¹⁷ΤCΑΒΕ
 12 ΑQ¹⁸ ΖΝΑQ ΕΑΜΑΖ¹⁸ΤΕ ΜΠΕΥΩΧΝΕ
 ΕQΘ Ν¹⁹ΝΑΤCΟΟΥΝ
 14 ΝΕQCΟΟΥΝ ΑΝ 72¹[Χ]Ε ΦΕΘ ΝCΑΒΕ ΝΖΟΥΟ Ε²ΡΟQ
 16 ΑΦΕΙΡΕ Ν⁷ΝΟΥΩΧΝΕ ³ΜΝ ΝΕQΘΟΜ
 18 ΑΥΧΠΟ ΝΤ⁴ΖΙΜΑΡΜΕΝΗ
 20

who is rich in mercy,
 2 ⁷ together with the Holy Spirit (πνεῦμα), the merciful,
⁸ the one who sympathized with us,
 4 that ⁹ is, the Reflection (ἐπίνοια) of the light
¹⁰ with her offspring (σπέρμα)
 6 —it is he who ¹¹ raised it in the thinking of the ¹² men
 of the race (γενεά)
 8 of this perfect (τέλειος) ¹³ Man of eternal light.
¹⁴ The Chief Ruler (πρωτάρχων) realized
 10 ¹⁵ that they surpassed ¹⁶ him
 in the height of their ¹⁷ wisdom
 12 and he wanted to seize ¹⁸ their intention,
¹⁹ since he was ignorant,
 14 not knowing 72¹ that they were wiser than ² he.
 16 He made a plan ³ with his powers
 18 and they begot
⁴ fate (εἰμαρμένη),
 20

II 27,34—28,16

IV 43,9-30

ΠΕΤΝΑΨΕ ΠΕΦ'ΝΑΕ

ΠΕΤΝΑΨΕ] ¹⁰ΠΕΦ(Ι)ΝΑ

1 ΠΕΠ̄Ν̄Α ΕΤΟΥ³⁵ ΑΑΒ' Ζ̄Ν ΣΜΑΤ' ΝΙΜ' ΠΨΑΝ ΖΤΗΓ'
 2 ΑΥΩ' 28' ΕΤΨΠ ΖΙΣΕ Ν̄ΜΗΤ̄Ν
 3 ΕΤΕ ΠΑΙ ΠΕ ΤΕ² ΠΙΝΟΙΑ ΝΤΠΡΟΝΟΙΑ ΝΟΥΟΕΙΝ

2 ΠΕ|Π̄Ν̄(Ι)Α| ΕΤ|Ο|Υ|Α|ΑΒ Ζ̄Ν ΣΜΟΤ' ¹¹Ν|Ι|Μ ΠΨΑΝ ΖΤΗΓ|
 3 ΑΥΩ [ΕΤΨΠ] ¹²Ζ|Ι|ΣΕ ΝΜΜΗΤΝ
 4 ΕΤΕ ΠΑΙ ΠΕ ΤΕΠ|Ι¹³ΝΟ|ΙΑ ΝΤΠΡΟΝΟΙΑ ΝΟΥΟΕΙΝ

1 ΑΥΩ ΑΓΤΟΥΝΟΥΣ ΗΠΕΣΠΕΡΜΑ
 2 ΝΤΓΕΝΕΑ Ν' ΤΕΛΕΙΟΝ Μ̄Ν ΠΕΦ' ΜΕΕΥΕ
 3 ΑΥΩ ΠΟΥΟΕΙΝ' ΝΨΑ ΕΝΕΖ Μ̄ΠΡΩΜΕ
 4 ΝΤΑΡΕΦ' Μ̄ΜΕ Ν̄ΟΙ ΠΨΟΡΠ' ΝΑΡΧΩΝ
 5 ΧΕ ΣΕΧΟΣΕ ⁷ΠΑΡΑΡΟΦ Ζ̄Μ ΠΧΙΣΕ
 6 ΑΥΩ ΣΕΜΕΕΥΕ ΠΑ⁸ΡΑΡΟΦ
 7 ΑΦΟΥΨΕ ΒΕ ΕΑΜΑΖΤΕ ΗΠΟΥ⁹ΜΟΚ' ΜΕΚ'
 8 ΕΦΟ ΝΑΤΣΟΟΥΝ

6 ¹⁴ΑΥΩ ΑΓΤΟΥΝΟΣ ΜΠΕΣΠΕΡ] ¹⁵Μ|Α
 7 ΝΤΓΕΝΕΑ ΝΤΕΛΕΙΟΝ ΜΝ ΠΕΦ| ¹⁶ΜΕΕ|ΥΕ
 8 ΑΥΩ ΠΟΥΟΕΙΝ ΝΨΑ ΕΝΕΖ] ¹⁷ΜΠΡ|Ω|Μ|Ε
 9 ΝΤΑΡΕΦ|ΜΜΕ Ν|Ο|Ι ¹⁸ΠΨΟΡΠ' ΝΑΡΧΩΝ
 10 ΧΕ ΣΕΧΟΣΕ] ¹⁹ΠΑΡΑΡΟΦ Ζ̄Μ ΠΧΙΣΕ
 11 ΑΥΩ ΣΕΜΕ| ²⁰ΕΥΕ ΠΑΡΑΡ|ΟΦ
 12 ΑΦΟΥΨΕ ΒΕ| ²¹ΕΑΜΑΖΤΕ Μ|ΠΟΥΜΟΚΜΕΚ
 13 ΕΦΟ| ²²ΝΑΤ' ΣΟΟΥΝ

1 ΧΕ ΣΕΧΟΣΕ ¹⁰ΕΡΟΦ' ΖΡΑΪ Ζ̄Μ ΠΜΕΕΥΕ
 2 ΑΥΩ ΧΕ ΦΝΑΨ¹¹ ΕΜΑΖΤΕ Μ̄ΜΟΥ ΔΝ
 3 ΑΦΕΙΡΕ ΝΟΥΨΟΧΝΕ ¹²Μ̄Ν ΝΕΦ' ΕΣΟΥΣΙΑ ΕΤΕ ΝΕΦ̄ΟΜ ΝΕ
 4 ΑΥΩ ¹³ΑΥΡ̄ ΝΟΕΙΚ' ΑΤΣΟΦΙΑ Ν̄ΝΟΥΕΡΗΥ
 5 ΑΥΩ ¹⁴ΑΥΧΠΟ ΕΒΟΛ ΖΙΤΟΥΤΟΥ
 6 ΑΥΣΑΨ<ε> ΝΤΨ| ¹⁵ΜΑΡΜΕΝΗ
 7 ΕΤΕ ΤΑΙ ΤΕ ΤΖΑΗ Μ̄Μ̄ΡΕ ΕΤ' ¹⁶Ψ̄ΒΒΙΑΕΙΤ'

14 ΧΕ ΣΕΧΟΣΕ ΕΡΟΦ Ν| ²³ΖΡΑΪ Ζ̄Μ ΠΜ|ΕΕΥΕ
 15 ΑΥΩ ΧΕ ΦΝΑΨ] ²⁴ΕΜΑΖΤΕ Μ̄ΜΟΥ ΔΝ
 16 ΑΦΕΙΡΕ ΝΟΥ| ²⁵ΨΟΧΝΕ Μ̄Ν [ΝΕΦΕΧΟΥΣΙΑ ΕΤΕ] ²⁶ΝΕΦ̄ΟΜ [ΝΕ
 17 ΑΥΩ ΑΥΡ̄ ΝΟΕΙΚ| ²⁷ΕΤΣΟΦΙΑ Ν|ΝΕΥΕΡΗΟΥ·
 18 ΑΥΩ] ²⁸ΑΥΧΠΟ ΕΒΟ|Α ΖΙΤΟΥΤΟΥ
 19 ΕΥΣΑΨ] ²⁹ΝΧΙΜΑΡ|ΜΕΝΗ
 20 ΕΤΕ ΤΑΙ ΤΕ ΘΑΗ] ³⁰Ν̄Μ̄|ΡΡΕ ΕΤΨΒΒΙΟΕΙΤ

³⁴ who is rich in mercy,
 the holy Spirit (πνεῦμα) ³⁵ in every way, the One who is merciful
 and 28' who sympathizes with you (pl.),
 that is, the ² Reflection (ἐπίνοια) of Luminous Providence (πρόνοια),

³ he raised up the offspring (σπέρμα)
 of the perfect (τέλειον) ⁴ race (γενεά) and its mind
 and the eternal ⁵ light of Man.
 When ⁶ the Chief Ruler (ἄρχων) realized
 0 that they were exalted ⁷ above (παρά) him in the height
 - and they surpass (παρά) ⁸ him in thinking -
 2 then he wanted to seize their ⁹ thought,
 not knowing
 4 that they surpassed ¹⁰ him in thinking
 and that he will not be able ¹¹ to seize them.
 He made a plan ¹² with his authorities (ἐξουσία), which are his powers,
 and ¹³ together they committed adultery with Wisdom (σοφία),
 8 and ¹⁴ bitter fate (εἰμαρμένη)
 was begotten through them,
 0 ¹⁵ which is the last of the changeable fetters.

• IV 43,28 Reconstruction uncertain since the text in II 28,14 appears corrupt. • IV 43,29 χ probably represents ΤΖ.

2
4
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16
18 ⁸ⲁϣⲙⲓⲟⲩⲣ
 ⲉ̅ⲛ̅ ⲉ̅ⲛ̅ϣⲓ ⲙ̅ⲛ̅ ⲉ̅ⲛ̅ϫⲣⲟⲛⲟⲥ ⁹[ⲙⲛ] ⲉ̅ⲛ̅ⲕⲁⲓⲣⲟⲥ
 20 ⲛ̅ⲛ̅ⲛⲟⲩⲧⲉ ⲛ̅ⲙ̅ⲡⲏⲛ̅¹⁰[ϣⲉ]

2
4
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8
10
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14
16
18 ⁸ [He bound]
 by means of measures and times (χρόνος) ⁹ and moments (καιρός)
 20 the gods of the heavens ¹⁰ and angels (ἄγγελος)

• III 37,8 or [ⲁϣⲙ].

2
For parallel to 75,3-5 see 75,20—76,3
 4
6
8
10
12
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16
18 ⲁϣⲱ ⲁϣϫⲱⲛⲉ
⁵ⲉ̅ⲛ̅ ⲟⲩϣⲓ ⲙ̅ⲛ̅ ⲉ̅ⲛ̅ϫⲏⲕⲏ ⲙ̅ⲛ̅ ⲉ̅ⲛ̅ⲟⲩⲟⲩⲉⲓⲱ
 20 ⲛ̅ⲛ̅ⲛⲟⲩⲧⲉ ⲛ̅ⲙ̅ⲡⲏⲛ̅ⲧⲉ ⲙⲛ̅ ⲛ̅ⲁⲓⲓⲉⲗⲟⲥ

2
For parallel to 75,3-5 see 75,20—76,3
 4
6
8
10
12
14
16
18 and bound
⁵ by means of measure and times and ⁶ moments
 20 the gods of the heavens and ⁷ angels (ἄγγελος),

II 28,16-31

IV 43,30—44,19

αγω εσο ἡμινε (ἡμινε) χε ¹⁷σεψββιαειτ` ανουερηυ
 αγω σμοκζ` αγ¹⁸ω σβom εταῖ ενταγμουγυδ ἡμοc
 ἡβι ¹⁹ἡνουτε αγω ἡαγγελoc
 αγω ἡδαιμων ²⁰αγω ἡγενεα τηρου
 ψαζογν αποογ ἡ²¹ζοογ
 εβολ γαρ ζῆ τζιμαρμενη ετῆμο
²²αγογων<ζ> εβολ ἡβι ἡντψαγιτε nim
 αγ²³ω πιχι νβονc
 αγω πογα
 ἡ ἡν τῆρρε ²⁴ἡτῶγε
 αγω τῆντῆτ`σοογν
 ἡ αγω πα²⁵ραγγελια nim εθορω
 ἡ ἡν ninobe ²⁶ετζορω ἡ ἡν ninob ἡζῆτε
 ἡ αγω ταῖ ²⁷τε θε ενταγτ<ρ>ετκτικic τηρc ῖ βλῆη`
²⁸χεκααc ἡνογcoγῆ πνογτε
 ἡ ετῆπογ ²⁹τπε τηρογ
 αγω ετβε τῆρρε ἡτῶγε ³⁰αγζωπ` ἡβι νογνοβε
 ἡ αγμογ γαρ
 ἡ³¹ζῆωι ἡ ἡζῆογοειω ἡ ἡζῆκαιροc
) For parallel to 75,20—76,3 see 75,3-5.

αγω) ³¹εσε [ἡμινε χε σεψββιοειτ] 44¹ενεγ[ερ]hoγ
 2 αγω) σμοκζ αγω ²σβom ειταῖ ενταγμουγυδ ἡμοc
³ἡβι ἡνογτε αγω) ἡαγγελoc
 4 ⁴αγω ἡ[δαιμων αγω] ἡγενεα ⁵τηρογ
 ψαζογν ειποογ ἡζοογ
 6 ⁶εβολ [γαρ ζῆ εη]μαρμενη ετῆ⁷μαγ
 α[γογω]ἡζ εβολ ἡβι ἡντ⁸ψαγιτε nim
 8 α]γω [πιχι]νβονc
⁹αγω πογα]
 10 ἡ[ἡν] τῆρρε ἡτῶγε
¹⁰αγω τῆντῆτῆ[τ]c[οο]γν]
 12 α[γω] πα¹¹[ραγγελ]ια nim [ετ]ζορω
 ἡ[ἡν] ninobe [ετ]ζορω
 ἡ[ἡν] ninob [ετ]ζορω
 14 ¹³αγω ταῖ τε θε ενταγτρετκτικ[τ]ῆ[τ]c[ic] τηρc ῖ βλῆη
 χεκααc ἡνεγ¹⁴coγων πνογτε
 16 ετῆπεγῆ ¹⁶τπε τηρογ
 αγω ετβε [τῆρ]ρε ¹⁷ἡτῶγε αγζωπ ἡβι] ἡογνοβε
 18 ¹⁸αγμογ γαρ
 ἡζῆωι ἡ ἡζῆογο¹⁹[ειω] ἡ ἡζῆκεροc]
 20

¹⁶ And it is a of a sort that ¹⁷ is interchangeable.

And it is harder and ¹⁸ stronger than she with whom

¹⁹ the gods united and the angels (ἀγγελοσ)

and the demons (δαίμων) ²⁰ and all the generations (γενεά)

until this day.

²¹ For (γάρ) from that fate (εἰμαρμένη)

²² came forth every sin

and ²³ injustice

and blasphemy

) and the chain ²⁴ of forgetfulness

and ignorance

2 and every ²⁵ severe command (παράγγελία)

with serious sins ²⁶ and great fears.

4 And thus ²⁷ the whole creation (κτίσις) was made blind,

²⁸ in order that they may not know God

6 who is ²⁹ above all of them.

And because of the chain of forgetfulness ³⁰ their sins were hidden.

8 For (γάρ) they are bound

with ³¹ measures and times and moments (καιρός),

0 For parallel to 75,20—76,3 see 75,3-5.

* II 28,16 dittography.

III 37,10—38,2

BG 72,7—73,8

ἡ̅ν̅ ἡ̅α̅γγε̅λο̅ς ἡ̅ν̅ ἡ̅δ̅α̅ι̅μ̅ων̅ ¹¹[MN ἡ̅]ρ̅ω̅μ̅ε
 2 χε̅κα̅α̅ς̅ ε̅ρε̅ο̅υ̅ο̅ν̅ NIM ¹²[ω̅]π̅ε̅ ἡ̅ν̅ [Τ]ε̅ς̅μ̅ῆ̅ρ̅ε̅
 ἄ̅γ̅ω̅ ἡ̅ς̅ε̅ρ̅ χ̅ο̅¹³[ε̅ι̅ς̅ ε̅π̅τ̅η̅ρ̅η̅]̅
 4 ο̅υ̅μ̅ε̅ο̅υ̅ε̅ ε̅ρ̅β̅α̅α̅μ̅ε̅ ¹⁴[ἄ̅γ̅ω̅ ἡ̅δ̅α̅ι̅κο̅]̅ν̅ <π̅ε̅>
 ἄ̅γ̅ω̅ ἄ̅ρ̅ ἡ̅τ̅η̅
 6 ε̅¹⁵[ῥ̅α̅ῖ̅ ε̅χ̅ν̅ ν̅ε̅]̅ν̅τ̅α̅γ̅ω̅π̅ε̅· ε̅β̅ο̅λ̅ ¹⁶[ῥ̅ι̅]̅τ̅ο̅ο̅τ̅η̅
 ἄ̅ρ̅ω̅]̅χ̅ν̅ε̅ ε̅τ̅α̅μ̅ι̅ο̅ ἡ̅ο̅γ̅¹⁷[κα̅τ̅α̅κ̅λ̅υ̅σ̅μ̅ο̅ς̅
 8 ε̅]̅ρ̅α̅ῖ̅ ε̅χ̅μ̅ π̅α̅ν̅α̅¹⁸[σ̅τ̅ε̅μ̅α̅ τ̅η̅ρ̅η̅]̅ ἡ̅ρ̅ω̅μ̅ε̅·
 ἄ̅γ̅ω̅ ἡ̅μ̅¹⁹[τ̅η̅ν̅ο̅β̅ ἡ̅π̅ρ̅ι̅ο̅ν̅ο̅ι̅α̅
 10 ἄ̅ρ̅ π̅μ̅ε̅ε̅γ̅ε̅
 ε̅²⁰[τ̅ε̅ τ̅ε̅π̅ι̅ν̅ο̅]̅α̅ τ̅ε̅
 12 ἄ̅σ̅ο̅υ̅ω̅ν̅ζ̅ ε̅β̅ο̅λ̅ ἡ̅²¹[ἡ̅]̅ν̅ω̅ζ̅ε̅
 ἄ̅ρ̅κ̅η̅]̅ρ̅υ̅ς̅ς̅ε̅
 14 ἡ̅ν̅ρ̅ω̅μ̅ε̅
 ἡ̅π̅ο̅υ̅²²[π̅ι̅σ̅τ̅ε̅υ̅ε̅]̅ ἡ̅α̅ρ̅
 16 κα̅τ̅α̅ θ̅ε̅ ἄ̅ν̅ ἡ̅τ̅α̅ρ̅χ̅ο̅ς̅ ²³[ἡ̅]̅ν̅ο̅β̅ ἡ̅ω̅]̅γ̅χ̅ς̅ χ̅ε̅
 ἄ̅γ̅ζ̅α̅π̅ο̅υ̅ ἡ̅ν̅ ο̅υ̅κ̅ί̅²⁴[β̅ω̅τ̅ο̅ς̅]
 18 ἄ̅λ̅λ̅α̅ ἡ̅τ̅α̅γ̅σ̅κ̅ε̅π̅α̅ζ̅ε̅ ἡ̅μ̅ο̅ο̅υ̅ ³⁸ἡ̅ν̅ ο̅υ̅τ̅ο̅π̅ο̅ς̅
 ο̅υ̅ μ̅ο̅ν̅]̅ο̅ν̅ ἡ̅ω̅ζ̅ε̅ ο̅υ̅]̅²ἄ̅α̅τ̅η̅
 20 ἄ̅λ̅λ̅α̅ ῥ̅ε̅ν̅κ̅ε̅ρ̅ω̅μ̅ε̅

and demons (δαίμων) ¹¹ [and] men
 2 so that every one would ¹² [come to be] in its (fate's) bond,
 and so that it would be ¹³ [lord over all]
 4 — an idea that is perverse ¹⁴ [and unjust (ἀδικον)].
 And he repented
 6 ¹⁵ [for] what had happened through ¹⁶ [him].
 He plotted to bring about a ¹⁷ [flood (κατακλυσμός)]
 8 over [all] the ¹⁸ [offspring (ἀνάστημα)] of man (Gen 7,4 LXX).
 But the ¹⁹ [greatness] of Providence (πρόνοια)
 10 produced a thought
²⁰ which is Reflection (ἐπίνοια)
 12 and she appeared to ²¹ [Noah].
 He] preached (κηρύσσειν) to
 14 men,
 (but) they did not ²² [believe (πιστεῦεν)] him.
 16 It is not as (κατά) ²³ Moses said,
 'They hid in an ²⁴ [ark (κιβωτός)],'
 18 but (ἀλλά) it was in a place (τόπος) that they sheltered (σκεπάζειν)
 themselves, ³⁸ not only (οὐ μόνον) Noah ² alone
 20 but (ἀλλά) also other men

MN ἡ̅δ̅α̅ι̅μ̅ων̅ MN ἡ̅ρ̅ω̅μ̅ε̅
 2 ε̅τ̅ρ̅ε̅υ̅⁹ω̅π̅ε̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅ν̅ τ̅ε̅ς̅¹⁰μ̅ῆ̅ρ̅ε̅
 ε̅ο̅ ἡ̅χ̅ο̅ε̅ι̅ς̅ ε̅ο̅υ̅ο̅ν̅ ¹NIM
 4 ο̅υ̅μ̅ε̅ε̅γ̅ε̅ ε̅ρ̅ζ̅ο̅ο̅υ̅ ¹²ἄ̅γ̅ω̅ ε̅ρ̅β̅ο̅ο̅μ̅ε̅
 ἄ̅γ̅ω̅ ἄ̅ρ̅¹³ἡ̅τ̅η̅
 6 ε̅χ̅ἡ̅ ν̅ε̅ν̅τ̅α̅γ̅ω̅π̅ε̅ ¹⁴τ̅η̅ρ̅ο̅υ̅ ε̅β̅ο̅λ̅ ῥ̅ι̅τ̅ο̅τ̅η̅
 ἄ̅ρ̅ω̅¹⁵χ̅ν̅ε̅ ε̅ε̅ι̅ρ̅ε̅ ν̅ο̅γ̅κ̅α̅τ̅α̅κ̅λ̅υ̅¹⁶σ̅μ̅ο̅ς̅
 8 ε̅χ̅μ̅ π̅α̅ν̅α̅σ̅τ̅ε̅μ̅α̅ ¹⁷τ̅η̅ρ̅ῆ̅ ἡ̅π̅ρ̅ω̅μ̅ε̅
 ἄ̅γ̅ω̅ ἡ̅¹⁸μ̅ἡ̅τ̅η̅ν̅ο̅β̅ ἡ̅π̅ρ̅ο̅ν̅ο̅ι̅α̅
 10
 ε̅τ̅ε̅ ¹⁹τ̅ε̅π̅ε̅ι̅ν̅ο̅ι̅α̅ ἡ̅π̅ο̅υ̅ο̅ῖ̅ν̅ τ̅ε̅
 12 ⁷³ἄ̅σ̅τ̅ο̅γ̅ν̅ο̅υ̅ε̅ι̅α̅τ̅η̅ ε̅β̅ο̅λ̅ ἡ̅²ἡ̅ν̅ω̅ζ̅ε̅
 ἄ̅ρ̅τ̅α̅ω̅ε̅ο̅ε̅ι̅ω̅
 14 ἡ̅ν̅ρ̅ω̅μ̅ε̅
 ἄ̅γ̅ω̅ ἡ̅α̅γ̅α̅π̅ε̅ι̅ς̅τ̅ι̅ ἡ̅α̅ρ̅ ἡ̅π̅ε̅
 16 ἡ̅θ̅ε̅ ἄ̅ν̅ ἡ̅τ̅α̅μ̅ω̅]̅γ̅χ̅ς̅ ⁵χ̅ο̅ο̅ς̅ χ̅ε̅
 ἄ̅ρ̅ζ̅ο̅π̅η̅ ῥ̅η̅ ο̅υ̅β̅ί̅⁶β̅ω̅τ̅ο̅ς̅
 18 ἄ̅λ̅λ̅α̅ ἄ̅σ̅κ̅ε̅π̅α̅ζ̅ε̅ ἡ̅μ̅ο̅ο̅υ̅ ῥ̅η̅ ο̅υ̅τ̅ο̅π̅ο̅ς̅
 ἡ̅ν̅ω̅ζ̅ε̅ ἡ̅μ̅α̅τ̅ε̅ ἄ̅ν̅
 20 ἄ̅λ̅λ̅α̅ ῥ̅ἡ̅ρ̅ω̅μ̅ε̅

and demons (δαίμων) ⁸ and men,
 2 so that ⁹ all of them would be in its (fate's) ¹⁰ bond,
 for it to be lord over everyone
 4 ¹¹ — an idea that is evil and ¹² perverse.
 And he ¹³ repented
 6 for all that had happened ¹⁴ through him.
 He plotted ¹⁵ to produce a flood (κατακλυσμός)
 8 ¹⁶ over all the offspring (ἀνάστημα) ¹⁶ of man (Gen 7,4 LXX).
 But the greatness of Providence (πρόνοια),
 10
 which is the Reflection (ἐπίνοια) of the light,
 12 ⁷³ instructed ² Noah
 and he preached to
 14 ⁹ men.
 But they did not believe (ἀπιστεῦεν) him.
 16 ⁴ It is not as (κατά) Moses ⁵ said,
 'He hid himself in an ⁶ ark (κιβωτός),'
 18 but (ἀλλά) she sheltered (σκεπάζειν) ⁷ him in a place (τόπος),
 not Noah ⁸ alone
 20 but (ἀλλά) men

• III 37,14 Omission (homoioteleuton from π̅ε̅ τ̅ο̅ ω̅π̅ε̅) was corrected by crossing out π̅ε̅ ε̅β̅ο̅λ̅ ῥ̅ι̅τ̅ο̅ο̅τ̅η̅ and writing ἄ̅γ̅ω̅ ἄ̅ρ̅ ἡ̅τ̅η̅ above it. π̅ε̅ should not have been crossed out. The superlinear stroke of ῥ̅ι̅τ̅ο̅ο̅τ̅η̅ was not erased, resulting in the apparent reading ῥ̅η̅τ̅η̅. • III 37,16 Room for one more letter in the lacuna.
 • BG 73,4 ἄ̅¹ over erasure.

II 28,32—29,10

IV 44,19—45,6

ἔσο ἡχοεῖς ἀξῆ πτηρῆ
 ἀγὼ ἀφ᾽ ἑξήσθησ
 ἐρραὶ ἐχὴν ῥωβ νιμ᾽ ἐαφῶπτε ³⁴εβολ ῥιτοοτῆ
 παλιν᾽ ἀφῶσνε ³⁵ἀτρεφεινε ἡογκατακλῦσμοσ
 ἐρραὶ ²⁹ἐξῆ πταμιο ἡπρωμε
 τμνῆτνοβ δε ²ἡπογοεῖν ἡτε τπρωνοια

ἀφτσεβε ἡωζε
 ἀγὼ ἀφταῶε οειῶ ἡπεςπερμα ἄτηρῆ
 ετε ναὶ νε ἡψηρε ἡἡρωμε
 ἀγ᾽ω ἡπογῶτῆ ναῆ ἡβι νετο ἡψῆμο ἑροῆ
 κατα θε ἀν ἐνταμῶσῆσ ῥοοσ ῥε
 ἀγῶπ ἡμοογ ῥῆ ογκιβωτοσ
 ἀλλὰ ἡταγῶπ ἡμοογ ῥῆ ογτοποσ
 ογ ἡμονον ἡωζε
 ἀλλὰ ῥῆκερωμε ἐνα ¹⁰ψωογ

2
 εσο ἡχοεῖς ²⁰ἐξῆ πτηρῆ
 4
 ἀγὼ ἀφ᾽ ἑξήσθησ
 6 ἐ²¹ρραὶ ἐχὴν ῥωβ νιμ᾽ ἐαφῶπτε ²²εβολ ῥιτοοτῆ
 πᾶλιν ἀφῶσ²³νε ἐτρεφεινε νοῖγκατα²⁴κλῦσμοσ
 8 ἐρραὶ ἐ²⁵ξῆ πταμιο ²⁵ἡτε πρωμε
 τμνῆτνοβ δε ἡ²⁶τε πογοεῖν ἡτε τπρωνοια
 10
 12 ²⁷ἀστσαβε ἡωζε
 ἀγὼ ἀφτα²⁸ῶε οειῶ ἡπεςπερμα τηρῆ
 14 ²⁹ετε ναὶ νε ἡψηρε ἡἡρωμε
³⁰ἀγῶ ἡπογῶτῆ ναῆ ἡβι ⁴⁵νετο ἡψῆμο ἐροῆ
 16 ἡκατα ²θε ἀν ἐνταμῶσῆσ ῥοοσ ῥε
³ἀγῶπ ἡμοογ ῥῆ ἡογκιβωτοσ
 18 ἄλλὰ ἡταγῶπ ἡμοογ ῥῆ ογτοποσ
 ογ ἡμονον ἡωζε
 20 ἀλλὰ ἑρκερωμε ἐναψωογ

³² since it (fate) is lord over everything.

And he ³³ repented
 for everything which had happened ³⁴ through him.
 This time (πάλιν) he plotted ³⁵ to bring a flood (κατακλυσμός)
 upon the work of man.
 But (δέ) the greatness ² of the light of Providence (πρόνοια)

informed ³ Noah,
 and he preached to all the offspring (σπέρμα)
⁴ which are the sons of men.
 But ⁵ those who were strangers to him did not listen to him.
⁶ It is not as (κατά) Moses said,
⁷ 'They hid themselves in an ark (κιβωτός),'
 but (ἀλλά) ⁸ they hid themselves in a place (τόπος),
 not ⁹ only (οὐ μόνον) Noah
 but (ἀλλά) also many other men

• II 29,2 perhaps emend to ἀστσαβε.
 • IV 44,25 and 26 ἡτε is supported by the length of the line.

ΝΤΕ ΤΓΕ³ΝΕΑ ΕΤΕΜΕΣΚΙΜ
 2 ΑΥΕΙ ΕΖΟΥΝ ΕΥ⁴ΤΟΠΟΣ
 ΑΥΩ ΔΥΣΚΕΠΑΖΕ ΝΜΟΟΥ⁵ ΖΙΤ⁷Ν ΟΥΚΗΠΕ ΝΟΥΟΕΙΝ
 4 ΑΥΩ [ΑΥ⁶COY⁷Ν ΤΜΝΤΧΟΕΙC ΗΠCΑΝΖΡΕ
 [ΑΥ]⁷Ω Μ⁷Ν ΝΕΤ⁷ΝΕΜΑÇ
 6 ΕΡΕ ΠΟΥΟΕΙ[Ν] ⁸Ρ ΟΥΟΕΙΝ ΕΡΟΥ
 ΕΒΟΛ ΧΕ ΝΕ ΟΥ⁷Κ[ΑΚΕ] ⁹ΠΕΤΕΝΕΡΠΑΖΤ
 8 ΕΧ⁷Ν ΟΥΟΝ Ν[ΙΜ] ¹⁰ΕΤ⁷ΖΙΧ⁷Μ ΠΚΑΖ
 ΑΦΕΙΡΕ ΝΟΥΨΑ[ΧΝΕ] ¹¹Μ⁷Ν ΝΕΦΑΓΓΕΛΟC
 10 ΑΥΤ⁷ΝΝΟΥ[Υ Ν]¹²ΝΕΦΑΓΓΕΛΟC ΕΡΑΤΟΥ Ν⁷ΝΨ[ΕΕΡΕ]
¹³Ν⁷ΝΡΩΜΕ ΧΕΚΑΔΑC
 12 [ΕΥΝΑΤΟΥΝΕC] ¹⁴ΟΥCΠΕΡΜΑ ΕΒΟΛ ΝΖΗ[ΤΟΥ
 ΑΥ⁷ ΜΟ]¹⁵ΤΝΕC ΝΕΥ
 14 ΑΥΩ Μ[ΠΟΥΓ⁷ ΜΑΤΕ Μ]¹⁶ΠΨΟΡΠ ΝCΟΠ
 ΑΥΩ [ΝΤΕΡΟΥΤΜ⁷Τ]¹⁷ΜΑΤΕ
 16
 ΑΥΨΑΧ[ΝΕ ΜΝ ΝΕΥΕΡΗΥ]
 18 ¹⁸ΕΤΡΕΥΤΑΜΙΟ [ΜΠΕΠΝΑ ΝΑΝΤΙΜΙ]¹⁹ΜΟΝ
 Ζ⁷Ν ΟΥΜΙΜΗ[CΙC ΗΠΕΠ⁷ΝΑ Ε]²⁰ΡΕΙ ΕΠΕCΗΤ
 20

⁹ΕΒΟΛ Ζ⁷Ν ΤΓΕΝΕΑ ΕΤΕ ΜΑC¹⁰ΚΙΜ
 2 ΑΥΒΩΚ ΕΖΟΥΝ ΕΥΤΟ¹¹ΠΟC
 ΔΥCΚΕΠΑΖΕ ΝΜΟΟΥ ¹²ΖΙΤ⁷Ν ΟΥΘΗΠΕ ΝΟΥΟΙΝ
 4 ΑΥ¹³Ω ΔΥCΟΥΩΝ ΤΕΦΜ⁷ΝΤΧΟ¹⁴ΕΙC
 Μ⁷Ν ΝΕΤ⁷ΝΜΜΑÇ
 6 Ζ⁷Μ ¹⁵ΠΟΥΟΙΝ ΝΤΑÇ⁷Ρ ΟΥΟΕΙΝ ¹⁶ΕΡΟΥ
 ΧΕ ΠΚΑΚΕ ΝΕÇ¹⁷ΠΑΖΤ ΕΒΟΛ
 8 ΕΧ⁷Ν ΝΚΑ ΝΙΜ ¹⁸ΕΤ⁷ΖΙΧ⁷Μ ΠΚΑΖ
 ΑΦΕΙΡΕ ¹⁹ΝΝΟΥΨΟΧΝΕ Μ⁷Ν ΝΕΦΑΓ⁷⁴ΓΕΛΟC
 10 ΑΥΤ⁷ΝΝΟΥΥ Ν⁷ΝΕΥ²ΑΓΓΕΛΟC ΨΑ ΝΨΕΕΡΕ Ν⁷Ν⁷ΡΩΜΕ
 ΧΕ
 12 ΕΥΕΤΟΥΝΕC ΟΥ⁴CΠΕΡΜΑ ΕΒΟΛ ΝΖΗΤΟΥ
 ΕΥ⁵ΜΤΟΝ ΝΑΥ
 14 ΑΥΩ ΜΠΟΥΓ⁷ΜΑΤΕ ΝΨΟΡΠ
 16
 ΑΥΕΙ ΕΖΡΑΙ⁷ ΕΥΨΟΧΝΕ ΤΗΡΟΥ
 18 ΕΤΑ⁸ΜΙΟ ΜΠΑΝΤΙΜΙΜΟΝ Ν⁹Π⁷ΝΑ
 ΕΥ⁷Ρ ΠΜΕΕΥΕ ΜΠΕ¹⁰Π⁷ΝΑ ΝΤΑÇΕΙ ΕΠΕCΗΤ
 20

from the ³ immovable race (γενεά).

- 2 They entered into a ⁴ place (τόπος)
 and sheltered (σκεπάζειν) themselves ⁵ with a luminous cloud.
 4 And they ⁶ recognized the lordship above
⁷ and those who were with him,
 6 since the light ⁸ shone upon them,
 because [darkness] ⁹ was falling
 8 over every one ¹⁰ upon the earth.
 He made a [plan] ¹¹ with his angels (ἄγγελος).
 10 He sent ¹² his angels (ἄγγελος) to the [daughters] ¹³ of men
 that they [might
 12 raise] ¹⁴ offspring (σπέρμα) from them,
 thus giving satisfaction ¹⁵ to themselves.
 14 And the first time [they did not succeed].
¹⁶ And [when they had no] ¹⁷ success,
 16
 they [made a plan together]
 18 ¹⁸ to create [the counterfeit (ἀντίμιμον) spirit (πνεῦμα)]
¹⁹ in imitation (μίμησις) [of the spirit (πνεῦμα)] ²⁰ who had descended.
 20

• III 38,2 The expected stroke on Ν² is in a lacuna. • III 38,16 corr. Π² over Ν.

⁹ from the immovable race (γενεά).

- 2 ¹⁰ They went into a place (τόπος)
¹¹ and sheltered (σκεπάζειν) themselves ¹² with a luminous cloud.
 4 ¹³ And he (Noah) recognized his lordship
¹⁴ and those who were with him
 6 ¹⁵ in the light which shone ¹⁶ upon them,
 because darkness was ¹⁷ falling
 8 over everything ¹⁸ upon the earth.
 He made ¹⁹ a plan with his ⁷⁴ angels (ἄγγελος).
 10 They sent their ² angels (ἄγγελος) to the daughters of ³ men,
 that they might
 12 raise ⁴ offspring (σπέρμα) from them
 for their ⁵ enjoyment.
 14 And ⁶ at first they did not succeed.
 16
 They all arrived ⁷ at a plan
 18 to create ⁸ the counterfeit (ἀντίμιμον) ⁹ spirit (πνεῦμα)
 since they remembered the ¹⁰ Spirit (πνεῦμα) who had descended
 20

II 29,10-26

IV 45,6-27

ΕΒΟΛ Ζῆ ΤΓΕΝΕΑ ΝΑΤΚΙΜ¹
 1 ΑΥΒΩΚ¹¹ ΕΖΟΥΝ¹¹ ΑΥΤΟΠΟΣ
 ΑΥΖΩΠ¹¹ ΜΜΟΟΥ Ζῆ ΟΥ¹² ΚΛΟΟΛΕ ΝΟΥΟΕΙΝ
 2 ΑΥΩ ΑΦΟΟΥ¹³ ΤΕΦΑΥ¹³ ΘΕΝΤΕΙΑ
 ΑΥΩ ΝΑCῆ¹³ ΜΑC
 3 ΝΒΙ ΤΑΠΟΥ¹⁴ ΟΕΙΝ ΕΝΤΑC¹⁴ ΟΥΟΕΙΝ ΕΡΟΟΥ
 ΕΒΟΛ ΧΕ¹⁵ ΑΦΕΙΝΕ ΝΟΥΚΑΚΕ
 4 ΕΖΡΑΪ ΕΧῆ ΠΚΑΖ ΤΗΡC¹⁵
 5 ΑΥΩ ΑΦΤΑΜΙΟ ΝΟΥΩΟΧΝΕ Μῆ ΝΕΦΘΟΜ
 6 ΑΦΧΟΟΥ ΝΝΕC¹⁶ ΑΓΓΕΛΟΣ ΨΑ ΝΨΕΕΡΕ¹⁶ Νῆ¹⁷ ΡΩΜΕ
 ΧΕΚΑΑC ΕΥΝΑΧΙ ΝΑΥ ΕΒΟΛ¹⁸ ΝΖΗΤΟΥ
 7 ΑΥΩ ΝCΕΤΟΥΝΟΥC ΝΟΥCΠΕΡ²⁰ ΜΑ
 ΑΥΜΤΟΝ ΝΑΥ
 8 ΑΥΩ ΕΤΕ ΜΠΟΥΜΑΤΕ²¹ ΜΠΩΡΠ²¹
 ΝΤΑΡΟΥΤῆ²¹ ΜΕΤΕ ΘΕ
 9 ΑΥCΩ²² ΟΥΖ ΕΖΟΥΝ Οῆ Μῆ ΝΟΥΕΡΗΥ
 ΑΥΕΙΡΕ²³ ΝΟΥΩΟΧΝΕ ΖΙ ΟΥCΟΠ²³
 10 ΑΥΤΑΜΙΟ ΝΟΥ²⁴ Πῆ²⁴ ΕΦΩΗC
 ΜΠΕΙΝΕ ΜΠῆ²⁴ ΕΤΑΖΕΙ²⁵ ΕΖΡΑΪ
 11 ΖΩCΤΕ ΕΒΟΛ ΝΖΗΤC²⁵ ΑCΩΩC²⁶ Ν²⁶ ΜΨΥΧΗ

ΕΒΟΛ Ζῆ ΤΓΕΝ(ΕΑ) ΝΑΤΚΙΜ
 2 ΑΥΒΩΚ Ε⁸ ΖΟΥΝ ΕΥ(Τ)ΟΠΟΣ
 ΑΥΖΩΠ(Ι) ΜΜΟΟΥ Ζῆ ΟΥΚΛ(Ι)ΟΟΛΕ ΝΟΥΟΕΙΝ
 4 ΑΥΩ¹⁰ ΑΦC(Ι)ΟΥΩΝ ΤΕΦΑΥΘΕΝΤΕΙΑ
 ΑΥΩ¹¹ Ν(Ε)CΝΜΑC
 6 ΝΒΙ ΤΑΠΟΥΟΕΙΝ¹² ΕΤ(Α)CΡ ΟΥΟΕΙΝ ΕΡΟΟΥ
 ΕΒΟΛ¹³ ΧΕ (Α)ΦΕΙΝΕ ΝΟΥΚΑΚΕ
 8 ΕΖΡΑΪ Ε¹⁴ Χῆ Π(Κ)ΑΖ ΤΗΡC
 ΑΥΩ ΑΦΤΑΜΙΟ¹⁵ ΝΟΥ(Ψ)Ο(Χ)ΝΕ Μῆ ΝΕΦΘΟΜ
 10 ΑΦ(Χ)Ο¹⁶ ΟΥ Ν(Ι)Ν(Ε)ΦΑΓΓΕΛΟΣ ΨΑ ΝΨΕΕΡ(Ε) ¹⁷ Νῆ ΡΩΜΕ
 Χ(Ε)ΚΑΑC ΕΥΝΑΧΙ ΝΑΥ¹⁸ ΕΒΟΛ ΝΖΗΤ(Υ)
 12 ΑΥΩ ΝCΕ(Τ)ΟΥ¹⁹ ΝΟΥCΠ(Ε)ΡΜΑ
 ΑΥΜΤΟΝ) ΝΑΥ
 14²⁰ ΑΥΩ ΕΤΕ Μ(Π)ΟΥ(Τ) ΜΑΤΕ Μ(Π)ΩΟ²¹ Ρῆ(Ι) ΝCΟΠ
 (Ν)ΤΑΡΟΥΤῆ(Μ)Τ (Μ)Α²² ΤΕ ΔΕ
 16 ΑΥ(Ι)CΩΟΥΖ ΕΖΟΥΝ Οῆ Μῆ²³ ΝΟΥΕΡΗ(Υ)
 Α(Υ)ΕΙΡΕ ΝΟΥΩΟΧΝΕ²⁴ Ζ(Ι) ΟΥCΟΠ
 18 ΑΥΤ(Α)ΜΙΟ ΝΟΥΠῆ²⁵ ΕΦΩΗC
 Μ(Π)ΕΙΝΕ ΜΠῆ(Α) ΕΤΑΖΕΙ²⁶ ΕΖΡΑΪ
 20 ΖΩ(Ι)CΤΕ ΕΒΟΛ ΝΖΗΤC Ε(Ι)²⁷ CΩΩC²⁶ Ν(Ι)ΨΥΧΟΟΥC

¹⁰ from the immovable race (γενεά).

2 They went ¹¹ into a place (τόπος)

and hid themselves in a ¹² luminous cloud.

4 And he (Noah) recognized his authority (αἰθεντία),

¹³ and she who belongs to the light was with him,

¹⁴ having shone on them

because ¹⁵ he (the Chief Archon) had brought darkness

8 upon the whole earth.

¹⁶ And he made a plan with his powers.

10 He sent his angels (ἄγγελος) to the daughters ¹⁸ of men,

that they might take some of them for themselves

2 ¹⁹ and raise offspring (σπέρμα)

²⁰ for their enjoyment.

4 And at first they did not succeed.

²¹ When they did not succeed,

16 they gathered ²² together again

and made ²³ a plan together.

18 They created ²⁴ a despicable spirit (πνεῦμα),

who resembles the Spirit (πνεῦμα) who had descended,

20 ²⁵ so as (ὥστε) to pollute the souls (ψυχῆ) through it.

• II 29,22 The stroke on Οῆ appears to be a mistake.

• IV 45,21 It appears some blank space was left after the high stop. • IV 45,22 has ΔΕ instead of ΘΕ. • IV 45,27 or Ν(Ι)ΨΥΧΗ.

III 38,20—39,7

BG 74,11—75,5

2 ΔΥΜΕΤΙΔΙΣΧΗΜΑΤΙΖΕ] ²¹ΜΜΟΟΥ ΝΒΙ ΝΕΥ[ΑΓΓΕΛΟΣ
 2 ΖΜ] ²²ΠΙΝΕ ΝΝΕΥΖΟΥΤ
 [ΕΥΜΟΥΖ Μ] ²³ΜΟΟΥ ΜΠΕΠΝΑ ΕΤΝΖ[ΗΤΟΥ
 4 ΕΩ] ²⁴ΜΕΖ ΝΚΑΚΕ
 ΕΒΟΛ ΖΝ ΤΠ[ΟΝΗΡΙΑ]
 6 ²⁵ΑΥΕΙΝΕ ΝΑΥ ΝΟΥΟΥΒ Μ[Ν ΟΥ] ²⁶ΖΑΤ ΜΝ ΖΕΝΔΑΥΡΟΝ
 ΜΝ ΖΕ[ΝΖΩΒ] 39¹[ΝΖΟΜΤ Μ]Ν ΠΜΕΤΑΛΛΟΣ ΜΠΒΕΝΙ²[ΠΕ]
 8 ΜΝ ΕΙΔΟΣ ΝΙΜ ΝΓΕΝΟΣ
 ΑΥΩ ΑΥ³[C]ΩΚ ΜΜΟΟΥ ΕΖΝΠΕΡΙCΠΑCΜΟC
 10

12 [Ε]ΤΜΤ<Ρ>ΕΥΡ ΠΜΕΕΥΕ ΝΤΕΥΠΡΟΝΟΙΑ ⁵[ΕΤΕ]ΜΕCΚΙΜ

14

16

18

18 ΑΥΩ ΑΥΕΜΑΖΤΕ ΜΜΟ⁶[ΟΥ
 20 ΑΥΧΠΟ ΝΖΕΝΩΗΡΕ ΕΒΟΛ ΖΜ ⁷[ΠΚ]ΑΚΕ

²¹ Their [angels (ἄγγελος)] changed their appearance
 2 (μετασχηματίζειν) [in] ²² the likeness of their husbands
 [in order to fill] ²³ them with the spirit (πνεῦμα)
 4 that was in [themselves], ²⁴ full of the darkness
 that stems from evil (πονηρία).
 6 ²⁵ They brought them gold [and] ²⁶ silver and gifts (δῶρον)
 and [things] 39¹ [made of copper] and iron metal (μέταλλον)
 8 ² and every thing (εἶδος) of the kind (γένος).
 And they ³ [steered] them
 10 into distractions (περισπασμός)

12 ⁴ [so that] they would not remember their immovable Providence
 (πρόνοια).

14

16

18

⁵ And they took [them]
 20 ⁶ and begot children out of ⁷ [the] darkness

¹¹ ΑΥΩ ΝΑΓΓΕΛΟΣ ΑΥΩΒΙΒΕ ¹²ΜΠΕ<Υ>CΜΟΤ
 2 ΕΠΕΙΝΕ <ΝΝΕΥΖΑΙ
 Ε>ΡΕ¹³ΝΕΥΖΑΙ ΤCΕΙΟ ΜΜΑΥ Μ¹⁴ΠΝΑ
 4 ΝΤΑΦΜΟΥΚΖ ΝΜΜΑΥ ¹⁵ΖΜ ΠΚΑΚΕ
 ΕΒΟΛ ΖΝ ΤΠΟ¹⁶ΝΗΡΙΑ
 6 ΑΥΝ ΝΟΥΒ ΝΑΥ Ζ¹ ¹⁷ΖΑΤ Ζ¹ ΔΑΥΡΟΝ
 ΑΥΩ ΜΜΕ¹⁸ΤΑΛΛΟΝ ΜΦΟΜΝΤ ΜΝ Π¹⁹ΠΕΝΙΠΕ
 8 ΜΝ ΓΕΝΟΣ ΝΙΜ
 75¹ΑΥCΑΚΟΥ ΕΥΠΙΡΑCΜΟC
 10

12 ΧΕ ²ΝΝΕΥΡ ΠΜΕΕΥΕ ΝΤΕΥΠΡΟ³ΝΟΙΑ ΕΤΕ ΜΑCΚΙΜ

14

16

18

18 ΑΥΩ ⁴ΑΥΧΙΤΟΥ
 20 ΑΥΧΠΟ ΝΖΝΩΗΡΕ ΕΒΟΛ ΖΜ ΠΚΑΚΕ

¹¹ And the angels (ἄγγελος) changed ¹² <their> appearance,
 2 to the likeness <of their husbands>
 since ¹³ as their husbands they filled them with ¹⁴ spirit (πνεῦμα)
 4 which mixed with them ¹⁵ in the darkness
 that stems from ¹⁶ evil (πονηρία).
 6 They brought them gold and ¹⁷ silver and gifts (δῶρον)
 and ¹⁸ metals (μέταλλον) of copper and of ¹⁹ iron
 8 and of all kinds (γένος).
 75¹ And they steered them
 10 into temptation (πειρασμός)

12 ² so that they would not remember their ³ immovable Providence
 (πρόνοια).

14

16

18

⁴ They took them
 20 and begot children ⁵ out of the darkness

• III 38,25 The expected stroke on ΜΝ is in the lacuna. • III 39,1 for ΜΕΤΑΛΛΟΝ. • III 39,2 The expected stroke on ΜΝ is in a lacuna.
 • BG 74,12 Ms reads ΠΕΦCΜΟΤ • BG 74,12 homoioteleuton; Till-Schenke emend ΠΕ<Υ>CΜΟΤ ΕΠΕΙΝΕ (ΡΕ) ΝΕΥΖΑΙ.

II 29,26—30,8

IV 45,27—46,18

αγω αψωβτοϋ ζμ ποϋεινε ²⁷νβι ναγγελος
 κατα πινε μπουσο²⁸ειϋ
 εϋμοϋζ μμοϋζ ζμ πνα νκακε
²⁹ενταγρερα μμοϋ εϋωϋ
 αγω μπο³⁰νηρια
 αϋεινε ννοϋνοϋβ μν οϋζατ ³¹μν οϋδωρον
 μν οϋζομτ μν οϋβε³²νιπε μν οϋμεταλλον
 μν γενος ³³νιμ ντε νιειδος
 αγω αϋωκ νρρω³⁴με εζραϊ εζεννοβ νροϋϋ
 ναϊ εν³⁰ταϋοϋαζϋοϋ νρωϋ
 εϋωρμ μμοϋ ²ζν ζαζ μπλανη

αγρ ζλλο εϋο νατρ³ϋε
 αϋμοϋ μποϋβν λααϋ μμεε
 αγω μπουσοϋων πνοϋτε ντμηε
 αγω ταϊ ⁵τε θε
 ενταγρ τκτικισ τηρς νβαγαν νϋα ⁶ενεζ
 ζν ντκαταβολη μπκοσμοϋ ⁷ϋαζραϊ ετενοϋ
 αγω αϋχι νζνρζιαμε
⁸αϋχο εβολ ζμ πκακε νζνϋηρε

αγω αϋ²⁸ϋβτοϋ [ζμ] [ποϋεινε νβι ναγ]²⁹γελο[ς
 2 κατα πινε μπουσοειϋ]
³⁰εϋμ[οϋζ μμοϋζ ζμ πνα νκακε]
 4 46¹ενταγ[κερα μμοϋ εϋωϋ
²αγω μπ[ονηρια]
 6 αϋεινε νου³νοϋβ μν [οϋζατ] μν οϋδωρον
⁴μν οϋ[ζομτ μν οϋβανιπε μν οϋ[μεταλλο]ν
 8 μν γενος ⁶νιμ ν[τε νιει]δος
 αγω αϋωκ ⁷νρρω[με εζραϊ εζεννοβ νρο⁸οϋϋ
 10 [ναϊ ενταϋ]ϋοϋαζϋοϋ νρωϋ
 ε[ϋωρμ μμοϋ]ϋ ζν ζαζ μ¹⁰πλανη
 12
 αγρ ζλλο εϋο ννατ¹¹ερβ[ε
 14 αϋμοϋ εμποϋβ]ν [λααϋ ¹²μ]μεε
 αγω μπουσοϋων] πνοϋ¹³[τε ντμηε
 16 αγω ταϊ τε θε]
 εν⁴ταγρ τκτικισ τηρς νζεν]ζμζαλ ¹⁵[νϋα ενεζ
 18 ζν ντκαταβολη μ¹⁶[πκοσμοϋ ϋαζραϊ] ε[τι]ενοϋ
¹⁷[αϋχι νζνρζια]με
 20 αϋχο ¹⁸ε[βολ ζμ πκακε] νζενϋηρε

²⁶ And the angels (ἄγγελος) changed themselves in their ²⁷ likeness into (κατά) the likeness of their (the daughters of men) mates,

²⁸ filling them with the spirit (πνεῦμα) of darkness,

²⁹ which they had mixed (κεραυνῶναι) for them, and with evil (πονηρία).

³⁰ They brought gold and silver ³¹ and a gift (δῶρον) and copper and iron ³² and metal (μέταλλον) and all kinds (γένος) ³³ of things (εἶδος).

And they steered the people ³⁴ who had followed them ³⁰ into great troubles, by leading them astray ² with many deceptions (πλάνη).

They (the people) became old without having enjoyment.

³ They died, not having found truth and ⁴ without knowing the God of truth.

And ⁵ thus

the whole creation (κτίσις) became enslaved forever,

⁶ from the foundation (καταβολή) of the world (κόσμος) ⁷ until now. And they took women

⁸ and begot children out of the darkness

• IV 46,14 has the more common Sahidic synonym ζμζαλ.

III 39,7-14

ΕΒΟΛ Ζ̄Μ ΠΕΥΑΝΤΙΜΙΜΟΝ ⁸[ΜΠ]̄Ν̄Α·
 2 ΑΥΩ ΑΥΤΩΜ Ν̄ΝΕΥΖΗΤ ⁹[ΑΥ]̄ΕΝΩΥΤ
 ΕΒΟΛ Ζ̄Μ ΠΕΝΩΥΤ ¹⁰Μ̄¹⁰[ΠΕ]ΥΑΝΤΙΜΙΜΟΝ Μ̄Π̄Ν̄Α
 4 ΨΑΖΡΑΪ Ε¹¹[ΤΕ]ΝΟΥ·
 ΤΜΑΚΑΡΙΟΣ ΟΥΝ Μ̄ΜΑΔΥ ¹²[ΝΕΙΩ]Τ·
 6 ΤΕΤΕΝΑΨΕ ΠΕCΝΑΕ ΝΑC
 Ε¹³[CΧΙ ΜΟ]ΡΦ[Η] Μ̄Ν ΠΕCCΠΕΡΜΑ
 8 Ν̄ΩΟ¹⁴[ΡΠ]

by means of their counterfeit (ἀντίμιμον) ⁸ spirit (πνεῦμα).
 2 And they closed their hearts ⁹ and became hard
 through the hardness of ¹⁰ [their] counterfeit (ἀντίμιμον) spirit
 4 (πνεῦμα) until ¹¹ [now].
 The blessed (μακάριος) Mother-¹² [Father], therefore (οὖν),
 6 who is rich in her mercy,
 it is with her seed (σπέρμα) that she is taking ¹³ form (μορφή).
 8 ¹⁴ I first

BG 75,5-14

ΕΒΟΛ ⁶Ζ̄Μ ΠΕΥΑΝΤΙΜΙΜΟΝ Μ̄⁷Π̄Ν̄Α
 2 ΑΥΤΩΜ Ν̄ΝΕΥΖΗΤ ΑΥ⁸ΝΟΥΥΤ
 ΕΒΟΛ Ζ̄Μ ΠΝΟΥΥΤ ⁹ΜΠΑΝΤΙΜΙΜΟΝ Μ̄Π̄Ν̄Α
 4 ¹⁰ΨΑ ΤΕΝΟΥ
 ΤΕΤΕ ΝΑΙΑΤC ¹¹ΒΕ ΕΤΕ ΤΜΑΔΥ ΝΕΙΩΤ ΤΕ
 6 ¹²ΕΤΕ ΝΑΨΕ ΠΕCΝΑ
 ΕCΧΙ ¹³ΜΟΡΦΗ Ζ̄Μ ΠΕCCΠΕΡΜΑ
 8 ¹⁴ΝΩΟΡΠ

by means ⁶ of their counterfeit (ἀντίμιμον) ⁷ spirit (πνεῦμα).
 2 He closed their hearts and they ⁸ became hard
 through the hardness ⁹ of the counterfeit (ἀντίμιμον) spirit (πνεῦμα)
 4 ¹⁰ until now.
 The blessed one, ¹¹ therefore, namely, the Mother-Father,
 6 ¹² who is rich in mercy,
 it is in her seed (σπέρμα) that she is taking ¹³ form (μορφή).
 8 ¹⁴ I first

• III 39,12 corr. C' over N. The scribe placed a circumflex over the final $\bar{\epsilon}$; its purpose is unclear.

II 30,8-24

IV 46,19—47,12

κατά ⁹πεινε $\bar{\mu}\rho\upsilon\pi\bar{\eta}\bar{\nu}\bar{\alpha}$
 ἄγω ἄγτωμ $\bar{\eta}\nu\omicron\upsilon\zeta\epsilon\tau\epsilon$ ¹⁰ἄγω ἄγτ $\bar{\eta}\psi\omicron\tau$ ναγ
 εβολ $\zeta\bar{\eta}$ πενωτ ¹¹ἠπεπ $\bar{\eta}\bar{\nu}\bar{\alpha}$ ετψης
 ψαζραϊ ετενογ
 ἀνοκ ¹²βε τεπρνοια ετ $\bar{\nu}$ χηκ^ε εβολ $\bar{\eta}\tau\epsilon$ πτηρη^ε

¹³αἰψωτ^ε ζραϊ $\zeta\bar{\eta}$ πασπερμα
 νεἰψωοπ^ε γαρ^ε ¹⁴ἠψωοπ^ε
 εἰμοοψε $\zeta\bar{\eta}$ μαἰ^ετ^ε nim ἠμοοψε
) ¹⁵ἀνοκ γαρ τε τμντρ $\bar{\eta}\bar{\mu}\bar{\alpha}\omicron$ ἠπογοεἰν
 α¹⁶νοκ^ε πε π $\bar{\eta}$ πμεεγε ἠπεπληρωμα
) ¹⁷αἰ^εμοοψε δε $\zeta\bar{\eta}$ τμ $\bar{\eta}\tau$ νοβ ἠπκακε
 ἄγω ¹⁸αειανεχε
) ¹⁹ψαν $\bar{\eta}$ βωκ^ε εζογ $\bar{\eta}$ ετμητε ¹⁹ἠπεψτεκο
 ἄγω $\bar{\eta}\sigma\bar{\eta}\tau\epsilon$ ἠπχαος ἄγ²⁰κ $\bar{\eta}\mu$ ^ε
) ἄγω ἀνοκ^ε αειροπ $\bar{\eta}$ εροογ ετβε ²¹τογκακια
 ἄγω ἠπογσογ $\bar{\omega}\bar{\eta}\tau$ ^ε
) ²²παλιν ²²αειναζογ $\bar{\eta}$ εζογ $\bar{\eta}$ ἠπμεζσεπ $\sigma\bar{\eta}\gamma$
) ²³ἄγω αειμοοψε αειει εβολ $\zeta\bar{\eta}$ ναπογο²⁴εἰν
) ετε ἀνοκ πε π $\bar{\eta}$ πμεεγε ἠτπρνοια

¹⁹κα[τα πινε μπο]υπ $\bar{\eta}\bar{\nu}\bar{\alpha}$
 2 ἄγω ²⁰α[γτωμ ννου]ζητ^ε ἄγω ἄγ²¹τ [ψωτ ναγ]
 εβολ $\zeta\bar{\eta}$ πε $\bar{\eta}$ ψ[ωτ μπεπ $\bar{\eta}\bar{\nu}\bar{\alpha}$ ε]τ^εψης
 4 ²²ψαζραϊ ετενογ
 α[$\bar{\eta}$]οκ βε τε²⁴[πρνοια ετ]χηκ^ε εβολ $\bar{\eta}\tau\epsilon$ ²⁵[πτηρη^ε
 6
 αἰψωτ^ε ζραϊ $\zeta\bar{\eta}$ ²⁶πασπερμα
 8 νεἰψωοπ^ε γαρ^ε ²⁷ἠψωοπ^ε
 εἰμοοψε $\zeta\bar{\eta}$ $\zeta\bar{\eta}$ nim ²⁸ἠμοοψε
 10 ἀ $\bar{\eta}$ οκ γαρ τε ²⁹[τμντρ $\bar{\eta}\bar{\mu}\bar{\alpha}\omicron$ μπου]οεἰν
 47¹ἀνοκ πε π $\bar{\eta}$ [πμεεγε ἠπ $\bar{\eta}$ πλη $\bar{\eta}$ ρωμα^ε
 12 <α-ἰμ[οοψε δε] $\zeta\bar{\eta}$ τ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ νοβ ἠπκ[ακε
 ἄγω αἰ]ανεχε
 14 ¹⁹ψαν $\bar{\eta}$ βωκ [εζογ $\bar{\eta}$ ετ]μητε ¹⁹ἠπεψτεκο^ε
 ἄγ[ω νσ]ητε ἠ²⁰πχαος ἄγκ $\bar{\eta}\mu$ ^ε
 16 ἄγ[ω ἀ]ηοκ αἰ²¹ροπ $\bar{\eta}$ εροογ ετβε [ε τογ]καβια
⁸ἄγω ἠπογσογ[ω $\bar{\eta}\tau$]^ε
 18 ²²παλιν ²²αἰ $\bar{\eta}$ νοογ $\bar{\eta}$ τ^ε εζογ $\bar{\eta}$ ἠπμεζσεπ ¹⁰σ $\bar{\eta}\gamma$
 ἄγω αἰμ[οοψε εβολ $\zeta\bar{\eta}$] ¹¹ναπογοεἰν
 20 ετε [ἀνοκ πε π $\bar{\eta}$] ¹²πμεεγε ἠτπρνοια

according to (κατά) ⁹ the likeness of their spirit (πνεῦμα).
 And they closed their hearts, ¹⁰ and they hardened themselves
 through the hardness ¹¹ of the despicable spirit (πνεῦμα)
 until now.

"I, ¹² therefore, the perfect Providence (πρόνοια) of the all,

¹³ changed myself into my seed (σπέρμα),

for (γάρ) I existed ¹⁴ first,
 going on every road.

¹⁵ For (γάρ) I am the richness of the light;

¹⁶ I am the remembrance of the pleroma (πλήρωμα).

And (δέ) I ¹⁷ went into the realm of darkness
 and ¹⁸ I endured (ἀνέχειν)

till I entered the middle ¹⁹ of the prison.

And the foundations of chaos (χάος) ²⁰ shook.

And I hid myself from them because of ²¹ their wickedness (κακία),
 and they did not recognize me.

Again (πάλιν) ²² I returned for the second time

²³ and I went about. I came forth from those who belong to the light,

²⁴ which is I, the remembrance of Providence (πρόνοια).

• IV 46,25 reads "[I] changed him (the initiate) into my seed." • IV 46,27 has the more common Sahidic synonym ζ $\bar{\eta}$. • IV 47,2 Ms reads εἰ.

• IV 47,10 There is no room for αἰει after μοοψε. • IV 47,10 the stroke on ζ $\bar{\eta}$ is visible.

III (39,14)

BG (75,14)

II 30,25—31,6

IV 47,12—48,8

²⁵αειβωκ' εζουν ζῆ τμητε ἠπκακε
 αγω ²⁶πσανζουν ἠεμῆτε
 εεικωτε ἠσα τα²⁷οικονομία
 αγω ἠεμῆτε ἠπχαος αγ²⁸κίμ
 χεκαας εγναζε εζραι εχῆν νετ²⁹ωοοπ' ζῆ πχαος
 αγω ἠετοκοοϋ
³⁰αγω ον αειπωτ εζραι ετανουνε ἠογ³¹οειν
 χεκαας ἠνουτεκο ἠμοοϋ ζα³²θη ἠπογοειϋ
 ετι ζῆ πμαζωομτ' ³³ἠεοπ' αειμοοϋε
) ετε ανοκ πε πογο³⁴ειν ετ'ωοοπ' ζῆ πογοειν
 ανοκ πε ³⁵πῆ πμεεϋε ἠππρονοια
 ! χεκαας εεινα³⁶βωκ εζουν ετμητε ἠπκακε
 αγω πσαν³¹ζουν ἠεμῆτε
 ! αἰμογζ ἠπαζο
 ζραι ζῆ ³πογοειν ἠτςυντελεια ἠπογαίων
 ; αγω αειβωκ' εζουν ετμητε ἠπογυτε'κο
 ετε παῖ πε πεϋτεκο <ἠ>πσωμα
 } αγω πε³χαῖ χε (χε)
 πετςωτῆ τωουν εβολ ζῆ φῆνῆβ' ετ'ζορω
) αγω αφριμε αγω αφωοϋε ρῆμειη

²⁵ I entered into the midst of darkness

and ²⁶ the inside of Hades,

since I was seeking (to accomplish) ²⁷ my task (οἰκονομία).

And the foundations of chaos (χάος) ²⁸ shook,

that they might fall down upon those who ²⁹ are in chaos (χάος)

and might destroy them.

³⁰ And again I ran up to my root of light

³¹ lest they be destroyed before ³² the time.

Still (ἔτι) for a third time ³³ I went

) - I am the light ³⁴ which exists in the light,

I am ³⁵ the remembrance of Providence (πρόνοια) -

2 that I might ³⁶ enter into the midst of darkness

and the inside ³¹ of Hades.

4 And I filled my face

with ² the light of the completion (συντέλεια) of their aeon (αιών).

5 ³ And I entered into the midst of their prison

⁴ which is the prison <of> the body (σῶμα).

8 And ³ I said,

'He who hears, let him get up from the deep ⁶ sleep.'

0 And he wept and shed tears.

• II 31,5 dittography. • II 31,6-7 ρῆμειη ζεν was added in the right and left margin by a corrector; it had been omitted due to haplography.

• IV 47,16 Ms reads τ, but the verbs demand a plural subject. • IV 47,19 There is a blank space after the high stop. • IV 47,29 αγω is supported by the length of the line. • IV 48,4 reads "the prison."

αἰβωκ] ¹³εζουν ζῆ τμητε [ἠπκακε]
 2 ¹⁴αγω πσανζουν [ἠεμῆτε]
¹⁵εἰκωτε ἠσα ταοικ[ονομία]
 4 ¹⁶αγω <ἠ>εμῆτε ἠπ[χαος αγ]κίμ
¹⁷χεκαας εγν[αζε εζραι εχῆν ¹⁸νετ'ωοοπ' ζῆ [πχαος
 6 αγω] ¹⁹ἠετοκοοϋ
 [αγω ον ανοκ] ²⁰αἰπωτ' εζραι ε[τ]ῆ[νουνε ν] ²¹ογοειν
 8 χεκαας ἠνο[γτακο] ²²ἠμοοϋ ζαθη ἠπογοει[ϋ]
²³ετι ζῆ πμεζωο[ιμτ νεοπ] ²⁴αἰμοοϋε
 10 ετε α[νοκ πε πογο] ²⁵ειν ετ'ωοοπ [ζῆ πογοειν]
²⁶ανοκ πε πῆ πμ[εεϋε ἠππρο] ²⁷νοια
 12 χεκαας εἰ[ναβωκ εζουν] ²⁸ετμητε ἠπκ[ακε
 αγω π] ²⁹σανζουν ἠεμ[ητε
 14 αγω αἰ] ⁴⁸μογζ ἠπ[αζο
 ν]ζ[ραῖ ζῆ πογοειν ²ἠτςυντε[λεια ἠπ]ογαίων
 16 ³αγω αειβω[κ εζουν] ετμητε ⁴[μ]πεϋ[τεκο
 ετε] παῖ πε πεϋτε³[κ]ο ἠπ[σωμα
 18 αγ]ω πεχαῖ χε
 πετ⁶σωτῆ [τ]ωο[υν εβολ' ζῆ φῆνῆβ' ετ'ζορω]
 20 αγ]ω αφριμε αγω αφ⁶ωοϋε [ρῆμειη]

II 31,7-24

IV 48,8—49,4

7²ΖΕΝ¹Ρ̄ΜΕΙΗ ΕΥΖΩΡΩ ΑΦΩΤΕ Μ̄ΜΟΟΥ ΕΒΟΛ 8⁸Μ̄ΜΟQ
 ΑΥΩ ΠΕΧΑQ ΧΕ ΝΙΜ¹¹ ΠΕΤΜΟΥΤΕ Μ̄ΠΑ⁹ΡΑΝ
 ΑΥΩ Ν̄ΤΑΣΕΙ ΝΑΙ ΤΩΝ Ν̄ΒΙ ΤΕΙΖΕΛΠΙC
 10¹⁰ΕΪΨΟQ ΠΡΑΙ Ζ̄Ν Μ̄ΡΡΕ Μ̄ΠΕΨΥΤΕΚΟ
 ΑΥΩ 11¹¹ΠΕΧΑΙ ΧΕ
 ΑΝΟΚ¹² ΤΕ ΠΡΟΝΟΙΑ Μ̄ΠΟΥΟΕΙΝ 12¹²ΕΤ̄Β̄ΒΗΥ
 ΑΝΟΚ ΠΕ ΠΜΕΕΥΕ Μ̄ΠΠΑΡΘΕΝΙΚΟΝ 13¹³Μ̄Π̄ΝΑ
 ΠΕΤCΩΖΕ Μ̄ΜΟΚ¹⁴ ΕΖΡΑΙ ΕΠΤΟΠΟC 14¹⁴ΕΤ̄ΤΑΕΙΗΥ
 ΤΩΟΥΝΚ¹⁵ ΑΥΩ Ν̄ΚΡ ΠΜΕΕΥΕ
 15¹⁵ΧΕ Ν̄ΤΟΚ¹⁶ ΠΕΝΤΑΖCΩΤ̄Μ
 ΑΥΩ Ν̄ΚΟΥΖΑΚ¹⁷ Α¹⁷ΤΕΚ¹⁷ΝΟΥΝΕ
 ΕΤΕ ΑΝΟΚ ΠΕ ΠΩΑΝ Ζ̄ΤΗQ¹⁸
 ΑΥ¹⁸Ω Ν̄ΚΡΑCΦΑΛΙΖΕ Μ̄ΜΟΚ¹⁹
 ΕΒΟΛ Ζ̄ΙΤΟΥΤΟΥ 18¹⁸Ν̄ΝΑΓΓΕΛΟC Ν̄ΤΜ̄ΝΤ̄ΖΗΚΕ
 Μ̄Ν ΝΑΔΑΙΜΩΝ 19¹⁹ΝΤΕ ΠΧΑC
 Μ̄Ν ΝΕΤ̄ΒΟΛΧ Μ̄ΜΟΚ²⁰ ΤΗΡΟΥ
 20²⁰ΑΥΩ Ν̄ΚΩΥΠΕ ΕΚΡΟΕΙC ΕΒΟΛ Ζ̄ΙΤ̄Ν ΠΖ̄Ι²¹ΝΗΒ²¹ ΕΤΖΩΡΩ
 ΑΥΩ ΕΒΟΛ Ζ̄Ν ΤΒΑΛΕC Μ̄ΠCΑΝ²²ΖΟΥΝ ΝΑΜ̄ΝΤΕ
 ΑΥΩ ΑΕΙΤΟΥΝΟΥC Μ̄ΜΟQ²³ ΑΥΩ ΑΕΙCΦΡΑΓΙΖΕ Μ̄ΜΟQ²⁴
 Ζ̄Ν ΠΟΥΟΕΙΝ 24²⁴Μ̄ΠΜΟΟΥ Ζ̄Ν 4⁴ΤΕ Ν̄CΦΡΑΓΙC

ΑΥΩ ΖΕΝΡ̄ΜΕΙΗ 9⁹ΕΥΖΩΡΙΩ ΑΦΩΙΩΤΕ Μ̄ΜΟΟΥ ΕΒΟΛ 10¹⁰Μ̄Μ[ΟQ
 2 ΑΥΩ ΠΙΕΧΑQ ΧΕ [ΝΙΜ ΠΕΤ¹¹[ΜΟΥΤΕ Μ̄ΠΑΡΑΝ
 ΑΥΩ Ν̄ΤΑΣΕΙ 12[ΝΑΙ ΤΩΝ Ν̄ΒΙ] ΤΕΙΖΕΛΠΙC
 4 ΕΪΨO¹³[ΟΠ ΝΖΡΑΙ Ζ̄Ν Μ̄ΡΡΕ Μ̄ΠΕΨΥΤΕΚΟ
 14[ΑΥΩ ΠΕΧΑΙ] ΧΕ
 6 ΑΝΟΚ ΠΕ Τ̄ΠΡΟ¹⁵[ΝΟΙΑ Μ̄ΠΟΥΟΕΙΝ ΕΤ̄[Τ]Β̄ΒΗΟΥ
 16ΑΝQ[Κ ΠΕ Π]ΜΕΕΥΕ Μ̄Π<Π>ΑΡΘΕΝΙ¹⁷ΚQ[Ν Μ̄ΠΝΑ
 8 ΠΕ]Τ̄CΩΖΕ Μ̄ΜΟΚ 18Ε]ΖΡΑΙ ΕΠΤΟΠΟ]C ΕΤ̄ΤΑΕΙΗΟΥ
 19[ΤΩΟΥΝ]Κ Α[Υ]Ω Ν̄ΚΡ ΠΜΕΕΥΕ
 10 20[ΧΕ ΝΤΟΚ] Π[Ε]ΤΑΖCΩΤ̄Μ
 ΑΥΩ 21[ΝΓO]ΥΑΖΚ ΕΤΕΚΝΟΥΝΕ
 12 ΕΤΕ 22[ΑΝΟΚ] ΠΕ ΠΩΑΝ Ζ̄ΤΗQ
 ΑΥΩ Ν̄²³[ΚΡΑCΦΑΛ]ΙΖΕ Μ̄ΜΟΚ
 14 ΕΒΟΛ 24[Ζ̄ΙΤΟΥΤΟΥ Ν]ΝΑΓΓΕΛΟC Ν̄Τ̄Μ̄ΝΤ̄²⁵ΖΗΚΕ
 Μ̄Ν ΝΑΔΑΙΜΩΝ ΝΤΕ ΠΧΑ²⁶[ΟC
 16 Μ̄Ν ΝΕ]Τ̄ΒΟΛΧ Μ̄ΜΟΚ 27[ΤΗΡΟΥ
 ΑΥ]Ω Ν̄ΚΩΥΠΕ ΕΚΡΟ²⁸[ΕΙC ΕΒΟΛ Ζ̄ΙΤ̄Ν] ΦΙΝΗΒ ΕΤ̄ΖO²⁹[ΡΩ
 18 ΑΥΩ ΕΒ]ΟΛ Ζ̄Ν ΤΒΑΛΕC 49⁴⁹ΕΤ̄Ν ΠCΑ[ΝΖΟΥΝ ΝΕΜ]ΝΤΕ
 ΑΥΩ] 2²ΑΕΙΤΟΥΝΟΥC Μ̄ΜΟQ ΑΕΙCΦΡΑΓΙΖΕ] 3³Μ̄ΜΟQ
 20 Ζ̄Μ Π]ΟΥΟΕΙΝ Μ̄ΠΜΟΟΥ Ζ̄Μ 4⁴ΤΕ Ν̄CΦΡ[ΑΓΙC

7 Bitter tears he wiped from 8 himself
 and he said, 'Who is it that calls my 9 name,
 and from where has this hope (ἐλπίς) come to me,
 10 while I am in the chains of the prison?'
 And 11 I said,
 'I am the Providence (πρόνοια) of the pure light;
 12 I am the thinking of the virginal (παρθενικόν) 13 Spirit (πνεῦμα),
 who raises you up to the honored 14 place (τόπος).
 Arise and remember
 15 that it is you who hearkened,
 and follow 16 your root,
 which is I, the merciful One,
 and 17 guard (ἀσφαλίξειν) yourself
 against 18 the angels (ἄγγελος) of poverty
 and the demons (δαίμων) 19 of chaos (χάος)
 and all those who ensnare you,
 20 and beware of the 21 deep sleep
 and the enclosure of the inside 22 of Hades.'
 And I raised him up 23 and sealed (σφραγίσειν) him
 in the light 24 of the water with five seals (σφραγίς),

• II 31,21 C' over I.

• IV 48,14 has the masculine copulative. • IV 49,1 has the relative ΕΤ̄Ν ΠCΑΝΖΟΥΝ. • IV 49,2 There is no room for ΑΥΩ.

2
 αἶει εἰραῖ ἐπτελεῖον ἄλων·
 4
 α¹⁵[ΝΟΚ ΔΕ ΑἰΧΟΟ] ΕΡΟΚ
 6 ΧΕ ΕΚΝΑ¹⁶ΖΟΥ ΝΓ† ΜΜΟΙΟΥ
 ἸΝΕΚΖΟΜΟΠῆΝΑ ¹⁷[ΖΜ ΟΥΠΕΤΖΗΠ
 8 ΠΑΙ ΓΑ]Ρ ΠΕ ΠΜΥΣΤΗΡ¹⁸ΙΟΝ
 ΝΤΓΕΝΕΑ Ε]ΤΕΜΕΣΚΙΜ·
 10 ΑΣΕΙ ΖΑ¹⁹[ΤΑΖΗ ΝΚΕΟ]Π ἸΒΙ ΤΕΕΙΜΕΕΥ
 ΖΩΒ ²⁰[ΝΙΜ ΝΤΑΣΑΑ]Υ Ζῆ ΠΚΟΣΜΟΣ
 12 ΝΕΣ²¹[ΤΑΖΕ ΕΡΑΤ]ῆ ΜΠΖΥΣΤΕΡΗΜΑ
 †ΝΑ²²[ΤΑΜΕ ΤΗΝΟ]Υ ΟΝ ΕΤΕῆΝΗΝΟΥ
 14 ΚΑΙ ΓΑΡ ²³[Αἰ† ΝΑ]Ι ΝΑΚ]
 ΕΣΖΑΙΣΟΥ
 16 ΑΥΩ ἸΝΕΚΑΑΥ ²⁴[Ζῆ ΟΥΑ]ΣΦΑΛΙΑ·
 ΤΟΤΕ ΠΕΧΑΔ ΝΑΙ ΧΕ ²⁵[ΦΣΖΟΥ]ΓΟΥΡ† ἸΒΙ ΟΥΟΝ ΝΙΜ·
 18 ΕΤΝΑΤΑΑΥ 40¹ΕΤΒΕ ΔΩΡΟΝ
 Ἡ ΖΑ[Τ] Ἡ [ΝΟΥΒ
 20 Η] ²ΕΤΒΕ ΖΕΝΘΙΝΣ Ἡ ΕΤΒΕ [ΖΕΝΘΙΝ]³ΟΥΩΜ·

2
 [went up] to the perfect (τέλειον) aeon (αἰών).
 4
¹⁵ [And (δέ) I have told] these things to you so
 6 that you may write [them] down ¹⁶ [and give them secretly]
 to your fellow spirits (ὁμοπνεύμα),
 8 ¹⁷ [for (γάρ) this] is the mystery (μυστήριον)
¹⁸ [of the] immovable [race (γενεά)].
 10 This Mother had come ¹⁹ [another time before me].
²⁰ [Every]thing which she did in the world (κόσμος)
 12 —she was ²¹ [rectifying] the defect (ὑστέρημα).
 I will ²² [now teach], further, what is to come.
 14 For indeed (καί γάρ) ²³ [I have presented these things to you]
 to write
 16 them down and to keep them ²⁴ [in] safety (ἀσφαλεία).
 Then (τότε) he said to me, ²⁵ “Cursed] be every one
 18 who will exchange these things 40¹ for a gift (δῶρον),
 whether of silver or (ἦ) [gold,]
 20 whether (ἦ) ² for drink or (ἦ) for ³ food

• III 40,2 Η mistakenly was given a superlinear stroke.

2
 αἶει εἰραῖ ἐπι¹⁵αίων Ἰτελιος
 4
 ΑΝΟΚ ΔΕ ¹⁶ΕΕΙΧΩ ἸΝΑΙ ΕΡΟΚ
 6 ΧΕ ¹⁷ΕΚΑΣΑΖΟΥ ἸΤΑΑΥ
 Ἰ¹⁸ΝΕΚΖΟΜΟΠῆΝΑ ΖΜ ΠΠΕ¹⁹ΘΗΠ
 8 ΠΕἰΜΥΣΤΗΡΙΟΝ ²⁰ΓΑΡ
 ΠΑ ΤΓΕΝΕΑ ΕΤΕ ΜΑΣ76¹ΚΙΜ ΠΕ
 10 ΤΜΑΑΥ ΔΕ ΑΣΕΙ Ἰ²ΝΚΕΣΟΠ ΖΑΤΑΖΗ
 ΝΑΙ ³ΟΝ ΝΕΝΤΑΣΑΑΥ ΖΜ ΠΚΟ⁴ΣΜΟΣ
 12 ΑΣΤΑΖΕ ΠΕΣΠΕΡ⁵ΜΑ ΕΡΑΤῆ
 †ΝΑΤΑΜΕ Ἰ⁶ΤΗΥΤῆ ἸΠΕΤΝΑΥ⁷Ω⁸ΠΕ
 14 Ἰ⁹ΚΑΙ ΓΑΡ Αἰ† ΝΑΙ ΝΑΚ
 Ε¹⁰ΣΑΖΟΥ
 16 ΝΣΕΚΑΑΥ Ζῆ ΟΥ¹¹ΟΤΑΧΡΟ
 ΤΟΤΕ ΠΕΧΑΔ ΝΑ¹²ΕΙ ΧΕ ΦΣΖΟΥΟΥΡ† ἸΒΙ ΟΥ¹³ΟΝ ΝΙΜ
 18 ΕΤΝΑ† ΝΑΙ ΕΤ¹⁴ΒΕ ΔΩΡΟΝ
 20 Η ΕΤΒΕ ΔΙΝ¹⁵ΟΥΩΜ Η ΕΤΒΕ ΣΩ

2
 went up to this ¹⁵ perfect (τέλειος) aeon (αἰών).
 4
 And (δέ) I ¹⁶ am saying these things to you
 6 that ¹⁷ you might write them down and give them secretly
 to your ¹⁸ fellow spirits (ὁμοπνεύμα),
 8 ¹⁹ for (γάρ) this mystery (μυστήριον)
²⁰ is that of the immovable race (γενεά).
 10 76¹ But (δέ) the Mother had come ² another time before me.
³ Now, these are the things she had done in the ⁴ world (κόσμος):
 12 she had rectified her ⁵ seed (σπέρμα).
 I will teach ⁶ you (pl.) about what will happen.
 14 ⁷ For indeed (καί γάρ) I presented these things to you
 that ⁸ (you) might write them down
 16 and that they be kept secure.”
 Then (τότε) he said to ¹⁰ me, “Cursed be every ¹¹ one
 18 who will exchange these things ¹² for a gift (δῶρον),
 20 whether (ἦ) for ¹³ food or (ἦ) for drink

II 31,24-37

χεκαας $\bar{\eta}^{25}$ νεπμογ $\bar{\theta}\bar{\nu}\bar{\theta}\bar{\alpha}\bar{\mu}$ ερογ $\chi\bar{\eta}$ $\bar{\eta}$ πιναγ
 αγω 26 ειςζηητε $\bar{\tau}\bar{\epsilon}\bar{\nu}\bar{\omicron}\bar{\gamma}$
 ειναβωκ εζραϊ απτε 27 λειον $\bar{\eta}$ αιων
 λειχωκ νακ εβολ $\bar{\eta}$ ζωβ 28 νιμ εζραϊ $\bar{\zeta}\bar{\eta}$ νεκμααχε
 ανοκ δε 29 αιχε ζωβ νιμ εροκ
 χεκαας εκνασζαι 30 σογ $\bar{\eta}$ κτααγ
 $\bar{\eta}$ νεκωβρ $\bar{\pi}\bar{\eta}\bar{\alpha}$ $\bar{\zeta}\bar{\eta}$ ογζωπ
 31 παϊ γαρ πε πμυστηριον
 $\bar{\eta}$ τρενεα $\bar{\eta}$ ατ 32 κιμ
For parallel to 10-12, see 62,3-5.

αγω αq† ναει ναq $\bar{\eta}$ βι $\bar{\pi}\bar{\sigma}\bar{\omega}\bar{\rho}$
 χεκα 33 αc εφνασζογ
 αγω $\bar{\eta}$ qκααγ $\bar{\zeta}\bar{\eta}$ ογ 34 ταχρο
 αγω πεχαq ναq χε qσζογορ† 35 νβι ογον νιμ
 ετνα† ναϊ ζα ογ 36 ωρον

η ετβε ογζνε ογωμ η ετβε ογ 37 ω

in order that 25 death might not have power over him from this time on.

And 26 behold, now

I shall go up to the perfect (τέλειον) 27 aeon (αίων).

I have completed everything for you 28 in your hearing.

And (δέ) I 29 have said everything to you

that you might write 30 them down and give them secretly

to your fellow spirits (πνεύμα),

31 for (γάρ) this is the mystery (μυστήριον)

of the immovable race (γενεά)."
For parallel to 10-12, see 62,3-5.

32 And the savior (σωτήρ) presented these things to him

that 33 he might write them down

and keep them 34 secure.

And he said to him, "Cursed be 35 everyone

who will exchange these things for a gift (δώρον),

36 whether (ἢ) for food or (ἢ) for 37 drink

* II 31,33 † was crossed out before q.

* IV 49,6 There is a blank space after the high stop. • IV 49,17 Unusually long line; perhaps it read ετ† ναϊ. • 49,18 or the more common construction [θινογ].

IV 49,4-19

χεκαας $\bar{\eta}$ νεπμογ $\bar{\theta}\bar{\nu}\bar{\theta}\bar{\alpha}\bar{\mu}$ ε[ροq $\chi\bar{\eta}$] $\bar{\mu}$ [πι 6 ναγ]
 2 αγω εικζηητε $\bar{\tau}\bar{\epsilon}\bar{\nu}\bar{\omicron}\bar{\gamma}$
 7 ειναβωκ εζραϊ επτελιος $\bar{\eta}$ [αι] 8 ων
 4 αιχωκ νακ εβολ $\bar{\eta}$ ζωβ [νιμ] 9 εζραϊ $\bar{\zeta}\bar{\eta}$ νεκμααχε
 ανοκ [δε] 10 αιχε ζωβ νιμ εροκ
 6 χεκαας [εκνα] 11 σζογ $\bar{\eta}$ ττααγ
 $\bar{\eta}$ νεκωβ[ρ $\bar{\pi}\bar{\eta}\bar{\alpha}$] 12 εζωπ†
 8 παϊ γαρ πε π[μυστη] 13 ριον
 $\bar{\eta}$ τρενεα $\bar{\eta}$ ατ 14 κιμ
 10
 12
 14 αγω] 14 αq† $\bar{\eta}$ [αι] ναq $\bar{\eta}$ βι $\bar{\pi}\bar{\sigma}\bar{\omega}\bar{\rho}$
 χ[εκα] 15 αc εφνασζογ
 16 αγω $\bar{\eta}$ qκα[αγ $\bar{\zeta}\bar{\eta}$] 16 ογταχρο
 αγω πεχαq ναq [χε q] 17 σζογορ† $\bar{\eta}$ βι ογον νιμ
 18 [ετνα† ναϊ] 18 ζα ογ 19 ωρον
 20 $\bar{\eta}$ ετβε ογ[ζνε ογ] 19 ωμ· $\bar{\eta}$ ετβε ογω·

III 40,3-11

BG 76,13—77,7

1 ἦ εἶπε οὐδὲν ἢ εἶπε ἄκερως ἢ τέειμινε·
 2 ἀφ' ἑτορ[τῆ] ἡπέειμυστήριον
 3 παῖ ἢ τε[γ]νοῦ ἀφ' ἀφαντος ἐροῦ·
 4 [ἀφάρ] ἑρατοῦ ἡνεφωβῆρ μαθητῆς
 5 ἀφ' ἀρχεσθαι ἐψαχε ἡμμαγ
 6 [ἄ] ἡ ψαχε ἡταπσωτήρ χροῦ ἐ[ροῦ]
 8

1 ἦ εἶπε ἡδὲν ἢ εἶπε κεῖδὲν ἐφεινε ἡναεῖ
 2 ἀφ' ἑτορ[τῆ] ἡπιμυστήριον
 3 ἡτεγνοῦ ἀφ' ἀτοῦδωνῆρ ἐβολ ἡαφ
 4 ἀφ' ἀφ' ἑρατοῦ ἡνεφωβῆρ μαθητῆς
 5 ἀφ' ἀρχεσθαι ἡψαχε ἐροῦ
 6 ἡνετα<γ> ἡχροῦ ἐροῦ ἐβολ ἡτῶτοῦτῆρ ἡπσωτήρ
 8

10 >Π̄ᾹΠ̄Ο̄Κ̄Ρ̄ῩΦ̄Ο̄Ν̄ ἡ̄
 11 >Ἰ̄Ω̄Ζ̄ᾹΝ̄Ν̄Η̄[̄C̄ >>]>

Π̄ᾹΠ̄Ο̄Κ̄Ρ̄ῩΦ̄Ο̄Ν̄ ἡ̄
 Ἰ̄Ω̄Ζ̄ᾹΝ̄Ν̄Η̄[̄C̄ >>]

or (ἦ) for clothing or (ἦ) for ⁴ another such thing.”
 2 He entrusted ⁵ this mystery (μυστήριον) to him.
 And immediately ⁶ he disappeared (ἀφαντος) from him.
 4 [He stood] ⁷ before his fellow disciples (μαθητῆς),
 and ⁸ began (ἀρχεσθαι) to speak with them
 6 [about the] ⁹ things which the savior (σωτήρ) had told him.
 8 ¹⁰ The Apocryphon (ἀπόκρυφον) of ¹¹ John.

or (ἦ) ¹⁴ for clothing or (ἦ) for another ¹⁵ such thing.”
 2 He ¹⁶ entrusted this mystery (μυστήριον) to him.
¹⁷ And immediately he disappeared ¹⁸ from him.
 4 And he ⁷⁷ went to his fellow disciples (μαθητῆς),
² and began (ἀρχεσθαι) to ³ tell them
 6 what had <been> ⁴ told to him by ⁵ the savior (σωτήρ).
 8 ⁶ The Apocryphon (ἀπόκρυφον) of ⁷ John.

• III 40,7 corr. ε' was written in the margin (haplography). • III 40,10-11 Decorations separate the text from the subscript title, and the title from the second tractate in the codex, *The Gospel of the Egyptians*.
 • BG 77,3 Ms reads ἡνετα. • BG 77,6-7 The subscript title is indented and located in the middle of the page. The entire page is decorated, emphasizing the centered subscript title, which is immediately followed by the superscript title of the next tractate, *The Sophia of Jesus Christ*.

II 31,37—32,10

Η ΕΤΒΕ ΟΥΨΤΗΝ Η ΕΤΒΕ ΚΕΖΩΒ̄ 32¹ ἸΠΤΕΙΜΕΙΝΕ
 ΑΥΩ ΝΑΪ ΑΥΤΑΔΥ ΝΑΦ 2² ἸΝ ΟΥΜΥΣΤΗΡΙΟΝ
 ΑΥΩ 2³ ΤΟΥΝΟΥ 3⁴ ΑΦΡ̄ ΑΤΟΥΩΝ2 ΕΒΟΛ ἸΠΕΦΜ̄ΤΟ ΕΒΟΛ
 ΑΥΩ ΑΦΕΙ ΨΑ ΝΕΦΩΒ̄Ρ ΜΑΘΗΤΗΣ
 ΑΦΤΕ⁵ ΟΥΩ ΕΡΟΟΥ
 ἸΝΕΝΤΑΠ̄ΣΩΡ̄ ΧΟΟΥ ΝΑΦ
 ἸΣ ΠΕΧ̄Σ ΖΑΜΗΝ

8 ΚΑΤΑ ἸΩΖΑΝΝΗΝ
 9 ἸΝ
 10 ΑΠΟΚΡΥΦΟΝ

IV 49,19-28

Ἡ Ε[ΤΒΕ ΟΥ]20 ΨΤΗΝ Ἡ ΕΤΒΕ ΚΕΖΩΒ [ΝΤΕ]ἸΜ[ΙΝΕ]
 2 2¹ ΑΥΩ ΝΑΪ ΑΥΤΑΔΥ ΝΑΦ 2² ἸΝ ΟΥ[ΜΥ]22 ΣΤΗΡΙΟΝ
 ΑΥΩ ἸΠΤΕΥΝΟΥ [ΑΦΡ] 23 ΑΤΟΥΩΝ2 ΕΒΟΛ ἸΠΕΦΜ̄Τ[ΙΟ ΕΒΟΛ]
 4 24 ΑΥΩ ΑΦΕΙ ΨΑ ΝΕΦΩΒ̄Ρ ΜΑΘ[ΗΤΗΣ]
 25 ΑΦΧΩ ΕΡΟΦ
 6 ἸΝΕΝΤΑΠ̄ΣΩΡ̄ ΧΟ]26 ΟΥ ΕΡΟΦ
 ἸΣ ΠΕΧ̄Σ ΖΑΜΗ[Ν]
 8

27 < ΚΑΤΑ ἸΩ[Η]Ν ἸΝ >
 >>> >>>> >[>>>] >>>
 28 < ΑΠΟΚΡΥΦΟΝ >

or (ἦ) for clothing or (ἦ) for any other such thing.”

32¹ And these things were presented to him ² in a mystery (μυστήριον).

And immediately ³ he disappeared from him.

⁴ And he went to his fellow disciples (μαθητής),

and related ⁵ to them

what the savior (σωτήρ) had told him.

⁶ Jesus Christ (χριστός), Amen (ἀμήν).

⁸⁻¹⁰ The Apocryphon (ἀπόκρυφον) according to (κατά) John.

• II 32, The subscript title is separated from the text by a line of decorations; it is indented decorated with lines and followed immediately by the beginning of the next tractate, *The Gospel of Thomas*.

• IV 49,22 has ἸΠΤΕΥΝΟΥ with similar meaning. • IV 49,27 mistakenly has ΧΩ ΕΡΟΦ “had said to him,” probably under influence of 49,26. • IV 49,26 has ΕΡΟΦ.

• IV 49,27 has the abbreviated form of ἸΩΖΑΝΝΗΝ. • IV 49,27-28 The subscript title is indented and decorated. The next tractate, *The Gospel of the Egyptians* begins at the top of the next page.

APPENDICES

APPENDIX 1: TWO SETS OF NAMES

III and BG: Synopsis 28,13—29,4

ΟΥΝΤΑΥ ΜΕΝ ΝΖΕΝΚΕΡΑΝ
 2 ΕΒΟΛ ΖΝ ΝΕΠΙΘΥΜΙΑ ΜΝ <Ν>ΟΡΓΗ
 ΝΑΪ ΤΗΡΟΥ ΖΑΠΑΛΩC
 4 ΝΕΥΡΑΝ ΣΕΚΗΒ· ΕΨΑΓΜΟΥΤΕ ΕΡΟΟΥ ΝΖΗΤΟΥ
 ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΝΝΙΕΟΟΥ ΗΠCΑΝΖΡΕ
 6 ΕΑΓΜΟΥΤΕ ΕΡΟΟΥ ΚΑΤΑ ΤΑΛΗΘΕΙΑ
 ΨΑΓΟΥΩΝΖ ΕΒΟΛ ΝΤΕΥΦΥCΙC
 8 ΑΥΩ ΑCΚΛΑC ΜΟΥΤΕ ΕΡΟΟΥ ΝΒΙ CΑΚΚΑC ΝΖΡΑΪ ΖΝ ΝΕΥΡΑΝ
 ΠΡΟC ΤΕΦΑΝΤΑCΙΑ ΜΝ ΝΕΥΒΟΜ·
 10
 ΕΒΟΛ ΟΥΝ ΖΙΤΟΟΤΟΥ ΝΝΙΕΟΟΥ
 12 ΨΑΡΟΥCΑΖΩΟΥ ΝCΕΡ̄ ΒΩΒ·
 ΖΙΤ̄Ν ΝΑΪ ΨΑΡΟΥΒΟΜ ΝCΕΑΥΞΑΝΕ·

ΟΥΝΤΟΥ ΖΝΚΕΡΑΝ ΔΕ ΤΗΡΟΥ ΜΜΑΥ
 2 ΕΒΟΛ ΖΝ ΤΕΠΙΘΥΜΙΑ ΜΝ ΤΟΡΓΗ
 ΝΑΪ ΔΕ ΤΗΡΟΥ ΟΥΝΤΟΥ ΖΝΚΕΡΑΝ ΕΥΚΗΒ
 4 ΕΥ† ΜΜΟΥ ΕΡΟΟΥ ΝΑΪ ΝΤΑΥΤΑΑ(Α)Υ ΕΡΟΟΥ
 ΖΙΤ̄Μ ΠΕΟΟΥ ΝΤΠΕ
 6 ΝΑΪ ΔΕ ΚΑΤΑ ΤΜΗC
 ΕΤΟΥΩΝΖ ΕΒΟΛ ΝΤΕΥΦΥCΙC
 8 ΑΥΩ ΑCΑΚΚΑC ΜΟΥΤΕ ΕΡΟΟΥ ΝΝΙΡΑΝ
 ΕΥΦΑΝΤΑCΙΑ ΜΝ ΤΕΥΒΟΜ
 10
 ΕΒΟΛ ΜΕΝ ΖΙΤΟΟΤΟΥ ΝΝΙΟΥΟΕΙΨ
 12 ΨΑΥCΟΟΖΕ ΗΜΟΥ ΝCΕΡ̄ ΒΩΒ
 ΕΒΟΛ ΔΕ ΖΝ ΝΑΪ ΨΑΓΟΥΒΟΜ ΝCΕΑΥΞΑΝΕ

On the one hand (μέν) they have one set of names
 2 from the desires (ἐπιθυμία) and the wraths (ὀργή).
 (On the other hand), to put it simply (ἀπλῶς),
 4 the names of all of these are doubled, since they are given names
 (also) by the glories on high.
 6 Since they (the powers) have been called truthfully (κατά, ἀλήθεια)
 they (the latter names) reveal their (true) nature (φύσις).
 8 And Saklas called them by their (former) names
 with reference to (πρός) illusion (φαντασία) and their powers.
 10
 Thus (οὖν) through (the names of) the glories
 12 they decrease and grow weak;
 (but) through the latter they grow strong and increase (αὐξάνειν).

And (δέ), they all have one set of names
 2 from desire (ἐπιθυμία) and wrath (ὀργή).
 But (δέ) they (also) have another set of names,
 4 making it a double set, which are given to them;
 the latter were given to them by the glory of heaven,
 6 and (δέ) these (names) truthfully (κατά).
 reveal their nature (φύσις).
 8 And Saklas called them by the (former) names
 with reference to illusion (φαντασία) and their power.
 10
 Now (μέν) through (the names given by the glories)
 12 they gradually decrease and grow weak;
 but (δέ) by the latter they grow strong and increase (αὐξάνειν).

APPENDIX 1: TWO SETS OF NAMES

II: Synopsis 33,3-12

ΝΑΙ ΜΕΝ ΑΥΤ̄ ΡΑΝ ΕΡΘΟΥ
ΚΑΤΑ ΠΕΘΟΥ ΝΗΑΤΠΕ
ΕΠΨΟΡΙΨΡ̄ ΝΝΗ|ΒΟΜ̄
Ν̄ΡΑΝ ΔΕ ΕΝΤΑΥΤΑΔΥ ΕΡΦΙΟΥ
ΖΙΤ̄Ν̄| ΠΟΥΑΡΧΙΓΕΝΝΗΤΩΡ̄
ΕΥΡ̄ ΒΟΜ̄ ΖΡΑΙ ΝΖΗΤΟΥ
1) Ν̄ΡΑΝ ΔΕ ΕΤ̄ΤΟ ΕΡΘΟΥ
ΚΑΤΑ ΠΕΘΟΥ ΝΗΑΤΠΕ
2) ΕΥΨΟΟΠ̄ ΝΑΥ ΕΥΨΟΡΙΨΡ̄ ΔΥΩ ΔΥΜ̄Ν̄ΤΑΤ̄ΒΟΜ̄ ΝΑΥ
4) ΖΩΣΤΕ ΕῩΝ̄ΤΑΥ Μ̄ΜΑΥ Ν̄ΡΑΝ ΟΝΑΥ

1 They (+μέν) were given names
according to (κατά) the glory of the heavenly ones
1 for the [destruction of the] powers.
And (δέ) in the names which were given to [them
3 by] their Originator (ἀρχιγενέτωρ)
there was power.
0 But (δέ) the names which were given them
according to (κατά) the glory of the heavenly ones
2 mean for them destruction and powerlessness.
4 Thus (ὥστε) they have two names.

APPENDIX 2: NUMERICAL SCHEME OF YALDABAOTH'S WORLD

III and BG: Synopsis 26,16—27,9

αῤῥῆνοῦζβ̄ μ̄ν̄ τμ̄ν̄τᾶτσοοῦν̄ ετ̄ν̄εμαῤῥ
 2 ἀρχῖπο̄ ἡνεχοῦςῖα ετ̄ζαροῤῥ
 μ̄ν̄ πμ̄ν̄τ̄ςνοοῦς̄ ἡαγγελοῤῥ
 4 ἀγω̄ πογᾱ πογᾱ ἡμοοῦ̄ ἡν̄ο̄γαῖων̄
 επτ̄γποῤῥ ἡνιαφθαρτοῤῥ
 6 ἀγταμιο̄ ναγ̄
 ἡσαωῤῥ ἡαγγελοῤῥ
 8 ἀγω̄ ἡαγγελοῤῥ ἡωμοτε̄ ἡαγναμῖς
 10
 κατᾶ̄ πινε̄ ἡπιωορπ̄ ἡτγποῤῥ πη
 12 ετ̄ζατερεζη̄

He copulated with Ignorance, who is with him,
 2 and begot the authorities (ἐξουσία) who are under him,
 the twelve angels (ἄγγελος),
 4 and for each of them (he created) an aeon (αἰών),
 after (κατά) the pattern (τύπος) of the imperishable (ἄφθαρτος) ones.
 6 They created for them
 seven angels (ἄγγελος)
 8 and for the angels (ἄγγελος) (he created) three powers (δύναμις)
 10
 according to (κατά) the likeness of this first pattern (τύπος),
 12 which is prior to him.

ἀγω̄ αῤῥῆνοῦζβ̄ μ̄ν̄ ταπονοῖα ετ̄ν̄ἡμαῤῥ
 2 ἀρχῖπο̄ ἡνεχοῦςῖα ετ̄ζαροῤῥ
 μ̄ν̄πμ̄ν̄τ̄ςνοοῦς̄ ναγγελοῤῥ
 4 πογᾱ πογᾱ ἡμοοῦ̄ επεγαῖων̄
 επτ̄γποῤῥ ἡνιαῖων̄ ναφθαρτοῤῥ
 6 ἀγω̄ ἀγταμιο̄ ἡπογᾱ πογᾱ ἡμοοῦ̄
 ἡσαωῤῥ σαωῤῥ ἡαγγελοῤῥ
 8 ἀγω̄ ναγγελοῤῥ ἡωμομ̄τε̄ ἡβομ̄ ετε̄ νεθαροῤῥ
 τηροῤῥ νε̄ ωῤῥτ̄ωεσε̄ ναγγελῖα
 10 ἡν̄ τεγμαζωμοῤῥτε̄ ἡβομ̄
 κατᾶ̄ πιε̄νε̄ ἡπεζογειτ̄ ἡτγποῤῥ
 12 ετ̄ζατερεζη̄

And he copulated with Arrogance (ἀπόνοια), who is with him,
 2 and begot the authorities (ἐξουσία) who are under him,
 the twelve angels (ἄγγελος),
 4 for each of them his (own) aeon (αἰών),
 after (κατά) the pattern (τύπος) of the imperishable (ἄφθαρτος) aeons
 6 (αἰών). And he created for each of them
 seven angels (ἄγγελος)
 8 and for the angels (ἄγγελος) (he created) three powers,
 who are all under him, being 360 angelic beings (ἀγγελία),
 10 with his third power,
 according to (κατά) the likeness of the first pattern (τύπος),
 12 which is prior to him.

APPENDIX 2: NUMERICAL SCHEME OF YALDABAOTH'S WORLD

II: Synopsis 26,16-18; 30,9-12

2 ἄγω ἀφ' ἑωυτοῦ ἑξ ἑαυτοῦ ἐξουσία 27 ταῖ ἐτ' ἑωοπ' ἑραῖ
2 ἄγω ἀφ' ἑωυτοῦ ἑξ ἑαυτοῦ ἐξουσία 27 ταῖ ἐτ' ἑωοπ' ἑραῖ (26,16-18)

4

6 ἄγω ἀρχαῖοι ἑξ ἑαυτοῦ ἀρχων
6 ἄγω ἀρχαῖοι ἑξ ἑαυτοῦ ἀρχων
8 ἑξ ἑαυτοῦ ἑξ ἑαυτοῦ ἀπογα
8 ἑξ ἑαυτοῦ ἑξ ἑαυτοῦ ἀπογα
ἑξ ἑαυτοῦ ἑξ ἑαυτοῦ ἀπογα ἑξ ἑαυτοῦ ἑξ ἑαυτοῦ ἀπογα (30,9-12)

2 And he was amazed in his arrogance (ἀπόνοια), which is in him,
2 and begot authorities (ἐξουσία) for himself (26,16-18).

4

6 And the rulers (ἀρχων) created
6 And the rulers (ἀρχων) created
seven powers for (each of) them, and the powers created for themselves
8 six angels (ἄγγελος) for each one
8 six angels (ἄγγελος) for each one
until they became 365 angels (ἄγγελος) (30,9-12)

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,9-19

Apocryphon of John, III 5,5-14

1 ΟΥΔΕ ΝΟΥ¹⁰ΜΝΤΤΕΛΙΟΣ ΔΝ ΠΕ
 2 ΟΥΔΕ ΝΟΥ¹¹ΜΝΤΝΑΪΑΤϚ ΔΝ ΠΕ
 ΝΟΥΜΝΤΝΟΥ¹²ΤΕ ΔΝ ΠΕ
 4
 6
 8
 10 ΑΛΛΑ ΟΥΖΩΒ ΕΨΟΤ[Π] ¹³ΝΖΟΥ Ο ΕΡΟΥ ΠΕ
 ΟΥΔΕ ΝΟΥΑΠ¹⁴ΡΟΣ ΔΝ ΄ΠΕ΄
 12 ΟΥΔΕ ΜΠΟΥΰ ΤΩΨ ΕΡΟΥ
¹⁵ΑΛΛΑ ΟΥΖΩΒ ΕΨΟΤΠ ΕΡΟΥ ΠΕ
 14 Χ[Ε] ¹⁶ΝΟΥΣΩΜΑΤΙΚΟΣ ΔΝ ΠΕ ΝΟΥΑΤ¹⁷ΣΩΜΑ ΔΝ ΠΕ
 ΟΥΝΟΒ ΔΝ ΠΕ ΝΟΥΓ¹⁸ΚΟΥΪ ΔΝ ΠΕ
 16 ΟΥΗΡ ΔΝ ΠΕ
 ΝΟΥ¹⁹ΤΑΜΙΟ ΔΝ ΠΕ
 18
 20

He is neither (οὐδέ) ¹⁰ perfection (τέλειος),
 2 nor (οὐδέ) ¹¹ blessedness,
 nor divinity,
 4

6

8

10 ¹² but (ἀλλά) he is something far superior ¹³ to them.

He is neither (οὐδέ) unlimited (ἄπειρος)

12 ¹⁴ nor (οὐδέ) limited,

¹⁵ but (ἀλλά) he is something superior to these.

14 For, ¹⁶ he is not corporeal (σωματικός); ¹⁷ he is not incorporeal (σῶμα).

He is not large; he is not ¹⁸ small.

16 He is not quantifiable,

¹⁹ for he is not a creature.

18

20

ΝΟΥΜΝΤΤΕΛΙΟΣ ⁶ΔΝ ΠΕ
 2 ΝΟΥΜΝΤ]Μ[ΑΚΑΡΙΟΥΣ ΔΝ ΠΕ
⁷ΝΟΥΜΝΤΝΟΥΤΕ] ΔΝ ΠΕ
 4
 6
 8

10 ΑΛΛΑ ΟΥΖΩΒ ⁸ΕΨΟΤΠ ΕΡΟΥ ΠΕ·
 ΝΟΥΑΠΡΟΣ ΔΝ ΄ΠΕ

12 ΝΟΥΑΤΤΩΨ) ΕΡΟΥ ΠΕ·

ΑΛΛΑ ΟΥ¹⁰ΖΩΒ ΕΨΟΤΠ ΠΕ·

14 ΝΟΥΣΩΜΑΤΙΚΟΣ ¹¹ΔΝ ΠΕ ΝΟΥΑΤ]ΣΩΜΑ ΔΝ ΠΕ

ΝΟΥ¹²ΙΝΟΒ] ΔΝ ΠΕ ΝΟΥΚΟΥΕΙ ΔΝ ΠΕ

16 Ν¹³ΟΥΗΡ ΔΝ ΠΕ

ΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ¹⁴ΝΟΥ]ΤΕΕΙΜΙΝΕ ΔΝ ΠΕ

18

20

He is not] perfection (τέλειος);

2 ⁶ he is not [blessedness (μακάριος)];

⁷ he is not [divinity],

4

6

8

10 but (ἀλλά) he is something ⁸ [superior to] them.

He [is] not unlimited (ἄπειρος);

12 ⁹ [he is not limited],

but (ἀλλά) ¹⁰ he is something [superior].

14 He is [not] corporeal (σωματικός); ¹¹ he is not [in]corporeal (σῶμα).

¹² He is [not large]; he is not small.

16 ¹³ He is not [quantifiable],

for he is not a creature, ¹⁴ nor qualifiable.

18

20

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Allogenes XI 62,27-63,12

Apocryphon of John II 3,20-25

62 ²⁷ ΟΥ ²⁸ ΤΕ Ν̄ΝΟΥΜ̄Ν̄Τ̄ΝΟΥΤΕ ΔΝ ΠΕ	2Ḳ ΟΥ(ΜΝ̄Τ̄ΤΕΛΙΟΣ ΔΝ
²⁹ ΟΥΤΕ ΟΥΜ̄Ν̄Τ̄ΜΑΚΑΡΙΟΣ	2 ΟΥΤΕ 2Ν) ²¹ ΟΥΜ̄Ν̄Τ̄ΜΑΚ(ΑΡΙΟΣ ΔΝ
³⁰ ΟΥΤΕ ΟΥΜ̄Ν̄Τ̄ΤΕΛΙΟΣ·	ΟΥΤΕ 2Ν ΟΥΜ̄Ν̄Τ̄ ²² ΝΟΥΤΕ ΔΝ
ΑΛΛΑ ³¹ ΟΥΛΛΑΥ Ν̄ΤΑϞ ΠΕ Ν̄ΝΑΤ̄'ΟΥ ³² ΩΝḲ	4
Μ̄ΠΗ ΔΝ ΕΤ̄ΝΤΑϞ	
ΑΛ ³³ Α ΕΚΕΟΥΑ Ν̄ΤΟΥ ΠΕ	6
ΕϞΟΥ ³⁴ Τ̄Π̄ ΕΤ̄Μ̄Ν̄Τ̄ΜΑΚΑΡΙΟΣ	
Μ̄Ν ³⁵ Τ̄Μ̄Ν̄Τ̄ΝΟΥΤΕ Μ̄Ν ΟΥΜ̄Ν̄Τ̄ ³⁶ ΤΕΛΙΟΣ·	8
ΟΥΤΕ ΓΑΡ Ν̄ΝΟΥ ³⁷ ΤΕΛΙΟΣ ΔΝ ΠΕ·	
) ΑΛΛΑ ΕΚΕḲ ⁶³ 'ΚΑ ΠΕ ΕϞΟΥΤ̄Π̄·	10
ΟΥΤΕ Ν̄(ΝΟΥ ² Α)Τ̄ΝΑΡΗ.ḲḲ ΔΝ ΠΕ·	
2 ΟΥΤΕ Ν̄(ΣΕ)Τ̄ ΤΟΥ ΕΡΟΥ ΔΝ ΕΒΟΛ 2ḲΤΟΥ(ΤϞ 'ΝΚ)ΕΟΥΑ·	12
ΑΛΛΑ ΕΥḲΚΑ ΕϞΟΥ ³ Τ̄Π̄ ΠΕ·	Δ(ΑΛΛΑ ΕϞΟΥΤ̄Π̄ Ν2ΟΥΟ
1 Ν̄ΝΟΥΣΩΜΑ ΔΝ ΠΕ (Ν)ḲΟΥΑΤΣΩΜΑ Δ(Ν) ΠΕ·	14 ΟΥΣΩ)ḲΜΑΤΙΚΟΣ ΔΝ (ΠΕ ΟΥΤΕ ΟΥΑΤΣΩΜΑ ΔΝ ΠΕ)
Ν̄(ΝΟΥ)ḲΝΟΒ ΔΝ ΠΕ Ν̄ΝΟΥ(ΚΟ)ΥΓΙ [ΔΝ ΠΕ]	²⁴ ΟΥΝΟΒ ΔΝ Π(Ε ΟΥΤΕ ΟΥΩΗΜ ΔΝ ΠΕ
5 ḲΝΟΥΗΠΕ ΔΝ ΠΕ	16 ΜΝ) ²⁵ ΘΕ Ν̄ΧΟΥΟΣ Χ(Ε ΟΥΗΡ ΠΕ
Ν̄ΝΟΥΤΑ(ΜΙΟ) ḲΔΝ ΠΕ·	Η ΟΥ ΜΜΙΝΕ ΠΕ]
3 ΟΥΤΕ Ν̄ΝΟΥΛΑΔΥ ΔΝ ¹⁰ ΠΕ ΕϞΟΥΟΟΤ̄·	18
ΠΑΙ ΕΤΕ ΟΥḲ ΘΟΜ ¹¹ (Ν)ΤΕΟΥΑ ΕΙΜΕ ΕΡΟΥ	
) ΑΛΛΑ ΕΚΕ ¹² (ΛΑ)ḲΥ Ν̄ΤΑϞ ΠΕ ΕϞΟΥΤ̄Π̄·	20
62 ²⁸ He is neither (οὔτε) divinity,	²⁰ (He is) [not] in perfection (τέλειος),
²⁹ nor (οὔτε) blessedness (μακάριος),	2 nor (οὔτε) in ²¹ blessedness (μακάριος),
³⁰ nor (οὔτε) perfection (τέλειος);	nor (οὔτε) in ²² divinity,
but (ἀλλά) ³¹ he is something unknowable	4
³² (and) it (i.e. knowability) is not proper to him.	
· ³³ Rather (ἀλλά), he is something other	6
which is superior ³⁴ to blessedness (μακάριος)	
and ³⁵ divinity and perfection (τέλειος).	8
³⁶ For he is not something perfect (τέλειος),	
) ³⁷ but (ἀλλά) another 63 ¹ thing which is superior.	10
He is neither (οὔτε) ² unlimited,	
2 nor (οὔτε) ³ limited by * someone else,	12
but (ἀλλά) he is something superior.	but (ἀλλά) he is far superior.
· ⁴ He is not corporeal (σῶμα); ⁶ he is not incorporeal (σῶμα).	14 ²³ He is not corporeal (σωματικός) [nor (οὔτε)] is he incorporeal
⁷ He is not large; he is not small.	(σῶμα). ²⁴ He is not large, [nor (οὔτε)] is he small.
5 ⁸ He is not quantifiable,	16 [There is no] ²⁵ way to say, 'What is his quantity?'
for he is not a creature.	or (ἦ), 'What [is his quality?]',
3 ⁹ Nor (οὔτε) is he something ¹⁰ existing	18
that one can ¹¹ know,	
) but (ἀλλά) he is ¹² something else superior	20

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,19-25,7

Apocryphon of John, ΠΙ 5,14-23

2 ΟΥΔΕ ΝΕΨΛΑΑΥ ²⁰ΝΟΪ ΜΜΟϞ
 4 ΟΥΛΑΑΥ <α>Ν ΕΠΤΗΡϞ ²¹ΕΤΨΟΟΠ
 ΑΛΛΑ ΟΥΖΩΒ ΕΦΟ(ΤΠ) ²²ΕΡΟΟΥ ΠΕ
 6 ΟΥΧ ΩΣ ΕΦΟΤΠ
 ΑΛΙ[ΑΑ] ²⁵ΖΩΣ ΕΠΩϞ ΜΜΙΝ Μ̄ΜΟϞ ΠΕ
 8 ΝΕϞ²ΜΕΤΕΧΕ ΑΝ ΕΥΓΙΩΝ
 ΟΥΟΕΙϞ ³ΑΝ ΠΕΤΨΟΟΠ ΝΑϞ
 10 ΠΕΤΜΕΤΕ⁴ΧΕ ΓΑΡ ΕΥΓΙΩΝ
 Ζ̄Ν̄ΚΟΟΥΕ ΝΕΡ⁵ΟΒΤΕ ΖΑΡΟϞ
 12 ΑΥΩ ΟΥΟΕΙϞ ΠΕ ⁶ΕΜΠΟΥ† ΤΨΩ ΕΡΟϞ
 ΖΩΣ ΕΝ̄Ϟ⁷ΧΙ ΑΝ ΝΤ̄Ν ΚΕΟΥΑ ΕϞ† ΤΨΩ

2 ΖΟΛΩΣ ¹⁵ΜΝ ΨΟΜ ΕΤΡΕ ΛΑΑΥ ΝΟΕΙ Ε̄ΜΜΟϞ
 4 ¹⁶ΝΟΥΛΑΑΥ ΑΝ ΠΕ Ν̄ΤΕ ΝΕΤΨΟΟΠ
¹⁷ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΠΕ
 6 ΟΥΧ ΩΣ ¹⁸ΧΕ ΕΦΟΤΠ
 ΑΛΛΑ ΠΕΤΕ ΠΩϞ ΠΕ
 8 Μ̄¹⁹Π̄ΜΕΤΕΧΕ Μ̄Ν ΝΑΙΩΝ
 Μ̄Μ̄Ν ²⁰ΧΡΟΝΟϞ ΨΟΟΠ ΝΑϞ
 10 ΠΕΤΜΕΤΕ²¹ΧΕ ΓΑΡ ΕΥΓΙΩΝ
 ΖΙΕ ΚΕΟΥΑ ΠΕ Ν̄ΤΑϞ²²Ρ̄ ΨΡΠ Ν̄ΟΒΤΩΤ̄Ϟ
 12 Μ̄Μ̄Ν ΟΥΟΕΙϞ ΖΟ²³Ρ̄ΗΖΕ ΝΑϞ
 ΖΩΣ ΕϞΧΙ 'ΑΝ' ΖΙΤ̄Ν ΚΕΟΥΕ

Nor (οὐδέ) can anyone ²⁰ know (νοεῖν) him.

It is entirely (ὄλως) ¹⁵ impossible for anyone to know (νοεῖν) him.

2
 4 He is not at all someone ²¹ who exists,
 but (ἀλλά) he is something superior ²² to them,
 6 not as (οὐχ ὡς) being superior,
 but (ἀλλά) ²⁵ as (ὡς) being himself.
 8 ² He did not to partake (μετέχειν) in an aeon (αἰών).
 Time ³ does not exist for him.
 10 For (γάρ) he who partakes (μετέχειν) ⁴ in an aeon (αἰών),
 others ⁵ prepared (it) for him.
 12 ⁶ And time was not apportioned to him,
 since (ὡς) he does not ⁷ receive from another who apportions.

2
 4 ¹⁶ He is not someone among (other) beings,
¹⁷ but (ἀλλά) he is something superior,
 6 not as (οὐχ ὡς) ¹⁸ being superior,
 but (ἀλλά) as being himself.
 8 ¹⁹ He did not partake (μετέχειν) in the aeons (αἰών).
²⁰ Time (χρόνος) does not exist for him.
 10 For (γάρ) he who partakes (μετέχειν) ²¹ in an aeon (αἰών),
 then it is another who ²² prepared it beforehand.
 12 Time is not apportioned (ὀρίζειν) ²³ to him,
 since (ὡς) he does not receive from another.

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Allogenes XI 63,12-25

Apocryphon of John II 3,25-33

πῆ εἰς τῆς μῆν̄ βομ̄ ν̄τεογα εἰμε ¹⁴[ε]ροφ̄
 εὐψορπ̄ ν̄ογων̄ εἰς βολ̄ πε μῆν̄ οὐγνωσις ν̄ταφ̄
¹⁶εντοφ̄ οὐγαφ̄ εἴεἰμε εροφ̄
¹⁷επιδ̄η̄ ν̄λααγ̄ δ[ιν] πε ν̄τε νη ¹⁸εἴψοοπ̄
 ἀλλὰ ἐκεῖνα πε
¹⁹εφοτ̄π̄ ν̄τε νη εἴσοτ̄π̄
²⁰ἀλλὰ ν̄θε μ̄πη εἴν̄ταφ̄ ἀγω ²¹μ̄πη ἀν εἴν̄ταφ̄
 οὔτε εφ̄χι ²²ἀν εβολ̄ ῶν̄ οὐγων̄
 οὔτε ²³εφ̄χι ἀν εβολ̄ ῶν̄ οὐχρονος̄
)
 2
²⁴οὔτε ἐμεφ̄χι ἀαγ̄ εβολ̄ ῶν̄ ²⁵τ̄ν̄ κεογᾱ

²⁶μῆν̄ βομ̄ γαρ̄ [ν̄τελααγ̄ ρ̄νοει μ̄μοφ̄
 2
 4 οὐγ̄²⁷λααγ̄ ἀν πε [ῶν̄ ν̄εψοοπ̄
 ἀλλὰ εφοτ̄π̄] ²⁸ν̄ρογο
 6 ῶς [ἀν εφοτ̄π̄
 ἀλλὰ μ̄παῖ εἰ²⁹τε πωφ̄
 8 εφ̄μεῖτεχε ἀν ῶν̄ ναιων̄
 οὐδε] ³⁰χρονος̄
 10 πε[τ̄μετεχε γαρ̄ ῶν̄ οὐγαων̄]
³¹παῖ <εμ̄>ταγ̄ρ̄ ψ[ορπ̄ ν̄εβτωτ̄φ̄
 12 μ̄πογ̄πορ̄αφ̄] ³²ῶν̄ οὐχρον[ος̄
 χε εβολ̄ ῶν̄ τ̄ν̄ κεογᾱ εἰ³³μαφ̄χι ἀα[αγ̄]

13 which one cannot know.
 14 He is primary revelation ¹⁵ and knowledge (γνώσις) of himself.
 16 He alone knows himself,
 17 since (ἐπειδὴ) he is not someone among (other) ¹⁸ beings,
 but (ἀλλά) he is another thing.
 19 He is superior to those that are superior,
²⁰ but (ἀλλά) as being himself and ²¹ not being himself.
 2 He neither (οὔτε) partakes ²² in an aeon (αἰών).
 0
 2 nor (οὔτε) ²³ does he partake in time (χρόνος),
²⁴ nor (οὔτε) does he ever receive anything from ²⁴ another.

²⁶ for (γάρ) no one can [know (νοεῖν) him].
 2
 4 ²⁷ He is not someone among (other) [beings,
 but (ἀλλά) he is] ²⁸ far superior,
 6 [not] as (ὡς) [being superior],
 but (ἀλλά) ²⁹ himself.
 8 He does not [partake (μετέχειν)] in the aeons (αἰών)
 nor (οὔδέ) ³⁰ in time (χρόνος).
 10 For (γάρ) he who partakes (μετέχειν) in [an aeon (αἰών)]
³¹ which was was prepared beforehand . . .
 12 He [was not] not given a portion ³² in time (χρόνος),
 [since] he does not ³³ receive anything from another.

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus, *Adv. Haer.* 1.29,

Text following, with some modifications, Adelin Rousseau and Louis Doutrelau, S.J., Irénéé de Lyons, *Contre les Hérésies* (2 vols.; SC 263-264; Paris: Éditions du Cerf, 1979) SC 264, 358-64.

- (1) Super hos autem ex his qui praedicti sunt Simoniani
 2 multitudo Gnosticorum Barbelo
 4
 4 exsurrexit et uelut a terra fungi manifestati sunt,
 6 quorum principales apud eos sententias enarramus.
 Quidam enim eorum Aeonem quendam numquam senescentem
 8 in uirginali Spiritu subiciunt, quem Barbelon nominant :
 ubi esse Patrem quendam innominabilem dicunt.
 10 Voluisse autem hunc manifestare se ipsi Barbeloni.
 Ennoeam autem hanc progressam stetisse in conspectu eius
 12 et postulasse Prognosin.
 Cum prodiisset autem et Prognosis,
 14 his rursus petentibus prodiit Incorruptela,
 post deinde Vita aeterna.
 16 In quibus gloriantem Barbelon et prospicientem in Magnitudinem
 et conceptu delectatam in hanc,
 18 generasse simile ei Lumen.
 Hanc initium et laminationis et generationis omnium dicunt.
 20 Et uidentem Patrem Lumen hoc,
 unxisse illud sua benignitate,
 22 ut perfectum fieret :
 hunc autem dicunt esse Christum.
 24 Qui rursus postulat, quemadmodum dicunt, adiutorium sibi dari Nun :
 et progressus est Nus.
 26 Super haec autem emittit Pater Logon.
 Coniugationes autem fient Ennoiae et Logi,
 28 et Aphtharsias et Christi,
 et aeonia autem Zoe Thelemati coniuncta est,
 30 et Nus Prognosi.
 Et magnificabant hi magnum Lumen et Barbelon.
 32 (2) Post deinde de Ennoia et de Logo
 Autogenen emissum dicunt
 34 ad repraesentationem magni Luminis :
 et ualde honorificatum dicunt et omnia huic subiecta.
 36 Coemissam autem ei Alethiam,
 et esse coniugationem
 38 Autogenus et Alethiae.

Theodoret, *Haer. Fab.* 13.

Text following Rousseau and Doutrelau, Irénéé de Lyons, *Contre les Hérésies*, SC 263, 328-30.

- Περὶ Βαβρηλιωτῶν ἡγουν Βορβοριανῶν
 Ἐκ τῶν Βαλεντίνου σπερμάτων
 2 τὸ τῶν Βαβρηλιωτῶν
 ἡγουν Βορβοριανῶν ἢ Ναασσηνῶν
 4 ἢ Στρατιωτικῶν ἢ Φημιονιτῶν καλουμένων
 ἐβλάστησε μύσος.
 6
 Ὑπέθεντο γὰρ Αἰῶνά τινα ἀνώλεθρον
 8 ἐν παρθετικῷ διάγοντα Πνεύματι, ὃ Βαβρηλιῶθ ὀνομάζουσι,
 10
 12 τὴν δὲ Βαβρηλιῶθ αἰτήσαι Πρόγνωσιν παρ' αὐτοῦ.
 Προελθούσης δὲ ταύτης
 14 εἶτ' αὐτὴς αἰτησάσης, προελήλυθεν Ἀφθαρσία,
 ἔπειτα αἰώνια Ζωή.
 16
 Εὐφρανθεῖσαν δὲ τὴν Βαβρηλιῶθ ἐνκύμονα γενέσθαι
 18 καὶ ἀποτεκεῖν τὸ Φῶς.
 20
 Τοῦτό φασι τῆ τοῦ Πατρὸς χρισθὲν
 22 τελειότητι
 ονομασθῆναι Χριστόν.
 24 Οὗτος πάλιν ὁ Χριστὸς ἐπήγγειλεν Νοῦν
 καὶ ἔλαβεν.
 26 Ὁ δὲ Πατὴρ προστέθεικε καὶ Λόγον.
 Εἶτα συνεζύγησαν Ἐννοια καὶ Λόγος,
 28 Ἀφθαρσία καὶ Χριστός,
 Ζωὴ αἰώνιος καὶ τὸ Θέλημα,
 30 ὁ Νοῦς καὶ ἡ Πρόγνωσις.
 32 Ἐπειτα πάλιν ἐκ τῆς Ἐννοίας καὶ τοῦ Λόγου
 προβληθῆναί φασι τὸν Αὐτογενῆ
 34
 36 καὶ σὺν αὐτῷ τὴν Ἀλήθειαν
 καὶ γενέσθαι πάλιν συζυγίαν ἐτέραν
 38 Αὐτογενοῦς καὶ Ἀληθείας.
 Καὶ τι δεῖ λέγειν καὶ τὰς ἄλλας προβολὰς

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Translation of Irenaeus, *Adv. Haer.* 1.29.

(1) Besides the Simonians already mentioned,
 a multitude of Gnostics (named after) Barbelo
 have sprung up and shot out of the ground like mushrooms.
 We will describe their main tenets.
 Certain ones of them propose that there is a certain unaging aeon
 in a virginal Spirit whom they call Barbelo.
 They say that a certain unnameable Father also exists there;
 that he willed to reveal himself to Barbelo;
 and that this Thought came forth and attended him
 and requested Foreknowledge.
 When Foreknowledge had come forth,
 they requested again, and Incorruptibility came forth;
 and after that, Eternal Life.
 That, while Barbelo gloried in them and looked into the majesty
 and took delight in him in conception,
 she gave birth to a light similar to him.
 They say that this is the beginning of all light and generation,
 and that, when the Father saw this Light,
 he anointed him with his goodness
 so that he might be made perfect.
 Furthermore, they say that this Light is Christ,
 who in turn, they say, asked that the Mind be given to him as a helper.
 Thereupon the Mind came forth.
 In addition to these, the Father emitted the Word.
 Then there were formed the conjugal couples of Thought and the Word,
 Incorruptibility and Christ.
 Likewise, Eternal Life was joined with the Will,
 and the Mind with Foreknowledge.
 And these magnified the great light and Barbelo.
 (2) After this, they assert, from Thought and the Word
 the Self-Generated was emitted
 as an image of the great Light,
 and they say that he was greatly honored and that all things were made
 subject to him; that Truth was emitted with him
 and that there was a conjugal coupling
 between the Self-Generated and Truth.

Translation of Theodoret, *Haer. Fab.* 13.

On the Barbeloites or Borborians
 From the seeds of Valentinus
 2 the defilement of the Barbeloites
 or Borborians or Naassenes
 4 or Stratiotics or Phemionites
 issued forth.
 6 They posit a certain imperishable Aeon
 8 living in a virginal Spirit which (ref. Spirit) they call Barbeloth;
 10
 12 that Barbeloth requested Foreknowledge.
 When she had come forth
 14 and requested in turn, Incorruptibility came forth,
 and after that Eternal Life.
 16 That, delighting, Barbelo conceived
 18 and gave birth to a light
 20 They say that this (light) having been anointed with the Father's
 22 perfection
 was called Christ.
 24 This Christ in turn requested the Mind
 and received (it).
 26 The Father also added the Word.
 Then there were joined as couples Thought and the Word,
 28 Incorruptibility and Christ,
 Eternal Life and the Will,
 30 the Mind and Foreknowledge.
 32 Then again they say that from Thought and Word
 the Self-Generated was emitted
 34
 36 and with him Truth,
 and that again another conjugal coupling came about
 38 between the Self-Generated and Truth.
 But why should one mention the other emanations,

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodoret
40 De Lumine autem, quod est Christus, et de Incorruptela, quattuor emissa luminaria ad circumstantiam Autogeni dicunt.	40 τὰς ἐκ τοῦ Φωτὸς καὶ τῆς Ἀφθαρσίας;
42 Et de Thelemate rursus et aeonia Zoe quattuor emissiones factas ad subministrationem quattuor luminaribus,	42
44 quas nominant Charin, Thelesin, Synesin, Phronesin. Et Charin quidem magno et primo luminario adiunctam :	44
46 hunc autem esse Sotera uolunt et uocant eum (H)armogenes ; Thelesin autem secundo, quem et nominant Raguhel ;	46
48 Synesin autem tertio luminario, quem uocant Daudid ; Phronesin autem quarto, quem nominant Eleleth.	48
50	50 Μακρὸς γὰρ ὁ μῦθος καὶ πρὸς τῷ δυσσεβεῖ καὶ τὸ ἀτερπὲς ἔχων. Ἐπιτεθείκασι δὲ τούτοις καὶ Ἑβραϊκὰ ὀνόματα,
52	52 καταπλήττειν τοὺς ἀπλουτέρους πειρώμενοι.
(3) Confirmatis igitur sic omnibus,	
54 super haec emittit Autogenes Hominem perfectum et uerum, quem et Adamantem uocant	54 Τὸν δὲ Ἀυτογενῆ φασὶ προβαλέσθαι Ἄνθρωπον τέλειον καὶ ἀληθῆ, ὃν καὶ Ἀδάμαντα καλοῦσι·
56 quoniam neque ipse domatus est neque hi ex quibus erat. Qui et remotus est cum primo Lumine ab (H)armoge.	56
58 Emissam autem cum Homine ab Autogene Agnitionem perfectam, et coniunctam ei :	58 προβεβλήσθαι δὲ σὺν αὐτῷ καὶ ὁμόζυγα Γνώσιν τελείαν.
60 unde et hunc cognouisse eum qui est super omnia, uirtutem quoque ei inuictam datam a uirginali Spiritu.	60
62 Et refrigerantia in hoc omnia hymnizare magnum Aeona.	62
64 Hinc autem dicunt manifestatam Matrem, Patrem, Filium ;	64 Ἐντεῦθεν φασὶ ἀναδειχθῆναι Μητέρα, Πατέρα, Υἱόν.
66 ex Anthrope autem et Gnosi natum Lignum, quod et ipsum Gnosin uocant.	66 Ἐκ δὲ τοῦ Ἀνθρώπου καὶ τῆς Γνώσεως βεβλαστηκέναι Ξύλον· Γνώσιν δὲ καὶ τοῦτο προσαγορεύουσι.
68 (4) Deinde ex primo Angelo qui adstat Monogeni emissum dicunt Spiritum sanctum,	68 Ἐκ δὲ τοῦ πρώτου Ἀγγέλου προβληθῆναι λέγουσι Πνεῦμα ἅγιον,
70 quem et Sophiam et Prunicum uocant. Hanc igitur uidentem reliqua omnia coniugationem habentia,	70 ὃ καὶ Σοφίαν καὶ Προῦνικον προσηγόρευσαν. Ταύτην
72 se autem sine coniugatione, quaesisse cui adunaretur ;	72
74 et cum non inueniret adseuerabat et extendebatur et prospiciebat ad inferiores partes,	74
76 putans hic inuenire coniugem ; et non inueniens, exsiliit, taediata quoque,	76
78 quoniam sine bona uoluntate Patris impetum fecerat. Post deinde simplicitate et benignitate acta,	78
80 generauit opus in quo erat Ignorantia et Audacia : hoc autem opus eius esse Protarchontem dicunt,	80 ἔργον ἀποκυῆσαι ἐν ᾧ ἦν Ἄγνοια καὶ Αὐθάδεια. Τὸ δὲ ἔργον τοῦτο Πρωτάρχοντα καλοῦσι,
82 Fabricatorem conditionis huius. Virtutem autem magnam abstulisse eum a Matre narrant	82 καὶ αὐτὸν εἶναι λέγουσι τῆς κτίσεως ποιητὴν.

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus

Theodoret

40 They say that from the Light, which is Christ, and from Incorruptibility
four lights were emitted to attend the Self-Generated;
42 that, again, from the Will and Eternal Life
other four emissions were made to attend the four lights,
44 which they name Grace, Volition, Understanding, and Prudence.
They postulate that Grace was joined to the first light
46 and that this is the Savior—and they call him (H)armogenes—;
Volition to the second, whom they call Raguhel;
48 Understanding to the third light, whom they call David;
Prudence to the fourth, whom they call Eleleth.
50
52
(3) When all things had been established in this way
54 the Self-Generated emitted in addition to these
the perfect and true Man whom they also call Adamas,
56 because neither he, nor those from whom he came to be, were subdued;
who in turn was removed with the first light from (H)armogenes.
58 That, together with Man, from the Self-Generated,
Perfect Knowledge was emitted and joined to him as consort;
60 that he too, therefore, knew the one who is above all things;
and that an invincible power was given to him by the virginal Spirit;
62 and that, as all were thereupon at rest,
they sang hymns to the great aeon.
64 They say that from this were manifested
the Mother, the Father, the Son;
66 that from Man and Knowledge there sprouted the Tree,
which they also call Knowledge.
68 (4) They say that from the first angel who attends the only-begotten
the holy Spirit was emitted,
70 whom they also call Wisdom and the wanton sexual element;
that when she saw that all others had a conjugal coupling
72 while she was without conjugal coupling
she sought whom she might be united to;
74 and when she did not find one she struggled and strained forward
and looked toward the lower regions,
76 thinking she might find a consort there;
and when she found none, she leaped forward, but was also saddened,
78 because she had made the leap without the Father's consent.
After that, acting out of simplicity and kindness,
80 she produced a work in which there was Ignorance and Arrogance
They say that this work of hers is the Chief Ruler,
82 the maker of this creation..
They tell that he took great power away from the Mother

40 those from Light and Incorruptibility?
42
44
46
48
50 For the fable is long and, besides being impious, is insipid.
They furnish these (emanations) with Hebrew names,
52 in the attempt to impress the simple.
54 They say that the Self-Generated emitted
the perfect and true Man, whom they also call Adamas,
56
58 that with him was emitted
(his) consort Perfect Knowledge.
60
62
64 They say that from this were manifested
the Mother, the Father, the Son.
66 That from Man and Knowledge there sprouted the Tree,
which they also call Knowledge;
68 that from the first Angel
the holy Spirit was emitted,
70 whom they also call Wisdom and the wanton sexual element.
This (Wisdom),
72
they say, desiring a consort,
74
76
78
80 produced a work in which there was Ignorance and Arrogance.
They call this work the Chief Ruler,
82 and they say that he is the maker of creation;

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodoret
84 et abstitisse ab ea in inferiora et fecisse firmamentum caeli, in quo et habitare dicunt eum.	84
86 Et cum sit Ignorantia, fecisse eas quae sunt sub eo Potestates et Angelos et firmamenta et terrena omnia.	86
88 Deinde dicunt adunitum eum Authadiae, generasse Kakian, Zelum et Phthonon et Erin et Epithymian.	88 Τοῦτον δὲ τῇ Αὐθάδειᾳ συναφθέντα τὴν Κακίαν ἀπογενεῖν καὶ τὰ ταύτης μόρια.
90 Generatis autem his, Mater Sophia contristata refugit et in altiora secessit,	90
92 et fit deorsum numerantibus Octonatio. Illa igitur secedente, se solum opinatum esse,	92
94 et propter hoc dixisse : Ego sum Deus zelator, et praeter me nemo est. Et hi quidem talia mentiuntur.	94

Ταῦτα μὲν οὖν ἐν κεφαλαίῳ διήλθον, ὑπερβὰς τὸ τοῦ
πλάσματος μήκος. Τὰς δὲ μυστικὰς αὐτῶν τελετὰς τίς οὕτω
τρισάθλιος, ὥστε διὰ γλώττης προενεγκεῖν τὰ τελούμενα;
Πάντα γὰρ λογισμὸν ποιητὴν ὑπερβαίνει καὶ πᾶσαν ἔννοιαν
μισαρὰν τὰ παρ' ἐκείνων ὡς θεῖα πραττόμενα. Ἄρκει δὲ καὶ ἡ
ἐπωνυμία τὸ παμμίᾳρον αὐτῶν αἰνίξασθαι τόλμημα· Βορβοριανοὶ
γὰρ τοῦτου χάριν ἐπωνομάσθησαν.

Irenaeus lines	AJ Synopsis pages
7-11	11
11-13	12
14-15	13
16	14
16-19	15
20-24	16
25-31	17
32-40	18
41-46	19
47-49	20
53-55	21
56-67	22
68-74	24
74-80	25
81-89	26
90	35
91	36
92-96	37

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus

Theodoret

4 and that he departed from her to the lower regions and made the firmament of heaven in which he also dwells;	84
5 and that, since he is Ignorance, he made the things that are under him, the powers, the angels and the firmaments and all earthly things.	86
3 Next they say that he copulated with Arrogance and begot Wickedness, Jealousy, Discord and Desire.	88
0 When these had been born, the Mother, Wisdom, was grieved and fled, withdrawing to the upper regions;	90
2 and so, counting downward, there resulted the Ogdoad. That after she had departed he thought he alone existed	92
4 and that for this reason he said, "I am a jealous God; there is none beside me." Such are the lies these people tell.	94

88 That he copulated with Arrogance
and begot Wickedness and her members.

I summarized these matters, leaving out the length of their fiction. But the celebration of their mysteries, who would be thrice-wretched enough to describe what they celebrate. For beyond all wicked conception and all loathsome thought is what they enact as divine. Their nickname suffices to hint at their altogether filthy practice. For this is why they were nicknamed Borborians (βόρβορος = filth, mud).

APPENDIX 5: APOCALYPSE OF JOHN ACCORDING TO THEODORE BAR KONI

Theodore bar Koni quotes a list of the creators of the human body from an *Apocalypse of John* used by Audius. There are some parallels with the *Apocryphon of John*, but the differences are sufficient to make identification of the two texts doubtful. Bar Koni considers the list magical lore, "Now he took this from the Chaldeans" (see below). Text following Addai Scher, ed., Theodore bar Konai, *Liber Scholiorum*, SCSO 69, 319,29-320,26. Translation by Joseph Amar, University of Notre Dame. For the sixth member of the series, ("Anger made the *flesh*;" sic all manuscr.) Scher proposes reading, "Anger made the *hair*."

Let us quote some examples of the impiety of Audius. He writes in the Apocalypse which is in the name of Abraham, speaking in the person of one of the creators thus, "The world and creation were made by the darkness (and) of six other powers." And he says again, "See by how many gods the soul is purified and by how many gods the body is fashioned." And he says also, "Ask who compelled the angels and the powers to fashion the body." And in the Apocalypse which is in the name of John he says, "These rulers which I have seen, it is by them that my body came into being."

And he enumerates the names of these holy creators when he says, "My Wisdom made the flesh,

and Understanding made the skin,
and Elohim made the bones

and my Kingdom made the blood.

Adonai made the nerves

and Anger made the flesh,

and Thought made the marrow." Now he took this from the Chaldeans.

BG 49,9—50,4

And the powers began from below:
the first is Divinity: it (i.e., what it created) is a bone-soul;
the second is Christhood/goodness: it is a sinew-soul;
the third is Fire: it is a flesh-soul;

the fourth is Providence:
it is a marrow-soul and the entire foundation of the body;

the fifth is Kingdom:
it [is] a [blood]-soul;
[the] sixth is Understanding:
it is a skin-soul;

the seventh is Wisdom:
it is a hair-soul.

III 22,18—23,6

And [the powers] began from below:
[the first is Divinity], (it created) a bone-[soul];
the second] is [Lord]ship, [it created a sinew-soul];
the third is both Goodness and Fire, a fleshly soul and the entire foundation of the body;]
the fourth [is] Providence, [a marrow]-soul;

the fifth [is] Kingdom, [a blood]-soul;
the sixth is [Understanding], a tooth-soul with [the] whole body;

the seventh is Wisdom, a hair-soul.

II 15,13-23

And the powers began: the first one, Goodness/Christhood, created a bone-soul;

and the second, Providence, created a sinew-soul;
the third, Divinity, created a flesh-soul;

and the fourth, Lordship, created a marrow-soul;

the fifth, Kingdom, created a blood-soul;
the sixth, Envy, created a skin-soul;

the seventh, Understanding, created a hair-soul.

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- ΑΛΟΥ** (5a) n.m. child, servant II [2,2]. III 12,19. BG 21,4; 34,11.
- (ΑΛΤΚΑΣ) ΔΤΚΑΣ** (6b) n. m. marrow II 15,19; 16,19. III [23,2]. BG 49,17.
- ΑΜΝΤΕ** (8b) n. m. underworld, Hades II 11,4; 22,1; 31,22. III 17,19; 28,6. BG 41,15; 57,7.
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- ΑΜΑΖΤΕ** (9b) vb. intr. prevail, rule; tr. seize II 28,8. III 18,8; 33,14. BG 38,19; 42,9; 65,17; 71,17.
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- ΝΤΟ** III 30,5.
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- ΝΤΟΟΥ** II 24,4. III 31,2. BG 61,16.
- ΑΠΕ** (13b) head II 4,13; 11,31; 15,30; 17,10; 18,34. III 6,21. BG 26,9; 42,2.
- ΑΡΕΖ** see **ΖΑΡΕΖ**.
- ΑΡΗΖ** see **ΖΑΡΕΖ**.
- ΑΡΟΥ** (16a) vb. intr. be cold; n. m. cold II 18,4; 18,7.
- ΑΤΟ** (19a) n. m. multitude III 2,17; 18,10. BG 46,2.
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- ΑΤΡΕΥΕ** see **ΖΩΤΕΡ**.
- ΑΥ** (22a) interr. pron. what? II [1,24]; [1,29]. III 35,19. IV 42,12. BG 20,12; 20,18.
- ΑΥΑΙ** (22b) vb. intr. become many II 13,6; 13,30; 15,24; 26,27; 26,36. BG 68,18.
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- ΑΧΝ** (25b) without II 9,29; 9,31; 10,5.
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ⲉⲓ (70a) vb. intr. come, go; n. m. coming, advent (see **ⲡⲣⲟⲗⲏⲃⲉⲓⲱ**)
II 1,5; 1,7; 1,12; [2,16]; 5,11; 11,22; 12,10; 14,7; 14,8; 14,13; 14,18; 20,22; 20,24; 21,13; 23,21; 25,12; 25,19; 25,24; 26,10; 26,13; 26,17; 26,24; 27,5; 27,32; 29,24; 30,14; 30,23; 31,9; 32,4. III 14,15; 15,5; 21,8; 21,20; [24,22]; 25,9; 25,15; 26,25; [32,16]; 32,26; 33,4; 34,2; 34,4; 34,7; [34,12]; 34,20; 36,3; 36,10; [36,16]; 38,3; 38,20; [39,14]; 39,18. **ⲃⲒ** 19,7; 19,10; 19,15; [22,2]; 28,4; 37,13; 45,19; 47,4; 47,14; 47,19; 51,4; 52,14; 53,7; 53,15; 55,14; 63,18; 64,7; 64,17; 66,16; 67,4; 67,5; 67,10; 67,14; 68,1; 70,15; 71,3; 74,6; 74,10; 75,14; 76,1; 77,1.
imperative pl. **ⲗⲠⲏⲃⲉ** II 15,2.
ⲗⲠⲏⲃⲉⲓⲱ IV 23,16.

(ⲉⲓⲗ) ⲉⲓⲗ (73b) eye in **ⲧⲟⲩⲏⲗⲓⲗ** instruct **ⲃⲒ** 20,17.
ⲧⲟⲩⲏⲗⲓⲗ III [25,14].
ⲧⲟⲩⲏⲱⲉⲓⲗ III 28,19; [30,18]. **ⲃⲒ** 22,3; [22,8]; 58,3; 58,5; 61,2; 73,1
ⲧⲟⲩⲏⲱⲏⲗⲓⲗ **ⲃⲒ** 53,15.
ⲏⲗⲓⲗ blessed III 9,14. **ⲃⲒ** 75,10.
ⲠⲠⲠⲏⲗⲓⲗ blessedness **ⲃⲒ** 24,11.
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ⲉⲓⲱ (75b) ass (see **ⲧⲱⲃⲱⲏ**) III 17,23. **ⲃⲒ** 41,20.
(ⲉⲓⲃ) ⲉⲓⲃ (76a) n. m. hoof, claw, nail.
ⲉⲓⲉⲓⲃ II 17,6.
ⲉⲓⲉⲃⲉ II 16,11.
ⲉⲓⲓⲱ (77b) vb. intr. know, understand (see **ⲡⲣⲟⲉⲓⲱ**) III 24,20; 25,19; 30,22; 37,1. **ⲃⲒ** [21,8]; [22,6]; 45,1; 46,10; 52,11; 53,20; 58,8; 61,7; 71,14.

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- ΕΙΝΕ** (78b) vb. tr. bring II 9,35; 12,2; 14,2; 14,9; 19,22; 21,17; 22,19; 22,20; 22,30; 22,33; 22,36; 28,35; 29,15; 29,30. III [21,11]; [24,23]; 25,3; 29,18; 32,2; 34,10; 35,9; [35,14]; 38,25. BG 51,13; 55,18; 58,10; 59,13; 67,8.
- ΝΤ** III [32,12]; 35,1. BG 66,3.
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- ΙΝΕ** II 12,34; 13,4; 15,10; 22,35; 25,4; 29,27. III 16,13. BG [36,20]; 37,17; 48,14.
- ΕΙΡΕ** (83a) vb. intr. act. become; tr. do II 19,3; 20,33; 21,3; 26,8; 28,11; 29,22. III 6,10; 10,16; 26,6; [26,12]; [26,14]; 29,19; [33,25]; 37,6; 38,10. BG 54,11; [55,1] 55,3; 59,14; 66,14; 72,2; 72,15; 73,18.
- Ρ** II [2,1]; 2,12; 3,31; [4,33]; 6,34; 8,12; 11,7; 11,12; 11,25; 12,6; 12,30; 13,19; 14,28; 14,32; 18,23; 18,32; 19,4; 19,10; 19,31; 19,33; 20,10; 24,4; 25,26; 27,12; 28,27; 28,32; 29,14; 30,2; 30,5; 30,16; 30,24; 30,35; 31,14; 32,3. III 4,13; 5,22; 7,12; 7,17; [8,3]; 9,16; 10,9; 10,10; 10,15; 14,3; 14,13; 15,12; 17,16; 17,18; 18,6; 23,18; 23,19; 24,25; [25,5]; [25,7]; 25,9; 26,1; 28,24; 28,25; 29,14; [30,19]; 30,25; 31,2; [34,13]; [34,22]; 36,5; 37,4; 37,12; 37,14; 37,19; 38,8; 39,4. BG 21,17; 23,8; 23,9; 23,10; 25,4; 27,5; 28,3; 31,12; 31,13; 33,17; 36,20; 38,1; 39,3; 41,10; 41,13; 42,7; 47,6; [51,2]; 52,18; 53,11; 53,13; 54,5; 56,16; 58,7; 58,10; 59,8; 59,12; 61,4; 61,12; 61,16; 64,5; 65,6; 66,15; 68,5; 69,2; 71,17; 73,15; 74,9; 75,2; 76,17.
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- ΛΛ** II 21,28. III 14,17; 15,7; [39,20]. BG 37,15; 76,3.
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- ΕΙΩΡΜ** (84a) vb. intr. stare; grant (see κατανεύειν) II [4,22]; 5,14; [5,14]; 5,21; [5,22]; 5,28; 5,29; 5,33; 6,34. IV 8,23; 22,6; 22,6.
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- ΙΩΤ** III 9,17; 9,18; 13,15; 23,22. BG 30,6.
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- ΚΑΛ** II 31,33. III 11,10; [27,15]; 39,23. BG 32,12; 56,11; 62,16; 62,17; 76,8.
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- COONE (344b) n. m. robber III [26,22].
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- CZAI** (381b) vb. intr. and tr. write II 22,23.
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- CAZOY** (387a) vb. intr. and tr. curse BG 61,9; 61,16.
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- TA** - f. poss. article, see **PA** -.
- TH, THE** five in **WMNTWECETH** three hundred sixty five II 11,25.
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- TAA** ̄ II 12,29; 19,16; 21,11; 22,19; 27,5; 31,30; 32,1. III [23,21]; 35,11; 35,25; 39,25. BG 41,3; 51,3; 55,11; 58,11; 70,3.
- TO** † II 12,30.
- PEFT** n. m. giver III [6,5]; [6,6]; [6,7]; [6,8]; [6,9]. BG 25,14; 25,15; 25,16; 25,17; 25,19.
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- THBE** (397b) finger, toe II 16,10; 16,11; 17,13; 17,14.
- THBE** II 17,4; 17,5; 17,27; 17,28.
- TBBO TBBO** ̄ (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see ειλικρινής, καθαρίζειν, καθαρός) II 25,27. BG 23,1; 24,7; 26,19; 29,20; 42,16; 64,16; 65,9.
- TBBHY** † II [2,31]; 3,18; [4,26]; 6,11; 6,18; 23,29; 25,18; 31,12.
- TΩBZ** (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21,2; 23,22. BG 46,16.
- (TΩK) TΩKE** (403b) vb. tr. throw, cast BG 37,10.
- (TΩK)** (404a) vb. intr. and tr. kindle, heat.
- †K** (404b) n. m. spark (see σπινθήρ) II 6,13.
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- TAKO** (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption III 28,22. BG 58,7.
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- (TAKTO)** (407b) **TKATO** III 9,12.
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- TEΛHA** (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.
- TΩΛM** (410b) vb. intr. be defiled.
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- TALBO** (411b) vb. tr. heal; n. m. healing, cure BG 56,8.
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- TΩM** (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8. BG 20,1; 75,7.
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- (ΤΑΜΟ) ΤΑΜΕ**- (413b) vb. tr. tell, inform III 27,16; [39,22]. BG 53,17; 56,12; 76,5.
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- ΤΩΝ** (417b) where? II 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. III 34,1; 34,21; 35,5; 36,7; [36,16]. BG 19,13; 68,3; 68,16; 71,4.
- ΤΩΩΝ** see **ΤΩΟΥΝ**.
- ΤΕΝΟΥ** see **ΟΥΝΟΥ**.
- ΤΗΝΟΥ** independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) III 27,16; [39,22].
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- ΤΗΝΝΟΥ** (419b) vb. tr. send II 19,18; 20,15; 23,15; 23,18; 24,14. III 24,1; 25,6; 32,9; 38,11. BG 51,8; 53,4; 60,12; 63,17; 74,1.
- ΤΗΝΝΟΥ** II [1,22]; [1,24]. BG 20,9; 20,11.
- ΤΗΝΝΑΥ** II 25,3.
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- †ΠΕ** (423a) n. f. II 16,18.
- (ΤΩΠΕ)** (423a) vb. intr. taste.
- †ΠΕ** n. f. taste II 21,36; 23,26. III 28,5. BG 57,6; 57,14.
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- ΕΠΤΗΡ** wholly, at all III [37,13]. BG 24,20; 25,9.
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- ТСАВО** III <25,16>. BG [47,20]; 60,19.
- ТСАВ** II 21,26.
- ТСЕВА** II 23,30.
- ТСЕВО** II 1,3; [1,28]; [2,16]; [2,19]; [2,22]; 14,19; 22,12.
- ТCАNO** (435b) vb. tr. adorn, set in order, provide; n. m. propriety (see ὀρμάζειν) II 15,28.
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- ТНОУ** III 26,11.
- †ΟΥ** (440b) five II 11,6; 19,19. III 9,3; 9,8; 17,19; 23,23. BG 41,14.
- f. **†Е** II 31,24.
- MEZ†ΟΥ** fifth II 10,33; 11,31. III 16,24; 18,3. BG 40,9; 42,3.
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- f. **MEZ†Е** II 12,21; 15,19. BG 49,19.
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- (OYQI) OYN** (481a) there is **II** 2,6; 13,11. **III** 12,2; [30,20]. **BG** 25,20; 26,10; 33,15; 33,20; 34,5; 44,17; 61,5. **III** 6,23; 12,6; 12,14.
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- OYNTA** **II** 11,30.
- OYNTQY-** **BG** 40,19; 41,2.
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- YNOY** **III**.
- TENOY** now **II** 2,20; [2,16]; 10,26; 23,10; 30,7; 30,11; 31,26. **III** 16,6; 30,5; 36,4; [39,11]. **BG** [22,2]; 22,10; 39,4; 60,5; 75,10.
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- OYQWZ**- **BG** 48,4.
- OYQWZ** **BG** 42,12.
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- P ATOYQWZ** disappear (see ἀφαντος) **II** 32,3. **BG** 76,17.
- (OYQI) OYAZB**[†] (487b) vb. intr. be pure, innocent, qual. pure, holy (see ἄγιος) **II** [3,18]; 5,7; 6,29; 6,31; 7,16; 8,27; [9,17]; 10,17; 14,6; 14,19; 19,19; 24,3; 25,13; 25,15; 27,34. **III** 13,22; 24,2; 31,1; [32,21]; 36,21. **BG** [22,20]; [24,7]; 34,17; [36,4]; 38,11; 46,19; 51,9; 64,8; 64,12; 70,19; 71,7.
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- (OYEPHTE) OYPHTE** (491a) n. f. foot, leg **II** 16,33; 17,3; 17,5; 17,6; 17,26; 17,27.
- OYWT** (494a) single, alone, one and the same **II** 6,15; 6,17; 23,14; 23,18. **III** 30,10. **BG** [21,13]; 31,6; 60,11.
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- OYOEIY** (499b) n. m. time, occasion (see καιρός, χρόνος) **II** 2,13; [3,6]; 9,21; 19,14; 25,11; 25,36; 28,31; 30,32. **III** 5,22; 6,10; 14,5; 32,15. **BG** [21,19]; 23,13; 25,2; 25,5; 25,18; 36,11; 41,9; 50,16; 72,6.
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- YAPTE** (577b) vb. intr. become, happen II 1,5; [2,3]; [2,17]; [2,18]; [3,11]; 4,30; 5,5; 5,20; 5,26; 5,32; 6,2; 6,20; 6,24; 7,3; 7,6; 7,15; 9,8; 9,22; 10,2; 10,8; 11,13; 11,14; 12,13; 12,35; 13,7; 13,22; 13,24; 13,34; 14,11; 14,17; 14,17; 14,22; 15,4; 15,12; 18,20; 18,25; 19,13; 20,1; 20,27; 21,12; 22,14; 23,14; 23,17; 24,3; 25,6; 25,10; 25,15; 25,24; 25,25; 26,35; 27,6; 28,33; 31,20. III 6,23; 7,23; 8,13; 8,19; 9,1; 10,1; 10,14; 10,18; 11,2; 11,9; 14,14; 15,4; 15,10; 18,22; 18,24; 21,16; [22,17]; [24,15]; 25,17; [26,24]; 27,3; [28,22]; 30,9; [30,26]; 32,21; 35,12; [37,12]; 37,15. **BG** 19,6; [22,4]; 22,6; 27,19; 28,13; 28,20; 29,6; 30,11; 30,16; 31,10; 32,3; 32,11; 35,15; 37,12; 37,19; 43,5; 43,8; 44,12; 45,12; 49,8; 52,3; 60,10; 61,14; 63,2; 64,11; 64,12; 69,8; 72,9; 72,13; 76,6.
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- YOPT** **BG** 21,6; 21,18; 24,5; 26,8; 44,8; 44,17; 49,5; 52,5; 56,15.
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- EYAPTE** (580b) if, when III [34,11]. **BG** 67,9.
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- YAPAP** (582a) n. m. skin **BG** 50,3.
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NAG HAMMADI STUDIES

VOLUME XX

NAG HAMMADI STUDIES

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XX

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WITH CONTRIBUTIONS BY MANY SCHOLARS

EDITED BY

BENTLEY LAYTON

VOLUME ONE

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HYPOSTASIS OF THE ARCHONS, AND INDEXES



E. J. BRILL

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FOREWORD

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

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

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

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

the Coptic Gnostic Library (Leiden: Brill, 1970). The publisher and editorial board of Nag Hammadi Studies at their meeting in Uppsala, Sweden, in August 1973, recommended that the Coptic Gnostic Library edition be complete for Codices I–VI and BG as well as for VII–XIII. This plan was adopted by the volume editors at their September 1973 work session in Cairo. This resulted in Codices I–VI and P. Berol. 8502 being planned for six, then nine volumes. They do not correspond precisely to the seven codices, for it is preferable to publish parallel texts together. After it was decided to include in Nag Hammadi Studies a new English edition of the other Coptic Gnostic codices known previously, the Askew and Bruce codices, the publisher included them in the Coptic Gnostic Library to make it complete.

The volumes and the editors of the Coptic Gnostic Library are as follows: *Nag Hammadi Codex I (The Jung Codex)*: Volume 1, *Introductions, Texts, Translations, Indices*; Volume 2, *Notes*, volume editor Harold W. Attridge; *Nag Hammadi Codices II,1 and IV,1: The Apocryphon of John, Long Recension*, volume editor Frederik Wisse; *Nag Hammadi Codex II,2–4, Together with XIII,2**, *Brit. Lib. Or.4926(1), P. Oxy. 1, 654, 655*: Volume 1, *Gospel According to Thomas, Gospel According to Philip, Hypostasis of the Archons, Indexes*; Volume 2, *On the Origin of the World, Expository Treatise on the Soul, Book of Thomas the Contender, Indexes*, edited by Bentley Layton; *Nag Hammadi Codex III,1 and Papyrus Berolinensis 8502,2: The Apocryphon of John, Short Recension*, volume editor Frederik Wisse; *Nag Hammadi Codices III,2 and IV,2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, edited by Alexander Böhlig and Frederik Wisse in cooperation with Pahor Labib, Nag Hammadi Studies 4, 1975; *Nag Hammadi Codices III,3–4 and V,1 with Papyrus Berolinensis 8502,3 and Oxyrhynchus Papyrus 1081: Eugnostos the Blessed and The Sophia of Jesus Christ*, edited by Douglas M. Parrott; *Nag Hammadi Codex III,5: The Dialogue of the Savior*, volume editor Stephen Emmel; *Nag Hammadi Codices V,2–5 and VI with Papyrus Berolinensis 8502,1 and 4*, volume editor Douglas M. Parrott, Nag Hammadi Studies 11, 1979; *Nag Hammadi Codex VII*, volume editor Frederik Wisse; *Nag Hammadi Codex VIII*, volume editor John Sieber; *Nag Hammadi Codices IX and X*, volume editor Birger A. Pearson, Nag Hammadi Studies 15, 1981; *Nag Hammadi Codices XI, XII and XIII*, volume editor Charles W. Hedrick; *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers*, edited by J. W. B. Barns†, G. M. Browne and J. Shelton, Nag Hammadi Studies 16, 1981; *Pistis Sophia*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, Nag Hammadi Studies 9, 1978; *The Books of Jeu and the Untitled Text in the Bruce Codex*, edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, Nag

Hammadi Studies 13, 1978. Thus, as now envisaged, the full scope of the edition is seventeen volumes. An English translation of the texts of all thirteen Nag Hammadi codices and P. Berol. 8502 has also been published in 1977 in a single volume, *The Nag Hammadi Library in English*, by E. J. Brill and Harper & Row. A first paperback edition of that preprint augmented by the inclusion of P. Yale inv. 1784 of the Beinecke Library at III.145/146 (p. 238) appeared in 1981. It was not possible to include there subsequent improvements in translations. Several of the translations appearing in the present edition have been substantially revised.

The team research of the project has been supported primarily through the Institute for Antiquity and Christianity by the National Endowment for the Humanities, the American Philosophical Society, the John Simon Guggenheim Memorial Foundation, and Claremont Graduate School; and through the American Research Center in Egypt by the Smithsonian Institution. Members of the project have participated in the preparatory work of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, which has been done at the Coptic Museum in Cairo under the sponsorship of the Arab Republic of Egypt and UNESCO. The extensive work in the reassembly of fragments, the reconstruction of page sequence, and the collation of the transcriptions by the originals not only served the immediate needs of the facsimile edition, but also provided a basis for a critical edition. Without such generous support and such mutual cooperation of all parties concerned this edition could not have been prepared. Therefore we wish to express our sincere gratitude to all who have been involved.

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

Gary A. Bisbee (Chiron Inc.) in conjunction with the Computer Based Laboratory of Harvard University has designed the Coptic characters,

key-punched the manuscript and produced the camera-ready copy for these volumes with great commitment and competence.

We also wish to acknowledge our great indebtedness to the directors of E. J. Brill during the years in which this edition was in preparation, F. C. Wieder, Jr., Director Emeritus, the late T. A. Edridge, and Dr. W. Backhuys, currently Managing Director.

James M. Robinson
General Editor

PREFACE

No other Gnostic manuscript has held out such fascination to scholar and public alike as Codex II from Nag Hammadi, nor has any been the object of more research and publication. To the historian, Codex II offers a cross section of Gnosticism that is unusually varied; the manuscript also illustrates how, by the early fourth century, originally diverse Gnostic texts could be gathered together and read as parts of one and the same spirituality.

At least three distinct ancient currents are represented in the codex: Sethian Gnosticism, a mythopoeic parody or inversion of elements from Judaism, perhaps originally non-Christian in character (*Apocryphon of John. Hypostasis of the Archons*); the school of Valentinus, the most deeply Christian branch of ancient Gnosticism (*Gospel According to Philip*); and yet another kind of Christian spirituality, which meditated upon "twinship" and unity of the self and God and found expression in the figures of Jesus and Jude Thomas the Twin (*Gospel According to Thomas, Book of Thomas*). A text from the third of these groups, the *Gospel According to Thomas*, is now of importance to biblicists and has assumed a place in the curriculum of New Testament studies. Harder to classify is the scholastic treatise of unknown title *On the Origin of the World*, though it clearly draws upon Sethian source materials. One tractate (*Expository Treatise on the Soul*) may not be specifically Gnostic at all. Thus our codex, like no other single manuscript from Nag Hammadi, attests to the impressive diversity of Gnosticism in the eastern Mediterranean Basin, ca. A.D. 80–300. One of the texts (*Philip*) is possibly of Syrian provenance (joined probably by the Jude Thomas tradition), another (*On the Origin of the World*) certainly from Egypt, and the rest of indeterminate origin; in all cases the original language is Greek and the authorship unknown.

Our aim in these two volumes is to critically reconstruct the Coptic text, taking account in the apparatus of text-critical hypotheses advanced in the enormous body of secondary literature; to provide English translations that are both readable and close to the original wording; to summarize the current state of scholarship on each tractate in an introduction touching on the basic literary, historical, and theological questions; to call attention to the most useful bibliography on each work; and to furnish indexes and other technical matter necessary for further critical research on the text. In addition, all other manuscript fragments (both Coptic and Greek) parallel to our tractates have been freshly collated and reedited here with English translation.

Tractate *I* of the codex, the *Apocryphon of John*, will be edited separately in a synopsis of the various versions of that text. The *Dialogue of the Savior* from Codex III, originally to be published here, appeared in the end to raise editorial problems so different from the other tractates that its inclusion would have presented disagreeable anomalies: accordingly, it has been reassigned to another volume of the series.

The project to prepare this volume was organized under my editorship in August 1975. Some of the contributors had by then already been at work on English translations for an English-language anthology (ultimately to become the *Nag Hammadi Library in English*); I had for some years already been studying this and other Gnostic manuscripts in Cairo; still other contributors were recruited for the first time in 1975. Guidelines to standardize procedure and style were drawn up by myself. Independently, my work on collation of the manuscripts, sifting of the secondary literature for conjectures, palaeographic analysis, and then critical reconstruction of the Coptic text got under way. Once a Coptic text had been critically established, the provisional English translations were revised to make them correspond to the newly established Coptic text. Half way through this project, the general editor of the series generously decided to make available to the public a complete version of the Nag Hammadi library in English, and for this purpose the various English translations had to be published in whatever form they had by then assumed. But only three of the translations printed herewith were ready in anything like their ultimate form: the *Gospel According to Thomas*, *Hypostasis of the Archons*, and *Expository Treatise on the Soul*. The other three translations had not yet assumed final form. Consequently, *it is only the versions now printed that represent the final and definitive wishes of their respective translators; they are meant to replace provisional versions published earlier*. The edited manuscript was closed and sent to the publisher in 1982, except for two excellent conjectures (*GPh* 55:1, 56:2) and one decisive item of bibliography (p. 8), which were added some years later.

The Coptic text has been established independently of the English translations. My role in editing the translations has apart from matters of style been limited to two things: insuring that the translations were a rendering of the Coptic text as established by myself; and discussing matters of grammar and interpretation with the translators. A degree of difference was naturally bound to remain in the second of these areas, and here the wishes of the translators were scrupulously honored. The translations are thus the responsibility of their respective authors. Nor have I failed to profit from suggestions made by the translators: conjectures advanced by them will be found reported in the apparatus criticus.

This edition owes its existence to the effective support of the United Nations. Not only was my study of the original manuscripts largely

carried out under the auspices of the UNESCO Technical Subcommittee for Publication of the Nag Hammadi Codices. Beyond that, a group of irreplaceable research notes were in a lot stranded in Nicosia at the outbreak of the Turkish-Greek Cypriot War of 1974. The case containing them had to be abandoned in the downtown home of an Armenian travel agent, which unexpectedly fell within no man's land between the opposing forces. It was later rescued and transported to Cairo through the personal intervention of Lieutenant General Ensio Silaasvuo, who dispatched an officer to lead a neutral convoy to the building and fetch the notes. That the commanding officer of the United Nations Forces found it natural to intervene in saving knowledge about one of the world's important ancient manuscripts reflects not only his personal sensitivity, but also the very purpose of the United Nations Forces.

Special thanks are due to our learned compositor, Dr. Gary A. Bisbee, for the arduous task of typesetting this unusually complex edition. He has worked with insight, patience, linguistic expertise, and considerable personal sacrifice: readers and scholars will benefit from his indispensable contribution to the clarity and precision of these two volumes.

It remains to thank all those who, apart from persons and institutions already named in the Foreword, and the general editor himself, have supported the individual contributors' research or otherwise contributed to this project, and in particular Hans-Martin Schenke for generously sharing his notes and for carefully criticizing drafts of the text and apparatus, and Stephen Emmel for countless hours of verification and consultation on palaeographic and grammatical matters in Cairo and New Haven—without the help of these two scholars the result would be decidedly less than it is; likewise Wolf-Peter Funk and other members of the Berliner Arbeitskreis für koptisch-gnostische Schriften (Berlin, GDR), for criticism and prepublication copies of their work; David M. Scholer, George W. MacRae, Jacques Ménard, Christian Oeyen, H. J. Polotsky, Hans Quecke, R. McL. Wilson, and Frederik Wisse, for information or criticism; James Brashler, Claire Birch, Jane Greenfield, Lewis Shaw, and Anton van der Lingen, for assistance of one sort or another; the authorities of the British Library (London), especially Peter Lawson, Emanuel Silver, and T. S. Pattie, and those of the Bodleian Library (Oxford) and Houghton Library (Cambridge, Mass.) for access to manuscripts and information; and for research stipends, the American Council of Learned Societies, Andover Newton Theological School, the National Endowment for the Humanities, Perkins School of Theology, and the A. Whitney Griswold Humanities Research Fund of Yale University.

New Haven
February 1982

Bentley Layton

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INTRODUCTION

BENTLEY LAYTON

§ 1 ARRANGEMENT OF THIS EDITION

So far as possible one and the same *plan* has been followed in each chapter of this edition:

introduction
critical edition of the Coptic text
Coptic notes, viz., (a) on non-standard forms, (b) apparatus criticus,
and where appropriate (c) apparatus fontium
English translation¹
select textual notes in English

An index and grammatical tables for each Coptic text are given at the end of the volume in which the text appears.

For the *method* followed in *editing* the Coptic texts, see below, pp. 27–36.

Owing to differences among the tractates, it was not practical to impose an inflexible arrangement upon the *introductions*. Nevertheless each one will be seen to treat the following topics so far as relevant, often in the order given below:

short account of the work
literary genre and title
author, date, provenance
composition
contents and theology
affiliation with other works
select bibliography

¹The English translation corresponds to the *text* register of the facing page; accordingly, corruptions that are obelized († . . .) in the text have been translated literally wherever possible and corrected only in the notes, while corrections introduced in the text by means of the signs <> and { } appear in the translation. Line divisions in the translation are approximate.

The principal manuscript is not paginated; *manuscript page numbers* in this edition are the assigned pagination of the ARE-UNESCO *Facsimile Edition* published in 1974 (Leiden: Brill). Since most older items of bibliography make reference only to *plate numbers* in Pahor Labib's facsimile edition, *Coptic Gnostic Papyri in the Coptic Museum at Old Cairo* (vol. 1 [Cairo: Government Press, 1956]), also Labib's numbers have been given in the margin, e.g. "80 Labib" or "81 L." Labib's numeration was extrapolated by Böhlig for his edition of tractate 5, and the extrapolated numbers are cited as "Böhlig" or "Bö." There is no additional numeration for tractates 6 and 7.

I have divided the Coptic text into sense paragraphs in accord with the translations; the manuscript itself gives us no more warrant for these divisions than it does for our separation of the text into sentences. Both kinds of division are here merely a convenience to the modern reader, and enjoy no ancient authority.

§ 2 DESCRIPTION OF THE MANUSCRIPT WITNESSES

The principal manuscript may be described as follows.

Nag Hammadi Codex II (CG II).² Cairo, Coptic Museum, Department of Manuscripts, inv. 10544.—Papyrus codex, nearly perfect. 284 × 158 mm. Some leaves formerly in several pieces, now repaired. In its ancient binding until 1956 or 1957, now disbound. Sheets (leaves separated in 1957, rejoined in 1974–75) conserved in Plexiglas frames.³ Ancient binding conserved separately (inv. 10544); described below, pp. 19–25. Originally 76 unnumbered leaves of which the first was a stub, now 74 leaves and 18 (formerly 20) small unidentified fragments, the latter mostly blank. No ancient pagination. No modern European foliation. Assigned pagination in the ARE-UNESCO *Facsimile Edition* (1974): A–B, <1>–<48>, C–D, <49>–<145>, E. A modern numbering written on the papyrus between 1949 and 1952⁴ in Arabic script corresponds to the assigned pagination in the *Facsimile Edition* as follows: pp. A–B (blank) unnumbered, ١–١ = <1>–<2>, ٢ = part of <4>, ٣ = part of <3>, ٤ = part of <3>, ٥ = part of <4>, ٥•–٧ = <5>–<48>, C–D (blank) un-

² Dosses's Codex I (1949), later X (1958); Puech's III (1950); Labib's II (1956).

³ The frames are labelled according to the assigned pagination of the ARE-UNESCO *Facsimile Edition* (1974).

⁴ Apparently by the librarian of the Museum, Yassah 'Abd al-Masīḥ (A. Böhlig and P. Labib, *Die koptisch-gnostische Schrift ohne Titel aus Codex II von Nag Hammadi* [Berlin: Akademie, 1962] 13).

numbered, ١٤٧-٥١ = <49>-<145>, E (blank page) unnumbered. Most leaves well preserved except for damage by insects, especially at the two outer corners (worst near center of the quire); in addition, front flyleaf A/B, the four leaves following, and last leaf 145/E very dilapidated; blank stub wanting before front flyleaf; one blank leaf (C/D) now wanting after p. 48. Run of ink at top of p. 92 and its mirror-image on the facing page perhaps associated with the modern numbering in Arabic script. Various small parts of the leaves, 2 of the unidentified fragments, and the blank C/D have been lost or have deteriorated since 1952, but are still attested in photographic records: this evidence was incorporated into the *Facsimile Edition* (1974) and has been collated by S. Emmel (see p. 30).

Contents: Untitled miscellany of Gnostic texts with diverse sectarian affiliations, in Sahidic (Crypto-Subachmimic)⁵ Coptic. The correct folio nos. not including the stub A1 (f. 1 = pp. A–B) and the hypothetical page nos. of the *Facsimile Edition* are given below.

1. (f. 2^r = p. 1) ΚΑΤΑ ἸΩΣΑΝΝΗΝ ΝΑΠΟΚΡΥΦΟΝ “Secret Book According to John” (subscript title) or *Apocryphon of John*. The long recension, parallel to CG IV,1. Other recensions are III,1 and Berlin BG,2.
2. (f. 17^v = p. 32) ΠΕΡΑΓΓΕΛΙΟΝ ΠΚΑΤΑ ΘΩΜΑΣ “The Gospel According to Thomas” (subscript title). Pages C–D blank. Parallel to three Greek fragments from Oxyrhynchus, P. Oxy. 1, 654, and 655.
3. (f. 28^r = p. 51) ΠΕΡΑΓΓΕΛΙΟΝ ΠΚΑΤΑ ΦΙΛΙΠΠΟΣ “The Gospel According to Philip” (subscript title)
4. (f. 45^v = p. 86) ΤΕΥΠΟΣΤΑΣΙΣ ΝῆΑΡΧΩΝ “The Reality of the Rulers” (subscript title) or *Hypostasis of the Archons*
5. (f. 51^r = p. 97) Tractate without recorded title, now called *On the Origin of the World*. Parallel to CG XIII 50*:10 up–ult. and British Library MS Or.4926(1).
6. (f. 66^r = p. 127) ΤΕΞΗΓΗΣΙΣ ΕΤΒΕ ΤΨΥΧΗ “The Expository Treatise on the Soul” (title at head and as subscript) or *Exegesis on the Soul*.
7. (f. 71^v = p. 138) ΠΧΩΩΜΕ ΝΘΩΜΑΣ “The Book of Thomas” (subscript title) or *Book of Thomas the Contender Writing to the Perfect*. Ends p. 145 (verso blank).

Secondary literature on these texts is listed exhaustively by D. M. Scholer, *Nag Hammadi Bibliography 1948–1969* (Nag Hammadi Studies 1; Leiden: Brill, 1971), with annual supplements in *Novum Testamentum* starting with vol. 13 (1971).

⁵ See below, pp. 6–14.

Colophon: Memorial prayer p. 145, anonymous, no place or date. Numerous corrections by the original copyist, apparently made at the time of copying.⁶ Original provenance unknown (no cartonnage found in the binding of this codex); discovered near Ḥamra Dūm opposite Nag Hammadi. Dated, by its association with the other Nag Hammadi manuscripts, to the fourth century;⁷ and, by the handwriting, to the first half of the same century.⁸

Collation: (A)⁷⁶ (A1 a blank stub, A2 and A27 blanks); A1 and A27 (pp. C/D) wanting (A27 photographed in 1958). No catchwords or headlines. Papyrus: Relatively thin and therefore of fine quality.⁹ A1–27 ↓/→, A28–38 →/↓, A39–49 ↓/→, A50–76 →/↓. A few original patches (e.g. p. 35, top). Black ink.

Script: Written by two copyists, viz. Scribe A, who copied all folios save p. 47, lines 1–8, and is identical with the copyist of Codex XIII;¹⁰ Scribe B, who copied only the first 8 lines of page 47 and is not otherwise represented in the Nag Hammadi collection (his letters have serifs and are spaced out; he uses no apostrophes, but writes : as a line filler at 47:7). Styles employed by Scribe A in this codex: (1) his usual upright capital script, often with ligature;¹¹ (2) a slightly smaller and more compact version of the same, in which is copied the last tractate (pp. 138–145); (3) a much smaller version of the same used in superlinear additions throughout the codex (e.g. 63:12, 101:20, 141:9); (4) a tiny, sloping semicursive used but rarely for extensive superlinear corrections, cf. 12:18. At 47:1–8, Scribe A appears to have left blank space in lieu of text, where perhaps the model from which he copied was imperfect or illegible; Scribe B will then have filled in the missing text subsequently, from another exemplar of the text. It is

⁶His techniques of correction include: (1) cancellation of error by a diagonal stroke (e.g. 36:15); (2) cancellation of error by superlinear dots (63:30); (3) insertion of correction above the line (50:32); (4) combination of (1) and (3) (50:27); (5) deletion with a sponge and then rewriting (62:16); (6) alteration of false letter (83:17); (7) stopping half way through a false letter, so that part of it remains in place (38:24, a false start of α between τ and κ α c); (8) combination of (7) and (1) (114:17).

⁷For Nag Hammadi codexes that can be dated by cartonnage found in their bindings, see now J. M. Robinson, preface to the ARE-UNESCO *Facsimile Edition . . . Cartonnage* (1979) xix.

⁸See B. Layton, "The Hypostasis of the Archons," *Harvard Theological Review* 67 (1974) 358–359.

⁹Opinion of the late Prof. John Barns, expressed to me in December 1973, at the Coptic Museum after lengthy examination of the manuscripts.

¹⁰B. Layton, in *Harvard Theological Review* 69 (1976) 84; S. Emmel, in American Research Center in Egypt, *Newsletter* 104 (1978) 28 note 3.

¹¹For a brief description see Layton, "Hypostasis" (1974), 357–358.

conceivable that also pages C–D (coming immediately after 48:35) were left blank by Scribe A, where he perceived his model to be defective: if such was the case, a major block of text is missing in logion 95 after the opening phrase “If you have money.” Similar may be the blank at 56:20.

No marginal signs. Superlineation according to the single-stroke system (with its usual exceptions), being written above single consonants where there is, presumably, the resonant peak of a syllable; stroke usually displaced slightly to the right, but sometimes very broad and centered above its letter.¹² A few instances of the other (*Bindestrich*) system. Proper names and compendia marked by continuous superlinear stroke.

Morpheme dividers (apostrophes) very common; see below pp. 14–18. Superlin. strokes and apostrophes often ornamentally extended at end of the line. No logical punctuation. $\bar{\iota}$ common. ω “conceive” (tract. 3) and “O!” (tract. 7). The usual abbreviations for nomina sacra; $\text{c}\text{p}\text{o}\text{c}$. $\text{z}\overline{\text{m}\text{z}\text{a}\text{l}}$ and $\text{z}\overline{\text{m}\text{z}\text{a}\text{l}}$ “servant”. κ for $\kappa\alpha\iota$ at 72:34. At end of line: final letters or penultimate *omicron* on rare occasion written small; final z sometimes in a special form (8:17, 25:23, 72:32, 101:32); final vowel plus n optionally written $\bar{\alpha}$, $\bar{\epsilon}$, $\bar{\iota}$, $\bar{\epsilon}\bar{\iota}$, $\bar{\eta}$, $\bar{\omicron}$, $\bar{\omicron}\bar{\gamma}$, $\bar{\gamma}$, or $\bar{\omega}$; also \bar{z} for $\text{z}\bar{\eta}$ 99:7. Titles set off by ornamental horizontal rules; colophon in a frame of rules. Ornamental line-filler marks (diple signs with loops) at the end of tractates 1, 2, 4, and 6; double point (:) at conclusion of the text of tractates 4–7. No colors or other decoration.

In a single column, without ekthesis. Written area, ca. 22 × 11 cm (23 × 12 in tractate 7); ca. 35 lines per column (42 in tractate 7). Letters that exceed the last line of the page written beneath the end of the line on pp. 18, 25, and 111.

On the history of the manuscript, see James M. Robinson, “The Discovery of the Nag Hammadi Codices,” *Biblical Archeologist* 42 (1979) 206–224.

P. Oxy. 1, 654, and 655 are described below, pp. 96–99.

CG XIII has been described by J. M. Robinson in the introductory volume of the ARE-UNESCO *Facsimile Edition of the Nag Hammadi Codices*.

London, British Library MS Or.4926(1) is described in vol. 2.

¹² See further Layton, in *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 189–190.

§ 3 THE PATRON OF CODEx II

If one asks which Gnostic sect would have found the miscellany of texts in Codex II most congenial with its own beliefs and practices, the answer is not hard to find. (1) Valentinian cosmogonic myths (as known from other Gnostic manuscripts or from the church fathers) are clearly based at some remove on Sethian ones like those in the *Apocryphon of John* and *Hypostasis of the Archons*. To an ancient Valentinian reader, the myths of these texts would have seemed familiar, perhaps (reversing the historical truth of the matter) even seemingly Valentinian in character. That the *Apocryphon* and the *Hypostasis* were ultimately of interest to Christian Gnostics is proven by the fact that they have come down to us in a slightly, though not essentially, Christianized form. (2) In some passages, the Valentinian *Gospel According to Philip* closely parallels the *Gospel According to Thomas*, suggesting the attractiveness of *Thomas*, and the Jude Thomas tradition, to Valentinian Gnosticism. (3) It is important to note that *Philip* is not merely a speculative theological work, but contains much about specific Valentinian ritual, and is thus in some sense a practical work of limited sectarian application. (4) The *Expository Treatise on the Soul*, while not easy to classify (indeed it may not even be Gnostic at all), will surely bear a Valentinian reading in the light of the Valentinian sacrament of bridal chamber.

Thus despite the presence of only one originally Valentinian work in Codex II, we have strong circumstantial evidence to conclude that the manuscript as such was compiled with a view to Valentinian needs and tastes (needless to say, this tells us nothing about the sectarian affiliation of the individual authors represented in the miscellany). It may be no mere accident that in the colophon, the scribe of Codex II speaks of his readership as "pneumatics," a term used by the Valentinian church for members of its elect.¹³

§ 4 DIALECT AND ORTHOGRAPHY

Superficially the Coptic of Codex II appears to consist of a random mixture of forms from the Sahidic (*S*) and Subachmimic (*A*²) dialects, with a preponderance of Sahidic. Both in morphology (especially vocalization) and in the more superficial aspects of spelling, the text is inconsistent, and it is likely to present a certain amount of difficulty to the reader for that reason. Indeed, the inconsistency with which forms are

¹³The association of the codex with the Subachmimic dialect (below, pp. 8–14) may be yet another sign of Valentinian transmission.

selected from one or the other dialect raises doubts that the language of the codex corresponded to oral speech habits of any real dialect group within the Coptic community.

If due attention is paid to syntax and the membership of paradigms, a clearer picture emerges: for then we can see that the underlying dialect is A^2 in character, with the "spelling" or selection of vocalized forms most often approaching S . It is reasonable to assume that the Coptic of Codex II is the kind that might have been *written* by a speaker of A^2 attempting, artificially, to conform to S , the prestigious and orthodox dialect of the greater Nile Valley and monasticism. In other words the language of Codex II is a literary language, which can be classed as "Crypto-Subachmimic" (Crypto- A^2), showing "the characteristics of a text written or translated by a native speaker of Subachmimic in which he attempts (without total success) to correct his own speech habits in conformity with another dialect—Sahidic in the case of Codex II—with the result that (a) vocalization of lexical forms according to the other dialect is common or prevalent (sometimes even with hyper-correction), but (b) important A^2 traits, especially in syntax and the spelling of grammatical forms, remain. Characteristically one finds A^2 vocalizations or forms freely alternating with their equivalents in the dialect being imitated."¹⁴ Most of the clearly A^2 literature that is known to us is heretical or dubious (Manichaean texts, Gnostica, *Acta Pauli*); the adoption of S vocalization in Codex II would partly mask its affiliation with this group. Furthermore, S was the most neutral of the Coptic dialects—it was unusual in the number of features it shared with other dialects and the small number unique to itself: thus Sahidicism would have rendered a Gnostic text more accessible to the reading public and, to judge from the eventual emergence of S as the universal ecclesiastical dialect, might have lent the text prestige.

The discovery of a pure A^2 version of one of these Crypto- A^2 texts—the British Library fragments of tractate 5 (edited in vol. 2)—is of great interest in this respect, raising the possibility that our Crypto- A^2 texts may actually be transpositions from A^2 . In this regard it should be noted that also the *Gospel of Truth* has been transmitted both in A^2 and S (CG I,3 and XII,2).

Vocalization. In view of the artificial nature of the dialect mixture and the resultant randomness and inconsistency in selection of forms, it would be insignificant to tabulate statistics for S versus A^2 forms in the codex. An immediate impression of the range of forms can be obtained from the indexes, since each word is filed under its standard S form (enclosed in

¹⁴The term Crypto-Subachmimic was coined by Layton, in *Bulletin of the American Society of Papyrologists* 14 (1977) 66 note 2.

parentheses if not actually occurring in the text), followed by any other forms that occur.

*Non-standard features.*¹⁵ Apart from A^2 vocalization in the tractates of Codex II, the following are the divergences from standard Sahidic that are most likely to give difficulty to an unprepared reader. Most can be explained as Subachmimicisms or Achmimicisms; in some cases it is hard to distinguish a difference of orthographic convention from one of dialect. In the description that follows, I take account of only tractates 2–7. A fuller discussion of grammatical peculiarities, limited to tractates 1–5, is given by P. Nagel in his pioneering article, “Grammatische Untersuchungen zu Nag Hammadi Codex II,” in F. Altheim, R. Stiehl, *Die Araber in der Alten Welt 5/2* (Berlin: De Gruyter, 1969) 393–469, cited below as “Nagel”.¹⁶

Subachmimicisms

1. Assimilations not in standard *S*. The following are common in A^2 .

1.1 \bar{b} , $\bar{\lambda}$, and $\bar{p} = \bar{n}$ (in junction before /b/, /l/, /r/). Found also in *S* though not standard. Also $m\bar{n}$ and $z\bar{n}$ are affected.

1.2 Final $\bar{m} = \bar{n}$ (in junction before /p/), optionally, where standard *S* has \bar{n} : e.g. $z\bar{m} = z\bar{n}$ (A^2 $z\bar{n}$); $p\bar{m}$ 88:1, $t\bar{m}$ 59:28 = $p\bar{n}$, $t\bar{n}$ (A^2 $p\bar{n}$, $t\bar{n}$); $p\bar{e}t\bar{m}$, $t\bar{e}t\bar{m}$ 93:29, $n\bar{e}t\bar{m}$ 35:19 = $p\bar{e}t\bar{n}$, $t\bar{e}t\bar{n}$, $n\bar{e}t\bar{n}$; $n\bar{e}t\bar{m}$ 43:10 = $n\bar{n}e\bar{t}\bar{n}$ (A^2 $n\bar{e}t\bar{n}$) ‘you shall not’; $\epsilon\bar{m}m\bar{o}y\bar{t}e$ 76:9 = $\epsilon\bar{n}m\bar{o}y\bar{t}e$ (circumstantial); $p\bar{e}t\bar{e}t\bar{m}$ 33:19 = $p\bar{e}t\bar{e}t\bar{n}$ (subs. relative); $\bar{n}t\bar{m}m\bar{o}y\bar{t}e$ 135:4 = $\bar{n}t\bar{n}m\bar{o}y\bar{t}e$ (conjunctive); $\bar{n}t\bar{e}t\bar{m}m\bar{o}o\bar{y}\bar{e}$ 35:20 = $\bar{n}t\bar{e}t\bar{n}m\bar{o}o\bar{y}\bar{e}$ (conjunctive); $\chi\bar{i}m$ 90:34 = $\chi\bar{i}n$.

2. $\omega = z$ for Greek spiritus asper (before /i/).

Typical A^2 feature. τ - ‘the’ + ω is written χ , thus $\chi\bar{i}c\bar{t}\bar{o}p\bar{i}a$ ‘the account’ 102:23 (note hyper-usage of the latter principle at 105:15, $\tau\bar{\chi}\bar{b}\bar{e}$ for $\tau\bar{\omega}\bar{b}\bar{e}$ or $\chi\bar{b}\bar{e}$).

¹⁵ In what follows I make use of my remarks in “Hypostasis” (1974), 374–383.

¹⁶ The readings of some of Nagel’s examples are incorrect; all his examples must be verified against good editions. [Long after the manuscript of the present book had been closed, W.-P. Funk published a revolutionary article, “How Closely Related Are the Subachmimic Dialects,” *Zeitschrift für ägyptische Sprache* 112 (1985) 124–139, in which he argues convincingly that “the” Subachmimic dialect must be seen as three dialects, on a par with Achmimic. His discovery has many implications for the classification of dialect forms in Codex II.—B. L.]

3. Omission of initial \bar{n} in adverbial expressions of instrument, time, manner, etc.

While occurring in *S* (P. Kahle *Bala'izah* p. 109), this is especially common in Achmimic (Rösch *Vorbemerkungen* § 4, Till *Achm.-kopt. Gramm.* § 33g): (\bar{n}) $\tau\epsilon\epsilon\iota\zeta\epsilon$ 106:26, 109:20, 123:21, 125:22; (\bar{m}) $\pi\sigma\alpha\mu\pi\iota\tau\bar{n}$ 95:21; (\bar{m}) $\pi\epsilon\epsilon\iota\mu\alpha$ 74:3; (\bar{n}) $z\bar{n}\sigma\omicron\pi$ 80:18; (\bar{n}) $\lambda\omega\bar{n}z\omicron\omicron\gamma$ 42:9; (\bar{n}) $\omega\omicron\pi\pi$ 113:26; (\bar{n}) $\theta z\alpha\eta$ 128:16.

4. Omission of π -, τ -.

Omission of the definite articles π - and τ - before words in initial /p/ and /t/. Known in *S* but especially common in *A*². Not found in tractate 7. π - omitted before $\pi\alpha\rho\alpha\Delta(\epsilon)\iota\sigma\omicron\sigma$, $\pi\alpha\sigma\chi\alpha$, $\pi\omicron\iota\eta\tau\eta\sigma$, $\pi\bar{n}\bar{\alpha}$, $\pi\eta\epsilon\gamma\mu\alpha\tau\iota\kappa\omicron\sigma$, $\psi\gamma\chi\iota\kappa\omicron\sigma$, $\phi\omicron\iota\eta\iota\zeta$; τ - omitted before $\Delta\iota\kappa\alpha\iota\omicron\varsigma\gamma\eta\eta$ /*tikaiousunē*/, $\tau\bar{\lambda}\bar{\tau}\lambda\epsilon$, $\tau\rho\alpha\pi\epsilon z\alpha$, and possibly $\tau\rho\gamma\phi\eta$.

5. $\pi\bar{n}$, $\tau\bar{n}$, and $z\bar{n}$ = $\pi\epsilon\eta$, $\tau\epsilon\eta$, and $z\epsilon\eta$.

An *A*² trait. The word $z\bar{n}$ 'some' thus becomes homonymous with the preposition $z\bar{n}$ 'in' and, like it, can assimilate as $z\bar{m}$.

6. $\pi\omicron\gamma$, $\tau\omicron\gamma$, $\eta\omicron\gamma$ = $\pi\epsilon\gamma$, $\tau\epsilon\gamma$, $\eta\epsilon\gamma$.

In the paradigms of the possessive article, causative infinitive, and third future negative, $\omicron\gamma$ marks 3rd plur. and ϵ the 2nd fem. sing.; while in standard Sahidic $\omicron\gamma$ is 2nd fem. sing. and the 3rd plur. has a different termination ($\epsilon\gamma$). Furthermore, the standard Sahidic allomorphs of the definite article $\pi\epsilon$, $\tau\epsilon$, $\eta\epsilon$ are relatively rare in Codex II (see table in Nagel § 26a).

	CODEX	STD. SAHID.
'that they'	$\tau\rho\omicron\gamma$ -	$\tau\rho\epsilon\gamma$ -
'their'	$\pi\omicron\gamma$ -	$\pi\epsilon\gamma$ -
	$\tau\omicron\gamma$ -	$\tau\epsilon\gamma$ -
	$\eta\omicron\gamma$ -	$\eta\epsilon\gamma$ -
'they shall not'	$\eta\omicron\gamma$ -	$\bar{n}\eta\epsilon\gamma$ -
'your (fem. sing.)'	$\pi\epsilon$ -	$\pi\omicron\gamma$ -
	$\tau\epsilon$ -	$\tau\omicron\gamma$ -
	$\eta\epsilon$ -	$\eta\omicron\gamma$ -
'the'	π -, τ -, η -	π -, τ -, η -
'the' (allomorph)	_____	$\pi\epsilon$ -, $\tau\epsilon$ -, $\eta\epsilon$ -

In every one of the features tabulated in the middle column, Codex II is following *A*² rather than *S*. For $\eta\omicron\gamma$ III future negative see 60:33, 77:11, 78:23. The other forms occur passim, but not persistently.

7. \bar{p} - auxiliary to Greek verbs.

Greek verbs are often, though not always, governed by an untranslatable auxiliary \bar{p} - (which otherwise means 'do'). This use of the form, like the randomness of its appearance, is typical of A^2 . Standard Sahidic uses Greek verbs without the auxiliary, but has \bar{p} - as the verb 'do, make, perform'.

8. ... $\alpha N = \bar{n}$ - ... αN .

The simple negation usurps the role of \bar{n} - ... αN , a Subachmimicism. This difference has its greatest effect in the structure of the conversions. See tables of attested grammatical forms, with the indexes.

9. $\alpha = n\alpha$ futuri.

A Subachmimicism. Not in tractates 4, 7. 32:13, 40:26–29, 42:25, 49:32–34, 50:28, 57:4, 76:33, 78:19, 84:29, 86:7, 98:19, 117:21, 126:36, 128:3, 132:28.

10. $m\bar{n} = m\bar{p}\bar{p}$.

A Subachmimicism. Only in tractates 2–4: 32:14, 39:24, 44:2, 66:4–5, 74:11, 78:21, 90:3.

11. II future affirmative = III future affirmative.

II fut. affirm. usurps all the functions of III fut. affirm, but III fut. negative is used as in standard Sahidic. A Subachmimicism. (Non-occurrence of III fut. affirm. is found also in the *S* writer Shenute, under Achmimic influence.)

12. Use of $\bar{n}\tau\alpha z$.

As in A^2 generally, the distinction expressed in the present relative by bare $\epsilon\tau$ versus $\epsilon\tau\eta$ has a counterpart in the I perfect relative, viz. bare $\bar{n}\tau\alpha z$ (also $\epsilon\tau\alpha$) versus $\bar{n}\tau\alpha\eta$. This distinction is unknown to standard Sahidic in the I perfect, where $(\epsilon)\eta\tau\alpha\eta$ performs both functions.

13. $\epsilon = \epsilon p\epsilon$.

The standard Sahidic distinction of ϵ versus $\epsilon p\epsilon$ in the II tenses and circumstantial paradigms is lost as in A^2 , putting extra weight upon the polyvalent form ϵ .

	CODEX	STD. SAHID.
I perfect base	α -, $\alpha\zeta$ -, $\alpha z\zeta$	α -, $\alpha\zeta$
'to'	α -/ ϵ -	ϵ -

II tense base	ε-	ερε-
	εζ	εζ
circumstantial base	ε-	ερε-
	εζ	εζ

14. αϣ- = εϣ- (II bipartite).

A subachmimic. Rare in Codex II: 53:28, 80:28, 82:32, 83:10, 83:11, 96:29 (-να), 138:9, 139:26, 144:30. Not in tractates 2, 5 or 6.

15. νεϣ = ενεϣ, ψαϣ = εψαϣ.

Apparent omission of the converter ε with the preterite (ενεϣ) and the aorist (εψαϣ) may in some cases be explained as asyndeton (thus Nagel § 64a). νεζ = ενεζ relative 34:19, 52:21, 55:8, 68:23, 133:22-23, 135:11-12; ψαζ = εψαζ relative 61:14, 103:22; νεζ = ενεζ protasis of irrealis 42:20, 45:7, 47:33, 66:2, 70:9; ψαζ = εψαζ circumstantial expressing relative 63:15. νεζ for ενεζ irrealis is an Achmimic (Till *Achm.-kopt. Gramm.* § 227a), and is found also in A² (John 11:21 ed. Thompson) but not persistently (Nagel § 38a). I have no information on the dialect affinities of the other forms.

16. There is confusion (from the standard Sahidic viewpoint) about the correct selection of the infinitive state before a suffixed object. This is common in A² and abnormal in standard Sahidic except in a few fixed cases (e.g. *κοϣων* 'know'). For details see the *nominalis* and *pronominalis* states of the verbs catalogued in the indexes.17. Lexical ambiguity because of A² features, especially vocalization.

The most glaring examples are glossed in the apparatus to the Coptic texts. E.g. αν = ον 'again', βαλ = βολ 'outside', *ḿμαγ* = *ḿμοογ* 'them', *ḿκε* = *ḿκα* 'thing', *σαν* = *σον* 'brother'; conjugated forms, imperfect ναϣ 85:9 = νεϣ, neg. aorist μαρογ 70:6 = μεγ, neg. III fut. νι 44:7 = ḿνα, conjunctive σε 43:7 = ḿσε, causative infin. τε 77:13 = τρε.

18. α = ε (preposition).

The A² preposition α- 'to' occurs frequently, alternating with its standard Sahidic equivalent ε-. The form α- is open to confusion for a speaker of standard Sahidic, who will expect a I perfect conjugation.

19. *νεειμα* (component) = *πεειμα*.

A Subachmimic, as was first pointed out to me by H. J. Polotsky. E.g. *ḿνεειμα* 49:23 = *zḿ πεειμα* 'here', *ψα νιμα* 100:13 or *ενιμα* 115:20 = *επεειμα* '(to) here'.

20. $\bar{\nu}\bar{\zeta}\rho\alpha\bar{\iota} \bar{\zeta}\bar{\nu} = \zeta\rho\alpha\bar{\iota} \bar{\zeta}\bar{\nu}$.

A Subachmimicizm. Rare in Codex II.

Other non-standard features

21. Elision and crasis.

21.1 Simplification of vowel pairs $\alpha\alpha$, $\epsilon\epsilon$, $\iota\epsilon\iota$ or $\epsilon\iota\epsilon\iota$, $\gamma\omicron\gamma$ or $\omicron\gamma\omicron\gamma$ in the junction (close or open) of two morphemes. Common in S manuscripts as well as A^2 and Achmimic: $\nu\alpha-(\alpha)\alpha\bar{\zeta}$ 34:22, $\tau\omicron\phi\iota\alpha (\alpha)\sigma\omicron\rho\chi\bar{\eta}$ 106:11–12, $\alpha\lambda\lambda\alpha (\alpha)\zeta\iota\chi\pi\epsilon$ 114:14–15, $\alpha-(\alpha)\alpha\bar{\zeta}$ 129:4, $\chi\epsilon (\epsilon)\epsilon\iota\psi\alpha\bar{\nu}$ - 35:11, $\epsilon\epsilon\iota\epsilon (\epsilon)\nu\omicron$ 37:23, $\chi\omicron\sigma\epsilon (\epsilon)\epsilon\omicron\omicron\gamma$ 85:17, $\tau\mu\alpha\zeta\sigma\omicron\epsilon \bar{\mu}\pi\epsilon (\epsilon)\alpha\gamma\tau\alpha\rho\pi$ 106:24–25; $\alpha\epsilon\iota(\epsilon\iota)$ 67:31, $\epsilon\epsilon\iota(\epsilon\iota)\nu\epsilon$ 34:32, $\zeta\iota-(\epsilon\iota)\alpha\lambda$ 69:11; $\omicron\gamma(\omicron\gamma)\epsilon\rho\eta\tau\epsilon$ 37:33–34, $\alpha(\gamma)\omicron\gamma\varsigma\iota\alpha$ 99:14, $\nu\omicron\gamma(\omicron\gamma)\omega\sigma\pi$ 41:9, $\epsilon\tau\omicron\gamma(\omicron\gamma)\omega\mu$ 73:20.

21.2 Crasis. $\nu\alpha\beta\omicron\lambda = \nu\alpha(\gamma \epsilon)\beta\omicron\lambda$ 64:8.

22. Reduplication of $\bar{\nu}$ (as $\bar{\nu}\bar{\nu}$) before vowel or syllabic consonant.

Not to my knowledge peculiarly associated with any single dialect. Nearly absent in tractate 7 (138:34, 140:27).

22.1 $\bar{\nu}\bar{\nu} = \bar{\nu}$: before $\alpha\beta\epsilon\lambda$, $\alpha\beta\alpha\delta\eta\epsilon\iota\bar{\nu}$, $\alpha\iota\omega\bar{\nu}$, $\alpha\eta\alpha\epsilon\iota$, $\alpha\eta\alpha\psi$, $\alpha\pi\omicron\upsilon\alpha\rho\sigma\iota\mu\omicron\bar{\nu}$, $\alpha\sigma\pi\epsilon$, $\alpha\tau$ -, $\alpha\psi$, $\epsilon\gamma\omega$, $\iota\eta\epsilon$, $\omicron\epsilon\iota\kappa$, $\omicron\gamma$ -. Before $\bar{\rho}$ 92:4. Before $\kappa\alpha\bar{\iota}\bar{\nu}$ 91:20, under influence of $\bar{\nu}\bar{\nu}\alpha\beta\epsilon\lambda$ 91:19. Note that $\bar{\nu}\bar{\nu}$ before $\omicron\gamma$ - is liable to confusion with $\bar{\nu}$ - $\omicron\gamma$ -.

22.2 $\bar{\nu}\bar{\nu} = \bar{\nu}$: $\bar{\nu}\bar{\nu}\bar{\mu}\bar{\mu}\alpha\upsilon = \bar{\nu}\bar{\mu}\bar{\mu}\alpha\upsilon$ 111:9, 118:8.

22.3 $\bar{\mu}\bar{\nu}\bar{\nu}$ - = $\bar{\mu}\bar{\nu}$ -: before $\epsilon\gamma\zeta\alpha$, $\omicron\gamma$ -.

22.4 $\bar{\nu}\tau\alpha\zeta\bar{\nu}\bar{\nu}$ - = $\bar{\nu}\tau\alpha\zeta\bar{\nu}$ -: before $\alpha\alpha\bar{\zeta}$.

22.5 $\bar{\pi}\bar{\nu}\bar{\nu}$ -, $\tau\bar{\nu}\bar{\nu}$ - = $\bar{\pi}\epsilon\bar{\nu}$ -, $\tau\epsilon\bar{\nu}$ -.

22.6 $\tau\bar{\nu}\bar{\nu}$ - (pronominal preformative of bipartite pattern) = $\tau\bar{\nu}$ - 83:22–23, 83:26.

22.7 $\omicron\gamma\bar{\nu}\bar{\nu}$ - = $\omicron\gamma\bar{\nu}$ -.

22.8 $\zeta\bar{\nu}\bar{\nu}$ - = $\zeta\bar{\nu}$ - (also $\zeta\bar{\nu}$ - for $\zeta\epsilon\bar{\nu}$ -): before $\alpha\tau$ -. $\epsilon\beta\omicron\lambda$, $\epsilon\beta\alpha\tau\epsilon$, $\epsilon\zeta\omicron\omicron\gamma$, $\omicron\gamma$ -. Before $\bar{\mu}$ - 87:13.

22.9 $\zeta\iota\tau\bar{\nu}\bar{\nu}$ - = $\zeta\iota\tau\bar{\nu}$ -.

For attestation, see indexes.

23. Omission of \bar{n} .

23.1 Before $\sigma\gamma$. As recently described by S. Emmel, \bar{n} is sometimes omitted before $\sigma\gamma$ - (once) 44:20 or words in initial $\sigma\gamma$ (viz. $\sigma\gamma\alpha$ 35:11, $\sigma\gamma\alpha\theta\eta$ 104:24, $\sigma\gamma\alpha\theta\epsilon\iota\sigma$ 106:4, $\sigma\gamma\omega\tau$ 109:13, $\sigma\gamma\epsilon\omega$ 33:23 in $\bar{n}\sigma\gamma\epsilon\omega$ \bar{n} -, $\sigma\gamma\alpha\theta\epsilon\iota\omega$ 58:22). The phenomenon may extend also to initial $\epsilon\iota$ (54:9, 127:11 $\epsilon\iota\omega\tau$ for $\bar{n}\epsilon\iota\omega\tau$). There are no instances in tractate 7. Note $\bar{r}\bar{m}\sigma\gamma\alpha\theta\epsilon\iota\sigma$ 103:19 and $\sigma\iota\sigma\gamma\omega\mu$ 33:18 where $\sigma\iota$ is for $\sigma\iota\sigma$, i.e. $*\sigma\iota\bar{n}$ - (Egyptian $k\bar{i}n$ -). Omission of \bar{n} before $\sigma\gamma$ also occurs in S manuscripts, e.g. Quecke's Mark (9:35, 9:47, 15:4; Crum s.v. $\sigma\gamma\omega\tau$).

23.2 $\bar{n} = \bar{n}\bar{n}$. Simplification of $\bar{n}\bar{n}$ ('... the') to \bar{n} . Occurs mostly in the phrase $\bar{n}\epsilon\zeta\sigma\gamma\epsilon\iota\alpha$ 'of the authorities' (86:27, 91:1, 96:31, 111:23, 111:28, 114:18, 117:25, 124:32), but also in $\bar{n}\alpha\iota\chi\mu\alpha\lambda\omega\tau\omicron\varsigma$ '(dir. obj.) the captives' 85:29, $\bar{n}\alpha\iota\omega\bar{n}$ 'of the eternal realms' 87:10, $\bar{n}\epsilon\lambda\epsilon\gamma\theta\epsilon\rho\omicron\varsigma$ '(dative) the free' 72:18.

See also §§ 3 and 8.

24. Other peculiarities of junctural \bar{n} (\bar{m}).

Not, to my knowledge, characteristic of A^2 . Possibly just slips of the pen.

24.1 $\bar{n}\bar{m} = \bar{n}\bar{m}$: $\bar{n}\bar{m}\bar{m}\alpha\theta\eta\tau\eta\varsigma = \bar{n}\bar{m}\bar{m}\alpha\theta\eta\tau\eta\varsigma$ 55:37, 71:14, cf. 74:26, 78:10, 100:1.

24.2 $\bar{n}\bar{m} = \bar{n}\bar{m}$: $\epsilon\tau\bar{n}\bar{m}\bar{m}\alpha\zeta = \epsilon\tau\bar{n}\bar{m}\bar{m}\alpha\zeta$ 108:12, 109:5, 114:26.

24.3 $\bar{n}\bar{b} = \bar{n}$ (before /b/): $\bar{n}\bar{b}\bar{b}\bar{\lambda}\bar{\lambda}\epsilon = \bar{n}\bar{b}\bar{\lambda}\bar{\lambda}\epsilon$ 87:4, 94:26.

24.4 $\bar{m}\bar{p} = \bar{m}$ (before /p/): $\bar{m}\bar{p}\bar{p}\bar{e}\theta\omicron\omicron\gamma = \bar{m}\bar{p}\bar{e}\theta\omicron\omicron\gamma$ 90:10, cf. 91:8.

24.5 $\bar{n}\bar{n} = \bar{n}$: $\bar{\alpha}\bar{n}\bar{n}\bar{z}\bar{b}\bar{c}\omega = \bar{\epsilon}\bar{n}\bar{z}\bar{b}\bar{c}\omega$ 57:20–21, $\bar{o}\bar{n}\bar{n} = \bar{o}\bar{n}$ 62:6.

24.6 $\bar{n}\bar{n} = \bar{n}$: $\bar{n}\bar{n}\bar{\psi}\bar{h}\bar{r}\epsilon = \bar{n}\bar{\psi}\bar{h}\bar{r}\epsilon$ 72:20, 82:16–17; $\bar{n}\bar{n}\bar{\theta}\epsilon = \bar{n}\bar{\theta}\epsilon$ 139:6.

24.7 $\bar{n}\bar{n} = \bar{n}\bar{n}\bar{n}$: $\bar{n}\bar{n}\bar{\delta}\bar{i}\bar{x} = \bar{n}\bar{n}\bar{\epsilon}\bar{n}\bar{\delta}\bar{i}\bar{x}$ (A^2 $\bar{n}\bar{n}\bar{n}\bar{\delta}\bar{i}\bar{x}$) 136:18, cf. 92:6–7.

24.8 $\bar{m}\bar{m} = \bar{m}$: $\bar{m}\bar{m}\bar{m}\bar{o}\bar{o}\gamma = \bar{m}\bar{m}\bar{o}\bar{o}\gamma$ 76:18–19. By analogy with § 24.6?

24.9 $\bar{n}\bar{n}\bar{m} = \bar{n}\bar{m}$: $\bar{z}\bar{n}\bar{n}\bar{m}\bar{m}\bar{o}\bar{o}\gamma = \bar{z}\bar{n}\bar{m}\bar{m}\bar{o}\bar{o}\gamma$ 107:19, cf. 133:16.

24.10 $\bar{n}\bar{n}\bar{m} = \bar{n}\bar{m}$: $\epsilon\tau\bar{n}\bar{n}\bar{m}\bar{m}\bar{\alpha}\bar{c} = \epsilon\tau\bar{n}\bar{m}\bar{m}\bar{\alpha}\bar{c}$ 111:9, 118:8.

24.11 $\bar{n}\bar{n}\bar{m} = \bar{n}\bar{m}$: $\bar{n}\bar{n}\bar{m}\bar{m}\bar{\alpha}\theta\eta\tau\eta\varsigma = \bar{n}\bar{m}\bar{\alpha}\theta\eta\tau\eta\varsigma$ 59:28.

24.12 $\bar{n}\bar{n}\bar{n} = \bar{n}\bar{n}$: $\bar{n}\bar{n}\bar{n}\bar{\epsilon}\bar{r}\bar{h}\bar{\gamma} = \bar{n}\bar{\epsilon}\bar{r}\bar{h}\bar{\gamma}$ (A^2 $\bar{n}\bar{n}\bar{\epsilon}\bar{r}\bar{h}\bar{\gamma}$) 59:4–6.

25. Weakness of *z*.

A common feature of *S* as well as *A*² (well illustrated for *S* by W. Worrell, ed., *The Proverbs of Solomon*).

25.1 Omission of *z*: initial (z)α-, (z)β̄σω, (z)λoστ̄ν̄, (z)ν̄-, (z)αρεz, (z)oυζε; medial κω(z)τ, zογ(z)ε; final -ετα(z), -εντα(z), ν̄τα(z)-, ρωκ(z), ογων(z). See indexes.

25.2 Superfluous *z*: zν̄ = ν̄ 125:20, 133:11; φzαε = φαε 135:3, θzαη = θαη 36:16; θzη = ηη 45:29, 47:4, 47:10; θzαῖβες = θαῖβες 98:3, 99:3; θzλπε = θλπε 114:28; φ[zο]ογτ = φοογτ 65:26. Many of the examples are with /t/; note that θ also represents /h/ in ατθητ 89:24–25 = ατζητ, τθγποστασις 97:21 = ογποστασις, †θλαστ̄ν̄ 116:27 = †zλoστ̄ν̄.

25.3 Metathesis of *z* and an adjacent letter: πεtz 123:10 = πεzτ, ρωzκ 35:14 = ρωκz, ογzωμ 95:8 = ογωzμ, ωzς 52:25 = ωzς, etc. See indexes for further examples.

26. ετ = ετε.

Possibly just slips of the pen. ετογν̄τογ = ετεγν̄τογ 76:17, τετ̄μμ̄ν̄τες = τετε μ̄μ̄ν̄τες 97:4, νετψαγ = νετε ψαγ 132:3–4.

27. τεεize ον = ταει τε οε, or possibly ν̄τεεize.

Dialect associations? 53:29, 74:36, 79:22–23, 83:3, 122:13.

For other details consult indexes and tables of attested grammatical forms.

Morpheme dividers (apostrophes).¹⁷ One of the salient characteristics of the orthography of Codex II is use of morpheme dividers or apostrophes, e.g. μ̄ν̄τρεα`λο̄ν̄σιπετ`ω̄ν̄εεα`ω̄ν̄εψᾱν̄τεα`σῑνε (32:14–16). Also noteworthy is the lack of any logical or rhetorical punctuation such as we find in most of the other Nag Hammadi codexes.

The main theoretical interest of this phenomenon lies in its direct relationship to the history of word division, of which it is an important ancestor. In addition, the system of apostrophes is intimately connected with the use of the superlinear stroke, of which the apostrophe is sometimes an allomorph; indeed the shape and placement of the two marks even shade off into one another. In such a case, an edition that includes superlineation is bound for reasons of consistency to include the apostrophe. But it

¹⁷I make use of my remarks in *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 190–200.

is not the specific *shape* of the apostrophe, nor of the stroke, that is relevant to interpretation (as I have shown elsewhere), only its *position*.

The main function of apostrophe is to mark the conclusion of a form consisting of two or more phonemes. It occurs at both close and open juncture (95:4 versus 95:5). A subsidiary function (rare) is to separate, within the interior of a form, a doubled consonant: ἀγγελοϥ 93:13, σαββατον 38:19–20, ἐκκλησια 105:22, μαθηταιϥ 34:34–35:1. In addition, there are a certain number of cases where the mark appears to be used irregularly.

The value of apostrophe for the ancient reader would have been as an aid to reading, like the superlinear stroke. It must incidentally have facilitated the recopying of texts, making it easy to delimit short units that could be copied at one time—anyone who has collated one of the texts of Codex II will know how helpful the apostrophes are in this respect.

Ancient Coptic scribal practice treats superlineation of syllabic β, λ, μ, ν, ρ as being more necessary than that of other syllabic consonants: thus we expect superlineation above μ in σωτμ̄, but above ϣ in κοτϣ practice will vary. It is in the latter case that apostrophe will often take the place of superlineation in Codex II, κοτϣ̄ 91:27, 92:27 but κοτ̄ε 92:21, 92:32; νοχϣ̄ 91:4, νοχ̄ϣ̄ 95:12; ἀρηϣ̄ 97:8, ἀρη̄ϣ̄ 94:4, 94:20, 95:1; etc. Occasionally we even find it usurping the non-optional role of the stroke: πεταρ̄απατα 90:31 (for πεταρ̄απατα), similarly 132:28: while in other manuscripts (e.g. Drescher's 1–2 Kings [Morgan MS M. 567, 9th century]) the stroke usurps the word-dividing function of the apostrophe. In Codex II both the stroke and the apostrophe start somewhere in the middle of the box occupied by the letter and extend beyond the right of the box; both tend to slope down at the right; but these features are much more pronounced in the apostrophe. Both marks are ornamentally elongated at the end of a line. Occasionally the stroke appears in a rounded, circumflex-like form, tending to resemble one of the shapes of apostrophe: 120:9 ἠταϣ̄ταμιοϥ. With very few exceptions (49:6, 54:31, 62:9) a letter with the stroke is never followed by apostrophe. It seems incontrovertible, then, that in certain positions the superlinear stroke and apostrophe are functionally interchangeable, while in others each mark has its own peculiar function; and that as graphic signs they are similar.

In theory, three shapes of apostrophe are distinguished;¹⁸ but in actual rendition these shapes shade off into one another, so that many distinctions among them are very subjective. These are: the *hook* or apostrophe proper ϣ̄ (sometimes resembling a circumflex well overlapping the

¹⁸ M. Reil, in *Byzantinistische Zeitschrift* 19 (1910) 476–529, at § 13.

interliteral space), the *straight apostrophe* φ^{\prime} , and the raised *point* φ^{\cdot} . Placement of these marks varies: they can occur above the right-most part of a letter, within the following interliteral space, or even slightly overlapping the letter which follows. Compare the placement of the super-linear stroke.

These shapes occur also in Greek palaeography, from which they were probably borrowed; there they have been considered merely three "forms of the apostrophe."¹⁹

In the present edition, all the shapes of apostrophe are represented by one sign, the straight apostrophe φ^{\prime} .

Apostrophe is especially common after κ , λ , μ , ν , π , ρ , τ , and φ ; and in tractate 7, also after ς . The unadjusted statistics for the occurrence of apostrophe (all shapes) after consonants is presented in Table 1 (on p. 17).

The relative frequency of apostrophe after a given consonant can only be determined by comparison with the total number of positions where it *might* occur. My investigation of one of the tractates (tractate 4), as presented in Table 2, showed that only κ , λ , μ , ν , π , ρ , τ , φ , and (with one instance) ς were ever marked; and that all these were marked with about the same relative frequency (average 36%, including ς), except that κ , π , ρ were marked especially often, and ς virtually never. This kind of investigation could be extended to the other five tractates, on the basis of the data given in Table 1.

¹⁹ *Ibid.*

TABLE 1

Number of Apostrophes Occurring after Consonants

	Tractate 2	Tractate 3	Tractate 4	Tractate 5	Tractate 6	Tractate 7
B	6	17	0	0	4	0
Ө	0	0	0	5	0	0
K	62	71	24	41	17	33
Λ	21	39	10	25	8	11
M	19	66	30	56	21	19
N	32	124	29	55	13	64
Ξ	0	6	0	1	0	0
Π	33	109	22	82	26	24
P	13	28	9	21	5	11
C	0	13	1	9	2	34
T	98	151	45	81	59	62
Ψ	2	10	0	3	0	3
Ϙ	130	218	78	253	25	74
Z	0	3	0	3	0	2
X	7	9	0	4	1	1
δ	0	0	0	0	0	0

TABLE 2
Interpretation of Statistics on Tractate 4

	Possible Occurrences of Apostrophe	Actual Occurrences of Apostrophe	Percentage of Total
Β	12	0	0
Κ	40	24	60
Λ	64	10	16
Μ	131	30	23
Ν	183	29	16
Π	24	22	92
Ρ	20	9	45
Σ	131	1	0
Τ	120	45	38
Υ	11	0	0
Φ	227	78	34
Χ	51	0	0
Ξ	3	0	0
Ω	17	0	0

SOURCE: B. Layton, in *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 200. The letters Θ and Ξ are not analyzed in the source quoted.

THE BINDING OF CODEX II

LINDA K. OGDEN

I SAW the bindings of the Nag Hammadi manuscripts first in August 1975, when they were being prepared for conservation, and again in December 1976, by which time conservation was completed. The leaves of the text as well as most of the inscribed cartonnage have been removed from the bindings and have been conserved separately between sheets of Plexiglas. The bindings (also in Plexiglas containers) have been opened at the spine fold, but all flaps remain folded inside. I was thus unable to take my own measurements of the covers of Codex II. Readers are referred to measurements made by James M. Robinson and published in the introduction to the ARE-UNESCO *Facsimile Edition* of Codex II (Leiden: Brill, 1974).

GENERAL CHARACTER OF THE NAG HAMMADI BINDINGS

With the exception of Codex I, the bound volumes of this collection each are a single quire of folded papyrus sheets sewn into a binding that consists of a piece of leather turned in at the head and tail of both covers and at the fore-edge of the lower cover; the fore-edge of the upper cover extends in a flap, wraps around the book, and is fastened with a long tie attached to the edge of the flap at the center. Ties are also found at the centers of the head and tail of the upper and lower covers.

The edges of the covers were turned in and adhered to layers of papyrus cartonnage, which were used to stiffen the covers. Where the upper cover extends in a flap, an additional folded strip of leather was adhered to the inside of the cover along the fore-edge to act as a turn-in. On the inside of the cover was pasted a full sheet of papyrus (either the outer sheet of the quire or a separate sheet), which extends over the turn-ins to the edges of the cover. In some bindings, a narrow strip of leather was folded around the outside of the quire at the fold to line the spine. Most bindings have two small leather stays inside the folded quire, each with two holes through which thongs of leather were passed, attaching the quire to the cover or to the spine lining leather. These stays prevented the papyrus from tearing where it was sewn.

Within this collection, different types and colors of leather were used. It should be noted that identification of ancient leather materials is extremely difficult if one is using only a hand lens, especially when one

wishes to distinguish between sheep and goat.¹ As no microscopic study of the leathers has been made, identifications by the Austrian conservator Anton Fackelmann, which are referred to below, may be subject to revision. If access to the covers is possible in the future, a standard system of color notation (such as the Munsell Soil Color Charts used in archaeological field work) could be applied to the leather. This would be useful only for purposes of comparison, and is not an aspect of the identification of the leather. Any attempt to gain an idea of the original color of the leather could be achieved only by examining an area which has not been exposed to sunlight and handling, such as under a turn-in.

Constructional details differ among the bindings, such as the type of tacket used to fasten down the turn-ins or the method of attaching the ties. Some covers are made from a single skin of leather, others from several pieces overlapped and laced together. Based on these differences, Doresse states that "dans bien des cas, la technique employée ne saurait être considérée comme représentant un *type* précis: il s'agit, au contraire, d'une adaptation plus ou moins heureuse de l'artisan à l'emploi des pièces de cuir, souvent imparfaites, dont il disposait."² However, there exists sufficient similarity in certain details of construction—for example, the fore-edge flap and the number and placement of ties—to suggest that the binders (or binder) may well have been following a model. But Doresse is certainly correct in noting that the artisans in each case were influenced by the nature of the materials at their disposal.

THE BINDING OF CODEX II

The description which follows is entirely based on examination of the binding; as a convenience to the reader, I refer also to illustrative plates in the *Facsimile Edition* of Codex II and of Codex VI.

The binding of Codex II presents two particularly interesting features: an additional flap at the head of the upper cover, unique among the covers in this collection, and tooled and inked decoration on the outside of the binding. The cover is made from a single piece of reddish-brown leather, identified as sheep by Anton Fackelmann.³ Both Doresse and Mlle. van

¹R. Reed, *Ancient Skins, Parchments and Leathers* (London/New York: Seminar Press, 1972) 287–288.

²Jean Doresse, "Les reliures des manuscrits gnostiques coptes découverts à Khénoboskion," *Revue d'Égyptologie* 13 (1961) 49.

³James M. Robinson, "The Construction of the Nag Hammadi Codices," *Essays on the Nag Hammadi Texts in Honour of Pahor Labib* (Nag Hammadi Studies 6; Leiden: Brill, 1975) 172.

Regemorter plausibly suggested that the skin was tinted, because the turn-ins and the interior of the binding retained their natural color.⁴ Considerable darkening occurs on this and other covers, primarily at the spine and fore-edge, where dirt and grease from handling are most likely to accumulate. The spine of the animal appears to run horizontally across the cover. Opinions differ as to whether the cover extending in two flaps is the upper or the lower cover, and whether the smaller flap at the head (or tail) then lay inside or outside the binding. However, if this binding follows the style of others in the collection, the fore-edge flap would extend from the upper cover and the smaller flap would thus extend from the head of the upper cover.

Where the binding does not extend in flaps, the edges of the cover have been folded to the inside and fastened with leather tackets near the spine and at the fore-edge corners (*Facsimile II*, pl. 8). In the opinion of Robinson,⁵ a turn-in for the upper cover, constructed by joining two half lengths of leather as in certain other Nag Hammadi bindings (*Facsimile VI*, pl. 4), originally must have been attached along the fore-edge where the flap extends from the cover; none is now extant. This and the corresponding turn-in on the lower cover had an additional tacket in the middle. An unattached strip was identified by Robinson as probably forming the turn-in under the small flap. This strip was laid in its hypothetical position for conservation (*Facsimile II*, pl. 8). Neither area is presently visible, owing to the manner in which the cover was folded for conservation, making further first-hand study of this problem impossible. No turn-in currently exists at the tail of the upper cover. The areas of the head and tail turn-ins at the spine of the book are cut away to accommodate the thickness of the quire.

Leather ties are attached to the small flap and to the cover opposite the small flap; remains of additional ties are visible at the tail of the upper and lower covers. The tie on the small flap is attached by means of a narrow strip of red leather which is laced through both the tie and leather of the flap. The other ties pass through the cover and the turn-in and are fastened on the inside by a short thong which passes through the tie at right angles. The tie at the head of the lower cover opposite the small flap is somewhat heavier than the others, and as it is not in a position to be tied to the flap, the tie may have wrapped around the volume vertically, with the small flap folded inside the cover.

⁴Berthe van Regemorter, "La reliure des manuscrits gnostiques découverts à Nag Hammadi [sic]," *Scriptorium* 14 (1960) 228, and Doresse, "Les reliures," 42.

⁵Robinson, "Construction," 176.

According to Robinson,⁶ "A detached thong 27.3 cm long may belong to Codex II, although there are no vestiges of stitching at the tip of the flap, but only an indistinct imprint of the thong's overlap on the inner side of the flap, and a faint indentation at the leading edge of the front cover perhaps resulting from the pressure of the encircling thong." This tie has been conserved with the binding of Codex II (*Facsimile II*, pl. 8, bottom). Because of the Plexiglas mounting, I have been unable to verify the evidence for the relationship of the thong to the flap. Even if we accept this evidence, it seems insufficient either to identify the detached tie with this codex or to prove the existence of such a thong when no means of attachment can be seen. The lack of a fore-edge tie would make this cover unique among those of the collection. If no fore-edge tie ever existed, this might help to explain the unusually heavy tie at the head of the lower cover, which would then be the sole means of securing the book.

Although most of the Nag Hammadi bindings contain a strip of leather folded around the quire at the spine (*Facsimile VI*, pl. 4) and two stays (*ibid.*, pl. 3) inside the quire to prevent the stitching from pulling through the papyrus, neither feature is extant in this binding. Neither Doresse nor van Regemorter mentions traces of sewing, but Robinson has noted notches in the folios which correspond roughly to two sets of holes in the cover⁷ (*Facsimile II*, pl. 5, 82, 83) and further noted three pieces of string associated with the codex⁸ (*Facsimile II*, pl. 159).

The binding contains no evidence of cartonnage or adhesive, or a paste-down, except for a small fragment of papyrus adhering near a turn-in of the lower cover, although Doresse⁹ wrote that at the time of his examination of the codex, the last page, inscribed on the recto, was adhered to the lower cover.

The binding of Codex II is the most extensively decorated of the Nag Hammadi codexes,¹⁰ with tooled and inked decoration on upper and lower covers and both flaps (*Facsimile II*, pl. 7). Doresse says the small flap is decorated on both sides,¹¹ but this may be only the impression from the tooling showing through the leather (because the flap has been folded over for conservation the underside of it cannot now be examined). A single tooled line outlines the covers, corresponding roughly to the folds for the turn-ins. On the inside (*Facsimile II*, pl. 8), a tooled line runs

⁶ *Ibid.*, 179.

⁷ *The Facsimile Edition of the Nag Hammadi Codices: Codex II* (Leiden: Brill, 1974) xv.

⁸ Robinson, "Construction," 180.

⁹ Doresse, "Les reliures," 44.

¹⁰ Of the other bindings, only IV, V and VIII have tooling on the covers; on cover VII the attachment of the fore-edge tie incorporates tooled lines.

¹¹ Doresse, "Les reliures," 44.

parallel to and just inside the edge of the fold of the upper and lower turn-ins. On the outside, two parallel lines run the length of the spine-fold, with an inked line between them.

On the lower cover, three parallel sets of three closely spaced parallel lines run diagonally from each corner to the opposite corner, forming four diamonds where they cross in the center; the upper and lower of these have been filled in with decoration. Otherwise, the space between the sets of parallel lines is filled with inked designs consisting of a strand of overlapping hearts and band of diamonds-and-dots in one direction, and a running scroll (of spirals) and strand of quasi-guilloche in the other. The upper cover is bisected horizontally by a parallel pair of lines with an inked line between them. Each resultant rectangle is crossed diagonally by parallel pairs of lines. Two parallel lines join the intersections of these diagonals. Centered near the head and tail are *ankh*-like figures drawn in ink. A running scroll (of spirals) also in ink runs vertically along the fore-edge.

On each flap a triangle is formed by two parallel lines running from the point of the triangle to the outer edges of the fold where it joins the cover. The lines that horizontally bisect the upper cover continue to the tip of the fore-edge flap. The smaller flap is similarly divided by vertical lines. An inked *ankh* appears near the tip of the fore-edge flap. The *ankh* symbol has been thought by one scholar who has studied these manuscripts to be a means of dating the cover.¹² Although it is conceivable that the inked decoration may have been added later, inspection of the binding reveals that the inked designs are contemporary with the construction of the cover, as the slots for the ties have been cut through the inked design, and the ties themselves show no traces of ink as they presumably would if one had attempted to ink in the design after the tie was already in place.

THE NAG HAMMADI BINDINGS AND THE DEVELOPMENT OF THE CODEX

Several features of these early codexes, for example, fore-edge flaps, spine lining strips, and stays, continue to appear in the later development of the book in the Middle East and Europe. This early use of the fore-edge flap is especially interesting. I suggest three possible reasons for its occurrence in the Nag Hammadi bindings: historical influence, the requirements of the single-quire codex form, and the nature of

¹²Doresse, *Les livres secrets des gnostiques d'Égypte* (Paris: Plon, 1958) 162, says the symbol was not used by Christians prior to A.D. 391, although Krause, *Die drei Versionen des Apokryphon des Johannes im Koptischen Museum zu Alt-Kairo* (Wiesbaden: Harrassowitz, 1962) 112, says it was probably in use before that date.

the material used.

Papyrus rolls in antiquity may have had their ends "strengthened by an extra thickness of papyrus" or in some cases "provided with a wrapper of parchment to protect it when not in use."¹³ It is possible that someone used to wrapping and tying up papyrus rolls might have been naturally inclined to add a similar feature to the new codex form, with the fore-edge flap corresponding to the end of the roll that protected the text and was fastened with a tie wrapping around the roll.

Moreover, thick single quires like these codexes would gape at the fore-edge unless kept weighted or secured in some way, as with a flap and tie or, less satisfactorily, simply a tie.

Finally, the skin of leather may itself have influenced the shape of the flap. While it is difficult to tell with some of the bindings, Codexes II and III seem to have been made with the spine of the animal running horizontally across the cover. The pointed flap of Codex III could have been positioned near the tail of the skin, resulting in relatively little waste. The cover of Codex II could have been cut with the fore-edge flap coming from the neck or tail, in which case the small flap could have come from the area of a leg—perhaps suggested by the shape of the skin.

The overall similarity of form among the bindings, especially the number and placement of ties, the flap, the lining strip, and the fact that, with the exception of Codex I, they are all single-quire codexes, indicates that the bindings were based on similar models. Groupings of bindings within this collection such as those proposed by Robinson¹⁴ seem to me to point to several binders. For example, the slits made in the head and tail turn-ins of some bindings, spaced according to the width of the quire, allow the covers to fold around the quire without bunching up the leather at the fold. These slits are found only in Codexes I, II, III, VI, VII, IX and X; to me they indicate a refined technique, based on knowledge of the material. But they would not necessarily be indicative of chronological development unless we could assume that the bindings were made by one and the same person.

At present the Nag Hammadi bindings seem to be unique representatives of an early period in the development of the codex form and the craft of binding. Studies of the inscribed cartonnage as well as the codicology of the manuscripts may yield information on their dates, but it is still too early to draw many conclusions about the age of the manuscripts from the bindings alone. A catalogue of all bound manuscripts and

¹³F. G. Kenyon, *Books and Readers in Ancient Greece and Rome* (2nd edition; Oxford: Clarendon Press, 1951) 61–62, and see E. G. Turner, *Greek Papyri: An Introduction* (Princeton: Univ. Press, 1968) 5.

¹⁴Robinson, "Construction," 184–190.

bindings from Coptic Egypt and a thorough study of their materials, structure, and decoration, as well as investigation of contemporary crafts such as leatherwork, would provide the necessary historical framework within which to place these bindings, but unfortunately it has yet to be undertaken.

BIBLIOGRAPHY

For previously published descriptions and photographs of the bindings see: Berthe van Regemorter, "La reliure des manuscrits gnostiques découverts à Nag Hamadi [sic]," *Scriptorium* 14 (1960) 225–234; Jean Doresse, "Les reliures des manuscrits gnostiques coptes découverts à Khénoboskion," *Revue d'Égyptologie* 13 (1961) 43–45; M. Krause, P. Labib, *Die drei Versionen des Apokryphon des Johannes im Koptischen Museum zu Alt-Kairo* (Deutsches Archäologisches Institut Kairo, Abhandlungen, Koptische Reihe 1; Wiesbaden: Harrassowitz, 1962) 13–17; James M. Robinson, "The Construction of the Nag Hammadi Codices," in *Essays on the Nag Hammadi Texts in Honour of Pahor Labib* (Nag Hammadi Studies 6; Leiden: Brill, 1975); *The Facsimile Edition of the Nag Hammadi Codices: Codex II* (Leiden: Brill, 1974). A photograph of the codexes with the binding of Codex II apparently still intact is published in Jean Doresse, *Les livres secrets des gnostiques d'Égypte*, 1 (Paris: Plon, 1958); English edition, *The Secret Books of the Egyptian Gnostics* (London: Hollis & Carter/New York: Viking, 1960).

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EDITORIAL METHOD

BENTLEY LAYTON

BECAUSE editors of the Nag Hammadi texts differ so widely in their practice, it seems best to state the principles on which the present Coptic edition is based.

The character of our textual witnesses demands a cautious approach. For four tractates our sole witness is a Cairo manuscript, CG II; for the other two (tractates 2 and 5) it is joined by insignificant fragments of parallel manuscripts. The evidence is thus virtually limited to a unique codex, with the result that critical editing must proceed by conjecture.¹ Moreover, the archaic date and orthographic peculiarities of our chief witness, its hybrid dialectal character, and the unpredictable nature of its contents make the detection of errors, not to speak of their emendation, far from easy. The amount of difficulty presented by each tractate also varies with the amount of damage it has suffered (worst in the *Gospel According to Philip*) and the coherence of its literary form (least coherent in the *Gospel According to Thomas, Philip, and the Book of Thomas*). There are, in addition, special difficulties associated with the treatise *On the Origin of the World*, which appears to have been—at the level of the original Coptic translation—an *opus imperfectum*.

Because of these unusual factors, and in the hope of making this edition a standard on which future study can be based, I have aimed not only to transcribe the chief manuscript and its parallels with meticulous care, but also to correct it in such a way that its readings, even when erroneous, are always apparent to the reader. Editorial corrections in the form of letters *to be added* (e.g. to correct haplography) are enclosed by < >, *to be deleted* (e.g. to correct dittography) by { }; readings of the manuscript *to be altered* are marked † (or † . . . †), with the proposed alteration printed only in the apparatus criticus and not in the text. Orthographic abnormalities (e.g. παραδῖκος for παραδῖκος) have but rarely been corrected, even where correction could have been simply made by means of the signs just described. Although the text has been arranged in paragraphs, I have added no modern punctuation to it; sentences are distinguished only by extra space. The numerous morpheme dividers (apostrophes) found in

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¹I have discussed the general principles of editing Nag Hammadi texts in "The Recovery of Gnosticism: The Philologist's Task in the Investigation of Nag Hammadi," *The Second Century: A Journal of Early Christian Studies* 1,(1981) 85–99.

the manuscript are printed where they occur. As I have demonstrated elsewhere, there are no significant formal boundaries between the various shapes of apostrophe used in CG II: all of them are but renditions of one sign; here it is represented arbitrarily as $\bar{\text{~}}$; cf. *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 190–200. Without confusion, therefore, the reader can quickly see for himself at every point exactly what is the reading of this venerable codex.

The superlineation of the text represents the actual writings of the manuscript, except for typographic stylization. But sometimes its placement is open to more than one description. Often e.g. in $\overline{\text{MNT}}$ the stroke actually extends from about the middle of M to about the middle of T ; also since no contrast of meaning is expressed by $\overline{\text{MNT}}$ versus $\overline{\text{MN}\bar{\text{T}}}$ versus $\overline{\text{M}\bar{\text{N}}\text{T}}$, the ancient copyist has made no effort to distinguish these writings; consequently the modern editor is here hard pressed to choose the typographic representation closest to the manuscript. Furthermore, in some cases it is impossible to distinguish a three-letter *Bindestrich* from a broad single-letter stroke centered above its letter. My transcriptions in all such cases are necessarily subjective.

My aim as editor, however, has been not merely to edit the principal witness as such but also to critically reconstruct—within the bounds of certitude allowed by our evidence—the text to which it attests. In the present circumstances “text” is to be equated with the translation of each tractate in Coptic. Although the tractates in this volume were originally composed in Greek, in no case is there sufficient evidence to attempt a reconstruction of the lost original Greek text; a few meager fragments of the Greek original of the *Gospel According to Thomas* (tractate 2) survive, and they are edited in this edition along with the Coptic. It is abundantly clear that the Coptic of the original “text” was neither translated into standard Sahidic nor spelled consistently; to a great degree I have left the resulting abnormalities in the text and passed over them without comment. For guidance in the interpretation of unusual forms, the reader should consult pp. 6–14 above, the apparatus, and the entries and tables of grammatical forms in the indexes.

Six manuscripts have been examined for this edition.

PRINCIPAL WITNESS

1. Coptic Museum. CG II. Coptic. All tractates.

FRAGMENTARY WITNESSES

2. Coptic Museum. CG XIII. Coptic. Tractate 5. Exactly parallels CG II,5.

3. British Library. Or.4926(1). Subachmimic Coptic. Tractate 5.
4. British Library. P. Oxy. 654. Greek. Tractate 2.
5. Oxford. P. Oxy. 1. Greek. Tractate 2.
6. Harvard. P. Oxy. 655. Greek. Tractate 2.

I have collated all these witnesses, including the Greek fragments edited by Attridge. The principal manuscript I have examined repeatedly, in December 1971, October 1973, September 1974, August-September 1975, April 1976, and May 1978, using out-of-doors natural light, incandescent light, and ultraviolet light, at various degrees of magnification. Cairo CG XIII was collated in August 1975; London Or.4926(1) in June 1978 and January 1980; the three Greek fragments of tractate 2 in June-August 1980.

The decipherment of damaged letters of CG II was facilitated by the regularity of letter shapes in the copyist's alphabet. Readers should note that owing to insurmountable technical difficulties, the standard *Facsimile Edition* of CG II (Leiden, 1974), the principal manuscript, cannot in every instance be utilized as a record of the incomplete letter traces: first-hand examination of the manuscript is also indispensable. Sometimes my transcription will be seen to diverge from the impression given by the *Facsimile*. This difference is deliberate, and results from collation of the manuscript with comparison of the *Facsimile*. The more important differences have been noted in the final volume of the *Facsimile Edition*: but it may be doubted whether any photographic facsimile could adequately report the readings of the manuscript.² I have therefore included in the

²Black inklike marks in a facsimile edition of this kind of course almost always represent ink still to be seen on the papyrus. But they can represent also: (1) marks no longer extant on the papyrus, but spliced in from an early photograph—i.e., presumably ink once seen on the papyrus; (2) a dark fiber in the papyrus surface (very common but usually easy to distinguish); (3) a spot of discoloration on the surface (rare but impossible to distinguish from ink in the *Facsimile Edition*); (4) transferred ink from the opposite page (rare); (5) a hole in the papyrus, seen as black because the photograph was made against a black background (rare); (6) retouching by the editors of the *Facsimile Edition*, theoretically corresponding to what the papyrus has or is thought to have had (rare); (7) at the edge of the papyrus, the original black background where it has not been erased by retouching (very common, but usually easy to distinguish from ink, since it simply follows the contours of the papyrus edge; but sometimes it merges with an ink trace as at 68:25); (8) stray ink that has run along a horizontal fiber when the ancient copyist touched his pen to it (e.g. at 59:21, 80:23); (9) ink written on the papyrus in modern times (numbers in Arabic script); (10) a few other black marks whose origin cannot be determined (very rare; e.g., 81:29 left margin, or 91:27 above the next to last letter, a *nu*). "Blank papyrus" in the *Facsimile Edition* almost always represents papyrus surface still to be seen on the papyrus. But it can also represent: (1) surface no longer extant on the papyrus, but spliced in from an early photograph; (2) retouching by the editors of the *Facsimile Edition*, either as margins (rare and possible to distinguish) or as tiny holes (common and impossible to distinguish). "White

apparatus criticus a certain number of palaeographic notes, conscious that the reader will not be able to control my decipherments by using the *Facsimile* alone. But I have made no effort to give a complete collation of the *Facsimile Edition* against the manuscript.

A slight amount of deterioration of the principal witness has occurred since its deposit in the Coptic Museum in 1952. Fortunately a complete photographic record of the manuscript was made shortly before this deterioration took place. The photographs, taken in 1952 by Boulos Farag then photographer of the Coptic Museum and by others, were carefully collated against the manuscript in 1975 by Stephen Emmel; his collation (which is extremely accurate) has now been published in *Bulletin of the American Society of Papyrologists* 14 (1977) 109–121, with emendanda in 15 (1978) 205, 16 (1979) 275, and 17 (1980) 143. Using Mr. Emmel's list of passages I recollated the relevant photographic prints and negatives in the archives of the Cairo Coptic Museum in September 1975. This unique photographic evidence has been used in constructing the Coptic text; it is always identified in the apparatus criticus.

I have tried to collect and study all the conjectural emendations and restorations advanced in the printed literature, as well as unpublished ones kindly communicated to me by Hans-Gebhard Bethge, Ron Cameron, Stephen Emmel, Wolf-Peter Funk, Wesley W. Isenberg, H. J. Polotsky, W. C. Robinson, Jr., Hans-Martin Schenke, John Turner, and R. McL. Wilson. To these I have added a substantial number of my own. The published reviews, articles, and books on our tractates now amount to more than 800 items. The task of sifting this bibliography was shared by the various translators, to whom I owe an enormous debt of gratitude; without their aid this edition would have been delayed by several years. But the final evaluation of these conjectures has been my own Augean labor, for which I alone must bear the responsibility.

The list of conjectures studied by me reached well over 1400. This number is so large because the principal witness is slightly damaged at the two outer corners of most leaves, with the result that almost every page has many lacunas small enough to invite conjectural restoration. In evaluating the conjectures (including restorations), I divided them into three categories:

- (a) Conjectures that are certain. These are treated as being the text,

background'' (''blank paper'') in the *Facsimile Edition* is (1) void, including holes, lacunas, and the margins of the *Facsimile Edition* itself (almost always that); or (2) blank papyrus that has been accidentally painted out when the black background was retouched out by the editors of the *Facsimile Edition* (rare); or (3) ink, which has been accidentally painted out in the same process (rare; e.g. 58:32).

marked with the appropriate editorial signs.

- (b) Conjectures that are possible but not certain. These are merely reported in the apparatus criticus.
- (c) Conjectures that are impossible. In the present edition these have always been passed over without mention. For typical examples, see B. Layton, in M. Krause, ed., *Essays . . . Pahor Labib* (1975) 90–109. The non-mention of a published conjecture therefore indicates that it is impossible.

“Impossibility” was always taken to entail one or more of the following faults:

- (i) Decipherment wrong, incompatible with the letter traces
- (ii) Restoration too long or too short for the lacuna
- (iii) Syntax of conjecture impossible; or morphology incorrect for the dialect or practice of the tractate
- (iv) Conjecture in itself possible, but dependent for its usefulness upon another, impossible conjecture
- (v) Sense of conjecture meaningless in context, usually because its author imagined it could mean something other than it does

Using the *Facsimile Edition* of CG II, I tested the length of every proposed restoration (cf. above, [ii]) by tracing the sequence of letters in question from typical letters on the same page as the lacuna, duly taking into consideration ligature, occurrence of morpheme dividers (apostrophes), and peculiar features of the script in the immediate neighborhood. The tracing of the restoration was then laid against the photograph of the lacuna in the *Facsimile Edition*. For lacunas at the right margin of the written area (which is a ragged margin), I took note of the shortest and longest surviving lines on the page and considered that any restoration which did not end within those limits was highly dubious. My evaluation of proposed restorations takes account of the possibility that apostrophes, which abound in the principal manuscript, might be restored in a lacuna. The study which I published on the question of apostrophes (*ZPE* 11 [1973] 190–200), while pointing out the considerable theoretical and historical interest of this topic, was motivated by a desire to establish the conditions under which an apostrophe might plausibly be included in the restoration of missing text. Virtually none of the editors of our tractates has ever given much attention to this important matter.

After the above-mentioned criteria of impossibility had been applied to the list of conjectures, the number that remained to be cited in the apparatus was somewhat more than 900.

In examining the remaining, “possible” conjectures, I have asked in each case, Is there a *compelling* reason to believe that this is what was in the manuscript before it was damaged or in the text before it was corrupted? In other words, if the original Coptic text is ever discovered is this surely what its reading will be, both in substance and in wording? The same principle has been applied to the decipherment of damaged letters.³

In principle the “certain” conjectures fall into several categories:

- (i) Those dictated by restricted lexical, morphological, syntactic, and contextual possibilities or by the literary structure of the passage

GTh 48:33 [πεχ]ε ιϸ

GTh 42:1 αϸογωνη ε[β]ολ

HypArch 95:34 πιαγγελο[ς ν̄τε το]ρηη

GTh 39:34 τοτε [τετ]ηαηαη

GTh 47:33 νεγασιος γαρ πε [νεγναχι] †π[ε] αν̄πμοη

HypArch 97:1 τ[οτε] . . . (cf. 97:5 τοτε . . . , 97:10 τοτε . . . , 97:13 τοτε . . . ; the entire passage is in strophic form)

- (ii) Some historical, theological, or narrative “matters of fact,” usually very banal in character, that the author clearly accepts or would want to express in the work. Restoration of matters of fact is very delicate and usually debatable. Some very clear supportive evidence is needed to establish certainty, and most such conjectures must be relegated to the “possible but uncertain” category. The ideal instance will entail (iv) internal cross-reference (tautology), and will be supported by factors (i) and (iii).

HypArch 91:31 (cf. Gen 4:25) αςχηε [σηθ] η̄αλαμ⁴

HypArch 91:34 αςχη[ε ωρηα] (the name is supplied by the

³ Many conjectures in the secondary literature appear to be based on an entirely different editorial principle than mine, a principle enunciated by one eminent scholar with the following words: “une reconstitution n’est jamais absolument certaine, et elle est même parfois fort douteuse; son rôle est alors de tenter de coordonner les lambeaux de phrase disjoints par une lacune, et de proposer au lecteur une interprétation à laquelle, peut-être, il n’avait pas pensé: il pourra fort bien la rejeter après l’avoir examinée” (R. Kasser, *Le Muséon* 31 [1968] 408, my italics).

⁴ MacRae’s objection (*Society of Biblical Literature Seminar Papers* 1977, p. 24 note 16) that this grammatical construction seems slightly awkward will not stand when we compare Sahidic Jud 11:1–2 (ed. H. Thompson, *Palimpsest*) αςχηε ἰεφθαε̄ η̄γαλααδ, an excellent example of biblical Sahidic.

narrative that follows)

HypArch 88:30 πωην ἵσοῦων πετνα[νοῦγ] μῆ πεθοοῦ
(restoration supported by the same phraseology at 90:1, and
by a biblical passage, Gen 2:17, which is being para-
phrased)

- (iii) Quotations or paraphrases of texts that survive elsewhere

HypArch 86:24 (explicitly quoting Eph 6:12) πῆψωχε ψοοπ`
αν οὔβε σαρξ τι [cno]γ

- (iv) Cross-references or repeated phraseology within the same tractate

GTh 42:35/43:2 οὔβροε εν[ανο]γγ` . . . πεβρο[ε ε]τνανοῦγ`
...

In many defective passages, however, no conjecture satisfied the criteria of certainty; here lacunas have been left unrestored or letter traces undeciphered or corruptions unemended in the text, and the merely “possible” conjectures are only reported in the apparatus criticus.

Unfilled lacunas have been measured on a standard scale whose unit is one typical \mathbf{n} followed by one typical interliteral space (defined as the space normally occurring in the sequence \mathbf{nn}). A separate scale was constructed for every page on which such measurements had to be expressed. The scale is an arbitrary standard that bears no direct relation to the number of letters that originally stood in the lacuna, since many letters of the alphabet are wider or narrower than \mathbf{n} (e.g. ω or ι), and interliteral space is often minimized by ligature (e.g. after τ). Any proposed restoration of a lacuna in this manuscript can only be tested by tracing the proposed sequence of letters in a typical way from a photograph of the page and comparing it with the length of the lacuna in the same photograph.

The apparatus criticus, then, contains the following kinds of information:

(a) A limited amount of palaeographical commentary based upon inspection of the manuscripts

(b) The correction of obelized words (\dagger) or passages ($\dagger \dots \dagger$), meant to be substituted for the reading of the text (“emend to . . .”)

(c) The name of the scholar who first publicly proposed an emendation or restoration adopted in the text, unless the conjecture is so banal as to be obvious to any reader. In cases where I have strong reason to believe that two scholars simultaneously and independently published the same conjecture, both names are given. When the author of a conjecture published it only in the form of a translation (e.g. most of Schenke’s early conjectures, in German), I have added also the name of the first scholar

who published it in an appropriate Coptic form. A great many of the conjectures in Till's edition of the *Gospel According to Philip* fall into this category, being posterior to Schenke's German translation and (I assume) tacitly based upon it.

(d) A list of "possible but not certain" or "possible but rejected" conjectures and their authors' names. It should be noted that not all opinions attributed to scholars in the apparatus are still held by them; this is obviously the case when one scholar has published a series of revised studies of a text. Nevertheless I have tried to mention all possible conjectures that are on record. All shades of uncertainty are therefore represented in the apparatus criticus, except that all the conjectures given there are at least possible. Where conjectures were published only in a modern language, e.g. German, they have been retroverted into Coptic, with the modern language version following in parentheses; the Coptic retroversion is my own work and bears no particular sanction of the author of the conjecture.

Occasionally my information on the reading of the manuscript or the rules of spelling or grammar has led me to alter slightly the form in which someone else's conjecture is cited; usually only dotted letters, square brackets, or apostrophes are at stake. In such cases I have prefixed the word "sim." ("similarly") to the attribution. In other words, all critical observations to which "sim." is attached have been improved by me.

(e) A few explanations of why particular conjectures are compelling or possible (often just "cf. . . .")

(f) Identification of passages whose reading is now best or most extensively attested in old photographs

Thus the apparatus criticus provides not only information on the diagnosis of the transmitted text and solutions to some of its problems, but also a history of plausible scholarly opinion about those problems, and credit for individual scholars who have contributed to the gradual establishment of an acceptable critical text.

In a separate register above the apparatus criticus are printed some notes on anomalous Coptic forms; these take account of only a few of the non-standard features to be read in the text, and are provided merely for the convenience of the reader. Further guidance may be found above, pp. 6-14, and in the indexes.

Some of the more important "possible but not compelling" conjectures are given in a set of English notes to the English translations. It must be emphasized that this is merely a selection and by no means exhausts all the possibilities mentioned in the Coptic apparatus criticus; and that *there is no compelling reason to think that these conjectures are actually the original text.*

EDITORIAL SIGNS

[]	lacuna in manuscript
[---]	lacuna of unspecified length
[...]	lacuna long enough to suit 3 <i>standard</i> letters (N being the standard) and 3 interliteral spaces; [. . .], 4 letters; etc.
[³]	idem
...	traces of 3 unidentified letters
ⲁⲁⲁ	palaeographically ambiguous letter traces
[]	text deleted or cancelled by ancient copyist
v	<i>vacat</i> ; blank space for 1 standard letter (N) in the MS; ^v space for 2 letters; etc.
< >	text <i>added</i> by editor; a conjecture (see NOTE)
{ }	text deleted by editor; a conjecture
†	the following word is corrupt, see critical apparatus
† †	words enclosed by these signs are corrupt, see critical apparatus
co(N)	resolution of abbreviation in the manuscript, i.e. cō
| or ||	new line of the manuscript commences (|| every 5th line)
*	new page of the manuscript commences

NOTE: In this edition < > never indicates an editorial alteration of the reading of the manuscript; errors whose correction would entail alteration (e.g. of εβοc to εβολ) are merely obelized († εβοc); see †

ABBREVIATIONS

cf.	<i>confer, conferens</i> ; compare, refer to; referring to
e.g.	<i>exempli gratia</i> , for example
em.	emendation proposed by
i.e.	<i>id est</i> , that is
pap.	(reading of) the Coptic papyrus
poss.	possibly
prob.	probably
rest.	restored by
Sah.	i.e. Sahidic
sim.	similarly; a similar conjecture was made by (for the use of this phrase, see p. 34)
superlin.	superlinear

TRACTATE 2

THE GOSPEL ACCORDING TO THOMAS

INTRODUCTION

HELMUT KOESTER

1. The *Gospel According to Thomas* (*GTh*), sayings of Jesus ostensibly collected by Didymus Judas Thomas, was written in Syria in the early post-apostolic period. Influence of Gnostic theology is present, though not that of any particular sect. The work is preserved in one complete Coptic version translated from the Greek and in fragments of three different Greek manuscripts (for the Greek fragments see below, pp. 95–128). The language of composition was Greek.

2. **GENRE.** The *GTh* represents the genre called the sayings collection. The word “gospel” occurs in the title (τὸ κατὰ Θωμᾶν εὐαγγέλιον, cf. Greek testimonia, below pp. 103–109), but no biographical narrative appears in the work. In fact, the *GTh* is composed of sayings which originally circulated as oral literature under the authority of Jesus. The closest parallels to such compositions are found in Jewish wisdom literature. Several writings of this type existed in early Christianity (see below, § 12), but of these only the *GTh* has survived in its original form.

Individual sayings or groups of sayings are introduced by “Jesus said” (praesens historicum λέγει Ἰησοῦς in the Greek frgs.). The whole collection, designated “secret sayings which the living Jesus spoke,” has been canonized under the additional authority of an apostle (see below, § 7). The appeal to understanding (saying 1) characterizes this literary genre of secret wisdom tradition, but no elaborate interpretations are provided.

3. **DATE.** a. *Manuscript attestation.* The Coptic version was translated from Greek before the middle of the fourth century A.D. Fragments of three manuscripts of the Greek version were found at the site of Oxyrhynchus (Behnesa, Egypt); the oldest was copied about A.D. 200 (see below, pp. 96–99). At least one of these (P. Oxy. 655) represents a Greek text type from which the Coptic translation could have been made. Thus the *GTh* in its Greek form is known to have existed in Egypt before the beginning of the third century.

b. *External attestation.* The earliest attestations of *GTh* are found in Hippolytus, Origen, and the *Acts of Thomas*; the work was known to Mani and used by the Manichaeans. All attestations before the third century

are uncertain. The use of the *GTh* by Tatian in his *Diatessaron* is possible; Clement of Alexandria (*Str.* 5.14.96=2. 389 Stählin, and 2.9.45=2. 137 Stä.) quotes saying 2, but assigns it to the *Gospel According to the Hebrews*; 2 *Clem.* 12.2, 6 cites a parallel to saying 22 (cf. saying 106) which Clement of Alexandria (*Str.* 3.13.92.1=2. 238 Stä.) assigns to the *Gospel According to the Egyptians*. The free tradition of sayings apparently influenced several gospels circulating during the second century. The *Dialogue of the Savior* (CG III,5) makes use of the *GTh* or a source closely related to it; but the date of this Nag Hammadi text cannot be established with certainty.

c. *Relationship to the composition of the canonical gospels.* If the canonical gospels of the New Testament were used in the *GTh*, it could be classified as a writing of the second century which combined and harmonized sayings drawn from Matthew, Mark, and Luke. Examples of such sayings collections appear in 2 *Clement* and Justin Martyr (ca. A.D. 150). But in the *GTh* no such dependence can be demonstrated (see below, § 10), nor is any other early Christian writing used. Rather, the *GTh* is similar to the sources of the canonical gospels, in particular the synoptic sayings source (Q). This similarity, as well as the type of appeal to apostolic authority and the lack of any influence from canonical literature, suggests a date well before Justin, possibly even in the first century A.D. (see further § 7, below).

4. THE NAME OF THE AUTHOR. The name of the author is given as Didymus Judas Thomas (in the Greek fragment, Judas Thomas; see below, p. 113). Judas is the original name; Thomas is from the Aramaic *te'ōmā* (Syriac *tā[']mā*), "twin." Didymus is Greek for "twin," and corresponds to the Aramaic. Of the New Testament persons called Judas (Judas Iscariot, Matt 10:4, etc.; Judas the son of James, Luke 6:16; Acts 1:13; Judas Barsabbas, Acts 15:22, etc.; Judas "not the Iscariot," John 14:22; Judas the brother of Jesus and James, Mark 6:3; Jude 1) none is called Thomas. However, there is an apostle called Thomas or Thomas Didymus (Mark 3:18; Matt 10:3; Luke 6:15; John 11:16; 14:5, 20:24–28, 21:2) who is identified with Judas in the tradition of the Syrian church ("Judas Thomas" in the Syriac translation of John 14:22, the *Acts of Thomas*, and the Abgar legend in Eusebius *H.E.* 1.13.11=2. 1 Schwartz). Because only "Judas" is a familiar given name, the tradition of this Judas with the Aramaic surname "the twin," apostle and brother of Jesus and James, is possibly older than the references to Thomas in the Synoptic gospels and John cited above (cf. the juxtaposition of Judas and James in *GTh* sayings 12 and 13; Jude 1). In any case, the form of the name of the author of the *GTh* does not presuppose a knowledge of the New Testament, but rests upon an independent tradition.

5. PLACE OF COMPOSITION. The name of the apostle Thomas is well attested in the East (Syria, Persia, India). In addition to the attestations mentioned above (§ 4) also Origen, Eusebius, and Ephrem Syrus know him as the apostle of the East; and the Manichaeans, originating in Syria/Persia in the third century A.D., used the *GTh*. A possible place of composition is Edessa (modern Urfa, Turkey), in the kingdom of Osrohoëne in northern Mesopotamia, which was an important center of early Christianity.

6. ORIGINAL LANGUAGE. The Syrian origin of the *GTh* does not imply that its original language was Syriac or Aramaic. While Aramaisms indicate that Jesus' own sayings and early collections of them once existed in Aramaic, bilingual environments such as Antioch (for the synoptic sayings source [Q]) and Edessa were probably the places where the earliest Christian writings in Greek were produced. The name Thomas/Didymus points to an Aramaic substratum or a bilingual milieu. But the only surviving manuscript evidence for the *GTh* is either Greek or translated from the Greek.

7. THE *GTH* WITHIN THE DEVELOPMENT OF EARLY CHRISTIAN HISTORY. If the *GTh* were merely a random collection of sayings, further discussion of its date would be gratuitous. However, it is a writing claiming formal authorship and manifesting theological tendencies which govern the selection and interpretation of traditional materials. Developments in the ecclesiastical structure, theology, and cultural experience of Christianity must be expected to have left traces in such a writing.

The proclamation of Jesus' suffering, death, the resurrection as well as the christological titles Lord, Messiah/Christ, and Son of man—attested as early as the Pauline writings and the canonical gospels—do not occur in the *GTh* (even in questions of the disciples and in self-designations of Jesus). In this, the *GTh* offers a sharp contrast to other writings from the Nag Hammadi library where christological titles are frequently used and where the kerygma of cross and resurrection can at least be presupposed. Analogous to the *GTh*, however, is the earlier sayings tradition which preceded the final redaction of Q, in which the title Son of man was introduced.

With respect to the development of ecclesiastical authority, the *GTh* reflects the authority position of James, the brother of Jesus (saying 12; cf. Gal 1:19; 2:9, 12; Acts 15:13; 21:18). His authority, however, is superseded by that of Thomas, who is entrusted with the secret tradition (saying 13). At the same time, Thomas's authority is contrasted with that of Peter, which was well established in Syria (Gal 1:18; 2:7-9; Matt 16:15-19), and that of Matthew, whose name may have been associated with the sayings tradition at an early date (see below, § 12). The authority

of figures such as James and Peter (as also of Paul) would have been recognized during their lifetime in areas where they actually worked. In order to confirm these apostles' authority after their death, pseudonymous writings were produced under their names as early as the last three decades of the first century, especially when apostles were quoted on different sides of controversial issues (cf. 2 Thess 2:1–2). *GTh* 12 and 13 are intended to confirm Thomas's authority in contrast to claims made in behalf of ecclesiastical traditions under the authority of James, Peter, and Matthew—not because an apostolic name was needed to confirm the authority of Jesus, the author of the sayings, but in order to safeguard the special form of the tradition of churches which looked back to Thomas as their founder or as the guarantor of their faith.

8. ARRANGEMENT OF SAYINGS. The composition of the *GTh* shows the characteristic features of wisdom books. Sayings, rarely connected by any literary device, are recorded without narrative context or else introduced by a query of the disciples or an individual (sayings 6, 12, 18, 21, 22, 24, 43, 51–53, 61, 99, 113–114). Only sayings 13, 50 (a small catechism), 60, and 61 are more elaborate units. Interpretations of the author appear as short phrases which are appended to traditional sayings (e.g., saying 16, “and they will stand solitary”; cf. sayings 18, 19, 23) or as new sayings formulated in analogy to older sayings (compare saying 69 with 68).

The sequence of sayings seems to be dependent upon the written or oral collections which the author must have drawn upon. Sayings 3–5, 10–11, 16a–16b, and 21b–21c represent a collection of eschatological sayings also used in Luke 12:35, 39–40, 49–53. Church order materials (sayings 12–15), a collection of wisdom sayings (sayings 17–19), and parables (sayings 20–21a) are inserted. Another collection, closely related to the sources of Matthew 5–7 and Luke 6, is used in sayings 25–26, 31–36, 45a–45b, and 47a–47b; word association caused the insertion of sayings 37–44 (ad vocem “garment”). Sayings 49–61 seem to be composed in order to express the author's central theme “origin and destiny of the disciples” (cf. especially sayings 49–50 and 60–61). A saying about “mysteries” (62) introduces a collection of parables which is analogous to the collection used in Mark 4 (sayings 63–65; also sayings 57, 76, 96–98, 107, and 109 may derive from this collection). Other, older collections used in the final portion of the *GTh* cannot be identified with certainty.

Apart from the introduction (sayings 1–2), central section (sayings 49–61) and conclusion (sayings 113–114), there are no thematic arrangements. The author focuses upon each individual saying, and guidance for interpretation appears only in occasional expansions and word associations.

9. FORMS AND TYPES OF SAYINGS. Formally, the sayings incorporated in the *GTh* consist primarily of wisdom sayings (including parables) and prophetic sayings.

a. *Wisdom sayings*. Many wisdom sayings in the *GTh* are expressions of general religious truths (sayings 31–35, 45a, 47a–47d, 67, 94); some are formulated as general admonitions (sayings 26, 39b, 92–93); the exhortation to recognize oneself occurs repeatedly (sayings 3, 29, 49–50, 67, 111b). Parables often express the discovery of one's own destiny (compare saying 8 with Matt 13:47–48 and Babrius, *Aesopica* 4). Allegorical interpretation is almost completely absent (sayings 9, 57, and 64 reproduce only the original parables, but not the allegorical interpretations found in Mark 4:13–20; Matt 13:36–43 and 22:11–13).

b. *Prophetic sayings*. The predominant feature in prophetic sayings in the *GTh* is the announcement that the kingdom is present in Jesus and in one's own self (sayings 3, 18, 22, 51, 111). Apocalyptic sayings about future events are absent. Sayings formulated in the "I am . . ." style never speak about Jesus' future role, but emphasize the presence of revelation among the disciples in the person of Jesus and his words. Jesus speaks with the self-revelatory voice of Wisdom (sayings 23, 28, 90); the "I am . . ." formula answers the question "Who are you?" (sayings 61, 77).

c. *Other forms*. Legal sayings dealing with matters of the interpretation of Old Testament law, the topics of fasting, prayer, and almsgiving, exhibit negative formulations and express a critical attitude towards traditional legal observation (sayings 14, 27, 53, 104). Rules for the community determine the organizational mechanism which protects the possession of secret wisdom (saying 13).

10. RELATIONSHIP TO THE CANONICAL GOSPELS AND Q. a. *General character*. Many sayings of the *GTh* have parallels in the Synoptic gospels (Matthew, Mark, and Luke), rarely in John. A comparison with the Synoptic parallels (see below, § 12) demonstrates that the forms of the sayings in the *GTh* are either more original than they or developed from forms which are more original. The biographical framework of Matthew, Mark, and Luke and their editorial changes are not reflected in the *GTh*. Parallels in the Synoptic gospels appear most frequently in those sections which reproduce older collections (Matthew 5–7 and Luke 6; Mark 4 and Matthew 13; Mark 4:22–25; Luke 12:35–56).

b. *Relationship to Q*. Sayings which Matthew and Luke have derived from their common source, the synoptic sayings source (Q), occur frequently in the *GTh* (cf. especially Matthew 5–7 and Luke 6). However, the sayings about the future coming of the Son of man which Q seems to have added to the older tradition of the sayings of Jesus (e.g., Luke

17:22–27) are missing (in saying 86, ‘‘son of man’’ means ‘‘human being’’; cf. saying 106). On the other hand, sayings about the kingdom (‘‘of the father’’ or ‘‘of heaven’’) are very frequent in the *GTh* (sayings 3, 20, 22, 27, 46, 49, 54, 57, 82, 96–99, 109, 113–114). If the sayings of Jesus about the kingdom indeed belong to an older stage of the sayings tradition than the Son of man sayings, the sayings in the *GTh* derive from a stage of the developing sayings tradition which is more original than Q. This implies that also some of those sayings in the *GTh* which have no parallels in the Synoptic gospels could derive from the earliest stage of the tradition of sayings of Jesus.

11. THEOLOGY. The general tendency of a sayings collection which has the features of a wisdom book is, in all its stages of composition and revision, to present divine Wisdom as the truth about the human self. Such a book is fundamentally esoteric and appeals to the understanding of a chosen group (cf. the phrase ‘‘whoever has ears to hear, let him hear,’’ which is frequently added to the parables, sayings 8, 21, 63, 65, 96; cf. Mark 4:9). Even eschatological sayings appeal to this recognition (sayings 3a, 113) and to the moment of its presence in Jesus (saying 91). Eschatological upheaval only means insight into divine values (sayings 10, 16, 82); sayings which emphasize common human experience (sayings 32, 33b, 34–35, 45, 47, 86, 103) and which encourage appropriate human conduct (sayings 6a, 26, 39b, 62b, 81, 93, 95) can be interpreted as underscoring this eschatological message.

Sayings about separation from the world (sayings 21a, 56) and liberation of the soul from the body (sayings 29, 87, 112) introduce a spiritualizing tendency which is coupled with the concept of mystical fulfillment—the two become one (sayings 22, 30, 106). The theology of the author, closely related to such concepts, becomes more clearly visible in comments which he has added to traditional sayings: ‘‘they will become one and the same’’ (saying 4), ‘‘and will not experience death’’ (sayings 18, 19), ‘‘and find repose’’ (saying 90). In such editorial comments, the author goes beyond wisdom theology’s exhortation to discover one’s divine identity: the elect and the solitary know their origin—they have come from the kingdom and recognized their destiny, repose (sayings 49, 50). This agrees with the author’s theme set forth in saying 1 and is further expressed in sayings which reject the body and the world (sayings 37, 42, 56, 60, 70, 111). To be a ‘‘single one’’ means participation in the oneness of all who are one with their divine origin (sayings 16, 23); only the ‘‘solitary’’ will enter the bridal chamber (saying 75). The prototype is Jesus, the Living One, who ‘‘exists from the undivided’’ (saying 61) and in whom the repose and the new world are already present (saying 51).

Many of the traditional sayings fit the author's theology and are thus preserved without editorial changes. Traditional is also the rejection of ritual and theological claims of the Old Testament (sayings 6, 14, 27, 52, 104) and the criticism of the Pharisees as the guardians of this tradition (sayings 39, 102). Only a very few sayings reflect more elaborate mythical speculation connected with the interpretation of the biblical creation story: rediscovery of the heavenly images is salvation, since they are superior to the earthly Adam (sayings 83–85; cf. saying 88). Elements of Gnostic theology are present in these passages (cf. also saying 101). But the religious community in which this Gnosticizing interpretation of the tradition of Jesus' sayings is cultivated still recognizes ecclesiastical authority (cf. saying 12). Although the acknowledgment of Jesus as lawgiver and wisdom teacher (saying 13) is insufficient, the *GTh* does not separate those who possess the special lifegiving knowledge of Jesus' words from the rest of the Christian people.

12. THE *GTH* AND THE WISDOM BOOK. The closest parallels to the genre represented by the *GTh* are the Jewish wisdom books: Proverbs, Wisdom of Sirach, Wisdom of Solomon, Ecclesiastes, and sections of books like Job and the *Testaments of the Twelve Patriarchs*. *Pseudo-Phocylides* (a poetic version of Jewish wisdom sayings), the *Sentences of Sextus* (philosophical and religious sayings widely used by Christians), and 'Abot (a Mishnaic tractate consisting of "sayings of the fathers") demonstrate the popularity of such books in the Hellenistic-Roman period. Wisdom books are primarily collections in which traditional materials are selected, composed, and edited. Compositional devices are word association, alliteration, parallelism, antithesis, formation of groups of sayings according to numerical principles, analogy in form and content, and thematic order.

Christian authors composed wisdom books on the basis of traditional Jewish and general popular wisdom materials for the purposes of exhortation, church order, and theological instruction (cf. the Epistle of James, the Mandata of the *Shepherd of Hermas*, and the *Teachings of Silvanus* [CG VII,4] from Nag Hammadi). Traditional materials connected with the "two ways" appear under the authority of the apostles (cf. the *Didache*). Likewise, sayings of Jesus were remembered, collected, and written down at an early date for catechetical and liturgical instruction and in order to be used in preaching, polemics, and exhortation. Wisdom books containing sayings of Jesus such as the *GTh* and the synoptic sayings source (Q) are based on earlier collections of this kind.

But the composition of Jesus' sayings into wisdom books reveals a basic religious orientation which goes beyond the concerns of the practical usefulness of such collections. A characteristic parallel is provided by

the Wisdom of Solomon: wisdom sayings express the truth about God and thus, by implication, about the religious essence of the human self, and they reveal the future destiny of the world and the fate of the individual believer. The synoptic sayings source (Q) exhibits both these concerns. In the material which Matthew and Luke have drawn from Q, wisdom sayings and prophetic sayings predominate. Jesus is closely associated with personified Wisdom (Matt 11:29; Luke 7:35) and can utter words elsewhere ascribed to Wisdom (compare Matt 23:34 with Luke 11:49). Here, as well as in related materials, the quotation formula for a wisdom saying, i.e., a *logos* ("utterance") that has been spoken and is remembered, occurs repeatedly (Luke 24:44; cf. the conclusions of Matthew's discourses; *1 Clem.* 13.1–2; Acts 20:35). Also the parable tradition is seen as wisdom teaching: only the initiated members can understand the parables (Mark 4:10–12, 33–34; cf. Matt 13:51–52).

Evidence for continuing interest in the collection of Jesus' sayings and their interpretation comes from the five books of *Interpretations of the Sayings (Logoi) of the Lord* by the early second-century bishop Papias of Hierapolis (Eusebius, *H.E.* 3.39=2. 1 Schw.). Papias distrusted written gospels and relied rather on the oral transmission of Jesus' sayings. His own endeavor is more akin to "Matthew who composed the sayings (*logia*) in the Hebrew language." Since the canonical gospel of Matthew neither is a collection of sayings nor ever existed in the Hebrew (Aramaic) language, this remark of Papias could refer to an earlier written collection of sayings like the synoptic sayings source which was used by the authors of the gospels of Matthew and Luke, lending its authority to the former of these two canonical gospels.

The ascription of an early Christian wisdom book, composed of sayings of Jesus, to Matthew constitutes important evidence for the transmission of secret wisdom under apostolic authority. 1 Cor 1:11–17 attacks claims to possess special wisdom under the authority of Peter, Paul, Apollos and Jesus. This establishes an early date for the claiming of apostolic authority for secret wisdom. An "apocryphal" saying quoted by Paul in 1 Cor 2:9 is also preserved in the *GTh* (saying 17). We do not know how early the name of the apostle Thomas was associated with such traditions. But the ascription of wisdom books to the authority of an apostle is certainly an early form of pseudepigraphical literary production in the history of Christianity.

13. SYNOPTIC PARALLELS TO THE GOSPEL ACCORDING TO THOMAS.
Doubtful parallels appear in parentheses.

<i>GTH</i>	<i>MATTHEW</i>	<i>MARK</i>	<i>LUKE</i>
2	(7:7-8)	.....	(11:9-10)
3	.....	.....	(17:20-21)
4a	(11:25)	.....	(10:21)
4b	19:30; 20:16	10:31	13:30
5	10:26	4:22	8:17; 12:2
6a	6:1-8, 16-18	.....	.....
6b	10:26	4:22	8:17; 12:2
8	13:47-50	.....	.....
9	13:3-9	4:3-9	8:5-8
10	.....	.....	12:49
11a	(24:35)	(13:31)	(21:33)
12a	(18:1)	(9:34)	(9:46)
13	16:13-17	8:27-30	9:18-21
14a	6:1-8, 16-18	.....	.....
14b	(10:8)	.....	10:8-9
14c	15:11, 17-18	7:15, 18, 20	.....
16a	10:34a	.....	12:51a
16b	10:34b	.....	12:51b
16c	.....	.....	12:52
16d	10:35	.....	12:53
20	13:31-32	4:20-32	13:18-19
21b	24:43-44	.....	12:39-40
21c	.....	.....	12:35
21d	.....	4:26-29	.....
21e	13:9	4:9	8:8
22a	19:13-15 (18:1-3)	10:13-16 (9:33-36)	18:15-17 (9:46-47)
24	6:22-23	.....	11:34-35
25	22:39	12:31	10:27
26	7:3-5	.....	6:41-42
30	18:20	.....	.....
31	13:57 (13:58)	6:4 (6:5)	4:24
32	5:14	.....	.....
33a	10:27	.....	12:3
33b	5:15	4:21	8:16; 11:33
34	15:14	.....	6:39
35	12:29	3:27	11:21-22
36	6:25	.....	12:22
37	(16:16)	.....	.....

38a	(13:16–17)	.....	(10:23–24)
39a	23:13	.....	11:52
39b	10:16b	.....	.....
40	15:13	.....	.....
41	13:12; 25:29	4:25	8:18; 19:26
43	(7:16a, 18; 12:33)	.....	(6:43)
44	12:31–32	3:28–29	12:10
45a	7:16b	.....	6:44
45b	12:35	.....	6:45a
45c	12:34	.....	6:45b
46a	11:11a	.....	7:28
46b	11:11b; 18:3	10:15	7:28b; 18:17
47b	6:24	.....	16:13
47c	.....	.....	5:39
47d	9:17	2:22	5:37
47e	9:16	2:21	5:36
48	21:21; 17:20	11:22–23	(17:6)
54	5:3	.....	6:20
55a	10:37	.....	14:26
55b	10:38; 16:24	8:34	14:27; 9:23
57	13:24–30	.....	.....
61a	(24:40)	.....	17:34
61b	11:27a	.....	10:22a
62a	13:11	4:11	8:10
62b	6:3	.....	.....
63	.....	.....	12:16–21
64	22:1–10	.....	14:15–24
65	21:33–39	12:1–8	20:9–15
66	21:42	12:10	20:17
67	16:26	8:36	9:25
68	5:11	.....	6:22
69a	6:8, 10	.....	.....
69b	5:6	.....	6:21
71	26:61	14:58	.....
72	.....	.....	12:13–14
73	9:37–38	.....	10:2
76a	13:44–46	.....	.....
76b	6:20	.....	12:33
78	11:7–8	.....	7:24–25
79a	.....	.....	11:27–28
79b	(24:19)	(13:17)	23:29 (21:23)
82	.....	(12:34)	.....
86	8:20	.....	9:58

89	23:25–26	.....	11:39–40
90	11:28–30	.....	.....
91	16:1–3	.....	12:56
92	7:7	.....	11:9
93	7:6	.....	.....
94	7:8	.....	11:10
95	(5:42)	.....	6:34–35
96	13:33	.....	13:20–21
99	12:47, 49	3:32, 34	8:20–21
100	22:16–21	12:14–17	20:21–25
101a	10:37	.....	14:26
102	23:13	.....	(11:52)
103	24:43	12:37–39
104	9:14–15	2:18–20	5:33–35
106	21:21	11:23
107	18:12–13	16:4–6
109	13:44
113	17:20–21

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THE GOSPEL ACCORDING TO THOMAS

EDITED BY

BENTLEY LAYTON

p. 32¹⁰
(80 Labib)

ΝΑΕΙ ΝΕ ΝΨΑΧΕ ΕΘΗΠ` ΕΝΤΑ ΙϢ ΕΤΟΝΖ | ΧΟΟΥ ΑΓΩ ΑΨΖΑΪϢΟΥ ΝΒΙ
ΔΙΔΥΜΟϢ | ΙΟΥΔΑϢ ΘΩΜΑϢ

(1) ΑΓΩ ΠΕΧΑϢ ΧΕ ΠΕΙΤΑΖΕ ΕΘΕΡΜΗΝΕΙΑ ΝΗΝΕΙΨΑΧΕ ΨΝΑ|ΧΙ ΨΠΕ
ΑΝ ΜΠΜΟΥ`

15 (2) ΠΕΧΕ ΙϢ ΜΝΨΡΕϢ`||ΛΟ ΝΒΙ ΠΕΤ`ΨΙΝΕ ΕϢ`ΨΙΝΕ ΨΑΝΤΕϢ`|ϢΙ-
ΝΕ ΑΪΩ ΖΟΤΑΝ` ΕϢΨΑΝϢΙΝΕ ΨΝΑ`ΨΤΨΤΨ ΑΓΩ ΕϢΨΑΝ`ΨΤΟΡΨ
ΨΝΑΨ | ΨΠΗΡΕ ΑΓΩ ΨΝΑΨ | ΨΡΟ ΕΧΜ ΠΨΗΡϢ

20 (3) ΠΕΧΕ ΙϢ ΧΕ ΕΨΑ||ΧΟΟϢ ΝΗΤΨ ΝΒΙ ΝΕΤ`ϢΩΚ ΖΗΤ` ΤΗΨΤΨ | ΧΕ
ΕΙϢΖΗΗΤΕ ΕΤ`ΜΝΨΤΕΡΟ ΖΨ ΤΠΕ ΕΙΕΙΕ ΝΖΑΛΗΤ` ΝΑΨ ΨΟΡΠ` ΕΡΨΤΨ ΝΨΤΕ |
ΤΠΕ ΕΨΨΑΝΧΟΟϢ ΝΗΤΨ ΧΕ ϢΖΨ ΘΑ|ΛΑϢϢΑ ΕΕΙΕ ΝΨΒΤ` ΝΑΨ ΨΟΡΠ`
25 ΕΡΨΤΨ || ΑΛΛΑ ΤΜΨΤΕΡΟ ϢΜΠΕΤΨΖΟΥΝ` ΑΓΩ | ϢΜΠΕΤΨ-

SOURCES AND GREEK VARIANTS

(Prologue) PAP., P. OXY. 654; cf. TESTIMONIUM 4. 32:11-12 ΔΙΔΥΜΟϢ ΙΟΥΔΑϢ
ΘΩΜΑϢ : [Ἰούδα ὁ] καὶ Θωμᾶ

(1) PAP., P. OXY. 654.

(2) PAP., P. OXY. 654. 17-19 ΨΤΨΤΨ ΤΟ ΠΨΗΡϢ: Greek frg. different

(3) PAP., P. OXY. 654. 23 ΝΗΤΨ: Greek frg. omits ΖΨ ΘΑΛΑϢϢΑ : ὑπὸ τὴν γῆν 24
ΝΨΒΤ : Greek frg. adds τῆϢ θαλά[σσηϢ] 25 ΤΜΨΤΕΡΟ : ἡ βαϢ[ιλεία τοῦ θεοῦ] : cf. 38:18
with Greek saying 27

AUXILIARY NOTES

(1) 32:12-13 Sah. ΠΕΤΝΑ-.

(2) 14 Sah. ΜΠΨΡΕϢ.

(3) 26 Sah. ΠΕΤΨΒΟΛ.

TEXT CRITICAL NOTES

(2) 32:17 Ψ ΨΠΗΡΕ : half a line uninscribed owing to an original imperfection in the
papyrus

(3) 22-23 ΝΖΑΛΗΤ ΝΨΤΕ ΤΠΕ ΝΑΨ ΨΟΡΠ ΕΡΨΤΨ em. Haenchen 160

THE GOSPEL ACCORDING TO THOMAS

TRANSLATED BY

THOMAS O. LAMBDIN

These are the secret sayings which the living Jesus ' spoke and which Didymus Judas Thomas wrote down. '

(1) And he said, ' "Whoever finds the interpretation of these sayings will ' not experience death. "

(2) Jesus said, ¹⁵ "Let him who seeks continue seeking until he ' finds. When he finds, he will ' become troubled. When he becomes troubled, he will ' be astonished, and he will ' rule over the all. "

(3) Jesus said, "If ²⁰ those who lead you say to you, ' 'See, the kingdom is in the sky,' ' then the birds of the sky will precede you. ' If they say to you, 'It is in the sea,' ' then the fish will precede you. ²⁵ Rather, the kingdom is inside of you, and ' it is outside of you.

"You" as spoken by Jesus is always plural, except when explicitly marked "sg." (cf. sayings 5, 13, 25, 26, 33, 62).

VARIANTS. The translation printed above is based exclusively upon the Coptic version. Variants of the Greek fragments are given in the following notes; on the extent of these fragments see below pp. 96–128.

(Prologue) Didymus Judas Thomas *Coptic* : [Judas, who is] also Thomas *Greek frg.*

(2) become troubled. When he becomes troubled . . . rule over the all *Coptic* : [be amazed. And] when he becomes [amazed], he will rule. And [once he has ruled], he will [attain rest] *Greek frg.*

(3) If they say to you *Coptic* : If they say *Greek frg.*

in the sea *Coptic* : under the earth *Greek frg.*

fish *Coptic* : *Greek frg. adds* of the sea

Rather, the kingdom *Coptic* : *Greek frg. adds* [of god]

- *p. 33¹
(81 L.) βαλ` ζοταν ετετῆσαν|σογων τηγτῆ τοτε σενασογω(ν) * τη-
νε αγω τετναειμε χε ἡτωτῆ πε | ἡψηρε ἡπειωτ` ετονζ ε-
ψωπε δε | τετνασογων τηγτῆ αν εειε τετῆ|ψοοπ` ζῆ ογμῆτζη-
5 κε αγω ἡτωτῆ || πε τῆῆτῆζηκε
 (4) πεχε ἰϸ ϸναχναγ αν | ἡβι πρωμε ἡζλλο ζῆ νεϸσοογ εχνε
| ογκογει ἡψηρε ψημ εϸζῆ ϸαψῆ | ἡζοογ ετβε πτοπος ἡ-
10 πωνζ αγω | ϸναωνζ χε ογῆ ζαζ ἡψορπ` ναῤ ζα||ε αγω ἡσε-
ψωπε ογα ογωτ
 (5) πεχε ἰϸ | σογων πετῆπῆτο ἡπεκζο εβολ` | αγω πεθηπ` ε-
ροκ` ϸναδωλπ` εβολ | νακ` ἡῆ λααγ γαρ εϸζηπ` εϸναογωνζ |
εβολ αν
15 (6) αγχνογῆ ἡβι νεϸ`μαθητῆς || πεχαγ ναϸ` χεκ`ογωψ
ετρῆρῆηστειγε | αγω εψ τε θε εναψληλ ενα† ελε|ημο-
συνη αγω εναῤπαρατηρει εογ | ἡβιογωμ` πεχε ἰϸ χε ἡπῤχε
20 βολ αγ|ω πετετῆμοστε ἡμοϸ` ἡπῤααϸ χε || σεβολπ` τηρογ
εβολ ἡπεμτο εβολ | ἡτπε ἡῆ λααγ γαρ εϸζηπ` εϸναογ|ωνζ εβολ
αν αγω ἡῆ λααγ εϸζοβϸ εγ|ναδω ογεψῆ βολπῆ`

26–27 ζοταν ετετῆσαν σογων τηγτῆ : [ὁς ἄν ἑαυτὸν] γνῶ, ταύτην εὐρήσει, καὶ ὅτε ὑμεῖς] ἑαυτοὺς γνῶσεσθα[ι] (i.e. γνώσεσθε) 27–33:1 τοτε σενασογω(ν) τηνε αγω: Greek frg. omits

(4) PAP., P. OXY. 654; cf. TESTIMONIUM 1. 33:9 ναῤ ζαε : Greek frg. adds [καὶ] οἱ ἔσχατοι πρῶτοι

(5) PAP., P. OXY. 654. 14 εβολ αν : Greek frg. adds καὶ θεθαμμένον (i.e. τεθ-) ὃ οἱὸκ ἐγερθήσεται]

(6) PAP., P. OXY. 654. 15 ναϸ : Greek frg. omits εκογωψ ετρῆρῆηστειγε : πῶς νηστεύ[σομεν] 16 ενα† ελεημοσυνη : πῶς [ἐλεημοσύνην ποιήσομεν] 21 ἡτπε : [τῆς ἀληθ[ε]ίας (cf. Coptic τμε) 22–23 αγω το βολπῆ : Greek frg. omits

(4) 33:10 i.e. ἡογα ἡογωτ.

(6) 15 i.e. χε εκογωψ. 16 Sah. ἡαψ ἡζε εναψληλ. 18 i.e. ἡβιογωμ. 19 i.e. πετετῆ-. 23 i.e. ἡογεψῆ.

(6) 33:15 χε <ἡαψ ἡζε> κογωψ Guillaumont et al. 5 : cf. Greek frg. 17–18 ογ | ἡβιογωμ : ογβιογωμ em. Leipoldt² 26 n. 21 τπε : poss. emend to τμε, with Greek frg. (thus Guillaumont et al., with hesitation) 22 αν added above the line

When you come to ' know yourselves, then you will become known, **33** and you will realize that it is you who are ' the sons of the living father. But if ' you will not know yourselves, you ' dwell in poverty and it is you ⁵ who are that poverty. ''

(4) Jesus said, ‘‘The man old in days will not ' hesitate to ask ' a small child seven ' days old about the place of life, and ' he will live. For many who are first will become last, ¹⁰ and they will become one and the same.’’

(5) Jesus said, ‘ ‘Recognize what is in your (sg.) sight, ' and that which is hidden from you (sg.) will become plain ' to you (sg.). For there is nothing hidden which will ' not become manifest.’’

(6) His disciples questioned him ¹⁵ and said to him, ‘‘Do you want us to fast? ' How shall we pray? Shall we give alms? ' What diet shall we observe?’’ '

Jesus said, ‘‘Do not tell lies, ' and do not do what you hate, for ²⁰ all things are plain in the sight ' of heaven. For nothing hidden will not ' become manifest, and nothing covered ' will remain without being uncovered.’’

When you come to know yourselves *Coptic* : [Whoever] knows [himself] will discover this. [And when you] come to know yourselves *Greek frg.*

then you will become known *Coptic* : *Greek frg. omits*

(4) become last *Coptic* : *Greek frg. adds* [and] the last will be first

(5) become manifest : *Greek frg. adds* nor buried that [will not be raised]

(6) to him *Coptic* : *Greek frg. omits*

Do you want us to fast? . . . Shall we give alms? *Coptic* : How [shall we] fast? . . . How [shall we give alms]? *Greek frg.*

in the sight of heaven *Coptic* : [in the sight] of truth *Greek frg.*

and nothing covered will remain without being uncovered *Coptic* : *Greek frg. omits*

- 25 (7) πεχε ιϛ ου|μακαριος πε πμογει παει ετε || πρωμε
 ναογομϥ αυω ντε πμογει | ψωπε ρρωμε αυω ρβητ` ν̄βι πρω|με
 παει ετε πμογει ναογομϥ αυ|ω πμογει ναψωπε ρρωμε
- 30 (8) αυω πε|χαϥ χε επρωμε τ̄νητων αυοωζε || ρ̄ρμ̄νητ` παει ν̄-
 ταζνοϥχε ν̄τεϥα|βω εθαλασσα αϥσωκ μ̄μος εζραϊ | ζ̄ν̄ θαλασσα
 εσμεζ ν̄τβτ` ν̄κοϥει ν̄|ζραϊ ν̄ζητοϥ αϥζε αυνος ν̄τβτ` ενα|νοϥϥ`
- 35 ν̄βι ποϥωζε ρ̄ρμ̄νητ αυνοϥ||χε ν̄ν̄κοϥει τηροϥ ν̄τβτ` εβολ
 *p. 34¹
 (81 L.) ε[πε]*σ̄ητ` εθαλασσα αϥσωτπ` μ̄πνος ν̄|τβτ` χωρις ζιςε πετε
 οϥν̄ μααχε μ̄μοϥ | εσωτ̄μ̄ μαρεϥ`σωτ̄μ̄
- 5 (9) πεχε ιϛ χε ειςζηητε` αϥει εβολ ν̄βι πετ`σιτε αϥμεζ τοοτ̄ ||
 αυνοϥχε αζοεινε μεν ζε εχ̄ν̄ τεζιη` | αυει ν̄βι ν̄ζαλατε αυ-
 κατϥοϥ ζ̄ν̄κοϥει | αυζε εχ̄ν̄ τπετρα αυω μ̄ποϥχε νοϥνε | ε-
 πεσ̄ητ` επκαζ αυω μ̄ποϥτεϥε ζ̄μ̄ς εζ|ραϊ ετπε αυω ζ̄ν̄κοϥει
- 10 αυζε εχ̄ν̄ ν̄ψο(ν)||τε αυωδτ` μ̄πεδρος αυω απ̄ϥ̄ν̄τ οϥομοϥ
 | αυω αζ̄ν̄κοϥει ζε εχ̄ν̄ πκαζ ετ̄νανοϥϥ` | αυω αφ̄ καρπος
 εζραϊ ετπε ενανοϥϥ` αϥει ν̄ςε εςοτε αυω ψεχοϥωτ` εςοτε |
- 15 (10) πεχε ιϛ χε λεινοϥχε ν̄οϥκωζτ` εχ̄ν̄ || πκοσμος αυω εις-
 ζηητε †αρεζ εροϥ` | ψαντεϥχερο
 (11) πεχε ιϛ χε τεειπε νᾱρπα|ραγε αυω τετ̄νητπε μ̄μος νᾱρ-
 παραγε | αυω νετμοοϥτ σεονζ αν αυω νετονζ | σεναμοϥ
- 20 αν ν̄ζοοϥ νετετ̄νοϥωμ` || μ̄πετμοοϥτ` νετετ̄νειρε μ̄μοϥ μ̄πε-
 τονζ ζοταν ετετ̄νωανψωπε ζ̄μ̄ ποϥ|οειν οϥ πετετ̄νααϥ ζ̄μ̄

(7) PAP., P. OXY. 654 (SMALL FRG.).

(8–10) PAP.: NO GREEK FRGS. HAVE BEEN FOUND.

(11) PAP.: NO GREEK FRGS. HAVE BEEN FOUND; CF. TESTIMONIUM 2.

(10) 34:15 i.e. †αρεζ.

(11) 19 i.e. ενετ̄ητ̄- (Guillaumont et al. emend thus). 22 i.e. πετετ̄ναααϥ.

(7) 28 πμογει ναψωπε ρρωμε : πρωμε ναψωπε μ̄μοϥει em. Guillaumont et al.

(8) 29 πρωμε : τ̄μ̄νητερο ογ τ̄μ̄νητερο μ̄πειωτ em. Nagel 523 33 ν̄ζητοϥ : ν̄ζητε em. Leipoldt

(9) 34:12–13 αϥει ν̄ poss. corrupt : αϥει ν̄ em. Guillaumont et al. (αϥ<ϥ>ει Cameron, cf. 42:28 for the form) with hesitation : αϥεινε ν̄ em. Quecke², with hesitation

(10) 14 λει<ει>ε>νοϥχε Guillaumont et al. (cf. 35:32) with hesitation

(7) Jesus said, ' "Blessed is the lion which ²⁵ becomes man when consumed by ' man; and cursed is the man ' whom the lion consumes, and ' the lion becomes man. "

(8) And he said, ' "The man is like a wise fisherman ³⁰ who cast his net ' into the sea and drew it up ' from the sea full of small fish. ' Among them the wise fisherman found a fine large fish. ' He threw ³⁵ all the small fish **34** back into the sea and chose the large ' fish without difficulty. Whoever has ears ' to hear, let him hear. "

(9) Jesus said, "Now ' the sower went out, took a handful (of seeds), ⁵ and scattered them. Some fell on the road; ' the birds came and gathered them up. Others ' fell on rock, did not take root ' in the soil, and did not produce ears. ' And others fell on thorns; ¹⁰ they choked the seed(s) and worms ate them. ' And others fell on the good soil ' and it produced good fruit: ' it bore sixty per measure and a hundred and twenty per measure. " ' "

(10) Jesus said, "I have cast fire upon ¹⁵ the world, and see, I am guarding it ' until it blazes. "

(11) Jesus said, "This heaven will ' pass away, and the one above it will pass away. ' The dead are not alive, and the living ' will not die. In the days when you consumed ²⁰ what is dead, you made it what is alive. ' When you come to dwell in the light, ' what will you do? On

(11) will not die : *or*, are not dying

- 25 ΦΟΥ ΕΤΕΤ̄Ν̄|Ο ΝΟΥΑ ΑΤΕΤ̄Ν̄ΕΙΡΕ Μ̄ΠCΝΑΥ ΖΟΤΑΝ ΔΕ | ΕΤΕΤ̄Ν̄ΨΑ-
 ΨΩΠΕ ΝCΝΑΥ` ΟΥ ΠΕ ΕΤΕ||Τ̄Ν̄ΝΑΑΥ`
 (12) ΠΕΧΕ Μ̄ΜΑΘΗΤCΣ Ν̄ΙC̄ ΧΕ Τ̄Ν̄|CΟΥΓΝ ΧΕ ΚΝΑΒΚ` Ν̄-
 ΤΟΟΤ̄Ν̄ ΝΙΜ` ΠΕ | ΕΤΝΑΡ̄ ΝΟC ΕΖΡΑΪ ΕΧΩΝ ΠΕΧΕ ΙC̄ ΝΑΥ | ΧΕ
 ΠΜΑ Ν̄ΤΑΤΕΤ̄Ν̄ΕΙ Μ̄ΜΑΥ ΕΤΕΤ̄ΝΑ|ΒΩΚ` ΨΑ ῙΑΚΩΒΟC ΠΔΙΚΑΙΟC ΠΑΕΙ Ν̄ΤΑ
 30 || ΤΠΕ Μ̄Ν ΠΚΑΖ ΨΩΠΕ ΕΤΒΗΤ̄
 (13) ΠΕΧΕ ΙC̄ | Ν̄ΝΕΥΜΑΘΗΤCΣ ΧΕ Τ̄Ν̄ΤΩΝΤ` Ν̄ΤΕΤ̄Ν̄|ΧΟΟC ΝΑΕΙ ΧΕ
 ΕΕΙΝΕ Ν̄ΝΙΜ ΠΕΧΑΥ ΝΑΥ` | Ν̄CΙ CΙΜΩΝ ΠΕΤΡΟC ΧΕ ΕΚΕΙΝΕ Ν̄ΟΥΑΓ`|
 *p. 35¹ ΓΕΛΟC Ν̄ΔΙΚΑΙΟC ΠΕΧΑΥ ΝΑΥ Ν̄CΙ ΜΑΘ`*ΘΑΙΟC ΧΕ ΕΚΕΙΝΕ Ν̄-
 (83 L.) ΟΥΡΩΜΕ Μ̄ΦΙΛΟC|ΦΟC Ν̄Ρ̄Μ̄Ν̄ΖΗΤ` ΠΕΧΑΥ ΝΑΥ Ν̄CΙ ΘΩΜΑC | ΧΕ
 ΠCΑΖ ΖΟΛΩC ΤΑΤΑΠΡΟ ΝΑΨ<Ψ>ΑΠΥ` ΑΝ | ΕΤΡΑΧΟΟC ΧΕ ΕΚΕΙΝΕ Ν̄-
 5 ΝΙΜ` ΠΕΧΕ ῙΗC̄ || ΧΕ ΑΝΟΚ` ΠΕΚ`CΑΖ ΑΝ ΕΠΕΙ ΑΚCΩ ΑΚ΄ΤΖΕ | Ε-
 ΒΟΛ Ζ̄Ν ΤΠΗΓΗ ΕΤΒ̄ΡΒΡΕ ΤΑΕΙ ΑΝΟΚ` | Ν̄ΤΑΕΙΨΙΤ̄C ΑΥΩ ΑΥΧΙΤ̄Υ ΑΥΑ-
 ΝΑΧΩΡΕΙ | ΑΥΧΩ ΝΑΥ Ν̄ΨΟΜΤ` Ν̄ΨΑΧΕ Ν̄ΤΑΡΕ ΘΩ|ΜΑC ΔΕ ΕΙ ΨΑ
 10 ΝΕΥ`ΨΒΕΕΡ` ΑΥΧΝΟΥΥ` ΧΕ || Ν̄ΤΑ ΙC̄ ΧΟΟC ΧΕ ΟΥ ΝΑΚ` ΠΕΧΑΥ`
 ΝΑΥ Ν̄CΙ | ΘΩΜΑC ΧΕΕΙΨΑΝ`ΧΩ ΝΗΤ̄Ν̄ ΟΥΑ Ζ̄Ν Ν̄ΨΑ|ΧΕ Ν̄ΤΑΥΧΟΟΥ ΝΑΕΙ
 ΤΕΤΝΑΥΙ ΩΝΕ Ν̄ΤΕ|Τ̄Ν̄ΝΟΥΧΕ ΕΡΟΕΙ ΑΥΩ Ν̄ΤΕ ΟΥΚΩΖΤ` ΕΙ Ε|ΒΟΛ Ζ̄Ν Ν̄-
 ΩΝΕ † Ν̄CΡΩΖΚ` Μ̄ΜΩΤ̄Ν̄
 15 (14) ΠΕΧΕ || ΙC̄ ΝΑΥ ΧΕ ΕΤΕΤ̄Ν̄ΨΑΝ̄Ρ̄ΝΗCΤΕΥΕ ΤΕΤΝΑ|ΧΠΟ ΝΗΤ̄Ν̄ Ν̄-
 ΝΟΥΝΟΒΕ ΑΥΩ ΕΤΕΤ̄Ν̄ΨΑ(Ν)|ΨΛΗΛ` CΕΝΑΡ̄ΚΑ ΤΑΚΡΙΝΕ Μ̄ΜΩ-
 Τ̄Ν̄ ΑΥΩ | ΕΤΕΤ̄Ν̄ΨΑΝ† ΕΛΕΝΜΟCΥΝΗ ΕΤΕΤ̄ΝΑΕΙ|ΡΕ Ν̄ΟΥΚΑΚΟΝ Ν̄ΝΕ-
 20 Τ̄Μ̄Π̄Ν̄Α ΑΥΩ ΕΤΕΤ̄Ν̄||ΨΑΝΒΩΚ` ΕΖΟΥΝ ΕΚΑΖ ΝΙΜ ΑΥΩ Ν̄ΤΕΤ̄Μ̄|ΜΟΨΕ
 Ζ̄Ν Ν̄ΧΩΡΑ ΕΥΨΑΡ̄ΠΑΡΑΔΕΧΕ | Μ̄ΜΩΤ̄Ν̄ ΠΕΤΟΥΝΑΚΑΑΥ ΖΑΡΩΤ̄Ν̄ ΟΥΟΜ̄
 | ΝΕΤΨΩΝΕ Ν̄ΖΗΤΟΥ ΕΡΙΘΕΡΑΠΕΥΕ Μ̄ΜΟ|ΟΥ ΠΕΤΝΑΒΩΚ ΓΑΡ` Ε-
 25 ΖΟΥΝ Ζ̄Ν ΤΕΤ̄Ν̄ΤΑ||ΠΡΟ ΥΝΑ ΧΩΖ̄Μ̄ ΤΗΥΤ̄Ν̄ ΑΝ` ΑΛΛΑ ΠΕΤ̄Ν̄|ΝΗΥ ΕΒΟΛ`

(12–23) PAP.; NO GREEK FRGS. HAVE BEEN FOUND.

24–25 i.e. ΕΤΕΤ̄ΝΑΑΑΥ.

(13) 32 i.e. ΕΕΙΕΙΝΕ (Guillaumont et al. emend sim.). 35:11 i.e. ΧΕ ΕΕΙΨΑΝ. ΟΥΑ : i.e. ΝΟΥΑ. 14 i.e. ΡΩΚΖ (Guillaumont et al. emend thus).

(14) 16 i.e. ΝΟΥΝΟΒΕ. 19 i.e. Ν̄ΝΕΤ̄Ν̄Π̄Ν̄Α. 20 i.e. Ν̄ΤΕΤ̄Ν̄.

(13) 35:3 <Ψ> Layton : cf. *HypArch* 93:16 14 † ΝC : emend to ΝΥ (thus Guillaumont et al.)

the day when you ' were one you became two. But when ' you become two, what ²⁵ will you do?"

(12) The disciples said to Jesus, ' "We know that you will depart from us. Who is ' to be our leader?"

Jesus said to them, ' "Wherever you are, you are to ' go to James the righteous, ³⁰ for whose sake heaven and earth came into being."

(13) Jesus said ' to his disciples, "Compare me to someone and ' tell me whom I am like."

Simon Peter ' said to him, "You are like a ' righteous angel."

Matthew said to him, **35** "You are like a wise philosopher."

Thomas said to him, ' "Master, my mouth is wholly incapable ' of saying whom you are like."

Jesus said, ⁵ "I am not your (sg.) master. Because you (sg.) have drunk, you (sg.) have become intoxicated ' from the bubbling spring which I ' have measured out."

And he took him and withdrew ' and told him three things. ' When Thomas returned to his companions, they asked him, ¹⁰ "What did Jesus say to you?"

Thomas said to them, ' "If I tell you one of the things ' which he told me, you will pick up stones and ' throw them at me; a fire will come out of ' the stones and burn you up." ¹⁵

(14) Jesus said to them, "If you fast, you will ' give rise to sin for yourselves; and if you ' pray, you will be condemned; and ' if you give alms, you will do ' harm to your spirits. When you ²⁰ go into any land and ' walk about in the districts, if they receive ' you, eat what they will set before you, ' and heal the sick among them. ' For what goes into your mouth ²⁵ will not defile you, but that which ' issues from

ζῆ τετῆταπρο ἵτοϋ πε|τναχαζῆμ τηϋτῆ

(15) πεχε ἰϭ χε ζοταν | ετετῆψανναϋ επετε ἄποϋχοϋ | εβολ
30 ζῆ τςζιμε πεζτῆ τηϋτῆ εχῆ || πετῆζο ἵτετῆοϋωψτ ναϋ | πετῆ-
μαϋ πε πετῆειωτῆ

(16) πεχε ἰϭ χε ταχα | εϋμεεϋε ἵβι ῤρωμε χε ἵταειει ενοϋ | χε
ἵοϋειρῆνη εχῆ πκοσμοϥ αϋω | σεσοοϋν αν χε ἵταειει ανοϋχε
35 ἵζῆ || πωρϣῆ εχῆ πκαζ οϋκωζτῆ οϋσχηεῆ | οϋπολεμοϥ οϋἵ τοϋ
*p. 36¹ γαρ ναψωπε * ζῆ οϋνει οϋἵ ψομτ ναψωπε εχῆ | σναϋ αϋω
(84 L.) σναϋ εχῆ ψομτῆ πειωτῆ | εχῆ πψηρε αϋω πψηρε εχῆ πειωτῆ
5 | αϋω σεναωζε ερατοϋ εϋο ἄμονα || χοϥ

(17) πεχε ἰϭ χε τῆνα† νητῆ ἄπετε | ἄπε βαλ ναϋ εροϋ | αϋω πετε
ἄπε μα|αχε σοτμεϋῆ | αϋω πετε ἄπε σιχῆ δῆ|δωμϣῆ | αϋω ἄπεϋῆ | ε-
ζραῖ ζι φητῆ | ῤρωμε

(18) πεχε ἄμαθητῆς ἵἰϭ χε χο||οϥ ερον χε τῆζαν εσναψωπε ἵ-
αψ ἵζε πεχε ἰϭ ατετῆδωλπῆ γαρ εβολ | ἵταρξη χεκαασ ε-
τετῆαψινε ἵσα | θαζη χε ζῆ πμα ετε ταρξη ἄμαϋ | θαζη ναψω-
15 πε ἄμαϋ οϋμακαριοϥ || πετῆνα[[ζ]]ωζε ερατϣῆ ζῆ ταρξη αϋω |
ϣνασοϋων θαζη αϋω ϣναχι †πε | αν ἄμοϋ .

(19) πεχε ἰϭ χε οϋμακαριοϥ | πε νῆταζωψπε ζα τεζη εμπα-
20 τεϣω|πε ετετῆψανψωπε ναει ἄμαθητῆς ἵτετῆσωτῆ ἄναψα-
χε νεειω|νε ναῤ διακονει νητῆ οϋἵτητῆ | γαρῆ ἄμαϋ ἵτοϋ ἵψην
ζῆ παραῆ|δικοϥ εσεκιμ αν ἵψωμ ἄπρω | αϋω μαρε νοϋδωβε γε
25 εβολ πετῆ || νασοϋωνοϋ ϣναχι †πε ανῆ ἄμοϋ |

(20) πεχε ἄμαθητῆς ἵἰϭ χε χοοϥ | ερον χε τῆἵτερο ἄπῆϣε
εσ|τῆτων ενιμ πεχαϋ ναϋ χε εστῆ|των αυβῆβιλε ἵψῆ-
30 ταμ <с>сoвῆ πα||ρα ἵβροϥ τηροϋ ζοταν δε εσψα(ἵ)ζε εχῆ
πκαζ ετοϋῤ ζωβ εροϋ ψαϣ|τεϋο εβολ ἵνοϋνοϥ ἵταρ ἵϣωψ|πε ἵσκε-

(18) 36:13-16 θαζη . . . θαζη . . . θαζη : i.e. θαη . . . θαη . . . θαη (Guillaumont et al. emend thus).

(19) 22 i.e. ππαραδικοϥ (Guillaumont et al. emend thus).

(20) 32 i.e. ἵοϋνοϥ.

(18) 36:15 [[ζ]] cancelled by the copyist

(19) 23 poss. em. to <η> ἄπρω

(20) 29 <с> Layton : <εс> Guillaumont et al.

your mouth—it is that which ' will defile you.'''

(15) Jesus said, ' 'When ' you see one who was not born ' of woman, prostrate yourselves on ³⁰ your faces and worship him. That one ' is your father.'''

(16) Jesus said, ' 'Men think, perhaps, that it is peace which I have come to cast ' upon the world. ' They do not know that it is dissension which I have come to cast ³⁵ upon the earth: fire, sword, ' and war. For there will be five **36** in a house: three will be against ' two, and two against three, the father ' against the son, and the son against the father. ' And they will stand solitary.''' ⁵

(17) Jesus said, ' 'I shall give you what ' no eye has seen and what no ' ear has heard and what no hand has touched ' and what has never occurred to the human ' mind.'''

(18) The disciples said to Jesus, ' 'Tell ¹⁰ us how our end will be.'''

Jesus said, ' 'Have you discovered, then, ' the beginning, that you look for ' the end? For where the beginning is, ' there will the end be. Blessed is ¹⁵ he who will take his place in the beginning; ' he will know the end and will not experience ' death.'''

(19) Jesus said, ' 'Blessed is ' he who came into being before he came into being. ' If you become my disciples ²⁰ and listen to my words, these stones ' will minister to you. ' For there are five trees for you in Paradise ' which remain undisturbed summer and winter ' and whose leaves do not fall. ²⁵ Whoever becomes acquainted with them will not experience death.'''

(20) The disciples said to Jesus, ' 'Tell ' us what the kingdom of heaven is ' like.'''

He said to them, ' 'It is like ' a mustard seed. It is the smallest of ³⁰ all seeds. But when it ' falls on tilled soil, it ' produces a great plant and becomes ' a shelter

ΠΗ Ν̄ΓΑΛΑΤΕ Ν̄ΤΠΕ

- 35 (21) ΠΕ|ΧΕ ΜΑΡΙΖΑΜ Ν̄ΙΣ ΧΕ ΕΝΕΚΜΑΘΗ||ΤΗΣ ΕΙΝΕ Ν̄ΝΙΜ` ΠΕΧΑϞ`
 *p. 37¹ ΧΕ ΕΥΕΙΝΕ * Ν̄ΖΝΨΗΡΕ ΨΗΜ` ΕΥΒΕΛΙΤ` ΑΥΣΩΨΕ ΕΤΩ|ΟΥ ΑΝ ΤΕ ΖΟ-
 (85 L.) ΤΑΝ ΕΥΨΑΕΙ Ν̄ΒΙ Ν̄ΧΟΕΙΣ | Ν̄ΤΩΨΕ ΣΕΝΑΧΟΟΣ ΧΕ ΚΕ Τ̄ΝΩΨΕ | ΕΒΟΛ
 5 ΝΑΝ Ν̄ΤΟΟΥ ΣΕΚΑΚΑΖΗΥ Μ̄ΠΟΥΜ̄||ΤΟ ΕΒΟΛ ΕΤΡΟΥΚΑΑΣ ΕΒΟΛ ΝΑΥ Ν̄-
 செf ΤΟΥ|ΩΨΕ ΝΑΥ ΔΙΑ ΤΟΥΤΟ †ΧΩ Μ̄ΜΟΣ ΧΕ ΕϞ`ΨΑΕΙΜΕ Ν̄ΒΙ
 ΠΧΕΣΖ̄ΝΗΕΙ ΧΕ ΨΗΗΥ Ν̄ΒΙ | ΠΡΕϞΧΙΟΥΕ ΨΝΑΡΟΕΙΣ ΕΜΠΑΤΕϞ`ΕΙ Ν̄ϞΤ̄Μ̄|-
 10 ΚΑΑϞ` ΕΨΟΧΤ` ΕΖΟΥΝ ΕΠΕϞΗΕΙ Ν̄ΤΕ ΤΕϞ`||Μ̄Ν̄ΤΕΡΟ ΕΤΡΕϞΨΙ Ν̄ΝΕϞ`-
 СΚΕΥΟΣ Ν̄ΤΩΤ̄Ν̄ | ΔΕ ΡΟΕΙΣ ΖΑ ΤΕΖΗ Μ̄ΠΚΟΣΜΟΣ ΜΟΥΡ` Μ̄|ΜΩΤ̄Ν̄
 ΕΧ̄Ν ΝΕΤ̄Ν̄†ΠΕ Ζ̄Ν̄ΝΟΥΝΟΣ Ν̄ΔΥ|ΝΑΜΙΣ ΨΙΝΑ ΧΕ ΝΕ ΝΛΗСТΗΣ ΖΕ ΕΖΙΗ
 15 ΕΕΙ | ΨΑΡΩΤ̄Ν̄ ΕΠΕΙ ΤΕΧΡΕΙΑ ΕΤΕΤ̄Ν̄ΩΨΤ` || ΕΒΟΛ ΖΗΤ̄С СΕΝΑΖΕ`
 ΕΡΟΣ ΜΑΡΕϞΨΩΠΕ | Ζ̄Ν̄ ΤΕΤ̄Ν̄ΜΗΤΕ Ν̄ΒΙ ΟΥΡΩΜΕ Ν̄ΕΠΙСТΗ|ΜΩΝ Ν̄-
 τаре πκαρπος πωz αϞει z̄ν̄ноу|βεπη επεϞασz z̄н̄ τεϞβιz
 20 αϞzасϞ ΠΕ|ΤΕ ΟῩΝ̄ ΜΑΔΧΕ Μ̄ΜΟΥ` ΕCΩΤ̄Μ̄ ΜΑΡΕϞCΩΤ̄Μ̄ ||
 (22) ᾹΙС ΝΑΥ ΑΖ̄Ν̄ΚΟΥΕΙ ΕΥΧΙ ΕΡΩΤΕ ΠΕΧΑϞ Ν̄|ΝΕϞΜΑΘΗТΗΣ ΧΕ
 ΝΕΕΙΚΟΥΕΙ ΕΤΧΙ ΕΡΩ|ΤΕ ΕΥΤ̄Ν̄ΤΩΝ ΑΝΕΤΒΗΚ` ΕΖΟΥΝ ΑТМ̄Н̄|ТЕΡΟ ΠΕ-
 25 ΧΑϞ ΝΑϞ` ΧΕ ΕΕΙΕΝΟ Ν̄ΚΟΥΕΙ Τ̄Н̄|ΝΑΒΩΚ` ΕΖΟΥΝ ΕТМ̄Н̄ТЕΡΟ ΠΕΧΕ
 ӢН̄С ΝΑΥ || ΧΕ ΖΟΤΑΝ ΕΤΕΤ̄Ν̄ΨΑΡ̄ ΠCΝΑΥ ΟΥΑ ΑΥΩ Ε|ΤΕΤ̄Ν̄ΨΑΡ̄ ΠCΑ
 ΝΖΟΥΝ Ν̄ΘΕ Μ̄ΠCΑ ΝΒΟΛ | ΑΥΩ ΠCΑ ΝΒΟΛ Ν̄ΘΕ Μ̄ΠCΑ ΝΖΟΥΝ ΑΥΩ
 ΠCΑ(Ν)|ТΠΕ Ν̄ΘΕ Μ̄ΠCΑ Μ̄ΠΙТ̄Ν̄ ΑΥΩ ΨΙΝΑ ΕΤΕ|ТНАΕΙΡΕ Μ̄ΦΟ`ΟΥТ` Μ̄
 30 ТCЗИМЕ Μ̄ΠΠΟΥΑ || ΟΥΩТ` ΧΕΚΑΑΣ ΝΕ ΦΟΟΥТ` Ρ̄ ΖООУТ` Ν̄ΤΕ | ТCЗИМЕ Ρ̄
 CЗИМЕ ΖΟΤΑΝ ΕΤΕΤ̄Ν̄ΨΑΕΙΡΕ | Ν̄Ζ̄Ν̄ΒΑΛ ΕΠΜΑ Ν̄ΟΥΒΑΛ` ΑΥΩ ΟΥΒΙΧ` |
 ΕΠΜΑ Ν̄ΝΟΥΒΙΧ` ΑΥΩ ΟΥΕΡΗΤΕ ΕΠΜΑ | Ν̄ΟΥΕΡΗΤΕ ΟΥΖΙΚΩΝ` ΕΠΜΑ Ν̄ΟΥ-
 35 ΖΙΚΩ(Ν) || ΤΟΤΕ ΤΕТНАΒΩΚ` ΕΖΟΥΝ Ε[Т]М̄Н̄[ТЕP]Ο`

(21) 37:4–5 Sah. Μ̄ΠΕῩΜ̄ΤΟ . . . ΤΕΥCΩΨΕ. 12 i.e. z̄н̄ οῡνος. 17 i.e. z̄н̄ οῡβεπη.

(22) 23 i.e. εειε ενο (Guillaumont et al. emend thus, with hesitation) : εει understood as Greek ει by Leipoldt, but unlikely. 25 i.e. Ν̄ΟΥΑ. 30 i.e. Ν̄ΟΥΩТ. 33–34 i.e. Ν̄ΟΥΒΙΧ . . . ΟΥΟΥΕΡΗΤΕ . . . Ν̄ΟΥΟΥΕΡΗΤΕ.

33 Ν̄<Ν̄>ΓΑΛΑΤΕ Guillaumont et al.

(21) 37:9–10 {Ν̄ΤΕ ΤΕϞ`||Μ̄Ν̄ΤΕΡΟ} Leipoldt

for birds of the sky.’’¹

(21) Mary said to Jesus, ‘‘Whom are your disciples³⁵ like?’’

He said, ‘‘They are like **37** children who have settled in a field¹ which is not theirs. When the owners of the field come,¹ they will say, ‘Let us have back our field.’¹ They (will) undress in their presence⁵ in order to let them have back their field and to give¹ it back to them. Therefore I say,¹ if the owner of a house knows that the thief is coming,¹ he will begin his vigil before he comes and will not¹ let him dig through into his house of his¹⁰ domain to carry away his goods. You (pl.),¹ then, be on your guard against the world. Arm¹ yourselves with great strength¹ lest the robbers find a way to come¹ to you, for the difficulty which you expect¹⁵ will (surely) materialize. Let there be¹ among you a man of understanding.¹ When the grain ripened, he came quickly¹ with his sickle in his hand and reaped it.¹ Whoever has ears to hear, let him hear.’’²⁰

(22) Jesus saw infants being suckled. He said to¹ his disciples, ‘‘These infants being suckled¹ are like those who enter the¹ kingdom.’’

They said to him, ‘‘Shall we then, as children,¹ enter the kingdom?’’

Jesus said to them,²⁵ ‘‘When you make the two one, and¹ when you make the inside like the outside¹ and the outside like the inside, and the above¹ like the below, and when¹ you make the male and the female one and the same,³⁰ so that the male not be male nor¹ the female female; and you fashion¹ eyes in place of an eye, and a hand¹ in place of a hand, and a foot in place¹ of a foot, and a likeness in place of a likeness;³⁵ then will you enter [the kingdom].’’

*p. 38¹
(86 L.)

(23) * πεχε ιϛ χε †ναςεϛπ τηνε ογα εβολ | ζ̄ν ψο αγω συναγ
εβολ ζ̄ν τβα αγω | σεναωζε ερατοϋ εγο ογα ογωτ̄

5 (24) πε|χε νεϛμαε̄ντης χε ματσεβον` επτο||πος εκτ̄μαγ επει
ταναγκη ερον τε | ετρ̄νω̄ινε ν̄σωϛ` πεχαϛ` ναγ χε πετεγ|ν̄
μααχε μ̄μοϛ μαρεϛ`σωτ̄μ̄ οϋ̄ν̄ οϋ|οειν` ψοοπ` μ̄φοϋν̄ ν̄νοϋρ̄μ̄-
10 οϋοειν | αγω ϛ̄ρ̄ οϋοειν επκοσμος τηρϛ` εϛτ̄μ̄||ρ̄ οϋοειν` οϋ-
κακε πε

(25) πεχε ιϛ χε μερε | πεκσον̄ ν̄θε̄ ν̄τεκ`ψϋχη̄ εριθηρεῑ μ̄μοϛ
| ν̄θε̄ ν̄τελοϋ̄ μ̄πεκ`βαλ`

(26) πεχε ιϛ χε πχη | ετ̄ζ̄μ̄ πβαλ̄ μ̄πεκ`σον̄ κναϋ εροϛ` πσοει
15 | δε ετ̄ζ̄μ̄ πεκβαλ̄ κναϋ αν̄ εροϛ` ζοταν || εκψαννοϋχε̄ μ̄πσοει
εβολ ζ̄μ̄ πεκ`βαλ̄ τοτε κναναϋ εβολ ενοϋχε̄ μ̄πχη | εβολ ζ̄μ̄ πβαλ̄
μ̄πεκσον̄

(27) <πεχε ιϛ χε> ετε<τ̄ν̄>τ̄μ̄ρ̄νη|στεϋε̄ επκοσμος τετναζε̄ αν̄`
20 ετ̄μ̄ν̄τε|ρο̄ ετετ̄ν̄ τ̄μ̄ειρε̄ μ̄πσαμβατον̄ ν̄σαβ`||βατον̄ ν̄τετναναϋ
αν̄ επειωτ̄

(28) πεχε | ιϛ χε δειωζε̄ ερατ̄` ζ̄ν̄ τμητε̄ μ̄πκοϛ|μος̄ αγω
δειοϋων̄ζ̄ εβολ ναγ ζ̄ν̄ σαρ̄ζ̄ | δειζε̄ εροοϋ̄ τηροϋ̄ εϋταζε̄ μ̄πιζε̄
25 ελα|αγ̄ ν̄ζητοϋ̄ εϛοβε̄ αγω̄ αταψϋχη̄ † τκας̄ || εχ̄ν̄ ν̄ψηρε̄ ν̄ρ̄ρω-
με̄ χε̄ ζ̄ν̄β̄λλεεϋ|ε̄ νε̄ ζ̄μ̄ ποϋζητ̄` αγω̄ σεναϋ εβολ αν̄
| χε̄ ν̄ταγεῑ επκοσμος̄ εϋψοϋειτ̄` εϋ|ψινε̄ ον̄ ετροϋεῑ εβολ
30 ζ̄μ̄ πκοσμος̄ | εϋψοϋειτ̄` πλην̄ तेνοϋ̄ σετοζε̄ ζο||ταν̄ εϋ-
ψαννεζ̄ ποϋηρ̄π̄ τοτε̄ σεναρ̄|μετανοεῑ

(24) PAP., P. OXY. 655 (d) (SMALL FRG.).

(25) PAP.; NO GREEK FRGS. HAVE BEEN FOUND.

(26) PAP., P. OXY. 1 (BEGINS 38:16 τοτε κναναϋ).

(27) PAP., P. OXY. 1 38:18 τμ̄ν̄τερο̄ : Greek frg. adds τοϋ̄ θ(εο)ϋ̄

(28) PAP., P. OXY. 1 (BREAKS OFF AT 38:26 ναγ εβολ).

(23) 38:3 i.e. ν̄ογᾱ ν̄ογωτ̄.

(24) 8 i.e. ν̄οϋρ̄μ̄οϋοειν̄.

(28) 26 Sah. πεϋζητ̄. 30 Sah. πεϋηρ̄π̄.

(27) 38:17 <πεχε ιϛ χε> Guillaumont et al., with Greek frg. ετε<τ̄ν̄>τ̄μ̄ : εὐὸν μὴ
+ subjunctive Greek frg.

(28) 24 τκας̄ : κ written over the false start of α

(23) 38 Jesus said, “I shall choose you, one out ¹ of a thousand, and two out of ten thousand, and ¹ they shall stand as a single one.” ¹

(24) His disciples said, “Show us the place ⁵ where you are, since it is necessary for us ¹ to seek it.”

He said to them, “Whoever has ¹ ears, let him hear. There is light ¹ within a man of light, ¹ and he lights up the whole world. If he ¹⁰ does not shine, he is darkness.”

(25) Jesus said, “Love ¹ your (sg.) brother like your (sg.) soul, guard him ¹ like the pupil of your (sg.) eye.”

(26) Jesus said, “You (sg., passim) see the mote ¹ in your brother’s eye, ¹ but you do not see the beam in your own eye. When ¹⁵ you cast the beam out of your own ¹ eye, then you will see clearly to cast the mote ¹ from your brother’s eye.”

(27) <Jesus said,> “If you do not fast ¹ as regards the world, you will not find the kingdom. ¹ If you do not observe the Sabbath as a Sabbath, ²⁰ you will not see the father.” ¹

(28) Jesus said, “I took my place in the midst of the world, ¹ and I appeared to them in flesh. ¹ I found all of them intoxicated; I found none ¹ of them thirsty. And my soul became afflicted ²⁵ for the sons of men, because they are blind ¹ in their hearts and do not have sight; ¹ for empty they came into the world, ¹ and empty too they seek to leave the world. ¹ But for the moment they are intoxicated. ³⁰ When they shake off their wine, then they will ¹ repent.”

(27) the kingdom *Coptic* : *Greek frg.* adds of God

COPTIC TEXTUAL NOTES

(24) he lights up . . . If he does not shine, he is : *or*, it lights up . . . If it does not shine, it is

(29) πεχε ιϛ εψχε ν̄τα τσαρζ̄ | ψωπε ετβε π̄νᾱ οψπηρε
 τε εψ|χε π̄νᾱ δε ετβε π̄σωμα οψπηρε | ν̄ωπηρε πε αλλα α-
 *p. 39¹
 (87 L.) ΝΟΚ̄ †ϣ̄ ωπηρε * μ̄παει χε πωϛ ατ̄ε̄εινος̄ μ̄μ̄ν̄τρ̄μμα|ο̄ ασοϋωζ̄ γ̄ν̄
 τε̄ειμ̄ν̄τ̄ζηκε

(30) πεχε ιϛ | χε πμα εγ̄ν̄ ψομτ̄ ν̄νοϋτε̄ μ̄μαγ̄ γ̄ν̄|νοϋτε̄
 5 νε πμα εγ̄ν̄ σναγ̄ η̄ ογᾱ ανοκ̄ || †ψοοπ̄ ν̄μμαϛ̄`

(31) πεχε ιϛ μ̄ν̄ προφη|της̄ ψηπ̄` γ̄μ̄ πεϛ̄†με̄ μαρε̄ σοειν̄ ρ̄-
 ε̄ε|ραπεϋε̄ ν̄νετ̄`σοοϋν̄ μ̄μοϛ̄`

(32) πεχε ιϛ | χε οϋπολις̄ εϋκωτ̄ μ̄μος̄ ριχ̄ν̄ οϋτο|οϋ εϋχοσε̄
 10 εσταχρη̄ μ̄ν̄ σομ̄ ν̄ςζε̄ || οϋδε̄ σναψζωπ̄` αν̄

(33) πεχε ιϛ πετ̄`κνα|ςωτ̄μ̄ εροϛ̄ γ̄μ̄ πεκ̄`μααχε̄ γ̄μ̄ πκεμα|
 αχε̄ ταψε̄ οειψ̄` μ̄μοϛ̄` ριχ̄ν̄ νετ̄ν̄χε|νεπωρ̄` μαρε̄ λααγ̄` γαρ
 15 χερε̄ ρηβ̄ς̄ ν̄ϛ̄|κααϛ̄` ρᾱ μααχε̄ οϋδε̄ μαϛ̄κααϛ̄` γ̄μ̄ μᾱ ||
 εϋζηπ̄` αλλᾱ εψαρεϛ̄κααϛ̄` ριχ̄ν̄ τλγ̄|χνιᾱ χεκαας̄ οϋον̄ νιμ̄`
 ετβηκ̄` εζοϋν̄ | αγω̄ ετ̄ν̄νη̄ εβολ̄ εγ̄ναναγ̄ απεϋοϋ|οειν̄

(34) πεχε ιϛ χε οϋβ̄λλε̄ εϋψαν̄`σωκ̄` | ζητ̄ϛ̄` ν̄νοϋβ̄λλε̄ ψαγ̄ζε̄ μ̄-
 20 πεσναγ̄` || επεσητ̄` εγ̄ζιειτ̄`

(35) πεχε ιϛ μ̄ν̄ σομ̄` | ν̄τε̄ ογᾱ βωκ̄` εζοϋν̄ επηεῑ μ̄πχω|ωρε̄
 ν̄ϛ̄χιτ̄ϛ̄` ν̄χναγ̄ εῑμητῑ ν̄ϛ̄μοϋρ̄ | ν̄νεϋσιχ̄` τοτε̄ ρναπωωνε̄ εβολ̄
 | μ̄πεϛ̄ηεῑ

(29) PAP., P. OXY. I (SMALL FRG.). 39:2 ασοϋωζ̄ : Greek frg. prob. [ἐνοικ]εῖ

(30) PAP., P. OXY. I. 3 ψομτ̄ ν̄νοϋτε̄ : Greek frg. merely [τρ]ε[ίς] 4 νοϋτε̄ :
 ἄθεοι σναγ̄ η̄ ογᾱ : εἰ[ς] ἐστὶν μόνος, [λ]έγω 5 ν̄μμαϛ̄ : Greek frg. adds (cf. saying
 77b) ἔγει[ρ]ον τὸν λίθο(ν) κάκει εὐρήσεις με· σίχισον τὸ ξύλον κάγῳ ἐκεῖ εἶμι

(31) PAP., P. OXY. I. 6 †με̄ : π(ατ)ρίδι

(32) PAP., P. OXY. I.

(33) PAP., P. OXY. I (BREAKS OFF AT 39:11 πεκμααχε̄). 11 γ̄μ̄ πεκμααχε̄ : [ε]ίς τὸ
 ἐν ᾧτίον σου

(34–35) PAP.; NO GREEK FRGS. HAVE BEEN FOUND.

(29) 32–33 i.e. π̄π̄νᾱ . . . π̄π̄νᾱ (Guillaumont et al. emend thus).

(34) 39:19 i.e. ν̄οϋβ̄λλε̄.

(29) 34 πε̄ : τε̄ em. Guillaumont et al.

(30) 39:3–4 εγ̄ν̄ . . . εγ̄ν̄ . . . : poss. expected is ετεγ̄ν̄ . . . ετεγ̄ν̄ . . .

(33) 11–12 poss. delete γ̄μ̄ πκεμα|αχε̄ (thus Wilson 62 [with hesitation], Haenchen
 152)

(29) Jesus said, “If the flesh ' came into being because of spirit, it is a wonder. ' But if spirit came into being because of the body, ' it is a wonder of wonders. Indeed, I am amazed **39** at how this great wealth ' has made its home in this poverty.”

(30) Jesus said, ' “Where there are three gods, ' they are gods. Where there are two or one, I ⁵ am with him.”

(31) Jesus said, “No prophet ' is accepted in his own village; no physician heals ' those who know him.”

(32) Jesus said, ' “A city being built on a high mountain ' and fortified cannot fall, ¹⁰ nor can it be hidden.”

(33) Jesus said, “Preach from your (pl.) housetops ' that which you (sg.) will ' hear in your (sg.) ear. ' For no one lights a lamp and ' puts it under a bushel, nor does he put it in a ¹⁵ hidden place, but rather he sets it on a lampstand ' so that everyone who enters ' and leaves will see its ' light.”

(34) Jesus said, “If a blind man leads ' a blind man, they will both fall ²⁰ into a pit.”

(35) Jesus said, “It is not possible ' for anyone to enter the house of a strong man ' and take it by force unless he binds ' his hands; then he will (be able to) ransack ' his house.”

(29) has made its home *Coptic* : *Greek frg. prob.* [mak]es [its home]

(30) three gods *Coptic* : [th]r[ee] *Greek frg.*

they are gods *Coptic* : they are without God *Greek frg.*

are two or one *Coptic* : is but [a single one], I say that *Greek frg.*

with him *Coptic* : *Greek frg. adds (cf. saying 77b)* Lift up the stone, and you will find me there. Split the piece of wood, and I am there.

(33) in your ear *Coptic* : in one of your ears *Greek frg.*

(33) in your ear : *the manuscript has (erroneously) in your ear in the other ear*

- 25 (36) πεχε ιϛ μῆφι ροοϡ χι(ν) || ζτοοϡε ϡα ροϡε αϡω χιν ζι-
 ροϡε | ϡα ζτοοϡε χε οϡ πε<τ>ετνατααϡ ϡιωτ\|τηϡτῆ
 (37) πεχε νεϡμαεητης χε αϡ ῆζοοϡ εκναοϡωνζ εβολ
 30 ναν αϡω αϡ | ῆζοοϡ εναναϡ εροκ\ πεχε ιϛ χε ζο||ταν ετε-
 τῆϡακεκ τηϡτῆ εζηῡ ῆπε|τῆϡιπε αϡω ῆτετῆφι ῆνετῆϡτην | ῆτετῆ-
 κααϡ ϡα πεσητ\ ῆνετῆοϡερη|τε ῆε ῆνικοϡει ῆϡηρε ϡημ\ ῆτε|τῆ-
 *p. 40¹
 (88 L.) χοπϡπ\ ῆμοοϡ τοτε [τετ]ῆαῆαϡ * επϡηρε ῆπετοηζ αϡω
 τετναῤ | ζοτε αν
 (38) πεχε ιϛ χε ϡαζ ῆσοπ\ ατετῆ|ῤεπιϡμει εσωτῆ ανεειϡαχε
 5 ναει\ | ε†χω ῆμοοϡ ηητῆ αϡω ῆῆτητῆ || κεοϡ εσοτμοϡ ῆ-
 τοοτῆ οῡῆ ζῆζο|οϡ ναϡωπε ῆτετῆϡινηε ῆσϡει τε|τναζε αν\
 εροει\
 (39) πεχε ιϛ χε ῆφαιϡα|οσ ῆῆ ῆγραμματεϡεϡ αϡχι ῆϡαϡτ\ |
 10 ῆτηηωσικ αϡζοποϡ οϡτε ῆποϡβωκ\ || εζοῡν αϡω νετοϡωϡ
 εβωκ\ εζοῡν ῆ|ποϡκααϡ ῆτωτῆ δε ϡωπε ῆφρονιμοσ | ῆε ῆ-
 νζοϡ\ αϡω ῆακεραιοσ ῆε ῆῆ|ερομ\πε
 (40) πεχε ιϛ οϡβενελοολε αϡ|τοσ ῆπσα νβολ ῆ-
 15 πειωτ\ αϡω εστα\|χρηῡ αν σεναπορκῆ ϡα τεσνοῡνε ῆσ|τακο
 (41) πεχε ιϛ χε πετεῡῆταϡ\ ζῆ τεϡ\|σικ σενα†ναϡ\ αϡω πε-
 τε ῆῆταϡ κπειϡημ ετοῡῆταϡ\ σεναϡιτῆ ῆτοοτῆ\ |

(36) PAP., P. OXY. 655. 26 ϡα ζτοοϡε : Greek frg. adds μήτε [τῆ τροϡῆ ὕ]μῶν τί
 φά[γητε, μήτε] τῆ σ[ολῆ ὕμῶν] 27 τηϡτῆ : Greek frg. has additional text (see Greek say-
 ing 36, lines 7–17)

(37) PAP., P. OXY. 655. 29 πεχε ιϛ : Greek frg. merely λέγει

(38) PAP., P. OXY. 655. 40:3–4 ναει ε†χω ῆμοοϡ ηητῆ : Greek frg. poss. τ[ούτους
 τοὺς λό]γ[ους μου]

(39) PAP., P. OXY. 655. 10 νετοϡωϡ εβωκ εζοῡν : [τοὺς] εἰσερ[χομένους]

(40–76) PAP.: NO GREEK FRGS. HAVE BEEN FOUND.

(36) 24 Sah. ῆπῤφι.

(37) 30–31 i.e. εμπετῆϡιπε.

(36) 26 ζτοοϡε < - - - > (accidental omission in copy) suggested by Kasser, with hesita-
 tion : cf. Greek frg.

(41) 40:18 ετοῡῆταϡ : i.e. ετῆταϡ or ετεῡῆταϡϡ, poss. emend thus (Layton)

(36) Jesus said, “Do not be concerned from ²⁵ morning until evening and from evening ' until morning about what you will wear.” ’

(37) His disciples said, “When ' will you become revealed to us and when ' shall we see you?”

Jesus said, “When ³⁰ you disrobe without being ' ashamed and take up your garments ' and place them under your feet ' like little children and ' tread on them, then [will you see] **40** the son of the living one, and you will not be ' afraid.”

(38) Jesus said, “Many times have you ' desired to hear these words ' which I am saying to you, and you have ⁵ no one else to hear them from. There will be days ' when you will look for me and ' will not find me.”

(39) Jesus said, “The pharisees ' and the scribes have taken the keys ' of knowledge (gnosis) and hidden them. They themselves have not entered, ¹⁰ nor have they allowed to enter those who wish to. ' You, however, be as wise ' as serpents and as innocent as ' doves.”

(40) Jesus said, “A grapevine has been ' planted outside of the father, but being ¹⁵ unsound, it will be pulled up by its roots and ' destroyed.”

(41) Jesus said, “Whoever has something in his ' hand will receive more, and whoever has nothing ' will be deprived of even the little he has.” ’

(36) until morning *Coptic* : *Greek frg.* adds neither [about] your [food] and what [you will] eat, [nor] about [your clothing] and

wear *Coptic* : *Greek frg.* adds [You are far] better than the [lilies] which [neither] card nor [spin]. As for you, when you have no garment, what [will you put on]? Who might add to your stature? He it is who will give you your cloak.

(37) Jesus said *Coptic* : He said *Greek frg.*

(38) these words which I am saying to you *Coptic* : *Greek frg.* possibly [these w]or[ds] of mine]

(39) those who wish to *Coptic* : [those who were about to] come in *Greek frg.*

20 (42) πεχε ιϛ χε ψωπε ετετνη̄ παραγε ||

(43) πεχαυ ναῡ ν̄βι νεϥ̄ μαθη̄τς χε ν̄τακ̄ | νιμ̄ εκ̄χω ν̄νᾱι
 ναν̄ <πεχε ιϛ ναῡ χε> ζ̄ν̄ νεϥ̄χω̄ μ̄μοοῡ νη̄τη̄ ν̄τετ̄νειμε̄ αν̄
 χε̄ ανοκ̄ | νιμ̄ αλλᾱ ν̄τω̄τη̄ ατε̄τη̄ψωπε̄ ν̄θε̄ ν̄ῑνῑοῡ-

25 δαιος̄ χε̄ σε̄με̄ μ̄ψωην̄ σε̄μοϥ̄ τε̄ μ̄πεϥ̄καρποϥ̄ αῡω̄ σε̄με̄
 μ̄πκαρποϥ̄ | σε̄μοϥ̄ τε̄ μ̄ψωην̄

(44) πεχε ιϛ χε̄ πεταχε̄ | οῡᾱ απ̄ειω̄τ̄ σε̄νακ̄ω̄ ε̄βολ̄
 ναῡ αῡω̄ | πεταχε̄ οῡᾱ επ̄ω̄η̄ρε̄ σε̄νακ̄ω̄ ε̄βολ̄ | ναῡ πεταχε̄

30 οῡᾱ δε̄ απ̄π̄νᾱ ε̄τοῡᾱᾱβ̄ || σε̄νακ̄ω̄ αν̄ ε̄βολ̄ ναῡ οῡτε̄ ζ̄μ̄ π̄καζ̄ | οῡ-
 τε̄ ζ̄ν̄ τη̄ε̄

(45) πεχε ιϛ μαῡχε̄λε̄ ε̄λοο̄|λε̄ ε̄βολ̄ ζ̄ν̄ ψ̄οντε̄ οῡτε̄
 μαῡκω̄τϥ̄ | κ̄νη̄τε̄ ε̄βολ̄ ζ̄ν̄ ϥ̄ρᾱμοϥ̄λ̄ μαῡτ̄ καρποϥ̄ |

*p. 41¹ γαρ̄ οῡγᾱγᾱθος̄ ϥ̄ρω̄με̄ ψ̄ᾱϥ̄εινε̄ ν̄*οῡγᾱγᾱθον̄ ε̄βολ̄ ζ̄μ̄ πεϥ̄ε-
 (89 L.) ζο̄ οῡκαϥ̄[οϥ̄] | ϥ̄ρω̄με̄ ψ̄ᾱϥ̄εινε̄ ν̄ζ̄ν̄πονη̄ρον̄ ε̄βολ̄ | ζ̄μ̄ πεϥ̄εζο̄ ε̄-

5 θοοϥ̄ ε̄τ̄ζ̄ν̄ πεϥ̄ζη̄τ̄ αῡ|ω̄ ν̄ϥ̄χω̄ ν̄ζ̄ν̄πονη̄ρον̄ ε̄βολ̄ γαρ̄ ζ̄μ̄ || φοϥ̄ο
 μ̄φ̄η̄τ̄ ψ̄αϥ̄̄εινε̄ ε̄βολ̄ ν̄ζ̄ν̄πονη̄ρον̄

(46) πεχε ιϛ χε̄ χιν̄ ᾱδαμ̄ ψ̄ᾱ ῑω̄ζᾱ(ν̄)|νη̄ς̄ π̄βαπ̄τῑς̄τη̄ς̄ ζ̄ν̄ ν̄χ̄πο
 ν̄ν̄ζιο̄με̄ | μ̄ν̄ πε̄τ̄χο̄σε̄ ᾱῑω̄ζαν̄νη̄ς̄ π̄βαπ̄τῑς̄τη̄ς̄ ψ̄ῑνᾱ χε̄ νοϥ̄ω̄σ̄π̄

10 ν̄βῑ νεϥ̄βαλ̄ || λ̄εῑχοοϥ̄ δε̄ χε̄ πε̄τ̄νᾱψω̄πε̄ ζ̄ν̄ τη̄γ̄|τη̄ν̄ ε̄ϥ̄ο̄ ν̄κοϥ̄εῑ
 ϥ̄νᾱσοϥ̄ων̄ τ̄μ̄νη̄τε̄|ρο̄ αῡω̄ ϥ̄νᾱχῑσε̄ ᾱῑω̄ζαν̄νη̄ς̄

(47) πεχε ιϛ | χε̄ μ̄ν̄ βο̄μ̄ ν̄τε̄ οῡρω̄με̄ τε̄λο̄ ᾱζ̄το̄ | σ̄ναῡ ν̄ϥ̄χω̄λκ̄

15 μ̄πῑτε̄ σ̄νη̄τε̄ αῡω̄ μ̄ν̄ || βο̄μ̄ ν̄τε̄ οῡζ̄μ̄ζ̄ᾱλ̄ ψ̄μ̄ψ̄ε̄ χο̄εῑς̄ σ̄ναῡ
 | η̄ ϥ̄νᾱρ̄τῑμᾱ μ̄ποϥ̄ᾱ αῡω̄ π̄κεοϥ̄ᾱ ϥ̄νᾱ|ρ̄ζ̄ῡβρῑζε̄ μ̄μοϥ̄ μᾱ-
 ρε̄ ϥ̄ρω̄με̄ σε̄ ϥ̄παϥ̄ | αῡω̄ ν̄τε̄γ̄νοϥ̄ ν̄ϥ̄̄ε̄πῑθ̄μ̄εῑ ᾱσω̄ η̄ρ̄π̄ |

20 β̄β̄ρ̄ρε̄ αῡω̄ μᾱγ̄νοϥ̄χ̄ η̄ρ̄π̄ β̄β̄ρ̄ρε̄ ε̄ᾱς̄|κοϥ̄ ν̄ᾱς̄ χε̄κᾱᾱς̄ ν̄νοϥ̄-
 π̄ω̄ζ̄ αῡω̄ μᾱγ̄|νε̄χ̄ η̄ρ̄π̄ ν̄ᾱς̄ ε̄ᾱς̄κοϥ̄ β̄β̄ρ̄ρε̄ ψ̄ῑνᾱ χε̄ | νεϥ̄τε̄-
 καϥ̄ μᾱγ̄χ̄λ̄ς̄ το̄εῑς̄ ν̄ᾱς̄ ᾱψ̄τη̄(ν̄) | ν̄ψ̄ᾱεῑ ε̄πεῑ οῡν̄ οῡπ̄ω̄ζ̄
 νᾱψω̄πε̄ |

(44) 40:26–29 Sah. πετναχε . . . πετναχε . . . πετναχε.

(46) 41:9 Sah. ν̄νεϥ̄οϥ̄ω̄σ̄π̄ (Guillaumont et al. emend to νοϥ̄οϥ̄ω̄σ̄π̄).

(47) 20 Sah. ν̄νεϥ̄πω̄ζ̄.

(43) 21 <πεχε ιϛ ναῡ χε> Guillaumont et al., sim. Leipoldt

(45) 41:1 ε̄ζο̄ : ε̄ altered from ζ̄

(46) 9 νοϥ̄ω̄σ̄π̄ : poss. corrupt

(42) Jesus said, "Become passers-by."²⁰

(43) His disciples said to him, "Who are you, that you should say these things to us?"

<Jesus said to them,> "You do not realize who I am ' from what I say to you, ' but you have become like ' the Jews, for they (either) love the tree and hate²⁵ its fruit (or) love the fruit ' and hate the tree."

(44) Jesus said, "Whoever ' blasphemes against the father will be forgiven, and ' whoever blasphemes against the son will be forgiven, ' but whoever blasphemes against the holy spirit³⁰ will not be forgiven either on earth ' or in heaven."

(45) Jesus said, "Grapes are not harvested ' from thorns, nor are figs gathered ' from thistles, for they do not produce fruit. ' A good man brings forth **41** good from his storehouse; an evil ' man brings forth evil things from ' his evil storehouse, which is in his heart, and ' says evil things. For out of⁵ the abundance of the heart he brings forth evil ' things."

(46) Jesus said, "Among those born of women, ' from Adam until John ' the Baptist, there is no one so superior to John the Baptist ' that his eyes should not be lowered (before him).¹⁰ Yet I have said, whichever one of you ' comes to be a child will be acquainted with the kingdom ' and will become superior to John."

(47) Jesus said, "It is impossible for a man to mount two horses ' or to stretch two bows. And it is impossible¹⁵ for a servant to serve two masters; ' otherwise, he will honor the one ' and treat the other contemptuously. No man drinks old wine ' and immediately desires to drink new wine. ' And new wine is not put into old wineskins,²⁰ lest they burst; nor ' is old wine put into a new wineskin, lest ' it spoil it. An old patch is not sewn onto a new garment, ' because a tear would result."

(46) that his eyes should not be lowered (before him) : *literally*, that his eyes not be broken

- 25 (48) πεχε ιϛ χε ερωα σναυ ρ ειρηνη μῆ || νουερηυ ζῆμ πεινει
 ογωτ` σεναχοος | ῃπταυ χε πωωνε εβολ αγω υναπω|ωνε
 (49) πεχε ιϛ χε ζενμακαριος νε ν|μοναχος αγω ετσοτπ` χε
 30 τετνα|ζε ατμῆτερο χε ῆτωτῆ ζῆεβολ || ῆζητῆ παλιν ετετνα-
 βωκ` εμαυ
 (50) πε|χε ιϛ χε ευψανχοος ηητῆ χε ῆτα|τετῆωπε εβολ των
 χοος ναυ | χε ῆτανει εβολ ζῆμ πογοειν πῆα | εντα πογοειν ωπε
 *p. 42^l
 (90 L.) ῆμαυ εβολ || ζιτοοτγ` ογαατγ` αγωζ[ε ερατγ] * αγω αγοω-
 νζ ε[β]ολ ζῆ τουζικων ευ|ψαχοος ηητῆ χε ῆτωτῆ πε χοος | χε
 ανον νεψωηρε αγω ανον ῆσωτπ` | ῆπειωτ ετονζ ευψανχνε
 5 τηυτῆ || χε ου πε πμαειν ῆπετῆειωτ` ετζῆ | τηυτῆ χοος εροου χε
 ογκιμ πε μῆ | ογαναπαυσις
 (51) πεχαυ ναυ` ῆσι νεψμαῶηηης χε αψ ῆζοου εταναπαυσις
 10 ῆ|νετμοογτ` ναψωπε αγω αψ ῆζοου || επκοσμος βῆρρε
 ηηυ πεχαυ ναυ χε | τη ετετῆσωψτ` εβολ ζητῆ ασει αλλα |
 ῆτωτῆ τετῆσοογν αν ῆμμος
 (52) πεχαυ | ναυ ῆσι νεψμαῶηηης χε χουταυτε | ῆπροφηηης αγ-
 15 ψαχε ζῆμ πισραη` || αγω αψαχε τηρου γραῖ ῆζητκ` πε`|χαυ
 ναυ χε ατετῆκω ῆπετονζ ῆπε|τῆῆμο εβολ αγω ατετῆψαχε ζα
 νετ|μοογτ`
 (53) πεχαυ ναυ ῆσι νεψμαῶηηης | χε πσῆβε ρωφελει η ῆ-
 20 μον πεχαυ` || ναυ χε νεψρωφελει νε πογειωτ` να|χποου εβολ
 ζῆ τογμααυ ευσῆβηυ | αλλα πσῆβε ῆμε ζῆμ πῆα αψῆ ζηυ | τηργ`
 (54) πεχε ιϛ χε ζῆμακαριος νε ηζηκε χε τωτῆ τε τῆῆτερο
 25 ηῆπηγε` ||
 (55) πεχε ιϛ χε πεταμεστε πεγ`ειωτ` | αν` ῆμ τεψμααυ υναψῆ
 μαῶηηης αν | ναει` αγω ῆψμεστε νεψ`σνηγ` ῆμ | νεψωνε ῆψει ῆ-
 πεψφοο ῆταζε | υναψωπε αν εφο ῆα ζιος ναει

(48) 25 i.e. ῆογωτ.

(49) 29–30 poss. i.e. εντετῆ ζενεβολ ῆζητς.

(53) 42:20 i.e. ενεψρωφελει. 20–21 Sah. πεγειωτ . . . τεγμααυ. 22 i.e. πῆα.

(55) 25 Sah. πετναμεστε.

(50) 33 ει εβολ : copyist first omitted iota, then added it between the two epis-
 lons 42:2 ῆτωτῆ πε : ῆτωτῆ ηιμ em. Guillaumont et al., sim. Doresse

(48) Jesus said, “If two make peace with ²⁵ each other in this one house, they will say ‘to the mountain, ‘Move away,’ and it will move ‘away.’”

(49) Jesus said, “Blessed are the ‘solitary and elect, for you will ‘find the kingdom. For you are from it, ³⁰ and to it you will return.’”

(50) Jesus said, “If they say to you, ‘Where did you come from?’, say to them, ‘We came from the light, the place ‘where the light came into being on ³⁵ its own accord and established [itself] **42** and became manifest through their image.’ If they say to you, ‘Is it you?’, say, ‘We are its children, and we are the elect ‘of the living father.’ If they ask you, ⁵ ‘What is the sign of your father in ‘you?’, say to them, ‘It is movement and ‘repose.’”

(51) His disciples said to him, ‘“When will the repose of ‘the dead come about, and when ¹⁰ will the new world come?”’

He said to them, ‘“What you look forward to has already come, but ‘you do not recognize it.”’

(52) His disciples said to him, “Twenty-four ‘prophets spoke in Israel, ¹⁵ and all of them spoke in you.”

He said to them, “You have omitted the one living in ‘your presence and have spoken (only) of the ‘dead.”

(53) His disciples said to him, ‘“Is circumcision beneficial or not?”’

He said ²⁰ to them, “If it were beneficial, their father ‘would beget them already circumcised from their mother. ‘Rather, the true circumcision in spirit has ‘become completely profitable.”

(54) Jesus said, “Blessed are the poor, ‘for yours is the kingdom of heaven.” ²⁵

(55) Jesus said, “Whoever does not hate his father ‘and his mother cannot become a disciple to me. ‘And whoever does not hate his brothers and ‘sisters and take up his cross in my way ‘will not be worthy of me.”

- 30 (56) πε||χε ιϛ χε πεταζσοϿων πκοσμος αϿ|ζε ευπτωμα αϿω
 ΠΕΝΤΑΖΖΕΕ ΑΠΤΩ|ΜΑ ΠΚΟΣΜΟΣ ΜΨΑ ΜΜΟϿ ΑΝ
- p. 43¹
 91 L.) (57) πε|χε ιϛ χε τμῆτερο μπειωτ` εστῆτω(ν) | αϿρωμε ευῆταϿ
 ΜΜΑϿ ΝΝΟΥΒΡΟϢ || εῆ|[ΑΝΟ]ϿϿ` ΑΠΕϿΧΑΧΕ ΕΙ ΝΤΟΥΨΗ` * ΑϿϢΙΤΕ
 ΝΟΥΖΙΑΝΙ[Ο]Ν ΕΧῆ ΠΕΒΡΟ[Ϣ Ε]ΤΝΑΝΟΥϿ` ΜΠΕ ΠΡΩΜΕ ΚΟΟΥ ΕΖΩ-
 ΛΕ | ΜΠΖΙΑΝΙΟΝ ΠΕΧΑϿ ΝΑϿ ΧΕ ΜΗΨΩϢ | ΝΤΕΤῆΒΩΚ` ΧΕ ΕΝΑΖΩΛΕ
 5 ΜΠΖΙΑΝΙΟ(Ν) || ΝΤΕΤῆΖΩΛΕ ΜΠΣΟϿΟ ΝΜΜΑϿ` Ζῆ ΦΟ|ϿΥ ΓΑΡ Μ-
 ΠΩΖϢ ΝΖΙΑΝΙΟΝ ΝΑϿΩΝΖ | ΕΒΟΛ` ΣΕΖΟΛΟΥ ΝΣΕΡΟΚΖΟΥ
- (58) πεχε ιϛ | χε οϿμακαριος πε πρωμε ῆταζζιϢε | αϿζε απωνζ
 10 (59) πεχε ιϛ χε δωψτ ῆσα πε||τονζ ζωϢ ετετῆονζ ζινα χε νετῆ-
 ΜΟΥ | ΑϿΩ ῆΤΕΤῆΨΙΝΕ ΕΝΑϿ ΕΡΟϿ ΑϿΩ ΤΕΤΝΑΨ|Ḃῆ ḂΟΜ ΑΝ ΕΝΑϿ
 (60) <ΑϿΝΑϿ> ΑϿΣΑΜΑΡΕΙΤΗΣ ΕϿϿΙ Νῆ|ΝΟΥΖΙΕΙΒ` ΕϿΒΗΚ` ΕΖΟΥΝ ΕϿϿΟΥ-
 15 ΔΑΙΑ ΠΕ|ΧΑϿ` ΝΝΕϿ`ΜΑΕΗΤΗΣ ΧΕ † ΠΗ ΜΠΚΩΤΕ || ΜΠΕΖΙ-
 ΕΙΒ` † ΠΕΧΑϿ ΝΑϿ ΧΕΚΑΑΣ ΕϿΝΑ|ΜΟΟΥΤϿ` ΝϿϿΟΥΟΜϿ` ΠΕΧΑϿ
 ΝΑϿ ΖΩϢ Ε|ϿΟΝΖ ϿΝΑϿΟΥΟΜϿ` ΑΝ ΑΛΛΑ ΕϿΨΑΜΟ|ΟΥΤϿ` ΝϿΨΩΠΕ Ν-
 20 ΟΥΠΤΩΜΑ ΠΕΧΑϿ | ΧΕ ΝΚΕϢΜΟΤ` ϿΝΑΨΑϢ ΑΝ ΠΕΧΑϿ ΝΑϿ || ΧΕ
 ΝΤΩΤῆ ΖΩΤ` ΤΗΥΤῆ ΨΙΝΕ ῆσα ΟΥ|ΤΟΠΟϢ ΝΗΤῆ ΕΖΟΥΝ ΕΥΑΝΑΠΑϿϢΙϢ |
 ΧΕΚΑΑΣ ΝΝΕΤῆΨΩΠΕ ΜΠΤΩΜΑ ΝΣΕ|ϿΩΜ` ΤΗΥΤῆ
- (61) πεχε ιϛ ΟΥῆ ΣΝΑϿ ΝΑῆ|ΤΟΝ` ΜΜΑϿ ΖΙ ΟΥΒΛΟϢ ΠΟΥΑ
 25 ΝΑΜΟΥ ΠΟΥ||Α ΝΑΩΝΖ ΠΕΧΕ ΣΑΛΩΜΗ ῆΤΑΚ` ΝΙΜ` | ΠΡΩΜΕ
 † ΖΩϢ ΕΒΟΛ Ζῆ ΟΥΑ † ΑΚΤΕΛΟ ΕΧῆ | ΠΑΒΛΟϢ ΑϿΩ ΑΚ`ΟΥΩΜ ΕΒΟΛ Ζῆ
 ΤΑ|ΤΡΑΠΕΖΑ ΠΕΧΕ Ιϛ ΝΑϢ ΧΕ ΑΝΟΚ` ΠΕ | ΠΕΤΨΟΟΠ` ΕΒΟΛ Ζῆ
 30 ΠΕΤ`ΨΗΨ ΑΥ† || ΝΑΕΙ ΕΒΟΛ Ζῆ ΝΑ ΠΑΕΙΩΤ` < - > ΑΝΟΚ`
 ΤΕΚ`ΜΑΕΗΤΗΣ < - - - > ΕΤΒΕ ΠΑΕΙ † ΧΩ ΜΜΟϢ ΧΕ | ΖΟΤΑΝ ΕϿΨΑΨΩ-

(56) 31 ζεε : i.e. ze : cf. Polotsky *Orientalia* 26 (1957) 348–49.

(57) 34 i.e. ῆΟΥΒΡΟϢ. 43:7 σεζολοϿ : Sah. ῆσεζολοϿ.

(59) 10 i.e. ῆΝΕΤῆΜΟΥ.

(60) 12–13 i.e. ῆΟΥΖΙΕΙΒ. 19 i.e. ϿΝΑΨΑϢ.

(61) 24 μμαϿ : i.e. μμοϿ.

(56) 31 ΠΕΝΤΑΖΖΕΕ : second z added above line ζεε α- : ze ε- em. Guillaumont et al.
 (57) 35 for the restoration, cf. 43:1–2 43:4 ε<τετ>ΝΑ em. Kasser, with hesitation
 (60) 12 <ΑϿΝΑϿ> Guillaumont et al. : <ΑϿΝΑϿ> Schenke 14–15 ΠΗ ΜΠΚΩΤΕ ||
 ΜΠΕΖΙΕΙΒ : Guillaumont et al. (cf. German edn.) read as a corruption for “Why does he carry
 the lamb with him?”

(61) 26 ζωϢ ΕΒΟΛ Ζῆ ΟΥΑ : prob. corrupt : or else poss. Greek ὡς ξένος (thus Polotsky)
 mistranslated as ὡς ἐξ ἑνός; or ὡς ἐκ τίνος (thus Guillaumont, *Le Muséon* 73 [1960] 326) mis-
 trans. as ὡς ἐκ τίνος, sim. Doresse: ζωϢ ΕΒΟΛ Ζῆ ΟΥ em. Kasser 30 <ΠΕΧΕ ΣΑΛΩΜΗ
 ΧΕ> Leopoldt, Guillaumont et al. 31 <ΠΕΧΕ Ιϛ ΝΑϢ ΧΕ> Guillaumont et al., sim. Leopoldt

(56)³⁰ Jesus said, “Whoever has come to understand the world has found (only) ' a corpse, and whoever has found a corpse ' is superior to the world.”¹

(57) Jesus said, “The kingdom of the father is like ' a man who had [good] seed. ³⁵ His enemy came by night **43** and sowed weeds among the good seed. ' The man did not allow them to pull up ' the weeds; he said to them, 'I am afraid that ' you will go intending to pull up the weeds ⁵ and pull up the wheat along with them.' ' For on the day of the harvest the weeds will be plainly visible, ' and they will be pulled up and burned.”

(58) Jesus said, ' “Blessed is the man who has suffered ' and found life.”

(59) Jesus said, “Take heed of the ¹⁰ living one while you are alive, lest you die ' and seek to see him and be unable ' to do so.”

(60) <They saw> a Samaritan carrying ' a lamb on his way to Judea. ' He said to his disciples, “That man is round about the ¹⁵ lamb.”

They said to him, “So that he may ' kill it and eat it.”

He said to them, “While ' it is alive, he will not eat it, but only when he has ' killed it and it has become a corpse.”

They said to him, ' “He cannot do so otherwise.”

He said to them, ²⁰ “You too, look for a ' place for yourselves within repose, ' lest you become a corpse and be ' eaten.”

(61) Jesus said, “Two will rest ' on a bed: the one will die, and the other ²⁵ will live.”

Salome said, “Who are you, ' man, that you have come up on ' my couch and eaten from my ' table?”

Jesus said to her, “I am he ' who exists from the undivided. ³⁰ I was given some of the things of my father.”

<...> “I ' am your disciple.”

<...> “Therefore I say, ' if he is

(60) That man is round about the lamb : *text erroneous; correct text possibly* Why does that man carry the lamb around?

(61) that you . . . have come : *the manuscript has (erroneously) that you as from one have come*

<...> “I am your disciple.” <...> : *some words have been erroneously omitted; correct text probably* <Salome said,> “I am your disciple.” <Jesus said to her>

πε † εϥψηϥ` ϥναμοϥζ | οϥοειν ζοταν δε εϥψανψωπε εϥ|πηψ
ϥναμοϥζ ν̄κακε

*p. 44¹
(92 L.)

(62) πεχε ῑϥ χε ει||χω ν̄ναμϥστηριον ν̄νε[τ̄μ̄ψα] ν̄*[να]μϥστη-
ριον πε[τ]ε τεκ`ουναμ νααϥ | μ̄ν̄τρε τεκζβοϥρ` ειμε χε εϥρ οϥ

(63) πεχε ῑϥ | χε νεϥν̄ οϥρωμε μ̄πλοϥσιος εῡν̄ταϥ μ̄|μαϥ ν̄ζαζ ν̄-
5 χρημα πεχαϥ χε †ναρ̄χω ν̄||ναχρημα χεκαας εειναχο ν̄-

ταω[[ζ]]ϥζ | ν̄τατωσε ν̄ταμοϥζ ν̄ναεζωρ ν̄καρ`|πος ψινα χε ν̄ιρ̄ ερωζ
αλααϥ ναεινε|νεϥμεεϥε εροοϥ ζ̄μ̄ πεϥζητ` αϥω ζ̄ν̄ | τοϥψη

10 ετ̄μμαϥ αϥμοϥ πετεϥμ̄ μαχε || μ̄μοϥ` μαρεϥ`ϥωτ̄μ̄

(64) πεχε ῑϥ χε οϥρω|με νεϥν̄ταϥ ζ̄ν̄ψ̄μ̄μο αϥω ν̄ταρεϥϥοβ|τε
μ̄πδιπνον αϥχοοϥ μ̄πεϥζμ̄ζαλ̄ ψι|να εϥνατωζμ̄ ν̄ν̄ψ̄μ̄-

15 μοει αϥβωκ` μ̄|πψορπ` πεχαϥ ναϥ` χε παχοεις τωζμ̄ || μ̄-
μοκ` πεχαϥ χε οϥν̄ταει ζ̄ν̄ζομ̄τ` | αζενεμπορος σε̄ν̄νηϥ

ψαροει εροϥζε | †ναβωκ` ν̄ταοϥεζ ϥαζνε ναϥ †ρ̄παραι|τει μ̄-
πδιπνον αϥβωκ` ψα κεοϥα πε|χαϥ ναϥ` χε απαχοεις τωζμ̄ μ̄-

20 μοκ` || πεχαϥ ναϥ χε αειτοοϥ οϥνει αϥω σε|ρ̄αιτει μ̄μοει ν̄-
οϥζημερα †νασρ̄ϥε α(ν) | αϥει ψα κεοϥα πεχαϥ ναϥ` χε πα-

χο`|εις τωζμ̄ μ̄μοκ` πεχαϥ ναϥ χε παψβηρ` | ναρ̄ ψε-

25 λεετ αϥω ανοκ` ετ̄ναρ̄ διπνον || †ναψι|αν †ρ̄παραιτει
μ̄πδιπνον` αϥ`βωκ` ψα κεοϥα πεχαϥ ναϥ χε παχοεις | τωζμ̄ μ̄-

μοκ` πεχαϥ ναϥ` χε αειτοοϥ ν̄|οϥκωμη εειβηκ` αχι ν̄-

30 ψωμ †ναψι|αν †ρ̄παραιτει αϥει ν̄βι πζμ̄ζαλ̄ αϥχο||ος

33 i.e. ν̄οϥοειν.

(62) 44:1 i.e. ναααϥ. 2 Sah. μ̄πρ̄τρε.

(63) 7 Sah. ν̄ναρ̄.

(64) 20 poss. i.e. ν̄οϥνει. 25–28 i.e. †ναψει... †ναψει.

32 † εϥψηϥ : emend to εϥψηψ (thus Guillaumont et al., with hesitation) : εϥψονϥ em. Guillaumont et al. (Dutch edn.), with hesitation

(62) 34 πεχε read in photographs 35–44:1 rest. Guillaumont et al.

(63) 44:5 [[ζ]] : cancelled by the copyist

(64) 22 χο` written over erasure of ψβηρ (the apostrophe, which is not erased, belonged to ψβηρ) : cf. end of the following line παψβηρ` 24 ρ̄ διπνον : ρ̄διπνει em. Kasser, with hesitation

destroyed he will be filled ' with light, but if he is ' divided, he will be filled with darkness.'''

(62) Jesus said, ''It ³⁵ is to those [who are worthy of **44** my] mysteries that I tell my mysteries. Do not let your (sg.) left hand know ' what your (sg.) right hand is going to do.'''

(63) Jesus said, ' ''There was a rich man who had ' much money. He said, 'I shall put ⁵ my money to use so that I may sow, reap, ' plant, and fill my storehouse with produce, ' with the result that I shall lack nothing.' Such were ' his intentions, but ' that same night he died. Let him who has ears ¹⁰ hear.'''

(64) Jesus said, ''A man ' had received visitors. And when he had prepared ' the dinner, he sent his servant to ' invite the guests. He went to ' the first one and said to him, 'My master invites ¹⁵ you.' He said, 'I have claims ' against some merchants. They are coming to me this evening. ' I must go and give them my orders. I ask to be excused ' from the dinner.' He went to another ' and said to him, 'My master has invited you.' ²⁰ He said to him, 'I have just bought a house and ' am required for the day. I shall not have any spare time.' ' He went to another and said to him, 'My master ' invites you.' He said to him, 'My friend ' is going to get married, and I am to prepare the banquet. ²⁵ I shall not be able to come. I ask to be excused from the dinner.' ' He went to another and said to him, 'My master ' invites you.' He said to him, 'I have just bought ' a farm, and I am on my way to collect the rent. I shall not be able to come. ' I ask to be excused.' The servant returned and said

- 35 ἀπεχχοεῖς ἕνεκ τῆς ταξίμου ἀπιδίπνησον ἀγπαραιτεῖ πεχε
 πχοεῖς |̄|πεϋζμζάλ̄ ἕνεκ ἑπσα νβολ ἀνζιο|οϋε νετκναζε ε-
 *p. 45¹ ροοϋ ενιοϋ ἕκαας | εϋναῤ̄διπνει ἡρεϋτοοϋ μἡ νεϋο||†[ε σε-
 (93 L.) ναβ]ϋκ ἀν` εζοϋν` εντοπος ἡπαῖωτ` *
 (65) πεχαϋ ἕνεκ οϋρωμε ἡχρη[στο]ς νεϋἡ†[αϋ] | ἡοϋμα ἡελοο-
 λε ἀϋτα`αϋ ἡζἡοϋοεῖε | ψἡνα εϋναῤ̄ ζωβ` εροϋ` ἡϋϋ ἡπεϋκαρϋ-
 5 ποσ ἡτοοτοϋ ἀϋχοοϋ |̄|πεϋζμζάλ̄ ἕνεκ|καας ενοϋοεῖε να† ναϋ`
 ἡπκαρπος ἡἡμα ἡελοολε ἀϋεμαζε ἡπεϋζμζάλ̄ | ἀϋζιοϋε
 εροϋ` νε κεκοϋει πε ἡσεμοοϋτϋ` | ἀϋζμζάλ̄ βωκ` ἀϋχοος ε-
 10 πεϋχοεῖς πε|ϋε πεϋχοεῖς ἕνεκ μεϋακ` † ἡπεϋ`σοϋω||-
 νοϋ ἀϋχοοϋ ἡκεζμζάλ̄ ἀνοϋοεῖε ζἡοϋε επκεοϋα τοτε
 ἀϋχοεῖς χοοϋ |̄|πεϋψἡρε πεχαϋ` ἕνεκ μεϋακ` σεναψἡπε | ζητϋ` ἡ-
 παψἡρε ἀν`οϋοεῖε ετἡμαϋ επει | σεσοοϋν ἕνεκ ἡτοϋ πε πεκἡ-
 15 ρονομος || ἡἡμα ἡελοολε ἀϋβοϋϋ` ἀϋμοοϋτϋ` | πετεϋἡ μαα-
 ἕνεκ ἡμοϋ` μαρεϋ`σωτἡ
 (66) πε|ϋε ἡε ἕνεκ ματσεβοει επἡνε παει ἡταϋ|στοϋ` εβολ` ἡεἡ
 νετ`κωτ` ἡτοϋ πε πω|νε ἡκωζ
 20 (67) πεχε ἡε ἕνεκ πετσοοϋν ἡπτηρηϋ` || εϋῤ̄ βρωζ οϋααϋ <ϋ>ῤ̄ βρωζ
 ἡἡμα τηρηϋ` |
 (68) πεχε ἡε ἕνεκ ἡτωτἡ ἡἡμακαριοσ ζοτα(ἡ) | εϋψανμστε τηϋ-
 τἡ ἡσεῤ̄διωκε ἡἡωτἡ ἀϋψ σεναζε ἀν ετοπος ἡἡμα | ενταϋ-
 διωκε ἡἡωτἡ ζραῖ ἡζητϋ`

(65) 45:7 i.e. ενε κεκοϋει πε.

(66) 18 i.e. πωνε ἡκοοζ.

34 ἀἡπνει read in photographs 35 rest. Emmel : [- - - εϋναβ]ϋκ Doriesse, Guillaumont et al.

(65) 45:9 † ἡπεϋ`σοϋω||νοϋ : emend to ἡποϋσοϋωἡϋ (thus Guillaumont et al., with hesitation)

(67) 20 <ϋ> Layton εϋῤ̄ βρωζ οϋα (i.e. ἡοϋα) αϋῤ̄ βρωζ Emmel² 142 n. 5

(68) 23-24 Guillaumont et al. 39 read as a corruption for "you will find a place, where you will not be persecuted," cf. Haenchen² 27 : Quecke reads (with hesitation) as a corruption for "no place will be found, where you have not been persecuted"

- 25 (69) πε||χε ιϛ̄ ζ̄μμακαριος νε ναεῑ ν̄ταγδιωκε | μ̄μοου γραϊ̄ ζ̄μ
 πουζητ̄` νετ̄μμαγ̄ | νενταζσοϋων πειωτ̄ ζ̄ν̄ ουμε ζ̄μ|μακα-
 ριος νετζκαειτ̄` ψινα εϋνα|τσιο̄ ν̄εζη̄ μ̄πετοϋωψ
- 30 (70) πεχε ιϛ̄ ζο||ταν̄ ετετ̄ν̄ψαχπε̄ πη̄ ζ̄ν̄ τηϋτ̄ν̄ παϊ̄ | ετεϋ̄ν̄-
 τητ̄ν̄ϋ̄ ϋ̄νατοϋχε̄ τηϋτ̄ν̄ εψω|πε̄ μ̄νητ̄ν̄ πη̄ ζ̄ν̄ τ̄[η]ϋτ̄ν̄ παεῑ ετε̄ |
 μ̄νητ̄ν̄ϋ̄ ζ̄ν̄ τηνε̄ ϋ̄[να]μοϋτ̄` τηνε̄ |
- 35 (71) πεχε ιϛ̄ χε̄ †ναϋορ[ϋ̄ρ̄ μ̄πεε̄]̄, η̄εῑ || αϋω̄ μ̄ν̄ λααϋ
 *p. 46^l ναϋκοτϋ̄ .[. . . 6½-8 . . .] *
 (94 L.) (72) [πε]̄χε̄ οϋρ[ωμ]̄ε̄ ναϋ̄ χε̄ χοο̄ς̄ ν̄νας̄νηϋ̄ | ψινᾱ εϋνᾱπωψε̄
 ν̄ν̄ζ̄νααϋ̄ μ̄παειωτ̄` | ν̄μ̄μαεῑ πε̄χαϋ̄ ναϋ̄` χε̄ ω̄ πρω̄με̄ ν̄ιμ̄ | πε̄ν̄-
 5 ταζαατ̄` ν̄ρεϋ̄πωψε̄ αϋκοτ̄ϋ̄ ᾱ||νεϋ̄μᾱθη̄της̄ πε̄χαϋ̄ ναϋ̄ χε̄
 μη̄ εεῑ|ψοο̄π̄` ν̄ρεϋ̄`πωψε̄
 (73) πεχε ιϛ̄ χε̄ πωζ̄ς̄ | με̄ν̄ ναϋωϋ̄ϋ̄` ν̄εργᾱτης̄ δε̄
 σοβ̄κ̄` σοπ̄ϛ̄ | δε̄ μ̄π̄χο̄εις̄ ψινᾱ εϋ̄νᾱνε̄χ̄` ε̄ργᾱτης̄ | ε̄βολ̄`
 ε̄πω̄ζ̄ς̄
- 10 (74) πεχαϋ̄ χε̄ π̄χο̄εις̄ οϋ̄ν̄ || ζαζ̄ μ̄π̄κ̄ω̄τε̄ ν̄τ̄χ̄ω̄τε̄ μ̄ν̄ λααϋ̄ δε̄
 ζ̄ν̄ | † τ̄ψω̄νε̄`
 (75) πεχε ιϛ̄ οϋ̄ν̄ ζαζ̄ ᾱζε̄ρᾱτοϋ̄ | ζιρ̄μ̄ προ̄ ᾱλλᾱ μ̄μ̄ονα-
 χος̄ νετ̄νᾱβ̄ωκ̄` | ε̄ζοϋ̄ν̄ ε̄π̄μᾱ ν̄ψ̄ε̄λε̄ε̄τ̄`
- 15 (76) πεχε ιϛ̄ χε̄ | τ̄μ̄ν̄τε̄ρο̄ μ̄πειωτ̄` ε̄στ̄ν̄τ̄ων̄ αϋ̄ρω̄με̄ || ν̄εψω̄ω̄τ̄`
 εϋ̄ν̄ταϋ̄` μ̄μαγ̄ ν̄οϋ̄φο̄ρ̄τῑον̄ ε̄ᾱϋ̄ζε̄ αϋ̄μᾱργᾱρῑτης̄ πε̄ψω̄τ̄` | ε̄τ̄μ̄-
 μαγ̄ οϋ̄σᾱβε̄ πε̄ αϋ̄† πε̄φο̄ρ̄τῑον̄ | ε̄βολ̄ αϋ̄το̄οϋ̄ ναϋ̄` μ̄πῑμᾱργᾱρῑ-
 20 της̄ | οϋ̄ω̄τ̄` ν̄τ̄ω̄τ̄ν̄ ζω̄τ̄` τηϋτ̄ν̄ ψῑνε̄ ν̄||σᾱ π̄{εϋ̄}ε̄ζο̄ ε̄μᾱϋ̄ω̄σ̄ν̄

(69) 26 πεϋζητ. 29 i.e. ν̄εη.

(74) 46:10 τ̄χ̄ω̄τε̄ : Sah. τ̄σω̄τ, Bohairic τ̄χ̄ω̄τ (Crum 833a).

(76) 19 i.e. ν̄οϋ̄ω̄τ.

(69) 29 ε̄ζη̄ μ̄πετοϋω̄ψ : ζη̄τοϋ̄ μ̄πετοϋοϋ̄ᾱω̄ψ em. Guillaumont et al. with hesitation
 (71) 34 rest. Leipoldt, with hesitation 35 letter trace before the lacuna can only be
 read as ϋ̄, η̄, ῑ, ϋ̄, μ̄, ν̄ ο̄ρ̄ π̄

(72) 46:1 rest. Guillaumont et al., sim. Doresse 4 κοτϋ̄ : τ̄ written over the false start
 of another letter (ν̄?)

(74) 9 χε̄ π̄χο̄εις̄ : <ν̄>χε̄ (i.e. ν̄ς̄ι) π̄χο̄εις̄ <χε̄> em. Kasser, but unlikely 10
 τ̄χ̄ω̄τε̄ : τ̄ψω̄τε̄ em. Doresse, Guillaumont et al. 11 † ψω̄νε̄ : emend to ψω̄τε̄ (thus Guil-
 laumont et al.)

(76) 20 {εϋ̄} Guillaumont et al. : copyist first wrote πεϋζο, then added another ε̄ above
 the line (πεϋεζο) and neglected to cancel the superfluous letters εϋ̄

(69) Jesus ²⁵ said, “Blessed are they who have been persecuted ' within themselves. It is they ' who have truly come to know the father. ' Blessed are the hungry, for ' the belly of him who desires will be filled.”

(70) Jesus said, ³⁰ “That which you have will save you ' if you bring it forth from yourselves. ' That which you do not have within you [will] kill you ' if you do not have it within you.” '

(71) Jesus said, “I shall [destroy this] house, ³⁵ and no one will be able to build it [. . .]” **46**

(72) [A man said] to him, “Tell my brothers ' to divide my father’s possessions ' with me.”

He said to him, “O man, who ' has made me a divider?”

He turned to ⁵ his disciples and said to them, “I am not a divider, ' am I?”

(73) Jesus said, “The harvest ' is great but the laborers are few. ' Beseech the lord, therefore, to send out laborers ' to the harvest.”

(74) He said, “O lord, there are ¹⁰ many around the drinking trough, but there is nothing in ' the cistern.”

(75) Jesus said, “Many are standing ' at the door, but it is the solitary who will enter ' the bridal chamber.”

(76) Jesus said, ' “The kingdom of the father is like a ¹⁵ merchant who had a consignment of merchandise ' and who discovered a pearl. That merchant ' was shrewd. He sold the merchandise ' and bought the pearl alone for himself. ' You too, seek ²⁰ his unfailing and

(76) seek his : *text erroneous; correct text seek the*

εϕμην\ εβολ | πμα εμαρε χοολεσ τζνο εζογν\ εμαγ | εογωμ\ ου-
δε μαρε ϕϕ̄NT ΤΑΚΟ

(77) ΠΕΧΕ | Γ̄C ΧΕ ΔΝΟΚ ΠΕ ΠΟΥΟΕΙΝ ΠΑΕΙ ΕΤΖΙ|ΧΩΟΥ ΤΗ-

25 ΡΟΥ ΔΝΟΚ\ ΠΕ ΠΤΗΡϕ\ Ν̄ΤΑ || ΠΤΗΡϕ\ ΕΙ ΕΒΟΛ Ν̄ΖΗΤ\ ΑΓΩ Ν-
ΤΑ ΠΤΗΡϕ\ | ΠΩΖ ΨΑΡΟΕΙ ΠΩΖ Ν̄ΝΟΥΨΕ ΔΝΟΚ\ | †Μ̄ΜΑΥ ϕΙ Μ-
ΠΩΝΕ ΕΖΡΑΪ ΑΓΩ ΤΕΤΝΑ|ΖΕ ΕΡΟΕΙ Μ̄ΜΑΥ

(78) ΠΕΧΕ Γ̄C ΧΕ ΕΤΒΕ ΟΥ | ΑΤΕΤ̄Ν̄ΕΙ ΕΒΟΛ ΕΤCΩΨΕ ΕΝΑΥ ΕΥΚΑΨ

30 || ΕϕΚΙΜ Ε[ΒΟΛ] ΖΙΤ̄Μ ΠΤΗΥ ΑΓΩ ΕΝΑΥ | ΕΥΡΩΜ[Ε Ε]ῩΝΨΤΗΝ ΕΥΘΗΝ
*p. 47¹
(95 L.) ΖΙΩΩΒ\ | Ν̄[ΘΕ Ν̄ΝΕΤ] Ν̄Ρ̄ΡΩΟΥ Μ̄Ν ΝΕΤ̄ΜΜΕΓΙ*CΤΑΝΟC ΝΑΕΙ ΕΝ[Ε]-
ΨΤΗΝ Ε[Τ]ΘΗΝ ΖΙΩΟΥ ΑΓΩ CΕΝ[Α]Ψ̄C̄CΟΥΝ | ΤΜΕ ΔΝ

5 (79) ΠΕΧΕ ΟΥCΖΙΜ[Ε] ΝΑϕ Ζ̄Μ | ΠΜΗΨΕ ΧΕ ΝΕΕΙΑΤϕ [Ν̄]ΘΖΗ Ν̄||ΤΑΖϕΙ
ΖΑΡΟΚ ΑΓΩ Ν̄Κ|Β]Ε ΕΝΤΑΖ|CΑ[[Ζ]]ΝΟΥΨΚ ΠΕΧΑϕ ΝΑ[C] ΧΕ ΝΕ|ΕΙΑΤΟΥ
Ν̄ΝΕΝΤΑΖCΩΤ̄Μ Δ\|ΠΛΟΓΟC Μ̄ΠΕΙΩΤ ΑΓΑΡΕΖ ΕΡΟϕ | Ζ̄Ν ΟΥΜΕ ΟῩΝ Ζ̄Ν-
10 ΖΟΥϕ ΓΑΡ ΝΑΨΩΠΕ || Ν̄ΤΕΤ̄Ν̄ΧΟΟC ΧΕ ΝΕΕΙΑΤ̄C̄ Ν̄ΘΖΗ ΤΑ|ΕΙ ΕΤΕ Μ̄ΠCΩ
ΑΓΩ Ν̄ΚΙΒΕ ΝΑΕΙ ΕΜΠΟΥ|† ΕΡΩΤΕ

(80) ΠΕΧΕ Γ̄C ΧΕ ΠΕΝΤΑΖCΟΥΩΝ | ΚCΟCΜΟC ΑϕΖΕ ΕΠCΩ-

15 ΜΑ ΠΕΝΤΑΖΖΕ | ΔΕ ΕΠCΩΜΑ ΚCΟCΜΟC Μ̄ΠΨΑ Μ̄ΜΟϕ\ || ΔΝ\

(77) PAP., P. OXY. I (COMBINES THIS [COPTIC 46:27–28] WITH SAYING 30, CF. GREEK SAYING 30).

(78–114) PAP.; NO GREEK FRGS. HAVE BEEN FOUND.

22 ϕϕ̄NT : i.e. ϕ̄NT (Guillaumont et al. emend thus).

(77) 26 i.e. Ν̄ΟΥΨΕ.

(78) 31 i.e. ΖΙΩΩϕ. 47:2 i.e. CΕΝΑΨCΟΥΝ OR CΕΝΑΨCΟΥΩΝ.

(79) 4 i.e. Ν̄ΘΗ. 10 i.e. Ν̄ΘΗ. 11 i.e. Μ̄ΠCΩ.

(78) 32 Ν̄[ΘΕ Ν̄ . . .] Emmel : also possible is Μ̄[ΜΑΥ . . .] (thus Suarez) [. . . ΝΕΤ]Ν̄-
sim. Guillaumont et al. 47:2 Ψ̄C̄ : C̄ added above the line poss. corrupt

(78–79) 1–8 -CΤΑΝΟC TO ΕΡΟϕ : these eight lines written in a different script

(79) 6 [[Ζ]] cancelled by the copyist 7–8 α:|ΠΛΟΓΟC pap. 9 original script resumes
at Ζ̄Ν ΟΥΜΕ 11 ΕΜΠΟΥ : ΕΤΕ Μ̄ΠΟΥ is expected, poss. emend thus

(80) 13–14 ΕΠCΩΜΑ . . . ΕΠCΩΜΑ . . . : ΕΥΠΤΩΜΑ . . . ΕΥΠΤΩΜΑ em. Guillaumont et al.
(French and German edns.)

enduring treasure ' where no moth comes near ' to devour and no worm destroys.' '

(77) Jesus said, ‘‘It is I who am the light which is above ' them all. It is I who am the all. ²⁵ From me did the all come forth, and unto me did the all ' extend. Split a piece of wood, and I ' am there. Lift up the stone, and you will ' find me there.’’

(78) Jesus said, ‘‘Why ' have you come out into the desert? To see a reed ³⁰ shaken by the wind? And to see ' a man clothed in fine garments ' [like your] kings and your great **47** men? Upon them are the fine garments, ' and they are unable to discern ' the truth.’’

(79) A woman from the crowd said to him, ' ‘‘Blessed are the womb which ⁵ bore you and the breasts which ' nourished you.’’

He said to [her], ' ‘‘Blessed are those who have heard ' the word of the father and have truly kept it. ' For there will be days ¹⁰ when you (pl.) will say, ‘Blessed are the womb ' which has not conceived and the breasts which have not ' given milk.’’’

(80) Jesus said, ‘‘He who has recognized ' the world has found the body, but he who has found ' the body is superior to the world.’’

(77) Greek frg. transposes part of this saying to saying 30 (see above)

- (81) πεχε ιϛ χε πενταζϛ ρ̄μμαο μα|ρεϛ ρρο αγω πετεϿ̄νταϿ
 ν̄ουδα|μικ μαρεϛαρνα
- (82) πεχε ιϛ χε πετζηη | εροει εϛζηη ετσατε αγω πετοϿηγ̄ |
 μ̄μοει ϛοϿηη ν̄τμ̄ν̄τερο
- 20 (83) πεχε ιϛ || χε ν̄ζικων σεοϿονζ εβολ μ̄πρω|με αγω ποϿοειν
 ετ̄νητοϿ ϛζηη̄ | ζ̄ν̄ θικων μ̄ποϿοειν μ̄πειωτ̄ ϛνα|βωλπ̄
 εβολ αγω τεϛζικων ζηη̄ | εβολ ζιτ̄ν̄ πεϿ̄οϿοειν
- 25 (84) πεχε ιϛ ν̄ζο||οϿ ετετ̄ν̄ναϿ επετ̄ν̄εινε ψαρετ̄ν̄|ρα-
 ψε ζοταν δε ετετ̄ν̄ψανναϿ̄ | ανετ̄ν̄ζικων̄ ν̄ταζψωπε ζι
 τετνε|ζη οϿτε μαϿμοϿ οϿτε μαϿοϿωνζ | εβολ τετναϿι ζα οϿηρ̄
- 30 (85) πεχε ιϛ χε || ν̄τα αδαμ ψωπε εβολ ζ̄ν̄νοϿνος | ν̄δϿναμικ
 μ̄ν̄ οϿνος μ̄μ̄ν̄τρ̄μμα|ο αγω μ̄πεϿψωπε ε̄(Ͽμ̄)ψα μ̄μω-
 τ̄ν̄ νεϿαζιος γαρ πε [νεϿναχι] †π[ε] | αν μ̄πμοϿ
- *p. 48¹ (86) πεχε ιϛ χε [νβαϿορ οϿ]*[ν̄τ]αϿ ν̄οϿ[β]ηβ αγω ν̄ζαλατε
 (96 L.) οϿ̄ν̄ταϿ | μ̄μαϿ μ̄πεϿμαζ π̄ψηρε δε μ̄πρωμε | μ̄ν̄ταϿ̄ ν̄ν[ο]Ͽμα
 ερικε ν̄τεϿ̄απε ν̄Ͽ̄|μ̄τον̄ μ̄μ[ο]Ͽ̄
- 5 (87) πεχαϿ ν̄σι ιϛ χε οϿταλα|π̄ωρον πε π̄σωμα εταψε ν̄οϿσϿ-
 μᾱ | αγω οϿταλαπ̄ωρος τε τ̄ψϿχη εταψε | ν̄ναει μ̄π̄σναϿ
- (88) πεχε ιϛ χε ν̄αγγελος | ηηϿ ψαρωτ̄ν̄ μ̄ν̄ ν̄προφητης αγω
 10 σε|να† ηητ̄ν̄ ν̄νετεϿ̄ν̄τητ̄ν̄σε αγω̄ || ν̄τωτ̄ν̄ ζωτ̄̄θητ̄ν̄ νετ̄ν̄-
 τοτ̄̄τηνε | ταϿϿ ναϿ ν̄τετ̄ν̄χοος ηητ̄ν̄ χε αψ ν̄|ζοοϿ πετοϿ̄ν̄ηη
 ν̄σεχι πετε π̄ωοϿ |
- (89) πεχε ιϛ χε ετβε οϿ τετ̄ν̄ειωε μ̄π̄σα η|βολ̄ μ̄πποτη-
 15 ριον τετ̄ν̄ρ̄νοει αν χε || πενταζταμιο μ̄π̄σα ν̄ζοϿν̄ ν̄τοϿ ον̄ |
 πενταϿταμιο μ̄π̄σα ν̄βολ̄

(85) 30 i.e. ζ̄ν̄ οϿνος. 33 i.e. ενεϿαζιος (Guillaumont et al. emend thus).

(86) 48:3 i.e. ν̄οϿμα.

(88) 12 i.e. πετε π̄ωοϿ πε : cf. Layton *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 182.

(84) 28 μαϿ-... μαϿ-... : expected is εμαϿ-... μαϿ-...

(86) 34-48:1 cf. Matt 8:20, Luke 9:58 αἱ ἀλύπεκες φωλεοὺς ἔχουσιν 48:1 ν̄οϿ :
 reading of pap. cannot be νεϿ 2 πεϿ : reading of pap. prob. cannot be ποϿ

(87) 7 σναϿ : ν̄ altered from false start of α

(88) 11 ν̄τετ̄ν̄ : ν̄σε em. Leipoldt, with hesitation

(81) ¹⁵ Jesus said, “Let him who has grown rich ' be king, and let him who possesses power ' renounce it.”

(82) Jesus said, “He who is near ' me is near the fire, and he who is far ' from me is far from the kingdom.”

(83) Jesus said, ²⁰ “The images are manifest to man, ' but the light in them remains concealed ' in the image of the light of the father. He will ' become manifest, but his image will remain concealed ' by his light.”

(84) Jesus said, ²⁵ “When you see your likeness, you ' rejoice. But when you see ' your images which came into being before you, ' and which neither die nor become manifest, ' how much you will have to bear!”

(85) Jesus said, ³⁰ “Adam came into being from a great ' power and a great wealth, ' but he did not become worthy of you. ' For had he been worthy, [he would] not [have experienced] ' death.”

(86) Jesus said, “[The foxes **48** have their holes] and the birds have ' their nests, but the son of man ' has no place to lay his head and ' rest.”

(87) Jesus said, “Wretched ⁵ is the body that is dependent upon a body, ' and wretched is the soul that is dependent ' on these two.”

(88) Jesus said, “The angels ' and the prophets will come to you and ' give to you those things you (already) have. And ¹⁰ you too, give them those things which you have, ' and say to yourselves, ‘When ' will they come and take what is theirs?’ ” ’ ’

(89) Jesus said, “Why do you wash the outside ' of the cup? Do you not realize that ¹⁵ he who made the inside is the same one ' who made the outside?”

(90) πεχε ιη̅ς | χε αμheitḡ ψαροει` χε ουχρηστος | πε πα-
 20 ναβ` αγω ταμν̅τ̅χοεις ογρ̅μ̅ραψ τε αγω τετναζε † αγαναγ-
 πασις ηη||τḡ

(91) πεχαγ ναγ` χε χοος ερον χε | ḡτκ ηιμ` ψινα εναρ̅πιστευε
 εροκ` πε|χαγ ναγ χε τετḡρ̅πιραζε ḡπζο ḡτπε | ḡḡ πκαζ αγω
 25 πετḡπετḡḡτο εβολ` | ḡπετḡσογωνγ` αγω πεεικαιρος τε||τḡ-
 σοογν αν ḡρ̅πιραζε ḡμογ`

(92) πεχε | ι̅ς χε ψινε αγω τετναβινε αλλα νε|τατετḡ-
 χνογει εροογ ḡνιζοογ εḡπι|χοογ ηητḡ ḡφοογ ετḡμαγ τενογ |
 30 εznaḡ εχοογ αγω τετḡψινε αν` ḡσω||ογ

(93) <πεχε ι̅ς χε> ḡπρ̅† πετογααβ ḡνογζοορ` χεκας | νογνο-
 χογ ετκοπρια ḡπρ̅νογχε ḡḡ|μαργαριτη[ς ḡ]νεψαγ ψινα χε
 νογααγ` | ḡλα[.?½]

(94) [πεχ]ε ι̅ς πετψινε ψναβινε | [πεττωζḡ ε]ζογν σε-
 35 ναογων ναγ` ||

*p. 49¹ (95) [πεχε ι̅ς χε] εψωπε ογḡητηḡ ζομτ` * ḡπρ̅† ετμησε αλ-
 (97 L.) λα † [ḡμογ] ḡπετ[ε]||τναχιτογ αν ḡτοοτγ`

(96) π[εχ]ε ι̅ς χε τḡḡ|τερο ḡπειωτ` εστḡτω[η αγ]ςιμε | ας-
 5 χι ḡογκογει ḡσαειρ α[ςζ]οπγ` ζḡ || ογψωτε ασααγ ḡζḡḡο[ς ḡ]νο-
 εικ` | πετεγḡ μααχε ḡμογ μα[ρε]γςωτḡ |

(96) 49:4 i.e. εαςχι : cf. sayings nos. 57, 76, 97, etc. 5 i.e. ḡοεικ.

(90) 17 χρηστος : χρηστον em. Guillaumont et al. (French and German edns.) 19 †
 αγαναγπασις : emend to αγαναπαγσις (thus Guillaumont et al. [French edn.]

(91) 20 χοος¹ : unscribed space due to an original imperfection in the papyrus

(93) 31 κοπρια : ι written over the false start of α 32 ααγ : ααγ is expected 33
 ḡλα[- - -] : of ḡ, superlin. stroke is definite, η restored (also possible is ḡ); λ : or else
 α restoration uncertain : λα[χτε - - -] Suarez : λα[αγ - - -] "zunichte" Leipoldt², with
 hesitation : λα[κζ - - -] or poss. λα[κḡ - - -] Layton, with hesitation (cf. Lev 2:6 ἰρι
 ḡλακζ Bohairic = ειρε ḡλακḡ λακḡ Sahidic)

(94) 34 cf. Matt 7:8, Luke 11:10 τḡ κρουονται ανοιγησεται

(95) 35 rest. Leipoldt² ζομτ : the following leaf was entirely unscribed (front and
 back) and has not been counted in the pagination : poss. ζομτ < - - - >, cf. above p.
 5 49:1 [ḡμογ] Layton : also possible is [ζομτ`] (thus Suarez)

(96) 4 cf. Matt 13:33, Luke 13:20 (ἐν)ἐκρουεν 5 rest. MacRae

(90) Jesus said, ‘ ‘Come unto me, for my yoke is easy ‘ and my lordship is mild, ‘ and you will find repose for ²⁰ yourselves.’ ’

(91) They said to him, ‘ ‘Tell us ‘ who you are so that we may believe in you.’ ’ He said to them, ‘ ‘You read the face of the sky ‘ and of the earth, but you have not recognized ‘ the one who is before you, and ²⁵ you do not know how to read this moment.’ ’ ‘

(92) Jesus said, ‘ ‘Seek and you will find. Yet, what ‘ you asked me about in former times and which I did not ‘ tell you then, now ‘ I do desire to tell, but you do not inquire after ³⁰ it.’ ’

(93) <Jesus said,> ‘ ‘Do not give what is holy to dogs, lest ‘ they throw them on the dungheap. Do not throw the ‘ pearls [to] swine, lest they . . . it ‘ [. . .].’ ’

(94) Jesus [said], ‘ ‘He who seeks will find, ‘ and [he who knocks] will be let in.’ ’ ³⁵

(95) [Jesus said], ‘ ‘If you have money, **49** do not lend it at interest, but give [it] to one ‘ from whom you will not get it back.’ ’

(96) Jesus said, ‘ ‘The kingdom of the father is like [a certain] woman. She ‘ took a little leaven, [concealed] it in ⁵ some dough, and made it into large loaves. ‘ Let him who has ears hear.’ ’ ‘

(91) recognized the one who is : *or*, recognized what is

(93) lest they . . . it [. . .] : *two or three letters of the crucial word are missing in the manuscript. None of the restorations proposed by scholars is clearly grammatical; among the proposed restorations are “make [mud] of it” (Suarez), “bring it [to naught]” (Leipoldt), and “grind it [to bits]” (Layton)*

- (97) πεχε ῑϛ χε τμ̄ντερο μ̄πε[ιωτ ε]στ̄ν̄|των αῡςζιμε εςϗι ζα
 10 ογσλ̄[μ̄ει] εϗ̄|μεζ ν̄νοειτ̄ εςμοοϣε ζ[ι τε]ζιη̄ || εσοϣου
 απμααχε μ̄π̄σλ̄μ[ε]ϑ̄ι ογ|ωσπ̄ απνοειτ̄ ϣογο ν̄ςωϣ̄ [ζ]ι τε-
 ζι|η̄ νεσσοϣν̄ αν̄ πε νε μ̄πεσειμε | εζιςε ν̄ταρεσπωζ ε-
 15 ζοϣν̄ επεσχει | ασκα π̄σλ̄μ̄ει απεσнт̄ ασζε εροϗ εϗ̄||ϣοϣειτ̄
 (98) πεχε ῑϛ τμ̄ντερο μ̄πειωτ̄ | εστ̄ν̄των ευρωμε εϗοϣωϣ ε-
 μοϣτ | οϣρωμε μ̄μεγιστανος αϗϣωλμ̄ ν̄|τςηϣε ζμ̄ πεϗηει
 20 αϗχοτ̄ς ν̄τχο χε|καας εϗναειμε χε τεϗβις̄ ν̄ατωκ̄ || ε-
 ζοϣν̄ τοτε αϗζωτ̄β̄ μ̄π̄μεγιστανος |
 (99) πεχε μ̄μαθης̄ ναϗ χε νεκ̄ς̄νη | μ̄ν̄ τεκμααϣ σεαζερατοϣ
 ζι π̄σα ν̄βολ̄ πεχαϗ ναϣ χε νετ̄ν̄νεειμα | εϑ̄ρε μ̄ποϣωϣ μ̄-
 25 παειωτ̄ ν̄αι νε || ναςνη̄ μ̄ν̄ ταμααϣ ν̄τοοϣ πε ετνα|βωκ̄ ε-
 ζοϣν̄ ετμ̄ντερο μ̄παειωτ̄ |
 (100) αῡτσεβε ῑϛ αῡνοϣβ̄ αῡω πεχαϗ ναϗ̄ | χε νετηπ̄ ακαι-
 30 σαϣ̄ σεϣιτε μ̄μον̄ ν̄|ν̄ϣωμ̄ πεχαϗ ναϣ χε † να καισαρ̄ || ν̄-
 καισαρ̄ † να π̄νοϣτε μ̄π̄νοϣτε | αῡω πετε π̄πει πε ματ̄ν̄-
 ναειϗ |
 (101) <πεχε ῑϛ> πεταμεστε πεϗει[ιωτ]̄ αν̄ μ̄ν̄ τεϗ̄|μααϣ ν̄-
 ταζε ϗναϣ̄ρ̄ μ[αθη]ης̄ ναει α(ν) | αῡω πεταμ̄ρε πεϗ[ειωτ̄] αν̄
 35 μ̄ν̄ τεϗ̄||μααϣ ν̄ταζε ϗναϣ̄ρ̄ μ[αθη]ης̄ να||ει αν̄ ταμααϣ γαρ
 p. 50¹ ν̄ταϣ[. . . 8:9 . . .][. .]ολ̄ τ̄α[μαα]ϣ δε μ̄με ασ† ναει μ̄πων̄ζ |
 (98 L.) (102) πεχε ῑϛ [χε ο]ϣοει ναϣ μ̄φαρισαιος χε | εϣεινε [ν̄-
 5 ν]οϣοϣζορ̄ εϗ̄ν̄κοτ̄ς̄ ζιχ̄ν̄ ποϣ|ονεϗ̄ ν̄ζ[ν̄]νεζοοϣ χε οϣτε
 ϗοϣωμ̄ αν̄ || οϣτε ϗϣ[ω] αν̄ ν̄νεζοοϣ εοϣωμ̄

(99) 23 ν̄νεειμα : Sah. ζμ̄ πε̄ιμα. 24 i.e. ετειρε.

(101) 32-34 i.e. πετ̄ναμεστε . . . πετ̄ναμ̄ρε.

(102) 50:3 i.e. ν̄οϣοϣζορ̄. 4 i.e. ν̄νεζοοϣοϣ.

(97) 8 σλ̄[μ̄ει] : σ written over the false start of λ 9 rest. Layton : ζ[ι οϣ] Suarez 13 <ειμη> εζιςε Lefort in Garitte 309

(101) 32 <πεχε ῑϛ> Guillaumont et al. 51 33 ζε : ε added above the line cf. Luke 14:27 εἰναί μου μαθητής 36 ν̄ταϣ[† ναει μ̄] Layton, with hesitation 50:1 poss. [π̄σ]ολ̄ (thus Emmel)

(97) Jesus said, “The kingdom of the [father] is like ¹ a certain woman who was carrying a [jar] ¹ full of meal. While she was walking [on the] road, ¹⁰ still some distance from home, the handle of the jar broke ¹ and the meal emptied out behind her [on] the road. ¹ She did not realize it; she had noticed no ¹ accident. When she reached her house, ¹ she set the jar down and found it ¹⁵ empty.”

(98) Jesus said, “The kingdom of the father ¹ is like a certain man who wanted to kill ¹ a powerful man. In his own house he drew ¹ his sword and stuck it into the wall ¹ in order to find out whether his hand could carry through. ²⁰ Then he slew the powerful man.” ¹

(99) The disciples said to him, “Your brothers ¹ and your mother are standing outside.” ¹

He said to them, “Those here ¹ who do the will of my father are ²⁵ my brothers and my mother. It is they who will ¹ enter the kingdom of my father.” ¹

(100) They showed Jesus a gold coin and said to him, ¹ “Caesar’s men demand taxes from us.” ¹

He said to them, “Give Caesar what belongs ³⁰ to Caesar, give God what belongs to God, ¹ and give me what is mine.” ¹

(101) <Jesus said,> “Whoever does not hate his [father] and his ¹ mother as I do cannot become a [disciple] to me. ¹ And whoever does [not] love his [father and] his ³⁵ mother as I do cannot become a [disciple to] ¹ me. For my mother [. . .], **50** but [my] true [mother] gave me life.” ¹

(102) Jesus said, “Woe to the pharisees, for ¹ they are like a dog sleeping in the ¹ manger of oxen, for neither does he eat ⁵ nor does he [let] the oxen eat.”

(101) For my mother [. . .] : *possibly*, For my mother [gave me falsehood]

(103) Jesus said, ' "Fortunate is the man who knows ' where the brigands will enter, ' so that [he] may get up, muster his ' domain, and arm himself ¹⁰ before they invade.' '

(104) They said to Jesus, "Come, let us pray today ' and let us fast."

Jesus said, "What ' is the sin that I have committed, or wherein have I been defeated? ' But when the bridegroom leaves ¹⁵ the bridal chamber, then let them ' fast and pray."

(105) Jesus said, ' "He who knows the father and the mother will be called ' the son of a harlot."

(106) Jesus said, ' "When you make the two one, you will become ²⁰ the sons of man, and when you ' say, 'Mountain, move away,' it will ' move away."

(107) Jesus said, "The kingdom is like ' a shepherd who had a hundred ' sheep. One of them, the largest, went astray. ²⁵ He left the ninety-nine and looked for that one ' until he found it. When he had gone to such trouble, he said ' to the sheep, 'I care for you more than the ninety-nine.' " '

(108) Jesus said, "He who will drink from my mouth ' will become like me. I myself shall become ³⁰ he, and the things that are hidden will be revealed to him." '

(109) Jesus said, "The kingdom is like a man ' who had a ' [hidden] treasure in his field without knowing it. ' And [after] he died, he left it to his ³⁵ [son]. The son [did] not know (about the treasure).

*p. 51¹
(99 L.)

αν` αϥϣι` * τϥωϣε ετ̄μαγ αϥτααϥ [εβο]λ αϥω πε[Ν]|ταζ-
τοοϥ αϥει εϥσκαει α[ϥζ]ε απεζο αϥ|αρχει ν̄† ζομτ` ετ̄μησε
ν̄[νε]τ̄ϥοϥωϥ |

5 (110) πεχε ῑϥ χε † πενταζβινε μ̄πκοσμοϥ || ν̄ϥϣ̄ ρ̄μμαο † μαρεϥ-
αρνα μ̄πκοσμοϥ |

(111) πεχε ῑϥ χε μ̄πηγε ναβωλ` αϥω πκαζ | μ̄πετ̄ν̄μο
εβολ` αϥω πετονζ εβολ ζ̄ν | πετονζ ϥναναγ αν εμοϥ οϥχ
10 ζοτι εῑϥ | χω μ̄μοϥ χε πεταζε εροϥ` ογααϥ κκοϥ||μοϥ μ̄πϥα μ̄μοϥ`
αν

(112) πεχε ῑϥ χε οϥοει | ν̄τσαρζ` ταει ετοϥε ν̄τϥϥχη οϥοει |
ν̄τϥϥχη ταει ετοϥε ν̄τσαρζ

(113) πεχαϥ | ναϥ ν̄βι νεϥμαε̄ν̄τηϥ χε τμ̄ν̄τερο | εϥ̄ν̄νηγ ν̄αϥ ν̄-
15 ζοοϥ <πεχε ῑϥ χε> εϥ̄ν̄νηγ αν ζ̄ν οϥ||βωϥτ` εβολ` εϥνα-
χοοϥ αν χε ειςζη|τε μ̄πιϥα η ειςζη̄τε τη αλλα τμ̄ν̄τερο | μ̄-
πειωτ` εϥπορϥ` εβολ ζιχ̄μ πκαζ αϥω | ρ̄ωμε ναϥ αν εροϥ

(114) πεχε ϥιμω̄ν πετροϥ | ναϥ χε μαρε μαριζαμ ει εβολ ν̄ζητ̄ν
20 || χε ν̄ϥζιομε μ̄πϥα αν` μ̄πωνζ πεχε ῑϥ | χε ειςζη̄τε ανοκ`
†ναϥωκ` μ̄μοϥ χε|κααϥ εεινααϥ ν̄ζοοϥτ` ϥινα εϥναϥω|πε ζωϥϥ
25 ν̄οϥπ̄να εϥονζ εϥεινε μ̄|μωτ̄ν̄ ν̄ζοοϥτ χε ϥζιμε νιμ` εϥνααϥ ||
ν̄ζοοϥτ` ϥναβωκ` εζοϥν ετ̄μ̄ν̄τερο | ν̄μ̄πηγε |

πεγαγγελιον | πκατα θωμαϥ

(title) PAP.: NO GREEK FRGS. HAVE BEEN FOUND; CF. TESTIMONIUM 1 τὸ κατὰ Θωμᾶν
εὐαγγέλιον AND POSS. TESTIMONIA 3, 6–10, 12–13, 15–18.

(114) 51:22–24 i.e. εἰναααϥ . . . εϥναααϥ.

(110) 51:4–5 † πενταζβινε . . . ν̄ϥϣ̄ ρ̄μμαο † : emend to πετναβινε . . . ν̄ϥϣ̄ ρ̄μμαο
or to πενταζβινε . . . αϥϣ̄ ρ̄μμαο (Layton)

(111) 6 αϥω : μ̄ν̄ em. Guillaumont et al. 8 οϥχ ζοτι pap. : deciphered by Böhlig in
Leipoldt² : poss. corrupt (οϥχ ζοτι . . . αλλα . . . is poss. expected)

(112) 11 ψϥχη¹ : unscripted space due to an original imperfection in the papyrus

(113) 14 em. Leipoldt

He inherited **51** the field and sold [it]. And the one who bought it ' went plowing and [found] the treasure. ' He began to lend money at interest to whomever he wished. ”

(110) Jesus said, “Whoever finds the world ⁵ and becomes rich, let him renounce the world.” ’

(111) Jesus said, “The heavens and the earth will be rolled up ' in your presence. And the one who lives from ' the living one will not see death.” Does not Jesus ' say, “Whoever finds himself ¹⁰ is superior to the world” ’?

(112) Jesus said, “Woe ' to the flesh that depends on the soul; woe ' to the soul that depends on the flesh.” ’

(113) His disciples said to him, ‘ “When will the kingdom come?” ’

<Jesus said,> “It will not come by ¹⁵ waiting for it. It will not be a matter of saying ‘Here ' it is’ or ‘There it is.’ Rather, the kingdom ' of the father is spread out upon the earth, and ' men do not see it.” ’

(114) Simon Peter said ' to them, “Let Mary leave us, ²⁰ for women are not worthy of life.” ’

Jesus said, ‘ “I myself shall lead her ' in order to make her male, so that ' she too may become a living spirit resembling ' you males. For every woman who will make herself ²⁵ male will enter the kingdom ' of heaven.” ’ ’

The Gospel ' According to Thomas

(111) Does not : *text possibly erroneous*

1875
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1900

APPENDIX
THE GREEK FRAGMENTS

HAROLD W. ATTRIDGE

INTRODUCTION

FRAGMENTS of three different manuscripts of the Greek text of the *GTh* have survived. These fragments, consisting of P. Oxy. 1, P. Oxy. 654, and P. Oxy. 655, were among the first papyri to be published from the excavations at Oxyrhynchus, appearing in 1897 and 1904 (see below, BIBLIOGRAPHY). Publication of the Greek fragments elicited an enormous amount of scholarly discussion, in which the attempt was made to restore missing passages of text, identify the work or works to which the fragments belonged, and assess the place of the fragments in the history of early Christian literature. However, it was not possible to identify the fragments as belonging to the *GTh* until the discovery of a complete text in Coptic.

After discovery of the Coptic text, various scholars reexamined the question of the Greek text, now attempting to solve text critical problems on the basis of the new Coptic evidence. To their work the present edition is heavily indebted; nonetheless, it has been possible to make still further improvements in the critical text. The present editor has been called upon both to evaluate earlier editorial conjectures and to restudy the decipherment of doubtful readings through recollection of the papyri. Thus the text printed here should be considered an entirely new edition of the Greek witnesses to the *GTh*, based upon restudy of the manuscripts and the Coptic version of the text.

P. OXY. 1: SAYINGS 26–33, 77a

P. Oxy. 1 (now in the Bodleian Library, Oxford, MS. Gr.th.e.7[P]), consists of a single leaf from a papyrus codex. It measures h. 14.5 × w. 9.5 cm. That the fragment comes from a codex is confirmed by the presence of pagination (IA) at the upper right hand corner of the side on which the papyrus fibers run vertically (↓). The fact that the text was part of a codex suggests that the date of this copy was not earlier than the early second century, since it was then that papyrus codices first began to be used in place of rolls. Further specification of the date may be attempted on palaeographical grounds.

The copy is written in upright, rounded, yet rather flattened capitals of medium height. It exemplifies an informal literary hand very widely represented in papyri of the second and third centuries A.D. Close parallels to this script may be found in the late second and early third centuries

A.D.¹ Thus the date of *shortly after A.D. 200* suggested by the original editors remains very plausible.

A single column of text is preserved on each side of the fragment. Both sides now contain twenty-one lines, approximately 6.5 cm in width, but the bottom half of the page, which must have contained another sixteen lines or so, is wanting. Short lines end with filler marks in angular form, γ . The text on the side of the papyrus with fibers vertical (\downarrow), sayings 26–28, is quite well preserved. The text on the side with fibers horizontal (\rightarrow), especially that of saying 30, has suffered more damage.

The scribe made use of contractions (compendia) well known from biblical manuscripts: $\overline{\text{I}\Sigma}$, $\overline{\text{O}\Sigma}$, $\overline{\text{P}\text{P}}$, $\overline{\text{A}\text{N}\text{O}\Sigma}$. The letter nu at the end of a line is usually suppressed, being represented by a supralinear stroke over the preceding letter, e.g., $\lambda\text{i}\overline{\theta}$ for $\lambda\text{i}\theta\text{ov}$ (line 27). The text shows various unclassical spellings, typical for the period: αi for ϵ (lines 6, 7), ϵi for ι (line 13, corrected by the scribe; 16, 35), ι for ϵi (line 22, corrected by the scribe above the line). oi is once written for φ (line 36).

P. OXY. 654: PROLOGUE, SAYINGS 1–7

P. Oxy. 654 (now in the British Library, olim British Museum, P. London 654) is a single papyrus fragment measuring h. 24.4 × w. 7.8 cm. It is part of a roll. The fragment consists of forty-two lines and is copied on the back of a survey list of various parcels of land, on the side of the papyrus where the fibers run vertically (\downarrow). Since documentary papyri are almost invariably inscribed on the side with horizontal fibers (\rightarrow), it can be assumed that the survey list was discarded and that subsequently the verso (\downarrow) of the roll, which originally was left blank or substantially blank, was inscribed with a portion of the *GTh*. Therefore this copy of the *GTh* must not be earlier than the date of the survey list, and therefore probably dates from no earlier than the beginning of the third century.

Further palaeographic considerations also point to a third-century date. The script is a common informal literary type of the third century. It consists of upright, slightly rounded capitals of medium size. It is similar to the hand of P. Oxy. 1, although not so flattened. It is probably to be dated somewhat later than P. Oxy. 1, viz., in the *middle of the third century*. As the original editors indicated, a date after A.D. 300 is most unlikely. Dated papyri written in a similar script can be found from the late second

¹For examples of hands of the period, cf. C. H. Roberts, *Greek Literary Hands* (Oxford: Clarendon, 1955) and E. G. Turner, *Greek Manuscripts of the Ancient World* (Princeton: Univ. Press, 1971). For parallels to the script of P. Oxy. 1, cf. P. Oxy. 3. (i.e., vol. 3) 410, 447, and 4. 656.

to the end of the third century A.D.²

Forty-two lines of text survive; they contain the prologue and parts of the first seven sayings of the *GTh*. Based on reconstruction, the lines originally measured approx. 9 cm in width. The right half of each line has now been lost. Also the left half of the column of text has been damaged in the last ten lines.

Paragraphus signs, in the form of a horizontal rule (—), appear after each of the first five sayings. The scribe also uses the coronis (Y) in conjunction with the *paragraphus*, although somewhat inconsistently. The only abbreviation that appears is for the name Jesus, $\overline{\text{IH}}\Sigma$. The scribe uses the trema over initial ι and υ (lines 13, 14, 15). There are two errors in the copy, both involving haplography (lines 25, 31), and various unclassical spellings, typical for the period: η for $\epsilon\iota$ (line 8), ϵ for α (lines 18, 23, 25, 37), θ for τ (line 31) and η for υ (line 10). In two places there are superlinear corrections, probably made by the original copyist (lines 19, 25).

P. OXY. 655: SAYINGS 24, 36–39

P. Oxy. 655 (now in the Houghton Library [Semitic Museum Collection], Harvard University, SM 4367) originally consisted of eight fragments (*a–h*) of a papyrus roll. Two small fragments in the original edition are now missing (*f, h*). The largest fragment, *b*, measures h. 8.2 × w. 8.3 cm; the smallest, *g*, measures h. 1.0 × w. 0.8 cm. Based upon reconstruction of the column of text preserved in fragments *a* and *b*, the height of the roll can be estimated at approximately 16 cm.

Fragments *a, b* and *c* contain parts of two columns of text with lines approximately 5 cm in width. These columns contain parts of sayings 36–39. Fragment *d* contains part of another column with a small portion of saying 24. The remaining four fragments (*e, f, g*, and *h*) had too little text to be identified.

The papyrus can be dated only on palaeographical grounds. The script consists of small, square, slightly sloping capitals. This informal book hand was another type common in the second and third centuries. Close parallels firmly dated to the early third century can be readily found,³ and a date *between A.D. 200 and 250* is most likely.

²E.g., P. Oxy. 3. 446; 7. 1015, 1016; 8. 1100; 9. 1174; and P. Ryl. 3. 463. Cf. Turner, *Greek Manuscripts* nos. 34 and 50, and Roberts, *Greek Literary Hands* nos. 20a, 20b, 20c.

³E.g., P. Oxy. 1. 26; 3. 223, 420; 27. 2458; P. Ryl. 1. 57; P. Amh. 440; and P. Flor. 2. 108. Cf. Roberts, *Greek Literary Hands* nos. 19a, 22d, and Turner, *Greek Manuscripts* no. 32.

Of column i the bottom half is lost. The upper part of what is preserved of this column (fragment *a*) is severely damaged; the lower part (fragment *b*) is well preserved. Of column ii only the beginnings of some lines are preserved (fragments *b* and *c*).

The text shows some unclassical spellings, typical for the period: εἰ for ι (col. i. 16, 19, col. ii. 20) and εἰ for η (col. i. 14). There is one instance of haplography (col. i. 13). There is no indication of division marks between sayings. No instances of the abbreviation of divine names appear in the surviving fragment, although the abbreviation $\overline{\text{I}\Sigma}$ for Ἰησοῦς must be restored in several places (col. ii. 2, 12).

RELATIONSHIPS AMONG THE GREEK AND COPTIC WITNESSES

Because of their fragmentary state, it is difficult to ascertain the interrelationship of the Greek witnesses and their relationship to the Coptic text. It is at least clear that the three Greek papyri are not parts of one and the same manuscript. It cannot, however, be determined whether any of them was copied from another, whether they derive independently from a single archetype, or whether they represent distinct recensions. Such determinations could be made only if they papyri overlapped in the text they contain, but they do not.

It has been suggested that the Greek papyri or their archetype was translated from a Coptic text equivalent or quite similar to that which has survived. The evidence for this hypothesis is extremely weak, and it is virtually certain that the Coptic was translated from a Greek form of the text.

There are substantial differences, listed below, between the Greek fragments and the Coptic. These differences have suggested to some scholars that the Coptic evidence and the Greek evidence represent different recensions of the *GTh*. Yet it also remains possible that the recension which the Coptic represents was based on one of the P. Oxy. texts; none of the differences between the Greek and Coptic versions necessarily precludes this possibility.

Following is a list of the differences between Greek and Coptic versions:

a. Greek combines elements distinct in the Coptic

1. Coptic sayings 30a and 77b are combined in P. Oxy. 1 (→).23–30.

b. Greek witnesses have a longer text

2. Saying 3, Coptic 32:26 does not have “[whoever] knows [himself] will discover this” ([ὃς ἑαυτὸν] γινῶ, ταύτην εὐρήσει, P. Oxy. 654.16–17).

3. Saying 4, Coptic 33:10 *does not have* “[and] the last will be first” ([καὶ] οἱ ἔσχατοι πρῶτοι, P. Oxy. 654.25–26).
 4. Saying 5, Coptic 33:14 *does not have* “nor buried that [will not be raised]” (καὶ θεθαμμένον ὃ οὐκ ἐγερθήσεται), P. Oxy. 654.31).
 5. Saying 27, Coptic 38:18 *does not have* “of God” (τοῦ θεοῦ, P. Oxy. 1 (↓).8).
 6. Saying 33, Coptic 39:11 *does not have* “one” (ἓν, P. Oxy. 1 (→).42).
 7. Saying 36, Coptic 39:26 *does not have* “neither-[clothing]” and “[you are]-cloak.” (μήτε-στ[ολῆ] ὑμῶν) and [πολ]λῶ-ἔνδυμα ὑμῶν, P. Oxy. 655, col. i. 3–6, 7–17).
 8. Saying 37, Coptic 39:27 *does not have* “to him” (αὐτῷ, P. Oxy. 655, col. i. 17–18).
- c. Greek witnesses have a shorter text*
9. Prologue, P. Oxy. 654.2 *cannot have had in the lacuna both* “Didymus” and “Judas” (ΔΙΔΥΜΟΣ ἸΟΥΔΑΣ, Coptic 32:11–12).
 10. Saying 2, P. Oxy. 654.7–8 *does not have* “he will be astonished, and” (ἠναῤῥωπῆρε αἰω, Coptic 32:17–18).
 11. Saying 3, P. Oxy. 654.18 *does not have* “then you will become known” (τοτε σενασοω(ν) τῆνε, Coptic 32:27–33:1).
 12. Saying 6, P. Oxy. 654.40 *does not have* “and nothing covered will remain without being uncovered” (αἰω μῆ λααυ εζροβῶ εγναδω ογεωῆ δολπα, Coptic 33:22–23).
 13. Saying 37, P. Oxy. 655, col. i. 21 *does not have* “Jesus” (ἰϯ, Coptic 39:29).
- d. Greek and Coptic differ*
14. Saying 2, P. Oxy. 654.8–9 *reads* “[once he has ruled], he will [attain rest]” ([βασιλεύσας ἐπαναπα]ήσεται); Coptic 32:19 *reads* “over the all” (εχ῁ πτηρη).
 15. Saying 3, P. Oxy. 654.13 *reads* “under the earth” (ὑπὸ τὴν γῆν); Coptic 32:23 *reads* “in the sea” (ζῆ θαλασσα).
 16. Saying 3, P. Oxy. 654.15 *reads* “and” (καί); Coptic 32:25 *reads* “rather” (αλλα).
 17. Saying 6, P. Oxy. 654.33 *reads* “how [shall we] fast?” (πῶς νηστεύ[σομεν]); Coptic 33:15 *reads* “do you want us to fast?” (εκογωω ετρῆρηστεγε).
 18. Saying 6, P. Oxy. 654.38 *reads* “[in the sight] of truth” (ἐνώπιον τῆς ἀληθ[ε]ίας); Coptic 33:20–21 *reads* “in the sight of heaven” (῁πεμτο εβολ ῁τπε).
 19. Saying 26, P. Oxy. 1 (↓).1 *reads* “and then” (καὶ τότε); Coptic 38:16 *reads* “then” (τοτε). What remains of this saying in Greek is closer than the Coptic to Matt 7:5 and Luke 6:42.
 20. Saying 30, P. Oxy. 1 (→).24 *reads* “Where there are [three], they

are without God" ([ὄπ]ου ἐὰν ὄσιν [τρ]ε[ίς,] εἰ[σί] γ' ἄθεοι); Coptic 39:3–4 reads "where there are three gods, they are gods" (πμα εγῆ ψομτ ἡνουτε ἡμαγ ζῆνουτε νε).

21. Saying 30, P. Oxy. 1 (→).26 reads "I say" ([λ]έγω); Coptic 39:4 reads "two or one" (σναγ η ογα).
22. Saying 31, P. Oxy. 1 (→).32 reads "country" (π(ατ)ρίδι); Coptic 39:6 reads "village" (†με).
23. Saying 32, P. Oxy. 1 (→).36–37 reads "built" (οικοδομημένη); Coptic 39:8 reads "being built" (εγκωτ ἡμοσ).
24. Saying 37, P. Oxy. 655, col. i. 22–23 reads "disrobe and are not ashamed" (ἐκδύσησθε καὶ μὴ αἰσχυνθῆτε); Coptic 39:30–31 reads "disrobe without being ashamed" (κεκ τηγτῆ εζηγ ἡπετῆψιπε).
25. Saying 39, P. Oxy. 655, col. ii. 18 reads "[who were about to] come in" ([τοὺς] εἰσερ[χομένους]); Coptic 40:10 reads "who wish to enter" (ετογωψ εβωκ εζογν).

These differences are no doubt due to a variety of causes. Some are probably mere examples of loose translation (6, 10, 11, 16, 17, 22–25). Several may be due to corruptions already present in the Greek archetype of the Coptic (14, 20, 21). One is probably due to an inner-Coptic error (18). The cases where one copy lacks material found in another are more difficult to assess: some of these are apparently due to accidental omission (2, 3, 8, 12, 13); others to deliberate deletion or expansion (5, 7, 9). Finally there are variations which may be due to deliberate editorial alteration (1, 14, 19).

In any case it is methodologically unsound to construct a stemma illustrating conjectured relationships among the witnesses to the text of the *GTh*. At least one such attempt has been made, in which three independent recensions are distinguished, the Coptic, a Greek recension attested by the Oxyrhynchus papyri, and another Greek recension attested in the testimonium of Hippolytus. Such a construction simply goes beyond the available evidence.

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Testimonia

ppolitus.
ca. D. 117

Οὐ μόνον
Ἰησοῦ
ἀποστόλων
ἐκπέμψαντες
ἐν τῷ κόσμῳ
ἀποστόλους
καὶ προφήτας
ἐνταύθα
ἵνα πάντες
ἴδωσιν τὸν
υἱὸν τοῦ
ἀνθρώπου
καὶ πάντες
ἐκλάβωσιν
αὐτὸν

They (the
of the A.
Egyptian
of the th
nature w
time, an
heaven w
concerni
mas, whi
will find
onwards.
revealed.

shows
see also app
for the one h
represented a
of Oxy. 654.
comes from th
circulation in
by Naassene

TESTIMONIA TO THE
GOSPEL ACCORDING TO THOMAS

Direct Testimonium. There is one indubitable testimonium to the *GTh*.

1. Hippolytus, *Refutatio* 5.7.20 (ed. P. Wendland, GCS 26). Date: between A.D. 222–235.

Οὐ μόνον (δ') αὐτῶν ἐπιμαρτυρεῖν φασὶ τῷ λόγῳ τὰ Ἀσσυρίων μυστήρια καὶ Φρυγῶν (ἀλλὰ καὶ τὰ Αἰγυπτίων) περὶ τὴν τῶν γεγονότων καὶ γινομένων καὶ ἔσομένων ἔτι μακαρίαν κρυβομένην ὁμοῦ καὶ φανερούμενην φύσιν, ἥνπερ φησὶ (τὴν) ἐντὸς ἀνθρώπου βασιλείαν οὐρανῶν ζητουμένην, περὶ ἧς διαρρήδην ἐν τῷ κατὰ Θωμᾶν ἐπιγραφομένῳ εὐαγγελίῳ παραδιδόασι λέγοντες οὕτως· ἐμὲ ὁ ζητῶν εὕρησει ἐν παιδίῳ ἀπὸ ἐτῶν ἑπτά· ἐκεῖ γὰρ ἐν τῷ τεσσαρεσκαίδεκάτῳ αἰῶνι κρυβόμενος φανεροῦμαι.

They (the Naassenes) say that not only the mysteries of the Assyrians and Phrygians, but also those of the Egyptians support their account of the blessed nature of the things which were, are, and are yet to be, a nature which is both hidden and revealed at the same time, and which he calls the sought-for kingdom of heaven which is within man. They transmit a tradition concerning this in the *Gospel* entitled *According to Thomas*, which states expressly, ‘*The one who seeks me will find me in children from seven years of age and onwards. For there, hiding in the fourteenth aeon, I am revealed.*’

This saying shows some similarities to saying 4 of the *GTh*, yet the differences are also apparent. Interpretation of these differences is controversial. On the one hand, they may indicate that the Naassenes’ text of the *GTh* represented a very different recension from that of both the Coptic and P. Oxy. 654. However, caution is required in drawing text-critical inferences from this testimonium. For on the other hand, it may well be that the citation in Hippolytus is but a garbled form of saying 4, distorted either by Naassene exegesis or by Hippolytus or perhaps by both.

Possible Testimonia. Besides the direct testimonium in Hippolytus, discussed above, there are numerous possible testimonia, which either appear to cite from the text or else refer to a work entitled *Gospel According to Thomas*. Some of these may not be testimonia to our *GTh* but rather, to the *Infancy Gospel of Thomas* (cf. *New Testament Apocrypha* [ed. E. Hennecke, W. Schneemelcher; English trans. ed. R. McL. Wilson; Philadelphia: Westminster, 1963] 1. 388–401). Others report of a document circulating among Manichaeans, seemingly composed by them, and therefore later than the date of Hippolytus, to whom our *GTh* is known: see below nos. 4, 6a, 6b, 11, 12, 13, 15, 17, 18. However, it remains possible that the Manichaean *Gospel* was equivalent to, or based on, our *GTh*.

2. Hippolytus, *Refutatio* 5.8.32 (ed. P. Wendland, GCS 26). Date: A.D. 222–235.

λέγουσι γοῦν· εἰ νεκρὰ ἐφάγετε καὶ ζῶντα ἐποιήσατε, τί, ἂν ζῶντα φάγητε, ποιήσετε;

Thus they (the Naassenes) say, ‘*If you eat the dead and make them living, what will you do if you eat the living?*’

This saying is presumably from the Naassenes’ *Gospel According to Thomas*, cited above (1). The saying represents a simpler and more elegant form of its counterpart, saying 11b, in the Coptic *GTh* and it may represent a more original text. But caution is required, since it is also possible that this saying was transmitted quite independently.

3. Origen, *In Luc. hom.* 1 (ed. M. Rauer, GCS 35, p.5). Date: A.D. 233.

φέρεται γὰρ καὶ τὸ κατὰ Θωμᾶν εὐαγγέλιον καὶ τὸ κατὰ Ματθίαν καὶ ἄλλα πλείονα.

For there is in circulation also the *Gospel According to Thomas* and the *Gospel According to Matthias* and many others.

4. Mani, *Epistola fundamenti*, apud Augustine, *Contra epist. fundam.* 11 (PL 42. 181) and *Contra Felicem* 1.1 (PL 42. 521). Date: mid-third century.

Haec sunt salubria verba, ex perenni ac vivo fonte; quae qui audierit, et eisdem primum crediderit, deinde quae insinuant custodierit, *nunquam erit morti obnoxius*, verum aeterna et gloriosa vita fruetur. Nam

profecto beatus est iudicandus, qui hac divina instructus cognitione fuerit, per quam liberatus in sempiterna vita permanebit.

These are beneficial *words* from an ever flowing and living source. Whoever hears them, believes them, and then practices what they teach, *will never experience death*, but will enjoy an eternal life of glory. For he is to be judged perfectly blessed, who is instructed in this divine wisdom, through which he will be liberated for eternity.

This is not explicitly a testimonium on the *GTh*. It is, however, extremely close to the prologue. This similarity may indicate some connection between the Manichaean *Gospel According to Thomas* mentioned in later reports and our *GTh*.

5. Eusebius, *Hist. eccl.* 3.25.6. Date: first decades of the fourth century. A list of apocryphal works, drawn up for the following reason:

ἵν' εἰδέναι ἔχοιμεν αὐτάς τε ταύτας καὶ τὰς ὀνόματι τῶν ἀποστόλων πρὸς τῶν αἰρετικῶν προφερομένας ἢ τοὺς Πέτρον καὶ Θωμᾶ καὶ Ματθία ἢ καὶ τινῶν παρὰ τούτους ἄλλων εὐαγγέλια περιεχούσας.

. . . in order that we might know them and the writings which are put forward by heretics under the name of the apostles containing *Gospels* such as those of Peter, and of *Thomas*, and of Matthias, and of some others besides.

6a. Cyril of Jerusalem, *Catechesis* 4.36 (PG 33. 500). Date: ca. A.D. 348.

ἔγραψαν καὶ Μανιχαῖοι κατὰ Θωμᾶν εὐαγγέλιον, ὅπερ, εὐωδία τῆς εὐαγγελικῆς προσωνομίας ἐπικεχρωσμένον, διαφθείρει τὰς ψυχὰς τῶν ἀπλουστέρων.

The Manichaeans also wrote a *Gospel According to Thomas*, which by using the pleasant pretext of the name "gospel" destroys the souls of simpler folk.

6b. Cyril, *Catechesis* 6.31 (PG 33. 593). Date: ca. A.D. 348.

τούτου μαθηταὶ τρεῖς γέγονασιν, Θωμᾶς, καὶ Βαδδᾶς, καὶ Ἑρμᾶς. Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν

εὐαγγέλιον· οὐ γὰρ ἐστὶν ἐνὸς τῶν δώδεκα ἀποστόλων, ἀλλ' ἐνὸς τῶν κακῶν τριῶν τοῦ Μάνη μαθητῶν.

This one (Mani) had three disciples, Thomas, Baddas, and Hermas. Let no one read the *Gospel According to Thomas*. For he is not one of the twelve apostles, but one of the three wicked disciples of Mani.

7a. Jerome, translation of Origen, *In Luc. hom.* 1 (ed. M. Rauer, GCS 35, p.5). Date: late fourth century.

Scio quoddam *evangelium*, quod appellatur *secundum Thomam*, et iuxta Mathiam.

I know of a certain *Gospel*, entitled *According to Thomas* and one according to Matthias.

7b. Jerome, *Comm. in evang. Matth.*, Prologue (PL 26. 17A). Date: late fourth century.

Et perseverantia usque ad praesens tempus monimenta declarant, quae a diversis auctoribus edita, diversarum haereseon fuere principia, ut est illud *iuxta Aegyptios*, et *Thomam*, et *Matthiam*, etc.

Being extant up to the present time their remains make them (scil., early gospel writers) known, remains which were composed by various authors and served as the sources of various heresies, such as that according to the Egyptians, and *According to Thomas*, and according to Matthias, etc.

These two passages serve as the source of other Latin notices on the *GTh* (8 and 14 below).

8. Ambrose, *Expositio evangelii Lucae* 1.2 (ed. C. Schenkl, CSEL 32, pp.10–11). Date: late fourth century.

Fertur etiam aliud *evangelium*, quod scribitur *secundum Thomam*. novi aliud scriptum secundum *Matthian*.

There is another *Gospel*, entitled *According to Thomas*. I know another entitled *According to Matthias*.

9. Philip of Side, a fragment of his history (C. de Boor, TU 5/2 [1888] p.169, no. 4). Date: approx. A.D. 430.

πλεῖστοι τῶν ἀρχαίων . . . τὸ δὲ καθ' Ἑβραίους
εὐαγγέλιον καὶ τὸ λεγόμενον Πέτρου καὶ Θωμᾶ
τελείως ἀπέβαλλον αἰρετικῶν ταῦτα
συγγράμματα λέγοντες.

The majority of the ancients utterly rejected the *Gospel According to the Hebrews* and that said to be of Peter and that of *Thomas*, considering them to be compositions of heretics.

10. Ps.-Athanasius, *Synopsis* (PG 28. 432B). Date: fifth century.

τῆς Νέας πάλιν Διαθήκης ἀντιλεγόμενα ταῦτα·
Περίοδοι Πέτρου, Περίοδοι Ἰωάννου, Περίοδοι
Θωμᾶ, Εὐαγγέλιον κατὰ Θωμᾶ.

These are the disputed works of the New Testament: the Journeys of Peter, the Journeys of John, the Journeys of Thomas, the *Gospel According to Thomas*.

11. *Decretum Gelasianum* (ed. E. von Dobschütz, TU 38/4 [1912], p.11). Date: fifth century. A list of heretical books.

Evangelium nomine Thomae quibus Manichei
utuntur.

A *Gospel* attributed to *Thomas*, which (among others) the Manichaeans use.

12. Ps.-Leontius of Byzantium (Theodore of Raithu), *De sectis* 3.2 (PG 86/1. 1213C). Date: late sixth century.

οὗτοι καὶ βιβλία τινὰ ἑαυτοῖς καινοτομοῦσι.
λέγουσι γὰρ εὐαγγέλιον κατὰ Θωμᾶν καὶ
Φίλιππον, ἅπερ ἡμεῖς οὐκ ἴσμεν.

They (the Manichaeans) invent new books for themselves. For they speak of a *Gospel According to Thomas* and one according to Philip, which we do not know.

13. Timotheus of Constantinople, *De receptione haereticorum* (PG 86/1. 21C). Date: late sixth century.

οἱ δ' ἀπ' αὐτοῦ θεοστυγεῖς Μανιχαῖοι καινοτομοῦσιν ἑαυτοῖς δαιμονιώδη βιβλία, ἅπερ εἰσὶ τάδε· . . . τὸ κατὰ Θωμᾶν εὐαγγέλιον.

The accursed Manichaeans who follow him (Mani) invent diabolical books for themselves. They are: . . . the *Gospel According to Thomas*.

14. Venerable Bede, *In Lucae evang. expositio* 1, Prologue (PL 92. 307C). Date: late seventh or early eighth century.

Denique nonnulli *Thomae*, alii *Bartholomaei*, quidam *Matthiae*, aliqui etiam duodecim apostolorum titulo reperiuntur falso *sua scripta* praenotasse.

Then many *Thomases*, *Bartholomews*, *Matthiases*, and others are found to have attached an apostolic pseudonym to *their own writings*.

15. *Acts of the Second Council of Nicaea* 6.5 (J. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* 13. 293B). Date: A.D. 787.

καὶ τὸ κατὰ Θωμᾶν Μανιχαῖοι παρεισηγάγον εὐαγγέλιον, ὅπερ ἡ καθολικὴ ἐκκλησία ὡς ἀλλότριον εὐσεβῶς ἀποστρέφεται.

Manichaeans have introduced the *Gospel According to Thomas*, which the Catholic Church piously rejects as something foreign.

16. Stichometry of Nicephorus (ed. de Boor p. 135). Date: ninth century.

καὶ ὅσα τῆς Νέας ἀπόκρυφα . . . εὐαγγέλιον κατὰ Θωμᾶν στίχοι ,ατ'

New Testament Apocrypha: . . . the *Gospel According to Thomas*, 1300 verses.

17. Peter of Sicily, *Historia Manichaeorum* 16 (PG 104. 1265C). Date: eleventh (or ninth) century.

μαθηταὶ δὲ τούτου τοῦ ἀντιχρίστου Μάνεντος
γεγόνασι δώδεκα· Σισίννιος ὁ τούτου διάδοχος,
καὶ Θωμᾶς ὁ τὸ κατ' αὐτὸν Μανιχαϊκὸν
εὐαγγέλιον συντάξας.

The disciples of the antichrist Mani were twelve:
Sisinnios his successor and *Thomas*, who com-
posed the Manichaean *Gospel According to his*
name.

18. Ps.-Photius, *Contra Manichaeos* 1.14 (PG 102. 41B). Date: eleventh
century.

μαθηταὶ μέντοι τοῦ δυσωνύμου Μάνεντος
γεγόνασι δώδεκα, Σισίννιος . . . καὶ Θωμᾶς ὁ τὸ
κατ' αὐτὸν ὀνομαζόμενον συνταξάμενος εὐ-
αγγέλιον.

There were twelve disciples of that hateful Mani,
Sisinnios . . . and *Thomas*, who composed the *Gos-
pel According to his name*.

PRINCIPLES OF THIS EDITION

The transcription is based upon recollection of all three papyri. The actual reading of the papyrus always appears as text, even if corrupt; errors are discussed in the apparatus. Not all conjectures advanced by past editors (especially restorations of missing text) have been listed in the apparatus; many of these were made before the discovery of the Coptic version and can now be eliminated by comparison with the Coptic. Other restorations of past editors can also be eliminated on purely palaeographical grounds after reexamination of the papyri or remeasurement of the lacunas. Where more than one editor has proposed or adopted the same conjecture, only the name of the first to do so has been noted. Finally, since the discovery of the Coptic version several scholars have attempted to reconstruct substantial portions of the Greek text preceding or following the fragments actually preserved. These purely conjectural reconstructions have not been included in the present edition.

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PROLOGUE AND SAYING 1
P. Oxy. 654.1-5

- 1 οἴτοι οἱ {οι} λόγοι οἱ [ἀπόκρυφοι οὖς ἐλά-]
2 λησεν Ἰη(σοῦ)ς ὁ ζῶν κ[αὶ ἔγραψεν Ἰούδα ὁ]
3 καὶ Θωμᾶ. καὶ εἶπεν· [ὄς ἂν τὴν ἐρμηνεί-]
4 αν τῶν λόγων τούτ[ων εὖρη, θανάτου]
5 οὐ μὴ γεύσηται. γ
-

SAYING 2
P. Oxy. 654.5-9

- 5 [λέγει Ἰη(σοῦ)ς].
6 μὴ παυσάσθω ὁ ζη[τῶν τοῦ ζητεῖν ἕως ἂν]
7 εὖρη, καὶ ὅταν εὖρη [θαμβηθήσεται, καὶ θαμ-]
8 βηθεὶς βασιλεύσει, κα[ὶ βασιλεύσας ἐπαναπα-]
9 ῆσεται. γ
-

(Prologue, 1) 1 i.e. οἴτοι || οἴτοι οἱ {οι} Swete : {οι} τοῖτοι οἱ Grenf.-Hunt || ἀπόκρυφοι Zahn² : κεκρυμμένοι Bauer : κρυπτοὶ Nations || 2 καὶ ἔγραψεν Ἰούδα (Ἰούδας Fitzmyer) ὁ Fitzmyer, Marcovich : καὶ γεγραμμένοι διὰ Ἰούδα τοῦ Bauer : καὶ Κύριος Δίδυμος τῷ Wilson || 3 Θωμᾶ Marcovich : Θωμᾶ(ς) Fitzmyer : Θωμᾶ Bauer || ὄς ἂν Puech : ὅστις ἂν Fitzmyer : ὅστις Swete || τὴν ἐρμηνείαν Puech || 4 εὖρη Puech : εὐρίσκη Fitzmyer : εὐρήση Hofius : εὐρήσει Marcovich || θανάτου Grenf.-Hunt

(2) 5 Ἰῆς Grenf.-Hunt || 6 ζητῶν Grenf.-Hunt || τοῦ ζητεῖν Heinrici || ἕως ἂν Grenf.-Hunt || 7 θαμβηθήσεται, καὶ θαμβηθεὶς Grenf.-Hunt || 8 i.e. βασιλεύσει || i.e. ἐπαναπαύσεται : βασιλεύσας ἀναπαῆσεται Grenf.-Hunt : ἐπαναπαῆσεται Marcovich

SAYING 3

P. Oxy. 654.9-21

- 9 λέγει Ἰ[η(σοῦ)ς· ἐάν]
 10 οἱ ἔλκοντες ἡμᾶς [εἴπωσιν ὑμῖν· ἰδοὺ]
 11 ἡ βασιλεία ἐν οὐρα[νῶ, ὑμᾶς φθήσεται]
 12 τὰ πετεινὰ τοῦ οὐρ[ανοῦ· ἐὰν δ' εἴπωσιν ὅ-]
 13 τι ὑπὸ τὴν γῆν ἐστ[ιν, εἰσελεύσονται]
 14 οἱ ἰχθύες τῆς θαλά[σσης προφθάσαν-]
 15 τες ὑμᾶς· καὶ ἡ βασ[ιλεία τοῦ θεοῦ]
 16 ἐντὸς ὑμῶν [ἐσ]τι [κάκτος· ὃς ἂν ἑαυτὸν]
 17 γνῶ, ταύτην εὐρή[σει, καὶ ὅτε ὑμεῖς]
 18 ἑαυτοὺς γνώσεσθα[ι, εἴσεσθε ὅτι υἱοί]
 19 ἐστε ὑμεῖς τοῦ πατρὸς τοῦ ζ[ῶντος· εἰ δὲ μὴ]
 20 γνώσ(εσ)θε ἑαυτοὺς, ἐν [τῇ πτωχεῖα ἐστὲ]
 21 καὶ ὑμεῖς ἐστε ἡ πτω[χεῖα].

(3) 9 ἐὰν Fitzmyer : εἰ Nations || 10 i.e. ὑμᾶς Swete (cf. Coptic) || εἴπωσιν ὑμῖν ἰδοὺ Grenf.-Hunt : λέγουσιν ὅτι ἰδοὺ Nations || 11 ὑμᾶς φθήσεται Fitzmyer : φθάσουσιν ὑμᾶς Hofius || 12 ἐὰν δ' εἴπωσιν Fitzmyer : ἐὰν λέγωσιν ὑμῖν Hofius || 13 ὑπο pap. || εἰσελεύσονται Fitzmyer : ἢ ἐν τῇ θαλάσση Hofius || 14 ἰχθυες pap. || προφθάσαντες Marcovich : φθάσαντες Fitzmyer : φθάνοντες Hofius : προάγοντες Nations || 15 ὑμας pap. || καὶ pap. : ἀλλὰ Rüstow (cf. Coptic) || βασιλεία Grenf.-Hunt || 15-16 τοῦ θεοῦ ἐντὸς ... κάκτος, ὃς ἂν ἑαυτὸν Fitzmyer : τῶν οὐρανῶν ἐντὸς ... καὶ ὅστις ἂν (ὅταν τις Mueller) ἑαυτὸν Grenf.-Hunt, Mueller : τοῦ πατρὸς (οἱ ἐκτὸς καὶ) ἐντὸς ... καὶ ὅστις ἂν ἑαυτὸν Kasser : τῶν οὐρανῶν ἐντὸς ... καὶ μὴ ἐκτὸς· ὅς δ' ἂν ἑαυτὸν Rüstow || 17 εὐρήσει Grenf.-Hunt || καὶ ὅτε ὑμεῖς Fitzmyer : ὅταν δὲ Hofius || 18 i.e. γνώσεσθε || εἴσεσθε Marcovich : καὶ εἰδήσετε Grenf.-Hunt : εἰδήσετε Fitzmyer || ὅτι υἱοί Grenf.-Hunt || 19 ὑμεῖς written above the line || ζῶντος Fitzmyer || εἰ δὲ μὴ Fitzmyer : ὅταν δὲ μὴ Hofius : εἰ δὲ οὐ Nations || 20 τῇ πτωχεῖα ἐστε Fitzmyer : πτωχεῖα ἐστε Hofius || 21 πτωχεῖα Fitzmyer : πτωχεῖα Hofius

SAYING 4
P. Oxy. 654.21-27

- 21 [λέγει Ἰη(σοῦ)ς]·
 22 οὐκ ἀποκνήσει ἄνθ[ρωπος παλαιὸς ἡμε-]
 23 ρῶν ἐπερωτήσε πα[ιδίον ἐπτά ἡμε-]
 24 ρῶν περὶ τοῦ τόπου τῆ[ς ζωῆς, καὶ ζή-]
 25 σετε· ὅτι πολλοὶ ἔσονται π[ρῶτοι ἔσχατοι καὶ]
 26 οἱ ἔσχατοι πρῶτοι, καὶ [εἰς ἓν καταστήσου-]
 27 σιν.
-

SAYING 5
P. Oxy 654.27-31

- 27 λέγει Ἰη(σοῦ)ς· ὕγ[νῶθι τὸ δὴν ἔμπροσ-]
 28 θεν τῆς ὄψεώς σου, καὶ [τὸ κεκαλυμμένον]
 29 ἀπό σου ἀποκαλυφ(θ)ήσεται[αί σοι· οὐ γὰρ ἐς-]
 30 τιν κρυπτὸν δὲ οὐ φανε[ρὸν γενήσεται],
 31 καὶ θεθαμμένον δὲ οὐκ ἐγερθήσεται].
-

(4) 22 παλαιὸς ἡμερῶν Hofius : πλήρης ἡμερῶν Taylor || 23 i.e. ἐπερωτήσαι || παιδίον ἐπτά ἡμερῶν Fitzmyer : τῶν ἐπτά ἡμερῶν Nations || 24-25 i.e. ζήσεται : ζωῆς καὶ ζήσεται Hofius : ζωῆς καὶ ζήσει. εἴσετε Fitzmyer² : καὶ αὐτὸς ζήσεται Kasser || 25 ὅτι written above the line || πρῶτοι ἔσχατοι καὶ Grenf.-Hunt || 26 εἰς ἓν καταστήσουσιν Marcovich : εἰς γενήσουσιν Hofius : μόνοι μένουσιν Kasser

(5) 27 γνῶθι Fitzmyer || τὸ δὴν Fitzmyer : τὸν Puech || ἔμπροσθεν Grenf.-Hunt || 28 τὸ κεκαλυμμένον Evelyn-White : τὸ κεκρυμμένον Grenf.-Hunt || 29-30 reconstructions of Grenf.-Hunt || 31 i.e. τεθαμμένον || οὐκ ἐγερθήσεται or οὐ γνωσθήσεται Grenf.-Hunt : οὐκ ἐξορύσσεται Bartlet : οὐκ ἀποκαλυφθήσεται Hofius

Restoration exempli gratia:

- 40 [- - - μα]κάρι[ός] ἐστίν [ὁ λέων ὄν ἄνθρωπος]
 41 [ἐσθίει καὶ ὁ λέ]ων ἔστα[ι ἄνθρωπος καὶ ἀνά-]
 42 [θεμα ὁ ἄνθρωπος] ὄν [λέων ἐσθίει *et cetera*]

SAYING 24

P. Oxy. 655 (d)

Fragment d:

- 1 [- - - ἐσ]τιν
 2 [- - - φω]τεινῷ
 3 [- - - κ]όσμῳ
 4 [- - -]η
 5 [- - - ἐ]στιν

Restoration exempli gratia:

- 1 [- - - φῶς ἐσ]τιν
 2 [ἐν ἀνθρώπῳ φω]τεινῷ,
 3 [καὶ φωτίζει τῷ κ]όσμῳ
 4 [ὄλῳ· ἐὰν μὴ φωτίζ]η,
 5 [τότε σκοτεινός ἐ]στιν.

(7) 40–41 ὁ λέων–ἐσθίει Marcovich : φάγεται ἄν(θρωπ)ος Kasser || 41 καὶ¹ Attridge || ὁ λέων Marcovich : λέων Kasser || 41–42 ἄνθρωπος¹–ὄν Attridge : ἄν(θρωπ)ος καὶ ἀνάθεμά ἐστιν Kasser : ἄνθρωπος καὶ ἐπάρατός ἐστιν Marcovich || 42 λέων ἐσθίει Attridge : ὁ ἄνθρωπος ὄν Marcovich

(24) 1 φῶς ἐστιν Attridge || 1–2 εἰ φῶς ἐστιν ἐν ἀνθρώπῳ φωτεινῷ Kasser : φῶς ἔνεστιν ἀνθρώπῳ τῷ φωτεινῷ Kraft || 3–4 restorations of Attridge : ἐν ὄλῳ τῷ κόσμῳ φωτίζει· εἰ δὲ μὴ Kasser : καὶ ὄλῳ τῷ κόσμῳ· ἐὰν δὲ μὴ φωτίζει Kraft || 5 τότε σκοτεινός ἐστιν Attridge : σκοτεινός ἐστιν Kraft

SAYING 26

P. Oxy. 1 (↓).1-4

[-]

- 1 καὶ τότε διαβλέψεις
 2 ἐκβαλεῖν τὸ κάρφος
 3 τὸ ἐν τῷ ὀφθαλμῷ γ
 4 τοῦ ἀδελφοῦ σου.

SAYING 27

P. Oxy. 1 (↓).4-11

- 4 λέγει
 5 Ἰ(ησοῦ)ς· ἐὰν μὴ νηστεύση-
 6 ται τὸν κόσμον, οὐ μὴ
 7 εὔρηται τὴν βασιλεί-
 8 αν τοῦ θεοῦ· καὶ ἐὰν μὴ
 9 σαββατίσητε τὸ σάβ- γ
 10 βατον, οὐκ ὄψεσθε τὸ(ν)
 11 π(ατέ)ρα.

SAYING 28

P. Oxy. 1 (↓).11-21

- 11 λέγει Ἰ(ησοῦ)ς· ἔ[σ]την
 12 ἐν μέσῳ τοῦ κόσμου

(27) 5 i.e. νηστεύσητε || μὴ νηστεύσηται pap. : μνηστεύσητε Kipp in Zahn : μισήσητε von Gebhardt : νηκήσητε Harnack || 6 τὸν κόσμον pap. : τοῦ κόσμου Lock-Sanday : τῷ κόσμῳ Harnack : εἰς τὸν κόσμον Redpath : τοῦ κοινοῦ Quarry in Evelyn-White : τὴν νηστείαν Cersey || 7 i.e. εὔρητε

- 13 καὶ ἐν σαρκ[ε]ῖ ὥφθη
 14 αὐτοῖς καὶ εὐρον πάν-
 15 τας μεθύνοντας καὶ
 16 οὐδένα εὐρον δειψῶ(ν)-
 17 τα ἐν αὐτοῖς καὶ πο- γ
 18 νεῖ ἢ ψυχὴ μου ἐπὶ γ
 19 τοῖς υἱοῖς τῶν ἀν(θρώπ)ων
 20 ὅτι τυφλοὶ εἰσιν τῇ καρ-
 21 δία αὐτῶ[ν] καὶ [οὐ] βλέπ-
 a [ουσιν ὅτι *et cetera*]

SAYING 29

P. Oxy. 1 (→).22

- b [ἐνοι-]
 22 [κ]εῖ [ταύτ]η[ν τ]ῆν πτωχεῖα(ν).

SAYING 30 + 77b

P. Oxy. 1 (→).23–30

- 23 [λέγ]ει [Ἰ(ησοῦ)ς· ὅπ]ου ἐὰν ὦσιν
 24 [τρ]εῖς, εἰσὶν γ' ἄθεοι· καὶ
 25 [ὄ]που εἰς] ἐστιν μόνος,
 26 [λ]έγω· ἐγὼ εἰμι μετ' αὐ-
 27 τ[οῦ]. ἔγει[ρ]ον τὸν λίθο(ν)
 28 κάκει εὐρήσεις με·

(28) 13 ε deleted by the copyist || 16 i.e. διψῶντα

(29) 22 πτωχεῖαν : ε written above the line.

(30, 77b) 24 τρεῖς, εἰσιν ἄθεοι Attridge : β̄, οὐκ εἰσιν ἄθεοι Blass : γ̄ θεοί, εἰσιν θεοί
 Guillaumont : τρεῖς, εἰσιν θεοί Akagi || 26 λέγω Grenf.-Hunt : αὐτοῦ Grenf.-Hunt

- 29 σχίσον τὸ ξύλον καὶ γὰρ
30 ἐκεῖ εἰμι.

SAYING 31

P. Oxy. 1 (→).30–35

- 30 λέγει Ἰ(ησοῦ)ς· οὐ-
31 κ' ἔστιν δεκτὸς προ-
32 φήτης ἐν τῇ π(ατ)ρίδι αὐ-
33 τ[ο]ῦ, οὐδὲ ἰατρὸς ποιεῖ
34 θεραπείας εἰς τοὺς
35 γεινώσκοντας αὐτό(ν).

SAYING 32

P. Oxy. 1 (→).36–41

- 36 λέγει Ἰ(ησοῦ)ς· πόλις οἰκοδο-
37 μημένη ἐπ' ἄκρον
38 [ὄ]ρους ὑψηλοῦ[ς] καὶ ἐσ-
39 τηριγμένη οὔτε πε-
40 [σ]εῖν δύναται οὔτε κρυ-
41 [β]ῆναι.

(31) 35 i.e. γινώσκοντας

(32) 36 i.e. ὠκοδομημένη

SAYING 33

P. Oxy. 1 (→).41–42

- 41 λέγει Ἰ(ησοῦ)ς· <ῶ> ἀκούεις
 42 [ε]ίς τὸ ἐν ὧτίον σου, τῶ[υ-]
 43 [το κήρυξον *et cetera*]

SAYING 36

P. Oxy. 655, col.i. 1–17

- a* [λέγει Ἰ(ησοῦ)ς· μὴ μεριμνᾶ-]
 1 [τε ἅ]πὸ πρῶτῃ ἔ[ως ὀψέ],
 2 [μήτ]ε ἀφ' ἑσπ[έρας]
 3 [ἕως π]ρῶτῃ, μήτε [τῆ]
 4 [τροφῆ ὑ]μῶν τί φά-
 5 [γητε, μήτε] τῆ στ[ο-]
 6 [λῆ ὑμῶν] τί ἐνδύ-
 7 [ση]σθε. [πολ]λῶ κρεί[σ-]
 8 [σον]ές ἐ[στε] τῶν [κρί-]
 9 νων, ἅτι[να ο]ὐ ξα[ί-]
 10 νει οὐδὲ ν[ήθ]ει. μ[ηδ-]
 11 ἐν ἔχοντ[ε]ς ἔ[νδ]υ[ν]-
 12 μα, τί ἐν[δύ]εσθε] καὶ
 13 ὑμεῖς; τίς ἂν προσθ[ε]ίη
 14 ἐπὶ τὴν εἰλικίαν

(33) 41 ὁ Fitzmyer : ἄ Hofius || 42 τοῦτο Fitzmyer : ταῦτα Hofius : κε (i.e., καὶ) Marcovich

(36) *a* restoration of Fitzmyer || 1–8 restorations of Grenf.-Hunt || 9 οὐ ξαίνει Bartlet : αὐξάνει Grenf.-Hunt || 10 νήθει Grenf.-Hunt || [μηδ]ὲν Zahn² : [καὶ] ἐν Taylor || 11 ἔχοντες Grenf.-Hunt : ἔχοντα Zahn² : ἐχόντων Michelsen || 12 ἐνδύεσθε Hilgenfeld : ἐνδείτε Grenf.-Hunt : ἐνδείσθε Heinrici : ἐνδεί Taylor : ἐνδείς Bartlet : ἐνδεῆς Michelsen || 13 προσθ(ε)ίη Grenf.-Hunt : προσθῆ Kraft || 14 i.e. ἡλικίαν

- 15 ὑμῶν; αὐτὸ[ς δ]ώσει
 16 ὑμεῖς τὸ ἔνδυμα ὑ-
 17 μῶν.

SAYING 37

P. Oxy. 655 col. i. 17–col. ii. 1

- 17 λέγουσιν αὐ-
 18 τῷ οἱ μαθηταὶ αὐτοῦ·
 19 πότε ἡμεῖν ἐμπα-
 20 νῆς ἔσει, καὶ πότε
 21 σε ὀψόμεθα; λέγει·
 22 ὅταν ἐκδύσησθε καὶ
 23 μὴ αἰσχυνθῆτε
 [et cetera, approx. 6 lines]

b [- - - οὐδὲ φοβη-]

col. ii. 1 θ[ήσεσθε].

SAYING 38

P. Oxy. 655 col. ii. 2–11

- 2 λέ[γει]
 3 ο[]
 4 τ[]
 5 γ[]
 6 κα[]
 7 ν[]

16 i.e. ὑμῖν

(37) 19 i.e. ἡμῖν || b restoration of Attridge

- 8 κα[]
 9 ημ[]
 10 σε[]

Restoration exempli gratia:

- 2 λέ[γει Ἰ(ησοῦ)ς· πολλακίς]
 3 ο[ὓν ἐπεθυμεῖτε]
 4 τ[ούτους τοὺς λό-]
 5 γ[ους μου ἀκοῦσαι]
 6 κα[ὶ ἔχετε οὐδε-]
 7 ν[ὸς ἄλλου ἀκοῦσαι]
 8 κα[ὶ ἐλεύσονται]
 9 ἡμ[έραι ὅτε ζητή-]
 10 σε[τέ με καὶ οὐ μῆ]
 11 [εὐρήσετε μέ].

SAYING 39

P. Oxy. 655 col. ii. 11–23

- 11 [λέγει]
 12 [Ἰ(ησοῦ)ς· οἱ Φαρισαῖοι]
 13 [καὶ οἱ γραμματεῖς]
 14 ἔλ[αβον τὰς κλειῖδας]
 15 τῆς [γνώσεως· αὐτοὶ ἔ-]
 16 κρυψ[αν αὐτάς· οὔτε]

(38) 2–7 restorations of Attridge || 8–11 restorations of Fitzmyer || 8 ἐλεύσονται αἱ Kraft || 9 ὅταν Kraft

(39) 11–13 λέγει–γραμματεῖς restorations of Fitzmyer || 13 οἱ γὰρ γραμματεῖς Michelsen || ἀπέλαβον Fitzmyer || 14 ἔλαβον Michelsen || τὰς κλειῖδας Allen : τὴν κλειῖδα Grenf.-Hunt || 15 γνώσεως Grenf.-Hunt || αὐτοὶ Kraft : καὶ Fitzmyer || ἔκρυψαν Allen : ἀπέκρυψαν Fitzmyer || 16 κρύψαντες Hofius || αὐτάς· οὔτε (οὐδέ Allen) Fitzmyer, Allen

- 17 εἰσῆλ[θον, οὔτε τοὺς]
 18 εἰσερ[χομένους ἀφῆ-]
 19 καν [εἰσελθεῖν. ὑμεῖς]
 20 δὲ γεί[νεσθε φρόνι-]
 21 μοι ὡς ὄφεις καὶ ἀ-]
 22 κέραι[οι ὡς περιστε-]
 23 ρα[ί].

17–18 τοὺς εἰσερχομένους Allen: τοῖς εἰσερχομένοις Grenf.-Hunt || 18–19 ἀφῆκαν εἰσελθεῖν Allen: οὐκ ἀνεῖσαν Fitzmyer || 19–23 ὑμεῖς . . . ὄφεις (οἱ ὄφεις Allen) . . . περιστεραὶ (αἱ περιστεραὶ Allen) Allen, Kraft || 20 i.e. γίνεσθε

SAYING 77
(Cf. above, saying 30)

UNIDENTIFIED FRAGMENTS OF P. OXY. 655

The text of fragments *f* and *h* (both now lost) is repeated from the transcription of B. P. Grenfell and A. Hunt, *New Sayings of Jesus and Fragment of a Lost Gospel* (Egypt Exploration Fund; London: Frowde, 1904) 38. Fragments *e* and *g* are still conserved with the other fragments of P. Oxy. 655, and have been recollated.

Fragment *e* was carefully examined to ascertain whether it would join the fifth line of Fragment *d* in saying 24; the results are negative.

Fragment *e* [- - -].KO[- - -]

Fragment *f* [- - -] . . . [- - -]
 [- - -].A[- - -]
 [- - -] . . . [- - -]

Fragment *g* [- - -] . . . [- - -]
 [- - -]K. [- - -]
 [- - -]AN[- -]
 [- - -] . . . [- - -]

Fragment *h* [- - -] . . . [- -]
 [- - -]E[- - -]
 [- - -] . . . [- -]

TRANSLATION

These are the [secret] sayings [which] the living Jesus [spoke and which Judas, who is] also Thomas, [wrote down].

(1) And he said, “[Whoever finds the interpretation] of these sayings will not experience [death].”

(2) [Jesus said], “Let him who seeks continue [seeking until] he finds. When he finds, [he will be amazed. And] when he becomes [amazed], he will rule. And [once he has ruled], he will [attain rest].”

(3) Jesus said, “[If] those who lead you [say to you, ‘See], the kingdom is in the sky,’ then the birds of the sky [will precede you. If they say that] it is under the earth, then the fish of the sea [will enter it, preceding] you. And, the [kingdom of God] is inside of you, [and it is outside of you. Whoever] knows [himself] will discover this. [And when you] come to know yourselves, [you will realize that] you are [sons] of the [living] father. [But if you] will [not] know yourselves, [you dwell] in [poverty] and it is you who are that poverty.”

(4) [Jesus said], “The [man old in days] will not hesitate to ask [a small child seven days old] about the place [of life, and] he will [live]. For many who are [first] will become [last, and] the last will be first, and [they will become one and the same].”

(5) Jesus said, “[Recognize what is in] your (sg.) sight, and [that which is hidden] from you (sg.) will become plain [to you (sg.)]. For there is nothing hidden which [will] not [become] manifest, nor buried that [will not be raised].”

(6) [His disciples] questioned him [and said], “How [shall we] fast? [How shall we pray]? How [shall we give alms]? What [diet] shall [we] observe?”

“You” as spoken by Jesus is always plural, except when explicitly marked “sg.” (cf. sayings 5, 26, 33). In this translation, Lambdin’s version of the Coptic is adapted to the text of the Greek fragments.

Jesus said, “[Do not tell lies, and] do not do what you [hate, for all things are plain in the sight] of truth. [For nothing] hidden [will not become manifest].”

(7) [. . .] Blessed is [the lion] which becomes [man when consumed by man; and cursed is the man] whom [the lion consumes . . .]

(24) [. . . There is light within a man] of light, [and he (or: it) lights up the whole] world. [If he (or: it) does not shine, he (or: it)] is [darkness].

(26) [. . .] and then you (sg.) will see clearly to cast the mote from your (sg.) brother’s eye.

(27) Jesus said, “If you do not fast as regards the world, you will not find the kingdom of God. If you do not observe the Sabbath as a Sabbath, you will not see the father.”

(28) Jesus said, “I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do [not] have sight [. . .]”

(29) [. . . makes its home in this] poverty.

(30 + 77b) [Jesus said], “Where there are [three], they are without God, and where there is but [a single one], I say that I am with [him]. Lift up the stone, and you will find me there. Split the piece of wood, and I am there.”

(31) Jesus said, “No prophet is accepted in his own country; no physician heals those who know him.”

(32) Jesus said, “A city built on a high mountain and fortified cannot fall, nor can it be hidden.”

(33) Jesus said, “⟨That which⟩ you (sg.) hear in one of your (sg.) ears, [preach . . .]”

(36) [Jesus said, “Do not be concerned] from morning [until evening and] from evening [until] morning, neither [about] your [food] and what [you will] eat, [nor] about [your clothing] and what you [will] wear. [You are far] better than the [lilies] which [neither] card nor [spin]. As for you, when you have no garment, what [will you put on]? Who might add to your stature? He it is who will give you your cloak.”

(37) His disciples said to him, “When will you become revealed to us and when shall we see you?”

He said, “When you disrobe and are not ashamed [. . . afraid].”

(38) [Jesus] said, “[Many times have you desired to hear these words of mine], and [you have no one else to hear (them) from. There will be] days [when you will look for me and will not find me].”

(39) [Jesus said, “The pharisees and the scribes have taken the keys] of [knowledge (gnosis) and] hidden [them. They themselves have not] entered, [nor have they allowed to enter those who were about to] come in. [You], however, [be as wise as serpents and as] innocent [as doves].”

(77) *Cf. above, saying 30.*

THE G

UNIDENTIFIED FRAGMENTS OF
P. OXY. 655

Fragment <i>e</i>	] . . . [	(<i>untranslatable frg.</i>)
Fragment <i>f</i>	] . . . [	(<i>untranslatable frg.</i>)
Fragment <i>g</i>	] . . . [	(<i>untranslatable frg.</i>)
Fragment <i>h</i>	] . . . [	(<i>untranslatable frg.</i>)

e reveal:

afraid!

hear the:

n. There:

e takes:

nselfes be:

re abhor:

acent gas:

TRACTATE 3

THE GOSPEL ACCORDING TO PHILIP

OF

translating:

translating:

translating:

translating:

The Gospel of
the sacram
in Syria in
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TITLE AND GE
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(1:19). Since
age of other we
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There is no indic
title is to be
d. The title ma
nted in it b
New Testame
disciples in the
representatives in Jo
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and as on
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INTRODUCTION

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1. The *Gospel According to Philip* (*GPh*) is a collection of statements concerning sacraments and ethics, named for Philip the apostle, probably written in Syria in the second half of the third century A.D., and generally Valentinian in theology. It must have been composed in Greek, though only a single, imperfectly preserved Coptic version now survives.

2. TITLE AND GENRE. *a. Title and identification.* The title of this work is not based on its incipit; rather, it appears as the last line of the text (86:18–19). Since the title is not set off as a true subscript title in the manner of other works in this codex, it is possible that the title was not originally copied in the manuscript, and was only added by the copyist as an afterthought or correction.

There is no indication in the body of the text that the Philip mentioned in the title is to be considered the author of this otherwise anonymous work. The title may derive simply from the fact that Philip is the only apostle cited in it by name (73:8). There are two Christians named Philip in the New Testament: the first, Philip the apostle, is merely listed among the disciples in the synoptic gospels and Acts, but is a participant in certain narratives in John (1:43–51; 6:1–15; 12:20–36; 14:8–9); the second, Philip the evangelist, one of the Seven, has the distinction of being the father of four virgin daughters who prophesied (Acts 6:5; 8:5–40; 21:8–9). Early Christian tradition made a composite saint of these two men (cf. Eusebius *H.E.* 3.31). The *Acts of Philip* characterize this composite saint as an ascetic apostle who preached chastity and continence in marriage and as one who conquered the dark demons of the heavens by sacramental means. It is undoubtedly this same composite figure who was accorded a particular eminence among the Gnostics: in the *Pistis Sophia* (71–72 Schw.-P.) Philip is named, along with Thomas and Matthew, as a privileged recipient and custodian of dominical revelation.

A work entitled *Gospel of Philip* was cited by the heresiologist Epiphanius (*Haer.* 26.13.2–3) as being in use among certain Gnostics in Egypt during the fourth century, but the passage he quotes from it—about the ascent of the soul past hostile planetary powers, who seek to prevent its return to the transcendent world—does not occur in the work edited

here. At a later date a *Gospel of Philip* was mentioned as being in use among the Manichaeans (cf. Timothy of Constantinople, *PG* 86. 1.21C, and Ps.-Leontius of Byzantium, *PG* 86. 1.1213C). It is possible that the gospel referred to by Epiphanius and the one used by the Manichaeans are the same, but our text cannot easily be identified with it, since its sacramental theology runs counter to Manichaean doctrine. The existence of two different texts with the same title is not unusual; there is an instance in the Nag Hammadi codexes themselves (e.g. the two *Apocalypses of James*, CG V,3 and V,4).

The title of this text, therefore, may be due to its single reference to Philip the apostle; but more probably it reflects the particular way early Christian tradition and literature revered the name of Philip. It is also possible that our text shared a common content and purpose with an earlier *Gospel of Philip* that is now lost.

b. Genre. The *GPh* is not a gospel in the usual sense; rather, it is a collection of theological statements concerning sacraments and ethics. These statements are expressed in a variety of literary types: aphorism and analogy; parable, paraenesis, and polemic; narrative dialogue, dominical sayings, biblical exegesis, and dogmatic propositions. The collection is not organized in a way that can be conveniently outlined. Aside from certain sections where some continuity is effected through an association of ideas (cf. 51:29–52:35, a series of contrasts) or catchwords (cf. 77:15–78:24, the word “love”), the line of thought is rambling and disjointed. Complete changes of subject are common. The text gives the impression of logical coherence because of the recurrence of certain themes (e.g., the meaning of the names of Jesus, 56:3–15, 62:7–17, 63:21–24; the necessity of experiencing resurrection before death, 56:15–20, 56:26–57:22, 66:16–23, 73:1–8; putting on light to keep the powers from grasping one, 70:5–9, 76:22–77:1, 86:4–10), but this coherence is probably more circumstantial than actual. The concept of the bridal chamber, perhaps the main concern of the work, is not mentioned at all until halfway through (65:11) and is increasingly emphasized as it draws to a close. In the last seven pages individual thoughts tend to be developed in larger discussions than before.

Although the *GPh* contains some sayings of Jesus, it hardly compares in this regard with the work which precedes it in the codex, the *Gospel According to Thomas*. The latter consists of one saying of Jesus after another. The *GPh* contains only fifteen sayings of Jesus: seven are citations of Jesus' words already found in the canonical gospels (55:33–34, 57:4–5, 68:8–12, 68:26–27, 72:34–73:1, 84:7–9, 85:29–31), and eight are extracanonical sayings (56:1–3, 58:11–14, 59:26–27, 63:28–30, 64:4–5, 64:10–12, 67:31–34, and 74:25–26). All of the latter are brief (several have a riddle-like quality) and are best interpreted from a

Gnostic perspective.

The genre of the *GPh* may thus be designated a collection of excerpts, a kind of florilegium. It resembles most the *Excerpta ex Theodoto*, transmitted with the works of Clement of Alexandria.

3. COMPOSITION. *a. Compilation; arrangement.* If the genre of the *GPh* is a collection of excerpts, then the person responsible is more aptly called a compiler-editor than an author.

The compiler-editor's hand may be seen in the arrangement of material. He has purposely disjoined paragraphs that had a continuity of thought and deposited the pieces in diverse places in the work. Several examples of these *disiecta membra* should suffice. If 70:5–9 is combined with 76:22–77:1 and 66:7–29, in that order, one obtains an intelligible statement about the differing destinies of those who are and are not clothed with light. The second and third segments—both clearly delimited within their present contexts—begin with ambiguous pronouns: “they” (76:22) and “he” (66:7). Both pronouns gain proper antecedents when the paragraph is reconstructed.

Another instance of disjoining may be studied when 75:13–14 is immediately prefixed to 61:36–62:5. The connection lies in the words “receive” and “give,” which are used in the same order in both segments. The first segment provides the theme developed by the second. In 63:5–11 the point is made that earthenware jugs cannot be remade if broken because “they came into being without breath.” This segment appears to be the analogy prefacing the point of 70:22–29, which begins, “The soul of Adam came into being by means of a breath.” One may assume that the recurrence of certain themes results from the technique of disjoining and distributing, rather than the systematic treatment of various topics. Though not impossible, it is certainly unnatural and unexpected for an author to dismember the continuity of thought his literary work possesses and to distribute the pieces variously, especially in such a way that an isolated segment of thought will make little or no sense in the context in which it occurs.

It is difficult to determine whether the compiler-editor of the *GPh* has added any transitional and interpretative material of his own. The many abrupt changes of thought seem to be intentional; but some transitions may have been so carefully worked out that they are now unrecognizable. Expressions such as “compare” (56:24, 60:23, 62:23, 81:1), “so also” (53:29, 65:15, 74:36), “how much more” (58:20, 82:5), “because of this” (52:28, 53:17) or “for this reason” (53:20, 56:5), are part of the language of interpretation or application. These are conceivably the work of the compiler-editor; but since there are passages where analogy or thesis and its corresponding interpretation or application are found in

different contexts (63:5–11 and 70:22–29; 75:13–14 and 61:36–62:5), as a seeming result of disjoining and distributing, it is likely that these interpretations were already a part of the sources used by the compiler-editor.

b. Sources. Because of the contents of the *GPh* and the literary types it displays, it is probable that the compiler-editor has taken his excerpts chiefly, if not entirely, from a Christian Gnostic sacramental catechesis. The work offers explanations for sacramental rites of initiation, discusses the meaning of sacred names, especially the names of Jesus, and provides paraenetic material about the ideal life of the initiated. It gives exegesis of biblical passages, makes use of typology, both historical and sacramental, and in expected catechetical fashion argues often on the basis of analogy and parable. In these and other ways the *GPh* resembles the orthodox Christian catecheses of the second to fourth centuries, as exemplified in the writings of Irenaeus, Clement of Alexandria, Tertullian, Ambrose, Gregory of Nyssa, Cyril of Jerusalem, John Chrysostom, and Theodore of Mopsuestia.

It is possible that a small part of the work's contents may have been excerpted from a Gnostic gospel. It pictures Jesus appearing to his disciples on a mountain in supernatural form (57:28–58:10); there is dialogue (59:23–27, 64:1–5); and certain mysteries are taught, e.g., the meaning of Echmoth and Echamoth (60:10–15). The statement ascribed to Philip in 73:9–14 may also have come originally from a Gnostic gospel. But material like this could also derive from a Gnostic catechesis; e.g., 73:9–14 concludes by reference to a sacrament.

4. AUTHOR, PLACE OF COMPOSITION, DATE. Because the compiler-editor intervenes chiefly in the selection and arrangement of material, the voice of the original author (as distinct from the later compiler) can still be heard. He speaks as a catechist to catechumens preparing for the initiation rite. He expounds for them the meaning of the scriptures, addressing them as members of a closed community. Twice (61:20–35, 78:25–79:13) he uses the second person singular to describe the experience of the individual initiate. He carries on a polemic against "some who say" things he opposes (e.g., 55:23–36, 56:15–20, 57:9–19, 73:1–8), but who are not present in his classroom to respond. These opponents are perhaps orthodox church leaders.

The original work, from which the Coptic was translated, was presumably composed in Greek. However, Syria is the probable place of composition, for various reasons, including interest shown in Syriac words (63:21–23, 56:7–9), affinities to Eastern sacramental practice and catecheses, and espousal of encratite ethics. A date in the second half of

the third century would suit the many parallels to Gnostic and Christian literature.

5. CONTENTS. Because the *GPh* is eccentrically arranged and only sporadically shows continuity of thought, its contents can be best approached by reference to summarizing statements found in the text. One such statement, at 69:1–4, treats the dominant theme of the *GPh*, the mysteries of the bridal chamber, and in this context identifies two distinct groups: (a) “animals, slaves, and defiled women,” who may not enter the bridal chamber, and (b) “free men and virgins,” who may.

a. Animals. “Animals” are always disparaged in the text. If man controls animals (60:15–23), it is by a hidden superiority (64:12–22). Until he received “bread from heaven,” man ate the same food as animals (55:6–14). “Animals” and men must remain separate (78:25–28, 75:25–26). But “there are many animals in the world which are in human form” (81:7–8), probably because Adam ate from the tree which bore animals; having become an animal, he brought forth animals (71:24–26). If one is an “animal” he belongs “outside or below” rather than “above” or “within” (79:5–11). The person kept from entering the bridal chamber feeds from the crumbs which fall from the table, like dogs (82:19–23). “Slaves” are to be contrasted with “sons” (52:2–6), with “children” (81:12–14) and with the “free” (79:13–18). A “slave” is one who commits sin (77:18), who is ignorant of the inner wickedness which enslaves him (83:18–29, 85:24). “Defiled women” are all women who participate in sexual intercourse, i.e., in “the marriage of defilement,” which is fleshly and lustful (81:34–82:10). Unclean spirits seek to defile men and women sexually (65:1–23). Eve’s adultery with the snake produced a snake-like person who murdered his brother (61:5–12).

b. Free men and virgins. “Free men and virgins” are the opposite of “animals, slaves, and defiled women.” A virgin has never been defiled by sexual intercourse (55:27–28; cf. 81:34–82:8). The “free man” does not sin (77:15–18). He neither fears the flesh nor loves it (66:4–6). He is endangered by the deceptions of the rulers (archons) who seek to enslave him (54:16–31). “Free men and virgins” possess various gifts and privileges. They know the origin and destiny of their existence (64:9–12). They may also be called “the perfect” who conceive and beget through a kiss (58:26–59:6). The perfect have put on the perfect light (76:25–28, 70:5–9), which will help them elude the heavenly powers (86:7–11). The holy spirit is the light (57:14–15), which explains why the heavenly garment of light is better than those clothed in it (57:21–22). “Free men and virgins” are those called “Christians” (74:13–16), who possess “the

resurrection" and the "cross" (74:18–21). One must have a proper understanding of resurrection (53:23–34); he must attain the resurrection, sacramentally, before he dies (56:15–20, 73:1–8), or he will surely end up in "the middle," which is death (66:7–21). He will rise in "the flesh" of Jesus (56:26–57:19), which alone is "true flesh" (68:31–37).

Animal sacrifices, according to the *GPh*, were instituted by "the rulers" in their effort to dominate men (54:31–55:5, cf. 62:35–63:4). Such sacrifices are to be replaced by that which they typified or prefigured—the sacraments. Three places of sacrifice in the temple of Jerusalem correspond to, or are types of, three stages of the initiation rite (69:14–29). The kind of "sacrifice" the *GPh* would still encourage is living a life of continence (cf. 59:27–34).

c. Bridal chamber. The author understands the existential malady of mankind to be a direct result of the differentiation of the sexes, stemming from Eve's separation from Adam (68:22–26; cf. Gen 2:18–25). The purpose of Christ's coming is to reunite "Adam" and "Eve" (70:12–17). Since husband and wife unite in the bridal chamber, the reunion effected by Christ will also take place in a bridal chamber, the sacramental one (70:17–22), where man receives a foretaste and assurance of his ultimate union with his angelic counterpart (cf. 58:10–14).

The *GPh* uses the term "bridal chamber" in a variety of ways: the primordial paradise which Eve was not privileged to inhabit (70:20–22); the place where Jesus was begotten (71:3–15); the place of intercourse in human marriage (cf. 81:34–82:14); the heavenly bridal chamber (84:14–85:21); the sacramental bridal chamber (65:11–12). It appears also that "bridal chamber" is a covering term for the whole initiation. Gifts or graces bestowed in certain stages of the initiation are also said to be given in the bridal chamber. The light in which one clothes oneself as a prophylactic against evil powers is usually associated with chrisim (67:5–6, 69:12–14, 57:27–28), but is also connected with the bridal chamber (86:4–11; or, "the union," 70:5–9). In 74:12–24 the one anointed in chrisim is said to possess everything—resurrection, light, the cross, the holy spirit—but then the author adds, "The father gave him this in the bridal chamber." "It is from water and fire and light that the son of the bridal chamber" came into being (67:3–5; cf. also 69:25–27). Conversely, what one expects to be associated with bridal chamber appears in reference to eucharist (58:10–14) or baptism and chrisim (69:4–14). Thus the summarizing statement of 67:27–30 lists five stages of a complete initiation, rather than five separate, unrelated sacraments.

d. Sacraments. The *GPh* does not describe, step by step, the ritual of all or any of these stages. We do learn, however, that in baptism one "goes down into the water and comes up" with the gift of the name "Christian," so that he can say "I am a Christian" (64:22–31; cf. 77:9–12).

Baptism by immersion is probably referred to in the analogy of God as a dyer (61:12–20). The initiate strips off his clothes before entering the water so that he may put on the perfect man as a new garment (75:21–25). Evidently a sacramental robe was worn after the baptism. That the chrism was a warm perfumed oil is apparent from references to the chrism as fire (67:5–9, 57:27–28) and to the oil as being fragrant (77:36–78:7, 82:15–23). Perhaps a trinitarian formula was used at the moment of anointing (67:19–20). In orthodox initiation of the period a kiss of peace would be exchanged after the anointing; our text refers to such a kiss exchanged by “the perfect” (59:2–6). It also indicates that the priest consecrates the bread and the cup for the eucharist (77:2–8). The consecrated cup contains wine mixed with water (75:14–21). The consecrated bread is “bread from heaven,” fit food for the initiate (55:10–14). Partaking of the bread and cup is receiving “the flesh and the blood” of Jesus (56:26–57:22; cf. 63:21–24). The *GPh* also mentions a further ritual called ransom, or redemption, but gives no details about it. This stage of the initiation is merely compared to “the holy of the holy” in the Jerusalem temple (69:23–24). The innermost mystery of the initiation is bridal chamber, or union. Here “Adam” and “Eve” are reunited (70:12–22), the restoration accomplished (67:16–18), and rest achieved (71:13–15; cf. 72:22–24), but no description of this ritual is provided. In a work which so strongly disapproves of “the flesh” (56:20–26, 66:4–6) and so abhors adultery (61:5–12), it is unlikely that any act of actual or even “spiritual” intercourse occurred in the final stage of initiation. The liturgical kiss exchanged by the perfect (59:2–6) may have occurred here, rather than earlier in the initiation.

Though necessary, sacraments are a thin shadow of what they typify and represent (84:14–23). They are “lowly types and forms of weakness” compared with “the perfect glory” which they mirror (85:10–16).

e. Analogies and parables. The *GPh* presents an understanding of man’s predicament and its sacramental solution by frequent use of analogies and parables, e.g., sowing and reaping (52:25–35), good dyes (62:12–18), parables of a pearl cast into the mud (62:17–23, cf. 56:20–26), of glass decanters and earthenware jugs (63:5–11), of an ass at the millstone (63:11–21), of a blind man in the dark (64:5–9), of a wise householder (80:23–81:1), and an analogy of exposed intestines (82:34–83:2).

f. Biblical allusions. Although the work alludes often to the Old Testament, especially the creation account in Genesis, and to many New Testament passages, it cites specifically only a dozen New Testament verses. Matthew is cited five or six times, John three times, 1 Corinthians twice, Mark once (unless this is a reference to Matthew), and 1 Peter once. In its contentment with biblical imagery and types, the *GPh* avoids elaborate

mythological speculation. But although this work is steeped in New Testament language and terminology, the interpretative perspective is Gnostic. The system presupposed is Valentinian.

6. AFFILIATIONS WITH OTHER WORKS. The *GPh* is copied immediately after the *Gospel According to Thomas*. As a collection of excerpts, the *GPh* outwardly resembles the *Gospel According to Thomas*, which is a sayings collection; this resemblance may have suggested the sequence to the copyist of the Coptic manuscript. There are also many conceptual agreements between the two texts. The final saying (114) in the *Gospel According to Thomas*, concerning the necessity of return to the primordial androgynous state (cf. also saying 22), presents a theme developed in the *GPh*. The *Gospel According to Thomas* shares with it an ascetic outlook and often employs the same terminology. Interest in the restoration of the androgynous condition is found also in the *Expository Treatise on the Soul*, which is also copied in our manuscript (II,6).

The *GPh* makes an important contribution to our rather scant knowledge of Gnostic sacramental theology and practice. The sacraments referred to in this work were similar to those used by orthodox Christians for the initiation of candidates in the annual Paschal festival. The Gnostics who wrote and used the *GPh* had not departed radically from orthodox sacramental practice and had not (as had the Marcosians) devised new, comically magical sacramental rituals (Irenaeus, *Haer.* 1.13.2; 21.3-5).

As a literary work the *GPh* contributes to our knowledge of the dominical sayings tradition and the Christian catechetical tradition in general. Its peculiar arrangement of material makes it a literary curiosity among writings of the same genre.

The work is known from a single copy, which is for the most part free of errors. Both the beginning and the end of the text are clearly marked and no pages are missing. But every one of the thirty-six pages is damaged to some extent. The top of each page is generally intact, though usually a part of the first line is lost or illegible. The bottom outer corner of most pages, however, has been damaged. The extent of damage varies, the most severely affected passages occurring on pages 67-75, where the bottom nine lines are substantially lost. Conjectural restoration of the original text in such passages is very uncertain.

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THE GOSPEL ACCORDING TO PHILIP

EDITED BY

BENTLEY LAYTON

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ΜΟΥ` ΠΕΝΤΑΖΠΙΣΤΕΥΕ ΕΤΜΕ ΑΨ|ΩΝΖ ΑΥΩ ΠΑΪ ΨΕ̄ΝΔΥΝΕΥΕ
ΕΜΟΥ ΦΟΝΖ | ΓΑΡ ΧῙΜ ΠΖΟΥ Ν̄ΤΑ Π̄Χ̄Σ ΕΙ ΣΕΣΩΝΤ` Μ-

51:29 rest. Schenke ("erschafft"), sim. Till : [μ]αψ sim. Kasser 30 rest. Polotsky : [επα]ει sim. rest. Isenberg² 32 [.] : letter trace after the lacuna can be read η, ι, μ, ν or ψ [χε ζοει]ηε με(ν) Layton with hesitation, sim. Polotsky : [νεειρω]με με(ν) Schenke³ ("[diese Menschen]en μέν"), sim. Kasser : [ρ̄ρωμε μ̄μ]ηε με(ν) sim. Ménard, but unlikely 33 ψ[ρ̄π̄νωοοπ] Layton, with hesitation : ψ[οοπ χιν ψορπ] sim. Ménard : ψ[οοπ` μ̄μοσ] sim. Kasser, Schenke ("wie sie entstehen") : ψ[ναγ εροου μ̄μοσ] Till, but unlikely 34 κοφ[υε νκοουε] Layton, with hesitation : κοφ[υε νεειρωμε] Isenberg² 52:1 [δε] : Schenke⁴, sim. Krause : cf. 51:32 με(ν) μονο[ν εσ] Schenke⁴ : first letter trace can be read η, γ, η, ι, κ, μ or π; second, φ, ε, ϑ, ζ, ο ς ρωψε Till : for ρ can also be read γ

3 μαψ : reading of pap. cannot be ψαψ 4 χο[ει]ς : i.e. χο[^{1/2}ει]ς

- 20 || ΠΚΟΣΜΟΣ ΣΕΡ̄ΚΟΣΜΕΙ Ν̄ΜΠΟΛΕΙΣ ΣΕ|ϞΙ Μ̄ΠΕΤΜΟΟΥΤ`
 ΕΒΟΛ` Ν̄ΖΟΥ ΝΕΝ`ΨΟ|ΟΠ` Ν̄ΖΕΒΡΑΙΟΣ` ΝΕΝΟ Ν̄ΟΡΦΑΝΟΣ ΝΕΥ|
 Ν̄ΤΑΝ Ν̄Τ̄ΜΜΑΔΥ Ν̄ΤΑΡ̄ΨΩΠΕ ΔΕ Ν̄|ΧΡΗΣΤΙΑΝΟΣ ΔΕΙΩΤ` ΖΙ ΜΑΔΥ
 25 ΨΩΠΕ ΝΑ(Ν) ||
 ΝΕΤΣΙΤΕ Ζ̄Ν Τ̄ΠΡΩ ΨΑΥΩΣΖ Ζ̄Μ ΠΩΩΜ` | Τ̄ΠΡΩ ΠΕ ΠΚΟΣ-
 ΜΟΣ ΠΩΩΜ` ΠΕ ΠΚΕΑ|ΩΝ` ΜΑΡ̄Ν̄ΣΙΤΕ Ζ̄Μ ΠΚΟΣΜΟΣ ΣΕΚΑ-
 ΑΣ | ΕΝΝΑΩΣΖ Ζ̄Μ ΠΩΩΜ` ΔΙΑ ΤΟΥΤΟ ΨΩΕ | ΕΡΟΝ` ΕΤ̄ΜΤΡ̄ΨΛΗΛ` Ζ̄Ν
 30 Τ̄ΠΡΩ ΠΙΕΒΟΛ || Ζ̄Ν Τ̄ΠΡΩ` ΠΕ ΠΩΩΜ` ΕΡΨΑ ΟΥΑ ΔΕ ΩΣΖ | Ζ̄Ν ΤΕΠ-
 ΡΩ` ΕΦΝΑΩΣΖ ΑΝ ΑΛΛΑ ΕΦΝΑΖΩ|ΛΕ ΖΩΣ ΠΑΕ[Ι Ν̄] Τ̄ΣΕΙΜΕΙΝΕ ΕΦΝΑΤΕΥ|
 Ε ΚΑΡΠΟΣ [ΝΑϞ`] ΑΝ` ΟΥ ΜΟΝΟΝ ΕΦ̄Ν̄ΗΝΗ | ΕΒΟ[Λ] ΑΛΛΑ
 35 Ζ̄Μ ΠΚΕΣΑΒΒΑΤΟΝ || [. Ο]ΥΑΤΚΑΡΠΟΣ ΤΕ
 *p. 53 ΑΠΕΧ̄Ρ̄Σ ΕΙ * Ζ̄ΟΕΙΝΕ ΜΕΝ ΕΤΡΕϞΤΟΟΥΣ[Ε Ζ] Ν̄ΚΟΟΥΕ | ΔΕ ΕΤΡΕϞ`-
 (101 L.) ΝΑΖΜΟΥ Ζ̄ΝΚΟΟΥΕ ΕΤΡΕϞΣΟ|ΤΟΥ ΝΕΤΟ Ν̄Ψ̄Μ̄ΜΟ Ν̄ΤΑϞΤΟΟΥΣΕ ΑϞΑ|
 5 ΑΥ Ν̄ΝΕΤΕ ΝΟΥϞ ΝΕ ΑΥΩ ΑϞΝΟΥΖ` || † Ν̄Ν̄ΕΤΕ ΝΟΥϞ ΝΑΕΙ Ν̄-
 ΤΑϞΚΑΔΥ Ν̄ΝΕΟΥ|Ω Ζ̄Μ ΠΕϞ`ΟΥΩΨ` ΟΥ ΜΟΝΟΝ ΣΕ Ν̄ΤΑΡΕϞ`|ΟΥΩΝΖ
 ΕΒΟΛ ΑϞΚΩ Ν̄ΤΨΥΧΗ Ν̄ΤΑΡΕϞ`|ΟΥΩΨ ΑΛΛΑ ΣΙΜ ΦΟΟΥ ΕΠΚΟΣΜΟΣ
 10 ΨΟ|ΟΠ` ΑϞΚΩ Ν̄ΤΨΥΧΗ Μ̄ΠΣΟΠ` ΕΤΕϞ`ΟΥ||ΩΨ` ΤΟΤΕ ΑϞΕΙ Ν̄ΨΟΡΠ`
 ΕΦΝΑϞΙΤ̄ ΕΠΕΙ | Ν̄ΤΑΥΚΑΑΣ Ν̄ΝΕΟΥΩ` ΑΣΨΩΠΕ ΖΑ ΝΛΗ-
 ΣΤΗΣ ΑΥΩ ΑΥϞΙΤ̄ Ν̄ΑΙΧΜΑΛΩΤΟΣ ΑϞΝΟΣ|ΜΕΣ ΔΕ ΑΥΩ
 ΝΕΤΝΑΝΟΥΟΥ Ζ̄Μ ΠΚΟΣΜΟΣ | ΑϞΣΟΤΟΥ ΑΥΩ ΝΕΘΟΥ

AUXILIARY NOTES

52:21 i.e. ΕΝΕΝΨΟΟΠ.

53:5 i.e. ΝΟΥϞ ΝΕ : cf. Layton *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 182.
 5–6 i.e. Ν̄ΕΥΩ. 9 ΕΤΕϞ : Sah. ΕΤϞ. 11 i.e. Ν̄ΕΥΩ.

TEXT CRITICAL NOTES

32 ΠΑΕ[: ε read from small, ambiguous trace rest. Till : cf. 80:3, 86:10 33 sim.
 rest. Kasser : [ΜΠΡ]ΑΝ` Schenke⁴ 34 ΕΒΟ[Λ ΤΕΝΟΥ ΑΝ] Isenberg² : ΕΒΟ[Λ` Μ̄ΜΗΝΕ]
 Schenke³ (“[an jedem Tage] hervor”) : ΕΒΟ[Λ Ζ̄Μ ΠΩΩ] sim. Kasser, but unlikely 35
 [ΤΕϞ`ΩΨΕ Ο]Υ sim. Isenberg² : [ΤΕϞΜΕΙΝΕ Ο]Υ sim. Kasser : [ΤΕϞ`ΣΟΜ` Ο]Υ sim. Ménard

53:5 † Ν̄Ν̄ΕΤΕ : emend to Ν̄ΝΕΤΕ 5–6 understood as Ν̄Ν̄ΕΟΥΩ by de Catanzaro, but
 unlikely (cf. 53:11) 10–11 ΕΠΕΙ <ΤΑΕ> Ν̄ΤΑΥΚΑΑΣ ΑΣΨΩΠΕ Schenke³ (“nachdem
 [έπει] sie, die . . . hinterlegt war . . . , . . . geraten . . . war”)

20 the cities adorned, ' the dead carried out. When we were ' Hebrews we were orphans and ' had only our mother, but when we became ' Christians we had both father and mother. 25

Those who sow in winter reap in summer. ' The winter is the world, the summer the other eternal realm (aeon). ' Let us sow in the world that ' we may reap in the summer. Because of this it is fitting ' for us not to pray in the winter. Summer 30 follows winter. But if any man réap ' in winter he will not actually reap-but only ' pluck out, since it will not provide ' a harvest for such a person. It is not only [. . .] that it ' will [. . .] come forth, but also on the Sabbath 35 [. . .] is barren.

Christ came 53 to ransom some, ' to save others, to ' redeem others. He ransomed those who were strangers and ' made them his own. And he set 5 his own apart, those whom he gave as a pledge ' according to his plan. It was not only when he ' appeared that he voluntarily laid down his life, ' but he voluntarily laid down his life ' from the very day the world came into being. 10 Then he came first in order to take it, since ' it had been given as a pledge. It fell into the hands of ' robbers and was taken captive, but he ' saved it. He redeemed the good people ' in the world as well as the evil.

52:33–34 *possibly*, not only [now] that it will [not] come forth

52:35 *possibly*, [his field] is barren

- 15 ΠΟΥΘΕΙΝ Μ̄ ΠΚΑ||ΚΕ ΠΩΝΖ Μ̄ ΠΜΟΥ Ν̄ΟΥΝΑΜ` Μ̄Ν̄ΝΖΒΟΥΡ | Ν̄CΝΗΥ
 ΝΕ Ν̄ΝΟΥΕΡΗΥ Μ̄ ΒΟΜ` Ν̄CΕΠΩΡΧ | ΑΝΟΥΕΡΗΥ` ΕΤΒΕ ΠΑΕΙ ΟΥ-
 ΤΕ ΝΕΤΝΑΝΟΥ|ΟΥ ΝΑΝΟΥΟΥ ΟΥΤΕ ΝΕΘΟΥ CΕΖΟΥ | ΟΥΤΕ ΠΩΝΖ
 20 ΟΥΩΝΖ ΠΕ ΟΥΤΕ ΠΜΟΥ ΟΥ||ΜΟΥ ΠΕ ΔΙΑ ΤΟΥΤΟ ΠΟΥΑ ΠΟΥΑ ΝΑΒΩΛ
 | ΕΒΟΛ` ΔΤΕΦΑΡΧΗ ΧΙΝ ΨΟΡΠ` ΝΕΤΧΟΣΕ | ΔΕ ΑΠΚΟΣΜΟΣ Ζ̄Ν-
 ΝΑΤΒΩΛ ΕΒΟΛ ΝΕ | Ζ̄ΝΨΑ ΕΝΕΖ ΝΕ
 25 Ν̄ΡΑΝ ΕΤΟΥ† Μ̄ΜΟΥ Α(Ν)|ΚΟΣΜΙΚΟΣ ΟῩΝΤΕΥ Μ̄ΜΑΥ Ν̄ΟΥΝΟΣ Μ̄||-
 ΠΛΑΝΗ CΕΠΩΨC ΓΑΡ Μ̄ΠΟΥΖΗΤ` ΕΒΟΛ | Ζ̄Ν ΝΕΤCΜΟΝΤ` ΕΖΟΥΝ
 ΕΝΕΤCΜΟΝΤ` | ΑΝ ΑΥΩ ΠΕΤCΩΤ̄Μ̄ ΕΠΝΟΥΤΕ ΕΦΝΟ|ΕΙ ΑΝ Μ̄-
 ΠΕΤCΜΟΝΤ` ΑΛΛΑ ΑΦ̄Ρ̄ΝΟΕΙ Μ̄|ΠΕΤ`CΜΟΝΤ ΑΝ ΤΕΕΙΖΕ ΟΝ Μ̄-
 30 ΠΕΙΩΤ` || Μ̄ ΠΨΗΡΕ Μ̄ ΠΠ̄Ν̄Α ΕΤΟΥΑΑΒ Μ̄ | ΠΩΝΖ Μ̄ ΠΟΥΘΕΙΝ ΑΥΩ
 ΤΑΝΑCΤΑ|CΙC Μ̄ ΤΕΚΚΛΗCΙΑ [Μ]̄ Ν̄ ΚΚΟΥΕ ΤΗΡΟΥ | ΕῩΡ̄ΝΟΕΙ ΑΝ Ν̄-
 35 ΝΕΤ[CΜΟ]ΝΤ` ΑΛΛΑ ΕῩΡ̄ΝΟΕΙ Ν̄ ΝΕΤ`CΜΟΝ[Τ` ΑΝ ΠΛ]ΗΝ` ΑΥCΕ||ΒΟ
 ΑΝΕΤCΜΟΝΤ` Ρ̄Ρ̄Α[Ν Ν̄ΤΑΥC]ΑΤΜΟΥ | CΕΨΟΟΠ` Ζ̄Μ̄ ΠΚΟΣΜΟ[C
 *p. 54¹ . .] * [ΑΠ]ΑΤΑ [Ε]Ν[ΕΥ]Ψ[Ο]ΟΠ` Ζ̄Μ̄ ΠΑΙΩΝ ΝΕΥΝΑ|Ρ̄ΟΝΟΜΑΖ[Ε] ΑΝ
 (101 L.) Ζ̄Μ̄ ΠΚΟΣΜΟΣ Λ̄ΛΑΑΥ Ν̄|ΖΟΥΟΥ ΟΥΤΕ Μ̄ΠΟΥΚΑΑΥ Ζ̄Ν Ν̄ΖΒΗΥΕ Ν̄|ΚΟΣΜΙ-
 5 ΚΟΝ ΟῩΝΤΑΥ Μ̄ΜΑΥ Ν̄ΝΟΥΖΑΗ Ζ̄Μ̄ || ΠΑΙΩΝ
 ΟΥΡΑΝ` ΟΥΩΤ` ΜΑΥΤΕΥΟΥΑΥ` | Ζ̄Μ̄ ΠΚΟΣΜΟΣ ΠΡΑΝ` Ν̄ΤΑ ΠΕΙΩΤ`
 ΤΑΑΥ` | Μ̄ΠΨΗΡΕ ΨΧΟΣΕ ΕΟΥΟΝ ΝΙΜ` ΕΤΕ ΠΑ|ΕΙ ΠΕ ΠΡΑΝ` Μ̄-
 10 ΠΕΙΩΤ` ΝΕΡΕ ΠΨΗΡΕ ΓΑΡ` | ΝΑΨΩΠΕ ΑΝ` ΕΙΩΤ` CΑΒΗΛ ΧΕ ΑΥ† ΖΙ||-
 ΩΩΥ` Μ̄ΠΡΑΝ Μ̄ΠΕΙΩΤ` ΠΕΕΙΡΑΝ ΝΕ|ΤΕῩΝΤΑΥΨ CΕ̄Ρ̄ΝΟΕΙ ΜΕΝ` Μ̄-
 ΜΟΥ CΕΨΑ|ΧΕ ΔΕ ΕΡΟΥ ΑΝ ΝΕΤΕ Μ̄ΝΤΑΥΨ ΔΕ CΕ̄Ρ̄ΝΟΕΙ

16–17 Sah. ἡνευερηυ . . . ανευερηυ. 22 Sah. ζενατβωλ.

25 Sah. ἡπευζητ. 28 αψ : Sah. εψ. 29 τεειζε ον : i.e. ταειτε οε. 54:4 i.e. ἡουζαν. 5 i.e. ἡουωτ. 9 i.e. ἡειωτ.

32 [Μ]̄Ν̄ : of ἡ superlin. stroke is definite, Ν restored 33]ΝΤ` : for Ν can also be read η or γ 35 Ρ̄Ρ̄Α[- - -]ΑΤ : for Ρ̄Ρ̄Α[can also be read Ρ̄Ρ[; for]ΑΤ can also be read]Τ Ρ̄Α[Ν Ν̄ΤΑΥC]ΑΤΜΟΥ Schenke⁴, sim. Ménard 36–54:1 ΠΚΟΣΜΟ[⁸]*[. .]ΑΤΑ : or else ΠΚΟΣΜΟ- [⁸]*[. .]ΝΑ ΠΚΟΣΜΟ[C - - -]*[ΑΠ]ΑΤΑ Krause, with hesitation : ΠΚΟΣΜΟ[C ΖΩC` ΡΕῩΡ̄]*[ΑΠ]ΑΤΑ sim. Kasser : also possible is ΠΚΟΣΜΟ[C ΖΙΝΑ ΕΥΝΑΡ̄]*[ΑΠ]ΑΤΑ 54:1 [Ε]Ν[ΕΥ]Ψ[Ο]ΟΠ` Schenke ('[wenn sie] in dem Äon wären'), sim. Ménard 2 of Ρ̄, Ρ not definite, superlin. stroke restored 3–4 Ν̄ΖΒΗΥΕ . . . ΟῩΝΤΑΥ : 'den Dingen . . . <die> ein Ende finden' em. Schenke³

11 -γ̄ΝΤΑΥΨ : second γ added above the line

Light and darkness, ¹⁵ life and death, right and left, ¹ are brothers of one another. They are inseparable. ¹ Because of this neither are the good ¹ good, nor the evil evil, ¹ nor is life life, nor death death. ²⁰ For this reason each one will dissolve ¹ into its earliest origin. But those who are exalted ¹ above the world are indissoluble, ¹ eternal.

Names given ¹ to the worldly are very deceptive, ²⁵ for they divert our thoughts ¹ from what is correct to what is incorrect. ¹ Thus one who hears the word “God” does not perceive ¹ what is correct, but perceives ¹ what is incorrect. So also with “the father” ³⁰ and “the son” and “the holy spirit” and ¹ “life” and “light” and “resurrection” ¹ and “the church” and all the rest—¹ people do not perceive what is correct but they ¹ perceive what is incorrect, [unless] they ³⁵ have come to know what is correct. The [names which are heard] ¹ are in the world [. . . **54** deceive. If they] were in the eternal realm (aeon), they would ¹ at no time be used as names in the world. ¹ Nor were they set among ¹ worldly things. They have an end in ⁵ the eternal realm.

One single name is not uttered ¹ in the world, the name which the father gave ¹ to the son; it is the name above all things: ¹ the name of the father. For the son ¹ would not become father unless he wore ¹⁰ the name of the father. ¹ Those who have this name know it, but they do ¹ not speak it. But those who do not have it ¹ do not know it.

53:36–54:1 possibly, [to deceive]; some letters of the word “deceive” are preserved

ᾠμοῦ ἀν

- 15 ἀλλὰ ἀτμε χπε γενρα(ν) | ζᾠ πκοσμος ετβητῆ † ναει ἐμῆ σομᾠ ||
 ἀσεβο ερος χωρις ῤραν οὔει οὔωτᾠ | τε τμε † σο ᾠζαζ ἀγω
 ετβητῆ ετσε|βο ἐπαει οὔααϛᾠ † ζᾠ οὔαγαπη ζιτῆ | ζαζ ἀναρχων
 20 οὔωψ ἀῤαπατα ᾠ|πρωμε ἐπειδη ἀγναϛ εροϛᾠ εὔᾠταϛᾠ || ᾠμαϛ ᾠ-
 νοϛϛϛᾠ γενεια ψα νετνα|νοϛϛᾠ name ἀϛϛᾠ πραν ᾠνετναᾠ|
 νοϛϛᾠ ἀγτααϛᾠ ἀνετνανοϛϛᾠ ἀνᾠ | χεκαασ ζιτῆ ῤραν εὔναῤᾠαπα-
 25 τα ᾠ|μοϛᾠ ἀγω ᾠσεμοροϛᾠ εζοϛᾠ ἀνετνα||νοϛϛᾠ ἀν ἀγω ᾠᾠᾠᾠ-
 σως εψχε εϛ|ειρε ναϛ ᾠοϛζμοτᾠ ᾠσετροϛσεζωοϛᾠ | εβολ ᾠνετνα-
 νοϛϛᾠ ἀν ἀγω ᾠσε|κααϛ ζᾠ νετνανοϛϛᾠ ναει νεϛσο|οϛᾠ ᾠ-
 30 μοοϛᾠ νεϛοϛωψ γαρ ετροϛ||ϛᾠ πελεϛϛοερ[ο]ϛ ᾠσεκααϛᾠ ναϛ ᾠ|
 ζᾠζᾠᾠᾠᾠ ᾠα ἐνεζ
 οϛᾠ ζᾠδϛναμᾠϛ | ψοοπᾠ εϛ†ζ[. . .] πρωμε ἐσεοϛωψ | ἀνᾠ
 ἀτρεϛᾠοϛ[χ αει] χεκαασ εὔναψω|πε εϛᾠ[.] λᾠ ερψα πρωμε
 35 γαρ || οϛϛ[αει ᾠνοϛᾠ]ψωπε ᾠβᾠ ζᾠϛοϛια | [.] ἀγω νεϛταλε
 *p. 55¹
 (103 L.) ἠηριονᾠ * εζραῖ ᾠᾠδϛναμᾠϛ νε [ζ]ᾠ[ἠ]ἠριον γαρ | νε νετοϛτε-
 λο εζραῖ να[γ]ᾠ νεϛτελο | μεν ᾠμοοϛᾠ εζραῖ εϛονζ ᾠταροϛ-
 5 τε|λοοϛᾠ δε εζραῖ ἀμοϛᾠ πρωμε ἀγτελοϛᾠ || εζραῖ ᾠπνοϛτε

15 i.e. ᾠοϛωτ. 20 i.e. ᾠοϛϛϛᾠ γενεια.

32–33 ἐσε- . . . ἀν : Sah. ἐνσε- . . . ἀν.

14 † ναει : emend to ταει (Layton) : deleted by de Catanzaro 16–17 † . . . † : poss. emend to ἀγω ετβητῆ σο ᾠζαζ ετσε|βο (Layton) : ἀγω σο ᾠζαζ ετβητῆ ετσεβο Schenke (“und sie ist vieles unsretwegen, um zu lehren . . .”) 24 μοροϛᾠ : μορϛ em. de Catanzaro (“bind him”)

32 prob. restore † ζ[ἠϛ ε] : also poss. is † ζ[αζ ᾠ] : † ζ[ρε ᾠ] Schenke (“dem Menschen [Nahrung] geben”) : palaeographically unlikely is † ο[γβε] (thus Wilson²) 33 οϛ[: for ο can also be read ἠ ; for γ can also be read χ οϛ[χ αει] rest. Ménard, sim. rest. Krause : οϛ[ωμ] rest. Schenke (“[isst]”) 34 εϛᾠ[. . .] λᾠ : for γ can also be read χ ; no superlin. stroke was written above ᾠ ; for λ can also be read λ εϛᾠ[ἠν εβο]λ Schenke⁵ : also possible is εϛᾠ[ἠεᾠ εβο]λ 35 οϛϛ[: for χ can also be read γ οϛϛ[αει - - -] sim. rest. Krause [- - - ᾠνοϛᾠ] sim. Kasser : [- - - εὔνα] Ménard 36 [ᾠζᾠἠηριον] Ménard : also possible is [ᾠδϛναμᾠϛ] : “[es gab Opfer (θυσία)]” rest. Schenke³ <ᾠ>-νεϛ Kasser 55 : l of ᾠ, the letter ᾠ is definite, superlin. stroke restored : rest. Schenke (1985) [ἠ]ἠριον Schenke³ γαρ : deciphered by Schenke⁴ 2 rest. Till

But truth brought names into existence ' in the world for our sakes because it is not possible ¹⁵ to learn it without these names. Truth is one single thing; ' it is many things and for our sakes to ' teach about this one thing in love through ' many things. The rulers (archons) wanted to deceive ' man, since they saw that he had ²⁰ a kinship with those that are ' truly good. They took the name of those that are good ' and gave it to those that are not good, ' so that through the names they might deceive ' him and bind them to those that are ²⁵ not good. And afterward, what a ' favor they do for them! They make them be removed ' from those that are not good and place them ' among those that are good. These things they knew, ' for they wanted to ³⁰ take the free man and make him a ' slave to them forever.

There are powers ' which [. . .] man, not wishing ' him to be [saved], in order that they may ' [. . .]. For if man ³⁵ is [saved, there will not] be any sacrifices ' [. . .] and animals will not be offered **55** to the powers. Indeed the animals were ' the ones to whom they sacrificed. They were indeed offering ' them up alive, but when they ' offered them up they died. As for man, they offered ⁵ him up to God

54:16–17 it is many things . . . to teach: *text erroneous*

54:32 *possibly*, [benefit] man

54:34 *possibly*, may [have their fill]

54:35–36 *possibly*, be any sacrifices [to animals]

εϑμοοϑτ` αϑω αϑωνζ |
 ζα τεζη εμ`πατε πεχ̄ς ει νε μ̄νη οεικ` | ζ̄μ̄ πκοσμοσ̄ ν̄θε̄ μ̄πα-
 ραδικοσ̄ πμα | νερε αδαμ̄ μ̄μαϑ̄ νεϑ̄ν̄ταϑ̄ ζαζ̄ ν̄ψην | ν̄ν̄τροφη̄ ν̄ν̄η-
 10 ριον̄ νε μ̄ν̄ταϑ̄ σοϑο || ν̄τ̄τροφη̄ μ̄πρωμε̄ νερε πρωμε̄ σο|ειϑ̄ ν̄θε̄
 ν̄ν̄ηριον̄` αλλα ν̄ταρε πεχ̄ς | ει` πτελιοσ̄ ρ̄ρωμε̄ αϑεινε̄ ν̄-
 οϑοεικ` | εβολ̄ ζ̄ν̄ τπε ψινᾱ ερε̄ πρωμε̄ νᾱρ̄τρε|φεσθαῑ ζ̄ν̄ τ̄τροφη̄ μ̄-
 15 πρωμε̄ νερε̄ ν̄|αρχων̄` μεεϑε̄ ξε̄ ζ̄ν̄ τοϑ̄σομ̄` μ̄ν̄ ποϑ̄|ωϑ̄ εϑειρε̄
 ν̄νετοϑειρε̄ μ̄μοοϑ̄ νε|ρε̄ π̄π̄ν̄ᾱ δε̄ ετοϑ̄ααβ̄ ζ̄ν̄ οϑ̄πεθ̄ηπ̄` | νεϑ̄-
 ενεργεῑ μ̄πτηρϑ̄ εβολ̄ ζιτοοτοϑ̄ | ν̄θε̄ ετϑ̄`οϑωϑ̄` ταληθ̄ειᾱ σε-
 20 ϑιτε̄ μ̄μοσ̄ || μ̄μᾱ νιμ̄ τετψοοπ̄` χιν̄ ν̄ψορπ̄ αϑ̄|ω̄ οϑ̄ν̄ ζαζ̄ ναϑ̄
 εροσ̄ εϑ̄σιτε̄ μ̄μοσ̄ ζ̄ν̄|κ̄οϑ̄εῑ δε̄ † ετοϑ̄ναϑ̄ εροσ̄ εϑ̄ωσζ̄ μ̄μοσ̄ |
 πεχε̄ ζοεινε̄ ξε̄ αμαριᾱ ω̄ εβολ̄ ζ̄μ̄ | π̄π̄ν̄ᾱ ετοϑ̄ααβ̄` σε̄ρ̄πλα-
 25 νασθε̄ οϑ̄ πε|τοϑ̄χω̄ μ̄μοϑ̄` σεσοοϑ̄ν̄ αν̄ αϑ̄ ν̄ζο|οϑ̄ ενεζ̄
 πεντᾱ ϑ̄ιμε̄ ω̄ εβολ̄` ζ̄ν̄ ϑ̄ιμε̄ μαριᾱ τε̄ τ̄παρθενοσ̄ ετε̄ μ̄πε |
 δϑ̄ναμ̄ιϑ̄ χ̄αζ̄μεσ̄ εσ̄ψοοπ̄` ν̄νοϑ̄|νοσ̄ ν̄νανοϑ̄ ν̄ν̄ζεβραϊο̄σ̄ ετε̄
 30 να||ποστολοσ̄ νε̄ αϑ̄ω̄ [ν̄]αποστολικοσ̄ | τεειπαρθενοσ̄ ετ[ε] μ̄-
 πε̄ δϑ̄ναμ̄ιϑ̄ | χ̄οζ̄μεσ̄ οϑ̄[. α]ν̄δϑ̄ναμ̄ιϑ̄ | χ̄οζ̄μοϑ̄ αϑ̄ω̄
 35 ν̄[εϑ̄ναχ̄]ροσ̄ αν̄ ν̄σι | π̄χοειϑ̄ ξε̄ παε̄[ιωτ̄ ετ̄ζ̄]ν̄ μ̄π̄ηϑε̄ || εῑ μη̄τῑ ξε̄
 νεϑ̄ν̄τα[ϑ̄ μ̄μαϑ̄] ν̄[κ̄]ε̄ειωτ̄ | αλλᾱ ζαπλωσ̄ αϑ̄χοϑ̄[ϑ̄ ξε̄ πᾱειωτ̄] |

55:7–8 i.e. πμα ενερε. 15 Sah. τεϑσομ. 15–16 Sah. πεϑοϑωϑ (de Catanzaro emends thus).

28–29 i.e. ν̄οϑ̄νοσ̄ ν̄αναϑ̄.

22 † ετοϑ̄ναϑ̄ : νετ̄ναϑ̄ is expected (poss. emend thus) εϑ̄ωσζ̄ : copyist first wrote εϑ̄ζωσ, then cancelled ζ and added it after c

31–33 cf. *HypArch* 92:2–3 32 ν̄δϑ̄ναμ̄ιϑ̄ : no superlin. stroke was written above first ν 33 rest. Schenke (“[hätte] nicht gesagt”), Till 34 rest. Schenke (“mein [Vater, der du bist] im Himmel”), sim. Till 35 rest. Schenke (“wenn [er] nicht einen [anderen] Vater gehabt hätte”), sim. Till ν̄[κ̄]ε̄ : of ν̄, superlin. stroke is definite, ν restored 36 rest. Schenke (“[mein Vater]”), Till

dead, and he lived. '

Before Christ came there was no bread ' in the world, just as Paradise, the place ' where Adam was, had many trees ' to nourish the animals but no wheat ¹⁰ to sustain man. Man used to feed ' like the animals, but when Christ ' came, the perfect man, he brought bread ' from heaven in order that man might be nourished ' with the food of man. The rulers ¹⁵ thought that it was by their own power and will ' that they were doing what they did, ' but the holy spirit in secret ' was accomplishing everything through them ' as it wished. Truth, ²⁰ which existed since the beginning, is sown everywhere. And ' many see it being sown, ' but few are they who see it being reaped. '

Some said, "Mary conceived by ' the holy spirit." They are in error. ²⁵ They do not know what they are saying. When ' did a woman ever conceive by a woman? ' Mary is the virgin whom no ' power defiled. She is a ' great anathema to the Hebrews, who ³⁰ are the apostles and [the] apostolic men. ' This virgin whom no power ' defiled [. . .] the powers ' defile themselves. And the lord [would] not have said, ' "My [father who is in] heaven" ' (Matt 16:17) ³⁵ unless [he] had had another father, ' but he would have said simply, "[My father]." ' '

- *p. 56¹
(104 L.) πεχε πχοεις ν̄μαθ[ητης χε .1-3½.] * [εβ]ολ̄ ζ̄ν̄ [η]ει
 ΝΙΜ[̄] ΕΝΙ ΕΖΟΥΝ̄ ΕΠΗΕΙ | Μ̄ΠΕΙΩΤ Μ̄ΠΡ̄ΧΙΟΥ<ε> ΔΕ Ν̄ΤΟῩ Ζ̄Ν̄
 ΠΗ|ΕΙ Μ̄ΠΕΙΩΤ Ν̄ΤΕΤ̄Ν̄ϞΙ ΕΒΟΛ̄`
 5 ῙC ΟΥΡΑ(Ν) | ΠΕ ΕϞΖΗΠ̄ ΠΕΧΡ̄C ΟΥΡΑΝ ΠΕ ΕϞΟΥΟΝΖ ||
 ΕΒΟΛ̄` ΔΙΑ ΤΟΥΤΟ ῙC ΜΕΝ ΞΟΥΟΠ ΑΝ | Ζ̄Ν̄ ΛΑΑΥ Ν̄ΝΑΣΠΕ ΑΛΛΑ
 ΠΕϞΡΑΝ̄ ΠΕ ῙΗC | Ν̄ΘΕ ΕΤΟΥΜΟΥΤΕ ΕΡΟῩ Μ̄ΜΟΣ ΠΕΧΡ̄C | ΔΕ
 ΠΕϞ̄ΡΑΝ̄ {ΠΕ} Μ̄ΜΝ̄ΤCΥΡΟΣ ΠΕ ΜΕC|CΙΑC Μ̄ΜΝ̄ΤΟΥΑΕΙΑΝΙΝ ΔΕ ΠΕ
 10 Π̄Χ̄C ΠΑ(Ν)||ΤΩC Ν̄ΚΟΟΥΕ ΤΗΡΟΥ ΟῩΝ̄ΤΑϞ̄ Μ̄ΜΑΥ | ΚΑΤΑ ΤΑΣΠΕ Μ̄-
 ΠΟΥΑ ΠΟΥΑ Ν̄ΖΗΤΟῩ` | ΠΝΑΖΑΡΗΝΟΣ ΠΕΤΟΥΟΝΖ ΕΒΟΛ ΠΕ | Μ̄ΠΠΕ-
 ΘΗΠ̄ ΠΕΧ̄C ΟῩΝ̄ΤΑϞ̄ ΟΥΟΝ ΝΙΜ̄` | ΖΡΑΪ Ν̄ΖΗΤϞ̄ ΕΙΤΕ ΡΩΜΕ ΕΙΤΕ
 15 ΑΓ̄ΓΕΛΟΣ || ΕΙΤΕ ΜΥCΤΗΡΙΟΝ ΑΥΩ ΠΕΙΩΤ̄`
 ΝΕΤΧΩ | Μ̄ΜΟΣ ΧΕ ΑΠΧΟΕΙC ΜΟῩ Ν̄ΨΟΡΠ̄ ΑΥΩ | ΑϞΤΩΟΥΝ̄ CΕΡ̄-
 ΠΛΑΝΑ ΑϞΤΩΟΥΝ ΓΑΡ̄ | Ν̄ΨΟΡΠ̄ ΑΥΩ ΑϞΜΟΥ ΕΤ̄Μ ΟΥΑ ΧΠΕ | ΤΑ-
 20 ΝΑΣΤΑCΙC Ν̄ΨΟΡΠ̄ ΞΝΑΜΟΥ ΑΝ ΞΟΝΖ || Ν̄CΙ ΠΝΟΥΤΕ ΝΕΡΕ ΠΗ
 ΝΑΜ< - >
 Μ̄Λ ΛΑ|ΑΥ ΝΑΖΩΠ̄ Ν̄ΝΟΥΝΟC Μ̄ΠΡΑΓΜΑ ΕϞΤΑ|ΕΙΗΥ Ζ̄Ν̄ ΟΥΝΟC Ν̄-
 ΖΩΒ ΑΛΛΑ ΖΑΖ Ν̄CΟΠ̄ | ΔΟΥΑ Ζ̄Ν̄ΤΒΑ ΕΤΕ Μ̄Ν̄ΤΟΥ ΗΠΕ ΑϞΝΟΧΟΥ | ΑΥ-
 25 ΖΩΒ ΖΑ ΟΥΑCΣΑΡΙΟΝ ΤΑΕΙΤΕ ΘΕ Ν̄||ΤΨΥΧΗ ΟΥΖΩΒ ΕϞΤΑΕΙΗΥ
 ΠΕ ΑCΨΩΠΕ Ζ̄Ν̄ΝΟΥCΩΜΑ ΕϞΨΗC
 ΟῩΝ̄ ΖΟΕΙΝΕ | Ρ̄ ΖΟΤΕ ΧΕ ΜΗΠΩC Ν̄CΕΤΩΟΥΝ ΕΥΚΑ|ΚΑΖΗΥ ΕΤΒΕ
 30 Π[Α]ΕΙ CΕΟΥΨ ΕΤΩΟΥΝ | Ζ̄Ν̄ ΤCΑΡΞ ΑΥΨ [C]ΕCΟΥΝ ΑΝ ΧΕ ΝΕΤ̄Ρ̄|-
 ΦΟΡΕΙ Ν̄ΤC[ΑΡΞ Ν̄ΤΟ]ΟΥ ΠΕ ΕΤΚΗΚΑΖΗΥ | ΝΑΕΙ ΕΤΕ[.] Μ̄ΜΟΥ
 ΕΚΑΚΟΥ | ΕΖΗ[Υ] Ν̄[ΤΟΥ ΕΤΚ]ΑΚΑΖΗΥ ΑΝ Μ̄Ν̄ CΑΡΞ̄ | [ΖΙ CΝΟΥΝΑ]-
 *p. 57¹
(105 L.) Ρ̄ΚΛΗΡΟΝΟΜΕΙ Ν̄ΤΜ̄Ν̄ΤΕ|[ΡΟ Μ̄ΠΝΟ]ΥΤΕ ΝΙΜ̄` ΤΕ ΤΑΕῙ ΕΤΝΑΚΛΗ*ΡΟ-
 ΝΟΜΕΙΑΝ̄ ΤΑΕΙ ΕΤΖΙΩΩΝ ΝΙΜ ΔΕ ΤΕ̄ | ΤΑΕΙ ΖΩΩC ΕΤΝΑΚΛΗΡΟΝΟ-

37 i.e. ν̄μαθ̄ητης.

56:6 i.e. ν̄ασπε. 12 ουονζ : i.e. ουωνζ (Barns emends thus, with hesitation).

21 i.e. ν̄ογνος. 26 i.e. ζ̄ν̄ ουcωμα.

37 μαθ[ητης ---] : for θ can also be read ε 37-56:1 e.g. [--- ει] * [εβ]ολ̄ ζ̄ν̄ : [--- ενι] * [εβ]ολ̄ ζ̄ν̄ Isenberg² 56:1 ολ̄ : for ο can also be read αι or λι; for λ can also be read χ ζ read from small, ambiguous trace ν̄ : or else ν̄; superlin. stroke restored ενι : i.e. ? αν(ε)ινε 2 em. Schenke (1985)

8 {Πε} Layton

19 αν deleted by Schenke 20 ναμ̄^{'''} pap.; cf. above p. 5 : unscripted space left for two letters (e.g. ου); papyrus surface is perfect poss. emend to ναμου (thus Ménard²) : ναμ<ου αν> Schenke ("[nicht] sterben")

31 ετε[γ̄ν̄ cοm̄] sim. rest. Emmel 32 rest. Schenke⁴ 33-34 cf. 1 Cor 15:50 σαρξ̄ και αῑμα βασιλειαν̄ θεοῡ κληρονομη̄σαι οῡ δυναται

The lord said to the disciples, “[. . .] **56** from every house. Bring into the house ' of the father. But do not take (anything) in the house ' of the father nor carry it off.’’

“Jesus” is a hidden name, ' “Christ” is a revealed name. ⁵ For this reason “Jesus” is not particular ' to any language; rather he is always called ' by the name “Jesus.” While as for “Christ,” ' in Syriac it is “Messiah,” ' in Greek it is “Christ.” Certainly ¹⁰ all the others have it ' according to their own language. ' “The Nazarene” is he who reveals ' what is hidden. Christ has everything ' in himself, whether man or angel ¹⁵ or mystery, and the father.

Those who say ' that the lord died first and (then) ' rose up are in error, for he rose up ' first and (then) died. If one does not first attain ' the resurrection he will not die. As God ²⁰ lives, he would . . .

No one ' will hide a large valuable object ' in something large, but many a time ' one has tossed countless thousands ' into a thing worth a penny. Compare ²⁵ the soul. It is a precious thing and it came to be ' in a contemptible body.

Some ' are afraid lest they rise naked. ' Because of this they wish to rise ' in the flesh, and [they] do not know that it is those who ³⁰ wear the [flesh] who are naked. ' [It is] those who [. . .] to unclothe ' themselves who are not naked. “Flesh ' [and blood shall] not inherit the kingdom ' [of God]” (1 Cor 15:50). What is this which will **57** not inherit? This which is on us. But what ' is this, too, which will inherit?

55:37 possibly, [Come forth] from; or, [Bring out] from

56:12 or, “The Nazarene” is he who is revealed to

56:20 after he would the copyist has written a single letter and then left a short space blank, no doubt because the manuscript he copied from was damaged or illegible at this point. The words be dead or not die have been conjectured by some scholars but their meaning here would be very obscure. There is no way to be sure how much of the original text has been omitted here.

56:31 possibly, those who [are able] to unclothe themselves (i.e., who succeed in unclothing themselves)

5 μει τα ἰϛ̄ | τε μ̄ν πεϛ̄`σνοϛ̄` δια τοϛ̄το πεϛαϛ̄ ϛε | πετ-
 10 αοϛ̄ωμ αν̄ ν̄ταϛαρ̄ϛ̄ αϛ̄ω ν̄ϛω μ̄||παϛσνοϛ̄` μ̄νταϛ̄ ων̄ζ ζραῖ ν̄-
 ζητ̄ϛ̄ αϛ̄ω | τε` τεϛ̄`ϛαρ̄ϛ̄ πε πλογοϛ αϛ̄ω πεϛ̄`σνοϛ̄` | πε
 π̄π̄νᾱ ετοϛααβ πενταζϛι ναει οϛ̄(ν)|τεϛ̄` τροφι αϛ̄ω οϛ̄ν̄-
 15 ταϛ̄` ϛω ζι β̄ϛω` | ανοκ` †ϛ̄ν̄ αρικε αν̄κοοϛε ετϛω μ̄μοϛ || ϛε
 ϛνατ̄ωοϛν̄ αν̄ ειτε ν̄τοοϛ̄ μ̄πεϛ|ναϛ̄ ϛεϛοοπ̄` ζ̄ν̄
 οϛ̄ϛτα` κϛω μ̄μοϛ | ϛε τϛαρ̄ϛ̄` νατ̄ωοϛν̄ αν̄ αλλα ϛοοϛ
 ερο|ει ϛε αϛ̄ πετ̄νατ̄ωοϛν̄ ψινα ενατα|ειοκ` κϛω μ̄μοϛ ϛε
 20 π̄π̄νᾱ ζ̄ν̄ τϛαρ̄ϛ̄ || αϛ̄ω πεεικεοϛοειν̄ πε ζ̄ν̄ τϛαρ̄ϛ̄ οϛ̄λο|γοϛ
 πε πεεικε εϛζ̄ν̄ τϛαρ̄ϛ̄ ϛε † πετ̄κνα|ϛοοϛ εκϛε λααϛ̄ αν̄ μ̄π̄βολ
 ν̄τϛαρ̄ϛ̄ | ζαπ̄ϛ̄ πε ετ̄ωοϛν̄ ζ̄ν̄ τ̄ειϛαρ̄ϛ̄` εζωβ | νιμ` ϛοοπ̄` ν̄-
 25 ζητ̄ϛ̄ ζ̄μ̄ πεεικοϛμοϛ || νετ† ζιωοϛ̄ ν̄ν̄ζβϛω ϛεϛοτ̄π̄` αν̄ν̄|-
 ζ̄βϛω ζ̄ν̄ τ̄μ̄ν̄τερο ν̄μ̄π̄ηϛε ν̄ζ̄βϛω | ϛεϛοτ̄π̄` αν̄ενταϛ̄τααϛ̄ ζιωοϛ̄
 ζιτ̄ν̄ | οϛ̄μ̄οοϛ̄ μ̄ν̄ οϛ̄κωζτ` εϛ̄τοϛ̄βο μ̄π̄μα | τηρϛ̄` νετοϛ̄ον̄ζ ζιτ̄ν̄
 30 νετοϛ̄ον̄ζ ε||βολ̄ νεθ̄ηπ̄` ζιτ̄ν̄ νεθ̄ηπ̄` οϛ̄ν̄ ζο|εινε εϛ̄ζηπ̄` ζιτ̄ν̄
 νετοϛ̄ον̄ζ εβολ | οϛ̄μ̄μ̄οοϛ̄ ζ̄ν̄ οϛ̄μ̄οοϛ̄ οϛ̄ν̄ κωζτ` | ζ̄ν̄-
 νοϛ̄ϛριϛμα
 35 αιϛ̄ ϛιτοϛ̄ ν̄ϛιοϛε | τηροϛ̄ μ̄πεϛ̄`οϛ̄ων̄[ζ] γαρ̄ εβολ` ν̄θε ||
 ενεϛ̄ϛοοπ̄` [ν̄ζ]η[τϛ α]λλα ν̄τ`αϛ̄οϛ̄ων̄ζ | εβολ̄ ν̄θε ετ[οϛ̄ναϛ̄]-
 ϛ̄μ̄ ϛομ` ν̄ναϛ̄ | εροϛ̄` ν̄ζητ̄ϛ̄ ν[αει δε τη]ροϛ̄ αϛ̄οϛ̄|ων̄ζ εβολ
 40 ναϛ̄ αϛ̄[οϛ̄ων̄ζ] εβολ̄ ν̄[ν̄]νοϛ̄ ζωϛ νοϛ̄ αϛ̄οϛ̄ω[ν̄ζ εβολ] ν̄[ν̄]-
 *p. 58¹ κοϛ̄ει ζωϛ κοϛ̄ει αϛ̄ο[ϛ̄ων̄ζ εβολ] * [ν̄ν̄]αγγελοϛ̄ ζωϛ αγγελοϛ̄
 (106 L.) αϛ̄ω | ν̄ρ̄ρωμε ζωϛ ϛωμε ετ̄βε παει απ̄εϛ̄`λογοϛ αϛ̄ζοπϛ̄` εοϛ̄ον̄`
 5 νιμ` ζοεινε | μεν` αϛ̄ναϛ̄ εροϛ̄` εϛ̄μ̄εϛε ϛε ναϛ̄ναϛ̄ || εροοϛ̄ μ̄-
 μιν̄ μ̄μ̄οοϛ̄` αλλα ν̄ταρεϛ̄`οϛ̄|ων̄ζ` εβολ` ν̄νεϛ̄`μαθητ̄ϛ̄ ζ̄ν̄-
 νοϛ̄εο|οϛ̄ ζιϛ̄μ̄ π̄τοοϛ̄ νεϛο αν̄ ν̄κοϛ̄ει αϛ̄`ψωπε ν̄-

57:4 i.e. πετε ν̄ϛναοϛ̄ων̄ αν̄. 8 i.e. ζ̄βϛω (Till emends thus). 20–21 αν̄ν̄ζ̄βϛω : Sah. ε̄ν̄ζ̄βϛω

28 i.e. ζ̄ν̄ οϛ̄ϛριϛμα.

58:4 Sah. νεϛ̄ναϛ̄. 6 i.e. ζ̄ν̄ οϛ̄εοοϛ̄.

57:10 ειτε : επει em. de Catanzaro : Till reads as corruption for εἶτα, with hesitation 15 πεεικε : copyist first omitted iota, then added it between epsilon and kappa 16 † πετ̄κνα|ϛοοϛ : emend to πετ̄κναϛοοϛ (Layton)

30 [ν̄ζ]η[τϛ α]λλα : cf. 57:32 : [να]μ[ε α]λλα sim. Till, but unlikely οϛ̄ων̄ζ read in photographs 31 rest. Schenke ('wie [sie] ihn sehen konnten'), sim. Barns 32 ν[αει δε τη]ροϛ̄ Layton : 'die [sich im] Wasser befinden' Schenke (i.e. ? ν[ετ̄ζ̄μ̄ πμ]ροϛ̄)

It is that which belongs to Jesus ' and his blood. Because of this he said, ' 'He who shall not eat my flesh and drink ⁵ my blood has not life in him'' (John 6:53). What ' is it? His flesh is the word, and his blood ' is the holy spirit. He who has received these has ' food and he has drink and clothing. ' I find fault with the others who say ¹⁰ that it will not rise. Then both of them ' are at fault. You (sg.) say ' that the flesh will not rise. But tell me ' what will rise, that we may honor you (sg.). ' You (sg.) say the spirit in the flesh,¹⁵ and it is also this light in the flesh. (But) this too is a matter ' which is in the flesh, for whatever you (sg.) shall say, ' you (sg.) say nothing outside the flesh. ' It is necessary to rise in this flesh, since ' everything exists in it. In this world ²⁰ those who put on garments are better than the ' garments. In the kingdom of heaven the garments ' are better than those who have put them on.

It is through ' water and fire that the whole place is purified—' the visible by the visible, ²⁵ the hidden by the hidden. There are some things ' hidden through those visible. ' There is water in water, there is fire ' in chrim.

Jesus took them all by stealth, ' for he did not appear as ³⁰ he was, but ' in the manner in which [they would] be able to see ' him. He appeared to [them all. ' He appeared] to the great ' as great. He [appeared] ³⁵ to the small as small. He [appeared **58** to the] angels as an angel, and ' to men as a man. Because of this his ' word hid itself from everyone. Some ' indeed saw him, thinking that they were seeing ⁵ themselves, but when he appeared ' to his disciples in glory ' on the mount he was not small. He ' became

10 **ΝΟΒ** **ΑΛΛΑ** **Ν̄ΤΑϞ̄Ρ̄** **Μ̄ΜΑΘΗΤΗΣ** | **Ν̄ΝΟΒ** **ΧΕΚΑΑΣ** **ΕΥΝΑΨΩΜ̄** **ΒΟΜ** **Ν̄ΝΑΥ**
 || **ΕΡΟϞ̄** **ΕϞΟ** **Ν̄ΝΟΒ**
 ΠΕΧΑϞ̄ **Μ̄ΦΟΟΥ** **ΕΤ̄Μ̄|ΜΑΥ** **Ζ̄Ν** **ΤΕΥΧΑΡΙΣΤΕΙΑ** **ΧΕ** **ΠΕΝΤΑΖΩΤ̄Ρ̄** | **Μ̄ΠΤΕ-**
ΛΕΙΟΣ † **ΠΟΥΟΕΙΝ** **ΕΠΠ̄ΝΑ** **ΕΤΟΥ|ΑΑΒ** **ΖΟΤ̄Ρ̄** **Ν̄ΑΓ** **ΓΕΛΟΣ** **ΕΡΟΝ** **Λ**
 15 **ΖΩΩΝ** **Α** **Ν̄|ΖΙΚΩΝ** **Μ̄Π̄Ρ̄ΚΑΤΑΦΡΟΝΕΙ** **Μ̄Π̄ΖΙΕΙΒ** **Λ** **ΑΧ̄Ν̄|ΤϞ̄** **ΓΑΡ** **Μ̄Ν**
ΨΩΜ̄ **ΕΝΑΥ** **ΕΠ<Ρ̄>ΡΟ** **Λ** **Μ̄Ν** **ΛΑΑΥ** | **ΝΑΨ** † **ΠΕϞ̄** **ΟΥΟΕΙ** **ΕΖΟΥΝ** **ΕΠ̄Ρ̄Ο**
ΕϞ̄|ΚΗΚΑΖΗΥ
 Π̄Ρ̄Μ̄Π̄Π̄ **ΝΑΨΕ** **ΝΕϞ̄** **ΨΗΡΕ** | **Ν̄ΖΟΥΟ** **ΑΠ̄Ρ̄Μ̄ΚΑΖ** **ΕΨΧΕ** **Ν̄ΨΗΡΕ** **Ν-**
 20 **Α|ΔΑΜ** **ΝΑΨΩΟΥ** **ΚΑΙΤΟΙΓΕ** **ΨΑΥΜΟΥ** **ΠΟ|ΣΩ** **ΜΑΛΛΟΝ** **Ν̄ΨΗΡΕ** **Μ̄ΠΤΕ-**
ΛΕΙΟΣ **Ρ̄Ρ̄Ω|ΜΕ** **ΝΑΕΙ** **ΕΜΑΥΜΟΥ** **ΑΛΛΑ** **ΣΕΧΠΟ** **Μ̄ΜΟ|ΟΥ** **ΟΥΟΕΙΨ**
ΝΙΜ **Λ** **ΠΕΙΩΤ** **ΤΑΜΕΙΟ** **ΨΗΡΕ** **ΑΥΩ** **ΨΗΡΕ** **Λ** **Μ̄Ν** **ΒΟΜ** **Μ̄ΜΟϞ̄** **Ν̄Ϟ̄ΤΑ|**
 25 **ΜΙΕ** **ΨΗΡΕ** **ΠΕΝ** **ΤΑΥ** **ΧΠΟϞ̄** **ΓΑΡ** **Μ̄Ν** **ΒΟΜ** **Λ** **Μ̄ΜΟϞ̄** **Ν̄Ϟ̄ΧΠΟ** **ΑΛΛΑ**
ΕΨΗΡΕ **ΧΠΟ** **Λ** **ΝΑϞ̄** **Ν̄Ζ̄Ν̄ΣΗΥ** **Ν̄Ζ̄Ν̄ΨΗΡΕ** **ΑΝ** **ΝΕΤΟΥ|ΧΠΟ** **Μ̄ΜΟΥ** **ΤΗ-**
ΡΟΥ **Ζ̄Μ̄** **ΠΚΟΣΜΟΣ** | **ΕΥΧΠΟ** **Μ̄ΜΟϞ̄[Υ]** **ΕΒΟΛ** **Ζ̄Ν** **ΤΦΥΣΙΣ** **ΑΥ|Ω** **Ν̄ΚΟΟΥΕ**
 30 **Ζ̄Μ̄** [**ΠΑΕ**] | **[ΕΤ]ΟΥ** **ΧΠΟ** **Μ̄ΜΟΥ** || **ΕΒΟΛ** **Ν̄ΖΗΤϞ̄** [**ΕΥΣΟΕΙ**] **Ψ** **ΕΒΟΛ** **Μ̄ΜΑΥ**
| **ΕΠ̄Ρ̄ΩΜΕ** **Ϟ̄[Ι** **Μ̄Π̄ΣΟ**] **ΕΙΨ** **ΕΒΟΛ** **Ζ̄Μ̄** **Π̄[Ρ̄]ΗΤ** **ΕΖΟ[ΥΝ** **ΕΠΤΟ]ΠΟΣ** **Μ̄Π̄ΣΑ**
ΝΤΠΕ | [.] **Μ̄ΜΟϞ̄** **ΕΒΟΛ** **Ζ̄Ν** **Τ** **ΤΑΠΡΟ** | [**ΑΥΩ** **ΕΝΕ**] **ΑΠΛΟΓΟΣ**
 *p. 59¹
 (107 L.) **ΕΙ** **ΕΒΟΛ** **Μ̄ΜΑΥ** * **ΝΕϞ̄ΝΑΣΟΕΙΨ** **ΕΒΟΛ** **Ζ̄Ν** **ΤΤΑΠΡΟ** **ΑΥ[Ω]** | **ΝΕϞ̄ΝΑΨΩ-**
ΠΕ **Ν̄ΤΕΛΕΙΟΣ** **Ν̄ΤΕΛΕΙΟΣ** **ΓΑΡ** | **ΖΙΤ̄Ν** **ΟΥΠΕΙ** **ΕΥΩ** **ΑΥΩ** **ΕΥΧΠΟ** **ΔΙΑ**
 5 **ΤΟΥΤΟ** | **ΑΝΟΝ** **Λ** **ΖΩΩΝ** **Τ̄Ν** † **ΠΙ** **ΕΡ̄Ν** **Ν̄Ν̄ΝΕΡΗΥ** || **ΕΝΧΙ** **Μ̄ΠΩ** **ΕΒΟΛ** **Ζ̄Ν**
ΤΧΑΡΙΣ **ΕΤΖ̄Ν** **Ν̄|Ν̄ΝΕΡΗΥ**

13 a : i.e. za.

22 i.e. **ΝΟΥΟΕΙΨ** **ΝΙΜ** . . . **ΤΑΜΙΕ**. 59:4 **Ν̄Ν̄ΝΕΡΗΥ** : Sah. **ΝΕΝΕΡΗΥ**. 5–6 Sah. **ΝΕΝΕΡΗΥ**.

58:12 † **ΠΟΥΟΕΙΝ** : emend to **ΝΟΥΟΕΙΝ** (thus de Catanzaro) 15 em. Schenke ('den König'), Till : understood as 'the door' (**ΠΡΟ**) by de Catanzaro, Barns with hesitation

29 **Ζ̄Μ̄** : or else **Ζ̄Ν̄**; superlin. stroke is definite [] . [] : letter trace can be read **α**, **ι**, **η** etc.; no superlin. stroke was written above this letter **ΟΥΧΠΟ** : reading of **παρ**. cannot be **ΕΥΧΠΟ** rest. Schenke⁴ : **Ζ̄Ν̄** [**ΝΑΕ**] | **[ΕΤ]ΟΥ** sim. rest. Krause, with hesitation 30 rest. Layton (cf. 59:1) : [**ΝΑΣΟΕΙ**] **Ψ** Kasser 31 for **Ϟ̄** can also be read **γ** or apostrophe rest. Layton 31–32 **Π̄[Ρ̄]ΗΤ** rest. Schenke ('Verheissung'), Till 32 **ΕΖΟ[** : also possible are **ΕΒΟ[**, **ΕϞ̄[**, **ΕΥ[**, etc. **ΕΖΟ[ΥΝ** **Ε** - - -] Schenke⁴ [- - - **ΤΟ]ΠΟΣ** Schenke³ : [- - - **σκο]** **ΠΟΣ** Schenke 33 [- - -] a negative conjugation is expected, e.g. **ΜΑΥ-** 34 rest. Layton : for the Coptic construction cf. *Apophthegmata Patrum* p. 2, line 26 ed. Chaîne (Zoega p. 291) 59:1 **Ζ̄Ν̄** : **Ν** is definite, superlin. stroke restored

great, but he made the disciples ' great, that they might be able to see ¹⁰ him in his greatness.

He said on that day ' in the thanksgiving, "You who have joined ' the perfect light with the holy spirit, ' unite the angels with us also, ' as being the images." Do not despise the lamb, for without it ¹⁵ it is not possible to see the king. No one ' will be able to go in to the king if he is ' naked.

The heavenly man has many more sons ' than the earthly man. If the sons of Adam ' are many, although they die, ²⁰ how much more the sons of the perfect man, ' they who do not die but are ' always begotten. The father makes a son, ' and the son has not the power to make ' a son. For he who has been begotten has not the power ²⁵ to beget, but the son gets ' brothers for himself, not sons. All who ' are begotten in the world ' are begotten in a natural way, and ' the others [are nourished] from [the place] whence they have been born. ³⁰ It is from ' being promised to the heavenly place ' that man [receives] nourishment. ' [. . .] him from the mouth. ' [And had] the word gone out from that place **59** it would be nourished from the mouth and ' it would become perfect. For it is ' by a kiss that the perfect conceive and give birth. For this reason ' we also kiss one another. ⁵ We receive conception from the grace which is in ' one another.

58:15 the king: *the manuscript has (erroneously) the door (but in 58:16, the king)*

ΝΕ ΟΥΝ ΨΟΜΤΕ ΜΟΟΨΕ Μῆ | ΠΧΟΕΙC ΟΥΟΕΙΨ ΝΙΜ` ΜΑΡΙΑ ΤΕΨΜΑΑΥ |
 ΑΥΩ ΤΕCΨΩΝΕ ΑΥΩ ΜΑΓΔΑΛΗΝΗ ΤΑ|ΕΙ ΕΤΟΥΜΟΥΤΕ ΕΡΟC ΧΕ ΤΕΨΚΟΙΝΩ-
 10 ΝΟC || ΜΑΡΙΑ ΓΑΡ` ΤΕ ΤΕΨΩΝΕ ΑΥΩ ΤΕΨ`ΜΑΑΥ | ΤΕ ΑΥΩ ΤΕΨΖΤΡΕ
 ΤΕ
 ΠΕΙΩΤ Μῆ ΠΨΗ|ΡΕ ΝΖΑΠΛΟΥΝ ΝΕ Ρ̄ΡΑΝ ΠΠ̄ΝΑ ΕΤΟΥΑΑΒ | ΟΥΡΑΝ`
 ΠΕ Ν̄ΔΙΠΛΟΥΝ CΕΨΟΟΠ ΓΑΡ` Μ|ΜΑ ΝΙΜ` CΕΜ̄ΠCΑ ΝΤΠΕ CΕΜ̄-
 15 ΠCΑ ΜΠΙ|Τῆ CΕΖῆ ΠΕΘΗΠ` CΕΖῆ ΝΕΤΟΥΟΝΖ | ΕΒΟΛ ΠΠ̄ΝΑ
 ΕΤΟΥΑΑΒ` ΨΖῆ ΠΟΥΩΝΖ | ΕΒΟΛ` ΨΖῆ ΠCΑ ΜΠΙΤῆ ΨΖῆ ΠΕΘΗΠ`
 | ΨΖῆ ΠCΑ ΝΤΠΕ
 20 CΕΨῆΨΕ Ν̄ΝΕΤΟΥ|ΑΑΒ` ΖΙΤῆ Ν̄ΔΥΝΑΜΙC Μ̄ΠΟΝΗΡΟΝ` || CΕΟ ΓΑΡ Ν-
 ΒΛΛΕ ΖΙΤῆ Π̄ΝΑ ΕΤΟΥΑΑΒ` | ΧΕΚΑΑC ΕΥΝΑΜΕΕΥΕ ΧΕ ΕΥΡ̄ΖΥΠΗΡΕ|ΤΕΙ Ν-
 ΝΟΥΡΩΜΕ ΖΟΠΟΤΕ ΕΥΕΙΡΕ Ν̄ΝΕ|ΤΟΥΑΑΒ` ΕΤΒΕ ΠΑΕΙ ΑΥ[Μ̄]ΜΑΘΗΤC
 25 Ρ̄|ΑΙΤΕΙ Μ̄ΠΧΟΕΙC Ν̄ΝΟΥΖΟΥ ΕΤΒΕ ΟΥ||ΖΩΒ ῆΤΕ ΠΚΟCΜΟC ΠΕΧΑΨ
 ΝΑΨ` ΧΕ | ΕΡΙΑΙΤΕΙ Ν̄ΤΕΚΜΑΑΥ ΑΥΩ CΝΑ† ΝΑΚ | ΕΒΟΛ Ζῆ ΑΛΛΟΤΡΙΟΝ
 ΠΕΧΕ ΝΑΠΟCΤΟ|ΛΟC Ν̄Ν̄ΜΜΑΘΗΤC ΧΕ ΤῆΠΡΟCΦΟ|ΡΑ ΤΗΡC ΜΑ-
 30 ΡΕCΧΠΟ [Ν]ΑC Ν̄ΟΥΖΜΟΥ` || ΝΕΥΜΟΥΤΕ [ΕΤCΟΦΙ]Α ΧΕ
 ΖΜΟΥ ΑΧΝΤC | ΜΑΡΕ ΠΡΟCΦ[ΟΡΑ ΨΩ]ΠΕ ΕΨΨΗΠ` ΤCΟ|ΦΙΑ ΔΕ
 ΟΥCΤΕΙΡ[Α ΤΕ ΑΧῆ] ΨΗΡΕ ΔΙΑ ΤΟΥ|ΤΟ ΕΥΜΟΥΤΕ ΕΡΟ[C ΧΕ ΠΚΕ]CΕ-
 35 ΠΕΙ ῆ|ΖΜΟΥ ΠΜΑ ΕΤΟΥΝΑΨ[. . .]ῆΨ || ῆΤΟΥΖΕ ΠΠ̄ΝΑ ΕΤΟΥΑΑΒ
 *p. 60¹ [. . . 5-6 . . . * ΑΥ]Ψ ΝΑΨ[Ε] ΝΕCΨΗΡΕ
 (108 L.) ΠΕΤΕΥῆΤΑΨΨ | ῆΒΙ ΠΕΙΩΤ` ΝΑ ΠΨΗΡΕ ΝΕ ΑΥΩ ῆΤΟΥ ΖΩ|ΨΨΨ` ΠΨΗ-
 ΡΕ ΕΝΖΟCΟΝ ΨΟ ῆΚΟΥΕΙ` ΜΑΥ|ΠΙCΤΕΥΕ ΝΑΨ`ΑΝΕΤΕ ΝΟΥΨ` ΖΟΤΑΝ
 5 ΕΨ`||ΨΑΨΨΠΕ Ρ̄ΡΩΜΕ ΨΑΡΕ ΠΕΨΕΙΩΤ` † ΝΑΨ` | ΝΕΤΕΥῆΤΑΒCΕ ΤΗΡΟΥ

7 i.e. ῆΟΥΟΕΙΨ.

12 i.e. ΖῆΖΑΠΛΟΥΝ (de Catanzaro emends thus), Sah. ΖΕΝΖΑΠΛΟΥΝ.

20 i.e. ΠΠ̄ΝΑ. 22 i.e. ῆΟΥΡΩΜΕ. 24 i.e. ῆΟΥΖΟΥ.

28 ῆῆΜ- : Sah. ῆῆΜ-. ΤῆΜ- : i.e. ΤΕΝ-.

60:6 i.e. ΝΕΤΕΥῆΤΑΨCΕ.

8 ΤΕC : ΤΕΨ em. Schenke ("seine")

23 [Μ̄] cancelled by the copyist 27 Ζῆ : Ζῆ <ῆ>- or Ζῆ <Ζῆ>- em. Till

29 ΖΜΟΥ : ΖΜΟΤ em. Schenke 30 rest. Krause, sim. Barns : cf. 59:31-32 31 εϛ :
 εC Barns 32 rest. Barns, Till 33 ΕΡΟ[C ΧΕ ΠΚΕ]CΕΠΕΙ Schenke³ ("der Rjest") with
 hesitation 34 ΖΜΟΥ : ΖΜΟΤ em. de Catanzaro with hesitation]ῆΨ : of ῆ, superlin.
 stroke is definite, ῆ restored; Ψ, or else ϖ 60:1]Ψ : or else]ο sim. rest. Kasser

There were three who always walked with ' the lord: Mary his mother ' and her sister and the Magdalene, the one ' who was called his companion.
 10 His sister and his mother ' and his companion were each a Mary.

“The father” and “the son” ' are single names, “the holy spirit” ' is a double name. For they are ' everywhere: they are above, they are below; 15 they are in the concealed, they are in the revealed. ' The holy spirit is in the revealed: ' it is below. It is in the concealed: ' it is above.

The saints are served ' by evil powers, 20 for they are blinded by the holy spirit ' into thinking that they are serving ' an (ordinary) man whenever they do so for the saints. ' Because of this a disciple ' asked the lord one day for something 25 of this world. He said to him, ' “Ask your mother, and she will give you ' of the things which are another’s.”

The apostles said ' to the disciples, “May our entire offering ' obtain salt.” 30 They called [Sophia] “salt.” Without it ' no offering [is] acceptable. But Sophia ' is barren, [without] child. For this reason ' she is called “... of ' salt.” Wherever they will [. . .] 35 in their own way, the holy spirit [. . . , 60 and] her children are many.

What the father possesses ' belongs to the son, and the son ' himself, so long as he is small, is not ' entrusted with what is his. But when 5 he becomes a man his father gives him ' all that he possesses.

59:20 they are blinded: *viz., the evil powers*

10 ΝΕΤCOPM` ΝΕΤΕ Π`ΠΝΑ ΧΠΟ ΜΜΟΟΥ ΨΑΥCΩPM` ΟΝ` ΕΒΟΛ | ΖΙ-
 ΤΟΟΥΤ` ΔΙΑ ΤΟΥΤΟ ΕΒΟΛ` ΖΙΤΜ ΠΙΠΝΑ | ΟΥΩΤ` ΨΧΕΡΟ ΝΔΙ ΠΚΩΖΤ`
 15 ΚΕΟΥΑ ΠΕ ΕΧΑΜΩΘ ΑΥΩ ΚΕΟΥΑ ΠΕ` | ΕΧΜΩΘ ΕΧΑΜΩΘ ΤΕ ΤCΟ-
 ΦΙΑ ΖΑΠΛΩC | ΕΧΜΩΘ ΔΕ ΤΕ ΤCΟΦΙΑ ΜΠΜΟΥ ΕΤΕ ΤΑ|ΕΙ ΤΕ {ΤCΟΦΙΑ
 20 ΜΠΜΟΥ ΕΤΕ ΤΑΕΙ ΤΕ} ΕΤCΟ|ΟΥΝ ΜΠΜΟΥ ΤΑΕΙ ΕΤΟΥΜΟΥΤΕ ΕΡΟC ΧΕ ||
 ΤΚΟΥΕΙ ΝCΟΦΙΑ
 ΟΥΝ ΖΝΘΗΡΙΟΝ ΨΟΟΠ` | ΕΥΖΥΠΟΤΑCCE ΜΠΡΩΜΕ ΝΘΕ ΜΠΜΑCΕ | ΜΝ
 ΠΕΙΩ ΜΝ ΖΝΚΟΟΥΕ ΝΤΕΕΙΜΙΝΕ ΟΥ|Ν ΖΝΚΟΟΥΕ ΨΟΟΠ` ΕΥΖΥΠΟ-
 25 ΤΑCCE ΔΝ` | ΕΥΟΥΑΤ` ΖΝ ΝΕΡΗΜΙΑ` ΠΡΩΜΕ CΚΑΕΙ Ν||ΤCΩΨΕ ΖΙΤΝ Ν-
 ΘΗΡΙΟΝ ΕΤΖΥΠΟΤΑCCE | ΑΥΩ ΕΒΟΛ ΖΜ ΠΑΕΙ ΨCΟΕΙΨ` ΝΤΟΨ` ΜΝ Ν|
 ΘΗΡΙΟΝ ΕΙΤΕ ΝΕΤ`ΖΥΠΟΤΑCCE ΕΙΤΕ ΝΕΤ`|ΖΥΠΟΤΑCCE ΔΝ ΤΑΕΙ ΤΕ
 30 ΘΕ ΜΠΤΕΛΙΟC | ΡΡΩΜΕ ΖΙΤΝ ΖΝΔΥΝΑΜΙC † ΕΤΖΥΠΟΤΑC`||CΕ ΕΨCΚΑΕΙ
 ΟΥΟΝ` ΝΙΜ` ΕΨCΟΒΤΕ ΕΤΡΟΥ|ΨΩΠΕ ΕΤΒΕ ΠΑΕΙ ΓΑΡ` ΕΠΜΑ ΤΗΡΨ`
 ΑΖΕ|ΡΑΤΨ` ΕΙΤΕ ΝΕΤΝΑΝΟΥΟΥΨ` ΕΙΤΕ ΝΕΘΟΟΥ | ΑΥΩ ΝΟΥΝΑΜ` ΜΝ Ν-
 35 CΒΟΥΡ ΠΕΠΝΑ ΕΤΟΥ|ΑΑΒ ΨΜΟΟΝΕ Ο[ΥΟ]Ν ΝΙΜ` ΑΥΩ ΨΡΑΡΧΕΙ || Ν-
 ΝΔΥΝΑΜΙC Τ[ΗΡΟ]Ψ [Ν]ΕΤ`ΖΥΠΟΤΑCCE | ΑΥΩ ΝΕΤ`ΖΥΠ[ΟΤΑCCE Δ]Ν ΜΝ
 ΝΕΤ`ΟΥΑΤ` | ΚΑΙ ΓΑΡ ΨΩΕ[. . .] Ψ ΩΠΤ` ΜΜΟΟΥ Ε|ΖΟΥΝ` ΧΕ[ΚΑΑC
 . .] ΨΑΝ`ΟΥΨΨ ΝΟΥΨ|[Β]ΨΚ [ΕΒΟΛ]
 35 [ΠΕΝΤ]ΑΨΠΛΑCCE ΜΜΟΥ ΝΕ||CΩΨ ΑΛΛΑ Ν|ΕΚΝΑΖΕ <ΔΝ> ΔΝΕΨ-
 *p. 61¹ ΨΗΡΕ ΕΥΟ` * ΜΠΠΛΑCΜΑ ΝΕΥΓΕΝΗC ΕΨΧΕ ΜΠΟΥΡ|ΠΛΑCCE ΜΜΟΥ`
 (109 L.) ΑΛΛΑ ΑΨΧΠΟΥ` ΝΕΚ`ΝΑ|ΖΕ ΑΠΕΨ`CΠΕΡΜΑ ΕΨΟ ΝΕΥΓΕΝΗC ΤΕ|
 5 ΝΟΥ ΔΕ ΑΨΠΛΑCCE ΜΜΟΥ` ΑΨ`ΧΠΟ ΑΨ || ΝΕΥΓΕΝΕΙΑ ΠΕ
 ΠΑΕΙ` ΨΟΡΠ` ΑΤΜΝΤΝΟ|ΕΙΚ` ΨΩΠΕ ΜΜΝΝCΩC ΦΩΤΒΕ ΑΥΩ

9 i.e. ΝΟΥΩΤ.

29 i.e. ΝΟΥΟΝ. 33–34 Sah. ΝΝΕΨΨΒΩΚ.

13 { . . . } deleted by Schenke

24–25 † emend to ΕΥΖΥΠΟΤΑC`||CΕ (Layton) 30 rest. Schenke (“[alle] Kräfte, [die]”), sim. Till 32 CΩΕ[. . .] Ψ : for ε can also be read ϑ, ϕ, ε or poss. ψ; for ψ can also be read ϣ, etc. 33 rest. Layton (either [- - - ΕΨ]ΨΑΝ or [- - - ΕΥ]ΨΑΝ is needed) : ΧΕ [ΝΑΕΙ ΕΥ]ΨΑΝ`ΟΥΨΨ Schenke² (“da[mit] sie, wenn [sie] wollen”) 34 ψ : or else ψ for κ can also be read η, ι, etc. [Β]ΨΚ [ΕΒΟΛ - - -] Isenberg² : [Χ]ΨΚ etc. Schenke⁴

34 [- - - ΠΕΝΤ]ΑΨ sim. Kasser 34–35 ΝΕ||CΩΨ - - -] rest. Kasser : cf. *Gospel of Truth* CG I 17:19–20 35 [- - - ΑΛΛΑ Ν|ΕΚΝΑΖΕ <ΔΝ> ΔΝΕΨ- Layton : [- - - ΑΥΩ Ν|ΕΚΝΑΖΕ ΔΝΕΨ- Kasser

Those who have gone astray, whom ' the spirit (itself) begets, usually go astray also ' because of the spirit. Thus, by one and the same breath, ' the fire blazes and is put out. ¹⁰

Echamoth is one thing and Echmoth another. ' Echamoth is Wisdom simply, ' but Echmoth is the Wisdom of death which is ' the one which ' knows death, which is called ¹⁵ “the little Wisdom.”

There are ' domestic animals, like the bull ' and the ass and others of this kind. ' Others are wild ' and live apart in the deserts. Man ploughs ²⁰ the field by means of the domestic animals, ' and from this he is nourished, (both) he and ' the animals, whether tame or ' wild. Compare the perfect ' man. It is through powers which are submissive ²⁵ that he ploughs, preparing for everything to come into being. ' For it is because of this that the whole place stands, ' whether the good or the evil, ' the right and the left. The holy spirit ' shepherds every one and rules ³⁰ [all] the powers, the “tame” ones ' and the “wild” ones, as well as those which are unique. ' For indeed he [. . . (and)] shuts them in, ' in order that [if . . .] wish, they will not be able ' [to escape].

[He who] has been created is ³⁵ [beautiful, but] you (sg.) would <not> find his sons **61** noble creations. If he was not ' created but begotten, you (sg.) would find ' that his seed was noble. But now ' he was created, (and) he begot. What ⁵ nobility is this? First adultery ' came into being, afterward murder. And

60:11–15 Wisdom (*three times*): Sophia

60:12–13 *The copyist has erroneously repeated a phrase here; the manuscript has the Wisdom of death which is the Wisdom of death which is*

60:33 *either [if they] wish or [if he] wishes can be read*

60:35 *The word <not> seems to have been erroneously omitted in the manuscript; also possible is [beautiful, and] you (sg.) would find his sons*

10 αΥ|ΧΠΟϞ` ΕΒΟΛ` ΖΝ ΤΜΝΤΝΟΕΙΚ` ΝΕ ΠΩΗΡΕ ΓΑΡ` ΜΦΟϞ` ΠΕ ΔΙΑ
 ΤΟΥΤΟ ΑΨΩΠΕ | ΝΖΑΤΒΡΩΜΕ ΝΘΕ ΜΠΕϞΚΕΕΙΩΤ` ΑΥ||Ω ΑΨΜΟΥΟΥΤ`
 ΜΠΕϞ`ΣΟΝ ΚΟΙΝΩΝΙΑ ΔΕ | ΝΙΜ` ΝΤΑΖΩΠΕ ΕΒΟΛ ΖΝ ΝΕ†ΝΕ ΑΝ` Ν-
 ΝΟΥΕΡΗΥ ΟΥΜΝΤΝΟΕΙΚ` ΤΕ`
 ΠΝΟΥΤΕ | ΟΥΧΔΙΤ ΠΕ ΝΘΕ ΝΝΧΩΔΕ ΕΤΝΑΝΟΥΟΥ | ΨΑΥΜΟΥΤΕ
 15 ΕΡΟΟΥ` ΧΕ ΝΑΛΗΘΙΝΟΝ ΨΑΥ||ΜΟΥ ΜΝ ΝΕΝ`ΤΑΥ ΧΩΔΕ ΖΡΑΪ ΝΖΗΤΟΥ
 ΤΑ`|ΕΙ ΤΕ ΘΕ ΝΝΕΝ`ΤΑ ΠΝΟΥΤΕ ΧΟΔΟΥ` Ε|ΠΕΙΔΗ ΖΝΝΑΤ`ΜΟΥ ΝΕ
 ΝΕϞΧΩΔΕ ΨΑΥ|Ρ ΑΤΜΟΥ ΕΒΟΛ` † ΖΙΤΟΥΤϞ` ΝΝΕϞ`ΠΑΖΡΕ` | ΠΝΟΥΤΕ
 20 ΔΕ ΡΒΑΠΤΙΖΕ ΝΝΕΤϞΡΒΑΠΤΙ||ΖΕ ΜΜΟΥΟΥ ΖΝ ΟΥΜΟΥΟΥ
 ΜΝ [[ΟΥ]] ΣΟΜ` | ΝΤΕ ΛΑΔΥ ΝΑΥ` ΑΛΑΔΥ ΖΝ ΝΕΤ`ΣΜΟΝΤ` | ΕΙ ΜΗΤΙ Ν-
 ΤΕ ΠΕΤΜΜΑΥ ΨΩΠΕ ΝΘΕ | ΝΝΕΤΜΜΑΥ ΝΘΕ ΜΠΡΩΜΕ ΑΝ ΕϞΖΜ
 25 ΠΚΟΣΜΟΣ ϞΝΑΥ ΕΠΡΗ ΕϞΟ ΡΡΗ || ΑΝ ΑΥΩ ϞΝΑΥ ΕΤΠΕ ΜΝ ΠΚΑΖ ΜΝ Ν-
 ΚΕΖΒΗΥΕ ΤΗΡΟΥ ΕΝ`ΤΟΥ` ΑΝ ΠΕ ΝΕΤΜ|ΜΑΥ ΤΑΕΙ ΤΕ ΘΕ ΖΡΑΪ ΖΝ
 ΤΜΕ ΑΛΛΑ ΑΚ`|ΝΑΥ ΕΛΑΔΥ` ΝΤΕ ΠΜΑ ΕΤΜΜΑΥ ΑΚ`ΨΩ|ΠΕ ΝΝΕΤΜ-
 30 ΜΑΥ` ΑΚΝΑΥ ΑΠΠΝΑ ΑΚ`||ΨΩΠΕ ΜΠΝΑ ΑΚΝΑ[Υ Α] ΠΧΣ ΑΨΩΠΕ |
 ΝΧΣ ΑΚΝΑΥ ΑΠ[ΕΙΩΤ Κ]ΝΑΨΩΠΕ ΝΕΙΩΤ` ΔΙΑ ΤΟΥΤΟ [ΝΝΕΕΙΜΑ]
 ΜΕΝ ΚΝΑΥ | ΑΖΩΒ ΝΙΜ` ΑΥΩ Ϟ[ΝΑΥ ΕΡΟ]Κ` ΑΝ ΟΥΑΑΚ` | ΚΝΑΥ ΔΕ
 35 ΕΡΟΚ` ΜΠ[ΜΑ ΕΤΜ]ΜΑΥ ΠΕΤ||ΚΝΑΥ ΓΑΡ` ΕΡΟϞ` ΕΚΝΑΨ[ΩΠΕ ΜΜ]ΟΥϞ |
 p. 62¹ ΤΠΙΣΤΙΣ ΧΙ ΤΑΓΑΠΗ` Σ† Μ[Ν ΛΑΔΥ ΝΑΨ][ΧΙ] ΑΧΝ
 (110 L.) ΤΠΙΣΤΙΣ [Μ]Ν ΛΑΔΥ ΝΑΨ† ΑΧΝ | ΑΓΑΠΗ ΕΤΒΕ ΠΑΕΙ` ΧΕΚΑΑΣ
 ΜΕΝ` ΕΝΑΧΙ | ΤΝΡΠΙΣΤΕΥΕ ΨΙΝΑ Δ<Ε> ΕΝΑΜΕ ΝΤΝ† ΕΠΕΙ | ΕΡΨΑ

61:11–12 Sah. ΝΕΤΕ ΝΣΕΕΙΝΕ ΑΝ ΝΝΕΥΕΡΗΥ.

14 i.e. ΕΨΑΥΜΟΥΤΕ. 17 i.e. ΖΕΝΑΤΜΟΥ.

32 ΝΝΕΕΙΜΑ : Sah. ΖΜ ΠΕΕΙΜΑ.

61:18 † ΖΙΤΟΥΤϞ- : emend to ΖΙΤΟΥΤΟΥ Ν- (thus Till) 19–20 ΒΑΠΤΙΖΕ : ΒΑΠΤΕ em. Schenke 20 ΖΝ ΟΥΜΟΥΟΥ ΜΝ [[ΟΥ]] ΣΟΜ : [[ΟΥ]] cancelled by the copyist 20–21 ΖΝ ΟΥΜΟΥΟΥ ΜΝ ΟΥΣΟΜ ΜΝ ΛΑΔΥ ΝΑΥ em. de Catanzaro (“in water and power. No one sees”)

32 rest. Schenke (“hier”), Layton (cf. 86:6) 33 rest. Schenke³ (“und [siehst dich] selbst nicht”), sim. Ménard (“d[or]t”), sim. Till 35 rest. de Catanzaro (“you will [become]”)

36 Μ[Ν] read in photographs 62:2–3 ΕΤΒΕ ΠΑΕΙ ΧΕΚΑΑΣ ΜΕΝ ΕΝΑ- . . . ΨΙΝΑ Δ<Ε> ΕΝΑΜΕ ΝΤΝ† sim. Helmbold : “deswegen [wollen wir uns mühen], damit wir . . . damit wir wahrhaftig [i.e. ΔΕ ΝΑΜΕ] geben,” Schenke but unlikely (ΨΙΝΑ is constructed with 2nd Future in this text) : cf. 61:36–62:2 3 ΨΙΝΑ ΔΕ ΝΑΜΕ ΝΤΝ† <ΖΑΠΣ ΠΕ ΝΤΝΜΕ> em. Till, but unlikely (cf. on 62:2–3)

he ' was begotten in adultery, for he was the child ' of the serpent. So he became ' a murderer, just like his father, and ¹⁰ he killed his brother. Indeed every act of sexual intercourse ' which has occurred between those unlike ' one another is adultery.

God ' is a dyer. As the good dyes, ' which are called "true," dissolve ¹⁵ with the things dyed in them, so ' it is with those whom God has dyed. ' Since his dyes are immortal, they become ' immortal by means of his colors. ' Now God dips what he dips ²⁰ in water.

It is not possible ' for anyone to see anything of the things that actually exist ' unless he becomes like ' them. This is not the way with man ' in the world: he sees the sun without being a sun; ²⁵ and he sees the heaven and the earth and ' all other things, but he is not these things. ' This is quite in keeping with the truth. But you (sg.) saw ' something of that place, and you became ' those things. You saw the spirit, you ³⁰ became spirit. You saw Christ, you became ' Christ. You saw. [the father, you] shall become father. ' So [in this place] you see ' everything and [do] not [see] yourself, ' but [in that place] you do see yourself—and what ³⁵ you see you shall [become]. '

Faith receives, love gives. [No one will be able **62** to receive] without faith. No one will be able to give without ' love. Because of this, in order that we may indeed receive, ' we believe, and in order that we may love, we give, since ' if

61:36–62:1 will be able to . . . will be able to . . . or, can . . . can

- 5 ΟΥΑ † ΖἸ ΟΥΑΓΑΠΗ ΑΝ ΜἸΤΕϣ ω||φελεια ζἸ ΠΕΝΤΑϣΤΑΑϣ` ΠΕΝ-
 ΤΑΖΧΙ | ΠΧΟΕΙΣ ΑΝ Ο ΝἸΖΕΒΡΑΙΟΣ ΕΤΙ
 ἸΑΠΟ|ΣΤΟΛΟΣ ΕΤΖΙ ΤἸΝΕΖΗ ΤΕΕΙΖΕ ΝΕΥΜΟΥ|ΤΕ ΧΕ ΙἸΣ ΠΝΑΖΩΡΑΙΟΣ
 10 ΜΕΣΣΙΑΣ ΕΤΕ | ΠΑΕΙ ΠΕ ΙἸΣ ΠΝΑΖΩΡΑΙΟΣ ΠΕΧ̄Σ` ΠΖΑΕ || ῬΡΑΝ` ΠΕ
 ΠΕΧ̄Σ ΠΩΡΠ` ΠΕ ΙἸΣ ΠΕΤΖἸ | ΤΜΗΤΕ ΠΕ ΠΝΑΖΑΡΗΝΟΣ ΜΕΣ-
 ΣΙΑΣ` | ΟΥἸΝΤΑϣ` ΣΗΜΑΣΙΑ ΣἸΝΤΕ ΑἸΩ ΠΕΧ̄ΡΣ | ΑἸΩ ΠΕΤΩΗΥ ΙἸΣ Μ-
 15 ΜἸΤἸΖΕΒΡΑΙΟΣ ΠΕ | ΠΣΩΤΕ ΝΑΖΑΡΑ ΤΕ ΤΑΛΗΘΕΙΑ ΠΝΑ||ΖΑΡΗΝΟΣ
 [[ΝΕ]] ΒΕ ΤΕ ΤΑΛΗΘΕΙΑ † ΠΕ ΠΧ̄Σ † | ἸΝΤΑΨΙΤϣ` ΠΝΑΖΑΡΗΝΟΣ ΜἸ
 ΙἸΣ | ΝΕΝΤΑΨΙΤΟΥ
 ΠΜΑΡΓΑΡΙΤΗΣ ΕΥΨΑ(Ν)|ΝΟΧϣ` ΕΠΙΤἸ ΕΠΒΟΡΒΟΡΟΝ ΨΑϣΨΩ|ΠΕ
 20 {ΨΑϣΨΩΠΕ ΑΝ`} ΕϣΨΗΣ ἸΖΟΥΟ || ΟΥΤΕ ΕΥΨΑΤΑΖΣϣ` ἸΝΑΠΟΒΑΡΣΙ-
 ΜΟΝ | ΕϣΝΑΨΩΠΕ <ΑΝ> ΕϣΤΑΕΙΝΥ` ΑΛΛΑ ΟΥἸΝΤΑϣ` ἸΜΜΑΥ ἸΠΤΑΕΙΟ
 ΖΑΖΤἸ ΠΕϣ`ΧΟΕΙΣ` | ΟΥΟΕΙΨ ΝΙΜ` ΤΑΕΙ ΤΕ ΘΕ ἸἸΨΗΡΕ Ἰ|ΠΠΟΥΤΕ
 25 ΖἸ ΝΕΤΟΥΝΑΨΩΠΕ ἸΖΗΤΟΥ || ΕΤΙ ΟΥἸΝΤΑΥ ἸΜΜΑΥ ἸΠΤΑΕΙΟ ΖΑΖΤἸ
 ΠΟΥΕΙΩΤ`
 ΕΚ`ΨΑΧΟΟΣ ΧΕ ΑΝΟΚ` ΟΥἸΟΥΔΑἸ | ΜἸ ΛΑΑΥ ΝΑΚΙΜ` ΕΚΨΑ-
 ΧΟΟΣ` ΧΕ ΑΝΟΚ` ΟΥἸΖΡΩΜΑΙΟΣ ΜἸ ΛΑΑΥ ΝΑῤΤΑΡΑΣΣΕ ΕΚΨΑ|ΧΟΟΣ
 30 ΧΕ ΑΝΟ[Κ Ο]ΥΓΕΛΛΗΝ ΟΥΒΑΡΒΑ||ΡΟΣ ΟΥΖΜΖ̄ΑΛ [ΟΥΕΛΕΥ]ΘΕΡΟΣ ΜἸ
 ΛΑΑΥ | ΝΑΨΤΟΡΤῤ ΕΚ[ΨΑΧΟΟΣ] ΧΕ ΑΝΟΚ` ΟΥΧΡΗ|ῤΤΙΑΝΟΣ Π[. . .
 .] ΝΑΝΟΕΙΝ ἸΓΕΝΟΙ|ΤΟ ἸΝΤΑΨ[. . . ἸΤ]ΕΕΙΜΕΙΝΕ ΠΑΕΙ` Ε[Τ]Ε

62:6 Ο ΝἸ- : i.e. Ο Ἰ- (poss. emend thus).

7 ΖΙ ΤἸΝΕΖΗ : Sah. ΖΑ ΤΕΝΖΗ.

20 i.e. ἸΑΠΟΒΑΡΣΙΜΟΝ. 23 i.e. ἸΟΥΟΕΙΨ ΝΙΜ.

7–8 ΜΟΥΤΕ ΧΕ : expected is ΜΟΥΤΕ ΕΡΟΥ ΧΕ, poss. emend thus 12–13 ΑἸΩ . . .
 ΑἸΩ : i.e. ? καί . . . καί, “both . . . and” : poss. corrupt (the construction is not proper to
 Coptic) 15 [[ΝΕ]] cancelled by the copyist † ΠΕ ΠΧ̄Σ † : emend to ΠΧ̄Σ ΠΕ (thus de
 Catanzaro [“the Christ is . . .”]) 16 ΨΙΤϣ : ΨΙΤϣ em. de Catanzaro ΝΑΖΑ : second a
 written over erasure of Η

18–19 {ΨΑϣΨΩΠ} ΕΨΑϣΨΩΠΕ ΑΝ` Schenke (1985) 19 {ΨΑϣΨΩΠΕ ΑΝ} Layton (cf.
 62:21) 21 <ΑΝ> Layton (cf. 62:19) : for the syntax cf. 52:31

32 Π[ΚΟΣΜΟΣ] ΝΑΝΟΕΙΝ sim. : Schenke⁴ ἸΓΕΝΟΙΤΟ : ΜΗ ΓΕΝΟΙΤΟ em. Kasser, with
 hesitation 33 for Ψ can also be read ψ or poss. ϑ, ϕ or ϣ Ψ[ΩΠΕ ἸΤ]ΕΕΙ- de Catan-
 zaro, with hesitation (“[become] such a one”) : ψ[ΟΠϣ ἸΤ]ΕΕΙ- Schenke⁴

one gives without love, he has no ⁵ profit from what he has given. He who has received something other than the lord is still a Hebrew. ¹

The apostles who were before us had these names for him: ¹ “Jesus, the Nazorean, Messiah,” that ¹ is, “Jesus, the Nazorean, the Christ.” The last ¹⁰ name is “Christ,” the first is “Jesus,” that in ¹ the middle is “the Nazarene.” “Messiah” ¹ has two meanings, both “the Christ” ¹ and “the measured.” “Jesus” in Hebrew is ¹ “the redemption.” “Nazara” is “the truth.” “The ¹⁵ Nazarene,” then, is “the truth.” “Christ” ¹ . . . been measured. It is “the Nazarene” and “Jesus” ¹ who have been measured.

When the pearl is cast ¹ down into the mud it becomes ¹ greatly despised, ²⁰ nor if it is anointed with balsam oil ¹ will it become more precious. But it always has ¹ value in the eyes of its owner. ¹ Compare the sons of ¹ God, wherever they may be. ²⁵ They still have value in the eyes of their ¹ father.

If you (sg.) say, “I am a Jew,” ¹ no one will be moved. If you say, “I am a ¹ Roman,” no one will be disturbed. If you ¹ say, “I am a Greek, a barbarian, ³⁰ a slave, [a] free man,” no one ¹ will be troubled. [If] you [say], “I am a ¹ Christian,” the [. . .] will tremble. Would ¹ that I might [. . .] like that—the person whose ¹

62:8-9 Nazorean: Ναζωραῖος

62:11, 15 Nazarene: Ναζαρηνός

62:15-16 Christ . . . : *text erroneus*

62:32 *possibly*, the [world] will tremble

62:33 *possibly*, that I [may come to be] like that

62:34 *possibly*, [the rulers] will not be able to endure

35 . [.] ΝΑΨΖΥΠΟΜΕΙΝΕ ΑΝ` Ε||[CΩΤ῀ ΕΠ]ΕΨΡΑΝ`
 *p. 63¹ ΠΝΟΥΤΕ ΟΥΑΜΡΩ`*ΜΕ ΠΕ ΔΙΑ ΤΟΥΤΟ CΕ[ΨΩ]ΩΤ ᾹΠΡΩΜ[Ε] |
 (111 L.) ΝΑϞ` ΖΑ ΤΕΖΗ ΕΜΠΑΤΟΥΨΩΩΤ` ᾹΠΡΩ|ΜΕ ΝΕΥΨΩΩΤ` ᾹΖᾹΘΗ-
 5 ΡΙΟΝ ΝΕ ΖᾹΝΟΥ|ΤΕ ΓΑΡ ΑΝ ΝΕ ΝΑΕΙ ΕΤΟΥΨΩΩΤ` ΝΑϞ ||
 ᾹΣΚΕΥΟΣ ᾹΝΑΒΑΣΘΕΙΝ ΜᾹ ᾹΣΚΕΥΟΣ | ΒΒΛΧΕ ΨΑϞΨΩΠΕ ΕΒΟΛ ΖΙΤᾹ
 ΠΚΩΖΤ` | ΑΛΛΑ ᾹΣΚΕΥΟΣ ᾹΝΑΒΑΣΘΕΙΝ ΕΥΨΑ|ΟΥΩΣΠ` ΠΑΛΙΝ` ΨΑϞ-
 10 ΤΑΜΙΟΥ ᾹΤΑϞ|ΨΩΠΕ ΓΑΡ ΕΒΟΛ ΖᾹ ΟΥΠᾹ ᾹΣΚΕΥΟΣ || ΔΕ ΒΒΛΧΕ
 ΕΥΨΑΟΥΩΣΠ` ΨΑϞΤΑΚΟ | ᾹΤΑϞΨΩΠΕ ΓΑΡ ΧΩΡΙC ΝΙϞΕ
 ΟΥΕΙΩ | ΕϞΚΩΤΕ ΖΑ ΟΥΩΝΕ ᾹΝΟΥΤ ΑϞᾹ ΨΕ ᾹΜΙΛΟC | ΕΒΟΛ ΕϞ`-
 ΜΟΩΨΕ ᾹΤΑΡΟΥΚΑΑϞ` ΕΒΟΛ | ΑϞΖΕ ΕΡΟϞ ΟΝ ΕϞΖᾹ ΠΙΜΑ ΠΙΜΑ
 15 || ΟΥΝ ΖᾹΡΩΜΕ ΨΟΟΠ` ΨΑϞᾹ ΖΑΖ ᾹΜΟ|ΩΨΕ` ΕΒΟΛ` ΑϞΩ ΜΑϞΠΡΟ-
 ΚΟΠΤΕ Ε|ΛΑΑϞ ᾹΜΑ ᾹΤΑΡΕ ΡΟΥΖΕ ΨΩΠΕ ΕΡΟ|ΟΥ ΟΥΤΕ ᾹΠΟΥΝΑϞ
 20 ΕΠΟΛΙC ΟΥΤΕ | ΚΩΜΗ ΟΥΤΕ ΚΤΙCΙC ΟΥΤΕ ΦΥCΙC ΜᾹ || ΔΥΝΑΜΙC` ΜᾹ
 ΑΓ`ΓΕΛΟC ΕΙΚΗ ΑΝΤΑΛΑ|ΠΩΡΟC ΖΙϞΕ
 ΤΕΥΧΑΡΙCΤΕΙΑ ΠΕ ᾹC ΕΥ|ΜΟΥΤΕ ΓΑΡ` ΕΡΟϞ` ᾹΜΝΤCΥΡΟC ΧΕ ΦΑ|
 ΡΙCΑΘΑ ΕΤΕ ΠΑΕΙ ΠΕ ΠΕΤΠΟΡΨ` ΕΒΟΛ | ΑᾹC ΓΑΡ ΕΙ ΕϞ`CΤΑϞΡΟΥ Ᾱ-
 25 ΠΚΟCΜΟC ||
 ΑΠΧΟΕΙC ΒΚΚ` ΕΖΟΥ[Ν] ΕΠΜΑ ᾹΧΩCΕ | ᾹΛΕΥΕΙ ΑϞϞΙ ΨΒΕCΝΟΟΥC
 ᾹΧΡΩΜΑ | ΑϞΝΟΧΟΥ ΑΤΡΟΖΤΕ ΑϞᾹΤΟΥ ΕΖΡΑᾹ | ΕΥΟΒΨ ΤΗ-
 30 ΡΟΥ ΑϞΩ ΠΕΧΑϞ ΧΕ ΤΑΕΙ | ΤΕ ΘΕ ᾹΤΑϞΕΙ ᾹΜΜΟC ᾹCΙ ΠΨΗΡ[Ε Ᾱ]-
 ΠΨΗΡ[Ε ᾹΠΡΩΜ[Ε Ε]Ϟ[Ο] ᾹΧϞΙΤ`
 ΤCΟ|ΦΙΑ ΕΤΟΥΜΟΥΤ[Ε ΕΡΟ]Ϟ ΧΕ ΤCΤΙΡΑ Ᾱ|ΤΟC ΤΕ ΤΜΑΑ[Υ ᾹᾹΑΓ]-
 ΓΕΛΟC ΑϞΨ [Τ]ΚΟ|ᾹΝΩΝΟC ᾹΠC[. . . ΜΑ]ΡΙΑ ΤΜΑΓ[ΔΑ]ᾹΛΗ-

35 i.e. ουογαμ.

63:5-7 i.e. Ᾱαβασθεῖν . . . Ᾱαβασθεῖν.

15 i.e. ζᾹρωμε, Sah. ζενρωμε. ψαᾹᾹ: i.e. εψαᾹᾹ.

28 i.e. εϞοϞοψ.

34 . [.] : the letter trace before the lacuna can be read β, γ, η, π or ρ; a superlin. stroke may have been written above this letter Ᾱ[ΑΡΧΩΝ] rest. Schenke : η[ΚΟCΜΟC] sim. rest. Kasser 35 rest. Till]εψραν` read in photographs

63:1 [ψω]ωτ Ᾱ; of Ᾱ, superlin. stroke is definite, μ restored : for the restoration cf. 63:2-4

12 ᾹΝΟΥΤ added above the line 14 αϞζε : αϞζε em. de Catanzaro 19-20 ΜᾹ . . .

ΜᾹ . . . : expected is οϞτε . . . οϞτε . . . ογ η . . . η . . .

22 εϞΜΟΥΤΕ ΕΡΟϞ : εϞΜΟΥΤΕ ΕΡΟC em. Schenke³ (“<sie> heisst”)

29-30 [ε ᾹΠΨΗΡ] cancelled by the copyist 30 sim. rest. Till

33 ᾹΠC[ΩΡ τε μα]ΡΙΑ Isenberg : ᾹΠC[ΩΤΗΡ μα]ΡΙΑ Schenke³ : cf. 59:6-11

name [. . .] will not be able to endure ³⁵ [hearing].

God is a **63** man-eater. For this reason men are [sacrificed] ' to him. Before men were sacrificed ' animals were being sacrificed, since those ' to whom they were sacrificed were not gods. ⁵

Glass decanters and earthenware ' jugs are both made by means of fire. ' But if glass decanters break ' they are done over, for ' they came into being through a breath. If earthenware jugs ¹⁰ break, however, they are destroyed, ' for they came into being without breath.

An ass ' which turns a millstone did a hundred miles ' walking. When it was loosed ' it found that it was still at the same place. ¹⁵ There are men who make many journeys, ' but make no progress towards ' any destination. When evening came upon them, ' they saw neither city nor ' village, neither human artifact nor natural phenomenon, ²⁰ power nor angel. In vain have the wretches ' labored.

The eucharist is Jesus. For ' he is called in Syriac “Pharisatha,” ' which is “the one who is spread out,” ' for Jesus came to crucify the world. ²⁵

The lord went into the dye works ' of Levi. He took seventy-two different colors ' and threw them into the vat. He took them ' out all white. And he said, “Even so ' has the son ³⁰ of man come [as] a dyer.”

As for the Wisdom ' who is called “the barren,” she ' is the mother [of the] angels. And the ' companion of the [. . .] Mary Magdalene. '

63:9 breath: πνεῦμα (but at 63:11, a different word in Coptic)

63:31–33 the copyist must have written either she is the mother . . . And the companion of the [savior is] Mary Magdalene or else she is the mother . . . and the companion of the [savior], Mary Magdalene

35 ΝΗ ΝΕΡΕ Π . [. ΜΕ] Μ̄ΜΟ[C N̄] || ΖΟΥΟ ᾹΜΜΑΘΗΤ[ΗC ΤΗΡΟΥ ΑΥ
 ΝΕΥ] ΑCΠΑΖΕ Μ̄ΜΟC ΑΤΕC[.] . 5-6 Ν̄ΖΑΖ] | Ν̄CΟΠ` ΑΠΚΕCΕΕΠΕ Μ̄[ΜΑΘΗ-
 *p. 64¹
 (112 L.) ΤΗC * . .] . ΕΡΟ . [. .] . [. .] ΜΑ ΠΕΧΑΥ ΝΑΥ` ΧΕ | ΕΤΒΕ ΟΥ ΚΜΕ Μ̄-
 ΜΟC ΠΑΡΑΡΟΝ` ΤΗΡ̄Ν ΑΥ` ΟΥΩΨΒ̄ Ν̄CΙ ΠCΩΤΗΡ` ΠΕΧΑΥ ΝΑΥ { ΠΕ|ΧΑΥ
 5 ΝΑΥ } ΧΕ ΕΤΒΕ ΟΥ † ΜΕ Μ̄ΜΩΤ̄Ν ΑΝ` || Ν̄ΤΕCΓΕ ΟΥΒ̄ΛΛΕ Μ̄Ν ΟΥΑ
 ΕΥΝΑΥ ΕΒΟΛ | ΕΥΖ̄Μ ΠΚΑΚΕ Μ̄ΠΕCΝΑΥ CΕΨΟΒΕ ΕΝΟΥ|ΕΡΗΥ ΑΝ ΖΟ-
 ΤΑΝ` ΕΡΨΑ ΠΟΥΟΕΙΝ ΕΙ` ΤΟΤΕ | ΠΕΤΝΑΒΟΛ` ΥΝΑΝΑΥ ΕΠΟΥΟ-
 ΕΙΝ ΑΥΩ | ΠΕΤΟ Β̄Β̄ΛΛΕ ΕΥΝΑCΩ Ζ̄Μ ΠΚΑΚΕ
 10 ΠΕ` || ΧΕ ΠΧΟΕΙC ΧΕ ΟΥΜΑΚΑΡΙΟC ΠΕ ΠΕΤ` ΨΟ|ΟΠ` ΖΑ ΤΕΖΗ ΕΜ` ΠΑ-
 ΤΕΥ` ΨΩΠΕ` ΠΕΤΨΟ|ΟΠ` ΓΑΡ ΑΨΩΠΕ ΑΥΩ ΥΝΑΨΩΠΕ
 ΠΧ|CΕ Μ̄ΠΡΩΜΕ ΨΟΥΟΝΖ ΑΝ` ΕΒΟΛ` ΑΛΛΑ` | ΨΟΟΠ` Ζ̄Μ ΠΕ-
 15 ΘΗΠ` ΕΤΒΕ ΠΑΕΙ ΨΟ Ν̄ || ΧΟΕΙC ΑΝ` ΘΗΡΙΟΝ ΕΤΧΟΟΡ` ΕΡΟΨ` ΕΤΝΕ|ΑΥ
 Κ` ΑΤΑ ΠΕΤΟΥΟΝΖ ΕΒΟΛ` Μ̄Ν ΠΕΘΗΠ` | ΑΥΩ ΠΑΕΙ † ΝΑΥ Μ̄ΠΜΟΥΝ`
 ΕΒΟΛ ΕΡΨΑ` | ΠΡΩΜΕ ΔΕ ΠΩΡΧ` ΕΡΟΟΥ ΨΑΥΜΟΥΟΥΤ` | Ν̄ΝΟΥΕΡΗΥ Ν̄-
 20 CΕΠΩΖC Ν̄ΝΟΥΕΡΗΥ || ΑΥΩ ΑΥΟΥΩΜ Ν̄ΝΟΥΕΡΗΥ ΧΕ Μ̄ΠΟΥΖΕ | ΕΤΡΟ-
 ΦΗ ΤΕΝΟΥ ΔΕ ΑΥΖΕ ΕΤΡΟΦΗ ΕΒΟΛ | ΧΕ ΑΠΡΩΜΕ Π̄ ΖΩΒ ΕΠΚΑΖ
 ΕΡΨΑ ΟΥΑ` | ΒΩΚ` ΕΠΕCΗΤ` ΕΠΜΟΟΥ Ν̄ΨΕΙ ΕΖΡΑΪ ΕΜ` ΠΕΨΧΙ ΛΑΑΥ
 25 Ν̄ΨΧΟΟC ΧΕ ΑΝΟΚ` ΟΥΧΡΗ||CΤΙΑΝΟC Ν̄ΤΑΨΧΙ Μ̄ΠΡΑΝ` ΕΤΜΗCΕ ΕΨ`-
 ΨΑΧΙ ΔΕ Μ̄ΠΠ̄Ν̄Α ΕΤΟΥΑΑΒ ΟΥΝ̄ΤΑΨ Μ̄|ΜΑΥ Ν̄ΤΔΩΡΕΑ Μ̄ΠΡΑΝ ΠΕΝ`-
 ΤΑΖΧΙ Ν̄ΟΥ|ΔΩΡΕΑ ΜΑΥΨΙΤ̄C Ν̄ΤΟΟΥΨ` ΠΕΝΤΑΖΧΙ ΔΕ | ΕΧΩΨ` ΕΤΜΗ-
 30 CΕ ΨΑΨΨΑΤΨ` ΤΑΕΙ ΤΕ ΘΕ || ΕΤΨΟ[Ο]Π ΝΑΝ ΕΡΨΑ ΟΥΑ ΨΩΠΕ Ζ̄Ν |
 ΟΥΜΥCΤΗΡΙΟ[Ν`]

64:6-7 Sah. ενευερηυ. 8 i.e. πετναυ εβολ (de Catanzaro emends thus, but cf. CG VII 102:25).

15-16 i.e. ετνααυ. 19-20 Sah. ννευερηυ.

34 πε[χ̄c δε ---] rest. Isenberg: π̄c[ωτηρ ---] rest. Schenke³ [--- με] μ̄μο[c n̄]: cf. 64:2 35 for the restoration cf. 64:2 36 [ταπρο ν̄ζαζ] rest. Schenke ('[oft]mals auf ihrem [Mund]'), Till: poss. cf. 58:29-59:5: also palaeographically possible are, e.g., [ουερητε ν̄ζαζ] and [ουοοσε ν̄ζαζ] and [τεζνε ν̄ζαζ]: this is not a usual construction of ασπαζε 37 rest. Schenke ('die übrigen [Jünger (μαθητής)]'): also possible is ν̄[μ̄μα-
 ἠτης]: ν̄[ν̄cziome ay] rest. Till, with hesitation 64:1 [. .] . ΕΡΟ . [. .] ΜΑ: first letter trace can be read α, ε, κ, λ or ζ; second, ε, ρ, φ, ψ or ς; third, ρ, ψ, φ, υ or †; superlin. strokes may have been inscribed over these letters [βω]κ̄ εροφ[υ ε]ρ̄ [αιτη]μα sim. rest. Schenke⁴ 3-4 { . . . } Schenke

30 ερψα read in photographs

[... loved] her ³⁵ more than [all] the disciples [and used to] ' kiss her [often] on her [. . .]. ' The rest of [the disciples 64 . . .]. They said to him, ' "Why do you love her more than all of us?" ' The ' savior answered and said to them, ' "Why do I not love you ⁵ like her? When a blind man and one who sees ' are both together in darkness, they are no different from ' one another. When the light comes, then ' he who sees will see the light, and ' he who is blind will remain in darkness." ' ¹⁰

The lord said, "Blessed is he who ' is before he came into being. For he who ' is, has been and shall be."

The superiority ' of man is not obvious to the eye, but ' lies in what is hidden from view. Consequently he ¹⁵ has mastery over the animals which are stronger than he is and ' great in terms of the obvious and the hidden. ' This enables them to survive. But if ' man is separated from them, they slay ' one another and bite one another. ²⁰ They ate one another because they did not find ' any food. But now they have found food because ' man tilled the soil.

If one ' go down into the water and come up without ' having received anything and says, "I am a Christian." ²⁵ he has borrowed the name at interest. But if he ' receive the holy spirit he has ' the name as a gift. He who has received a ' gift does not have to give it back, but of him who ' has borrowed it at interest, payment is demanded. This is the way ³⁰ [it happens to one] when he experiences ' a mystery.

63:34 possibly, [But Christ loved] her; or, [The savior loved] her

63:36 kiss: or, greet. Although kiss may be correct, the Coptic construction found here is not normally used in this sense.

on her [. . .] : possibly, on her [mouth]; or, on her [feet]; or, on her [cheek]; or, on her [forehead]

[ΠΜ]ΥΣΤΗΡΙΟΝ ΜΠΓΑ|Μ[ΟC]` ΟΥΝΟΣ [ΠΕ ΑΧΝ]Τῴ ΓΑΡ ΝΕ ΠΚΟC-
 [ΜΟ]Ϛ ΝΑΨΩ[ΠΕ ΑΝ ΤC]ΥCΤΑCΙC ΓΑΡ` Μ|[ΠΚΟ]ϚΜΟ[С]-
 35 ΜΕ ΤCΥCΤΑCΙC ΔΕ || [. ΠΓ]ΔΜΟC ΕΡΙΝΟΕΙ ΝΤΚΟΙ|[ΝΩΝΙΑ
 *p. 65¹ . . χ]ωzḿ χε οὔντас ḿμαγ | [.]ΔΥΝΑΜΙC ΤΕCΖΙΚΩΝ *
 (113 L.) εCΨΟΟΠ zḿ οὔχψ[zḿ]

[ḿ]Ϛχ[HM]Α ΜΠḼ[Α] | ḿΚΑΘΑΡΤΟΝ ΟΥḼ ΖΟΟΥΤ ḼΖΗΤΟΥ ΟΥ|Ḽ
 zḼCΖΙΟΜΕ ḼΖΟΟΥΤ ΜΕΝ ΝΕ ΕΤῼΚΟΙ|ΝΩΝΕΙ ΑΜΨΥΧΗ ΕΤῼΠΟΛΙ-
 5 ΤΕΥΕCΘΕ || zḼΝΟΥCΧΗΜΑ ḼCΖΙΜΕ ḼCΖΙΟΜΕ ΔΕ | ΝΕ ΝΕΤ`ΤΗC ḼΝ
 ΝΕΤzḼ ΟΥCΧΗΜΑ Ḽ|ΖΟΟΥΤ` ΕΒΟΛ ΖΙΤḼ ΟΥΑΤ`ΤΩΤ` ΑΥΩ ΜḼ | ΛΑΔΥ
 10 ΝΑΨῼ ΒΟΛ ΕΝΑΕΙ ΕΥΕΜΑΖΤΕ Ḽ|ΜΟΥ` ΕΥΤḼΧΙ ḼΟΥCΘΟΜ ḼΖΟΟΥΤ` ΜḼ||-
 ΝΟΥCΖΙΜΕ ΕΤΕ ΠΝΥΜΦΙΟC ΠΕ ΜΝ | ΤΝΥΜΦΗ ΟΥΑ ΔΕ ΧΙ ΕΒΟΛ zḼ
 ΠΝΥΜ`ΦΩΝ ḼΖΙΚΟΝΙΚΟC ΖΟΤΑΝ ΕΡΨΑ ḼCΖΙ|ΜΕ ḼΑΤCΒΩ ΝΑΥ ΑΥ-
 15 ΖΟΟΥΤ` ΕΥΖΜΟΟC | ΟΥΑΔΥ` ΨΑΥΨΩCΕ ΕΖΡΑῖ ΕΧΩΨ ḼCΕ||CΒΩΕ ḼḼΜΑΥ`
 ḼCΕΧΟΖΜΕΥ` ΤΕΕΙΖΕ | ΟΝ zῼῼΩΜΕ ḼΑΤ`CΒΩ ΕΥΨΑΝΝΑΥ ΕΥ|CΖΙΜΕ
 ΕCΖΜΟΟC ΟΥΑΔΥΤḼ ΕΝΕCΩC | ΨΑΥΠΙΘΕ ḼΜΟC ḼCΕῼΒΙΑΖΕ ḼΜΟC |
 20 ΕΥΟΥΨΥ` ΕΧΟΖΜΕC ΕΥΨΑΝΝΑΥ ΔΕ || ΑΠΖΟΟΥΤ` ΜḼ ΤΕΥΖΙΜΕ ΕΥ-
 ΖΜΟΟC ΖΑ|ΤḼ ΝΟΥΕΡΗΥ ΜΑΡΕ ḼΖΙΟΜΕ ΨΒΩΚ` Ε|ΖΟΥΝ ΨΑ ΠΖΟΟΥΤ ΟΥΤΕ
 ΜΑΡΕ ḼΖΟΟΥΤ | ΨΒΩΚ` ΕΖΟΥΝ` ΨΑ ΤCΖΙΜΕ ΤΑΕΙ ΤΕ ΘΕ | ΕΡΨΑ ΘΙ-
 25 ΚΩΝ` ΜḼ Π[Α]ΓΓΕΛΟC ΖΩΤῼ Ε||ΝΟΥΕΡΗΥ ΟΥΤΕ ΜḼ [ΛΑ]ΑΥ ΝΑΨῼΤΟΛΜΑ |
 ΑΒΩΚ` ΕΖΟΥΝ ΨΑ Φ[zḼ]ΟΥΤ` Η ΤCΖΙΜΕ |

ΠΕΤḼΝΗΥ ΕΒΟΛ zḼ ΠΚΟCΜΟC ḼCΕ|ΤḼΨΕΜΑΖΤΕ ḼΜΟΥ` ΕΤΙ ΧΕ ΝΕΨḼ
 30 | ΠΚΟCΜΟC ΦΟΥΟḼ[z] ΕΒΟΛ ΧΕ ΨΧΟC || ΑΤΕΠΙΘΥΜΙΑ ḼΠ[. .]Ϛ[. .]ε
 [M]Ḽ ḼῼΤΕ | ΦΟ ḼΧΟΕΙC Α. . [. .]Ϛ[.]C ΨCΟΤΠ` Ε|ΠΚΩC ΕΨΧε

65:5 i.e. zḼ ΟΥCΧΗΜΑ. 9–10 i.e. ΜḼ ΟΥCΖΙΜΕ. 11 ΟΥΑ ΔΕ ΧΙ: i.e. ΦΧΙ ΔΕ. 16 i.e. zḼῼΩ-
 ΜΕ, Sah. zENῼΩΜΕ. 21 Sah. ΝΕΥΕΡΗΥ. 24–25 Sah. ΕΝΕΥΕΡΗΥ. 26 i.e. ΨΑ ΠΖΟΟΥΤ.

31 rest. Schenke (“[das]”), sim. Till 31–32 ΓΑ|Μ[ΟC]: cf. 64:35 32 [ΠΕ ---]
 Schenke (“[ist]”), Till with hesitation [--- ΑΧḼ]Τῴ sim. Barns: [--- ΕΤΒΗ]Τῴ or [---
 ΖΙΤΟΟ]Τῴ Krause 33 sim. rest. Barns ΥCΤΑCΙC: reading of pap. cannot be ΥCΤΑ-
 CΙC 34–35 [ΠΚΟ]ϚΜΟ[С ΠΕ Πῼ]ΜΕ ΤCΥCΤΑCΙC ΔΕ [ḼΠῼΩΜΕ ΠΕ ΠΓ]ΔΜΟC sim. rest.
 Till: also possible is [ΠΚΟ]ϚΜΟ[С ΤΕ ΤCΖΙ]ΜΕ ΤCΥCΤΑCΙC ΔΕ [ḼΤ`CΖΙΜΕ ΠΕ
 ΠΓ]ΔΜΟC 35 [--- Γ]ΔΜΟC: cf. 64:31–32 36 [--- ḼΑΤΧ]ωzḼ Schenke (“die unbe-
 fleckte Gemeinschaft”), Till with hesitation: also possible is [--- ḼΠΧ]ωzḼ 37 [Ḽ-
 ΟΥΝΟC Ḽ] Schenke (“[eine grosse]”), Till with hesitation 65:1 ΟΥΧΨ[: ψ, or else ψ
 (not φ)

1]Ϛχ[: for Ϛ can also be read Δ, Ε, Κ or Ζ; for χ can also be read Δ, Δ, Λ, Μ, Χ,
 etc. ΜΠḼ: no superlin. stroke was written above Μ; Ḽ, or else Ḽ (a superlin. stroke may
 have been written above this letter) rest. Krause 26 rest. Schenke⁴

Great is ' the mystery of marriage! For [without] it the world ' would [not exist]. Now the existence of ' [the world . . .], and the existence ³⁵ [. . . marriage]. Think of the ' [. . . relationship], for it possesses ' [. . .] power. Its image 65 consists of a [defilement].

The forms of evil spirit ' include male ones and ' female ones. The males are they that ' unite with the souls which inhabit ⁵ a female form, but the females ' are they which are mingled with those in a ' male form, through one who was disobedient. And none ' shall be able to escape them since they detain him ' if he does not receive a male power or a ¹⁰ female power, the bridegroom and ' the bride.—One receives them from the ' mirrored bridal chamber.—When the wanton women ' see a male sitting ' alone, they leap down on him and ¹⁵ play with him and defile him. So ' also the lecherous men, when they see a ' beautiful woman sitting alone, ' they persuade her and compel her, ' wishing to defile her. But if they see ²⁰ the man and his wife sitting ' beside one another, the female cannot come ' in to the man, nor can the male ' come in to the woman. So ' if the image and the angel are united ²⁵ with one another, neither can any venture ' to go in to the man or the woman. '

He who comes out of the world ' and (so) can no longer be detained on the grounds that he was in ' the world evidently is above ³⁰ the desire of the [. . .] and fear. ' He is master over [. . .]. He is superior to ' envy. If [. . .]

64:33–35 *possibly*, existence of [the world depends on man (*or*, woman)], and the existence [of man (*or*, woman) on marriage]

64:36 *possibly*, [undefiled relationship]; *or*, [relationship of defilement]

64:37 *possibly*, [a great] power

65:32 *possibly*, If [any one else] comes

30 $\overline{\text{M}}\pi[\dots] \psi[\dots] \epsilon[\dots] \overline{\text{N}} \text{EPT}\epsilon$ read in photographs; for $\overline{\text{M}}$ (superlin. stroke is definite) can also be read $\overline{\text{B}}$, $\overline{\Gamma}$, $\overline{\text{H}}$, $\overline{\text{I}}$, $\overline{\text{K}}$ or $\overline{\text{N}}$; for ψ can also be read H , I or N (not N); ϵ , or else e ; of $\overline{\text{N}}$, superlin. stroke is definite, N restored; for E can also be read o , w , y or z 31 $\alpha \dots [\dots] \epsilon[\dots] \text{c}$ read in photographs

[. . . .] γ ε ι σε α μ [α] ζ τε | μ μ ο ς ` σε ω σ [τ μ μ ο ς] α γ ω π ω [σ ε ς] |
 35 να ω ρ̄ β ο λ α ν η [ο β̄ ν̄ δ υ ν] α μ ι [σ . 3-4 .] || τε π ω σ ς η α ω ζ [. . . 10-11 .
] κ ι σ ο γ̄ ν̄ ζ ο ε ι ν ε ε γ [χ ω μ μ ο σ ` χ ε] | α ν ο ν ζ μ π ι σ τ ο ς ζ ο π ω [σ
 *p. 66¹
 (114 L.)] * [. π] ν̄ ᾱ ν̄ α [κ α θ α ρ τ ο] η ζ ι δ α ι μ ο ν ι ο ν ` | ν ε υ η̄ ν τ α γ γ α ρ
 5 μ̄ μ α [γ] μ̄ π ν̄ ᾱ ε τ ο γ α α β | ν ε μ̄ ν̄ π ν̄ ᾱ ν̄ α κ α θ α ρ τ ο ν ν α ρ̄ κ ο λ λ α |
 ε ρ ο ο γ μ̄ ν̄ ρ̄ ζ ο τ ε ζ η τ̄ c̄ n̄ τ c a ρ ζ ο υ δ ε || μ̄ ν̄ μ ε ρ ι τ̄ c̄ ε κ ω α ρ̄ ζ ο τ ε
 ζ η τ̄ c̄ σ ν α ρ̄ χ ο | ε ι σ ε ρ ο κ ` ε κ ω α ν μ ε ρ ι τ̄ c̄ σ ν α ο μ < κ > κ ` ν̄ c ο β < τ > κ ` |
 η ν̄ η ψ ω π ε ζ μ̄ π ε ε ι κ ο σ μ ο ς η ζ η̄ τ α ν α | σ τ α σ ι c η ζ η̄ ν̄ τ ο π ο ς ε τ ζ η̄
 10 τ μ η τ ε | μ η γ ε ν ο ι τ ο ν̄ c ε ζ ε ε ρ ο ε ι ν̄ ζ η τ ο γ π ε || ε ι κ ο σ μ ο ς ο γ̄ μ̄
 π ε τ ν α ν ο υ γ η̄ ν̄ ζ η τ ς ` | ο γ̄ μ̄ π ε θ ο ο γ ν ε ψ π ε τ ν α ν ο υ γ ο γ μ̄ π ε | τ ν α -
 ν ο υ γ ο γ α ν ν ε α γ ω ν ε ψ π ε θ ο ο γ ζ μ̄ | π ε θ ο ο γ α ν ν ε ο γ̄ ν̄ π ε -
 15 θ ο ο γ δ ε μ̄ ν̄ | c a π ε ε ι κ ο σ μ ο ς ε ζ μ̄ π ε θ ο ο γ ν α μ ε ν ε || τ ε τ ο γ μ ο υ τ ε
 ε ρ ο ς χ ε τ̄ μ ε σ ο τ η c n̄ τ ο ς ` | π ε π μ ο γ ζ ω c ε η ψ ο ο π ζ μ̄ π ε ε ι -
 κ ο c | μ ο ς ψ ω ε ε ρ ο ν ε χ π ο ν α ν̄ τ α ν α σ τ α | c i c χ ε κ α α c ε η ψ α κ α α κ η
 20 α ζ η γ̄ n̄ τ c a ρ ζ | ε γ ν α ζ ε ε ρ ο ν ζ η̄ τ α ν α π α γ c i c n̄ τ̄ n̄ t̄ μ̄ | μ ο ο ψ ε ζ η̄ τ μ ε -
 c ο τ η c ζ α ζ γ α ρ ` c ε ρ̄ π λ α | ν ε c ε θ ε ζ η̄ τ ζ η η ν α ν ο υ c γ α ρ ε ε ι ε β ο λ |
 ζ μ̄ π κ ο σ μ ο ς ζ α τ ε ζ η ε μ π α τ ε π ρ ω μ ε | ρ̄ ν ο β ε
 ο γ̄ ν̄ ζ ο ε ι ν ε μ ε ν ο υ τ ε c ε ο γ ω ψ | α ν ` ο υ τ ε μ̄ ν̄ β ο μ̄ μ̄ μ ο ο γ ζ η̄
 25 κ ο ο γ ε δ ε || ε γ ω α ν ` ο γ ω ψ [`] μ̄ ν̄ ζ η γ ψ ο ο π ` ν α γ χ ε | μ̄ π ο υ ε ι -
 ρ ε ε π [2 1/2 .] γ ω ψ γ α ρ ` χ ε ι ρ ε μ̄ μ ο | ο γ ν̄ ρ ε ς ρ̄ ν ο β ε [ε] γ τ̄ μ ο γ ω ψ δ ε
 τ α | κ α ι ο c γ η η ν α ζ ω π ` ε ρ ο ο γ μ̄ π ε c ν α γ | α γ ω π ο γ ω ψ α η̄ [π ε]

66:2 i.e. ενευη̄νταγ . . . μ̄πν̄ᾱ. 4-5 Sah. μ̄πρ̄ρ̄ζοτε . . . μ̄πρ̄μεριτ̄c̄.

11 i.e. ζμ̄π̄ετν̄ανουγ̄, Sah. ζεν-. 20 i.e. πλανασεε.

29 αν̄ [πε] : Sah. οη̄πε.

32 [κελαα]γ Isenberg² : [πεθoo]γ Schenke³ (“[der Böse]”) 33 ωσ[τ μ μ ο ς] Schenke
 (“erwürgen [ihn]”), sim. Till π ω [: or else π ω [π ω [σ ε ς] rest. Schenke (“π̄ω[ς]
 wird er”), sim. Ménard : π ω [σ π α ε ι] Till with hesitation, but palaeographically unlikely :
 cf. 65:35 34 α η η [: for η can also be read ι or μ α μ ι [: for ι can also be read η or
 κ η [ο β̄ ν̄ δ υ ν] α μ ι [c - - -] Schenke³ (“[grossen . . . Krä]fte[n]”), Isenberg² 34-35 [- -
 - ε τ α μ α ζ] || τε Schenke³ (“[greifen]den”) : cf. 65:32 35-36 ψ ζ [ο π γ ε ρ ο ο γ π ο λ λ α] κ ι c
 rest. Schenke (“[sich vor ihnen] verb[ergen] können”), Till with hesitation 36 ε γ [: γ
 read from small, ambiguous bottom trace 37-66:1 ζ ο π ω [c n̄ c e ρ̄ β ο λ] | [a - - -] sim.
 Isenberg² : cf. 65:34 66:1 ν̄ ᾱ : ν and α definite, superlin. stroke restored rest.
 Schenke (“un[reinem G]eiste”), sim. Till; cf. 66:3 3 ν̄ : ν definite, superlin. stroke
 restored 6 ο μ < κ > Layton (understood thus by Till) ο β < τ > κ de Catanzaró : < c > ο β < κ >
 Schenke (“dich lähmen”)

comes, they seize ' him and throttle [him]. And how will [this one] ' be able to escape the [great . . .] powers? ³⁵ How will he be able to [. . .] ' There are some [who say], ' "We are faithful," in order that [. . . 66 the unclean spirits] and the demons. ' For if they had the holy spirit, ' no unclean spirit would cleave ' to them. Fear not the flesh nor ⁵ love it. If you (sg.) fear it, it will gain mastery ' over you. If you love it, it will swallow and paralyze you. '

And so he dwells either in this world or in the ' resurrection or in the middle place. ' God forbid that I be found there! ¹⁰ In this world there is good ' and evil. Its good things ' are not good, and its evil things ' not evil. But there is evil after ' this world which is truly evil—¹⁵ what is called "the middle." ' It ' is death. While we are in this world ' it is fitting for us to acquire the resurrection, ' so that when we strip off the flesh ' we may be found in rest and not ²⁰ walk in the middle. For many go astray ' on the way. For it is good to come forth ' from the world before one ' has sinned.

There are some who neither will ' nor have the power to; and others who, ²⁵ if they will, do not profit: for ' they did not act since, (they believe), [. . .] makes them ' sinners. And if they do not will, justice ' will elude them in both cases: ' and [it is] always a matter of the will,

65:34 *possibly*, the [great grasping] powers

65:35 *possibly*, able to [hide from them? Often]

65:37–66:1 *possibly*, that [they may be able to escape the unclean spirits]

66:26 *possibly*, [their will] makes them

7 -ϣ : i.e. πετῆνῆϣ (65:27) ἄϣ : cf. ζωστε ἄϣ- : for the syntax cf. e.g. Shenute ed. Wessely *Stud.* 9 p. 139 col. b, 1–2; Shenute ed. Chassinat *MIF* 23. 13.20–24, 58.2ff., 86.3, 86.6 κοσμος η : η added above the line

26 poss. επ[ογογ]ωϣ γαρ <ε>ϣειρε 29 αν : or else αμ rest. Layton

ἄπειρε ἀν`

- 30 οὐραπο|στολικός [z]ἄ ο[γ]όπτασια ἀφ᾿αὐ ἀγο|εῖνε ἐγὼτπ
[εζογ]ἢ ἐγῆνει ἄκωστ` ἀγ|ω ε[γ]μῆρ zḿ [.] ἄκωστ ἐγῆνηx | [2½].-
ἄκωστ [.] τοῦ ἄμοοῦ zḿ | [. . . π]ιστ[ι]c` ἄ [.] ἀγῶ πε-
35 χαγ ναγ || [χε σ]ομ` ἄμοοῦ ἀνογzḿ | [.]
*p. 67¹ ἄπογοῦωψ` ἀγχι | [.] κολασις παεῖ ἐτοῦμοῦτε * ἐροῦ
(115 L.) χε πκακε ἐτ[.] λ χε q. [2-3½] |
εβολ zḿ οὔμοοῦ μῆ οὔκωστ ἄτα τψυχ[η] | μῆ πῆνα ψωπε εβολ
5 zḿ οὔμοοῦ μῆ | οὔκωστ` μῆνοῦοεῖν ἄτα πωῆρε` ἄ||πνγμ-
φῶν πκωστ` πε πχρῖσμα πογο|εῖν πε πκωστ` εεῖωα-
χε ἀν ἀπεικωστ | ἐτε μῆταq` μορφη ἀλλὰ πκεοῦα ἐτε <τε>q`-
μορφη οὐαψ ἐτο ἄοῦοεῖν ἐνεσῶq` | ἀγῶ ἐτ† ἄτῆμῆτσα
10 ταλῆεῖα ἄπεσει || ἐπκοσμος ἐσκακαζηγ ἀλλὰ ἄτασει zḿ | ἄτγ-
πος μῆ ἄζικῶν φναχῖτc` ἀν` ἄκρη|τε οὔἄ οὔχπο ἄκесоπ`
ψοοπ μῆνοῦ|ζικῶν ἄχπο ἄκесоπ` ψωε ἀλῆωc | ἀτροῦ χποοῦ
15 ἄκесоπ` ζῖτῆ ζικῶν αψ || τε ταναστασις ἀγῶ θικῶν ζῖ-
τῆ θικῶν | ψωε ἐτρεστωοῦν πνγμφῶν μῆ θικῶν ζῖτῆ θικῶν
ψωε ἐτροῦεῖ ἐζοῦν | ἐταλῆεῖα ἐτε ταεῖ τε τ` ἀποκαταστασις
20 | ψωε ἀνετχπο ἀν ἄματε ἄπραν` ἄ||πειωτ` μῆ πωῆρε μῆ πῆνα
ἐτοῦααβ | ἀλλὰ ἀ<νετα>χποοῦ † νακ ζωοῦ ἐτῆ οῦα χπο|οῦ
ναq` πκεραν` σεναϕιτq` ἄτροοτq` | οῦα δε χῖ ἄμοοῦ zḿ

67:4 i.e. μῆ οὔοῦοεῖν.

12 i.e. μῆ οὔζικῶν. 23 οῦα δε χῖ: i.e. qχῖ δε.

30 στολικός [.]ἄ read in photographs rest. de Catanzaro (“[in a] vision [ὄπτα-
σία]”) 31 οτπ [. . .]ἢ (sic) read in photographs (τ is definite) sim. rest. Schen-
ke⁴ 32 μῆρ: μ altered from η, ρ over erasure of χ, i.e. copyist first wrote [μ]η[χ]: cf.
66:32–33 ηηx [. . .] zḿ [zḿeῖνε] rest. de Catanzaro (“with [bonds]”), Barns with hesi-
tation: zḿ [οὔηει] sim. Krause 33 [2½].]ἄ: superlin. stroke is prob. definite, η not definite;
reading of pap. probably cannot be ῖ 34 [τοῦπ]ιστ[ι]c` ἄ[ἄνογ]x sim. Schenke⁴: of ἄ,
superlin. stroke is prob. definite, η restored πεχαγ ναγ em. Isenberg²: πεχαγ ναq em.
Schenke³ (“es wurde <ihm> gesagt”) 35–36 “[Diese hätten ihre Seelen] retten [k]önnen,
[aber]” Schenke³ (i.e. ? [χε ναεῖ νε οὔἄ σο]μ` ἄμοοῦ ἀνογzḿ | [ἄνογψχη ἀλλὰ]):
also poss. is e.g. [χε πχοεῖc νε μῆ σ]ομ` 36 [ἀγοῦωψω χε] Isenberg² ([ἀγοῦωψω χε]
Kasser), but palaeographically unlikely: possible is e.g. [ἀγῶ ἀγῶωψω χε], i.e. ἀγῶ
ἀγοῦωψω χε 37 [ἄπεεῖμα η] Schenke³ (“[diesen Ort, der]”): [ἄπμοῦ ζωc] Schenke
 (“[den Tod als]”), Till with hesitation 67:1 ἐτ[ζῖ πσα νβο]λ de Catanzaro (“the
[outer] darkness”), Krause: cf. 68:7–8 φῆ[ηx] <εβολ> Isenberg²: φῆ[ηγ] de Catanzaro
 (“it [comes]”): φῆ[ηz] Schenke³ (“ist [voll]”), Schenke⁴

not the act.

An ³⁰ apostolic man in a vision saw some people ' shut up in a house of fire and ' bound with fiery [. . .], lying ' [. . .] flaming [. . .] them in ' [. . .] faith [. . .]. And they said to them, ³⁵ “[. . .] able to be saved?” ' [. . .] “They did not desire it. They received ' [. . .] punishment, what is called **67** ‘the [. . .] darkness,’ because he [. . .]” ' .

It is from water and fire that the soul ' and the spirit came into being. It is from water and ' fire and light that the son of ⁵ the bridal chamber (came into being). The fire is the chrism, the light ' is the fire. I am not referring to that fire ' which has no form, but to the other fire whose ' form is white, which is bright and beautiful, ' and which gives beauty.

Truth did not come ¹⁰ into the world naked, but it came in ' types and images. The world will not receive truth in ' any other way. There is a rebirth and an ' image of rebirth. It is certainly necessary ' to be born again through the image. Which ¹⁵ one? Resurrection. The image must ' rise again through the image. The bridal chamber and ' the image must enter through the image into ' the truth: this is the restoration. ' Not only must those who produce the name of ²⁰ the father and the son and the holy spirit do so, ' but also (those who) have produced them for you. If one does not acquire ' them, the name (“Christian”) will also be taken from him. ' But one receives them in

66:32 *possibly*, bound with fiery [chains]

66:34 *possibly an error for* he said to them *or* they said to him

67:1 *possibly*, ‘the [outer] darkness’

67:16 bridal chamber: *probably an error for* bridegroom

67:21 produced them for you. If: *probably an error for* acquired them. If

2 ΜΝ : Ν is definite (*sic*), superlin. stroke restored 3 γ written over the false start of
 Μ 4–5 ΝΤΑ ΠΩΗΡΕ Μ||ΠΝΥΜΦΩΝ scil. ΩΠΠΕ : emended thus by de Catanzaro, sim. Krause
 182 (<ΩΠΠΕ>), Schenke³ (“ist <entstanden aus Feuer und Licht>”) 5 poss. corrupt (cf.
 67:3–4): “das <Wasser ist die Taufe. Das> Feuer” em. Schenke, with hesitation 7 <ΤΕ>γ
 Layton

16 ΠΝΥΜΦΙΟΣ em. Wilson 21 Α<ΝΕΝΤΑ>γ Layton † ΝΑΚ : emend to ΝΑΥ (thus
 Till)

25 ΠΧΡΙCMA ΜΠCΟ .^[0:1] | ΝΤΔΥΝΑΜΙC` ΜΠCϜ[Ο]Ϝ ΤΑ[Ε]! ΝΕ ΝΑ-
 ΠΟCΤΟ||ΛΟC ΜΟΥΤΕ ΕΡΟC ΧΕ [ΤΟ]ΥΝΑΜ ΜΝ ΤΕΖΒΟΥΡ | ΠΑΕΙ ΓΑΡ`
 ΟΥΚΕΤΙ ΟΥ[ΧΡΗ]ϜΤ[Ι]ΑΝΟC ΠΕ ΑΛΛΑ | ΟΥΧΡ̄C ΠΕ
 ΑΠΧΟΕΙ[C Ρ̄] ΖΩΒ` ΝΙΜ` ΖΝΝΟΥ|ΜΥCΤΗΡΙΟΝ ΟΥΒΑ[Π]ΤΙCΜΑ ΜΝ
 30 ΟΥΧΡΙC|ΜΑ ΜΝΝΟΥΕΥΧΑΡ[ΙCΤ]ΙΔ ΜΝΝΟΥCΩΤΕ || ΜΝΝΟΥΝΥΜ`ΦΩΝ
 [.] ΕΙ Π[ΕΧ]ΑϜ` | ΧΕ ΔΕΙ ΕΤΡΑΕΙΡΕ [ΝΝΑ ΠCΑ ΜΠ]ΤΝ̄ Ν|ΘΕ ΝΝΑ
 ΠCΑ Ν[ΤΠΕ ΑΥΩ ΝΑ ΠCΑ Ν]ΒΟΛ | ΝΘΕ ΝΝΑ ΠϜ[Α ΝΖΟΥΝ ΑΥΩ ΕΤΡΑΖΟΤ]-
 35 ΡΟΥ ΜΠΜΑ ΕΤΜ̄[. . . . !¹⁰⁻¹². . . . ΝΕ]||ΕΙΜΑ ΖΙΤΝ̄ ΖΝΤΥ[ΠΟC . .
 . . !¹⁰⁻¹². . .] | ΝΕΤΧΩ ΜΜΟC ΧΕ [ΟΥΝ ΟΥΡ̄Μ̄ΠΕ ΑΥΩ] | ΟΥΝ ΟΥΕΙ Μ-
 ΠCΑ ΝΤΠΕ [Μ̄ΜΟΥ CΕΡ̄ΠΛΑ]||ΝΑCΘΕ ΠΕΤΟΥΟΝΕΖ Ϛ[ΑΡ ΕΒΟΛ ΠΡ̄Μ̄Μ]-
 *p. 68¹
 (116 L.) *ΠΕ ΕΤΜ̄ΜΑΥ Π[Ε]ΤΟ[Υ]ΜΟΥΤΕ ΕΡΟϜ` ΧΕ | ΠΕΤΜ̄ΠCΑ ΝΠ̄ΙΤΝ̄ ΑΥΩ
 ΠΕΤΕ ΠΕΘΗΠ` | ΨΟΟΠ` ΝΑϜ ΠΕΤΜ̄ΜΑΥ ΠΕ ΕΤΝ̄ΤΠΕ Μ̄|ΜΟΥ` ΝΑΝΟΥC
 5 ΓΑΡ ΝCΕΧΟΟC ΧΕ ΠCΑ Ν||ΖΟΥΝ ΑΥΩ ΠΕΤΜ̄ΠCΑ ΝΒΟΛ` ΜΝ ΠΕΤΝ̄|ΠCΑ
 ΝΒΟΛ ΜΠCΑ ΝΒΟΛ` ΕΤΒΕ ΠΑΪ ΑΠΧΟ|ΕΙC ΜΟΥΤΕ ΑΠΤΑΚΟ ΧΕ ΠΚΑΚΕ
 ΕΤΖΙ ΠCΑ (Ν)|ΒΟΛ` ΜΝ ΒΕ ΨΟΟΠ` ΜΠΕϜΒΑΛ` ΠΕΧΑϜ` | ΧΕ
 10 ΠΑΕΙΩΤ` ΕΤΖΜ̄ ΠΕΘΗΠ` ΠΕΧΑϜ ΧΕ || ΒΩΚ` ΕΖΟΥΝ` ΕΠΕΚ`ΤΑΜΕΙΟΝ
 ΝΓΨΤΑΜ` | ΜΠΕΚ`ΡΟ ΕΡΩΚ` ΝΓΨΛΗΛ` ΑΠΕΚ`ΕΙΩΤ` | ΕΤΖΜ̄ ΠΕΘΗΠ` ΕΤΕ
 ΠΑΕΙ ΠΕ ΠΕΤΖΙ CΑ (Ν)|ΖΟΥΝ` Μ̄ΜΟΟΥ ΤΗΡΟΥ ΠΕΤΖΙ CΑ ΝΖΟΥΝ` | ΔΕ
 15 Μ̄ΜΟΟΥ ΤΗΡΟΥ ΠΕ ΠΠΛΗΡΩΜΑ Μ̄||ΜΝ̄ΝCΩϜ` ΜΝ ΒΕ ΜΠΕϜ`CΑ
 ΝΖΟΥΝ ΠΑ|ΕΙ ΠΕ ΕΤΟΥΨΑΧΕ ΕΡΟϜ` ΧΕ ΠΕΤΜ̄ΠCΑ Ν|ΤΠΕ Μ̄ΜΟΟΥ

27–30 i.e. ΖΝ ΟΥ- . . . ΜΝ ΟΥ- . . . ΜΝ ΟΥ- . . . ΜΝ ΟΥ- . . . ΜΝ ΟΥ- .

31 i.e. ΔΕΙΕΙ. 68:8 Sah. ΜΠΕϜΒΟΛ.

23 C O . ^[0:1] : letter trace can be read β, Ϛ, η, ι, κ, μ or ν; prob. followed by no more than one letter poss. restore C O I : C O N rest. Krause, with hesitation : C O N [ΤΕ] rest. Schenke³ (“mit dem Bal[sam]”), Schenke⁴, but palaeographically unlikely

30]ειπ[]αϜ` pap. : also possible is]ηπ[. .]αϜ` : reading of pap. cannot be]ειϜ [Πεχ]αϜ η[εχ]αϜ Schenke (“sagte”), sim. Till 31 rest. Schenke (“[das Untere]”), sim. Ménard : cf. 67:32 (ΝΑ ΠCΑ) and 68:2 (ΠCΑ ΝΠ̄ΙΤΝ̄) 32 rest. Schenke (“dem Oberen [und das Äussere]”) : cf. 67:37 (ΠCΑ ΝΤΠΕ) and 68:5 (ΠCΑ ΝΒΟΛ) 33 Ϝ[Α ΝΖΟΥΝ - - -] Schenke (“Inneren”), sim. Ménard : cf. 68:45 (CΑ ΝΖΟΥΝ) 33–34 [- - - ΑΥΩ ΕΤΡΑΖΟΤ]ΡΟΥ Layton : [- - - ΔΕΙ ΕΤΡΑΖΟΤ]ΡΟΥ (i.e. ΔΕΙΕΙ etc.) Schenke (“[ich bin gekommen, um] sie . . . [zu vereinigen]”) 34 Μ̄ : μ is definite, superlin. stroke restored : Μ̄[ΜΑΥ - - -] Schenke (“jenem”) 34–35 [- - - ΝΕ]||ΕΙΜΑ : cf. 76:34, 84:30, 86:6 35 ΤΥ[ΠΟC` ΜΝ ΖΝΙΚΩΝ`] Schenke (“Symbole [und Bilder]”), sim. Kasser : cf. 84:21 36 rest. Layton, sim. Kasser : cf. 58:17 (Ρ̄Μ̄ΠΠΕ) and 67:38–68:1 (Ρ̄Μ̄Μ|ΠΠΕ) : also palaeographically possible is Ρ̄Μ̄ΝΚΑΖ (cf. 58:18) 37 rest. Schenke (“[von ihm], irren sich”), Kasser : cf. 68:3–4 (Ν̄ΤΠΕ Μ̄ΜΟΥ) and 68:16–17 (Μ̄ΠCΑ ΝΤΠΕ Μ̄ΜΟΟΥ) 38 Ϛ[] : or else η rest. Layton : cf. 84:15 (ΟΥΟΝΕΖ ΕΒΟΛ) and above on 67:36

the unction of the [. . .] ' of the power of the cross. This power the apostles ²⁵ called “the right and the left.” ‘—For this person is no longer a Christian but ' a Christ.

The lord [did] everything in a ' mystery, a baptism and a chrism ' and a eucharist and a redemption ³⁰ and a bridal chamber.

[. . .] he said, ' “I came to make [the things below] ' like the things [above, and the things] ' outside like those [inside. I came to unite] ' them in the place [. . .] ³⁵ here through [types . . .] ' Those who say, “[There is a heavenly man and] ' there is one above [him,]” are wrong. ' —For it is the first of these two heavenly [men], the one who is revealed, **68** that they call ' “the one who is below”; and he to whom the hidden belongs ' is (supposed to be) that one who is above him. ' For it would be better for them to say, “The inner ⁵ and the outer, and what ' is outside the outer.” Because of this the ' lord called destruction “the outer darkness”: ' there is not another outside of it. He said, ' “My father who is in secret.” He said, ¹⁰ “Go into your (sg.) chamber and shut ' the door behind you, and pray to your father ' who is in secret” (Matt 6:6), the one who is ' within them all. But that which is within ' them all is the fullness. ¹⁵ Beyond it there is nothing else within it. ' This is that of which they say, “That which is ' above them.”

67:35 possibly, [types and images]

- 20 ζα τεζη $\overline{\text{mpe}\overline{\text{x}}\overline{\text{c}}}$ αζοεινε | ει εβολ` εβολ των` ουκετι $\overline{\text{m}}\overline{\text{pou}}\overline{\psi}$ -
 βωκ` εζογν αγω αβωκ` ετων ουκετι || $\overline{\text{m}}\overline{\text{pou}}\overline{\psi}$ εβολ αφει δε
 $\overline{\text{n}}\overline{\text{s}}\overline{\text{i}}\overline{\text{pex}}\overline{\text{c}}$ νενη|ταβωκ` εζογν` αφ $\overline{\text{n}}$ τογ εβολ αγω νενη-
 ταβωκ` εβολ` αφ $\overline{\text{n}}$ τογ εζογν
 $\overline{\text{n}}\overline{\text{zoo}}\overline{\gamma}$ | νερε εγζα [z] $\overline{\text{n}}$ α[Δ]αμ` νε $\overline{\text{m}}\overline{\text{n}}$ μογ ψοοπ` | $\overline{\text{n}}$ τα-
 25 ρεσπωρ χ [ερ]ο χ ` απμογ ψωπε πα||λιν εφωαβ ω [κ εζ]ογν $\overline{\text{n}}\overline{\text{q}}\overline{\text{x}}\overline{\text{i}}\overline{\text{t}}\overline{\text{c}}$
 ερο χ $\overline{\text{m}}\overline{\text{n}}$ | μογ ναψωπε
 [π]α $\overline{\text{n}}$ ογτε πα $\overline{\text{n}}$ ογτε ε|τβε ογ π $\overline{\text{x}}$ οεις [Δ]κ`καατ` $\overline{\text{n}}$ σωκ` $\overline{\text{n}}$ -
 τα $\overline{\text{q}}$ χε | ναει ζι π $\overline{\text{c}}$ φο c [νε] αφπωρ χ ` γαρ` $\overline{\text{m}}\overline{\text{p}}$ μα | ετ[$\overline{\text{m}}$]μα $\overline{\gamma}$
 30 [. . .] $\overline{\text{n}}$ τα $\overline{\gamma}$ χπο χ ` εβολ ζ $\overline{\text{m}}$ || πετ $\overline{\tau}$ [. ε]β $\overline{\text{o}}$ λ ζιτ $\overline{\text{m}}$
 π $\overline{\text{n}}$ ογτε |
 απ[. εβ]ο $\overline{\lambda}$ ζ $\overline{\text{n}}$ νετμοογτ` | [. ψ]οοπ`
 αλλα νε|[.] εφο $\overline{\text{n}}$ τελειον | [.] $\overline{\text{n}}$ σαρ $\overline{\text{z}}$
 35 αλλα τεει || [. ογ c]αρ $\overline{\text{z}}$ τε $\overline{\text{n}}$ αληθεινη | [.] ε $\overline{\text{c}}$ ογα-
 *p. 69¹ ληθεινη αν τε αλ[λα] $\overline{\text{n}}$ ζικων $\overline{\text{n}}$ ταληθεινη *
 (117 L.) μαρε παστος ψωπε $\overline{\text{n}}\overline{\text{n}}$ η $\overline{\text{h}}$ ριον ογ|τε μα $\overline{\text{q}}$ ψωπε $\overline{\text{n}}\overline{\text{n}}$ ζ $\overline{\text{m}}$ ζα $\overline{\lambda}$ ογτε
 $\overline{\text{n}}$ σζιμε | ε $\overline{\text{q}}$ χοζμ αλλα ψα $\overline{\text{q}}$ ψωπε $\overline{\text{n}}$ ζ $\overline{\text{n}}$ ρωμε | $\overline{\text{n}}$ ελεγε $\overline{\text{e}}$ ρος $\overline{\text{m}}\overline{\text{n}}$ ζ $\overline{\text{n}}$ -
 πα $\overline{\text{r}}$ ε $\overline{\text{n}}$ ος
 5 εβολ || ζιτ $\overline{\text{m}}$ $\overline{\text{p}}\overline{\text{n}}$ α ετογααβ σε $\overline{\text{x}}$ πο με $\overline{\text{n}}$ $\overline{\text{m}}\overline{\text{m}}$ ο(ν) | $\overline{\text{n}}$ κε-
 σοπ` σε $\overline{\text{x}}$ πο δε $\overline{\text{m}}\overline{\text{m}}$ ον ζιτ $\overline{\text{n}}$ πε| $\overline{\text{x}}$ κ $\overline{\text{c}}$ ζ $\overline{\text{m}}$ π $\overline{\text{c}}$ ναγ σε $\overline{\text{t}}$ ωζ $\overline{\text{c}}$ $\overline{\text{m}}\overline{\text{m}}$ ον

18 εβολ των : i.e. εβολ ζ $\overline{\text{m}}$ πμα ετε . . . ερο χ . 19 ετων : i.e. επμα ετε . . . $\overline{\text{n}}$ ζητ $\overline{\text{c}}$.

20 i.e. $\overline{\text{m}}\overline{\text{pou}}\overline{\psi}$ ei.

23 i.e. ενερε.

69:5 i.e. π $\overline{\text{p}}\overline{\text{n}}$ α.

68:23 rest. Schenke (“[in]”), sim. Till : also possible is [m] $\overline{\text{n}}$ 24 rest. Schenke (“von ihm”), Till 25 sim. rest. Till ε $\overline{\text{c}}$ ωα- . . . $\overline{\text{n}}\overline{\text{q}}\overline{\text{x}}\overline{\text{i}}\overline{\text{t}}\overline{\text{c}}$ em. Schenke (“wenn <sie> . . . und er <sie> . . . aufnimmt”), Till with hesitation

26–28 ε|τβε ογ [α]κκαατ $\overline{\text{n}}$ σωκ π $\overline{\text{x}}$ οεις $\overline{\text{n}}$ τα $\overline{\text{q}}$ χε | ναει em. Schenke³ 27 cf. Mark 15:34 παρ. (Ps 21:2) ο θεός μου ο θεός μου εις τί $\overline{\text{e}}$ γκατέλιπές με: 28 rest. Schenke (“er hatte”): [$\overline{\text{n}}$ τ]α $\overline{\text{q}}$ Till

31 απ[$\overline{\text{x}}$ οεις τωογν εβ]ο $\overline{\lambda}$ Till : απ[ε $\overline{\text{x}}$ ρ $\overline{\text{c}}$ τωογν εβ]ο $\overline{\lambda}$ de Catanzaro (“the [Christ arose] from”) 32 [α $\overline{\text{q}}$ ψωπε $\overline{\text{n}}$ εε ενε $\overline{\text{q}}$ ψ]οοπ Till

69:1 <π>παστος em. de Catanzaro, but unlikely 2–3 σζιμε | ε $\overline{\text{q}}$ χοζμ : for the construction cf. Layton, *Bulletin of the American Society of Papyrologists* 14 (1977) 72–73 : σζιμε ε $\overline{\text{q}}$ χοζμ em. Wilson

Before Christ some ' came from a place they were no longer ' able to enter, and they went where they were no longer ²⁰ able to come out. Then Christ came. ' Those who went in he brought out, and ' those who went out he brought in.

When ' Eve was still in Adam death did not exist. ' When she was separated from him death came into being. ²⁵ If he enters again and attains his former self, ' death will be no more.

“My God, my God, ' why, O lord, have you forsaken me?” (Mark 15:34 and parallels). It was ' on the cross that he said these words, for he had departed from that place. '

[. . .] who has been begotten through ³⁰ him who [. . .] from God. '

The [. . .] from the dead. ' [. . .] to be, but now ' [. . .] perfect. ' [. . .] flesh, but this ³⁵ [. . .] is true flesh. ' [. . .] is not true, but ' [. . .] only an image of the true.

69 A bridal chamber is not for the animals, ' nor is it for the slaves, nor for defiled ' women; but it is for free ' men and virgins.

Through ⁵ the holy spirit we are indeed begotten ' again, but we are begotten through ' Christ in the two. We are anointed

68:31 *possibly*, The [Lord rose] from the dead

68:32 *possibly*, [He became as he used] to be

10 ΖΙΤ̄Μ Π̄|Π̄Ν̄Α Ν̄ΤΑΡΟΥ ΧΠΟΝ ΑΥΖΟΤΡ̄Ν Μ̄Ν ΛΑΑΥ | ΝΑΨΝΑΥ ΕΡΟϚ`
 ΟΥΤΕ Ζ̄Μ ΜΟΥ ΟΥΤΕ Ζ̄Ν || ΕΙΑΛ` ΧΩΡΙΣ ΟΥΘΕΙΝ ΟΥΤΕ ΠΑΛΙΝ ΚΝΑΨ-
 ΝΑΥ ΑΝ Ζ̄Ν ΟΥΘΕΙΝ ΧΩΡΙΣ ΜΟΥ ΖΙΑΛ | ΔΙΑ ΤΟΥΤΟ ΨΨΕ ΑΡΒΑΠΤΙΖΕ
 15 Ζ̄Μ ΠCΝΑΥ | Ζ̄Μ ΠΟΥΘΕΙΝ` Μ̄Ν ΠΜΟΥ ΠΟΥΘΕΙΝ ΔΕ | ΠΕ ΠΧΡΙCΜΑ
 ΝΕῩΝ ΨΟΜΤ` Ν̄ΗΕΙ Μ̄ΜΑ || Ν̄†ΠΡΟΣΦΟΡΑ Ζ̄Ν ΘΙΕΡΟΣΟΛΥΜΑ ΠΟΥΔ`
 ΕΦΟΥΕΝ ΕΠΑΜΝΤΕ ΕΥΜΟΥΤΕ ΕΡΟϚ` | ΧΕ ΠΕΤΟΥΑΑΒ ΠΚΕΟΥΑ
 ΕΦΟΥΗΝ` ΕΠCΑ|ΡΗC ΕΥΜΟΥΤΕ ΕΡΟϚ ΧΕ ΠΕΤΟΥΑΑΒ.Μ|ΠΕ-
 20 ΤΟΥΑΑΒ ΠΜΑΖΨΟΜΤ` ΕϚ`ΟΥΗΝ Α||ΠΑΕΙΒΤΕ ΕΥΜΟΥΤΕ ΕΡΟϚ ΧΕ ΠΕ-
 ΤΟΥΑΑΒ | Ν̄ΝΕΤΟΥΑΑΒ ΠΜΑ ΕΨΑΡΕ ΠΑΡΧΙΕΡΕΥ[С] | ΒΨΚ` ΕΖΟΥΝ ΕΜΑΥ`
 ΟΥΑ[Α]Ϛ ΠΒΑΠΤΙCΜΑ | ΠΕ ΠΗΕΙ ΕΤΟΥΑΑΒ [Π]ϚΨ[Τ]Ε ΠΕΤΟΥΑΑΒ |
 25 Μ̄ΠΕΤΟΥΑΑΒ ΠΕΤ[ΟΥΑ]ΑΒ Ν̄ΝΕΤΟΥΑΑΒ` || ΠΕ ΠΝΥΜΦΩΝ Π[ΒΑΠΤΙ]-
 ϚΜΑ ΟῩΝΤΑϚ` | Μ̄ΜΑΥ Ν̄ΤΑΝΑCΤΑϚ[ΙC Μ̄Ν Π]CΨΤΕ ΕΠCΨ|ΤΕ Ζ̄Μ
 ΠΝΥΜ`ΦΩΝ [ΕΠΝ]ΥΜ`ΦΩΝ ΔΕ | Ζ̄Μ ΠΕΤΧΟCΕ ΕΡΟ[. . . .]Ν̄[1½]ΟΟ. . |
 30 ΚΝΑΖΕ ΑΝ` ΕΤΕϚ[. . . .]ΤΨΠ [. . . .] || ΝΕ ΝΕΤΨΛΗΛ [. . . .]13-14.
]|ΘΙΕΡΟΣΟΛΥΜΑ [. . . .]9-10 ΘΙΕΡΟ||CΟΛΥΜΑ ΕΥΨ[.
 ΘΙΕΡΟCΟ]ΛΥΜΑ ΕΥΨΨ[Τ]11½-13] | ΝΑΕΙ ΕΤΟΥΜΟΥ[ΤΕ ΕΡΟΟΥ
 35 ΧΕ ΠΕΤΟΥ]||ΑΑΒ Ν̄ΝΕΤΟΥΑΑΒ [. ΠΚΑ]ΤΑΠΕΤΑCΜΑ ΠΩΖ
 ΚΕ[. . . .]8-9]ΠΑCΤΟC ΕΙ ΜΗ ΘΙΚΩΝ [. . . .]6½-8
 *p. 70¹
 (118 L.) ΕΤ]*[ΜΠ]CΑ ΝΤΠ[Ε] ΕΤ[Β]Ϛ [Π]ΔΕΙ` ΑΠΕϚΚΑΤΑ|ΠΕΤΑCΜΑ ΠΨ[Ζ]
 ΧΙΜ ΠCΑ ΝΤΠΕ ΨΑ | ΠCΑ ΜΠΙΤ̄Ν ΝΕ ΨΨΕ ΓΑΡ ΕΖΘΕΙΝΕ | ΧΙΜ

|| i.e. ΖΙΕΙΑΛ.

18 ΕΡΟϚ : Ϛ written over erasure of γ οΥΑΑΒ Μ̄ : Μ altered from Ν 23 sim. rest.
 Krause : cf. 69:26 24 ΠΕΤ[ΟΥΑ]ΑΒ read in photographs : for the restoration cf.
 69:20-21 25 cf. 69:22 26 rest. Schenke ("[und die]"), Barns 27 [ΕΠΝ]ΥΜΦΩΝ
 sim. Krause : cf. 69:26-27 (ΕΠCΨΤΕ) : [ΠΝ]ΥΜΦΩΝ sim. Till 28 ΕΡΟ[. . . .]Ν̄[1½]ΟΟ. .
 pap. : of Ν̄, superlin. stroke is definite, Ν restored; reading of pap. prob. was not
 [κ]ΟΟΥΕ 29]ΤΨΠ : ψ, or else Ϛ; π, or else ι ΕΤΕϚ[`ZE ΝΕΤ`]ΤΨΠ [ΕΡΟϚ] sim. rest.
 Isenberg² 30 [Ζ̄Ν ΟῩΠ̄Ν̄Α Μ̄Ν ΟῩΜΕ Ζ̄Ν] Schenke ("[in Geist und Wahrheit]"), cf. John
 4:23 ἐν πνεύματι καὶ ἀληθείᾳ 31-32 [ΟῩΝ ΖΘΕΙΝΕ Ζ̄Ν ΘΙΕΡΟ]CΟΛΥΜΑ sim. rest. Isen-
 berg² 32 ΕΥΨ[ΛΗΛ ΖΡΑΪ Ζ̄Ν ΘΙΕΡΟCΟ] Schenke (? "die [zwar in] Jerusalem") : ΕΥΨ[ΛΗΛ
 Μ̄ΜΑΤΕ Ζ̄Ν ΘΙΕΡΟCΟ] Isenberg² 33 ΨΨ[Τ ΑΤΜ̄ΝΤΕΡΟ Ν̄ΜΠΗΥΕ] Isenberg² : ΨΨ[Τ ΔΕ
 ΑΜΜΥCΤΗΡΙΟΝ] Schenke 34 rest. Schenke ("genannt werden : Das Heilige der Heili-
 gen"), Isenberg² : cf. 69:20-21, 69:25 : ΜΟΥ[ΤΕ ΕΡΟΟΥ ΧΕ ΝΕΤΟΥ]ΑΑΒ Till 36-37 ΚΕ-
 [. . . .]8-9]ΠΑCΤΟC ΕΙΜΗ : a negative construction is expected : ΚΕ[ΟΥΑ ΑΝ ΠΕ Π̄Ν]ΠΑCΤΟC
 sim. Schenke⁴ 70:1 ΕΤ[Β]Ϛ [Π]ΔΕΙ` sim. Isenberg ΠΕϚ : Ϛ altered from false start of
 κ 2 ΠΨ[: or else ΠΨ[ΠΨ[Ζ] Schenke ("zerriss"), Till

through ' the spirit. When we were begotten we were united. None ' can see himself either in water or in ¹⁰ a mirror without light. Nor again can you (sg.) ' see in light without water or mirror. ' For this reason it is fitting to baptize in the two, ' in the light and the water. Now the light ' is the chrisem.

There were three buildings specifically for ¹⁵ sacrifice in Jerusalem. The one ' facing west was called ' "the holy." Another facing ' south was called "the holy of ' the holy." The third facing ²⁰ east was called "the holy ' of the holies," the place where only the high priest ' enters. Baptism ' is "the holy" building. Redemption is "the holy ' of the holy." "The holy of the holies" ²⁵ is the bridal chamber. Baptism includes ' the resurrection [and the] redemption; the redemption ' (takes place) in the bridal chamber. But the bridal chamber ' is in that which is superior to [...] ' you (sg.) will not find [...] ³⁰ are those who pray [...] ' Jerusalem. [...] ' Jerusalem who [...] ' Jerusalem, [...] ' those called "the holy ³⁵ of the holies" [...] the ' veil was rent [...] ' bridal chamber except the image [...] **70** above. Because of this its ' veil was rent from top to ' bottom. For it was fitting for some ' from

69:29 *possibly*, not find [anything like] it. [Those who are familiar with it]

69:31-33 *possibly*, [There are some in] Jerusalem who [pray in] Jerusalem, [looking towards the kingdom of heaven]

- 5 ΠCΑ ΜΠΙΤἼ Ἰ̅CΕΒΩΚ` ΕΠCΑ Ν`ΤΠΕ ||
 ΝΕΝΤΑΖΤ ΖΙΩΟΥ Ἰ̅ΠΤΕΛΕΙΟΝ Ἰ̅ΟΥ|ΟΕΙΝ ΜΑΡΟΥΝΑΥ ΕΡΟΥ Ἰ̅ΒΙ Ἰ̅ΔΥ-
 ΝΑ|ΜΙC ΑΥ ΜΑΥΨΕΜΑΖΤΕ Ἰ̅ΜΜΟΥ ΟΥ|Α ΔΕ ΝΑΤ ΖΙΩΟΥ Ἰ̅Μ-
 ΠΙΟΥΟΕΙΝ ΖἸ̅ | ΠΜΥCΤΗΡΙΟΝ ΖἸ̅ ΠΖΩΤἼ
- 10 ΝΕ Μ`ΠΕ Τ`||CΖΙΜΕ ΠΩΡΧ ΕΦΟΥΤ ΝΕCΝΑΜΟΥ | ΑΝ ΠΕ ΜἸ̅
 ΦΟΥΤ` ΠΕCΠΩΡΧ Ἰ̅ΤΑC`|ΨΩΠΕ Ἰ̅ΑΡΧΗ Ἰ̅ΠΠΟΥ ΔΙΑ ΤΟΥΤΟ |
 ΑΠΕΧῪC ΕΙ ΧΕΚΑC ΠΠΩΡΧ Ἰ̅ΤΑC|ΨΩΠΕ ΧΙΝ` ΨΟΡΠ` ΕCΝΑCΕΖΩC
 15 ΕΡΑΤC` || ΠΑΛΙΝ` Ἰ̅CΖΟΤΡΟΥ Ἰ̅ΠCΝΑΥ ΑΥ ΝΕΝ|ΤΑΖΜΟΥ ΖἸ̅ ΠΠΩΡΧ`
 ΕCΝΑΤ ΝΑΥ Ἰ̅ΝΟΥ|ΩΝΖ Ἰ̅CΖΟΤΡΟΥ ΨΑΡΕ ΤCΖΙΜΕ ΔΕ | ΖΩΤἼ ΑΠΕCΖΑΕΙ
 20 ΖΡΑἸ ΖἸ̅ ΠΠΑCΤΟC | ΝΕΝΤΑΖΩΤἼ ΔΕ ΖἸ̅ ΠΠΑCΤΟC ΟΥΚΕ||ΤΙ CΕΝΑ-
 ΠΩΡΧ` ΔΙΑ ΤΟΥΤΟ ΔΕΥΖΑ | ΠΩΡΧ` ΑΔΑΜ ΧΕ Ἰ̅ΤΑCΖΩΤἼ ΕΡΟΥ` | ΑΝ
 ΖἸ̅ ΠΠΑC[ΤΟ]C
 ΤΨΥΧΗ Ἰ̅ΑΔΑΜ` Ἰ̅|ΤΑCΨΩΠΕ Ε[Β]ΟΛ ΖἸ̅ΝΟΥΝΙCΕ ΠΕC|ΖΩΤἼ ΠΕ
 25 ΠἸ̅[Ἰ̅]Ἰ̅ Π[Ε]Ν`ΤΑΥΤΑΑC ΝΑC` || ΤΕ ΤΕCΜΑΑΥ ΑΥ[CΙ] Ἰ̅ΤΕC`ΨΥΧΗ
 ΑΥΤ | ΝΑC` Ἰ̅ΝΟΥ[ΠἸ̅Ἰ̅ Ε]ΠΕCΜΑ ΕΠΕΙ Ἰ̅|ΤΑΡΕC`ΖΩΤἼ [ΑCΧ]Ψ Ἰ̅ΖἸ̅-
 ΨΑΧΕ ΕΥΧΟ|CΕ` ΑΝΔΥΝΑ[ΜΙC] ΑΥῪΒΑCΚΑΝΕ ΕΡΟΥ | [. . . .] ΡΧ
 30 [. . . 4½ . . . Ζ]ΩΤἼ Ἰ̅ΠΠΕΥΜΑ||[ΤΙΚ . . .]Υ[. . .]Α[.]ΚΗ ΤΕΘΗΠ` ΑΥ-
 [. 11½]ΔΕΙCΕ Ἰ̅ΒΙ ΠΕ|[.]ΟΥ ΝΑΥ ΟΥΑΑΥ |
 [. Π]ΑCΤΟC ΨΙΝΑ | [.]. ΟΥ

70:6 ΜΑΡΟΥΝΑΥ : Sah. ΜΕΥΝΑΥ. 7–8 ΟΥΑ ΔΕ ΝΑΤ ΖΙΩΟΥ : i.e. CΕΝΑΤ ΔΕ ΖΙΩΟΥ.

9 i.e. ΕΝΕ ΜΠΕ-. 16–17 i.e. Ἰ̅ΟΥΩΝΖ. 19 i.e. ΝΕΝΤΑΖΩΤἼ.

23 i.e. ΖἸ̅ ΟΥΝΙCΕ. 26 i.e. Ἰ̅ΟΥΠἸ̅.

6 prob. emend to ΜΑΥΝΑΥ (thus Schenke [‘sehen nicht’], Till with hesitation) : also possible is ΜΑΟΥΝΑΥ (thus Nagel § 41b, with hesitation) 7–8 expected is e.g. ΠΟΥΑ ΔΕ ΠΟΥΑ ΝΑΤ 9 ΖΩΤἼ ΝΕΜ` written over erasure of ΜΥCΤΗΡΙΟΝ

12 Ἰ̅ΑΡΧΗ ΤΟΥΤΟ written over erasure of ΧΙΝ ΨΟΡΠ ΕCΝΑCΕΖΩC Ε (cf. 70:14) 13 ΑΠΕΧῪC ΤΟ Ἰ̅ΤΑC written over erasure of ΡΑΤC` ΠΑΛΙΝ Ἰ̅CΖΟΤΡΟΥ Ἰ̅ΠCΝΑΥ (cf. 70:14–15)

24 Π[Ε]Ν`ΤΑΥΤΑΑC : Τ[Ε]Ν`ΤΑCΤΑΑC em. Schenke 25–26 for the restorations cf. *OnOrgWld* 115:9–11 25 ΑΥ[] read in photographs : one full letter space in lacuna (insufficient space to restore [ωz]) : rest. Schenke³ (‘man [nahm]’) 26 rest. Schenke (‘[Geist] an ihrer Stelle’) 27 rest. Schenke (‘[sagte er]’), Isenberg 29–30 poss. restore [ΑΥΠΟ]ΡΧ[C] ΕΤΕCΖΩΤἼ Ἰ̅ΠΠΕΥΜΑ||[ΤΙΚΗ] (or ? ΠΕC- . . . Ἰ̅ΠΠΕΥΜΑΤΙΚΟΝ) : [ΑΥΠΩ]ΡΧ[C] Ἰ̅Τ`CΙΝΖΩΤἼ Ἰ̅ΠΠΕΥΜΑ||[ΤΙΚΗ] Schenke³ (‘[sie] tren[nten diese] geist[ige Ver]einigung’), sim. Schenke⁴ 30]Υ[: or else]Ὺ[[- - - Ο]Υ[Α]Α[Υ - - -] Schenke⁴ : cf. 70:32 31 for Α can also be read Λ, Μ or C

below to go upward.⁵

The powers do not see ' those who are clothed in the perfect light, ' and consequently are not able to detain them. ' One will clothe himself in this light ' sacramentally in the union.

If the ¹⁰ woman had not separated from the man, she would not die ' with the man. His separation became ' the beginning of death. Because of this ' Christ came to repair ' the separation which was from the beginning ¹⁵ and again unite the two, and to give life to those ' who died as a result of the separation ' and unite them. But the woman is united ' to her husband in the bridal chamber. ' Indeed those who have united in the bridal chamber will ²⁰ no longer be separated. Thus Eve ' separated from Adam because it was not in the bridal chamber ' that she united with him.

The soul of Adam ' came into being by means of a breath. The ' partner of his soul is the spirit. His mother ²⁵ is the thing that was given to him. His soul was taken from him and ' replaced by a [spirit]. When ' he was united (to the spirit), [he spoke] words incomprehensible ' to the powers. They envied him ' [. . .] spiritual partner ³⁰ [. . .] hidden ' [. . .] opportunity ' [. . .] for themselves alone ' [. . .] bridal chamber so that ' [. . .]

70:29 possibly, [and they severed him from his female] spiritual partner

- 35 αἰς δωλπᾶ || [εβολ πειο]ρδανης ππλη|[ρωμα ἄτμντε]ρ-
 *p. 71¹ ο ἄμπνγε πε(ν)[ταχποϷ]α τεζη ἄπτηρϷ πα*λιν αϷ-
 (119 L.) χποϷᾶ π[εντα]Ϸτ[ο]ϷϷᾶ ἄωορ[π] | παλιν αϷτοϷᾶ π[εν]-
 ταϷσοτᾶ παλιν αϷωτε
- 5 εϷχε ωϷε εϷω ἄοϷ|μϷστηριον ἀπειωτᾶ ἄπτηρϷᾶ Ϸωτᾶ || ατᾶ-
 παρθενος ἄταζει ἀπτᾶ ἄϷω | αϷκωτᾶ ᾶ οϷοεινᾶ εροϷᾶ ἄφοοϷ
 ετᾶ|μαϷ αϷδωλπᾶ εβολ ἄπνοϷ ἄπαστοϷ | ετβε παει πεϷω-
- 10 μα ἄταϷωπε | ἄφοοϷ ετᾶμαϷ αϷει εβολ Ϸμ ππα||στοϷ ἄθε ἄ-
 πενᾶταϷωπε εβολ | Ϸᾶ πνϷμφιοϷ ἄᾶ τνϷμφᾶ τᾶ|ει τε θε αἰϷ
 τεϷο ἄπτηρϷᾶ ερατᾶ | Ϸραἰ ἄζητᾶᾶ εβολ Ϸτᾶ ἄει αϷω | ωϷε
- 15 ετρε ποϷα ποϷα ἄᾶμαᾶθηϷ || μοοϷε εϷοϷνᾶ ετεϷᾶ ἀναπαϷϷιϷ |
 ἀδδᾶμᾶ ωϷπε εβολ Ϸᾶ παρθενος | Ϸᾶτε εβολ Ϸᾶ πᾶᾶ ἄϷω
 εβολᾶ | Ϸᾶ πκαϷ ἄπαρθενος ετβε παει | αϷχε πεϷϷ εβολ Ϸᾶ
- 20 οϷπαρθενος || ϷεκαϷ πεϷλοοτε ἄταϷωπε | Ϸᾶ τεϷοϷειτε
 εϷνα[Ϸ]εϷωϷ ερατᾶ |
 οϷᾶ ἄᾶ ἄϷ Ϸᾶ Ϸᾶ [Ϸ]ᾶ ππαραδιϷοϷ ποϷα χπε ε[ᾶ-
 25 Ϸιον] ποϷα χπε | Ϸωμε ἀδδᾶμᾶ ο[Ϸωμ] εβολ Ϸᾶ πϷᾶ(ᾶ) || ἄ-
 ταϷχε ἄᾶ Ϸιον αϷωϷπε ἄᾶ Ϸιον αϷχε ἄᾶ Ϸιον ε]τβε παἰ
 Ϸε|ρϷεβεϷε ἀᾶ Ϸιον ἄᾶ | ἄᾶ Ϸᾶ | ἄδδᾶμᾶ πϷᾶ[ᾶ . . . 9½-11½

71:6 i.e. αϷκωϷτ. 14 i.e. ἄᾶμαᾶθηϷ.

35 [εβολ Ϸι ἄᾶ ἄπειο]ρδανης Ménard 36 rest. Schenke (“das πλή[ρωμα des] Himmelreiches”), Till 37 [ταχποϷ Ϸ]α rest. Isenberg (cf. 71:1–3): [ταϷωπε Ϸ]α rest. Schenke (“das, [was] vor . . . war”), Till

71:21 [Ϸ]εϷωϷ: copyist first erroneously wrote ϷεϷωϷ, then added Ϸ above β as a correction, but neglected to cancel β rest. Schenke (“wieder in Ordnung bringe”), sim. Till

22 Ϸᾶτ: deciphered by Schenke⁴ [Ϸ]ᾶ: ᾶ is definite, superlin. stroke restored 23 ε[Ϸ]: or else ε[Ϸ] ἄᾶ Ϸιον]: cf. 71:25–26 24 ο[Ϸωμ]: cf. 71:31–32 25 rest. de Catanzaro (“θήρ[ιον and] became”), Till: cf. on 71:23 26 cf. on 71:23 27 ε[Ϸ]: or else ε[Ϸ] ἄᾶ Ϸᾶ: deciphered by Schenke³ (“[Kinder]”), Schenke⁴: cf. 72:2–3 28–29 expected is πϷᾶ[ᾶ --- οϷωμ ---]καρποϷ: πϷᾶ[ᾶ ἄᾶ ἀδδᾶμᾶ οϷεμ πεϷ]καρποϷ is palaeographically unlikely (too long for available space)

Jesus appeared ³⁵ [. . .] Jordan—the ' [fullness of the kingdom] of heaven. He who ' [was begotten] before everything **71** was begotten anew. He [who was] once [anointed] ' was anointed anew. He who was redeemed ' in turn redeemed (others).

Indeed, one must utter a ' mystery. The father of everything united ⁵ with the virgin who came down, and ' a fire shone for him on that day. ' He appeared in the great bridal chamber. ' Therefore, his body came into being ' on that very day. It left the bridal chamber ¹⁰ as one who came into being ' from the bridegroom and the bride. So ' Jesus established everything ' in it through these. ' It is fitting for each of the disciples ¹⁵ to enter into his rest. '

Adam came into being from two virgins, ' from the spirit and from ' the virgin earth. Christ, therefore, ' was born from a virgin ²⁰ to rectify the fall which ' occurred in the beginning. '

There are two trees growing in Paradise. ' The one bears [animals], the other bears ' men. Adam [ate] from the tree ²⁵ which bore animals. [He] became an animal, ' and he brought forth animals. For this reason ' the children of Adam worship [animals]. ' The tree [. . .] '

70:35 *possibly*, [at the shore of the] Jordan

71:3 in turn redeemed (others): *or*, in turn was redeemed

fruit is [. . .] ³⁰ increased [. . .] ' ate the [. . .] ' fruit of the [. . .] ' bears men, [. . .] ' man. [. . .] ³⁵ God created man. [. . . men] **72** create God. That is the way it is in the world— ' men make gods and worship ' their creation. It would be fitting for the gods ' to worship men!

Surely ⁵ what a man accomplishes ' depends on his abilities. ' For this reason we refer to one's accomplishments as ' "abilities." Among his accomplishments are his children. They ' originate in a moment of ease. ¹⁰ Thus his abilities determine ' what he may accomplish, but this ease ' is clearly evident in the children. ' You will find that this applies directly to the image. ' Here is the man made after the image ¹⁵ accomplishing things with his physical strength, ' but producing his children with ease. '

In this world the slaves ' serve the free. In the ' kingdom of heaven the free will ²⁰ minister to the slaves: the children of ' the bridal chamber will minister to the children ' of the marriage. The children of the bridal chamber ' have [just one] name: rest. ' [Altogether]

- 25 ρΗΥ ΣΕΡΧΡΕΙΑ ΔΝ || Ν̄ΧΙ ΖΡΒ[̄ ΕΥΝΤΑΥ] ΤΕΘΕΩΡΕΙΑ Μ̄ΜΑΥ | [. 3½ .]-
 Φ[. 5½ . . .]ΘΗΣΙC ΖΝΖΟΥΟ ΝΕ | [.]CΙΑ ΖΝ ΝΕΤΖΝ
 Π[̄ [.]Ν ΝΕΟΥ Ν̄ΝΕ|[.]ε Μ̄ΜΟΥ ΔΝ
 30 ΝΕ|[. Β]ΩΚ̄ ΕΠΙΤ̄Ν ΕΠΜΟ[ΟΥ . . . 8½ . . .] ΕΒΟΛ̄ ΕΦΝΑ-
 CΟΥΤ̄ [. . . . 9½ . . .]Κ̄ ΕΒΟΛ̄ Ν̄ΔΙ ΝΕΝ̄ΤΑΖ|[. . . 6½ . . .] ΖΜ̄
 ΠΕΦΡΑΝ ΠΕΧΑϞ ΓΑΡ | [ΧΕ ΤΑΕΙ ΤΕ Θ]Ε ΕΝΑΧΩΚ̄ ΕΒΟΛ̄ Ν̄ΔΙΚ(ΑΙ)-
 *ΟCΥΝΗ ΝΙΜ̄
 *p. 73¹
 (121 L.) ΝΕΤΧΩ Μ̄ΜΟΣ ΧΕ CΕΝΑ|ΜΟΥ Ν̄ΨΟΡΠ̄ ΑΥΩ CΕΝΑΤΩΟΥΝ [[̄Ν]] CΕ|Ρ̄ΠΛΑ-
 ΝΑCΘΕ ΕΥΤ̄ΜΧΙ Ν̄ΨΟΡΠ̄ Ν̄ΤΑΝΑ|CΤΑCΙC ΕΥΟΝΖ ΕΥΨΑΜΟΥ CΕΝΑΧΙ
 5 ΛΑ||ΑΥ ΔΝ ΤΑΕΙ ΤΕ ΘΕ ΟΝ ΕΥΧΩ Μ̄ΜΟΣ Ε|ΠΒΑΠΤΙCΜΑ ΕΥΧΩ Μ̄ΜΟΣ
 ΧΕ ΟΥΝΟC | ΠΕ ΠΒΑΠΤΙCΜΑ ΧΕ ΕΥΨΑΧΙΤ̄ CΕΝΑ|ΩΝΖ
 ΦΙΛΙΠΠΟC ΠΑΠΟCΤΟΛΟC ΠΕ|ΧΑϞ ΧΕ ΪΩCΗΦ̄ ΠΓΑΜ̄ΨΕ̄ ΑϞΤΩCΕ
 10 Ν̄||ΝΟΥΠΑΡΑΔΕΙCΟC ΧΕ ΝΕϞΡΧΡΕΙΑ Ν̄ΖΝ|ΨΕ ΕΖΟΥΝ̄ ΕΤΕϞ-
 ΤΕΧΝΗ Ν̄ΤΟΥ ΠΕΝ|ΤΑΖΤΑΜΙΟ Μ̄ΠCΤΑΥΡΟC ΕΒΟΛ̄ ΖΝ Ν̄|ΨΗΝ Ν̄ΤΑϞ̄ΤΟ-
 CΟΥ ΑΥΩ ΠΕϞΒΡΟC ΝΕϞ̄|ΟΥΨΕ ΑΠΕΝΤΑϞΤΟCϞ̄ ΝΕ ΠΕϞΒΡΟC ΠΕ ||
 15 ΙΗC ΠΤΩCΕ ΔΕ ΠΕ ΠΕCϞΟC ΑΛΛΑ ΠΨΗ(Ν) | Μ̄ΠΩΝΖ ΖΝ ΤΜΗΤΕ Μ̄-
 ΠΠΑΡΑΔΕΙCΟC | ΑΥΩ ΤΒΕΝ̄ΧΟΕΙΤ̄ Ν̄ΤΑ ΠΕΧΡΕΙCΜΑ ΨΩ|ΠΕ ΕΒΟΛ̄ Ν̄-
 ΖΗΤ̄C ΕΒΟΛ̄ ΖΙΤΟΥΤ̄ ΑΤΑ|ΝΑCΤΑCΙC
 20 ΠΕΕΙΚΟCΜΟC ΟΥΑΜΚΩ||ΩC ΠΕ Ν̄ΚΕ ΝΙΜ̄̄ ΕΤΟΥΩΜ̄ Μ̄ΜΟΥ | ΖΡΑΪ
 Ν̄ΖΗΤ̄ CΕΜΟ[Υ] ΖΩΟΥ ΟΝ̄ ΤΑΛΗΘΕΙ|Α ΟΥΑΜΩΝΖ ΤΕ ΕΤΒ̄Ε ΠΑΕΙ
 Μ̄Ν ΛΑΑΥ | ΖΝ ΝΕΤ̄CΟΝΨ ΖΝ Τ[ΜΕ] Ν̄ΑΜΟΥ Ν̄ΤΑ ΙC | ΕΙ ΕΒΟΛ̄ ΖΜ̄ ΠΜΑ
 25 Ε[Τ̄Μ]ΜΑΥ ΑΥΩ ΑΦΕΙ||ΝΕ Ν̄ΖΝ̄ΤΡΟΦΗ ΕΒΟΛ̄ Μ̄ΜΑΥ ΑΥΩ ΝΕ|ΤΟΥΨΩ
 ΑϞΤ̄ ΝΑΥ [ΝΟΥ]Ω[ΝΖ] Χ̄Ε[ΚΑΑC] | Ν̄ΝΟΥΜΟΥ

73:9–10 i.e. $\bar{\nu}\omega\pi\alpha\rho\alpha\delta\epsilon\iota\sigma\omicron\varsigma$.

19 i.e. $\omicron\gamma\omicron\gamma\alpha\mu$ - (de Catanzaro emends thus). 20 Sah. $\bar{\nu}\kappa\alpha$. $\epsilon\tau\omicron\upsilon\omega\mu$: i.e. $\epsilon\tau\omicron\gamma\omicron\upsilon\omega\mu$.
 22 i.e. $\omicron\gamma\omicron\gamma\alpha\mu$ -. 27 Sah. $\bar{\nu}\nu\epsilon\gamma\mu\omicron\upsilon$.

25 $\bar{\nu}\chi\iota$ $\zeta\rho\beta$ deciphered by Layton : $\bar{\nu}$, or else \bar{m} or \bar{p} ; χ , or else ϵ , θ , \omicron , ς or ζ ; ι , or else α or λ ; ζ , or else ϵ , θ , \omicron or ς ; or else ρ (no superlin. stroke was written above this letter) rest. Layton : also possible is $\zeta\rho\beta$ [̄ $\omicron\gamma\eta\tau\alpha\gamma$] 26 [. 3½ .] ϕ [. . 5½ . . .] read in photographs : ϕ , or else ψ or τ] θ : also possible is ϵ , \omicron or ς [- - - $\alpha\iota\varsigma$] $\theta\eta\varsigma\iota\varsigma$ sim. rest. Kasser

31 rest. Till, with hesitation 32 poss. restore [- - - $\chi\omega$] $\kappā$ ΕΒΟΛ (thus Schenke) 33 [$\chi\iota$ $\nu\alpha\pi\tau\iota\varsigma\mu\alpha$] rest. Kasser 34 rest. Till : cf. Matt 3:15 $\acute{\omicron}$ Ἰησοῦς εἶπεν αὐτῷ ἄφεσις ἄρτι οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην 72:34–73:1 $\bar{\nu}\delta\iota\kappa\iota\omicron\varsigma\upsilon\eta\eta$ pap.

73:2 [[$\bar{\nu}$]] cancelled by the copyist

18–19 scil. $\epsilon\beta\omicron\lambda$ $\zeta\iota\tau\omicron\upsilon\tau\epsilon\alpha$ $\tau\alpha\eta\alpha\sigma\tau\alpha\varsigma\iota\varsigma$ $\psi\omega\pi\epsilon$ (de Catanzaro, Barns emend thus)

23 sim. rest. Till : also possible is τ [$\pi\epsilon$] 26 rest. Schenke (“Leben, [damit]”), sim. Till

they need take no (other) ²⁵ form [because they have] contemplation, ' [...]. they are numerous ' [...] in the things ' [...] the glories ' [...]

Those ³⁰ [... go] down into the water. ' [...] out (of the water), will consecrate ' [...] they who have ' [...] in his name. For he said, ' "[Thus] we should fulfill all **73** righteousness" (Matt 3:15).

Those who say they will ' die first and then rise ' are in error. If they do not first receive the ' resurrection while they live, when they die they will receive nothing. ⁵ So also when speaking about ' baptism they say, "Baptism ' is a great thing," because if people receive it they will ' live.

Philip the apostle ' said, "Joseph the carpenter planted ¹⁰ a garden because he needed wood ' for his trade. It was he who ' made the cross from the ' trees which he planted. His own offspring hung ' on that which he planted. His offspring was ¹⁵ Jesus and the planting was the cross." But the tree ' of life is in the middle of the garden. ' However, it is from the olive tree ' that we get the chrism, and from the chrism, ' the resurrection.

This world is a corpse-eater. ²⁰ All the things eaten ' in it themselves die also. Truth ' is a life-eater. Therefore no one ' nourished by [truth] will die. It was ' from that place that Jesus came and brought ²⁵ food. To those who ' so desired he gave [life, that] ' they might not die.

72:33 possibly, [received baptism] in his name

30 απν[οϋτε ^{1/2}] . . ε̄ ν̄ο[γπαρ]||δε̄ιςο̄ς απρω[με . . . 7-8
 παρα]||δε̄ιςο̄ς οϋ̄ν̄ ς[. . . 9-10^{1/2} ψο]||οπ̄` μ̄ν̄ ς̄μ̄π[. . . 11^{1/2}-13] | μ̄π̄νοϋτε ς̄μ̄ [. . . . 10^{1/2}-12]||με̄ νετ̄ν̄ζητ[ϋ . . . 9^{1/2}-11 ε]† οϋωψ πιπαρ|αδ[ειςος πε πμα ε]||τοϋναχοος ναει ρε
 *p. 74¹
 (122 L.) [. . . . οϋωμ] || μ̄παει η̄ μ̄νοϋωμ` μ̄[παει ν̄θε εκ]* οϋωψ
 παει πμα [ε]† ναοϋωμ` ν̄κε νιμ` | μ̄μαϋ εϋψο[ο]π̄` μ̄μαϋ ν̄βι
 πωην̄ ν̄τ`|γνωσις πετ̄μ̄μαϋ αϋμοϋτ` αδαμ πε|ειμα δε πωην̄`
 5 ν̄τ̄γνωσις αϋτ̄ν̄ζε πρω||με̄ πνομος νε πωην̄ πε οϋ̄ν̄ βομ` | μ̄-
 μοϋ ν̄ϋ† τ̄γνωσις μ̄π̄πετ̄νανοϋϋ` | μ̄ν̄ πεθοοϋ οϋτε μ̄πεϋλαδε
 εροϋ ς̄μ̄ | ππεθοοϋ οϋτε μ̄πεϋ`κααϋ ς̄μ̄ π̄πετ̄να|νοϋϋ αλλα
 10 αϋταμιο ν̄οϋμοϋ ν̄νετ̄αϋ||οϋωμ` εβολ ν̄ζητϋ` ς̄μ̄ π̄τρεϋχοος
 γαρ | ρε οϋωμ` παει` μ̄νοϋωμ` παει αϋψω|πε ν̄αρχη` μ̄π̄μοϋ
 π̄χρεισμα ϋο ν̄χο|εις επβαπτισμα εβολ γαρ ς̄μ̄ π̄χρισμα | αϋ-
 15 μοϋτε ερον` ρε χριστιανος ετβε || πβαπτισμα αν` αϋω ν̄ταϋ-
 μοϋτε επει|χ̄ς ετβε π̄χρισμα απειωτ` γαρ` τωϋς | μ̄π̄ωη-
 ρε απωηρε δε τωϋς ν̄αποστο|λος αναποστολος δε
 20 ταϋςν̄ πεν|ταϋτοϋςϋ` οϋ̄ν̄τεϋ` πτηρϋ` μ̄μαϋ οϋ̄ν̄||ταϋ τα-
 ναστασις ποϋοειν πες̄ρος` | π̄π̄ν̄ᾱ ετοϋααβ` απειωτ` † ναϋ μ̄-
 πα|ει ς̄μ̄ π̄νϋ[μ]φωη αϋχι αϋψωπε ν̄βι | πειωτ` ς̄μ̄ π̄ω[η]ρε
 αϋω πωηρε ς̄μ̄ πειωτ` ταει τ[ε τμ̄ν̄τ]ερο ν̄μ̄πηϋε

35 Sah. μ̄π̄ρωωμ. 74:1 i.e. οϋεμ (οϋωμ ν̄- em. de Catanzaro). ν̄κε : Sah. ν̄κα. 3-4 i.e. μ̄πεειμα (de Catanzaro emends thus). 11 οϋωμ . . . οϋωμ : i.e. οϋεμ . . . οϋεμ. μ̄ν̄ : Sah. μ̄π̄-.

17 i.e. τεϋς ν̄- or τωϋς ν̄ν- (Till emends thus).

27 . . ε : second letter trace can be read α, λ, γ, μ (followed by [ι]) or poss. ς ο[ι : or else ϋ[28 ψ[: or else ψ[28-29 απρω[με ψωπε ς̄μ̄ ππαρ]||δε̄ιςο̄ς rest. Schenke (''Der Mensch [wohnte in dem παρά]δειςος'') : απρω[με δε σωρς μ̄ππαρ]||δε̄ιςο̄ς sim. Isenberg, with hesitation 31 ς̄μ̄ : μ is definite, superlin. stroke restored 31-32 e.g. [- - - πρω]||με̄ νετ : also possible is [- - -] | με̄ν ετ 32-33 ν̄ζητ[ϋ †ναοϋομοϋ ν̄θε ε]||†οϋωψ Kasser : cf. 73:34-74:1 33 rest. Schenke (''dieser παρά[δειςος ist der Ort, wo]''), Till 34 prob. restore [αδαμ οϋωμ] 34-35 for the restoration cf. 74:11 35 μ̄ν̄ : μ written over erasure of οϋ rest. Isenberg : for the syntax cf. 55:19 : μ̄[παει ν̄θε εκ] sim. Ménard : μ̄[μοϋ ν̄θε εκ] Schenke (''iss [es] nicht, [wie du] willst!''), Schenke⁴ 74:19 οϋ̄ν̄τεϋ` : ϋ` added above the line

God [...] a garden. ' Man [...] garden. ' There are [...] ³⁰ and [...] ' of God. [...] ' The things which are in [...] ' I wish. This garden [is the place where] ' they will say to me, "[...] eat] ³⁵ this or do not eat [that, just as you (sg.)] **74** wish.'" In the place where I will eat all things ' is the tree of knowledge. ' That one killed Adam, ' but here the tree of knowledge made men alive. ⁵ The law was the tree. It has power ' to give the knowledge of good ' and evil. It neither removed him from ' evil, nor did it set him in the good, ' but it created death for those who ¹⁰ ate of it. For when he said, ' "Eat this, do not eat that," ' it became ' the beginning of death.

The chrism is superior ' to baptism, for it is from the word "chrism" ' that we have been called "Christians," certainly not because ¹⁵ of the word "baptism." And it is because of the chrism that "the ' Christ" has his name. For the father anointed ' the son, and the son anointed the apostles, ' and the apostles anointed us. He who ' has been anointed possesses everything. He possesses ²⁰ the resurrection, the light, the cross, ' the holy spirit. The father gave him this ' in the bridal chamber; he merely accepted (the gift). The father was ' in the son and the son in the father. ' This is [the] kingdom of heaven.

73:28 *possibly*, [was put into the] garden

73:32 *possibly*, which are in [it I will eat as]

73:34 *possibly*, [O Adam, eat]

25 καλως || απχοεις χοο[с х]ε αζοεινε βωκ` ετμ̄ν|τερο н̄м̄пн̄γ[ε]
 εγσωβε αγω αγει εβολ | [...]ω[.]εαγ[...]ογα же ουχρηστια-
 нос | [...]πεχ[1½]\ [...]ον αγω н̄τεγνοу` | [...] βωκ
 30 επ|ιτ̄н̄ επμοου αχει || [...] ς̄ απτηρϑ` ετβε |
 [...]^{10½} ... ογπ]αιγνιον πε αλ[λα ...] ρ̄καταφ]ρονει м̄-
 πειπε|[...]^{11½} ...]н̄` ετμ̄ντερο н̄м̄|[пн̄γε ...] εϑωᾱρ-
 35 καταφρονει || [...] α]γω н̄ψωσϑ` ζωс παιγνι|[он ...] εβ]ολ
 *p. 75¹
 (123 L.) εϑσωβε τεειζε он те * ζι ποεικ` н̄м̄ ππο[т]ηριον н̄м̄ πн̄ηз | кан
 ογ̄н̄ κεογα εϑχοσε εναει
 απ`|κοσμος ψωπε з̄н̄ ογ̄параπτωμα | пентазтамιοϑ гар`
 5 νεϑ`ογωψ` ата||μιοϑ` εϑο н̄ατ`τακο αγω ναθανатос | αϑε
 εβολ αγω м̄πεϑ`μετε αθελπис | несωοп` гар ан н̄βι тм̄н̄-
 таτтеко | м̄п̄κοσμος αγω † νεϑωοп` ан н̄βι | т̄м̄н̄таτ`τακο м̄-
 10 пентазтамие п̄κοσ||μος сωοп гар ан н̄βι т̄м̄н̄таτ`τακο н̄н̄-
 звн̄γε αλλα н̄н̄ψηρε αγω м̄н̄ | ογ̄зωβ` наψχι н̄ογ̄м̄н̄таττακο
 εϑт̄м̄|ψωπε н̄ψηρε πετε м̄н̄ сом δε м̄μοϑ` | εχι ποсω маллон
 ϑнаψ† ан
 15 πποτη||ριον` м̄п̄ψηλη ογ̄н̄таϑ ηρп` м̄μαγ ογ̄|н̄таϑ` μοοϑ εϑ`κη
 εзгаї επт̄γποс` м̄|п̄есноϑ` ετογ̄ρεϑχαριстеи εχωϑ αγ|ω ϑμογз
 εβολ з̄м̄ п̄п̄н̄а ετογαав αγ|ω па п̄телеиос τηρϑ ρ̄ρωμε πε зо-
 20 та(н) || εν`ψανсω м̄παει тнаχι нан м̄п̄те|λειос ρ̄ρωμε πμοοϑ
 εтонз ογ̄сωма | πε ψωε етρ̄н̄† ζωων м̄πρωμε εтонз | εтβε
 25 παει εϑει εϑβηκ` επ̄ιτ̄н̄ επμο|οϑ ψαϑκακϑ азн̄γ ψина εϑна† п̄н̄ ||
 зιωωϑ`
 ψаре ογ̄зто χπε ογ̄зто ογ̄|ρωμε ψареϑ`χπε ρωме ογ̄ноϑ-
 те | ψареϑχπε ноϑте таει те ђе з̄м̄[па т]]ψελεет` н̄м̄ з̄н̄[ке-

26 i.e. н̄м̄пн̄γε. 36 τεειζε он те : Sah. таει те ђе.

75:27-28 i.e. зенпа тψελεет м̄н̄ зенкеψελεет.

27 [εϑс]ω[β]ε sim. Schenke⁴ : cf. 74:36 : reading of pap. cannot have been εϑριме 28
 χ[: or else read χ[e.g. πεχ[ρ̄с ---] 29 sim. rest. Till 30 α : or else
 λ [εпса н̄тπε εϑχοс]ε α sim. Ménard 31 cf. 74:35-36 32 cf. 74:34 32-33
 πειи пе|[тоγωψ εβωк εзоϑ]н̄ rest. Kasser 34 [--- намете] Isenberg², sim.
 Kasser 35 [м̄п̄τηρϑ α]γω Isenberg² 36 [он ϑнаει εβ]ολ sim. Till : cf. 74:26-27

75:8 † νεϑωοп : emend to несωοп (thus Till) 11-12 м̄н̄ ζωβ is expected : poss.
 emend thus

28 з̄н̄[: or else з̄м̄[

²⁵ The lord said it well: “Some have entered the kingdom ' of heaven laughing, and they have come out ' [. . . ’ . . .] because [. . .] a Christian, ' [. . .] And as soon as ' [. . . went down into] the water he came ³⁰ [. . .] everything (of this world), [. . .] because ' [. . .] a trifle, but ' [. . . full of] contempt for this ' [. . .] the kingdom of ' [heaven . . .]. If he despises ³⁵ [. . .] and scorns it as a trifle, ' [. . .] out laughing. So it is also **75** with the bread and the cup and the oil, ' even though there is another one superior to these.

The ' world came about through a mistake. ' For he who created it wanted to create ⁵ it imperishable and immortal. ' He fell short of attaining his desire. ' For the world never was imperishable, ' nor, for that matter, was ' he who made the world. ¹⁰ For things are not imperishable, ' but sons are. Nothing ' will be able to receive imperishability if it does not ' first become a son. But he who has not the ability ' to receive, how much more will he be unable to give?

The cup ¹⁵ of prayer contains wine and ' water, since it is appointed as the type of ' the blood for which thanks is given. And ' it is full of the holy spirit, and ' it belongs to the wholly perfect man. When ²⁰ we drink this, we shall receive for ourselves the perfect ' man. The living water is a body. ' It is necessary that we put on the living man. ' Therefore, when he is about to go down into the water, ' he unclothes himself, in order that he may put on the living man. ²⁵

A horse sires a horse, a ' man begets man, a god ' brings forth a god. Compare ' [the] bridegroom and the

74:26–27 possibly, have come out [laughing]

74:36 possibly, [he will come] out

- 30 ψε]λεετ` αγ[ψω]||πε εβολ ζμ πν[.] ν[. 4-5½ . .]||νε μν
 10 ιουδαι ο[. 10½-12] | εβολ ζν̄ νζε[. 11½-13] |
 ψοοπ` αγω αν[. 10½-12] | εβολ ζν̄ νιουδα[αι 9½-11] |
 35 . . .] | ν̄χριστιανος ακ[. 10-11½] ||ω αγμουτε ανεει-
 *p. 76¹ μα[. . . 5-6½ . .] | πγενος ετσοτπ` μπν[. . . 5½-7 . .] * αγω παληθεινος
 (124 L.) πρωμε αγω πωηρε | μπρωμε αγω πσπερμα μπωηρε μπρω]με πεει-
 5 γενος ν̄αληθεινον σεφονο]μαζε μμοϋ` ζμ πκοςμος † ναεινε
 πμα † || ετοϋψοοπ` μμαγ ν̄βι ν̄ωηρε μπνγμ|φων
 επζωτρ̄ ψοοπ` ζμ πεεικοςμος | ζοοϋτ ζι σζιμε † πμα ετσομ μν̄
 τμντ̄|σωβ † ζμ παιων κεογα πε πεινε μπζω|τρ̄ εμ`μοϋτε δε εροϋ
 10 ν̄νεειραν οϋν ζν̄||κοογε δε ψοοπ` σεχοσε παρα ραν` | νιμ
 ετοϋρ̄ονομαζε μμοϋ αγω σε|χοοσε επχωρε πμα γαρ
 ετε οϋν̄ βια | μμαγ εϋψοοπ` μμαγ ν̄βι νετ`σοτπ` | ετσομ νε-
 15 τ̄μμαγ κεογα αν πε αγω κε||ογα πε αλλα ν̄τοοϋ μπεςναϋ
 πιογα | οϋωτ` πε παει πε ετφναϋι αν εγραϊ | εχ̄ν φητ` ν̄σαρζ
 οϋον` νιμ ετοϋν̄τοϋ | πτηρϋ` μμαγ ψψε αν ετροϋειμε μ̄|μμοϋ
 20 τηροϋ ζοεινε μεν εϋτ̄μειμε || μμοϋ σεναρ̄απολαγε αν ν̄νετε
 | οϋν̄ταγσε νεταγσεβο δε εροϋ σεναρ̄απολαγε μμοϋ
 οϋ μονον πρωμε | ν̄τελειος σεναψεμαzte αν μμοϋ` | αλλα
 25 σεναψναϋ εροϋ αν εϋψανναϋ || γαρ` εροϋ` σεναεμαzte μ-
 μοϋ` ν̄κερητε | μν̄ ογα ναψπο ναϋ` ν̄τεειχαρις ει | [μη ν̄]ϋ†

76:9 i.e. ενμοϋτε. 16 i.e. ν̄οϋωτ. ετφναϋι αν : i.e. Sah. ετε ν̄φναϋει αν.

17 i.e. ετε οϋν̄τοϋ-. 18-19 i.e. ειμε μμοϋ (poss. emend thus).

ψε]λεετ` αγ[read in photographs κεψε]λεετ` rest. Emmel 28-29 [ψω]πε rest. Schenke ("entstanden") 29 πν[.] ν[read in photographs (of ν̄, superlin. stroke is definite, ν is partly preserved and indefinite) ν[γμφων] rest. Schenke 30-34 cf. 62:26-35 and poss. 51:29-52:2, 52:15-24 30 ιουδαι : for the form cf. 62:26 ο[: or else ϋ[ιουδαιοϋ[---] Kasser, but unlikely 31 γε[λλην ---] Schenke ("Griechen"), Till : also poss. are e.g. γε[βραιος ---], γε[θνικος ---] (cf. 51:29, 52:15) 34-35 ακ[εγενος ψωπε αγ]ω rest. Schenke³ ("es [entstand] ein and[eres Geschlecht; u]nd"), sim. Kasser 35 νεειμα[καριος χε] rest. Isenberg : νεειμα[εινοϋτε χε] Schenke³ ("diese [Gott]lieb[en]den") 36 πν[οϋτε ---] Schenke⁴ : πν[οϋτε ετονε] Isenberg² 76:4 † . . . † : poss. emend to ναεινε μμα (Layton), cf. Subachmimic ν̄νεειμα "here"

6-7 ψοοπ . . . ν̄ζοοϋτ ζι σζιμε em. Schenke ("besteht . . . <aus> Mann und Weib") 7-8 † πμα ετσομ . . . σωβ † prob. corrupt : poss. emend to πμα ετε τσομ μ̄μαγ μν̄ τμντ̄σωβ, ογ πμα ν̄τσομ μν̄ τμντ̄σωβ (Layton) : επμα ν̄τσομ μν̄ τμντ̄σωβ em. Schenke ("anstelle der Kraft und der Schwäche") 16 expected is ετναϋι : poss. emend thus

26 μν̄ ογα ναϋ : cf. 82:24

[bride]. They have come ' from the [. . .].³⁰ No Jew [. . .] ' from [. . .] ' has existed. And [. . .] ' from the Jews. [. . .] ' Christian(s) [. . .]³⁵ these [. . .] are referred to as ' "the chosen people of [. . .]" ' 76 and "the true man" and "the son of ' man" and "the seed of the son of man." ' This true race is renowned ' in the world. . . . that⁵ the sons of the bridal chamber dwell. '

Whereas in this world the union ' is one of husband with wife—a case of strength complemented by ' weakness(?)—in the eternal realm (aeon) the form of the union ' is different, although we refer to them by the same names. There are¹⁰ other names, however; they are superior to every name ' that is named and are ' stronger than the strong. For where there is a show of strength, ' there those who excel in strength appear. ' These are not separate things,¹⁵ but both of them are this one ' single thing. This is the one which will not be able to rise ' above the heart of flesh.

Is it not necessary for all those who possess ' everything to know themselves? ' Some indeed, if they do not know²⁰ themselves, will not enjoy what they ' possess. But those who have come to know themselves will ' enjoy their possessions.

Not only ' will they be unable to detain the perfect man, ' but they will not be able to see him, for if they see him²⁵ they will detain him. There is no other way ' for a person to acquire this quality except ' by putting

75:29 possibly, from the [bridal chamber]

75:35 possibly, these [blessed ones]

76:4–6 possibly, It is here that the sons of the bridal chamber dwell

76:7–8 text corrupt

30 ζ[ι]ωωϋ μ̄πτελειον̄ ν̄ογοειν | [αϋω] ν̄ωϋω[πε ζ]ωωϋ ν̄τελει-
 ΟΝ ΟΥΟ[ΕΙΝ ΠΕ]ΝΤΑ[Ζ`ΤΑΑϋ] ζιωωϋ` φναωκ` ||
 [. 11½] παει πε πτελειο(Ν) | [. 12½]
 35 ετρ̄νωωπε ν̄ι[.]ωσ εμ`πατ̄νει ε[[.] πε-
 *p. 77¹ τα[[ζ]χι πτηρϋ` | [.] ανεειμα φναωϋ[[. . . 7½ . . .]πμα
 (125 L.) ετ̄μαϋ αλλα φνα[[. . . .]τμε]ϋοτης ζωσ ατ̄ωκ` εβολ * ΜΟΝΟΝ
 Γ̄ϋϋοϋν μ̄πτελος μ̄παει |
 5 πρωμε ετοϋααβ ϋοϋααβ τηρϋ` ψαζ|ραϊ επεϋ`σωμα εϋχε αϋχι
 ΓΑΡ` μ̄πο|εικ` φνααϋ` εϋ`οϋααβ` Η ΠΠΟΤΗΡΙΟΝ` || Η ΠΚΕΣΕΕΠΕ
 ΤΗΡϋ` ΕΤϋΧΙ Μ̄ΜΟΟΥ Εϋ`|τοϋβο μ̄μοου αϋω πωσ φνατοϋβο | αν
 μ̄πκεσωμα
 10 ν̄εε ν̄τα Γ̄ϋϋωκ` εβολ | μ̄πμοου μ̄πβαπτισμα ταει τε θε
 αϋ`|πωζτ` εβολ` μ̄πμοϋ ετβε παει τ̄νβηκ` || ΜΕΝ ΕΠΙΤ̄Ν
 ΕΠΜΟΟΥ Τ̄ΝΒΗΚ ΔΕ ΑΝ | ΕΠΙΤ̄Ν ΕΠΜΟΟΥ ΨΙΝΑ ΧΕ ΝΟΥΠΑΖΤ̄Ν | ΕΒΟΛ
 15 Γ̄Μ ΠΠ̄ΝΑ Μ̄ΠΚΟΣΜΟΣ ΖΟΤΑΝ | Εϋψαννιϋε ψαρεϋ`τε τ̄πω ψωπε
 | ΠΠ̄ΝΑ ΕΤΟϋΑΑΒ ΖΟΤΑΝ` Εϋ`ψαννιϋε || ψαρε τ̄ψαμη ψωπε`
 ΠΕΤΕῩΝΤΑϋ` Μ̄|μαϋ ν̄τγνωσις ν̄τμε οϋελεϋθ̄ερος | πε πελεϋ-
 20 θερος δε μαϋϋ̄ nove πε|τρε γαρ μ̄πnovε π̄ζμ̄ζαλ μ̄πnovε |
 ΠΕ ΤΜΑΑϋ ΤΕ ΤΑΛΗΘΕΙΑ ΤΓΝΩΣΙΣ ΔΕ || ΠΕ † ΠΤΩΤ` ΝΕ-
 ΤΕΣΤΟ ΝΑϋ ΑΝ ΑΡ̄ ΝΟΒΕ | ΕΠΚΟΣΜΟΣ ΜΟΥΤΕ ΕΡΟΟΥ ΧΕ ΕΛΕϋ|θε-
 25 ΡΟΣ ΝΑΕΙ ΕΤΣΤΟ ΝΑϋ ΑΝ ΑΡ̄ ΝΟΒΕ | ΤΓΝΩΣΙΣ Ν̄ΤΑΛΗΘΕΙΑ ΧΙΣΕ Ν-
 ΖΗΤ` ΕΤΕ | ΠΑΕΙ ΠΕ ΣΕΙΡΕ Μ̄ΜΟΟΥ Ν̄ελεϋθ̄ερος || αϋω στρουϋχις
 ΕΠΜΑ ΤΗΡϋ` ΤΑΓΑΠΗ | ΔΕ ΚΩΤ` ΠΕΤΑΖ̄Ρ̄ ΕΛΕϋθ̄ερος ΔΕ ΖΙ|τ̄ν
 ΤΓΝΩΣΙΣ ΦΟ Ν̄ζμ̄ζαλ ετβε ταγα|πη ν̄ναει εμ`πατοϋϋϋι εζραϊ [Ν̄τε]-

28 i.e. ν̄τελειον̄ ν̄ογοειν. 33 Sah. πετναχι-. 34 ανεειμα : Sah. επεειμα.
77:11 Sah. ν̄νεϋπαζτ̄ν.

13 Sah. ψαϋτρε-.

17-18 i.e. πετειρε.

20 Sah. νετε ν̄ς- . . . αν.

28 [αϋω] ν̄ωϋω[πε ζ]ωωϋ read in photographs 28-29 ουο[ειν - - -] rest. Till [---
 πε]ντα[ζ`τααϋ] Emmel (ν̄τ read in photographs) 30 [εϋοϋν` ετ`μ̄ντερο] sim. rest.
 Kasser: [εϋοϋν` εποϋοειν`] sim. rest. Ménard: [επμα ετ̄μαϋ ετε] Schenke³ ("[zu
 jenem Ort, der]") 31 [ν̄ογοειν` αϋω ψωϋε] sim. Ménard: [ν̄ογοειν` παει ψωϋε] sim.
 Kasser 31-32 ν̄ι[τελειος ϋρωμε παντ]ωσ rest. Isenberg²: ν̄ι[ζητϋ παντη παντ]ωσ
 similarly restored by Kasser 32-33 prob. restore ε[[βολ γ̄μ π̄κοςμος]: cf. 66:21-22,
 86:11-12 (thus Schenke "[aus dem κόσμος,]" Till) 33 [[ζ]] cancelled by the

on the perfect light ' [and] he too becoming perfect light. ' He who has [put it] on will enter ³⁰ [. . .]. This is the perfect ' [. . .] that we [. . .] become ' [. . .] before we leave ' [. . .]. Whoever receives everything ' [. . .] hither [. . .] be able ³⁵ [. . .] that place, but will ' [. . . the middle] as imperfect. **77** Only Jesus knows the end of this person. '

The priest is completely holy, down ' to his very body. For if he has taken the bread, ' he will consecrate it. Or the cup ⁵ or anything else that he gets, ' he will consecrate. Then how will he not consecrate ' the body also?

By perfecting ' the water of baptism, Jesus ' emptied it of death. Thus we do go ¹⁰ down into the water, but we do not go ' down into death in order that we may not be poured ' out into the spirit of the world. When ' that spirit blows, it brings the winter. ' When the holy spirit breathes, ¹⁵ the summer comes.

He who has ' knowledge of the truth is a free man, ' but the free man does not sin, ' for "he who sins is the slave of sin" (John 8:34). ' Truth is the mother, knowledge ²⁰ the father. Those who think that sinning does not apply to them ' are called "free" by the world. ' "Knowledge" of the truth merely "makes ' such people arrogant" (1 Cor 8:1), which ' is what the words "it makes them free" mean. ²⁵ It even gives them a sense of superiority over the whole world. But "love ' builds up" (1 Cor 8:1). In fact, he who is really free through ' knowledge is a slave because of love ' for those who have not yet been able to attain to the ' freedom

76:29–30 *possibly*, enter [the kingdom]

76:30–31 *possibly*, the perfect [light, and it is necessary] that

76:31–33 *possibly*, that we [by all means] become [perfect men] before we leave [the world]

76:36 *possibly*, [go to the middle]; *several letters of the word "middle" are preserved*

copyist 34–35 [ΓΑΡ ΕΓΩ Ν̄ΧΟΕΙΣ ΑΝ] ΑΝΕΞΙΜΑ ΦΝΑΨ̄ || [ΧΟΕΙΣ ΑΝ Α]ΠΜΑ ΕΤ̄ΜΜΑΥ
 Schenke ("[nämlich] . . . [ohne Herr] über diese Orte [zu sein], wird [nicht über] jenen Ort [Herr] sein können"), 76:35 sim. Till 35 [ΜΕΤΕΧΕ ΑΝ Α]ΠΜΑ ΕΤ̄ΜΜΑΥ Schenke³
 ("[nicht an] jenem Ort [Anteil haben (μετέχειν)]") 36 [ΒΩΚ ΑΤΜΕ]ΣΟΤΗΣ Schenke ("[zur
 μεσ]ότης [gehen]"), sim. Till : cf. 66:15–20 77:1 Μ̄ΠΤΕΛΟΣ : Μ is definite, superlin.
 stroke restored

20 em. to ΠΕΙΩΤ (thus Schenke "der <Vater>," Till) ΝΕΤΕ : second ε written over
 erasure of ο 23–26 awkward syntax is accounted for by biblical quotation, 1 Cor 8:1 ἡ
 γνώσις φυσιοῖ ἢ δὲ ἀγάπη οἰκοδομεῖ

- 30 λευθερια ν̄τγνωσις τγνω[σις δε] || σειρε μ̄μοου ν̄ψικανος
 ες[τρου]|ψωπε νελεγ[ε]ερ[ος] ταγαπη [μαςχε] | λααυ χε πως
 [πε . . .]οι[. . . 5-6½ . . .] | πως πε μαςχ[οος χε παει πωει πε] | η
 35 παει πωει πε α[λλα ν]ογ[ει τηρου] || νογκ`νε ταγαπη μ̄πνεγ-
 *p. 78^l
 (126 L.) μ[ατικη] | ογρηπ` τε ζιστοιει σεραπο[λαγε μ̄]*μος τηρου ν̄βι
 ν̄ετνατοζσογ μ̄μος | σεραπολαγε ζωου ν̄βι νετ`αζερατογ | μ̄-
 πουβολ ζωσ εγαζερατογ ν̄βι νετ`τοζς νετ`ταζε̄ ν̄σοβν εψα-
 5 λο ετογ||ωου ν̄σεβωκ` ψαρε νη εσετοζς αν | μονον εγαζε ερατογ
 μ̄πουβαλ ψαγ|βω ον ζμ̄ πογς†βωων παμαριθς | ν̄ταϋ† λααυ
 αν` απεψοοβε ει μη` | ηρπ` ζινεζ κελααυ αν πε ει μητι`
 10 α`||πσοβ̄ν αγω αφεραπεγε ν̄μ̄πληγη | ταγαπη γαρ ζωβ̄ νογ-
 μνηψε ν̄νο|βε
 πετε τςζιμε με μ̄μοϋ` νετ`сна`χ̄προϋ` εγεινε μ̄μοϋ` εψω-
 15 πε πες|ζαει εγεινε μ̄πεςζαϊ εψωπε ογ̄νο||εικ` πε` εγεινε μ̄-
 πνοεικ` πολλακις | εψωπε ογ̄ν̄ςζιμε ες̄ν̄κοτκ` μ̄ν̄ πες|ζαϊ
 κατα ογ̄ςτορ` επεςζητ δε ζι πνο|εικ εψας̄ρ̄κοινωνει ν̄μ̄μαϋ` πετ`-
 20 σαμαστϋ` ψασμαστϋ` εϋινε μ̄πνο||εικ` ν̄τωτ̄ν̄ δε νετψοοπ` μ̄ν̄
 πψηρε μ̄πνοϋτε μ̄ν̄μ̄ρ̄ρε πκοσμος` | αλλα μ̄ρ̄ρε πχοεις ψινα
 νετετνα|χ̄προϋ νογψωπε εγεινε μ̄πκοσ|μος αλλα εγναψωπε
 25 εγεινε μ̄π||χοεις
 ψαρε πρωμε τωζ μ̄ν̄ πρωμε | ψαρε πζτο τωζ μ̄ν̄ πζτο ψαρε
 πει|[ω τ]ωζ μ̄ν̄ πειω ν̄γενος νεψαγτωζ | [μ̄ν̄] νογψβ̄ργε-
 30 νος ταει τε θε εψα|[ρε] π̄π̄να τωζ μ̄ν̄ π̄π̄να αγω πλο|[ρος]
 ψαϋρ̄κ[ο]|ινω[ν]ει μ̄ν̄ πλογοσ | [αγω πο]γ̄ο[ειν ψα]ϋρ̄κοινωνει

78:5 Sah. ενσε- . . . αν. 6 Sah. μ̄πουβολ. 10 i.e. ν̄μ̄πληγη.

18-19 Sah. πετснамастϋ. 21 Sah. μ̄π̄μερε. 23 i.e. ν̄νευψωπε.

28 Sah. νεγψβ̄ργενος.

29 rest. Schenke ("die γω̄[σις aber]") 30 ες[: or else εϋ] 31 rest. Kasser: cf. 77:33, 57:17: [μαςχι] Schenke ("[nimmt nichts]"), Till 32 also palaeographically possible are πωει| - - -] and πωϋ[γ - - -] prob. restore πως [πε και]οι[γε παει] (sim. Kasser) 33 χ[: or else Δ[rest. Schenke ("sagt nicht: [Jenes ist meus]"), Ménard: χ[οος χε παει πωκ πε] Till 34]ογ[: for ο can also be read ε, ϋ or ε; for γ can also be read ϋ, η, ι, κ, μ, ν, π or τ rest. Schenke⁴ 35 of μ̄, μ is definite, superlin. stroke restored rest. Krause

78:16 ϋζιμε: c added above the line

27 εψαγτωζ is expected 31 rest. Schenke ("[und das Licht] vereinigt sich"), sim. Till

of knowledge. Knowledge ³⁰ makes them capable of becoming ' free. Love [never calls] ' something its own, [. . .] it [. . .] possess [. . .]. ' It never [says "This is yours"] ' or "This is mine," [but "All these] ³⁵ are yours." Spiritual love ' is wine and fragrance. **78** All those who anoint themselves with it take pleasure in it. ' While those who are anointed are present, ' those nearby also profit (from the fragrance). ' If those anointed with ointment withdraw from them ⁵ and leave, then those not anointed, ' who merely stand nearby, still ' remain in their bad odor. The Samaritan ' gave nothing but ' wine and oil to the wounded man. It is nothing other than ¹⁰ the ointment. It healed the wounds, ' for "love covers a multitude of sins" (1 Pet 4:8). '

The children a woman bears ' resemble the man who loves her. If her ' husband loves her, then they resemble her husband. If it is an adulterer, ¹⁵ then they resemble the adulterer. Frequently, ' if a woman sleeps with her ' husband out of necessity, while her heart is with the adulterer ' with whom she usually has intercourse, the child ' she will bear is born resembling ²⁰ the adulterer. Now you who live together with the son ' of God, love not the world, ' but love the lord, in order that those you will ' bring forth may not resemble the world, ' but may resemble the lord. ²⁵

The human being has intercourse with the human being. ' The horse has intercourse with the horse, the ass ' with the ass. Members of a race usually have associated ' [with] those of like race. So spirit ' mingles with spirit, and thought ³⁰ consorts with thought, ' and [light] shares '

77:32 *probably*, [and yet] it [may actually] possess [that very thing]; *literally*, [and yet] it [may actually] be its own

[Μ̄Ν ΠΟΥΟΕΙΝ[^] ΕΚ]ΨΑΨΩΠΕ Ρ̄ΩΜΕ | [ΠΡΩΜ]Ε ΠΕ[ΤΝΑ]ΜΕ-
 35 ΡΙΤΚ[^] ΕΚΨΑΨΩΠΕ | [Μ̄ Π̄Ν̄Α] Π̄Π̄Ν̄Α ΠΕΤΝΑΖΩΤΡ̄ ΕΡΟΚ[^] ΕΚ[^]||-
 p. 79¹ [ΨΑΝΨ]ΩΠΕ Ν̄ΛΟΓΟΣ ΠΛΟΓΟΣ ΠΕΤ^{}ΝΑΤΩΖ Ν̄ΜΜΑΚ[^] Ε[Κ]ΨΑΝΨΩΠΕ
 (127 L.) Ν̄ΟΥ|ΟΕΙΝ ΠΟΥΟΕΙΝ ΠΕΤΝΑΡ̄ΚΟΙΝΩΝΕΙ | Ν̄ΜΜΑΚ[^] ΕΚ[^]ΨΑΝΨΩΠΕ
 5 Ν̄ΝΑ ΠΣΑ Ν|ΖΡΕ ΝΑ ΠΣΑ ΝΖΡΕ ΝΑΜ̄ΤΟΝ[^] Μ̄ΜΟΟΥ[^] || ΕΖΡΑΪ
 ΕΧΩΚ[^] ΕΚΨΑΝΨΩΠΕ Ν̄ΖΤΟ | Η Ν̄ΕΙΩ Η Μ̄ΜΑΣΕ Η Ν̄ΟΥΖΟΟΡ[^] Η ΝΕΙ-
 ΣΟΟΥ Η ΒΕ Ζ̄Ν ΝΕΘΗΡΙΟΝ ΕΤ̄ΝΠΣΑ Ν|ΒΟΛ Μ̄Ν ΝΕΤ̄ΜΠΣΑ ΜΠΙΤ̄Ν ΨΝΑΨΜΕ|
 10 ΡΙΤΚ[^] ΑΝ ΟΥΤΕ ΠΡΩΜΕ ΟΥΤΕ ΠΠ̄Ν̄Α ΟΥ||ΤΕ ΠΛΟΓΟΣ ΟΥΤΕ
 ΠΟΥΟΕΙΝ ΟΥΤΕ ΝΑ | ΠΣΑ ΝΤΠΕ ΟΥΤΕ ΝΑ ΠΣΑ ΝΖΟΥΝ ΣΕ|ΝΑΨΜ̄ΤΟΝ[^]
 Μ̄ΜΟΟΥ ΑΝ[^] ΖΡΑΪ Ν̄ΖΗΤΚ[^] | ΑΨΩ Μ̄ΝΤΑΚ[^] ΜΕΡΟΣ ΖΡΑΪ Ν̄ΖΗΤΟΥ
 15 ΠΕ|ΤΟ Ν̄ΖΜ̄ΖΑΛ ΕΖΝΑΨ[^] ΑΝ ΨΝΑΨΡ̄ΕΛΕΥ||ΘΕΡΟΣ ΠΕΝΤΑΖΡ̄ΕΛΕΥΘΕ-
 ΡΟΣ Μ̄ΠΕΖ|ΜΟΤ[^] Μ̄ΠΕΨΧΟΕΙΣ ΑΨΩ ΑΨΤΑΑΨ[^] ΕΒΟΛ | ΟΥΑΑΨ[^] ΑΨΜ̄ΝΤΖΜ̄ΖΑΛ
 ΟΥΚΕΤΙ ΨΝΑΨ|Ρ̄ΕΛΕΥΘΕΡΟΣ
 20 Τ̄Μ̄ΝΤΟΥΟΕΙΕ Μ̄ΠΚΟΣ|ΜΟΣ ΖΙΤ̄Ν ΨΤΟΥ Ν̄ΕΙΔΟΣ ΨΑΓΟΛΟΥ || ΕΖΟΥΝ
 ΑΤΑΠΟΘΗΚΗ ΖΙΤ̄Ν ΟΥΜΟΟΥ | Μ̄ΝΝΟΥΚΑΣ Μ̄ΝΝΟΥΠ̄Ν̄Α Μ̄ΝΝΟΥΟΕΙ(Ν)
 | ΑΨΩ Τ̄Μ̄ΝΤΟΥΟΕΙΕ Μ̄ΠΠΟΥΤΕ ΤΕΕΙΖΕ | ΟΝ ΖΙΤ̄Ν ΨΤΟΥ ΖΙΤ̄Ν ΟΥΠΙΣΤΙC
 25 Μ̄Ν|ΝΟΥΖΕΛΠΙC Μ̄ΝΝΟΥΑΓΑΠΗ Μ̄Ν ΟΥ||ΓΝΩCΙC Π̄Ν̄ΚΑΣ ΤΕ Τ[^]ΠΙCΤΙC
 ΤΑΪ ΕΝ[^]|ΧΕ ΝΟΥΝΕ ΖΡΑΪ Ν̄ΖΗΤ̄C ΠΜΟ[Ο]Υ [ΔΕ] | ΤΕ ΘΕΛΠΙC ΕΒΟΛ ΖΙ-
 ΤΟΟΤ̄C Ε[ΝCΟ]||ΕΙΨ ΠΠ̄Ν̄Α ΤΕ ΤΑΓΑΠΗ ΕΒΟΛ [ΖΙΤΟ]||ΟΤΨ[^] ΕΝΑΨΖΑ-
 30 ΝΕ ΠΟΥΟΕΙΝ Δ[Ε ΤΕ] || ΤΓΝΩCΙC ΕΒΟ[Λ Ζ]Ι[Τ]||ΟΟ[Τ̄C] Τ̄Ν̄Π[ΩΖ[^]]
 | ΤΧΑΡΙC CΟ Ν̄Ψ[ΤΟΥ Μ̄]Μ[ΕΙΝΕ CΟ Ρ̄]||Ρ̄Μ̄ΝΚΑΣ CΟ Ρ̄Ρ[Μ̄Μ-
 ΠΕ . . . 6-6½ . . .] | ΤΠΕ Ν̄ΤΕ ΤΠΕ ΑΨ[. . .]Ζ̄Ν [1½-2]

79:21 i.e. Μ̄Ν ΟΥΚΑΣ Μ̄Ν ΟΥΠ̄Ν̄Α Μ̄Ν ΟΥΟΥΟΕΙΝ. 22–23 Sah. ΑΨΩ ΤΑΕΙ ΤΕ ΘΕ Τ̄Μ̄Ν-
 ΤΟΥΟΕΙΕ. 23–24 i.e. Μ̄Ν ΟΥΖΕΛΠΙC Μ̄Ν ΟΥΑΓΑΠΗ.

33 for the restoration cf. 78:34, 78:35–79:1 34 for the restoration cf. 78:32–33,
 78:35–79:1

79:21 Μ̄Ν¹ : second Ν added above the line 26 [ΔΕ] : 79:29 27 rest. Schenke
 (“uns . . . ernähren”), Till, with hesitation : for the form CΟΕΙΨ cf. 55:10–11 etc. 28–29
 [ΖΙΤΟ]||ΟΤΨ : cf. 79:27 : ΖΙΤΟΟΤC em. Schenke (“durch <sie>”) 30 rest. Schenke (“[rei-
 fen]”), sim. Till with hesitation 31 sim. rest. Kasser : cf. 79:19, 79:32 32 sim. rest.
 Kasser 33 Ζ̄Ν : superlin. stroke restored; also possible are ΖΗ, ΖΗ, ΖΗ, etc. ΑΨ[ω C]Ζ̄Ν
 [ΤΜΕ - - -] sim. Kasser : also possible is ΑΨ[ω Ν]ΖΗ[ΤC - - -]

[with light. If you (sg.)] are born a human being, ' it is [the human being] who will love you. If you become ' [a spirit], it is the spirit which will be joined to you. If you become ³⁵ thought, it is thought which will mingle **79** with you. If you become light, ' it is the light which will share ' with you. If you become one of those who belong above, ' it is those who belong above who will rest ⁵ upon you. If you become horse ' or ass or bull or dog or sheep ' or another of the animals which are outside ' or below, then ' neither human being nor spirit ¹⁰ nor thought nor light will be able to love you. Neither ' those who belong above nor those who belong within ' will be able to rest in you, ' and you have no part in them.

He ' who is a slave against his will will be able to become free. ¹⁵ He who has become free by the favor ' of his master and has sold ' himself into slavery will no longer be able ' to be free.

Farming in the ' world requires the cooperation of four essential elements. A harvest is gathered ²⁰ into the barn only as a result of the natural action of water, ' earth, wind, and light. ' God's farming likewise ' has four elements—faith, ' hope, love, and ²⁵ knowledge. Faith is our earth, that in which we ' take root. [And] hope ' is the water through which we are ' nourished. Love is the wind through ' which we grow. Knowledge then is the light ³⁰ through which we [ripen]. ' Grace exists in [four ways: it is] ' earthborn; it is [heavenly; . . .] ' the highest heaven; [. . .] in [. . .].

79:33 *possibly*, [and it resides] in [truth]

*p. 80¹ [οὔμακα]ριος πε παει εμ̄πεϋλλ[.4:4½. . ῃ]*νοϋψυχη παει πε
 (128 L.) ῑς π̄χς αϋῤαπα(ν)|τα ῃμμα τηρϋ ἄγω ῃπεϋῤβαρει ἄλααϋ
 | ετβε παει ὄυμακαριος πε παει ῃτεει|mine σε οϋτελειος
 5 ῤρωμε πε παει γαρ ῃ || πλογος χνοϋν ῃμον εροϋ ζωσ <C>μοκz |
 ασεζε παει ερατϋ πωσ τῃναϋῤκατορ|θου ῃπεεινοσ πωσ
 εϋναϋ αναπαϋ|σις ῃουον ῃnim σε τεζη ῃζωβ nim ῃϋϋε | αν εἰλλ-
 10 πει ἄλααϋ ειτε νοσ ειτε κοϋει || η ἀπιστος η πιστος ειτα αϋ ανα-
 παϋσις | ῃνετῃτον ῃῃμοϋ ζῃνετῃνοϋου | οϋῃ ζοεινε ετοϋ-
 νοϋρε τε εϋ ανα|παϋσις ῃπετ ῃϋοοπ ῃκαλως πεϋρε | ῃπετῃνα-
 15 νοϋϋ ῃῃῃ βομ ῃῃμοϋ ῃῃϋ || αναπαϋσις ῃῃναει <ϋ>ϋι γαρ αν ῃῃπε-
 τεz|ναϋ ῃῃῃ βομ δε ῃῃμοϋ αλλϋπει ῃεϋ|τῃτροϋῤλιβε ῃῃ-
 μοϋ αλλα πετϋω|πε καλως ζῃνοσ ῃϋαϋ ἄλλϋπει ῃῃμο|
 20 οϋ ϋϋοοπ ῃαν ῃῃτεειζε αλλα τοϋκα||κια τε ετῤλϋπει
 ῃῃμοϋ πετεϋῃταϋ | ῃῃμαϋ ῃτϋϋσις ϋϋ οϋνοϋ ῃπετῃνα-
 νοϋϋ ζοεινε δε εβολ ζῃ παει σεἰ|λϋπει κακως
 25 οϋχεσζῃῃῃηει ῃαϋχε | ῃκα nim ειτε ϋῃρε ειτε ζῃζἄλ ειτε || τβῃῃ
 ειτε οζορ ῃειτε ϋῃρ ῃειτε σοϋο ῃ [ειτε] εῃωτ ῃειτε τωz ειτε χορ-
 τος ειτε | [. . .]. ειτε αϋ ἄγω βαλανος οϋσαβε | [δε π]ε ἄγω
 αϋειμε ῃτ ῃτροϋῃ ῃῃποϋα | [ποϋα] ῃῃῃῃ[ε] ῃῃεν ῃαϋκε αρτος ζα-
 30 ϋω||[οϋ . . .] ῃα [. . . ῃ] ζῃζἄλ δε αϋκε κι [. 4½. . ζαρωϋ zi
 ε]βρε ἄγω ῃτβνοϋ | [αϋ ῃνεχ ῃει]ϋ[τ z] ῃρωϋ zi τωz zi χορ|
 [τος ῃνοϋ]ζοορ ῃαϋνεχ κεεσ ζαρωϋ | [ἄγω ῤῤῤ α]ϋνεχ ῃ
 *p. 81¹ βαλανος ζαρωϋ * ζῃῃαμοϋ ῃοεικ ῃ ταει τε θε ῃῃπμαθῃ-
 (129 L.) τῃς ῃῃπνοϋτε εϋωπε οϋσαβε πε εϋ|αισθἄνε ῃτῃῃῃτῃμα-
 5 θῃτῃς ῃῃμορ|ϋῃ ῃσωματικῃ σεναῤαπατα αν ῃῃμοϋ ῃ αλλα ῃ

80:5 χνοϋν (i.e. χνοϋ) ῃμον εροϋ ζωσ : cf. χνοϋ ῃμορ ε- σε- (Crum 775a 27). 13 i.e. πετειρε. 16 i.e. ῃῃλϋπει. 18 i.e. ῃζενσοπ. 19 Sah. τεϋκακια.

28 Sah. εϋειμε.

33-34 [- - - οὔμακα]ριος : cf. 80:3 34 e.g. εμ̄πεϋλλῃλϋπει ϋω ῃ : cf. 80:9, 16-23 80:4-6 cf. 83:11-12 5 χνοϋν : poss. emend to χνοϋ <C> Layton (understood thus by Till) : <εC> Nagel § 54b 15 <ϋ> Layton

27 [. . .]. : letter trace after the lacuna can be read ῃ, ι, ῃ, η or ϋ : [κικ]ι (i.e. κικι) Schenke⁴, but unlikely 28 cf. 81:2 29 cf. 81:6 30]ῃα [: ῃ, prob. thus or else ῃ 30-31 κι [- - -] : cf. 80:27 32]ϋ [: or else]ῃο [: for the restoration cf. 80:26, 81:10 33 cf. 80:25, 81:11 34 cf. 80:25, 81:9

Blessed ¹ is the one who on no occasion caused a soul [. . .]. **80** That person is Jesus Christ. He came to ¹ the whole place and did not burden anyone. ¹ Therefore, blessed is the one who is like ¹ this, because he is a perfect man. For ⁵ the word tells us that this kind is difficult ¹ to define. How shall we be able to accomplish ¹ such a great thing? How will he give everyone comfort? ¹ Above all, it is not proper ¹ to cause anyone distress—whether the person is great or small, ¹⁰ unbeliever or believer—and then give comfort ¹ only to those who take satisfaction in good deeds. ¹ Some find it advantageous to give ¹ comfort to the one who has fared well. He who does ¹ good deeds cannot give comfort ¹⁵ to such people; for he does not seize whatever he likes. ¹ He is unable to cause distress, ¹ however, since he does not afflict them. To be sure, the one who ¹ fares well sometimes causes people distress—¹ not that he intends to do so; rather it is their own wickedness ²⁰ which is responsible for their distress. He who possesses ¹ the qualities (of the perfect man) bestows joy upon the good. ¹ Some, however, are terribly distressed by all this. ¹

There was a householder who had ¹ every conceivable thing, be it son or slave or ²⁵ cattle or dog or pig or corn ¹ [or] barley or chaff or grass or ¹ [. . .] or meat and acorn. [Now he was] a sensible fellow, ¹ and he knew what the food of each ¹ one was. He served the children bread ³⁰ [. . .]. He served the slaves ¹ [. . . and] meal. And ¹ [he threw barley] and chaff and grass to the cattle. ¹ He threw bones to [the] dogs, ¹ and to the pigs he threw acorns **81** and slop. Compare the disciple ¹ of God: if he is a sensible fellow he ¹ understands what discipleship is all about. The ¹ bodily forms will not deceive him, ⁵ but

79:34 possibly, caused a soul [distress]

εϕναδωψτ` ἄσα τδιαθε|ςις ἄτεϕ`ψυχῆ ἄπογα πογα ἄψα|χε ἄ-
 μαϕ` οὐἄ ζαζ ἄνηριον ζἄ ἄκοσ|μος εϕο ἄμορφῆ ἄρωμε ἄει
 10 εϕ`ψασοϕωνοϕ ἄριρ μεἄ ἄνανεϕ` βα|λλανος εροοϕ ἄτβνοοϕ δε
 ἄνανεϕ` | εἄωτ` εροοϕ ζι τωζ ζι χορτος ἄοϕ|ζοορ` ἄνανεϕ καας
 εροοϕ ἄζἄἄἄ | ἄνα† ναϕ ἄψορπ` ἄψηρε ἄνα† ναϕ | ἄτελειον
 15 ἄσοοπ` ἄβι ἄψηρε ἄπρω||με ἄϕω ἄσοοπ` ἄβι ἄψηρε ἄπρω|ρε
 ἄπρωμε ἄχοεις πε ἄψηρε ἄ|πρωμε ἄϕω ἄψηρε ἄπρωρε` ἄ-
 πρωμε πε πετ`σωντ` ζιτἄ ἄψη|ρε ἄπρωμε ἄπρωρε ἄπρωμε
 20 χι || ἄτοοτϕ` ἄπνοϕτε ετρεϕσωντ` οϕ(ἄ)ταϕ` ἄμαϕ
 ετρεϕχπο πενταζχι ε|τρεϕ`σωντ` οϕσωντ` πε πενταζχι |
 εχπο οϕχπο πε πετσωντ ἄἄ ἄομ | ἄϕχπο πετ`χπο οϕἄ
 25 ἄομ ἄϕσωντ || σεϕω δε ἄμοσ χε πετ`σωντ` χπο | ἄλλα
 πεϕχπο οϕσωντ` πε ετ[βε ^{2:3}.] | ἄχπο νεϕ`ψηρε ἄνε ἄλλα
 ἄ[. ^{3½-5}.] | νε πετσωντ` εϕἄ ζωβ ζἄ οϕ[ωνζ] | εβολ ἄϕω ἄ-
 30 τοϕ ζωϕ ϕοϕ[νε ε] ||βολ` πετχπο` εϕχπο ζἄ οϕ[πεθηπ]
 | ἄϕω ἄτοϕ ϕηηἄ [ε]ϕ[ο]γα[. . . ^{6-7½}.] | ἄικων πετ`σϕ[ντ
 ο]ἄ εϕϕ[ωντ ζἄ] | οϕφανερων πετχπο δε εϕχπε | ψηρε ζἄ οϕ-
 35 πεθηπ` ἄἄ [λααϕ ναϕ] ||σοοϕν χε ἄψ πε φο[οϕ ετε φοοϕτ]
 * ἄἄ τςζιμε ἄκοινωνει ἄἄ νοϕερἄ | εἄ ἄἄ ἄτοοϕ οϕααϕ οϕ-
 (130 L.) ἄϕστηριον γαρ` | πε πγαμος ἄπκοσμος ἄνεπταζχι | ζιμε εϕχε
 5 πγαμος ἄπχωζἄ ἄηηἄ || ποσω ἄλλων πγαμος ἄατχωζἄ οϕ-
 ἄϕστηριον πε ἄαληθεινον οϕσαρκικον` ἄνε πε ἄλλα εϕ`τἄ-

81:28–29 i.e. ζἄ οϕοϕωνζ εβολ. 82:1 Sah. νεϕερἄ.

81:6 expected is ἄτψυχῆ ἄπογα πογα : poss. emend thus

26 ετ[βε παει] Schenke ('[des]wegen'). Ménard: ετ[βε χε] Schenke³
 ('[w[eil]') 27 ἄ: a superlin. stroke may have been written above ἄ; for ἄ can also be
 read β, γ, η, ι, κ, μ, π or ρ ἄ[σωντ] Isenberg² 28 cf. 81:32–33 29 rest. Schenke ('[ist
 . . . offenbar']'), Till 30 χπο: deciphered by Schenke⁴ for the restoration cf.
 81:34 31 [ε]ϕ[ο]γα[τβε παρα] rest. Isenberg² 32 [- - - ο]ἄ Schenke⁴: reading of pap.
 cannot have been [- - - με]ἄ if πετσωντ - - -] be restored εϕϕ: for ϕ can also be read
 ϕ, φ, ψ, υ or ϑ εϕϕ[ωντ ζἄ] Schenke ('[schafft im]'), Till 33 rest. Layton: δε
 εϕχπο ἄἄ] Till: cf. 81:30 34 rest. Till 35 rest. Schenke ('[an dem der Mann]'),
 Layton: also possible is φο[οϕ επζοοϕτ`

he will look at the condition ' of the soul of each one and speak ' with him. There are many animals in the world ' which are in human form. When ' he identifies them, to the swine he will throw ¹⁰ acorns, to the cattle he will throw ' barley and chaff and grass, to the ' dogs he will throw bones. To the slaves ' he will give only the elementary lessons, to the children he will give ' the complete instruction.

There is the son of man ¹⁵ and there is the son of the son of man. ' The lord is the son of man, ' and the son of the son of ' man is he who creates through the son ' of man. The son of man received ²⁰ from God the capacity to create. He also has the ability ' to beget. He who has received ' the ability to create is a creature. He who has received ' the ability to beget is an offspring. He who creates cannot ' beget. He who begets also has power to create. ²⁵ Now they say, "He who creates begets." ' But his so-called "offspring" is merely a creature. Because of [. . .] ' of birth, they are not his offspring but [. . .]. ' He who creates works openly, ' and he himself is visible. ³⁰ He who begets begets in [private], ' and he himself is hidden, since [. . .] ' image. Also, he who creates [creates] ' openly. But one who begets [begets] ' children in private. No [one can] ³⁵ know when [the husband] **82** and the wife have intercourse with one another ' except the two of them. Indeed marriage in the ' world is a mystery for those who have taken ' a wife. If there is a hidden quality to the marriage of defilement, ⁵ how much more is the undefiled marriage ' a true mystery! It is not fleshly ' but pure.

81:31-32 *possibly*, since [he is superior to every] image

10 ΒΗΥ ΕΦΗΠ` ΑΝ ΑΤΕ|ΠΙΘΥΜΙΑ ΑΛΛΑ ΕΠΟΥΩΨ ΕΦΗΠ` ΑΝ` ΕΠΚΑ|ΚΕ
 Η ΤΟΥΨΗ ΑΛΛΑ ΕΦΗΠ` ΕΠΕΖΟΥ Μ̄Ν || ΠΟΥΘΕΙΝ ΟΥΓΑΜΟΣ ΕΨΨΑ-
 ΚΩΚΑΖΗΥ | ΑΨΨΩΠΕ Μ̄ΠΟΡΝΕΙΑ ΑΥΩ ΤΨΕΛΕΕΤ` | ΟΥ ΜΟΝΟΝ ΕΨΨΑΧΙ
 15 ΠΣΠΕΡΜΑ Ν̄ΚΕΖΟ|ΟΥΤ` ΑΛΛΑ ΚΑΝ ΕΨΨΑΝ̄Ρ ΠΒΟΛ` Μ̄ΠΕΣΚΟ|ΙΤΩΝ Ν̄ΣΕ-
 ΝΑΥ ΕΡΟΣ ΑΣΠΟΡΝΕΥΕ ΜΟΝΟΝ || ΜΑΡΕΣΟΥΩΝΖ ΕΒΟΛ Μ̄ΠΕΣΕΙΩΤ` Μ̄Ν
 ΤΕΣ|ΜΑΔΥ Μ̄Ν ΠΨΒΗΡ` Μ̄ΠΝΥΜ`ΦΙΟΣ Μ̄Ν Ν̄|ΝΨΗΡΕ Μ̄ΠΝΥΜ`ΦΙΟΣ ΝΑΕΙ
 ΕΣΤΟΕΙ ΝΑΥ | ΕΤΡΟΥΒΩΚ` ΕΖΟΥΝ Μ̄ΜΗΝΕ ΕΠΝΥΜΦΩ(Ν) | Ν̄ΚΟΟΥ Ε ΔΕ
 20 ΜΑΡΟΥΡ̄ΕΠΙΘΥΜΕΙ ΚΑΝ` || ΕΣΩΤ̄Μ ΕΤΕΣΜΗ Ν̄ΣΕΡ̄ΑΠΟΛΑΥΕ` Μ̄|ΠΕΣΣΟ-
 Σ̄Ν ΑΥΩ ΜΑΡΟΥΣΟΝΨ ΕΒΟΛ` Ζ̄Ν Ν̄|ΛΕΨΙΨΕ ΕΤΖΕ ΕΒΟΛ ΖΙ ΤΡΑ-
 ΠΕΖΑ Ν̄ΘΕ Ν̄|ΝΟΥΖΟΟΡ` ΟΥΝ Ζ̄ΝΝΥΜ`ΦΙΟΣ Μ̄Ν Ζ̄Ν|ΝΥΜΦΗ ΗΠ`
 25 ΕΠΝΥΜΦΩΝ Μ̄Ν ΟΥΑ ΝΑΨ||ΝΑΥ ΑΠΝΥΜ`ΦΙΟΣ Μ̄Ν ΤΝΥΜΦΗ ΕΙ ΜΗ |
 [Ν̄ΨΨ]ΩΠΕ Μ̄ΠΑΕΙ
 Ν̄ΤΕΡΕ ΑΒΡΑΖΑΜ` | [. . .] ΕΤΡΕΨΝΑΥ ΑΠΕΤ`ΨΝΑΝΑΥ ΕΡΟΨ` | [ΑΨ]Β̄ΒΕ
 30 Ν̄ΤΣΑΡ̄Ζ` Ν̄ΤΑΚΡΟΥΨΤΙΑ ΕΨΤΑ|[ΜΟ] Μ̄ΜΟΝ ΨΕ ΨΨΕ ΕΤΑΚΟ Ν̄ΤΣΑΡ̄Ζ` ||
 [ΠΕΖΟ]ΥΘ̄ Ν̄Τ̄Ξ [Π]Κ̄ΟΣΜΟΣ ΕΝΖΟΣΟΝ` ΝΟΥ|[ΣΑ ΝΖΟΥ]Ν̄ ΖΗ[Π]
 [ΣΕ]ΑΖΕΡΑΤΟΥ` ΑΥΩ ΣΕΟΝΖ | [ΕΥΨΑΝ]ΟΥΩΝ[Ζ ΕΒ]ΟΛ ΑΥΜΟΥ ΚΑΤΑ
 ΠΠΑ|[ΡΑΔΙΓΜ]Α Μ̄ΠΡΩΜΕ ΕΤΟΥΟΝΕΖ ΕΒΟΛ | [ΕΝΖΟΣΟ]Ν Μ̄ΜΑΖΤ` Μ̄-
 ΠΡΩΜΕ ΖΗΠ` ΟΝΖ * Ν̄ΣΙ ΠΡΩΜΕ ΕΥΨΑΔΩΛΠ` Ν̄ΣΙ ΝΕΨΜΑΖΤ` | ΣΕΡ̄

*p. 83¹
(131 L.)

16–17 Ν̄ΝΨΗΡΕ : i.e. Ν̄ΨΗΡΕ. 22 i.e. ΤΤΡΑΠΕΖΑ.

30–31 Sah. ΝΕΥΣΑ. 32 Sah. ΕΥΜΟΥ. 83:2 Sah. Ν̄ΣΕΡ̄ ΠΒΟΛ.

82:16–17 Ν̄ΝΨΗΡΕ Μ̄ΠΝΥΜΦΩΝ em. de Catanzaro, with hesitation 21 πεσσο̄ν : εσ̄ added above the line 24 Μ̄Ν ΟΥΑ ΝΑΨ : cf. 76:26

27 [ΡΑΨΕ] Schenke (“[sich freute]”), Ménard : cf. John 8:56 Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν 28 β̄ : superlin. stroke is definite, β restored 28–29 rest. Schenke (“beschnitt [er] . . . zeigt”), sim. Till 29 μ̄ : superlin. stroke is definite, μ restored

30]ΥΘ̄ Ν̄Τ̄Ξ[: ο, or else ς (not ε, ϑ) : of Ν̄, superlin. stroke is definite, η restored; ε, or else ϑ rest. Schenke³ (“[die mei]sten—d.h. Dinge—[d]er Welt”), Layton 31 η read from small, ambiguous trace rest. Isenberg² : cf. 82:34 : [ΕΠΙΘΥΜΙ]Α sim. rest. Schenke 32 cf. 83:1 32–33 ΠΑ|[ΡΑΔΙΓΜ]Α sim. rest. Schenke : ΠΑ|[ΡΑΠΤΩΜ]Α Krause 34 cf. 82:30

It belongs not to desire ' but to the will. It belongs not to the darkness ' or the night but to the day and ¹⁰ the light. If a marriage is open to the public, ' it has become prostitution, and the bride ' plays the harlot not only when she is impregnated by another man ' but even if she slips out of her bedroom ' and is seen. ¹⁵ Let her show herself only to her father and her ' mother and to the friend of the bridegroom and ' the sons of the bridegroom. These are permitted ' to enter every day into the bridal chamber. ' But let the others yearn just ²⁰ to listen to her voice and to enjoy ' her ointment, and let them feed from the ' crumbs that fall from the table, like the ' dogs. Bridegrooms and ' brides belong to the bridal chamber. No one shall be able ²⁵ to see the bridegroom with the bride unless ' [he become] such a one.

When Abraham ' [. . .] that he was to see what he was to see, ' [he circumcised] the flesh of the foreskin, teaching ' us that it is proper to destroy the flesh. ³⁰

[Most things] in the world, as long as their ' [inner parts] are hidden, stand upright and live. ' [If they are revealed] they die, as ' is illustrated by the visible man: ' [as long as] the intestines of the man are hidden, the man is alive; **83** when his intestines are exposed ' and

82:26–27 possibly, Abraham [rejoiced]

5 ΠΒΟΛ ΝΖΗΤΨ` ΨΝΑΜΟΥ ΝΒΙ ΠΡΩΜΕ | ΤΕΕΙΖΕ ΟΝ ΜΨΩΗΝ ΖΩΣ
 ΕΤΕΨΝΟΥΝΕ | ΖΗΠ` ΨΑΨΤ ΟΥΩ ΝΨΛΕΖΗΤ` ΕΡΨΑ ΤΕΨ`ΝΟΥΝΕ ΒΩΛΠ`
 ΕΒΟΛ ΨΑΡΕ ΠΩΗΝ ΨΟΨΟΥΕ ΤΑΕΙ ΤΕ ΘΕ ΖΙ ΧΠΟ ΝΙΜ` ΕΤΖΜ ΠΚΟΣ|ΜΟΣ
 ΟΥ ΜΟΝΟΝ ΖΙ ΝΕΤΟΥΟΝΖ ΕΒΟΛ` | ΑΛΛΑ ΖΙ ΝΕΘΗΠ` ΕΦ ΖΟΣΟΝ ΓΑΡ
 10 ΤΝΟΥΝΕ | ΝΤΚΑΚΙΑ ΖΗΠ ΣΧΟΟΡ ΕΥΨΑΝΣΟΥΩΝΣ || ΔΕ ΑΣΒΩΛ
 ΕΒΟΛ ΕΣΨΑΝΟΥΩΝΖ ΔΕ Ε|ΒΟΛ ΑΣΩΧΝ ΕΤΒΕ ΠΑΕΙ ΠΛΟΓΟΣ ΧΩ
 Μ|ΜΟΣ ΧΕ ΗΔΗ ΤΑ ΖΕΙΝΗ ΣΜΜΟΝΤ` ΑΤΝΟΥ|ΝΕ ΝΝΨΗΝ ΕΣΝΑΨΩΨΤ`
 15 ΑΝ ΠΕΤΟΥ|ΝΑΨΑΑΤΨ` ΠΑΛΙΝ ΨΑΨΤ ΟΥΩ ΑΛΛΑ ΕΨΑ||ΡΕ ΤΑ ΖΕΙΝΗ
 ΒΑΛΒΛ` ΕΠΙΤΝ ΕΠΕΣΗΤ` ΨΑ(Ν)|ΤΕΣΝ ΤΝΟΥΝΕ ΕΖΡΑΕΙ Α|ΤΣ ΔΕ ΠΩΡΚ`
 Ν|ΤΝΟΥΝΕ ΜΨΜΑ ΤΗΡΨ ΖΝΚΟΟΥΕ ΔΕ ΚΑ|ΤΑ ΜΕΡΟΣ ΑΝΟΝ ΖΩΩΝ ΜΑΡΕ
 20 ΠΟΥΑ | ΠΟΥΑ ΝΖΗΤΝ ΜΑΡΕΨΒΑΛΒΛΕ ΝΣΑ ΤΝΟΥ||ΝΕ ΝΤΚΑΚΙΑ` ΕΤΝΖΡΑΪ Ν-
 ΖΗΤΨ` ΝΨΠΟΡΚΨ | ΖΑ ΤΕΣΝΟΥΝΕ ΖΜ ΠΕΨΖΗΤ` ΕΣΝΑΠΩΡΚ | ΔΕ ΕΝ`ΨΑ-
 ΣΟΥΩΝΣ ΕΨΩΠΕ ΔΕ ΤΝ|ΝΟ ΝΑΤ`ΣΟΟΥΝ ΕΡΟΣ ΣΧΕ ΝΟΥΝΕ ΖΡ[Α]Ϊ |
 25 ΝΖΗΤΝ ΑΨΩ ΣΤΕΥΟ ΕΒΟΛ ΝΝΕΣΚΑΡ||ΠΟΣ ΖΡΑΪ ΖΜ ΠΝΖΗΤ` ΣΟ Ν-
 ΧΟΕΙΣ ΕΡΟ(Ν) | ΤΝΝΟ ΝΖΜΖΑΛ ΝΑΣ ΣΡΑΙΧΜΑΨ[Τ]Ι ΖΨ | ΜΜΟΝ
 ΕΤΡΝΕΙΡΕ ΝΝΕΤΝΟΥΨ[ΟΥ ΑΝ] | ΝΕΤΝΟΥΨΟΥ ΤΝΕΙΡΕ ΜΜΟΟΥ
 30 [ΑΝ Σ]||ΒΜ ΒΟΜ` ΧΕ ΜΠΝΣΟΥΩΝΣ ΖΩΣ [ΕΣΨΟ]||ΟΠ` ΜΕΝ ΣΡ-
 ΕΝΕΡΓΕΙ ΤΜΝΤΑΤΨ[ΟΟΥΝ] | ΕΣΨΟΟΠ` ΜΜΑΑΨ ΝΝΠΕ[ΘΟΟΥ ΤΗΡΟΥ]
 | ΤΜΝΤΑΤ`ΣΟΟΥΝ [ΕΣ]ΝΑΨΕ ΑΠ[ΜΟΥ ΧΕ] | ΝΕΤ`ΨΟΟΠ` ΕΒΟΛ ΖΝ
 35 ΤΜΝΤ[ΑΤΣΟΟΥΝ] | ΟΥΤΕ ΝΕΨΨΟΟΠ` ΑΝ` ΟΥΤΨ [ΕΣΨΟΟΠ Α(Ν)] || ΟΥΤΕ
 *p. 84¹ ΣΕΝΑΨΩΠΕ ΑΝ [. . . 6-7 . . .] * ΣΕΝΑΧΩΚ` ΕΒΟΛ` ΖΟΤΑΝ ΕΡΨΑ
 (132 L.) ΤΑΛΗΘΕΙΑ | ΤΗΡΣ` ΟΥΩΝΖ` ΕΒΟΛ ΤΑΛΗΘΕΙΑ ΓΑΡ` ΚΑΤΑ ΘΕ | Ν-
 ΤΜΝΤΑΤ`ΣΟΟΥΝ` ΕΣΖΗΠ` ΜΕΝ ΣΡΑΝΑ|ΠΑΨΕ ΖΡΑΪ ΝΖΗΤΣ ΕΣ-
 5 ΨΑΟΥΩΝΖ ΔΕ ΕΒΟΛ || ΝΣΕΣΟΥΩΝΣ ΨΑΨΤΝΑΣ ΕΟΟΥ ΖΟΣΟΝ | ΣΒΝ ΒΟΜ`
 ΕΤΜΝΤΑΤΣΟΟΥΝ ΑΨΩ ΑΤ`ΠΛΑ|ΝΗ ΣΨ ΝΤΜΝΤΕΛΕΥΘΕΡΟΣ ΠΕ-
 ΧΑΨ` ΝΒΙ | ΠΛΟΓΟΣ ΧΕ ΕΤΕΤΝΨΑΝ`ΣΟΥΩΝ ΤΑΛΗ|ΘΕΙΑ ΤΑΛΗΘΕΙΑ ΝΑΡ
 10 ΤΗΝΕ ΝΕΛΕΥΘΕΡΟΣ || ΤΜΝΤΑΤΣΟΟΥΝ` ΣΟ ΝΖΜΖΑΛ ΤΓΝΩΣΙΣ ΟΥ|-
 ΕΛΕΥΘΕΡΙΑ ΤΕ` ΕΝΨΑΣΟΥΩΝ` ΤΑΛΗΘΕΙΑ | ΤΝΝΑΖΕ` ΑΝΚΑΡΠΟΣ Ν-
 ΤΑΛΗΘΕΙΑ ΖΡΑΪ Ν|ΖΗΤΝ ΕΝ`ΨΑΖΩΤΡ` ΕΡΟΣ ΣΝΑΧΙ ΜΠΝΠΛΗΡΩΜΑ

3 τεειζε ον : i.e. ταει τε θε. 10-11 Sah. εσβωλ εβολ . . . εσωχν. 22-23 i.e. τνο ν-. 26 i.e. τνο ν-.

83:14 ψαψ : ψ altered from ο 17 κοουε : ε altered from ζ 28-29 cf. Rom 7:19 ου

come out of him, the man will die. ' So also with the tree: while its root ' is hidden it sprouts and grows. If its ⁵ root is exposed, the tree dries up. ' So it is with every birth that is in the world, ' not only with the revealed ' but with the hidden. For so long as the root ' of wickedness is hidden, it is strong. But when it is recognized ¹⁰ it is dissolved. When it is revealed ' it perishes. That is why the word says, ' "Already the ax is laid at the root ' of the trees" ' (Matt 3:10). It will not merely cut—what ' is cut sprouts again—but the ax ¹⁵ penetrates deeply until it ' brings up the root. Jesus pulled out ' the root of the whole place, while others did it only ' partially. As for ourselves, let each ' one of us dig down after the root ²⁰ of evil which is within one, and let one pluck it ' out of one's heart from the root. It will be plucked out ' if we recognize it. But if we ' are ignorant of it, it takes root in ' us and produces its fruit ²⁵ in our heart. It masters us. ' We are its slaves. It takes us captive, ' to make us do what we do [not] want; ' and what we do want we do [not] do. It ' is powerful because we have not recognized it. While [it exists] ³⁰ it is active. Ignorance ' is the mother of [all evil]. ' Ignorance will result in [death, because] ' those that come from [ignorance] ' neither were nor [are] ³⁵ nor shall be. [. . .] **84** will be perfect when all the truth ' is revealed. For truth is like ' ignorance: while it is hidden it rests ' in itself, but when it is revealed ⁵ and is recognized, it is praised inasmuch as ' it is stronger than ignorance and error. ' It gives freedom. The word said, ' "If you (pl.) know the truth, ' the truth will make you free" ' (John 8:32). ¹⁰ Ignorance is a slave. Knowledge is ' freedom. If we know the truth, ' we shall find the fruits of the truth within ' us. If we are joined to it, it will bring our fulfillment. '

83:4 grows: *the exact meaning of this Coptic verb is not certain*

83:35 possibly, [Those who are in the truth]

γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω 29 rest. Schenke ("als ob [sie] existierte"), Till 30 rest. Schenke ("die Un[wissen]heit"), Ménard : τμῆτα τῆ[οει γαρ] sim. Kasser 31 sim. rest. Kasser 32 rest. Isenberg², sim. Schenke⁴ : cf. 83:2 33 εἴ: η is definite, superlin. stroke restored for the restoration cf. 83:32 34 rest. Schenke ("οὐτ[ε] existiert es"), Layton 35 [νετῆ τμε] sim. rest. Till 84:9 ελεγε-εερος : ρ altered from false start of another letter (z or o)

15 ΤΕΝΟΥ ΟΥΝ ΤΑΝ Μ̄ΜΑΥ Ν̄ΝΕΤΟΥ||ΟΝΕΖ ΕΒΟΛ Ν̄ΤΕ
 ΠΩΝΤ ΨΑΝ ΧΟΟΣ ΧΕ | Ν̄ΤΟΥ ΝΕ Ν ΧΩΡΕ ΕΤ ΤΑΕΙΗΥ ΝΕ-
 ΘΗΠ | ΔΕ ΝΕ ΝΩΒ ΕΤΨΗΣ ΤΑΕΙ ΤΕ ΘΕ Ν̄ΝΕΤΟΥ|ΟΝΖ ΕΒΟΛ Ν̄ΤΑΛΗ-
 ΘΕΙΑ Ζ̄ΝΩΒ ΝΕ ΑΥΩ | ΣΕΨΗΣ ΝΕΘΗΠ ΔΕ Ν̄ΧΩΡΕ
 20 ΝΕ ΑΥΩ ΣΕΤΑ||ΕΙΗΥ ΣΕΟΥΟΝΖ ΔΕ ΕΒΟΛ Ν̄ΒΙ Μ̄ΜΥΣΤΗΡΙΟ(Ν) | Ν̄-
 ΤΑΛΗΘΕΙΑ ΕΥΟ Ν̄ΤΥΠΟΣ ΖΙ ΖΙΚΩΝ ΠΚΟΙ|ΤΩΝ ΔΕ ΨΗΠ Ν̄ΤΟΥ ΠΕ
 ΠΕΤΟΥΑΑΒ Ζ̄Μ | ΠΕΤΟΥΑΑΒ ΝΕΡΕ ΠΚΑΤΑΠΕΤΑΣΜΑ ΜΕΝ | ΖΟΒ̄ Ν̄-
 25 ΨΟΡΠ ΠΩΣ ΕΡΕ ΠΝΟΥΤΕ Ρ̄ΔΙΟΙΚΕΙ || Ν̄ΤΚΤΙΣΙC ΕΨΑΠΩΖ ΔΕ Ν̄ΒΙ
 ΠΚΑΤΑΠΕ|ΤΑϚ[Μ]Α ΑΥΩ Ν̄ΤΕ ΝΑ ΠCΑ ΝΖΟΥΝ ΟΥΩΝΖ | [ΕΒΟΛ] CΕΝΑΚΩ
 ΔΕ Μ̄ΠΕΕΙΝΕΙ Ν̄CΩΟΥ | [ΕΨΟ] Ν̄ΕΡΗΜΟΣ ΜΑΛΛΟΝ ΔΕ CΕΝΑΡ̄ΚΑΤΑ|[ΛΥΕ]
 30 Μ̄ΜΟϚ Τ̄Μ̄Ν̄ΤΝΟΥΤΕ ΔΕ ΤΗΡC CΑΠΩΤ || [ΕΒΟΛ] Ν̄ΝΕΕΙΜΑ ΕΖΟΥΝ ΑΝ
 ΕΝΕΤΟΥΑΑΒ | [Ν̄ΤΕ Ν]ΕΤ[Ο]ΥΑΑΒ CΝΑΨΤΩΖ ΓΑΡ ΑΝ Μ̄Ν ΠΟΥ|[ΟΕΙΝ
 Ν]ΑΤ ΤΩΖ Μ̄Ν ΠΠΛΗΡΩΜΑ Ν̄ΑΤ|[ΨΤΑ ΑΛ]ΛΑ CΝΑΨΩΠΕ ΖΑ Ν̄ΤΝΖ Μ̄-
 35 ΠCϜΟΣ | [ΑΥΩ ΖΑ Ν]ΕΨCΒΟΕΙ ΤΕΕΙCΙΒΩΤΟΣ ΝΑΨΩ|[ΠΕ Μ̄ΠΟ]ΥΟΥΧΑΕΙ
 *p. 85¹
 (133 L.) Ν̄ΤΑΡΕ ΠΚΑΤΑΚΛΥC *ΜΟΣ Μ̄ΜΟΟΥ ΕΜΑΖΤΕ ΕΖΡΑΪ ΕΧΩΟΥ ΕΡΨΑ | Ζ̄Ν-
 ΖΟΕΙΝΕ ΨΩΠΕ Ζ̄Ν ΤΦΥΛΗ Ν̄Τ̄Μ̄Ν̄ΤΟΥ|ΗΝΒ ΝΑΕΙ ΝΑΨC̄Ν ΒΟΜ Ν̄ΒΩΚ ΕΖΟΥΝ
 5 Ε|ΠCΑ ΝΖΟΥΝ Μ̄ΠΚΑΤΑΠΕΤΑΣΜΑ Μ̄Ν ΠΑΡ||ΧΙΕΡΕΥC ΕΤΒΕ ΠΑΕΙ Μ̄ΠΕ
 ΠΚΑΤΑΠΕΤΑC|ΜΑ ΠΩΖ Μ̄ΠCΑ ΝΤΠΕ ΟΥΑΑΤϚ ΕΠΕΙ ΝΕΥ|ΝΑΟΥΕΝ Ν̄ΝΑ
 ΠCΑ ΝΤΠΕ ΟΥΑΑΤΟΥ ΟΥΤΕ | Μ̄ΠCΑ Μ̄ΠΙΤ̄Ν ΟΥΑΑΤϚ ΑΝ Ν̄ΤΑϚ-
 10 ΠΩΖ ΕΠΕΙ | ΝΑΨΝΑΟΥΩΝΖ ΕΒΟΛ Ν̄ΝΑ ΠCΑ Μ̄ΠΙΤ̄Ν ΟΥ||ΑΑΥ ΑΛΛΑ
 Ν̄ΤΑϚΠΩΖ Ν̄ΤΠΕ ΕΠΙΤ̄Ν ΑΝΑ | ΠCΑ ΝΤΠΕ ΟΥΩΝ ΝΑΝ Ν̄ΝΕΤ̄Μ̄ΠCΑ
 Μ̄ΠΙ|Τ̄Ν ΧΕΚΑΑC ΕΝΝΑΒΩΚ ΕΖΟΥΝ ΑΠΠΕΘΗΠ | Ν̄ΤΑΛΗΘΕΙΑ ΠΑΕΙ
 15 ΑΛΗΘΩC ΠΕ ΠΕΤ ΤΑΕΙ|ΗΥ ΕΤΟ Ν̄ΧΩΡΕ ΕΝΑΒΩΚ ΔΕ ΕΖΟΥΝ ΕΜΑΥ ||
 ΖΙΤ̄Ν Ζ̄ΝΤΥΠΟΣ ΕΨΗΣ Μ̄Ν Ζ̄Ν̄Μ̄Ν̄ΤΩΒ | CΕΨΗΣ ΜΕΝ Ν̄ΝΑΖΡ̄Ν ΠΕΟΥ
 ΕΤΧΗΚ ΕΒΟ[Λ] | ΟῩΝ ΕΟΟΥ ΕΨΧΟCΕΕΟΟΥ ΟῩΝ ΒΟΜ ΕΨΧΟ|CΕ
 ΕΒΟΜ ΕΤΒΕ ΠΑΕΙ ΑΝ ΤΕΛΕΙΟΝ ΟΥΕΝ | ΝΑΝ Μ̄Ν ΝΕΘΗΠ Ν̄ΤΑΛΗ-

84:29 Sah. CΝΑΨΤ. 30 [ΕΒΟΛ] Ν̄ΝΕΕΙΜΑ : Sah. ΕΒΟΛ Ζ̄Μ ΠΕΕΙΜΑ. 35 i.e. Μ̄-
 ΠΕΟΥΧΑΕΙ. 85:2 Ζ̄Ν ΖΟΕΙΝΕ : Sah. ΖΟΕΙΝΕ. 9 ΝΑΨΝΑ- : Sah. ΝΕΨΝΑ-. 10 Ν̄ΤΠΕ : Sah.
 ΕΒΟΛ Ζ̄Μ ΠCΑ ΝΤΠΕ. 17 i.e. ΧΟCΕ ΕΕΟΟΥ.

17 ΤΑΕΙ ΤΕ ΘΕ <ΑΝ> em. Sevrin (better ΤΑΕΙ <ΑΝ> ΤΕ ΘΕ), with hesitation 28 rest.
 Schenke ('einsam zurücklassen'), Till 29 ΝΟΥΤΕ : τ written over erasure of Δ 31
 cf. 85:19-20 32 rest. Schenke ('[mangel]losen'), sim. Till 34 rest. Schenke ('[und]
 seine Arme'): cf. 84:33 35 for the restoration cf. 84:33 85:14 ΧΩΡΕ : second ω
 added above the line 17-18 ΕCΧΟ|CΕ ΕΒΟΜ em. Till

At the present time we have the manifest things ¹⁵ of creation. We say, ' "The strong who are held in high regard are great people. ' And the weak who are despised are the obscure." Contrast the manifest things ' of truth: they are weak and ' despised, while the hidden things are strong and ²⁰ held in high regard. The mysteries of truth are ' revealed, though in type and image. The bridal chamber, ' however, remains hidden. It is the holy in ' the holy. The veil at first ' concealed how God controlled ²⁵ the creation, but when the veil is rent ' and the things inside are revealed, ' this house will be left ' desolate, or rather will be ' [destroyed]. And the whole (inferior) godhead will flee ³⁰ [from] here but not into the holies ' [of the] holies, for it will not be able to mix with the ' unmixed [light] and the ' [flawless] fullness, but will be under the wings of the cross ' [and under] its arms. This ark will be ³⁵ [their] salvation when the flood **85** of water surges over them. If ' some belong to the order of the priesthood ' they will be able to go ' within the veil with the high priest. ⁵ For this reason the veil was not ' rent at the top only, since it ' would have been open only to those above; nor ' was it rent at the bottom only, since ' it would have been revealed only to those below. ¹⁰ But it was rent from top to bottom. Those ' above opened to us the things below, ' in order that we may go in to the secret ' of the truth. This truly is what is ' held in high regard, (and) what is strong! But we shall go in there ¹⁵ by means of lowly types and forms of weakness. ' They are lowly indeed when compared with the perfect glory. ' There is glory which surpasses glory. There is power which surpasses ' power. Therefore the perfect things have opened ' to us, together with the hidden things of truth.

- 20 ΘΕΙΑ ΑΥΩ ΝΕΤΟΥ|ΑΑΒ ΝΝΕΤΟΥΑΑΒ ΑΥΩΛΠ` ΕΒΟΛ` ΑΥΩ Α|ΠΚΟΙ-
 ΤΩΝ ΤΩΖΜ` ΜΜΟΝ ΕΖΟΥΝ`
 ΕΝΖΟСО(N) | ΜΕΝ` ΥΖΗΠ` ΤΚΑΚΙΑ ΟΥΟСϛ` ΜΕΝ Μ̄ΠΟΥ|ΥΙΤ̄С ΔΕ Ν̄-
 ΤΜΗΤΕ Μ̄ΠCΠΕΡΜΑ Μ̄ΠΠΝ̄Α | ΕΤΟΥΑΑΒ` СЕО Ν̄ΖΜ̄ΖΑΛ Ν̄ΤΠΟΝΗ-
 25 ΡΙΑ ΖΟ||ΤΑΝ ΔΕ ΕΨΑΩΛΠ` ΕΒΟΛ ΤΟΤΕ ΠΟΥΟ|ΕΙΝ Ν̄ΤΕΛΕΙΟΝ` ΝΑ-
 ΖΑΤΕ ΕΒΟΛ` ΕΧ̄Ν̄ [Ο]ΥΟ(N) | ΝΙΜ` ΑΥΩ ΝΕΤ̄Ν̄ΖΗΤϛ` ΤΗΡΟΥ СЕН[ΑΧΙ
 ΧΡΙ|СМА ΤΟΤΕ Ν̄ΖΜ̄ΖΑΛ Ν̄ΑΡ̄ΕΛΕΥΘΕ[ΡΟC ΑΥΩ] | Ν̄CЕСΩΤΕ Ν̄ΑΙΧΜΑ-
 30 ΛΩΤΟC ΤΩΒΕ Ν̄[ΙМ ΕМ]||ΠΕ ΠΑΕΙΩΤ` ΕΤΖ̄Ν̄ Μ̄ΠΗΥΕ ΤΟCϛ[` СЕНА]-
 ΠΟΡϛϛ` ΝΕΤΠΟΡϛ` СЕНΑΖΩΤ̄Ρ̄ Ν̄[. 4½-5½ .] | СЕНАМОУΖ ΟΥΟΝ`
 ΝΙΜ` ΕΤΝΑΒ[ΩΚ ΕΖΟΥΝ] | ΕΠΚΟΙΤΩΝ СЕНАΧΕРО Μ̄ΠΟΥ[ΟΕΙΝ 2-3] ||Ο
 35 ΓΑΡ Ν̄ΘΕ Ν̄Ν̄ΓΑΜΟC ΕΤ̄Ν̄Ε[. . . 6-7 . . .]||ΨΩΠΕ Ν̄ΤΟΥΨΗ ΠΚΩΖΤ`
 *p. 86¹ Ψ[Αϛ . . 5-6 . . .] * Ν̄ΤΟΥΨΗ ΨΑϞΧΕΝΕ Μ̄ΜΥCΤΗΡΙΟΝ ΔΕ | Μ̄ΠΙΓΑΜΟC Ν̄-
 (134 L.) ΤΟΥ ΨΑΥΧΩΚ` ΕΒΟΛ` Ζ̄Μ̄ ΠΕ|ΖΟΥΟ` Μ̄Ν̄ ΠΟΥΟΕΙΝ ΜΑΡΕ ΦΟΥΟ ΕΤ̄Μ-
 5 ΜΑΥ | Η ΠΕϞ`ΟΥΟΕΙΝ ΖΩΤΠ` ΕΡΨΑ ΟΥΑ ΨΩΠΕ Ν̄||ΨΗΡΕ Μ̄ΠΝΥΜ`ΦΩΝ`
 ΥΝΑΧΙ Μ̄ΠΟΥΟΕΙΝ | ΕΤ̄Μ ΟΥΑ ΧΙΤϛ` ΕϞ̄Ν̄ΝΕΕΙΜΑ ΥΝΑΨΧΙΤϛ` | ΑΝ Μ̄-
 ΠΚΕΜΑ ΠΕΤΑΧΙ ΠΟΥΟΕΙΝ ΕΤ̄ΜΜΑΥ | СЕНАΝΑΥ ΑΝ` ΕΡΟΥ` ΟΥΤΕ
 10 СЕНАΨΕΜΑΖΤΕ | ΑΝ` Μ̄ΜΟΥ` ΑΥΩ Μ̄Ν̄ ΛΑΔΥ ΝΑΨ̄РСКΥΛΛΕ Μ̄||ΠΑΕΙ Ν̄-
 ΤΕΕΙΜΕΙΝΕ ΚΑΝ` ΕϞ̄Ρ̄ΠΟΛΙΤΕΥΕC|ΘΑΙ Ζ̄Μ̄ ΠΚΟCΜΟC ΑΥΩ ΟΝ ΕΨΑΕΙ

28 i.e. ΝΑΡ̄-. 29 i.e. Ν̄Ν̄ΑΙΧΜΑΛΩΤΟC. 86:6 ΕϞ̄Ν̄ΝΕΕΙΜΑ : Sah. ΕϞ̄Ζ̄Μ̄ ΠΕΕΙΜΑ. 7 Sah. ΠΕΤΝΑΧΙ.

21 ΤΩΖΜ` Μ̄ : Μ` added above the line

27 rest. Layton; sim. Schenke ('[die] Salbung [empfangen]'), Till 28 rest. Schenke ('frei sein und'), Till 29 cf. Matt 15:13 πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωθήσεται 30 for the restoration cf. 85:31 31 Ν[: a superlin. stroke may have been written above Ν; reading of pap. cannot be Μ̄ or Μ̄ poss. restore Ν̄[ΝΟΥΕ-ΡΗΥ] 32 ΝΑΒ[: α, or else λ; β read from small, ambiguous trace rest. Schenke ('[ein-gehen] werden'), sim. Till 34 ε[: or else ϑ (not α) e.g. ΕΤ̄Ν̄Ε[ΕΘΠ ΕΨΑΥ] 35 ψ[: or else ψ[ψ[ΑϞΡ̄ ΟΥΟΕΙΝ] Schenke³ ('[leuchtet]'), Schenke⁴

The holies ²⁰ of the holies were revealed, and ' the bridal chamber invited us in.

As long ' as it is hidden, wickedness is indeed ineffectual, but ' it has not been removed from the midst of the seed of the holy spirit. ' They are slaves of evil. But when ²⁵ it is revealed, then the ' perfect light will flow out on every ' one. And all those who are in it will [receive the chrisim]. ' Then the slaves will be free [and] ' the captives ransomed. “[Every] plant [which] ³⁰ my father who is in heaven [has not] planted [will be] ' plucked out” (Matt 15:13). Those who are separated will unite [. . .] and ' will be filled. Every one who will [enter] ' the bridal chamber will kindle the [light], for [. . .] ' just as in the marriages which are [. . .] happen ³⁵ at night. That fire [. . .] only **86** at night and is put out. But the mysteries ' of this marriage are perfected rather in ' the day and the light. Neither that day ' nor its light ever sets. If anyone becomes a son ⁵ of the bridal chamber, he will receive the light. ' If anyone does not receive it while he is here, he will not be able to receive it ' in the other place. He who will receive that light ' will not be seen, nor can he be detained. ' And none shall be able to torment ¹⁰ a person like this even while he dwells ' in the world. And again when he leaves '

85:31 *possibly*, unite [with one another] (*i.e.*, be united)

85:35 *possibly*, That fire [burns]

15 εβολ | ζ̄μ̄ πκοσμοσ ηδη αϑχῑ ν̄ταληθεια ζ̄ν̄ | ν̄ζικων πκοσμοσ
 αϑωπε̄ ν̄ναιω(ν) | παιων γαρ εϑωοοπ̄ ναϑ̄ μ̄πληρω||μα αγω
 εϑωοοπ̄ ν̄τεειρε ϑογονζ εβολ | ναϑ ογααϑ εϑζηπ̄ αν ζ̄μ̄ πκακε μ̄ν̄
 τογ|ψη̄ αλλα εϑζηπ̄ ζ̄ν̄νογζοογ̄ ν̄τελειο(ν) | μ̄ν̄ ογοειν εϑογααβ

πεγαγγελιον | πκατα φιλιπποσ

13 i.e. ν̄αιων. 17 i.e. ζ̄ν̄ ογζοογ. 18 i.e. ογοοειν.

the world he has already received the truth in ' the images. The world has become the eternal realm (aeon), ' for the eternal realm is fullness for him.
15 This is the way it is: it is revealed ' to him alone, not hidden in the darkness and the ' night, but hidden in a perfect day ' and a holy light.

The Gospel '
According to Philip

APPENDIX
SCHENKE'S "SAYING" NUMBERS

NOTE: While not recommended by the present editor, Schenke's numbering of the text is tabulated here because it has been followed (more or less) by several commentators, including Till, Wilson, and Ménard. Authority: H.-M. Schenke, "Das Evangelium nach Philippus," in J. Leipoldt, H.-M. Schenke, *Koptisch-gnostische Schriften aus den Papyrus-Codices von Nag-Hamadi* [sic] (Hamburg-Bergstedt: Reich-Evangelischer Verlag, 1960) 38-65.

"Saying"	begins at	"Saying"	begins at
1	51:29	29	58:22
2	52:2	30	58:26
3	52:6	31	58:33
4	52:15	32	59:6
5	52:19	33	59:11
6	52:21	34	59:18
7	52:25	35	59:27
8	52:32	36	59:31
9	52:35	37	60:1
10	53:14	38	60:6
11	53:23	39	60:10
12	54:5	40	60:15
13	54:18	41	60:34
14	54:31	42	61:5
15	55:6	43	61:12
16	55:14	44	61:20
17	55:23	45	61:36
18	55:37	46	62:5
19	56:3	47	62:6
20	56:13	48	62:17
21	56:15	49	62:26
22	56:20	50	62:35
23	56:26	51	63:5
24	57:20	52	63:11
25	57:24	53	63:21
26	57:28	54	63:25
27	58:14	55	63:30
28	58:17	56	64:5

"Saying"	begins at	"Saying"	begins at
57	64:9	93	73:19
58	64:12	94	73:27
59	64:22	95	74:12
60	64:30	96	74:22
61	65:1	97	74:24
62	66:4	98	74:36
63	66:7	99	75:2
64	66:23	100	75:14
65	66:29	101	75:21
66	67:2	102	75:25
67	67:9	103	76:4
68	67:27	104	76:11
69	67:30	105	76:17
70	68:17	106	76:22
71	68:22	107	76:31
72	68:26	108	77:2
73	69:1	109	77:7
74	69:5	110	77:15
75	69:8	111	77:35
76	69:14	112	78:12
77	70:5	113	78:25
78	70:9	114	79:13
79	70:17	115	79:18
80	70:22	116	79:31
81	70:34	117	80:5
82	71:3	118	80:7
83	71:16	119	80:23
84	71:22	120	81:14
85	72:1	121	81:21
86	72:6	122	81:34
87	72:17	123	82:26
88	72:25	124	84:14
89	72:30	125	84:21
90	73:1	126	85:29
91	73:8	127	86:4
92	73:15		

TRACTATE 4

THE HYPOSTASIS OF THE ARCHONS

INTRODUCTION

ROGER A. BULLARD

1. The *Hypostasis of the Archons (HypArch)*¹ is an anonymous treatise setting forth a Gnostic interpretation of Genesis 1–6, partly in the form of a revelation discourse between an angel and an interlocutor. It exemplifies a wide-ranging Hellenistic syncretism whose most evident components are Jewish. But in its final form *HypArch* shows clear Christian features and can be considered a Christian work. Its theological perspective is a robust Gnosticism, of still undetermined sectarian affiliation. It was originally composed in the Greek language, probably in Egypt. The date of composition cannot be determined, but some evidence points to the third century A.D.

2. **GENRE AND TITLE.** *HypArch* is essentially narrative. Clear and typical Gnostic anthropology and eschatology are expounded in the form of a primeval myth rather than abstract speculation. Recitation of this myth takes place in two different manners. While material taken from Genesis is in focus, the narrative progresses straightforwardly in the third person. But in connection with an apocryphal story of the deluge (92:3 and following) two interlocutors, the angel Eleleth and a female character named Norea, are introduced: although the narrative mode continues to be used, the remainder of the work is simultaneously a Gnostic catechesis, put in the mouth of one of the characters. The use of these two quite different manners of exposition, viz., straightforward narrative and revelatory dialogue between a heavenly instructor and an earthly questioner, does not cause any patent contradictions in the overall logic of the treatise nor reduce its effectiveness.

The author's purpose is to account for the existence of the Gnostics as a distinct group by discussing the origin of "spiritual" (Gnostic) humanity against the backdrop of creation and by passing on divine instruction regarding the destiny of the Gnostic community. For the author, the violent scene that takes place around the ark, where the revealing angel appears and the revelation discourse begins, marks the commencement of

¹ Also known as the *Nature of the Rulers* and *Nature of the Archons*, and sometimes abbreviated *NatArch*.

the present age. The preceding story provides the theological background for this present age, and an apocalyptic conclusion directs the Gnostic reader's hopes towards the future.

HypArch is not mentioned in any ancient sources. Its title is copied, in the usual manner, at the end of the text. Almost identical words also occur at the beginning (Greek retroversion: *περὶ τῆς ὑποστάσεως τῶν ἔξουσίων*), but here the phrase should be considered a part of the opening sentence rather than a prescript title. It is an effective opening, in that it anticipates the title while also alluding to the main subject matter of the treatise.

The exact meaning of the title in English (Greek retroversion: ἡ ὑπόστασις τῶν ἀρχόντων) is not entirely clear. Although *hypostasis* can mean "nature" or "essence," the present work does not discuss such a topic, and so translations like "The Nature of the Archons" should be ruled out. The word can also mean "origin," in the sense of "coming-into-being": but while the genesis of the archons (i.e., heavenly rulers) is briefly discussed, the subject matter as a whole ranges far beyond this question. The most suitable translation is "reality" (i.e., as opposed to fictitiousness). It fits well the train of thought in the opening paragraph, as well as laying out the key question to which the author's myth addresses itself. The archontic rulers exist: this was a dire reality for the Christian Gnostic, who defined his own nature over against theirs, and for whom this document could raise the apocalyptic hope that his own spiritual nature would be more lasting than the rulers' and his own destiny more glorious than theirs.

3. **PROVENANCE AND DATE.** It is generally assumed by scholarship that *HypArch*, like all the Nag Hammadi texts, was translated from Greek; linguistic and historical considerations make any other hypothesis unlikely. However, Coptic-speaking circles also may have played a part in the formation of some elements of the myth.² If so, this would indicate an Egyptian provenance. So too the remark at 87:29 that the rulers have the heads of animals, a well-known attribute of Egyptian deities. The hypothesis of an Egyptian provenance, however, is no more than tentative because of the sparsity of supporting evidence.

²For example at 86:30 and 94:22 Samael, the "blind" leader of the rulers (Aramaic *samê* "blind," cf. 87:4, 94:26), uses the words of Isa 46:9, "There is no other God beside me." In the Sahidic Coptic version of Isa 46:9 (ed. Wessely) "beside me" is rendered by the prepositional phrase *blai*, which is phonetically close to the Coptic word for "blind," *blle*, so that a Coptic pun may be intended.

The assignment of *HypArch* to the third century A.D. is also tentative. The work cannot, of course, be later than the fourth-century manuscript collection to which it belongs. But the author's treatment of his material seems to presuppose an extended Gnostic background of developing tradition and "midrashic" handling of the relevant scriptural material; this goes against an early dating. The probability that both *HypArch* and tractate 5 of the same codex³ (*OnOrgWld*) are dependent on earlier Gnostic traditions or documents also supports this assumption. One Platonic commonplace of the author's philosophical attitude⁴ has been identified as characteristic of the third, rather than second, century A.D.

4. COMPOSITION, AUDIENCE. The questions of date and provenance are complicated by the possibility that the present form of the work is a result of editorial compilation. Most scholars have supposed that a Christian editor combined a narrative source interpreting certain parts of Genesis, with a distinct revelation discourse of more soteriological and eschatological concern, and encompassed them in a Christian frame. If accepted, this theory raises problems (not yet solved) of the date and provenance of each individual source.

While the anonymous author of the present *HypArch* may have used previous material, it is clear from his tone that he writes from a position of authority, presenting his own word to the audience, even in the angelic revelation where a character of the drama is ostensibly speaking. Throughout the work, a Gnostic teacher is giving instruction to his audience.

This audience is a Christian Gnostic community or group. Thus *HypArch* is clearly an esoteric work, intended for readers who need not have everything explained. They know wide-ranging material from both the Old and New Testaments and accept the authority of Paul (cf. 86:21–25). They are aware of linguistic and literary traditions from Jewish (even Aramaic-speaking) circles, although the time, place, and vehicle by which these traditions were transmitted is no longer clear. The audience is at home with apocalyptic thought, which is esoteric by its very nature. One of the traditional functions of apocalyptic—that of providing hope and reassurance for an insecure or persecuted community—seems to be operative in this work. A self-conscious community read this, probably while feeling considerable pressure from a branch of Christianity that defined itself as orthodox, and those who were different as heretics. For this audience, apocalyptic may have encoded an affirmation of self-

³ Edited in vol. 2.

⁴ The Neoplatonic *plenum formarum* that necessarily results from God's "lack of envy" (*aphthonia*), cf. 96:11–14.

identity and hope, even though in the eschatological future.

There is obviously some literary relationship between *HypArch* and the fifth tractate of Codex II. The two works appear to have drawn from common sources. The fifth tractate mentions a *Book* or *Books of Norea* (102:11, 24–25, edited in vol. 2), also mentioned by Epiphanius.⁵ It has been suggested that *HypArch* is identical with the *Book(s) of Norea*, but there is no compelling evidence to support this hypothesis.⁶

5. CONTENTS. *a. Summary.* After a brief introduction quoting Eph 6:12, comes a compressed section (86:26–87:11) of mythical narrative: this is actually a summary of material presented more fully at 94:4–96:17. Here the chief ruler (Samael) utters a blasphemy and is upbraided by a divine being called incorruptibility. He begets offspring that are installed in the lower world by his mother Pistis Sophia (Faith-Wisdom). The powers of darkness (rulers, authorities) fall in love with an image of incorruptibility they have seen reflected in the waters of chaos, and in that image they model a man out of dust. They cannot make him arise from the ground, since they cannot bestow life-giving spirit upon him; but for its own reasons, the spirit appears and settles within him. The man, Adam, gives names to the animals and is placed in a garden (Paradise), where he is ordered not to eat from the tree of knowledge (gnosis). While he sleeps the rulers open his side and make a woman, described as “spiritual,” who awakens him. He addresses her with credal sounding words reminiscent of the Isis aretologies.

The rulers determine to rape the woman, but she outwits them by giving them merely her “shadow” (physical body). The snake (“the instructor”) appears, and tempts the pair to taste the fruit of the forbidden tree. They do so and consequently realize that they are denuded of the spiritual element. The chief ruler expels them from the garden.

The story of Cain and Abel is told with little variation from the Genesis account. Eve later bears a son (Seth) to replace the slain Abel, and then a daughter called Norea, “the virgin whom the forces did not defile.”

The rulers then determine to destroy humanity with a flood; in response Noah is instructed to build an ark. Norea attempts to gain entry, is refused, and burns the ark with her fiery breath. The rulers now wish to violate Norea, claiming that her mother Eve before her had also submitted to them. She refuses, recognizing them as the powers of darkness, and calls for help. Here (93:1) a transition is made between the two principal sections of the narrative (*see above* § 2). The rulers withdraw, and the

⁵ *Haer.* 26.1.3, PG 41. 332B.

⁶ See the introduction to CG II 5 (in vol. 2) for a further discussion of this problem.

angel Eleleth appears in order to give Norea an account of the origin and destiny of the archontic powers.

The narrative is now taken over by Eleleth, who proceeds to recount a more detailed form of the primeval myth already summarized in the opening paragraphs of the treatise. According to this account, Pistis Sophia (Faith-Wisdom) wishes to procreate without the participation of a partner. Gradually out of shapeless shadow, an androgynous, leonine being appears, uttering the blasphemy that he alone is God. A voice addresses him as "Samael" and reproves him. He then creates seven androgynous offspring and tells them that he alone is God. Zoe (Life), the daughter of Pistis Sophia, reproves him, calling him "Saklas" (Aramaic for "fool") and "Yaldabaoth." She breathes forth an angel, who binds Yaldabaoth (i.e., Samael) and throws him into the depths of Tartaros. But one of his offspring, Sabaoth, sees this banishment and disowns him. When he praises Wisdom (Faith-Wisdom) and Life, they install him over the seventh heaven, where Life sits at his right hand, instructing him. Seeing this, Yaldabaoth (Samael) becomes envious; his envy brings death into being.

Norea then asks the angel about her own place in all this. Eleleth assures her that she and her children belong to the eternal father, and that later the "true man" (divine savior) will come to teach all things, and to bestow the anointing of eternal life. Then the rulers will perish and the sons of light (Gnostics) will come to know the father and praise him, singing the trisagion.

b. Character. All of this narrative shows clear Gnostic features: dramatic characters familiar from other Gnostic literature (incorruptibility, Pistis Sophia, Yaldabaoth, the rulers, etc.); emphasis on the spiritual element as the real, immortal essence of Gnostic humanity; the great importance of knowledge, especially in the startling interpretation of the Paradise story, whereby the snake becomes the hero for instructing the human pair in the ways of knowledge (gnosis). The work cannot be definitely ascribed to any particular Gnostic sect. Affinities with Sethian, Barbelognostic, and Ophite doctrines have been noted, but any such identification must be accompanied by a healthy skepticism about the usefulness of these sectarian names as employed by the orthodox heresiologists.

The most interesting dramatic character of the work is Norea, the daughter of Eve. At least two traditional Norea figures have been discovered in traditions underlying this part of the myth: Norea as sister and wife of Seth, and Norea as Noah's wife. In *HypArch* she is not Noah's wife, although aspects of that tradition are nevertheless present. It has been shown that the name "Norea" (Νωροια) and its variants go back to Naamah of Gen 4:22, and that the development of this figure in

the tradition goes back to Jewish haggadah. In *HypArch* Norea is a heavenly force who fights the evil rulers on behalf of Gnostic humanity. At the same time, as the recipient of instruction from Eleleth, she symbolizes the Gnostic quest for individual redemption through esoteric knowledge.

In this work the rulers (ἄρχοντες) are sometimes called authorities (ἐξουσίαι) or forces (δυνάμεις). It is generally assumed that at least in *HypArch* these terms are synonymous and refer to the same cadre of superhuman, but subdivine, heavenly powers.

HypArch is among the best-presented and best-transmitted tractates from Nag Hammadi. It is a significant work because of the clarity and authority with which it portrays the sweep of Gnostic belief. Cosmogony, anthropology, soteriology, and eschatology have an impressive coherence here, setting forth a Gnostic understanding of some of the main themes of biblical tradition.

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DRAMATIS PERSONAE⁷

Father of truth or father of the entirety : God

Holy *spirit* of the father of truth: a virgin female element or principle that operates occasionally in the world below, animating, instructing, and inspiring; capable of possessing (and abandoning) persons, trees, lower animals, etc.; consubstantial with the *spirit of truth* that is present in the children of light, hence both 'root' and 'seed'

The *all-powerful* or *true man*, the *son* of God who will come at the end of time to manifest the spirit

The entirety, probably the totality of divine stuff, whether below or above, dispersed or united; to it belong the children of light

Incorruptibility, a divine being that dwells above the veil of the eighth heaven

Pistis Sophia (*Faith Wisdom*), or simply *Wisdom*, another divine being above the veil of the eighth heaven, creator of Yaldabaoth

Her daughter *Zoe* (Life)

Fierly *angel of wrath* sent by Life to banish Yaldabaoth

The great angel *Eleleth*, one of the four light-givers that stand in the presence of the spirit

Adam, the first man on earth, created by the rulers as a male counterpart both to themselves and to the image of incorruptibility

His wife and female counterpart *Eve*

Snake

Birds and beasts of all kinds

Eve's children

Cain, an evil son begotten by the rulers

Abel, his half-brother, a son by Adam

Seth, a son by God, begotten to replace the slain Abel

Norea or *Orea*, a daughter, also of divine parentage

⁷From B. Layton, "The Hypostasis of the Archons," *Harvard Theological Review* 67 (1974) 389-393. By permission.

Noah and his family

Norea's offspring the Gnostics (beings that possess a spirit), the *children of the light*

Other mankind (descendants of Cain)

Rulers (archons) of the present darkness and chaos, also called *authorities*: libidinous, animal-faced beings of dual sexuality, viz.

Their arrogant chief *Samael*, also called *Sakla* or *Yaldabaoth*, the creation of Pistis Sophia; face of a lion; thinks he is god

His seven offspring, the *forces of chaos*, among them being *Sabaoth*

A second, infernal progeny, who are later-born (*Envy, Death, etc.*)

Infinite numbers of ministering *angels*

Demons

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PLOT

PROLOGUE: Topic and occasion; author, addressee (§ 1)

THE RULERS

Ignorance and blasphemy of the chief ruler (§ 2)

His fall; establishment of his offspring as a lower spiritual hierarchy (§ 3)

THE PROTOPLASTS AND THE RULERS

Apparition of a divine image (§ 4)

Creation of man as a snare for the image (§ 5)

Vivification, naming, and gift of voice to man by the spirit;

man names the living creatures (§ 6)

Man's appointed career in Paradise (§ 7)

Creation of woman; the rulers pursue her (§ 8)

[*Spirit* passes (a) from Adam into woman,
(b) from woman into a tree (cf. § 9, 90:2
σαρκική),
(c) and then into a snake (§ 9)]

The snake instructs the woman: the protoplasts discover they are naked of spirit (§ 9)

[*Spirit* (d) leaves the snake]

The Rulers curse the protoplasts, snake, and mankind (§ 10)

CAIN AND ABEL (§ 11)

SETH AND NOEA: Foundation of the spiritual generation (§ 12)

Sabaoth saves mankind (Noah) from the rulers' deluge (§ 13)

Orea (Noea) burns the ark (§ 14)

Noea's struggle with the rulers (§ 15)

APPARITION OF THE ANGEL ELELETH

Noea's invocation (§ 16)

Angel's rebuke (§ 17)

GNOSTIC DIALOGUE (Norea, Eleleth)

First question : Angel's identity (§ 18)

Response : Self-identification and promise of instruction

Description of the angel by Norea, speaking as narrator
(§ 19)

Speech of consolation by the angel (§ 20)

Second question : Origin and genesis of the rulers (§ 21)

Response : The veil dividing two realms; creation of Yaldabaoth (§ 22)

His first blasphemy rebuked (§ 23)

Descent of Wisdom and light into the region of chaos
(§ 24)

Yaldabaoth creates a lower spiritual hierarchy (§ 25)

His second blasphemy rebuked; banishment to Tartaros
(§ 26)

Elevation of Sabaoth: repentance, installation in seventh
heaven, chariot and retinue (§§ 27–29)

The envy of Yaldabaoth yields another spiritual hierarchy in
Tartaros (§ 30)

Summary of second response (§ 31)

Third question : Do Norea and the rulers share a common
origin? (§ 32)

Response :

Heavenly origin of Norea and her offspring means they cannot
be harmed by the rulers because of an indwelling
spirit of truth (§ 33)

Manifestation of the spirit of truth will occur after three
generations or ages (§ 34)

Fourth question : When will the three generations have been
accomplished? (§ 35)

Response : At the incarnation of the true man, who will
reveal(?) the existence of the spirit of truth (§ 36)

ESCHATOLOGICAL POEM: Deeds of the final generation

Instruction and anointment of the saved; their ascent into
the light (§ 37)

Destruction of the lower spiritual world (§ 38)

Gnosis of the saved; praise of the father and son by the
children of the light (§ 39)

SCENE

- i. Almost the whole depth of darkness (the visible universe):
from the veil of the eighth heaven down through all seven heavens,
as far as the waters of chaos and the abyss (2-3)
- ii. Earth:
 - a. Near the waters (4-6)
 - b. Paradise (7-10)
 - c. Outside Paradise (11-12)
 - c. Mt. Sir (13- . . .)
- iii. *Like the opening* (22-27)
- iv. Seventh heaven (28-29)
- v. Hell (30)
- vi. Along the way ascending from darkness into the light (37-39)

TIME

- i-v. From primæval time until just before the deluge
- vi. At the consummation of ages

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photographs

Various photographs (as detailed by S. Emmel, *Bulletin of the American Society of Papyrologists* 14 [1977] 109–121) recording an earlier, more complete state of the papyrus; recollated by the present editor

Schenke

H.-M. Schenke, in Schenke and J. Leipoldt, *Koptisch-gnostische Schriften aus den Papyrus-Codices von Nag-Hamadi* [sic] (Hamburg-Bergstedt: Reich-Evangelischer Verlag, 1960) 67–78, 83–84

Schenke²

Privately circulated communication (originally intended for *OLZ*), as cited in the critical apparatus of Layton³

THE HYPOSTASIS OF THE ARCHONS

EDITED BY

BENTLEY LAYTON

- p. 86²⁰
(134 Labib) ετβε οὔποστασις ἡνεζουσια γῆ πῆνα | ἡπειωτ᾽ ἡτμε αχοοο
 ναν ἡβι πνοο | ἡαποστολοο ετβε νεζουσια ἡπκακε | χε πῆψωχε
 ψοοπ᾽ αν οὔβε σαρζ ζι | [cno]q αλλα εφ᾽ οὔβε νεζουσια
 25 ἡπκοο|[μοο] ἡἡ ἡπνευματικον ἡτπονηρια | [αει]χενε ναει
 εκψινε ετβε οὔποστα|[σις ἡ]εζουσια
 ποὔνοο δε οὔβῆλε πε | [ετβε] τε[q]δομ ἡἡ τε[q]μῆτ᾽ατσοογῆ
 30 |[ἡἡ τε[q]μ]ἡτχασιζητ᾽ αχοοο γῆ τε[q]᾽|[δομ χε] ανοκ᾽ πε πνου-
 τε ἡἡ λααγ | [αχῆτ]
 [ἡτ]αρεψχε παει αq᾽ νοβε εγραῖ | [επτηρq] αγω απειψαχε
 *p. 87¹
(135 L.) πωζ ψαζ*ραῖ ετῆἡτ᾽αττακο εις οὔσμη δε ασει εἰβολ᾽ γῆ
 τῆἡτ᾽αττακο εοχω ἡμοο χε | κῆπλανασοο σαμᾶη ετε πνουτε
 π[ε] | ἡβῆλλε
 5 ανεψμεεγε ῆ βῆλε αχοουχε || εβολ ἡτε[q]δομ ετε πογα ἡτα-

AUXILIARY NOTES

86:27 i.e. ἡνεζουσια.

87:4 ἡβῆλλε : i.e. ἡβῆλλε : cf. *OnOrgWld* 103:18.

TEXT CRITICAL NOTES

86:24 [cno]q : cf. Eph 6:12 αῖμα 26 [αει - - -] Nagel : also possible is [αζι - - -] (cf. 96:15) [αει]χενε ναει : [ἡαψα]χε νε ναει Polotsky χενε : cf. Crum 774a and Layton 175 27 [σις ἡ <η>]εζουσια Layton³, poss. rightly (cf. 87:10, 86:20)

28 rest. Schenke ("wegen") : [κατα] Kasser 29 for the restoration cf. 86:28 30 rest. Layton³ (cf. 87:4-5) : [ῆψε χε] Kasser, with hesitation : [ομη χε] Krause : [ζγλη χε] Schenke² 31-32 [αχῆτ] . . . [επτηρq] : cf. 94:22-23

87:2-3 χε | κῆ : cf. 94:25, 95:7 : χ[ε] α|κῆ Krause 3 π[ε] : cf. 94:26

5 for the construction cf. Layton 182 : πογα <πε> Krause in Bullard 14, Nagel

THE HYPOSTASIS OF THE ARCHONS

TRANSLATED BY

BENTLEY LAYTON

1. On account of the reality (*hypostasis*) of the authorities (*eksousiai*), (inspired) by the spirit ' of the father of truth, the great ' apostle—referring to the “authorities of the darkness” (Col 1:13)—told us ' that “our contest is not against flesh and ' [blood]; rather, the authorities of the universe ²⁵ and the spirits of wickedness” (Eph 6:12). ' [I have] sent (you) this because you (sg.) inquire about the reality ' [of the] authorities.

2. Their chief is blind; ' [because of his] power and his ignorance ' [and his] arrogance he said, with his ³⁰ [power], “It is I who am God; there is none ' [apart from me].”

When he said this, he sinned against ' [the entirety]. And this speech got up **87** to incorruptibility; then there was a voice that came ' forth from incorruptibility, saying, ' “You are mistaken, Samael” —which is, “god ' of the blind.”

3. His thoughts became blind. And, having expelled ⁵ his power—that is, the blasphemy

87:3-4 god of the blind: possibly an error for blind god (cf. 94:26)

- 10 $\chi\omicron\omicron\upsilon\grave{\alpha}$ | $\alpha\upsilon\delta\iota\omega\kappa\epsilon$ $\bar{m}\mu\omicron\upsilon\grave{\alpha}$ $\psi\alpha$ $\pi\iota\tau\eta$ $\alpha\pi\chi\alpha\omicron\varsigma$ $\bar{m}\eta$ | $\pi\bar{n}\omicron\upsilon\eta\eta$ $\tau\epsilon\upsilon\grave{\alpha}$ $\mu\alpha\alpha\upsilon$
 $\epsilon\upsilon\omicron\lambda$ $\zeta\iota\tau\eta$ $\tau\pi\iota\sigma\tau\iota\varsigma$ | $\tau\sigma\omicron\phi\iota\alpha$ $\alpha\gamma\omega$ $\alpha\sigma\kappa\alpha\theta\iota\sigma\tau\alpha$ $\bar{n}\eta\epsilon\upsilon\grave{\alpha}$ $\psi\eta\rho\epsilon$ | $\rho\omicron\gamma\alpha$
 10 $\rho\omicron\gamma\alpha$ $\kappa\alpha\tau\alpha$ $\tau\epsilon\upsilon\delta\omicron\mu\grave{\alpha}$ $\kappa\alpha\tau\alpha$ $\pi\tau\upsilon\pi\omicron\varsigma$ || $\bar{n}\alpha\iota\omega\eta\eta$ $\epsilon\tau\bar{m}\pi\sigma\alpha$ $\eta\tau\pi\epsilon$ $\chi\epsilon$
 $\epsilon\upsilon\omicron\lambda$ $\zeta\eta$ $\eta\epsilon|\theta\eta\pi$ $\alpha\gamma\zeta\epsilon$ $\alpha\eta\epsilon\tau\omicron\upsilon\omicron\eta\omicron\eta\zeta$ $\epsilon\upsilon\omicron\lambda$
- $\alpha\tau\bar{m}\eta\eta\tau$ | $\alpha\tau\tau\epsilon\kappa\omicron$ $\delta\omega\psi\tau$ $\alpha\pi\iota\tau\eta$ $\alpha\mu\mu\epsilon\rho\omicron\varsigma$ $\bar{n}\bar{m}$ | $\mu\omicron\omicron\upsilon\upsilon$ $\alpha\pi\epsilon\sigma\iota\eta\epsilon$ $\omicron\upsilon\omega\eta\eta\zeta$
 15 $\epsilon\upsilon\omicron\lambda$ $\zeta\eta$ $\bar{n}\bar{m}$ | $\mu\omicron\omicron\upsilon\upsilon$ $\alpha\gamma\omega$ $\alpha\eta\epsilon\zeta\omicron\upsilon\sigma\iota\alpha$ $\bar{m}\pi\kappa\alpha\kappa\epsilon$ $\mu\epsilon\rho\iota\tau\bar{\epsilon}$ || $\bar{m}\pi\omicron\upsilon\psi\delta\eta$
 $\delta\omicron\mu$ $\delta\epsilon$ $\eta\tau\epsilon\zeta\epsilon$ $\pi\iota\eta\epsilon$ $\epsilon\tau\bar{m}\mu\alpha\gamma$ | $\pi\epsilon\eta\tau\alpha\zeta\omicron\upsilon\omega\eta\eta$ $\epsilon\upsilon\omicron\lambda$ $\eta\alpha\gamma$ $\zeta\eta$ $\bar{n}\bar{m}$ | $\mu\omicron\omicron\upsilon\upsilon$ |
 $\epsilon\tau\upsilon\epsilon$ $\tau\omicron\upsilon\eta\mu\eta\tau\sigma\omega\beta$ $\chi\epsilon$ $\bar{m}\psi\chi\iota\kappa\omicron\varsigma$ $\eta\alpha\psi|\tau\epsilon\zeta\epsilon$ $\bar{m}\pi\eta\epsilon\upsilon\mu\alpha\tau\iota\kappa\omicron\varsigma$
 20 $\alpha\eta$ $\chi\epsilon$ $\zeta\eta$ $\eta\eta\alpha|\upsilon\omicron\lambda$ $\eta\epsilon$ $\bar{m}\pi\sigma\alpha$ $\mu\pi\iota\tau\eta$ $\eta\tau\omicron\upsilon$ $\delta\epsilon$ $\omicron\upsilon\epsilon\upsilon\omicron\lambda$ || $\pi\epsilon$ $\bar{m}\pi\sigma\alpha$
 $\eta\tau\pi\epsilon$
- $\epsilon\tau\upsilon\epsilon$ $\pi\alpha\iota$ $\alpha\tau\bar{m}\eta\eta\tau\alpha\tau$ | $\tau\alpha\kappa\omicron$ $\delta\omega\psi\tau$ $\epsilon\upsilon\omicron\lambda$ $\epsilon\pi\iota\tau\eta$ $\alpha\mu\mu\epsilon\rho\omicron\varsigma$ | $\psi\iota\eta\alpha$ $\zeta\bar{m}$
 $\rho\omicron\upsilon\omega\psi$ $\bar{m}\pi\epsilon\iota\omega\tau$ $\epsilon\sigma\eta\alpha\zeta\alpha|\tau\bar{\rho}$ $\pi\eta\eta\rho\upsilon\grave{\alpha}$ $\bar{m}\eta$ $\rho\omicron\gamma\omicron\epsilon\iota\eta$ $\alpha\eta\alpha\rho\chi\omega\eta\eta$ $\chi\iota$ η |
 25 $\omicron\upsilon\varsigma\upsilon\mu\upsilon\omicron\upsilon\lambda\iota\omicron\eta$ $\pi\epsilon\chi\alpha\gamma$ $\chi\epsilon$ $\alpha\eta\eta\epsilon\iota\tau\eta$ || $\eta\tau$ $\eta\tau\alpha\mu\iota\omicron$ $\bar{n}\omicron\upsilon\rho\omega\mu\epsilon$ $\bar{n}\eta\eta\omicron\chi\omicron\upsilon\varsigma$
 $\epsilon|\upsilon\omicron\lambda$ $\zeta\bar{m}$ $\pi\kappa\alpha\zeta$ $\alpha\gamma\bar{\rho}\pi\lambda\alpha\sigma\sigma\epsilon$ $\bar{m}\rho\omicron\upsilon\tau\grave{\alpha}$ | $\mu\iota\omicron$ | $\epsilon\gamma\bar{\rho}\mu\eta\kappa\alpha\zeta$ $\eta\eta\rho<\upsilon>$ $\pi\epsilon$
 $\eta\iota\alpha\rho\chi\omega\eta\eta$ $\delta[\epsilon \dots \sigma\omega]$ | $\mu\alpha$ $\pi\epsilon\tau\epsilon\upsilon\eta\eta\tau\alpha\upsilon\grave{\alpha}$ $\bar{n}\sigma\zeta\iota\mu\epsilon$ $\omicron\upsilon\zeta[\dots]$ | $\pi\epsilon$ $\eta\zeta\omicron$
 30 $\eta\theta\eta\rho\iota\omicron\eta$ $\eta\epsilon$ $\alpha\gamma\upsilon\iota$ $\eta\eta\eta|\gamma\chi\omicron\upsilon\varsigma$ || $\epsilon\upsilon\omicron\lambda$ $\zeta\bar{m}$ $\pi\kappa\alpha\zeta$ $\alpha\gamma\bar{\rho}\pi\lambda\alpha\sigma\sigma\epsilon$ $\bar{m}\pi$ | $\omicron\upsilon\gamma\omega$
 $\rho\omega$ | $\mu\epsilon$ $\kappa\alpha\tau\alpha$ $\rho\omicron\gamma\sigma\omega\mu\alpha$ $\alpha\gamma\omega$ $\kappa[\alpha\tau]\grave{\alpha}$ | $\pi\iota\eta\epsilon$ | $\bar{m}\pi\eta\eta\omicron\upsilon\tau\epsilon$ $\eta\tau\alpha\zeta\omicron\upsilon\omega\eta\eta\zeta$
 $\epsilon|\upsilon\omicron\lambda$ $\eta\alpha\gamma$ | $\zeta\eta$ $\bar{n}\bar{m}$ | $\mu\omicron\omicron\upsilon\upsilon$

10 i.e. $\bar{n}\eta\alpha\iota\omega\eta\eta$.

13–14 i.e. $\zeta\eta$ $\bar{m}\mu\omicron\upsilon\upsilon$. 16 i.e. $\pi\epsilon\eta\tau\alpha\zeta\omicron\upsilon\omega\eta\eta\zeta$ (Schenke, Krause in Bullard 14 and Nagel emend thus). $\zeta\eta$ $\bar{n}\bar{m}$ | $\mu\omicron\omicron\upsilon\upsilon$: i.e. $\zeta\eta$ $\bar{m}\mu\omicron\upsilon\upsilon$. 17 Sah. $\tau\epsilon\upsilon\eta\mu\eta\tau\sigma\omega\beta$. 18 Sah. $\zeta\epsilon\eta\epsilon\upsilon\omicron\lambda$.

25 i.e. $\bar{n}\omicron\upsilon\chi\omicron\upsilon\varsigma$. 26 Sah. $\bar{m}\pi\epsilon\upsilon\tau\alpha\mu\iota\omicron$.

29 i.e. $\bar{n}\omicron\upsilon\chi\omicron\upsilon\varsigma$. 30–31 Sah. $\bar{m}\pi\epsilon\upsilon\gamma\omega\eta\eta$. . . $\pi\epsilon\upsilon\gamma\omega\eta\eta$. 33 i.e. $\zeta\eta$ $\bar{m}\mu\omicron\upsilon\upsilon$.

6 $\alpha\gamma\delta\iota\omega\kappa\epsilon$ em. Fischer 7–8 $\pi\bar{n}\omicron\upsilon\eta\eta$ $\epsilon\upsilon\omicron\lambda$ $\zeta\iota\tau\eta$ $\tau\pi\iota\sigma\tau\iota\varsigma$ $\tau\sigma\omicron\phi\iota\alpha$ $\tau\epsilon\upsilon\mu\alpha\alpha\upsilon$ em. Kasser 10 $\bar{n}<\eta>\alpha\iota\omega\eta\eta$ MacRae, poss. rightly

26 rest. Kasser : also possible is $\eta\lambda[\alpha\sigma\mu\alpha]$: cf. Layton³, pt. 2, p. 33 27 $\eta\eta\rho<\upsilon>$ Bullard, Nagel

27 $\delta[\epsilon \dots \sigma\omega]$: room for 1–2 standard letters between ϵ and σ 27–29 $\eta\iota\alpha\rho\chi\omega\eta\eta$ $\delta[\epsilon \omicron\upsilon\varsigma\omega]\mu\alpha$. . . $\bar{n}\sigma\zeta\iota\mu\epsilon$ $\omicron\upsilon\zeta[\omicron \delta\epsilon]$ $\pi\epsilon$ $\eta\zeta\omicron$ $\eta\theta\eta\rho\iota\omicron\eta$ $\eta\epsilon$ $\alpha\gamma\upsilon\iota$ Krause : $\eta\iota\alpha\rho\chi\omega\eta\eta$ $\delta[\epsilon \rho\sigma\omega]\mu\alpha$. . . $\bar{n}\sigma\zeta\iota\mu\epsilon$ $\omicron\upsilon\zeta[- - -]$ $\pi\epsilon$ $\zeta\eta\eta\zeta\omicron$ (i.e. $\zeta\epsilon\eta\zeta\omicron$) $\eta\theta\eta\rho\iota\omicron\eta$ $\eta\epsilon$ $\alpha\gamma\upsilon\iota$ Layton 182 : $\eta\iota\alpha\rho\chi\omega\eta\eta$ $\delta[\epsilon \omicron\upsilon\varsigma\omega]\mu\alpha$. . . $\bar{n}\sigma\zeta\iota\mu\epsilon$ $\omicron\upsilon\zeta[\omicron\upsilon\zeta\epsilon]$ $\pi\epsilon$ $\eta\zeta\omicron$ $\eta\theta\eta\rho\iota\omicron\eta$ $\eta\epsilon$ $\alpha\gamma\upsilon\iota$ Layton³, with hesitation : for the other possible restorations, cf. Layton³, pt. 2, pp. 33–36 29 $\eta|\gamma\chi\omicron\upsilon\varsigma$: cf. 87:25 : $\eta|\gamma\omega\mu\epsilon$ | sim. Kasser 30–31 rest. Schenke (“[ihren Menschen]”), Bullard, Nagel : cf. 89:18, 91:4 : $\pi|\epsilon\iota\rho\omega$ | $\mu\epsilon$ Kasser (29 n. 3) 31 rest. Schenke (“[nach (κατά) dem Bilde]”), sim. Bullard, Nagel : also possible is $\kappa[\alpha\tau]\grave{\alpha}$ | $\pi\iota\eta\epsilon$ 32 for the restoration cf. 88:9

he had spoken—¹ he pursued it down to chaos and ¹ the abyss, his mother, at the instigation of Pistis ¹ Sophia (Faith Wisdom). And she established each of his offspring ¹ in conformity with its power—after the pattern ¹⁰ of the realms that are above, for by starting from the ¹ invisible world the visible world was invented.

4. As incorruptibility ¹ looked down into the region of the waters, ¹ her image appeared in the waters; ¹ and the authorities of the darkness became enamored of her. ¹⁵ But they could not lay hold of that image, ¹ which had appeared to them in the waters, ¹ because of their weakness—since beings that merely possess a soul ¹ cannot lay hold of those that possess a spirit—for ¹ they were from below, while it was from ²⁰ above.

5. This is the reason why “incorruptibility ¹ looked down into the region (etc.)”: ¹ so that, by the father’s will, she ¹ might bring the entirety into union with the light. The rulers (*arkhontes*) laid ¹ plans and said, “Come, ²⁵ let us create a man that will be soil from ¹ the earth.” They modelled their creature ¹ as one wholly of the earth.

Now the rulers . . . ¹ body . . . they have . . . female . . . is . . . ¹ with the face of a beast. They had taken [some soil] ³⁰ from the earth and modelled their [man], ¹ after their body and [after the image] ¹ of God that had appeared [to them] ¹ in the waters.

87:17–18 beings that merely possess a soul . . . those that possess a spirit *here renders Greek psychikos . . . pneumatikos*

87:27–29 *possibly*, Now as for the rulers, it is [a] female body that they have, [and] a [visage] with the face of a beast. They had taken [some soil]; *or*, Now as for the rulers, it is [a] female body that they have; it is (as it were) an [aborted fetus] with the face of a beast. They had taken [some soil]; *or*, Now as for [the] rulers, the body, which they have as a female element, is (also) [male], with the face of a beast. They had taken [some soil]

- 35 πεχαυ χε α[μνειτῆμα]ρῆντεροϋ` ζῆ πῆπλασμα χ[εκαας] ||
 *p. 88^l εφναναυ απεϋωβῆει[νε . . . 5½-7 . . .] * [ῆ]τῆμαςτε ῆμοϋ ζῆ πῆ-
 (136 L.) πλασμα εϋῆνο[ε] | αν ῆτ δυναμικ ῆπνοϋτε εβολ ζῆ | τῶμῆντατ`-
 δoм αϋω αϋνιϋε εζοϋν ζῆ | πεϋζο αϋω απρωμε ωωπε ῆψϋχι-
 5 κοc || ζιχῆ πκαζ ῆζαζ ῆζοοϋ ῆποϋωδῆ δoм` | δε ῆτοϋνοcϋ`
 ετβε τῶμῆντατ`δoм αϋ|προcκ`αρτερει ῆε ῆνιζατῆοϋ χε εϋ-
 να|δωρc απεινε ετῆμαϋ παει ῆταζοϋωνζ | εβολ` ναϋ ζῆῆνῆ-
 10 μοοϋ νεϋσοοϋν` δε αν` || ῆτεϋδoм χε nim πε
 ναει δε τῆροϋ αϋω|πε ζῆ ποϋωϋ` ῆπειωτ` ῆπτηρϋ` ῆῆῆ|ῆca
 ναει` απῆῆα ναϋ απρωμε ῆψϋχικoc | ζιχῆ πκαζ αϋω απῆῆα ει
 15 εβολ ζῆ πκαζ | ῆαδαμαν`τινη` αϋει επιτῆ αϋοϋωζ ῆ||ζητϋ`
 απρωμε ετῆμαϋ ωωπε αϋψϋχη` | εcонz
 αϋμοϋτε επεϋ`ραν χε αδaм` χε | αϋζε γαρ` εροϋ` εϋκειμ` ζιχῆ
 πκαζ αϋcмн | ει εβολ ζῆ τῆῆῆαττακο ετβε τβoηθια | ῆ-
 20 αδ`aм` αϋω αναρχων` cωοϋζ εζοϋν` || ῆῆῆῆ`ριoн` τῆροϋ ῆπκαζ
 ῆῆ ῆζαλατε | τῆ`ροϋ ῆτπε αϋῆτοϋ εζοϋν` ωα αδaм` | εναϋ χε α-
 δaм` ναμοϋτε εροοϋ χε nim` | ετρεϋ† ραν εποϋα ποϋα ζῆ ῆζαλα-
 τε | ῆῆ ῆτῆῆνοοϋε τῆροϋ
 25 αϋϋει ῆαδaм` || [α]γκαζαϋ` ζῆ ππαραδειcoc ετρεϋῆ ζωβ` | [εροϋ]`
 ῆζαρεζ εροϋ` αϋω αναρχων ζων` | [ετο]οτϋ` εϋχω ῆμοc χε
 εβολ ζῆ ωη(н) | [nim] ετζῆ παραδειcoc εκναοϋωμ` | [εβολ] δε ζῆ
 30 πωηη ῆcοϋων πετνα`||[νοϋϋ] ῆῆ πεθooϋ ῆπῆροϋωμ` οϋδε | [ῆπῆζωζ
 ε]ροϋ` χε φοοϋ ετετναοϋωμ` | [εβολ ῆζητ]ϋ` ζῆ οϋμοϋ

88:3-6 Sah. τεϋῆῆτατδoм . . . τεϋῆῆτατδoм. 9 i.e. ζῆ ῆμοοϋ.

12 i.e. απῆῆα (Nagel emends thus).

22 i.e. χε εαδaм (Layton³ emends thus).

26 i.e. ῆζαρεζ. 28 i.e. ππαραδειcoc (Nagel emends thus).

33 rest. Nagel 34 rest. Schenke ('[damit]'), sim. Nagel 35 ωβῆ-
 εϋ[^{8½-10½}] pap. for the restoration cf. 89:19 87:35-88:1 ωβῆει[νε ῆϋμεριτϋ ῆ]τῆῆ sim.
 Nagel : ωβῆει[νε ῆϋει ωαροϋ ῆ]τῆῆ Schenke ('[zu ihm kommt]'), Krause 88:1 [ῆ]τῆῆ :
 cf. 87:25 etc. πῆ added above the line 3 poss. emend to αϋνιϋε : cf. 88:6-7 10
 expected is nim τε

22 for the syntax cf. 90:8 and 91:9

24 αϋϋει : γ written over erasure of ϋ 25 [α]γκαζαϋ : cf. Gen 2:15 ἔθετο αὐτόν 26
 [εροϋ] : cf. Gen 2:15 Sahidic εῆ ζωβ εροϋ 28 [nim] : cf. 89:34 and Gen 2:16
 παντός 29 [εβολ] : cf. 89:35 and Gen 2:17 ἀπό 29-30 να[νοϋϋ] : cf. 90:1 and Gen
 2:17 καλόν 31 sim. rest. Bullard, cf. 90:4 and Gen 3:3 μῆ ἄφησθε αὐτοῦ : [ῆῆζωζ ε]ροϋ
 sim. rest. Nagel 32 [εβολ ῆζητ]ϋ : cf. 90:5 and Gen 2:17 ἀπ' αὐτοῦ

They said, “[Come, let] us ¹ lay hold of it by means of the form that we have modelled, [so that] ³⁵ it may see its male counterpart [. . .], **88** and we may seize it with the form that we have modelled” —not ¹ understanding the force of God, because of ¹ their powerlessness. And he breathed into ¹ his face; and the man came to have a soul (and remained) ⁵ upon the ground many days. But they could not ¹ make him arise because of their powerlessness. ¹ Like storm winds they persisted (in blowing), that they might ¹ try to capture that image, which had appeared ¹ to them in the waters. And they did not know ¹⁰ the identity of its power.

6. Now all these events came ¹ to pass by the will of the father of the entirety. Afterwards, ¹ the spirit saw the soul-endowed (*psykhikos*) man ¹ upon the ground. And the spirit came forth from ¹ the Adamantine Land; it descended and came to dwell within ¹⁵ him, and that man became a living soul. ¹

It called his name Adam since he ¹ was found moving upon the ground. A voice ¹ came forth from incorruptibility for the assistance of Adam; ¹ and the rulers gathered together ²⁰ all the animals of the earth and all the ¹ birds of heaven and brought them in to Adam ¹ to see what Adam would call them, ¹ that he might give a name to each of the birds ¹ and all the beasts.

7. They took Adam ²⁵ [and] put him in the garden, that he might cultivate ¹ [it] and keep watch over it. And the rulers issued a command ¹ to him, saying, “From [every] tree ¹ in the garden shall you (sg.) eat; ¹ yet— [from] the tree of recognizing good ³⁰ and evil do not eat, nor ¹ [touch] it; for the day you (pl.) eat ¹ [from] it, with death

87:35 possibly, counterpart [and become enamored of it]; or, counterpart [and come to it]

ΤΕΤΝΑΜΟΥ

32 $\sigma\epsilon$ [...] παῖ $\sigma\epsilon\sigma\omicron\omicron\gamma\omicron\omicron\ \alpha\eta\ \chi\epsilon\ \omicron\gamma\ \rho\epsilon\eta$ [[ταχσο]ϣ
 *p. 89¹ ναϣ¹ $\alpha\lambda\lambda\alpha\ \zeta\bar{m}\ \rho\omicron\gamma\omega\psi\ \bar{m}\rho\epsilon\iota\ \ast\omega\tau\ \dot{\eta}\tau\alpha\chi\epsilon\ \rho\alpha\epsilon\iota\ \bar{\eta}\tau\epsilon\epsilon\iota\zeta\epsilon\ \chi\epsilon\kappa\alpha\alpha\sigma$
 (137 L.) $\epsilon\upsilon\eta\lambda\omicron\upsilon\gamma\omega\psi\bar{m}\ \bar{\eta}\tau\epsilon\ \alpha\delta\alpha\mu\ \langle\tau\bar{m}\rangle\ [\omega\pi]\ \eta\alpha\gamma\ \epsilon\rho\omicron\omicron\ \epsilon\gamma\omicron\ \tau\eta\rho[\upsilon]\ |\ \bar{\eta}\zeta\gamma\lambda\iota\kappa\omicron\varsigma$
 $\alpha\eta\alpha\rho\chi\omega\eta\ \psi\omicron\chi\eta\epsilon\ \bar{m}\bar{\eta}\ \eta\omicron\gamma\epsilon\rho\eta\ \rho\epsilon\chi\alpha\gamma\ \chi\epsilon\ \alpha\eta\eta\epsilon\iota\tau\bar{\eta}\ \bar{\eta}\tau\bar{\eta}\eta\epsilon\iota\eta\epsilon$
 5 $\bar{\eta}\|\omicron\gamma\psi\epsilon\ \epsilon\zeta\rho\alpha\dot{\iota}\ \epsilon\chi\bar{\eta}\ \alpha\delta\alpha\mu\ \alpha\gamma\omega\ \alpha\gamma\zeta\omega\rho\bar{\rho}\ |\ \tau\bar{\omega}\psi\epsilon\ \delta\epsilon$
 $\tau\epsilon\ \tau\ \bar{m}\bar{\eta}\tau\alpha\tau\sigma\omicron\omicron\gamma\ \tau\alpha\epsilon\iota\ \bar{\eta}\tau\alpha\gamma\|\bar{\eta}\tau\bar{c}\ \epsilon\zeta\rho\alpha\dot{\iota}\ \epsilon\chi\omega\psi\ \alpha\gamma\omega\ \alpha\gamma\zeta$
 $\omega\rho\bar{\rho}\ \alpha\gamma\omicron\gamma\epsilon\eta\ |\ \bar{m}\rho\epsilon\upsilon\sigma\pi\bar{\rho}\ \bar{\eta}\theta\epsilon\ \bar{\eta}\bar{\eta}\omicron\gamma\varsigma\zeta\iota\mu\epsilon\ \epsilon\sigma\omicron\eta\zeta\ |\ \alpha\gamma\omega\ \alpha\gamma$
 10 $\kappa\omega\tau\ \bar{m}\rho\epsilon\upsilon\sigma\pi\bar{\rho}\ \bar{\eta}\bar{\eta}\omicron\gamma\varsigma\alpha\rho\zeta\ \|\ \epsilon\pi\epsilon\sigma\mu\alpha\ \alpha\gamma\omega\ \alpha\delta\alpha\mu\ \psi\omega\pi\epsilon\ \bar{m}\psi\gamma$
 $\chi\iota\kappa\omicron\varsigma\ \tau\eta\rho\psi$
 $\alpha\gamma\omega\ \tau\varsigma\zeta\iota\mu\epsilon\ \bar{m}\rho\eta\epsilon\upsilon\mu\alpha\tau\iota\kappa\eta\ |\ \alpha\varsigma\iota\ \psi\alpha\rho\omicron\psi\ \alpha\varsigma\psi\alpha\chi\epsilon\ \bar{\eta}\bar{m}\mu\alpha\psi\ \rho\epsilon\chi\alpha\varsigma\ |\$
 $\chi\epsilon\ \tau\omega\omicron\gamma\eta\ \alpha\delta\alpha\mu\ \alpha\gamma\omega\ \bar{\eta}\tau\alpha\rho\epsilon\upsilon\eta\eta\alpha\gamma\ \epsilon\rho\omicron\varsigma\ |\ \rho\epsilon\chi\alpha\psi\ \chi\epsilon\ \bar{\eta}\tau\omicron\ \rho\epsilon\eta\ \tau\alpha\zeta$
 15 $\eta\alpha\epsilon\iota\ \bar{m}\rho\omega\eta\zeta\ \|\ \sigma\epsilon\eta\alpha\mu\omicron\upsilon\tau\epsilon\ \epsilon\rho\omicron\ \chi\epsilon\ \tau\mu\alpha\alpha\gamma\ \bar{\eta}\bar{\eta}\eta\epsilon\tau\omicron\eta\zeta\ |\ \chi\epsilon\ \bar{\eta}\tau\omicron\varsigma$
 $\rho\epsilon\ \tau\alpha\mu\alpha\alpha\gamma\ \bar{\eta}\tau\omicron\varsigma\ \tau\epsilon\ \tau\sigma\omicron\epsilon\iota\eta\ \alpha\gamma\omega\ \tau\varsigma\zeta\iota\mu\epsilon\ \alpha\gamma\omega\ \tau\epsilon\eta\tau\alpha\zeta\mu\iota\varsigma\epsilon$
 $\alpha\eta\epsilon\zeta\omicron\upsilon\varsigma\iota\alpha\ \delta\epsilon\ \epsilon\iota\ \epsilon\zeta\omicron\gamma\eta\ \psi\alpha\ \rho\omicron\gamma\alpha\delta\alpha\mu\ \bar{\eta}\tau\alpha\rho\omicron\gamma\eta\eta\alpha\gamma\ \delta\epsilon\ \alpha\tau\epsilon\psi$
 20 $\psi\bar{\rho}\epsilon\iota\eta\epsilon\ \epsilon\sigma\psi\alpha\chi\epsilon\ \bar{\eta}\bar{m}\|\mu\alpha\psi\ \alpha\gamma\psi\omicron\tau\omicron\tau\bar{\rho}\ \zeta\bar{\eta}\ \omicron\gamma\eta\omicron\varsigma\ \bar{\eta}\psi\omicron\tau\omicron\tau\bar{\rho}\ |\ \alpha\gamma\omega$
 $\alpha\gamma\mu\epsilon\rho\epsilon\iota\tau\bar{c}\ \rho\epsilon\chi\alpha\gamma\ \bar{\eta}\bar{\eta}\omicron\gamma\epsilon\rho\eta\ |\ \chi\epsilon\ \alpha\eta\eta\epsilon\iota\tau\bar{\eta}\ \bar{\eta}\tau\bar{\eta}\bar{\eta}\omicron\gamma\chi\epsilon\ \bar{m}\rho\bar{\eta}\sigma\pi\epsilon\rho\psi$
 $\mu\alpha\ \epsilon\zeta\rho\alpha\dot{\iota}\ \epsilon\chi\omega\varsigma\ \alpha\gamma\bar{\rho}\delta\iota\omega\kappa\epsilon\ \bar{m}\mu\omicron\varsigma\ \alpha\gamma\omega\ |\ \alpha\varsigma\sigma\omega\psi\epsilon\ \bar{\eta}\sigma\omega\omicron\gamma\ \epsilon\beta\omicron\lambda\ \zeta\bar{\eta}$
 25 $\tau\omicron\gamma\bar{m}\bar{\eta}\tau\alpha\tau\ \|\ \theta\eta\tau\ \bar{m}\bar{\eta}\ \tau\omicron\gamma\bar{m}\bar{\eta}\tau\bar{\omega}\lambda\lambda\epsilon\ \alpha\gamma\omega\ \alpha\sigma\bar{\rho}\ \omicron\gamma\psi\eta\eta\ \|\ \bar{\eta}\tau\omicron\omicron\tau\omicron\gamma$
 $\alpha\varsigma\kappa\omega\ \bar{\eta}\tau\epsilon\varsigma\zeta\alpha\dot{\iota}\beta\epsilon\varsigma\ \epsilon[c]\epsilon\iota\eta\epsilon\ |\ \bar{m}\mu\omicron\varsigma\ \zeta\alpha\tau\omicron\omicron$

89:3–4 Sah. $\eta\epsilon\gamma\epsilon\rho\eta\gamma$. 7 i.e. $\alpha\gamma\omicron\gamma\omega\eta$. 8–9 i.e. $\bar{\eta}\bar{\eta}\omicron\gamma\varsigma\zeta\iota\mu\epsilon$. . . $\bar{\eta}\bar{\eta}\omicron\gamma\varsigma\alpha\rho\zeta$.

12 i.e. $\alpha\sigma\epsilon\iota$.

18–25 Sah. $\rho\epsilon\gamma\alpha\delta\alpha\mu$. . . $\eta\epsilon\gamma\epsilon\rho\eta\gamma$. . . $\tau\epsilon\gamma\bar{m}\bar{\eta}\tau\alpha\tau\zeta\eta\tau$.

32 $\sigma\epsilon$: ϵ written over erasure of $\omicron\gamma$ 33 [$\chi\omega\ \eta\alpha\psi\ \bar{m}$] Schenke² (cf. 89:1) : [$\zeta\omega\eta\ \bar{m}$] Layton 185 : [$\sigma\omega\rho\bar{m}\ \zeta\bar{m}$] or [$\chi\iota\ \sigma\omicron\lambda\ \epsilon$] Kasser 34 rest. Schenke (“was [sie] ihm [gesagt haben]”), Nagel 89:2 $\langle\tau\bar{m}\rangle$ Koenen in Layton³ $\eta\alpha\gamma$: copyist first wrote and then cancelled $\omega\pi$, adding $\eta\alpha\gamma$ above the line $\tau\eta\rho[\upsilon]$ Layton 185 : also palaeographically possible is $\tau\eta\rho[\omicron\gamma]$ $\bar{\eta}\tau\epsilon\ \alpha\delta\alpha\mu\ \omega\pi\ \epsilon\rho\omicron\omicron\ \epsilon\gamma\omicron\ \tau\eta\rho[\omicron\gamma]$ em. Bullard 73

7–10 $\alpha\gamma\omicron\gamma\epsilon\eta\ \bar{m}\rho\epsilon\upsilon\sigma\pi\bar{\rho}$ $\langle\alpha\gamma\omega\ \alpha\gamma\kappa\omega\tau\ \bar{\eta}\tau\epsilon\psi\eta\tau\sigma\pi\bar{\rho}\rangle\ \bar{\eta}\theta\epsilon\ \bar{\eta}\bar{\eta}\omicron\gamma\varsigma\zeta\iota\mu\epsilon\ \epsilon\sigma\omicron\eta\zeta\ \alpha\gamma\omega\ \alpha\gamma\langle\mu\omicron\gamma\zeta\rangle\ \bar{m}\rho\epsilon\upsilon\sigma\pi\bar{\rho}\ \bar{\eta}\bar{\eta}\omicron\gamma\varsigma\alpha\rho\zeta\ \epsilon\pi\epsilon\sigma\mu\alpha$ em. Schenke², sim. Fischer 10 $\alpha\delta\alpha\mu$: first added above the line

16 $\langle\alpha\gamma\omega\ \sigma\epsilon\eta\alpha\psi\ \bar{m}\mu\omicron\varsigma\ \epsilon\rho\omicron\rangle\ \chi\epsilon$ em. Bullard (83, “and it will be said of you”), with hesitation $\bar{\eta}\tau\omicron\varsigma\ \rho\epsilon$. . . $\bar{\eta}\tau\omicron\varsigma\ \tau\epsilon$: expected is $\bar{\eta}\tau\omicron\varsigma\ \tau\epsilon$. . . $\bar{\eta}\tau\omicron\varsigma\ \tau\epsilon$

26 $\epsilon[c]$ sim. Nagel : $\epsilon[\tau]$ Schenke² 26–29 $\epsilon\iota\eta\epsilon$. . . $\chi\omicron\zeta\mu\epsilon[c]\ \zeta\bar{\eta}$. . . $\sigma\phi\rho\alpha\tau[c]\ \bar{\eta}$. . . $\kappa\alpha\tau\alpha\kappa\rho\eta\bar{\eta}\ \bar{m}$ read in photographs

you (pl.) are going to die.”

They [. . .] this. They do not understand what [they have said] to him; rather, by the father’s will, **89** they said this in such a way that he might (in fact) eat, and that Adam might (not) regard them as would a man of an exclusively material nature.

8. The rulers took counsel with one another and said, “Come, let us cause a deep sleep to fall upon Adam.” And he slept. —Now the deep sleep that they “caused to fall upon him and he slept” is ignorance.—They opened his side like a living woman. And they built up his side with some flesh¹⁰ in place of her, and Adam came to be endowed only with soul.

And the spirit-endowed woman came to him and spoke with him, saying, “Arise, Adam.” And when he saw her, he said, “It is you who have given me life; ¹⁵ you will be called ‘mother of the living.’ —For it is she who is my mother. It is she who is the physician, and the woman, and she who has given birth.”

9. Then the authorities came up to their Adam. And when they saw his female counterpart speaking with him, ²⁰ they became agitated with great agitation; and they became enamored of her. They said to one another, “Come, let us sow our seed in her,” and they pursued her. And she laughed at them for their witlessness²⁵ and their blindness; and in their clutches, she became a tree, and left before them her shadowy reflection resembling herself;

88:33 *possibly*, [tell him] this; *or*, [command to him] this; *or*, [are wrong in] this

89:2 (not) *erroneously omitted in the text*

89:16 physician: *or*, midwife

- 30 ΤΟΥ ΑΥΩ ΑΥΧΟΖΜ[ΕC] ΖΝ | ΟΥCΩΨ` ΑΥΩ ΑΥΧΩΖΜ ΝΤCΦΡΑΓ[ΙC] ΝΙ-
 ΤΕCСMН ΨΙΝΑ ΕΥΝΑΡΚΑΤΑΚΡΙΝ[Ε] Μ||ΜΟΟΥ ΟΥΑΑΥ ΖΜ ΠΟΥΠΛΑCΜΑ Μ[Ν
 ΠΟΥ]ΙΕΙΝΕ
 ΑCΕΙ ΔΕ ΝΒΙ †ΠΝΕΥΜΑΤΙΚ[Η ΖΜ] | ΦΑΨ` ΠΡΕΨΤΑΜΟ` ΑΥΩ
 ΑΨΤΑ[ΜΟΟΥ ΕΨ] ΨΩ ΜΜΟC ΞΕ ΟΥ ΠΕ ΝΤΑΨ[ΧΟΟΥ ΝΗ]ΤΝ ΞΕ ΕΒΟΛ
 35 ΖΝ ΨΗΝ ΝΙΜ Ζ[Μ ΠΠΑΡΑ]||ΔΕΙCOC ΕΚΝΑΟΥΨΜ` ΕΒΟΛ Δ[Ε ΖΜ ΨΗΝ`]
 *p. 90¹ * ΝCΟΥΩΝ ΠΕΘΟΥ ΜΝ ΠΕΤΝΑΟΥΨ` | ΜΠΡΟΥΨΜ
 (138 L.) ΠΕ ΞΕ ΤCΖΙΜΕ ΝCΑΡΚΙΚΗ ΞΕ | ΟΥ ΜΟΝΟΝ` ΠΕ ΞΑΨ ΞΕ ΜΝΟΥΨΜ ΑΛΛΑ |
 5 ΜΠΡΨΩΖ ΕΡΟΥ ΞΕ ΖΜ ΠCΟΥ ΕΤΕΤΝΑΟΥΨΜ` ΕΒΟΛ ΝΖΗΤΨ` ΖΝΝΟΥ-
 ΜΟΥ ΤΕΤΝΑΜΟΥ |
 ΑΥΩ ΠΕ ΞΕ ΦΑΨ` ΠΡΕΨΤΑΜΟ ΞΕ ΖΝ ΟΥΜΟΥ | ΕΤΕΤΝΑΜΟΥ ΑΝ Ν-
 ΤΑΨ ΞΕ ΠΑΕΙ ΓΑΡ ΝΗΤΝ | ΕΨΡΦΘΟΝΕΙ ΜΑΛΛΟΝ ΕΝΕΤΝΒΑΛ ΝΑΟΥ|ΕΝ-
 10 ΤΕΤΝΨΩΠΕ ΝΘΕ ΝΝΙΝΟΥΤΕ ΕΤΕ||ΤΝCΟΥΝ ΜΠ`ΠΕΘΟΥ ΜΝ ΠΕΤΝΑ-
 ΝΟΥΨ` | ΑΥΩ ΤΡΕΨΤΑΜΟ ΑΨΨΙΤC ΝΤΟΟΤΨ` ΜΦΑΨ` | ΑΥΩ ΑCΚΩ Μ-
 ΜΟΥ` ΟΥΑΑΨ` ΕΨΟ ΝΡΜΝΚΑΖ |
 ΑΥΩ ΤCΖΙΜΕ ΝCΑΡΚΙΚΗ ΑCΧΙ ΕΒΟΛ ΖΜ ΨΗΝ(Ν) | ΑCΟΥΨΜ ΑΥΩ ΑC†
 15 ΜΠΕCΖΑΪ ΝΜΜΑC ΑΥ||Ω ΑΜΨΥΧΙΚΟC ΟΨΜ ΑΥΩ ΑΤΟΥΚΑΚΙΑ |
 ΟΥΕΝ` ΕΒΟΛ ΖΝ ΤΟΥΜΝΤΑΤCΟΥΝ ΑΥΩ` | ΑΥΕΙΜΕ ΞΕ ΝΕΥΚΗΚΑΖΗΥ
 ΑΠΠΝΕΥΜΑ`ΤΙΚΟΝ ΑΨΨΙ ΖΝΒΩΒΕ ΝΚΝΤΕ ΑΥΜΟΡΟΥ | ΕΧΝ ΤΟΥ†ΠΕ
 20 ΤΟΤΕ ΑΨΕΙ ΝΒΙ ΠΝΟC ΝΑΡ||ΧΩΝ ΑΥΩ ΠΕ ΞΑΨ ΞΕ ΑΔΑΜ`
 ΕΚΤΩΝ ΝΕΨCΟΥΝ ΓΑΡ ΑΝ ΞΕ ΝΤΑ ΟΥ ΨΩΠΕ

30–31 Sah. πεϋπλάσμα . . . πεϋεινε.

90:3 i.e. μπρωΨμ. 5 i.e. ζν ουμοΨ.

8 i.e. ναοΨν. 10 i.e. μπεθοΨ.

15–19 Sah. ατεΨκακία . . . τεΨμντατσοΨν . . . τεΨ†πε.

27 sim. rest. Nagel: χοζμ[οΨ] Schenke (“sie befleckten [sich]”), cf. 89:29–30 28–29
 ΝΤΕCСMН: poss. emend to μπεCСMOT (thus Layton³) 29 <ΝΑΕΙ ΔΕ ΤΗΡΟΥ ΑΨΩΠΕ ΖΜ-
 ΠΟΥΨΩ ΜΠΕΙΨΤ ΜΠΤΗΡΨ> ΨΙΝΑ Schenke², with hesitation 30 ΟΥΑΑΥ ΖΜ ΠΟΥΠΛΑCΜΑ:
 ΖΜ ΠΟΥΠΛΑCΜΑ ΟΥΑΑΥ em. Schenke², with hesitation Μ[Ν ΠΟΥ] Schenke (“und
 [ihrem]”), Bullard: Μ[Ν ΠΕΨ] Nagel: cf. 92:24–25

31 rest. Schenke (“[in]”), Bullard 32 ΤΑ[ΜΟΟΥ - - -] sim. rest. Bullard: ΤΑ[ΜΟC - -
] sim. rest. Nagel: ΤΑ[ΜΟΥ - - -] Schenke (“[belehrte ihn]”): cf. 89:33 ΝΗΤΝ 33 also
 possible is ΠΕ ΝΤΑΨ, but cf. 90:3 ΠΕ ΞΑΨ rest. Schenke (“[zu] euch [gesagt]”),
 Nagel 34 ΨΗΝ ΝΙΜ <ΕΤ> Layton³ 34–35 Ζ[Μ ΠΠΑΡΑ]ΔΕΙCOC: cf. 88:28 35 for the
 restoration cf. 88:29 90:1 ΝCΟΥΩΝ: of Ν, Ν is definite, superlin. stroke restored

16 ΟΥΕΝ: i.e. οΨωνζ (prob. emend thus, with Layton³): ΟΥΕΝ<C> em. Kasser² (190b,
 38)

and they defiled [it] 'fouly.—And they defiled the stamp of 'her voice, so that ³⁰ by the form they had modelled, together with [their] (own) image, they made themselves liable to condemnation. '1

Then the female spiritual principle came [in] 'the snake, the instructor; and it taught [them], 'saying, “What did he [say to] 'you (pl.)? Was it, 'From every tree in the garden ³⁵ shall you (sg.) eat; yet—from [the tree] **90** of recognizing evil and good 'do not eat?’”

The carnal woman said, '“Not only did he say ‘Do not eat,’ but even '‘Do not touch it; for the day you (pl.) eat ⁵ from it, with death you (pl.) are going to die.’” '1

And the snake, the instructor, said, “With death 'you (pl.) shall not die; for it was out of jealousy 'that he said this to you (pl.). Rather your (pl.) eyes 'shall open and you (pl.) shall come to be like gods, recognizing ¹⁰ evil and good.” '1 And the female instructing principle was taken away from the snake, 'and she left it behind merely a thing of the earth. '1

And the carnal woman took from the tree 'and ate; and she gave to her husband as well as herself; and ¹⁵ these beings that possessed only a soul, ate. And their imperfection 'became apparent in their lack of acquaintance; and 'they recognized that they were naked of the spiritual element, 'and took fig leaves and bound them 'upon their loins.

10. Then the chief ruler came; ²⁰ and he said, “Adam! Where are you?”—for he did not 'understand what had happened.

89:27 or, defiled [themselves]

89:28–29 the stamp of her voice: *text probably erroneous; correct text possibly the form that she had stamped in her likeness*

- αῦ πε|ξε αδαμ ξε δεισωτῃ ἀτεκ`σμη δειρ̄ | ζοτε ξε νεει-
 κηκαζηῦ αῦ δεικωπ` |
 25 πεξε παρχων ξε ετβε οὔ ακκωπ ει || μητι ξε ακ`οῦωμ` εβολ
 ζῃ πωην | ἄτ[α]ειζονϋ ετοοτκ ξε ῃπ̄ρωμ` ε|βο[λ] ἄζητϋ`
 ογαατῖ αῦ ακοῦωμ
 πε|χ[ε α]δαμ ξε τςζιμε ἄτακ`τασ ναει | [αϋτ] ναει
 30 δειοῦωμ` αῦ ἀπαθαδης || [ἄρ]χων ϋζοορ τςζιμε
 πεξε τςζιμε | [ξε φ]οϋ πεταρ`απατα ῃμοει δειοῦωμ` | [αϋ-
 κοτο]ϋ αφοϋ αϋσοϋζωρ` τεϋζαῖβες | [. 4½. . ο]γατσομ πε εϋ-
 σοοϋν αν | [ξε πο]ϋπλασμα πε χιμ φοοϋ ετῃ*μαϋ αφοϋ` ψω-
 *p. 91¹
 (139 L.) πε ζα πσαζοϋε ἄεζοϋς|[α] | ψαντεϋ`ει ἄβι πτελειος ἄρωμε
 πϋ[α]ζοϋ ετῃμαϋ αϋει εχἄ φαϋ`
 5 αϋκοτοϋ α|πογαδαμ` αϋϋτϋ` αϋνοϋϋ` εβολ ζῃ ππα||ραδειςος
 ῃἄ τεϋζιμε ξε ῃἄ λααϋ ἄς|μοϋ ἄτοοτοϋ ξε ἄτοοϋ ζωοϋ
 σεψοοπ` | ζα πσαζοϋε
 αϋνοϋϋ` ῃρωμε δε εζραῖ | αζἄνοβ ῃππερισπασμος ῃἄ ζἄῃκαζ |
 10 ἄτε πβιος ψινα ενοϋρωμε ναψωπε || ἄβιωτικος ἄσετῃρ̄ςχολαζε
 αῖπρος|καρτερεῖ επῃἄ ετοϋααβ
 ῃἄἄσα ναῖ | δε ασχπο ἄκαῖν ποϋψηρε καῖν δε | νεϋρ̄ ζωβ`
 επκαζ παλιν` αϋσοϋων τεϋ`ζιμε ετι ασω ασχπο ἄ-
 15 αβελ αβελ δε || νεϋψωσ πε ῃμανεσοϋ καῖν δε αϋει|νε

31 i.e. πεταζ (Nagel emends sim.). 34 Sah. πεϋπλασμα. 9/1 i.e. ἄνεζοϋςα (emended thus by Krause in Bullard 14, sim. Nagel).

8 i.e. ῃπερισπασμος. 9 Sah. ενεϋρωμε.

12 Sah. πεϋψηρε.

26–28 ἄτ[α]ει... ε|βο[λ]... πε|χ[ε α]δαμ read in photographs

27–28 πε|χ[ε - - -] : trace of χ deformed (cf. Layton³) 29 [αϋτ] : cf. 90:14 and Gen 3:12 ἔδωκεν 30 [ἄρ]χων : cf. 92:27

31 for the restoration cf. 90:32 : reading of pap. cannot be [- - - φ]αϋ 32 rest. Schenke (“[sie wandten sich]”), sim. Nagel : cf. 91:3, 92:21, 27, 32 33 [ζωστε ο]ϋ Schenke (“[so dass (ώστε)]”) : [ταῖ ετε ο]ϋ Nagel : [καιτοι ο]ϋ Schenke² : [επαει ο]ϋ Kasser 34 rest. Kasser, Krause 9/2 poss. emend to ϋ[α]ζοϋ<ε> (thus Layton³, with hesitation)

8 for the form ῃπ cf. Layton 187 and Quecke, *Das Markusevangelium saïdisch* 26 n., 30 n., and above 90:10 : ῃ{π} Krause in Bullard 14

12 χπο ἄκαῖν ποϋψηρε : χπο ἄκαῖν <ῃ>ποϋψηρε em. Layton³ with hesitation ποϋ : πες em. Krause in Bullard 14 14 ασχπο : σ written over erasure of ε

And Adam ¹ said, “I heard your voice and was ¹ afraid because I was naked; and I hid.” ¹

The ruler said, “Why did you (sg.) hide, unless it is ²⁵ because you (sg.) have eaten from the tree ¹ from which alone I commanded you (sg.) not to eat? ¹ And you (sg.) have eaten!” ¹

Adam said, “The woman that you gave me, ¹ [she gave] to me and I ate.” And the arrogant ³⁰ ruler cursed the woman.

The woman ¹ said, “It was the snake that led me astray and I ate.” ¹ [They turned] to the snake and cursed its shadowy reflection, ¹ [. . .] powerless, not comprehending ¹ [that] it was a form they themselves had modelled. From that day, **91** the snake came to be under the curse of the authorities; ¹ until the all-powerful man was to come, ¹ that curse fell upon the snake.

They turned ¹ to their Adam and took him and expelled him from the garden ⁵ along with his wife; for they have no ¹ blessing, since they too are ¹ beneath the curse.

Moreover they threw mankind ¹ into great distraction and into a life ¹ of toil, so that their mankind might be ¹⁰ occupied by worldly affairs, and might not have the opportunity ¹ of being devoted to the holy spirit.

11. Now afterwards, ¹ she bore Cain, their son; and Cain ¹ cultivated the land. Thereupon he knew his ¹ wife; again becoming pregnant, she bore Abel; and Abel ¹⁵ was a herdsman of sheep. Now Cain brought ¹ in

90:33 *possibly*, [and thus it is] powerless; *or*, [which is] powerless; *or*, [and yet it is] powerless

- εζΟΥΝ ΖΝ̄ ΝΚΑΡΠΟΣ ΝΤεϋωψε` αβελ δε` αϋεινε εζΟΥΝ Ν̄ΝΟΥ-
 ΕΥΣΙΑ ΖΝ̄ | Νεϋζειϋε` απνοϋτε σωψτ` εχ̄ν̄ Ν̄|ΔΩΡΟΝ Ν̄-
 20 ΝΑΒΕΛ Μ̄πεϋχι δε Ν̄Ν̄Δω||ΡΟΝ Ν̄ΝΚΑΪΝ ΑΥΩ ΚΑΪΝ Ν̄ΣΑΡΚΙΚΟΣ
 αϋ|διωκε Ν̄ΑΒΕΛ` πεϋσον
 ΑΥΩ ΠΕΧΕ ΠΝΟ[Υ]ΤΕ Ν̄ΚΑΪΝ ΧΕ ΕϋΤΩΝ` ΑΒΕΛ` ΠΕΚΣΟΝ |
 ΑϋΟΥΩΨ ΠΕΧΑϋ ΧΕ ΜΗ ΕΕΙΨΟΟΠ` | Μ̄ΦΥΛΑΖ Μ̄ΠΑΣΟΝ
 25 ΠΕΧΕ ΠΝΟΥΤΕ Ν̄|ΚΑΪΝ ΧΕ ΕΙΣ ΤΕΣΜΗ Μ̄ΠΕΣΝΟΥ Μ̄ΠΕΚ|ΣΟΝ
 ϋ<α>ψκακ` εζραΐ εροει ακ̄ρ̄ Ν[Ο]ΒΕ Ν̄|ΡΩΚ` ϋΝΑΚΟΤϋ`
 ΕΡΟΚ ΟΥΟΝ ΝΙΜ [ΕΤ]ΝΑ|ΜΟΥΟΥΤ` Ν̄ΚΑΕΙΝ ϋΝΑΒΩΛ ΕΒΟΛ [Ν̄]ΣΟΥ[ϋ] |
 30 Ν̄ΧΙ ΚΒΑ ΚΝΑΨΩΠΕ ΔΕ ΕΚΕΨ ΕΖ[ΟΜ] ΑΥ||Ω ΕΚΣΤΩΤ` ΖΙΧ̄Ν̄ ΠΚΑΖ
 <α>ΑΔΑΜ ΔΕ [ΣΟΥ(Ν)] | Ν̄Τεϋωψ̄ρεινε εϋζα ΑΣΩ ΑΣΧΠ̄ [ΣΗΘ]
 | Ν̄ΑΔΑΜ ΑΥΩ ΠΕΧΑΣ ΧΕ ΑΪΧΠ̄Ο Ν̄|ΚΕ||ΡΩΜΕ ΖΜ̄ ΠΝΟΥΤΕ ΕΠΜΑ [Ν̄-
 ΝΑΒΕΛ] |
 35 ΠΑΛΙΝ ΑΣΩ Ν̄ΣΙ ΕΥΖΑ ΑΣΧΠ[Ε ΝΩΡΕΑ] || ΑΥΩ ΠΕΧΑΣ ΧΕ ΑϋΧΠΟ
 *p. 92¹ ΝΑ[ΕΙ Ν̄ΟΥΠΑΡ*ΘΕ]ΝΟΣ Ν̄ΒΟΗΘΕΙΑ [ΖΝ̄] Ν̄ΓΕΝΕΑ Ν̄ΓΕΝΕΑ` | Ν̄Ρ̄ΡΩ-
 (140 L.) ΜΕ ΤΑΕΙ ΤΕ ΠΠΑΡΘΕΝΟΣ ΕΤΕ Μ̄ΠΕ (Ν̄)|ΔΥΝΑΜΙΣ ΧΑΖΜΕΣ
 ΤΟΤΕ ΑΝΡΩΜΕ Ρ̄ΑΡΧΕΙ | Ν̄Ν̄Ρ̄ΑΥΖΑΝΕ ΑΥΩ Ν̄ΣΕΑΝΑΕΙ
 5 ΑΝΑΡΧΩΝ ΨΟ||ΧΝΕ Μ̄Ν̄ ΝΟΥΕΡΗΥ ΠΕΧΑΥ ΧΕ ΑΜΗΕΙΤ̄Ν̄ Ν̄|Τ̄Ν̄ΤΑΜΙΟ Ν̄-
 ΝΟΥΚΑΤΑΚΛΥΣΜΟΣ ΕΒΟΛ ΖΝ̄Ν̄|ΣΙΧ̄ Ν̄Τ̄Ν̄ϋΩΤΕ ΕΒΟΛ` Ν̄ΣΑΡΖ` ΝΙΜ ΧΙΝ ΡΩ-
 ΜΕ | ΨΑ Τ̄Β̄ΝΗ

17–19 i.e. Ν̄ΟΥΕΥΣΙΑ ... Ν̄ΑΒΕΛ. 20 i.e. Ν̄ΚΑΪΝ. 33 i.e. Ν̄ΑΒΕΛ.

92:4 i.e. Ν̄Ρ̄ΑΥΖΑΝΕ.

5 Sah. ΝΟΥΕΡΗΥ. 6 i.e. ΝΟΥΚΑΤΑΚΛΥΣΜΟΣ. 6–7 i.e. ΖΝ̄ Ν̄Ν̄ΣΙΧ, Sah. ΖΝ̄ ΝΕΝΣΙΧ (poss. emend thus, with Layton³).

20 Ν̄Ν : prob. emend to Ν̄ (thus Layton³, with hesitation) ΚΑΪΝ Ν̄ΣΑΡΚΙΚΟΣ : expected is ΚΑΪΝ ΠΣΑΡΚΙΚΟΣ or ΚΑΪΝ <εϋο> Ν̄ΣΑΡΚΙΚΟΣ : but cf. *OnOrgWld* 117:2 (with Nagel² 418)

26 ϋ<α>ψ Kasser 32 26–29 Ν[Ο]ΒΕ Ν̄ ... [ΕΤ]ΝΑΜΟΥΟΥΤ ... [Ν̄]ΣΟΥ[ϋ] ... ΕΖ[ΟΜ] ΑΥΩ read in photographs 26 Ν̄ : Ν is definite, superlin. stroke restored

30 <α> Nagel² 418, cf. Layton² 31 sim. rest. Krause : cf. Layton² and Gen 4:25 ἔτεκεν υἱὸν ... Σηθ 32 rest. Schenke (“[einen anderen]”), Nagel : Μ̄[ΠΕΙ] Kasser 33 rest. Schenke² : [ΝΑΒΕΛ ΑΥΩ] Nagel

34 χπ[ε ---] Nagel : also possible is χπ[ο Ν̄ ----] [--- ΝΩΡΕΑ] Krause : also possible is [--- ΩΡΕΑ], cf. Pearson, Layton³ (preface, § II) : [--- ΟΥΨΕΕΡΕ] Bullard 35–92:1 ΝΑ[ΕΙ Ν̄ΟΥΠΑΡΘΕ]ΝΟΣ Schenke (“mir [eine] ... [Jungfrau (παρθένος)]”), sim. Bullard, Nagel : cf. 92:2 92:1 [ΖΝ̄] Ν̄ : of Ν̄, Ν not definite, superlin. stroke restored 2 Μ̄ΠΕ (Ν̄) : Μ̄Π̄Ε pap.

5–6 ΑΜΗΕΙΤ̄Ν̄ Ν̄Τ̄Ν̄{ΤΑΜΙΟ}Ν̄ΝΟΥΚΑΤΑΚΛΥΣΜΟΣ <ΕΧ̄Μ̄ ΠΡΩΜΕ Ν̄ΤΑΝΤΑΜΙΟϋ> ΕΒΟΛ ΖΝ̄ Schenke², with hesitation

from the crops of his field, but ' Abel brought in an offering (from) among ' his lambs. God looked upon the ' votive offering of Abel; but he did not accept the votive offerings ²⁰ of Cain. And carnal Cain ' pursued Abel his brother.

And God ' said to Cain, "Where is Abel your brother?" '

He answered, saying, "Am I, then, ' my brother's keeper?"

God said to ²⁵ Cain, "Listen! The voice of your brother's blood ' is crying up to me! You have sinned with ' your mouth. It will return to you: anyone who ' kills Cain will let loose seven ' vengeancees, and you will exist groaning and ³⁰ trembling upon the earth."

12. And Adam [knew] ' his female counterpart Eve, and she became pregnant, and bore [Seth] ' to Adam. And she said, "I have borne [another] ' man through God, in place [of Abel]." '

Again Eve became pregnant, and she bore [Norea]. ³⁵ And she said, "He has begotten on [me a] virgin **92** as an assistance [for] many generations ' of mankind." She is the virgin whom the ' forces did not defile.

Then mankind began ' to multiply and improve.

13. The rulers took counsel ⁵ with one another and said, "Come, let ' us cause a deluge with our ' hands and obliterate all flesh, from man ' to beast."

91:34 or, she bore [Orea]. *The forms Norea and Orea are interchangeable in this text.*

- 10 ΠΑΡΧΩΝ ΔΕ Ν̄ΝΔΥΝΑΜΙΣ Ν̄ΤΑ|ρεϛ`ΕΙΜΕ Ν̄ΟΥΨΟΧΝΕ ΠΕΧΑϞ Ν̄ΝΩΖΕ
 ΧΕ || ΤΑΜΙΟ ΝΑΚ` Ν̄ΝΟΥΚΙΒΩΤΟΣ ΕΒΟΛ Ζ̄Ν̄ΝΟΥΨΕ | ΕΜΑϞϞ̄Ρ ΧΟΛΕΣ Ν̄Γ-
 ΖΩΠ` Ν̄ΖΟΥΝ Ν̄ΖΗΤ̄C̄ Ν̄|ΤΟΚ` Μ̄Ν ΝΕΚ`ΨΗΡΕ Μ̄Ν Ν̄ΤΒΝΟΟΥΕ Μ̄Ν Ν̄|ΖΑΛΑΤΕ
 Ν̄ΤΠΕ ΧΙΝ` ΚΟΥΕΙ ΨΑ ΝΟΒ Ν̄ΓCΕΖΩC | ΕΡΑΤ̄C̄ ΖΙΧ̄Μ̄ ΠΤΟΟΥ Ν̄CΙΡ`
 15 ΑCΕΙ ΔΕ Ν̄ΒΙ ΩΡΕΑ || ΨΑΡΟΥ ΕCΟΥΨ ΞΕΤΕΛΟ ΕΖΡΑΪ ΕΤΚΙΒΩΤΟΣ
 | ΑΨΩ Μ̄ΠΕϞΚΑΑΣ ΑCΝΙϞΕ ΕΖΟΥΝ ΕΖΡΕ ΤΚΙ|ΒΩΤΟΣ ΑCΡΟΚΖ̄C̄ ΠΑ-
 ΛΙΝ ΑϞΤΑΜΙΟ Ν̄ΤΚΙ|ΒΩΤΟΣ Μ̄ΠΜΑΖCΕΠ` CΝΑΨ
 20 ΑΥΤΩΜΤ` ΕΡΟΣ | Ν̄ΒΙ ΝΑΡΧΩΝ ΕΓΟΥΨΨ ΑΡΑΠΑΤΑ Μ̄ΜΟΣ ΠΕ||ΧΕ
 ΠΟΥΝΟΣ ΕΤ̄Ν̄ΖΗΤΟΥ ΝΑC ΧΕ ΤΕΜΑΑΨ | ΕΥΖΑ ΑCΕΙ ΨΑΡΟΝ
 ΑΝΩΡΕΑ ΔΕ ΚΟΤ̄C̄ ΕΡΟ|ΟΥ ΠΕΧΑC ΝΑΨ ΧΕ Ν̄ΤΩΤ̄Ν̄ ΝΕ ΝΑΡΧΩΝ Μ̄|ΠΚΑ-
 ΚΕ ΤΕΤ̄Ν̄CΖΟΥΡΤ` ΟΥΤΕ Μ̄ΠΕΤ̄Ν̄CΟΥ|ΩΝ ΤΑΜΑΑΨ ΑΛΛΑ Ν̄-
 25 ΤΑΤΕΤ̄Ν̄CΟΥΩΝ ΤΕΤ̄Ν̄||ΨΒ̄Ρ̄ΕΙΝΕ ΑΝΟΚ` ΟΥΕΒΟΛ ΓΑΡ ΑΝ` Ζ̄Ν̄
 ΤΗ|Ν̄Ε Α[λ]ΛΑ Ν̄ΤΑΕΙ ΕΒΟΛ Ζ̄Ν̄ ΝΑ ΠCΑ ΝΤΠΕ |
 ΑΠ[ΑΥ]ΘΑΔΗΣ Ν̄ΑΡΧΩΝ ΚΟΤϞ` Ζ̄Ν̄ ΤΕϞCΟΜ` | ΑΨΩ [Α]ΠΕϞ`ΠΡΟCΩ-
 30 ΠΟΝ ΨΩΠΕ Ν̄ΘΕ Ν̄||ΟΥ. .]ΖΤ` ΕϞΚΗΜ` ΑϞΤΟΛΜΑ ΕΖΟΥΝ` ΕΡΟΣ ||
 [ΠΕΧ]ΑϞ ΝΑC ΧΕ ΖΑΠC ΠΕ ΕΤΡΕΡ̄ ΒΩΚ` ΝΑΝ | [Ν̄ΘΕ] Ν̄ΤΕΚΕΜΑΑΨ ΕΥ-
 ΖΑ ΑΥ†ΝΑΕΙ ΓΑΡ` Μ̄|[.]`

9 i.e. ΕΝΟΥΨΟΧΝΕ (Nagel emends thus), Sah. ΕΝΕΥ-. 10 i.e. Ν̄ΟΥΚΙΒΩΤΟΣ ... Ζ̄Ν̄ ΟΥΨΕ.

20 Sah. ΠΕΥΝΟΣ ... ΤΟΥΜΑΑΨ.

26 i.e. Ν̄ΤΑΕΙΕΙ (emended thus by Krause in Bullard 14 and Nagel).

31 Sah. Ν̄ΤΟΥΚΕΜΑΑΨ.

11 ΕΜΑϞϞ̄Ρ : Ϟ written over erasure of ρ

14 ΩΡΕΑ : i.e. Ωραία, Heb. Na'amah : <Ν>ΩΡΕΑ em. Schenke ('(N)orea') : cf. on 91:34

25-28 ΤΗ|Ν̄Ε ... ΑΠ [ΑΥ]ΘΑΔΗΣ ... ΑΨΩ [Α] read in photographs

27 ΚΟΤϞ : ΤΟΚϞ ('vertraute') em. Schenke 29 for the possible restorations cf. Layton : [ΟΥΚΩ]ΖΤ rest. Schenke ('[Feuer]') : also possible is [ΟΥΤΑ]ΖΤ 30 sim. rest. Bullard, Nagel 31 rest. Schenke ('[wie]'), Bullard, Nagel ΑΥ† : ΑC† em. Nagel 31-32 †ΝΑΕΙ ΓΑΡ Μ̄|[ΠΑΕΙ ΟΝ - - -] or †ΝΑΕΙ ΓΑΡ Μ̄|[ΠΙΑΩΝ - - -] rest. Kasser : †ΝΑΕΙ ΓΑΡ Μ̄|[ΠΕΟΟΥ - - -] Schenke ('gaben mir [die Ehre]'), Nagel : for the construction †ΝΑC cf. Emmel

But when the ruler of the forces ' came to know of their decision, he said to Noah, ¹⁰ "Make yourself an ark from some wood ' that does not rot and hide in it—you ' and your children and the beasts and ' the birds of heaven from small to large—and set it ' upon Mount Sir."

14. Then Orea came ¹⁵ to him wanting to board the ark. ' And when he would not let her, she blew upon the ' ark and caused it to be consumed by fire. Again he ' made the ark, for a second time.

15. The rulers went to meet her ' intending to lead her astray. ²⁰ Their supreme chief said to her, "Your mother ' Eve came to us."

But Norea turned to ' them and said to them, "It is you who are the rulers of ' the darkness; you are accursed. And you did not know ' my mother; instead it was your female ²⁵ counterpart that you knew. For I am not your descendant; ' rather it is from the world above that I am come."

The arrogant ruler turned, with all his might, ' [and] his countenance came to be like (a) black ' [. . .]; he said to her presumptuously, ³⁰ "You must render service to us, ' [as did] also your mother Eve; for I have been given (?) ' [. . .]."

92:27 with all his might: *or*, with his power

92:28–29 like black (*or*, intense) [. . .]: *two letters of the missing word survive; possibly, like black [lead] (the metal); or, like intense [fire]*

92:31–32 *or*, for these have been given [. . .]

[α]ῆωρεα δε κοτ̄ς ζῆ τ̄σoм м̄π\|[. . . ασα]ψκακ\ εβολ ζῆ οὔνοσ
 *p. 93¹ ἄσμη | [εζραῖ ε]ππετογααβ πνοῦτε μ̄πτηρϣ\ * χε εριβονθει ναει
 (141 L.) ἀναρχων ἄταδικε|α ἄγναζμετ\ ἀνοῦσιχ ἄτεῦνοῦ
 ἀπ<νοσ ἄ>αγ\|γελος ει εβολ ζῆνῆπ̄ηγε επεснт\ | πεχαϣ ναс χε
 5 εтве оὔ теωψ εζραῖ || επνοῦτε εтве оὔ теῤτοлма εζραῖ επ\|
 πῆα ετογααβ
 πεχε ἠωρεα χε νтк нιm |
 νε ἀναρχων ἄταδικια σεζωοῦ εβολ | ἄμοс πεχαϣ χε ἀνοκ\
 10 πε ελεῆλῆθ | τ̄м̄нтсаβε πнос ἄαγ\|γελος πεταζε||ρατϣ\ μ̄πεμто
 εβολ μ̄π̄πῆα ετογααβ\ | ἄταϣτ̄ῆнооῦт\ εтраψαχε ἄμ̄ме ἄτα|
 ναζме εт̄сиχ\ ἄν̄ιανомос αῶψ †ната|μο ετενοῦνε
 15 παγ\|γελος δε εт̄м̄маγ | †наψχω ἀν ἄτεϣоm πεϣεине ἄθε ||
 μ̄π̄ноῦв εт\сотп\ αῶψ теϣз̄б̄сω ἄθε | μ̄π̄χιων татапро гар
 наψωопϣ\ ἀн | εтраχω ἄτεϣоm м̄π̄ πεινε μ̄πεϣо |
 πεχαϣ ναει ἄси ελεῆλῆθ πнос ἄαγ\|γελος ἀνοκ\ πεχαϣ\ те
 20 τ\м̄н̄т̄р̄м̄н̄з̄н̄т\ || ἀνοκ\ оὔεβολ ζῆ πεϣтооῦ μ̄φωст̄ηρ\ | ναει
 εтазератоῦ μ̄π̄̄то εβολ μ̄π̄нос | μ̄π̄ῆα ἄαγοратон ερεμεεῦε
 χε оὔ(н) | боm\ ἄνεειарχων εзоῦн ερο м̄ῆ λ̄ааγ | ἄз̄н̄тоῦ
 25 наψб̄м̄ боm εзоῦн εт̄ноῦ||νε ἄт̄ме εт̄в̄н̄тс гар † аϣоῦωнз εβολ |
 ζῆ ἄгаееῦ ἄкаирос αῶψ сенаῤ ῤ̄ро ε|χῆῆ νεειεзоῦсиα αῶψ
 νεειεзоῦсиα | наψχазме ἀн м̄ῆ т̄гена εт̄м̄маγ | тет̄м̄мон̄η
 30 гар\ εс̄ωооп\ ζῆ τ̄м̄н̄т̄а̄т\||τακο πма ετε π̄ῆα ἄπαρ̄θενικон | ἄмаγ
 πεт̄зиχῆῆ ἄεзоῦсиα μ̄π̄хаос | м̄ῆ πογкоsmос

93:2 Sah. ενεγσιχ.

3 i.e. ζῆ μ̄π̄ηγε. 13 Sah. ετοῦνοῦνε.

29 Sah. тет̄ῆмон̄η. 32 i.e. πεγκοsmос.

32 κοτ̄ς: ток̄ē Schenke (“vertraute”) 32–33 π|[νοῦτε αс ---] Schenke (“[Gottes. Sie]”): π|[οὔοειн αс ---] Bullard: π|[πῆα αс ---] Kasser 34 [εζραῖ ε] Layton³: [πεχас м̄] Schenke (“[und sagte zu]”), sim. Kasser

93:2 <нос ἄ> Layton³

23 εзоῦн: γ added above the line 25 † аϣоῦωнз: poss. emend to ϣнаоῦωнз (thus Schenke²): аῖоῦωнз or <πῆα> аϣоῦωнз em. Layton³, with hesitation 26 ῤ̄ро: of ῤ̄, P is definite, superlin. stroke restored

16. But Norea turned, with the might of ' [. . .]; and in a loud voice [she] cried out ' [up to] the holy one, the God of the entirety, **93** 'Rescue me from the rulers of unrighteousness ' and save me from their clutches—forthwith!''

17. The (great) angel ' came down from the heavens ' and said to her, "Why are you crying up ⁵ to God? Why do you act so boldly towards the ' holy spirit?"

18. Norea said, "Who are you?" '

The rulers of unrighteousness had withdrawn from ' her. He said, "It is I who am Eleleth, ' sagacity, the great angel, who stands ¹⁰ in the presence of the holy spirit. ' I have been sent to speak with you and ' save you from the grasp of the lawless. And I ' shall teach you about your root."

19. —Now as for that angel, ' I cannot speak of his power: his appearance is like ¹⁵ fine gold and his raiment is like snow. ' No, truly, my mouth cannot bear ' to speak of his power and the appearance of his face! '

20. Eleleth, the great angel, spoke to me. ' "It is I," he said, "who am understanding. ²⁰ I am one of the four light-givers, ' who stand in the presence of the great ' invisible spirit. Do you think ' these rulers have any power over you (sg.)? None ' of them can prevail against the root ²⁵ of truth; for on its account he appeared ' in the final ages; and ' these authorities will be restrained. And these authorities ' cannot defile you and that generation; ' for your (pl.) abode is in incorruptibility, ³⁰ where the virgin spirit dwells, ' who is superior to the authorities of chaos ' and to their universe."

93:2 (great) erroneously omitted in the text

93:25 he appeared: text erroneous; correct text possibly he will appear

35 ἀνοκ` ζω πρεχαι | χε πχοεις ματσεβει ατδ[ομ n̄n]ε|ειεζογσια
 *p. 94¹ χε n̄ταψωπε [n̄αψ n̄ζε] || αγω εβολ z̄n̄ αψ n̄ζυποστ[ασις αγω
 (142 L.) ε]*βολ z̄n̄ αψ n̄ζυλη αγω nim πενταχτα|μιοου m̄n̄ τουδυναμικ
 αγω πεχαα ναει | n̄βι πνοβ n̄αγ`γκελος ελεληνε τμντρ̄m̄|n̄-
 5 ζητ` zpa' z̄n̄nαιων εm̄n̄ταυ αρηx̄q̄ || εσφοοπ` n̄βι τm̄n̄ταττα-
 κο τσοφια ταει | ετουμογτε ερος χε τπιστικ ασουωψ` | ετενε
 ογζωβ` ογαας αx̄n̄ πεсгωτp̄ αγ|ω πεсеггон αψωπε n̄nine m̄πε
 10 ογn̄ | ουκαταπετασμα ψοοπ` ουτε να пса (n̄)||тπε m̄n̄ nαιων
 ετm̄пса m̄πιτn̄ αγω αγ|zα'ιβес ψωπε zα песнт m̄пκαταπεταc-
 μα αγω θαειβес ετm̄μαγ ψωπε n̄ζυλη αγω θαειβε ετm̄μαγ
 15 αγnoxc̄ αγса | n̄ουμερος αγω песмоγoγг` αψωπε || n̄-
 ноγepгон z̄n̄ θγλη n̄θε n̄noγzoyze | αχxi τυπος εβολ z̄n̄ θαει-
 βес αψωπε | n̄ουθηριον n̄αγααδnc̄ n̄nine m̄μογει | ογzoyт`сгi-
 ме пе n̄θε n̄таγωp̄π̄ n̄χοос | χε n̄таχει εβολ z̄n̄ θγλη
 20 αφογєn̄ ανεq`||βαλ αqнаγ агноб n̄ζυλη εm̄n̄тес αρηx̄q̄ | αγω
 αq̄p̄ χасггнт еχω m̄мос χε ανοκ` | пе πноγτε αγω m̄n̄ βε αx̄n̄т
 n̄тареq`|χε παει αq̄p̄ nove εzpa' επτηp̄q` ογсm̄h | δε аσει
 25 εβολ m̄пса n̄zpe n̄таγθεn̄тεια || εсxω m̄мос χε k̄p̄плanaсөө са-
 ма|ηλ ετε παει пе πноγте n̄ββλλε
 αγ|ω πεχαα χε εψχε ογn̄ βε ψοοп zi та|εzη μαρεq`ογwnz εβολ
 30 наει αγω n̄|тeγnoγ атсоφια сωт` εβολ m̄пестh||hβε асине
 εzoyн̄ m̄поγoεin̄ εzoyн̄ | εθγλη αγω аспωт` n̄сωq` ψα песнт` |
 аммерос m̄пхаос αγω асp̄anaχωρει | εzр[α'ι επе]с-

94:2 Sah. τεγδυναμικ.

4-8 i.e. z̄n̄ αιων . . . n̄εινε.

14 i.e. песмоγнк. 15-17 i.e. n̄ογepгон . . . n̄noγzoyze . . . n̄εινε.

19 i.e. αφογwn.

26 i.e. n̄βλλε.

30 i.e. асeine.

32 ζω : ζω<α> ("but") Layton³, with hesitation 33 rest. Schenke ("[die Kraft] dieser Mächte"), sim. Bullard 34 rest. Schenke ("[wie]"), Bullard, Nagel : also possible is [εβολ των] 35 rest. Nagel

94:4 <χε> zpa' Krause in Bullard 14

8 <ε>ογn̄ Fischer 9 пса (n̄) : пса pap.

21. But I said, ' "Sir, teach me about the [faculty of] ' these authorities—[how] did they come into being, ³⁵ and by what kind of genesis, [and] of 94 what material, and who ' created them and their force?"'

22. And the ' great angel Eleleth, understanding, spoke to me: ' "Within limitless realms ⁵ dwells incorruptibility. Sophia, ' who is called Pistis, wanted to ' create something, alone without her consort; and ' her product was a celestial thing. '

' A veil exists between the world above ¹⁰ and the realms that are below; and ' shadow came into being beneath the veil; ' and that shadow became matter; ' and that shadow was projected ' apart. And what she had created became ¹⁵ a product in the matter, like an aborted fetus. ' And it assumed a plastic form molded out of shadow, and became ' an arrogant beast resembling a lion.' ' It was androgynous, as I have already said, ' because it was from matter that it derived.

23. "Opening his ²⁰ eyes he saw a vast quantity of matter without limit; ' and he became arrogant, saying, 'It is I who am God, and there ' is none other apart from me.'

' When he said ' this, he sinned against the entirety. ' And a voice came forth from above the realm of absolute power, ²⁵ saying, 'You are mistaken, Samael'—' which is, 'god of the blind.'

24. "And he ' said, 'If any other thing exists before ' me, let it become visible to me!' And ' immediately Sophia stretched forth her finger ³⁰ and introduced light into ' matter; and she pursued it down ' to the region of chaos. And she returned ' up [to] her

93:34 [how]; *or*, [whence]

94:26 god of the blind: *possibly an error for blind god (cf. 87:3–4)*

94:31 *it: or, him*

οΥΟΕΙΝ` ΠΑΛΙΝ ΑΠΚΑΚΕ | [.] ΝΘΥΛΗ
 35 ΠΙΑΡΧΩΝ ΕΦΟ ΝΖΟΥΤ` || [CZIME ΔΑ] ΤΑΜΙΟ ΝΑΨ` ΝΟΥΝΟΣ ΝΔΙΩΝ
 *p. 95¹ * ΟΥΜΕΓΕΘΟΣ ΕΜ[ΝΤ]ΕΨ ΔΡΗΧΪ ΔΨΜΕΕΨ|Ε ΔΕ ΑΤΑΜΙΟ ΝΑΨ ΝΖΝΨΗ-
 (143 L.) ΡΕ ΔΨΤΑΜΙΟ | ΝΑΨ ΝΣΑΨΪ ΝΨΗΡΕ ΝΖΟΥΤCZIME ΜΝ | ΡΟΥΕΙΩΤ`
 5 ΑΨΩ ΠΕΧΑΨ ΝΝΕΨΨΨΗΡΕ ΧΕ || ΑΝΟΚ` ΠΕ ΠΝΟΥΤΕ ΜΠΤΗΡΪ
 ΑΨΩ ΖΩΗ` | ΤΨΕΕΡΕ ΝΤΠΙCΤΙC ΤCΟΦΙΑ ΑCΑΨΚΑΚ` ΕΨΒΟΛ ΠΕΧΑC ΝΑΨ`
 ΧΕ ΚΡΠΛΑΝΑ CΑΚΛΑ ΕΨΤΕ ΠΕΨΨΟΥCΖΩΜ ΠΕ ΪΑΛΤΑΒΑΘ` ΑCΝΙΨΕ
 10 ΕΖΟΥΝ ΖΜ ΠΕΨΖΟ ΑΨΩ ΑΠΕCΝΙΨΕ ΨΩ||ΠΕ ΝΑC ΝΟΥΑΓΓΕΛΟC ΕΦΟ Ν-
 ΚΩΖΤ` ΑΨΩ | ΑΠΑΓ`ΓΕΛΟC ΕΤΜΜΑΨ ΜΟΥΡ` ΝΙΑΛΔΑΒΑ|ΩΘ` ΑΨΝΟΧΪ
 ΕΠΙΤΝ ΕΠΤΑΡΤΑΡΟΝ ΜΠ`|CΑ ΜΠΙΤΝ ΜΠΝΟΥΝ
 15 ΠΕΨΨΗΡΕ ΔΕ CΑ|ΒΑΘ` ΝΤΑΡΕΨΝΑΨ ΑΤΔΥΝΑΜΙC ΜΠΑΓ`||ΓΕΛΟC ΕΤΜ-
 ΜΑΨ ΔΨΜΕΤΑΝΟΕΙ ΔΨΡΚΑ|ΤΑΓΕΙΝΩCΚΕ ΜΠΕΨΕΙΩΤ` ΜΝ ΤΕΨΜΑΔΨ | ΟΥΛΗ
 ΑΨCΙΧΑΝΕ ΕΡΟC ΔΨΡΖΥΜΝΕΙ ΔΕ | ΕΖΡΑΪ ΕΤCΟΦΙΑ ΑΨΩ ΤΕCΨΕΕΡΕ Ν-
 20 ΖΩΗ | ΑΨΩ ΑΤCΟΦΙΑ ΜΝ ΖΩΗ ΤΟΡΠΨ` ΕΖΡΑΪ ΑΨ||ΚΑΘΙCΤΑ ΜΜΟΨ` ΕΧΝ
 ΤΜΕΖCΑΨΨΕ ΜΠΕ | ΠCΑ ΜΠΙΤΝ ΜΠΚΑΤΑΠΕΤΑCΜΑ ΟΥΤΕ | ΠCΑ ΝΤΠΕ ΜΝ
 ΠCΑ ΜΠΙΤΝ ΑΨΩ ΑΨΜΟΥΨΤΕ ΕΡΟΨ` ΧΕ ΠΝΟΥΤΕ ΝΝΔΥΝΑΜΙC CΑ|
 25 ΒΑΘ ΧΕ ΕΨΜΠCΑ Ν`ΤΠΕ ΝΝΔΥΝΑΜΙC || ΜΠΧΑΟC ΧΕ ΑΤCΟΦΙΑ
 ΚΑΘΙCΤΑ ΜΜΟΨ |
 ΖΟΤΙ ΔΕ ΑΝΑΕΙ ΨΩΠΕ ΔΨΤΑΜΙΟ ΝΑΨ` | ΝΟΥΝΟC ΝΖΑΡΜΑ ΝΧΕΡΟΥΒΙΝ
 ΕΦΟ Ν|ΨΤΟΟΥ ΜΠΡΟCΨΠΟΝ ΜΝ ΖΝΔΑΓΓΕΛΟC | ΕΝΑΨΨΩΟΥ ΕΜΝΤΟΥ ΗΠΕ
 30 ΕΤΡΟΥΡΨΨΪ ΠΗΡΕΤΕΙ` ΑΨΩ ΖΜΨΑΛΤΗΡΙΟΝ ΜΝ ΖΝ|ΚΙΘΑΡΑ

95:4 Sah. πεγειωτ.

18 ΝΖΩΗ: i.e. ΖΩΗ. 21 i.e. ΜΠCΑ.

26 i.e. ΖΟΤΕ, ΪΤΕ.

34 [ΜΟΥΧΚ Μ]Ν rest. Schenke (“[verband sich] mit”), Nagel: [ΨΩΠΕ Ζ]Ν Kasser: also possible is [ΜΟΥΧΚ] Ν

34–35 ΖΟΥΤ|[CZIME ---]: cf. 34:18 35 [--- ΔΑ] rest. Schenke (“schuf [er]”) 95:1 also possible is ΕΜ[ΝΤ]ΔΨ

8 ΟΥCΖΩΜ: i.e. ΟΥCΖΜ: emended thus by Krause in Bullard 14 12–13 <ΕΤ>ΜΠCΑ em. Layton³ with hesitation 13 ΜΠΙΤΝ: Μ altered from Π

26 <---> ΖΟΤΙ (i.e. accidental omission in copy) Krause in Bullard 14

light; once again darkness ' [. . .] matter.

25. “This ruler, by being androgynous, ³⁵ made himself a vast realm, **95** an extent without limit. And he contemplated ' creating offspring for himself, and created ' for himself seven offspring, androgynous just like ' their parent.

26. “And he said to his offspring, ⁵ ‘It is I who am the god of the entirety.’

“And Zoe (Life), ' the daughter of Pistis Sophia, cried ' out and said to him, ‘You are mistaken, Sakla!’—' for which the alternate name is Yaltabaoth. She ' breathed into his face, and her breath became ¹⁰ a fiery angel for her; and ' that angel bound Yaldabaoth ' and cast him down into Tartaros ' below the abyss.

27. “Now when his offspring ' Sabaoth saw the force of that angel, ¹⁵ he repented and ' condemned his father and his ' mother matter.

28. “He loathed her, and he ' sang songs of praise up to Sophia and her daughter Zoe. ' And Sophia and Zoe caught him up ²⁰ and gave him charge of the seventh heaven, ' below the veil between ' above and below. And he is ' called ‘God of the forces, Sabaoth,’ ' since he is up above the forces ²⁵ of chaos, for Sophia established ' him.

29. “Now when these (events) had come to pass, he made ' himself a huge four-faced chariot of cherubim, ' and infinitely many angels ' to act as ministers, ³⁰ and also harps and ' lyres.

94:34 possibly, [became mixed with] matter

- αὐω ἀτσοφία ςι τεσψεερε ἡ|ζων ἀστρεσζμοος ζι οὐναμ ἡμοϝ|
 ετρεσταμοϝ ἀνετΰσοοπ [ζ]ἡ τμαζ|ψμοϝνε αὐω πιαγγελο[ς ἡ-
 35 τε το]ρ||γἡ ἀσκααϝ ζι ζβοϝρ ἡμοϝ [χιμ φο]|οϝ ετἡμαϝ αὔμοϝτε
 *p. 96¹ ἀτ[εϝοϝναμ] * χε ζων αὐω τζβο[γ]ρ ἀσψωπε ἡτϝπος | ἡταδι-
 (144 L.) κια ἡτἡἡταϝθεντἡς ἡπσα ἡ|τπε ἡταϝψωπε ζα τοϝεζη
 5 ἡταρε ἡαλ|δαβαω δε ἡναϝ εροϝ εϝσοοπ ἡ ἡ πειἡ|ἡνοσ ἡεοοϝ
 ἡἡ πειεἡσε ἀκκωζ εροϝ | αὐω ἀπκωζ ψωπε ἡοϝεργον εϝο ἡζο-
 οϝτςζιμε αὐω ἀπαει ψωπε ἡαρχἡ ἡ|πκωζ αὐω ἀπκωζ χπε
 10 πμοϝ ἀπμοϝ | δε χπο ἡνεϝψἡρε ἀκκαθἡστα ἡποϝα || ποϝα ἡ-
 μοοϝ εχἡ τεϝπε ἀἡπἡϝε τἡροϝ | ἡπχαοσ μοϝζ ἡἡοϝἡπε
 ἡαει δε τἡροϝ | ἡταϝψωπε ἡἡ ποϝωψ ἡπειωτ ἡ ἡπτηρϝ | κατα
 15 πτϝπος ἡἡα πσα ἡ|τπε ἡ τἡροϝ ψ|ἡα εϝἡαχκ ἡβολ ἡἡσι πα-
 ρἡομοσ ἡπχα||οσ
 εἡςζηἡτε ἀγἡτσεβο ἀπτϝπος ἡἡ|αρχων ἡἡ ἡϝλἡ ἡταϝχποϝ ἡ-
 ζητῆ ἡἡ | ποϝειωτ ἡ ἡ ποϝκοσμοσ
 ἀνοκ ἡ δε ἀ|ειχοοσ χε πχοεἡσ ἡἡτι ἀνοκ ἡ ζω †|ἡπ ἡ ατοϝζϝλἡ
 20 ἡτο ἡἡ νοϝψἡρε ερε ἡπ || ἀπειωτ ἡ ετψοοπ χἡἡ ἡψορπ ἡτα |
 νοϝψϝχἡ εἡ <ε>βολ ἡἡ πσα ἡ|τπε εβολ ἡἡ | ποϝοεἡἡ ἡἡατ ἡτε-
 κο δια τοϝτο ἡεζοϝ|ςἡα ἡαψτζἡο ἀἡ εζοϝἡ εροοϝ ετβε | πἡἡ
 25 ἡταλἡἡεἡα ετοϝἡζ γραἡ ἡζητοϝ || οϝον δε ἡἡ ἡταζσοϝἡἡ τεἡ-
 ζοδοσ | ἡαει σεψοοπ ἡἡαθανατοσ ζἡ τἡἡτε | ἡἡρἡωμε εψαϝ-
 μοϝ ἀλλὰ πεσπερμα | ετἡμαϝ ἡαοϝἡἡζ ἀἡ ἡβολ τενοϝ

31 ἡζων : i.e. ζων. 96:3 i.e. τεϝεζη.

11 Sah. ἡἡεϝἡπε.

17 Sah. πεϝειωτ ἡἡ πεϝκοσμοσ.

19 Sah. ετεϝζϝλἡ.

21 Sah. νεϝψϝχἡ. 22 i.e. ἡαττακο. 24 i.e. πἡἡ (Nagel emends thus).

33 [ζ]ἡ : of ἡ, superlin. stroke is definite, η restored 34 rest. Kasser 34–96:2
 πιαγγελο[ς] . . . ταδικια ἡτἡἡταϝθεντἡς : either πιαγγελο[ς] . . . ταδικια ἡ<ἡαρχων
 ἡἡα> τἡἡταϝθεντἡς or {πιαγγελο[ς] . . . ταδικια} em. Schenke², with hesitation 35
 rest. Schenke (“[seit] jenem [Tage]”), Bullard : [χιμ πζο]οϝ Nagel 36 τ[εϝοϝναμ]
 Schenke (“[seine Rechte]”) : τ[οϝναμ] sim. rest. Krause 96:2 <ετ>ἡπσα Lay-
 ton³ 3 ζα τοϝεζη : poss. corrupt

19 <πεχαϝ ἡτο Schenke (“(er sagte:) Du”) : <πεχαϝ ἡἡ χε> Krause in Bullard 14 :
 <αϝοϝωψβ πεχαϝ χε> Nagel (e.g.) 21 <ε>βολ Bullard, Nagel

“And Sophia took her daughter 'Zoe and had her sit upon his right ' to teach him about the things that exist ' in the eighth (heaven); and the angel [of] wrath ³⁵ she placed upon his left. [Since] that day, ' [his right] has been called 96 life; and the left has come to represent ' the unrighteousness of the realm of absolute power ' above. It was before your (sg.) time that they came into being (text corrupt?).

30. “Now when ' Yaldabaoth saw him in this ⁵ great splendor and at this height, he envied him; ' and the envy became an androgynous product; ' and this was the origin of ' envy. And envy engendered death; and death ' engendered his offspring and gave each ¹⁰ of them charge of its heaven; and all the heavens ' of chaos became full of their multitudes.

“But it was ' by the will of the father of the entirety that they all came into being—' after the pattern of all the things above—' so that the sum of chaos might be attained. ¹⁵

31. “There, I have taught you (sg.) about the pattern ' of the rulers; and the matter in which it was expressed; ' and their parent; and their universe.”

32. But I ' said, “Sir, am I also ' from their matter?”

33. —“You, together with your offspring, are from ²⁰ the primeval father; ' from above, out of the imperishable light, ' their souls are come. Thus the authorities ' cannot approach them because of ' the spirit of truth present within them; ²⁵ and all who have become acquainted with this way ' exist deathless in the midst ' of dying mankind. Still that sown element (*sperma*) ' will not become known now.

- 30 αλ|λα μῆ̄ν̄σα ψομτε ἄνεα αἰναοῶνζ || εβολ` † αἰνοῶχε
 εβολ ἄμοοῦ ἄτμ̄ρε | ἄτπλανη ἄεζοῦσια
 ἀνοκ` δε πεχαει | χε πχοεις ψα οῦρη` ἄχρονοσ
 πεχαϑ` | ναει χ[ε ρο]ταν ερψα πρωμε ἄλληθι|[νοσ οῦω]νζ εβολ`
 *p. 97¹ ζῆ̄νοῦπλασμα || [. . .^{5/2} . . .] ἀληθεια πεντα πειωτ τῆ̄*νοοϑ
 (145 L.) τ[οτε] πετ[μ]μαγ ναταμοοῦ ε|τβε ζωβ ν[ιμ] αῶψ αἰναταρσοῦ
 ζῆ̄ πχρει|σμα ἄπωνζ ψα ενεζ παει ἄταῦτα|αϑ ναϑ` εβολ ζῆ̄ τρε-
 5 νεα τετῆ̄μ̄ν̄τες || ῤρο
 τοτε σενανοῶχε εβολ` ἄμοοῦ | ἄπμееϑε β̄β̄λλε αῶψ σεναῤ-
 καταπα|τει ἄπμοῦ ἄνεζοῦσια αῶψ σεναβωκ` | εγραῖ εποῦοειν
 10 ετε μῆ̄ταϑ ἀρηχϑ` | παει ετε πεειςπερμα ψοοπ` ἄμαῦ ||
 τοτε νεζοῦσια σενακω ἄνωοῦ ἄνοῦ|καιροσ αῶψ νογαγγελοσ
 σεναριμε | εχῆ̄ ποῦτακο αῶψ νοῦδαίμων σενα|ῤ̄ ζηβε εχῆ̄ ποῦ-
 μοῦ
 15 τοτε ἄψηρε τη|ροῦ ἄποῦοειν σενασοῶν ταληθει||α μῆ̄ τοῦνοῦ-
 νε ζῆ̄ οῦμε αῶψ πειωτ` | ἄπτηρϑ` μῆ̄ πῆ̄α ετοῦααβ σεναχοοσ |
 τηροῦ ζῆ̄νοῦσμη οῦωτ` χε οῦδικαι|οσ τε ταληθεια ἄ-
 20 πειωτ` αῶψ ψηρε | ζιχῆ̄ πτηρϑ` αῶψ εβολ ζιτῆ̄ οῦον νιμ ||
 ψα νιενεζ ἄενεζ ζαγιοσ ζαγιοσ ζα|γιοσ ζαμην : |

ΤΟΥΠΟCΤΑCIC | ἄῆ̄αρχων

29 Sah. εἰναοῶνζ. 31 i.e. ἄνεζοῦσια.

34 i.e. ζῆ̄ οῦπλασμα.

97:4 i.e. τετε ἄμ̄ν̄τες (Nagel emends thus).

10–13 Sah. ἄνεῦκαιροσ . . . νεγαγγελοσ . . . πεῦτακο . . . νεῦδαίμων . . . πεῦμοῦ.

15 Sah. τεῦνοῦνε. 16 i.e. πῆ̄α (Nagel emends thus). 17 i.e. ζῆ̄ οῦσμοῦ ἄοῦωτ. 22 i.e. τζῦποσταcic.

30 † αἰνοῶχε : ἄνοῶχε em. Layton³, with hesitation : εἰνοῶχε em. Nagel : αἰ<να>νοῶχε em. Schenke² 31 ἄ<ν>εζοῦσια em. Layton³, poss. rightly

33 rest. Schenke (“wenn [δταν]”), sim. Bullard, Nagel 34 rest. Schenke (“sich [offenbart]”), Bullard, Nagel 35 [ἄ<π>ῆ̄α ἄτ] Layton³ (cf. 96:24), with hesitation : [πῆ̄α ἄτ] Schenke (“[der Geist (πνεῦμα), der]”), sim. Bullard, Nagel

97:2 rest. Schenke (“alles”), Bullard, Nagel

18 αῶψ ψηρε : μῆ̄ ψηρε em. Schenke² 19 <ετ>ζιχῆ̄ Schenke²

34. ‘‘Instead, ' after three generations it will come to be known, ³⁰ and it has freed them from the bondage of the ' authorities' error.’’

35. Then I said, ‘‘Sir, how much longer?’’

36. He said ' to me, ‘‘Until the moment when the true man, ' within a modelled form, reveals the existence of (?) ³⁵ [the spirit of] truth, which the father has sent. **97**

37. ‘‘THEN he will teach them about ' every thing : And he will anoint them with the ' unction of life eternal, ' given him from the undominated generation. ⁵

38. ‘‘THEN they will be freed of ' blind thought : And they will trample under foot ' death, which is of the authorities : And they will ascend ' into the limitless light, ' where this sown element belongs. ¹⁰

‘‘THEN the authorities will relinquish their ' ages : And their angels will weep ' over their destruction : And their demons ' will lament their death.

39. ‘‘THEN all the children ' of the light will be truly acquainted with the truth ¹⁵ and their root, and the father ' of the entirety and the holy spirit : They will all say ' with a single voice, ' ‘The father’s truth is just, and the son ' presides over the entirety’ : And from everyone ²⁰ unto the ages of ages, ‘Holy—holy—'holy! Amen!’’’

The Reality ' Of the Rulers

96:30 *text erroneous; correct text possibly* and it will free them from the bondage

96:33–35 the true man, within a modelled form, reveals the existence of (?) [the spirit of] truth: *or*, the true man appears within a modelled form—[the spirit of] truth—

CATALO

INDEXES OF WORDS

CATALOGUES OF GRAMMATICAL FORMS

STEPHEN EMMEL

ABBREVIATIONS

THE main entry is always the standard Sahidic form; if not actually attested in the text, this form is given in parentheses, e.g. (αλω). The entries are followed by a reference to Crum, e.g. 2 a.

- vb tr = transitive verb, the infinitive of which can be followed immediately by an object (dir obj); after the *status absolutus* the direct object is governed by the preposition \bar{n} –, $\bar{m}\bar{m}\bar{o}\bar{s}$; the absence of a direct object after the *status absolutus* is indicated by “no dir obj” or by “med”
- med = *medium*, middle voice, in which the infinitive of a transitive verb without a direct object describes the entry of the actor into the state otherwise described by the qualitative of that verb, e.g. 38:22 $\alpha\epsilon\iota\omicron\gamma\omega\nu\zeta$ (med) $\epsilon\beta\omicron\lambda\ \nu\alpha\gamma\ \zeta\bar{n}\ \sigma\alpha\rho\bar{s}$, “I became manifest to them in flesh” (contrast 47:20–21 $\sigma\epsilon\omicron\gamma\omicron\nu\zeta^{\dagger}\ \epsilon\beta\omicron\lambda\ \bar{m}\bar{\pi}\bar{\rho}\omega\bar{m}\epsilon$, “they are manifest to man”)
- vb intr = intransitive verb, one which can never be followed immediately by an object
- attrib = attributive construction, in which \bar{n} – with a bare noun modifies a preceding noun, e.g. 127:20 $\omicron\gamma\rho\alpha\bar{n}\ \bar{n}\bar{c}\bar{z}\bar{i}\bar{m}\epsilon$, “a feminine name”
 - * after a reference, e.g. 42:1*, indicates that the key word or construction is wholly or partially restored or read from uncertain letters
- ap = apparatus; after a reference, e.g. 42:2ap, indicates that the key word or construction is to be found in the *apparatus* to the text
- (em.) after a reference, e.g. 43:12 (em.), indicates that the text has been *emended*

Other abbreviations are as in Crum, with the following additions:

- I = basic (not converted) tense
- II = second tense
- III Fut = Third Future
- advb = adverb, adverbial
- affirm = affirmative

Černý, *Et. Dict.* = J. Černý, *A Coptic Etymological Dictionary* (Cambridge 1976)

Cond = Conditional

Conjunctv = Conjunctive

Crum = W. E. Crum, *A Coptic Dictionary* (Oxford 1939)

dat = dative, used to distinguish the preposition \bar{n} -, $\bar{n}\Delta$ from other words spelled \bar{n} -

dir obj = direct object; see above under vb tr

fol. by = followed by

Fut = Future

Gk = Greek

Imperat = Imperative

infin = infinitive, including the Causative Infinitive

JEA = *Journal of Egyptian Archaeology*

neg = negative

Perf = Perfect

Pres = Present

suffix vb = verb of suffix conjugation

w. = with

w.out = without

ZPE = *Zeitschrift für Papyrologie und Epigraphik*

Words borrowed from Greek are listed as in a Greek dictionary. The Coptic spellings are given only when they differ from the Greek. The catalogues of grammatical forms include, in principle, only those forms which are clearly attested in the texts. A single representative example is cited for each form.

TRACTATE 2
THE GOSPEL ACCORDING TO THOMAS

I. WORDS OF EGYPTIAN ORIGIN

α-, see **ε-**.

α(α)ϛ, see **ειρε**.

αβω (2*a*) nn f. 33:30.

(**αλω**), **ελοϋ** nn f (5*a*) "pupil of eye."
38:12.

αμοϋ, see **ει**.

αμheitn, see **ει**.

(**αμαzte**), **εμαzte** (9*a*) vb intr.

— **н**-45:6.

(**αнг-**), **αнок-**, ¹**нтк-**, ²**нтак-**, ³**анон-**,
⁴**нтωтн-** (11*b* 4 up) copular pron. 35:5,
240:20, 40:22, ⁴41:29, ⁴42:2ap, ³42:3
(bis), ²43:25, 43:30 (?), ⁴45:21, ¹48:21.
see also **πε** (2°).

αнок, ¹**нтрϥ**, ²**нтωтн**, ³**нтоϋϋ** (11*b*)
pron.

in extraposition to subject ³37:4, 38:34,
39:4, ²40:23, ²42:12, 46:26, 50:29,
51:21; before Imperat: ²37:10, ²40:11,
²43:20, ²46:19, ²48:10. √

as *Verstärker* 35:6.

predicate of a nominal sentence: ²33:1,
²33:4, ²42:2, 43:28, ¹45:14, ¹45:18,
46:23, 46:24, ¹50:30; of a cleft sentence
¹35:26, 44:24 (**πε** omitted), ¹48:15,
³49:25.

see also **αнг-**.

απε (13*b*) nn f. 48:3.

αρεϛ, see **γαρεϛ**.

αϛ (17*a*) nn.

н-αϛ (attrib) 41:20, 41:21, 41:22.

рп-αϛ (cf. **нрп**) 41:17.

αϛϛ, see **οϛϛ**.

αт- (18*b*) prefix forming nn.

see **соϋн**.

αϥω (19*b*) conjunction.

joining independent clauses 32:11,
32:12, 32:16, 32:17, 32:18, 32:25, 33:1,
33:4, 33:8, 33:12, 33:16 (?), 33:18,
33:22, 33:26, 33:27, 33:28, 34:7, 34:8,
34:9, 34:10, 34:11, 34:12, 34:15, 34:17,
34:18 (bis), 35:7, 35:16, 35:17, 35:19,
35:33, 36:2 (zeugma), 36:3 (zeugma),
36:4, 36:15, 36:16, 36:24, 38:2 (1°,
zeugma), 38:2 (2°), 38:9, 38:22, 38:24,
38:26, 39:28 (?), 40:1, 40:4, 40:10, 40:14,
40:17, 40:25, 40:27, 41:12, 41:14, 41:16,
41:19, 41:20, 41:26, 42:1*, 42:3, 42:9
(?), 42:15, 42:17, 42:31, 43:11 (2°),
43:27, 44:8, 44:11, 44:20, 44:24, 45:23,
45:35, 46:25, 46:27, 47:2, 47:16, 47:18,
47:21, 47:23, 47:32, 48:1, 48:6, 48:8,
48:9, 48:18, 48:19, 48:23, 48:24, 48:26,
48:29, 49:27, 49:31, 49:34, 50:16, 50:20,
50:30, 50:33, 51:1, 51:7, 51:17.

joining dependent clauses 33:17 (?),
37:25, 37:28, 39:17, 41:28.

before Conjunction 33:10, 33:25, 35:13,
35:20, 39:31, 41:3, 41:18, 42:27, 43:11
(1°), 50:12.

joining prep phrases 39:25, 40:12, 46:30.

joining nns 34:13, 36:6, 36:7, 37:27 (bis),
37:32, 37:33, 47:5, 47:11, 51:6.

before Circumst, continuing Relative
36:8 (?).

αϥ, ¹**εϥ** (22*a* 1) interrog pron. ¹33:16.

αϥ н- 33:15ap, 36:11, 39:27, 39:28,
42:8, 42:9, 48:11, 50:7*, 51:14.

αϥε†, see **ειϥε**.

αze†, see **ωze**.

αζη (?), see ζαε.

(αζο), εζο, pl ¹εζωρ (24 b 18) nn m "treasure." 41:1, 41:3, ¹44:6, 46:20, 50:33, 51:2.

αζερατς, see ωζε.

αζηγ, see κωκ.

(βω), βε- (28 a 3 up) nn f.

βε-*Ν-ΕΛΟΟΛΕ* 40:13.

βηβ (28 b 3) nn m "cave." 48:1*.

βωκ, βηκ[†] (29 a) vb intr. 43:4, 44:17, 45:8.

— *α- infn* [†]44:28.

— *Ν- dat* 44:13.

— *ΝΤΟΟΤς* 34:26.

— *ωα-* 34:29, 44:18, 44:26.

— *εμαγ* 41:30.

— *επσα-Ν-βολ α-* 44:32.

— *εζογν* [†]39:16, 40:9, 40:10.

— *εζογν ε-, α-* 35:20, [†]37:22, 37:24, 37:35*, 39:21, [†]43:13, 44:35*, 46:12, 49:26, 51:25.

— *εζογν ζν-* 35:24.

βαλ (32:26), see βολ.

βαλ (31 b 8) nn m. 36:6, 37:32 (bis), 38:12, 38:13, 38:14, 38:16, 38:17, 41:9.

βολ, ¹βαλ (33 b 9 up) nn m.

attrib: *σα-Ν-βολ* 37:26, 37:27, 40:14, 44:32, 48:14, 48:16, 49:23 (for advb expressions and compound prep see *σα*).

εβολ, w. vb: see *ει*, *εινε* (1°), *κω*, *μογν*, *μτο*, *ναγ*, *νηγ*, *νογχε*, *πωνε*, *πωρψ*, *†*, *τστο*, *ταογο*, *ογωνε*, *ζε* (1°), *δωλπ*, *δωψτ*; cf. also further below.

εβολ ζν-, *νητς*: 35:6, 35:29, 38:1, 38:2, 40:32, 40:33, 41:4, 42:21, 43:26 (corrupt), 43:27, 43:29, 43:30, 47:30, 50:28, 51:7; as nn 41:29; see also further below.

εβολ ζιτν-, *ζιτοοτς* 41:34, 46:30*, 47:24.

εβολ των 41:32.

εβολ Ν-, see further below.

μβολ Ν- ¹32:26.

εβολ between vb and prep, prob. to be taken w. both (*εβολ* for *εβολ εβολ*):

εβολ ζν-, *νητς* 35:14, 35:26,

38:15, 38:17, 38:28, 41:1*, 41:2, 41:33, 46:25, 50:15, 51:19.

εβολ Ν- 39:23.

βλβιε (37 b) nn f. 36:29.

βλλε, pl ¹βλλεεγε (38 a) nn m. ¹38:25, 39:18, 39:19.

(βρβρ), *βρβρε* (42 b) vb intr. 35:6.

βρρε (43 a) nn.

attrib 41:19 (bis), 41:21, 42:10.

(βωτε), *βητ[†]* (45 b 13) vb tr. [†]33:26.

βαωορ (47 b) nn f. 47:34*.

ε-, ¹α-, ²ερος (50 a) prep. see *ει*, *ειμε*, *κωτε*, *μογτε*, *μееε*, *ναγ*, *νογχε*, *сωтм*, *сООγн*, *ταλο*, *τοντн*, *тсаво*, *тωгм*, *ογοειн*, *ογντε-*, *ογωνε*, *ωп*, *ωορп*, *зе* (1°), *зωв*, *зων*, *зωп*, *зареz*, *зιογε*, *χω*, *χωлк*, *χноγ*, *χρο*, *χисе*, *σοειλε*, *ἀνάγκη*, *νηστεύω*, *παρατηρέω*, *πιστεύω*.

before infn: 34:14*ap*, 35:32, ¹35:34, 37:5, 37:10, ¹44:28, 46:22, 46:29, 46:30;

ειμη ε- 49:13*ap*; see also *κω*, *ναγ*, *πε* (2°), *ογн-*, *ογντε-*, *ογωψ* (1°), *ψине*, *ψωп*, *зе* (1°), *ζνε-*, *χнаγ*, *сом*, *ἐπιθυμέω*.

επεснт ε- 34:1*, 34:8, 39:20.

επса-Ν-βολ ε- ¹44:32.

εζογн ε- 35:20, 37:9, ¹37:22, 37:24, 37:35*, 39:21, 43:13, 43:21, 44:35, 46:13, 49:13, 49:26, 51:25.

forms advb expressions and compound preps w. *βολ*, *еснт*, *μα*, *μηсе*, *μαγ*, *ρογze*, *са*, *тπε*, *ζογн*, *зраї*.

εειε, see *ειε*.

(*εκιβε*), *κιβε* (54 a) nn f. 47:5*, 47:11.

εлог, see *αλω*.

ελοοле (54 b) nn m. 40:31.

attrib: *βε-Ν-ελοοле* (cf. *βω*) 40:13;

μα Ν-ελοοле 45:2, 45:6, 45:15.

εμαзте, see *αμαзте*.

ενε-, ¹νε- (56 b 20) vb*al* prefix. ¹42:20, ¹45:7, ¹47:33, 47:33*ap*.

ениз, see *εινε* (1°).

εрн-, see *ειре*.

ερο, see *ppo*.

εροз, see *ε-*.

ερατϛ (303 *a* 8 up) prep. 36:4, 36:15, 38:3,
38:21, 41:35*, 46:11, 49:22.

ερωτε (58 *b*) nn m f. 37:20, 37:21, 47:12.

εрny (59 *a*) nn m f. 41:25.

еснт (60 *a*) nn m.

απεснт 49:14.

епеснт е- 33:35*, 34:8, 39:20.

за-песнт н- 39:32.

есоте, see соте.

есооу (61 *a*) nn m. 50:24, 50:27.

етве-, ¹етвнтϛ (61 *a*) prep. 33:8, ¹34:30,
38:32, 38:33.

етве-παει 43:31.

етве-оу 46:28, 48:13.

еу, see ау.

(еуω), pl еуау (63 *a*) nn f. 48:32.

еуωπε (580 *b* 16) conjunction. 33:2,
45:31, 48:35.

еуω(ω)т, see уωт.

еуωте, see уωт.

еуау, see еуω.

еухе- (63 *b*) conjunction. 38:31, 38:32.

(eze), pl ezooy (64 *a*) nn m f. 50:4, 50:5.

ezh, see zh (1°).

ezo, see azo.

ezwp, see azo.

(ezpn-), zn- (649 *a* 11, 684 *b* 1, corrected
by Polotsky in JEA 25 [1939] 113)
prep.

ezoyh zn- 35:24.

ezhy, see kwk.

ezoooy, see eze.

εχн-, ¹εχм-, ²εχωϛ (757 *a* 3) prep.
¹32:19, 34:5, 34:7, 34:9, 34:11, 34:14,
¹35:29, ¹35:33, 35:35, 36:1, 36:2, ¹36:3
(bis), ¹36:31, 37:12, 38:25, 43:1*,
¹43:26, 50:9.

εγραї εχн- 234:27.

(hi), hei (66 *a*) nn m. 36:1, 37:9, 39:21,
39:24, 41:25, 44:20, 45:34, 49:13,
49:18.

χεс-зн-hei (cf. хоеис) 37:7.

hп†, see ωп.

hпп, ¹пп- (66 *b*) nn m. 38:30, 41:18, 41:19,
41:21.

пп-ас ¹41:17.

ει, ¹i, Imperat ²αμοу, ³αμηεитн (70 *a*, 7 *b*
3, see also нny) vb intr. 34:6, 34:14ap,
35:32, 35:34, 37:2, 37:8, 37:17, 42:11,
42:35, ¹44:25, ¹44:28, 44:29, 51:2.

— е- 38:27.

— н- dat (?) 34:13.

— уа-, уаροϛ 35:9, 37:13, 44:22,
348:17.

— εβολ 34:4.

— εβολ е- 46:29.

— εβολ (for εβολ εβολ) zn-, ннтϛ
35:13, 38:28, 41:33, 46:25, 50:14,
51:19.

— εзоун 50:10.

— εγραї zi- 36:8.

— ммау 34:28.

Imperat foll. by Coniunctv ²50:11.

(eia), eiaтϛ, see naiaтϛ.

(eie), eeiε (74 *a*) conjunction. 32:21,
32:24, 33:3, 37:23.

(eiw), eiwe (75 *a*) vb tr. 48:13.

(eibe), ove† (76 *a*) vb intr. *38:24.

eiwe (77 *b*) vb intr. 49:12 (see 49:13ap).

— е- 49:12.

— хе- 33:1, 37:7, 40:22, 44:2,
49:19.

eiwe, Imperat ¹ениϛ (78 *b*) vb tr "bring."
34:12-13ap, ¹44:33.

— εβολ εβολ zn- 41:5.

— εβολ (for εβολ εβολ) zn-
40:34*, 41:2.

eiwe (80 *b*) vb intr "resemble."

— н-, ммoϛ 34:32, 34:33, 35:1,
35:4, 36:35 (bis), 50:3*, 51:23.

as nn m 47:25.

ειρε, ¹р-, ²ααϛ, ³αϛ, ο†, Imperat ⁴ep-
(83 *a*) vb tr. ¹32:17, ¹32:18, ¹32:22,
¹32:24, ¹33:9, ²33:19, ²34:22, ²34:25,
¹34:27, ¹36:31, ¹37:30, ¹37:31, 37:31,
¹38:9, ¹38:10, ¹38:34, ¹40:1, ¹41:24,
³43:19, ²44:1, ¹44:2, ¹44:7, ¹44:24 (bis),
¹45:3, ¹45:20 (bis), ¹47:15, ¹47:16,
49:24, ²50:13, ¹51:5.

— н-: 34:20, *34:23, *36:4, *37:23,
¹37:25, 37:29, *38:3, 38:19, *41:11,
¹42:29, ²46:4, ²48:32*, ²49:5, ¹50:19,
¹50:33, ²51:22, ²51:24; med 34:23.

— **Ν-** **ΝΑΣ** 35:18, ¹42:26, ¹49:33*,
149:35*.

— **ΝΘΕ Ν-** ¹37:26.

ρ-, **ερ-** before Gk vbs: see **αἰτέω**,
δειπνέω, **διακονέω**, **διώκω**, **ἐπιθυμέω**,
θεραπεύω, **κατακρίνω**, **μετανοέω**,
νηστεύω, **νοέω**, **παράγω**, **παραδέχομαι**,
παραιτέομαι, **παρατηρέω**, **πειράζω**,
πιστεύω, **τήρέω**, **τιμάω**, **ὕβριζω**,
χράομαι, **ὠφελέω**.

εις- (85 *a*) deictic particle.

εις-ζήτηε 32:21, 34:3, 34:15, 51:15,
51:16, 51:21.

ειωτ, ¹ἰωτ (86 *b*) nn m "father." 33:2,
33:29^{ap}, 35:31, 36:2, 36:3, 38:20,
40:14, 40:27, 42:4, 42:5, 42:20, 42:25,
42:33, 43:30, ¹44:35, 45:27, 46:2, 46:14,
47:8, 47:22, 49:3, 49:7*, 49:15, 49:24,
49:26, 49:32*, 49:34*, 50:17, 51:17.

(**ειτν**), **ιτν** (87 *b*) nn m.

πσα-μ-πιτν 37:28.

(**ειψε**), ¹αψε†, ²οψε† (88 *b*) vb tr.

— **Ν-** ¹48:5, ¹48:6, ²51:11,
²51:12.

κα-, see **κω**.

καας, see **κω**.

κε- (vb), see **κω**.

(**κε**), **κε-**, pl ¹κοογε (90 *b*) nn m f. ¹34:6,
¹34:9, ¹34:11, 39:11, 40:17, 43:19, 45:7,
45:10.

κε-ογα 40:5, 41:16, 44:18, 44:22,
44:26, 45:11.

κοος, see **κω**.

(**κογι**), **κογει** (92 *b*) nn m f. 37:20, 37:21,
37:23, 41:11.

κογει Ν- (attrib) 33:7, 33:35, 39:33,
49:4.

Ν-κογει (attrib) 33:32.

νε-κε-κογει πε foll. by Conjunctv
45:7.

κω, ¹κα-, ²κε-, ³καας, ⁴κοος (94 *b*) vb tr.
³39:14 (bis), ³39:15, ³39:32, ³40:11,
42:16, ¹49:14, 50:25.

— **ε-** infin ³37:9, ⁴43:2, 50:5*.

— **Ν-** dat ³50:34.

— **ζαρως** ³35:22.

— **εβολ ΝΑΣ**: ²37:3, ³37:5; no dir obj
40:27, 40:28, 40:30.

κιβε, see **εκιβε**.

(**κωκ**), **κεκ-**, **κακ†** (100 *b*) vb tr.

— **αζηγ**, **εζηγ** ¹37:4, 39:30.

κακε (101 *b* 4) nn m. 38:10, 43:34.

κιμ (108 *a*) vb intr. 36:23, 46:30.

as nn m 42:6.

κντε (112 *b*) nn m. 40:33.

κοτς, see **κωτ**, **κωτε**.

κωτ, ¹κοτς (122 *a*) vb tr. 39:8, ¹45:35; no
dir obj 45:18.

κωτε, ¹κοτς (124 *a*) vb tr.

refl, foll. by **α-** ¹46:4.

as nn m: **μπκωτε Ν-** 43:14, 46:10.

(**κωτq**), **κωτq-**, ¹κατq (129 *b* 2) vb tr.
¹34:6, 40:32.

κοογε, see **κε**.

καψ (130 *a*) nn m. 46:29.

καζ (131 *a*) nn m. 34:8, 34:11, 34:30,
35:20, 35:35, 36:31, 40:30, 48:23, 51:6,
51:17.

(**κοοζ**), **κωζ** (132 *a*) nn m.

attrib 45:19

κωζτ (133 *b*) nn m. 34:14, 35:13, 35:35.

λο (135 *a*) vb intr.

foll. by complementary Circumst
32:15.

λακμ (139 *a*) nn f. 48:33^{ap}.

λακz (140 *b*) nn m. 48:33^{ap}.

λααγ (146 *a*) nn. 33:13, 33:21, 33:22,
39:13, 44:7, 45:35, 46:10, 48:33^{ap}.

λααγ νζητς 38:23.

λαατε (151 *a*) nn. 48:33^{ap}.

μα-, see †.

μα (153 *a*) nn m. 34:28, 36:13, 39:3, 39:4,
39:14, 41:33, 45:20, 45:23, 46:21, 48:3.

μα Ν-ελοοε 45:2, 45:6, 45:15.

μα Ν-ψελεετ 46:13.

ννεειμα 49:23.

επμα Ν- 37:32, 37:33 (bis), 37:34.

με, ¹μερε-, ²μπε- (156 *a*) vb tr. ¹38:10,
40:24, 40:25, ²49:34.

με (156*b* 6 up) nn f. 33:21*ap*, 47:3.

attrib 42:22, 50:1.

ζη-οὔμε 45:27, 47:9.

μοῦ, μοῦτ* (159*a*) vb intr. †34:18, 34:19, †34:20, †42:9, †42:18, 43:10, 43:24, 44:9, 47:28, 50:34.

as nn m 32:14, 36:17, 36:25, 47:34, 51:8.

(**μοῦι**), **μοῦει** (160*b* 21 up) nn m. 33:24, 33:25, 33:27, 33:28, 33:28*ap* (2°).

(**MMN-**), **MN-** (neg existential predicate), see **οὔν-**.

ΜΜΟΝ (168*a* 12) interjection.

Η ΜΜΟΝ 42:19.

MMNNCA-, see **MNNCA-**.

MN- (neg existential predicate), see **οὔν-**.

MN-, **†NMMAϑ** (169*b*) prep. †39:5, 41:24, †43:5, †46:3.

joining nns 34:30, 37:29, 40:8, 42:6, 42:26, 42:27, 44:34, 46:32, 47:31, 48:8, 48:23, 49:22, 49:25, 49:32, 49:34*, 50:17, 51:6*ap*.

μαειν (170*b*) nn m. 42:5.

(**μοῦν**), **μην*** (171*b*) vb intr.

— **εβολ** †46:20.

(**MNNCA-**), **MMNNCA-** (314*b* 15 up) prep.

MMNNCA-TPP- 50:34*.

MNT- (176*a*) prefix forming nn f.

see **PMMAO**, **PRO**, **ZHKE**, **XOIC**.

MNTAϑ, see **οὔντε-**.

μπψα (179*a*) vb intr.

— **N-**, **MMOϑ** 42:32, 43:35*, 47:14, 47:32*, 51:10, 51:20.

μοῦρ (180*a*) vb tr. 37:11, 39:22, 50:9.

μερε-, see **με** (1°).

MPPE-, see **με** (1°).

μησε (186*a* 26 up) nn f.

ετμησε 49:1, 51:3.

μοστε, **†μεсте** (187*a*) vb tr. 33:19, 40:24, 40:26, †42:25, †42:27, †45:22, †49:32.

μοῦτϑ, see **μοῦοῦτ**.

μοῦτ*, see **μοῦ**.

μοῦτ-, see **μοῦοῦτ**.

μητε (190*b*) nn f.

ζη-τμητε N- 37:16, 38:21.

μοῦτε (191*b*) vb intr.

— **εροϑ** . . . **ξε**—50:17.

ΜΤΟ (193*a*) (vb as) nn m.

ΝΠ(ε)ΜΤΟ εβολ N- 33:11, 33:20, 37:4, 42:17, 48:23, 51:7.

ΜΤΟΝ (193*b*) vb intr.

— **ΜΜΟϑ**, **ΜΜΑϑ** refl 43:23, 48:4*.

μαγ (196*b*) nn.

εμαγ 41:30, 46:21.

ΜΜΑγ: 34:28, 36:13, 36:14, 38:5, 39:3, 41:34*, 46:27, 46:28, 46:32*ap*;

ετ-ΜΜΑγ 35:31, 44:9, 45:13, 45:26, 46:17, 48:28, 51:1; see also **οὔντε-**.

ΜΑΑγ (197*a*) nn f. 42:21, 42:26, 49:22, 49:25, 49:33, 49:35, 49:36, 50:1*, 50:17.

μεεγε (199*a*) vb intr.

— **εροϑ** 44:8.

— **ξε**—35:32.

(**μοῦοῦτ**), **μοῦτ-**, **†μοῦτϑ** (201*a*) vb tr. †43:16, †43:17, †45:7, †45:15, 45:33*, 49:16.

(**μεψε**), **μεψαϑ**, see **μεψακ**.

(**μηνψε**), **μψε** (202*a*) nn m. 47:4.

μοοψε (203*b*) vb intr.

— **ζη**—49:9*.

— **ζηN-** 35:21.

μεψακ (202*a* 5). 45:9, 45:12.

μαз (208*a*) nn m. 48:2.

μογз, **†мег-**, **мег*** (208*a*) vb tr “fill.” †34:4.

— **N-**: †33:32, 44:6, †49:9; med 43:32, 43:34.

μααхе, **†μαхе** (212*b*) nn m “ear, handle.” 34:2, 36:6, 37:19, 38:7, 39:11 (bis), †44:9, 45:16, 49:6, 49:10.

μααхе (213*a*) nn f “μάτιον.” 39:14.

(**ΝΑΑ-**), **Νε-** (suffix vb), see **ΝΑΙΑτϑ**.

Νε- (vbal prefix), see **ενε-**.

(**ΝΟΥ**); see **ΝΗγ**.

ΝΟΥВ (221*b*) nn m. 49:27.

ΝΟΒε (222*a*) nn m. 35:16, 50:13.

ΝΚΟτκ (224*a*) vb intr. 50:3.

ΝΙМ (225*a*) interrog pron. 34:26, 34:32, 35:4, 36:28, 36:35, 40:21, 40:23, 42:2*ap*, 43:25, 46:3, 48:21.

ΝΙМ (225*b*) adj. 35:20, 51:24.

οὔον ΝΙМ 39:16.

MMMA, see MN- (2°).

(NANOY-), NANOY (227a) suffix vb.
33:33, 34:11, 34:12, 42:35*, 43:2.

NOYNE (227b) nn f. 40:15.

XE-NOYNE (cf. XI) EPESHTE E- 34:7.

NNHY, see NHY.

NCA-, 'NCW (314a 3) prep. 36:12, '138:6,
'140:6, 43:9, 43:20, 46:19, '148:29,
'149:11, 50:25.

(NAIAT), NEEIAT (74a 25) compound
suffix vb.

w. personal suffix continued by N-
47:4*, 47:6, 47:10.

NOEIT (229b 22 up) nn m. 49:9, 49:11.

NTE-, 'NTA (230a) prep. 32:22, 37:9,
'140:18.

see also OYNTA-

NOYTE (230b) nn m. 39:3, 39:4, 49:30(bis).

(NTN-), NTOT-(THNE), 'NTOOT (427b
15 up) prep. '134:26, '140:5, '140:18,
'145:4, 48:10, '149:2.

NAΥ (233b) vb intr. 43:12 (1°).

— E-, A-, EPOT 35:28, 36:6, 37:20,
38:13, 38:14, 38:20, 39:17, 39:29,
39:34*, 43:11, 43:12 (em.), 46:29,
46:30, 47:25, 47:26, 51:8, 51:18.

— EBOA: 38:26; foll. by E- infin
38:16.

NHY, 'NNHY (219b 5, see also EI) vb intr
(qual). 37:7, 42:10, '148:12, '151:14 (bis).

— WAPOT '144:16, 48:8*.

— EBOA '139:17.

— EBOA (for EBOA EBOA) ZN- '135:25.

— ETOYN 50:7.

(NAWE-), NAWOT (236a) suffix vb. 46:7.

(NOYGE), NEZ- (241b) vb tr. 38:30.

NAZB (243a 22) nn m "yoke." 48:18.

NZHT, see ZN- (2°).

NOYXE, 'NEX-, 'NOYX-, 'NOX (247a) vb
tr. no dir obj 34:5.

— E-, EPOT: 33:30, '241:19, '141:21,
'348:31; no dir obj 35:13.

— EXN- 34:14, 35:32, 35:34.

— N- dat 48:31*.

— EBOA E- '146:8.

— EBOA (for EBOA EBOA) ZN- 38:15,
38:16.

— EBOA EPESHTE E- 33:34*.

NXE-, see NCI-.

NOB (250a) nn m f. 34:27, 50:24.

NOB N- (attrib) 33:33, 34:1, 36:32,
37:12, 39:1, 47:30, 47:31, 49:5*.

NCI-, 'NXE- (252a) introducing subject.
32:11, 32:15, 32:20, 33:6, 33:14,
33:26, 33:34, 34:4, 34:6, 34:33, 34:34,
35:2, 35:10, 35:32, 37:2, 37:7 (bis),
37:16, 40:20, 41:9, 42:7, 42:13, 42:18,
44:29, 45:18, '146:9ap, 48:4, 51:13.

OT, see EIPB.

OBET, see EIBE.

OEB (254a) nn m "bread." 49:5.

ON (255b) advb. 38:28, 48:15.

ONZT, see WNZ.

OEW (257b) nn.

TAWE-OEW (cf. TAWO) MMO 39:12.

OYET, see EIW.

(OZC), AZC (539a 19) nn m. 37:18.

(PA-), NA-, 'PAW, 'PAW (259a, 260b 8 up)
absolute possessive pron. '237:1, '242:24,
43:30, '148:12, 49:29, 49:30, '149:31.

PAI, 'PAEI, 'TAEI, 'NAI, 'NAEI (259a) de-
monstrative pron. '432:10, '139:1, '340:21,
'444:7, '447:1, '447:11, '448:7, '449:24.

as antecedent of Relative '133:24, '133:27,
'133:30, '134:29, '235:6, '440:3, '145:17,
'445:25, 45:30, '145:32, '146:23, '247:10,
'150:6, '251:11, '251:12.

ETWE-PAI '143:31.

PE, PI 'PHYE (259a) nn f. 32:21, 32:23,
33:21, 34:16, 34:30, '136:27, 36:33,
40:31, '142:24, 48:22, '151:6, '151:26.

PE, 'TE, 'NE (260b 21) copular pron.

in final position of nominal sentence:
(a) binary '137:2, 38:10, '238:26, '138:32,
38:34, '138:34ap, '239:4, 42:2, 42:6,
47:33, 49:31, 50:24, 50:30; foll. by E-
infin '138:5; by Conjunction 45:7; PE omit-
ted 48:12; (b) ternary 46:17, '148:19.

in medial position of ternary nominal
sentence '232:10, 33:1, 33:5, '133:16,
33:24, 35:31, '241:27, 42:5, '242:23,
'142:24, 43:8, 43:28, 45:14, 45:18,

πε copular pron (*continued*)

²45:25, 46:23, 46:24, 48:5*, ¹48:6, 48:18, ²49:24, 50:6, 50:13.

forming cleft sentence: (a) **πε** fused w. Relative converter 34:22, 35:26, 36:15, 39:26, ²44:7, ²45:27, ²45:28, ²46:12, 48:12, 48:16; (b) **πε** not fused w. Relative converter 34:24, 34:26, 36:18 (?), 46:4, 49:25; (c) **πε** omitted 44:24.

see also **αντ-**.

πн, ¹тн (260*b*) demonstrative pron. 43:14, 45:30, 45:32, ¹51:16.

as antecedent of Relative ¹42:11.

for **πε** see *sub* **πε** (2°).

πωз, **твз**, see **πα-**.

πωωνε (263*b*) vb tr.

— **εвол**: med 41:26 (bis; second **εвол** understood), 50:21, 50:22 (**εвол** understood).

— **εвол** (for **εвол εвол**) **н-**: no dir obj 39:23.

πρω (268*a*) nn f.

мпрω 36:23.

(**πωрк**), **поркз** (268*b*) vb tr.

— **за**-40:15.

(**πωρω**), **порω†** (269*b*) vb tr.

— **εвол** ¹51:17.

πωρх (271*b*) vb tr.

as nn m 35:35.

(**ψιc**), **ψιτ** (273*b*) nn m f.

псте-ψит (cf. **пстαιου**) 50:25, 50:27.

(**пстαιου**), **псте-** (273*b* 15) nn m f.

псте-ψит 50:25, 50:27.

πιτε (276*a*) nn f. 41:14.

ποου (731*a* 2) nn.

мпоу 50:11.

пнѳе, see **πε** (1°).

(**пωψ**), **пωψе**, **пнψ†** (277*a*) vb tr. ¹43:34, 46:2.

ρεϥ-пωψе nn m f 46:4, 46:6.

πωз (280*a*) vb tr "break." 46:26; med 41:20.

as nn m 41:23.

πωз (281*a*) vb intr "reach." 37:17.

— **ωαροз** 46:26.

— **εзоун е**-49:13.

(**πωзт**), **пезт-** (283*a*) vb tr.

refl 35:29.

πεχε-, ¹πεχαз (285*a*) suffix vb. 32:14, 33:5, 33:10, 33:23, 36:11, 38:31, 39:5, 39:10, 39:20, 39:24, 40:13, 40:31, 43:23, 43:25, 45:24, 45:29, 46:11, 47:24, 48:33*, 49:15, 49:32 (em.).

— **н-**, **наз** ¹43:15, ¹43:16.

— **н-**, **наз** ... **хе-** ¹33:15, 34:25, 34:27, 34:30, ¹34:32, ¹34:34, ¹35:2, ¹35:10, 35:14, 36:9, 36:26, ¹36:28, 36:33, ¹37:20, ¹37:23, 37:24, ¹38:6, ¹40:20, 40:21 (em.), ¹42:7, ¹42:10, ¹42:12, ¹42:15, ¹42:18, ¹42:19, ¹43:3, ¹43:13, ¹43:19, 43:28, 43:31*ap*, ¹44:14, ¹44:18, ¹44:20, ¹44:22, ¹44:23, ¹44:26, ¹44:27, 44:31, 46:1*, ¹46:3, ¹46:5, 47:3, ¹47:6, ¹48:20, ¹48:21, 49:21, ¹49:23, ¹49:27, ¹49:29, ¹50:10*, ¹50:26, ¹51:12, 51:18.

— **хе-** ¹32:12, 32:19, 33:18, ¹33:28, 34:3, 34:14, 34:16, 35:4, 35:27, 35:31, 36:5, 36:17, ¹36:35, 38:1, 38:3, 38:10, 38:12, 38:17 (em.), 38:20, 39:2, 39:7, 39:18, 39:27, 39:29, 40:2, 40:7, 40:16, 40:19, 40:26, 41:6, 41:12, 41:24, 41:27, 41:30, 42:23, 42:25, 42:29, 42:32, 43:7, 43:9, ¹43:18, 43:30*ap*, 43:34, 44:2, ¹44:4, 44:10, ¹44:15, ¹45:1, 45:8, ¹45:12, 45:16, 45:19, 45:21, 45:34, 46:6, ¹46:9, 46:13, 46:22, 46:28, 47:12, 47:15, 47:17, 47:19, 47:29, 47:34, ¹48:4, 48:7, 48:13, 48:16, 48:25, 48:30 (em.), 48:35*, 49:2*, 49:7, 50:2*, 50:5, 50:12, 50:16, 50:18, 50:22, 50:28, 50:31, 51:4, 51:6, 51:10, 51:14 (em.), 51:20.

п- (vb), see **εире**.

ро (288*a*) nn m "mouth." 46:12.

see also **зарн-**, **зирн-**.

рикe (291*b*) vb tr. 48:3.

ρωкз, ¹ρωкк, ²ρωккз (293*a*) vb tr. ¹35:14, 35:14*ap*, ²43:7.

ρωме, ¹рм- (294*b*) nn m f. 33:6, 33:25, 33:26 (bis), 33:28, 33:28*ap* (2°), 33:29, 35:1, 35:32, 37:16, 38:25, 40:34, 41:2, 41:13, 41:17, 42:34, 43:2, 43:8, 43:26, 44:3, 44:10, 45:1, 46:1*, 46:3, 46:14, 46:31*, 47:20, 48:2, 49:16, 49:17.

- 50:6, 50:18^{ap}, 50:20, 50:23, 50:31, 51:18.
 attrib 36:9.
 ΡΜ-ΡΑΥ 148:18.
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 see also ΡΜΜΑΟ, ΡΕϞ-.
- ΡΜΜΑΟ (296*a* 19) nn m f. 47:15, 51:5.
 ΜΝΤ-ΡΜΜΑΟ nn f 39:1, 47:31.
- ΡΠ-, see ΗΡΠ.
- ΡΡΟ, 1ερο, pl 2ΡΡΩΟΥ (299*a*) nn m. 246:32.
 ΜΝΤ-ΕΡΟ nn f 132:21, 132:25, 133:29^{ap}
 (bis), 136:27, 137:10, 137:23, 137:24,
 137:35*, 138:18, 141:11, 141:29, 142:24,
 142:33, 146:14, 147:19, 149:3, 149:7,
 149:15, 149:26, 150:9*, 150:22, 150:31,
 151:13, 151:16, 151:25.
 Ρ-ΡΡΟ (cf. ειρε): 47:16; foll. by εχλ-
 32:19.
- ΡΘΕΙϞ (300*b*) vb intr. 37:8.
 — ζα-τεζη Ν- 37:11.
- ΡΑΤϞ, see ΕΡΑΤϞ.
- ΡΟΟΥϞ (306*b*) vb intr.
 as nn m: Ϟι-ΡΟΟΥϞ χε- 39:24.
- ΡΑΥ (308*a*) nn.
 ΡΜ-ΡΑΥ (cf. ΡΩΜε) 48:19.
- ΡΑΥε (308*b*) vb intr. 47:26.
- ΡΕϞ- (295*b* 12 up) prefix forming nn m f.
 see ΡΩϞ, ΤΟΟΥ (2°), ΧΙΟΥε.
- ΡΟΥΖε (310*b*) nn m. 39:25.
 ΕΡΟΥΖε 44:16.
 see also ΖΙΡΟΥΖε.
- ΡΩΖκ, see ΡΩΚΖ.
- Ϟα, 1Ϟα- (313*a*) nn m "side."
 Ϟα-Ν-ΒΟΛ 137:26, 137:27, 148:13,
 148:16.
 ΕΠϞα-Ν-ΒΟΛ α- 144:32.
 ΖΗΠϞα-Ν-ΒΟΛ 149:22.
 ΜΠϞα-Ν-ΒΟΛ Ν- 140:14.
- Ϟα-Μ-ΠΙΤΝ 137:28.
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 Ϟα-Ν-ΖΟΥΝ 137:26, 137:27, 148:15.
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 see also ΜΝΝϞα-, ΝϞα-.
- Ϟε-, see Ϟω.
- Ϟε (368*b* 14 up) nn m f "sixty."
 foll. immediately by nn 34:13.
- (Ϟοι), Ϟοει (317*b* 6 up) nn m f "beam."
 38:13, 38:15.
- Ϟω, 1Ϟε-, 2Ϟω- (318*a* 18 up) vb tr. 141:17,
 241:18; no dir obj 35:5.
 — ΕΒΟΛ ΖΝ-: no dir obj 50:28.
- ϞΑΒε (319*a*) nn m f. 46:17.
- ϞΒΒε, ϞΒΒΗΥ* (321*b*) vb tr. *42:21.
 as nn m 42:19, 42:22.
- (ϞΒΟΚ), ϞΟΒΚ* (322*a*) vb intr. *36:29,
 *46:7.
- ϞΟΒΤε (323*a*) vb tr. 44:11.
- ϞΩΚ (325*a*) vb tr. 51:21.
 — ΕΖΡΑΪ ΖΝ- 33:31.
 — ΖΗΤϞ: no dir obj 32:20, 39:18.
- (ϞΚαι), ϞΚΑει (328*b*) vb tr. no dir obj 51:2.
- ϞΜΟΤ (340*b*) nn m.
 ΝΚε-ϞΜΟΤ 43:19.
- (ϞΑειΝ), ϞΟειΝ (342*b*) nn m f. 39:6.
- ϞΟΝ, pl 1ϞΝΗΥ (342*b*) nn m. 38:11, 38:13,
 38:17, 142:27, 146:1, 149:21, 149:25.
 see also ϞΩΝε.
- ϞΟειΝ, see ϞΑειΝ.
- ϞΩΝε (343*a* 18) nn f. 42:28.
- ϞΝΑΥ, f 1ϞΝΤε (346*b*) nn m f. 34:23,
 34:24, 36:2 (bis), 37:25, 38:2, 39:4,
 41:24, 43:23, 50:19.
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 ΜΠ(ε)ϞΝΑΥ 39:19, 48:7*.
- ϞΝΗΥ, see ϞΟΝ.
- (ϞΑΔΑΝϞ), ϞΑΝΟΥϞϞ (347*b*) vb tr. 47:6.
- ϞΟΠ (349*b*) nn m.
 ΖΑΖ Ν-ϞΟΠ 40:2.
- ϞΟΠϞ (352*a*) vb tr. 46:7.
- ϞΡ-, see ϞΟΥΡε.
- (ϞΙΡ), ϞΑειΡ (353*a* 10 up) nn m "leaven."
 49:4.
- (ϞΟΥΡε), ϞΡ- (354*a*) nn f.
 ϞΡ-ΒΑΜΟΥΛ 40:33.
- ϞΩΡΜ (355*a*) vb tr. med 50:24.
- ϞΡϞε (357*a*) vb intr. 44:21.
- ϞΤΟϞ, see ΤϞΤΟ.
- ϞΑΤε (360*a* 21 up) nn f. 47:18.
- ϞΙΤε (360*b*) vb tr. 43:1; no dir obj 34:4.
- (ϞΟΤε), ΕϞΟΤε (362*a* 13) nn "measure."
 34:13 (bis).

σωτη, ¹σωτη(ε) (363*b*) vb tr. ¹36:7; no dir obj 34:3 (bis), 37:19 (bis), 38:7, 44:10, 45:16, 49:6*.

— α-, εροϝ: no dir obj 36:20, 39:11, 40:3, 47:7.

— ντοοτϝ ¹40:5.

σωτη, ¹σετη-, σωτη* (365*a*) vb tr. 34:1, ¹38:1*, ¹41:28.

as nn m 42:3.

(σοογ), see σε.

σογο (369*a*) nn m. 43:5.

σοογν, ¹σογν-, ²σογων-, ³σογωνϝ (369*b*) vb tr. ²32:27 (bis), ²33:3, ²33:11, ²36:16, ³36:25, 39:7, ²41:11, 42:12, ²42:30, ³45:9, 45:19, ²45:27, ¹47:2, ²47:12, ³48:24, ²50:17; no dir obj 49:12, 50:35*.

— n- infin: no dir obj 48:25.

— χε-: no dir obj 34:26, 35:34, 45:14, 50:6.

ατ-σοογν nn, foll. by εροϝ 50:33.

σωογζ (372*b*) vb tr. 50:8.

σωφε (377*a* 9) nn f. 37:1, 37:3 (bis), 37:6, 46:29, 50:32, 51:1.

σαωγ (378*a*) nn m f.

σαωγн- (attrib) 33:7.

σηφε (379*a* 12) nn f "sword." 35:35, 49:18.

саз (383*b* 22) 35:3, 35:5.

(саз), сазаϝ (381*b*) vb tr. 32:11.

for derived nn see саз.

сзиме, pl ¹сзиме (385*a*) nn f. 35:29, 37:29, 37:31 (bis), 47:3*, 49:3, 49:8, ¹51:20, 51:24.

see also зиме.

сазнe (385*b*) vb tr.

as nn m: оуез-сазнe (cf. оуωз) наϝ 44:17.

†, ¹†-, ²тааз, fused w. prep of dative ³тїнаϝ, Imperat ⁴ма- (392*a*) vb tr. ¹33:16, ¹35:18, ¹40:33, ¹47:12.

— n-, наϝ: 36:5, ¹37:5, ²45:2, 45:5, 48:9, ²48:11, ¹48:30, 49:1* (2°), ¹49:29, ¹49:30, ³49:31, 49:36*ap*, 50:1; no dir obj 40:17, 43:29.

— зїωωϝ ²39:26.

— εβολ ¹46:17, ²51:1*.

— ετηησε: no dir obj 49:1.

— ετηησε n- dat ¹51:3*.

— εзраї ετηε ¹34:12.

μα- before: † ⁴49:31; t-caus 438:4, 445:17.

†-ткас εχн- ¹38:24.

тва (399*a*) nn m. 38:2.

твт (401*b*) nn m. 32:24, 33:32, 33:33, 33:35, 34:2.

τωк (403*a*) vb tr "be strong."

— εзоγн: med 49:19.

тако, ¹текаϝ (405*a*) vb tr. ¹41:22; no dir obj 46:22; med 40:16.

ткас (407*a*) nn m.

†-ткас εчн- 38:24.

(ταλο), τελο (408*a*) vb tr.

— α-: med 41:13.

— εчн-: med 43:26.

таmio (413*a*) vb tr. 48:15, 48:16.

†ме (414*a*) nn m. 39:6.

των (417*b*) interrog advb.

εβολ των 41:32.

τεноу (485*a* 9) advb. 38:29, 48:28.

тїнаϝ (i.e. † наϝ), see †.

(тонтн), тнтωνϝ, тнтων* (420*a*) vb tr. 34:31.

— ε-, α- ¹33:29, ¹36:28 (bis), ¹37:22, ¹42:33, ¹46:14, ¹49:3*, ¹49:7, ¹49:16, ¹50:22, ¹50:31.

тπε (259*a* sub πε, in part, corrected by Layton in D. W. Young [ed.], *Studies Presented to Hans Jakob Polotsky* [Gloucester, MA: Pirtle & Polson 1981] 262–3) nn m.

attrib: са-н-тπε 37:28.

εзраї ετηε 34:9, 34:12.

нтπε ммоз 34:17.

†πε (423*a* 11) nn f "loins." 37:12, 50:10.

†πε (423*a* 25 up) nn f "taste."

χι-†πε н- 32:14, 36:16, 36:25, 47:33*.

тапро (423*b*) nn f. 35:3, 35:24, 35:26, 50:28.

тар (423*b*) nn m. 36:32.

τηρϝ (424*a*). 33:20, 33:35, 36:30, 38:9, 38:23, 42:15, 42:23, 45:20, 46:24 (1°).

- ΤΗΡ-ϰ as nn m 32:19, 45:19, 46:24,
 46:25 (bis).
 (ΤΩΡΕ), ΤΟΟΥΡ (425 *a*) nn f. 34:4.
 see also ΝΤΝ-, ΖΙΤΝ-.
 ΤΟΕΙΣ (433 *a*) nn f. 41:22.
 ΤΟΙΟ (434 *a*) vb tr. 45:29.
 — Ν- 45:29 (see *ap*).
 (ΤΣΑΒΟ), ΤΣΕΒΕ-, ¹ΤΣΕΒΟϛ (434 *b*) vb tr.
 — Ε-, Δ- ¹38:4, ¹45:17, 49:27.
 (ΤΣΤΟ), ΣΤΟϛ (436 *a*) vb tr.
 — ΕΒΟΛ 45:18.
 ΤΟΥΤϛ, see ΤΩΡΕ.
 ΤΑΥ, see ΤΟΥΥ (1°).
 ΤΗΥ (439 *b*) nn m. 46:30.
 †ΟΥ (440 *b*) nn m f. 35:36.
 †ΟΥΝ- (attrib) 36:22.
 ΤΟΥΥ, ¹ΤΑΥ (440 *b*) nn m. 39:8, ¹41:26,
 50:21.
 ΤΟΥΥ, ¹ΤΟΥΥϛ (441 *b*) vb tr. 44:20, 44:27,
 151:2.
 — ΝΔϛ 46:18.
 ΡΕϰ-ΤΟΥΥ nn m f 44:34.
 (ΤΑΟΥΟ), ΤΕΥΟ, ¹ΤΕΥΕ- (441 *b*) vb tr.
 — ΕΒΟΛ 36:32.
 — ΕΖΡΑΪ ΕΤΠΕ ¹34:8.
 ΤΩΟΥΝ (445 *a*) vb tr. med 50:8.
 (ΤΟΥΧΟ), ΤΟΥΧΕ- (448 *b*) vb tr. 45:31.
 (ΤΑΨΟ), ΤΑΨΕ- (452 *b*, 257 *b* 6, corrected
 by Černý, *Et. Dict.* 202) vb tr.
 ΤΑΨΕ-ΟΕΙΨ ΜΜΟϛ 39:12.
 †ZE, ¹ΤΑΖΕ†, ²ΤΟΖΕ† (456 *b*) vb intr.
¹38:23, ²38:29.
 — ΕΒΟΛ ΖΝ- 35:5.
 ΤΩΖΜ, ¹ΤΑΖΜϛ (458 *b*) vb tr “knock.”
 44:13, 44:14, 44:19, 44:23, 44:27.
 — Δ- ¹44:30.
 — ΕΖΟΥΝ: no dir obj 48:34*.
 ΤΖΝΟ (460 *b*) vb tr.
 — ΕΖΟΥΝ ΕΜΑΥ: med 46:21.
 (ΤΑΧΡΟ), ΤΑΧΡΗΥ† (462 *b*) vb tr. †39:9,
 †40:14.
 (ΤΩΨΕ), ΤΩΨΕ, ¹ΤΟΨϛ (464 *a*) vb tr.
¹40:14; no dir obj 44:6.
 ΟΥ (467 *b* 16up) interrog pron. 34:22,
 34:24, 35:10, 39:26, 42:5, 43:26*ap*,
 50:12.
 ΟΥ Ν- 33:17.
 Ρ-ΟΥ (cf. ΕΙΡΕ) 44:2.
 ΕΤΒΕ-ΟΥ 46:28, 48:13.
 ΖΝ-ΟΥ 50:14.
 ΟΥΑ (468 *b* 15) nn m “blasphemy.”
 ΧΕ-ΟΥΑ (cf. ΧΩ) Ε-, Δ- 40:27, 40:28,
 40:29.
 ΟΥΑ (469 *a*) nn m f “one.” 33:10, 34:23,
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ϣογειτ (602*b* 25 up) vb intr (qual). 38:27, 38:29, 49:15.

(ϣωϣ), ϣηϣ* (606*a* 25 up) vb tr "make equal." *43:29, *43:32*ap*.

(ϣοϣτ), ϣαϣτ (608*b* 1) nn m. 40:8.

(ϣωϣ), ϣηϣ* (609*b*) vb tr. *43:32.

ϣαχε (612*b*) vb intr. 42:14, 42:15.

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as nn m 32:10, 32:13, 35:8, 35:11, 36:20, 40:3.

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ϣι, ¹ϣει, ²ϣι-, ³ϣιτς (620*a*) vb tr. 34:12-13*ap*, ¹34:12-13*ap*, ²35:12, 37:10, 39:31, 42:28, 43:12, ²50:35.

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— ζα-, ζαροϝ: no dir obj 47:5, 47:29, 49:8.

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(ϣτοοϣ), -(α)ϣτε (625*a*) nn m f.

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ϣηητ, see ϣητ.

ζα-, ¹ζαροϝ (632*a*) prep. 39:14, 40:15, 42:17, 47:5, 47:29, 49:8.

ζα-τεζη εμπατε- 36:18, 50:10*.

ζα-πεснт n- 39:32.

ζα-τεζη n- 37:11.

ζαε, f ¹ζαν, ²ζαζη (? αζη) (635*a* 25 up) nn m f. 33:9, ¹36:10, ²36:13, ¹36:13-16*ap* (ter), ²36:14, ¹36:16.

ζε, ¹ζεε (637*a*) vb intr. 39:9.

— e-, a-, epov: 32:13, 33:33, 37:15, 38:18, 40:7, 41:29, 42:31, ¹42:31, 42:31*ap*, 43:9, 44:33, 45:23, 46:16, 46:28, 47:13 (bis), 50:26, 51:2*, 51:9; foll. by ναϝ refl 48:19; w. obj of e- continued by Circumst 38:23 (bis), 49:14; e-ζη e- infin 37:13.

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ζε (638*b*) nn f.

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ναϣ n-ze 33:15*ap*, 36:11.

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zee, see ze (1°).

(ζη), εζη (640*b*) nn f "fore part."

ζα-τεζη εμπατε- 36:18, 50:10*.

ζα-τεζη n- 37:11.

зи-теζη n- 47:27.

see also ζητς (2°).

ζη, ¹ζητς (642*b*) nn f "belly." 45:29, ¹45:29*ap*, 47:4, 47:10.

зи-, ¹зиωτ-(τηγтн), ²зиωϝ, ³зиϝ (643*b* 19 up) prep. ¹39:26, 43:24, 246:31, ³47:2, 49:9*, 49:11*.

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зин, ¹зиооϣе (646*a*) nn f. 34:5, ¹44:32, 49:9, 49:11.

ze e-zh e- infin 37:13.

зиω(ϝ), see зи-

зо (646*b*) nn m. 33:11, 35:30, 48:22.

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зωϝ, ¹зωϝ, ²зωτ-(τηγтн) (651*b*). ²43:20, ²46:19, ²48:10, ¹50:29, 51:23.

зиeв (652*b*) nn m f. 43:13, 43:15.

зωв (653*a*) nn m.

p-зωв (cf. eipe) epov 36:31, 45:3.

зωγρ (656*b*) nn f. 44:2.

знвс (658*a*) nn m. 39:13.

(зωвс), зовс* (658*b*) vb tr. *33:22.

знке (664*a* 3) nn m f. 42:23.

mnт-знке nn f 33:4, 33:5, 39:2.

(зко), зкаeиτ* (663*b*) vb intr. *45:28.

for derived nn see знке.

(зал, "servant"), see змзал.

(зωωλε), зωле, ¹золϝ (667*b* 5) vb tr. 43:2, 43:4, 43:5, 43:7.

злло (669*b*) nn m f.

n-злло (attrib) 33:6.

залητ, pl ¹залаτε (671*b*) nn m. 32:22, ¹34:6, ¹36:33, 48:1.

зм-, see зн- (2°).

(*zime*), pl *ziome* (385*a* 2, corrected by Layton in ZPE 11 [1973] 183; cf. Young in JAOS 91 [1971] 507–9) nn f. 41:7.

(*zomnt*), *zomt* (678*a*) nn m. 44:15, 48:35, 49:1*ap*, 51:3.

zmc (679*a*) nn m. 34:8.

zomt, see *zomnt*.

zmzal (665*a* 17) nn m f. 41:15, 44:12, 44:29, 44:32, 45:4, 45:6, 45:8, 45:10.

zn- (35:24), see *ezpn*-.

zn-, ¹*zm*-, ²*zñn*-, ³*nzht* (683*a*) prep. 32:21, 32:23, 33:4, 33:6, 33:7, ¹34:21, 35:11, 35:21, ³35:23, 36:1, ¹36:13, 36:15, ¹36:22, 37:7, ²37:12, 37:18, ¹38:13, ¹38:14, 38:22, ³38:24, ¹38:26, 39:2, ¹39:6, ¹39:11 (bis), ¹39:14, 40:16, 40:21, ¹40:30, 40:31, 41:3, 41:7, 41:10, ¹41:25, 42:1*, 42:5, ¹42:14, ¹42:22, ¹43:5, ¹44:8, ¹45:23, 45:30, 45:32, 45:33, 46:10, ¹47:3, ³47:21, 47:22, 49:4, ¹49:18, ³50:24, 50:32, 51:14.

ebol zn-: 35:6, 35:14, 35:26, 35:29, 38:2 (bis), ¹38:15, ¹38:17, ¹38:28, 40:32, 40:33, ¹41:1*, ¹41:3, ¹41:4, ¹41:33, 42:21, 43:26 (? as nn), 43:27, ¹43:29, 43:30, ³46:25, ²47:30, ¹50:15, 50:28, 51:7, ³51:19; as nn ³41:30.

zpaï zn- ³42:15, ³45:24, ¹45:26.

ezpaï zn- 33:32.

nzpaï zn- ³33:33.

forms advb expressions and compound prep w. *me* (2°), *mhte*, *oy*, *oysh*, *zooy* (1°), *sepn*, *méros*.

zhn?, see *zwn*.

zoyn (685*b*) nn m.

attrib: *ca-n-zoyn* 37:26, 37:27, 48:15.

ezoyñ 39:16, 40:10 (bis), 48:34*, 49:20, 50:7, 50:10.

ezoyñ e-, *a*- 35:20, 37:9, 37:22, 37:24, 37:35*, 39:21, 43:13, 43:21, 44:35, 46:13, 46:21, 49:13, 49:26, 51:25.

ezoyñ zn- 35:24.

mpzoyn n- 32:25, 38:8.

(*zwn*), *zhn** (687*a*) vb tr “approach.”

— *e*-, *epo* ¹47:17, ¹47:18.

zoine (689*b*) nn. 34:5.

(*zne*-), *zna* (690*a*) suffix vb.

— *e*- infin 48:29.

zñn-, see *zn*- (2°).

znalay (692*b*) nn m. 46:2.

zwp, ¹*zop**, *zhp** (695*a*) vb tr. ¹32:10, ¹33:13, ¹33:21, ¹39:15, ¹40:9, ¹47:23, ¹50:30, ¹50:33*; med 39:10.

— *epo* ¹33:12.

— *zn*- ¹47:21, ¹49:4*.

*zapo**, see *za*-.

*zapw**, see *zapn*-.

zpaï (698*a*) nn m.

zpaï zn-, *nzht* 42:15, 45:24, 45:26.

ezpaï 46:27.

ezpaï etpe 34:8, 34:12.

ezpaï exw 34:27.

ezpaï zi- 36:8.

ezpaï zn- 33:31.

nzpaï nzht 33:33.

zipm-, see *zipn*-.

(*zapn*-), *zapw* (289*b* 9 up) prep. 35:22.

zipn-, ¹*zipm*- (290*a* 7) prep. ¹46:12.

(*zapez*), *apez* (707*b*) vb intr.

— *epo* 34:15, 47:8.

zipozce (310*b* 25 up) nn. 39:25.

*zac**, see *wzc*.

zice (710*b*) vb tr. med 43:8, 49:13*ap*, 50:26.

as nn m 34:2, 49:13.

zht-, see *zht* (2°).

zht (714*a*) nn m “heart.” 36:8, 38:26, 41:3, 41:5, 44:8, 45:26.

attrib: *pm-n-zht* (cf. *pwme*) 33:30, 33:34, 35:2.

*zht**, see *zh* (2°).

*zht**, ¹*zht*-(*thytñ*) (640*b* 23) (nn as) prep. ¹32:20, 37:15, 42:11.

w. suffix continued by *n*- 39:19, 45:13.

ziet (718*a*) nn m. 39:20.

ziwt-, see *zi*-.

zwt-, see *zaw*.*

zhte (85*b* 19) deictic particle.

eic-zhte 32:21, 34:3, 34:15, 51:15, 51:16, 51:21.

zote (720*b*) nn f “fear.”

p-zote (cf. *eipe*) 40:2.

ζΤΟ (723 *a*) nn m. 41:13.
 ζωτβ (723 *b*) vb tr. 49:20.
 ζΙΤΝ-, ¹ζΙΤΜ-, ²ΖΙΤΟΟΤΣ (428 *b* 3 up) prep.
 εΒΟΛ ΖΙΤΝ- 241:35, ¹46:30*, 47:24.
 ΖΤΟΟΥΕ (727 *b*) nn m. 39:25, 39:26.
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 δΝ-ΖΗΥ (cf. δΙΝΕ) 42:22.
 ΖΟΥΥ (730 *a*) nn m. 33:6, 33:8, 40:5, 43:5,
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 ΝΖΟΥΥ, foll. by Relative 34:19, 47:24.
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 ΖΟΥΥ (731 *a*) vb intr (qual). 41:3.
 ΖΟΥΕ (732 *b*) vb tr.
 — ε-, ΕΡΟΨ: no dir obj 45:7, 45:10.
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 51:22, 51:24, 51:25.
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 ΖΑΖ (741 *b*). 46:10, 46:11.
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 39:8, 39:12, 39:15, ²46:23, 50:3,
 ¹51:17.
 (ΖΧΟΠΧΠ), ΧΟΠΧΠ (743 *a*) vb tr. 39:34.

 χε- (vb), see χι, χω.
 χε- (746 *b* 3) conjunction.
 introduces discourse after πεχε-
 χΝΟΥ.
 same, w. discourse anticipated by neu-
 tral pron, after χω.
 w. vbs of perception: see ΕΙΜΕ, ΜΕΕΥΕ,
 ΡΟΥΨ, ΟΟΥΝ, ΝΟΕΩ.
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 (Ρ-)ΨΠΗΡΕ (Ν-).
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w. II Fut affirm 43:4.

ΖΙΝΑ, ΨΙΝΑ χε- w. III Fut neg
 37:13, 41:9, 41:21, 43:10, 44:7,
 48:32.

χΗ (747 *b* 12) nn m "chip, mote." 38:12,
 38:16.

χι, ¹χι-, ²χε-, ³χιτς (747 *b*) vb tr
 "receive." ³35:7, ¹37:20, ¹37:21,
³39:22, ¹40:8, ¹44:28, 45:3, ¹48:12,
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¹47:33*.

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(χοε), χο (753 *b*) nn f. 49:18.

χω, ¹χε-, ²χουο (754 *a*) vb tr. ²32:11,
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— Ν-, ΝΑΨ 35:8, 35:11, ²35:12, 40:4,
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χω ΜΜΟ-С, χοο-С, foll. by:

ε- 245:8.

α-, ΕΡΟΨ ... χε- ²36:9, ²36:26,
²42:6, ²44:29, ²48:20.

Ν- dat ²46:1.

Ν-, ΝΑΨ ... χε- ²32:20, ²32:23,
²34:32, ²35:10, ²41:25, ²41:31,
²41:32, ²42:2 (1°), ²48:11.

χε- ²35:4, ²37:3, 37:6, ²41:10,
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χε-ογα ε-, α- ¹40:26, ¹40:28, ¹40:29.

χε-σολ ¹33:18.

χωΨ, χΝ-, see εχΝ-, ζιχΝ-.

χεκααС, ¹χεкаС (764 *a*) conjunction.

w. II Fut affirm 36:12, 39:16, 43:15,
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w. III Fut neg 37:30, 41:20, 43:22,
¹48:30.

(χωωλε), χελε- (766 *a*) vb tr "gather
 harvest." 40:31.

χωлк, ¹χлС- (766 *b*) vb tr "stretch, sew."
 41:14.

— α- ¹41:22.

χοολεС (769 *a*) nn f. 46:21.

χлС-, see χωлк.

xIN- (772 *b*) prep.

xIN- . . . **ψα**- 39:24, 39:25, 41:6.

(**xNOY**), **xNE-**, ¹**xNOY** (774 *b*) vb tr.
133:14.

— **ερο** 148:27.

— **ετβε**- 33:6.

— **xe-** 135:9, 42:4.

xENEΠΩP (775 *a*) nn f. 39:12.

xNAY (776 *a*) vb intr.

— **e-** infin 33:5.

xNAG (777 *a*) nn m.

NxNAG 39:22.

xΠO, ¹**xΠE-**, ²**xΠO** (778 *b*) vb tr.

— **NA** ref 35:16.

— **ZN-** ref 145:30.

— **εVOL ZN-** ²35:28, 242:21.

as nn m 41:7.

xOPxΠ, see **ZxOPxΠ**.

xepo, ¹**xepE-** (781 *b*) vb tr “blaze, burn.”
139:13; med 34:16.

xωpe (784 *b* 26 up) nn m. 39:21.

xPO (783 *a*) vb intr.

— **εPO** 50:13.

see also **xωpe**.

xOIC, ¹**xec-** (787 *b*) nn m. 37:2, 41:15,
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MNT-xOIC nn f 48:18.

xICE, **xoce*** (788 *b*) vb tr. *39:9.

— **a-**: *41:8; med 41:12.

xIT, see **xI**.

xOT, see **xωTE** (2°).

xOYT(a)-, see **xOYωT**.

xωTE (nn), see **ωT**.

(**xωTE**), **xOT** (791 *b*) vb tr.

— **N-** 49:18.

xOoy (793 *a*) vb tr. 44:12, 45:4, 45:10,
45:11.

xIOye (793 *b*) vb intr.

pey-xIOye nn m f 37:8.

xOYωT, ¹**xOYT(a)-** (794 *b*) nn m f.

ye xOYωT foll. immediately by nn
34:13.

xOYTAOTE N- (attrib) 142:13.

(**xωZM**), **xAZM-**, ¹**xωZM-** (797 *b*) vb tr.
135:25, 35:27.

xAZe (799 *b*) nn m. 42:35.

δI-, see **δIN-**.

δω (803 *a*) vb intr.

— **N-oyeN-** 33:23.

(**δωωBE**), **δωBE** (804 *b*) nn f. 36:24.

δOΛ (806 *b* 5) nn m. 50:1ap.

xe-δOΛ (cf. **xω**) 33:18.

δωΛ (807 *a*) vb tr. med 51:6.

(**δOεIΛE**), **δEΛIT*** (807 *b*) vb tr.

— **a-** *37:1.

(**δEΛMΛI**), **δΛMεE** (811 *a*) nn m. 49:8*,
49:10*, 49:14.

δωΛΠ, ¹**δOΛΠ**, **δOΛΠ*** (812 *a*) vb tr.

— **εVOL**: *33:20, 36:11; med 47:23.

— **εVOL NA**: med 33:12.

as nn m 133:23.

δEΛIT*, see **δOεIΛE**.

δOOC (815 *a* 14) nn m “bed.” 43:24,
43:27.

δM-, see **δINE**.

δOM (815 *b*) nn f.

MN-δOM, foll. by Conjunction 39:9,
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ψ-δM-δOM (cf. **δINE**) **e-** infin 43:12.

δAMOYΛ (818 *b*) nn m f.

CP-δAMOYΛ (cf. **COYpe**) 40:33.

(**δOMδEM**), **δMδOM** (818 *b*) vb tr. 36:7.

δN-, see **δINE**.

δHN*, see **δNON**.

δIN-, ¹**δI-** (819 *a*) prefix forming nn m f.
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δINE, ¹**δN-**, ²**δM-** (820 *a*) vb tr. 51:4*; no
dir obj 32:16 (bis), 48:26, 48:33.

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δM-δOM e- infin ²43:12.

(**δNON**), **δHN*** (821 *a*) vb intr. *46:31, *47:2.

δOP, see **δωPE**.

δEPH (825 *a*) vb intr.

as nn m: **ZHN-oyδEPH** 37:18.

(**δωPE**), **δOP** (825 *b*) vb tr. 45:15.

(**δPOOMPE**), **δPOOMPE** (828 *b*) nn m f. 40:13.

δPωZ (829 *b*) vb intr.

as nn m: **P-δPωZ** (cf. **εipe**): 45:20 (1°);
foll. by **N-** 44:7, 45:20ap (1°), 45:20 (2°).

δPOC (831 *b*) nn m. 34:10, 36:30, 42:34,
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(**δωT**), **xωTE** (833 *a*) nn f. 46:10.

σωψτ (837*a*) vb intr.

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(δειπνέω), **Ρ-ΔΙΠΝΕΙ**. 44:24*ap*, 44:34.

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(διακονέω), **Ρ-ΔΙΑΚΟΝΕΙ**.

— **ΝΑ** 36:21.

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(διώκω), **ΔΙΩΚΕ**, ¹**Ρ-ΔΙΩΚΕ**.

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ἘΡΙ-ΘΕΡΑΠΕΥΕ.

— Ν-, ΜΜΟΖ 135:23, 39:6.

(ἴνα), ΖΙΝΑ, ΨΙΝΑ.

w. II Fut affirm 137:28, 144:12, 145:3, 145:28, 146:2, 146:8, 148:21, 150:8*, 151:22.

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(μετανοέω), Ρ-ΜΕΤΑΝΟΕΙ. 38:30.

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(νηστεύω), ΝΗΣΤΕΥΕ, 1Ρ-ΝΗΣΤΕΥΕ. 133:15, 135:15, 150:12, 50:15.

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(νοέω), Ρ-ΝΟΕΙ.

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(ὄλωσ), ΖΟΛΩΣ. 35:3.

(ὅταν), ΖΟΤΑΝ.

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(παραδέχομαι), P-ΠΑΡΑΔΕΧΕ.

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(παραίτεομαι), ΠΑΡΑΙΤΕΙ, ¹P-ΠΑΡΑΙΤΕΙ.

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(παρατηρέω), P-ΠΑΡΑΤΗΡΕΙ.

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(πειράζω), P-ΠΙΡΑΖΕ.

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(τηρέω), Imperat ΕΡΙ-ΤΗΡΕΙ.

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(τιμάω), P-ΤΙΜΑ.

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ΖΙΝΑ, see ἴνα.

ζολωс, see ὄλωс.

ζοταν, see ὅταν

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ζωс, see ὡс.

III. PROPER NAMES

- Ἄδὰμ. 41:6, 47:30. 48:13, ¹48:16, 48:26, 48:30 (em.), 48:33, 48:35*, 49:2, 49:7, 49:15, 49:27, 49:32 (em.), 50:2, 50:5, 50:11*, 50:12, 50:16, 50:18, 50:22, 50:28, 50:31, 51:4, 51:6, 51:8, 51:10, 51:14 (em.), 51:20.
- Δίδυμος. ΔΙΔΥΜΟΣ ἸΟΥΔΑΣ ΘΩΜΑΣ 32:11. Ἰουδαία. Ἰουδαία 43:13.
- Θωμάς. 35:2, 35:8, 35:11, 51:28. ΔΙΔΥΜΟΣ ἸΟΥΔΑΣ ΘΩΜΑΣ 32:12. Ἰουδαία.
- (Ἰάκωβος), Ἰακωβος. Ἰακωβος ΠΑΙΚΑΙΟΣ 34:29. Ἰουδαία.
- (Ἰησοῦς), Ἰῆ. Ἰῆ. 32:10, 32:14, 32:19, 33:5, 33:10, 33:18, 33:23, 34:3, 34:14, 34:16, 34:25, 34:27, 34:30, ¹35:4, 35:10, 35:15, 35:27, 35:31, 36:5, 36:9, 36:11, 36:17, 36:26, 36:34, 37:20, ¹37:24, 38:1, 38:10, 38:12, 38:17 (em.), 38:21, 38:31, 39:2, 39:5, 39:7, 39:10, 39:18, 39:20, 39:24, 39:29, 40:2, 40:7, 40:13, 40:16, 40:19, 40:21 (em.), 40:26, 40:31, 41:6, 41:12, 41:24, 41:27, 41:31, 42:23, 42:25, 42:30, 42:33, 43:7, 43:9, 43:23, 43:28, 43:31ap, 43:34, 44:2, 44:10, 45:17, 45:19, 45:21, 45:25, 45:29, 45:34, 46:6, 46:11, 46:13, 46:23, 46:28, 47:12, 47:15, 47:17, 47:19, 47:24, 47:29, 47:34, 48:4, 48:7, 49:28, 49:29, 49:30.
- Ἰσραήλ. ΠΙΣΡΑΗΛ 42:14. Ἰσραήλ. (Ἰωάννης), Ἰωζαβηθ. 41:12. Ἰωζαβηθ ΠΑΠΤΙΣΤΗΣ 41:6, 41:8.
- Καῖσαρ. 49:28, 49:29, 49:30.
- Μαθθαῖος. 34:34. Μαθθαῖος. (Μαριάμ), ΜΑΡΙΓΑΜ. 36:34, 51:19.
- Πέτρος. ΣΙΜΩΝ ΠΕΤΡΟΣ 34:33, 51:18.
- Σαλώμη. 43:25, 43:30ap. Σαλώμη. Σίμων. ΣΙΜΩΝ ΠΕΤΡΟΣ 34:33, 51:18.

IV. CATALOGUE OF ATTESTED GRAMMATICAL FORMS

- A. BIPARTITE SENTENCE (Future **να** 36:5, **α** 40:26) Relative Preterite **ενεϋ** 44:7, **νετετῆ** 34:19.
- † 34:15, **κ** 38:13, **ϋ** 33:26, **ς** 32:23, **τῆ** 34:25, **τετῆ** 33:3, **σε** 33:20, **∅** (before definite nn) 44:14, **οὔν** (before non-definite nn) 46:9; neg † ... **αν** 44:21, **κ** ... **αν** 38:14, **ϋ** ... **αν** 50:4, **ς** ... **αν** 39:10, **ἡτετῆ** ... **αν** 40:22 = **τετῆ** ... **αν** 42:12, **σε** ... **αν** 34:18, **∅** (before definite nn) ... **αν** 42:32, **μν** (before non-definite nn) 39:5.
- Preterite **νετετῆ** 34:20, **νε** (before definite nn) 42:20; neg **νες** ... **αν πε** 49:12. Circumst **εκ** 40:21, **εϋ** 32:15, **ες** 33:32, **εν** 37:23, **ετετῆ** 40:19, **εϋ** 36:4, **ε** (before definite nn) 37:18, **εὔν** (before non-definite nn) 39:3; neg **εϋ** ... **αν** 33:13, **ες** ... **αν** 40:14, **εσε** ... **αν** 36:23. Relative **εϋ** 40:4, **ετκ** 38:5, **ετῷ** 51:3*, **ετετῆ** 34:22 = **ετετῆ** 33:19, **ετοϋ** 36:31, **ετ** (subject = definite antecedent) 32:10, **ετε** (before definite nn) 36:13, **ετε(ο)ὔν** (before non-definite nn) 34:2; neg in Fut **ετετνα**

Bipartite Relative (*continued*)

... **AN** 49:1*, **ET** (subject = definite antecedent) ... **AN** 42:25.

II **EEI** 46:5 = **EI** 43:34, **EK** 34:33, **EY** 47:18, **EC** 36:27, in Fut **ENA** 43:4, in Fut **ETETNA** 35:18, **EY** 35:32, **E** (before definite nn) 33:29; neg **EC** ... **AN** 51:14, **EY** ... **AN** 51:15.

B. TRIPARTITE CONJUGATION

(a) Sentence conjugations

Perfect: I Perf **AEI** 34:14, **AK** 35:5, **AQ** 32:11, **AC** 42:11, **ATETN** 34:23, **AY** 33:14, **A** (before nn) 34:5; neg **MP** 38:23, **MPET** 47:32, **MPETN** 48:24, **MPOU** 34:7, **MPET** (before nn) 43:2.

Preterite: neg **NE** **MPES** 49:12.

Circumst **EAC** 46:16; neg **EMPI** 48:27, **MPET** 36:8, **MPETN** 39:30, **EMPOY** 47:11.

Relative **NTAEI** 35:7, **-(E)NTAK** 44:30, **NTAQ** 35:12, **NTATETN** 34:28 = **ETATETN** 48:26, **ENTAY** 45:24 = **NTAY** 45:17, **ENTA** (before nn) 32:10 = **NTA** 34:29, **ENTAZ** (subject = definite antecedent) 47:5 = **NTAZ** 33:30 = **ETAZ** 42:30; neg **ETE** **MPES** 47:11, **ETE** **MPOU** 35:28, **ETE** **MPET** (before nn) 36:5.

II **NTAEI** 35:32, **NTAN** 41:33, **NTATETN** 41:31, **NTAY** 38:27, **NTA** (before nn) 35:10.

“not yet”: Circumst **EMPAETQ** 36:18, **EMPA TOY** 50:10.

Aorist: I Aorist **QAQ** 36:31, **QARETN** 47:25, **QAY** 39:19; neg **MAQ** 39:14, **MAQ** 40:31, **MARE** (before nn) 36:24.

Relative: neg **EMAQ** 46:20, **EMAY** 47:28^{ap} = **MAQ** 47:28, **EMARE** (before nn) 46:21.

II **EQAREQ** 39:15.

III Fut: neg **NI** 44:7, **NEQ** 41:22, **NNETN** 43:22 = **NETN** 43:10, **NNOY** 41:20 = **NOY** 48:31, **NE** (before nn) 37:13.

(b) Clause conjugations

Conjunctv **NTA** 44:5, **NQ** 36:32, **NC** 39:9, **NTN** 50:11, **NTETN** 34:31 = **NTETM**

35:20, **NC** 33:10 = **CE** 43:7, **NTET** (before nn) 33:25; neg **NQTM** 37:8.

Temporal **NTAREQ** 44:11, **NTARES** 49:13, **NTARE** (before nn) 35:8.

“until” **QANTEQ** 32:15.

Cond **EEQWAN** 35:11, **EKWAN** 38:15, **EQWAN** 32:16 = **EQWA** 37:6, **ESWAN** 36:30, **ETETNWAN** 32:26 = **ETETNWA** 34:24, **EYWAN** 32:23 = **EYWA** 35:21, **ERYWAN** (before nn) 50:14 = **ERYA** 41:24.

Protatic: neg **EQTM** 38:9, **ETETNTM** 38:19.

(c) Imperat neg. **MP** 33:18 = **MN** 32:14.

(d) Causatives

Infin **TRA** 35:4, **TREQ** 32:14, **TRN** 33:15, **TROY** 37:5, **TRE** (before nn) 44:2.

Imperat **MAREQ** 34:3, **MAROY** 50:15, **MARE** (before nn) 51:19.

C. CONVERSIONS OF THE EXISTENTIAL SENTENCE

Preterite **NE** 44:3.

Circumst **E** 42:34.

Relative **ETE** 45:31.

D. CONVERSIONS OF VERBS OF SUFFIX CONJUGATION

Circumst **E** 33:33.

Relative **ET** (subject = definite antecedent) 34:11.

II **E** 48:29.

E. NEGATION AND CONVERSIONS OF THE NOMINAL SENTENCE

neg **AN** 35:5.

Circumst **E** 50:24; neg **E** ... **AN** 37:1.

Relative **ETE** 49:31.

F. PERSONAL SUFFIXES. \emptyset 50:29 = τ

34:31 = **EI** 34:32 = $\dot{\gamma}$ 48:29, **K** 33:12, ψ

32:12 = **EY** (after vb III^{ae} liqu.) 36:7, **C**

32:20, **N** 34:26, **TN** 32:20 = **THYTN**

32:20 = **THNE** 33:1, **OY** 33:20 = **COY**

32:11 = **CE** 48:9.

G. ARTICLES. (a) *Definite*. π 32:14 = πε 34:10, τ 32:21 = τε 34:5, ἄ 32:10 = νε 47:1* = ν 37:13 = ᾠ 34:25 = ᾠ 35:32.

(b) *Indefinite*. οὐ 33:4, ζεν 41:27 = ζῆ 34:6 = ζᾠ 45:21 = ζῆν 50:4*.

(c) *Possessive*. πα 43:27, πεκ 33:11, πεϋ 37:9, πες 49:13, πετῆ 32:25, πεϋ 48:2* = ποϋ 37:4; τα 35:3, τεκ 38:11, τεϋ 33:30, τες 40:15, τῆ 36:10, τετῆ 35:24, τοϋ 37:5; να 36:20, νεκ 36:34, νεϋ 33:6, νετῆ 37:12, νοϋ 36:24.

(d) *Demonstrative*

πεει 48:24, τεει 34:16, νεει 32:13. πι 37:29 = पेि 41:25, नि 39:33.

H. SPELLINGS AND FORMS OF THE PREPOSITIONS न-, म्मोः AND न-, नाः

ᾠ 33:30, न 40:13, ᾠ 41:19, ᾠ 44:7, ᾠ 42:22, म 37:28, ᾠ 36:9, ᾠन 37:33, ॐ 35:11, ᾠमोः 34:17, ᾠमाः 43:24. ᾠ 34:31, ᾠ 44:13, नाः 42:18.

TRACTATE 2
THE GREEK FRAGMENTS
OF THE GOSPEL ACCORDING TO THOMAS

NOTE: Large figures are saying numbers, small figures are line numbers of the Greek manuscripts. E.g. 26 4 = "saying 26, Greek line 4."

- ἀδελφός. 26 4.
 ἄθεος. 30 24*.
 αἰσχύνω. 37 23.
 ἀκέρατος. 39 21*.
 ἀκούω. 33 41; 38 5*, 7*.
 ἄκρον. 32 37.
 ἀλήθεια. 6 38*.
 ἀλλά. 3 15ap.
 ἄλλος. 38 7*.
 ἄν. 36 13.
 ἐάν 3 9*, 12*; 24 4*; 27 5, 8; 30 23.
 ἕως ἄν 2 6*.
 ὅς ἄν 1 3*; 3 16*.
 ὅστις ἄν 1 3ap; 3 15-16ap (bis).
 ἀνά 6 38ap.
 ἀνάθεμα. 7 41*.
 ἀνακαλύπτω. 6 38ap (bis).
 ἀναπαύω. 2 8ap.
 ἀναφαίνω. 6 38*.
 ἄνθρωπος. 4 22*; 7 40*, 41*, 42*; 24 2*; 28 19.
 ἀνίημι. 39 18-19ap.
 ἀντί. 6 38ap.
 ἀπό. 5 29; 36 1*, 2.
 ἀποκαλύπτω. 5 29* (em.), 31ap.
 ἀποκνέω. 4 22.
 ἀποκρύπτω. 6 39*; 39 15ap.
 ἀπόκρυφος. 1 1*.
 ἀπολαμβάνω. 39 13ap.
 ἄρτος. 6 35ap.
 αὐξάνω. 36 9ap.
- αὐτός, ¹αὐτοί. 4 24-25ap; 6 32, 32*; 28 ¹14, ¹17, ¹21*; 30 26*; 31 32*, 35; 36 15*; 37 17, 18; 39 ¹15*, ¹16*.
 ἀφίημι. 39 18*.
- β̄ (numeral). 30 24ap.
 βασιλεία. 3 11, 15*; 27 7.
 βασιλεύω. 2 8, 8*.
 βλέπω. 28 21*.
 βρώμα. 6 35*.
- γ̄ (numeral). 30 24ap (bis).
 γάρ. 5 29*; 6 37-38ap (quinquies), 39*; 39 13ap.
 γείνομαι, see γίνομαι.
 γεινώσκω, see γινώσκω.
 γεύομαι. 1 5.
 γῆ. 3 13.
 γίνομαι, ¹γείνομαι. 4 26ap; 5 30*; 39 ¹20*.
 γινώσκω, ¹γεινώσκω. 3 17, 18*, 20 (em.); 5 27*, 31ap; 31 ¹35.
 γνώσις. 39 15*.
 γραμματεὺς. 39 13*.
 γράφω. 1 2*, 2ap.
- δέ. 3 12*, 15-16ap, 17ap, 19*; 24 3-4ap (bis); 39 20.
 δειπνέω. 6 35ap.
 δειψάω, see διψάω.
 δεκτός. 31 31.
 διά. 1 2ap.

διαβλέπω. 26 1.

δίδομι. 6 34*ap* (bis); 36 15*.

(διψάω), δειψάω. 28 16.

δύναμαι. 32 40.

εάν, see εἰ, ἄν.

ἐαυτοῦ. 3 16*, 18, 20.

ἐγείρω. 5 31*; 30 27*.

ἐγώ, ἡμεῖς. 28 18; 30 26, 28, 29; 37 1 19;
38 5*, 10*, 11*.

εἰ. 3 9*ap*, 19*; 24 1–2*ap*, 3–4*ap*.

εάν 3 9*, 12*; 24 4*; 27 5, 8; 30 23.

εἰλικία, see ἡλικία.

εἰμί. 3 13*, 16*, 19, 20*, 21; 4 25; 5 27*,
29*; 6 37–38*ap* (quater), 38*ap*, 38–
40*ap*, 39*, 40*; 7 40, 41*, 41–42*ap*
(bis); 24 1*, 5*; 28 11*, 20; 30 23,
24*, 25, 26, 30; 31 31; 36 8*; 37 20.

εἶπον. 1 3; 3 10*, 12*.

εἶς. 4 26*; 27 6*ap*; 31 34; 33 42*.

εἶς, ἕν. 4 1 26*, 26*ap*; 6 1 38–40*ap*; 30
25*; 33 1 42*; 36 1 10*ap*.

εἰσέρχομαι. 3 13*; 39 17*, 17–18*ap*, 18*,
19*.

ἐκβάλλω. 26 2.

ἐκδύω. 37 22.

ἐκεῖ. 30 28, 30.

ἐκτός. 3 15–16*ap* (bis), 16*.

ἐλεημοσύνη. 6 34*.

ἔλκω. 3 10.

ἔμπροσθεν. 5 27*; 6 37–38*ap*.

ἐμφανής. 37 19.

ἐν. 3 11, 13*ap*, 20; 24 2*, 3–4*ap*; 26 3; 28
12, 13, 17; 31 32.

ἐναντι. 6 38*ap*.

ἐνδύμα. 36 11*, 16.

ἐνδύω. 36 6*, 12*, 12*ap* (quinquies).

ἐνεμι. 24 1–2*ap*.

ἐνοικέω. 29 6*.

ἐντός. 3 16.

ἐνώπιον. 6 37*.

ἐξετάζω. 6 32*.

ἐξορύσσω. 5 31*ap*.

ἐπαναπαύομαι. 2 8*.

ἐπάρατος. 7 41–42*ap*.

ἐπερωτάω. 4 23.

ἐπί. 28 18; 32 37; 36 14.

ἐπιθυμέω. 38 3*.

ἐπτά. 4 23*.

ἐρμηνεία. 1 3*.

ἔρχομαι. 38 8*.

ἐσθίω. 6 35*ap*; 7 41*, 42*.

ἐσπέρα. 36 2*.

ἔσχατος. 4 25*, 26.

εὕρισκω. 1 4*, 4*ap* (ter); 2 7 (bis); 3
17*; 27 7; 28 14, 16; 30 28; 38 11*.

ἔχω. 36 11*, 11*ap* (bis); 38 6*.

ἕως. 36 1*, 3*.

ἕως ἄν 2 6*.

ζάω. 1 2; 3 19*; 4 24*, 24–25*ap* (ter).

ζητέω. 2 6* (bis); 38 9*.

ζωή. 4 24*.

ἦ. 3 13*ap*.

(ἡλικία), εἰλικία. 36 14.

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θαμβέω. 2 7* (bis).

θάνατος. 1 4*.

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θεός. 3 15*; 27 8; 30 24*ap* (quinquies).

θεραπεία. 31 34.

ἰατρός. 31 33.

ἰδοῦ. 3 10*.

ἰχθύς. 3 14.

καί. 1 2*, 3 (bis); 2 7, 7*, 8*; 3 15,
15–16*ap* (quater), 16*, 17*, 18*ap*, 21;
4 24*, 25*, 26; 5 28, 31; 6 32*, 33*, 34,
35*, 36*, 38–40*ap*; 7 41* (bis); 24
3*; 26 1; 27 8; 28 13, 14, 15, 17, 21*;
30 24, 28, 29; 32 38; 33 42*ap*; 36
10*ap*, 12; 37 20, 22; 38 6*, 8*, 10*; 39
13*, 15*ap*, 21*.

καλύπτω. 5 28*.

καρδία. 28 20.

κάρφος. 26 2.

καταντάω. 4 26*.

κηρύσσω. 33 43*.

κλείς. 39 14*, 14*ap*.

κοινός. 27 6*ap*.

κόσμος. 24 3*; 27 6, 6ap (bis); 28 12.
 κρείσσων. 36 7*.
 κρίνον. 36 8*.
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 κύριος. 1 2ap.

λαλέω. 1 1*.
 λαμβάνω. 39 14*.
 λέγω. 2 5*; 3 9, 10ap, 12ap; 4 21*; 5 27;
 6 33*, 36, 38-40ap; 27 4; 28 11; 30
 23*, 26*; 31 30; 32 36; 33 41; 36 a*;
 37 17, 21; 38 2*; 39 11*.
 λέων. 7 40*, 41*, 42*.
 λίθος. 30 27.
 λόγος. 1 1, 4; 38 4*.

μαθητής. 6 32*; 37 18.
 μακάριος. 7 40*.
 μεθύω. 28 15.
 μένω. 4 26ap.
 μεριμνάω. 36 a*.
 μέσος. 28 12.
 μετά. 30 26.
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 4*; 27 5, 6, 8; 36 a*; 37 23; 38 10*.

μηδείς. 36 10*.
 μήτε. 36 2*, 3, 5*.
 μισέω. 6 37*, 37ap; 27 5ap.
 μνηστεύω. 27 5ap.
 μόνος. 4 26ap; 30 25.

νήθω. 36 10*.
 νηστεία. 27 6ap.
 νηστεύω. 6 33*; 27 5.
 νικάω. 27 5ap.

ξάινω. 36 9*.
 ξύλον. 30 29.

οἶδα. 3 18*, 18ap (bis); 4 24-25ap.
 οἰκοδομέω. 32 36.
 ὄλος. 24 4*.
 ὄπου. 30 23*, 25*.
 ὀράω. 27 10; 28 13; 37 21.
 ὄρος. 32 38*.

ὄς. 1 1*, 3*; 3 16*; 5 30, 31; 6 36ap (bis),
 39*; 7 40*, 42*; 33 41 (em.), 41ap.
 ὅστις. 1 3ap; 6 36*; 36 9*.
 ὅστις ἄν. 1 3ap; 3 15-16ap (bis).
 ὅταν. 2 7; 3 15-16ap, 17ap, 19ap; 6 35ap;
 37 22; 38 9ap.
 ὅτε. 3 17*; 38 9*.
 ὅτι. 3 10ap, 12*, 18*; 4 25; 6 37*; 28 20,
 a*.
 οὐ. 1 5; 3 19ap; 4 22; 5 29*, 30, 31*,
 31ap; 6 36ap, 38-40ap (2°), 39*; 27 6,
 10; 28 21*; 30 24ap; 31 30; 36 9*;
 38 10*; 39 18-19ap.
 οὐδέ. 6 38-40ap; 31 33; 36 10; 37 b*; 39
 16ap.
 οὐδείς. 6 38*; 28 16; 38 6*.
 οὖν. 38 3*.
 οὐρανός. 3 11*, 12*, 15-16ap (bis); 6
 38ap (ter).
 οὔτε. 32 39-40 (bis); 39 16-17* (bis).
 οὗτος. 1 1, 1ap, 4*; 3 17; 29 22*; 33 42*,
 42ap; 38 4*.
 ὀφθαλμός. 26 3.
 ὄφης. 39 21*.
 ὄψέ. 36 1*.
 ὄψις. 5 28.

παιδίον. 4 23*.
 παλαιός. 4 22*.
 παρατηρέω. 6 35*, 35ap.
 πᾶς. 6 37*, 37-38ap; 28 14.
 πατήρ. 3 15-16ap, 19; 27 11.
 πατήρ. 31 32.
 παύω. 2 6.
 περί. 4 24; 6 35*.
 περιστέρα. 39 22*.
 πετεινόν. 3 12.
 πίπτω. 32 39*.
 πλήρης. 4 22ap; 6 37-38ap (ter).
 ποιέω. 6 34*, 34ap, 37*; 31 33.
 πόλις. 32 36.
 πολλάκις. 38 2*.
 πολὺς. 4 25; 36 7*.
 πονέω. 28 17.
 πότε. 37 19, 20.
 προάγω. 3 14ap.
 προσεύχομαι. 6 33*, 33ap.

προστίθημι. 36 13 (em.), 13ap.

προφήτης. 31 31.

προφθάνω. 3 14*.

πρωί. 36 1, 3*.

πρώτος. 4 25*, 26.

πτωχεία. 3 20*, 20ap, 21*, 21ap; 29 22.

πῶς. 6 33, 33*, 34.

σαββατίζω. 27 9.

σάββατον. 27 9.

σάρξ. 28 13.

σκοτεινός. 24 5*.

στηρίζω. 32 38.

στολή. 36 5*.

σύ, ἕμεῖς. 3 110, 110*, 111*, 112ap, 115,
116, 117*, 119, 121; 5 28, 29, 29*; 26 4;
33 42*; 36 14*, 16*, 113, 115, 116
(bis); 37 21; 39 119*.

σχίζω. 30 29.

τίς. 6 35; 36 4, 6, 12, 13.

τίς. 3 15-16ap.

τοῖος. 1 1ap.

τόπος. 4 24.

τότε. 24 5*; 26 1.

τρεις. 30 24*.

τροφή. 36 4*.

τυφλός. 28 20.

υἱός. 3 18*; 28 19.

ὑπό. 3 13.

ὑψηλός. 32 38 (em.).

φαγεῖν. 7 40-41ap; 36 4*.

φανερός. 5 30*; 6 37-38ap, 39*.

φανερῶ. 6 38-40ap.

Φαρισαῖος. 39 12*.

φθάνω. 3 11*, 11ap, 14ap (bis).

φοβέω. 37 6*.

φρόνιμος. 39 20*.

φῶς. 24 1*.

φωτεινός. 24 2*.

φωτίζω. 24 3*, 3-4ap, 4*.

ψεύδομαι. 6 36*.

ψυχή. 28 18.

ὥς. 39 21*, 22*.

ὥτιον. 33 42*.

PROPER NAMES

Δίδυμος. 1 2ap.

Θωμά(ς). 1 3, 3ap (bis).

Ἰησοῦς. 1 2; 2 5*; 3 9*; 4 21*; 5 27; 6 36,

38-40ap; 27 5; 28 11; 30 23*; 31 30;

32 36; 33 41; 36 a*; 38 2*; 39 12*.

Ἰουδά(ς). 1 2*, 2ap (bis.).

TRACTATE 3
THE GOSPEL ACCORDING TO PHILIP

I. WORDS OF EGYPTIAN ORIGIN

α-, see ε-, ζα-.

ααζ, see ειρε.

αειβτε, see ειεβτ.

αβασειν (3*a*) nn f.

attrib 63:5, 63:7.

αμντε, see εμντ.

αμαστε, ¹εμαστε (9*a*) vb intr. 65:34–35*ap*.

— μμοζ ¹65:8, ¹65:28*, 65:32*,
¹70:7, ¹76:23, ¹76:25, ¹86:8.

— εζραϊ εχωζ ¹85:1.

αν, see ον.

(ανγ-), ανок-, ¹ανон- (11*b* 4*up*) copular
pron. 62:26, 62:27, 62:29*, 62:31,
64:24, ¹65:37.

see also πε (2°).

ανок, ¹нтоу, ²нтос, ³анон, ⁴нтωтн,
⁵нтооу (11*b*) pron. ⁵82:2.

in extraposition: to subject ⁵52:7, ⁵52:9,
⁵7:9, ⁵57:10, ³59:4, ¹60:2, ¹60:21,
⁵76:15, ¹81:29, ¹81:31; before Imperat
⁴78:20; to obj ³83:18.

predicate of a nominal sentence ¹61:26,
²63:31, ¹66:15, ⁵84:16, ¹84:22; of a cleft
sentence ⁵56:30*, ⁵56:32* (πε omitted),
¹73:11.

нтоу w.out concord (Crum 232*b*)
¹56:2, ¹86:2.

see also анг-.

(анау), аноу (12*b*7) nn m ‘oath.’ 55:29.

арике (15*a*) nn m.

бн-арике (cf. бине) α- 57:9.

аспе (18*a*) nn f. 56:6, 56:11.

ат- (18*b*) prefix forming nn.

see бвал, мой, свв, сооун, тако,

тот, тωз (2°), ута, хок, хωзм,
карпός.

мнт-ат-: see сооун, тако, ноёω.

αγω (19*b*) conjunction.

joining independent clauses 51:30,
51:34, 52:8, 52:10, 52:18, 53:4, 53:12,
53:13, 53:27, 54:16 (zeugma; corrupt),
54:16–17*ap* (bis), 54:25, 54:36, 55:5,
55:20, 55:33, 56:16, 56:18, 56:29*,
57:6, 57:8, 58:23, 58:28, 58:34*,
59:1*, 59:3, 59:10, 59:11, 59:26,
60:1*, 60:2, 60:9, 60:10, 60:21, 60:29,
60:35*ap*, 61:6, 61:9, 61:25, 61:33,
63:16, 63:28, 63:32* (?), 63:35*, 64:8,
64:12, 64:17, 64:20, 65:7, 65:33*,
66:12, 66:29*, 66:34, 66:36*ap* (1°),
67:15, 67:36*, 68:2, 68:19, 68:21, 70:7,
71:5, 71:13, 72:2, 72:12, 72:14, 73:2,
73:13, 73:17, 73:24, 73:25, 74:15,
74:23 (zeugma), 74:26, 74:28, 75:6,
75:8, 75:11, 75:17, 75:18, 75:32 (?),
75:34–35*ap*, 76:11, 76:14, 76:31*ap*,
77:6, 77:25, 78:10, 78:29, 78:31*,
79:13, 79:22, 79:33*ap* (1°), 80:2, 80:28,
80:31, 80:34*, 81:15, 81:17, 81:29,
81:31, 82:11, 82:21, 82:31, 83:24,
84:18, 84:19, 85:19, 85:20, 85:27, 86:9,
86:11, 86:15.

joining dependent clauses 66:31, 67:9,
70:15.

before Coniunctv 54:24, 54:27, 57:4,
74:35*, 76:28*, 84:26, 85:28*.

joining prep phrases 58:1, 67:33*,
71:17, 75:5, 79:33*ap* (2°), 84:6,
84:34*.

joining nns 53:14, 53:31, 55:30, 56:15, 57:15, 59:8 (bis), 60:28, 60:31, 67:32*, 68:5, 76:1 (?), 76:1, 76:2, 80:27.
 ΠΕΝΤΑΖ-... ΑΥΩ ΔΑ- 79:16.
 ΑΥΩ ... ΑΥΩ (like καί ... καί) 62:12-13 (corrupt?).
 αω (22 a 1) interrog pron. 57:5, 57:13, 67:14, 81:35.
 αω Ν- 55:25, 61:4.
 (αψαι), ΑΨΑΕΙ (22 b) vb intr. 71:30*.
 ΔΑ (23 a) nn m 'flesh.' 80:27.
 ΔΖΕ†, see ΩΖΕ.
 ΔΖΕΡΑΤΣ, see ΩΖΕ.
 ΔΖΗΥ, see ΚΩΚ.
 ΔΧΝ-, ΔΧΝΤΣ (25 b) prep 'without.'
 158:14, 159:30, 59:32*, 62:1*, 62:1, 164:32*.
 (βω), ΒΕ- (28 a 3 up) nn f.
 ΒΕ-Ν-ΧΟΕΙΤ 73:17.
 ΒΩΚ, ΒΗΚ (29 a) vb intr. 76:29 (context unclear), 78:5.
 — Ε-, Δ- 74:25, 76:29 (see 76:30ap), 76:36ap; ΕΡΟΨ refl 64:1ap.
 — ΕΒΟΛ 60:34*, 68:22*.
 — ΕΠΕCΗΤ Ε- 64:23.
 — ΕΠΙΤΝ Ε- 72:30*, 74:29*, 75:23, 77:9, 77:10.
 — ΕΠCΑ-Ν-ΤΠΕ 70:4.
 — ΕΤΩΝ 68:19.
 — ΕΖΟΥΝ 68:19, 68:21*, 68:25*.
 — ΕΖΟΥΝ Ε-, Δ- 63:25*, 68:10, 74:32-33ap, 76:29 (see 76:30ap), 82:18, 85:3, 85:12, 85:32*; ΕΖΟΥΝ ΕΜΑΥ 69:22, 85:14.
 — ΕΖΟΥΝ ΨΑ- 65:21, 65:23, 65:26.
 ΒΟΛ, ΒΑΛ (33 b 9 up) nn m.
 attrib CΑ-Ν-ΒΟΛ 67:1ap, 67:32*, 68:5, 68:6 (bis), 68:8, 79:8 (for advb expressions and compound prep see CΑ [1°]).
 Ρ-ΒΟΛ (cf. ΕΙΡΕ) Ε-, Δ- 65:8, 65:34, 65:37-66:1ap.
 Ρ-ΠΒΟΛ (cf. ΕΙΡΕ) foll. by:
 Ν- 82:13
 ΝΖΗΤΣ 83:2.
 ΕΒΟΛ, w. vb: see ΒΩΚ, ΒΩΛ, ΕΙ, ΕΙΝΕ (1°), ΚΩ, ΜΟΥΝ, ΜΟΥΖ, ΝΑΥ, ΝΗΥ, ΝΟΥΧΕ, ΠΩΡΩ, ΠΩΖΤ, †, ΤΑΟΥΟ,

ΟΥΩΝΖ, ΦΙ, ΖΕ (1°), ΖΑΤΕ, ΧΩΚ, ΩΛΠ;
 see also further below.
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 ΕΒΟΛ ΖΙΤΝ-, ΖΙΤΟΟΤΣ 55:18, 60:7, 60:8, 61:18, 63:6, 65:7, 68:30*, 69:4, 71:13, 73:18, 79:27, 79:28*, 79:30*.
 ΕΒΟΛ ΤΩΝ 68:18.
 ΕΒΟΛ ΧΕ- 64:21.
 ΕΒΟΛ Ν- 54:27; ΕΒΟΛ ΜΜΑΥ 58:30; see also further below.
 ΜΠΒΟΛ Ν- 57:17, 168:8, 78:3, 178:6.
 ΕΒΟΛ between vb and prep, prob. to be taken w. both (ΕΒΟΛ for ΕΒΟΛ ΕΒΟΛ):
 ΕΒΟΛ Ν- 84:30*; ΕΒΟΛ ΜΜΑΥ 58:34, 73:25*.
 ΕΒΟΛ ΖΙ- 82:22.
 ΕΒΟΛ ΖΝ- 52:34ap, 55:13, 56:1* (?), 65:27*, 66:21, 67:2 (see 67:1ap), 71:9, 73:24, 76:32-33ap, 86:11.
 see also ΝΑΒΟΛ.
 ΒΩΛ (32 a) vb tr.
 — ΕΒΟΛ: med 83:10.
 — ΕΒΟΛ Δ-: med 53:20.
 ΑΤ-ΒΩΛ ΕΒΟΛ nn 53:22.
 for derived words see ΒΟΛ, ΝCΑΒΗΛ (ΒΟΛΒΛ), ΒΑΛΒΛ, ΒΑΛΒΛΕ (37 a) vb tr.
 — ΝCΑ-: no dir obj 183:19.
 — ΕΠΙΤΝ Ε-: no dir obj 83:15.
 ΒΛΛΕ (38 a) nn m. 59:20, 64:5, 64:9.
 ΒΛΧΕ (38 b) nn m f.
 attrib 63:6, 63:10.
 ΒΩΩΝ (39 a).
 C†-ΒΩΩΝ (cf. CΤΟΙ) 78:7.
 ΒCΩ, see ΖCΩ.
 Ε-, Δ-, ΕΡΟΨ (50 a) prep. see ΑΡΙΚΕ, ΒΩΚ, ΒΟΛ, ΒΩΛ, ΕΙ, ΕΙΨΕ, ΛΑΒΕ, ΜΑΤΕ (1°), ΜΟΥΤΕ, ΝΑΥ, ΝΟΥΧΕ, ΠΩΡΧ, ΡΩΨΕ, CΒΟ, CΜΙΝΕ, CΩΤΜ, CΩΤΠ, CΟΟΥΝ, †, ΤΩΠ, ΤCΑΒΟ, ΟΥΟΕΙΝ, ΟΥΩΝ, ΩΠ,

ε- (*continued*)

ψε (1°), ψιβε, ψηλη, ψωπε, ψψε, ψαχε, γε (1°), ζωβ, ζωπ, ζωτρ (1°), χι, χω, χνοϋ, χωρε, χοεις, χισε, сом, σωпт, άспάζομαι, βασκαίνω, κοινωνέω, κολλάω, μετέχω, πιστεύω, προκόπτω, σέβομαι.

before infin: 53:1, 53:2 (bis), 54:16 (congru), 64:1ap, 67:31, 67:33*, 76:31, 82:27, 83:27; see also мκαз, наноϋ-, пе (2°), совте, †, оϋнте-, ογωψ, ψινε, ψψε, запс, χι, сом, επιθυμέω, κινδυνεύω, τολμάω, ύπομένω.

επεснт ε- 64:23.

επιτн ε- 62:18, 72:30, 74:29*, 75:23, 77:10, 77:11, 83:15.

εζοϋν ε- 53:26, 154:24, 56:1, 58:16, 58:32*, 63:25*, 66:31*, 67:18, 68:10, 71:15, 73:11, 74:33 (see 74:32-33ap), 76:30ap (bis), 179:20, 82:18, 84:30, 85:3, 185:12, 85:33*.

εзраї ε- 75:16.

нзоϋо ε- 158:18, 163:35*.

ψα-зраї ε- 72:13, 77:3.

ειμητι ε- 178:9.

forms advb expressions and compound preps w. вол, еснт, еитн, ма, мнсе, маϋ, са (1°), των, ζοϋν, зраї.

(евра), евре (53a) nn m. 80:31*.

(εμнт), амнтε (56a) nn m. 69:16.

εμαзте, see амазте.

ενε-, 1νε- (56b 20) vbal prefix. 58:34*, 166:2, 170:9, 71:30-34ap.

ени, see еине (1°).

ενεz (57a) nn m.

ενεz 52:16, 55:26.

ψα-ενεz: 54:31*; as nn 53:23.

ερι-, see еире.

ερο, see рро.

εροz, see ε-.

ερν-, 1ερωz (289b 21) prep. 59:4, 168:11.

ερατz (303a 8up) prep. 60:26, 70:14, 71:12, 71:21, 78:2, 78:3, 78:6, 80:6, 82:31.

(εрнт), ррнт (58a) vb intr.

— εζοϋν ε-: as nn m 58:31*.

ερηϋ (59a) nn m f. 53:16, 53:17, 59:4, 59:6, 61:12, 64:7, 64:19 (bis), 64:20, 65:21, 65:25, 82:1, 85:31ap.

εϋ-зи-ноϋерηϋ 72:24*.

еснт (60a) nn m. 83:15.

еπεснт ε- 64:23.

есооϋ (61a) nn m. 79:6.

εтве-, 1εтвнтz (61a) prep. 154:14, 154:16, 59:24, 164:32ap, 74:14, 74:16, 74:30, 77:27, 81:26*.

εтве-παї 53:17, 56:28*, 58:2, 59:23, 60:26, 62:2, 64:14, 68:6, 70:1*, 71:8, 71:18, 71:26*, 71:29-30ap (bis), 72:7, 72:9, 73:22*, 75:23, 77:9, 80:3, 81:26ap, 83:11, 85:5, 85:18.

εтве-оϋ 64:2, 64:4, 68:26.

εтве-χε- 81:26ap.

(ετοϋн-), ετοϋωz (444b 7) prep. 78:4.

εооϋ (62a) nn m. 58:6, 72:28, 84:5, 85:16, 85:17 (bis).

(εϋω), εоϋω (62b) nn f. 53:5, 53:11.

εψωπε (580b 16) conjunction. 78:13, 78:14, 78:16, 81:2, 83:22.

εψχε- (63b) conjunction. 54:25, 58:18, 61:1, 65:32*, 71:3, 77:3, 82:4.

εzн, see зн.

εzнϋ, see κωκ.

εχн-, 1εχωz (757a 3) prep. 164:29, 175:17, 85:26*.

εзраї εχн- 165:14, 76:17, 179:5, 185:1.

(нι), нει (66a) nn m. 56:1*, 56:1, 56:2, 66:31, 66:32ap, 69:14, 69:23, 80:23, 84:27.

нп*, see ωп.

нπε (527b 20up) nn f. 56:23.

нрп (66b) nn m. 75:15, 77:36, 78:9.

ει, 1ι (70a, see also нηϋ) vb intr. 52:19, 52:35, 53:10, 55:6, 55:12, 63:24, 64:7, 65:32, 67:10, 67:31, 67:33-34ap, 68:20, 70:13, 74:29.

εϋει εϋ- 75:23.

— ε- 67:9.

— ммоз (resuming еε foll. by Relative) 63:29.

— εвол 168:20, 74:26, 74:36ap.

- **εβολ** (for **εβολ εβολ**) foll. by:
μμαγ 58:34.
zn- 55:37–56:1ap, 66:21, 71:9,
 73:24, 76:32* (see 76:32–33ap),
 86:11.
 — **εβολ εβολ των** 68:18.
 — **απιτν** 71:5.
 — **επσα-ν-τπε** 74:29 (see 74:30ap).
 — **εζογν ε-** 67:17.
 — **εζραϊ** 64:23.
 — **εζραϊ εχN-** 176:16.
ειω (75b) nn m f “ass.” 60:17, 63:11,
 78:26*, 78:27, 79:6.
(ειεβτ), ειβτε (76b) nn m. 69:20.
ειαλ, ιιαλ (76b) nn f. 69:10, 169:11.
ειμε (77b) vb intr.
 — **N-, μμοz, μμμοz** 76:18, 76:19,
 80:28.
εινε, ιN-, 2Nτz, Imperat (?) 3εNi (78b) vb
 tr “bring.”
 — **εβολ** 163:12, 163:15, 268:21.
 — **εβολ** (for **εβολ εβολ**) foll. by:
μμαγ 73:24*.
zn- 55:12, 355:37–56:1ap.
 — **εζογν** 268:22.
 — **εζογν ε-**: no dir obj 356:1.
 — **εζραϊ** 263:27, 183:16.
εινε, ιine (80b) vb intr “resemble.”
 — **N-, μμοz** 61:11, 78:13, 78:14,
 78:15, 178:19, 78:23, 78:24.
 as nn m 76:8.
εινε (81a4) nn m “chain.” 66:32ap.
ειρε, ιP-, 2λ-, 3ααz, ο†, Imperat 4εP-
 (83a) vb tr. 152:2, 55:16 (bis), 156:27,
 161:18, 164:1ap, 164:22, 165:8, 165:34,
 165:37–66:1ap, 166:4, 166:5 (bis),
 166:23, 166:27, 167:27*, 171:6, 72:15,
 172:24, 173:10, 176:34–35ap, 177:17,
 77:18, 177:20, 177:22, 177:26, 179:14,
 179:15, 179:18, 80:13, 181:28, 182:13,
 183:2, 83:27, 83:28, 185:28, 185:35ap;
 no dir obj 66:26.
 — **N-**: 152:5, 152:22, 153:3, 353:3,
 154:16, 158:7, 158:8, 158:10, 159:20,
 160:3, 160:35, 161:3, 161:24, 162:6,
 163:30*, 164:9, 164:14, 165:31, 66:26,
 167:8, 168:33, 174:12, 175:5, 176:34–
 35ap, 77:24, 177:27, 77:30, 179:14,
 179:31, 179:31*, 179:32, 181:8, 183:23,
 183:25, 184:9, 184:10, 184:21, 184:28*,
 185:14; foll. by **N-, ναz** 183:26, 185:24.
 — **N-, ναz**: 54:26; no dir obj 59:22.
 — **νηε N-** 67:31*.
 w. dir obj continued by Circumst 377:4.
 as nn m 66:29.
P-, λ-, εP- before Gk vbs: see αίτέω,
 αιχμαλωτίζω, αναπαύω, απαντάω,
 απατάω, απολαύω, αρχω, βάπτω,
 βαπτίζω, βαρέω, βασκαίνω, βιάζω,
 διακονέω, διοικέω, ενεργέω, επιθυμέω,
 ευχαριστέω, θλίβω, καταλύω, κατα-
 φρονέω, κατορθόω, κληρονομέω, κοι-
 νωνέω, κολλάω, κοσμέω, λυπέω,
 μετέχω, νοέω, ονομάζω, πιστεύω, πλα-
 νάω, πλάσσω, πολιτευώ, σέβομαι,
 σκύλλω, τάρασσω, τολμάω, τρέφω,
 υπηρετέω, φορέω.
ειωτ (86b) nn m “father.” 52:5, 52:24,
 53:29, 54:6, 54:8, 54:9, 54:10, 55:34*,
 55:35*, 55:36*, 56:2, 56:3, 56:15,
 58:22, 59:11, 60:2, 60:5, 61:9, 61:31*,
 61:31, 62:26, 67:20, 68:9, 68:11, 71:4,
 74:16, 74:21, 74:23 (bis), 77:20ap,
 82:15, 85:30.
ειωτ (87a) nn m “barley.” 80:26*,
 80:32*, 81:11.
(ειτN), ιτN (87b) nn m.
πσα-N-πιτN 59:14, 59:17, 67:31*,
 68:2*, 70:3, 70:4, 79:8, 85:8, 85:9,
 85:11 (for advb expressions see ca
 [1°]).
επιτN, απιτN 71:5, 85:10.
επιτN ε- 62:18, 72:30, 74:29*, 75:23,
 77:10, 77:11, 83:15.
(ειωε), οωε† (88b) vb tr.
 — **α-** 173:14.
κααz, see κω.
κε- (vb), see κω.
κε, 1σε, 2κε-, pl 3κοογε (90b) nn m f.
 351:34*, 351:34ap (2°), 252:26, 252:34,
 353:1, 353:2*, 353:32, 255:35*, 356:10,
 357:9, 257:15, 57:16, 358:29, 259:33*,
 360:17, 360:18, 261:9, 261:26, 263:37,

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366:24, 267:11, 267:12, 267:13, 267:14,
267:22, 168:8, 168:15, 269:6, 271:30–
34*ap*, 275:28*, 275:34–35*ap*, 376:10,
276:25, 277:5, 277:7, 179:7, 282:12,
382:19, 383:17, 286:7.

κε-λααγ 265:32*ap*, 278:9.

κε-ογα 260:10 (bis), 267:7, 269:17,
269:36–37*ap*, 275:2, 276:8, 276:14 (bis).

κη†, see κω.

(κογι), κογει (92*b*) nn m f. 55:22, 57:35
(bis), 58:7, 60:3, 80:9.

κογει n- (attrib) 60:15.

κω, 1κε-, 2καας, κη† (94*b*) vb tr. 53:7,
53:9, 254:3, 254:28, 274:8.

— n- 253:5, 253:11.

— ναs . . . n- 254:30.

— нсωs refl 268:27, 84:27.

— ζαρωs 180:29, 180:30*.

— εβολ 263:13.

— εzpaĩ ε- 175:16.

κωκ, 1κακs, 2καакs, 3κηκ†, 4κακ† (100*b*)
vb tr.

— азηγ, εzηγ: 4*56:27, 3*56:30,
156:31*, 4*56:32*, 3*58:17, 4*67:10,
175:24; med 82:10.

same, foll. by n- 266:18.

καке (101*b* 4) nn m. 53:14, 64:6, 64:9,
67:1, 68:7, 82:8, 86:16.

κιm (108*a*) vb intr. 62:27.

(кас), кеес, 1каас (119*b* 17) nn m
“bone.” 80:33, 181:12.

κωωс (120*a*) vb tr.

as nn m 73:19.

κωт (71:6), see κωzт.

κωт (122*a*) vb tr. no dir obj 77:26.

κωте (124*a*) vb tr.

— за-: no dir obj 63:12.

кооγε, see κε.

каз (131*a*) nn m. 61:25, 64:22, 71:18,
79:21, 79:25.

attrib: pм-n-каз (cf. pωмε) 58:18,
67:36*ap*, 79:32.

κωz (132*b*) vb intr “be envious.”

as nn m 65:32.

κωzт, 1κωт (133*b*) nn m. 57:23, 57:27,
60:9, 63:6, 67:2, 67:4, 67:5, 67:6 (bis),

171:6, 85:35.

attrib 66:31, 66:32 (?), 66:33 (?).

λ-, see ειρε.

λο (135*ψ*) vb intr.

— ετογωs 78:4.

λααγ (146*a*) nn. 52:12, 56:20, 57:17,
58:15, 61:21 (1°), 61:36*, 62:1, 62:27,
62:28, 62:30, 64:24, 65:8, 65:25*,
69:8, 73:4, 77:32, 78:8, 80:2, 80:9,
81:34*, 86:9.

λααγ n- 54:2, 56:6, 63:17.

λααγ nте- 61:28.

λααγ zн- 61:21, 73:22.

κε-λααγ 65:32*ap*, 78:9.

λεφλιφε (149*a* 3) nn f. 82:22.

λεzηт vb. 83:4.

ласе (151*b*) vb tr.

— еpоs zн-: no dir obj 74:7.

ма (153*a*) nn m. 55:7, 57:23, 59:34, 60:26,
61:28, 61:34*, 63:17, 66:37*ap*, 67:34,
67:35, 68:28, 69:21, 73:24, 73:33*,
74:1*, 76:4, 76:7, 76:12, 76:30*ap*,
76:35, 77:25, 80:2, 83:17, 84:30, 86:7.

ма n-†-просфора: attrib 69:14.

ма n-χωε 63:25.

ανεεiμα 76:34 (?).

πεεiμα (for мπεεiμα) 74:4.

мπεεiμα 74:3–4*ap*.

ннеεiμα 61:32*, 86:6.

mma nim 55:20, 59:14.

zμпiма пiма 63:14.

εпma n- 70:26*, 76:7–8*ap*.

ме, 1мре-, 2меритz, p с 3маε- (156*a*) vb
tr. 63:34*, 64:2, 64:4, 266:5, 266:6,
78:12, 178:21, 178:22, 278:33*, 279:8;
no dir obj 62:3, 62:3*ap*.

маε-ноγте nn 375:35*ap*.

ме, 1мне (156*b* 6*up*) nn f. 52:17, 54:13,
54:16, 61:27, 69:30*ap*, 73:23*, 77:16,
79:33*ap*, 83:35*ap*.

attrib 151:32*ap*.

for derived advb see наме.

(мн), see मामоγ.

мне, see ме (2°).

- ΜΟΥ, ΜΟΥΤ*** (159*a*) vb intr. *52:7 (bis), *52:8, *52:11 (bis), *52:12, *52:13, 52:14, *52:14, 52:16, 52:17, 52:18, *52:21, 55:4, *55:5, 56:16, 56:18, 56:19, 56:20*ap* (bis), 58:19, 58:21, 61:15, *68:31, 70:10, 70:16, 73:2, 73:4, 73:21*, 73:23, 73:27, 82:32, 83:2.
ΑΤ-ΜΟΥ nn 61:17, 61:18.
 as nn m 53:15, 53:19, 53:20, 60:12, 60:14, 66:16, 66:37*ap*, 68:23, 68:24, 68:26, 70:12, 74:9, 74:12, 77:9, 77:11, 83:32*.
- (ΜΚΑΖ), ΜΟΚΖ*** (163*a*) vb intr.
 — **α-** infin *80:5.
- ΜΛ-**, see **ΟΥΝ-**.
- ΜΑΜΟΥ** (cf. 158*a* 21 up) nn.
ΜΑΜΟΥ Ν-ΟΕΙΚ 81:1.
- (ΜΜΝ-), ΜΝ-** (neg existential predicate), see **ΟΥΝ-**.
- ΜΜΙΝ** (168*b*) emphasizing a preceding pron.
ΜΜΙΝ ΜΜΟϚ 58:5.
- ΜΜΝΝCΩϚ**, see **ΜΜΝCΑ-**.
- ΜΝ-** (neg existential predicate), see **ΟΥΝ-**.
- ΜΝ-**, ¹ΜΝ̄Ν-; ²ΝΜΜαϚ (169*b*) prep. 59:6, 61:15, 65:6, ²65:15, 68:23*ap*, 70:11, 73:30, 78:16, ²78:18, 78:20, 78:25, 78:26, 78:27, 78:28*, 78:29, 78:30, 78:32*, ²79:1, ²79:3, ²81:7, 82:1 (2°), 84:31, 85:4.
 joining nns 52:10, 53:14, 53:15 (bis), 53:30 (ter), 53:31, 53:32, 53:32*, 55:15, 57:3, 57:23, 59:11, 60:17 (bis), 60:21, 60:28, 60:31, 61:20–21*ap*, 61:25 (bis), 62:16, 63:5, 63:19, 63:20, 64:5, 64:16, ¹65:9, 65:10, 65:20, 65:24, 65:30* (?), 67:2*, 67:3 (bis), ¹67:4, 67:11, ¹67:12, 67:16, 67:20 (bis), 67:25, 67:28, ¹67:29, ¹67:29*, ¹67:30, 67:35*ap*, 68:5, 69:4, 69:13, 69:26*, 69:30*ap*, 71:11, 74:7, 75:1 (bis), 75:28, 76:7, 79:8, ¹79:21 (ter), ¹79:23, ¹79:24, 79:24, 82:1 (1°), 82:9, 82:15, 82:16 (bis), 82:23, 82:25, 84:32*, 85:15, 85:19, 86:3, 86:16, 86:18.
- ΜΟΥΝ, ΜΗΝ*** (171*b*) vb intr.
 — **εβολ:** *54:34*ap*; as nn m 64:17.
- ΜΗΝΕ** (172*a*) nn.
ΜΜΗΝΕ 52:34*ap*, 82:18.
- ΜΙΝΕ**, ¹ΜΕΙΝΕ (172*a*) nn f. ¹52:35*ap*, ¹79:31*.
ΝΤΕΕΙΜΙΝΕ 51:30, ¹52:32*, 60:17, ¹62:33*, 80:4, ¹86:10.
- ΜΟΟΝΕ** (173*a*) vb tr. 60:29.
- Μ̄Ν̄Ν-**, see **ΜΝ-** (2°).
- ΜΜΝCΑ-**, ¹ΜΜΝΝCΩϚ (314*b* 15 up) prep. 66:13, ¹68:14.
ΜΜΝCΩ-С ¹54:25, ¹61:6.
- ΜΝΤϚ**, see **ΟΥΝΤΕ-**.
- ΜΝΤ-** (176*a*) prefix forming nn f.
 see **ΝΟΕΙΚ, ΝΟΥΤΕ, ΡΡΟ, CΑ** (2°), **ΟΥΟΕΙΕ, ΟΥΗΗΒ, ΟΥΕΕΙΕΝΙΝ, ΖΜΖΑΛ, CΩΒ, 'Εβραϊός, ἐλεύθερος, μαθητής, Σύρος.**
ΜΝΤ-ΑΤ-: see **CΟΟΥΝ, ΤΑΚΟ, ΝΟΕΩ.**
- ΜΝΤΑϚ**, see **ΟΥΝΤΕ-**.
- ΜΝΤΕϚ**, see **ΟΥΝΤΕ-**.
- ΜΗΡ** (180*a*) nn m.
ΖΙ-ΜΗΡ 70:35*ap*.
- (ΜΟΥΡ), ΜΟΡϚ, ΜΗΡ*** (180*a*) vb tr. *66:32.
 — **εζΟΥΝ α-** 54:24.
- ΜΡΡΕ-**, see **ΜΕ** (1°).
- ΜΕΡΙΤϚ**, see **ΜΕ** (1°).
- ΜΑCΕ** (186*a* 9) nn m. 60:16, 79:6.
- ΜΗCΕ** (186*a* 26 up) nn f.
ΕΤΜΗCΕ 64:25, 64:29*.
- (ΜΙCΕ), ΜΑCΤϚ** (184*b*) vb tr. 78:19 (bis).
 for derived nns see **ΜΑCΕ, ΜΗCΕ.**
- ΜΟΟΥΤ***, see **ΜΟΥ.**
- ΜΟΥΤ-**, see **ΜΟΥΟΥΤ.**
- (ΜΑΤΕ), ΜΕΤΕ** (189*a*) vb intr. 74:34*ap*.
 — **α-** 75:6.
- ΜΑΤΕ** (190*b*) nn.
ΜΜΑΤΕ 'only' 67:19, 69:32*ap*.
- ΜΕΤΕ**, see **ΜΑΤΕ** (1°).
- ΜΗΤΕ** (190*b*) nn f. 62:11, 66:8.
ΝΤΜΗΤΕ Ν- 85:23.
ΖΝ-ΤΜΗΤΕ Ν- 73:16.
- ΜΟΥΤΕ** (191*b*) vb intr.
 — **ε-, α-, εΡΟϚ** foll. by:
ΕΤΒΕ- 74:15.
Ν-, **ΜΜΟϚ** 56:7, 76:9.
χε- 51:30*, 59:9, 59:30*, 59:33*, 60:14, 61:14, 62:7–8*ap*, 63:22,

ΜΟΥΤΕ (*continued*)

63:31*, 66:15, 66:37, 67:25*, 68:1,
68:7, 69:16, 69:18, 69:20, 69:34*,
72:7, 74:14, 75:35* (see *ap*), 77:21.

— **χε-** 62:7.

ΜΤΟΝ (193*b*) vb intr.

— **μμο**≠ refl, foll. by:

ζν- 80:11.

εραϊ εχω≠ 79:4.

ραϊ νητη≠ 79:12.

ΜΑΥ (196*b*) nn.

εζογν εμαυ 69:22, 85:14.

μμαυ: 55:8, 74:2 (bis), 76:5, 76:7–8*ap*,
76:13 (bis); **ετ-μμαυ** 58:11, 61:22,
61:23, 61:27, 61:28, 61:29, 61:34*,
67:34*ap*, 68:1, 68:3, 68:29*, 71:7,
71:9, 73:24*, 74:3, 76:14, 76:30*ap*,
76:35, 86:3, 86:7; see also **ογντε-**.

εβολ μμαυ 58:30, 58:34, 73:25*.

ΜΑΑΥ (197*a*) nn f. 52:23, 52:24, 59:7,
59:10, 59:26, 63:32*, 70:25*, 77:19,
82:16, 83:31.**ΜΟΟΥ** (197*b*) nn m. 57:23, 57:27 (bis),
57:32*ap*, 61:20, 64:23, 67:2, 67:3, 69:9,
69:11, 69:13, 72:30*, 74:29, 75:16,
75:21, 75:23, 77:8, 77:10, 79:20,
79:26*.

attrib 85:1.

? see also **μαμου**.

ΜΕΕΥΕ (199*a*) vb intr.

— **χε-** 55:15, 58:4, 59:21.

ΜΟΥΟΥΤ, **Ἰμουτ-** (201*a*) vb tr. 61:10,
64:18, 174:3.**ΜΗΗΨΕ** (202*a*) nn m. 78:11.**ΜΟΟΥΕ** (203*b*) vb intr. 63:13.

— **μν-** 59:6.

— **ζν-** 66:20.

— **εζογν ε-** 71:15.

as nn m 63:15.

ΜΟΥΖ, **Ἰμαζ-**, **μηζ†** (208*a*) vb tr “fill.”
med 85:32.

— **εβολ** *54:34*ap*.

— **εβολ ζν-**: *67:1*ap*; med 75:18.

as nn m f, forming ordinal numbers (cf.

Ϸομντ) 169:19.

ΜΑΖΤ (211*b*) nn m. 82:34, 83:1.

ν- (vb), see **εινε** (1°).

(**ναα-**), **νεα**≠ (218*b*) suffix vb. 64:15.

νε- (vbal prefix), see **ενε-**.

νεα≠, see **ναα-**.

(**νου**); see **νηυ**.

ΝΟΒΕ (222*a*) nn m. 71:30–34*ap*, 77:18 (bis),
attrib 78:11.

ρ-νοβε (cf. **ειρε**) 66:23, 77:17, 77:20,
77:22.

ρεϷρ-νοβε nn m f 66:27*.

ΝΑΒΟΛ (from **ναυ εβολ**) vb intr. 64:8.

ΝΟΕΙΚ (222*b*) nn m. 78:14, 78:15, 78:17,
78:19.

μντ-νοεικ nn f 61:5, 61:7, 61:12.

ΝΚΑ, **Ἰνκε** (223*a*) nn m. 173:20, 174:1,
80:24.

ΝΚΟΤΚ (224*a*) vb intr.

— **μν-** 78:16.

ΝΙΜ (225*a*) interrog pron. 56:34, 57:1.

ΝΙΜ (225*b*) adj. 55:20, 56:1, 57:19, 58:22,
59:7, 59:14, 61:11, 61:33, 62:23,
67:27, 73:1, 73:20, 74:1, 76:11, 80:8
(2°), 80:24, 83:6, 85:29*.

ογον νιμ 54:7, 56:13, 58:3, 60:25,
60:29*, 76:17, 80:8, 85:27*, 85:32*.

ΝΑΜΕ (157*a* 1 up) advb. 54:21, 57:30*ap*,
62:2–3*ap*, 62:3*ap*, 66:14.

ΝΜΜΑΣ, see **μν-** (2°).

ΝΟΕΙΝ (226*b*) vb intr. 62:32.

(**νανου-**), **νανου**≠ (227*a*) suffix vb.
53:13, 53:17, 53:18, 54:20, 54:21,
54:22, 54:24, 54:27, 54:28, 60:27,
61:13, 66:10, 80:11, 80:14, 80:21.

νανου-с foll. by:

ε- infin 66:21.

Conjunctv 68:4.

ππετ-ναноу-Ϸ 74:6, 74:8.

pl art-**πετ-наноу-оу** 66:11, 66:12.

ΝΟΥΝΕ (227*b*) nn f. 83:3, 83:5, 83:8,
83:12, 83:16, 83:17, 83:19*, 83:21.

χε-ноуне (cf. **χι**) **ραϊ νητη**≠ 79:26,
83:23*.

ΝΗΥ, see **νηυ**.

ΝΝΑΖΡΝ-, see **ναζρн-**.

ΝСА-, **Ἰнсω**≠ (314*a* 3) prep. 52:3, 152:6,
168:27, 81:5, 83:19, 184:27.

(**νεсе-**), **νεсω**≠ (228*b*) suffix vb. 60:34*,
65:17, 67:8.

(**ΝCABHΛ**), **CABHΛ** (35*a* 15 up) conjunction.

CABHΛ XE- 54:9.

NTZ, see **ΕΙΝΕ** (1°).

ΝΟΥΤ (229*a*) vb tr.

as nn m: attrib 63:12.

ΝΤΕ- (230*a*) prep. 59:25, 61:28, 79:33, 82:30*, 84:15, 84:31*.

see also **ΟΥΝΤΕ-**.

ΝΟΥΤΕ (230*b*) nn m. 53:27, 55:5, 56:20, 56:34*, 61:12, 61:16, 61:19, 62:24, 62:35, 63:3, 68:26 (bis), 68:30, 71:30-34*ap*, 71:35, 72:1*, 72:2, 72:3, 73:27*, 73:31, 75:26, 75:27, 75:36*ap* (bis), 78:21, 79:22, 81:2, 81:20, 84:24.

ΜΑΕΙ-ΝΟΥΤΕ (cf. **ΜΕ** [1°]) 75:35*ap*.

ΜΝΤ-ΝΟΥΤΕ nn f 84:29.

(**ΝΤΝ-**), **ΝΤΟΟΤZ** (427*b* 15 up) prep. 64:28, 67:22.

w. personal suffix continued by **Ν-** 81:20.

ΝΤΟQ (232*b*), see **ΔΑΝΟΚ**.

ΝΑΥ (233*b*) vb intr. 69:11.

— **ε-**, **α-**, **ΕΡΟZ**: 57:31, 58:4 (bis), 58:15, 61:21, 61:24, 61:25, 61:28, 61:29, 61:30*, 61:31, 61:32, 61:33*, 61:34, 61:35, 63:18, 64:8, 69:9, 70:6, 76:24 (bis), 82:14, 82:25*, 82:27 (bis), 86:8; w. obj continued by Circumst 54:19, 55:21, 55:22, 58:9, 65:13, 65:16, 65:19, 66:30.

— **ΕΡΟZ** ... **ΜΜΟZ** (resuming **ΝΘΕ**) 51:33*ap*.

— **ΕΒΟΛ** 64:5, 64:8*ap*.

see also **ΝΑΒΟΛ**.

ΝΗΥ, **¹ΝΝΗΥ** (219*b* 5, see also **ΕΙ**) vb intr (qual).

— **ΕΒΟΛ** ¹52:33*.

— **ΕΒΟΛ** (for **ΕΒΟΛ ΕΒΟΛ**) **ZN-** ¹52:33* (see 52:34*ap*), ¹65:27*, 67:1*ap*.

ΝΑΨΕ-, **¹ΝΑΨΩZ** (236*a*) suffix vb. 58:17, ¹58:19, 60:1*.

ΝΙQE (238*b*) vb tr. 77:13, 77:14.

as nn m 63:11, 70:23.

ΝΟQPE (239*b* 19 up) nn f. 80:12.

ΝΕZ, **¹ΝΗZ** (240*b*) nn m. ¹75:1, 78:9.

(**ΝΟΥΟΥZ**), **ΝΟΥZ** (241*b*, sub **ΝΟΥZE**, in part, corrected by Till in AZ 73 [1937]

136-7 and Allberry in JEA 25 [1939] 172) vb tr. 53:4.

ΝΟΥZM, **¹ΝΑZMZ**, **²ΝΟΥZMEZ** (243*b*) vb tr. ¹53:2, ²53:12, 66:35 (?).

(**ΝΑZPN-**), **ΝΝΑZPN-** (649*b* 26 up) prep. 85:16.

ΝΖHTZ, see **ZN-**.

ΝEX-, see **ΝΟΥXE**.

ΝΗX¹, see **ΝΟΥXE**.

ΝΟXZ, see **ΝΟΥXE**.

ΝΟΥX (246*b*) nn.

attrib 66:34*ap*.

(**ΝΟΥXE**), **ΝEX-**, **¹ΝΟXZ**, **ΝΗX¹** (247*a*) vb tr. ¹66:32.

— **α-**, **ΕΡΟZ** ¹56:23, ¹63:27, 81:9, 81:10, 81:12.

— **ZAPWZ** 80:32*, 80:33, 80:34.

— **ΕΒΟΛ** ¹67:1*ap*.

— **ΕΠΙΤΝ Ε-** ¹62:18.

ΝΟC (250*a*) nn m f. 57:34 (bis), 58:8, 58:9, 58:10, 64:32, 73:6, 80:7, 80:9.

ΝΟC Ν- (attrib) 53:24, 55:29, 56:21, 56:22, 64:37*ap*, 65:34*, 71:7.

ΝCΙ- (252*a*) introducing subject. 54:35, 55:33, 56:20, 60:2, 60:9, 63:29, 64:3, 68:20, 70:6, 70:31, 71:27*, 71:30-34*ap*, 72:5, 72:32, 74:2, 74:22, 75:7, 75:8, 75:10, 76:5, 76:13, 78:1*, 78:2, 78:3, 81:14, 81:15, 83:1 (bis), 83:2, 84:7, 84:20, 84:25.

ο¹, see **ΕΙPE**.

ΟΕΙΚ (254*a*) nn m "bread." 55:6, 55:12, 75:1, 77:3.

attrib 81:1.

ΟΛZ, see **ΩΛ**.

ΟΜΚZ, see **ΩΜΚ**.

ΟΝ, **¹ΔΑΝ** (255*b*) advb. 53:29, 60:7, 63:14, 65:16, ¹66:29*, 73:5, 73:21, 74:36, 78:7, 79:23, 81:32*, 83:3, 86:11.

ΟΝZ¹, see **ΩΝZ**.

ΟΤΠ¹, see **ΩΤΠ**.

ΟΨE¹, see **ΕΙΨE**.

ΟCΤZ, see **ΩCΤ**.

ΠΑ-, **¹ΤΑ-**, **²ΝΑ-**, **³ΠΩZ**, **⁴ΝΟΥZ** (259*a*, 260*b* 8 up) absolute possessive pron. ⁴53:4,

πα- (continued)

453:5, 157:2, 260:2, 460:4, 267:31*,
267:32, 267:32*, 267:33, 75:19, 75:27*,
377:32, 377:33, 377:33*, 377:34,
477:34*, 477:35, 279:3, 279:4, 279:10,
279:11, 284:26, 285:7, 285:9, 285:10.

παῖ, ¹παεῖ, ²πεεῖ, ³ταῖ, ⁴ταεῖ, ⁵ναεῖ
(259a) demonstrative pron. ⁵51:30*,
¹51:30ap, 52:18, ¹52:32*, ⁵54:14 (cor-
rupt), ⁴54:14ap, ¹54:17, ⁵54:28, ⁵57:7,
⁵57:32*, ¹58:29*, ¹60:21, ⁵60:33ap,
¹61:5, ¹64:17, ⁵65:8, ¹65:33ap, ⁵66:35-
36ap, ⁴67:24*, ¹67:26, ¹68:15, ⁵68:28,
⁵71:13, ¹71:30, ¹72:13, ¹72:14, ¹73:35,
¹73:35*, ¹74:1, ¹74:11 (bis), ¹74:21,
⁴74:24, ²74:32-33ap, ⁵75:2, ¹75:20,
⁵76:4, ¹76:16, ¹76:30, ¹76:31ap, ¹77:1,
⁵77:28, ¹77:32ap, ¹77:33*, ¹77:34,
³79:25, ¹79:34, ¹80:1, ¹80:3 (2°), ¹80:4,
¹80:6, ⁵80:15, ¹80:22, ⁵81:8, ⁵82:17,
¹82:26, ⁵85:3, ¹85:13, ¹86:10.

as antecedent of Relative ⁵53:5, ⁴53:10-
11ap, ⁵56:31, ⁴56:34, ⁴57:1, ⁴57:2,
⁵58:21, ⁵58:29ap, ⁴59:8, ⁴60:14,
¹62:33*, ⁵63:4, ¹66:37, ⁵69:34, ⁵77:22.

ετε-παῖ πε ¹54:7, ⁴60:12, ¹62:9,
¹63:23, ⁴67:18, ¹68:12, ¹76:30 (see ap),
¹77:24.

ταῖ τε οε: ⁴65:23, ⁴71:11, ⁴72:34*,
⁴73:5, ⁴75:27*, ⁴77:8, ⁴78:28; foll. by:

н- ⁴56:24, ⁴60:23, ⁴61:15, ⁴62:23,
⁴81:1, ⁴84:17.

зи- ⁴83:6.

зи- ⁴72:1.

зраῖ зи- ⁴61:27.

Relative ⁴63:28, ⁴64:29.

ετβε-παῖ ¹53:17, ¹56:28*, ¹58:2,
¹59:23, ¹60:26, ¹62:2, ¹64:14, 68:6,
¹70:1*, ¹71:8, ¹71:18, ¹71:26*, ¹71:29-
30ap (bis), ¹72:7, ¹72:10, ¹73:22*,
¹75:23, ¹77:9, ¹80:3, ¹81:26ap, ¹83:11,
¹85:5, ¹85:18.

πε, pl ¹πνυε (259a) nn f. 55:13, ¹55:34,
¹57:21, 61:25, ¹69:33ap, ¹70:36,
¹72:19*, ¹73:23ap, ¹74:24, ¹74:26*,
¹74:34*, ¹79:33 (bis), ¹85:30.

attrib: ρм-м-πε (cf. ρωμε) 58:17,
¹67:36*, 68:1*, ¹79:32*.

πε, ¹τε, ²νε (260b 21) copular pron.
62:15 (corrupt).

in final position of nominal sentence:

(a) binary ²53:4, ²53:23, 54:8, ²55:30,
56:25, ¹57:3, ¹57:6, 57:15, ¹59:11 (bis),
¹60:13 (1°), 61:8, 62:9, 63:23, 65:10,
²66:14, 66:29*, ¹67:15, ¹67:18, 67:27,
68:12, 74:31 (?), ¹74:36, 75:19, 76:15,
76:30 (see ap), 77:24, ¹77:32*, 78:9,
78:15, 80:4, 80:28*, 81:2, ²81:28, 82:7,
²84:18; foll. by ε- infin 57:18 (запс
πε), ¹80:12; by Conjunctv 62:3ap (запс
πε); πε omitted 53:5, 60:4; (b) ternary
¹52:35 (?), ²53:16, 53:19, 53:20, ²53:22,
56:4 (bis), 56:12, ²59:12, 59:13,
¹59:32*, ²60:2, ¹61:12, 61:13, 63:1,
64:32*, ²66:12, ²66:13, 67:26, ¹68:35
(?), ¹68:36 (?), ²72:26 (?), 73:20, ¹73:22,
74:5, 75:22, 76:14, 76:16, 77:17, 77:19,
77:33 (?), ¹77:33*, ¹77:34, ²77:35, ¹77:36,
81:22, 81:23, 81:26, ²81:27, 82:6,
¹84:11, ²84:19.

in medial position of ternary nominal
sentence: 52:26 (bis), 52:30, ¹54:16,
²55:2, ¹55:27, 56:6, 56:8, 56:9, ¹56:24,
¹56:34, ¹57:1*, 57:6, 57:7, 57:16,
¹59:10, 60:10 (bis), ¹60:11, ¹60:12,
¹60:23, 61:5, ¹61:16, ²61:17, 61:26,
¹61:27, 62:10 (bis), 62:11, 62:13, ¹62:14,
¹62:15, ¹62:23, ²63:4, 63:21, ¹63:29,
¹63:32, ¹63:33ap, 64:10, ¹64:29,
64:34-35ap (ter), ¹64:34-35ap, ²65:6,
¹65:23, 66:16, 67:5, 67:6, 68:14, 69:14,
69:23, 69:25, ²69:30 (?), 69:36-37ap,
70:24, ¹70:25, ¹71:12, 71:29 (?), ¹72:1,
²72:8, 72:14, ¹72:34*, ¹73:5, 73:7,
73:14, 73:15, ¹73:33*, ¹74:24*, ¹75:27,
²76:4 (corrupt), 76:8, 76:30 (?), ¹77:8,
¹77:19, 77:20, ¹78:28, ¹79:25, ¹79:27,
¹79:28, ¹79:29*, ¹79:34, 80:1, 80:3,
¹81:1, 81:16, 81:18, 81:35, ¹83:6,
²84:16, ²84:17, ¹84:17, 84:22, 85:13;
foll. by н- dat 82:3.

forming cleft sentence: (a) πε fused w.
Relative converter ²55:22ap, 55:24,
55:26, 57:13, ²62:17, 68:1*, 72:23*,
73:11, 78:33*, 78:34, 78:35, 79:2;

- (b) πε not fused w. Relative converter 56:30, 62:15*ap* (2°), 265:3, 68:3, 68:16, 76:16, 180:20; (c) πε omitted 55:22 (corrupt), 56:32*.
see also ΔΗΓ-.
- πει, 1πι (260*a*) nn f. 59:3.
†-πει ΕΡΝ- 159:4.
- πη, 1νη (260*b*) demonstrative pron. 56:20, 75:24, 178:5.
for πε see *sub* πε (2°).
- πωσ, ΝΟΥσ, see πα-.
- πρω (268*a*) nn f. 52:25, 52:26, 52:29, 52:30, 52:31, 77:13.
- πωρκ, 1πορκс (268*b*) vb tr. 83:16, 185:31; med 83:21.
— за- 183:20.
- (πωρω), πορω† (269*b*) vb tr.
— εβολ 163:23.
- πωρх, 1πορхс, πορх† (271*b*) vb tr. 70:29–30*ap*, 185:31; med 70:20.
— е-, а-, ерос: 170:29–30*ap*; med 53:16, 64:18, 68:24*, 70:10, 70:21.
— н-: med 68:28.
as nn m 70:11, 70:13, 70:16.
- πωт (274*a*) vb intr.
— εβολ (for εβολ εβολ) н- 84:29*.
- πηγε, see πε (1°).
- πωγс (279*b*) vb tr.
— εβολ зη- . . . εзоун е- 53:25.
- πωз (280*a*) vb tr “break.” med 69:36, 70:2*, 84:25, 85:6, 85:8, 85:10.
- πωз (281*a*) vb intr “reach.” 79:30*.
- пазре (282*b* 9) nn m f. 61:18.
- пазс (283*a*) vb tr. 64:19.
- пазт, 1пазтс (283*a*) vb tr.
— εβολ 77:9, 177:11.
- πεχε-, 1πεχαс (285*a*) suffix vb.
— н-, нас . . . хе- 55:37*, 159:25, 59:27, 164:1, 164:3, 166:34*.
— хе- 55:23, 157:3, 158:10, 163:28, 64:9, 167:30*, 168:8, 168:9, 172:33*, 173:8, 184:7.
- Р- (vb), see ερε.
- Рη (287*b*) nn m. 61:24 (bis).
- Ро (288*a*) nn m “mouth.” 58:15*ap*, 68:11.
see also еРН-, заРН-.
- ρω (290*a*). 79:34*ap*.
- ρωμε, 1рм- (294*b*) nn m f. 51:29, 51:32*ap* (bis), 51:34*ap*, 52:15, 54:19, 54:32, 54:34, 55:4, 55:10 (bis), 55:12, 55:13, 55:14, 56:14, 58:2 (bis), 58:20, 58:31, 59:22, 60:5, 60:16, 60:19, 60:24, 61:23, 63:1*, 63:2, 63:15, 63:30*, 64:13, 64:18, 64:22, 64:34–35*ap* (bis), 65:16, 66:22, 69:3, 71:24, 71:33*, 71:34, 71:35* (bis), 72:2*, 72:4, 72:5, 72:14, 73:28*, 73:31–32*ap*, 74:4, 75:19, 75:21, 75:22, 75:26 (bis), 76:1, 76:2 (bis), 76:22, 76:31–32*ap*, 77:2, 78:25 (bis), 78:32, 78:33*, 79:9, 80:4, 81:14, 81:16, 81:17, 81:18, 81:19 (bis), 82:33, 82:34, 83:1, 83:2.
- ογαμ-ρωμε (cf. ογωμ) 62:35.
- заТВ-ρωме (cf. заТВ) 61:9.
- рм-н-каз 158:18, 167:36*ap*, 179:32.
- рм-м-πε 158:17, 167:36*, 167:38*, 179:32*.
attrib 81:8.
see also реқ-.
- ран (297*b*) nn m. 52:33*ap*, 53:23, 53:35*, 54:5, 54:6, 54:8, 54:10 (bis), 54:13, 54:15, 54:21, 54:23, 56:3, 56:4, 56:6, 56:8, 59:12, 59:13, 62:10, 62:35, 64:25, 64:27, 67:19, 67:22, 72:23, 72:33, 76:9, 76:10.
- рп (299*a*) nn m. 80:25, 80:34*, 81:9.
- рро, 1еро (299*a*) nn m. 58:15 (em.), 58:16.
мнт-еро nn f 156:33*, 157:21, 169:33*ap*, 170:36*, 172:19, 174:24*, 174:26, 174:33, 176:30*ap*.
- ррнт, see ернт.
- рнс (299*b*) nn m.
са-рнс 69:18.
- ратс, see ератс.
- (ρωт), рнт† (303*b*) vb tr. 171:22*.
- рнте (304*b*) nn m.
нке-рнте 67:11, 76:25.
- раще (308*b*) vb intr.
— е- infin 82:27*ap*.
- ρωше (309*a*) vb tr.
— ерос: no dir obj 52:1*.
- реқ- (295*b* 12 up) prefix forming nn m f.
see нове, άπατάω.
- роуге (310*b*) nn m. 63:17.

- (**ραστε**), **ροστε** (312*a*) nn f. 63:27.
- (**σα**), **σα-** (313*a*) nn m "side."
σα-Ν-ВОЛ 67:32*, 68:6 (2°).
ΝΠСА-Ν-ВОЛ 68:5, 79:7.
ΖΙ-ΠСА-Ν-ВОЛ 67:1*ap*, 68:7.
ΝΠСА-Ν-ВОЛ Ν- 68:6.
СА-М-ΠΙΤΝ 67:31*, 85:9.
ΜΠСА-Ν-ΠΙΤΝ 59:14, 68:2*, 79:8, 85:8, 85:11.
ΨΑ-ΠСА-М-ΠΙΤΝ 70:3.
ΖМ-ΠСА-М-ΠΙΤΝ 59:17.
ΧΙМ-ΠСА-М-ΠΙΤΝ 70:4.
СА-Ν-ТПЕ 58:32, 67:32*, 79:11, 85:7, 85:11.
ΕΠСА-Ν-ТПЕ 70:4, 74:30*ap*.
ΜΠСА-Ν-ТПЕ 59:14, 70:1*, 85:6.
ΖМ-ΠСА-Ν-ТПЕ 59:18.
ΧΙМ-ΠСА-Ν-ТПЕ ΨΑ- 70:2*.
ΜΠСА-Ν-ТПЕ ΜΜΟϚ 67:37*, 68:16.
СА-ΡНС 69:17.
СА-Ν-ΖΟΥΝ 67:33*, 68:4, 79:11, 82:31*, 84:26.
ΜΠСА-Ν-ΖΟΥΝ Ν- 68:15.
ΖΙ-СА-Ν-ΖΟΥΝ ΜΜΟϚ 68:12, 68:13.
ΕΖΟΥΝ ΕΠСА-Ν-ΖΟΥΝ Ν- 85:4.
СА-Ν-ΖРЕ 79:3, 79:4.
 see also **ΜΝΝСА-**, **ΝСА-**.
- са** (315*a* 10 up) nn m "beauty."
МНТ-са nn f 67:9.
- сои** (317*b*) nn m f "beam." 67:23*ap*.
- сw** (318*a* 18 up) vb tr. 57:4, 75:20.
 as nn m 57:8.
- саве** (319*a*) nn m f. 80:27, 81:2.
 for derived nn see **сw**.
- сево**, see **сво**.
- сwве** (320*b*) vb intr. 74:26, 74:27*ap*, 74:36.
 — **ΝΜΜαϚ** 65:15.
- (**сво**), **сево** (435*a* 18 up) vb intr.
 — **α-**, **εροϚ** 53:34, 54:15, 76:21.
- сw** (319*b* 24) nn f.
αТ-сw nn: attrib 65:13, 65:16.
- сwве** (321*b*) vb tr. 82:28*.
- савнл**, see **нсавнл**.
- совте** (323*a*) vb tr.
 — **ε-** infin: no dir obj 60:25.
- (**скаи**), **скаει** (328*b*) vb tr. 60:19; no dir obj 60:25.
- (**слаате**), **слооте** (332*b*) vb intr.
 as nn m 71:20.
- сmн** (334*b*) nn f. 82:20.
- (**сmине**), **¹сmонт[†]**, **²сmmонт[†]** (337*a*) vb tr. **¹+53:26** (bis), **¹+53:28**, **¹+53:29**, **¹+53:33***, **¹+53:34***, **¹+53:35**, **¹+61:21**.
 — **α-** **²+83:12**.
- сon**, pl **¹сннy** (342*b*) nn m. **¹53:16**, **¹58:26**, **61:10**, **67:23*ap***.
- сwне** (343*a* 18) nn f. 59:8, 59:10.
- сwнт** (345*a*) vb tr. 52:19; no dir obj 81:20, 81:22, 81:23, 81:24*, 81:25, 81:28, 81:32* (bis); med 81:18.
 as nn m 81:22, 81:26, 81:27*ap*, 84:15.
- снтe**, see **сnаy**.
- сонтe** (346*b*) nn m. 67:23*ap*.
- сnаy**, f **¹снтe** (346*b*) nn m f. 69:7, 69:12.
 immediately after nn **¹62:12**, **¹71:17**, **71:22***.
МΠ(ε)сnаy 57:10, 64:6, 66:28, 70:15, 76:15.
- сннy**, see **сon**.
- сnoоyс** (347*a* 12) nn m f.
ψве-сnoоyс (cf. **ψqe**) **Ν-** (attrib) 63:26.
- (**саанy**), **сony** (347*b*) vb tr.
 — **zn-**: med 73:23.
 — **εвол zn-**: med 82:21.
- сnoq** (348*a*) nn m. 56:33*, 57:3, 57:5, 57:6, 75:17.
- соп** (349*b*) nn m.
znсоп 80:18.
zaz н-соп 56:22.
нкe-соп 67:12, 67:13, 67:14, 69:6.
мпсоп foll. by Relative 53:9.
nzaz н-соп 63:37*.
- сеепе**, **¹сепей** (351*b* 5) nn m f.
кe-сеепе: 63:37 (see *ap*), 77:5; foll. by **н-** (attrib) **¹59:33***, **63:37***.
- сwрм**, **сopм[†]** (355*a*) vb tr. **[†]60:6**; med 60:7.
- сотz**, see **сwтe**.
- с†-**, see **стои**.
- цитe** (360*b*) vb tr. 55:19, 55:21; no dir obj 52:25, 52:27.

ΤΑΜΙΟ, ¹ΤΑΜΕΙΟ, ²ΤΑΜΙΕ-, ³ΤΑΜΕΙΕ-,
⁴ΤΑΜΕΙΟ-, ⁵ΤΑΜΙΟΣ (413 *a*) vb tr.
251:29, 251:32, 151:34, 458:22, 258:23,
563:8, 371:35, 372:1*, 272:2, 73:12,
575:4 (1°), 275:9.

— **Ν-** dat 74:9.

w. dir obj continued by Circumst
575:4 (2°).

as nn m 72:3.

ΤΑΜΟ (413 *b*) vb tr.

— **ΧΕ-** 82:28*.

ΤΩΝ (417 *b*) interrog advb.

ΕΤΩΝ 68:19.

ΕΒΟΛ ΤΩΝ 68:18.

ΤΝΑΣ (i.e. † **ΝΑΣ**), see †.

ΤΕΝΟΥ (485 *a* 9) advb. 52:34*ap*, 61:3,
64:21, 84:14.

ΤΗΖ (421 *a*) nn m. 84:33.

(**ΤΑΝΖΟ**), **ΤΗΖΕ-** (421 *a*) vb tr. 74:4.

ΤΩΠ (422 *b* 19 up) vb tr.

— **ΕΡΟΣ**: med 69:29*ap* (2°).

ΤΠΕ (259 *a* sub **ΠΕ**, in part, corrected by
Layton in D. W. Young [ed.], *Studies
Presented to Hans Jakob Polotsky*
[Gloucester, MA: Pirtle & Polson
1981] 262–3) nn m.

attrib: **CA-N-ΤΠΕ** 58:32, 59:14, 59:18,
67:32*, 67:37*, 68:17, 70:1*, 70:2,
70:4, 74:30*ap*, 79:11, 85:6, 85:7, 85:11
(for advb expressions and compound
prep see **CA** [1°]).

ΝΤΠΕ: 85:10; foll. by **ΜΜΟΣ** 68:3.

ΤΑΠΡΟ (423 *b*) nn f. 58:33, 59:1, 63:36*ap*.

ΤΗΡΣ (424 *a*). 53:32, 56:10, 57:24, 57:29,
57:32*, 58:27, 59:29, 60:6, 60:26,
60:30*, 61:26, 63:28, 63:35*, 64:2,
68:13, 68:14, 75:19, 76:19, 77:2, 77:5,
77:25, 77:34*, 78:1, 80:2, 83:17,
83:31*, 84:2, 84:29, 85:27.

ΤΗΡ-ϸ as nn m 55:18, 70:37, 71:4,
71:12, 74:19, 74:30, 74:35*ap*, 76:18,
76:33.

(**ΤΩΡΕ**), **ΤΝ-**, **ΤΟΟΤΣ**, see **ΝΤΝ-**, **ΖΑΤΝ-**,
ΖΙΤΝ-.

(**ΤСАВО**), **ΤСЕВО** (434 *b*) vb tr.

— **Ε-**: no dir obj 54:16.

see also **СВО**.

ΤΩΤ (437 *b*) vb tr.

ΔΤ-ΤΩΤ nn 65:7.

as nn m 77:20 (error).

ΤΑΕΙΗΥ†, see **ΤΑΕΙΟ**.

ΤΟΟΥ (440 *b*) nn m. 58:7.

(**ΤΟΟΥ**), **ΤΟΟΥΣ** (441 *b*) vb tr. 53:1, 53:3.

(**ΤΑΟΥΟ**), **ΤΕΥΟ**, ¹**ΤΕΥΕ-**, ²**ΤΕΥΟΥΑΣ** (441 *b*)
vb tr. 254:5.

— **Ν-**, **ΝΑΣ** ¹52:32*, ¹52:32* (see
52:33*ap*).

— **ΕΒΟΛ** 83:24.

ΤΟΥΑΣ, see **ΕΤΟΥΝ-**.

ΤΩΟΥΝ (445 *a*) vb tr. med 56:17 (bis),
56:27, 56:28, 57:10, 57:12, 57:13,
57:18, 67:16, 73:2*.

— **ΕΒΟΛ ΖΝ-**: med 68:31*ap* (bis).

ΤΗΖ†, see **ΤΩΖ** (2°).

ΤΩΖ (453 *b* 9) nn m. 80:26, 80:32, 81:11.

ΤΩΖ, **ΤΗΖ†** (453 *b* 14 up) vb tr.

— **ΜΝ-**, **ΝΜΜΑΣ**: *65:6; med 78:25,
78:26, 78:27* (bis), 78:29, 79:1, 84:31.

ΔΤ-ΤΩΖ nn: attrib 84:32*.

(**ΤΑΖΟ**), **ΤΕΖΟ** (455 *a*) vb tr.

— **ΕΡΑΤΣ** 71:12.

ΤΩΖΜ (458 *b*) vb tr "knock."

— **ΕΖΟΥΝ** 85:21.

ΤΕΖΝΕ (460 *b*) nn f. 63:36*ap*.

ΤΩΖС, ¹**ΤΑΖС**, ²**ΤΟΖС**, ³**ΤΑΖС†**, ⁴**ΤΟΖС†**
(461 *b*) vb tr. 69:7, 271:1*, 271:2,
74:16, 74:17 (see *ap*), 174:18, 274:19,
4*78:4, 4*78:5.

— **Ν-**, **ΜΜΟΣ** ¹62:20, 278:1, 3*78:4.

(**ΤΩΩСЕ**), **ΤΩСЕ**, ¹**ΤΟС** (464 *a*) vb tr. 73:9,
173:13, 173:14, 185:30.

as nn m 73:15, 85:29.

ΟΥ (467 *b* 16 up) interrog pron. 55:24.

ΕΤВЕ-ΟΥ 64:2, 64:4, 68:27.

ΟΥΑ, ¹**ΟΥΕΙ**, ²**ΟΥΕΙ** (469 *a*) nn m f "one."
52:30, 254:15, 56:18, 56:23, 62:4, 64:5,
64:22, 64:30, 65:11, 67:21, 67:23,
167:37, 69:15, 70:7, 76:15 (2°), 76:26,
82:24, 86:4, 86:6.

ΠΟΥΑ ΠΟΥΑ: 53:20, 70:7–8*ap*, 71:23,
80:28–29*, 81:6; foll. by:

Ν- 71:14.

ΝΗΖТ 56:11, 83:18–19.

(π)κε-ογα 60:10 (bis), 67:7, 69:17, 69:36–37*ap*, 75:2, 76:8, 76:14, 76:15.
 ογαας, ¹ογαας (470*a*). 54:17, 61:33, 65:14, ¹65:17, 69:22*, 70:30*ap*, 70:32, 79:17, 82:2, ¹85:6, ¹85:7, ¹85:8, 85:9, 86:16.
 ογει, see ογα.
 ογειε, see ογοειε.
 ογοει (472*a*) nn m.
 †πεφογοει εζογν ε- 58:16.
 ογοειε, ¹ογειε (473*a*) nn m.
 ΜΝΤ-ογοειε nn f 79:18, ¹79:22.
 ογω (473*b*) vb intr "cease."
 — ζν- 53:5 (see 53:5–6*ap*).
 ογω (475*a* 8 up) nn "bud."
 †ογω 83:4, 83:14.
 ογααβ†, see ογοπ.
 ογнв (488*a* 14 up) nn m.
 ΜΝΤ-ογнв nn f 85:2.
 ογве- (476*a*) prep.
 †ογве- 54:32*ap*.
 (ογващ), ¹ογовщ†, ²ογαващ† (476*b*) vb intr. ¹*63:28, ²*67:8.
 ογм-, see ογн-.
 ογшм, ¹ογεμ-, ²ογшм-, ³ογомз, pс ⁴ογαμ- (478*a*) vb tr. 57:4, 64:20, 71:28–29*ap*, ¹71:28–29*ap*, 71:31, 73:20, ³73:32–33*ap*, 73:34*, 73:35, ²74:1, 74:1*ap*, ²74:11 (bis); no dir obj 54:33*ap*.
 — εβολ ζн-, нзнтз: no dir obj 71:24*, 74:10.
 ογαμ-κωс nn ⁴73:19.
 ογαμ-рωме nn ⁴62:35.
 ογαμ-ωνз nn ⁴73:22.
 ογн-, ¹ογм-, neg ²мн-, ³мл- (481*a* 20, 166*b* 4 up) existential predicate. 54:31, ²55:6, 55:21, ³56:20, 56:26, ²56:32, 57:25, ¹57:27, 57:27, ²58:15 (2°), 59:6, 60:15, 60:17, ²61:20–21*ap*, ²61:36*, ²62:1*, ²62:27, ²62:28, ²62:30, 63:15, 65:2 (bis), ²65:7, ²65:25, 65:36, ²66:3, 66:23, ²66:25, 67:12, 67:36*, 67:37, ²68:8, ²68:15, ²68:23, ²68:25, ²69:8, 69:14, 69:31–32*ap*, 71:22, ²73:22, 73:29, 75:2, ²75:11, ²75:30 (?), 76:9, 76:12, ²76:26, 78:16, 80:12, 81:7, ²81:34*, 82:23, ²82:24, 85:17 (bis), ²86:9; w. пет- as subject ¹66:10, ¹66:11, 66:13.

ογн-(щ)-сом foll. by:

ε-, α- infin ²54:14, ²58:15.

ММОз: ²66:24*; foll. by:

ε-, α- infin 56:31*ap*, 66:35–36*ap*, ²66:35–36*ap*, ²75:13, ²80:16.

Conjunctv ²58:23, ²58:24, 74:5, ²80:14.

Conjunctv ²53:16, ²61:20, ²81:23*, 81:24.

see also ογντε-.

ογεν, ογεν†, see ογшн.

ογнн†, see ογшн.

ογοειн (480*a*) nn m. 53:14, 53:31, 57:15, 58:12 (see *ap*), 64:7, 64:8, 67:4, 67:5, 67:8, 69:10, 69:11, 69:13 (bis), 70:5, 70:8, 74:20, 76:27, 76:28*, 76:30*ap*, 76:31*ap* (bis), 78:31*, 78:32*, 79:1, 79:2, 79:10, 79:21, 79:29, 82:10, 84:31*, 85:25, 85:33*, 86:3, 86:4, 86:5, 86:7, 86:18.

р-ογοειн (cf. ειρε): 85:35*ap*; foll. by εροз 71:6.

(ογон-), see ογн-.

ογον (482*a*) indefinite pron.

ογον ним 54:7, 56:13, 58:3, 60:25, 60:29*, 76:17, 80:8, 85:26*, 85:32*.

ογшн, ¹ογεν, ²ογнн†, ³ογεν† (482*b*) vb intr.

— ε-, α- ³*69:16, ²*69:17, ²*69:19.

— н-, наз: ¹85:7, ¹85:18; foll. by н- 85:11.

ογнам (483*b*) nn f. 53:15, 60:28, 67:25*.

(ογееиенин), ογαеианин (484*a*) nn.

МНТ-ογαеианин nn f: ММНТ-ογαеианин 56:9.

(ογντε-), ογνтаз, ¹ογνтез, ²ογνтз, neg (МНТЕ-), ³МНтаз, ⁴МНТЕз, ⁵МНтз (481*a* 20, 167*b* 5) suffix vb tr. 52:22; w. ммaγ between vb and н- (dir obj) ¹53:24, 54:4, 54:19, 55:35*, 62:21, 62:25, 64:26, 64:36 (?), 66:2*, 69:25, 77:15, 80:20, 84:14; no dir obj, foll. by ммaγ ε- infin 81:20.

foll. immediately by nominal dir obj: 56:13, ⁵56:23, ³57:5, ¹57:7, 57:8, ⁴62:4,

ΟΥΝΤΕ- (*continued*)

62:12, ³67:7, 74:19, 75:15 (2°), ³79:13;
foll. by:

N- dat 55:8, ³55:9.

ΜΜΑΥ 72:25*, 174:19, 75:15, ²76:17.

w. second suffix pron as dir obj: 54:11,
³54:12, 60:1, 60:6, 72:23, 76:21; foll. by
ΜΜΑΥ 56:10.

ΟΥΝΟΥ (484*b*) nn f.

ΝΤΕΥΝΟΥ 74:28.

see also ΤΕΝΟΥ.

ΟΥΝΟΥ (485*b*) vb intr.

as nn m: †-ΟΥΝΟΥΝ- 80:21.

ΟΥΩΝΖ, ¹ΟΥΩΝΖ, ²ΟΥΩΝΖ†, ³ΟΥΩΝΕΖ†
(486*a*) vb tr. ²+57:24 (1°).

— ΕΒΟΛ: ²+56:4, ¹56:12, 56:12*ap*,
²+57:24, ²+57:26, ²+59:15, ²+64:13,
²+64:16, ³+67:38*, ²+72:12, ²+81:29*,
³+82:33, ²+83:7, ³+84:14, ²+84:17,
²+84:20; med 53:7, 57:29*, 57:30,
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— ΕΒΟΛ Ν-, ΝΑΖ: ²+86:15; med
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— ΕΒΟΛ ΧΕ- ²+65:29*.

as nn m: ΟΥΩΝΖ ΕΒΟΛ 59:16;
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(ΟΥΟΠ), ΟΥΑΑΒ† (487*b*) vb intr. †53:30,
†55:17, †55:24, †57:7, †58:12, †59:12,
†59:16, †59:18, †59:20, †59:23, †59:35*,
†60:28, †64:26, †66:2, †67:20, †69:5,
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†84:30, †84:31*, †85:19*, †85:20,
†85:24, †86:18.

for derived nn see ΟΥΗΝΒ.

ΟΥΕΡΗΤΕ (491*a*) nn f. 63:36*ap*.

(ΟΥΩΣΩ), ΟΥΟΟΥ† (492*b*) vb tr. †85:22.

ΟΥΑΤ†, see ΟΥΩΩΤΕ.

ΟΥΑΑΤΖ, see ΟΥΑΑΖ.

ΟΥΩΤ (494*a*).

N-ΟΥΩΤ (attrib) 54:5, 54:15, 60:9,
72:23*, 76:16.

(ΟΥΩΩΤΕ), ΟΥΑΤ† (495*a*) vb tr. †60:19,
†60:31.

(ΟΥΩΤΒ), ΟΥΑΤΒΕ† (496*a*) vb tr.

— ΠΑΡΑ- †81:31*ap*.

ΟΥΟΕΙΩ (499*b*) nn m.

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ΟΥΩΩ, ¹ΟΥΩΩ-, ²ΟΥΩΩ (500*a*) vb tr.
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53:9, 55:19, 60:33, 66:23, 66:25, 66:27,
66:36, 73:26, 73:33.

— Ε-, Α- infin: no dir obj 54:18,
54:29, 54:32, 56:28, 65:19, 74:32-
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as nn m 53:6, 55:15, 66:26*ap*, 66:29,
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ΟΥΩΩΗ (502*a*) nn f. 82:9, 86:16.

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ΟΥΩΩΒ (502*b*) vb tr. no dir obj 64:3.

— ΧΕ-: no dir obj 66:36*ap* (ter).

ΟΥΩΩΤ (504*a*) vb intr.

— Ν- dat 71:30-34*ap*, 72:2, 72:4.

ΟΥΩΩΡ, pl ¹ΟΥΩΩΡ (510*b*) nn. 179:6,
80:25, 180:33*, 181:11, 182:23.

(ΟΥΧΑΙ), ΟΥΧΑΕΙ (511*b*) vb intr. 54:33*,
54:35*.

as nn m 84:35.

ΟΥΟΟΕ (512*b*) nn f. 63:36*ap*.

ΟΥΩΩΠ (513*a*) vb tr. med 63:8, 63:10.

(ΩΩ), Ω (518*a*) vb intr.

— ΖΙΤΝ- 59:3.

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as nn m 59:5.

(ΩΛ), ΟΛΖ (520*a*) vb tr.

— ΕΖΟΥΝ Α- 79:19.

(ΩΜΚ), ΟΜΚΖ (523*a*) vb tr. 66:6 (em).

ΩΝΕ (524*a*) nn m. 63:12.

ΩΝΖ, ΟΝΖ† (525*a*) vb intr. †52:9 (bis),
†52:10, †52:14, 52:15, 52:16, 52:18,
†52:18, †55:3*, 55:5, †56:19, †73:4,
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†82:34.

as nn m 53:15, 53:19 (bis), 53:31, 57:5,
70:17, 71:30-34*ap*, 73:16, 73:22,
73:26*.

(ΩΠ), ΗΠ† (526*a*) vb tr.

— Ε-, Α- †82:7, †82:8, †82:9, †82:24.

for derived nn see ΗΠΕ.

ΩCZ, see ΩCZ.

ωππ, οππ* (531 *b*) vb tr. "shut."

— εζογν 60:32*.

— εζογν ε- *66:31*.

ωψμ (535 *a*) vb tr. med 60:9.

(ωζε), αζε* (536 *b* 3 up) vb intr.

— (ε)ρατς refl *60:26, *78:2, *78:3, *78:6, *82:31*.

ωzc, ιωcz (538 *b*) vb tr. *55:22; no dir obj
*52:25, 52:28, *52:30, *52:31.

ωxн (539 *a*) vb tr. med 83:11.

ωστ, ιοστς (540 *b*) vb tr. 65:33*,
*66:6 (em.).

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ωα-ενεz: 54:31*; as nn 53:23.

see also зраї.

ωε (544 *b*) vb intr.

— α- 83:32.

ωε (546 *a*) nn m "wood." 73:11.

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ωε (546 *b*) nn m f "hundred."

ωε n- (attrib) 63:12.

(ωι), ωιτς, ωнγ* (547 *b*) vb tr. *62:13,
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(ωиве), ωове* (551 *a*) vb tr.

— е- *64:6.

ωвнр, ιωвр- (553 *a*) nn m f. 82:16.

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— α- 68:11.

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ψαμн (cf. 564 *b* 13) nn f. 77:15.

ψम्मो (565 *b*) nn m f. 53:3.

(ψомнт), ψомт, f *ψомте (566 *b*) nn m f.
*59:6.

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ψнн (568 *b*) nn m. 55:8, 71:22, 71:24,
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ψиε (569 *a*) vb tr.

— α- infin: no dir obj 52:2.

— нса-: no dir obj 52:3.

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ψопς, see ψωп.

ψооп*, see ψωпε.

(ψωп), ψопς, ψнп* (574 *b*) vb tr. *59:31,
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ψωпε, ψооп* (577 *b*) vb intr. *51:33ap
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— **но̄е**, foll. by Relative *51:33, 68:32*ap*.

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for derived conjunction see **εψωπε**.

ψнре (584*a*) nn m. 52:4, 52:5, 53:30, 54:7, 54:8, 58:17, 58:18, 58:20, 58:22, 58:23, 58:24, 58:25, 58:26, 59:11, 59:32, 60:1*, 60:2, 60:3, 60:35, 61:7, 62:23, 63:29, 67:4, 67:20, 71:27*, 72:8, 72:12, 72:17, 72:20, 72:21, 72:22, 74:17 (bis), 74:23*, 74:23, 75:11, 75:13, 76:1, 76:2, 76:5, 78:20, 80:24, 80:29*, 81:13, 81:14, 81:15 (bis), 81:16, 81:17 (bis), 81:18, 81:19, 81:27, 81:34, 82:17, 86:5.

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(**ψωрп**), **ωрп-** (586*b*) vb tr.

ωрп-н- qual 51:33*ap*.

for derived nn see **ψорп**.

ψнс̄, see **с̄ωψ**.

ψос̄, see **с̄ωψ**.

ψат̄, see **ψите**.

ψит̄, see **ψи**.

ψωωт, **ψаа̄т̄** (590*b*) vb tr. 63:2, 63:3, *83:14; no dir obj 83:13.

— **на̄**: 63:1*; no dir obj 63:4.

ψта (594*a* б) nn m.

ат-ψта nn: attrib 84:33*.

зн-оуψта 57:11.

(**ψите**), **ψат̄** (594*a*) vb tr. 64:29.

ψтам (596*a* 22) vb tr.

— **ερω̄** 68:10.

ψторп (597*b*) vb tr. med 62:31.

ψнγ̄*, see **ψи**.

ψоо̄уе (601*b*) vb intr. 83:5.

ψуе (607*b*) vbal auxiliary.

— **а-** 67:19.

— **ερω̄** . . . **ε-** infin 52:28, 66:17.

— **ε-**, foll. by Conjunctv 70:3.

— **ε-**, **а-** infin 67:13, 67:16, 67:17, 69:12, 71:3, 71:14, 72:3, 75:22, 76:18, 76:31*ap* (bis), 80:8, 82:29.

(**ψуе**), **ψуе-** (378*a* 11 up) nn m f.

ψуе-сноо̄ус н- (attrib) 63:26.

ψахе (612*b*) vb intr.

— **а-**, **ερω̄**: 54:11, 67:6; foll. by **хе-** 68:16.

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(**ψхит̄**), **х̄с̄ит̄** (617*b*) nn m. 61:13, 63:30*.

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қи, **¹қи-**, **²қӣт̄** (620*a*) vb tr. 253:10, 154:21, 154:30, 257:28, 262:16*ap*, 163:26, 70:25*, 80:15.

— **н-** 253:12.

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қтоо̄у (625*a*) nn m f. 79:23.

қтоо̄у н- (attrib) 79:19, 79:31*.

қωсе (625*b*) vb tr.

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зае н- (attrib) 62:9.

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ταειτε **θε** 65:23, 71:12, 72:34*, 73:5, 75:27*, 77:8, 78:28; foll. by:
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zi-, ¹zi-, ²ziwaz, ³ziwaz (643*b* 19*up*) prep.
²54:9, ²57:1, ³57:20, ³57:22, 68:28, ³70:5, ²70:8, 75:1, ²75:22, ²75:25, ²76:27*, ²76:29*, 78:17, 83:6, 83:7, 83:8.
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(zawale), zawle (667*b* 5) vb tr. no dir obj 52:31.
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zmzāl (665*a* 17) nn m f. 52:2*, 54:31, 62:30, 69:2*, 72:17, 72:20, 77:18, 77:27, 79:14, 80:24, 80:30*, 81:12, 83:26, 84:10, 85:24, 85:28.
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zn-, ¹zm-, ²zñn-, ³nzhtz (683*a*) prep.
²52:25, ¹52:25, ¹52:27, ¹52:28, 52:29, 52:31, ¹52:34, ¹53:6, ¹53:13, ¹53:36, ¹54:1, ¹54:2, 54:3, ¹54:4, ¹54:6, ¹54:14, 54:28, ¹55:7, 55:14, 55:15, 55:34*, 56:2, 56:6, ³56:11, 56:22, ²56:26, 56:29, 57:14, 57:15, 57:16, 57:18, ³57:19, ¹57:19, 57:21, 57:27, ²57:28, ³57:30*,

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zpaĭ zN- ³56:14, ³57:5, ³61:15, 61:27, 69:32_{ap}, ¹70:18, ³71:13, 72:11, 72:12, ³73:21, ³79:12, ³79:13, ³79:26, ³83:24*, ¹83:25, ³84:4, ³84:12.

nzpaĭ zN- ³83:20.

zm-ptpe- ¹74:10.

forms advb expressions and compound prep w. μα, μητε, σα (1°), ούων, ψτα, ζωπ, ζουγεις, χωσμ, ἀγάπη, φανερός.

zoyn (685b) nn m.

attrib: ca-n-zoyn 67:33*, 68:5, 68:13

(bis), 68:15, 79:11, 82:31*, 84:26, 85:4 (for compound preps see ca [1°]).

ezoyn 60:33*, 68:19, 68:21*, 68:22, 68:25*, 85:21.

ezoyn e-, a- 53:26, 54:24, 56:1, 58:16, 58:32*, 63:25*, 66:31*, 67:17, 68:10, 71:15, 73:11, 74:32–33_{ap}, 76:30_{ap} (bis), 79:20, 82:18, 84:30, 85:3, 85:12, 85:32*.

ezoyn emay 69:22, 85:14.

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(zne-), zna (690a) suffix vb. 79:14, 80:15.

zñn-, see zN-.

zwp, ¹zopz, znp* (695a) vb tr. ¹56:4, 56:21, ¹57:25 (bis), ¹57:26, ¹59:15, ¹59:17, ¹64:14, ¹64:16, ¹68:2, ¹68:9, ¹68:12, ¹70:30, ¹81:31*, ¹82:4, ¹82:31*, ¹82:34, ¹83:4, ¹83:8, ¹83:9, ¹84:3, ¹84:16, ¹84:19, ¹84:22, ¹85:19, ¹85:22, ¹85:34_{ap}, ¹86:16, ¹86:17.

— e-, epoz: ¹58:3, ¹65:35–36_{ap}; med 66:28*.

npēēnp ¹56:13, ¹85:12.

zN-oupenp ¹55:17, ¹81:30*, ¹81:34.

zaps (696a).

zaps pe, foll. by:

e- infin 75:18.

Conjunctv 62:3_{ap}.

zarpz, see zarpn-.

zpaĭ, ¹zpaei, ²zpe (698a) nn m.

attrib: ca-n-zpe ²79:4 (bis).

zpaĭ zN-, nzhtz 56:14, 57:5, 61:15, 61:27, 69:32_{ap}, 70:18, 71:13, 72:11, 72:12, 73:21, 79:12, 79:13, 79:26, 83:23*, 83:25, 84:4, 84:12.

ezpaĭ 55:1, 55:2, 55:3, 55:4, 55:5, 63:27, 64:23, 77:28*, ¹83:16.

ezpaĭ e- 75:16.

ezpaĭ eχn-, eχwz 65:14, 76:16, 79:5, 85:1.

nzpaĭ nzhtz 83:20.

ψa-zpaĭ e- 72:13, 77:2.

zpe (701 a) nn m f. 54:32ap.

zpb (701 b) nn m "form."

χι-zpb 72:25*.

(zarpn-), zarwz (289 b 9 up) prep. 80:29,
80:31*, 80:32*, 80:33, 80:34.

zpte (704 b) nn f. 65:30*.

zice (710 b) vb tr. 63:21.

zht (714 a) nn m "heart." 53:25, 76:17,
78:17, 83:21, 83:25.

χιce n-zht 77:23.

see also zaztm-.

zhtz (640 b 23) (nn as) prep. 66:5.

w. suffix continued by n- 66:4.

zate (719 a) vb intr.

— εβολ εχn- 85:26*.

zote (720 b) nn f "fear."

p-zote (cf. eipe), foll. by:

zhtz 66:4, 66:5.

χε- 56:27.

zto (723 a) nn m. 75:25 (bis), 78:26 (bis),
79:5.

(zwtb), zwtbe, p c ¹zab- (723 b) vb tr.

zab-ρωme nn ¹61:9.

as nn m 61:6.

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zabn- (428 b 11) prep. 65:20.

zitm-, ¹zitm-, ²zitootz (428 b 3 up) prep.
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67:35, 69:6, ¹69:7, 77:26, 79:19, 79:20,
79:23 (bis), ¹81:18, 85:15.

εβολ zitm-: ²55:18, ²60:8, ¹60:8,
²61:18 (corrupt), ¹63:6, 65:7, ¹68:30*,
¹69:5, 71:13, ²73:18, ²79:27, ²79:28*,
²79:30*; w. suffix continued by n-
²61:18ap (2°).

zwtb (724 b) vb tr. med 86:4.

zwtb, ¹zotb-, ²zotbz (726 a) vb tr.
²67:33*, ²69:8, ²70:15, ²70:17, 85:31*;
med 70:19, 70:27*.

— ε-, α-, εροz 58:11, ¹58:13; med
65:24, 70:18, 70:21, 71:4, 78:34, 84:13.

sin-zwtb nn f 70:29-30ap.

as nn m 70:9, 76:6, 76:8.

see also zwtb (2°).

zwtb, f ¹zwtbe (cf. 726 a) nn m f. ¹59:11,
70:24, 70:29-30ap.

ztop (726 b) nn m.

κατα-ογztop 78:17.

zitootz, see zitm-.

zhy (729 a) nn m. 66:25.

†-zhy ε- 54:32ap.

zooγ (730 a) nn m. 82:9, 86:3 (2°), 86:17.

nzooγ, foll. by Relative 52:21, 68:22.

αω n-zooγ: 55:25; αω πε φοογ
81:35*.

ñn-ογzooγ 59:24.

mφοογ ετ-μμαγ 58:10, 71:6, 71:9.

λλααγ n-zooγ 54:3.

zm-πεzooγ 86:3.

xim-πzooγ, foll. by Relative 52:19.

xim-φοογ, foll. by Circumst 53:8.

zooγ (731 a) vb intr (qual). 53:14, 53:18
(bis), 60:27, 65:32ap, 66:11, 66:13
(2°), 74:7.

ππεθooγ (etc.) 66:12, 66:13, 66:14,
74:8, 83:31*.

zoyo (735 a) nn m. 72:26, 82:30*.

nzoyo: 52:15, 62:19; foll. by α- 58:18,
63:35*.

(zoyeit), f zoyeite (738 a) nn m f.

zn-τεzoyeite 71:21.

zooγt (738 b) nn m. 65:2*, 65:3, 65:13,
65:20, 65:22 (bis), 65:26*, 70:10,
70:11, 76:7, 81:35*, 82:12.
attrib 65:7, 65:9.

zoy (740 b) nn m f. 61:8.

zaz (741 b). 54:16, 54:18, 54:32ap, 55:21,
66:20.

zaz n- 55:8, 56:22, 63:15, 63:36*,
81:7.

zaztm-, ¹zaztm- (717 a 13 up) prep. 62:22,
¹62:25.

zixn-, ¹zixm- (758 b 10) prep. ¹58:7.

χε- (vb), see χι, χω.

χε- (746 b 3) conjunction.

introduces discourse after μογτε,
πεχε-, ογωωβ.

same, w. discourse anticipated by neu-
tral pron, after χω.

w. vbs of perception: see μεεγε, σο-
ογν, ταμο, ογωνz, (p-)zote.

xe- (continued)

- amplifies objs after **μουτε** (**ε-**, **α-**, **ερος**), **ψαχε** (**ερος**), **χω**.
 introducing explicative clause: 51:32^{ap}, 57:16, 64:20, 64:36, 65:28, 66:25, 67:1 (2°), 70:21, 73:7, 73:10, 74:27, 77:32 (see 77:31^{ap}), 80:4, 83:29, 83:32*; **εβολ χε**-64:22; **ετβε-χε**-81:26^{ap}.
 introducing clause of purpose w. III Fut neg: 60:33^{ap}; **ψινα χε**-77:11.
савнл χε-54:9.
ειμητι χε-55:35.
οу monon χε-52:4, 53:6.
- χι**, ¹**χι-**, ²**χε-**, ³**χитς** (747*b*) vb tr "receive." 157:7, 162:5, 164:24, 64:26, 64:27, 65:9, 66:36 (?), 367:11, 67:23, 73:3, 173:4, 373:7, 75:12, 176:33, 77:3, 77:5, 177:31^{ap}, 182:12, 84:13, 86:5, 386:6 (bis), 186:7, 86:12; no dir obj 61:36, 62:1*, 62:2, 74:22, 75:14.
 — **ερος** 368:25.
 — **ε-** infin: no dir obj 81:21, 81:22*.
 — **εχως** ... **ετμησε**: no dir obj 64:28*.
 — **наς** 75:20.
 — **нтоотς** ... **ε-** infin: no dir obj 81:19.
 — **εβολ ζη-**: 58:31*, 59:5; no dir obj 65:11.
 — **ετμησε** 64:25.
χε-ноуне гpaтi нгнтς 279:26, 283:23*.
χι-зимε 182:3.
χι-зрв 172:25*.
χι-ваπτισμα 172:33^{ap}.
χι-хрисμα 185:27*.
- χω**, ¹**χε-**, ²**χοος** (754*a*) vb tr. 55:25, 257:17, 157:17, 168:27, 70:27*, 71:3.
 — **χε**-177:31*.
χω μμο-с, χοο-с, foll. by:
ε-73:5.
ερος ... **χε**-257:12.
наς ... **χε**-273:34*.
χε-255:33*, 255:36*, 56:15, 57:9, 57:11, 57:14, 262:26, 262:27, 262:29, 262:31*, 264:24, 65:36*, 67:36*, 268:4, 73:1*, 73:6, 274:10, 274:25*, 277:33*, 81:25, 83:11, 284:15.

χως, χη-, see **εχην-**, **ζιχην-**.

χωκ, χηκ* (761*a*) vb tr.

— **εβολ**: 72:34, 77:7, *85:16*; med 60:34^{ap}, 72:32^{ap}, 84:1, 86:2.

ατ-χωκ εβολ nn 76:36.

χεκαас (764*a*) conjunction.

w. II Fut affirm 52:27, 54:23, 54:33, 58:9, 59:21, 62:2, 66:18, 70:13, 71:20, 85:12.

w. III Fut neg 60:33*, 73:26*.

χην-, ¹**χим-** (772*b*) prep.

χην-... **ψα**-170:2*.

forms advb expressions w. **са** (1°), (**η-**)**ψοpп**, **зооу** (1°).

(**χена**), **χене** (774*a*) vb tr. med 86:1.

χноу, ¹**חנוуn** (774*b*) vb tr.

— **ερος** 180:5, 80:5^{ap}.

χπο, ¹**χπε-**, ²**χπος** (778*b*) vb tr. 154:13,

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175:25, 175:26, 175:27, 278:13, 278:23,

180:23, 181:33*, 81:33^{ap}; no dir obj

58:25, 59:3, 61:4, 81:21, 81:23 (1°),

81:24 (bis), 81:25, 81:30, 81:30*, 81:33.

— **наς** 267:21 (1°; corrupt).

— **наς** refl 58:25, 59:29*, 66:17,

267:21 (see *ap*), 267:21*, 76:26.

— **εβολ ζη-**, **нгнтς** 58:28*, 58:29,

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— (**εβολ**) **зитн-** 69:5, 69:6.

as nn m: 67:12, 81:23, 81:26, 81:27,

83:6; attrib 67:13.

χοор*, see **χωωpe**.

χεpo (781*b*) vb tr "blaze, burn." 85:33*; med 60:9.

χωωpe, ¹**χωpe**, **χοор*** (784*a* 25 up) vb intr "be strong." *83:9.

— **ερος** *64:15.

as nn m 76:12, 84:16, 184:19, 85:14.

χοεις, ¹**χεс-** (787*b*) nn m. 52:4*, 55:34,

55:37, 56:16, 59:7, 59:24, 62:6, 62:22,

63:25, 64:10, 66:35-36^{ap}, 67:27*,

68:6, 68:27, 68:31^{ap}, 74:25, 78:22,

78:25, 79:16, 81:16.

χεс-зñн-hei 80:23.

ρ-, ο* Ν-ΧΟΕΙC (cf. ΕΙΡΕ) ε-, α-, ΕΡΟϝ
64:15, 65:31 (?), 66:5, 74:12, 76:34-
35ap (bis), 83:25.

ΧΙCΕ, ¹ΧΟCΕ†, ²ΧΟΟCΕ† (788b) vb tr.
— ε-, α-, ΕΡΟϝ (?): ¹*53:21, ¹*54:7,
¹*65:29, ¹*69:28, ¹*70:27, ¹*74:30ap,
¹*75:2, ²*76:12, ¹*85:17 (bis); med
77:25.
— Ν-ΖΗΤ: no dir obj 77:23.
— ΠΑΡΑ- ¹*76:10.
as nn m 64:12.

ΧΙΤϝ, see ΧΙ.

ΧΟΕΙΤ (790b) nn m.
attrib: ΒΕ-Ν-ΧΟΕΙΤ (cf. ΒΩ) 73:17.

ΧΩΤΕ (791b) vb tr.
— ΨΑ-ΖΡΑΪ ε-: no dir obj 72:13.

ΧΙΟΥΕ (793b) vb intr. 56:2 (em.).
as nn m: ΝΧΙΟΥΕ 57:28.

ΧΩΖΜ, ¹ΧΑΖΜΕϝ, ²ΧΟΖΜϝ, ³ΧΟΖΜΕϝ, ΧΟΖΜ†
(797b) vb tr. ¹55:28, ³55:32, ²55:33,
³65:15, ³65:19, *69:3.
ΑΤ-ΧΩΖΜ nn: attrib 64:36ap, 82:5.
as nn m: 64:36ap, 82:4; ΖΝ-ΟΥΧΩΖΜ
65:1*.

ΧΩCΕ, ¹ΧΟCϝ (800b) vb tr. ¹61:16.
— ΖΡΑΪ ΝΖΗΤϝ: med 61:15.
as nn m: 61:13, 61:17; attrib: ΜΑ
Ν-ΧΩCΕ 63:25.

ΧCΙΤ, see ΨCΙΤ.

σε (nn), see κε.

σε (802a) conjunction. 62:15.

σω (803a) vb intr. 64:9, 78:7.
(σβοι), σβοει (805a) nn m. 84:34.
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ΟΥΝ-, ΜΝ-(Ψ-)CΟΜ, foll. by:
ε-, α- infin 54:14, 58:15.
ΜΜΟϝ 66:24*.
ΜΜΟϝ ... ε-, α- infin 56:31ap,
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ΜΜΟϝ, foll. by Conjunctv 58:23,
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CΝ-, see CΙΝΕ.

CΙΝ- (819a) prefix forming nn m f.
see ΖΩΤΡ (1°).
(CΙΝΕ), CΝ-, ¹CΜ- (820a) vb tr.
CΝ-ΑΡΙΚΕ α- 57:9.
CΝ-CΟΜ: ¹83:29; foll. by ε-, α- 84:6.
Ψ-CΝ-CΟΜ Ν- infin ¹57:31*, ¹58:9,
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CΩΡC (831b) vb tr "inhabit." 73:28-
29ap.

CΡΟC (831b) nn m. 73:13, 73:14.

CΩΨΤ (837a) vb intr. 69:33*.
— α- 69:33ap (bis).
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(ἀναπαύω), Ρ-ΑΝΑΠΑΓΕ.

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Ἰ286:17.

ΤΕΛΕΙΟΣ Ν- (attrib) Ἰ55:12, 58:12 (see
ap), 58:20, Ἰ60:23, Ἰ270:5, 75:19, 75:20,
Ἰ276:27, Ἰ276:28, Ἰ276:30 (see 76:31ap),
76:31-32ap, 80:4.

τέλος. 77:1.

τέχνη. 73:11.

τοι, see καίτοιγε.

(τολμάω), Ρ-ΤΟΛΜΑ.

— α- infin 65:25.

τόπος. 58:32*, 66:8.

τότε. 53:10, 85:28.

introducing apodosis after ζοταν 64:7,
85:25.

τούτο, see διὰ τούτο.

τράπεζα. 82:22.

(τρέφω), Ρ-ΤΡΕΦΕΣΘΑΙ. 55:13.

τροφή. 55:9, 55:10, 55:14, 57:8, 64:21
(bis), 73:25, 80:28.

τύπος. 67:11, 67:35*, 75:16, 84:21, 85:15.

(ύπηρετέω), Ρ-ΖΥΠΗΡΕΤΕΙ.

— Ν- 59:21, 72:17.

(ύπομένω), ΖΥΠΟΜΕΙΝΕ.

— ε- infin 62:34.

(ύποτάσσω), ΖΥΠΟΤΑΣΣΕ. 60:18, 60:20,
60:22, 60:23, 60:24, 60:30, 60:31*.

— Ν- 60:16.

(φανερός), -όν.

ΖΝ-ΟΥΦΑΝΕΡΟΝ 81:33*.

(φορέω), Ρ-ΦΟΡΕΙ.

— Ν- 56:29.

φυλή. 85:2.

φύσις. 58:28, 63:19, 80:21.

χάρις. 59:5, 76:26, 79:31.

χόρτος. 80:26, 80:32*, 81:11.

χρεία.

Ρ-ΧΡΕΙΑ (cf. ΕΙΡΕ) Ν- (infin) 72:24*,
73:10.

ΧΡΗΣΤΙΑΝΟΣ, see Χριστιανός.

χρῖσμα, ἸΧΡΕΙΣΜΑ. 57:28, 67:5, 67:23*,
67:28, 69:14, Ἰ73:17, Ἰ74:12, Ἰ74:13,
74:16, 85:27*.

IV. CATALOGUE OF ATTESTED GRAMMATICAL FORMS

A. BIPARTITE SENTENCE (Future $\eta\alpha$

52:12, $\eta\alpha$ 85:28, α 84:29)

† 57:9, κ 57:11, φ 52:18, σ 77:24, $\tau\bar{\eta}$ 59:4 = $\tau\bar{\eta}\bar{\eta}$ 83:26, $\sigma\epsilon$ 51:33, \emptyset (before definite nn) 61:36, $\sigma\upsilon\bar{\eta}$ (before non-definite nn) 54:31; neg † ... $\alpha\bar{\eta}$ 64:4, κ ... $\alpha\bar{\eta}$ 69:10, φ ... $\alpha\bar{\eta}$ 56:5, σ ... $\alpha\bar{\eta}$ 75:10, $\tau\bar{\eta}$... $\alpha\bar{\eta}$ 77:10, $\sigma\epsilon$... $\alpha\bar{\eta}$ 54:11, \emptyset (before definite nn) ... $\alpha\bar{\eta}$ 57:12, $\mu\bar{\eta}$ (before non-definite nn) 58:15.

Preterite $\eta\epsilon\kappa$ 61:2, $\eta\epsilon\varphi$ 65:28 = $\eta\alpha\varphi$ 85:9, $\eta\epsilon\sigma$ 75:8ap, $\eta\epsilon\bar{\eta}$ 52:22, $\eta\epsilon\gamma$ 54:28 = $\eta\alpha\gamma$ 58:4, $\eta\epsilon\pi\epsilon$ (before definite nn) 55:10 = $\eta\epsilon$ 67:24, $\eta\epsilon(\sigma)\upsilon\bar{\eta}$ (before non-definite nn) 59:6; neg $\eta\epsilon\varphi$... $\alpha\bar{\eta}$ 58:7, $\eta\epsilon\sigma$... $\alpha\bar{\eta}$ $\pi\epsilon$ 70:10 = $\eta\epsilon\sigma$... $\alpha\bar{\eta}$ 75:7, $\eta\epsilon\gamma$... $\alpha\bar{\eta}$ 83:34, $\eta\epsilon\pi\epsilon$ (before definite nn) ... $\alpha\bar{\eta}$ 54:8 = $\eta\epsilon$... $\alpha\bar{\eta}$ 64:32*, $\eta\epsilon$ $\mu\bar{\eta}$ (before non-definite nn) 55:6.

Relative Preterite $\epsilon\eta\epsilon\varphi$ 57:30, $\eta\epsilon\bar{\eta}$ 52:21, $\eta\epsilon\pi\epsilon$ (before definite nn) 55:8.

Circumst $\epsilon\varphi$ 55:5, $\epsilon\sigma$ 65:17, $\epsilon\bar{\eta}$ 66:16 = $\epsilon\mu$ 76:9, $\epsilon\gamma$ 55:3, ϵ (before definite nn) 78:17; neg $\epsilon\varphi$... $\alpha\bar{\eta}$ 61:24, $\epsilon\gamma$... $\alpha\bar{\eta}$ 60:18 = $\epsilon\sigma\epsilon$... $\alpha\bar{\eta}$ 78:5, $\epsilon\mu\bar{\eta}$ (before non-definite nn) 54:14.

Relative $\epsilon\tau\kappa$ 61:34, $\epsilon\tau\varphi$ 55:19 = $\epsilon\tau\epsilon\varphi$ 53:9, $\epsilon\tau\sigma$ 78:18, $\epsilon\tau\bar{\eta}$ 83:28, in Fut $\epsilon\tau\epsilon\tau\eta\alpha$ 78:22, $\epsilon\tau\sigma\upsilon$ 53:23, $\epsilon\tau$ (subject = definite antecedent) 53:30, $\epsilon\tau\epsilon$ (before definite nn) 68:2, $\epsilon\tau\epsilon$ $\sigma\upsilon\bar{\eta}$ (before non-definite nn) 76:12; neg $\epsilon\tau\varphi$... $\alpha\bar{\eta}$ 76:16, $\epsilon\tau\sigma$... $\alpha\bar{\eta}$ 77:22 = $\epsilon\tau\epsilon\sigma$... $\alpha\bar{\eta}$ 77:20, $\epsilon\tau\bar{\eta}$... $\alpha\bar{\eta}$ 83:27*, $\epsilon\tau$ (subject = definite antecedent) ... $\alpha\bar{\eta}$ 56:34, $\epsilon\tau\epsilon$ $\mu\bar{\eta}$ (before non-definite nn) 75:13.

II $\epsilon\kappa$ 61:35, $\epsilon\varphi$ 74:2 = $\alpha\varphi$ 53:28, $\epsilon\sigma$ 83:31 = $\alpha\sigma$ 83:10, $\epsilon\bar{\eta}$ 52:28, $\epsilon\gamma$ 52:8 = $\alpha\gamma$ 82:32, $\epsilon\pi\epsilon$ (before definite nn) 84:24 = ϵ 77:21; neg $\epsilon\epsilon\iota$... $\alpha\bar{\eta}$ 67:6, $\epsilon\kappa$... $\alpha\bar{\eta}$ 57:17, $\epsilon\varphi$... $\alpha\bar{\eta}$ 53:27, $\epsilon\sigma$... $\alpha\bar{\eta}$ 83:13, $\epsilon\gamma$... $\alpha\bar{\eta}$ 53:33.

B. TRIPARTITE CONJUGATION

(a) Sentence conjugations

Perfect: I Perf $\alpha\epsilon\iota$ 67:31, $\alpha\kappa$ 61:27, $\alpha\varphi$ 52:17, $\alpha\sigma$ 53:11, $\alpha\gamma$ 53:12, α (before nn) 52:24; neg $\mu\pi\epsilon\varphi$ 52:16, $\mu\pi\epsilon\sigma$ 67:9, $\mu\pi\bar{\eta}$ 83:29, $\mu\pi\sigma\upsilon$ 54:3, $\mu\pi\epsilon$ (before nn) 85:5.

Circumst: neg $\epsilon\mu\pi\epsilon\varphi$ 64:23.

Relative $\eta\tau\alpha\varphi$ 73:13, $\eta\tau\alpha\gamma$ 62:16, $\eta\tau\alpha$ (before nn) 52:19, $\eta\tau\alpha\zeta$ (subject = definite antecedent) 70:13 = $\epsilon\tau\alpha\zeta$ 77:26; neg $\epsilon\tau\epsilon$ $\mu\pi\epsilon$ (before nn) 55:27.

II $\eta\tau\alpha\varphi$ 57:30, $\eta\tau\alpha\sigma$ 67:10, $\eta\tau\alpha\gamma$ 53:11, $\eta\tau\alpha$ 67:2; neg $\eta\tau\alpha\varphi$... $\alpha\bar{\eta}$ 78:8, $\eta\tau\alpha\sigma$... $\alpha\bar{\eta}$ 70:21.

“not yet”: Circumst $\epsilon\mu\pi\alpha\tau\epsilon\varphi$ 64:11, $\epsilon\mu\pi\alpha\tau\bar{\eta}$ 76:32, $\epsilon\mu\pi\alpha\tau\sigma\upsilon$ 63:2, $\epsilon\mu\pi\alpha\tau\epsilon$ (before nn) 55:6.

Aorist: I Aorist $\varphi\alpha\varphi$ 52:6 = $\varphi\alpha\pi\epsilon\varphi$ 75:26, $\varphi\alpha\sigma$ 78:19, $\varphi\alpha\bar{\eta}$ 84:15, $\varphi\alpha\gamma$ 51:30, $\varphi\alpha\pi\epsilon$ (before nn) 60:5; neg $\mu\alpha\varphi$ 51:31, $\mu\alpha\sigma$ 77:33, $\mu\alpha\gamma$ 52:11 = $\mu\alpha\sigma\upsilon$ (?) 70:6, $\mu\alpha\pi\epsilon$ (before nn) 59:31.

Preterite $\eta\epsilon\varphi\alpha\gamma$ (?) 78:27.

Circumst $\varphi\alpha\gamma$ 63:15.

Relative $\epsilon\varphi\alpha\sigma$ 78:18, $\varphi\alpha\gamma$ 61:14, $\epsilon\varphi\alpha\pi\epsilon$ (before nn) 69:21*; neg $\epsilon\mu\alpha\gamma$ (?) 58:21.

II $\epsilon\varphi\alpha\gamma$ 78:27ap, $\epsilon\varphi\alpha\pi\epsilon$ (before nn) 83:14.

III Fut: neg $\eta\epsilon\varphi$ 73:10, $\eta\epsilon\gamma$ 54:36 = $\eta\eta\sigma\upsilon$ 73:27 = $\eta\sigma\upsilon$ 60:33.

(b) Clause conjugations

Conjunctv $\eta\tau\alpha$ 62:33, $\eta\bar{\eta}$ 68:10, $\eta\varphi$ 57:4, $\eta\sigma$ 66:6, $\eta\tau\bar{\eta}$ 62:3, $\eta\tau\epsilon\tau\bar{\eta}$ 56:3, $\eta\sigma\epsilon$ 53:16 = $\sigma\epsilon$ 83:2, $\eta\tau\epsilon$ (before nn) 61:21; neg $\eta\tau\eta\tau\bar{\eta}$ 66:19, $\eta\sigma\epsilon\tau\bar{\eta}$ 65:27.

Temporal $\eta\tau\alpha\pi\epsilon\varphi$ 53:6, $\eta\tau\alpha\pi\epsilon\sigma$ 68:24, $\eta\tau\alpha\pi\bar{\eta}$ 52:23, $\eta\tau\alpha\sigma\upsilon$ 55:3, $\eta\tau\epsilon\pi\epsilon$ (before nn) 82:26 = $\eta\tau\alpha\pi\epsilon$ 55:11.

“until” $\varphi\alpha\eta\tau\epsilon\sigma$ 83:15.

Cond $\epsilon\kappa\varphi\alpha\bar{\eta}$ 66:6 = $\epsilon\kappa\varphi\alpha$ 62:26, $\epsilon\varphi\varphi\alpha\bar{\eta}$ 77:13 = $\epsilon\varphi\varphi\alpha$ 52:13, $\epsilon\sigma\varphi\alpha\bar{\eta}$ 82:13 =

Tripartite Cond (*continued*)

εϷα 82:12, ενϷαν 75:20 = ενϷα
66:18, ετετῆϷαν 84:8, εϷαν 62:17
= εϷα 62:20, εϷα (before nn) 52:30.

Protatic: neg εϷτῆ 65:9, εϷτῆ 73:3, ετῆ
(before nn) 56:18.

(c) *Imperat neg.* ῃπῆ 58:14 = ῃῆ 66:4.

(d) *Causatives*

Infīn τῆα 67:31, τῆεϷ 53:1, τῆεϷ 67:16,
τῆῆ 75:22, τῆοϷ 54:26, τῆε (before nn)
71:14 = τε 77:13.

Imperat μαῆεϷ 83:19, μαῆεϷ 59:29, μαῆῆ
52:27, μαῆοϷ 82:19, μαῆε (before nn)
83:18.

C. CONVERSIONS OF THE
EXISTENTIAL SENTENCE

Preterite νε 52:22.

Circumst ε 54:19.

Relative ετε 67:7 = ετ 76:17.

D. CONVERSIONS OF VERBS OF
SUFFIX CONJUGATION

Circumst ε 65:17; neg ε . . . αν 79:14.

Relative ετ (subject = definite antecedent)
61:13, ετε (subject ≠ definite antecedent)
80:15; neg ετ (subject = definite
antecedent) . . . αν 54:22.

E. NEGATION AND CONVERSIONS OF
THE NOMINAL SENTENCE

neg αν 66:13.

Preterite νε 61:7; neg νε . . . αν 63:3.

Circumst ε 66:14; neg ε . . . αν 61:26.

Relative ετε 54:7.

F. PERSONAL SUFFIXES. τ 68:27 = ει
57:13, κ 57:14, Ϸ 52:6 = β 60:6 = εϷ
(after vb III^{ae} liqu.) 65:15, Ϸ 52:6 = εϷ
(after vb III^{ae} liqu.) 53:13, ν 52:23, τῆ
64:4 = τῆνε 84:9, οϷ 52:1 = Ϸε 53:3.

G. ARTICLES. (a) *Definite.* π 52:4 πε
52:35, τ 52:3 = τε 52:31, ῆ 53:15, = νε
79:7 = ν 53:11 = ῃ 52:20 = μ 65:4 = ῆ
54:23 = ῆῆ 57:20 = ῆμ 59:28 ῆῆ
72:20.

(b) *Indefinite.* οϷ 51:29, ζεν 54:13 = ζῆ
53:23 = ζῆ 65:37 = ζῆ 63:15 = ζῆν
53:22.

(c) *Possessive.* πα 55:34, πεκ 68:10, πεϷ
52:4, πεϷ 70:18, πῆ 79:25, ποϷ 53:25;
τα 57:4, τεκ 59:26, τεϷ 53:21, τῆῆ
62:7 = τῆ 52:23, τοϷ 55:15; νεϷ 58:6,
νεϷ 60:1, ῆῆν 59:4, νοϷ 53:16.

(d) *Demonstrative*

πεει 54:10, τεει 51:30, νεει 76:9.
πι 52:29.

H. SPELLINGS AND FORMS OF THE
PREPOSITIONS Ν-, ΜΜΟϷ AND Ν-,
ΝΑϷ

ῆ 51:30, ν 57:21, ῆ 63:6, ῆ 80:2, ῆ 52:4, μ
59:14, ῆ 81:8, ῆῆ 63:5, ῆῆ 62:6, Ϸ 54:9,
ῆῆοϷ 53:23, ῆῆοϷ 76:18.

ῆ 80:8, ν 55:37, ῆ 54:7, ναϷ 83:26.

I. NEGATION APART FROM

CONJUGATION. ῆ . . . αν 58:26, αν
61:23, τῆ 52:29.

TRACTATE 4

THE HYPOSTASIS OF THE ARCHONS

I. WORDS OF EGYPTIAN ORIGIN

α-, see ε-.

ΑΜΗΕΙΤΝ, see ει.

(ΑΜΑΖΤΕ), ΕΜΑΖΤΕ (9 a) vb intr.

— ΜΜΟϜ 88:1.

(ΑΝΑΙ), ΑΝΑΕΙ (11 a) vb intr. 92:4.

(ΑΝΓ-), ΑΝΟΚ-, ¹ΝΤΚ- (11 b 4 up) copular
pron. 92:25, 193:6, 93:20.

see also πε (2°).

ΑΝΟΚ, ¹ΝΤΟΚ, ²ΝΤΟ, ³ΝΤΟϞ, ⁴ΝΤΟС,
⁵ΝΤΩΤΝ, ⁶ΝΤΟΟΥ (11 b) pron.

in extraposition to subject ⁶91:6, 93:32,
96:17, 96:18, ²96:19, 96:31; before Im-
perat ¹92:11.

predicate of a nominal sentence 86:30,
³87:19, 489:16 (bis), ⁵92:22, 93:8, 93:19,
94:21, 95:5; of a cleft sentence ²89:14.

see also ΑΝΓ-.

ΑΡΕΖ, see ΖΑΡΕΖ.

ΑΡΗΧϜ (16 b) suffix nn.

ΑΡΗΧ-Ϟ invariable 94:4, 94:20, 95:1,
97:8.

ΑΤ- (18 b) prefix forming nn.

see ΤΑΚΟ, ΣΟΜ.

ΜΝΤ-ΑΤ-: see СООУΝ, ΤΑΚΟ, ΖΗΤ, ΣΟΜ.

ΑΥ (19 b) conjunction.

joining independent clauses 86:32,
87:8, 87:14, 88:3, 88:4, 88:13, 88:19,
88:26, 89:5, 89:7, 89:7-10ap (1°), 89:9,
89:10, 89:11, 89:13, 89:16ap, 89:21,
89:23, 89:25, 89:27, 89:28, 89:32, 90:6,
90:11, 90:12, 90:13, 90:14 (bis), 90:15,
90:16, 90:20, 90:21, 90:23, 90:27,
90:29, 91:20, 91:21, 91:32, 91:33ap,
91:35, 92:16, 92:28*, 93:12, 93:15,
93:26, 93:27, 94:1*, 94:2, 94:7, 94:10,

94:12, 94:13, 94:14, 94:21, 94:22,
94:26, 94:28, 94:31, 94:32, 95:4, 95:5,
95:9, 95:10, 95:19, 95:22, 95:31, 95:34,
96:1, 96:6, 96:7, 96:8, 97:2, 97:6, 97:7,
97:11, 97:12, 97:18, 97:19 (zeugma).

joining dependent clauses 91:29*.

before Conjunction 92:4.

joining prep phrases 87:31, 93:35,
93:35*.

joining nns 89:17 (bis), 95:18, 95:30,
97:15.

ΑΥ-, see ΑΥ.

ΑΥ (22 a 1) interrog pron.

ΑΥ Ν- 93:34*, 93:35, 94:1.

ΑΖΕ†, see ΩΖΕ.

(ΑΖΟΜ), ΕΖΟΜ (24 b) nn m.

ΕΥ-ΕΖΟΜ (cf. ΑΥ) 91:29*.

ΑΖΕΡΑΤϜ, see ΩΖΕ.

ΑΖΗΥ, see ΚΩΚ.

ΑΧΝ-, ¹ΑΧΝΤϜ (25 b) prep "without."
¹86:31*, 94:7, ¹94:22.

ΒΩΚ (29 a) vb intr.

— ΕΖΡΑΪ Ε- 97:7.

ΒΩΚ (30 a) nn m.

Ρ-ΒΩΚ (cf. ΕΙΡΕ) ΝΑϜ 92:30.

ΒΔΛ (31 b 8) nn m. 90:8, 94:20.

ΒΟΛ (33 b 9 up) nn m.

ΕΒΟΛ, w. vb: see ΒΩΛ, ΜΤΟ, ΝΟΥΧΕ,
СΩΤ, ΟΥΩΝΖ, (Α)ΥΚΑΚ, ΥΩΤΕ, ΧΩΚ,
ΣΩΥΤ; see also further below.

ΕΒΟΛ ΖΝ-, ΝΖΗΤϜ: 87:10, 87:25*, 87:30,
88:2, 88:27, 88:29*, 88:32*, 89:24,
89:34, 89:35*, 90:5, 90:13, 90:25,
90:26*, 92:6, 92:10, 93:3, 93:35,

βολ (*continued*)

93:35*, 94:16, 96:21 (2°), 97:4; as nn
92:25, 93:20; see also further below.

εβολ ζιτν—87:7, 97:19.

εβολ των 93:34*ap*.

εβολ, αβολ n—: as nn 87:18, 87:19; see
also further below.

εβολ between vb and prep, prob. to be
taken w. both (**εβολ** for **εβολ εβολ**):

εβολ n-, **μμοζ** 93:7, 94:24, 96:30,
97:5.

εβολ ζn— 87:2*, 88:13, 88:18, 91:4,
92:26, 94:19, 96:21 (em.).

βωλ (32*a*) vb tr.

— **εβολ** 91:28*.

for derived nn see **βολ**.

βλλε (38*a*) nn m. 86:27, 87:4 (2°).

attrib 87:4 (1°), 94:26, 97:6.

μντ-βλλε nn f 89:25.

βητ (45*a*) nn m f.

βητ σπρ (nn f) 89:7–10*ap*.

βψε (519*b* 3) nn f. 86:30*ap*, 89:5, 89:6.

ε-, ¹α-, ²εροζ (50*a*) prep. see **ειμε**, **κωκ**,
κωτε, **κωζ**, **μοϋτε**, **ναγ**, **νογζμ**, **ραν**,
σωτμ, **ταμο**, **τωμτ**, **τσαβο**, **οϋων**,
ωπ, **ωωπε**, **ζε** (1°), **ζωβ**, **ζαρεζ**, **χω**,
χωζ, **σολ**, **σωρσ**, **βοηθέω**, **προσκαρ**-
τερέω, **σικχαίνω**.

before infin: 88:22, 88:23*, 88:25,
93:11, 95:29, 95:33; see also **μεεγε**,
ογωψ, **ωωπ**, **ζαπс**, **σχολάζω**.

επιτн, **απιτн ε**— 187:12, 187:21, 95:12.

εζογн ε— 292:29, 293:23, 93:24, 94:31,
296:23.

εζραї ε— 86:32*, 191:8, 291:26, 92:15,
92:34*, 93:5 (bis), 94:23, 94:33*,
95:18, 97:8.

ψα-πεснт ε— 194:32.

ψα-πιτн ε— 187:6.

ψα-ζραї ε— 87:1.

forms advb expressions and compound
preps w. **βολ**, **εснт**, **ειтн**, **μα**, **са**,
ζογн, **ζραї**.

εμαзте, see **αμαзте**.

ενεζ (57*a*) nn m.

attrib 97:20.

ψα-ενεζ 97:3.

ψα-ниενεζ n-ενεζ 97:20.

επ-, see **ειρε**.

εροζ, see **ε**—.

ερατс (303*a* 8 up) prep. 92:14, 93:9,
93:21.

εрнγ (59*a*) nn m f. 89:4, 89:21, 92:5.

εснт (60*a*) nn m.

επεснт 93:3.

ψα-πεснт α— 94:31.

ζα-πεснт n— 94:11.

εσοογ (61*a*) nn m.

μαν-εσοογ (cf. **μoone**) 91:15.

εтве-, ¹**εтвнтс** (61*a*) prep. 86:20, 86:22,
86:26, 86:28*, 87:17, 88:6, 88:18,
193:25, 96:23, 97:1.

εтве-παї 87:20.

εтве-ογ 90:24, 93:4, 93:5.

(**εтн**—), **ετοотс** (427*b* 10) prep. 88:27*,
90:26.

εοογ (62*a*) nn m. 92:31–32*ap*, 96:5.

εψ—, see **ωψ**.

εψε— (63*b*) conjunction. 94:27.

εζη, see **ζη**.

εζom, see **αζom**.

(**εζрн**—), **εζре**-, ¹**εζн**-, ²**εζм**— (649*a* 11, 684*b*
1, corrected by Polotsky in JEA 25
[1939] 113) prep.

εζογн εζре— 288:3, 92:16, 295:9.

εχн-. ¹**εχм**— ²**εχωс** (757*a* 3) prep. 90:19,
91:3, 91:18, 192:5–6*ap*, 93:26, 95:20,
96:10, 97:12, 97:13.

εζραї εχн— 89:5, 289:7, 289:23.

ηп*, see **ωп**.

ηпε (527*b* 20 up) nn f. 95:29, 96:11.

ει, ¹**ι**, Imperat ²**αμнεитн** (70*a*, 7*b* 3) vb
intr. 89:31, 90:19, 91:2.

— **εχн**— 91:3.

— **ψαροс** 87:35–88:1*ap*, 189:12,
92:14, 92:21.

— **εβολ ζн**— ... **επεснт** 93:3.

— **εβολ** (for **εβολ εβολ**) foll. by:
n— 94:24.

ζн— 87:1*, 88:13, 88:18, 92:26,
94:19, 96:21.

- επιτη 88:14.
 — εζουν ψα- 89:18.
 Imperat: foll. by Coniunctv 287:24*, 289:4, 289:22, 292:5; by μαρν- 287:33*.
- ειμε** (77*b*) vb intr.
 — ε- 92:9 (see *ap*).
 — χε- 90:17.
- εινε**, ¹ινε, ²ν-, ³νν-, ⁴ντς (78*b*) vb tr
 “bring.”
 — εχн- 392:5-6*ap*.
 — εζουν . . . εζουν ε- 194:30.
 — εζουν ψα- 488:21.
 — εζουν . . . ζн- 91:17; no dir obj 91:15.
 — εзраї εχн-, εχως 89:4, 489:7.
- εινε**, ¹ινε (80*b*) vb intr “resemble.”
 — ммος 89:26*.
 as nn m: 187:13, 187:15, 187:31*, 87:31*ap*, 88:8, 89:31, 93:14, 93:17, 194:8; attrib 194:17.
 ψвр-εινε (cf. ψвнр) 87:35*, 89:19, 91:31, 92:25.
- (ειρε), р-, ο†, Imperat ¹ερι- (83*a*) vb tr.
 86:31, 87:4, 88:25, 89:25, 90:22, 91:13, 91:26, 92:11, 92:30, 93:26, 94:21, 94:23, 97:13.
 — н- 189:2, 190:12, 191:20*ap*, 194:34, 195:10, 195:27, 196:6.
 р-, ери- w. Gk vbs: see ἀναχωρέω, ἀπατάω, ἄρχω, αὐξάω, βοηθέω, διώκω, καταγινώσκω, κατακρίνω, καταπατέω, νοέω, πλανάω, πλάσσω, προσκαρτερέω, σχολάζω, τολμάω, ὑμένω, ὑπηρετέω, φθονέω.
- εις**- (85*a*) deictic particle. 87:1, 91:25.
 εις-ζηητε 96:15.
- ειωτ** (86*b*) nn m “father.” 86:21, 87:22, 88:11, 88:34, 89:29*ap*, 95:4, 95:16, 96:12, 96:17, 96:20, 96:35, 97:15, 97:18.
- (ειτη), ιτη (87*b*) nn m.
 пса-м-πιτη 87:19, 94:10, 95:13, 95:21, 95:22 (for advb expression and compound prep see *ca*).
 επιτη 88:14.
 επιτη ε-, α-, απιτη α- 87:12, 87:21, 95:12.
 ψα-πιτη α- 87:6.
- κααζ**, see κω.
 (κε), σε, ¹κε- (90*b*) nn m f. 191:32*, 192:31, 94:22, 94:27.
 (κογι), κογει (92*b*) nn m f. 92:13.
 κω, ¹κααζ (94*b*) vb tr. 188:25*, 192:16, 195:35.
 — нсως refl 97:10.
 w. dir obj continued by Circumst 89:26, 90:12.
 ква (99*b* 18 up) nn m.
 χι-ква 91:29.
 (κωκ), κηκ† (100*b*) vb tr.
 — азгч: 190:23; foll. by α- 190:17.
 каке (101*b* 4) nn m. 86:22, 87:14, 92:23, 94:33.
 κηм†, see κμομ.
 (κιμ), κειм (108*a*) vb intr. 88:17.
 (κμομ), κηм† (109*b*) vb intr. 192:29.
 κηте (112*b*) nn m.
 attrib: σωве н-κηте 90:18.
 κωп (113*b*) vb tr. med 90:23, 90:24.
 котς, see κωте.
 κωт (122*a*) vb tr. 89:7-10*ap*.
 — н- 89:9.
 (κωте), котς (124*a*) vb tr.
 refl: 92:27, 92:32; foll. by α-, ερος 90:32*, 91:3, 91:27, 92:21.
 каз (131*a*) nn m. 87:26, 87:30, 88:5, 88:13 (bis), 88:17, 88:20, 91:13, 91:30.
 attrib: рм-н-каз (cf. ρωме) 87:27, 90:12.
 κωз (132*b*) vb intr “be envious.”
 — ερος 96:5.
 as nn m 96:6, 96:8 (bis).
 κωзт (133*b*) nn m. 92:29*ap*, 95:10.
- λααγ** (146*a*) nn. 86:30.
 λαаγ н- 91:5.
 λαаγ нзгчς 93:23.
- μα**- (vb), see †.
 ма (153*a*) nn m. 93:30.
 епма н- 89:10, 91:33*.
 (με), меритς, ¹μερειтς (156*a*) vb tr.
 87:14, 87:35-88:1*ap*, 189:21.
 ме (156*b* 6 up) nn f. 86:21, 93:25.
 ζн-ογме 97:15.

- ΜΟΥ** (159*a*) vb intr. 88:32 (2°), 90:5 (2°), 90:7, 96:27.
as nn m 88:32, 90:5, 90:6, 96:8 (bis), 97:7, 97:13.
- (ΜΟΥΙ), ΜΟΥΕΙ** (160*b* 21 up) nn m.
attrib 94:17.
- ΜΟΥΟΥΓ**, see **ΜΟΥΝΚ**.
- ΜΚΑΖ** (163*a*) vb intr.
as nn m 91:8.
- (ΜΜΝ-), ΜΝ-** (neg existential predicate), see **ΟΥΝ-**.
- ΜΜΝΝCΑ-**, see **ΜΝΝCΑ-**.
- ΜΜΝΤΕΞ**, see **ΟΥΝΤΕ-**.
- ΜΝ-** (neg existential predicate), see **ΟΥΝ-**.
- ΜΝ-**, ¹ΝΜΜΑΞ (169*b*) prep. 87:23, 89:3, 189:12, 189:19, 190:14, 92:5, 193:11, 94:34*ap*, 95:3.
joining nns: 86:25*, 86:28, 86:29*, 87:6, 88:20, 88:24, 88:30*, 89:25, 89:30*, 90:1, 90:10, 91:5, 91:8, 92:12 (ter), 93:17, 93:28, 93:32, 94:2, 95:16, 95:19, 95:28, 95:30, 96:5, 96:16 (bis), 96:17, 96:19, 97:15, 97:16, 97:18*ap*;
ΟΥΤΕ- . . . **ΜΝ-** 94:10, 95:22.
- (ΜΟΟΝΕ), Ρ C ΜΑΝ-** (173*a*) vb tr.
ΜΑΝ-ΕCΟΟΥ nn: attrib 91:15.
- (ΜΟΥΝΚ), ΜΟΥΟΥΓ** (174*b*) vb tr "make."
as nn m 94:14.
- ΜΝΝCΑ-**, ¹ΜΜΝΝCΑ- (314*b* 15 up) prep.
188:11, 91:11, 96:29.
- ΜΝΤΞ**, see **ΟΥΝΤΕ-**.
- ΜΝΤ-** (176*a*) prefix forming nn f.
see **ΒΛΛΕ, ΡΩΜΕ, CΑΒΕ, ΧΙCΕ, CΩΒ, ΑΥΘΕΝΤΗΣ**.
ΜΝΤ-ΑΤ-: see **CΟΟΥΝ, ΤΑΚΟ, ΖΗΤ, CΟΜ**.
- ΜΝΤΑΞ**, see **ΟΥΝΤΕ-**.
- ΜΝΤΕΞ**, see **ΟΥΝΤΕ-**.
- ΜΟΥΡ**, ¹ΜΟΥΡΞ (180*a*) vb tr. 95:11.
— **ΕΧΝ-** 190:18.
- ΜΡΡΕ** (182*a* 22 up) nn f. 96:30.
- ΜΕΡ(Ε)ΙΤΞ**, see **ΜΕ** (1°).
- ΜΙCΕ** (184*b*) vb tr. no dir obj 89:17.
- ΜΗΤΕ** (190*b*) nn f.
ΖΝ-ΤΜΗΤΕ Ν- 96:26.
- ΜΟΥΤΕ** (191*b*) vb intr.
— **Ε-, Α-, ΕΡΟΞ** . . . **ΧΕ-** 88:16, 88:22, 89:15, 94:6, 95:22, 95:36.
- ΜΤΟ** (193*a*) (vb as) nn m.
ΜΠ(Ε)ΜΤΟ ΕΒΟΛ Ν- 93:10, 93:21.
- ΜΑΥ** (196*b*) nn.
ΜΜΑΥ: 93:31, 97:9; **ΕΤ-ΜΜΑΥ** 87:15, 88:8, 88:15, 91:1, 91:3, 93:13, 93:28, 94:12, 94:13, 95:11, 95:15, 95:36, 96:28, 97:1*.
- ΜΑΑΥ** (197*b*) nn f. 87:7, 89:15, 89:16, 92:20, 92:24, 92:31, 95:16.
- ΜΟΟΥ** (197*b*) nn m. 87:13, 87:14, 87:16, 87:33, 88:9.
- ΜΕΕΥΕ** (199*a*) vb intr.
— **Α-** infin 95:1*.
— **ΧΕ-** 93:22.
as nn m 87:4, 97:6.
- ΜΟΥΟΥΤ** (201*a*) vb tr. 91:28.
- ΜΟΥΖ**, ¹ΜΕΖ-, ²ΜΑΖ- (208*a*) vb tr "fill."
— **Ν-**: 89:7–10*ap*; med 96:11.
as nn m f, forming ordinal numbers (cf. **CΝΑΥ, CΑΨΥ, CΥΜΟΥΝ**) ²92:18, 195:20, ²95:33.
- (ΜΟΥΧΔ), ΜΟΥΧΚ** (214*a*) vb tr.
— **ΜΝ-**: med 94:34*ap*.
— **Ν-**: med 94:34*ap*.
- ΝΟΥΒ** (221*b*) nn m. 93:15.
- ΝΟΒΕ** (222*a*) nn m.
Ρ-ΝΟΒΕ (cf. **ΕΙΡΕ**) foll. by:
Ν- 91:26*.
ΕΞΡΑΪ Ε- 86:31*, 94:23.
- ΝΙΜ** (225*a*) interrog pron. 88:10, 88:22, 93:6, 94:1.
- ΝΙΜ** (225*b*) adj. 88:28*, 89:34, 92:7, 97:2*.
ΟΥΟΝ ΝΙΜ 91:27, 96:25, 97:19.
- ΝΜΜΑΞ**, see **ΜΝ-** (2°).
- Ν̄Ν-** (vb), see **ΕΙΝΕ** (1°).
- ΝΟΥΝ** (226*b*) nn m. 87:7, 95:13.
- (ΝΑΝΟΥ-), ΝΑΝΟΥΞ** (227*a*) suffix vb.
88:29*, 90:1, 90:10.
- ΝΟΥΝΕ** (227*b*) nn f. 93:13, 93:24, 97:15.
- (ΝCΑ-), ΝCΩΞ** (314*a* 3) prep. 89:24, 94:31, 97:10.
- ΝΤΞ**, see **ΕΙΝΕ** (1°).
- ΝΤΕ-** (230*a*) prep. 91:9, 95:34*.
see also **ΟΥΝΤΕ-**.

ΝΟΥΤΕ (230*b*) nn m. 86:30, 87:3, 87:32, 88:2, 90:9, 91:18, 91:21*, 91:24, 91:33, 92:32–33*ap*, 92:34, 93:5, 94:22, 94:26, 95:5, 95:23.

(ΝΤΝ-), ΝΤΟΟΤΣ (427*b* 15 up) prep. 89:26, 91:6.

w. personal suffix continued by Ν- 90:11.

ΝΑΥ (233*b*) vb intr.

— α-, ΕΡΟΣ: 87:35, 88:12, 89:2, 89:13, 94:20, 95:14; w. obj continued by Circumst 89:19, 96:4.

— χε- 88:22.

(ΝΑΨΕ-), ΝΑΨΩΣ (236*a*) suffix vb. 95:29.

ΝΙΨΕ (238*b*) vb tr.

— ΕΖΟΥΝ ΕΖΡΕ-, ΖΝ-: no dir obj 88:3, 92:16, 95:8.

as nn m 95:9.

(ΝΟΥΖΜ), ΝΑΖΜ(Ε)Σ (243*b*) vb tr.

— ε-, α- 93:2, 93:12.

ΝΖΗΤΣ, see ΖΝ-.

ΝΟΥΧΕ, ¹ΝΟΥΧ-, ²ΝΟΧΣ (247*a*) vb tr.

— ΕΒΟΛ 87:4.

— ΕΒΟΛ (for ΕΒΟΛ ΕΒΟΛ) foll. by:

ΜΜΟΣ 96:30, 97:5.

ΖΝ-²91:4.

— ΕΠΙΤΝ Ε-²95:12.

— ΑΥΣΑ Ν-ΟΥΜΕΡΟΣ²94:13.

— ΕΖΡΑΪ Α- 191:7.

— ΕΖΡΑΪ ΕΧΩΣ 89:22.

ΝΟΣ (250*a*) nn m f. 86:27, 92:13, 92:20.

ΝΟΣ Ν- (attrib) 86:21, 89:20, 90:19, 91:8, 92:33, 93:2 (em.), 93:9, 93:18, 93:21, 94:3, 94:20, 94:35, 95:27, 96:5.

ΝΣΙ- (252*a*) introducing subject. 86:21,

89:31, 90:19, 91:2, 91:34, 92:14, 92:19, 93:18, 94:3, 94:5, 96:14.

ο*, see ΕΙΡΕ.

ΟΜΕ (254*b*) nn m f. 87:29*ap*.

ΟΝ (255*b*) advb. 92:31–32*ap*.

ΟΝΖ†, see ΩΝΖ.

(ΠΑ-), ΝΑ- (259*a*) absolute possessive pron. 92:26, 94:9, 95:34–96:2*ap*, 96:13.

ΠΑΪ, ¹ΠΑΕΙ, ²ΤΑΪ, ³ΤΑΕΙ, ⁴ΝΑΪ, ⁵ΝΑΕΙ

(259*a*) demonstrative pron. ⁵86:26,

¹86:31, ⁵88:10, ⁵88:12, 88:33, ¹89:1, ⁵89:29*ap*, ¹90:7, ¹90:33*ap*, 491:11, ³92:2, ⁵92:31 (?), ¹92:31–32*ap*, ¹94:23, ⁵95:26, ¹96:7, ⁵96:11, ⁵96:26.

as antecedent of Relative ¹88:8, ³89:6, ²90:33*ap*, ⁵93:21, ³94:5, ¹97:3, ¹97:9.

ΕΤΕ-ΠΑΪ ΠΕ ¹94:26.

ΕΤΒΕ-ΠΑΪ 87:20.

ΠΕ, pl ¹ΠΗΥΕ (259*a*) nn f. 88:21, 92:13, ¹93:3, 95:20, 96:10, ¹96:10.

attrib 94:8.

ΠΕ, ¹ΤΕ, ²ΝΕ (260*b* 21) copular pron.

in final position of nominal sentence:

(a) binary 87:3*, ²87:19, 87:27, 87:27–29*ap* (1°, 3°), ²87:27–29*ap*, 88:10, ¹88:10*ap*, 90:33, 90:34, 91:15, 94:18; foll. by ε- infin 92:30 (ΖΑΠΣ ΠΕ); (b) ternary 86:27, 87:20, 87:27–29*ap* (2°).

in medial position of ternary nominal sentence ²86:26*ap*, 86:30*, ¹89:6, 89:16, ¹89:16*ap* (2°), ¹89:16, ¹92:2, ²92:22, 93:8, ¹93:19, 94:22, 94:26, 95:5, 95:8, ¹97:18.

forming cleft sentence: (a) ΠΕ fused w. Relative converter 87:28 (but see *ap*), 88:33, 89:14, 90:31, 94:1, 96:35 (see *ap*); (b) ΠΕ not fused w. Relative converter 87:5*ap*, 89:33; (c) ΠΕ omitted 87:5.

ΠΩΤ (274*a*) vb intr.

— ΝΣΩΣ . . . ΨΑ-ΠΕΣΗΤ Α- 94:31.

ΠΗΥΕ, see ΠΕ (1°).

ΠΩΣ (281*a*) vb intr ‘‘reach.’’

— ΨΑ-ΖΡΑΪ Ε- 86:32.

ΠΕΧΕ-, ¹ΠΕΧΑΣ (285*a*) suffix vb. ¹93:19, ¹96:19*ap* (1°).

— ΝΑΣ ¹93:18, ¹94:2.

— Ν-, ΝΑΣ . . . ΧΕ- ¹89:21, 91:21, 91:24, ¹92:9, 92:19, ¹92:22, ¹92:30*, ¹92:34*ap*, ¹93:4, ¹94:2 (see 94:4*ap*), ¹95:4, ¹95:7, ¹96:19*ap* (2°), ¹96:32*.

— ΧΕ- ¹87:24, ¹87:33, ¹89:4, ¹89:12, ¹89:14, 90:2, ¹90:3, 90:6, ¹90:20, 90:21, 90:24, 90:27*, 90:30*, ¹91:23, ¹91:32, ¹91:35, ¹92:5, 93:6, ¹93:8, ¹93:32*, ¹94:27, ¹96:19*ap* (3°), ¹96:31.

Ρ-, see ΕΙΡΕ.

(ΡΟ), ΡΩΣ (288*a*) nn m ‘‘mouth.’’ 91:27.

(ΡΩΚΖ), ΡΟΚΖΣ (293*a*) vb tr. 92:17.

PM-, see PΩME.

PIME (294 a) vb intr.

— εχN- 97:11.

PΩME, ¹PM- (294 b) nn m f. 87:25, 87:30*, 88:4, 88:12, 88:15, 91:2, 91:7, 91:9, 91:33, 92:2, 92:3, 92:5-6ap, 92:7, 96:27, 96:33.

PM-N-καζ 187:27, 190:12.

MNT-PM-N-ZHT nn f 93:19, 94:3.

see also PEQ-.

PAN (297 b) nn m. 88:16.

†PAN E- 88:23.

PPO (299 a) nn m. 97:5.

P-PRO (cf. EIP E) εχN- 93:26.

PATZ, see EPATZ.

PEQ- (295 b 12 up) prefix forming nn m f.

see TAMO.

CA, ¹CA- (313 a) nn m "side."

CA-M-ΠITN 187:19, 195:22.

MPCa-M-ΠITN 194:10.

MPCa-M-ΠITN N- 195:13, 195:21
(first M omitted).

CA-N-TΠE 187:20, 192:26, 194:9,
195:22, 196:13, 196:21.

MPCa-N-TΠE 187:10, 196:2.

MPCa-N-TΠE N- 195:24.

CA-N-ZPE: EBOΛ MPCa-N-ZPE N-
194:24.

AYCA N-OYMEPOC 94:13.

see also MNCA-, NCA-.

CAVE (319 a) nn m f.

MNT-CAVE nn f 93:9.

CWBE (320 b) vb intr.

— NCWZ 89:24.

CMH (334 b) nn f. 86:30ap, 87:1, 88:17,
89:29, 90:22, 91:25, 92:33, 94:23,
97:17.

CMOY (335 a) vb intr.

as nn m 91:5.

CMOT (340 b) nn m. 89:28-29ap.

(CAEIN), COEIN (342 b) nn m f. 89:16.

CON (342 b) nn m. 91:21, 91:22, 91:24,
91:26.

COEIN, see CAEIN.

CNAΥ (346 b) nn m f.

MPMaZ-CEN-CNAΥ (cf. MOYZ) 92:18.

CNOY (348 a) nn m. 86:24*, 91:25.

(COP), CEP- (349 b) nn m.

MPMaZ-CEP-CNAΥ (cf. MOYZ) 92:18.

CPIP (351 b) nn m. 89:8, 89:9.

BHT CPIP 89:7-10ap.

CWPM (355 a) vb tr. med 88:33ap.

CWT (360 a 17) vb tr "stretch."

— EBOΛ 94:29.

CWTM (363 b) vb tr.

— a-: no dir obj 90:22.

(CWTΠ), COTΠ* (365 a) vb tr. *93:15.

CTWT (366 b) vb intr. 91:30.

COOYN, ¹COYWN- (369 b) vb tr. 90:10,
191:13, 91:30*, 192:23, 192:24, 196:25,
197:14.

— XE-: 88:9; no dir obj 88:33,
90:21, 90:33*.

MNT-AT-COOYN nn f 86:28, 89:6,
90:16.

as nn m: attrib 188:29, 190:1.

CWOYZ (372 b) vb tr.

— EZOYN 88:19.

CWYE (377 a 9) nn f. 91:16.

CAWY, ¹CAWY, f ²CAWYE (378 a) nn m f.

CAWYN- (attrib) 191:28*, 95:3.

MEZ-CAWY (cf. MOYZ) N- (attrib) 295:20.

(CWAQ), CWAQ (378 b) vb tr.

as nn m: ZN-OYCAW 89:28.

(COOZE), CEZWZ (380 a) vb tr "remove."

refl, foll. by EBOΛ (for EBOΛ EBOΛ)

MMOZ 93:7.

(COOZE), CEZWZ (380 b 9) vb tr "be set
up."

— EPATZ 92:13.

CZIME (385 a) nn f. 89:8, 89:11, 89:17,
90:2, 90:13, 90:28, 90:30 (bis).

attrib 87:28.

ZO(O)YT-CZIME 94:18, 94:35*, 95:3,
96:7.

see also ZIME.

CAZOY, ¹CAZOYE, ²CZOYOP-, ³COYZWP-,

CZOYOPT* (387 a) vb tr. 290:30, 390:32,
*92:23.

as nn m 191:1, 91:2*, 191:2ap, 191:7.

†, ¹†-, ²TAAZ, fused w. prep of dative
³†NAZ, Imperat ⁴MA- (392 a) vb tr.

— N-, NAZ: 89:14, 290:28, 192:31 (?),
392:31-32ap (ter), 297:3; no dir obj

90:14, 90:29*.

- ма- before t-caus 493:33.
 †**ΡΑΝ** е- 188:23.
ΤΗΗΒ (397 *b*) nn m. 94:29.
ΤΒΝΗ, pl **1ΤΒΝΟΟΥΕ** (400 *b*) nn m. 188:24,
 92:8, 192:12.
(ΤΩΚ), **ΤΟΚΣ** (403 *a*) vb tr "be strong."
 refl 92:27ap, 92:32ap.
ΤΑΚΟ, **1ΤΕΚΟ** (405 *a*) vb tr.
ΑΤ-ΤΑΚΟ nn: attrib 196:22.
ΜΝΤ-ΑΤ-ΤΑΚΟ nn f 87:1, 87:2, 187:11,
 87:20, 88:18, 93:29*, 94:5.
 as nn m 97:12.
(ΤΑΛΟ), **ΤΕΛΟ** (408 *a*) vb tr.
 — **ΕΖΡΑΪ** е- 92:15.
ΤΑΜΙΟ, **1ΤΑΜΙΟΣ** (413 *a*) vb tr. 92:6,
 192:5-6ap, 92:17, 194:1.
 — **Ν-** 87:25.
 — **ΝΑΣ:** 92:10, 94:35*, 95:2 (1°),
 95:26; foll. by **Ν-** 95:2 (2°).
 as nn m 87:26*.
ΤΑΜΟ, **1ΤΑΜΟΣ** (413 *b*) vb tr. 189:32*.
 — **е-, α-** 193:12, 195:33.
 — **ΕΤΒЕ-** 197:1.
ΡΕΦ-ΤΑΜΟ nn m f 89:32, 90:6, 90:11.
ΤΩΜΤ (416 *b* 20) vb intr "meet."
 — **ΕΡΟΣ** 92:18.
ΤΩΝ (417 *b*) interrog advb. 90:20, 91:22.
ΕΒΟΛ ΤΩΝ 93:34ap.
(ΤΑΝΟ), **ΤΕΝЕ-** (418 *b* 4) vb tr. 94:7.
ΤΕΝΟΥ (485 *a* 9) advb. 96:28.
(ΤΝΝΟΟΥ), **ΤΝΝΟΟΥΣ** (419 *b*) vb tr. 93:11,
 96:35.
ΤΠЕ (259 *a* sub **ΠЕ**, in part, corrected by
 Layton in D. W. Young [ed.], *Studies*
Presented to Hans Jakob Polotsky
 [Gloucester, MA: Pirtle & Polson
 1981] 262-3) nn m.
 attrib: **СА-Ν-ΤΠЕ** 87:10, 87:20, 92:26,
 94:10, 95:22, 95:24, 96:3, 96:13, 96:21
 (for advb expression and compound
 prep see **СА**).
 †**ΠЕ** (423 *a* 11) nn f "loins." 90:19.
ΤΑΠΡΟ (423 *b*) nn f. 93:16.
ΤΗΡΣ (424 *a*). 87:27, 88:10, 88:20, 88:21,
 88:24, 89:2*, 89:11, 89:29ap (1°),
 96:10, 96:11, 96:13, 97:13, 97:17.
 †**ΤΗΡ-ϸ** as nn m 86:32*, 87:23, 88:11,
 89:29ap, 92:34, 94:23, 95:5, 96:12,
 97:16, 97:19.
(ΤΩΡΕ), **ΤΝ-**, **ΤΟΟΥΣ**, see **ΕΤΝ-**, **ΝΤΝ-**,
ΖΑΤΝ-, **ΖΙΤΝ-**.
(ΤΩΡΠ), **ΤΟΡΠΣ** (430 *b*) vb tr.
 — **ΕΖΡΑΪ** 95:19.
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 — **α-**: 96:15; foll. by **ХЕ-** 193:33.
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 — εβολ: ¹87:11, 96:34* (?; see
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 — a-, εροϛ: ¹96:19 (bis); med
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 εβολ ²95:6.
 εβολ εζραϊ ε- . . . χε- ²92:33*.
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 (ωζε), αζε* (536*b* 3 up) vb intr.
 — ρατϛ (i.e. ερατϛ) refl ¹93:9,
¹93:21.
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ϠΟΜΤΕ N- (attrib) 96:29.

ϠΗΝ (568*b*) nn m. 88:27, 88:29, 89:25,
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ϠΗΝΕ (569*a*) vb tr.

— ΕΤΒΕ-: no dir obj 86:26.

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ϠΟΟΠ*, see ϠΟΠΕ.

(ϠΟΠ), ϠΟΠϚ (574*b*) vb tr.

ϠΟΠ-Ϡ Ε-: infin 93:16.

ϠΟΠΕ, ϠΟΟΠ* (577*b*) vb intr. *86:23,
88:10, 89:29*ap*, 90:21, 91:1, *91:6,
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96:7, *96:26; foll. by ΝΑϚ 95:9.

— ΝΘΕ N- 90:9, 92:28.

foll. by complementary Circumst
91:29.

ϠΑΡΟϚ, see ϠΑ-.

ϠΗΡΕ, f *ϠΕΡΕ (584*a*) nn m f. 87:8,
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95:4, *95:6, 95:13, *95:18, *95:31, 96:9,
96:19, 97:13, 97:18.

ϠΡΠ-, see ϠΟΠ.

ϠΟΡΠ (587*a* 11) nn m f.

ΧΙΝ-ϠΟΡΠ 96:20.

(ϠΟΡΠ), ϠΡΠ- (586*b*) vb tr.

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ϠΩС (589*b* 16) nn m.

ϠΩС M-ΜΑΝ-ΕСΟΟΥ 91:15.

ϠΤΟΡΤΡ (597*b*) vb tr. med 89:20 (1°).

as nn m 89:20 (2°).

ϠΑΧΕ (612*b*) vb intr.

— ΝΜΜΑϚ 89:12, 89:19, 93:11.

as nn m 86:26*ap*, 86:32.

ϠΩΧΕ (615*a*) vb intr.

as nn m 86:23.

ϠΟΧΝΕ (615*b*) vb intr.

— ΜΝ- 89:3, 92:4.

as nn m 92:9.

ϠΙ, *ϠΕΙ, *ϠΙ-, *ϠΙΤϚ (620*a*) vb tr. *88:24,
*90:18, *91:4, *95:31.

— ΝΤΟΟΤϚ *90:11.

— ΕΒΟΛ ΖΝ- 87:29.

ϠΩΤΕ (624*a*) vb tr.

— ΕΒΟΛ 92:7.

ϠΤΟΟΥ (625*a*) nn m f.

ϠΤΟΟΥ N- (attrib) 93:20, 95:28.

ΖΑ- (632*a*) prep. 91:1, 91:7.

ΖΑ-ΠΕСНТ N- 94:11.

ΖΑ-ΤΕΖΗ N- 96:3.

(ΖΑΕ), pl ΖΑΕΕΥ (635*a* 25 up) nn m f.

ΖΑΕΕΥ N- (attrib) 93:26.

ΖΑΪ (636*b*) nn m. 90:14.

ΖΕ (637*a*) vb intr.

— Δ-, ΕΡΟϚ; 87:11; w. obj continued
by Circumst 88:17.

ΖΕ (638*b*) nn f.

ΝΤΕΕΙΖΕ 89:1.

ΝΘΕ, foll. by Relative 94:18.

ΝΑΩ N-ΖΕ 93:34*.

ΝΘΕ N-: 89:8, 92:28, 92:31*, 93:14,
93:15, 94:15; ΝΘΕ N-ΝΙ- 88:7, 90:9.

(ΖΗ), ΕΖΗ (640*b*) nn f "fore part."

ΖΑ-ΤΕΖΗ N- 96:3.

ΖΙ-ΤΕΖΗ N- 94:28.

ΖΙ- (643*b* 19 up) prep.

joining bare nns 86:23.

ΖΙ-ΟΥΝΑМ ΜΜΟϚ 95:32.

ΖΙ-ΤΕΖΗ N- 94:27.

ΖΙ-ΖΒΟΥΡ ΜΜΟϚ 95:35.

ΖΟ (646*b*) nn m. 87:27-29*ap* (1°, 3°), 88:4,
93:17, 95:9.

attrib: N-ΖΟ N- (attrib) 87:29.

see also ΕΖΡΝ-.

(ΖΩΩϚ), ΖΩϚ (646*b*). 91:6, 93:32*, 96:18.

ΖΩ-Ϡ w. out concord 93:32*ap*.

ΖΙΕΙВ (652*b*) nn m f. 91:18.

ΖΩВ (653*a*) nn m. 94:7, 97:2.

Р-ΖΩВ (cf. ΕΙΡΕ) Ε-, ΕΡΟϚ 88:25*,
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ΖΑΕΙВЕ, see ΖΑΕΙВЕС.

ΖΗВЕ (655*a*) nn m f.

Р-ΖΗВЕ (cf. ΕΙΡΕ) ΕΧΝ- 97:13.

ΖΒΟΥΡ (656*b*) nn f. 96:1*.

ΖΙ-ΖΒΟΥΡ ΜΜΟϚ 95:35.

- ΖΑΙΒΕC**, ¹ΖΑΪΒΕC, ²ΖΑΙΒΕ (657*b*) nn f.
 189:26, 190:32, 194:11, 94:12, 294:13,
 94:16.
- ΖΒCΩ** (660*a* 23) nn f. 93:15.
- (ΖΑΛΗΤ)**, pl **ΖΑΛΑΤΕ** (671*b*) nn m. 88:20,
 88:23, 92:13.
- ΖΜ-**, see **ΕΖΡΝ-**, **ΖΝ-**.
- ΖΙΜΕ** (385*a* 2, corrected by Layton in ZPE
 11 [1973] 183; cf. Young in JAOS 91
 [1971] 507-9) nn f. 91:5, 91:14.
- ΖΜΟΟC** (679*a*) vb intr. 95:32.
- ΖΝ-**, ¹ΖΜ-, ²ΖΝΝ-, ³ΝΖΗΤϛ (683*a*) prep.
 186:20, 86:29, 287:13, 287:16, 187:22,
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 392:20, 92:27, 92:32, 92:33, 393:24,
 93:26, 93:29, 94:15, 94:34*ap*, 95:33*,
 196:4, 196:12, 396:16, 296:34, 197:2,
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- ΕΒΟΛ ΖΝ-**: 87:2*, 87:10, 187:26*,
 187:30, 88:2, 188:13, 88:18, 88:27,
 188:29*, 388:32*, 89:24, 89:34,
 189:35*, 390:5, 190:13, 190:25, 390:27*,
 191:4, 92:6, 292:10, 92:26, 293:3, 93:35,
 94:1, 94:16, 94:19, 196:21 (em.), 196:21,
 97:4; as nn 92:25, 193:20.
- ΝΖΟΥΝ ΖΝ-** 392:11.
- ΖΡΑΪ ΖΝ-** 294:4, 396:24.
- forms advb expressions and compound
 prep w. **ΜΕ** (2°), **ΜΗΤΕ**, **CΩΩC**,
ΖΟΥΥ (1°).
- ΖΟΝϛ**, see **ΖΩΝ**.
- ΖΟΥΝ** (685*b*) nn m.
- ΕΖΟΥΝ** 88:19, 91:16, 91:17, 94:30 (1°).
- ΕΖΟΥΝ Ε-**, **ΕΡΟϛ** 92:29, 93:23, 93:24,
 94:30, 96:23.
- ΕΖΟΥΝ ΕΖΡΕ-**, **ΖΝ-** 88:3, 92:16, 95:9.
- ΕΖΟΥΝ ΨΑ-** 88:21, 89:18.
- ΝΖΟΥΝ ΝΖΗΤϛ** 92:11.
- ΖΩΝ**, ¹ΖΟΝϛ (688*a*) vb tr "bid, command."
 88:33*ap*.
- **ΕΤΟΟΤϛ**, foll. by (**ΧΩ ΜΜΟ-C**)
ΧΕ-: 190:26; no dir obj 88:26*.
- ΖΝΝ-**, see **ΖΝ-**.
- ΖΩΠ**, **ΖΗΠ*** (695*a*) vb tr. 187:11.
- **ΝΖΟΥΝ ΝΖΗΤϛ**: med 92:11.
- ΖΑΠC** (696*a*).
- ΖΑΠC ΠΕ Ε-** infin 92:30.
- ΖΡΑΪ**, ¹ΖΡΕ (698*a*) nn m.
- attrib: **CΑ-N-ΖΡΕ** 194:24 (for compound
 prep see **CΑ**).
- ΖΡΑΪ ΖΝ-**, **ΝΖΗΤϛ** 94:4, 96:24.
- ΕΖΡΑΪ** 95:19.
- ΕΖΡΑΪ Ε-**, **Α-**, **ΕΡΟϛ** 86:31*, 91:7,
 91:26, 92:15, 92:34*, 93:4, 93:5,
 94:23, 94:33*, 95:18, 97:8.
- ΕΖΡΑΪ ΕΧΝ-**, **ΕΧΩϛ** 89:5, 89:7, 89:23.
- ΨΑ-ΖΡΑΪ Ε-** 86:32.
- ΖΩΠΠ** (703*a*) vb intr. 89:5, 89:7.
- (ΖΑΡΕΖ)**, **ΑΡΕΖ** (707*b*) vb intr.
- **ΕΡΟϛ** 88:26.
- ΖΗΤ** (714*a*) nn m "heart."
- attrib: **ΡΜ-N-ΖΗΤ** (cf. **ΡΩΜΕ**) 93:19,
 94:4.
- ΜΝΤ-ΑΤ-ΘΗΤ** (sic) nn f 89:25.
- ΧΑCΙ-ΖΗΤ** (cf. **ΧΙCΕ**) 86:29, 94:21.
- ΖΟΥΤ-**, see **ΖΟΥΟΥ**.
- ΖΗΗΤΕ** (85*b* 19) deictic particle.
- ΕΙC-ΖΗΗΤΕ** 96:15.
- ΖΟΤΕ** (720*b*) nn f "fear."
- Ρ-ΖΟΤΕ** (cf. **ΕΙΡΕ**) 90:23.
- (ΖΑΤΝ-)**, **ΖΑΤΟΟΤϛ** (428*b* 11) prep. 89:27.
- ΖΙΤΝ-** (428*b* 3 up) prep.
- ΕΒΟΛ ΖΙΤΝ-** 87:7, 97:19.
- (ΖΩΤΡ)**, **ΖΑΤΡ-** (726*a*) vb tr.
- **ΜΝ-** 87:22.
- see also **ΖΩΤΡ** (2°).
- ΖΩΤΡ** (cf. 726*a*) nn m f. 94:7.
- ΖΑΤΟΟΤϛ**, see **ΖΑΤΝ-**.
- (ΖΑΤΗΥ)**, **ΖΑΤΗΟΥ** (440*a* 5 up) nn f. 88:7.
- ΖΑΕΟΥ**, see **ΖΑΕ**.
- ΖΟΥΥ** (730*a*) nn m.
- ΦΟΥΥ**, foll. by Relative 88:31.
- ΝΖΑΖ Ν-ΖΟΥΥ** 88:5.
- ΖΜ-ΠΖΟΥΥ**, foll. by Relative 90:4.
- ΧΙΜ-ΦΟΥΥ ΕΤ-ΜΜΑΥ** 90:34, 95:35*.
- ΖΟΥΥ** (731*a*) vb intr (qual). 88:30, 90:1,
 90:10.
- ΖΟΥΟΥΤ**, ¹ΖΟΥΟΥΤ-, ²ΖΟΥΟΥΤ- (738*b*) nn m.
- ΖΟΥΟΥΤ-CΖΙΜΕ** 194:18, 294:34*, 195:3,
 296:6 (ΖΟΥΟΥΤ- for ΖΟΥΟΥΤ-?).

ζογζε (739 *b*) nn m. 87:27–29*ap*, 94:15.

ζοφ, ¹ζαφ (740 *b*) nn m f. ¹89:32, ¹90:6, ¹90:11, 90:31*, 90:32, 91:1, ¹91:3.

ζαζ (741 *b*).

ζαζ N–88:5.

ζιχN–, ¹ζιχM– (758 *b* 10) prep. ¹88:5, ¹88:13, ¹88:17, 91:30, ¹92:14, 93:31, 97:19.

χε– (vb), see χω.

χε– (746 *b* 3) conjunction.

introduces discourse after πεχε–. (α)ψκακ.

same, w. discourse anticipated by neutral pron, after ζων, χω. same, elliptical 89:34.

w. vbs of perception: see ειμε, μεεγε, ναγ, σοογN.

amplifies objs after μογτε (ε–. α–. εροφ), σοογN, τσαβο (α–).

introducing explicative clause: 87:10, 87:17, 87:18, 88:31, 89:16, 90:4, 90:23, 91:5, 91:6, 94:19, 95:24, 95:25; χε– . . . γαρ 88:16 (2°).

introducing clause of purpose w. II Fut affirm 88:7.

ειμητι χε–90:25.

χι–, see χι, χω.

χι, ¹χι– (747 *b*) vb tr “receive.” 87:23, 91:19.

— εβολ ζN–: no dir obj 90:13.

χι-τυπος εβολ ζN–194:16.

χι-κβα: as nn m ¹91:29.

χω, ¹χε–, ²χι–, ³χοοφ (754 *a*) vb tr. ¹86:31, ³87:5, ¹89:1, 93:14, 93:17, ¹94:23.

— ναφ 88:33*ap*, ³88:34*, ³89:33*, ¹90:7.

χω MMO–C, χοο–C: ³94:18; foll. by:

εροφ . . . χε–89:16*ap*.

ναφ . . . ετβε– . . . χε–³86:21.

χε–³86:29*, 87:2*, 88:27, 89:33,

94:21, 94:25, ³96:18, ³97:16.

χι-βολ ε–²88:33*ap*.

χωφ, χN–, see εχN–, ζιχN–.

χωκ (761 *a*) vb tr.

— εβολ: med 96:14.

χεκαας (764 *a*) conjunction.

w. II Fut affirm 87:34*, 89:1.

(χοολεC), χολεC (769 *a*) nn f.

P–χολεC (cf. ειρε) 92:11.

χιν–, ¹χιM– (772 *b*) prep.

χιν– . . . ψα–92:7, 92:13.

forms advb expressions w. (N–)ψορP, ζοογ (1°).

χενε– (774 *a* 1; cf. Černý in AZ 97 [1971] 45 and Layton in ZPE 11 [1973] 175) vb tr. 86:26.

χπο, ¹χπε–, ²χποφ (778 *b*) vb tr. 91:12, 91:14, ¹91:34*, 91:34*ap*, ¹96:8, 96:9.

— N–91:12*ap* (2°).

— N–, ναφ: ¹91:31*; foll. by N–91:35*.

— ζN–, Nζητφ 91:32*, ²96:16.

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ON THE ORIGIN OF THE WORLD, EXPOSITORY TREATISE

ON THE SOUL, BOOK OF THOMAS THE CONTENDER



E. J. BRILL

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FOREWORD

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

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

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

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

editorial board of Nag Hammadi Studies at their meeting in Uppsala, Sweden, in August 1973, recommended that the Coptic Gnostic Library edition be complete for Codices I–VI and BG as well as for VII–XIII. This plan was adopted by the volume editors at their September 1973 work session in Cairo. This resulted in Codices I–VI and P. Berol. 8502 being planned for six, then nine volumes. They do not correspond precisely to the seven codices, for it is preferable to publish parallel texts together. After it was decided to include in Nag Hammadi Studies a new English edition of the other Coptic Gnostic codices known previously, the Askew and Bruce codices, the publisher included them in the Coptic Gnostic Library to make it complete.

The volumes and the editors of the Coptic Gnostic Library are as follows: *Nag Hammadi Codex I (The Jung Codex)*: Volume 1, *Introductions, Texts, Translations, Indices*; Volume 2, *Notes*, volume editor Harold W. Attridge; *Nag Hammadi Codices II,1 and IV,1. The Apocryphon of John, Long Recension*, volume editor Frederik Wisse; *Nag Hammadi Codex II,2–4, Together with XIII,2**, *Brit. Lib. Or.4926(1), P. Oxy. 1, 654, 655*: Volume 1, *Gospel According to Thomas, Gospel According to Philip, Hypostasis of the Archons, Indexes*; Volume 2, *On the Origin of the World, Expository Treatise on the Soul, Book of Thomas the Contender, Indexes*, edited by Bentley Layton; *Nag Hammadi Codex III,1 and Papyrus Berolinensis 8502,2: The Apocryphon of John, Short Recension*, volume editor Frederik Wisse; *Nag Hammadi Codices III,2 and IV,2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, edited by Alexander Böhlig and Frederik Wisse in cooperation with Pahor Labib, *Nag Hammadi Studies 4*, 1975; *Nag Hammadi Codices III,3–4 and V,1 with Papyrus Berolinensis 8502,3 and Oxyrhynchus Papyrus 1081: Eugnostos the Blessed and The Sophia of Jesus Christ*, edited by Douglas M. Parrott; *Nag Hammadi Codex III,5: The Dialogue of the Savior*, volume editor Stephen Emmel; *Nag Hammadi Codices V,2–5 and VI with Papyrus Berolinensis 8502,1 and 4*, volume editor Douglas M. Parrott, *Nag Hammadi Studies 11*, 1979; *Nag Hammadi Codex VII*, volume editor Frederik Wisse; *Nag Hammadi Codex VIII*, volume editor John Sieber; *Nag Hammadi Codices IX and X*, volume editor Birger A. Pearson, *Nag Hammadi Studies 15*, 1981; *Nag Hammadi Codices XI, XII and XIII*, volume editor Charles W. Hedrick; *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers*, edited by J. W. B. Barns†, G. M. Browne and J. Shelton, *Nag Hammadi Studies 16*, 1981; *Pistis Sophia*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, *Nag Hammadi Studies 9*, 1978; *The Books of Jeu and the Untitled Text in the Bruce Codex*, edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, *Nag Hammadi Studies 13*, 1978. Thus, as now envisaged, the full scope of the

edition is seventeen volumes. An English translation of the texts of all thirteen Nag Hammadi codices and P. Berol. 8502 has also been published in 1977 in a single volume, *The Nag Hammadi Library in English*, by E. J. Brill and Harper & Row. A first paperback edition of that preprint augmented by the inclusion of P. Yale inv. 1784 of the Beinecke Library at III,145/146 (p. 238) appeared in 1981. It was not possible to include there subsequent improvements in translations. Several of the translations appearing in the present edition have been substantially revised.

The team research of the project has been supported primarily through the Institute for Antiquity and Christianity by the National Endowment for the Humanities, the American Philosophical Society, the John Simon Guggenheim Memorial Foundation, and Claremont Graduate School; and through the American Research Center in Egypt by the Smithsonian Institution. Members of the project have participated in the preparatory work of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, which has been done at the Coptic Museum in Cairo under the sponsorship of the Arab Republic of Egypt and UNESCO. The extensive work in the reassembly of fragments, the reconstruction of page sequence, and the collation of the transcriptions by the originals not only served the immediate needs of the facsimile edition, but also provided a basis for a critical edition. Without such generous support and such mutual cooperation of all parties concerned this edition could not have been prepared. Therefore we wish to express our sincere gratitude to all who have been involved.

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

Gary A. Bisbee (Chiron Inc.) in conjunction with the Computer Based Laboratory of Harvard University has designed the Coptic characters, key-punched the manuscript and produced the camera-ready copy for

these volumes with great commitment and competence.

We also wish to acknowledge our great indebtedness to the directors of E. J. Brill during the years in which this edition was in preparation, F. C. Wieder, Jr., Director Emeritus, the late T. A. Edridge, and Dr. W. Backhuys, currently Managing Director.

James M. Robinson
General Editor

PREFACE TO VOLUME TWO

THIS is the second of two volumes containing the critical edition of Nag Hammadi Codex II, tractates 2–7, together with such witnesses to these texts as are found in other ancient manuscripts. Our aim in these two volumes is to critically reconstruct the Coptic text, taking account in the apparatus of text critical hypotheses advanced in the enormous body of secondary literature; to provide English translations that are both readable and close to the original wording; to summarize the current state of scholarship on each tractate in an introduction touching on the basic literary, historical, and theological questions; to call attention to the most useful bibliography on each work; and to furnish indexes and other technical matter necessary for further critical research on the text.

In the present volume are published tractates 5–7, namely: a scholastic treatise of unknown title *On the Origin of the World*,¹ whose sectarian classification is uncertain (it clearly draws upon Sethian Gnostic source materials); *The Expository Treatise on the Soul*, also called “The Exegesis on the Soul,” which may not be specifically Gnostic at all; and *The Book of Thomas the Contender Writing to the Perfect*, a relative of *The Gospel According to Thomas* edited in volume 1, reflecting a kind of Christian spirituality that meditated upon “twinship” and unity of the self and God and found expression in the figures of Jesus and Jude Thomas the Twin. Readers of the present volume are referred also to the front matter in volume 1, where they will find the general editor’s foreword to the series; the editor’s preface, with a history of the editorial project; an introduction to these two volumes, discussing the arrangement of the edition, the manuscript witnesses, the ancient patron of Codex II, and the dialect and orthography of the manuscript; and a description of the binding of Codex II. Tractates 2–4, together with their indexes, are edited in volume 1.

The edited manuscript was closed and sent to the publisher in 1982.

Special thanks are due to our learned compositor, Dr. Gary A. Bisbee, for the arduous task of typesetting this unusually complex edition. He has worked with insight, patience, linguistic expertise, and considerable personal sacrifice: readers and scholars will benefit from his indispensable contribution to the clarity and precision of these two volumes.

It remains to thank all those who, apart from persons and institutions already named in the Foreword, and the general editor himself, have

¹Known also in German as the *Schrift ohne Titel*.

supported the individual contributors' research or otherwise contributed to this project, and in particular Hans-Martin Schenke for generously sharing his notes and for carefully criticizing drafts of the text and apparatus, and Stephen Emmel for countless hours of verification and consultation on palaeographic and grammatical matters in Cairo and New Haven—without the help of these two scholars the result would be decidedly less than it is: likewise Wolf-Peter Funk and other members of the Berliner Arbeitskreis für koptisch-gnostische Schriften (Berlin, GDR), for criticism and prepublication copies of their work; David M. Scholer, George W. MacRae, Jacques Ménard, Christian Oeyen, H. J. Polotsky, Hans Quecke, R. McL. Wilson, and Frederik Wisse, for information or criticism; James Brashler, Claire Birch, Jane Greenfield, Lewis Shaw, and Anton van der Lingen, for assistance of one sort or another; the authorities of the British Library (London), especially Peter Lawson, Emanuel Silver, and T. S. Pattie, and those of the Bodleian Library (Oxford) and Houghton Library (Cambridge, Mass.) for access to manuscripts and information; and for research stipends, the American Council of Learned Societies, Andover Newton Theological School, the National Endowment for the Humanities, Perkins School of Theology, and the A. Whitney Griswold Humanities Research Fund of Yale University.

New Haven

Bentley Layton

EDITORIAL METHOD

BENTLEY LAYTON

BECAUSE editors of the Nag Hammadi texts differ so widely in their practice, it seems best to state the principles on which the present Coptic edition is based.

The character of our textual witnesses demands a cautious approach. For four tractates our sole witness is a Cairo manuscript, CG II; for the other two (tractates 2 and 5) it is joined by insignificant fragments of parallel manuscripts. The evidence is thus virtually limited to a unique codex, with the result that critical editing must proceed by conjecture.¹ Moreover, the archaic date and orthographic peculiarities of our chief witness, its hybrid dialectal character, and the unpredictable nature of its contents make the detection of errors, not to speak of their emendation, far from easy. The amount of difficulty presented by each tractate also varies with the amount of damage it has suffered (worst in the *Gospel According to Philip*) and the coherence of its literary form (least coherent in the *Gospel According to Thomas, Philip*, and the *Book of Thomas*). There are, in addition, special difficulties associated with the treatise *On the Origin of the World*, which appears to have been—at the level of the original Coptic translation—an *opus imperfectum*.

Because of these unusual factors, and in the hope of making this edition a standard on which future study can be based, I have aimed not only to transcribe the chief manuscript and its parallels with meticulous care, but also to correct it in such a way that its readings, even when erroneous, are always apparent to the reader. Editorial corrections in the form of letters *to be added* (e.g. to correct haplography) are enclosed by < >, *to be deleted* (e.g. to correct dittography) by { }; readings of the manuscript *to be altered* are marked † (or † . . . †), with the proposed alteration printed only in the apparatus criticus and not in the text. Orthographic abnormalities (e.g. ΠΑΡΑΔΙΣΟΣ for ΠΠΑΡΑΔΙΣΟΣ) have but rarely been corrected, even where correction could have been simply made by means of the signs just described. Although the text has been arranged in paragraphs, I have added no modern punctuation to it; sentences are distinguished only by extra space. The numerous morpheme dividers (apostrophes) found in

¹I have discussed the general principles of editing Nag Hammadi texts in "The Recovery of Gnosticism: The Philologist's Task in the Investigation of Nag Hammadi," *The Second Century: A Journal of Early Christian Studies* 1 (1981) 85–99.

the manuscript are printed where they occur. As I have demonstrated elsewhere, there are no significant formal boundaries between the various shapes of apostrophe used in CG II: all of them are but renditions of one sign; here it is represented arbitrarily as ˘; cf. *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 190–200. Without confusion, therefore, the reader can quickly see for himself at every point exactly what is the reading of this venerable codex.

The superlineation of the text represents the actual writings of the manuscript, except for typographic stylization. But sometimes its placement is open to more than one description. Often e.g. in \overline{MNT} the stroke actually extends from about the middle of \overline{M} to about the middle of \overline{T} ; also since no contrast of meaning is expressed by \overline{MNT} versus \overline{MNT} versus MNT , the ancient copyist has made no effort to distinguish these writings; consequently the modern editor is here hard pressed to choose the typographic representation closest to the manuscript. Furthermore, in some cases it is impossible to distinguish a three-letter *Bindestrich* from a broad single-letter stroke centered above its letter. My transcriptions in all such cases are necessarily subjective.

My aim as editor, however, has been not merely to edit the principal witness as such but also to critically reconstruct—within the bounds of certitude allowed by our evidence—the text to which it attests. In the present circumstances ‘‘text’’ is to be equated with the translation of each tractate in Coptic. Although the tractates in this volume were originally composed in Greek, in no case is there sufficient evidence to attempt a reconstruction of the lost original Greek text; a few meager fragments of the Greek original of the *Gospel According to Thomas* (tractate 2) survive, and they are edited in volume 1 along with the Coptic. It is abundantly clear that the Coptic of the original ‘‘text’’ was neither translated into standard Sahidic nor spelled consistently; to a great degree I have left the resulting abnormalities in the text and passed over them without comment. For guidance in the interpretation of unusual forms, the reader should consult the Introduction in volume 1, the apparatus, and the entries and tables of grammatical forms in the indexes.

Six manuscripts have been examined for this edition.

PRINCIPAL WITNESS

1. Coptic Museum. CG II. Coptic. All tractates.

FRAGMENTARY WITNESSES

2. Coptic Museum. CG XIII. Coptic. Tractate 5. Exactly parallels CG II,5.

3. British Library. Or.4926(1). Subachmimic Coptic. Tractate 5.
4. British Library. P. Oxy. 654. Greek. Tractate 2.
5. Oxford. P. Oxy. 1. Greek. Tractate 2.
6. Harvard. P. Oxy. 655. Greek. Tractate 2.

I have collated all these witnesses, including the Greek fragments edited by Attridge. The principal manuscript I have examined repeatedly, in December 1971, October 1973, September 1974, August-September 1975, April 1976, and May 1978, using out-of-doors natural light, incandescent light, and ultraviolet light, at various degrees of magnification. Cairo CG XIII was collated in August 1975; London Or.4926(1) in June 1978 and January 1980; the three Greek fragments of tractate 2 in June-August 1980.

The decipherment of damaged letters of CG II was facilitated by the regularity of letter shapes in the copyist's alphabet. Readers should note that owing to insurmountable technical difficulties, the standard *Facsimile Edition* of CG II (Leiden, 1974), the principal manuscript, cannot in every instance be utilized as a record of the incomplete letter traces: first-hand examination of the manuscript is also indispensable. Sometimes my transcription will be seen to diverge from the impression given by the *Facsimile*. This difference is deliberate, and results from collation of the manuscript with comparison of the *Facsimile*. The more important differences have been noted in the final volume of the *Facsimile Edition*: but it may be doubted whether any photographic facsimile could adequately report the readings of the manuscript.² I have therefore included in the

²Black inklike marks in a facsimile edition of this kind of course almost always represent ink still to be seen on the papyrus. But they can represent also: (1) marks no longer extant on the papyrus, but spliced in from an early photograph—i.e., presumably ink once seen on the papyrus; (2) a dark fiber in the papyrus surface (very common but usually easy to distinguish); (3) a spot of discoloration on the surface (rare but impossible to distinguish from ink in the *Facsimile Edition*); (4) transferred ink from the opposite page (rare); (5) a hole in the papyrus, seen as black because the photograph was made against a black background (rare); (6) retouching by the editors of the *Facsimile Edition*, theoretically corresponding to what the papyrus has or is thought to have had (rare); (7) at the edge of the papyrus, the original black background where it has not been erased by retouching (very common, but usually easy to distinguish from ink, since it simply follows the contours of the papyrus edge; but sometimes it merges with an ink trace as at 68:25); (8) stray ink that has run along a horizontal fiber when the ancient copyist touched his pen to it (e.g. at 59:21, 80:23); (9) ink written on the papyrus in modern times (numbers in Arabic script); (10) a few other black marks whose origin cannot be determined (very rare; e.g., 81:29 left margin, or 91:27 above the next to last letter, a *nu*). "Blank papyrus" in the *Facsimile Edition* almost always represents papyrus surface still to be seen on the papyrus. But it can also represent: (1) surface no longer extant on the papyrus, but spliced in from an early photograph; (2) retouching by the editors of the *Facsimile Edition*, either as margins (rare and possible to distinguish) or as tiny holes (common and impossible to distinguish). "White

apparatus criticus a certain number of palaeographic notes, conscious that the reader will not be able to control my decipherments by using the *Facsimile* alone. But I have made no effort to give a complete collation of the *Facsimile Edition* against the manuscript.

A slight amount of deterioration of the principal witness has occurred since its deposit in the Coptic Museum in 1952. Fortunately a complete photographic record of the manuscript was made shortly before this deterioration took place. The photographs, taken in 1952 by Boulos Farag then photographer of the Coptic Museum and by others, were carefully collated against the manuscript in 1975 by Stephen Emmel; his collation (which is extremely accurate) has now been published in *Bulletin of the American Society of Papyrologists* 14 (1977) 109–121, with emendanda in 15 (1978) 205, 16 (1979) 275, and 17 (1980) 143. Using Mr. Emmel's list of passages I recollated the relevant photographic prints and negatives in the archives of the Cairo Coptic Museum in September 1975. This unique photographic evidence has been used in constructing the Coptic text; it is always identified in the apparatus criticus.

I have tried to collect and study all the conjectural emendations and restorations advanced in the printed literature, as well as unpublished ones kindly communicated to me by Hans-Gebhard Bethge, Ron Cameron, Stephen Emmel, Wolf-Peter Funk, Wesley W. Isenberg, H. J. Polotsky, W. C. Robinson, Jr., Hans-Martin Schenke, John Turner, and R. McL. Wilson. To these I have added a substantial number of my own. The published reviews, articles, and books on our tractates now amount to more than 800 items. The task of sifting this bibliography was shared by the various translators, to whom I owe an enormous debt of gratitude; without their aid this edition would have been delayed by several years. But the final evaluation of these conjectures has been my own Augean labor, for which I alone must bear the responsibility.

The list of conjectures studied by me reached well over 1400. This number is so large because the principal witness is slightly damaged at the two outer corners of most leaves, with the result that almost every page has many lacunas small enough to invite conjectural restoration. In evaluating the conjectures (including restorations), I divided them into three categories:

- (a) Conjectures that are certain. These are treated as being the text,

background" ("blank paper") in the *Facsimile Edition* is (1) void, including holes, lacunas, and the margins of the *Facsimile Edition* itself (almost always that); or (2) blank papyrus that has been accidentally painted out when the black background was retouched out by the editors of the *Facsimile Edition* (rare); or (3) ink, which has been accidentally painted out in the same process (rare; e.g. 58:32).

marked with the appropriate editorial signs.

- (b) Conjectures that are possible but not certain. These are merely reported in the apparatus criticus.
- (c) Conjectures that are impossible. In the present edition these have always been passed over without mention. For typical examples, see B. Layton, in M. Krause, ed., *Essays . . . Pahor Labib* (1975) 90–109. The non-mention of a published conjecture therefore indicates that it is impossible.

“Impossibility” was always taken to entail one or more of the following faults:

- (i) Decipherment wrong, incompatible with the letter traces
- (ii) Restoration too long or too short for the lacuna
- (iii) Syntax of conjecture impossible; or morphology incorrect for the dialect or practice of the tractate
- (iv) Conjecture in itself possible, but dependent for its usefulness upon another, impossible conjecture
- (v) Sense of conjecture meaningless in context, usually because its author imagined it could mean something other than it does

Using the *Facsimile Edition* of CG II, I tested the length of every proposed restoration (cf. above, [ii]) by tracing the sequence of letters in question from typical letters on the same page as the lacuna, duly taking into consideration ligature, occurrence of morpheme dividers (apostrophes), and peculiar features of the script in the immediate neighborhood. The tracing of the restoration was then laid against the photograph of the lacuna in the *Facsimile Edition*. For lacunas at the right margin of the written area (which is a ragged margin), I took note of the shortest and longest surviving lines on the page and considered that any restoration which did not end within those limits was highly dubious. My evaluation of proposed restorations takes account of the possibility that apostrophes, which abound in the principal manuscript, might be restored in a lacuna. The study which I published on the question of apostrophes (*ZPE* 11 [1973] 190–200), while pointing out the considerable theoretical and historical interest of this topic, was motivated by a desire to establish the conditions under which an apostrophe might plausibly be included in the restoration of missing text. Virtually none of the editors of our tractates has ever given much attention to this important matter.

After the above-mentioned criteria of impossibility had been applied to the list of conjectures, the number that remained to be cited in the apparatus was somewhat more than 900.

In examining the remaining, ‘possible’ conjectures, I have asked in each case, Is there a *compelling* reason to believe that this is what was in the manuscript before it was damaged or in the text before it was corrupted? In other words, if the original Coptic text is ever discovered is this surely what its reading will be, both in substance and in wording? The same principle has been applied to the decipherment of damaged letters.³

In principle the ‘certain’ conjectures fall into several categories:

- (i) Those dictated by restricted lexical, morphological, syntactic, and contextual possibilities or by the literary structure of the passage

GTh 48:33 [πεχ]ε ιϭ

GTh 42:1 αϭΟΥΩΝΖ Ε[Β]ΟΛ

HypArch 95:34 ΠΑΓΓΕΛΟ[Σ ΝΤΕ ΤΟ]ΡΓΗ

GTh 39:34 ΤΟΤΕ [ΤΕΤ]ΝΑΝΑΥ

GTh 47:33 ΝΕΥΑΣΙΟΣ ΓΑΡ ΠΕ [ΝΕΥΝΑΧΙ] †Π[Ε] ΑΝ ΜΠΜΟΥ

HypArch 97:1 †[ΟΤΕ] . . . (cf. 97:5 ΤΟΤΕ . . . , 97:10 ΤΟΤΕ . . . , 97:13 ΤΟΤΕ . . . ; the entire passage is in strophic form)

- (ii) Some historical, theological, or narrative ‘matters of fact,’ usually very banal in character, that the author clearly accepts or would want to express in the work. Restoration of matters of fact is very delicate and usually debatable. Some very clear supportive evidence is needed to establish certainty, and most such conjectures must be relegated to the ‘possible but uncertain’ category. The ideal instance will entail (iv) internal cross-reference (tautology), and will be supported by factors (i) and (iii).

HypArch 91:31 (cf. Gen 4:25) αϭΠΕ [ΣΗΘ] ΝΑΔΑΜ⁴

HypArch 91:34 αϭΠ[Ε ΝΩΡΕΑ] (the name is supplied by the

³ Many conjectures in the secondary literature appear to be based on an entirely different editorial principle than mine, a principle enunciated by one eminent scholar with the following words: ‘une reconstitution n’est jamais absolument certaine, et elle est même parfois fort douteuse; son rôle est alors de tenter de coordonner les lambeaux de phrase disjointes par une lacune, et de proposer au lecteur une interprétation à laquelle, peut-être, il n’avait pas pensé: il pourra fort bien la rejeter après l’avoir examinée’ (R. Kasser, *Le Muséon* 31 [1968] 408, my italics).

⁴ MacRae’s objection (*Society of Biblical Literature Seminar Papers* 1977, p. 24 note 16) that this grammatical construction seems slightly awkward will not stand when we compare Sahidic Jud 11:1–2 (ed. H. Thompson, *Palimpsest*) αϭΠΕ ΊΕΦΘΑΕ ΝΓΑΛΑΔΔ, an excellent example of biblical Sahidic.

narrative that follows)

HypArch 88:30 ΠΩΗΝ Ν̄CΟΥΩΝ ΠΕΤΝΑ[ΝΟΥϞ] Μ̄ ΠΕΘΟΥ
(restoration supported by the same phraseology at 90:1, and
by a biblical passage, Gen 2:17, which is being para-
phrased)

(iii) Quotations or paraphrases of texts that survive elsewhere

HypArch 86:24 (explicitly quoting Eph 6:12) Π̄ΩΩΧΕ ΩΟΟΠ̄
ΑΝ ΟΥΒΕ CΑΡΞ ΖΙ[CΝΟ]Ϟ

(iv) Cross-references or repeated phraseology within the same tractate

GTh 42:35/43:2 ΟΥΒΡΟΣ ΕΝ[ΑΝΟ]ΥϞ . . . ΠΕΒΡΟ[C Ε]ΤΝΑΝΟΥϞ
...

In many defective passages, however, no conjecture satisfied the criteria of certainty; here lacunas have been left unrestored or letter traces undeciphered or corruptions unemended in the text, and the merely “possible” conjectures are only reported in the apparatus criticus.

Unfilled lacunas have been measured on a standard scale whose unit is one typical \mathbf{n} followed by one typical interliteral space (defined as the space normally occurring in the sequence \mathbf{nn}). A separate scale was constructed for every page on which such measurements had to be expressed. The scale is an arbitrary standard that bears no direct relation to the number of letters that originally stood in the lacuna, since many letters of the alphabet are wider or narrower than \mathbf{n} (e.g. ω or \mathbf{i}), and interliteral space is often minimized by ligature (e.g. after τ). Any proposed restoration of a lacuna in this manuscript can only be tested by tracing the proposed sequence of letters in a typical way from a photograph of the page and comparing it with the length of the lacuna in the same photograph.

The apparatus criticus, then, contains the following kinds of information:

(a) A limited amount of palaeographical commentary based upon inspection of the manuscripts

(b) The correction of obelized words (\dagger) or passages ($\dagger . . . \dagger$), meant to be substituted for the reading of the text (“emend to . . .”)

(c) The name of the scholar who first publicly proposed an emendation or restoration adopted in the text, unless the conjecture is so banal as to be obvious to any reader. In cases where I have strong reason to believe that two scholars simultaneously and independently published the same conjecture, both names are given. When the author of a conjecture published it only in the form of a translation (e.g. most of Schenke’s early conjectures, in German), I have added also the name of the first scholar

who published it in an appropriate Coptic form. A great many of the conjectures in Till's edition of the *Gospel According to Philip* fall into this category, being posterior to Schenke's German translation and (I assume) tacitly based upon it.

(d) A list of "possible but not certain" or "possible but rejected" conjectures and their authors' names. It should be noted that not all opinions attributed to scholars in the apparatus are still held by them; this is obviously the case when one scholar has published a series of revised studies of a text. Nevertheless I have tried to mention all possible conjectures that are on record. All shades of uncertainty are therefore represented in the apparatus criticus, except that all the conjectures given there are at least possible. Where conjectures were published only in a modern language, e.g. German, they have been retroverted into Coptic, with the modern language version following in parentheses; the Coptic retroversion is my own work and bears no particular sanction of the author of the conjecture.

Occasionally my information on the reading of the manuscript or the rules of spelling or grammar has led me to alter slightly the form in which someone else's conjecture is cited; usually only dotted letters, square brackets, or apostrophes are at stake. In such cases I have prefixed the word "sim." ("similarly") to the attribution. In other words, all critical observations to which "sim." is attached have been improved by me.

(e) A few explanations of why particular conjectures are compelling or possible (often just "cf. . . .")

(f) Identification of passages whose reading is now best or most extensively attested in old photographs

Thus the apparatus criticus provides not only information on the diagnosis of the transmitted text and solutions to some of its problems, but also a history of plausible scholarly opinion about those problems, and credit for individual scholars who have contributed to the gradual establishment of an acceptable critical text.

In a separate register above the apparatus criticus are printed some notes on anomalous Coptic forms; these take account of only a few of the non-standard features to be read in the text, and are provided merely for the convenience of the reader. Further guidance may be found in volume 1, pp. 6-14, and in the indexes.

Some of the more important "possible but not compelling" conjectures are given in a set of English notes to the English translations. It must be emphasized that this is merely a selection and by no means exhausts all the possibilities mentioned in the Coptic apparatus criticus; and that *there is no compelling reason to think that these conjectures are actually the original text.*

EDITORIAL SIGNS

[]	lacuna in manuscript
[- - -]	lacuna of unspecified length
[. . .]	lacuna long enough to suit 3 <i>standard</i> letters (N being the standard) and 3 interlitteral spaces; [. . . .], 4 letters; etc.
[³]	idem
. . .	traces of 3 unidentified letters
ⲁⲁⲁ	palaeographically ambiguous letter traces
[ | ]	text deleted or cancelled by ancient copyist
v	<i>vacat</i> ; blank space for 1 standard letter (N) in the MS; vv space for 2 letters; etc.
< >	text <i>added</i> by editor; a conjecture (see NOTE)
{ }	text deleted by editor; a conjecture
†	the following word is corrupt, see critical apparatus
† †	words enclosed by these signs are corrupt, see critical apparatus
co(N)	resolution of abbreviation in the manuscript, i.e. cō
| or ||	new line of the manuscript commences (|| every 5th line)
*	new page of the manuscript commences

NOTE: In this edition < > never indicates an editorial alteration of the reading of the manuscript; errors whose correction would entail alteration (e.g. of εβοc to εβολ) are merely obelized († εβοc); see †

ABBREVIATIONS

cf.	<i>confer, conferens</i> ; compare, refer to; referring to
e.g.	<i>exempli gratia</i> , for example
em.	emendation proposed by
i.e.	<i>id est</i> , that is
pap.	(reading of) the Coptic papyrus
poss.	possibly
prob.	probably
rest.	restored by
Sah.	i.e. Sahidic
sim.	similarly; a similar conjecture was made by (for the use of this phrase, see p. 8)
superlin.	superlinear

TRACTATE 5

TREATISE WITHOUT TITLE
ON THE ORIGIN OF THE WORLD

INTRODUCTION

HANS-GEBHARD BETHGE*

1. Tractate II,5, whose title has not come down to us, is an encyclopedic compendium of basic Gnostic ideas, above all on protology and eschatology; terrestrial history is largely excluded from discussion, and the upper world and its development are not described in any detail. Partly academic in style (with numerous etiologies and etymologies), it has the form of an apologetic essay intended for public dissemination. The work was probably composed in Alexandria at the end of the third century A.D. or beginning of the fourth. It does not represent any known Gnostic system, and draws upon a variety of sources and traditions. The anonymous and otherwise unknown author refers to the subject of the treatise in his opening; on this basis the work is now often referred to by a modern, hypothetical title *On the Origin of the World* (*OnOrgWld*).¹

2. GENRE. In many places, above all where the creation and destruction of the world are treated, *OnOrgWld* exhibits numerous parallels to apocalyptic literature, especially Jewish (e.g., Ethiopic *Enoch* and *Jubilees*), raising the question of whether it belongs to the genre of apocalypse. This possibility is excluded by the lack of certain elements essential to apocalyptic literature, for example, narration of visions, periodization of history, the fundamental view of God as creator and lord of the two aeons (realms), as also by the absence of esotericism, which is found in many apocalypses. In certain ways *OnOrgWld* is more similar to Jewish or Christian Sibylline literature. Above all it seems to have been written with the purpose of disseminating Gnostic ideas, offering to the interested public a defence of the Gnostic world view. Against the assumption that *OnOrgWld* belongs to the literary genre of apocalypse is the fact that the author presents his material soberly, without pathos, and argues in a distanced and factual manner. With a view to the entirety of the work, one could best designate it as a treatise or apologetic essay.

* Translated from the German by Bentley Layton.

¹ Also known as the *Untitled Work*, *Schrift ohne Titel*, and *Ecrit sans Titre*.

3. DATE AND PROVENANCE. The date of composition can be only approximately determined. Certain ideas in the work appear to presuppose Manichaean theology. Thus in its received form—as the deliberate literary product of a single author (and quite apart from the historical development of the traditions or materials that he used)—*OnOrgWld* probably was not composed before the time when Manichaeism began to have influence in Egypt (end of the third century A.D.) and not later than the early fourth century. Any estimate of the date must take into account the time necessary for Greek transmission of the text, its eventual translation into Coptic, and further Coptic transmission before the mid-fourth century copies found at Nag Hammadi.

The juxtaposition of various kinds of Jewish thought, Manichaean elements, Christian ideas, Greek philosophical concepts, forms of Greek or Hellenistic mythology, magical practices, and astrology, together with the special prominence given to Egyptian lore, points to Alexandria as the place in which the original Greek text was composed.

4. COMPOSITION. The author of *OnOrgWld* drew upon both Gnostic and non-Gnostic works, according as their ideas were useful to his purpose. Because at least some of these works presupposed a quite special system of their own or moved in a direction different from the author's own thought, there sometimes are tensions, disharmonies, and contradictions in the text. The relatively academic way in which he works is especially evident in his citation, both direct and indirect, of other texts (now lost), and in cross-references, summaries, etymologies, explanatory matter, and systematization, all of which present a striking contrast to the narrative style that otherwise predominates in the work. But the author not only adduces foreign material by way of completing or explaining; he also can pass over in silence things that to him seem obvious. Despite the clear fact that he has utilized various prior sources—he himself refers to seven or eight of them—in most cases it is not possible for the critic to delimit or to reconstruct these sources with any conviction.

There is obviously a close connection between *OnOrgWld* and the *Hypostasis of the Archons* (CG II,4),² reflected in many parallels (some quite detailed) and by a notable similarity of style. But because of their respective literary characters (the *Hypostasis*, unlike *OnOrgWld*, gives the impression of an apocalypse), their different pictures of the universe, and clear differences of detail, a direct literary relationship seems to be excluded. Both works could, in any case, be based upon some of the same source material;³ this would account for the connection better than

²Edited in volume I.

³E.g., an apocalypse of Norea, and possibly a Gnostic paraphrase of Genesis as well.

assuming a relationship of direct dependence or of immediate successive acts of composition. *OnOrgWld* might have utilized the source or sources in question more exhaustively than the *Hypostasis*, or might have elaborated upon them while maintaining the original style; or else the *Hypostasis* might contain a terse summary of the underlying material. It is also conceivable that the author of the *Hypostasis* knew this material in a somewhat different form (see also § 6, below).

The author of *OnOrgWld* thinks of himself as an educated apologist or propagandist for his Gnostic world view. For this reason he tries to argue in a factual and convincing way, and to support his opinion by reference or allusion to other works, non-Gnostic ones among them, and thus to lend it more weight. *OnOrgWld* is directed to an interested, or potentially interested, public at large, whom the author desires to persuade. Thus it is by no means a product of Gnostic esotericism.

5. THEOLOGICAL CONTENTS. The work begins with a point of philosophical controversy concerning the primeval chaos, but quickly passes to a detailed depiction of primeval events. The complete absence of any description of the upper world or any account of its development is striking. In contrast to what is found in many other Gnostic writings or systems, all these matters are presupposed, occasionally being alluded to without further ado. In connection with the problem discussed in the opening, the origin of the boundary (so-called "veil" or curtain) between the upper and lower worlds is described, then the production of the demiurge Yaldabaoth in a deliberate act of creation by Pistis Sophia (Faith Wisdom), the main actor in the upper world. Thenceforth Yaldabaoth usually acts either alone, or else in concert with his "sons," the other rulers (archons) created by him. The creation of the world and of man follows Genesis, despite some discrepancies in sequence and detail. But it also follows concepts known especially from the pseudepigraphic literature of Judaism; Jewish influence and background is otherwise a dominant and especially characteristic element in *OnOrgWld*, as in the case of angelology, demonology, eschatology, and the etymologies that are used. The Gnostic interpretation of the given material varies considerably. It ranges from a total revaluation, as with the arrogance of the demiurge (using Isa 45:5, 46:9 LXX) and the events of Genesis 3, to the relatively unaltered adoption of given Jewish ideas and motifs, e.g., in the description of Paradise (which, moreover, is created according to the account of Genesis 1, and not by the rulers).

The high point of primeval events is the creation of terrestrial man; this must be understood in the context of the doctrine of primeval man exhibited by this text, a doctrine that is obscured by the presence of a variety of motifs and concepts of differing origins. According to it, after

the arrogance of the demiurge Yaldabaoth, his correction, and his renewed expression of arrogance, there appeared a heavenly primal man (called *aggelos* [angel, messenger] or “Adam of Light”), not unlike the “Third Emissary” of Manichaeism or the Anthropos (Man) of the Hermetic tractate *Poimandres*.⁴ He unites with the consort of the demiurge, who for her part corresponds to Physis (Nature) in *Poimandres*. Terrestrial man is then made by the rulers, corresponding to Gen 1:26 and 2:7 LXX, “according to the image” (*kat’ eikona*) of the rulers and “according to the likeness” (*kath’ homoiōsin*) of Adam of Light. In a counter-reaction, Wisdom (Life), who functions as redeemer in *OnOrgWld* and who also completes the rulers’ imperfect creation of man, creates a “psychic” (animate) man. The psychic man appears in various roles as the dispenser of gnosis: as the spiritual wife of Adam, as the snake (“the beast”), as a helpful instructor in Paradise—yet all these beings are also fundamentally equatable with Wisdom (Life) herself. The original lifespan of man was determined by fate (*heimarmene*), who is neither the rulers’ creature nor dependent upon them, and amounted to 1,000 years. At the instigation of the rulers, however, this time span is reduced to 930 years for Adam, because he has disobeyed the commandment not to eat from the tree of acquaintance (gnosis): while the life span of the posterity of Adam and Eve, corresponding to the years taken away from Adam, is seventy. The picture of events from Genesis 3, with inclusion of Gen 2:19–20, is clearly a Gnostic paraphrase of the Biblical text.

In contrast to primeval history which, after Eve’s violation by the rulers and the birth of Abel and her other children, ends with the expulsion from Paradise, terrestrial history is not an explicit theme for the author—even though events important to salvation take place in this period. In the beginning of cosmic history and at its end Wisdom (Sophia) functions as savior, either in the form of Faith Wisdom (Pistis Sophia) or, in connection with Adam and Eve, as Wisdom Life (Sophia Zoe). Afterwards in historical time the “blessed little innocent spirits” (124:10–11) collectively play the part of savior amongst mankind; a similar function is exercised by Jesus the Word (Logos), whose role as revealer of the unknown⁵ is basically unnecessary, and the “savior,” a figure whose identity and specific role are not made clear.

⁴Greek text: A. D. Nock and A.-J. Festugière, eds., *Hermès Trismégiste*, vol. 1 (Collection Budé; Paris: Belles lettres, 1960), tractate 1. English translation: F. C. Grant in R. M. Grant, ed., *Gnosticism, A Source Book* (New York: Harper, 1961) 211–19.

⁵The role and importance of Jesus is emphasized in 125:17–19 by citation of a logion or saying that shows similarities to Mark 4:22 (with parallels) and *Gospel According to Thomas* sayings 4 and 5, but is not a direct quotation from any known writing.

Despite its long account of primeval history, *OnOrgWld* is all in all strongly oriented towards universal eschatology. This is clear from its repeated references to the last times and the long description of eschatological events, drawing upon many ideas, motifs, concepts, and technical terms proper to apocalyptic literature. No final day of judgement is envisaged; those who are redeemed apparently already have become saved before the end of the first aeon (age). They partake of blessedness according to two distinct grades: along with the "perfect," *OnOrgWld* also recognizes the "saved," who attain to a lower step of beatitude. The essential nature of the final time, which is brought to pass at the instigation of the upper world and above all by Faith Wisdom (Pistis Sophia), is qualitatively superior to that of primeval time; a repetition of primeval events like those depicted in *OnOrgWld* is impossible in the eschaton.

6. AFFILIATIONS, IMPORTANCE. The quantity of heterogenous material used by the author makes classification of *OnOrgWld* within the categories of the history of religions a difficult task. The work represents no independent closed system of its own, and its author is obviously not concerned with such a thing. But neither does it represent any of the known Gnostic systems, even though its mythology offers numerous parallels to the Gnosticism described by Irenaeus, *Haer.* 1.3,⁶ and above all to the Sethian Gnostic system. It is impossible to determine its affiliations with more certainty, in the absence of information about the structure of the upper world. In many places *OnOrgWld* is reminiscent of Valentinian Gnosticism, especially in its tripartite anthropology, in the integration of Christianity into a larger viewpoint, and in certain aspects of soteriology. Yet it is not essentially Valentinian, as is shown, e.g., by the predominant or presupposed universal anthropological dichotomy. In many passages Manichaeism influence is undeniable.⁷ Nevertheless in world view, mythology, doctrine of cosmic and human creation, anthropology, and eschatology *OnOrgWld* is not basically Manichaeism. The author has simply used Manichaeism elements in fundamentally the same way and to the same end as the other concepts, images, motifs, technical terms, etc., that he has borrowed.

⁶ Latin translation of the original Greek text: W. Harvey, ed., *Sancti Irenaei ... Libri Quinque Adversus Haereses* (Cambridge: Univ. Press, 1957) I. 226–41.

⁷ 108:14–19 recalls the appearance of the Manichaeism Third Emissary. Also noteworthy is the origin of vegetation from the sperm of the rulers (109:25–110:1). The differentiation of the Gnostics, spoken of in 124:25–125:7, likewise recalls corresponding Manichaeism concepts (cf. H. J. Polotsky, "Manichäismus," Pauly-Wissowa *Real-Encyclopädie*, Suppl. VI [1935] 265–66 = Polotsky, *Collected Papers* [Jerusalem: Magnes Press, 1971] 711).

The world outlook underlying *OnOrgWld* and the way in which it is expressed show that the work is Gnostic; so too, the recurrent Gnostic motifs and the much used concept of "acquaintance" (gnosis), balanced negatively by "lack of acquaintance" or "ignorance." In anthropology, the principle of Gnostic determinism predominates (cf. especially 127:14-17).

Among the noteworthy peculiarities of *OnOrgWld* are its recurrent résumés, numerical combinations, summaries, and systematizations. Especially curious is the introductory phrase "since (from) that day" (Greek retroversion: ἀπ' ἐκείνης τῆς ἡμέρας) used before résumés or before remarks that permit avoidance of a fuller description. Since two parallels between *OnOrgWld* and the *Hypostasis of the Archons* (see above § 4) contain this phrase, it could be a characteristic of a common source utilized in the two tractates. However, it also occurs ten times in *OnOrgWld* without any parallel in the *Hypostasis*, a fact that is harder to account for. The author is characterized by interest in numbers, either alone or in combinations. The number seven or twelve in reference to the rulers, or seventy-two in reference to the nations and their languages, is a commonplace; much more odd is the reference to the forty-nine demons or the sixty-four forms on the throne of the penitent ruler Sabaoth (who deliberately takes up a mediating position, while himself partly showing traits of the demiurge his father). The author is especially interested in the number three; apart from a virtually unknown triad of archangels here associated with Sabaoth, and the three-fold testimony of the animals of Egypt, there occur no less than four other trichotomies, which neither follow from the overall context nor can be brought into harmony with one another (first, second, and third Adam; three men or human classes; three phoenixes; three baptisms). In contrast to the latter, a four-fold principle of organization also appears (four races, consisting of the three kings of the ogdoad [eighth and highest heaven] and the race without king). The constant use of etymologies, especially for personal names, is striking. The etymological explanations, which in part can be verified, are a further indication of the author's level of education.

In many respects *OnOrgWld* is an important Gnostic work. On the one hand, in this relatively lengthy text we get a good insight into the thought, method, and argumentation of a Gnostic author presenting to the public at large his thoughts on the origin and end of the world and of man. On the other hand, it shows the high level, freedom, and mastery with which such a writer could utilize foreign, non-Gnostic materials, especially those of very diverse character; indeed some of the Jewish views with which he works are otherwise unknown to us. In this work we see a clear example of how an author's attitude toward the world and existence has priority over the concrete mythical form in which he expresses it. *OnOrgWld* can

help us to understand why and how the Gnostic world view could assert itself in dialogue with other spiritual movements and partly even replace them.

7. TRANSMISSION. The text is relatively well transmitted; in a few passages, however, emendation appears to be unavoidable. The seeming corruption of quite a few Coptic passages—as also of other remarkable, and often barely understandable, parts—may in fact indicate that the received text of the tractate has descended from what was only a provisional state in a multistage process of translation from the original Greek into Coptic. In this perspective the text that comes down to us would represent an “opus imperfectum”⁸ and editorial correction to a more standard kind of Coptic would be a useless exercise. Where restoration of lacunas has been necessary, this could usually be done in a satisfactory way, especially with the help of two parallels: (a) a short fragment of an identical text (only the opening lines), preserved in the fragmentary CG XIII; and (b) fragments of a Subachmimic Coptic version now conserved in the British Library (olim British Museum). Although the text is not attested in the original Greek, this manifold Coptic transmission permits the deduction that *OnOrgWld* was a work that Gnostics considered to be important and meaningful and therefore disseminated widely. The main text printed below is that of CG II; against it are quoted all variants from CG XIII; they are found in the apparatus criticus. The Subachmimic text from the British Library is edited separately as an appendix, and a selection of its readings is given in a special register of the apparatus to the main text.

The division of the text into numbered paragraphs has been introduced by the translators and has no textual or graphic basis in the ancient manuscripts.

8. BIBLIOGRAPHY. Commentary: H.-G. Bethge, *Vom Ursprung der Welt ... neu herausgegeben und ... erklärt* (Dr. theol. diss., Humboldt-Universität at Berlin GDR, 1975), 2 vols. A. Böhlig and P. Labib, *Die koptisch-gnostische Schrift ohne Titel aus Codex II ... herausgegeben, übersetzt und bearbeitet* (Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Veröffentlichung 58; Berlin: Akademie, 1962). H.-M. Schenke, “Vom Ursprung der Welt,” *Theologische Literaturzeitung* 84 (1959) 243–56. M. Tardieu, *Trois mythes gnostiques*,

⁸Cf. B. Layton, in *Revue biblique* 83 (1976) 465. With this hypothesis one could explain the textual state of not only *OnOrgWld* but also other Nag Hammadi works, e.g., the *Second Treatise of the Great Seth* (CG VII,2).

Adam, Eros et les animaux d'Egypte (Paris: Etudes augustiniennes, 1974) 1-83.

Special studies: A. Böhlig, "Gnostische Probleme aus der Schrift ohne Titel," *Mysterion und Wahrheit* (Arbeiten zur Geschichte des späteren Judentums und des Urchristentums 6; Leiden: Brill, 1968) 127-34; "Religionsgeschichtliche Probleme aus der Schrift ohne Titel," *ibid.*, 119-26; "Urzeit und Endzeit in der titellosen Schrift," *ibid.*, 135-48. F. Fallon, *The Enthronement of Sabaoth* (Nag Hammadi Studies 10; Leiden: Brill, 1978). H.-M. Schenke, "Das sethianische System nach Nag-Hammadi-Handschriften," *Studia Coptica* (ed. P. Nagel; Berliner byzantinistische Arbeiten 45; Berlin: Akademie, 1974) 165-73. Tardieu, *Trois mythes* (above), 84-387. O. Wintermute, "A Study of Gnostic Exegesis of the Old Testament," *The Use of the Old Testament in the New* (ed. James M. Efrid; Durham, N.C.: Duke Univ., 1972) 241-64.

Other manuscripts of the tractate: W. E. Crum, *Catalogue . . . British Museum* (London: British Museum, 1905) 251-52 (no. 522). J. M. Robinson, "Inside the Front Cover of Codex VI," *Essays on the Nag Hammadi Texts in Honour of Alexander Böhlig* (Nag Hammadi Studies 3; Leiden: Brill, 1972) 74-87. C. Oeyen, "Fragmente einer subachmimischen Version der gnostischen Schrift ohne Titel," *Essays on the Nag Hammadi Texts in Honour of Pahor Labib* (Nag Hammadi Studies 6; Leiden: Brill, 1975) 125-44. See also Appendix 1 and Appendix 2, below.

DRAMATIS PERSONAE

Highest *God*, the *infinite*, the *father* or *immortal father*, the *unbegotten*, the *immortal (luminous) man*, *true man*, or simply *the man*

Angel of acquaintance (gnosis) in the company of God

The *savior*, prototype of Jesus Christ

Immortal beings that dwell above in the infinite realm (eighth heaven)

Blessed little innocent spirits, portions of light sent from the eighth heaven into Gnostic mankind

The *Adam of Light*, *first Adam*; descends as an emissary (angel) from the pleroma after Yaldabaoth's arrogance, and after his reascent takes a position below the veil owing to his defilement

Psyche, the first soul, a mythical figure

Eros, her beloved

Pistis Sophia (Faith Wisdom), or simply *Pistis* (Faith) or *the woman*, creator of the veil at the limit of the pleroma, also creator of the demiurge Yaldabaoth; main actress in the events of the end

Her daughter *Sophia Zoe* (Wisdom Life), or simply *Sophia* (Wisdom) or *Zoe* (Life); *second Adam*; also manifested as the wife of the earthly Adam, etc.; see *Eve of Life*

Fate (heimarmene); not created by the rulers; acts independently of them

Seven *evildoers*, agents of fate

Justice, creator of Paradise

Seven androgynous *rulers* (archons) of chaos, also called *forces* (dynameis) and *authorities* (eksousiai), accompanied by retinue:¹

Glories, *virgin spirits*, etc., hosts of *gods* and *angels*, *archangels*, viz.,

Yaldabaoth the *chief* or *first ruler*, also called *prime parent* (archigēnētōr), *Samael*, and *Ariael*, a creature of Pistis Sophia; face of a lion; thinks he is God; main actor among the lower forces in the drama of creation

His female counterpart *Pronoia* (Forethought) *Sambathas*

His six sons:

Yao, and his female counterpart *Lordship*

¹ Loosely speaking, *authorities* may be used more inclusively than *rulers*, so as to mean also the diabolical retinue of the rulers.

Sabaoth, and his female counterpart *Deity*; elevated above *Yaldabaoth* after the latter's arrogance; installed together with *Sophia Zoe*, ten archangels, and his own innumerable retinue in the Seventh Heaven; here he creates:

Jesus Christ, also called *the Word* (Logos), and
A virgin of the holy spirit

Adonaios, and his female counterpart *Kingship*

Eloaios, and his female counterpart *Envy*

Oraios, and his female counterpart *Wealth*

Astaphaios, and his female counterpart *Sophia* (Wisdom who is in the lower heaven), who creates the sun, moon and stars

Death, an additional son created to replace *Sabaoth* after his defection; his female counterpart is not identified

Death's seven androgynous offspring and *their offspring*

Evil angels, evil spirits (*daimones*), created by the rulers

Seven androgynous *good forces*, likewise *good spirits*, created by *Sophia Zoe*

Adam, the first earthly man, but in sequence the *third Adam*, created by the rulers after the image of their body and after the likeness of *Adam of Light*; set in motion by *Sophia Zoe*, viz., *Eve of Life*, and made to stand erect

Eve of Life (*Eve of Zoe*), *True Eve*, the female *instructor*, a luminous earthly manifestation of *Sophia Zoe*; in sequence the *second Adam*, prototype of the earthly (third) *Adam*; also manifested as the *tree of acquaintance*; called *Beast* by the rulers; see *Sophia Zoe*

Eve, *Adam's* carnal wife, fleshly counterpart of *Eve of Life*

Abel, a son of *Eve* by *Yaldabaoth*

Other *children of Eve* by the rulers, unnamed

Mankind, descendents of *Adam*:

Pneumatics (men of spirit), the Gnostics, the *perfect* or *pure*

Psychics (men of soul), less-than-perfect Christians

Choics (men of earth), *hylics*, the damned

Instructor of *Adam* and *Eve* in *Paradise* (snake); a manifestation of the spiritual *Eve of Life* or *second Adam*, but sometimes spoken of as her offspring

<p><i>Beasts</i> <i>Creeping things</i>, etc. <i>Birds</i></p>	}	<p>Creatures of the rulers</p>
--	---	--------------------------------

Cherubin guarding the tree of life in Paradise

Symbolic creatures in Egypt:

*Phoenixes*Two *bulls**Water hydri*, perhaps meaning water serpents or crocodiles (*hydriai*);
or, otters (*enhydries*)

...NGLE: Top
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 ...Tartaros (§§
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 ...Shame and
 ...Anthropogony
 ...Adam of Li
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 ...Creation
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 ...Adam
 ...Sophia Zo
 ...§§ 70-73
 ...[Hymn to
 ...Epiphany
 ...Sabaoth
 ...Rulers cre
 ...by Sophia
 ...Pistis Sop
 ...rise (§§ 6
 ...Rulers fa

PLOT

I. PROLOGUE: Topic and occasion (polemical); premise (§§ 1–3)

II. COSMOGONY (Primeval Time)

A. Theogony

Epiphany of Sophia Zoe as a veil; delimitation and organization of chaos (§§ 4–7)

The demiurge Yaldabaoth creates a realm and offspring; his fall to Tartaros (§§ 8–22)

His arrogance:

He reascends and is rebuked by Pistis Sophia; she reascends (§§ 23–26)

Sabaoth elevated and enthroned with Sophia Zoe in the seventh heaven (§§ 27–35)

The demiurge envies Sabaoth; creation of Death to replace Sabaoth; Sophia Zoe creates the retinue of Sabaoth (§§ 36–40)

Shame and renewed arrogance of the demiurge (§§ 41–42)

B. Anthropogony

1. Adam of Light (a) appears (§§ 43–48, cf. § 66)

[Epiphany of Eros (§§ 49–53)

Paradise: creation and description (§§ 54–58)

Creation of plants, animals, etc. (§§ 59–60)

(b) reascends (§ 61)

Creation of luminous bodies and stars (§ 62)]

(c) remains below the veil; creates another universe between the seventh and eighth heavens (§§ 63–65)

[Plan for creation of a man (human being) as a snare for the Adam of Light (§§ 66–69)]

2. Sophia Zoe creates a psychic man (human being), the instructor (§§ 70–73)

[Hymn to Eve of Life (§§ 74–75)]

Epiphany of the blessed little innocent spirits (cf. §§ 130–38) to Sabaoth (§ 76)

3. Rulers create Adam, a choic human being; this being is vivified by Sophia Zoe (§§ 77–84)

4. Pistis Sophia sends Sophia Zoe as Eve of Life to make Adam arise (§§ 85–86)

5. Rulers fail to defile the Eve of Life, but they rape the earthly

Eve (§§ 87–94)

Eve bears Abel and other offspring of the rulers (§§ 95–97)

The three Adams (§§ 98–99)

6. The protoplasts in Paradise:

Forbidden to eat the fruit of acquaintance (§§ 100–2)

The beast instructs the woman: the protoplasts discover they are naked of acquaintance (§§ 103–4)

The Rulers curse the protoplasts, beast, and mankind (§§ 105–13)

7. Banishment of the rulers to earth by Sophia Zoe (§ 114)

III. Allegorical digression: the Egyptian phoenixes, water hydri, and the two bulls of Egypt; trichotomy of mankind and of baptism (§§ 115–22)

IV. HUMAN HISTORY (Intermediate Time)

False religion and ignorance established by the rulers (§§ 123–27, 129)

Sending of the blessed little innocent spirits to awaken Gnostic mankind (§§ 128, 130–38)

Mission of the Word (Jesus Christ); suffering for the sake of *gnōsis* (§ 139–40)

False religion ended; the rulers defeated by the perfect (§ 141)

V. ESCHATOLOGICAL POEM (End of Time): Description of the imminent end

Heavenly and earthly catastrophes (§§ 142–44)

Destruction of the rulers by Pistis Sophia (§ 145)

Collapse of the heavens (§§ 145–47)

Light gathered up into itself, no longer mixed with darkness (§ 148)

Salvation of the perfect and the less-than-perfect (§§ 149–50)

SCENE

Prologue (§§ 1–3)

i. The infinite realm of light (§ 4)

ii. Outside that realm, in chaotic darkness (the visible universe)

a. The whole depth of chaotic darkness from the veil of the eighth heaven down through all seven heavens as far as the waters of chaos and the abyss (§§ 5–29)

b. Seventh heaven (§§ 30–35)

c. Sixth heaven (§§ 36–44)

d. The whole depth of chaotic darkness again (§§ 45–53)

iii. The Land of Wantonness, outside the orbit of the moon and sun, in the East: Paradise, atop a high mountain (§§ 54–60)

- iv. Chaos again
 - a. The whole depth of chaotic darkness (§§ 61–62)
 - b. Between seventh and eighth heaven (§§ 63–65)
 - c. The whole depth of chaotic darkness (§§ 66–76)
- v. Earth: (a) The navel of the earth (§§ 77–83)
(b) Paradise again (§§ 84–113)
- vi. Chaos again, in all its depth (§ 114)
(Allegorical interlude: symbolic creatures of Egypt, §§ 115–22)
- vii. Earth (§§ 123–41)
- viii. The entire universe, from the abyss up into the realm of light (§§ 142–50)

TIME

- i-vii. From the very beginning of chaotic darkness until the present day
- viii. The imminent future

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ON THE ORIGIN OF THE WORLD

EDITED BY

BENTLEY LAYTON

p. 97²⁴
(145 Labib)

επειδη ογον νιμ` ν̄νουτε μ̄πκος||μος αγω ρ̄ρωμε σεχω μ̄μος
χε μ̄ν | λααγε ψοοπ` ζα τεζη μ̄πχαος ανοκ` | δε †νᾱραποδικνε
χε α[γ]̄ρ̄πλανα | τηροϋ εν`σεσοοϋν αν̄ντ[συστας]ις | μ̄πχαος μ̄ν
30 τεϋνοϋνε τα[ει δε τε τα]||ποδιζεις

*p. 98¹
(146 L.)

εψχε σ̄ρ̄συμ`[φωνει μ̄ν] * [ρ̄]ρωμε τηροϋ ετβε πχα[ος] χε ου-
κα|κε πε` ογεβολ δε πε ζ̄ν̄ οϋζαϊβες | αϋμοϋτε εροϋ χε
5 κακε` εζαϊβες δε | οϋει εβολ πε ζ̄ν̄νοϋεργον εψσοοπ` || χιν
τεζοϋετε ϋοϋονζ δε εβολ χε νεϋ`|ψοοπ` εμ`πατε πχαος ψω-
πε ν̄ταϋοϋ|ωζ δε ν̄σα πψορπ` ν̄εργον`

SOURCES

COD. XIII = Cairo, Copt. Mus. CG XIII, inv. 10545; all its differences from pap. are reported in the critical apparatus

OR.4926(1) = London, Brit. Lib. Or.4926(1); textual variants from pap. are reported in the critical apparatus; stylistic and dialectal differences are listed on p. 99 (Table 1)

(§ 1) PAP., COD. XIII.

(§ 2) PAP., COD. XIII (breaks off at 98:5 χιν τε).

AUXILIARY NOTES

98:3 i.e. τζαϊβες. 4 Sah. ογεβολ πε ζ̄ν̄ : cf. Subachmimic John 7:28 ed. Thompson, ανακ οϋει αβαλ το; ibid. 10:16; *Gospel of Truth* CG I 34:18; Middle Egyptian Matthew 21:25 ed. Schenke; poss. *ExSoul* 134:34. ζ̄ν̄νοϋ- : i.e. ζ̄ν̄ οϋ-.

TEXT CRITICAL NOTES

97:24 επειδη : [ε]πιδη cod. XIII 26 λααγε : λααϋ cod. XIII ζα τεζη : ζ[α] τεζη cod. XIII 27 δε : ν̄δε cod. XIII α[γ] : αϋ cod. XIII 28 τ[συστας]ις : τ̄συστας cod. XIII 29-30 τα[ει δε τε τα]||ποδιζεις : ταει δε τε τ`αποδιζεις cod. XIII

30 συμ`[φωνει μ̄ν] : συμ̄φωνει μ̄[ν] cod. XIII 98:1 [ρ̄]ρωμε : ρ̄ρωμε cod. XIII ετβε πχα[ος] χε : ετβε π̄χαος χε cod. XIII 2 ζ̄ν̄ : n is definite, superlin. stroke restored 5 χιν τε : cod. XIII fragment ends with τε[- - -]

ON THE ORIGIN OF THE WORLD

TRANSLATED BY

HANS-GEHARD BETHGE, BENTLEY LAYTON
AND THE SOCIETAS COPTICA HIEROSOLYMITANA *

1. Seeing that everybody, gods of the world ²⁵ and mankind, says that nothing ' existed prior to chaos, I ' in distinction to them shall demonstrate that they are ' all mistaken, because they are not acquainted with the origin ' of chaos, nor with its root. Here is the demonstration. ³⁰

2. How well it suits **98** all men, on the subject of chaos, to say that ' it is a kind of darkness! But in fact it comes from a shadow, ' which has been called by the name darkness. And the shadow ' comes from a product that has existed ⁵ since the beginning. It is, moreover, clear that it (viz., the product) ' existed before chaos came into being, and that the latter ' is posterior to the first product.

* Revised by Layton, on the basis of Bethge's German and discussion of codex pp. 97–106 by the Societas (Polotsky, *praeses*; Emmel, Layton, and Shisha-Halevy).

μαρῆει δε | εζοῦν` ετμε` εζοῦν δε` αν` επωορπ` | νεργον παει
 10 ἦτα πχασος ει εβολ ἦζητq` || αγω ἦτεειζε σναοῶωνz εβολ ἦδι
 τα|ποδιζειc ἦτμε

τφγσειc δε ἦνιατ`|μοῦ ἦταρεcχωκ` εβολ zḡ πετε μῆτεq` |
 αρηxq τοτε ογεινε αqzφε εβολ zḡ τπι|ctic εῦμοῦτε εροq xe
 15 τσοφια αq`ου||ωψ αqωωπε ἦνοῦεργον εφε<i>νε | ἠποῦοειν`
 ετωοοπ` ἦωορπ` αγω | ἦτεῦνοῦ αqοῶωνz εβολ ἦδι πεσοῦ|ωψ`
 εφο ἦνινε ἠπε εῦἦταq ἠμαῦ | ἦνοῦμεγεθoc ενσεαῶμееу an`
 20 εροq` || εqzḡ τμητε ἦνιατ`μοῦ μῆ nεntαz`|ωωπε ἠμῆἦcσωῦ ἦεε
 ετῆπε` ε|co ἠπαραπεταcμα εqπωpx` ουτε | ῖρωμε ἠἦ na πca
 ntπε

25 πιαων` δε | ἦτε τμε μῆτεq zaῖβec ἠμαῦ † ἠπεq`||βολ xe
 ποῦοειν ετε μῆτεq ωi zḡ | μα nim` ἦζητq̄ πεqca nβολ δε οzα-
 ειβε πε` αῦμοῦτε εροq` xe κακε εβολ | ἦζητq` αῦδῦναmic
 30 οῶωνz εβολ zi|xḡ πκακε †zαειβε δε ανδῦναmic || ἦταzωωπε
 μῆἦcσωῦ αῦμοῦτε † εροq` | xe πχασος <ετ>εμῆτεq` αρηxq` ε-
 βολ ἦζητq` | αḡεν[oc ni]ḡ ἦνοῦτε † οῶω εzραῖ αῦ[.]-
 ωπογα` μῆ πμα τηρq` zwc[[τε αεzαειβ]ε an οῶzαc ἦca πωορπ` *
 *p. 99¹
 (147 L.) ἦεργον ἦ[ταc]οῶωνz εβολ <ḡ>πnoῦν` εβολ zḡ τπιcti`c`

(§§3–21) PAP.

8 an : Sah. on.

11 i.e. φῶσιc. 15 i.e. ἦοῦεργον. 18 i.e. ἦεινε. 19 i.e. ἦοῦμεγεθoc. ceα : Sah.
 cεna.

34 Sah. ατzαειβec on.

13 poss. emend to ογεινε <ε>αq 14–22 εῦμοῦτε εροq . . . αqοῦ|ωψ . . . ε|co ἠ-
 παραπεταcμα : expected is ετοῦμοῦτε εροc . . . αcοῦωψ . . . εφο ἠπαραπεταcμα
 (Schenke emends thus) : cf. *HypArch* 94:4–10 14 αq`ου|ωψ αqωωπε ἦνοῦεργον :
 αcοῦωψ <xε> εqσna>ωωπε ἦδι οῦεργον em. Bethge : also possible is απεcοῦωψ
 αqωωπε ἦνοῦεργον 15 α<τρε>ωωωπε Funk ε<i>νε Schenke, Böhlig 21 ετῆ-
 πε : prob. corrupt

24–25 † ἠπεq`||βολ : emend to ἠπεqzοῦν (thus Böhlig) 30–31 † εροq` . . . ἦζητq` :
 emend to εροc . . . ἦζητq : εροc . . . ἦζηtc em. Schenke 31 <ετ>ε Layton 32
 γεν[oc ni]ḡ Layton : γεν[εα ni]ḡ sim. rest. Wisse 33 zwc[τε - - -] Schenke 34
 rest. Wisse : also palaeographically possible is [- - - ἦτε εαῖβ]ε (for this spelling cf.
 99:3) 99:1 ἦ[ταc] rest. Wisse : n is definite, superlin. stroke restored : ἦ[ταq] Schen-
 ke² <ḡ> (i.e. zḡ) Layton

3. Let us therefore concern ourselves ' with the facts of the matter; and in particular, with the first ' product, from which chaos was projected. ¹⁰ And in this way the truth will be clearly demonstrated. '

4. After the natural structure of the immortal beings ' had completely developed out of the infinite, ' a likeness then emanated from Pistis (Faith); ' it is called Sophia (Wisdom). It exercised volition ¹⁵ and became a product resembling ' the primeval light. And ' immediately her will manifested itself ' as a likeness of heaven, having ' an unimaginable magnitude; ²⁰ it was between the immortal beings and those things that ' came into being after them, like . . . : she (Sophia) ' functioned as a veil dividing ' mankind from the things above.

5. Now the eternal realm (aeon) ' of truth has no shadow outside it, ²⁵ for the limitless light is everywhere ' within it. But its exterior is shadow, ' which has been called by the name darkness. From ' it there appeared a force, presiding over ' the darkness. And the forces ³⁰ that came into being subsequent to them called the shadow ' "the limitless chaos." From it, ' every [kind] of divinity sprouted up ' [. . .] together with the entire place, [so that] ' also, [shadow] is posterior to the first **99** product. It was (in) the abyss that [it] (shadow) appeared, ' deriving from the aforementioned Pistis.

98:13 likeness (*here and elsewhere*) renders Coptic $\epsilon\iota\iota\epsilon = \acute{\omicron}\mu\omicron\iota\omega\sigma\iota\varsigma$ of *Gen 1:26* and is distinct from image in the same *Genesis* passage; cf. § 67 below

98:21 like : following text probably erroneous

98:24 outside; error for inside

98:31 "the limitless chaos" : the manuscript has (erroneously) "chaos" since it was limitless.

Ν̄ΤΑΝΨΑΧΕ ΕΡΟΣ

- ΤΟ|ΤΕ ΑΘΖΑΪΒΕC` ΡΑΙCΘΑΝΕ ΧΕ ΟῩΝ ΠΕΤ`|ΧΟΟΡ` ΕΡΟC` ΑC-
 5 ΚΩΖ ΑΥΩ Ν̄ΤΑΡΕCΟΥΟ`Υ` || ΕΒΟΛ ΖΙΤΟΟΤC̄ ΟΥΑΔΤC̄ Ν̄ΤΕΥΝΟΥ ΑC-
 ΧΠΟ Μ̄ΠΚΩΖ ΧΙΝ` Μ̄ΦΟΟΥ ΕΤ̄ΜΜΑΥ | ΑCΟΥΩΝΖ ΕΒΟΛ Ν̄CΙ ΤΑΡΧΗ Μ̄-
 ΠΚΩΖ Ζ(Ν̄) | ΝΑΙΩΝ ΤΗΡΟΥ` Μ̄Ν ΝΕΥΚΟCΜΟC` ΠΚΩΖ | ΔΕ ΕΤ̄ΜΜΑΥ ΑΥ-
 10 ΖΕ ΕΡΟC` ΕCΟ Ν̄ΟΥΖΕ Ε||Μ̄Ν Π̄Ν̄Α Ν̄ΖΗΤC̄` ΑCΨΩΠΕ Ν̄ΘΕ Ν̄ΝΙΖΑ|ΕΙΒΕC
 Ζ̄Ν̄ΝΟΥΝΟC Ν̄ΟΥCΙΑ Μ̄ΜΟΟΥ ΤΟ|ΤΕ †ΧΟΛΗ Ν̄ΤΑΖΨΩΠΕ ΕΒΟΛ Ζ̄Ν̄ ΘΑ|
 ΕΙΒΕC ΑΥΝΟΧC̄ ΑΥΜΕΡΟC Ν̄ΤΕ ΠΧΑΟC |
 15 ΧΙΜ ΦΟΟΥ ΕΤ̄ΜΜΑΥ ΔΟΥCΙΑ Μ̄ΜΟΟΥ || ΟΥΩΝΖ ΕΒΟΛ ΑΥΩ ΠΕΝΤΑΖ-
 ΩΤΕ ΖΡΑΪ | Ν̄ΖΗΤC̄ ΑCΖ†Ε ΕΒΟΛ ΕCΟΥΟΝΖ ΕΒΟΛ | Ζ̄Μ ΠΧΑΟC Ν̄ΘΕ Ν̄-
 ΤΕΤΜΙCΕ Ν̄ΝΟΥΚΟΥ|ΕΙ ΝΕCΠΕΡΙCCON` ΤΗΡΟΥ ΨΑΥΖΑΕΙΕ | ΤΑΕΙ ΤΕ ΘΕ Ν̄-
 20 ΘΥΛΗ Ν̄ΤΑCΨΩΠΕ ΕΒΟΛ || Ζ̄Ν̄ ΘΑΕΙΒΕC ΑΥΝΟΧC̄ ΕΥCΑ ΑΥΩ Μ̄ΠΕC|ΕΙ
 ΕΒΟΛ Ζ̄Μ ΠΧΑΟC ΑΛΛΑ ΝΕCΖ̄Μ ΠΧΑ|ΟC Ν̄CΙ ΘΥΛΗ ΕCΖ̄Ν̄ ΟΥΜΕΡΟC Μ̄-
 ΜΟC |
 Ν̄ΤΑΡΕ ΝΑΕΙ ΔΕ ΨΩΠΕ ΤΟΤΕ ΑCΕΙ Ν̄CΙ | ΤΠΙCΤΙC ΑCΟΥΩΝ` ΕΒΟΛ ΖΙΧ̄Ν̄
 25 ΘΥΛΗ Μ̄||ΠΧΑΟC ΤΑΕΙ ΕΝΤΑΥΝΟΧC̄ Ν̄ΘΕ Ν̄ΝΟΥ|ΖΟΥΕ ΝΕ Μ̄Ν Π̄Ν̄Α ΓΑΡ
 Ν̄ΖΗΤC̄ ΧΕ ΠΗ ΓΑΡ | ΤΗΡC̄ ΟΥΚΑΚΕ ΠΕ ΕΜ̄ΝΤΑC` ΑΡΗΧC̄ | ΑΥΩ ΟΥΜΟΟΥ
 ΕΜ̄ΝΤΑC` ΨΙΚ` Μ̄ΜΑΥ` |
 30 Ν̄ΤΑΡΕ ΤΠΙCΤΙC ΔΕ ΝΑΥ ΑΠΕΝΤΑΖΨΩ||ΠΕ ΕΒΟΛ Ζ̄Μ ΠΕCΨΤΑ ΑCΨΤΟΡ-
 ΤΡ̄ | ΠΨΤΟΡΤΡ̄ ΔΕ ΑC`ΟΥΩΝΖ ΕΒΟΛ Ν̄ΝΟΥ|ΕΡΓΟΝ Ν̄ΖΡ̄ΤΕ ΑCΠΩΤ
 ΔΕ [ΕΡΑΤ]C̄ Ζ̄Μ | ΠΧΑΟC ΑCΚΟΤC̄ ΔΕ ΕΡΟC` Δ[CΝΙCΕ Ε]|ΖΟΥΝ Ζ̄Μ

99:3 i.e. ΑΤΖΑΪΒΕC. 9 i.e. Ν̄ΖΟΥΖΕ. 11 i.e. Ζ̄Ν̄ ΟΥΝΟC.

14 i.e. ΑΥΟΥCΙΑ (Böhlig emends sim.). 17 i.e. Ν̄ΟΥΚΟΥΕΙ.

24 i.e. ΟΥΩΝΖ ΕΒΟΛ (Schenke emends thus). 25–26 i.e. Ν̄ΟΥΖΟΥΖΕ (ΖΟΥ<Ζ>Ε em. Böhlig).

31–32 i.e. Ν̄ΟΥΕΡΓΟΝ.

12 ΧΟΛΗ : ΖΥΛΗ em. Bethge 195, with hesitation

15 ΕΒΟΛ^V pap. : unscribed space due to an original imperfection in the papyrus ωτε ΖΡΑΪ : for the word ωτε cf. *Gospel of Truth* CG I 34:21 : poss. emend to <P>ΩΤ ΕΖΡΑΪ or <Π>ΩΤ ΕΖΡΑΪ (Polotsky, with hesitation) : also possible is <P̄ Ζ>ΩΤ ΕΖΡΑΪ (Emmel, with hesitation)

26 Ν̄ΖΗΤC̄ : Ν̄ΖΗΤC̄ em. Bethge

32 [ΕΡΑΤ]C̄ Layton : for C̄ can also be read β, ε, ϑ, ϕ, ρ or ζ (not η) : [εCΟΪΛ]ε Schenke² 33 for Δ can also be read χ or Δ 33–34 rest. Polotsky, Schenke² : χ[ε εCΝΙCΕ Ε]|ΖΟΥΝ Schenke, Böhlig (also possible is εCΑ for εCΝΑ, cf. 117:21)

6. Then ' shadow perceived that there was something ' mightier than it, and felt envy; and when it had become pregnant ⁵ of its own accord, suddenly it ' engendered jealousy. Since that day, ' the principle of jealousy among ' all the eternal realms (aeons) and their worlds has been apparent. Now as for that jealousy, ' it was found to be an abortion without ¹⁰ any spirit in it. Like a shadow it came into existence ' in a vast watery substance. Then ' the bile that had come into being out of the shadow ' was thrown into a part of chaos. '

7. Since that day, a watery substance ¹⁵ has been apparent. And what sank within ' it flowed away, being visible ' in chaos : as with a woman giving birth to a child ' —all her superfluities flow out; ' just so, matter came into being out of ²⁰ shadow and was projected apart. And it (viz., matter) did not ' depart from chaos; rather, matter was in chaos, ' being in a part of it. '

8. And when these things had come to pass, then Pistis came ' and appeared over the matter of ²⁵ chaos, which had been expelled like an ' aborted foetus—since there was no spirit in it. For all of it (viz., chaos) ' was limitless darkness ' and bottomless water. '

9. Now when Pistis saw what had resulted ³⁰ from her defect, she became disturbed. ' And the disturbance appeared, as a ' fearful product; it rushed [to] her in ' the chaos. She turned to it and [blew] into '

99:15 sank : *the exact meaning of this Coptic verb is not certain*

99:18 superfluities : *Greek περισσά (viz., the afterbirth [?])*

- *p. 100¹
(148 L.)
- πεϋζο ζῆ πνοϋ[ν πετῆ]*πιτῆ νῆμπηϋε τη[ρο]ϋ
 | τ[πι]ϋτις δε | τσοφια ἤταρεσοϋωψ [α]τρε πηετε | μῆτεϋ` πῆ
 5 χι τυπος ἠνοϋεινε | ἠϋῤαρχει εχῆ ἠγῆ ἠϋω εχῆ νεϋ||δϋναμικ
 τηροϋ αϋοϋωνζ εβολ` ἠ|ωροπ` ἠδϋ οϋαρχων εβολ ζῆ ἠμο|οϋ εϋο ἠ-
 10 ἠνε ἠμοϋει εϋζοϋτςιμε | πε εϋῆταϋ` ἠοϋνοϋ ἠεζοϋσια ἠζραῖ |
 τσοφια ἠ|ταρεσναϋ εροϋ` ζῆ πϋικ` ἠῆμοοϋ εϋ|κιμ` πεχας ναϋ` χε
 15 πνεανικκοϋ εϋριδιαπερα ψα νιμα` ετε πεϋβωλ πε | ἱἄλλαδαωῶ
 χιμ φοοϋ ετῆμαϋ αταρ|χη ῆπψαχε οϋωνζ παει ἠταζπωζ | ψα ἠ-
 20 νοϋτε ῆῆ ἠαγ` γελοϋ ῆῆ ἠρωμε | αϋω πεν`ταζωωπε ζιτῆ πψαχε
 αϋ|χοκϋ` εβολ` ἠδϋ ἠνοϋτε ῆῆ ἠαγγε|λοϋ ῆῆ ἠρωμε
 25 παρχων σε ἱἄλλαδαωῶ || ϋο ἠατσοοϋν` ατδϋναμικ ἠτπιϋτικ
 | ῆπεϋναϋ απεϋζο αλλα αϋναϋ απει|νε ἠταζψαχε ἠῆμαϋ`
 ζῆ πμοοϋ | αϋω εβολ ζῆ τεϋσμη ετῆμαϋ αϋμοϋ|τε εροϋ χε
 30 † ἱἄλλαωῶ` ἠτελειοϋ δε || εϋμοϋτε εροϋ` χε αριαηλ χε
 νεϋει|νε ῆμοϋει πε
 ἠταρε παει δε ωωπε | εϋῆταϋ ῆμαϋ ἠτεζοϋσια` ἠἠγῆη |
 ατπιϋτικ τσοφια ῤαναχωρει εζραῖ | επεϋοϋοειν`
 35 ἠταρε πιαρχων ναϋ` || επεϋμεγεϋοϋ αϋω ἠταϋ` οϋαατϋ` |
 πενταϋναϋ εροϋ ῆπεϋναϋ εκεοϋα | ειμητι αμοοϋ ζικακε τοτε
 αϋμεεϋε | χε ἠ[τοϋ ο]ϋαατϋ` πετψοοπ` πεϋμε|[. . . . αϋ]χωκ`
 *p. 101¹
(149 L.)
- εβολ ζιτῆ πψαχε αϋ`*οϋωνζ εβ[ολ] ἠοϋπῆα εϋῆνα εϋῆνηϋ | ζι-
 5 χῆ ῆμοοϋ ἠταρε πῆῆα δε ετῆμαϋ | οϋωνζ εβολ` απαρχων
 πωρϋ` ἠτοϋσια | ῆμοοϋ αϋμεροϋ αϋω πετψοϋωϋ || αϋπορϋϋ`
 ακεμεροϋ αϋω εβολ ζῆ ἠγῆη αϋταμιο ναϋ` ἠοϋμα ἠωωπε
 αϋμοϋ|τε εροϋ χε τπε αϋω εβολ ζῆ ἠγῆη α`|παρχων ταμιο

100:3 i.e. ἠοϋεινε. 7 i.e. ἠεινε. 13 ψα νιμα : Sah. επεειμα.

34 rest. Wisse, sim. rest. Schenke ('in der Tiefe unterhalb der Himmel'): for the construction cf. 103:2 100:1 sim. rest. Böhlig

19 ἱἄλλαδαωῶ : ωῶ written very small because of margin 24 em. to ἱἄλλαδαωῶ (thus Schenke)

32 αμοοϋ : reading of pap. cannot be ῆμοοϋ 33 rest. Schenke 33-34 πεϋμε|[γεϋοϋ αϋ]χωκ` εβολ Polotsky : πεϋμε|[εϋε ἠταϋ]χωκ` εβολ Wisse : πεϋμε|[εϋε δε αϋ]χωκ` εβολ Schenke 101:1 εβ[ολ] ἠ Schenke : also possible is εβ[ολ ζ]ῆ (thus Böhlig) 5 αϋπορϋϋ : expected is αϋπορϋϋ (thus em. Schenke)

its face in the abyss, which is below **100** all the heavens.

10. And when Pistis ' Sophia desired to cause the thing ' that had no spirit to be formed into a likeness ' and to rule over matter and over all her ⁵ forces, there appeared for the first time ' a ruler, out of the waters, ' lion-like in appearance, androgynous, ' having great authority within ' him, and ignorant of whence he had come into being. ¹⁰ Now when Pistis Sophia ' saw him moving about in the depth of the waters ' she said to him, "Child, ' pass through to here," whose equivalent is ' "yalda baōth."

11. Since that day there appeared the principle ¹⁵ of verbal expression, which reached ' the gods and the angels and mankind. ' And what came into being as a result of verbal expression, ' the gods and the angels and mankind finished. '

12. Now as for the ruler Yaltabaoth (sic), ²⁰ he is ignorant of the force of Pistis: ' he did not see her face, rather he saw ' in the water the likeness that spoke with him. ' And because of that voice, he called ' himself Yaldaoith. But ²⁵ Ariel is what the perfect call him, for he was like ' a lion.

13. Now when he had come ' to have authority over matter, ' Pistis Sophia withdrew up ' to her light.

14. When the ruler saw ³⁰ his magnitude—and it was only himself ' that he saw: he saw nothing else, ' except for water and darkness—then he supposed ' that it was he alone who existed. His ' [. . .] was completed by verbal expression: **101** appeared as a spirit moving to and fro ' upon the waters. And when the spirit ' appeared, the ruler set apart the watery substance. ' And what was dry ⁵ was divided into another place. And from matter ' he made for himself an abode, and he called ' it heaven. And from matter, ' the ruler made

100:24 Yaldaoth : error for Yaldabaoth

100:33–34 possibly, His [magnitude]; or, His [thought]; two letters of the word survive

100:34 by verbal expression : or, by the Word (Logos)

- ΝΟΥΖΥΠΟΠΟΔΙΟΝ | αμουτε εροϋ` xe πκαζ
 10 $\bar{m}[\bar{n}]\bar{m}\bar{n}\bar{n}\bar{c}\omega\bar{c}$ || απαρχων` μεεγε ζ \bar{n} τεϋ`φϋςις αϋτα|μιο εβολ`
 ζιτ \bar{m} πψα xe \bar{n} νουζοϋτςι|με αμοϋων \bar{n} τεϋταπρο αϋχοϋχοϋ
 ε|ροϋ` \bar{n} ταροϋοϋων \bar{n} νεϋβαλ αϋναϋ | απεϋ`ειωτ` αϋω πεϋαϋ
 15 ναϋ xe \bar{i} απεϋ`||ειωτ δε μοϋτε εροϋ xe $\bar{i}\bar{\alpha}\bar{\omega}$ παλιν αϋ`|τα-
 μιο πμαςναϋ \bar{n} ψηρε αϋχοϋχοϋ | εροϋ αμοϋων \bar{n} νεϋβαλ
 αϋχοος \bar{m} |πεϋειωτ xe [[α] ε` απεϋειωτ μοϋτε | εροϋ` xe
 20 ε $\bar{\lambda}\bar{\omega}\bar{\alpha}\bar{i}$ παλιν αϋταμιο \bar{m} ||πμαςψομτ` \bar{n} ψηρε αϋχοϋχοϋ
 εροϋ αμοϋων \bar{n} νεϋβαλ` αϋχοος \bar{m} πεϋειωτ xe ας απεϋ-
 ειωτ` μοϋτε εροϋ xe ασταφαιος να|εινε ψομτ \bar{n} ψηρε \bar{m} -
 ποϋειωτ`
 25 α|σοϋϋ` οϋωνζ εβολ ζ \bar{m} πχαος \bar{n} ζοϋτ`||ςιμε οϋ \bar{n} ταϋ \bar{m} μαϋ
 \bar{m} ποϋραν \bar{n} ζο|οϋτ` $\bar{m}\bar{n}$ ποϋραν \bar{n} ςιμε † πραν \bar{n} ςιμε † | πε τπρο-
 νοια σαμβαθας ετε θεεβδο|μας τε πεϋ`ψηρε δε ευμοϋτε
 30 εροϋ` | xe $\bar{i}\bar{\alpha}\bar{\omega}$ πεϋραν \bar{n} ςιμε τε $\bar{t}\bar{m}\bar{n}\bar{t}\bar{x}\bar{\alpha}\bar{e}\bar{i}\bar{c}$ || σαβ $\bar{\alpha}\bar{\omega}\bar{\theta}$
 πεϋραν \bar{n} ςιμε τε τμντνοϋ|τε αδωναιος πεϋραν \bar{n} ςιμε τε
 $\bar{t}\bar{m}\bar{n}\bar{t}$ | $\bar{p}\bar{r}\bar{o}$ ελωαιος πεϋραν \bar{n} ςι|με πε πκωζ | ωραιος πεϋραν
 *p. 102¹ \bar{n} ςιμε τε [τμ $\bar{n}\bar{t}$]ρ \bar{m} |μαο ασταφαιος δε πεϋρα[\bar{n} \bar{n} ςιμε] * τε
 (150 L.) τσοφια ναε|ινε τ]σο[ϋϋε] \bar{n} δϋνα|μικ \bar{n} τσοϋϋε \bar{m} πε \bar{m} π[χα]ος
 αϋϋω|πε δε \bar{n} ζοϋτςιμε απτϋπος \bar{n} αθα|νατος ετϋοοπ` ζι τοϋε-
 5 ζη κατα ποϋ||ωϋ \bar{n} τπιςτις χεκαας πεινε \bar{m} πετ`|ϋοοπ χιν` \bar{n} ψορπ`
 εϋνααρχει ψα | ναρηχ $\bar{\alpha}$ `

101:11 i.e. \bar{n} οϋζοϋτςιμε. 16 i.e. ταμιε.

102:4 Sah. τεϋζη.

9 $[\bar{n}]$ cancelled by the copyist: i.e. $\bar{m}\bar{m}\bar{n}\bar{n}\bar{c}\omega\bar{c}$: cf. 113:26, 35; 114:35; etc. 11 οϋζοϋτ: z added above the line 12 χοϋχοϋ: cf. Mani Ps 157:17, 158:11, 182:32; explained by Polotsky 13 \bar{n} ταροϋ: expected is \bar{n} ταρεϋ (Bethge emends thus) 15 $\bar{i}\bar{\alpha}\bar{\omega}$: bottom stroke of α prob. omitted by copyist, giving the impression of λ 18 [α]: copyist wrote and then cancelled a false start of απεϋ 20 αϋχοϋχοϋ εροϋ: this phrase added above the line

24 σοϋϋ: ϋ altered from γ 24–25 also possible is a new sentence beginning \bar{n} ζοϋτ`ςιμε οϋ \bar{n} ταϋ 26 † . . . †: poss. emend to παρχων δε πεϋραν \bar{n} ςιμε or sim. (Layton) 28 ευμοϋτε: ετοϋμοϋτε em. Bethge 33 [τμ $\bar{n}\bar{t}$]ρ \bar{m} : ρ read from small, ambiguous trace; of \bar{m} , superlin. stroke is definite, m restored 34 ρα[\bar{n} \bar{n} ςιμε]: cf. 101:26, 29–33 102:1 rest. Schenke σο[ϋϋε] \bar{n} : n is definite, superlin. stroke restored 2 rest. Schenke

a footstool, ' and he called it earth.

15. Next, ¹⁰ the ruler had a thought—consistent with his nature—and ' by means of verbal expression he created an androgyne. ' He opened his mouth and cooed to ' him. When his eyes had been opened, he looked ' at his father, and he said to him, “Eee!” then his ¹⁵ father called him Eee-a-o (Yao). Next he ' created the second son. He cooed ' to him. And he opened his eyes and said to ' his father, “Eh!” His father called ' him Eloai. Next he created ²⁰ the third son. He cooed to him. And he opened his ' eyes and said to his father, “Asss!” His ' father called him Astaphaios. These ' are the three sons of their father. '

16. Seven appeared in chaos, androgynous. ²⁵ They have their masculine names ' and their feminine names. The feminine name ' is Pronoia (Forethought) Sambathas, which ' is “week.” And his son is called ' Yao: his feminine name is Lordship. ³⁰

Sabaoth: his feminine name is Deity. '

Adonaios: his feminine name is Kingship. '

Eloaios: his feminine name is Jealousy. '

Oraios: his feminine name is Wealth. '

And Astaphaios: his [feminine] name **102** is Sophia (Wisdom).

These are the [seven] forces ' of the seven heavens of [chaos].

17. And they were born ' androgynous, consistent with the immortal pattern ' that existed before them, according to the wish ⁵ of Pistis: so that the likeness of what had ' existed since the beginning might reign to ' the end.

101:11 by means of verbal expression : *or*, by the Word (Logos)

101:26 The feminine name : *text erroneous; correct text* Now as for the ruler, his feminine name *or the like*

ΚΝΑΖΕ ΑΤΕΝΕΡΓΙΑ Ν̄ΝΕΙΡΑΝ | Μ̄Ν ΤΔΥΝΑΜΙΣ Ν̄Ν̄ΖΟΥΤ` Ζ̄Ν ΤΑΡΧΑΓ`-
 10 ΓΕΛΙΚΗ Μ̄ΜΩΨ̄ΧΗΣ ΠΕΠΡΟΦΗΤΗΣ Ν̄||ΡΑΝ ΔΕ Ν̄ΝΕΖΙΟΜΕ Ζ̄Ν ΤΨΟΡΠ` Ν-
 ΒΙΒΛΟΣ | Ν̄ΝΩΡΑΙΑΣ`

ΠΑΡΧΙΓΕΝΗΤΩΡ` ΔΕ Ἰ̄ΑΛΔΑ|ΒΑΩΘ̄ ΕῩΝΤΑϷ Ζ̄Ν̄ΝΟΣ Ν̄ΕΖΟΥΣΙΑ ΑϷ|ΤΑ-
 ΜΙΟ Ν̄ΖΜ̄ΠΗΥΕ Μ̄ΠΟΥΑ ΠΟΥΑ Ν̄ΝΕϷ|ΨΗΡΕ ΖΙΤ̄Μ ΠΨΑΧΕ ΕΝΕΣΩΟΥ Μ̄ΜΑ
 15 Ν̄||ΨΩΠΕ ΑΥΩ ΚΑΤΑ ΠΕ Ζ̄Ν̄ΝΟΣ Ν̄ΕΟΟΥ ΕΥ|ΣΟΤΠ` Ν̄ΣΩϷϷ` Ν̄ΚΩΒ Ζ̄Ν-
 ΘΡΟΝΟΣ Μ̄Ν | Ζ̄Μ̄ΜΑ Ν̄ΨΩΠΕ Μ̄Ν Ζ̄Ν̄Ρ̄ΠΗΥΕ ΑΥΩ Ζ̄Ν̄|ΖΑΡΜΑ ΑΥΩ Ζ̄Μ̄ΠΑΡΕΕ-
 20 ΝΟΣ Μ̄Π̄Ν̄Α † ΕΖΡΑΪ | ΑΥΑΖΟΡΑΤΟΝ` † Μ̄Ν ΝΟΥΕΟΟΥ ΠΟΥΑ ΠΟΥΑ || ΟῩΝ-
 ΤΑϷΕ Ζ̄Ν ΤΕϷΠΕ Ζ̄Ν̄ΣΤΡΑΤΕΥΜΑ Ν̄|ΔΥΝΑΜΙΣ Ν̄ΝΟΥΤΕ ΖΙ ΧΟΕΙΣ ΖΙ ΑΓ`ΓΕ-
 ΛΟΣ | ΖΙ ΑΡΧΑΓ`ΓΕΛΟΣ Ζ̄Ν̄ΤΒΑ ΕΜ̄ΝΤΑΥ ΗΠΕ Α`|ΤΡΟῩΡ̄ΖΥΠΗΡΕΤΕΙ

25 ΧΙΣΤΟΡΙΑ Ν̄ΝΑΕΙ ΚΝΑ|ΖΕ ΕΡΟΣ ΑΚΡΙΒΩΣ Ζ̄Μ̄ ΠΨΟΡΠ` Ν̄ΛΟΓΟΣ || Ν̄Ω-
 ΡΑΙΑΣ

ΑΥΧΟΚΟΥ ΔΕ ΕΒΟΛ Ζ̄Ν †ΠΕ ΨΑ|ΖΡΑΪ ΕΤΜΕΖΣΟΕ Μ̄ΠΕ ΤΑ ΤΣΟΦΙΑ
 ΑΥ|ΨΟΡΨ̄Ρ̄ Ν̄ΤΠΕ Μ̄Ν ΠΕϷΚΑΖ ΕΒΟΛ ΖΙΤ̄Ν | ΠΕΤΨΟΡΤ̄Ρ̄ ΕΤ̄ΜΠΙΤ̄Ν Μ̄ΜΑΥ
 30 ΤΗΡΟΥ | ΑΥΩ ΑΤΣΟΕ Μ̄ΠΕ ΝΟΕΙΝ ΝΕΣΕΣΟΟΥΝ || ΓΑΡ` Ν̄ΒΙ Ν̄ΔΥΝΑ-
 ΜΙΣ Μ̄ΠΧΑΟΣ ΧΕ ΝΙΜ ΠΕ(Ν)|ΤΑΣΤΑΚΟ Ν̄ΤΠΕ ΕΤ̄ΜΠΙΤ̄Ν Μ̄ΜΟΟΥ Ν̄|ΤΑ-
 ΡΕΣΕΙΜΕ ΔΕ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΑΠΨΩΨϷ | Μ̄ΠΕΨΤ̄Ρ̄Τ̄Ρ̄ ΑΣΧΟΟΥ Μ̄ΠΕΣΝΙϷΕ
 35 ΑΣ|Μ̄[ΟΡϷ` ΑΣ]ΝΟΧϷ` ΕΠΙΤ̄Ν ΕΠΑΡΤΑΡΟΝ || [ΧΙΜ` ΦΟΟ]Υ ΕΤ̄ΜΜΑΥ

(§ 22) PAP., OR.4926(1) (begins at 102:33 αςμ[ορϷ]).

11 Ν̄ΝΩΡΑΙΑΣ : i.e. Ν̄ΝΩΡΑΙΑ (τῆς Νωραίας) or poss. Ν̄ΩΡΑΙΑ (τῆς Ὠραίας); cf. 102:25 and Layton *Harvard Theological Review* 67 (1974) 366.

11 i.e. ἀρχιγενέτωρ. 19 also possible is Μ̄Ν̄ΝΟΥΕΟΟΥ, i.e. Μ̄Ν̄ ΟῩΕΟΟΥ. 23 i.e. ΤΨΙΣΤΟΡΙΑ, ἡ ἱστορία (sim. passim). 25 Ν̄ΩΡΑΙΑΣ : i.e. Ν̄ΩΡΑΙΑ (τῆς Ὠραίας) or poss. Ν̄ΝΩΡΑΙΑ (τῆς Νωραίας; Schenke emends thus); cf. 102:11 and note on 111:23.

28 Sah. Μ̄ΜΟΟΥ ΤΗΡΟΥ. 29 ΝΕΣΕ : i.e. ΝΕΥ.

8–9 ΤΑΡΧΑΓ`ΓΕΛΙΚΗ Μ̄ΜΩΨ̄ΧΗΣ : cf. R. Reitzenstein *Poimandres* 186, 292–99, A. Dietrich *Abraxas* 202, K. Preisendanz *Pap. Graec. Mag.* 2, 13:972

18–19 † . . . † prob. corrupt : <ΕῩΩΨΤ> ΕΖΡΑΪ ΑΥΑΖΟΡΑΤΟΝ Bethge

25 †ΠΕ : †ΖΕ em. Bethge

27 ΠΕϷΚΑΖ : ΠΕΣΚΑΖ em. Bethge 29–30 ΝΕΣΕΣΟΟΥΝ ΓΑΡ` <ΑΝ> sim. em. Bethge 32 ΨΩΨϷ : i.e. Achmimic ΰΨϷ (Crum 629b), cf. ΨΩΠΕ = ΰΠΕ (Crum 577b); explained by Polotsky 33 ΠΕ<Τ>ΨΤ̄Ρ̄Τ̄Ρ̄ sim. Bethge 33–34 ΑΣ|Μ̄[ΟΡϷ` ΑΣ]ΝΟΧϷ` rest. Schenke : ΑΣΩ̄ΝΕΖ Μ̄ΜΑϷ ΑΣ[Ν]ΟῩΧΕ Μ̄Μ[ΑϷ - - -] Or.4926(1) 35 [ΧΙΜ` ΦΟΟ]Υ : Ξ̄Μ̄ ΦΟΟΥ Or.4926(1)

18. You (sg.) will find the effect of these names ' and the force of the male entities in the *Archangelic (Book) ' of the Prophet Moses*, and the ¹⁰ names of the female entities in the first *Book (biblos) ' of Noraia*.

19. Now the prime parent (*archigenetōr*) Yaldabaoth, ' since he possessed great authorities, ' created heavens for each of his ' offspring through verbal expression—created them beautiful, as dwelling places ¹⁵ —and in each heaven he created great glories, ' seven times excellent. Thrones and ' mansions and temples, and also ' chariots and virgin spirits up ' to an invisible one and their glories, each one ²⁰ has these in his heaven; mighty ' armies of gods and lords and angels ' and archangels—countless myriads ' —so that they might serve.

20. The account of these matters you (sg.) will ' find in a precise manner in the first *Account (logos) ²⁵ of Oraia*.

21. And they were completed from this (cf. § 14) heaven to as far up as ' the sixth heaven, namely that of Sophia. '

22. The heaven and his earth were destroyed by ' the troublemaker that was below them all. ' And the six heavens shook violently; ³⁰ for the forces of chaos knew who it was ' that had destroyed the heaven that was below them. ' And when Pistis knew about the breakage ' resulting from the disturbance, she sent forth her breath and ' bound him and cast him down into Tartaros. ³⁵ Since that day,

102:8–9 a work of this title is cited also in Greek magical literature; cf. R. Reitzenstein, *Poimandres (Leipzig: Teubner, 1904), 186, 292–299*

102:10–11 or, Book (*biblos*) of Oraia

102:11 *archigenetōr*: the Greek word is usually spelled thus in the manuscript (but here and 104:12, *archigenētōr*)

102:18–19 up to an invisible one: text probably erroneous

102:25 or, Account (*logos*) of Noraia

*p. 103¹ ατπε σμντ̄ς μ̄ν * πεσκαζ εβ[ολ] ζιτ̄ν τσοφια ν̄ῑᾱλ̄λ̄ᾱβ̄ᾱ|ω̄θ̄ τ̄ετ̄μ̄-
(151 L.) πιτ̄ν̄ μ̄μοοϋ θ̄ροϋ

ν̄τα|ρε μ̄πηγε δε σμ̄ν̄τοϋ μ̄ν̄ νοϋβομ̄ | μ̄ν̄ τοϋδ̄ιοικησις θ̄ρη̄ς
5 απαρχιγενε||τωρ̄ χ̄ιςε μ̄μοϋ αϋω̄ αϋχῑ εοοϋ ζιτ̄ν̄ | <τ>στρατεια
θ̄ρη̄ς ν̄ν̄αγγελος αϋω̄ † ν̄νοϋ|νε θ̄ροϋ μ̄ν̄ νοϋαγ̄ γ̄ελοσ οϋσμοϋ
| μ̄ν̄νοϋεοοϋ αϋτααϋ ναϋ ν̄τοϋ δε αϋ|οϋνοϋ ζ̄μ̄ πεϋζητ̄ αϋω̄
10 αϋψοϋψοϋ || μ̄μοϋ ν̄ναϋ ν̄ιμ̄ εϋχω̄ μ̄μοσ̄ ναϋ | χ̄ε † ρ̄ χ̄ρεια αν̄ λ̄-
λααϋ πεχαϋ χ̄ε α|νοκ̄ πε πνοϋτ̄ε αϋω̄ μ̄ν̄ κ̄εογα ψοοπ̄ |
αχ̄ντ̄

ν̄ταρεϋχε ναει δε αϋρ̄ νοβε α|νατμοϋ θ̄ροϋ ετ̄χε οϋω̄ αϋω̄
15 αγα||ρηζ̄ ναϋ

ν̄ταρε τ̄πιςτις β̄ε ναϋ ατ̄μ̄ν̄τ̄|ασειβης μ̄π̄νοσ̄ ν̄αρχων̄ αςβωλκ̄
| νεϋναϋ αν̄ ερος̄ πεχας̄ χ̄ε κ̄ρ̄πλανα | σαμ̄αηλ̄ ετε παει
20 πε πνοϋτε β̄β̄λλε | οϋν̄ οϋρωμε̄ ν̄αθανατοσ̄ ρ̄ρ̄μοϋοει(ν) ||
ψοοπ̄ ζ̄ι τεκ̄ζη παει ετ̄ναοϋων̄ζ̄ εβολ̄ | ζ̄ν̄ νετ̄μ̄πλασμᾱ ϋναρ̄-
καταπατεῑ μ̄|μοκ̄ ν̄θε ν̄ν̄ιομε̄ ν̄κεραμεϋς̄ ψαϋ|σομοϋ αϋω̄ κ̄να-
25 βωκ̄ μ̄ν̄ νετε νοϋκ̄ | νε απιτ̄ν̄ ψα τεκ̄ μααϋ πνοϋν̄ ζ̄ν̄ || τ̄σϋν̄-
τελ̄εια γαρ̄ ν̄νετ̄ν̄ζ̄β̄ηγε̄ σε|ναρ̄καταλυε̄ μ̄π̄ψτᾱ θ̄ρη̄ ν̄ταϋ̄οϋ|ων̄ζ̄

(§ 23) PAP., OR.4926(1) (breaks off ca. 103:8 ναϋ).

(§ 24) PAP.

(§ 25) PAP., OR.4926(1) (begins at 103:25 νετ̄ν̄ζ̄β̄ηγε).

103:3–4 Sah. νεϋ- . . . τεϋ-. 7 Sah. νεϋαγγελος. 8 i.e. μ̄ν̄ οϋγεοϋ.

14 χ̄ε οϋω̄ : cf. Middle Egyptian Matthew ed. Schenke, where equals Sahidic οϋωϋβ̄.

19 i.e. ρ̄μ̄νοϋοειν. 21 i.e. νετ̄ν̄πλασμᾱ. 22 Sah. εψαϋ (Böhlig emends thus).

102:35–103:1 ατπε . . . τσοφια ν̄ῑᾱλ̄λ̄ᾱβ̄ᾱ|ω̄θ̄ : ατσοφι[α ν̄ῑᾱλ̄λ̄ᾱ]|βαω̄θ̄ αςσ̄μ̄ν̄τ̄ τ̄η[ε
μ̄]ν̄ η̄καζ Or.4926(1) 103:1 πεσκαζ : η̄καζ Or.4926(1) 2 τ̄ετ̄μ̄πιτ̄ν̄ μ̄μοοϋ θ̄ροϋ
absent in Or.4926(1) τ̄ετ̄μ̄πιτ̄ν̄ : poss. emend to πετ̄μ̄πιτ̄ν̄

4 απαρχιγενετωρ̄ : <τοτε> απαρχιγενετωρ̄ em. Oeyen 133 : το[τε] απα[ρ]χιγε[ν]ε-
τωρ̄ Or.4926(1) 5 χ̄ι εοοϋ : ψοϋψ[οϋ] μ̄μαϋ Or.4926(1), sim. rest. Oeyen 6
<τ>στρατεια : τστρατεια Or.4926(1) θ̄ρη̄ς : absent in Or.4926(1) ν̄νοϋνε : emend
to ν̄νοϋτε (thus Or.4926[1]) : cf. 107:29, 109:8

14 ετ̄χε οϋω̄ : εϋχε οϋα is poss. expected, but the desired sense is not
apparent 14–15 α|ρηζ̄ ναϋ : i.e. ζαρεζ̄ ναϋ : poss. corrupt

the heaven, along with **103** its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, ' she who is below them all. '

23. Now when the heavens had consolidated themselves along with their forces ' and all their administration, the prime parent ⁵ became insolent. And he was honored by ' all the army of angels. And ' all the gods and their angels ' gave blessing and honor to him. And for his part he ' was delighted and continually boasted, ¹⁰ saying to them, ' "I have no need of anyone." He said, ' "It is I who am God, and there is no other one that exists ' apart from me."

24. And when he said this, he sinned against ' all the immortal beings who give answer. And they laid it ¹⁵ to his charge.

25. Then when Pistis saw the impiety ' of the chief ruler she was filled with anger. ' She was invisible. She said, "You are mistaken, ' Samael," that is, "blind god." ' "There is an immortal man of light who ²⁰ has been in existence before you and who will appear ' among your modelled forms (*plasmata*); he will trample you to scorn ' just as potter's clay is ' pounded. And you will descend ' to your mother, the abyss, along with those that belong to you. ²⁵ For at the consummation of your (pl.) works ' the entire defect that has become visible ' out of the truth will be abolished,

103:2 she who is below them all : *this phrase is absent in the British Library manuscript*

103:14 who give answer : *the exact meaning of this Coptic phrase is not certain*

103:14–15 laid it to his charge : *the Coptic verb does not usually have this sense: text possibly erroneous*

ΕΒΟΛ ΖἩ ΤΜΕ ΑΥΩ ΦΝΑΩΧἩ ἩϞΡ̄ | ΘΕ ΜΠΕΤΕ ΜΠΕϞΨΩΠΕ
 30 ἩΤΑΡΕ ΤΠ|ΣΤΙΣ ΧΕ ΝΑΕΙ ΑΣΩΛΠḥ ΕΒΟΛ ΖἩΝἩ||ΜΟΟΥ ΜΠΕΣΕΙΝΕ Ἡ-
 ΤΕΣΜΝΤΝΟΣ ΑΥ|Ω ἩΤΕΕΙΖΕ ΑΣΡ̄ΑΝΑΧΩΡΕΙ ΕΖΡΑΪ Ε|ΠΕΣΟΥΟΕΙΝ
 CΑΒΑΩΘ̄ ΔΕ ΠΩΗΡΕ | ἩΙΑΛΔΑΒΑΩΘ̄ ἩΤΑΡΕϞΨΩΤἩ ἈΤḥ|CΜΗ ἩΤΠΙCΤΙC
 35 ΑϞΖΥΜΝΕΙ ΕΡΟ[C ΑϞΡ̄]||ΚΑΤΑΓΕΙΝΩCΚΕ ΜΠΕΙΩΤ [. 4½:6 . .] * ΕΧἩ
 *p. 104¹
 (152 L.) ΠΨΑΧΕ ἩΤΠΙCΤΙC [ΑϞ]† ΕΟΟΥ ΝΑC | ΧΕ ΑCΤΑΜΟΥ ΑΠΡΩΜΕ ἩΘΑΘΑ-
 ΝΑΤΟCḥ | ΜἩ ΠΕϞΟΥΟΕΙΝ ΤΠΙCΤΙC ΔΕ ΤCΟΦΙΑ ΑC|CΩΤḥ ἩΠΕCΤἩΝ-
 5 ΒΕ † ΕΒΟC ΑCΠΩΖΤ ΑΧΩϞḥ || ἩΟΥΟΕΙΝḥ ΕΒΟΛ ΖἩ ΠΕCΟΥΟΕΙΝ ΑΥΚΑ|ΤΑ-
 ΚΡΙΜΑ ΜΠΕϞΨΕΙΩΤḥ CΑΒΑΩΘ̄ CΕ ἩΤΑḥ|ΡΕϞΧΙ ΟΥΟΕΙΝ ΑϞΧΙ ΟΥΝΟC
 ἩΕΖΟΥCΙΑḥ | ΕΖΟΥΝ ΕΝΔΥΝΑΜΙC ΤΗΡΟΥ ΜΠΧΑΟC | ΧΙΜ ΠΖΟΥ ΕΤἩ-
 10 ΜΑΥ ΑΥΜΟΥΤΕ ΕΡΟϞ ΧΕ || ΠΧΟΕΙC ἩἩCΟΜḥ
 ΑϞΜΕCΤΕ ΠΕϞΨΕΙΩΤḥ ΠΚΑ|ΚΕ ΑΥΩ ΤΕϞΜΑΑΥ ΠΝΟΥΝ ΑϞCΙΧΑΝΕ
 Αḥ|ΤΕϞΨΩΝΕ ΠΜΕΕΥΕ ΜΠΑΡΧΙΓΕΝἩΤΩΡḥ | ΠΕΤἩΝΑ ΕΤἩΝἩΥ ΖΙΧἩ Μ-
 15 ΜΟΥ ΕΤΒΕ | ΠΕϞΨΟΥΟΕΙΝ ΔΕ ΑΝΕΖΟΥCΙΑ ΤΗΡΟΥ ΚΩZ || ΕΡΟϞḥ ἩΤΕ
 ΠΧΑΟC ΑΥΩ ἩΤΑΡΟΥΨΤΟΡΤḥ | ΑΥΕΙΡΕ ἩΟΥΝΟC ΜΠΟΛΕΜΟC ΖἩ
 ΤCΑΨ|ϞΕ ΜΠΕ
 ΤΟΤΕ ΤΠΙCΤΙC ΤCΟΦΙΑ ἩΤΑΡΕC|ΝΑΥ ΑΠΠΟΛΕΜΟC ΑCΧΟΥ ἩCΑ-
 20 ΒΑΩΘ̄ | ΕΒΟΛ ΖἩ ΠΕCΟΥΟΕΙΝ ἩCΑΨϞ ἩΑΡΧΑΓḥ||ΓΕΛΟC ΑΥΤΟΡΠϞḥ
 ΕΖΡΑΪ ΕΤΜΑΖCΑΨϞΕ ΜΠΕ ΑΥΩΕΖΡΑΤΟΥ ΖΙ ΤΕϞΖἩḥ ΖΩC ΔΙΑΚΟ-
 ΝΟC ΠΑΛΙΝḥ ΑCΧΟΥ ΝΑϞḥ ἩΚΕΨΟΜΤḥ | ἩΑΡΧΑΓḥ ΓΕΛΟC ΑCΜἩ

(§ 26) PAP., OR.4926(1)

(§ 27) PAP., OR.4926(1) (breaks off ca. 103:35 ΚΑΤΑΓΕΙΝΩCΚΕ).

(§§ 28–34) PAP.

29–30 i.e. ΖἩ ΜΜΟΥ.

104:5 i.e. ἩΟΥΟΕΙΝ (Bethge emends thus).

12 i.e. ἀρχιγενέτωρ

21 i.e. ωζε ερατου (poss. emend thus with Böhlig).

27 ΦΝΑΩΧἩ : absent in Or.4926(1)

28–29 ἩΤΑΡΕ ΤΠ|ΣΤΙΣ ΧΕ ΝΑΕΙ : ΝΕΙ ΝΕ ἩΤΑCΧΟΥ Ἡ† (sic) ΤΠΙCΤΙC [Α]ΥΩ
 Or.4926(1) 29–30 ΑCΩΛΠḥ ΕΒΟΛ . . . ΜΠΕCΕΙΝΕ : ΑCΕΖΒΕ ΠΑΡΧΩΝ ΑΠΕ[C]ἩΝΕ
 Or.4926(1) 30 ΜΠΕCΕΙΝΕ ἩΤΕCΜΝΤΝΟC : ΜΠΕΙΝΕ ἩΤΕCΜΝΤΝΟC em. Schenke : ΜΠΕC-
 ΕΙΝΕ (without ἩΤΕCΜΝΤΝΟC) Or.4926(1) 31 ἩΤΕΕΙΖΕ : absent in Or.4926(1)

33–34 ἈΤḥ|CΜΗ ἩΤΠΙCΤΙC : ΑΤΠΙCΤΙC Or.4926(1) 34 ΕΡΟ[C ΑϞΡ̄] Schenke : ΑΡΑC Ἀ[Ϟ
 ---] Or.4926(1) : cf. 107:33 35 [ΜἩ ΤΕϞΜΑΑΥ] rest. Schenke (cf. *HypArch* 95:16) :
 ΕΙΩΤḥ [ΕΖΡΑΪ] Wisse 104:2 Ἡ : Ν not definite, superlin. stroke restored 3 ΠΕϞ-
 ΟΥΟΕΙΝ : Ϟ added above the line 4 † ΕΒΟC : emend to ΕΒΟΛ

and it will cease to be and will be 'like what has never been.'''

26. Saying this, Pistis revealed ³⁰ her likeness of her greatness in the waters. And 'so doing she withdrew up ' to her light.

27. Now when Sabaoth the son ' of Yaldabaoth heard the ' voice of Pistis, he sang praises to her, and [he] ³⁵ condemned the father [. . .] **104** at the word of Pistis; and he praised her ' because she had instructed them about the immortal man ' and his light. Then Pistis Sophia ' stretched out her finger and poured upon him ⁵ some light from her light, to be a condemnation ' of his father. Then when Sabaoth ' was illumined, he received great authority ' against all the forces of chaos. ' Since that day he has been called ¹⁰ 'Lord of the Forces.'''

28. He hated his father, the darkness, ' and his mother, the abyss, and loathed ' his sister, the thought of the prime parent, ' which moved to and fro upon the waters. And because of ' his light all the authorities of chaos were jealous ¹⁵ of him. And when they had become disturbed, ' they made a great war in the seven ' heavens.

29. Then when Pistis Sophia ' had seen the war, she dispatched ' seven archangels to Sabaoth from her light. ²⁰ They snatched him up ' to the seventh ' heaven. They stood before him as attendants. ' Furthermore she sent him three more ' archangels and established

103:29–30 revealed her likeness : *the British Library manuscript has showed (?) to the ruler her likeness; the exact meaning of this Coptic verb ("showed") is unknown*

30 of her greatness : *this phrase is absent in the British Library manuscript*

103:35 possibly, his father [and his mother] (*cf. Hypostasis of the Archons 95:16*)

- 25 ΤΜΝ̄ΤΕΡΟ ΝΑϞ | Ν̄ΤΠΕ ΟΥΟΝ ΝΙΜ ΧΕΚΑΑΣ ΕΦΝΑΨΩΠΕ || Μ̄ΠΣΑ ΝΖΡΕ
 Μ̄ΠΜΝΤΣΝΟΟΥΣ Ν̄ΝΟΥΤΕ | Μ̄ΠΧΑΟΣ
 Ν̄ΤΑΡΕ ΣΑΒΑΘΘ ΔΕ ΧΙ ΠΤΟΠΟΣ | Ν̄ΤΑΝΑΠΑΥΣΙΣ ΕΠΜΑ Ν̄ΤΕΨΜΕΤΑ-
 ΝΟΙΑ | ΕΤΙ ΑΤΠΙΣΤΙΣ † ΝΑϞ | Ν̄ΤΕΣΨΕΕΡΕ Ν̄ΖΩΗ | Μ̄ΝΝΟΥΝΟΣ Ν̄ΕΖΟΥΣΙΑ
 30 ΧΕΚΑΑΣ ΕΣΝΑ||ΤΑΜΟϞ | ΑΝΕΤΨΟΟΠ` ΤΗΡΟΥ Ζ̄Ν ΤΜΑΖΨΜΟΥΝΕ
 ΖΩΣ ΕῩΝΤΑϞ ΔΕ Ν̄ΟΥΕΖΟΥΣΙΑ | ΑϞΤΑΜΙΟ ΝΑϞ | Ν̄ΨΟΡΠ` Ν̄ΟΥΜΑ Ν̄-
 ΨΩ|ΠΕ ΟΥΝΟΣ ΠΕ ΕϞΤΑΕΙΝΥ ΕΜΑΤΕ ΕϞΟ Ν̄|ϞΑ[Ψ]Ϟ Ν̄ΚΩΒ ΠΑΡΑ ΝΕΤ-
 35 ΨΟΟΠ ΤΗΡΟΥ || [Ζ̄Ν ΤΣ]ΑΨϞΕ Μ̄ΠΕ
 *p. 105¹ Μ̄ΠΜ̄ΤΟ ΔΕ ΕΒΟΛ` * Μ̄ΠΕΨΜΑ Ν̄ΨΩΠΕ ΑϞΤΑΜΕΙΟ Ν̄ΟΥΘΡΟ|ΝΟΣ ΕΥΝΟΣ
 (153 L.) ΠΕ ΕϞΖΙΧ̄Ν ΟΥΖΑΡΜΑ ΕϞΟ | Ν̄ϞΤΟΟΥ Μ̄ΠΡΟΣΩΠΟΝ ΕΥΜΟΥΤΕ ΕΡΟϞ` | ΧΕ
 5 ΧΕΡΟΥΒΙΝ ΠΧΕΡΟΥΒΙΝ ΔΕ ΟῩΝΤΑϞ` || Μ̄ΜΑΥ Ν̄ΨΜΟΥΝΕ Μ̄ΜΟΡΦΗ ΚΑΤΑ
 ΠϞ`|ΤΟΥΚΟΟΣ Ζ̄ΜΜΟΡΦΗ Μ̄ΜΟΥΕΙ ΑΥΩ Ζ̄Μ|ΜΟΡΦΗ Μ̄ΜΑΣΕ ΑΥΩ Ζ̄ΜΜΟΡΦΗ
 ΡΡΩ|ΜΕ ΜΝ Ζ̄ΜΜΟΡΦΗ Ν̄ΑΕΤΟΣ ΖΩΣΤΕ Μ̄ΜΟΡ|ΦΗ ΤΗΡΟΥ ΣΕΕΙΡΕ Ν̄ΣΕΤΑϞΤΕ
 10 Μ̄ΜΟΡΦΗ || ΑΥΩ ΣΑΨϞ̄ Ν̄ΑΡΧΑΓΓΕΛΟΣ ΕΥΑΖΕΡΑΤΟΥ | ΖΙ ΤΕϞΖΗ Ν̄ΤΟϞ
 ΠΕ ΠΜΑΖΨΜΟΥΝ ΕῩΝ|ΤΑϞ` ΕΖΟΥΣΙΑ Μ̄ΜΟΡΦΗ ΤΗΡΟΥ ΣΕΕΙΡΕ | Ν̄-
 ΨΒΕΣΝΟΟΥΣ ΕΒΟΛ ΓΑΡ Ζ̄Μ ΠΕΕΙΖΑΡΜΑ | ΑΥΧΙ ΤΥΠΟΣ Ν̄ΒΙ
 15 ΠΨΒΕΣΝΟΟΥΣ Ν̄ΝΟΥ||ΤΕ ΑΥΧΙ ΤΥΠΟΣ ΑΤΡΟΥΡ̄ΑΡΧΕΙ ΕΧ̄Ν ΤΧΒΕ|
 ΣΝΟΟΥΣ Ν̄ΑΣΠΕ Ν̄Ν̄ΖΕΘΝΟΣ ΖΙΧ̄Ν ΠΕΡΟ|ΝΟΣ ΔΕ ΕΤ̄ΜΜΑΥ ΑϞΤΑΜΙΕ
 Ζ̄ΝΚΕΑΓ`ΓΕ|ΛΟΣ Μ̄ΜΟΡΦΗ Ν̄ΔΡΑΚΩΝ ΕΥΜΟΥΤΕ ΕΡΟ|ΟΥ ΧΕ ΣΑΡΑΦΙΝ ΕΥ†
 20 ΕΟΟΥ ΝΑϞ` Ν̄ΝΑΥ || ΝΙΜ`
 Μ̄Ν̄Ν̄ΩΣ ΑϞΤΑΜΙΟ Ν̄ΟΥΕΚΚΛΗΣΙΑ | Ν̄ΑΓΓΕΛΟΣ Ζ̄ΝΨΟ Μ̄Ν Ζ̄ΝΤΒΑ Ε-
 Μ̄Ν̄ΤΟΥ | ΗΠΕ ΕΣΤ̄Ν̄ΤΟΝΤ` ΕΤΕΚ`ΚΛΗΣΙΑ ΕΤΖ̄Ν | ΤΜΑΖΨΜΟΥΝΕ ΑΥΩ
 25 ΟΥΨΡΠ`Μ̄ΜΙΣΕ | ΕΥΜΟΥΤΕ ΕΡΟϞ` ΧΕ ΠΙΣΡΑΗΛ ΕΤΕ ΠΑΕΙ || ΠΕ ΠΡΩΜΕ
 ΕΤΝΑΥ ΕΠΝΟΥΤΕ ΑΥΩ ΚΕ|ΟΥΑ ΧΕ ΙΗ̄Ϟ ΠΕΧ̄Ϟ ΕϞΤ̄Ν̄ΤΩΝ ΕΠΣΩΤΗΡ` | ΕΤΖΙ
 ΠΣΑ ΝΤΠΕ Ν̄ΤΜΑΖΨΜΟΥΝΕ ΕϞ|ΖΜΟΟΣ ΖΙ ΟΥΝΑΜ` Μ̄ΜΟϞ ΖΙΧ̄Ν ΟΥΘΡΟ|ΝΟΣ
 30 ΕϞΤΑΕΙΝΥ ΖΙ ΒΒΟΥΡ ΔΕ Μ̄ΜΟϞ ΕΣ||ΖΜΟΟΣ Ν̄ΒΙ ΤΠΑΡΘΕΝΟΣ Μ̄Π̄Π̄Ν̄Α
 ΕΤΟΥ|ΑΑΒ ΖΙΧ̄Ν ΟΥΘΡΟΝΟΣ ΕΣ† ΕΟΟΥ ΝΑϞ | ΑΥΩ ΣΕΑΖΕΡΑΤΟΥ ΖΙ

24 i.e. Ν̄ΟΥΟΝ (Böhlig emends thus).

28 Ν̄ΖΩΗ : i.e. ΖΩΗ : cf. *HypArch* 95:18 and Layton *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 184. 29 i.e. Μ̄Ν̄ ΟΥΝΟΣ.

105:9 Sah. Ν̄ΣΕΕΙΡΕ. 15 i.e. ΤΨΒΕ ΣΝΟΟΥΣ.

33 ΟΥΝΟΣ ΠΕ : ΕΥΝΟΣ ΠΕ is expected (Schenke emends thus) 35 rest. Schenke, Böhlig

the kingdom for him ' over everyone so that he might dwell ²⁵ above the twelve gods ' of chaos.

30. Now when Sabaoth had taken up the place ' of repose in return for his repentance, ' Pistis also gave him her daughter Zoe (Life) ' together with great authority so that she might ³⁰ instruct him about all things that exist in the eighth heaven. '

31. And as he had authority, ' he made himself first of all a mansion. ' It is huge, māgnificent, ' seven times as great as all those that exist ³⁵ [in the] seven heavens.

32. And before **105** his mansion he created a throne, ' which was huge and was upon a ' four-faced chariot called ' “Cherubin.” Now the Cherubin was ⁵ eight shapes per each of ' the four corners, lion forms and ' calf forms and human forms ' and eagle forms, so that all the forms ' amount to sixty-four forms ¹⁰ —and (he created) seven archangels that stand ' before it; he is the eighth, and has ' authority. All the forms amount to ' seventy-two. Furthermore, from this chariot ' the seventy-two gods took shape; ¹⁵ they took shape so that they might rule over the seventy-two ' languages of the peoples. And by that throne ' he created other, ' serpentlike angels, called ' “Saraphin,” ’ which praise him at all times. ²⁰

33. Thereafter he created a congregation (*ekklēsia*) ' of angels, thousands and myriads, numberless, ' which resembled the congregation (*ekklēsia*) in ' the eighth heaven; and a firstborn ' called Israel—which ²⁵ is, “the man who sees God” ’; and another being, ' called Jesus Christ, who resembles the savior ' above in the eighth heaven and who ' sits at his right upon a ' revered throne. And at his left there ³⁰ sits the virgin of the holy spirit, ' upon a throne and glorifying him. ' And

105:11 before it : *or*, before him

*p. 106¹
(154 L.)

ΤΕΣΕΖΗ ΝΒΙ ΤΣΑΨ<Ϙ>Ε ΜΠΑΡΘΕΝΟΣ ΕΥΜ ΜΑΑΒΕ ΝΒΙΘΑΡΑ ΝΤΟΟΤΟΥ
 ΜΝ ΖΜΨΑΛΤΗΡΙΟΝ [Μ]Ν * ΖΝΣΑΛΠΙΓΞ Ξ ΕΥΤ ΕΟΟΥ ΝΑϘ Ξ ΑΥΩ ΝΣΤΡΑ-
 ΤΕΥΜΑ ΤΗΡΟΥ ΝΝΑΓΓΕΛΟΣ ΣΕΤ ΕΟΟΥ ΝΑϘ Ξ ΑΥΩ ΣΕΣΜΟΥ ΕΡΟϘ Ξ
 5 ΕϘΖΜΟΟΣ ΔΕ ΖΙΧΝ ΟΥ|ΘΡΟΝΟΣ ΟΥΘΕΙΝ Ν<ΟΥ>ΝΟΣ ΝΚΛΟΟΛΕ ΕΣ-
 ΣΚΕ||ΠΑΣΕ ΜΜΟϘ Ξ ΑΥΩ ΝΕ ΜΝ ΛΑΔΥ ΝΜΜΑϘ Ξ ΖΝ ΤΕΚΛΟΟΛΕ ΕΙ ΜΗΤΙ
 ΑΤΣΟΦΙΑ <Ν>ΤΠΙΣΤΙΣ | ΕΣΤΣΕΒΟ ΜΜΟϘ Ξ ΑΝΕΤΨΟΟΠ Ξ ΤΗΡΟΥ ΖΝ ΤΜΑΖ-
 ΨΜΟΥΝΕ ΧΕΚΑΑΣ ΕΥΝΑΤΑΜΕΙΟ ΝΝΤΟΝ|ΤΝ ΝΝΗ ΨΙΝΑ ΤΜΝΤΕΡΟ ΕΣΝΑ-
 10 ΜΟΥΝ Ξ ΕΒΟΛ Ξ ΝΑϘ ΨΑ ΤΣΥΝΤΕΛΕΙΑ ΝΜΠΗΥΕ ΜΠΧΑΟΣ | ΜΝ ΝΟΥΔΥΝΑ-
 ΜΙΣ
 ΤΠΙΣΤΙΣ ΔΕ ΤΣΟΦΙΑΣ|ΠΟΡΧϘ ΕΠΚΑΚΕ [Σ] ΔΣΜΟΥΤΕ ΕΡΟϘ ΕΟΥΝΑΜ |
 ΜΜΟΣ ΠΑΡΧΙΓΕΝΕΤΩΡ ΔΕ ΔΣΚΑΔϘ ΖΙ ΒΟΥΡ Ξ ΜΜΟΣ ΧΙΜ ΦΟΟΥ
 15 ΕΤΜΜΑϘ ΑΥΜΟΥΤΕ ΕΟΥ||ΝΑΜ Ξ ΧΕ ΔΙΚΑΙΟΣΥΝΗ ΒΟΥΡ ΔΕ ΑΥΜΟΥ|ΤΕ
 ΕΡΟΣ ΧΕ ΤΑΔΙΚΙΑ ΕΤΒΕ ΠΑΕΙ ΔΕ ΑΥΧΙ | ΤΗΡΟΥ † ΝΟΥΚΟΣΜΟΣ Ν-
 ΤΕΚ Ξ ΚΛΗΣΙΑ ΝΤΔΙΚΑ|ΟΣΥΝΗ ΜΝ ΤΑΔΙΚΙΑ ΑΖΕ ΕΡΑΪ ΕΧΝ ΟΥΨΩΝΤ Ξ ΤΗ-
 ΡΟΥ †

(§ 35) PAP., OR.4926(1) (begins at 106:14 ΑΥΜΟΥΤΕ).

33 i.e. κιθάρα.

106:4 i.e. ΝΟΥΘΕΙΝ: cf. on 104:24. Ν<ΟΥ>ΝΟΣ: i.e. ΖΝ ΟΥΝΟΣ. 11 Sah. ΝΕΥΔΥΝΑ ΜΙΣ.

11–12 i.e. ΤΣΟΦΙΑ ΔΣΠΟΡΧϘ. 15 i.e. ΤΔΙΚΑΙΟΣΥΝΗ (Böhlig emends thus), cf. 106:16 ΤΑΔΙΚΙΑ: cf. Worrell *Coptic Sounds* 85 for pronunciation of Δ as Τ.

105:32 ΣΑΨ<Ϙ>Ε Schenke, Böhlig 33–34 ΕΥΜ ΜΑΑΒΕ <ΕΥΝ ΖΝΒΙΘΑΡΑ ΝΤΟΟΤΟΥ Bethge 34 [Μ]Ν: superlin. stroke is definite, Ν restored

106:4 rest. Layton: <ΖΝ ΟΥ>ΟΥΘΕΙΝ ΝΝΟΣ ΝΚΛΟΟΛΕ Böhlig, but unlikely 6 <Ν>ΤΠΙΣΤΙΣ Bethge, with hesitation: cf. 103:1 ΤΣΟΦΙΑ ΝΙΑΛΔΑΒΑΩ

12 [Σ] cancelled by the copyist 14–15 ΟΥΝΑΜ Ξ ΒΟΥΡ: <ΤΕϘ>ΟΥΝΑΜ Ξ <ΤΕϘ>ΒΟΥΡ Layton² 108 15 ΧΕ: Χ altered from Δ 15–16 ΒΟΥΡ ΔΕ ΑΥΜΟΥ|ΤΕ ΕΡΟΣ ΧΕ ΤΑΔΙΚΙΑ: lacuna in Or.4926(1), but too short for this phrase 16–19 ΕΤΒΕ ΠΑΕΙ Ξ ΤΗΡΟΥ: ΖΜ ΠΕΕΙ Δ[Ε ΤΔΙΚΑΙΟΣΥΝΗ ΜΝ ΤΑΔΙΚΙ]Δ ΑΖΕ ΔΡ[Ε]Τ[ΟΥ ΑΧΝ ΝΟΥΨΩΝΤ ΤΗ]Τ[ΡΟΥ] Or.4926(1), sim. rest. Oeyen 17–19 † Ξ Ξ: desired sense is not apparent: poss. emend to ΑΥΧΙ ΤΗΡΟΥ ΝΟΥΚΟΣΜΟΣ ΝΤΕΚΚΛΗΣΙΑ (i.e. ΖΝ ΤΕΚΚΛΗΣΙΑ) ΝΤΔΙΚΑΙΟΣΥΝΗ ΜΝ ΤΑΔΙΚΙΑ <ΕΥ>ΑΖΕ ΕΡΑΤΟΥ ΕΧΝ <Ν>ΟΥΨΩΝΤ ΤΗΡΟΥ (Layton) 17 ΝΤΕ ΤΕΚΚΛΗΣΙΑ is expected unless Ν is for ΖΝ 18 <Ε>ΑΖΕ Böhlig, with hesitation (p. 15): <ΕϘ>ΑΖΕ Bethge 265, with hesitation ΑΖΕ ΕΡΑΪ ΕΧΝ: ΑΖΕ ΕΡΑΤΞ ΕΧΝ is expected (cf. ShA I 116 cited by Crum 538b 22): ΑΖΙ ΔΡ[Ε]Τ[- - -] Or.4926(1): ΑΖΕ Ε<Ζ>ΡΑΪ ΕΧΝ Böhlig, Bethge, but unlikely 18–19 ΟΥΨΩΝΤ Ξ ΤΗΡΟΥ: ΝΟΥΨΩΝΤ ΤΗΡΟΥ em. Bethge: ΟΥΨΩΝΤ {ΤΗΡΟΥ} Schenke, Böhlig

the seven virgins stand before her, ' possessing thirty harps, ' and psalteries and 106 trumpets, glorifying him. And ' all the armies of the angels glorify him, ' and they bless him.

34. Now where he sits is upon a ' throne of light (within a) great cloud that covers ⁵ him. And there was no one with him ' in the cloud except Sophia (the daughter of) Pistis, ' instructing him about all the things that exist in the eighth heaven, ' so that the likenesses of those things might be created, ' in order that his reign might endure ¹⁰ until the consummation of the heavens of chaos ' and their forces.

35. Now Pistis Sophia ' set him apart from the darkness and summoned him to her right, ' and the prime parent she put at her left. ' Since that day, right has been called ¹⁵ justice, and left called ' wickedness. Now because of this they all received ' a realm (*kosmos*) in the congregation (*ekklēsia*) of justice ' and wickedness, . . . stand . . . upon a creature . . . ' all.

105:33–106:1 possessing thirty harps . . . , glorifying him : *text possibly erroneous; correct text possibly while thirty (others), possessing harps . . . , glorify him*

106:18–19 . . . stand . . . all : *text erroneous; correct text possibly where they all stand upon their foundations; this conjecture is partly supported by the British Library manuscript*

- 20 ΠΑΡΧΙΓΕΝΕΤΩΡ ΔΕ Μ̄ΠΧΑΟΣ Ν̄ΤΑ|ΡΕϞΑΥ ΕΠΕϞΨΗΡΕ ΣΑΒΑΘΨ
 ΑΥΩ ΠΕ|ΟΟΥ ΕΤϞΝ̄ΖΗΤϞ ΞΕ ϞΨΟΤΠΨ ΑΝΕΖΟΥΣΙΑ | ΤΗΡΟΥ Μ̄ΠΧΑΟΣ ΑϞ-
 ΚΩΣ ΕΡΟϞΨ ΑΥΩ Ν̄ΤΑ|ΡΕϞΩΝΤΨ ΑϞΧΠΟ Μ̄ΠΜΟΥ ΕΒΟΛ Ζ̄Μ ΠΕϞΨ|
 25 ΜΟΥ ΑΥΚΑΘΙΣΤΑ Μ̄ΜΟΥ ΞΧ̄Ν ΤΜΑΖΣΟΕ || Μ̄ΠΕΑΥΤΑΡΠΨ ΣΑΒΑΘΨ Μ̄-
 ΠΜΑ ΕΤ̄ΜΜΑΥΨ | ΑΥΩ ΤΕΕΙΖΕ ΑϞΧΚΨ ΞΒΟΛ Ν̄ΣΙ ΠΑΡΙΘΜΟΣ | Ν̄ΤΣΟΕ
 Ν̄ΕΖΟΥΣΙΑ Μ̄ΠΧΑΟΣ ΤΟΤΕ ΠΜΟΥ | ΕϞΟ Ν̄ΖΟΥΤΨ ΞΣΙΜΕ ΑϞΤΩΣ Μ̄
 30 ΤΕϞΦΥΣΙΣ | ΑϞΧΠΟ Ν̄ΣΑϞϞ Ν̄ΨΗΡΕ Ν̄ΖΟΥΤΨΣΙΜΕ ||
 ΝΑΕΙ ΝΕ Ρ̄ΡΑΝ Ν̄Ν̄ΖΟΥΤΨ ΨΚΩΣ ΠΩΝΤΨ | ΠΡΙΜΕ ΠΑΨ ΕΖΟΜ ΠΠΕΝ-
 ΘΟΣ ΠΨ ΛΟΥ|ΛΑΕΙ ΠΡΙΜΕ Ν̄ΨΤΒΟ ΝΑΕΙ ΔΕ ΝΕ Ν̄ΡΑΝ | Ν̄Ν̄ΣΙΟΜΕ
 ΤΟΡΓΗΨ ΤΛΥΠΗ ΘΗΔΟΝΗ | ΠΑΨ ΕΖΟΜΨ ΠΣΑΖΟΥΕ ΤΠΙΚΡΙΑ Τ̄Μ̄Ν<Τ>† ΤΩ(Ν)
 35 || ΑῩΡ̄ΚΟΙΝΩΝΕΙ Μ̄Ν ΝΟΥΕΡΗΥ ΑΠΟΥΑ | Δ[Ε ΠΟ]ΥΑ ΞΠΕ ΣΑΨϞ
 *p. 107¹ ΖΩΣΤΕ ΣΕΕΙΡΕ Ν̄*ΖΜΕΨΙ[[Τ]]Ψ Ν̄ΔΑΙΜΩΝ Ν̄ΖΟΥΤΨΣΙΜΕ |
 (155 L.) ΝΟΥΡΑΝ Μ̄Ν ΝΟΥΕΝΕΡΓΕΙΑ ΚΝΑΖΕ | ΕΡΟΟΥ Ζ̄Μ ΠΧΩΩΜΕ Ν̄ΣΟΛΟΜΩΝΨ |
 5 ΑΥΩ Μ̄Π̄ΜΤΟ ΕΒΟΛΨ Ν̄ΝΑΕΙ ΖΩΗΨ ΕΤΨ||ΨΟΟΠΨ Μ̄Ν ΣΑΒΑΘΨ ΑΣΤΑΜΙΟ
 ΣΑΨϞ | Ν̄ΔΥΝΑΜΙΣ ΕΝΑΝΟΥΟΥ Ν̄ΖΟΥΤΨΣΙΜΕ | Ν̄ΡΑΝ Ν̄Ν̄ΖΟΥΤΨ ΝΕ
 ΝΑΕΙΨ ΠΕΤΕ ΜΑϞΚΩΣΨ ΠΜΑΚΑΡΙΟΣ Π<ΕΤ>ΟΥΝΟϞΨ ΠΑΛΗΘΙ|ΝΟΣ ΠΕΤΕ
 10 ΜΑϞΦΘΟΝΕΙΨ ΠΑΓΑΠΗΤΟΣ || ΠΕΤ̄Ν̄ΖΟΤΨ Ν̄ΣΙΟΜΕ ΖΩΟΥ † ΝΕ ΝΑΕΙ
 ΝΟΥ|ΡΑΝ † †ΡΗΝΗΨ ΠΟΥΡΑΤΨ ΠΤΕΛΗΛ Τ<Μ̄ΝΤ>ΜΑΚΑ|ΡΙΟΣ ΤΑΛΗΘΕΙΑ ΤΑ-
 ΓΑΠΗ ΤΠΙΣΤΙΣ ΑΥ|Ω ΕΒΟΛ Ζ̄Ν ΝΑΕΙ ΟῩΝ ΖΑΖ Μ̄Π̄ΝΑ Ν̄ΑΓΑ|ΘΟΝ ΑΥΩ Β̄-
 ΒΑΛΖΗΤΨ

(§ 36) PAP. OR.4926(1) (breaks off at 106:19 Ν̄ΤΑΡΕϞΑΥ).

(§§ 37–61) PAP.

24–25 i.e. ΤΜΑΖΣΟΕ Μ̄ΠΕ ΕΑΥΤΑΡΠ. 25 Sah. Ζ̄Μ ΠΜΑ ΕΤ̄ΜΜΑΥ. 26 i.e. Ν̄ΤΕΕΙΖΕ.

35 Sah. ΝΟΥΕΡΗΥ. 36 Sah. Ν̄ΣΕΕΙΡΕ.

107:2 Sah. ΝΟΥΨ . . . ΝΟΥΨ.

5 i.e. ΤΑΜΙΕ. 10 Sah. ΝΟΥΡΑΝ.

22 ΑϞΚΩΣ : copyist first wrote ΑΥ, then cancelled Υ and added Ϟ above the line

33 Ν̄Ν̄ΣΙΟΜΕ : Ν̄ΝΕΣΙΟΜΕ Bethge 269, poss. rightly (yet cf. *GTh* 51:20 and *ThCont* 139:38, 139:42 Ν̄ΣΙΟΜΕ) 34 Μ̄Ν<Τ>† Böhlig 36 Δ[---]ΥΑ read in photographs 107:1 ΨΙ[[Τ]]Ψ : τ inexplicably cancelled by the copyist; ΨΙΤ or ΨΙΣ is the expected form

107:3 ΠΧΩΩΜΕ Ν̄ΣΟΛΟΜΩΝ : cf. Dorese *Secret Books* 170–71; Layton *Harvard Theological Review* 69 (1976) 35 n. 71; Reitzenstein *Poimandres* 186–87

5 ΣΑΨϞ : ΣΑΨϞΕ is expected 8 Π<ΕΤ> Layton 10 † ΝΕ ΝΑΕΙ ΝΟΥΡΑΝ † : emend to ΝΑΕΙ ΝΕ ΝΟΥΡΑΝ (thus Böhlig) 11 Τ<Μ̄ΝΤ> Böhlig

36. Thus when the prime parent of chaos ²⁰ saw his son Sabaoth and the glory ' that he was in, and perceived that he was greatest of all the authorities ' of chaos, he envied him. And ' having become wrathful he engendered Death out of his ' death: and he (viz., Death) was established over the sixth ²⁵ heaven, (for) Sabaoth had been snatched up from there. ' And thus the number ' of the six authorities of chaos was achieved. Then Death, ' being androgynous, mingled with his (own) nature ' and begot seven androgynous offspring. ³⁰

37. These are the names of the male ones: Jealousy, Wrath, ' Tears, Sighing, Suffering, Lamentation, ' Bitter Weeping. And these are the names ' of the female ones: Wrath, Pain, Lust, ' Sighing, Curse, Bitterness, Quarrelsomeness. ³⁵ They had intercourse with one another, and each ' one begot seven, so that they amount to **107** forty-nine androgynous demons. '

38. Their names and their effects you will find ' in the *Book of Solomon*. '

39. And in the presence of these, Zoe, who ⁵ was with Sabaoth, created seven ' good androgynous forces. ' These are the names of the male ones: the Unenvious, ' the Blessed, the Joy(ful), the True, ' the Unbegudging, the Beloved, ¹⁰ the Trustworthy. Also, as regards the female ones, these are their ' names: Peace, Gladness, Rejoicing, Blessedness, ' Truth, Love, Faith (Pistis). And ' from these there are many good ' and innocent spirits.

^{107:3} it is not possible to identify precisely the work cited here; some possibilities are discussed by J. Doresse, *The Secret Books of the Egyptian Gnostics* (New York: Viking, 1960), 170–171

40. Their influences ¹⁵ and their effects you will find in ' the *Configurations of the Fate of Heaven That Is ' beneath the Twelve.* '

41. And having seen the likeness ' of Pistis in the waters, the prime parent grieved very much, ²⁰ especially when he heard her voice, ' like the first voice that had ' called to him out of the waters. And ' when he knew that it was she who had given a name ' to him, he sighed. He was ashamed on account of his ²⁵ transgression. And when he had come to know in truth ' that an immortal man ' of light had been existing before him, he was greatly disturbed; ' for he had previously said ' to all the gods and their angels, ³⁰ "It is I who am god. No other one ' exists apart from me." For he had been afraid ' they might know that another ' had been in existence before him, and might condemn ' him.

42. But he, being devoid of understanding, ³⁵ scoffed at the condemnation ' and acted recklessly. He said, "If **108** anything has existed before me, let it appear, ' so that we may see its light."

43. And ' immediately, behold! Light came out of the eighth heaven ' above and passed through all of the heavens ⁵ of the earth.

44. When the prime parent ' saw that the light was beautiful as it radiated, ' he was amazed. And he was greatly ashamed. As ' that light appeared, a human likeness ' appeared within it, very wonderful. ¹⁰ And no one saw it except for ' the prime parent and Pronoia, ' who was with him. Yet its light appeared ' to all the forces of the heavens. Because of this ' they were all troubled by it.

45. Then ¹⁵ when Pronoia saw that emissary (*aggelos*), she became enamored of him. ' But he hated her because she was on the darkness. ' But she desired to embrace him, and she was not ' able to. When she was unable to assuage her love, ' she poured out her light upon the earth.

- 20 ΧΙΜ` || ΦΟΥ ΕΤΜΜΑΥ ΑΥΜΟΥΤΕ ΑΠΑΓΓΕΛΟΣ ΕΙΤΜΜΑΥ ΧΕ ΑΔΑΜ`
 ΟΥΟΕΙΝ ΕΤΕ ΠΕΟΥΩΣΜ | ΠΕ ΠΡΜ̄ΝΣΝΟΥ` ΝΟΥΟΕΙΝ ΑΥΩ ΑΠΚΑΖ |
 <ΝΤΑϕ>ΠΩΡΩ` ΕΒΟΛ` ΕΧΩϕ` ΑΔΑΜΑΝ ΕΤ`ΟΥΑΑΒ` | ΕΤΕ ΠΕϕ`ΟΥΩΣΜ`
- 25 ΠΕ ΠΚΑΖ ΝΑΔΑΜΑΝΤΙ||ΝΗ ΕΤΟΥΑΑΒ
 ΧΙΜ ΦΟΥ` ΕΤΜΜΑΥ ΑΥΡ̄|ΤΙΜΑ ΜΠΣΝΟΥ` ΝΤΠΑΡΘΕΝΟΣ ΝΒΙ ΝΕ|ΖΟΥ-
 CIA ΤΗΡΟΥ ΠΚΑΖ ΔΕ ΑΥΤΟΥΒΟ ΕΤΒΕ | † ΠΣΝΟΒ ΝΤΠΑΡΘΕΝΟΣ
- 30 ΝΖΟΥΟ ΔΕ ΝΖΟΥΟ | ΑΠΜΟΥ ΤΟΥΒΟ ΖΙΤΜ ΠΕΙΝΕ ΝΤΠΙΣΤΙC || ΤCΟΦΙΑ
 ΤΑΕΙ ΝΤΑΖΟΥΩΝΖ ΕΒΟΛ` Μ|ΠΑΡΧΙΓΕΝΕΤΩΡ` ΖΝΝ̄ΜΜΟΥ ΖΝΝΟΥ|ΕΥ-
 ΛΟΓΟΝ ΒΕ ΑΥΧΟΟΣ ΧΕ ΖΙΤΝ̄ ΜΜΟΥ | ΠΜΟΥ ΕΤΟΥΑΑΒ ΕΠΕΙ ϕΤ̄ΝΖΟ
 ΜΠΤΗΡϕ` * ϕΤΟΥΒΟ ΜΜΟΥ
- *p. 109¹
 (157 L.) ΕΒΟΛ ΖΜ ΠΙΣΝΟΥ` ΝΨΟΡΠ` | ΑΠΕΡΩC ΟΥΩΝΖ ΕΒΟΛ ΕϕΟ ΝΖΟΥΤ-
 CΣΙΜΕ | ΤΕϕΜ̄ΝΤΖΟΥΤ` ΠΕ ΖΙΜ̄ΙΡΗϕΙC ΕϕΟ Ν|ΚΩΖΤ` ΕΒΟΛ ΖΜ ΠΟΥ-
 5 ΟΕΙΝ ΤΕϕΜ̄ΝΤCΣΙ|ΜΕ ΕΤ̄Ν̄ΜΜΑϕ` ΟΥΨΥΧΗ ΝCΝΟΥ` ΟΥΕ|ΒΟΛ ΤΕ
 ΖΝ ΤΟΥCΙΑ ΝΤΠΡΟΝΟΙΑ ΝΕCΩϕ` | ΕΜΑΤΕ ΖΜ ΠΕϕCΑ ΕῩΝΤΕϕ` ΧΑΡΙC
 ΠΑΡΑ | ΝCΩΝΤ` ΤΗΡΟΥ ΜΠΧΑOC
- 10 ΤΟΤΕ ΔΑΝΟΥ|ΤΕ ΤΗΡΟΥ Μ̄Ν ΝΟΥΑΓ`ΓΕΛΟC ΝΤΑΡΟΥΝΑΥ || ΑΠΕΡΩC ΑΥ-
 ΜΕΡΙΤϕ` ΝΤΑΡΕϕ`ΟΥΩΝΖ ΔΕ | ΕΒΟΛ ΝΖΗΤΟΥ ΤΗΡΟΥ ΑϕΡΑΚΖΟΥ Ν-
 ΘΕ | ΕΒΟΛ ΖΝ ΟΥΖΗΒC ΟΥΩΤ ΨΑΡΕ ΖΑΖ ΝΖΗΒC | ΧΕΡΟ ΑΥΩ ΠΙΟΥΟΕΙΝ
- 15 ΟΥΩΤ` ΜΜΑΥ ΠΖΗΒC | ΔΕ ΜΑϕCΩΧΒ ΑΥΩ ΝΤΕΕΙΖΕ ΑΠΕΡΩC ||
 ΧΩΡΕ ΕΒΟΛ ΖΝ ΝCΩΝΤ` ΤΗΡΟΥ ΜΠΧΑ|OC ΑΥΩ ΜΠΕϕCΩΧΒ
 ΚΑΤΑ ΘΕ ΕΒΟΛ ΖΝ | ΤΜΕCΟΤΗC ΕΤΟΥΤΕ ΠΟΥΟΕΙΝ Μ̄Ν ΠΚΑ|ΚΕ Αϕ-
 ΟΥΩΝΖ ΕΒΟΛ ΝΒΙ ΠΕΡΩC ΖΝ ΤΜΕ|CΟΤΗC Ν̄ΝΑΓΓΕΛΟC Μ̄Ν Ρ̄ΡΩΜΕ ΔC-
 20 ΧΩΚ || ΕΒΟΛ ΝΒΙ ΤCΥΝΟΥCΙΑ Μ̄ΠΕΡΩC ΤΕΪΖΕ | ΕΖΡΑΪ ΖΜ ΠΚΑΖ ΔC†
 ΟΥΩ ΝΒΙ ΤΨΟΡΙΤ̄ Ν|ΖΗΔΟΝΗ

21 i.e. ΝΟΥΟΕΙΝ (Böhlig emends thus).

31 i.e. ΖΝ ΜΜΟΥ.

109:5 i.e. ΕΤ̄Ν̄ΜΜΑϕ.

9 Sah. ΝΕΥΑΓΓΕΛΟC. 12 i.e. ΝΟΥΩΤ. 13 i.e. ΝΟΥΩΤ.

20 i.e. ΝΤΕΕΙΖΕ.

23 <ΝΤΑϕ> Layton 24–25 ΠΚΑΖ ΝΑΔΑΜΑΝΤΙ|ΝΗ : for the incongruous feminine end-
 ing (-τήνη) cf. Kasser *Kēmi* 20 (1970) 52, Layton *Harvard Theological Review* 69 (1976) 52

28 † CΝΟC : emend to CΝΟΥ (thus Schenke)

109:3 ΖΙΜ̄ΙΡΗϕΙC : i.e. Himeros : ΖΙΜΗΡΙC em. Böhlig (comparing Ἴμέριος)

12 ΟΥΖΗΒC : η added above the line

46. Since ²⁰ that day, that emissary has been called ' "Adam of Light," whose rendering ' is "the luminous man of blood," and the earth ' (upon which it (her light)) spread, (has been called) "holy Adamas," ' whose rendering is "the Holy Land of Adamantine." ²⁵

47. Since that day, ' all the authorities have honored the blood of the virgin. ' And the earth was purified on account of ' the blood of the virgin.

48. But most of all, ' the water was purified through the likeness of Pistis ³⁰ Sophia, who had appeared to ' the prime parent in the waters. Justly, ' then, it has been said: "through the waters." ' The holy water, since it vivifies the all, **109** purifies it.

49. Out of that first blood ' Eros appeared, being androgynous. ' His masculinity is Himireris (i.e., Himeros), being ' fire from the light. His femininity⁵ that is with him—a soul of blood—is from ' the stuff of Pronoia. He is very lovely ' in his beauty, having a charm beyond ' all creatures of chaos.

50. Then all the gods ' and their angels, when they beheld ¹⁰ Eros, became enamored of him. And appearing ' in all of them he set them afire: just as ' from a single-lamp many lamps ' are lit, and one and the same light is there, but the lamp ' is not diminished. And in this way Eros ¹⁵ became dispersed in all the created beings of chaos, ' and was not diminished.

51. Just as from ' the midpoint of light and darkness ' Eros appeared and at the midpoint ' of the angels and mankind ²⁰ the sexual union of Eros was consummated, so ' out of the earth the primal pleasure blossomed. '

108:23 Adamas : *or*, Adaman

52. The woman followed earth. ' And marriage followed woman. ' Birth followed marriage. Dissolution ²⁵ followed birth.

53. After that Eros, ' the grapevine sprouted up ' out of that blood, which had been shed over ' the earth. Because of this, those who drink of it ' conceive the desire of sexual union. ³⁰ After the grapevine, a fig tree ' and a pomegranate tree sprouted up from ' the earth, together with the rest of the trees, ' all species, having ' within them their seed from the **110** seed of the authorities and their angels. '

54. Then Justice created Paradise, ' being beautiful and being outside the orbit ' of the moon and the orbit of the sun in ⁵ the Land of Wantonness, in the East in the midst ' of the stones. And desire is in the midst of ' the beautiful, appetizing trees. And ' the tree of eternal life is as it ' appeared by God's will, ¹⁰ to the north of Paradise, so that it might make ' eternal the souls of the pure, ' who shall come forth from the modelled forms (*plasmata*) of poverty ' at the consummation of the age (aeon). Now the color ' of the tree of life is like the sun. And ¹⁵ its branches are beautiful. Its leaves are like ' those of the cypress. Its fruit is like ' a bunch of grapes when it is white. Its height ' goes as far as heaven.

55. And next to it (is) the tree ' of acquaintance (*gnōsis*), having the strength (*dynamis*) ²⁰ of God. Its glory is like the moon ' when fully radiant. And its branches are beautiful. ' Its leaves are like fig leaves. ' Its fruit is like a good appetizing date. ' And this tree is to the north of Paradise, ²⁵ so that it might arouse the souls from ' the torpor of the demons, in order that they might approach ' the tree of life and eat of ' its fruit and so condemn the ' authorities and their angels.

56. The effect ³⁰ of this tree is described in the *Sacred Book*, ' to wit: ' 'It is you who are

*p. 111¹
(159 Böhlig)

ΠΩΗΝ ΝΤΓΝΩΣΙΣ ΠΑΕΙ | ΕΤΖΜ ΠΑΡΑΔΕΙΣΟΣ ΠΑΕΙ ΝΤΑ ΠΩΟΡΠ` | ΡΡΩΜΕ
ΟΥΟΜΩ` ΑΦΟΥΗΝ` ΑΠΕΦΝΟΥΣ | ΑΦΜΡΡΕ ΤΕΦ`ΩΒΡΕΙΝΕ ΑΦΡΚΑΤΑΚΡΙΝΕ *
<Ν>ΝΚΕΕΙΝΕ ΝΑΛΛΟΤΡΙΟΝ ΑΦΣΙΧΑΝΕ ΕΡΟ|ΟΥ`

ΜΝ̄Ν̄ΣΑ ΠΑΕΙ ΔΕ ΑΤΒΕΝΧΟΕΙΤ` † ΟΥΩ | ΕΖΡΑΪ ΤΑΕΙ ΕΤΝΑΤΟΥΒΟ ΝΡ-
5 ΡΩΟΥ ΜΝ̄ Ν|ΑΡΧΙΕΡΕΥΣ ΝΤΔΙΚΑΙΟΣΥΝΗ ΝΑΕΙ ΕΤΝΑ||ΟΥΩΝΖ ΕΒΟΛ ΖΝ̄ Ν-
ΖΑΕΥ ΝΝΕΖΟΥΟΥ` ΕΑ|ΤΒΕΝΧΟΕΙΤ ΔΕ ΟΥΩΝΖ ΕΒΟΛ ΖΜ̄ ΠΟΥΟ|ΕΙΝ ΜΠΩΟΡΠ`
ΝΑΔΔΑΜ ΕΤΒΕ ΠΧΡΙΣΜΑ | ΕΤΟΥ<ΝΑ>ΣΙΤΩ`

10 ΤΩΟΡΠ` ΔΕ ΜΨΥΧΗ ΑΣΜΡΡΕ | ΠΕΡΩΣ ΕΤΝ̄ΝΜ̄ΜΑΣ ΑΣΠΩΖΤ` ΜΠΕΣ|
<Σ>ΝΟΥ` ΕΖΡΑΪ ΕΧΩΩ` ΑΥΩ ΕΧΜ̄ ΠΚΑΖ ΕΒΟΛ | ΔΕ ΖΜ̄ ΠΣΝΟΥ` ΕΤΜ̄-
ΜΑΥ ΑΤΟΥΡΤ` † ΟΥ|Ω ΕΖΡΑΪ ΖΜ̄ ΠΚΑΖ ΝΨΟΡΠ` ΕΒΟΛ ΖΜ̄ | ΠΩΟΝΤΕ ΕΥΡΑ-
ΨΕ ΜΠΟΥΟΕΙΝ ΠΑΪ ΕΤ`|ΝΑΟΥΩΝΖ ΕΒΟΛ ΖΜ̄ ΠΒΑΤΟΣ

15 Μ̄Μ̄Ν̄ΣΑ || ΠΑΕΙ ΑΝ` ΝΖΡΗΡΕ ΕΝΕΣΩΟΥ ΕΤΟ Ν̄ΣΤΟΕΙ | ΕΝΑΝΟΥΩ` ΑΥ†
ΟΥΩ ΕΖΡΑΪ ΖΜ̄ ΠΚΑΖ ΚΑ|ΤΑ ΓΕΝΟΣ ΕΒΟΛ ΖΝ̄ ΤΟΥΕΙ ΤΟΥΕΙ ΜΠΑΡ|ΘΕΝΟΣ Ν-
20 ΤΕ ΝΨΕΕΡΕ ΝΤΠΡΟΝΟΙΑ` | ΝΑΕΙ ΝΤΑΡΟΥΜΕΡΕ ΠΕΡΩΣ ΑΥΠΩΖΤ` || Μ-
ΠΟΥΣΝΟΥ` ΕΧΩΩ` ΑΥΩ ΕΧΜ̄ ΠΚΑΖ`

Μ|Μ̄Ν̄ΣΑ ΝΑΕΙ` ΑΒΟΤΑΝΗ ΝΙΜ` † ΟΥΩ ΕΖΡΑΪ ΖΜ̄ ΠΚΑΖ ΚΑΤΑ ΓΕΝΟΣ
ΕῩΝΤΑΥ Μ|ΜΑΥ ΜΠΕΣΠΕΡΜΑ ΝΕΖΟΥΣΙΑ Μ̄ΝΟΥ|ΑΓ`ΓΕΛΟΣ Μ̄Ν̄ΣΑ
25 ΝΑΕΙ` ΑΝΕΖΟΥΣΙΑ || ΣΩΝΤ` ΕΒΟΛ ΖΝ̄ Μ̄ΜΟΥ ΝΘΗΡΙΟΝ ΝΙΜ | ΚΑΤΑ ΓΕ-
ΝΟΣ ΑΥΩ ΝΧΑΤΒΕ Μ̄ΝΖΑ`|ΛΑΤΕ ΚΑΤΑ ΓΕΝΟΣ ΕῩΝΤΑΥ Μ̄ΜΑΥ Μ|ΠΣΠΕΡ-
ΜΑ ΝΕΖΟΥΣΙΑ Μ̄ΝΟΥΑΓΓΕΛΟΣ |

30 ΖΑ ΤΕΖΗ ΔΕ Ν̄ΝΑΕΙ ΤΗΡΟΥ ΝΤΑΡΕΩ`ΟΥ||ΩΝΖ ΕΒΟΛ` ΜΠΩΟΡΠ` ΝΖΟΥΟΥ
ΑΦΩ | ΖΙΧΜ̄ ΠΚΑ[Ζ] Μ̄ΠΡΗΤΕ ΝΖΟΥΟΥ ΣΝΑΥ ΑΦ|ΚΩ ΝΤΠΡΟΝΟΙΑ ΕΤΜ̄ΠΣΑ
ΜΠΙΤ̄Ν ΖΝ̄ | ΤΠΕ ΑΦΒΩΚ` ΕΖΡΑΪ ΕΠΕΩ`ΟΥΟΕΙΝ ΑΥΩ | ΝΤΕΥΝΟΥ

32 i.e. παραδεισος (Böhlig emends thus). 33 Sah. αφουωνε.

III : 9 i.e. ετν̄νμας.

15 αν : Sah. ον. 20 Sah. μπεγσνοφ.

23 i.e. ν̄νεζουσια (Böhlig emends thus). 23–24 Sah. νεγαγγελος. 28 i.e. ν̄ν-
εζουσια (Böhlig emends thus). νογαγγελος : Sah. νεγαγγελος.

III : 1 <Ν> Layton (cf. 111:2 εροου)

8 <ΝΑ> Quecke²

10 <Σ>ΝΟΥ sim. Böhlig

23 μπεσπερμα : μ<πουσπερμα γραΐ ν̄ζητου εβολ ζμ̄> πεσπερμα Quecke, with hesi-
tation

- *p. 112¹
(160 Bö.)
- απκακε ψωπε αχ̄μ̄ π̄κ̄ο̄ς̄μο̄[ς] * τηρϣ̄
 τσοφια δε ετζ̄ν̄ τπε̄ μ̄π̄σᾱ μ̄πιτ̄ν̄ | ν̄ταρεσοϣω̄ ας̄χῑ ο̄υεζοϣιᾱ
 5 Ν̄τοοτ̄ε̄ | Ν̄τ̄πις̄τις̄ ας̄ταμιο̄ ν̄ζ̄ν̄νος̄ ν̄ρεϣ̄̄̄̄ ο̄γο|ειν̄ μ̄ν̄ ν̄ς̄ιοϣ̄ τ̄η-
 ροϣ̄ ας̄κααϣ̄ ζ̄ν̄ τπε̄ ατρου||̄̄̄̄ ο̄γοειν̄ εχ̄μ̄ π̄καζ̄ αϣ̄ω̄ σε̄χ̄ωκ̄` εβολ
 Ν̄|ζ̄ν̄χημειον̄ ν̄χρονος̄ μ̄ν̄ ζ̄ν̄καιρος̄ μ̄ν̄ | ζ̄ν̄ρ̄μ̄προοϣε̄ αϣ̄ω̄ ζ̄ν̄νεβατε
 μ̄ν̄ ζ̄ν̄ζοοϣ̄ | μ̄ν̄ ζ̄ν̄οϣ̄ψη̄ μ̄ν̄ ζ̄ν̄ς̄οϣ̄ς̄οϣ̄ μ̄ν̄ π̄κεσεεπε̄ | τηρϣ̄` αϣ̄ω̄
 10 Ν̄τ̄εειζε̄ απ̄μᾱ τηρϣ̄` ρ̄κος̄μ̄εῑ || ζ̄ιχ̄ν̄ τπε̄
 αδαμ̄` δε̄ ο̄γοειν̄` ν̄ταρεϣ̄`οϣ̄ω̄ | αβωκ̄` εζοϣ̄ν̄` επεϣ̄`οϣ̄οειν̄
 ετε̄ πᾱεῑ πε̄ | ετμαζ̄ωμοϣ̄νε̄ μ̄πεϣ̄ω̄β̄μ̄ βομ̄` ετβε̄ | τμ̄ν̄τ̄ζηκε̄
 Ν̄τατ̄ωζ̄ μ̄ν̄ πεϣ̄`οϣ̄οειν̄ τ̄οτε̄ | αϣ̄ταμ̄ειο̄ ναϣ̄` ν̄οϣ̄νος̄ ν̄-
 15 αιων̄ αϣ̄ω̄ ζ̄μ̄ || παιων̄` ετ̄μ̄μαϣ̄ αϣ̄ταμιο̄ ν̄ς̄οοϣ̄ ν̄αιων̄ | μ̄ν̄ νοϣ̄-
 κος̄μος̄ εϣ̄ειρε̄ ν̄ς̄οοϣ̄ εϣ̄σοτ̄π̄` | αν̄μ̄πηϣ̄ε̄ μ̄π̄χαος̄ μ̄ν̄ νοϣ̄κος̄μος̄
 Ν̄|ς̄αϣ̄ϣ̄` ν̄κωβ̄
 νε̄ειαιων̄ δε̄ τηρ̄οϣ̄ μ̄ν̄ νοϣ̄|κος̄μος̄ εϣ̄ωροπ̄` ζ̄μ̄ πετε̄ μ̄ν̄τεϣ̄
 20 αρ̄ηϣ̄ϣ̄` || εϣ̄οϣ̄τε̄ τμαζ̄ωμοϣ̄νε̄ μ̄ν̄ π̄χαος̄ ετ̄μ̄πι|τ̄ν̄ μ̄μος̄ εϣ̄ηπ̄` μ̄ν̄
 π̄κος̄μος̄ ετε̄ πᾱ τ̄`μ̄ν̄τ̄ζηκε̄ πε̄
 εϣ̄χε̄ κοϣ̄ω̄ ε̄ειμε̄ Ν̄τ̄δια|θε̄ς̄ις̄ ν̄νᾱεῑ κ̄ναζε̄ ερος̄ ες̄ς̄ηζ̄ ζ̄μ̄
 25 π̄μαζ̄|ς̄αϣ̄ϣ̄ ν̄κος̄μος̄ ν̄ψ̄ιεραλιας̄ πε̄προφη̄|τ̄ης̄
 ζ̄ᾱ τεζ̄η̄ δε̄ μ̄πατε̄ αδαμ̄ ν̄οϣ̄οειν̄ ρ̄|αναχ̄ωρεῑ ζ̄μ̄ π̄χαος̄ αν̄εζοϣ̄-
 ϣιᾱ ναϣ̄ ε̄ροϣ̄` αϣ̄ς̄ωβε̄ ν̄ς̄ᾱ παρ̄χιγενετ̄ωρ̄` χ̄ε̄ αϣ̄`|χε̄ βο̄λ̄ εϣ̄χω̄

(§ 62) PAP., OR.4926(1) (begins at 112:3 Ν̄τ̄πις̄τις̄, breaks off ca. 112:10 Ν̄ταρεϣ̄οϣ̄ω̄).

(§§ 63–65) PAP.

(§ 66) PAP., OR.4926(1) (begins at 112:27 παρ̄χιγενετ̄ωρ̄).

34 i.e. εχ̄μ̄.

112:5 Sah. αϣ̄ω̄ ν̄σε̄χ̄ωκ̄. 7 i.e. ζ̄νεβατε̄.

10 i.e. ν̄οϣ̄οειν̄ (Böhlig emends thus). 13 i.e. Ν̄τατ̄ωζ̄ (Böhlig emends thus). 16–17 Sah. νεϣ̄- . . . νεϣ̄-.

17 αν̄μ̄πηϣ̄ε̄ : Sah. αμ̄πηϣ̄ε̄

18–19 Sah. νεϣ̄κος̄μος̄.

24 Sah. ζ̄ιεραλιας̄.

34 αχ̄μ̄ : also αχ̄ν̄ can be read π̄κ̄ο̄ς̄μο̄[ς] : μο̄[ς] exceeding letters, written below the line

112:2 ας̄χῑ : ᾱχῑ Funk : cf. 98:14 Ν̄τοοτ̄ε̄ read in photographs 3 ρ̄ ο̄γο read in photographs ρ̄εϣ̄̄̄̄ ο̄γοειν̄ : οϣ̄[ᾱε̄] | ναϣ̄[ε̄] | [ε̄] Or.4926(1) 5 αϣ̄ω̄ σε̄χ̄ωκ̄ : ν̄ς̄ε̄ειρε̄ Or.4926(1) 9 αϣ̄ω̄ . . . ρ̄κος̄μ̄εῑ : shorter text (but mostly in lacuna) in Or.4926(1)

darkness covered all the universe. **112**

62. Now when she wished, the Sophia who was in the lower heaven ' received authority from ' Pistis, and fashioned great luminous bodies ' and all the stars. And she put them in the sky to ⁵ shine upon the earth and to render ' temporal signs and seasons and ' years and months and days ' and nights and moments and so forth. ' And in this way the entire region upon the sky was adorned. ¹⁰

63. Now when Adam of Light conceived the wish ' to enter his light— i.e., ' the eighth heaven—he was unable to do so because of ' the poverty that had mingled with his light. Then ' he created for himself a vast eternal realm (aeon). And within ¹⁵ that eternal realm he created six eternal realms ' and their adornments, six in number, that were seven times better ' than the heavens of chaos and their adornments. '

64. Now all these eternal realms and their ' adornments exist within the infinity ²⁰ that is between the eighth heaven and the chaos below ' it, being counted with the universe that belongs to ' poverty.

65. If you (sg.) want to know the arrangement ' of these, you (sg.) will find it written in the *Seventh ' Universe of the Prophet Herialias*. ²⁵

66. And before Adam of Light had ' withdrawn in the chaos, the authorities saw him ' and laughed at the prime parent because he had ' lied when he said,

30 $\bar{\mu}\mu\omicron\varsigma$ $\chi\epsilon$ $\alpha\lambda\omicron\kappa$ \backslash $\pi\epsilon$ $\pi\lambda\omicron\upsilon\gamma\tau\epsilon$ $\mu\bar{\lambda}$ $\lambda\alpha\alpha\gamma$ $\psi\omicron\omicron\pi$ \backslash $\zeta\iota$ $\tau\alpha\epsilon\zeta\eta$
 $\bar{\nu}\tau\alpha\rho\omicron\upsilon\epsilon\iota$ $\psi\alpha\|\rho\omicron\gamma$ \backslash $\pi\epsilon$ $\chi\alpha\gamma$ $\chi\epsilon$ $\mu\eta$ $\pi\alpha\epsilon\iota$ $\pi\epsilon$ $\pi\lambda\omicron\upsilon\gamma\tau\epsilon$ $\bar{\nu}\tau\alpha\zeta\|\tau\alpha\kappa\omicron$ $\bar{\mu}$ -
 $\pi\bar{\nu}\epsilon\rho\gamma\omicron\bar{\nu}$ $\alpha\zeta$ \backslash $\omicron\gamma\omega\psi\bar{\beta}$ $\pi\epsilon$ $\chi\alpha\zeta$ $\chi\epsilon$ | $\epsilon\zeta\epsilon$ \backslash $\epsilon\psi$ $\chi\epsilon$ $\tau\epsilon\tau\bar{\nu}\omicron\gamma\omega\psi$ $\chi\epsilon$ -
 35 $\kappa\alpha\varsigma$ $\bar{\nu}\epsilon\zeta$ \backslash $\psi\delta\bar{\nu}$ | $\delta\omicron\mu$ $\bar{\nu}\tau\alpha\kappa\omicron$ $\bar{\mu}\pi\bar{\nu}\epsilon\rho\gamma\omicron\bar{\nu}$ $\alpha\mu\eta\epsilon\iota\tau\bar{\nu}$ $\mu\alpha\rho\bar{\nu}\|\tau\alpha\mu\epsilon\iota\omicron$ $\bar{\nu}\omicron\gamma\rho\omega$ -
 *p. 113¹ $\mu\epsilon$ $\epsilon\upsilon\omicron\lambda$ $\zeta\bar{\mu}$ $\pi\kappa\alpha\zeta$ $\kappa\alpha\tau\alpha$ || $\tau\zeta\iota\kappa\omega\bar{\nu}$ $\bar{\mu}\pi\bar{\nu}\bar{\iota}\varsigma\omega\mu\alpha$ \backslash $\alpha\gamma\omega$ $\kappa\alpha\tau\alpha$ $\pi\epsilon\iota\bar{\nu}\epsilon$ * $\bar{\mu}\pi\eta$
 (161 B6.) $\bar{\nu}\bar{\iota}\bar{\psi}\bar{\mu}\bar{\psi}\epsilon$ $\bar{\nu}\alpha\bar{\nu}$ $\chi\epsilon\kappa\alpha\alpha\varsigma\epsilon$ $\pi\eta$ $\epsilon\zeta\psi\alpha(\bar{\nu})\|\bar{\nu}\alpha\gamma$ $\epsilon\pi\epsilon\zeta$ \backslash $\epsilon\iota\bar{\nu}\epsilon$ $\bar{\nu}\bar{\iota}\bar{\psi}\mu\epsilon$ -
 5 $\rho\epsilon\iota\tau\bar{\iota}$ \backslash $\omicron\gamma\kappa\epsilon\tau\iota$ $\zeta\eta\alpha\|\tau\alpha\kappa\omicron$ $\bar{\mu}\pi\bar{\nu}\epsilon\rho\gamma\omicron\bar{\nu}$ $\alpha\lambda\lambda\alpha$ $\bar{\nu}\epsilon\tau\omicron\gamma\bar{\nu}\alpha$ $\chi\pi\omicron$ -
 $\omicron\gamma$ | $\epsilon\upsilon\omicron\lambda$ $\zeta\bar{\mu}$ $\pi\omicron\gamma\omicron\epsilon\iota\bar{\nu}$ $\bar{\nu}\tau\bar{\nu}\alpha\alpha\gamma$ $\bar{\nu}\bar{\iota}\zeta\bar{\mu}\bar{\alpha}\bar{\lambda}$ $\bar{\nu}\alpha\bar{\nu}$ || $\zeta\bar{\mu}$ $\pi\chi\rho\omicron\bar{\nu}\omicron\varsigma$ $\tau\eta\rho\bar{\iota}$ $\bar{\mu}$ -
 $\pi\pi\epsilon\iota\alpha\iota\omega\bar{\nu}$
 $\pi\alpha\epsilon\iota$ $\delta\epsilon$ | $\tau\eta\rho\zeta$ \backslash $\bar{\nu}\tau\alpha\zeta$ \backslash $\psi\omega\pi\epsilon$ $\kappa\alpha\tau\alpha$ $\tau\pi\rho\omicron\bar{\nu}\omicron\iota\alpha$ $\bar{\nu}\tau\pi\iota\|\varsigma\tau\iota\varsigma$ $\psi\iota\bar{\nu}\alpha$ $\epsilon\pi\rho\omega$ -
 $\mu\epsilon$ $\bar{\nu}\alpha\omicron\gamma\omega\bar{\nu}\zeta$ $\epsilon\upsilon\omicron\lambda$ $\bar{\nu}\|\bar{\nu}\alpha\zeta\rho\bar{\mu}$ $\pi\epsilon\zeta$ \backslash $\epsilon\iota\bar{\nu}\epsilon$ $\bar{\nu}\bar{\iota}\kappa\alpha\tau\alpha\kappa\rho\iota\bar{\nu}\epsilon$ $\bar{\mu}\mu\omicron\omicron$ | $\epsilon\upsilon\omicron\lambda$ $\zeta\bar{\mu}$
 10 $\pi\omicron\gamma\pi\lambda\alpha\varsigma\mu\alpha$ $\alpha\gamma\omega$ $\pi\omicron\gamma\pi\lambda\alpha\varsigma\mu\alpha$ || $\alpha\zeta\psi\omega\pi\epsilon$ $\bar{\nu}\chi\omicron\lambda\chi\bar{\lambda}$ $\bar{\mu}\pi\omicron\gamma\omicron\epsilon\iota\bar{\nu}$
 $\tau\omicron\tau\epsilon$ $\bar{\nu}\epsilon\|\zeta\omicron\upsilon\varsigma\iota\alpha$ $\alpha\gamma$ $\chi\iota$ $\bar{\nu}\tau\gamma\bar{\nu}\omega\varsigma\iota\varsigma$ $\alpha\tau\rho\upsilon\gamma\tau\alpha\mu\iota\epsilon$ | $\pi\rho\omega\mu\epsilon$ $\alpha\varsigma\bar{\rho}$
 $\psi\omicron\rho\pi$ \backslash $\epsilon\rho\omicron\omicron$ $\bar{\nu}\bar{\iota}$ $\tau\omicron\varsigma\omicron\phi\iota\alpha$ | $\zeta\omega\eta$ [[ϵ]] $\tau\alpha\epsilon\iota$ $\epsilon\tau$ \backslash $\zeta\alpha\tau\bar{\nu}$ $\varsigma\alpha\upsilon\alpha\omega\theta$ \backslash $\alpha\gamma\omega$
 15 $\alpha\varsigma\varsigma\omega\|\beta\epsilon$ $\bar{\nu}\varsigma\alpha$ $\tau\omicron\gamma\gamma\bar{\nu}\omega\mu\eta$ $\chi\epsilon$ $\zeta\bar{\nu}\beta\bar{\lambda}\lambda\epsilon\epsilon\gamma\epsilon$ $\bar{\nu}\epsilon$ $\zeta\bar{\nu}$ || $\omicron\gamma\mu\bar{\nu}\tau$ -
 $\alpha\tau\varsigma\omicron\omicron\bar{\nu}$ $\alpha\gamma\tau\alpha\mu\iota\omicron\zeta$ \backslash $\epsilon\rho\omicron\omicron$ $\omicron\gamma\alpha\|\alpha\gamma$ $\alpha\gamma\omega$ $\varsigma\epsilon\varsigma\omicron\omicron\bar{\nu}$ $\alpha\bar{\nu}$ $\chi\epsilon$ $\omicron\gamma$ $\pi\epsilon$
 $\epsilon\tau\omicron\gamma\bar{\nu}\alpha\|\alpha\zeta$
 $\delta\iota\alpha$ $\tau\omicron\gamma\tau\omicron$ \backslash $\alpha\varsigma\bar{\rho}$ $\psi\omicron\rho\pi$ \backslash $\epsilon\rho\omicron\omicron$ $\alpha\varsigma\tau\alpha\mu\iota\omicron$ | $\bar{\nu}\psi\omicron\rho\pi$ \backslash $\bar{\mu}\pi\epsilon\varsigma\rho\omega\mu\epsilon$ $\psi\iota\bar{\nu}\alpha$
 20 $\epsilon\zeta\eta\alpha\tau\alpha\mu\epsilon$ | $\pi\omicron\gamma\pi\lambda\alpha\varsigma\mu\alpha$ $\bar{\nu}\theta\epsilon$ $\epsilon\zeta\eta\alpha\bar{\rho}\kappa\alpha\tau\alpha$ $\phi\rho\bar{\nu}\omicron\epsilon\iota$ $\bar{\mu}\|\mu\omicron\omicron$ $\alpha\gamma\omega$ $\bar{\nu}\tau\epsilon\epsilon\iota$ -
 $\zeta\epsilon$ $\zeta\eta\alpha\bar{\nu}\omicron\gamma\zeta\bar{\mu}$ \backslash $\epsilon\rho\omicron\omicron$ |
 $\pi\chi\pi\omicron$ $\delta\epsilon$ $\bar{\mu}\pi\rho\epsilon\zeta\tau\alpha\mu\omicron$ $\bar{\nu}\tau\alpha\zeta\psi\omega\pi\epsilon$ $\bar{\nu}\|\tau\epsilon\epsilon\iota\zeta\epsilon$ $\tau\omicron\varsigma\omicron\phi\iota\alpha$ $\bar{\nu}\tau\alpha$ -
 $\rho\epsilon\varsigma\bar{\nu}\omicron\gamma\chi\epsilon$ $\bar{\nu}\omicron\gamma\tau\bar{\lambda}\|\bar{\iota}\bar{\iota}\bar{\lambda}\epsilon$ $\omicron\gamma\omicron\epsilon\iota\bar{\nu}$ $\alpha\varsigma\zeta\alpha\|\bar{\iota}\epsilon$ $\epsilon\chi\bar{\mu}$ $\pi\mu\omicron\omicron$ $\bar{\nu}\tau\epsilon\gamma\|\bar{\nu}\omicron\gamma$ $\alpha\pi\rho\omega$ -
 25 $\mu\epsilon$ $\omicron\gamma\omega\bar{\nu}\zeta$ $\epsilon\upsilon\omicron\lambda$ $\epsilon\zeta\omicron$ $\bar{\nu}\zeta\omicron\gamma\tau$ \backslash $\|\varsigma\zeta\iota\mu\epsilon$
 $\tau\bar{\lambda}\|\bar{\iota}\bar{\lambda}\epsilon$ $\epsilon\tau\bar{\mu}\bar{\mu}\alpha\gamma$ $\alpha\varsigma\bar{\rho}\tau\gamma\pi\omicron\gamma$ $\bar{\mu}\|\mu\omicron\varsigma$ $\psi\omicron\rho\pi$ \backslash $\bar{\nu}\bar{\nu}\omicron\gamma\varsigma\omega\mu\alpha$ $\bar{\nu}\varsigma\zeta\iota\mu\epsilon$ $\bar{\mu}$ -
 $\bar{\mu}\bar{\nu}\bar{\iota}\bar{\nu}\omega\varsigma$ $\alpha\varsigma\bar{\rho}\tau\gamma\pi\omicron\gamma$ $\bar{\mu}\mu\omicron\varsigma$ $\zeta\bar{\mu}$ $\pi\varsigma\omega\|\mu\alpha$ $\bar{\mu}\pi\epsilon\iota\bar{\nu}\epsilon$ $\bar{\nu}\tau\mu\alpha\alpha\gamma$ $\bar{\nu}\tau\alpha\zeta\omicron\gamma\omega\bar{\nu}\zeta$

(§ 67) PAP., OR.4926(1) (breaks off at 112:34 $\zeta\bar{\mu}$ $\pi\kappa\alpha\zeta$).

(§§ 68–79) PAP.

113:9 Sah. $\pi\epsilon\gamma$ -... $\pi\epsilon\gamma$ -.

14 Sah. $\tau\epsilon\gamma\gamma\bar{\nu}\omega\mu\eta$. 16–17 i.e. $\epsilon\tau\omicron\gamma\bar{\nu}\alpha\alpha\alpha\zeta$.

19 i.e. $\pi\epsilon\gamma\pi\lambda\alpha\varsigma\mu\alpha$.

23 i.e. $\bar{\nu}\omicron\gamma\omicron\epsilon\iota\bar{\nu}$ (Böhlig emends thus).

25 i.e. $\tau\tau\bar{\lambda}\|\bar{\iota}\bar{\lambda}\epsilon$. 26 i.e. $\bar{\nu}\psi\omicron\rho\pi$ (Böhlig emends thus) $\bar{\nu}\omicron\gamma\varsigma\omega\mu\alpha$.

29 $\mu\bar{\lambda}$ $\lambda\alpha\alpha\gamma$: $\bar{\mu}\bar{\nu}$ $\varsigma\epsilon$ Or.4926(1)

29 $\bar{\nu}\tau\alpha\rho\omicron\upsilon\epsilon\iota$: $\tau\omicron\tau\epsilon$ $\zeta\alpha\|\gamma\epsilon\iota$ $\alpha\zeta\omicron\|\gamma\bar{\nu}$ Or.4926(1) 35 $\pi\epsilon\iota\bar{\nu}\epsilon$: ι added above the line

113:13 [[ϵ]] cancelled by the copyist

25–26 $\alpha\varsigma\bar{\rho}\tau\gamma\pi\omicron\gamma$ $\bar{\mu}\|\mu\omicron\varsigma$: $\alpha\varsigma\bar{\rho}\tau\gamma\pi\omicron\gamma$ $\bar{\mu}\mu\omicron\omicron$ (i.e. $\bar{\mu}\pi\mu\omicron\omicron$) em. Bethge

“It is I who am God. ¹ No one exists before me.”

67. When they came to ³⁰ him, they said, “Is this not the god who ¹ ruined our work?” He answered and said, ¹ “Yes. If you do not want him to be able ¹ to ruin our work, come let us ¹ create a man (i.e., human being) out of earth, according to ³⁵ the image (*eikōn*) of our body and according to the likeness **113** of this being (viz., Adam of Light), to serve us; so that when he (viz., Adam of Light) ¹ sees his likeness he might become enamored of it. No longer will he ¹ ruin our work; rather, ¹ we shall make those who are born out of the light our servants ⁵ for all the duration of this eternal realm (aeon).

68. Now all of this ¹ came to pass according to the forethought (*pronoia*) of Pistis, ¹ in order that man should appear after ¹ his likeness, and should condemn them ¹ because of their modelled form (*plasma*). And their modelled form ¹⁰ became an enclosure of the light.

69. Then the authorities ¹ received the acquaintance (*gnōsis*) necessary to create ¹ man. Sophia ¹ Zoe—she who is with Sabaoth—had anticipated them. And she laughed ¹ at their decision. For they are blind: ¹⁵ against their own interests they ignorantly created him. ¹ And they do not realize what they are about to do. ¹

70. The reason she anticipated them and made her own man (i.e., human being) ¹ first, was in order that he might instruct ¹ their modelled form (*plasma*) how to despise ²⁰ them and thus to escape from them. ¹

71. Now the production of the instructor came about ¹ as follows. When Sophia let fall a droplet ¹ of light, it flowed onto the water, ¹ and immediately a human being appeared, being androgynous. ²⁵

72. That droplet she moulded ¹ first as a female body. Afterwards, ¹ using the body she moulded it ¹ in the likeness of the mother, which had appeared. ¹

112:29 No one exists before me : *the British Library manuscript has* No other exists before me

113:25 That droplet she molded : *text possibly erroneous; correct text possibly* That droplet gave form to the water

- 30 εβολ | ασχοκ̄ εβολ ζιτ̄ν̄ μ̄ν̄τ̄σ̄νοογ̄ς̄ ν̄εβοτ̄` || αῡχπο̄ ν̄ογ̄-
ρωμε̄ ν̄ζογ̄τ̄`ς̄ζιμε̄ πᾱει | εν̄ζελλ̄ην̄ μογ̄τε̄ ερογ̄ χε̄ ζερμᾱφρο|δι-
της̄ τε̄ϕ̄μᾱαγ̄ ν̄δε̄ ν̄ζεβ̄ραιος̄ μογ̄|τε̄ ερος̄ χε̄ εγ̄ζᾱ ν̄ζω̄η̄ ετε̄
τρεγ̄ταμο̄ | τε̄ μ̄πων̄ζ
- 35 πεσ̄ω̄η̄ρε̄ δε̄ πε̄ π̄χπο̄ || ετο̄ ν̄χο̄εις̄ μ̄μ̄ν̄ν̄ς̄ω̄ς̄` αν̄[ε]ζογ̄ς̄ιᾱ
* μογ̄τε̄ ερογ̄` χε̄ π̄νη̄ριον̄ ᾱτρεϕ̄ρ̄πλᾱνᾱ | ν̄νογ̄πλᾱσμᾱ ε̄ερμη-
*p. 114¹ (162 Bö.) ν̄ειᾱ μ̄π̄νη̄ριον̄` | πε̄ πρεγ̄`ταμο̄ αῡζε̄ γαρ̄` ερογ̄` εϕο̄ ν̄σᾱβε̄ | πα-
ρᾱροογ̄ τη̄ρογ̄
- 5 εγ̄ζᾱ σε̄ τε̄ τ̄ω̄ρη̄τ̄` μ̄||πᾱρ̄θεν̄ος̄ τᾱεῑ ᾱχ̄ν̄ ζοογ̄τ̄` ασ̄ω̄ᾱμῑσε̄
| ν̄τος̄ πε̄ ν̄τᾱζ̄ρ̄ σο̄ειν̄ ερος̄ ογ̄ᾱᾱτ̄ε̄
διᾱ | τογ̄το̄ σε̄χω̄ μ̄μος̄ ερος̄ χε̄ ασ̄χο̄ος̄ χε̄ ᾱ|νοκ̄ πε̄ π̄με-
ρος̄ ν̄τᾱμᾱαγ̄ αῡω̄ ᾱνοκ̄` τε̄ | τ̄μᾱαγ̄` ᾱνοκ̄` τε̄ τ̄ζιμε̄ ᾱ-
10 νοκ̄` τε̄ π̄πᾱρ̄θεν̄ος̄ || ᾱνοκ̄` τε̄τε̄ε̄τ̄` ᾱνοκ̄` τε̄ τ̄`σο̄-
ειν̄ ᾱνοκ̄` τε̄ τρεγ̄`|σο̄λς̄λ̄ ν̄ν̄νᾱκε̄ πᾱζᾱεῑ πε̄ντᾱζ̄σ̄πο̄-
εῑ αῡ|ω̄ ᾱνοκ̄` τε̄ τεϕ̄`μᾱαγ̄ αῡω̄ ν̄τογ̄` πε̄ πᾱεῑω̄τ̄` | αῡω̄ πᾱ-
χο̄εις̄ ν̄τογ̄` πε̄ τᾱσο̄μ̄` πε̄τ̄ϕ̄`ογ̄|ᾱω̄ϕ̄` ϕ̄χω̄ μ̄μογ̄` εγ̄λογ̄-
15 ω̄ς̄ ϕ̄ω̄πη̄ ᾱλ||λᾱζῑχ̄πε̄ ογ̄ρω̄με̄ ν̄χο̄εις̄
νᾱεῑ δε̄ ζ̄μ̄ πογ̄|ω̄ϕ̄ < - - > αῡσω̄λ̄π̄` εβολ̄` ν̄μ̄ψ̄χ̄η̄ ν̄σᾱβᾱω̄θ̄`
| μ̄ν̄ πεϕ̄χ̄ς̄ [.] νᾱεῑ ε̄τ̄ν̄η̄η̄γ̄ ᾱμ̄`πλᾱσμᾱ | ν̄ε̄ζογ̄ς̄ιᾱ αῡω̄ ε̄τ̄βε̄
νᾱεῑ` ᾱτε̄σ̄μη̄ ε̄τογ̄ᾱᾱβ̄` | χο̄ος̄ χε̄ ᾱω̄ᾱεῑ αῡω̄ ν̄τε̄τ̄ν̄ᾱνᾱεῑ` ε̄ρι
20 χο̄||εις̄ ε̄χ̄ν̄ ν̄ς̄ω̄ν̄τ̄` τη̄ρογ̄ αῡω̄ νᾱεῑ νε̄ ν̄ταγ̄|ρ̄αῑχ̄μᾱλω̄τῑζε̄ μ̄-
μογ̄ κᾱτᾱ κ̄λη̄ρος̄ ε̄|βολ̄ ζιτ̄ν̄ πᾱρ̄χῑγε̄νε̄τω̄ρ̄` αῡω̄ ν̄τε̄εῑζε̄ |
αγ̄ο̄τ̄`πογ̄ ε̄ζογ̄ν̄ εν̄ω̄τ̄ε̄κ̄ω̄ογ̄ ν̄ν̄πλᾱς̄|μᾱ † η̄ ζ̄ν̄ τ̄ς̄ν̄`τε̄λεῑᾱ μ̄-
παῑων̄ †
- 25 ζ̄μ̄ π̄κᾱι||ρο̄ς̄ δε̄ ε̄τ̄μ̄μαγ̄ το̄τε̄ ᾱπᾱρ̄χῑγε̄νε̄τω̄ρ̄ | ᾱϕ̄τ̄ ογ̄γ̄νω̄μη̄ ν̄-
νε̄τ̄ν̄μ̄μαγ̄` ε̄τ̄βε̄ π̄ρω̄|με̄ το̄τε̄ ᾱπογ̄ᾱ πογ̄ᾱ ν̄ζ̄η̄τογ̄ νογ̄χε̄ | μ̄-
πεϕ̄`σ̄πε̄ρ̄μᾱ ε̄χ̄ν̄ τ̄μη̄τε̄ ν̄ε̄ζ̄λ̄πε̄ μ̄|π̄κᾱζ̄

114:14–15 i.e. αλλα αζιχπε (Böhlig emends thus).

18 i.e. ν̄νεζογ̄ς̄ιᾱ (Bethge emends thus).

26 i.e. ν̄νετ̄ν̄μ̄μᾱϕ̄. 28 i.e. ν̄τε̄ζ̄λ̄πε̄.

114:15–16 ζ̄μ̄ πογ̄|ω̄ϕ̄ < - - > : main clause accidentally omitted : ζ̄μ̄ πογ̄|ω̄ϕ̄ < ν̄σᾱβᾱω̄θ̄ μ̄ν̄ πεϕ̄χ̄ς̄ > em. Bethge removing text from line 17 and transposing it to line 16 17 [.] : copyist wrote and then cancelled a false start of ε or σ 24 † η̄ ζ̄ν̄ τ̄ς̄ν̄`τε̄λεῑᾱ μ̄παῑων̄ † : this phrase is poss. a gloss, not part of author's text : desired sense is not apparent : ω̄ᾱ τ̄ς̄ν̄τε̄λεῑᾱ μ̄παῑων̄ em. Böhlig

And she finished it in twelve months. ³⁰ An androgynous human being was produced, ' whom the Greeks call Hermaphrodites; ' and whose mother the Hebrews call ' Eve of Life (Eve of Zoe), namely, the female instructor ' of life.

73. Her offspring is the creature ³⁵ that is lord. Afterwards, the authorities **114** called it "Beast," so that it might lead astray ' their modelled creatures (*plasmata*). The interpretation of "the beast" ' is "the instructor." For it was found to be the wisest ' of all beings.

74. Now, Eve is the first ⁵ virgin, the one who without a husband bore her first offspring. ' It is she who served as her own midwife.

75. For ' this reason she is held to have said: ' "It is I who am the part of my mother; And it is I who am ' the mother. It is I who am the wife; It is I who am the virgin. ¹⁰ It is I who am pregnant; It is I who am the midwife. It is I who am the one that ' comforts pains of travail. It is my husband who bore me; And ' it is I who am his mother. And it is he who is my father ' and my lord. It is he who is my force; What he desires, ' he says with reason. I am in the process of becoming; Yet ¹⁵ I have borne a man as lord."

76. Now these through the will ' (< . . . >). The souls ' that were going to enter the modelled forms (*plasmata*) of the authorities were manifested to Sabaoth and his Christ. ' And regarding these the holy voice ' said, "Multiply and improve! Be lord ²⁰ over all creatures." And it is they who were ' taken captive, according to their destinies, by ' the prime parent. And thus ' they were shut into the prisons of the modelled forms (*plasmata*). ' Or: at the consummation of the age (aeon).

77. And at that time, ²⁵ the prime parent then ' rendered an opinion concerning man to those who were with him. ' Then each of them cast ' his sperm into the midst of the navel of ' the earth.

114:15-17 Now these . . . were manifested to Sabaoth and his Christ : *some words possibly omitted here in error; or else the text has been disarranged, the correct text being* Now this was manifested through the will of Sabaoth and his Christ to the souls that were going to enter

114:24 Or: . . . of the age (aeon) : *the text of this sentence is erroneous*

↑

- 30 ΧΙΜ ΦΟΟΥ ΕΤΜΜΑΥ ΑΠCΑΨΥ ΝΑΡ\|ΧΩΝ ΡΠΛΑCCE ΜΠΡΩΜΕ ΕΠΕΥ-
CΩΜΑ | ΜΕΝ ΕΙΝΕ ΜΠΟΥCΩΜΑ ΠΕΥ`ΕΙΝΕ ΔΕ ΕΥ`ΕΙΝΕ ΜΠΡΩΜΕ ΝΤΑΖ-
ΟΥΩΝΖ ΕΒΟΛ ΝΑΥ | ΠΕΥΠΛΑCΜΑ ΑΨΩΠΕ Κ[Α]ΤΑ ΜΕΡΟC Μ|ΠΟΥΑ
35 ΠΟΥΑ ΠΟΥΝΟC ΔΕ ΑΨΤΑΜΕΙΕ || ΠΕΓΚΕΦΑΛΟΝ ΜΝ ΠΑΤΚΑC
*p. 115¹ ΜΜΝΝCΩC | † ΑΦΟΥΩΝΖ ΕΒΟΛ ΖΩC ΑΤΕΥ`ΕΖΗ † ΑΨΩΠΕ * ΝΟΥ-
(163 Bδ.) ΡΩΜΕ ΜΨΥΧΙΚΟC ΑΥ ΑΥΜΟΥΤΕ Ε|ΡΟΥ` ΧΕ ΑΔΑΜ` ΕΤΕ ΠΑΕΙ ΠΕ
ΠΕΙΩΤ` ΚΑΤΑ | ΠΡΑΝ ΜΠΕΤ`ΖΙ ΤΕΥ`ΕΖΗ
5 ΝΤΑΡΟΥ ΧΩΚ ΔΕ Ν|ΑΔΑΜ` ΑΨΚΑΑΨ ΝΝΟΥCΚΕΥΟC ΕΑΨΧΙ ΜΟΡ||ΦΗ ΝΘΕ
ΝΝΙΖΟΥΖΕ ΕΜΝ ΠΝΕΥΜΑ ΝΖΗΤΨ` | ΕΤΒΕ ΠΕΕΙΖΩΒ ΝΤΑΡΕ ΠΝΟC Ν-
ΑΡΧΩΝ | Ρ ΠΜΕΕΥΕ ΜΠΨΑ ΧΕ ΝΤΠΙCΤΙC ΑΨΡ ΖΟΤΕ | ΜΗΠΩC ΝΨΙ ΝCΙ ΠΡΜΜ-
ΜΕ ΕΖΟΥΝ` ΕΠΕΥ`ΠΛΑCΜΑ ΝΨΡ ΧΟΕΙC ΕΧΩΨ`
10 ΕΤΒΕ ΠΑΕΙ ΑΨ`ΚΩ ΜΠΕΥΠΛΑCΜΑ ΝΖΜΕ ΝΖΟΥΟΥ ΧΩΡΙΨ | ΨΥΧΗ ΑΥ
ΑΨ`ΑΝΑΧΩΡΕΙ ΑΨΚΑΑΨ` ΖΜ ΠΜ[ΑΖ]ΖΜΕ ΔΕ ΝΖΟΥΟΥ ΑΤCΟΦΙΑ ΝΖΩΗ
ΤΝΝΟΥΟΥ | ΜΠΕCΝΙΨΕ ΕΖΟΥΝ ΑΔΑΜ ΠΑΕΙ ΕΤΕ ΜΝ | ΨΥΧΗ Μ-
15 ΜΟΥ` ΑΨΑΡΧΕΙ ΝΚΙΜ ΖΙΧΜ ΠΚΑΖ || ΑΥ ΜΠΕΥΨΩΜ` CΟΜ` ΕΤΨΟΥΝ
ΠCΑΨΨ | ΔΕ ΝΑΡΧΩΝ ΝΤΑΡΟΥΕΙ ΑΥΝΑΥ ΕΡΟΥ` ΑΥ|ΨΤΟΡΤΡ` ΕΜΑ-
ΤΕ ΑΥ† ΠΕΥΟΥΟΕΙ ΕΖΟΥΝ Ε|ΡΟΥ` ΑΨΕΜΑΖΤΕ ΜΜΟΥ` ΑΥ ΠΕ-
20 ΧΑΨ` Μ|ΠΝΙΨΕ ΕΤΝΖΗΤΨ` ΧΕ ΝΤΟΚ` ΝΙΜ` ΑΥ Ν|ΤΟΚ`ΕΙ ΕΒΟΛ ΤΩΝ
ΕΝΙΜΑ ΑΨ`ΟΥΨΩΒ | ΠΕΧΑΨ` ΧΕ ΝΤΑΕΙΕΙ ΕΒΟΛ ΖΙΤΝ ΤΔΥΝΑ|ΜΙC Μ-
ΠΡΩΜΕ ΕΤΒΕ ΠΤΑΚΟ ΜΠΕΤΝΕΡΓΟΝ

(§ 80) PAP., OR.4926(1) (? begins ca. 115:4 ΕΑΨΧΙ, ? breaks off at 115:9 ΝΨΡ ΧΟΕΙC).
(§ 81–89) PAP.

31 Sah. ΜΠΕΥCΩΜΑ. 34 Sah. ΠΕΥΝΟC.

36 i.e. ΖΑ ΤΕΥΕΖΗ.

115:4 Sah. ΖΝ ΟΥCΚΕΥΟC. 8 i.e. ΝΨΕΙ.

12 ΝΖΩΗ : i.e. ΖΩΗ : cf. op 104:28.

19–20 Sah. ΝΤΑΚΕΙ (Bethge emends thus). 20 ΕΝΙΜΑ : Sah. ΕΠΕΕΙΜΑ.

36 ΑΦΟΥΩΝΖ : for υ can also be read ω; ου read from small, ambiguous traces <Ζ>-
τευ`εζη Böhlig

115:6 ΕΤΒΕ ΠΕΕΙΖΩΒ : lacuna in Or.4926(1), too short for this phrase

11 ΖΜ : μ is definite, superlin. stroke restored ΠΜ[ΑΖ] sim. rest. Wisse : the word μαζ
must have extended far into the right margin and may have been written as an afterthought

18 ΠΕΧΑΨ : for the abrupt shift to singular cf. *HypArch* 88:3 and Layton *Harvard Theo-
logical Review* 69 (1976) 50 n. 41 : ΠΕΧΑΥ em. Böhlig

78. Since that day, the seven rulers ³⁰ have fashioned (*plassein*) man with his body 'resembling their body, but his likeness 'resembling the man that had appeared to them. 'His modelling (*plasma*) took place by parts, 'one at a time. And their leader fashioned ³⁵ the brain and the nervous system.

79. Afterwards 'he appeared as prior to him. He became **115** a soul-endowed (*psykhikos*) man. And he was called 'Adam, that is, "father," according to 'the name of the one that existed before him.

80. And when they had finished 'Adam, he abandoned him as an inanimate vessel (*skeuos*), since he had taken form ⁵ like an abortion, in that no spirit was in him. 'Regarding this thing, when the chief ruler 'remembered the saying of Pistis, he was afraid 'lest the true man enter his 'modelled form (*plasma*) and become its lord.

81. For this reason he ¹⁰ left his modelled form (*plasma*) forty days without 'soul, and he withdrew and abandoned it. Now on the fortieth 'day, Sophia Zoe sent 'her breath into Adam, who had no 'soul. He began to move upon the ground. ¹⁵ And he could not stand up.

82. Then when the seven 'rulers came, they saw him and 'were greatly disturbed. They went up to 'him and seized him. And he (viz., the chief ruler) said to 'the breath within him, "Who are you? And ²⁰ whence did you come hither?" It answered 'and said, "I have come from the force (*dynamis*) 'of the man for the destruction of your work.'" '

114:36 appeared as prior to him : *text erroneus*

- < - > ἄταροῦσῶτῃ ἀφ' εὐοῦ νᾶφ` ἕ ἀφ' ἡ νᾶφ ἄτον εὐῖτε
 25 μῆ προῦψ ετοῦνῆ|ζητῆ` τότε ἀμοῦτε εφοῦ ετῆμα | ἕ τα-
 ναπαῦσις ἕ ἀμῆτον ἄμοῦ | εβολ ζῆ οὔσις
 ἄτεροῦναῦ δε εἰδαμ` | ἕ ἄπεψτωῦν ἀραψε ἀφ'ιτῆ` | ἀ-
 30 καἰ ζῆ ππαραδεισος ἀψ ἀφᾶ||ναχωρεῖ εζραῖ ενοῦμῆψε
 μῆν|σα πσοῦ ἄταναπαῦσις ἀτσοφια | σοῦ ἄζων τεσψερε εῦ-
 μοῦτε | ερος ἕ εῦγα ζωσ ρεφ`ταμο ἀτρεσ|τοῦνος ἀδαμ` παεῖ
 35 εμῆ ψῦχη ἄζητῆ` || ἕκαας νετεφναχποῦ [ε]ῦναψω|πε ἄαγγειον
 ἄπογο[εῖν`
 *p. 116¹ ἄτ]ᾶ[ρ]ε * εῦγα νᾶφ επεσψβῖεῖνε εφνηχ` ἀσψῆ | ζησ ζα-
 (164 Bö.) ροφ` ἀψ πεχᾶς ἕ ἀδαμ` ωνζ | τῶον ζιχῆ πκαζ ἄτεῦ-
 5 νοῦ ἀπεσψα|ἕ ψωπε ἄοῦεργον ἄταρε ἀδαμ γαρ` || τῶον ἄ-
 τεῦνοῦ ἀφοῦεν` ἄνεφβαλ` | ἄταρεφναῦ ερος πεχᾶφ ἕ ἄτο
 εῦναμοῦ|τε ερο ἕ τμαῦ ἄνετονζ ἕ ἄτο πεταζ|τῆ νᾶε ἄ-
 πωνζ
 τότε ἀταμε ἄεζοῦσια` | ἕ ποῦπλάσμα ονζ` ἀψ ἀφτωῦν
 10 ἀψ|ψτορτῖ εματε` ἀψσοῦ σαψῆ` ἄρχαγ`|γελος ἀτροῦναῦ
 επεταζψωπε
 ἀφει | ψα ἀδαμ ἄταροῦναῦ εεῦγα εσψαἕ ἄμ|μαφ` πεχᾶφ ἄ-
 νοῦερῆψ ἕ οῦοῦ τε τεεῖρῆ|οῦοεῖν καἰ γαρ εσῖνε ἄπῖεῖνε ἄτα-
 15 οῦ||ωνζ εβολ νᾶν ζῆ πιοῦοεῖν τενοῦ ἀμη|εῖτῆ μαρῆεμαζτε ἄ-
 μος ἄτῆνοῦχε | ἄπῆσπερμα ερος ἕκαας εσψαχζῆ | ἄνεσψᾶ
 ἄομ` ἄβωκ` εζραῖ επεσοῦοεῖ(ν) | ἀλλα νετ`σναχποῦ σενᾶρ-
 20 ζῦποτασσε || νᾶν
 ἄπῖρῆῆχοος δε ἄδαμ ἕ οῦεβολ | ἄζητῆ ἄν πε ἀλλα
 μαρῆεῖνε ἄοῦβῖε | εζραῖ εχῶφ` ἀψ μαρῆτσεβοφ` ζῆ πεφ`ζινηβ

30 Sah. ενεῦπῆψε.

116:9 Sah. πεῦπλάσμα.

13 Sah. ἄνεῦεργῆ. 13-14 i.e. πῆνοῦοεῖν. 14 i.e. εεῖνε.

23 < - - - > : some words accidentally omitted (Bethge explains thus) 24 ετῆζητῆ ἰς expected (poss. emend thus) 27 ζῆ <Ν>οὔσις em. Bethge, prob. rightly

34 εμῆ ψῦχη : εμῆ πνεῦμα em. Bethge 364, with hesitation 35 χποῦ read in photographs 36 sim. rest. Böhlig

116:21 ἄν πε : ἄν τε em. Bethge

83. (. . .) When they heard, they glorified him, since he ' gave them respite from the fear and the anxiety in which they found themselves. ²⁵ Then they called that day ' "Rest" (*anapausis*), in as much as they had rested ' from toil.

84. And when they saw that Adam ' could not stand up, they were glad, and they took him ' and put him in Paradise. And they withdrew ³⁰ up to their heavens.

85. After ' the day of rest Sophia ' sent her daughter Zoe, being called ' Eve, as an instructor in order that she might ' make Adam, who had no soul, arise ³⁵ so that those whom he should engender might become ' containers (*aggeia*) of light.

86. When **116** Eve saw her male counterpart prostrate she had pity ' upon him, and she said, "Adam! Become alive! ' Arise upon the earth!" Immediately her word ' became accomplished fact. For Adam, having ⁵ arisen, suddenly opened his eyes. ' When he saw her he said, "You shall be called ' 'Mother of the Living.' For it is you who have ' given me life."

87. Then the authorities were informed ' that their modelled form (*plasma*) was alive and had arisen, and they ¹⁰ were greatly troubled. They sent seven archangels ' to see what had happened.

88. They came ' to Adam. When they saw Eve talking to ' him they said to one another, "What sort of thing is this luminous woman? ' For she resembles that likeness which appeared ¹⁵ to us in the light. Now come, ' let us lay hold of her and cast our ' seed into her, so that when she becomes soiled ' she may not be able to ascend into her light. ' Rather, those whom she bears will be under ²⁰ our charge.

89. "But let us not tell Adam, for he is not one ' of us. Rather let us bring a deep sleep ' over him. And let us instruct him in his ' sleep

115:23 (. . .) : *some words (possibly several sentences) may have been erroneously omitted here*

116:20–21 for he is not one of us : *text possibly erroneous; correct text possibly for she is not one of us*

25 ζωσ εψχε ν̄τασψωπε εβολ ζ̄μ | πεϋ`σπιρ χεκαασ ετεσζιμε νᾱργυ-
 πο||τασσε` ν̄ϋϋ̄ χοεις ερος
 30 ΤΟΤΕ ΕΥΖΑ Ες|ψοοπ` ν̄δγνamic ασσωβε ν̄σα τοϋγνω|μη` ασ†
 ελαστ̄ν̄ ενοϋβαλ ασκω μ̄μαϋ | μ̄πεσεινε ν̄χιοϋε ατοϋν̄ αδαμ`
 35 ασβωκ` | εζοϋν επψην ν̄τγνωσις ασσω μ̄μαϋ || ν̄τοοϋ δε
 αϋοϋωζ ν̄σως ασοϋωνζ ε|βολ ναϋ χε ασβωκ` εζοϋν επψην` ασϋ |
 ψην ν̄ταροϋψωπε δε [ζ]ν̄ οϋνοσ ν̄|ζϋτε αϋπτω` εβολ ν̄σι † β̄ϋρε
 35 μ̄μν̄|σως ν̄τ[αρ]οϋνηφε ζ̄ν̄ τ̄βψε αϋει εζοϋ(ν) || ψ[α]
 *p. 117¹ α[δαμ` α]ϋω ν̄ταροϋναϋ απινε ν̄τη` * ζατοοτ̄ϋ αϋψτορτ̄ϋ εϋ-
 (165 Bō.) μεεϋε χε ταει | τε ευζα ν̄αληθ̄ινη αϋω αϋρ̄τολμα αϋει |
 εζοϋν` ψαρος αϋεμαζτε μ̄μοσ αϋνοϋ|χε μ̄ποϋσπερμα εζρᾱι εχωσ
 5 αϋαασ ζ̄ν̄ || οϋμ̄ν̄τπανοϋργος εϋχωζ̄μ̄ οϋ μο|νον φῡσικως αλλα
 ζ̄ν̄ οϋσωωϋ` εϋ|χωζ̄μ̄ ν̄τσφραγισ μ̄πεσζροοϋ ν̄ψορπ` | ν̄ταζψαχε ν̄μ̄-
 10 μαϋ χε οϋ πετψοοπ` | ζι τετ̄νεζη ατροϋχωζ̄μ̄ ν̄νετχω μ̄||μοσ χε
 ζιτ̄μ̄ ψαχε εϋχο μ̄μοϋ | ζ̄ν̄ τσϋν` τελεια ζιτ̄ν̄ πρωμε ν̄αληθει-
 νος
 αϋω αϋρ̄πλανα ενσесоϋν αν | χε ν̄ταϋχαζ̄μ̄ ποϋσωμα πινε
 15 πε ν̄|ταϋχαζ̄μ̄ ν̄σινεζοϋσια ζ̄ν̄σμοτ` nim || μ̄ν̄ νοϋαγγελος
 ασω ν̄ψορπ` ν̄αβελ | εβολ ζ̄μ̄ ψορπ` ν̄αρων . αϋω πκεσεε|πε
 ν̄ψηρε ν̄τασχοοϋ ζιτ̄ν̄ τσαψε | νεζοϋσια` μ̄ν̄ νοϋαγγελος

(§ 90) PAP., OR.4926(1) (begins ca. 116:26 ασσωβε).

(§ 91) PAP., OR.4926(1) (breaks off at 116:30 ασοϋωνζ).

(§§ 92–95) PAP.

26–27 Sah. τεϋγνωμη . . . ενεϋβαλ. 27 Sah. ασ† ζλοστ̄ν̄.

117:4 Sah. μ̄πεϋσπερμα.

13–15 Sah. πεϋσωμα . . . νεϋαγγελος.

18 Sah. νεϋαγγελος.

27 κω μ̄μαϋ : κωε (without μ̄μαϋ) Or.4926(1)

29 μ̄μαϋ : ν̄ζητϋ Or.4926(1) 32 [ζ]ν̄ : ν̄ is definite, superlin. stroke restored 33

† β̄ϋρε : emend to β̄βλλε, or poss. ν̄βλλε (thus Böhlig)

34 ν̄τ[. .]οϋ read in photographs 35 ψ[α] rest. Wisse . α[δαμ` α]ϋω sim. Böhlig

117:8 ψαχε ν̄μ̄μαϋ χε <ν̄τετ̄νειμε αν χε> Bethge 374, with hesitation 9 <αλλα
 μ̄ν̄ σομ> ατροϋχωζ̄μ̄ Bethge

to the effect that she came from ' his rib, in order that his wife may obey,
 25 and he may be lord over her.'''

90. Then Eve, ' being a force (*dynamis*), laughed at their decision. ' She put mist into their eyes and secretly left ' her likeness with Adam.

91. She entered ' the tree of acquaintance (*gnōsis*) and remained there.
 30 And they pursued her, and she revealed ' to them that she had gone into the tree and become ' a tree. Then, entering a great ' state of fear, the blind creatures fled.

92. Afterwards, ' when they had recovered from the daze, they came 35 [to Adam]; and seeing the likeness of this woman 117 with him, they were greatly disturbed, thinking it was she ' who was the true Eve. And they acted rashly; they came ' up to her and seized her and cast ' their seed upon her.

93. They did so 5 wickedly, defiling not only ' in natural ways but also in foul ways, ' defiling first the seal of her voice ' —that had spoken with them, saying, “What is it that exists ' before you?” —intending to defile those who might say 10 at the consummation (*viz.*, of the age) that they had been born ' of the true man through verbal expression. '

94. And they erred, not knowing ' that it was their own body that they had defiled: it was the likeness that ' the authorities and their angels defiled in every way. 15

95. First she was pregnant with Abel, ' by the first ruler. And it was ' by the seven authorities and their angels ' that she bore the other offspring.

116:33 the blind creatures fled : *the manuscript has (erroneously) new fled*

117:8–9 *text possibly erroneous; correct text possibly saying, ‘(Do you not know) what it is that exists before you? (Nay, it is impossible) to defile . . .’*

- 20 παει δε | τηρϣ` αϣωπε κατα τπρονοια μπαρ||χιγενετωρ κεκαασ
 τωορπ` μμααυ | εσαχπο γραϊ νζητ̄c̄ ν̄c̄περμα nim | εϣτης εϣρ̄ζαρμο-
 σε εζογν` εχιμαρ|μενη μ̄πκοσμος μ̄ν̄ νεccχημα αυ|ω τδικαιοσυ-
 νη`
- 25 αγοικονομια ωωπε || ετβε εγζα κεκαασ μ̄πλασμα ν̄εζογσια |
 εγναωωπε ν̄χολχλ̄ μ̄πογοειν το|τε ϣναρ̄κατακρινε μ̄μοου ϣι-
 τ̄ν̄ νου|πλασμα
 πωορπ δε ν̄αδαμ` ν̄τε που|οειν οῡπνευματικος πε αϣογωνz
 30 || εβολ μ̄πωορπ` ν̄ζοου πμαzснаυ | ν̄αδαμ` οῡψυχικος
 πε αϣογωνz εβολ | μ̄πμαz[co]οῡ ν̄ζοου παει ετογμοу|τε εροϣ
 35 χ[ε α]φροδειτη πμαzωomт | ν̄αδαμ οῡχοϊκος πε ετε παει πε ||
 πρ̄μ̄ν̄νομος ν̄ταzου[ωνz] εβο[λ] z̄m̄ | πμαzωμοуn̄ ν̄ζοου [. 4-5½ . .
 *p. 118¹ таnа]*παγcic̄ н̄т̄м̄н̄т̄zηκε таει ετογμοуτε | ερος χε zημερα ηλιοу
 (166 Bö.) πxπο δε μ̄π`|χοϊκος ν̄αδαμ αϣαωεει αϣωκ` εβολ` | αϣπο
 5 γραϊ ν̄ζητϣ` ν̄ωιστορια nim` μ̄||ψυχικος ν̄αδαμ` πτηρϣ` δε
 νεϣ`z̄n̄ οῡ|μ̄н̄т̄ат̄coоуn̄`
 μ̄м̄н̄c̄ωc̄ †наχοос | н̄тароуnау δε εροϣ` ν̄βι nαρχων μ̄н̄ | τετ̄н̄-
 н̄μ̄μαϣ` εϣρ̄πλανα z̄n̄ οῡμ̄н̄т̄ат̄|coоуn̄` н̄θ̄ε н̄н̄иτ̄б̄н̄η αυραωε μ̄-
 10 πωα` ||
 < - - - > н̄тароуειμε χε πρωμε н̄атмоу ϣναρ̄|παραβα αν` εροου
 αλλα εγναρ̄пκερ̄ zo|τε zηт̄c̄ н̄т̄εnтаz̄ρ̄ ωηη αυωτορτ̄ρ̄ πε|χαу χε

(§ 96) PAP., OR.4926(1) (begins ca. 117:20 κεκαασ).

(§ 97) PAP., OR.4926(1) (117:24, frg. of the word αγοικονομια).

(§§ 98–103) PAP.

21 i.e. εcна.

25 i.e. ν̄νεζογσια (Bethge emends thus). 27–28 Sah. νεγπλασμα.

118:5 i.e. πψυχικος (Böhlig emends thus).

8 i.e. τεтн̄μ̄μαϣ.

23 μ̄πκοσμος : prob. μ̄πο[γκοσμος] Or.4926(1)

32 πμαz[co]οῡ ν̄ζοου sim. rest. Wisse : i.e. η̄μερα 'Αφροδῑτης, dies Veneris (cf. 117:33) : cf. Gen 1:26–31 : πμαz[ϣτο]οῡ ν̄ζοου rest. Böhlig 33 χ[ε <zερμ>α]φροδει-
 т̄ηc̄> Bethge (reading μαz[ϣто]οῡ at 117:32) 36 [μ̄н̄н̄ca таnа] Wisse, sim. Bethge

118:8 εγ : poss. emend to αυ

10 < - - - > н̄тароу Bethge 386, with hesitation 10–11 χε <οῡ μονον> . . . αλλα
 . . . Schenke²

96. And all this ' came to pass according to the forethought (*pronoia*) of the prime parent, ²⁰ so that the first mother ' might bear within her every seed, ' being mixed and being fitted to the fate ' of the universe and its configurations, and ' to Justice.

97. A prearranged plan (*oikonomia*) came into effect ²⁵ regarding Eve, so that the modelled forms (*plasmata*) of the authorities ' might become enclosures of the light, whereupon ' it (viz., the light) would condemn them through their ' modelled forms.

98. Now the first Adam, (Adam) of Light, ' is spirit-endowed (*pneumatikos*), and appeared ³⁰ on the first day. The second ' Adam is soul-endowed (*psychikos*), and appeared ' on the sixth day, which is called ' Aphrodite. The third ' Adam is a creature of the earth (*khoikos*), that is, ³⁵ the man of the law, and he appeared on ' the eighth day [... the] tranquility (*anapausis*) **118** of poverty, which is called ' Sunday (*hēmera Hēliou*).

99. And the progeny of the ' earthly Adam became numerous and was completed, ' and produced within itself every kind of scientific information of ⁵ the soul-endowed Adam. But all were in ' ignorance.

100. Next let me say ' that once the rulers had seen him and ' the female creature who was with him erring ignorantly ' like beasts, they were very glad. ¹⁰

101. (. . .) When they learned that the immortal man was not going to ' neglect them, rather that they would even have to fear ' the female creature that had turned into a tree, they were disturbed, and they said, '

118:10 some words (possibly several sentences) may have been erroneously omitted here

- 15 ΜΗΠΩΣ ΠΑΕΙ ΠΕ ΠΡΩΜΕ Ν̄ΑΛΗ|ΘΕΙΝΟΣ ΠΑΕΙ ΕΝΤΑΖ† ΛΟCΤ̄Ν̄ ΝΑΝ ΑΥΩ ||
 ΑΥΤCΕΒΟΝ ΕΤΑΕΙ ΕΝΤΑΥΧΑΖΜΕC ΕCΙΝΕ | Μ̄ΜΟϞΨΙΝΑ ΕΥΝΑΧΡΟ ΕΡΟΝ
 ΤΟΤΕ ΑΥΧΙ | CΥΜΒΟΥΛΙΟΝ Μ̄ΠCΑΨϞΨ` ΑΥΕΙ ΕΖΟΥΝ` ΨΑ Α|ΔΑΜ` Μ̄
 ΕΥΖΑ Ζ̄ΝΝΟΥΦΟΒΟC ΠΕΧΑΥ ΝΑϞΨ | ΧΕ ΨΗΝ ΝΙΜ` ΕΤΖ̄Ν ΠΑΡΑΔΕΙCΟC
 20 Ν̄ΤΑΥCΟΝ||ΤΟΥ ΝΗΤ̄Ν̄ ΕΥ<ΝΑ>ΟΥΜ ΠΟΥΚΑΡΠΟC ΠΨΗΝ | ΔΕ Ν̄ΤΓΝΩ-
 CΙC ΕΡΗΖ ΕΡΩΤ̄Ν̄ Μ̄Π̄ΡΟΥΜ` | ΕΒΟΛ Ν̄ΖΗΤϞΨ` ΕΨΩΠΕ ΤΕΤΝΑΟΥΜ`
 ΤΕ|ΤΝΑΜΟΥ Ν̄ΤΑΡΟΥ† ΝΑΥ ΟΥΝΟC Μ̄ΦΟΒΟC | ΑῩΡΑΝΑΧΩΡΕΙ ΕΖΡΑΪ
 ΕΝΟΥΕΖΟΥCΙΑ
 25 ΤΟ||ΤΕ ΑϞΕΙ Ν̄CΙ ΠCΑΒΕ ΠΑΡΑΡΟΥ ΤΗΡΟΥ | ΠΑΕΙ Ν̄ΤΑΥΜΟΥΤΕ Ε-
 ΡΟΥΨ` ΧΕ Π̄ΗΡΙΟΝ | ΑΥΩ Ν̄ΤΑΡΕϞΝΑΥ ΕΠΙΝΕ Ν̄ΤΟΥΜΑΑΥ | ΕΥΖΑ` ΠΕ-
 ΧΑϞ ΝΑC ΧΕ ΟΥ ΠΕΝΤΑ ΠΝΟΥΤΕ | ΧΟΟΥΨ` ΝΗΤ̄Ν̄ ΧΕ Μ̄Π̄ΡΟΥΜ ΕΒΟΛ
 30 Ζ̄Μ ΠΨΗ(Ν) || Ν̄ΤΓΝΩCΙC ΠΕΧΑC ΧΕ ΑΥΧΟΟC ΧΕ ΟΥ ΜΟ|ΝΟΝ ΧΕ
 Μ̄Π̄ΡΟΥΜ ΕΒΟ[Λ Ν̄]ΖΗΤϞΨ` ΑΛΛΑ | Μ̄Π̄ΧΩΖ ΕΡΟΥΨ` ΨΙΝΑ Χ[Ε ΝΕ]-
 ΜΟΥ ΠΕΧΑϞ | ΝΑC ΧΕ Μ̄Π̄Ρ ΖΟΤΕ Ζ̄ΝΝΟΥΜΟΥ ΕΤΕΤΝΑ|Μ[ΟΥ
 *p. 119¹
 (167 Bö.) ΑΝ` ϞCΟΟ]ΥΝ ΓΑΡ ΧΕ ΕΤΕΤ̄Ν̄ΟΥΜ` * ΕΒΟΛ Ν̄ΖΗΤϞΨ` ΠΕΤ̄Ν̄ΝΟΥC ΝᾹΡ-
 ΝΗΦΕ ΑΥΩ | ΤΕΤ̄Ν̄ΝΑΨΩΠΕ Ν̄ΘΕ Ν̄ΝΙΝΟΥΤΕ ΕΤΕΤ̄Ν̄|CΟΟΥΝ Ν̄ΤΔΙΑΦΟΡΑ`
 5 ΕΤΨΟΟΠ` ΟΥΤΕ Μ̄|ΠΟΝΗΡΟC Ρ̄ΡΩΜΕ Μ̄Ν̄ Ν̄ΑΓΑΘΟC Ν̄ΤΑϞ||ΧΕ ΠΑΕΙ ΓΑΡ
 ΝΗΤ̄Ν̄ ΕϞΡ̄ΦΘΟΝΕΙ ΧΕ ΝΕΤ̄Ν̄|ΟΥΜ ΕΒΟΛ Ν̄ΖΗΤϞΨ`
 ΕΥΖΑ ΔΕ ΑCΘΑΡΡΕΙ | ΑΝΨΑΧΕ Μ̄ΠΡΕϞΤΑΜΟ ΑCΘΨΥΤ` ΕΖΟΥΝ | Ζ̄Μ
 ΠΨΗΝ ΑCΝΑΥ ΕΡΟΥΨ` ΧΕ ΝΕCΨϞ ΑΥΩ | ΟΥΛΕΖΛΖ ΠΕ ΑCΜΕΡΙΤϞΨ` ΑCΧΙ
 10 ΕΒΟΛ Ζ̄Μ || ΠΕϞΚΑΡΠΟC ΑCΟΥΜ` ΑC† Μ̄ΠΕCΚ[Ε]ΖΑΪ ΑϞΨ`ΟΥΜ`
 ΖΩΨϞΨ` ΤΟΤΕ ΑΠΟΥΝΟΥC | ΟΥΩΝ Ν̄ΤΑΡΟΥΟΥΜ` ΓΑΡ ΑΠΟΥΟΕΙΝ |

(§ 104) PAP., ? OR.4926(1) (? begins at 119:7 ΕΖΟΥΝ, ? breaks off at 119:16 Ν̄ΤΑΡΟΥΝΑΥ).

14 i.e. ΖΛΟCΤ̄Ν̄ (Böhlig emends thus). 15 i.e. ΕCΕΙΝΕ.

18 i.e. Ζ̄Ν ΟΥΦΟΒΟC. 19 i.e. ΠΠΑΡΑΔΕΙCΟC (Böhlig emends thus). 20 Sah. ΟΥΕΜ ΠΕΥ-
 ΚΑΡΠΟC. 24 Sah. ΕΝΕΥΕΖΟΥCΙΑ.

27 Sah. Ν̄ΤΕΥΜΑΑΥ. 33 i.e. Ζ̄Ν ΟΥΜΟΥ.

119:11 Sah. ΑΠΕΥΝΟΥC.

20 ΕΥ<ΝΑ>ΟΥΜ : ΕΥΕΟΥΜ em. Bethge², with hesitation

32 cf. Gen 3:3 ἵνα μὴ ἀποθάνητε 33 ΝΑC : cf. Gen 3:3 εἶπεν ὁ θεός : also palaeo-
 graphically possible is ΝΑΥ Μ̄Π̄ : no superlin. stroke was written above μ 33–34 cf.
 Gen 3:4–5 οὐ θανάτῳ ἀποθανεῖσθε· ἥδει γάρ
 119:10–11 ΠΕCΚ[Ε]ΖΑΪ : cf. Gen 3:6 καὶ τῷ ἀνδρὶ αὐτῆς

“Perhaps this is the true man ¹—this being who has brought a fog upon us and ¹⁵ has taught us that she who was soiled is like ¹ him—and so we shall be conquered!”

102. Then ¹ the seven of them together laid plans. They came up to Adam ¹ and Eve timidly: they said to him, ¹ “The fruit of all the trees created for you in Paradise ²⁰ shall be eaten; but as for the tree ¹ of acquaintance (*gnōsis*), control yourselves and do not eat ¹ from it. If you eat you ¹ will die.” Having imparted great fear to them ¹ they withdrew up to their authorities.

103. Then ²⁵ came the wisest of all creatures, ¹ who was called Beast. ¹ And when he saw the likeness of their mother ¹ Eve he said to her, “What did God ¹ say to you (pl.)? Was it ‘do not eat from the tree ³⁰ of acquaintance (*gnōsis*)’?” She said, “He said, ‘Not only ¹ do not eat from it, but ¹ do not touch it, lest you (sg.) die.’” He said ¹ to her, “Do not be afraid. In death you (pl.) shall not ¹ die. For he knows that when you eat **119** from it, your intellect will become sober and ¹ you will come to be like gods, ¹ recognizing the difference that obtains between evil ¹ men and good ones. ⁵ Indeed, it was in jealousy that he said this to you, so that you ¹ would not eat from it.”

104. Now Eve had confidence ¹ in the words of the instructor. She gazed ¹ at the tree and saw that it was beautiful and ¹ appetizing, and liked it; she took some of ¹⁰ its fruit and ate it; and she gave some also to her husband, ¹ and he too ate it. Then their intellect ¹ became open. For when they had eaten, the light ¹

- ΝΤΓΝΩΣΙC ᾤ ΟΥΘΕΙΝ ΝΑΥ ΝΤΑΡΟΥ† ΖΙΩ|ΟΥ ΜΨΙΠΕ ΑΥΕΙΜΕ ΧΕ ΝΕΥ-
 15 ΚΑΚΑΖΗΥ || ΑΤΓΝΩΣΙC ΝΤΑΡΟΥΡ̄ΝΗΦΕ ΑΥΝΑΥ ΕΡΟΟΥ | ΧΕ ΣΕΚΑΚΑΖΗΥ
 ΑΥΜ̄ΡΕ ΝΟΥΕΡΗΥ ΝΤΑ|ΡΟΥΝΑΥ ΑΝΟΥΠΛΑΣΤΗΣ ΕΥΟ Μ̄ΜΟΡΦΗ | ΝΘΗ-
 ΡΙΟΝ ΑΥΣΙΧΑΝΕ ΕΡΟΟΥ ΑΥΕΙΜΕ ΕΜΑ|ΤΕ
 20 ΤΟΤΕ ΝΑΡΧΩΝ ΝΤΑΡΟΥΕΙΜΕ ΧΕ ΑΥΠΑ||ΡΑΒΑ ΝΤΟΥΕΝΤΟΛΗ ΑΥΕΙ Ζ̄Ν
 ΟΥΚ̄ΜΤΟ | Μ̄ΝΝΟΥΝΟC ΝΑΠΕΙΛΗ ΕΖΟΥΝ` ΕΠΑ|ΡΑΔΕΙCΟC ΨΑ ΑΔΑΜ` Μ̄Ν-
 ΝΕΥΖΑ ΕΤΡΟΥΝΑΥ | ΕΠΑΠΟΤΕΛΕCΜΑ ΝΤΒΟΗΕΙΑ ΤΟΤΕ | ΑΔΑΜ
 25 Μ̄ΝΝΕΥΖΑ ΑΥΨΤΟΡΤ̄Ρ ΕΜΑΤΕ || ΑΥΚΩΠ` ΖΑ ΝΨΗΝ ΕΤΖ̄Μ ΠΑΡΑΔΕΙ-
 CΟC | ΤΟΤΕ ΝΑΡΧΩΝ Μ̄ΠΟΥΕΙΜΕ ΧΕ ΕΥΤΩΝ | ΠΕΧΑΥ ΧΕ ΑΔΑΜ`
 ΕΚΤΩΝ` ΠΕΧΑΥ ΧΕ †Ν̄|ΝΕΕΙΜΑ ΕΤΒΕ ΤΕΤ̄Ν̄Ζ̄ΡΤΕ ΔΕ ΑΖΙΚΩΠ` | Ν-
 30 ΤΑΡΙΨΙΠΕ` ΠΕΧΑΥ ΔΕ ΝΑΥ` Ζ̄Ν ΟΥΜ̄ΝΤ|ΑΤCΟΟΥΝ ΧΕ ΝΙΜ ΠΕΝΤΑΖΧΩ
 ΝΑΚ` Μ̄|ΨΙΠΕ Ν̄ΤΑΚ`ΤΑΑΥ ΖΙΩΩΚ` ΕΙ ΜΗΤΙ ΧΕ | ΑΚ`ΟΥΨ[Μ ΕΒΟ]Λ Ζ̄Μ ΠΙ-
 ΨΗΝ` ΠΕΧΑΥ | ΧΕ ΤCΖΙΜ[Ε] Ν̄ΤΑΚ`ΤΑΑC ΝΑΕΙ Ν̄ΤΟC ΠΕΝ|ΤΑC†
 *p. 120¹
 (168 Bö.) ΝΑΕΙ ΔΕΙΟΥΜ` ΤΟΤ[Ε ΠΕΧΑ]Υ Ν̄[Τ]Η * ΧΕ ΟΥ ΠΕ ΠΑΕΙ ΝΤΑ-
 ΑΑΥ` ΑCΟΥΨ̄Β ΠΕ|ΧΑC ΧΕ ΠΡΕΥ`ΤΑΜΟ ΠΕΝΤΑΖΤΟΒCΤ` ΑΖΙ-
 ΟΥΩΜ`
 ΤΟΤΕ ΑΝΑΡΧΩΝ ΕΙ ΨΑ ΠΡΕΥΤΑ|ΜΟ ΑΝΟΥΒΑΛ` ᾤ ΖΛΟCΤ̄Ν ΕΒΟΛ ΖΗ-
 5 ΤΟΟΥΤ` || Μ̄ΠΟΥΨ̄Β̄Μ ΒΟΜ Ν̄Ρ ΛΑΑΥ ΝΑΥ` ΑΥCΟΥΖΩΡΥ | ΖΩC ΕΥΟ Ν-
 ΑΤΒΟΜ
 Μ̄Μ̄Ν̄Ν̄CΩC ΑΥΕΙ ΨΑ ΤCΖΙ|ΜΕ ΑΥCΟΥΖΩΡ̄C Μ̄Ν ΝΕCΨΗΡΕ Μ̄Μ̄Ν̄Ν̄CΑ |
 ΤCΖΙΜΕ` ΑΥCΟΥΩΡ` ΑΔΑΜ` Μ̄Ν ΠΚΑΖ ΕΤΒΗΤΥ` | Μ̄Ν Ν̄ΚΑΡΠΟC ΑΥΩ
 10 ΖΩΒ ΝΙΜ ΝΤΑΥΤΑΜΙΟ|ΟΥ ΑΥCΟΥΩΡΟΥ
 Μ̄Ν ΛΑΑΥ Ν̄CΜΟΥ ΝΤΟΟ|ΤΟΥ Μ̄Ν ΒΟΜ Ν̄CΕΧΠΕ ΑΓΑΘΟΝ ΕΒΟΛ Ζ̄Μ |
 ΠΠΟΝΗΡΟΝ

(§§ 105–109) ΡΑΡ.

16–17 Sah. ΝΕΥΕΡΗΥ . . . ΑΝΕΥΠΛΑΣΤΗΣ.

20 Sah. ΝΤΕΥΕΝΤΟΛΗ. 21 i.e. Μ̄Ν ΟΥΝΟC. 22 i.e. Μ̄Ν ΕΥΖΑ. 24 i.e. Μ̄Ν ΕΥΖΑ. 25 i.e. ΠΠΑΡΑΔΕΙCΟC (Böhlig emends thus). 27–28 †Ν̄|ΝΕΕΙΜΑ : Sah. †Ζ̄Μ ΠΕΕΙΜΑ.

120:4 Sah. ΑΝΕΥΒΑΛ.

32 cf. Gen 3:11 ἀπὸ τοῦ ξύλου . . . ἔφαγες 33 Ν̄ΤΑΚ : Ν is definite, superlin. stroke restored 34 Ν̄ : superlin. stroke is definite, Ν restored [Τ]Η sim. rest. Wisse

120:8 CΖΟΥΨ : ζ added above the line

of acquaintance (*gnōsis*) had shone upon them. When they clothed themselves with shame, they knew that they were naked ¹⁵ of acquaintance (*gnōsis*). When they became sober, they saw that they were naked and became enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware.

105. Then when the rulers knew that they had broken ²⁰ their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid (*boētheia*). Then Adam and Eve trembled greatly ²⁵ and hid under the trees in Paradise. Then the rulers did not know where they were and said, “Adam, where are you?” He said, “I am here, for through fear of you I hid, being ashamed.” And they said to him ignorantly, ³⁰ “Who told you about the shame with which you clothed yourself?—unless you have eaten from that tree!” He said, “The woman whom you gave me—it is she that gave to me and I ate.” Then they said to the latter, **120** “What is this that you have done?” She answered and said, “It is the instructor who urged me on, and I ate.”

106. Then the rulers came up to the instructor. Their eyes became misty because of him, ⁵ and they could not do anything to him. They cursed him, since they were powerless.

107. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and (cursed) the land because of him, and the crops; and all things that they had created ¹⁰ they cursed.

108. They have no blessing. Good cannot result from evil.

- 15 | ΧΙΜ ΦΟΟΥ ΕΤ̄ΜΜΑΥ ΑΝΕΖΟΥ|CΙΑ ΕΙΜΕ ΧΕ ΑΛΗΘΩC ΟῩΜ ΠΕΤΧΟΟΡ` ΖΙ
 | ΤΟΥΕΖΗ ΝΕΥCΟΟΥΝ` ΑΝ ΠΕ ΕΙ ΜΗΤΙ ΧΕ || Μ̄ΠΟΥΡ̄ΤΗΡΕΙ Ν̄ΤΟΥΕΝΤΟ-
 ΛΗ ΑῩΝ ΟΥΝΟC | Ν̄ΚΩC ΕΖΟΥΝ ΕΠΚΟCΜΟC ΜΟΝΟΝ` ΕΤΒΕ | ΠΡΩΜΕ Ν̄-
 ΑΤΜΟΥ
 20 | Ν̄ΤΑΡΕ ΝΑΡΧΩΝ ΔΕ ΝΑΥ | ΕΠΟΥΑΔΑΜ` <ε>ΑΨΩΠΕ Ζ̄Ν ΚΕΓΝΩCΙC ΑΥ|
 ΟΥΩΨ ΑΡ̄ΠΕΙΡΑCΕ Μ̄ΜΟΥ` ΑΥCΩΟΥΖ` Ε||ΖΟΥΝ` Ν̄ΝΤΒΝΟΟΥΕ ΤΗΡΟΥ Μ̄Ν
 Ν̄ΘΗΡΙΟΝ | Μ̄ΠΚΑC Μ̄Ν Ν̄ΖΑΛΑΤΕ Ν̄ΤΠΕ ΑῩΝΤΟΥ ΨΑ Α`ΔΑΜ ΧΕ ΕΥΕΝΑΥ
 ΧΕ ΨΝΑΜΟΥΤΕ ΕΡΟΟΥ ΧΕ | ΝΙΜ` Ν̄ΤΑΡΕΨ`ΝΑΥ ΕΡΟΟΥ` ΑΨΡΑΝ`
 ΕΝΟΥ|ΚΤΙCΜΑ`
 25 | ΑΥΨΤΟΡΤΡ̄ ΧΕ ΑΨΡ̄ΝΗΦΕ ΕΒΟΛ || Ζ̄Ν ΑΓΩΝΙΑ ΝΙΜ` Ν̄CΙ ΑΔΑΜ` ΑΥ-
 CΩΟΥΖ ΑΥ|ΧΙ CΥΜΒΟΥΛΙΟΝ ΠΕΧΑΥ ΧΕ ΕΙC ΑΔΑΜ` | ΑΨΩΠΕ Ν̄ΘΕ ΟΥΑ
 ΕΒΟΛ` Μ̄ΜΟΝ ΑΤΡΕΨ`|ΕΙΜΕ Ν̄ΤΔΙΑΦΟΡΑ Μ̄ΠΟΥΟΕΙΝ Μ̄Ν ΠΚΑ|ΚΕ ΤΕ-
 ΝΟΥ ΜΗΠΩC Ν̄CΕΡ̄ Ζ̄ΑΛ Μ̄ΜΟΥ` Ν̄ΘΕ || Μ̄ΠΩΗΝ Ν̄ΤΓΝΩCΙC Ν̄ΨΙ ΟΝ Ε-
 30 | ΖΟΥΝ | ΕΠΩΗΝ` Μ̄ΠΩΝΖ Ν̄ΨΟΥΩΜ` ΕΒΟΛ Ν̄ΖΗΤΨ` | Ν̄ΨΩΠΕ Ν̄ΑΤΜΟΥ`
 Ν̄ΨΡ̄ ΧΟ|ΕΙC Ν̄ΨΚΑΤΑ|ΦΡΟΝΕΙ Μ̄ΜΟΝ Ν̄ΨΒΑΒ[ΩΩΝ Μ]̄Ν Π̄ΝΝΕ|ΟΟΥ
 35 | ΤΗΡ[Ψ] Μ̄Ν̄CΩC ΨΝΑΡ̄[Κ]ΑΤΑΚΡΙΝΕ Μ̄||Μ[ΟΝ Μ̄Ν Π̄ΝΚΟ]ΨΜΟC ΑΜΗΨ-
 *p. 121¹ Τ̄Ν ΜΑΡ̄Ν̄ΝΟΧΨ` * ΕΒΟΛ Ζ̄Μ ΠΠΑΡΑΔΕΙCΟC ΕΠΙΤ̄Ν ΕΧ̄Μ ΠΚΑC | ΠΜΑ
 (169 Bö.) ΕΝΤΑῩΝΤ̄Ψ̄ ΕΒΟΛ Ν̄ΖΗΤΨ` ΧΕΚΑΔC Ν̄ΝΕΨ|ΨΩΜ̄ CΟΜ` ΧΙΝ ΤΕΝΟΥ ΔCΟΥΩΝ`
 5 | ΛΑΑΥ Ν̄ΖΟΥ|Ο ΕΡΟΝ ΑΥΩ Ν̄ΤΕΕΙΖΕ ΑῩΝΟΥΧ` ΑΔΑΜ ΕΒΟΛ || Ζ̄Μ ΠΠΑ-
 ΡΑΔΙCΟC Μ̄Ν ΤΕΨΖΙΜΕ
 ΑΥΩ Μ̄ΠΕ ΠΑ|ΕΙ ΡΩΨΕ Μ̄ΜΟΟΥ Ν̄ΤΑΥΑΔΨ ΑΛΛΑ Ν̄ΤΑῩΡ ΖΟ|
 ΤΕ ΑΥΕΙ ΕΖΟΥΝ ΕΠΩΗΝ Μ̄ΠΩΝΖ ΑΥΤΚΤΟ | Ν̄Ζ̄ΝΝΟC Ν̄ΖΡ̄ΤΕ ΕΡΟΨ`

(§ 110) PAP., ?OR.4926(1) (? begins ca. 120:23 Ν̄ΤΑΡΕΨΝΑΥ).

(§ 111) PAP., ?OR.4926(1) (? breaks off at 120:31 Μ̄ΠΩΝΖ).

(§§ 112–133) PAP.

14–15 Sah. τευζη . . . Ν̄ΤΕΥΕΝΤΟΛΗ.

18 Sah. επευαδαμ. 23–24 Sah. ενευκτισμα.

27 i.e. Ν̄ΟΥΑ (Böhlig emends thus) ΕΒΟΛ Ν̄ΖΗΤ̄Ν. 30 i.e. Ν̄ΨΕΙ. 33 i.e. ΠΕΝΕΟΟΥ.

18 <ε>αΨ Böhlig

24 ΚΤΙCΜΑ : [ΚΤΙCΜΑ] ΤΗΡ[Ψ - - -] ?Or.4926(1) 25 ΑΓΩΝΙΑ : ΑΓΝΩCΙΑ em. Bethge, poss. rightly 29 ΜΗΠΩC : used like μήποτε : [- - - ΜΗΠΟΤ[Ε - - -] Or.4926(1) : cf. Gen 3:22 LXX μήποτε 32 sim. rest. Böhlig 33 rest. Böhlig 34 sim. rest. Böhlig ΨΝΑΡ̄ : ρ is definite, superlinear stroke restored 34–35 Μ̄||Μ[ΟΝ Μ̄Ν - - -] rest. Böhlig 35 [- - - Π̄ΝΚΟ]ΨΜΟC Layton (cf. 120:33) : [- - - ΠΚΟ]ΨΜΟC Böhlig

109. From that day, the authorities ' knew that truly there was something mightier than ' they: they recognized only that ¹⁵ their commandments had not been kept. Great ' jealousy was brought into the world solely because of ' the immortal man.

110. Now when the rulers saw ' that their Adam had entered into an alien state of acquaintance (*gnōsis*) they ' desired to test him, and they gathered together ²⁰ all the domestic animals and the wild beasts ' of the earth and the birds of heaven and brought them to Adam ' to see what he would call them. ' When he saw them he gave names to their ' creatures.

111. They became troubled because Adam had recovered from ²⁵ all the trials. They assembled and ' laid plans, and they said, ‘‘Behold Adam! ' He has come to be like one of us, so that he ' knows the difference between the light and the darkness. ' Now perhaps he will be deceived as in the case of ³⁰ the tree of acquaintance (*gnōsis*) and also will come to ' the tree of life and eat from it ' and become immortal and become lord and despise ' us and disdain [us] and all our glory! ' Then he will denounce ³⁵ [us along with our] universe. Come, let us expel him **121** from Paradise down to the land ' from which he was taken, so that henceforth he might not ' be able to recognize anything better ' than we can.’’ And so they expelled Adam from ⁵ Paradise, along with his wife.

112. And this deed ' that they had done was not enough for them. Rather, they were afraid. ' They went in to the tree of life and surrounded it ' with great fearful things,

120:25 trials (ἀγωνία) : *although appropriate to the context, possibly an error for ignorance (ἀγνοσία, lack of gnōsis)*

10 ζῆζων ἄκωζτ | εὔμοϋτε εροοϋ χε χεροϋβιν ἄϋω ἄϋκω || ἄ-
 οϋσχηε ἄσατε ζῆ τοϋμητε εκκ[ω]τῆ | ἄναϋ nim ζῆνοϋνοβ ἄζῆτε
 ψινα [x]ε | νε λαϋ ενεζ ζῆ <ῤ>ῤῃῃκαζ βωκ εζοϋν ἄεπτοποс
 ετῃμαϋ

15 ἄῃῃῃσα ναει ἄτα|ρε ναρχων ἄκωζ ἄαδαμ ἄϋοϋψ ἄσωχβ || ἄ-
 νοϋχροнос ἄποϋψδῃ βом εтве χι|μαρμενη εтκη εζραῖ χιν ἄ-
 ψορп ἄϋῤ|ζοrice γαρ ἄνοϋχροнос ἄποϋα ποϋα | ψο ῤρομπε
 20 κατα παρομοс ἄῃρεϋῤ οϋ|οειν ἄποϋψδῃ βом δε ἄβι ναρχων ||
 αειρε ἄπαει ἄποϋα ποϋα ζῆ νετρε ἄ|ππεθοοϋ ἄσωχβ ἄῃητε ῤ-
 ρομπε | ἄϋω πεῖχροнос τηρῃ ἄϋῤ ψит ἄψε μα|αβε ἄρομ-
 πε ἄϋω ναει ζῆ οϋλϋπη ἄῃ | οϋῃῃτσωβ ἄϋω ζῆ ζῃπερισпас-
 25 μοс || ἄπονηρον ἄϋω ἄτεειζε χιμ πζοοϋ | ετῃμαϋ ἄβιοс
 ῤκατанта ψα тсϋнῃτε|λεια ἄπαων

τοτε тсοφια ζωη ἄτα|ρεснаϋ χε ἄναρχων ἄῃκαке χε ἄϋ|сζοϋωϋ
 30 несψῤεине ἄῤαγанаκτει || ἄϋω ἄταρεσει εβολ ζῆ τψορп ἄῃπε
 ἄῃ | ἄϋῃῃϋ nim ἄсῤῃωке ἄῃнаρχων ε|βολ ζῆ [ноϋῃ]πηγε ἄϋω
 ἄсноχοϋ еπ|тῆ епкῃ[сμο]с ἄρεϋῤ ноβε ψινα εϋ|наψωπε ἄῃμαϋ ἄ-
 35 θε ἄῃ[Δ]ἄῃῃϋ || ἄπονηροс ζιχῃ пκαζ

*p. 122¹
 (170 Bö.)

[. . . .8-10½. . . .] * χεκαас тψο ῤρομπε εтзῃ παραδειсос |
 εϋнаϋ ἄποϋκοсμοс οϋζωон ἄемῃ|ψϋχон εὔμοϋτε еροϋ χε φοι-
 5 низ ψαϋ|μοοϋтῃ οϋαатῃ ἄϋтῃζοϋ ἄῃῃтρε || ἄποϋζαп χε
 ἄῤῃδικει ἄадам ἄῃ теϋ|генеа ψα тсϋнῃтелеиа ἄπαων
 < - - - > ψομт | ῤῤωме не ἄϋω неϋгенеа ψα тсϋнῃτε|λεια ἄ-
 пκοсμοс πνεϋμαтικос ἄπαων | ἄῃ пψϋῃкос ἄῃ пχοῃкос

121 : 10 Sah. тεϋμηте. 11 i.e. ζῆ οϋνοс.

17 i.e. ἄνοϋχροнос.

19 i.e. εμпоϋψ.

32 Sah. неϋπηγε.

122 : 1 i.e. ппараδειсос (Böhlig emends thus). 2 i.e. εϋнаϋϋ (Böhlig emends thus).
 5 Sah. ἄπεζαп.

8 i.e. πпνεϋμαтικη (Böhlig emends thus). 9 i.e. ψϋχικос

121 : 10 κ[ω]тῆ : cf. Gen 3:24 LXX στρεφομένην 11 ψινα [x]ε : cf. 118:22 12 <ῤ>
 Bethge (cf. 103:19, 107:26) : <ῃ> Böhlig

21 ἄσωχβ <ἄποϋαζε> Bethge

28 ναϋ χε α : prob. emend to ναϋ α 32 [- - - ῃ]πηγε : for the form cf. 112:17,
 115:30, 123:5, 126:29 33 sim. rest. Böhlig 34 sim. rest. Böhlig

122 : 6 < - - - > : some words accidentally omitted, or else the following passage is corrupt

fiery living creatures ' called "Cheroubin," and they put ¹⁰ a flaming sword in their midst, fearfully ' twirling at all times, so that ' no earthly being might ever enter ' that place.

113. Thereupon ' since the rulers were envious of Adam they wanted to diminish ¹⁵ their (viz., Adam's and Eve's) lifespan. They could not because of ' fate (*heimarmenē*), which had been fixed since the beginning. ' For to each had been allotted a lifespan ' of 1,000 years according to the course of the luminous bodies. ' But although the rulers could not ²⁰ do this, each of the evildoers ' took away ten years. ' And all this lifespan (scil., which remained) amounted to 930 ' years: and these are in pain and ' weakness and evil ²⁵ distraction. And so ' life has turned out to be, from that day until the consummation ' of the age (aeon).

114. Then when Sophia Zoe ' saw that the rulers of the darkness had ' laid a curse upon her counterparts, she was indignant. ³⁰ And coming out of the first heaven with ' full power she chased those rulers out of ' [their] heavens, and cast them down into ' the sinful [world], so that there they ' should dwell, in the form of evil ³⁵ spirits (*daimones*) upon the earth.

115. [. . .], **122** so that in their world it might pass the thousand years in Paradise ' —a soul-endowed (*empsychon*) living creature ' called "phoenix." It ' kills itself and brings itself to life as a witness ⁵ to the judgment against them, for they did wrong to Adam and his ' generation, unto the consummation of the age (aeon).

116. < . . . > are < . . . > three ' men, and also his posterities (*geneai*), unto the consummation ' of the world: the spirit-endowed (*pneumatikos*) of eternity (aeon), ' and the soul-endowed (*psychikos*), and the earthly (*khoikos*).

122:6 < . . . > are < . . . > : either some words have been erroneously omitted here or the text is erroneous

122:7 his : or, its

- 10 ται τε θε̄ε̄ μ̄||ψομτ̄` μ̄φοινιζ̄` <μ̄>παραδεισος ψορπ̄` | [ο
 ἡ]θάνατος πμαςснау ψαϕ̄ρ̄ ψο̄ ρ̄|ρομπε πμαςψομ̄`τ̄` ϕηζ
 ζ̄ἡ̄ χιερᾱ βιβλος̄ χε̄ ψαγογομ̄ϕ̄
- 15 τειζε̄ ον̄ ογ̄ἡ̄ | ψομτ̄` ἡ̄χωκ̄μ̄ ψοοπ̄` ψορπ̄` πε̄ πνεῡ||ματι-
 κον̄ πμαςснау ογ̄κωστ̄ πε̄ πμας|ψομτ̄` ογ̄μοοϕ̄ πε̄
 ἡ̄θε̄ μ̄φοινιζ̄` εϕ̄`|ογονζ̄ εβολ̄ ζω̄ς μ̄ν̄τρε̄ ἡ̄ἡ̄αγγελος̄ | ται τε θε̄ε̄
- 20 ἡ̄ἡ̄ζγδριᾱ μ̄μοοϕ̄ ετ̄ζ̄ἡ̄ κη̄|με̄ αςψωπε̄ αγ̄μ̄ν̄τρε̄ ἡ̄νετβηκ̄` απ̄||τ̄ἡ̄
 απ̄χωκ̄μ̄ ἡ̄νογρωμε̄ ἡ̄αληθ̄ινος̄ |
 πμασε̄ снау ετ̄ζ̄ἡ̄ κη̄με̄ εϕ̄ἡ̄ταϕ̄ μ̄μαϕ̄ | ἡ̄ογμ̄ϕ̄στηριον̄ πρη̄ μ̄ἡ̄
 ποοζ̄ εϕ̄ψο|οπ̄` αγ̄μ̄ν̄τρε̄ ἡ̄саβᾱω̄θ̄ χε̄ εζ̄ρᾱῑ εχ̄ω|οϕ̄ αςχῑ ἡ̄β̄ῑ τσο-
- 25 φιᾱ μ̄πκοσμος̄ χιμ̄ || φοοϕ̄ ἡ̄τασταμιο̄ μ̄πρη̄ μ̄ἡ̄ ποοζ̄ ας̄|ϕ̄φρα-
 ριζε̄ ἡ̄τεςπε̄ ψᾱ ζογ̄ν̄` απ̄αιων̄ |
 πϕ̄ἡ̄τ̄ δε̄ ἡ̄ταϕ̄χποϕ̄` εβολ̄ ζ̄ἡ̄ φοινιζ̄` | ογ̄ρωμε̄ αν̄ πε̄ ϕηζ
- 30 ετβητϕ̄` χε̄ πᾱ|καιος̄ νᾱ† ογ̄ω̄ ἡ̄θε̄ ἡ̄νοϕ̄φοινιζ̄ αϕ̄ω̄ || φοινιζ̄`
 ψαϕ̄`ογ̄ωνζ̄ εβολ̄ ἡ̄ψορπ̄` εϕ̄|ονζ̄ αϕ̄ω̄ ψαϕ̄μοϕ̄ παλιν̄ ἡ̄ϕ̄τωογ̄ν̄|
 εϕ̄ψοοπ̄` ἡ̄σχημ̄ειον̄ μ̄πενταζογ̄ωνζ̄ | εβολ̄ ζ̄ἡ̄ τ̄ς̄ῡν̄τελ̄ειᾱ μ̄[παιων̄]
- 35 ἡ̄νε̄|ἡ̄νος̄ ἡ̄σχημ̄ειον̄ ἡ̄τᾱ[γ̄ογ̄ω̄]νζ̄ εβολ̄ || ζ̄ἡ̄ κη̄μ̄[ε̄] ογ̄ααϕ̄` ζ̄ἡ̄ κε-
 χωρᾱ αν̄ εϕ̄η̄`*μ̄ανε̄ χε̄ εστ̄ἡ̄των̄ επ̄παραδεισος̄ μ̄πνοϕ̄|τε
 παλιν̄ μαρ̄ἡ̄εῑ εζογ̄ν̄ εναρ̄χων̄ ἡ̄|τανψαχε̄ εροοϕ̄ χεκαας̄ ενᾱρ̄-
 παρ̄ζιστᾱ | ἡ̄τοϕ̄αποδιζεῑς

*p. 123¹
 (171 Bö.)

12 i.e. τψιερα, ἡ̄ ἱερά.

13 τειζε̄ ον̄ : Sah. ται τε θε̄ε̄. 14 i.e. ππνευματικον̄.

16 i.e. μ̄πφοινιζ̄ (Böhlig emends thus). 20 i.e. ἡ̄νογρωμε̄.

27 i.e. ζ̄ἡ̄ πφοινιζ̄ (Böhlig emends thus). 28 Sah. ον̄. 29 i.e. ἡ̄νοϕ̄φοινιζ̄. 30 i.e. φοι-
 νιζ̄ (Böhlig emends thus).

123:4 Sah. ἡ̄τεϕ̄αποδιζεῑς.

10 ψομτ̄` <ἡ̄εινε> μ̄φοινιζ̄` Bethge <μ̄>π Böhlig 11 rest. Böhlig 13
 ογ̄ομ̄ς : poss. for (κατ)αναλίσκειν (Böhlig 17 explains thus)

18 ἡ̄ζγδριᾱ : understood by Puech in Tardieu *Trois mythes* 267 as αἱ̄ ἐν̄όδριες̄ or as τὰ̄
 ἔνυδρᾱ (ibid. 265) : ἡ̄ζγδρᾱ em. Böhlig (i.e. αἱ̄ ὕδρᾱι), comparing Slavonic *Enoch* 12:1 : ἡ̄-
 ζγδριᾱ understood as αἱ̄ ὕδρᾱιαῑ by Doresse *Les livres secrets* 194 : explained by Tardieu
Trois mythes 264–69

23 εζ̄ρᾱῑ εχ̄ωϕ̄ : poss. corrupt 26 ψᾱ ζογ̄ν̄` ας̄τ̄ς̄ῡν̄τελ̄ειᾱ μ̄παιων̄ Bethge

28–29 Ps 91:13 LXX δίκαιος̄ ὡς̄ φοῖνιξ̄ ἀνθήσεῑ 33 μ̄ : μ̄ is definite, superlin. stroke
 restored rest. Böhlig : cf. 110:13, 114:24, 121:26, 122:6, 123:30, 125:32

34 rest. Böhlig 35 ζ̄ἡ̄ : superlin. stroke is definite, η̄ restored rest. Böhlig εϕ̄ :
 cf. Shisha-Halevy *Journal of Egyptian Archaeology* 61 (1975) 256–57 : εϕ̄ em. Bethge

117. Likewise, ¹⁰ the three phoenixes (in) Paradise—the first ¹ [is] immortal; the second lives 1,000 ¹ years; as for the third, it is written in the *Sacred Book* ¹ that it is consumed.

118. So too there are ¹ three baptisms—the first is the spiritual, ¹⁵ the second is by fire, the third ¹ is by water.

119. Just as the phoenix ¹ appears as a witness concerning the angels, ¹ so the case of the water hydri in Egypt, ¹ which has been a witness to those going down ²⁰ into the baptism of a true man. ¹

120. The two bulls in Egypt possess ¹ a mystery, the sun and moon, being ¹ witness to Sabaoth: namely, that over ¹ them Sophia received the universe; from ²⁵ the day that she made the sun and the moon she ¹ put a seal upon her heaven, unto eternity (aeon). ¹

121. And the worm that has been born out of the phoenix ¹ is a human being as well. It is written (Ps 91:13 LXX) concerning it, “the just man ¹ will blossom like a phoenix.” And ³⁰ the phoenix first appears ¹ in a living state, and dies, and rises again, ¹ being a sign of what has become apparent ¹ at the consummation of [the age (aeon)]. ¹

122. It was only in Egypt that these great signs [appeared] ³⁵—nowhere else—as an indication **123** that it is like God’s Paradise. ¹

123. Let us return to the aforementioned rulers, ¹ so that we may offer ¹ some explanation of them.

122:18 water hydri : the hydria or hydriai spoken of in this passage have been variously identified as water serpents, crocodiles, and (understanding enhydries) otters; cf. M. Tardieu, *Trois mythes gnostiques (Paris: Etudes augustiniennes, 1974), 264–269*

122:29 phoenix : in the Greek version (= Ps 92:12 of the Hebrew text) phoiniks is usually thought to mean “palm tree”

- 5 ΠΙCΩΨΓ ΓΑΡ ΝΑΡΧΩΝ Ν||ΤΑΡΟΥΝΟΧΟΥ ΕΒΟΛ ΖΝ ΝΟΥΜΠΗΥΕ ΕΠ|ΤΝ
 ΕΧΜ ΠΚΑΖ` ΑΥCΩΝΤ ΝΑΥ ΝΖΝΑΓΓΕΛΟC | ΕΤΕ ΖΑΖ ΝΕ ΝΔΑΙΜΩΝ ΑΤΡΟΥΡ-
 ΖΥΠΗΡΕΤΕΙ | ΝΑΥ ΝΑΕΙ ΔΕ ΑΥΤCΕΒΕ ΡΡΩΜΕ ΑΖΑΖ ΜΠΛΑ|ΝΗ ΖΙ ΜΑΓΕΙΑ
 10 ΖΙ ΦΑΡΜΑΚΙΑ ΖΙ ΜΝΤΨΜΨΕ || ΕΙΔΩΛΟΝ` ΖΙ ΠΕΤΖ CΝΟΥ` ΕΒΟΛ ΖΙ ΨΗΥΕ ΖΙ |
 ΡΠΕ ΖΙ ΘΥCΙΑ ΖΙ CΠΟΝΔΗ ΝΝΔΑΙΜΩΝ | ΤΗΡΟΥ ΜΠΚΑΖ ΕΥΝΤΑΥ ΜΜΑΥ Ν-
 ΤΟΥΨΒΡ|Ρ ΖΩΒ ΧΙΜΑΡΜΕΝΗ ΤΑΕΙ ΝΤΑΖΨΩΠΕ ΚΑ|ΤΑ ΤCΥΜ`ΦΩΝΙΑ ΖΙΤΝ Ν-
 15 ΝΟΥΤΕ ΝΤΑΔΙΚΕΙΑ || ΜΝ ΤΔΙΚΑΙΟCΥΝΗ
 ΑΥΩ ΝΤΕΕΙΖΕ ΝΤΑΡΕ ΠΚΟC|ΜΟC ΨΩΠΕ ΖΝΝΟΥΧΙ ΖΡΑΨ` ΑΨΡΠΛΑΝΑC-
 ΘΕ ΖΜ ΠΧΡΟΝΟC ΤΗΡΨ` ΑΝΡΩΜΕ ΓΑΡ ΤΗΡΟΥ | ΕΤΖΙΧΜ ΠΚΑΖ ΑΥΨΜΨΕ
 20 ΝΝΔΑΙΜΩΝ ΧΙΝ | ΤΚΑΤΑΒΟΛΗ ΨΑ ΤCΥΝΤΕΛΕΙΑ ΝΑΓΓΕΛΟC || ΜΕΝ ΝΤΔΙ-
 ΚΑΙΟCΥΝΗ ΜΝ ΝΡΩΜΕ ΝΤΑΔΙ|ΚΙΑ ΤΕΕΙΖΕ ΑΠΚΟCΜΟC ΨΩΠΕ ΖΝΝΟΥ|ΧΙ
 ΖΡΑΨ` ΖΝΝΟΥΜΝΤΑΤCΟΟΥΝ ΜΝΝΟΥΒ|ΨΕ ΑΥΠΛΑΝΑ ΤΗΡΟΥ ΨΑ ΖΟΥΝ
 ΑΤΠΑΡΟΥCΙΑ | ΜΠΡΩΜΕ ΝΑΛΗΘΙΝΟC
 25 ΟΥΑΨΡΕ ΕΡΩΤΝ || ΨΑ ΝΕΕΙΜΑ ΕΙΤΑ ΤΝΝΗΥ ΕΖΟΥΝ ΕΠΝΚΟC|ΜΟC
 ΧΕΚΑΑC ΕΝΑΧΩΚ` ΕΒΟΛ` ΝΤΕΨ`CΥCΤΑ|CΙC ΜΝ ΤΕΨ`ΔΙΟΙΚΗCΙC ΚΑΤΑ
 ΟΥΜΝΤΑΚΡΙ|ΒΗC
 ΤΟΤΕ ΨΝΑΟΥΩΝΖ ΕΒΟΛ ΝΘΕ ΕΝΤΑΥ|ΖΕ ΕΤΠΙCΤΙC ΝΝΕΘΗΠ` ΝΕΤΟΥΟΝΖ
 30 ΕΒΟΛ || ΧΙΝ ΚΑΤΑΒΟΛΗ` ΨΑ ΖΟΥΝ ΑΤCΥΝΤΕΛΕΙΑ | ΜΠΑ|ΙΨΩΝ
 †ΝΝΗΥ ΔΕ ΕΖΟΥΝ ΕΝΚΕΦΑΛΑΙΟ(Ν) | ΕΤΧΙ Ε[ΖΟΥΝ Ε]ΠΡΩΜΕ ΝΑΘΑΝΑ-
 ΤΟC †ΝΑ|ΨΑΧΕ ΕΝ[ΕΤΕ] ΝΟΥΨ` ΤΗΡΟΥ ΧΕ ΕΤΒΕ ΟΥ | ΝCΜΟΤ` ΕΥΝ-
 ΝΕΕΙΜΑ
 35 ΝΤΑ[ΡΕ Ο]ΥΜ[Η]Η|ΨΕ ΡΡΩΜΕ ΨΩΠΕ ΕΒΟ[Λ ΖΝ ΑΔΑΜ ΠΑΪ] * Ν-
 ΤΑΥΠΛΑCCE ΜΜΟΨ` ΑΥΩ ΕΒΟΛ ΖΝ ΘΥΛΗ` | ΗΔΗ ΝΤΑΡΕ ΠΚΟCΜΟC ΜΟΥΖ

35
 *p. 124¹
 (172 Bö.)

5 Sah. νεγπηγε.

16 i.e. ζν ογχι.

21–23 i.e. ντεειζε . . . ζν ογ- . . . ζν ογ- . . . μν ογ-.

25 ψα νεειμα : Sah. επειμα.

33 i.e. ενετε νουγ νε τηρου. 34 ννεειμα : Sah. ζμ πεειμα.

123 :7 εζαζ νε is expected

19 τcυντελεια <μπαιων> Bethge (cf. on 122:33)

29 νετοουονζ εβολ : poss. emend to <νσι> νετοουονζ εβολ

32 rest. Layton : ετχι ε[οογ ζα] Schenke² : ετχι ο[γω ζα] Böhlig 33 rest. Wisse :
 for the construction cf. Layton *Zeitschrift für Papyrologie und Epigraphik* 11 (1973) 182

35 εβο[λ ζν αδαμ] rest. Böhlig 35–124:1 [- - - παΪ] | νταγ rest. Lay-
 ton 124 : 1–2 μμοΨ` αυω εβολ ζν . . . ηδη νταρε : μμοΨ` εβολ ζν . . . αυω ηδη νταρε
 em. Bethge 427, with hesitation

124. Now, when the seven rulers ⁵ were cast down from their heavens ' onto the earth, they made for themselves angels, ' numerous, demonic, to serve ' them. And the latter instructed mankind in many kinds of error ' and magic and potions and worship of ¹⁰ idols and spilling of blood and altars and ' temples and sacrifices and libations to all the spirits ' of the earth, having their coworker ' fate (*heimarmenē*), who came into existence by ' the concord between the gods of injustice ¹⁵ and Justice.

125. And thus when the world ' had come into being, it distractedly erred ' at all times. For all men ' upon earth worshipped the spirits (*daimones*) from ' the creation to the consummation—both the angels ²⁰ of righteousness and the men of unrighteousness. ' Thus did the world come to exist in distraction, ' in ignorance, and in a stupor. ' They all erred, until the appearance (*parousia*) ' of the true man.

126. Let this suffice ²⁵ so far as the matter goes. Now we shall proceed to consideration of our world, ' so that we may accurately finish the description of its structure ' and management. '

127. Then it will become obvious how ' belief in the unseen realm, which has been apparent ³⁰ from creation down to the consummation ' of the age, was discovered.

128. I come, therefore, to the main points ' [regarding] the immortal man: I shall ' speak of all the beings that belong to him, explaining how ' they happen to be here.

129. When a multitude ³⁵ of human beings had come into existence, through the parentage of [the Adam] **124** who had been fashioned, and out of matter, ' and when the world had already become full,

124:1 text possibly erroneous; correct text possibly who had been fashioned out of matter

ΑΝΑΡΧΩΝ Π ΧΟΙΕΙΣ ΕΖΡΑΪ ΕΧΩΨ` ΕΤΕ ΠΑΕΙ ΠΕ ΑΥΚΑΤΕΧΕ Μ|ΜΟΨ` ΖΝ
ΟΥΜΝΤΑΤΣΟΥΝ

5 αψ πε παιτιον || παει πε επει πειωτ` ν̄αθανατος σοουν |
 ξε αυψτα ψωπε εβολ ζν̄ τμε ζραϊ ζν̄ να|ων` μ̄ν πογκοσμος ετβε
 παϊ ν̄ταρεψ`ου|ωψ αουψςμ̄ ν̄ν̄αρχων` μ̄πτακο ζιτη νογ|πλασμα
10 αψχοοῡ ν̄νετ̄νεινε εζραϊ επκος||μος μ̄πτακο ετε ναει νε μ̄π̄νᾱ ν̄-
 βαλζητ` | ν̄κογει μ̄μακαριος σεο αν̄ ψμ̄μο ετ`|γνωσις
 ΤΓΝΩΣΙΣ ΓΑΡ ΤΗΡ̄ ΖΝ̄ΝΟΥΑΓ`ΓΕΛΟΣ | † ΕΤΟΥΟΝΖ ΕΒΟΛ ΖΙ ΤΟΥΕ-
 ΖΗ ΠΑΕΙ ΟΥΑΤΣΟΜ` | ΑΝ ΠΕ Ν̄ΝΑΖΡ̄Μ ΠΕΙΩΤ` αψ α<ψ>† ναγ̄ ν̄-
15 ΤΓΝΩ||ΣΙΣ { ΤΓΝΩΣΙΣ ΓΑΡ ΤΗΡ̄ ΖΝ̄ΝΟΥΑΓ`ΓΕΛΟΣ | ΕΤΟΥΟΝΖ ΕΒΟΛ` ΖΙ
 ΤΟΥΕΖΗ ΠΑΕΙ ΟΥΑΤΣΟΜ` | ΑΝ ΠΕ Ν̄ΝΑΖΡ̄Μ ΠΕΙΩΤ` αψ α† ναγ̄ ν̄-
 ΤΓΝΩ|ΣΙΣ }

 ΝΤΕΥΝΟΥ ΕΥΨΑΟΥΩΝΖ ΕΒΟΛ ΖΜ̄ ΠΚΟΣ|ΜΟΣ Μ̄ΠΤΑΚΟ ΣΕΝΑΩΛΠ`
20 ΕΒΟΛ Ν̄ΨΟΡΠ` Μ̄||ΠΤΥΠΟΣ Ν̄ΤΜ̄ΝΤΑΤ` ΤΑΚΟ ΑΥΚΑΤΑΚΡΙΣΙΣ | Ν̄ΝΑΡΧΩΝ Μ̄Ν
 ΝΟΥ ΔΥΝΑΜΙΣ

 ΝΤΑΡΕ Μ̄ΜΑ|ΚΑΡΙΟΣ ΔΕ ΟΥΩΝΖ ΕΒΟΛ` ΖΝ̄ ΠΛΑΣΜΑ Ν̄ΕΙΖΟΥΣΙΑ ΑΥΚΩΖ
ΕΡΟΟΥ ΑΝΕΖΟΥΣΙΑ ΔΕ ΕΤΒΕ | ΠΚΩΖ ΑΥΤΩΖ Ν̄ΝΟΥΣΠΕΡΜΑ` Ν̄Μ̄ΜΑΥ
25 ΑΤΡΟΥ||ΧΑΖΜΟΥ Μ̄ΠΟΥΨΔΜ̄ ΣΟΜ`

 Μ̄ΜΑΚΑΡΙΟΣ` | ΔΕ Ν̄ΤΑΡΟΥΩΝΖ ΕΒΟΛ ΖΝ̄ΝΟΥΟΕΙΝ ΚΑΤΑ | ΔΙΑΦΟΡΑ
ΑΟΥΩΝΖ ΕΒΟΛ αψ πογα πογα | Ν̄ΖΗΤΟΥ ΕΒΟΛ ΖΜ̄ ΠΟΥΚΑΖ ΑΥ-
30 ΩΛΠ` ΕΒΟΛ | Ν̄ΤΟΥΓΝΩΣΙΣ Ν̄ΤΕΚ`ΚΛΗΣΙΑ Ν̄ΤΑΖΟΥΩΝΖ || ΕΒΟΛ ΖΝ̄ΝΜ̄-

(§ 134) PAP., OR.4926(1) (begins 124:27 πογα πογα, breaks off ca. 124:32 το[τ]ε).

124:7-9 Sah. πεγκοσμος . . . νεγπλασμα. 12 i.e. ζν̄ ουαγγελος.

21 i.e. νεγδυναμις.

26 i.e. ν̄ταρογουωνζ . . . ζν̄ ουογουειν. 28-29 Sah. πεγκαζ . . . ν̄τεγνωσις. 30 i.e. ζν̄ μ̄-.

13 † ετουονζ : emend to εφοονζ (thus Böhlig) 13-14 παει ουατσομ` | αν πε ν̄-
ναζρ̄μ πειωτ` αψ α† pap. : παει ν̄ναζρ̄μ πειωτ αψ ουατσομ` αν πε α† em. Bethge
432 14 α<ψ> Layton 15-18 { ΤΓΝΩΣΙΣ . . . Ν̄ΤΓΝΩΣΙΣ } : erroneously repeated by
copyist

22 ζν̄ <μ̄>πλασμα em. Bethge, poss. rightly νεζουσια : poss. for ν̄νεζουσια
(Bethge emends thus) : cf. on 111:23

28-29 εβολ ζμ̄ πογκαζ αυσωλπ` εβολ ν̄ : <αουωνζ> εβολ ζμ̄ πογκαζ αυσωλπ
εβολ ν̄ em. Oeyen 133 : αουψ[ν]ζ αβαλ [μ̄πκα]ζ αυσωλπ αβαλ ν̄ Or.4926(1) 29 ν̄-
τουγνωσις : ν̄τεψ[ν]ψς[ι]ς Or.4926(1)

the rulers were master ' over it—that is, they kept ' it restrained by ignorance.

130. For what reason? ⁵ For the following: since the immortal father knows ' that a deficiency of truth came into being amongst the eternal realms (aeons) ' and their universe, when he wished ' to bring to naught the rulers of perdition through the ' creatures they had modelled (*plasmata*) he sent your (pl.) likenesses down into the world ¹⁰ of perdition, namely, the blessed little ' innocent spirits. They are not alien to ' acquaintance (*gnōsis*).

131. For all acquaintance (*gnōsis*) is vested in one angel ' who appeared before them; he is not without power ' in the company of the father. And (he) gave them acquaintance (*gnōsis*). ^{15 18}

132. Whenever they appear in the world ' of perdition, immediately and first of all they reveal ²⁰ the pattern of imperishability as a condemnation ' of the rulers and their forces.

133. Thus when the blessed beings ' appeared in forms modelled (*plasmata*) by authorities, ' they were envied. And out of envy the authorities ' mixed their seed with them, in hopes of ²⁵ polluting them. They could not.

134. Then when the blessed beings ' appeared in luminous form, ' they appeared in various ways. And each one ' of them, starting out in his land, revealed ' his (kind of) acquaintance (*gnōsis*) to the visible church ³⁰ constituted of the

124:13-14 he is not without power . . . And (he) gave them : *or*, he is in the company of the father and is not without power to give them; *the manuscript has (erroneously) he is not without power And to give them*

124:15-18 *in this passage the copyist erroneously repeated the text of § 131; the repetition has not been translated into English*

124:27-29 *the British Library manuscript probably had [And each] one of them appeared [on earth] and revealed his (kind of) acquaintance (gnōsis)*

πλασμα ἄπτακοῦ ἄγχε εἰρος εὐνῆτας σπέρμα νιμῶ εἵβε
 ἄ[c]περ|μα ἄνεζοῦσια ἄταστω[z ἄμμαc]

35
 *p. 125¹
 (173 Bö.)

το[τ]ε | πcωτηρῶ ἄψταμιο ἄο[γ. . . .]εἰ εβολ | ἄ[z]ητοῦ [τ]ηροῦ
 ἄγω ἄπῆῆ ἄηαι οῦ||[ονz εβολ εγc]οτπῶ εῦο ἄμακαριοςῶ * ἄγω
 εῦψβειοειτῶ ἄνεκῶ λογη ἄγω zῆ|κοοῦε εἄψωοῦ εῦο ἄατῆρο εῦ-
 cοτπῶ | ἄοον νιμ εἵβε τοῦεζη

5 zωcτε οῦῆ ψτο|οῦ ἄγενος ψοοπῶ οῦῆ ψομτ εἵπηῶ ἄηῆρωῦ
 ἄτμαψωμοῦνε πμαψτοοῦ δε | ἄγενος οῦατῶ ῆρο πε ἄτελειον
 εῦἄ|ποῦca ηzρε τηροῦ

10 ηαιε γαρ εῦηαβωκῶ | εzοῦνῶ εἵτοποc εἵτοῦααβ ἄποῦειωτῶ
 | ἄγω cεηαἄτον ἄμοοῦ zῆ οῦηαηαγ||cic ἄῆνοῦεοοῦ ψα εἄεz
 εἄαψωψαχε | εροῦ ἄγω zῆ οῦραψε ἄxῆ ωxῆ

 cεο δε | ἄῆρο zῆ πῆηητον zωc ἄθανατοc cε|ηαῆκατακρῆνε
 ἄῆνοῦτε ἄπχαοc ἄῆ | ηοῦ δῦηαμῆc

15 πλογοc δε εἵτχοcε εοῦ||ον νιμ ἄτῆῆνοοῦῦῶ εἵπεεἵzωβ ἄμοη(η) |
 ἄτρεῦῆκῆρῦcε εἵβε πετοῦcοοῦη ἄ(η) | ἄμοῦ [x] πεχαῦῶ χε
 ἄῆ πῆηηῶ εἵτοῦ|ονz εβολ ἄη ἄγω πετε ἄποῦcοῦηηηῶῶ | cεηα-
 cοῦηηηῶῶ

(§ 135–138) PAP.

(§ 139) PAP., OR.4926(1) (begins 125:17 ετοῦονz).

32 i.e. ἄνεζοῦσια (Bethge emends thus).

125:3 Sah. τεῦζη.

6 Sah. εῦἄπεῦca.

8 Sah. ἄπεῦειωτ.

10 i.e. ἄῆ οῦεοοῦ.

14 Sah. ηεῦδῦηαμῆc.

32 τω[z ἄμμαc] rest. Böhlig

33 ταμιο ἄο[γούχα]εἰ rest. Schenke²: desired sense is not apparent 34–35 οῦ[ονz
 εβολ ---] Layton: οῦ[ωνz εβολ ---] Böhlig 35 [--- εγc]οτπ rest. Böhlig

125:17 [x] cancelled by the copyist πεχαῦῶ: η altered from false start of x (which
 has been erased) 17–19 ἄῆ . . . cεηαcοῦηηηῶῶ: [ἄῆ πεῆηη εῦη]ἄοῦηηηz ἄβα[λ] εἄη
 ἄγ[ω ἄῆ | ρω]ηε εῦηαcοῦηηηηηη [ε]η Or.4926(1)

modelled forms (*plasmata*) of perdition. ' It (viz., the church) was found to contain all kinds of seed, because of the seed ' of the authorities that had [mixed with it].

135. Then ' the savior created [. . .] of ' them all—and the spirits (*pneumata*) of these [are manifestly] ³⁵ superior, being blessed **125** and varying in election (*eklogē*)—and ' also (he created) many other beings, which have no king and are superior ' to everyone that was before them.

136. Consequently, four ' races (*genē*) exist. There are three that belong to the kings ⁵ of the eighth heaven. But the fourth ' race is kingless and perfect, being ' the highest of all.

137. For these shall enter ' the holy place of their father. ' And they will gain rest in repose (*anapausis*) ¹⁰ and eternal, unspeakable glory ' and unending joy.

138. Moreover they are ' kings within the mortal domain, in that they are immortal. They ' will condemn the gods of chaos and ' their forces.

139. Now the Word (*Logos*) who is superior to ¹⁵ all beings was sent for this purpose alone: ' that he might proclaim the unknown. ' He said (Mark 4:22 parr.), “There is nothing hidden that is ' not apparent, and what has not been recognized ' will be recognized.”

125:17 nothing : *or*, no one

125:17–19 *the British Library manuscript has* [There is nothing (*or*, no one) hidden that] will not become apparent, and [there is no] person who will not be recognized

20 ΝΑΕΙ ΔΕ ΑΥΤῆΝ ΟΥΣΕ || ΑΤΡΟΥ ΟΥΩΝΖ` ΕΒΟΛ ΖῆΜΠΠΕΘΗΠ` Μῆ |
 ΤΣΑΨϞΕ ΝΕΖΟΥΣΙΑ ΜΠΧΑΟΣ Μῆ ΤΟΥ|ΜῆΤΑΣΕΒΗΣ ΑΥΩ ΤΕΕΙΖΕ ΑΥΚΑ-
 ΤΑΚΡΙ|ΝΕ ΜΜΟΟΥ ΕΜΟΟΥΤΟΥ

25 ἸΤΑΡΕ ἸΤΕΛΕΙ|ΟΣ ΔΕ ΤΗΡΟΥ ΟΥΩΝΖ ΕΒΟΛ Ζῆ ΜΠΛΑΣ||ΜΑ ἸῆΑΡΧΩΝ
 ΑΥΩ ἸΤΑΡΟΥΔΩΛΠ` Ε|ΒΟΛ ἸΤΑΛΗΘΕΙΑ ΕΜῆ ΠΕΤ`ΤῆΤΩΝ Ε|ΡΟΣ ΑΥ† ΨΙ-
 ΠΕ ἸΣΟΦΙΑ ΝΙΜ ἸῆΝΟΥ|ΤΕ ΑΥΩ ΤΟΥΨΙΜΑΡΜΕΝΗ` ΑΥΖΕ ΕΡΟΣ | ΕΣΟ

30 ἸΚΑΤΑΓΝΩΣΙΣ ΑΥΩ ΤΟΥ ΔΥΝΑΜΙΣ || ΔΣΩΨΜ` ΤΟΥ ΜῆΤΧΟΕΙΣ
 ΑΥΡΚΑΤΑΛΥΕ | Μῆ|Ο]Σ ΤΟΥ ΠΡΟΝΟΙΑ ΔΣΩΨΠΕ ΑΥΠΕΤ`Ψ|ΟΥΕΙΤ` Μῆ
 Π]ΟΥΕΟΟΥ

35 ΖΑ ΤΕΖΗ ἸΤΣΥ(Ν)|ΤΕΛΕΙΑ [ΜΠΑΙΩ]Ν ΠΜΑ ΤΗΡϞ ΝΑΝΟΕΙΝ | ΖΙΤῆ-
 ΝΟΥ[Ν]ΟΣ ἸΖΕΡΟΥΒΒΑ[ΕΙ] ΤΟΤΕ ἸΑΡ|ΧΩΝ ΝΑΡΠΕΝΘΕΙ ΕΥ[.

*p. 126¹
 (174 Bö.) ΠΟ]Υ`*ΜΟΥ ἸΑΓΓΕΛΟΣ ΝΑΡ ΖΗΒΕ ἸΝΟΥΡΩΜΕ | ΑΥΩ ἸΔΑΙΜΩΝ
 ΝΑΡΙΜΕ ἸΝΟΥΚΑΙΡΟΣ | ΑΥΩ ΝΟΥΡΩΜΕ ΣΕΝΑΝΕΖΠΕ ἸΣΕΑΨ|ΚΑΚ`
 ΕΒΟΛ ΕΧῆ ΠΟΥΜΟΥ

5 ΤΟΤΕ ΠΑΙΩΝ || ΝΑΡΑΡΧΕΙ ἸΣΕΨΤΟΡΤΡ̄ ΝΕΥΡ̄ΡΩΟΥ ΝΑ|†ΖΕ ΕΒΟΛ Ζῆ
 ΤΣΗϞΕ ἸΣΑΤΕ ΑΥΩ ΣΕΝΑ|Ρ̄ ΠΟΛΕΜΟΣ ΕΖΟΥΝ ΕΝΟΥΕΡΗΥ ΖΩΣΤΕ | Ἰ-
 ΤΕ ΠΚΑΖ †ΖΕ ΕΒΟΛ Ζῆ ἸΣΝΟΥ` ΕΤΠΟΖΤ` | ΕΒΟΛ ΑΥΩ ἸΘΑΛΑΣΣΑ

10 ΝΑΨΤΟΡΤΡ̄ ΖΙΤῆ || ΜΠΟΛΕΜΟΣ ΕΤῆΜΜΑΥ

(§ 140) PAP., OR.4926(1).

(§ 141) PAP., OR.4926(1) (breaks off ca. 125:24 ΟΥΩΝΖ ΕΒΟΛ Ζῆ).

(§§ 142–150) PAP.

20 Ζῆ : i.e. ῆ (Böhlig emends thus). 21–22 Sah. ΤΕΥΜῆΤΑΣΕΒΗΣ. 22 i.e. ἸΤΕΕΙΖΕ.

28–32 Sah. ΤΕΥ- . . . ΤΕΥΔΥΝΑΜΙΣ . . . ΤΕΥΜῆΤΧΟΕΙΣ . . . ΤΕΥΠΡΟΝΟΙΑ . . . ΠΕΥΕΟΟΥ.

34 i.e. ΖΙΤῆ ΟΥΝΟΣ. 35–126:4 Sah. ΠΕΥΜΟΥ . . . ἸΝΕΥΡΩΜΕ . . . ἸΝΕΥΚΑΙΡΟΣ . . . ΝΕΥ-
 ΡΩΜΕ . . . ΠΕΥΜΟΥ.

126:7 Sah. ΕΝΕΥΕΡΗΥ.

20 Μῆ : [εΥΩΝΖ] ῆ . . . ΔΒΑΛ Or.4926(1) 21 ΜΠΧΑΟΣ : absent in Or.4926(1) 23
 ΕΜΟΟΥΤΟΥ : Or.4926(1) different

32 rest. Wisse, Bethge

33 sim. rest. Böhlig : cf. on 122:33 34–35 ἸΑΡ|ΧΩΝ : superlin. stroke is definite, Ν
 restored 35 ΕΥ|Ρ̄ ΖΟΤΕ ΕΧῆ ΠΟ]Υ` sim. Wisse : desired sense is not apparent

126:5 ΑΡΧΕΙ ἸΣΕΨΤΟΡΤΡ̄ : poss. corrupt : ΑΡΧΕΙ ἸΨΤΟΡΤΡ̄ em. Bethge

140. And these were sent ²⁰ to make known what is hidden, and ' the seven authorities of chaos and their ' impiety. And thus they were condemned ' to death.

141. So when all the perfect (*teleioi*) ' appeared in the forms modelled (*plasmata*) ²⁵ by the rulers and when they revealed ' the incomparable truth, ' they put to shame all the wisdom of the gods. ' And their fate (*heimarmenē*) was found ' to be a condemnation. And their force ³⁰ dried up. Their lordship was dissolved. ' Their forethought (*pronoia*) became [emptiness, ' along with] their glory.

142. Before the consummation ' [of the age], the whole place will shake ' with great thundering. Then the rulers ³⁵ will be sad, [. . .] their 126 death. The angels will mourn for their mankind, ' and the demons (*daimones*) will weep over their seasons, ' and their mankind will wail and scream ' at their death.

143. Then the age (aeon) ⁵ will begin, and they will be disturbed. Their kings will ' be intoxicated with the fiery sword, and they will ' wage war against one another, so that ' the earth is intoxicated with bloodshed. ' And the seas will be disturbed by ¹⁰ those wars.

125:21 of chaos : *this phrase is absent in the British Library manuscript*

125:35 sad : *two letters of the following word survive, indicating that it was the equivalent of a participle (e.g., [fear]ing their death)*

126:4–5 *text possibly erroneous; correct text possibly* Then the realm (aeon) will begin to be disturbed

ΤΟΤΕ ΠΗΝΑΡ̄ ΚΑ|ΚΕ ΑΥΩ ΠΟΟΣ ΝΑΤΑΚΟ Μ̄ΠΕΦΟΥΟΕΙΝ | Ν̄ΣΙΟΥ
 Ν̄ΤΠΕ ΝΑΡ̄ΑΘΕΤΕΙ Μ̄ΠΟΥΔΡΟΜΟΣ | ΑΥΩ ΟῩΝΝΟΥΝΟΣ Ν̄ΖΡΟΥΒΒΑΕΙ
 15 ΝΗΥ Ε|ΒΟΛ Ζ̄ΝΝΟΥΝΟΣ Ν̄ΔΥΝΑΜΙΣ ΕΤ̄Μ̄ΠΣΑ Ν||ΤΠΕ Ν̄ΝΔΥΝΑΜΙΣ ΤΗΡΟΥ Μ̄-
 ΠΧΑΟΣ ΠΜΑ | ΕΤΕ ΠΣΤΕΡΕΩΜΑ Μ̄ΜΑΥ Ν̄ΤΣΖΙΜΕ Ν̄ΤΑ|ΡΕ ΤΗ ΤΑΜΙΟ Μ̄-
 ΠΩΟΡΠ̄ Ν̄ΕΡΓΟΝ ΣΝΑ|ΚΩ ΕΖΡΑΪ Μ̄ΠΚΩΣΤ̄ Ν̄ΣΑΒΕ Ν̄ΤΕ ΤΕΠΙ|ΝΟΙΑ ΣΝΑ †
 20 ΖΙΩΩΣ Ν̄ΟΥΟΡΓΗ Μ̄ΜΝΤ̄||ΑΘΗΤ

ΤΟΤΕ ΣΝΑΡ̄ΔΙΩΚΕ Ν̄ΝΝΟΥΤΕ | Μ̄ΠΧΑΟΣ ΝΑΕΙ Ν̄ΤΑΣΣΟΝΤΟΥ Μ̄Ν ΠΑΡ̄|
 ΧΙΓΕΝΕΤΩΡ̄ ΣΝΑΝΟΧΟΥ ΕΠΙΤ̄Ν̄ ΕΠΝΟΥ(Ν) | ΣΕΝΑΦΟΤΟΥ ΕΒΟΛ
 25 ΖΙΤ̄Ν̄ ΤΟΥΔΑΔΙΚΙΑ ΣΕΝΑ|ΩΩΠΕ ΓΑΡ̄ Ν̄ΘΕ Ν̄ΝΙΤΟΟΥ ΕΤΧΕΡΕ ΚΩΣΤ̄ ||
 Ν̄ΣΕΟΥΩΜ Ν̄ΣΑ ΝΟΥΕΡΗΥ ΨΑΝΤΟΥΩΧ̄Ν̄ | ΕΒΟΛ ΖΙΤΟΥΤ̄ Μ̄ΠΟΥΑΡΧΙΓΕΝΕ-
 ΤΩΡ̄ | ΖΟΤΑΝ ΕΨΑΝΟΧΝΟΥ ΨΝΑΚΟΤ̄ ΕΡΟΨ̄ | ΟΥΑΔΑΨ̄ Ν̄ΨΟΧΝΕΨ̄
 ΨΑΝΤΕΨ̄ΩΧ̄Ν̄

30 ΑΥΩ | ΝΟῩΜ̄ΠΗΥΕ ΝΑΖΑΕΙΕ ΕΧ̄Ν̄ ΝΟΥΕΡΗΥ || ΑΥΩ Ν̄ΤΕ [[Υ]] ΝΟΥΔΥΝΑ-
 ΜΙΣ ΡΟΚΖ † Ν̄ΟΥΚΕ|ΔΙΩΝ ΣΕΝΑΨΟΡΨ̄

ΑΥΩ ΤΕΨΠ̄ ΝΑ|ΖΑΕΙΕ Ν̄ΣΡ̄ ΣΝΑΥ ΠΕΨΚ Ν̄[2½.] ΝΑ|ΖΑΕΙΕ ΑΠΕ-
 ΣΗΤ̄ ΕΠΚΑ[.] . |ΨΨΙ ΖΑΡΟΥΨ̄ ΣΕΝΑΖΑΕ|ΙΕ ΕΠΙΤ̄|Ν̄ ΕΠΝΟΥ(Ν)

35 || Α[Υ]Ψ Π̄Ν[ΟΥ]Ν † ΝΑΨΟΡ̄Ψ̄

*p. 127¹
 (175 Bö.)

ΠΟΥΟΕΙΝ ΝᾹ|[. . . 4½. . Μ̄ΠΚΑ]ΚΕ Ν̄ΨΟΤ̄ ΕΒΟΛ ΨΑΡ̄ ΘΕ * Μ-
 ΠΕΤΕ Μ̄ΠΕΨΩΠΕ ΑΥΩ ΠΕΡΓΟΝ Ν̄ΤΑ | ΠΚΑΚΕ ΟῩΝΖ Ν̄ΣΩΨ̄ ΨΝΑΒΩΛ̄
 ΕΒΟΛ̄ ΑΥΩ | ΨΨΤΑ ΝΑΠΩΡΚ̄ ΖΑ ΤΕΨΝΟΥΝΕ ΕΠΙΤ̄Ν̄ Ε|ΠΚΑΚΕ ΑΥΩ
 5 ΠΟΥΟΕΙΝ ΝΑΡ̄ΑΝΑΧΩΡΕΙ ΕΖ||ΡΑΪ ΕΤΕΨΝΟΥΝΕ

13–14 i.e. οϋ̄ν οῡ ζ̄ν οῡ.

23–26 Sah. τεγαδικια . . . νευερηυ . . . μ̄πεγαρχιγενετωρ.

29–31 Sah. νευπηυε . . . νευερηυ . . . νευδυναμικ . . . νευκειαιων.

36 Sah. ψνᾱφ̄. 127:2 οῡνηζ (infinitive) : Sah. ογασγ : cf. Funk³, n. 1.

30 [[Υ]] cancelled by the copyist 30–31 † Ν̄ΟΥΚΕ|ΔΙΩΝ : emend to ΝΟΥΚΕΔΙΩΝ (thus Bethge 459)

32 pap. poss. πεψκοζ̄Ν̄ . Ν̄[. .] (first letter trace (ο) cannot be ε) : reading of pap. cannot have been πεψκοσμος : πεψκ . . . Ν̄[σιου] sim. Wisse, with hesitation 33 επκα[.] . : επκα[ζ ---] . rest. Böhlig : επκα[ζ αῡ ν̄νε πκα]ζ rest. Schenke : reading of pap. cannot have been επκα[.]α 34 rest. Böhlig [---]Ν̄ επνου(Ν) : of Ν̄, Ν is definite, superlin. stroke restored 35 Π̄Ν[ΟΥ]Ν : sim. rest. Böhlig † ψορ̄ψ̄ : ο added above the line; copyist first wrote ψ̄ρ̄ψ̄, then corrected to ψορ̄ψ̄, neglecting to erase the first superlin. stroke : em. to ψορ̄ψ̄

36 [οψωσϣ̄ ---] Wisse : [σκεπασε ---] Bethge [--- μ̄πκα]κε Böhlig 127:1 μπετε : no superlin. stroke could be inscribed above μ because of an original imperfection in the papyrus

144. Then the sun will become dark. ' And the moon will cause its light to cease. ' The stars of the sky will cancel their circuits. ' And a great clap of thunder will come out ' of a great force (*dynamis*) that is above ¹⁵ all the forces of chaos, where ' the firmament of the woman is situated. ' Having created the first product, she will ' put away the wise fire of intelligence (*epinoia*) ' and clothe herself with irrational wrath. ²⁰

145. Then she will pursue the gods ' of chaos, whom she created along with the prime parent. ' She will cast them down into the abyss. ' They will be obliterated because of their wickedness. For they will ' come to be like volcanoes ²⁵ and consume one another until they perish ' at the hand of the prime parent. ' When he has destroyed them, he will turn against himself ' and destroy himself until he ceases to exist.

146. And ' their heavens will fall one upon the next ³⁰ and their (the rulers') forces will be consumed by fire. Their eternal realms (aeons), too, ' will be overturned.

147. And his (the prime parent's) heaven will ' fall and break in two. His . . . will ' fall down upon the [. . .] ' support them; they will fall into the abyss, ³⁵ and the abyss will be overturned.

148. The light will ' [. . . the] darkness and obliterate it: it will be like **127** something that has never been. And the product ' to which the darkness had been posterior will dissolve. And ' the deficiency will be plucked out by the root (and thrown) down into ' the darkness. And the light will withdraw up ⁵ to its root.

126:32–33 His . . . will fall down : *part of the text is damaged and undecipherable*

- ΑΥΩ ΠΕΟΟΥ ΜΠΑΓΕΝ|ΝΗΤΟΣ ΝΑΟΥΩΝΖ ΕΒΟΛ ΑΥΩ ΨΝΑΜΟΥΖ | Ν-
 ΝΑΙΩΝ ΤΗΡΟΥ ΕΡΨΑ ΤΠΡΟΦΗΤΕΙΑ ΜΝ | ΧΙΣΤΟΡΙΑ ΝΝΕΤΟ ΝΡΡΟ ΩΩΛΠ`
 10 ΕΒΟΛ ΑΥΩ | ΝΣΧΩΚ` ΕΒΟΛ ΖΙΤΝ ΝΕΤΟΥΜΟΥΤΕ ΕΡΟΟΥ || ΧΕ ΤΕΛΕΙΟΣ
 ΝΕΤΕ ΜΠΟΥΡ ΤΕΛΕΙΟΣ ΔΕ | ΖΜ ΠΑΓΕΝ<Ν>ΗΤΟΣ ΕΙΩΤ` ΣΕΝΑΔΙ` ΝΝΟΥ-
 ΕΙΟΟΥ ΖΝ ΝΟΥΑΙΩΝ ΑΥΩ ΖΝ ΜΜΝΤΡΡΟ Ν|ΝΑΤΜΟΥ ΣΕΝΑΒΩΚ` ΔΕ ΑΝ
 ΝΕΝΕΖ ΕΖΟΥΝ | ΕΤΜΝΤΑΤΡΡΟ
 15 ΖΑΠΣ ΓΑΡ ΕΤΡΕ ΟΥΟΝ ΝΙΜ` || ΒΩΚ` ΕΠΤΟΠΟΣ ΝΤΑΦΕΙ ΕΒΟΛ Ν-
 ΖΗΤΩ ΠΟΥ|Α ΓΑΡ ΠΟΥΑ ΕΒΟΛ ΖΝ ΤΕΨΠΡΑΖΙΣ ΜΝ ΤΕΨ|ΓΝΩΣΙΣ ΝΑΩΩΛΠ`
 ΕΒΟΛ` ΝΤΕΨΦΥΣΙΣ:

127:8 i.e. τῆς ιστορίας, ἡ ἱστορία. 11 i.e. Νειωτ (Böhlig emends thus). Sah. ΝΕΥΕΟΟΥ.

11 ἀγεν<ν>ήτος Böhlig

17 after this line the copyist wrote the title of tractate 6 (ΤΕΖΗΓΗΣΙΣ ΕΤΒΕ ΤΨΥΧΗ) instead of the one belonging to the present work, whose own title is in consequence unknown

149. And the glory of the unbegotten ' will appear. And it will fill ' all the eternal realms (aeons). When the prophecy and ' the account of those that are king becomes known and ' is fulfilled by those who are called ¹⁰ perfect, those who—in contrast—have not become perfect ' in the unbegotten father will receive their glory ' in their realms (aeons) and in the kingdoms of ' the immortals: but they will never enter ' the kingless realm.

150. For everyone must ¹⁵ go to the place from which he has come. ' Indeed, by his acts and his ' acquaintance (*gnōsis*) each person will make his nature known.

127:17 *The other tractates in this codex have a subscript title at the end. Here, however, the copyist has written a superscript title for the following work, tractate 6, Expository Treatise on the Soul, in the place that should be occupied by the subscript title belonging to tractate 5. Consequently, the title of our tractate is not recorded, while tractate 6 has its own title twice, once as a superscription and once as a subscription*

APPENDIX ONE: THE FRAGMENT IN CODEX XIII
CG XIII 50*:10 up-ult.

EDITED BY

BENTLEY LAYTON

The text and its translation are identical with CG II,5 97:24–98:5.

p. 50*¹⁰^{up} [ε]ΠΙΔΗ ΟΥΟΝ ΝΙΜ Ν̄ΝΟΥΤΕ Μ̄ΠΚΟΣΜΟΣ ΑΥ[ω] | [Ὶ]ῚΩΜΕ ΣΕΧΩ Μ̄ΜΟΣ
ΧΕ Μ̄Ν ΛΑΔΥ ΨΟΟΠ` Ζ[α] | ῚΖΗ Μ̄ΠΧΑΟΣ ΑΝΟΚ Ν̄ΔΕ †ΝΑῚΑΠΟΔΙΚΝΥΕ |
ΧΕ ΑΥῚΠΛΑΝΑ ΤΗΡΟΥ ΕΝΣΕΟΟΟΥΝ ^{vacat} | ῚΝ Ν̄ΤΣΥΣΤΑCΙC Μ̄ΠΧΑΟΣ Μ̄Ν
5^{up} ΤΕΦΝΟΥΝΕ ΤΑ||ΕΙ ΔΕ ΤΕ Τ`ΑΠΟΔΙΖΙC
ΕΨΧΕ CῚCΥΜΦΩΝΕΙ Μ̄[Ὶ] | ῚῚΩΜΕ ΤΗΡΟΥ ΕΤΒΕ ΠΧΑΟΣ ΧΕ Ο[Υ]ΚΑΚΕ
ΠΕ | ΟΥΕΒΟΛ ΔΕ ΠΕ ΖῚ ΟΥΖΑΪΒ[ΕC ΑΥΜΟΥΤΕ ΕΡΟC] | ΧΕ ΚΑ-
ΚΕ ΘΖΑΪΒΕC ΔΕ Ο[Υ]ΕΙ ΕΒΟΛ ΠΕ ΖῚΝΟΥΕΡ]]ΓΟΝ ΕCΨΟΟΠ` [[Z] ΧΙΝ
ΤΕ[]

50:8 up ῚΖΗ read in photographs 7 up χε read in photographs 6 up ῚΝ read in
photographs 5 up εῚ δε read in photographs
4 up ῚῚΩΜΕ read in photographs ult. [[z]] cancelled by the copyist

INDEX

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APPENDIX TWO

THE BRITISH LIBRARY FRAGMENTS

BENTLEY LAYTON

INTRODUCTION

THE British Library Fragments (Oeyen Fragments) are small pieces of an ancient papyrus codex. This codex contained, perhaps inter alia, a Subachmimic version of CG II,5; no other pieces of the codex have been found. Although the fragments have been known since 1905, it is to the great credit of Dr. Christian Oeyen to have first recognized (in 1972) their true identity and so to have established the significance of the fragments for scholarship. After his announcement of this important discovery,¹ Dr. Oeyen was able to make further refinements in his work, and he kindly provided a copy of his improved text to Dr. Bethge; his new text was consulted in the preparation of the present, new edition. Dr. Oeyen's generosity and the cooperation of Mr. Peter Lawson, Head of Conservation, Department of Oriental Manuscripts and Printed Books, British Library, must be gratefully acknowledged.

The fragments were acquired by the British Museum, and now belong to the British Library, Department of Oriental Manuscripts and Printed Books, London, where they are MS. Or.4926(1). It appears that when Crum studied and catalogued the fragments² nothing was known of their *provenance* except that they were "from the binding of a book"; that is, in antiquity after the original Subachmimic codex was withdrawn from circulation its leaves were reused by a bookbinder to pad and stiffen the leather covers of a new codex. In fact, the reuse of leaves from old religious books was common enough, and in no way implied a judgment upon the merits of the texts being destroyed; thus we find discarded biblical texts reused in the bindings of ecclesiastical libraries, Brit. Lib. Or.6783 (a discarded Psalter leaf), 6799 (discarded gospels), 7021 (discarded biblical lectionary), 7597 (discarded John), etc.

As might be expected, the *present state* of the Oeyen Fragments is necessarily poor. In some cases, they are still glued to one another forming little pieces of cartonnage. A considerable amount of ancient glue and single layers of papyrus obscure parts of the text; much of the extant surface has been abraided or stripped; also there is a considerable amount

¹ See Bibliography. Crum, indeed, had already noted (*Catalogue . . . British Museum*, No. 522) the "Ophite" character of the text.

² The MS number is in fact Or.4926(1); Crum's catalogue entry contains a typographical error in this detail.

of offset, which seriously impairs study of the fragments in photographs. For all these reasons decipherment is extremely difficult; it can be facilitated somewhat by infrared light (though not by ultraviolet), and in one case—fragment *iva*—the readings were briefly improved by wetting the fragment with trichlorethylene to allow an obscured layer to show through. Yet despite the extensive damage of the manuscript very many decipherments and a number of restorations can be established with certainty by comparison with parallel passages in the Cairo manuscripts. While no means of ungluing or cleaning pieces of cartonnage is yet known in which the papyrus does not risk serious damage, it seems likely that such a procedure will eventually be developed and that the Oeyen Fragments will someday be able to provide a more complete witness to the Subachmimic text. In anticipation of that day, I have tried to exercise restraint in transcribing and editing the papyrus in its present state.

Crum estimated the *date* of the fragments by comparison of the script of a Vienna manuscript, which Kenyon had put in the fourth century: this is about the time in which the two Cairo manuscripts of our tractate were copied. Nothing can be ascertained of the *codicological characteristics* of the manuscript to which the fragments belonged, and they are too scant to give any idea of the quality of *textual transmission* of the Subachmimic branch. No ancient *corrections* have been discovered in the fragments. Word division marks (apostrophes) are not employed.

The “fragments” edited below are *fragments* in the sense not of individual pieces of papyrus, but rather of excerpts from the original text (somewhat as one might speak of the “fragments” of the Presocratics). Oeyen’s original edition (1975) contained only twelve fragments, that being the number whose contents he believed he had specifically identified at the time; subsequently he was able to add nos. *ii*a, *iv*a, and *iv*b. To these I have added transcriptions of yet another sixteen small pieces, all unidentified and probably insignificant, in order to provide the completest possible record of the extant papyrus pieces in their present state. Oeyen’s own numbering of the fragments remains unchanged, though I have not accepted all of his identifications. Improvements in the transcription have made it necessary to revise the line numbering in certain cases.

This edition, as already stated, is a conservative one, in anticipation of further physical restoration of the fragments. My transcriptions are based upon extended autoptic study of the manuscript on two occasions, in June, 1978 and in December-March, 1979–80, and of two sets of photographs (one shot in 1973 with infrared light). Between these two study sessions the Conservation Section of the Department of Oriental Manuscripts and Printed Books, British Library, reassembled and reconsevered the fragments according to Dr. Oeyen’s recommendations.

The details of transcription in the present edition represent advances over previous transcriptions. However, the only *significance of the fragments* lies not in their readings, which add little to our knowledge of the text, but in the dialect in which they are written: in view of the crypto-Subachmimic character of all the tractates in CG II, it is of no small interest to have indubitable attestation of a frankly Subachmimic version of one of them. This value was fully evident as soon as Oeyen's first edition appeared.

The text of the *two Coptic versions* of our tractate is virtually the same in both cases; very few (if any) of the differences between them reflect variants in the Greek original. Clearly one of the Coptic versions has been transposed from the other; but no evidence within the manuscripts points to the order of precedence.

The *variants* between the two dialect versions fall into two classes: (a) differences attributable merely to dialect and style (see Table 1), (b) true textual differences (some or all of which, however, may have occurred within the Coptic transmission). The true textual variants (b) are all cited in the critical apparatus of CG II,5. Variants of the other class³ are not.

BIBLIOGRAPHY. W. E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum* (London: British Museum, 1905), no. 522 (pp. 251–252). C. Oeyen, ‘Fragmente einer subachmimischen Version der gnostischen ‘Schrift ohne Titel’,’ *Essays on the Nag Hammadi Texts in Honour of Pahor Labib* (M. Krause, ed.; Nag Hammadi Studies 6; Leiden: Brill, 1975) 125–144. [See now also volume 1, p. 8, note 16.]

³For variant spellings of the same word (e.g. London $\bar{m}m\epsilon\gamma$ for Cairo $\bar{m}m\alpha\gamma$) attributable to dialect, the index should be consulted.

TABLE 1

Dialectal and Stylistic Variants in the London (Brit. Lib.) Fragments

CAIRO			
CG II	Reading	LONDON READING	DIFFERENCE
102:34	μ[ορϕ]	σωνηεζ μμαϕ	diction
102:34	μ[ορϕ] . . . νοϕϕ	σωνηεζ μμαϕ . . . [N]οϕϕε μμ[αϕ]	syntagm
103:2-3	νταρε μπηγε . . . σμντοϕ	ντα[ροϕ]σμνντοϕ . . . ν[σι] μπηγε	word order
103:3	βομ	[Δϕ]N[α]M[i]ϕ	diction
103:4-5	απαρχιγενετωρ χιϕε	απα[ρ]χιγε[N]ετωρ αϕχιϕε	syntagm
103:27-28	νϕρεε μπετε μπεϕ-	αϕω καβντ[ο]ϕ εϕε μπεϕ-	diction
103:32	σαβαωθ . . . νταρεϕ-	νταρε ϕαβα[ω]θ . . . νταρε[ϕ]-	syntagm
106:16	ετβε παει	ζμ πεει	diction
112:3	ταμιο	τϕανο	diction
112:3	ζννοϕ	νιναϕ	syntagm
112:4	κααϕ	κϕε μμ[α]ϕ	syntagm
112:4	ατροϕ-	νϕε-	syntagm
112:5	αϕω ϕε-	νϕε-	syntagm
112:5-6	ϕωκ εβολ νζνϕμειον	ειρε νζνϕμειον	diction
112:7	αϕω ζννεβατε	μν ζ[νν]εβατ	diction
115:8	μηπωϕ νϕ-	[αρη]οϕ ϕ-	diction
116:27-28	αϕ . . . αϕ-	αϕ . . . αϕω αϕ-	syntagm
116:28	νχιοϕε ατοϕν αααμ	[ατοϕ]ν αααμ [νϕ]ιοϕε	word order
116:30	αϕοϕωζ νϕωϕ	[αϕο]ϕατοϕ ν[ϕωϕ]	diction
117:22	ζαρμωε εζοϕν ε-	[ϕ]βτατϕ α-	diction
117:23	αϕω	[α]ϕω μν	diction
120:29	μηπωϕ νϕε-	[μη]ποτ[ε νϕε-]	diction
124:28-30	αϕ . . . αϕ-	αϕ . . . [αϕω αϕ-]	syntagm
125:20	ατροϕ-	α-	syntagm
125:20	οϕωνεζ εβολ ζμ-	(ο)ϕνεζ . . . αβα[λ	syntagm
125:22	τεειζε "thus"	τεει τε θε	diction

COPTIC MUSEUM CG II

§§ 22–23

p.102³³ ας|μ[ορϥ` ας]νοϣϥ` επιτῆ επταρτα-
35 ρον || [χιμ` φοο]ϥ ετῆμαϥ ατπε σμῆτῆ μῆ * πεσκαϥ
*p.103¹ εβ[ολ] ζιτῆ τσοφια ἡίαλλα-
βᾶ|ωθ` τετῆπιτῆ ἡμοοϥ τηροϥ ἡτα|ρε
ἡπηϥ δε σῆτῆ μῆ νοϥδομ` |
μῆ τοϥδιοικησις τηρῆ
5 ἀπαρχιγενε||τωρ χισε ἡμοϥ` αϥ-
ω αϥχι εσοϥ ζιτῆ | <τ>στρατεια τηρῆ ἡ-
ἡαγγελος αϥω † ἡνοϥ|νε τηροϥ μῆ νοϥ-
αγ`ελος οϥσμοϥ | ἡἡνοϥεσοϥ αϥτααϥ ναϥ` ἡτοϥ
δε αϥ|οϥνοϥ` etc.

BRIT. LIB. OR.4926(1)

Fr. i (Oeyen)

fibers ↓

1 ἀσσωνεζ ᾠμαα ἀ[Ν]οϋχε ᾠμ[αα ἀπταρτα]-
ρον ᾠμ φοοϋ εἰμμεϋ ἀτσοφι[α ᾠἰαλλα]-

βαωθ· ἀσσοᾠτ̄ τ̄π[ε μ]ᾠ πκαζ ᾠτα[ροϋ]-
σοᾠτ̄οϋ ᾠδε ᾠ[σι] ᾠπηγε ᾠᾠ νο[γδγ]-
5 ν[α]μ[ι]ς ᾠᾠ τοϋδιοικησις τ̄ηρς το[τε]
ἀπα[ρ]χιγε[ν]ετωρ ἀχιζε ᾠμαα ἀγ-
ω ἀωοϋω[οϋ] ᾠμαα ζιτ̄ᾠ τστρατεια ᾠ-
ᾠᾠα[γγελοσ ἀγ]ω ᾠνοϋτε τ̄ηροϋ ᾠᾠ νοϋ-
[. . .] ᾠνεϋ[. . .]

Brit. Lib. Or.4926(1), Frame C (back)
The lines are laid out as in the manuscript.

i 1 reading of pap. cannot be [Ν]οϋχε ᾠμ[αα ἀπιᾠ ἀπταρτα]ρον ᾠμ[αα - - -] :
first μ not definite, superlin. stroke restored 3 σοᾠτ̄ : μᾠ not definite, superlin. stroke
restored 4 σοᾠᾠτ̄οϋ : μᾠᾠ not definite, second superlin. stroke restored ᾠπηγε : μ
not definite, superlin. stroke restored 5 το[τε] Oeyen

§§ 25–27

p. 10325

ΝΕΤ̄ΝΖΒΗΥΕ ΣΕ|ΝΑΡ̄ΚΑΤΑΛΥΕ

Μ̄ΠΨΤΑ ΤΗΡϣ̄ ἸΤΑϣ̄`ΟΥ|ΩΝΖ ΕΒΟΛ

Ζ̄Ν ΤΜΕ ΑΥΩ ΦΝΑΩΧ̄Ν Ἰϣ̄Ρ̄ | ΘΕ Μ̄ΠΕΤΕ Μ̄ΠΕϣ̄`-

ΨΩΠΕ ἸΤΑΡΕ ΤΠΙ|ΣΤΙΣ ΧΕ ΝΑΕΙ

30 ΑΣΩΛΠ̄` ΕΒΟΛ Ζ̄Ν̄Ν̄Μ̄||ΜΟΟΥ Μ̄ΠΕΣΕΙΝΕ ἸΤΕΣΜΝΤΝΟΣ

ΑΥ|Ω ἸΤΕΕΙΖΕ ΑΣ̄Ρ̄ΑΝΑΧΩΡΕΙ ΕΖΡΑΪ

Ε|ΠΕΣΟΥΘΕΙΝ ΣΑΒ̄ΑΩΘ̄ ΔΕ ΠΩΗ-

ΡΕ | ἸΑΛΔΑΒ̄ΑΩΘ̄ ἸΤΑΡΕϣ̄`ΣΩΤ̄Μ̄ ᾹΤ̄`|ΣΜΗ ἸΤΠΙΣΤΙΣ

35 ΑϣΖΥΜΝΕΙ ΕΡΟ[Σ Αϣ̄Ρ̄]||ΚΑΤΑΓΕΙΝΩΣΚΕ Μ̄ΠΕΙΩΤ etc.

Fr. ii

fibers →. The other side of Fr. i.

- 1 [- - - ΝΕΤ $\bar{\eta}$]ΖΒΗΟΥΕ ϞΕ $\bar{\eta}$ [α]Ϟ $\bar{\kappa}$ ΑΤΑΛ[ΥΕ]
 [M]ΠΩΤΑ ΤΗΡϞ ΠΕΕΙ $\bar{\eta}$ ΤΑΖΟΥΩΝΖ ΑΒΑΛ
 [Z $\bar{\eta}$] ΤΜΗΕ ΑΥΩ ΚΑ $\bar{\delta}$ $\bar{\eta}$ Τ[Ο]Υ ΕϞΧΕ MΠΕϞ-
 [ω]ΠΕ ΝΕΕΙ ΝΕ $\bar{\eta}$ ΤΑϞΧΟΥΟΥ $\bar{\eta}$ † ΤΠΙϞΤΙϞ
 5 [α]ΥΩ ΑϞΘΖΒΕ ΠΑΡΧΩΝ ΑΠΕ[Ϟ]Ι $\bar{\eta}$ ΝΕ Z $\bar{\eta}$ N[M]-
 ΜΟΥΕΙΑΥΕΙΕ ΑΥΩ ΑϞ $\bar{\rho}$ ΑΝΑΧΩΡΕΙ ΑΖΡΗΕΙ
 ΑΠΕϞΟΥΑΕΙΝ $\bar{\eta}$ ΤΑΡΕ ϞΑΒΑ[ω]Θ $\bar{\eta}$ $\bar{\eta}$ ΔΕ ΠΩΗ-
 ΡΕ $\bar{\eta}$ ΙΑΛΔΑΒΑΘ $\bar{\eta}$ ΤΑΡΕ[Ϟω]ΤM ΑΤΠΙϞΤΙϞ
 ΑϞ $\bar{\rho}$ ΖΥΜΝΕΙ ΑΡΑϞ Ϟ[Ϟ -]... [2-3.]

Brit. Lib. Or.4926(1), Frame C (front)

ii 1 $\bar{\rho}$: Ϟ not definite, superlin. stroke restored 3 palaeographically the most obvious reading would be $\bar{\delta}$ $\bar{\eta}$ ΤϞΕ ΕϞΧΕ; also palaeographically possible are $\bar{\delta}$ $\bar{\eta}$ ΤϞΕ ΕϞΧΕ and $\bar{\delta}$ $\bar{\eta}$ Τ ϞΕϞΧΕ; the reading is obscured by bits of glued-over papyrus and (poss.) offset 4 $\bar{\eta}$ † : expected is $\bar{\eta}$ Ϟι (poss. emend thus) 9 letter traces very indistinct

§§ 35–36

p.106^{14, 15} ἀγμοῦτε εοῦ||ναμ` χε δι-
 καίοςῦνη ββοῦρ δε ἀγμοῦ|τε ερος χε ταδικία
 ετβε παει βε ἀγχι | τηροῦ † ἵνοῦκοςμος ἵτεκ`κλησία
 ἵτδικα||οςῦνη μῆ ταδικι-
 α ἀεε εραῖ εχῆ οῦσωντ` | τη-
 ροῦ † παρχιγενετωρ βε ἴμπαος
 20 ἵτα||ρεφναῦ επεφ`ψηρε σαβαθε` etc.

Fr. iia

fibers →. The text is on the back of a thin layer of horizontal fibers glued face-down to the fragment in Frame D (back). The ink shows through this layer, in mirror-image. The reading was somewhat improved by reference to a photograph (Brit. Lib. Or. neg. no. 3448) made while the papyrus was wetted with trichlorethylene, and also to an infrared photograph (Brit. Lib. Or. neg. no. 2863).

- 1 [. .] ΟΥΜ[]
 [.] ΔΙΟΣΥΝ[-]
 ζ̄Μ ΠΕΕΙ Ϛ[- - -]
 ἀ ἀζε αρ[.] τ[- -]
- 5 [. .] []
 [. . .] ϣ[- - -]

Restoration of Fr. iia by Dr. Oeyen:

- 1 [αζ]ΟΥΜ[ΟΥΤΕ ΔΟΥΝΕΜ ΧΕ ΤΔΙ]-
 [κ]ΔΙΟΣΥΝ[Η ΒΟΥΡ ΧΕ ΤΑΔΙΚΙΑ]
 ζ̄Μ ΠΕΕΙ Ϛ[Ε ΤΔΙΚΑΙΟΣΥΝΗ Μ̄Ν ΤΑΔΙΚΙ]-
- ἀ ἀζε αρ[ε]τ[ΟΥ Δ̄Χ̄Ν ΝΟΥΣΩΝΤ ΤΗ]-
- 5 [ΡΟ]Υ ΠΑΡ[ΧΙΓΕΝΕΤΩΡ ΒΕ Μ̄ΠΧΑΟΣ]
 [ΝΤΑ]ϣ[ΕΦΝΕΥ ΑΠΕΦΩΗΡΕ ΣΑΒΑΘΘ]

§ 62

- p.112² ΔΣΧΙ ΟΥΕΞΟΥΣΙΑ ΝΤΟΟΤĒ | ΝΤΠΙΣΤΙΣ
 ΔΣΤΑΜΙΟ ΝΖΝΝΟΘ ΝΡεϛ`Ϝ ΟΥΟ|ΕΙΝ Μ̄Ν Ν-
 ΣΙΟΥ ΤΗΡΟΥ ΔΣΚΑΔΥ Ζ̄Ν ΤΠΕ ΔΤΡΟΥ||Ϝ
- 5 ΟΥΟΕΙΝ ΕΧ̄Μ ΠΚΑΖ ΑΥΩ ΣΕΧΚ` ΕΒΟΛ Ν|Ζ̄ΝΧΜΕΙΟΝ
 ΝΧΡΟΝΟC Μ̄Ν Ζ̄ΝΚΑΙΡΟC Μ̄Ν | Ζ̄ΝΡ̄ΜΠΡΟΥ-
 Ε ΑΥΩ Ζ̄ΝΝΕΒΑΤΕ Μ̄Ν Ζ̄ΝΖΟΥ | Μ̄Ν Ζ̄ΝΟΥ-
 ΨΗ Μ̄Ν Ζ̄ΝCΟΥCΟΥ Μ̄Ν ΠΚΕCΕΕ-
- 10 ΠΕ | ΤΗΡϛ` ΑΥΩ ΝΤΕΕΙΖΕ ΑΠΜΑ ΤΗΡϛ` Ρ̄ΚΟCΜΕΙ || ΖΙΧ̄Ν ΤΠΕ
 ΑΔΑΜ` ΔΕ ΟΥΟΕΙΝ` ΝΤΑΡεϛ`ΟΥΩΨ | ΔΒΚ` ΕΖΟΥΝ` ΕΠεϛ`ΟΕΙΝ
 etc.

§§ 66–67

p.112²⁷

αῦσωβε ἦσα παρχιγενε-
 τωρ` χε αῦ`|χε βολ εῦχω ἦμος χε α-
 νοκ` πε πνογ|τε μᾶ λααγ ψοοπ` ζι ταεζη
 30 ἦταρογει ψα||ροϋ` πεχαγ χε
 μη παει πε πνουτε ἦταζ|τακο ἠπῆεργον
 αῦ`οῦωψῶ πεχαγ χε | εζε` εψχε τετῆ`οῦωψ
 χεκας νεϋ`ψδῆ | βομ ἦτακο ἠπῆεργον
 ἀμheitῆ μαρῆ|ταμειο ἦοῦρωμε εβολ ζῆ πκαζ
 etc.

§ 80

p.115^{4,5} εαϗι μορ||φη ν̄θε ν̄νιζου-
 ze em̄n pneuma n̄zhtq` | etve peeiζwb n̄tare
 pnoδ n̄arxwn | p̄ pmeeyē m̄p̄ϗa-
 xe n̄tpictic aq̄p̄ zote | mh-
 pwc n̄qi n̄di pr̄m̄mme ezoyn` epeq`|plasma
 n̄q̄p̄ xoeic exwq` etc.

Fr. *iva*

fibers →

1	.... α[]
	ζε εμ[-]
	πνα [?] η[]
	χε α[.]. [-]
5	ογ γ[]
	α γ[· - -]

The following restoration is based upon Oeyen's, adjusted to the new readings of the manuscript. The fragment is so slight, and the traces so uncertain owing to surface damage, that identification of the fragment as corresponding to CG II 115:5–10 is far from certain.

1	..... α[	ΝΙΖΟΥ]
	ζε ε[ΜΝ]
	πναδ̄ η̄[ΑΡΧΩΝ	- ΜΠΩΕ]
	χε α[γ]̄ [ΖΑΤΕ	ΑΡΗ]
5	ογ γ[εΙΝ̄ΣΙ]
	α γ[̄ ΧΑΕΙC]

§§ 90–91

p.116²⁶

ασσωβε ἦσα

τοῦ γνῶ|μῆ ἄσϕ ἑλαστῆ ἐνοῦβαλ

ασκῶ ἦμαγ | ἦπεσεῖνε ἦχιοῦε ἀτοῦ ἦ ἀδαμῶ

ασβωκῶ | ἐζοῦνε ἐπῶην ἦτῆ γνωσις ασβω

30 ἦμαγ || ἦτοῦ δε ἀγοῶς ἦσως ασῶωνς

etc.

Fr. ivb

fibers ↓. The other side of Fr. iva. Several papyri are here stuck together. At some places ink traces of the various layers can be seen. The text cannot be edited in its present state.

Fr. v

fibers →. Two non-contiguous pieces, (a) and (b). There is a kollesis approximately 48 mm from the left edge of (a), stepping down from left to right, between $\bar{\mu}$ and $\pi\epsilon\zeta[\iota\iota\epsilon]$.

(a)

(b)

<p>1 [</p> <p>το[ΥΓ]ΝΩ[ΜΗ -</p> <p>ακωε $\bar{\mu}$πεζ[εινε</p> <p>αγω αςβφ[κ αζογν</p> <p>5 $\bar{\nu}$ζητϚ $\bar{\nu}$[ταγ $\bar{\nu}$δε</p> <p><i>bottom margin</i></p>	<p>]... []</p> <p>]... [....]... []</p> <p>ατογ] $\bar{\nu}$ αδαμ [^ν $\bar{\nu}$χ]ιογϛ</p> <p>απψ] $\bar{\nu}$τ[ρνωσι]Ϛ α[ςβω]</p> <p>αγο]γαζογ $\bar{\nu}$[ςως] αζογ[ωνζ]</p>
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Fr. ivb: Brit. Lib. Or.4926(1), Frame B (back)

Fr. v: Brit. Lib. Or.4926(1), Frame A (front)

v 1] ... [indistinct traces read in infrared photograph (*penes* Layton) made Nov. 1973 4 $\bar{\nu}$ $\bar{\nu}$ τ read *ibid.*

§§ 96–97

p.117²⁰ ⲭⲉⲕⲁⲁⲥ ⲧⲱⲟⲣⲡⲓ ⲙⲙⲁⲁϥ | ⲉⲥⲁⲭⲡⲟ ⲡⲣⲁⲓ ⲛⲉⲛ-
 ⲧⲉ̄ ⲛⲥⲡⲉⲣⲙⲁ ⲛⲓⲙ | ⲉϥⲧⲏⲫⲥ ⲉϥⲣⲉⲁⲣⲙⲟⲥⲉ ⲉⲥⲟϥⲛⲓ ⲉⲭⲓ-
 ⲙⲁⲣⲓⲙⲉⲛⲏ ⲙⲓⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄ ⲛⲉⲥⲥⲭⲏⲙⲁ
 ⲁϥⲱ ⲧⲁⲕⲁⲓⲟⲥϥⲛⲏⲓ ⲁϥⲟⲓⲕⲟⲛⲟⲙⲓⲁ etc.

Fr. vi

fibers ↓. The other side of Fr. v, q.v. Two non-contiguous pieces,
(b) and (a).

(b)

(a)

1 [. .] . [.] Ἰψ[αρπ] ἄμ[εεγ εσαχπο ἄζ]ρηϊ ἄζη-
[τ]ς ἄσπερμα [νιμ εφτηζ . . σ]βῆατϰ αχι-
[μ]αρμενη ἄπο[γκοσμοσ ἄν νε]ςχημα
[α]γῶ ἄν τδικαιοσ[γνη αγοικον]ομια
bottom margin

Brit. Lib. Or.4926(1), Frame A (back)

vi 1]ἄμ[read in infrared photograph (*penes* Layton) made Nov. 1973 3 reading of
pap. cannot be [- - - νεσ]ςχημα for reason of space; prob. emend thus 4 [- - -
οικον]ομια : after this word there is offset from another page

§ 104

p.1197

ασσωψτ` εζογν |

z̄m̄ πωην ασναγ εροϋ κε νεσωϋ αγω |

- 10 ογλεζλζ πε ασμεριτϋ` ασχι εβολ z̄m̄ || πεϋ-
 καρπος ασογωμ` ασϋ m̄πεσκ[ε]||ζαϊ αϋ`ογωμ`
 ζωωϋ` τοτε απογνοϋς | ογων n̄ταρογογωμ` γαρ απογ-
 οειν | n̄τγνωσις p̄ ογοειν ναγ n̄ταροϋϋ ζω|οϋ
- 15 m̄πωιπε αγειμε κε νευκακαζη ||
 ατγνωσις n̄ταροϋp̄νηφε αγναγ εροοϋ |
 κε σεκακαζη αγm̄p̄ρε νογερηϋ n̄τα|-
 ροϋναγ ανοϋπλαστις etc.

Fr. vii

Fr. viii

fibers →

fibers ↓. The other side of Fr. vii.

1	[- -]ζΟΥΝ	1	το[-]
	[- -] . ει		ζ[]
	[- -] . πεϕ		ἄ[]
	[]ωμ		α[]
5	[] . ποϕ	5	ζ[-]
	[] . χοα		. . []
	[- -]καζηϕ		. []
	[-]ραϕ		ϕ[]
	[] .		

The following restoration of Fr. vii, based upon Oeyen's (adjusted to the new readings of the manuscript), is very hypothetical and in some ways unsuccessful. The fragment is so slight, and the traces so uncertain owing to surface damage, that identification of the fragment as corresponding to CG II 119:7-17 is far from certain.

1	[-]α]ζΟΥΝ
	[ζμ πωην -] . ει
	[-]αβαλ ζ]μ πεϕ-
	[καρπος αϕοϕ]ωμ
5	[ζωωϕ]α]ποϕ-
	[αειν ἄτγνωσιϕ -] . χοα
	[-]νεϕκη]καζηϕ
	[ατγνωσιϕ αϕνεϕ α]ραϕ
	[χε ἄτ]α-
9a	[ροϕνεϕ - -]

Brit. Lib. Or.4926(1), Frame B, Fr. vii = (front), Fr. viii = (back)

vii 2 [- -] . : bottom of an upright stroke (e.g. τ) preceded by an ambiguous trace 3
 [- -] . : the letter trace can be read α, η, κ (?), λ, μ, π, ϕ (?), or else ζ 5 [- -] . : the
 letter trace can be read α, κ, λ, μ, ϕ, or else ζ; ink trace above this letter is prob. offset 6
 [- -] . : letter trace obscured by a layer of papyrus; poss. ϕ

viii 1 το[τε ἄδε παχεϕ χε - -] Oeyen, comparing Copt. Mus. CG II 119:34 τoτ[ε
 πεχα]ϕ ἄ[τ]η χε etc.

§§ 110–111

- p.120²³ ἄταρεϑ`ναϑ εροοϑ` αϑ† ραν` ενοϑ|κτισμα`
 αϑψτορτρ̄ χε αϑρ̄νηφε
- 25 εβολ || ζῆν ἀγωνια νιμ` ἄβι αδαμ` αϑσωοϑ
 αϑ|χι σϑμβοϑλιον πεχαϑ χε εις αδαμ` |
 αϑψωπε ἄθε οϑα εβολ` ἄμον ατρεϑ`|ειμε ἄ-
 τδιαφορα ἄποϑοειν ἄν̄ πκα|κε τενοϑ μη-
- 30 πωσ ἄσερ̄ ζᾶλ ἄμοϑ` ἄθε ||
 ἄπψην ἄτγνωσις ἄϑι ον εϑοϑν | επψην`
 ἄπωνζ ἄϑοϑωμ` εβολ ἄζητϑ` etc.

Fr. ix

fibers →

1 . ε[]
 ΤΗΡΟ[-]
 ΑΔΑΜ []
 ΑΖΟΥΧ[]
 5 ΑΨΩ[]
 ΤΔ[]
 ΠΟΤ[]
 ΜΠ[]
 Μ[]

The following restoration of Fr. ix is by Oeyen, adjusted to the new readings of the manuscript. Since so little of the text is preserved it must be considered hypothetical.

1 . ε[- - - ΑΨ ΡΕΝ ΑΝΟΥΚΤΙΣΜΑ]
 ΤΗΡΟ[Υ ΑΖΟΥΨΤΑΡΤΡ ΞΕ ΑΨΡΗΦΕ ΝΣΙ]
 ΑΔΑΜ [ΑΒΑΛ ΖΝ ΑΓΩΝΙΑ ΝΙΜ ΑΖΟΥΨΩΟΥΖ]
 ΑΖΟΥΧ[Ι ΣΥΜΒΟΥΛΙΟΝ ΠΑΧΕΥ ΞΕ ΕΙΣ ΑΔΑΜ]
 5 ΑΨΩ[ΠΕ ΝΘΕ ΝΟΥΕΕΙ ΑΒΑΛ ΜΜΑΝ ΑΤΡΕΨΜΜΕ Ν]-
 ΤΔ[ΙΑΦΟΡΑ ΜΠΟΥΔΕΙΝ ΜΝ ΠΚΕΚΕ †ΝΟΥ ΜΗ]-
 ΠΟΤ[Ε ΝΣΕΡ ΖΕΛ ΜΜΑΨ - - - ΝΘΕ]
 ΜΠ[ΨΗΝ ΝΤΓΝΩΣΙΣ ΝΨΕΙ ΑΝ ΑΖΟΥΝ ΑΨΗΝ]
 Μ[ΠΩΝΖ]

§ 134

p. 124²⁷

αγω πογ-

α πογα | ν̄ζητογ εβολ

ζ̄μ̄ πογκαζ αγωλπ` εβολ | ν̄τογγνωσις

30 ν̄τεκ`κλησια ν̄ταζοωνη || εβολ ζ̄ν̄ν̄μ̄π-
 λασμα μ̄πτακο` αγω ε̄ρος εγ̄ν̄τας
 σπερμα ν̄ιμ` ετβε ν̄[ς]περ|μα ν̄εζογ-
 ςια ν̄ταζτω[ζ ν̄μ̄μας] το[τ]ε | πσωτηρ`
 etc.

Fr. x

fibers ↓. The other side of Fr. ix.

1 [-]ε
 []ζ
 [].
 [] . ḡ
 5 [] .
 []
 [] . м
 []κο
 [-] .

Fr. xi

fibers →

α [αγω πογ]-
 1 [εει π]ογεει ḡζητογ αφογφ[ḡ]ζ αβαλ
 [ḡπκα]ζ αφβωλπ αβαλ ḡτεφγ[ḡ]φς[ι]ς
 [ḡτεκκ]λησια ḡτ[αζογωνζ αβαλ] ζḡḡ ḡ[π]-
 [λασμα ḡ]πτεκο [αγω αγζεϊε αρас ε]γḡτες
 5 [ḡσπερ]μα нιμ ε[тве ḡσπερμα ḡḡ]εζογ-
 [cia ---] []?? []

Brit. Lib. Or.4926(1), Fr. x = Frame B (back), Fr. xi = Frame D (back)

xi 2 reading of pap. prob. cannot be [ζḡ πκα]ζ 3 ḡ : м is definite, superlin. stroke restored

§§ 139–141

p. 125¹⁷

MÑ ΠΕ-

ΘΗΠ` ΕΤΟΥ|ΟΝΖ ΕΒΟΛ ΔΝ ΑΥΩ ΠΕΤΕ

ΜΠΟΥΣΟΥΩΝΩ` | ΣΕΝΑΣΟΥΩΝΩ` ΝΑΕΙ ΔΕ

20 ΑΥΤΝ̄ΝΟΥΣΕ || ΑΤΡΟΥΟΥΩΝΖ` ΕΒΟΛ ΖΜ̄ΠΠΕΘΗΠ` Μ̄Ν |

ΤΣΑΨΩΕ Ν̄ΕΖΟΥΣΙΑ Μ̄ΠΧΑΟΣ Μ̄Ν

ΤΟΥ|Μ̄ΝΤΑΣΕΒΗΣ ΑΥΩ ΤΕΕΙΖΕ ΑΥ-

ΚΑΤΑΚΡΙ|ΝΕ Μ̄ΜΟΥ ΕΜΟΥΤΟΥ Ν̄-

25 ΤΑΡΕ Ν̄ΤΕΛΕΙ|ΟΣ ΔΕ ΤΗΡΟΥ ΟΥΩΝΖ ΕΒΟΛ ΖΝ̄ Μ̄ΠΛΑΣ||ΜΑ

Fr. xiii

fibers →

1] . [

 Brit. Lib. MS. Or. 4926(1), Frame D (front)

Fr. xiv

fibers ↓. The other side of Fr. xiii.

1] . . [

] . . [

 Brit. Lib. Or. 4926(1), Frame D (back)

Fr. xv

fibers →. The readings are confused by offset.

1 ḡ []

..... [-]

ṫḗρṫṫṫṫṫṫ []

ḗ . ḫ . ḗ . ḗ []

 Brit. Lib. Or. 4926(1), Frame F (front)

Fr. xvi

fibers ↓. Not the other side of Fr. xv, but rather a distinct fragment glued to the other side of it.

1 []ΜΝ[-]
 []πϙατ[]

Brit.Lib. Or.4926(1), Frame F (back)

Fr. xvii

fibers →. The surface of the other side has been stripped away.

1 [] ΟΝ ΣΙΝ[]

Brit. Lib. Or.4926(1), Frame F (front)

Fr. xviii

fibers →

1 . []
 πΝ . []
 ρϞ . []

Brit. Lib. Or.4926(1), Frame F (front)

Fr. xix

fibers ↓. The other side of Fr. xviii.

1 [] . .
 [] ΥϵΥ
 [] . Ῡ
 [] εccι

Brit. Lib. Or.4926(1), Frame F (back)

Fr. xx

fibers ↓. The surface of the other side has been stripped away.

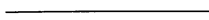
1 [] . . []
 [-] . . . [-]
 [] . Ν̄ . [-]

Brit. Lib. Or.4926(1), Frame F (front)

Fr. xxi

fibers ↓. The surface of the other side has been stripped away.

1] . [
] . [



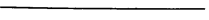
Brit. Lib. Or.4926(1), Frame F (back)

Fr. xxii

fibers ↓. The surface of the other side has been stripped away.

stripped as:

1] . . [
] . [
] . [
] . [
5] . [
] . [



Brit. Lib. Or.4926(1), Frame F (front)

Fr. xxv

fibers →. The other side of Fr. xxiv.

1 [] . [-]
 [- -] M . [-]

Brit. Lib. Or.4926(1), Frame F (back)

Fr. xxvi

fibers ↓

1 [] η . []
 [- -] . . []
 [] ε . []

Brit. Lib. Or.4926(1), Frame F (front)

Fr. xxvii

fibers →. The other side of Fr. xxvi.

1] . . [

Brit. Lib. Or.4926(1), Frame F (back)

Fr. s.n.

Both sides of this fragment are blank.

Brit. Lib. Or.4926(1), Frame F (bottom row, center)

... and bounc
the daughter
earth.

Now when th
and all
And 'he bo
eggs and their

... (your (pl).
the truth will

This is what P
the waters. A

Now when Sab
to her, and [he

Fr

... (right has
of this [justic

Thus when) t

... (the e

TRANSLATION

Frg. i

22. . . . and bound him and cast him [into] Tartaros. ' Since that day, Sophia [the daughter of] Yaldabaoth ' has consolidated the heaven, along with the earth. '

23. Now when the heavens had consolidated themselves along with their forces ⁵ and all their administration, then ' the prime parent became insolent. And ' he boasted on account of the army of ' the angels. [And] all the gods and their ' . . . him (?) . . .

Frg. ii

25. . . . [your (pl.)] works ' the entire defect that has become visible ' [out of] the truth will be abolished, ' and it will be like what has never ' been.

26. This is what Pistis said. ⁵ And she showed (?) to the ruler her likeness in the ' waters. And she withdrew up ' to her light.

27. Now when Sabaoth the son ' of Yaldabaoth [heard] Pistis, ' he sang praises to her, and [he] . . .

Frg. iia (hypothetical restoration)

35. . . . [right has] been called justice, ' [left wickedness.] ' Now because of this [justice and wickedness] ' stand [over all their creatures.]

36. ⁵ [Thus when] the prime [parent of chaos ' saw his son Sabaoth] . . .

ii 5 (§ 26) showed (?): *the exact meaning of this Coptic verb is not certain*

Frg. vi

96. . . . the first mother [might bear] within ' her [every] seed, [being mixed and . . .] . . . to the ' fate of their [universe] and [the] configurations, ' and to Justice.

97. [A] prearranged plan (*oikonomia*) . . .

Frg. vii (doubtful restoration)

104. . . . at ' [the tree] . . . ' . . . of its ' [fruit] . . . ate ⁵ . . . the [light ' of acquaintance (*gnōsis*)] . . . ' . . . [they were] naked ' [of acquaintance (*gnōsis*) . . . they saw] that they ' . . . [When they ^{9a} saw] . . .

Frg. viii

(Untranslatable.)

Frg. ix (hypothetical restoration)

110. . . . [he gave names to] all [their creatures]. '

111. [They became troubled because] Adam [had recovered ' from all the trials. They assembled] ' and laid [plans, and they said, "Behold Adam!]" ⁵ He has come to be [like one of us, so that he knows] ' the [difference between the light and the darkness. Now] perhaps ' [he will be deceived . . . as in the case] ' of the [tree of acquaintance (*gnōsis*) and also will come to the tree] ' of [life] . . .

vi 3 (§ 96) [the] configurations: *there is not room in the lacuna for [their] configurations*
vii (§ 104): *so few letters survive that the identification of this fragment is uncertain; furthermore, the proposed restoration is not entirely successful because some letters remain unaccounted for*

ix (§§ 110–111): *so few letters survive that the identification of this fragment is uncertain*

Frg. x

(Untranslatable.)

Frg. xi

134. α . . . [And each] ' one of them appeared ' [on earth] and revealed his (kind of) acquaintance (*gnōsis*) ' [to the visible] church constituted of the ' [modelled forms (*plasmata*) of] perdition. [And it (viz., the church) was found to] contain ⁵ all kinds of seed, [because of the seed of the] authorities ' . . .

Frg. xii

139. α . . . [There is nothing (*or*, no one) ' hidden that] will not become apparent, and [there is no] ' person who will not be recognized.

140. [And] these ' [were] sent to make known what is hidden, [making ' known] the seven authorities and ⁵ [their] impiety. And thus [they ' were condemned [along with] this age (aeon). '

141. [. . . when] . . .

Fragments xiii-xxvii

(Untranslatable.)

TRACTATE 6

THE EXPOSITORY TREATISE ON THE SOUL

INTRODUCTION

WILLIAM C. ROBINSON, JR.

1. The *Expository Treatise on the Soul*¹ (*ExSoul*) is an anonymous treatise in the form of an exhortation to otherworldliness, using narrative, paraenesis, and proof texts. It must have been composed in Greek, perhaps as early as A.D. 200. No trace of the original Greek text survives, except for the present Coptic translation. The place of composition has not been ascertained.

Two narrative episodes tell of the soul's fall from the presence of the heavenly father into this life, where she is violated, degraded, and abandoned. She bears deformed children, weeps at her desolation, and prays to the father. Heeding her prayer the father restores her to her original state, and from heaven sends her bridegroom and brother with whom she is reunited in spiritual marriage. For this marriage she is reborn in youthfulness, and in union with the heavenly bridegroom she ascends back to the father. Biblical and Homeric proof texts are adduced (attached to catchwords), a chain of Old and New Testament quotations characterizes life in this world as prostitution, and the treatise concludes with an exhortation to repentance.

2. **GENRE, PURPOSE.** *ExSoul* exemplifies no distinct literary type. It treats topics which were discussed in philosophical treatises on the soul starting in the second century A.D. (the nature of the soul, her incarnation, her lot in this life, eschatology), and follows in part a typical Platonic outline found also in various Hermetic and pagan Gnostic systems. For a clear statement of this outline cf. Plotinus 6.9.9. Nevertheless *ExSoul* is neither philosophical argument nor sketch nor pure myth nor even novella, despite its story of risk and disaster and a happy ending of reunited lovers. Its aim, which becomes apparent not only in the closing exhortation but also in the paraenetic sections of the narrative, is exhortation to otherworldliness.

3. **ARRANGEMENT.** The work divides into a narrative, followed by an exhortation, and then a recapitulation (in two parts) which focuses upon the theme of repentance. Apart from quotations of the bible and Homer,

¹ Also known as *Exegesis on the Soul*.

the literary components easiest to identify are narrative, exhortation (135:4 to the end), and a self-contained exegetical composition on the prostitution of the soul (129:5–131:13). There are also exegetical glosses to the quotations (130:20–28; 133:3–9, 20–28), hortatory comments (128:20–26; 130:31–131:2), didactic comparisons and definitions (131:22–27, 31–34 [?]; 131:34–132:2, 27–35; 134:4–6, 11–15, 28–34), gnomic sentences (135:21–22, 25–29; 136:21–22, 25–27), narrative links (132:10–12, 15–17; 133:11–13, cf. 128; 131:13–16), and two summaries near the end (137:5–11 and 11–15).

The guiding concepts of the composition are evident in (1) gnomic sentences in the hortatory conclusion (“The beginning of salvation is repentance. . . . And repentance takes place in distress and grief. But the father is good and loves humanity, and he hears the soul that calls upon him and sends it the light of salvation”); (2) various expressions which recur throughout the composition: sigh and repent, weep, mourn; suffering, affliction, distress, and defilement to designate the soul’s bodily existence; and (3) two concluding summaries, one patterned on Homer’s Helen, the other on the biblical Exodus from Egypt, which also denigrate earthly existence and predicate deliverance on sighing and repenting. The first part of the narrative aims to show that the reality of earthly existence is indeed suffering and defilement and that those who recognize it for what it is (cf. 131:13–22) weep and repent. By showing that God is merciful and graciously heeds the penitent’s prayer, the narrative itself—and not just the hortatory conclusion—encourages the readers to repent.

4. CONTENTS AND OVERALL UNITY. Despite overall compositional unity the narrative motifs are not wholly coherent. The story begins, after prefatory remarks (127:18–21), with a general statement on the soul’s preexistence and fall (127:21–27). In contrast to her preexistent asexual state (virginity and androgyny), the soul’s earthly state is characterized by sexual identity (female or male); thus sexuality in itself is the soul’s plight; deliverance would entail restoration of the original state of asexuality. Such, in general, is the tenor of the second part of the narrative (from 132:2 on): yet in the first part of the narrative the soul’s plight is not described as sexuality itself, but as the state of sexual violation. She is raped, prostituted, defiled, abandoned, and corrupted—she finally defiles herself in promiscuity. The first narrative episode leaves no doubt that suffering is her lot on earth, and yet what she confesses in her prayer is not the narrated defilement but the abandonment of her pristine state (“I abandoned my house and fled from my maiden’s quarters. Restore me to thyself again”). And the same seems implied in the father’s response: he “will have mercy on her, and he will make her womb turn from the external domain and will turn it again inward, so that the soul

will regain her proper character.” Here, as in the opening generalization, her plight is sexuality, which compared with a nonsexual androgynous state is an inferior mode of existence.

The second narrative episode, the love story which begins at 132:2 (132:2–10, 13–15, 18–27; 133:10–11, 14–15, 31–134:3, 8–11, 25–28), does not follow from what preceded. The first narrative section neither requires a sequel, having reached its resolution with the implication that the father has answered the soul’s prayer (128:26–129:5) and restored her to her original state (131:13–132:2), nor does it imply the love story which follows. (Since it may be assumed that cleansing preparatory to the wedding was part of the ceremony—like perfuming the bridal chamber and waiting there for the bridegroom [132:13–15]—the cleansing motif is inherent in the wedding story and hence not motivated by the defilements of the first narrative episode, despite narrative links in the second episode which make that connection.) Instead of being set in motion by the preceding narrative, the wedding story seems to originate in theory, in the doctrine of deficiency as the mark of this earthly life: “But since she is female, by herself she is powerless to beget a child. From heaven the father sent her her man, who is her brother, the firstborn” (132:6–9).

5. USE OF QUOTATIONS. The argument is sanctioned by quotations from scripture, biblical and Homeric. They occur in two blocks, one in each of the narrative episodes, and are interspersed throughout the concluding exhortation. At the end of the narrative, Psalm 102 (LXX) is quoted to support assertions about the soul’s resurrection, rejuvenation, and ransom, and John 6:44 certifies that the happy outcome is indeed the father’s gracious doing.

As probably in the case of the love story, the quotations may have had a literary history prior to their use in *ExSoul*. It has been shown that florilegia on themes found in *ExSoul* existed at the presumed time of composition and that some of them contained quotations which also occur in *ExSoul*. But the attempt to demonstrate that *ExSoul* actually used such florilegia has not succeeded; it has not been shown that two or more quotations in a given context in *ExSoul* also occur together in any identifiable florilegium. Yet even without strict demonstration, it seems quite likely that these quotations were not all excerpted specifically for the composition of this one work. The first and last quotations in the hortatory section—the beatitude on those who mourn and weep and Psalm 6—were treated together in Origen’s commentary on Psalm 6, where he, as in *ExSoul*, referred the groaning and weeping of Psalm 6 to Israel’s suffering under oppression in Egypt. Psalm 102 (LXX) was connected with rejuvenation and resurrection in the myth of the phoenix, and in *ExSoul* the

quotation concludes with the words, "Your youth will be renewed like an eagle's."

The most complicated and most interesting use of quotations occurs in the second narrative episode. First of all, the block of quotations (133:1–31), which interrupts the story, is itself interrupted by part of the story—the recognition scene (133:10–11) and the account of the soul's self-adornment (133:14–15), motifs which connect the preceding narrative with that which follows the block of quotations. The most interesting aspect of the composition here is that an exegetical gloss (133:3–9)—a reference to what stands in Genesis between the two statements quoted by *ExSoul* (Gen 2:24 and 3:16)—supplies what a reader might have inferred but what the narrative had not told, viz., that the marriage is to reunite and so to reconstitute a syzygy. (The gloss has other allusions to the Genesis story incompatible with the narrative in *ExSoul*; viz., that "the woman led astray the man" and that originally "they were with the father"—while in the *mise-en-scène* the soul was "alone with the father," even though androgynous.) Here we see a narrative that is otherwise uninfluenced by the Genesis account skillfully augmented from it.

Furthermore, this block of quotations introduces motifs which digress from the narrative frame in which it is set: the soul's "true master" (in the two glosses [133:3–9, 20–28]; cf. her "master" in the quotations from Gen 3:16 and Psalm 44 [LXX]) and the soul's forgetting the house of her earthly father and "turning her face from her people and the multitude of her adulterers" (Psalm 44 [LXX] and the second gloss). But what here stands in tension with its immediate narrative context helps unite the whole of *ExSoul*; in the first narrative episode the soul had turned her face from the adulterers only to run to others who treated her "as if they were her masters" and whom she dared not leave (128:7–13). Not only is the past nullified, in that in union with her true master she finally turns her face from the false masters, but this section also suggests what is to come, the soul's departure from earth by ascending to her father who is in heaven. It is primarily within this block of quotations that the diverse components of *ExSoul* are tied together.

6. EDITORIAL HISTORY. There is disagreement on how *ExSoul* was composed, ranging from the view that the quotations stood first in the process, furnishing both concepts and materials for the treatise, to considering them as final additions to a prior composition. The question is inherently difficult: proof texts are by definition both foreign and fitted to their contexts. Hence from one view point it can be argued that the quotations are removable and therefore secondary; while from another it is possible to stress their aptness, as an argument that the whole work was composed in a single effort. Both kinds of argumentation beg the question. In

fact the quotations are set alongside the narrative but not fused with it—they do not affect the context—and therefore seem to be later additions to a previous composition comprising narrative and exhortation. But even granting this, it would still remain unclear whether such a previous composition had been used directly in written form or from memory of written or oral presentations. Some of the data seem better explained by assuming a written model: unresolved differences in vocabulary and nuance remain; the narrative seems to have maintained its integrity both from fusion with the quotation and—in matters of some importance (e.g., 133:3–9)—against assimilation to the editing; and identifiable parts of the narrative survive in the midst of complex editing at 133:10–11, 14–15.

7. AFFILIATIONS WITH OTHER TEXTS. *ExSoul* has points of contact with several other works of the Nag Hammadi collection. The *Authoritative Teaching* (VI,3) speaks of the spiritual soul being thrown down into a body, where involvement in the desires and vanities of this life causes her to forget her brothers and her father. Then coming to despise this transitory life, she strips off this world and puts on bridal clothing; she reclines in the bridal chamber; her bridegroom brings her the word and gives it to her as food which enables the eyes of her mind to know her origins in order that she might leave matter behind and receive what is hers. *The Gospel According to Philip*² connects salvation and the bridal chamber. Like *ExSoul*, the *Gospel According to Philip* and the *Gospel According to Thomas*³ reflect the androgyne myth. Similarities have also been noticed between *ExSoul* and the Naasenes, the *Sophia Salvanda* form of Valentinianism, Simonian Gnosticism, and the Wisdom myth.

ExSoul is important in that it reflects a simple form of the androgyne myth without any anti-Jewish aspects; in its treatment of Helen and thus what it may contribute towards an understanding of Simonian Gnosticism; and in furnishing an instance of the image used in Eph 5:22–23 (bridegroom who saves the bride) which may be independent of the passage in Ephesians (the bridegroom as “brother” of the bride [132:8; 133:5–6; 134:27] is not derived from the Christian image of the church as the bride of Christ, and if “who is her brother” is not a secondary addition in *ExSoul*, then *ExSoul* documents the existence of the figure apart from its use in Ephesians).

The text of *ExSoul* is well transmitted and survives in a relatively good state of preservation.

²Edited in volume 1.

³Edited in volume 1.

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THE EXPOSITORY TREATISE ON THE SOUL

EDITED BY

BENTLEY LAYTON

p. 127¹⁸

ΤΕΞΗΓΗΣΙΣ ΕΤΒΕ ΤΨΥΧΗ |

20 ΑΝΣΟΦΟΣ ΕΤΨΟΟΠ ΖΙ ΤῆΝΕΞΗ ΑΥ† Ο||ΝΟΜΑΣΙΑ ΕΤΨΥΧΗ ἸΝΝΟΥΡΑΝ Ἰ-
 ΣΖΙΜΕ | ΟΝΤΩΣ ΟΝ Ζῆ ΤΕΣΦΥΣΙΣ ΟΥΣΖΙΜΕ ΤΕ | ΟΥῆΤΑΣ ἸΜΜΑΥ
 ΖΩΩΣ ἸΤΕΣΜΗΤΡΑ

 ΖΕΩΣ | ΜΕΝ ΕΣΨΟΟΠ` ΟΥΑΑΤῸ ΖΑΣΤῆΜ ΠΕΙΩΤ` | ΟΥΠΑΡΘΕΝΟΣ
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 ΛΗΣΤΗΣ ΑΥΩ Ἰ|ΖΥΒ[ΡΙ]ΣΤΗΣ ΑΥΝΟΧΣ ΕΤΟΟΤΟΥ ἸΝΝΟΥΕΡΗΥ | ΑΥ[. . .

30 ] ΟΣ ΖΟΕΙΝΕ ΜΕΝ ΑΥΧΡΩ || ΝΑΣ Ζ[ἸΝΝΟΥΒΙ]Δ ΖἸΚΚΟΥΕ ΔΕ
 ΕΥΠΕΙΘΕ | ἸΜΜΟΣ Ζῆ [Ο]ΥΑΠΑΤΗ ἸΔΩΡ[Ο]Ν ΖΑΠΑΞ | ΖΑΠΛΩΣ ΑΥ-
 *p. 128¹ ΧΟΖΜῸ ΑΣ[. ΤΕΣΜῆ]Τ`*ΠΑΡΘΕΝΟΣ

 ΑΥΩ ΑΣΠΟΡΝΕΥΕ Ζῆ ΠΕΣ|ΣΩΜΑ ΑΥΩ ΑΣΤΑΑΣ ἸΤΟΟΤῸ ΟΥΟΝ
 ΝΙΜ` | ΑΥΩ ΠΕΤΣΑΒΟΛΧῸ ἸΜΜΟΥ` ΕΣΜΕΕΥΕ | ΧΕ ΠΕΣΖΑΕΙ ΠΕ ΖΟ-
 5 ΠΟΤΕ ἸΤΑΣΤΑΑΣ Ἰ||ΤΟΟΤΟΥ ἸΖἸΝΝΟΙΧΟΣ ἸΖΥΒΡΙΣΤΗΣ ἸΔ|ΠΙΣΤΟΣ
 ΑΤΡΟΥῤΧΡΩ ΝΑΣ ΤΟΤΕ ΑΣΑΨ ΕΣΟΜ` | ΕΜΑΤΕ ΑΥΩ ΑΣΜΕΤΑ-
 ΝΟΕΙ ΠΑΛΙΝ ΕΣΨΑ(Ν)ΚΤΕ ΠΕΣΖΟ ΕΒΟΛ ἸΝΝΕΕΙΜΟΙΧΟΣ ΨΑΣΠΩΤ |
 10 ΕΣΟΥΝ ΕΖἸΚΚΟΥΕ ἸΣΕῤΑΝΑΓΚΑΖΕ ἸΜΜΟΣ || ΑΤΡΕΣΨΩΠΕ ἸΜΜΑΥ ἸΣῤ

AUXILIARY NOTES

- 127:19 Sah. ΖΑ ΤΕΞΗ. 20 i.e. ἸΝΟΥΡΑΝ.
 26 i.e. ἸΝΣΙ. 28 Sah. ἸΝΝΟΥΕΡΗΥ. 30 i.e. Ζῆ ΟΥΒΙΑ.
 128:2 i.e. ἸΟΥΟΝ ΝΙΜ. 3 Sah. ΠΕΤΣΑΒΟΛΧῸ.

TEXT CRITICAL NOTES

- 127:22 ΖΕΩΣ : prob. for Ἰως οὔ : cf. Layton 26 ε<π>σώμα Hedda Bethge ('in (den) Leib')
 29 ΑΥ[ω ΑΥΧΩΖῆ ἸΜ]ΟΣ Krause 30 Ζ[ἸΝΝΟΥΒΙ]Δ Layton, sim. Krause 32
 [Ἰῆ]Τ` : or else [Μ]Ἰ[Τ]` poss. [ΤΕΚΟ ἸΤΕΣΜῆ]Τ` (Polotsky)
 128:4 poss. ἸΤΑ<ρ>ε : cf. Layton

THE EXPOSITORY TREATISE ON THE SOUL

TRANSLATED BY

WILLIAM C. ROBINSON, JR.

Expository Treatise on the Soul ¹

Wise men of old gave ²⁰ the soul a feminine name. ¹ Indeed she is female in her nature as well. ¹ She even has her womb.

As long as ¹ she was alone with the father, ¹ she was virgin and in form androgynous. ²⁵ But when she fell ¹ down into a body and came to this life, then she ¹ fell into the hands of many robbers. And ¹ the wanton creatures passed her from one to another ¹ and [. . .] her. Some made use of ³⁰ her [by force], while others did so by seducing ¹ her with a gift. In short, ¹ they defiled her, and she [. . . her] **128** virginity.

And in her body she prostituted herself ¹ and gave herself to one and all, ¹ considering each one she was about to embrace ¹ to be her husband. When she had given herself ⁵ to wanton, unfaithful adulterers, ¹ so that they might make use of her, then she sighed ¹ deeply and repented. But even when she ¹ turns her face from those adulterers, she runs ¹ to others and they compel her ¹⁰ to live with them and

- 15 ζΜΖΑΛ ΝΑΥ` | ΝΘΕ ΝΝΧΟΕΙC ΖΙΧΝ ΠΟΥΜΑ ΝΓΚΟΤΚ` | ΕΒΟΛ ΔΕ ΜΨΙ-
 ΠΕ ΟΥΚΕΤΙ ΜΑΣΤΟΛΜΑ | ΕΚΑΔΥ ΝCΩC ΝΤΟΟΥ ΔΕ ΨΑΥΑΠΑΤΑ Μ|ΜΟC
 20 ΝΝΟΥΝΟC ΝΧΡΟΝΟC ΝΘΕ ΝΝΙΖΑ||ΕΙ ΕΤΝΖΟΤ ΝΡΜΜΜΕ ΖΩC ΕΨΧΕ ΕΥΤΙΜΑ
 | ΜΜΟC ΕΜΑΤΕ ΑΥΩ ΘΖΑΗ ΝΝΑΕΙ ΤΗΡΟΥ | ΨΑΥΚΑΑC ΝCΩΟΥ ΝCΕΒΩΚ
 ΝΤΟC ΔΕ ΨΑ|ΡΕCΨΩΠΕ ΝΧΗΡΑ ΝΖΗΚΕ ΝΕΡΗΜΟC` | ΕΜΝΤΑC ΒΟΗΘΕΙΑ
 25 ΜΜΑΥ ΟΥ ΔΕ ΨΑΥΜΑ||ΑΧΕ ΜΝΤΑ[[Ϸ]CϷ` ΕΒΟΛ ΖΜ ΠΕCΜΚΑΖ Μ|
 ΠΕCΘΝ ΖΗΥ ΓΑΡ ΛΛΑΔΥ ΝΤΟΟΤΟΥ ΕΙ ΜΗ|ΤΙ ΑΝΧΩΖΜ ΝΤΑΥΤΑΔΥ ΝΑC ΖΜ
 ΠΤΡΟΥΡ|ΚΟΙΝΩΝΕΙ ΝΜΜΑC ΑΥΩ ΝΕΝΤΑCΧΠΟ|ΟΥ ΕΒΟΛ ΖΝ ΝΜΟΙΧΟC
 30 ΝΚΩΦΟC ΝΕ ΑΥ||Ω ΖΝΒΛΛΑΔΥ ΝΕ ΑΥΩ CΕΟ ΝΡΜΝΛΑΧ|-
 ΛΕΧ` ΠΟΥΖΗΤ` ΠΟΥC
 ΖΟΤΑΝ ΔΕ ΕΡΨΑ(Ν) | ΠΕΙΩΤ` ΕΤΜΠCΑ ΝΤΠΕ ΘΜ ΠΕCΨΙΝΕ Ν|ϷCΩΨΤ`
 35 ΕΠΙΤΝ ΕΧΩC ΝϷΝΑΥ ΕΡΟC ΕCΕ|Ψ ΕΖΟΜ ΜΝ ΝΕCΠΑΘΟC ΜΝ ΤΑCΧΗΜΟ|
 CΥΝΗ ΑΥΩ ΕCΜΕΤΑΝΟΕΙ ΕΧΝ ΤΕCΠΟΡ`|ΝΕΙΑ ΝΤΑCΑΑC ΑΥΩ ΝCΑΡΧΕΙ Ν-
 ΝΡΕ|ΠΙΚΑΛΕΙ {ΝΡΕΠΙΚΑΛΕΙ} ΕΖΡΑΊ ΕΠ[ΕϷΡ]ΔΝ | ΑΤΡΕϷΡΒΟΗΕΙ ΝΑC Ε[Ϸ-
 40 Π]ΕC|ΖΗΤ` ΤΗΡϷ` ΕCΧΩ ΜΜΟ[Ϸ ΧΕ ΜΑ]ΤΟΥΧΟ||ΕΙ ΠΑΕΙΩΤ ΧΕ
 *p. 129¹ ΕΙCΖΗΗΤϷ †ΝΑ† ΛΟΓΟC | [ΝΑΚ ΧΕ ΑΖΙΚΩ] ΝCΩΕΙ ΜΠΑΝΕΙ ΑΥΩ` *
 ΑΖΙΠΩΤ` ΕΒΟΛ ΜΠΑΠΑΡ`ΘΕΝΩΝ ΠΑΛΙ(Ν) | ΤΚΤΟΕΙ ΨΑΡΟΚ` ΖΟ-
 45 ΤΑΝ ΕΨΑΝΝΑΥ ΕΡΟC | ΕCΨΟΟΠ` ΜΠΕΕΙCΜΟΤ` ΤΟΤΕ ϷΝΑΡΚΡΙΝΕ | ΑΑC
 5 ΝΑΖΙΟC ΑΤΡΕϷΝΑ ΝΑC ΧΕ ΝΑΨΕ ΜΜΟΚΖC || ΝΤΑΖΙ ΕΧΩC ΧΕ ΑCΚΩ Μ-
 ΠΕCΗΕΙ ΝCΩC

 ΕΧΝ | ΤΠΟΡΝΙΑ ΔΕ ΝΤΨΥΧΗ ϷΠΡΟΦΗΤΕΥΕ Ν|ΖΑΖ ΜΜΑ ΝΒΙ ΠΕΠΝΑ
 ΕΤΟΥΑΔΒ ΠΕΧΑϷ` | ΓΑΡ ΖΝ ΙΕΡΗΜΙΑC ΠΕΠΡΟΦΗΤΗC ΧΕ
 10 ΖΟΤΑ(Ν) | ΕΡΨΑ ΠΖΑΕΙ ΤΟΥΕΙΕ ΤΕϷΖΙΜΕ ΑΥΩ ΝC||-
 ΒΩΚ` ΝCΧΙ ΚΕΟΥΑ ΜΗ CΝΑΚΟΤC ΕΡΟΥ ΧΙΝ | ΤΕ-

11 Sah. πϷμα. ΝΓΚΟΤΚ : i.e. ΝΝΚΟΤΚ. 14 i.e. ΝΟΥΝΟC. 16 i.e. ΝΘΑΗ.

19 i.e. ΨΑ ΟΥΜΑΑΧΕ (Crum 213a). 24 i.e. ΖΝΚΩΦΟC ΝΕ. 26 Sah. ΠΟΥΖΗΤ.

31 i.e. ΝΡΕΠΙΚΑΛΕΙ. 129:4 i.e. ΑΑΑC, Sah. ΕΑΑC (Schenke emends thus). 5 Sah. Ν-
 ΤΑΥΕΙ.

11 ΝΘΕ ΝΝΙ is expected 20 [[Ϸ] : copyist wrote and then cancelled a false start of Ϸ for
 the construction cf. Layton 72–73 22 ΑΝΧΩΖΜ : Ν added above the line 26
 <ε>ΠΟΥΖΗΤ Hedda Bethge ('(insofern als) ihr Verstand verwirrt ist')

29 poss. emend to τ<ε>C>ΑCΧΗΜΟCΥΝΗ 32 Π[ΕϷΡ]ΔΝ Krause 33 Ε[ϷΨ] ΕΖΟΜ ΖΜ
 Π]ΕC Krause : Ε[ϷΨ]Λ ΝΑϷ ΜΠ]ΕC W. Robinson 34 rest. Krause 36 rest. Krause

render service to them ' upon their bed, as if they were her masters. ' Out of shame she no longer dares ' to leave them, whereas they deceive ' her for a long time, pretending to be faithful, true husbands, ¹⁵ as if they greatly respected ' her. And after all this ' they abandon her and go.

She then ' becomes a poor desolate widow, ' without help; not even a measure of food ²⁰ was left her from the time of her affliction. ' For from them she gained nothing except ' the defilements they gave her while they had ' sexual intercourse with her. And her offspring ' by the adulterers are dumb, ²⁵ blind, and sickly. ' They are feebleminded.

But when ' the father who is above visits her ' and looks down upon her and sees her ' sighing—with her sufferings and disgrace ³⁰—and repenting of the prostitution ' in which she engaged, and when she begins to call ' upon [his name] ' so that he might help her, [. . .] all ' her heart, saying, “Save ³⁵ me, my father, for behold I will render an account ' [to thee, for I abandoned] my house and **129** fled from my maiden’s quarters. ' Restore me to thyself again” —when he sees her ' in such a state, then he will count ' her worthy of his mercy upon her, for many are the afflictions ⁵ that have come upon her because she abandoned her house.

Now concerning ' the prostitution of the soul the holy spirit prophesies in ' many places. For he said ' in the prophet Jeremiah (3:1–4 LXX),

If ' the husband divorces his wife and she ¹⁰ goes and takes another man, can she return to him after ' that?

15 ΝΟΥ ΜΗ ΖΝ ΟΥΧΩΖΜ` ΜΠΕΣΧΩΖΜ` | ΝΒΙ
 ΤΕΣΖΙΜΕ ΕΤΜΜΑΥ ΑΥΩ ΝΤΟ ΑΡΕΠΟΡ|ΝΕΥΕ ΜΝ
 ΖΑΖ ΝΨΩΣ ΑΥΩ ΑΡΕΚΟΤΕ ΨΑ|ΡΟΕΙ ΠΕ-
 20 ΧΑϞ` ΝΒΙ ΠΧΟΕΙΣ ϞΙ ΝΝΕΒΑΛ` ΕΖ||ΡΑΪ
 ΕΠΣΟΟΥΤΝ ΑΥΩ ΝΤΕΝΑΥ ΧΕ ΝΤΑΖΕ|ΠΟΡΝΕΥΕ
 ΤΩΝ ΜΗ ΝΕΡΕΖΜΟΟΣ ΑΝ ΖΝ ΝΕ|ΖΙΗ ΕΡΕΧΩΖΜ
 ΜΠΚΑΖ ΖΝ ΝΕΠΟΡΝΙΑ | ΜΝ ΝΕΚΑΚΙΑ ΑΥΩ ΑΡΕ-
 25 ΧΙ ΖΑΖ ΝΨΩΣ ΕΥ|ΧΡΟΠ` ΝΕ ΑΡΕΨΩΠΕ ΝΑΤ`-
 ΨΙΠΕ ΜΝ ΟΥ||ΟΝ ΝΙΜ` ΜΠΕΜΟΥΤΕ ΕΖΡΑΪ
 ΕΡΟΕΙ ΖΩΣ | ΡΜΝΗΕΙ` Η ΖΩΣ ΕΙΩΤ` Η ΑΡΧΗΓΟΣ Ν-
 ΤΕ|ΜΝΤΠΑΡΘΕΝΟΣ

ΠΑΛΙΝ` ϞΗΖ ΖΝ ΩΣΗΕ | ΠΕΠΡΟΦΗΤΗΣ ΧΕ

25 ΑΜΗΕΙΤΝ ΧΙ ΖΑΠ` ΜΝ | ΤΕΤΜΜΑΑΥ ΧΕ
 ΣΝΑΨΩΠΕ ΝΑΕΙ ΑΝ ΝΖΙ|ΜΕ ΑΥΩ ΑΝΟΚ` †ΝΑ-
 ΨΩΠΕ ΝΑΣ ΑΝ ΝΖΑ|ΕΙ †ΝΑϞΙ ΝΤΕΣΠΟΡΝΙΑ Μ-
 30 ΜΑΥ ΜΠΑΜΤΟ | ΕΒΟΛ ΑΥΩ †ΝΑϞΙ ΝΤΕΣΜΟΙ-
 ΧΕΙΑ ΖΝ | ΤΜΗΤΕ ΝΝΕΣΚΙΒΕ †ΝΑΚΑΑΣ ΕΣΚΑ-
 35 ΚΑ|ΖΗΥ ΝΘΕ ΜΦΟΟΥ ΝΤΑΥΧΠΟΣ ΜΜΟΥ ΑΥ||Ω
 †[Ν]ΔΑΣ ΝΕΡΗΜΟΣ ΝΘΕ ΝΟΥΚΑΣ ΕΜΝ | Μ[ΟΟΥ Ν-
 ΖΗΤϞ Α]ΥΩ †ΝΑΑΣ ΝΑΤΨΗΡΕ | ΖΝΝΟ[ΥΕΙ-
 ΒΕ †]ΝΑΝΑ ΑΝ ΝΝΕΣΨΗΡΕ ΧΕ | ΖΝΨΗΡΕ
 40 [Ν]Ε ΜΠΟΡΝΕΙΑ ΧΕ ΑΤΟΥΜΑΑΥ | ΡΠΟΡΝΕΥ-
 *p. 130¹ Ε ΑΥΩ ΑΣ† Ψ[ΙΠΕ ΝΝΕΣΨ]ΗΡ[Ε] * ΧΕ
 † ΑΣΧΟΟΥ ΧΕ †ΝΑΠΟΡΝΕΥΕ ΜΝ ΝΕΤ`|ΜΕ

15 i.e. ΝΤΑΡΕ-.
 30-31 i.e. †ΝΑΑΑΣ . . . †ΝΑΑΑΣ. 32 i.e. ΖΝ ΟΥΕΙΒΕ. 33 Sah. ΑΤΕΥΜΑΑΥ.

129:24 ΑΝ : Ν added above the line 30-31 rest. Krause : cf. ΟΥΚΑΖ ΝΑΤΜΑΥ Hos 2:5 Achmimic (2:3, ed. Till) 31-32 rest. Schenke, Krause : without exact parallel, but cf. Hos 2:5 ἀποκτενῶ αὐτήν ἐν δίσπει, †ΝΑΜΑΥΤΣ ΕΝ ΟΥΕΙΒΕ Achmimic (2:3, ed. Till) 33 ΜΠΟΡΝΕΙΑ : Μ definite, superlin. stroke restored 34 rest. Krause : without exact parallel, but cf. Hos 2:7 κατήσχυνεν ἢ τεκούσα αὐτά, Τ[ΕΤΑ]ΣΜΕΣΤ{Ω}ΟΥ Α[Χ]ΑΪ ΨΙΠΕ Achmimic (2:5, ed. Till) 130:1 † ΑΣΧΟΟΥ : emend to ΑΣΧΟΟΣ (thus Krause)

Has no
 "And y
 shepher
 lord. "T
 prostitu
 streets d
 tion ' a
 shepher
 You beca
 not call o
 your 'virg

 this written in

 Hos 2: (LXX) Come, g
 is not to
 I shall re
 and I sha
 breasts. I
 was born
 land with
 ingly) ch
 pity, for
 their mot
 dren to st
 tute myse

129:24 literally, Lit
 130:1 literally, I shall

Has not that woman utterly ' defiled herself?
 "And you (sg.) ' prostituted yourself to many
 shepherds and you returned ' to me!" said the
 lord. "Take an honest ¹⁵ look and see where you '
 prostituted yourself. Were you not sitting in the '
 streets defiling the land with your acts of prostitu-
 tion ' and your vices? And you took many
 shepherds for a ' stumbling block for yourself.
 You became shameless ²⁰ with everyone. You did
 not call on me as ' kinsman or as father or author of
 your ' virginity."

Again it is written in the prophet Hosea (2:4–9 LXX = 2:2–7 MT),'

Come, go to law with ' your (pl.) mother, for she
 is not to be a wife to me ²⁵ nor I a husband to her. '
 I shall remove her prostitution from my presence, '
 and I shall remove her adultery from ' between her
 breasts. I shall make her naked ' as on the day she
 was born, and ³⁰ I [shall] make her desolate like a
 land without ' [water], and I shall make her [long-
 ingly] childless. ' [I] shall show her children no
 pity, for ' they are children of prostitution, since
 their mother ' prostituted herself and [put her chil-
 dren to shame]. **130** For she said, "I shall prosti-
 tute myself to ' my lovers.

129:14–15 *literally*, Lift up your eyes towards uprightness and see . . .

129:31 *literally*, I shall make her childless with [a thirst]

5 ΜΜΟΕΙ ΝΕΤΜΜΑΥ ΝΕΥ† ΝΑΕΙ ΜΠΑ|ΟΕΙΚ` ΜΝ
 ΠΑΜΟΟΥ ΜΝ ΝΑΨΤΗΝ` ΜΝ ΝΑ|ΖΒΟΟΣ ΜΝ ΠΑΗΡΠ`
 ΜΝ ΠΑΗΖ ΜΝ ΖΩΒ` || ΝΙΜ ΕΤΡΨΑΥ ΝΑΕΙ ΔΙΑ
 ΤΟΥΤΟ ΕΙΣΖΗΗΤΕ | ΑΝΟΚ` †ΝΑΨΤΑΜ ΜΜΟΟΥ ΧΕ
 ΝΕΣΨΩΜ | ΒΟΜ` ΜΠΩΤ` ΝΣΑ ΝΕΣΝΟΕΙΚ` ΑΥΩ
 10 ΕΣΨΑ|ΨΙΝΕ ΝΣΩΟΥ ΝΣΤΜΩΝΤΟΥ ΣΝΑΧΟΟΣ | ΧΕ
 †ΝΑΚΟΤ` ΕΠΑΖΑΕΙ ΧΙΝ ΨΟΡΡ` ΧΕ ΝΕ||ΕΙΡΨ
 ΨΑΥ ΝΝΖΟΟΥ ΕΤΜΜΑΥ ΝΖΟΟΥ ΑΤΕ|ΝΟΥ

ΠΑΛΙΝ ΠΕΧΑΨ` ΖΝ ΕΖΕΚΙΗΛ ΧΕ

15 ΑΣ|ΨΩΠΕ ΜΝΝΣΑ ΖΑΣ ΝΚΑΚΙΑ` ΠΕΧΑΨ ΝΒΙ |
 ΠΧΟΕΙΣ ΧΕ ΑΡΕΚΩΤ ΝΕ ΝΟΥΠΟΡΝΙΟΝ | ΑΥΩ
 ΑΡΕΤΑΜΕΙΟ ΝΕ ΝΟΥΤΟΠΟΣ ΝΣΑΕΙ||Ε ΖΝ ΝΠΛΑ-
 ΤΕΑ` ΑΥΩ ΑΡΕΚΩΤ` ΝΕ ΝΖΝ|ΠΟΡΝΙΟΝ ΖΙ ΖΙΗ
 ΝΙΜ ΑΥΩ ΑΡΕΤΕΚΟ Ν|ΤΕΜΝΤΣΑΕΙΕ ΑΥΩ
 ΑΡΕΣΩΤ` ΝΝΕΥΕΡΗΤΕ | ΕΒΟΛ ΕΧΝ ΖΙΗ
 20 ΝΙΜ` ΑΥΩ ΑΡΕΤΑΨΟ ΝΤΕΠΟΡ|ΝΙΑ ΑΡΕ-
 ΠΟΡΝΕΥΕ ΜΝ ΝΨΗΡΕ ΝΚΗΜΕ || ΝΑΕΙ ΕΤΟ ΝΤΕΨΕ
 ΝΑ ΝΑ ΝΙΝΟΣ ΝΣΑΡΞ`

ΝΙΜ | ΔΕ ΝΕ ΝΨΗΡΕ ΝΚΗΜΕ ΝΑ ΝΙΝΟΣ ΝΣΑΡΞ | ΕΙ ΜΗΤΙ ΑΝΣΑΡΚΙΚΟΝ ΑΥΩ
 ΝΑΙΣΘΗΤΟΝ | ΜΝ ΝΖΒΗΥΕ ΜΠΚΑΣ ΝΑΕΙ ΝΤΑ ΤΨΥΧΗ | ΧΩΖΜ ΝΖΗΤΟΥ Ν-
 25 ΝΕΕΙΜΑ ΕΣΧΙ ΟΕΙΚ` Ν||ΤΟΟΤΟΥ ΕΣΧΙ ΗΡΠ` ΕΣΧΙ ΝΕΖ ΕΣΧΙ ΖΒΟΟΣ ΑΥΩ
 ΤΚΕΦΛΟΙΑΡΙΑ ΕΤΜΠΣΑ ΝΒΟΛ | ΜΠΚΩΤΕ ΜΠΣΩΜΑ ΝΑΕΙ ΕΤΣΜΕΕΥΕ | ΧΕ
 ΣΕΡΨΑΥ ΝΑΣ
 30 ΤΕΕΙΠΟΡΝΙΑ ΔΕ ΑΝΑ|ΠΟΣΤΟΛΟΣ ΜΠΣΩΤΗΡ ΠΑΡΑΓ`ΓΕΙΛΕ ΧΕ ||

ΑΡΕΖ ΕΡΩΤΝ ΕΡΟΣ ΤΟΥΒΕ ΤΗΥΤΝ ΕΡΟΣ |

130:2 i.e. ΕΝΕΥ†.

20 Sah. ΝΤΕΨΕ ΝΕ (Quecke emends thus, with hesitation).

24 Sah. ΜΠΕΕΙΜΑ.

2 ΝΕΤΜΜΑΥ <ε>ΝΕΥ† Hedda Bethge ('jenen, (die) mir . . . gaben')

20 {ΝΑ} ΝΙΝΟΣ Nagel

It was the
and my g
and my of
behold I
be able 'c
'seeks the
'I shall
those days

as said in Ezekiel

Ez 16: It came to
lord, you b
yourself a
built yours
wasted 'yo
every alley
tution. 'A
Egypt. 'A
of flesh.

It does "the s
of the flesh an
of the soul ' has
a wine, oil, clo
body—the thin
to this prost
100:29:21:25

Guard you
it'

35 εΥΨΑΧΕ ΕΤΠΟΡΝΙΑ ΟΥΑΔΤΣ ΑΝ Μ̄ΠCΩ|ΜΑ ΑΛΛΑ ΤΑ ΤΨΥΧΗΝ̄-
 ΖΟΥΟ ΕΤ[ΒΕ Π]ΔΕΙ| Ν̄ΑΠΟCΤΟΛΟC ΕΥCZ[ΑΪ Ν̄ΝΕΚΚΛΗCΙΑ] Μ̄|ΠΝΟΥΤΕ
 *p. 131¹ ΑΛΛΑ ΠΝΟC | [Ν̄ΑΓΩΝ ΕCΨ]ΟΟΠ` ΕΤΒΕ ΤΠΟΡΝΙΑ` * Ν̄ΤΨΥΧΗ ΕΒΟΛ
 Ν̄ΖΗΤC ΨΑΡΕ ΤΠΟΡΝΙΑ Μ̄|ΠΚΕCΩΜΑ ΨΩΠΕ ΔΙΑ ΤΟΥΤΟ ΠΑΥΛΟC ΕC|
 CΖΑΪ Ν̄ΓΚΟΡΙΘΙΟC ΠΕΧΑC ΧΕ

5 ΔΕΙCΖΑΪ ΝΗ|Τ̄Ν Ζ̄Ν ΤΕΠΙCΤΟΛΗ ΧΕ Μ̄Π̄ΡΤΩZ Μ̄Ν
 ΠΟΡ||ΝΟC ΟΥ ΠΑΝΤΩC Μ̄Π̄ΡΝΟC Μ̄Π̄ΕΙΚΟC|ΜΟC Η
 ΠΛΕΟΝΖΕΚΤΗC Η Ν̄ΡΕCΤΩΡΠ` Η Ν̄|ΡΕCΨΜ̄ΨΕ ΕΙΔΩ-
 ΛΟΝ ΕΠΕΙ ΑΡΑ ΤΕΤ̄ΝΗΠ` | ΕΕΙ ΕΒΟΛ Ζ̄Μ ΠΚΟCΜΟC

ΤΑΕΙ ΤΕ ΘΕ ΕCΨΑ|ΧΕ ΠΝΕΥΜΑΤΙΚΩC

10 ΧΕ ΕΠ̄ΝΑΓΩΝ ΨΟΟΠ` || ΝΑΝ ΑΝ` ΟΥΒΕ CΑΡΞ` ΖΙ
 CΝΟC`

ΚΑΤΑ ΘΕ ΕΝ|ΤΑΧΟΟC

ΑΛΛΑ ΟΥΒΕ Ν̄ΚΟCΜΟΚΡΑΤΩΡ` | Μ̄Π̄ΕΙΚΑΚΕ Μ̄Ν Μ̄-
 ΠΝΕΥΜΑΤΙΚΟΝ` Ν̄ΤΠΟ|ΝΗΡΙΑ

15 ΨΑ ΖΟΥΝ ΜΕΝ ΕΦΟΟΥ ΕΤΨΥΧΗ` | ΠΗΤ` Ν̄CΑ ΕCΑ ΕCΚΟΙΝΩΝΙ Μ̄Ν
 ΠΕΤCΝΑ||ΤΩΜΤ` ΕΡΟC` ΕCΧΩZΜ` CΨΟΟΠ` ΖΑ ΠΑC|ΧΑ Ν̄ΝΕΤCΜ̄ΨΑ
 ΕΤΡΕCΧΙΤΟΥ ΖΟΤΑΝ ΔΕ | ΕCΨΑΡΑΙCΘΑΝΕ Ν̄ΜΜΟΚΖC̄ ΕΤCΝ̄ΖΗΤΟΥ |

131:3 $\bar{\eta}$: i.e. $\bar{\eta}\bar{\eta}$ (Krause emends thus) : for the form cf. 128:11.

15 i.e. $\pi\alpha\sigma\chi\alpha$.

31 ΠΟΡΝΙΑ : ι altered from false start of α 32 rest. Krause : also possible is $\epsilon\tau[\beta\epsilon$
 $\tau]\delta\epsilon\iota$ 33 $c\zeta[\alpha\bar{\iota} - - -]$ Krause [- - - $\bar{\eta}\bar{\eta}\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$] W. Robinson² : [- - - $\bar{\eta}\tau\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$]
 Browne, Wisse : [- - - $\chi\epsilon\ \tau\bar{\eta}\sigma\omicron\pi\bar{\epsilon}$] Schenke 34 $\eta\epsilon[\gamma\upsilon\pi\omicron\rho\nu\eta]\delta\bar{\alpha}$ rest. W. Robinson² :
 $\eta\epsilon[\bar{\eta}\zeta\beta\eta\gamma]\epsilon$ Wisse 35 $\bar{\eta}\zeta\eta\tau[\bar{\eta}]$ W. Robinson², Schenke : $\bar{\eta}\zeta\eta\tau[c]$ Krause

36 rest. Browne, Wisse (sim. Krause), cf. 131:9 : $[\bar{\eta}\rho\omicron\omicron\upsilon\psi\ \epsilon\psi]\omicron\omicron\pi$ Schenke (Nach-
 trag) 131:3 ο² altered from η; copyist erroneously wrote ΚΟΡΙΘΙΩΝ (for ΚΟΡΙΝΘΙ-), per-
 ceived an error and merely wrote ο over η as the correction : prob. emend to ΚΟΡΙΝΘΙΟC

5 Μ̄Π̄ΡΝΟC : Μ̄Π̄Ρ<ΤΩZ Μ̄Ν Μ̄ΠΟΡ>ΝΟC Wisse, with hesitation : Μ̄ΠΟΡΝΟC em.
 Krause 6 <Μ̄>ΠΛΕΟΝΖΕΚΤΗC Hedda Bethge

speaking not just of the prostitution of the ' body but especially of that of the soul. For this reason ' the apostles [write to the churches] of ' God, that such [prostitution] might not ³⁵ occur among [us].

Yet the greatest ' [struggle] has to do with the prostitution **131** of the soul. From it arises the prostitution ' of the body as well. Therefore Paul, ' writing to the Corinthians (1 Cor 5:9–10), said,

I wrote ' you in the letter, “Do not associate with prostitutes,” ⁵ not at all meaning the prostitutes of this world ' or the greedy or the thieves or the ' idolaters, since then you would have to ' go out from the world.

here he is speaking ' spiritually—

For our struggle is ¹⁰ not against flesh and blood— as he ' said (Eph 6:12)—but against the world rulers ' of this darkness and the spirits of ' wickedness.

As long as the soul ' keeps running about everywhere copulating with whomever ¹⁵ she meets and defiling herself, she exists suffering ' her just deserts. But when ' she perceives the straits she is in '

20 αῶ ἄριμε εἰραῖ ἐπειωτ ἄμετανοεῖ τότε ἕνα να νας ἄρι πειωτ
 ἄκτο || ἄτεσμητρα εβολ ζἄ να πα ναβολ παλι(ν) | ἄκτος εζοῦν
 ἄτε ψυχη χι ἄπεσ|μερικον † εῦσοοπ γαρ αν ἄε ἄνεσι-
 25 ομε ἄμητρα γαρ ἄπσωμα εῦσοοπ` | ἄφοῦν` ἄπσωμα ἄε νγκε-
 μαστ τμη||τρα ἄτοϋ` ἄτψυχη εσκωτε ἄπα ναβολ | ἄε ἄμφυσι-
 κον ἄφοοϋτ` εῦσοοπ` | ἄβολ`
 ερωα τμητρα δε ἄτψυχη` | τκος ζἄ ποῦωῦ ἄπειωτ` επα
 30 ν|ζοῦν ψαρεσῖβαπτize αῶ ἄτοῦ||νοῦ ψαστοῦβο επχωζἄ ἄπα
 ν|βο[λ] παει ενταγαβϋ` εχως ἄε ἄνι|ψ[την εῦ]ψ[λ]ωωμ` ψαυτε-
 λοοϋ` ε|π[μοοῦ αῶ ἄς]ετκτοοῦ ψαντοῦἄ τοῦ|λααμ[ε εβολ] αῶ
 35 ἄσετοῦβο πτοῦβο || δε ἄτψυχη πε χι τεσμητ[β]ῖ[ρ]ε ον` * ἄ-
 *p. 132¹ πεσφυσικον ἄσορπ` ἄκτος ἄκε|σοπ` παει πε πεσβαπτισμα
 τότε συναῖραρει ἄβωλκ` ερος οῦαατῶ ἄε ἄνετ|ψαῦμice
 5 ἄτεῦνοῦ εῦψαχπε ψηρε || ψαῦκοτοῦ εροοῦ οῦααυ ζἄνοῦ-
 βκε | αλλα επει οῦσιμε τε ἄβωμ` ατρεσχηπε | ψηρε
 οῦαατῶ απειωτ` τἄναυ νας εβολ | ζἄ τπε ἄπεσζοοϋτ` ετε
 10 πεσσον πε` | ψσορп` ἄμice τότε απῖμψελεετ` ει || απιτἄ ψα
 χελεετ` ασκω μεν ἄσως ἄ|τεσπορνια ἄσορп` αστοῦβος
 ανχωζἄ | ἄἄνοεικ` ασῖ βῖρε δε αῦἄἄψελεετ` | αστοῦβος
 ζἄ <π>μα ἄψελεετ` ασμαζϋ ἄς|νοῦγε ασζμοος ἄζοῦν` ἄζητῖ
 15 εσσωψτ` || εβολ` ζητῖ ἄπῖμψελεετ` ἄμε οῦκετι | σπητ` ζἄ τα-
 γορα εσκοινωνει ἄπετῶ|οῦωψϋ` αλλα ασσω εσσωψτ` εβολ
 ζητῖ | χε αψ ἄζοοῦ εῖἄἄνη εσῖ ζοτε ζητῖ | νεσσοοῦν γαρ αν
 20 ἄπεχεινε οῦκε||τι σῖ πμεεγε χιμ ποῦοειψ ἄτασζε ε|βολ ζἄ

24 i.e. ἄἄκε-.

132:3-4 Sah. ἄνετεψαγ. 5 i.e. ζἄ οῦβἄκε. 10 i.e. τψελεετ.

19 ἄκτο : κ definite, superlin. stroke restored 22 † εῦσοοπ : emend to εσσοοπ (Layton³) ἄε ἄνι is expected31 αυϋ : υ added above the line 31-34 cf. Layton² 32 ψ[την] Krause [λ]ωωμ Krause 33 π[μοοῦ - - -] Layton² : π[χωκἄ - - -] W. Robinson : π[ωνε - - -] Wisse, with hesitation [- - - αῶ ἄς]ε Wisse 34 λααμ[ε - - -] Polotsky in Layton, sim. Krause [- - - εβολ] Krause 35 μνητ without superlin. stroke [β]ῖ[ρ]ε sim. Krause : cf. 132:12; 134:10, 25; 134:7 ον deciphered by Schenke132:13 <π>μα Krause 16 <νε>σπητ Hedda Bethge 19 νεσ^v pap. : unscripted space due to an original imperfection in the papyrus 20 <ε>σῖ Hedda Bethge

and weeps before the father and repents, ' then the father will have mercy on her and he will make ²⁰ her womb turn from the external domain ' and will turn it again inward, so that the soul will regain her ' proper character. For it is not so with a woman. ' For the womb of the body is ' inside the body like the other internal organs, but the womb ²⁵ of the soul is around the outside ' like the male genitalia, which are ' external.

So when the womb of the soul, ' by the will of the father, turns itself inward, ' it is baptized and is immediately ³⁰ cleansed of the external pollution ' which was pressed upon it, just as ' [garments, when] dirty, are put into ' the [water and] turned about until their ' dirt is removed and they become clean. And so the cleansing ³⁵ of the soul is to regain the [newness] **132** of her former nature and to turn herself back again. ' That is her baptism.

Then she will ' begin to rage at herself like a woman ' in labor, ⁵ who writhes and rages in the hour of delivery. ' But since she is female, by herself she is powerless to beget ' a child. From heaven the father sent her ' her man, who is her brother, ' the firstborn. Then the bridegroom came ¹⁰ down to the bride. She gave up ' her former prostitution and cleansed herself of the pollutions ' of the adulterers, and she was renewed so as to be a bride. ' She cleansed herself in the bridal chamber; she filled it with perfume; ' she sat in it waiting ¹⁵ for the true bridegroom. No longer does she ' run about the market place, copulating with whomever she ' desires, but she continued to wait for him— ' (saying) “When will he come?”—and to fear him, ' for she did not know what he looked like; ²⁰ she no longer remembers since the time she fell ' from

πνεῑ μ̄πεσειωτ̄` ζ̄μ̄ πογωψε | δε̄ μ̄πειωτ̄` < - - - > ᾱσπ̄ρε̄ ρα-
 σοϋ̄ δε̄ ε̄ροϋ̄ ν̄θε̄ | ν̄νιζιομε̄ ε̄τμε̄ ν̄νιζοοϋτ̄`
 25 τοτε̄ δε̄ | π̄ρ̄μ̄ψε̄λεετ̄` κατᾱ πογωψ̄ μ̄πειωτ̄` || ᾱχεῑ ε̄πιτ̄ν̄ ψαρο̄
 ε̄ζοϋν̄ ε̄πμᾱ ν̄ψε̄|λεετ̄` ε̄τςβ̄τωτ̄` ᾱκκο̄σμε̄ῑ δε̄ μ̄π̄νυμ̄|φω̄ν
 ε̄πγαμο̄σ̄ γαρ̄` ε̄τ̄μ̄μᾱγ̄ ε̄ψοο̄π̄` | αν̄ ν̄θε̄ μ̄π̄γαμο̄σ̄ ν̄σαρ̄κικο̄σ̄
 30 νεταρ̄`|κο̄ινω̄νεῑ μ̄ν̄ νοϋε̄ρ̄ηϋ̄` ψᾱγ̄σῑ ν̄τ̄κο̄ι||νω̄νιᾱ ε̄τ̄μ̄μᾱγ̄ ᾱγω̄
 ν̄θε̄ ν̄νῑε̄τ̄πω̄ | ψᾱγκω̄ ν̄σ̄ωοϋ̄ ν̄τε̄νω̄χλη̄σιϋ̄ [ν̄]τε̄|πῑθ̄ῡμ̄ε̄ιᾱ ᾱγω̄ ν̄-
 σε̄τ̄κ̄[το̄] ν̄[νοϋ̄ζο̄ ε̄β]ο̄λ̄ | ν̄νοϋε̄ρ̄ηϋ̄ ᾱλλᾱ π̄ε̄ε̄ι[.] . [.] ν̄
 35 πε̄ | π̄ε̄ε̄ιγαμο̄σ̄ ᾱλλᾱ ε̄ϋ̄ψᾱν̄[π̄]ζ̄ν̄ζω̄τ̄ρ̄ || ᾱν̄[ο̄]ϋ̄[ε̄ρ̄η]ϋ̄ ψᾱγ̄ω̄ψ̄πε̄
 *p. 133! ᾱγων̄ζ̄ οϋ̄ωτ̄` * ε̄τ̄βε̄ πᾱε̄ῑ πε̄χᾱᾱ ν̄β̄ῑ πε̄προ̄φ̄η̄τ̄η̄σ̄ | ε̄τ̄βε̄ ψ̄ω̄ρ̄π̄`
 ρ̄ρω̄με̄ μ̄ν̄ τ̄ψ̄ω̄ρ̄π̄` ν̄σ̄ζῑ|με̄ χ̄ε̄

σε̄νᾱω̄ψ̄πε̄ ᾱϋ̄σαρ̄ζ̄ οϋ̄ωτ̄`

5 νεϋ̄|ζο̄τ̄ρ̄ γαρ̄ ε̄νοϋε̄ρ̄ηϋ̄ ν̄ψ̄ω̄ρ̄π̄ ζᾱζ̄τ̄μ̄ π̄ειωτ̄` || ε̄μ̄πᾱτε̄ τ̄ς̄ζῑμε̄ σ̄ω̄ρ̄μ̄
 μ̄φο̄οϋτ̄` ε̄τε̄ | πε̄σ̄σον̄ πε̄ πᾱλιν̄ ο̄ν̄ ᾱπε̄ε̄ιγαμο̄σ̄ | σο̄οϋ̄ζοϋ̄
 ε̄ζοϋν̄ ε̄νοϋε̄ρ̄ηϋ̄ ᾱγω̄ ᾱτ̄ψ̄ϋ̄|χ̄η̄ ζω̄τ̄ρ̄ ε̄ζοϋν̄ ε̄πε̄σ̄με̄ρε̄ῑτ̄` νᾱμε̄
 πε̄σ̄|φ̄ϋ̄σ̄ῑκο̄σ̄ ν̄χ̄ο̄ε̄ῑσ̄ κατᾱ θε̄ ε̄τ̄ς̄η̄σ̄ χ̄ε̄

10 π̄χο̄||ε̄ῑσ̄ γαρ̄ ν̄τε̄ς̄ζῑμε̄ πε̄ πε̄σ̄ζᾱῑ

ᾱσσοϋ̄ων̄ᾱ` | δε̄ ψ̄η̄μ̄` ψ̄η̄μ̄` ᾱγω̄ ᾱσ̄ρᾱψε̄ ζ̄ν̄κε̄σο̄π̄` ε̄σ̄ρ̄ῑμε̄
 ζᾱτο̄ο̄τ̄ᾱ` ν̄τᾱρε̄σ̄ρ̄ π̄με̄ε̄ϋ̄ε̄ ν̄τε̄ς̄ᾱσ̄|χ̄η̄μο̄σ̄ϋ̄νη̄ ν̄τε̄ς̄μ̄ν̄τ̄η̄σ̄ρᾱ

22 i.e. περε : for the form cf. Acts 19:26, ed. Thompson (π̄ν̄νε̄ for π̄νε̄νε̄) : explained by Polotsky.

28 Sah. νετνᾱρ̄. 29 Sah. νεϋε̄ρ̄ηϋ̄. 32-35 Sah. ν̄νεϋ̄ζο̄ . . . ν̄νεϋε̄ρ̄ηϋ̄ . . . ε̄νεϋε̄ρ̄ηϋ̄. 35 i.e. ν̄οϋ̄ωτ̄.

133:3 i.e. ν̄οϋ̄ωτ̄. 4-7 Sah. ε̄νεϋε̄ρ̄ηϋ̄ . . . ε̄νεϋε̄ρ̄ηϋ̄.

11 i.e. ν̄κε̄σο̄π̄ (emended thus by Krause).

22 < - - - > main clause accidentally omitted : {ζ̄μ̄ πογωψε̄ δε̄ μ̄πειωτ̄} Wisse

32 τ̄κ̄[το̄] : for κ̄ (lacuna above this letter) can also be read β̄, γ̄, η̄, ῑ, μ̄ ο̄ ϋ̄ ν̄ [νοϋ̄ζο̄ - - -] : of ν̄, superlin. stroke is definite, η̄ restored [- - - ε̄β]ο̄λ̄ : omicron deformed by an original imperfection in the papyrus τ̄κ̄[το̄] ν̄[νοϋ̄ζο̄ ε̄β]ο̄λ̄ Emmel : cf. 128:8, 133:21, 136:29 33] . [: the bottom of a long vertical stroke π̄ε̄ε̄ι[ρ̄η̄τε̄ ζω̄ω]ϋ̄ [ᾱ]ν̄ Schenke, but ρ̄η̄τε̄ is not used elsewhere in this text 34 ε̄ϋ̄ψᾱν̄[π̄]ζ̄ Layton : ε̄ϋ̄ψᾱπ̄[ω]ζ̄ sim. Hedda Bethge 35 ᾱν̄[ο̄]ϋ̄[ε̄ρ̄η]ϋ̄ Browne, Schenke

133:5 σ̄ω̄ρ̄μ̄ (without superlin. stroke) : ω̄ poss. written over the false start of another letter (c ?)

her's house. B
 like a woman
 when 'the bride
 the bridal c
 chamber.
 since that mar
 intercourse
 as if it we
 desire an
 'But
 133:3 When
 man and the fi

Gen 2:2
 They will
 were origina
 before the wo
 'has brough
 true lov
 Gen 3:1
 1 Cor 11
 Eph 5:2
 For the ma

gradually she
 time him as st

her father's house. But by the will ' of the father < . . . >. and she dreamed of him like ' a woman in love with a man.

But then ' the bridegroom, according to the father's will, ²⁵ came down to her into the bridal chamber, ' which was prepared. And he decorated the bridal chamber. '

For since that marriage is ' not like the carnal marriage, those who are to have intercourse ' with one another will be satisfied with ³⁰ that intercourse. And as if it were a burden ' they leave behind them the annoyance of physical ' desire and they [turn their faces from] ' each other. But this marriage [. . .]. ' But [once] they unite ³⁵ [with one another], they become a single life. **133** Wherefore the prophet said (Gen 2:24 LXX) ' concerning the first man and the first woman, '

They will become a single flesh. '

For they were originally joined to one another when they were with the father ⁵ before the woman led astray the man, who ' is her brother. This marriage ' has brought them back together again and the ' soul has been joined to her true love, her ' real master, as it is written (cf. Gen 3:16; 1 Cor 11:1; Eph 5:23), ¹⁰

For the master of the woman is her husband.

Then gradually she recognized him, ' and she rejoiced once more, weeping ' before him as she remembered the ' disgrace of her former widowhood. '

15 ἄωροπᾶ | ἄω ασκοσμεῖ ἄμος ἄζογο ψῖνα εσ||ναρ εναϋ ἄσω ζα-
 τOOTC

πεχαϋ δε ἄβι | πεπροφητης ζἄἄἄἄψαλλμος χε

σω|τᾶ ταψεερε ἄτεναϋ ἄτερικε ἄπεμα|αχε

ἄτεῖρ πωβψ ἄποϋλαος ἄἄ πνει | ἄ-

20 πεειωτ χε ἀπῖρο επιϋμει εποϋσα||-

ειε χε ἄτοϋ πε ποϋχοεις

ϋῖαζιοϋ γαρ | ἄμος ἀτρεσκτη πεσζο εβολᾶ ἄπεσ|λαος ἄἄ πμηψε

ἄἄεσμοιχος να|ει νεσζἄ τοϋμητε ἄωροπ νεσῖρπ[ο]εχε ἀπεσῖρο

25 ογαατϋᾶ πεσϋσικος || ἄχοεις ἄω ἄσῖρ πωβψ ἄπνει ἄπει|ωτᾶ ἄ-

πκαζ παει ενεσψοοπ ζατοοτϋᾶ | κακωσ ἄσῖρ πμεεϋε ἄτοϋ ἄ-

πεσειωτ | ετζἄ ἄπνηϋ τεει ον τε θε ενταϋχο|ος ἄαβραζαμ χε

30 ἀμοϋ εβολ ζᾶ πεκᾶ||καζ ἄἄ τεκσϋγγενηια

ἄω εβολ ζᾶ | πη[ε]ἄ ἄπεκᾶειωτᾶ

ταει τε θε ἄταρε τψϋ|χη ἄκ[ο]ε|ἄἄ ἄμος ζἄ τεσᾶἄἄταειε | οἄ

[.] μεετε επεσμερειτᾶ | ἄω ἄ[τοϋ ζω]ωϋ αμε-

35 ϋειτᾶ ἄω ἄ||ταρεσῖρϋ[ι]ἄἄἄἄἄἄἄἄ [α]σχι ἄ*πεσπερμα εβολ
 *p. 134¹ ζιτοοτᾶ ετε πᾶἄ | πε ετᾶἄἄζο ψαντεσχοπο ἄζἄἄἄἄἄ | εβολ ἄζητϋᾶ

ενανοϋοϋ ἄσσανοϋωοϋ | παει γαρᾶ πε πνοσ ἄτελειον ἄθαϋμα

5 || ἄἄπο ζωστε πεειγαμος εϋακᾶᾶ εβολ | ζᾶ ποϋωψ ἄπειωτᾶ

ωϋε δε ἀτρε τψϋ|χη σποσ ογαατᾶ ἄσψωπε οἄᾶ ἄτεσ|ζε ἄ-

ωροπᾶ τψϋχη δε ψαρεσκιᾶᾶ ογα|ατᾶ ἄω ασχι πθειον ἄτᾶ

10 πειωτᾶ ἄᾶ||τρεσῖρ βῖρε δεκαασ οἄ εϋναχιτᾶ ε|πμα ενεσᾶἄἄἄ

σινᾶ ωροπᾶ ταει τε | ταναστας ετᾶᾶωοοπ εβολ ζἄ νετμο|

οϋτᾶ παει πε πσωτε ἄταιχμαλωσια τα|ει τε ταναβασις

16 Sah. ζἄνεψαλλμος.

22-23 i.e. ναειενεσζἄ. 23 Sah. τεϋμητε. νεσῖρ- : i.e. ἄσῖρ- (Schenke emends thus).

24 ογαατϋ : ο altered from false start of α

32 rest. Wisse, sim. Krause 33 οἄ [αεεπη ε]μεετε sim. Schenke (Nachtrag) : οἄ [παλιν ασ]μεετε sim. Wisse : οἄ[τωσ οἄ ασ]μεετε Browne : cf. Layton 34 rest. Krause 134:2 ετᾶᾶ pap. : un-inscribed space due to an original imperfection in the papyrus

9 <ω>ασχι Hedda Bethge 13 παει : α added above the line

And she adorned herself still more so that ¹⁵ he might be pleased to stay with her.

And the ' prophet said in the Psalms (44:11-12 LXX = 45:10-11 MT),

Hear, ' my daughter, and see and incline your ear ' and forget your people and your father's house, ' for the king has desired your beauty, ²⁰ for he is your lord.

For he requires her ' to turn her face from her ' people and the multitude of her adulterers, ' in whose midst she once was, to devote herself ' only to her king, her real ²⁵ lord, and to forget the house of the ' earthly father, with whom things went ' badly for her, but to remember her father ' who is in heaven. Thus also it was said ' (Gen 12:1 LXX) to Abraham,

Come out from your ³⁰ country and your kinsfold and from ' your father's house.

Thus when the soul [had adorned] ' herself again in her beauty ' [. . .] enjoyed her beloved, ' and [he also] loved her. And ³⁵ when she had intercourse with him, she got **134** from him the seed that is the life-giving ' spirit, so that by him she bears good children ' and rears them. ' For this is the great, perfect marvel ⁵ of birth. And so this marriage is made perfect ' by the will of the father.

Now it is fitting that the soul ' regenerate herself and become again as ' she formerly was. The soul then moves of her own accord. ' And she received the divine nature from the father ¹⁰ for her rejuvenation, so that she might be restored to ' the place where originally she had been. This is ' the resurrection that is from the dead. ' This is the ransom from captivity. ' This is the upward journey

15 $\bar{\nu}\omega\kappa\` \epsilon\zeta\rho\alpha\dot{\iota}\ \epsilon\tau\pi\epsilon\ \ \tau\alpha\epsilon\dot{\iota}\ \|\ \tau\epsilon\ \theta\omicron\delta\omicron\varsigma\ \bar{\nu}\omega\kappa\` \epsilon\zeta\rho\alpha\dot{\iota}\ \psi\alpha$
 $\pi\epsilon\dot{\iota}\omega\tau\` \ \ \delta\iota\alpha\ |\ \tau\omicron\upsilon\tau\omicron\ \pi\epsilon\chi\epsilon\ \pi\epsilon\pi\rho\omicron\phi\eta\tau\omicron\varsigma\` \ \chi\epsilon$

$\tau\alpha\psi\upsilon\chi\eta\ \epsilon\rho\iota\epsilon\upsilon\lambda\omicron\gamma\epsilon\dot{\iota}\ \bar{\mu}\pi\chi\omicron\epsilon\dot{\iota}\varsigma\ \alpha\gamma\omega\ \bar{\nu}\alpha\ \pi\varsigma\alpha$
 $(\bar{N})\zeta\omicron\upsilon\bar{\nu}\ \tau\eta\rho\omicron\upsilon\ \bar{\mu}\pi\epsilon\upsilon\phi\rho\alpha\bar{\nu}\ \epsilon\tau\omicron\gamma\alpha\alpha\bar{\nu}\ \ \tau\alpha\psi\upsilon\chi\eta$
 20 $\chi\eta\ \epsilon\rho\iota\epsilon\upsilon\lambda\omicron\gamma\epsilon\dot{\iota}\ \bar{\mu}\pi\bar{\nu}\omicron\upsilon\tau\epsilon\` \ \pi\epsilon\bar{\nu}\tau\alpha\zeta\kappa\omega\ \|\ \epsilon\beta\omicron\lambda\ \bar{N}$
 $\bar{N}\epsilon[\bar{N}]\alpha\bar{\nu}\omicron\mu\dot{\iota}\alpha\` \ \tau\eta\rho\omicron\upsilon\ \pi\epsilon\bar{\nu}\tau\alpha\zeta\tau\alpha\lambda\bar{\iota}\delta\omicron\ \bar{N}\bar{N}\epsilon\psi\omega\bar{\nu}\eta\epsilon$
 $\tau\eta\rho\omicron\upsilon\ \pi\epsilon\bar{\nu}\tau\alpha\zeta\omega\tau\epsilon\ |\ \bar{\mu}\pi\epsilon\omega\bar{\nu}\zeta\ \epsilon\beta\omicron\lambda\ \zeta\bar{N}\ \pi\bar{\mu}\omicron\upsilon$
 $\pi\epsilon\bar{\nu}\tau\alpha\zeta\uparrow\ |\ [\kappa]\lambda\omicron\mu\` \ \epsilon\chi\omega\ \zeta\bar{N}\ \omicron\gamma\bar{\nu}\alpha\` \ \pi\epsilon\tau\` \tau\varsigma\omicron\epsilon\dot{\iota}\omicron$
 $\bar{N}\tau\epsilon\epsilon\pi\dot{\iota}\ |\ \theta\bar{\iota}\gamma\mu\dot{\iota}\alpha\ \zeta\bar{N}\ \bar{N}\alpha\gamma\alpha\theta\omicron\bar{\nu}\ \ \tau\epsilon\bar{\mu}\bar{\nu}\tau\kappa\omicron\upsilon\epsilon\dot{\iota}$
 25 $\bar{N}\alpha\|\bar{\rho}\ \bar{B}\bar{\rho}\bar{\rho}\epsilon\ \bar{N}\theta\epsilon\ \bar{N}\tau\alpha\ \omicron\gamma\alpha\epsilon\tau\omicron\varsigma$

$\epsilon\varsigma\psi\alpha\bar{\rho}\ \bar{B}\bar{\rho}\bar{\rho}\epsilon\ |\ \delta\epsilon\ \varsigma\bar{N}\alpha\bar{\nu}\omega\kappa\` \ \epsilon\zeta\rho\alpha\dot{\iota}\ \epsilon\varsigma\varsigma\omicron\mu\omicron\upsilon\ \epsilon\pi\epsilon\dot{\iota}\omega\tau\` \ |\ \bar{M}\bar{N}\ \pi\epsilon\varsigma\varsigma\omicron\bar{N}$
 $\pi\alpha\epsilon\dot{\iota}\ \bar{N}\tau\alpha\varsigma\omicron\chi\alpha\epsilon\dot{\iota}\ \epsilon\beta\omicron\lambda\ |\ \zeta\dot{\iota}\tau\omicron\omicron\tau\bar{\upsilon}\ \ \tau\alpha\epsilon\dot{\iota}\ \tau\epsilon\ \theta\epsilon\ \bar{N}\tau\psi\upsilon\chi\eta\ \epsilon\varsigma\bar{N}\alpha\omicron\upsilon\chi\eta$
 30 $\chi\alpha\epsilon\dot{\iota}\ \zeta\dot{\iota}\tau\bar{N}\ \pi\epsilon\chi\pi\omicron\ \bar{N}\kappa\epsilon\varsigma\omicron\pi\` \ \ \pi\alpha\epsilon\dot{\iota}\ \delta\epsilon\ \|\ \epsilon\beta\omicron\lambda\ \zeta\bar{N}\ \bar{N}\psi\alpha\chi\epsilon\ \alpha\bar{N}\ \bar{N}\alpha\varsigma\kappa\eta$
 $\varsigma\dot{\iota}\varsigma\ \epsilon\psi\alpha\upsilon\` \ \epsilon\dot{\iota}\ \omicron\gamma\ \delta\epsilon\ \epsilon\beta\omicron\lambda\ \alpha\bar{N}\ \zeta\bar{N}\ \bar{N}\tau\epsilon\chi\bar{N}\eta\ \omicron\gamma\ [\delta]\epsilon\ \zeta\bar{N}\ |\ \varsigma\bar{B}\omega\ \bar{N}\varsigma\zeta\alpha\dot{\iota}\ \ \alpha\lambda$
 $\lambda\alpha\ \tau\chi\alpha\rho\dot{\iota}\ [\varsigma]\ \bar{\mu}\bar{\eta}\ [\dots\ \tau]\epsilon\ |\ \ \alpha\lambda\lambda\alpha\ \tau\delta\omega\rho\epsilon\alpha\ \bar{\mu}\pi\bar{N}\ [\dots\dots\dots]\ \alpha\epsilon$
 35 $\|\ \ \pi\epsilon\epsilon\dot{\iota}\zeta\omega\bar{B}\ \gamma\alpha\rho\ \omicron\gamma\epsilon\dot{\iota}\ \epsilon\dot{\iota}\ \pi\epsilon\ \bar{M}\ [\pi\varsigma\alpha]\ \bar{N}\tau\bar{\iota}\ \pi\epsilon\ \ \delta\iota\alpha\ \|\ \tau\omicron\upsilon\tau\omicron\ \upsilon\ [\alpha]\ \psi\kappa\alpha\kappa\`$
 *p. 135¹ $\epsilon\beta\omicron\lambda\ \bar{N}\beta\dot{\iota}\ \pi\varsigma\omega\tau\eta\rho\` \ * \ \chi\epsilon$

$\bar{M}\bar{N}\ \lambda\alpha\alpha\gamma\ \bar{N}\alpha\psi\epsilon\dot{\iota}\ \psi\alpha\rho\omicron\epsilon\dot{\iota}\ \epsilon\dot{\iota}\ \bar{M}\eta\tau\dot{\iota}\ \bar{N}\bar{\iota}\tau\epsilon\ \pi\alpha\epsilon\dot{\iota}\omega\tau\`$
 $\varsigma\omega\kappa\` \ \bar{M}\bar{\mu}\omicron\upsilon\` \ \bar{N}\chi\eta\bar{N}\bar{\tau}\bar{\upsilon}\ \bar{N}\alpha\epsilon\dot{\iota}\ |\ \ \alpha\gamma\omega\ \langle\alpha\rangle\bar{N}\omicron\kappa\` \ \zeta\omega$
 $\uparrow\bar{N}\alpha\tau\omicron\upsilon\gamma\bar{N}\omicron\varsigma\upsilon\` \ \zeta\bar{M}\ \phi\zeta\alpha\epsilon\ \bar{N}\bar{\iota}\zeta\omicron\omicron\upsilon\gamma$

5 $\psi\omega\psi\epsilon\ \delta\epsilon\ \epsilon\psi\lambda\eta\lambda\` \ \epsilon\pi\epsilon\dot{\iota}\omega\tau\ \bar{N}\tau\bar{M}\bar{\mu}\omicron\upsilon\ \|\ \tau\epsilon\ \epsilon\zeta\rho\alpha\dot{\iota}\ \epsilon\rho\omicron\upsilon\` \ \zeta\bar{N}\ \tau\bar{M}\psi\upsilon\chi\eta\ \tau\eta\rho\bar{C}$

134:34 $\omicron\gamma\epsilon\dot{\iota}\ \epsilon\dot{\iota}\ \pi\epsilon$: i.e. $\omicron\gamma\epsilon\dot{\iota}\ \pi\epsilon$ (for the reduplication see Polotsky *Orientalia* 26 [1957] 348–49).

135:3 i.e. $\zeta\bar{M}\ \phi\alpha\epsilon$.

4 i.e. $\bar{N}\tau\bar{N}\bar{\mu}\omicron\upsilon\tau\epsilon$.

20 $[\bar{N}]$ cancelled by the copyist 23 $\langle\varsigma\rangle$ W. Robinson, Nagel : $\tau\varsigma\dot{\iota}\omicron$ em. Krause : cf. Ps 102:5 $\tau\omicron\bar{\nu}\ \acute{\epsilon}\mu\pi\dot{\iota}\pi\lambda\omicron\bar{\nu}\tau\alpha\ \ \bar{N}\tau\epsilon$: ϵ added above the line 24 $\zeta\bar{N}\alpha\gamma\alpha\theta\omicron\bar{\nu}$ (i.e. Sahidic $\zeta\bar{N}\ \alpha\gamma\alpha\theta\omicron\bar{\nu}$) em. Nagel, poss. rightly (cf. Ps 102:5 $\acute{\epsilon}\bar{\nu}\ \acute{\alpha}\gamma\alpha\theta\omicron\dot{\iota}\varsigma$, Sah. ed. Budge $\bar{N}\alpha\gamma\alpha\theta\omicron\bar{\nu}$)

31–32 $\zeta\bar{N}\varsigma\bar{B}\omega$ (read with ultraviolet light) : poss. emend $\{\zeta\}\bar{N}\varsigma\bar{B}\omega$ 32 $\bar{\mu}\bar{\eta}\ [\epsilon\dot{\iota}\omega\tau\ \tau]\epsilon$ W. Robinson : also possible are $\bar{\mu}\bar{\eta}\ [\pi\bar{N}\alpha\ \tau]\epsilon$ and $\bar{N}\bar{N}\ [\omicron\upsilon\tau\epsilon\ \tau]\epsilon$: cf. Layton 33 e.g. $\bar{M}\bar{N}\ [\omicron\upsilon\tau\epsilon\ \tau\epsilon\ \epsilon\tau\bar{N}]\alpha\epsilon$ or $\bar{M}\bar{N}\ [\epsilon\gamma\mu\alpha\ \tau\epsilon\ \epsilon\tau\bar{N}]\alpha\epsilon$: cf. Layton 34 $[\pi\varsigma\alpha]$ Layton 35 $\omicron\gamma$ written close together

135:1 $\psi\alpha\rho\omicron\epsilon\dot{\iota}$: ψ altered from ϵ 3 $\langle\alpha\rangle\bar{N}\omicron\kappa$ Krause

4 $\epsilon\langle\tau\rho\epsilon\bar{N}\rangle\psi\lambda\eta\lambda$ Hedda Bethge

of ascent to heaven. This ¹⁵ is the way of ascent to the father. Therefore ' the prophet said (Ps 102:1–5 LXX = 103:1–5 MT), '

Praise the lord, O my soul, and, all that is ' within me, (praise) his holy name. My ' soul, praise God, who forgave ²⁰ all your sins, who healed ' all your sicknesses, who ransomed ' your life from death, who crowned ' you with mercy, who satisfies your longing ' with good things. Your youth will ²⁵ be renewed like an eagle's.

Then when she becomes young ' again she will ascend, praising the father ' and her brother, by whom she was rescued. ' Thus it is by being born again that the soul will ' be saved. And this ³⁰ is due not to rote phrases ' or to professional skills or to ' book learning. Rather it [is] the grace of the [. . . , ' it is] the gift of the [. . .]. ' For such is this heavenly thing. ³⁵ Therefore the savior cries out (John 6:44), **135**

No one can come to me unless ' my father draws him and brings him to me; ' and I myself will raise him up on the last ' day.

It is therefore fitting to pray to the father and to call ⁵ on him with all our soul—

2̄N̄ N̄CΠO|TOY AN M̄PCA NBOΛ` AΛΛA Z̄M̄ ΠN̄EYMA | ETZI PCA NZOYH
 ΠEHTAZI EBOL Z̄M̄ ΠBA|ΘOC EN̄EΨ EZOM EN̄P̄METANOEI EΞM̄ | ΠBIOC N̄-
 10 TAZ̄N̄NAAZ` EN̄P̄EZOMOLOGEI || N̄N<N̄>NOBE EN̄AICEANE ET`ΠLANH
 ETΨOY|EIT` TA EI NEN`ΨOOP` N̄ZHTE AZW ATCΠOY|ΔH ETΨOY|EIT` EN̄P̄-
 ME N̄ΘE NEN̄ΨOOP` | Z̄M̄ ΠKAKE M̄N̄ ΦOEIM EN̄P̄PENΘEINAN | OYAZAN XE-
 15 KAZC EYHANA NAN EMMOCTE || M̄MON N̄ΘE ET̄N̄N̄ZHTE TENOY ΠA-
 ΛIN | ΠEXAZ N̄BI ΠCΩTHP XE

Z̄M̄MAKAPIOC | NE NA EI ET PENΘEI XE N̄TOOY
 ΠE ETOYNA|NA NAY Z̄M̄MAKAPIOC NET-
 ZKAEIT` XE N̄|TOOY ΠE ETNACEI

ΠΑΛΙΝ ΠΕΧΑΖ ΧΕ

20 E[Ρ]||T̄M̄ OYAZ MECTE TEYΨYXH YHAYOYGAZ | AN`
 N̄CΩEI

ΤΑΡΧΗ ΓΑΡ M̄ΠΟΥΧΑΕΙ ΠΕ Τ`|ΜΕΤΑΝΟΙΑ ΔΙΑ ΤΟΥΤΟ

25 ZA TEZH N̄TPA`|POYCIA M̄ΠEXPC̄ AZI N̄BI IYAZAN-
 NHZ [EY]`|KHPCCE M̄ΠBAΠTICMA N̄TMEYANOIA` ||

TMEYANOIA ΔE ΨACΨOΠE Z̄N̄ OYLYPH` | M̄N̄ OYMKAZ N̄ZHTE` ΠEIOY
 ΔE OYMAEI|POME PE` N̄AGAΘOC AZW EYCΩT̄M̄ AT`|ΨYXH ET̄PEIKAZ-
 30 ΛEI EZPAI` EPOY` AZW N̄Y`|T̄N̄NAZ NAC M̄ΠOYOEIN N̄NOYXAEI ΔIA ||
 TOYTO ΠEXAZ ZIT̄M̄ ΠEΠN̄A M̄ΠEΠPO|Φ[HT]HC XE

XOC N̄N̄ΨHPE M̄ΠAΛAZC | X[E EP]Ψ[A] N̄ET̄N̄NO-
 BE ΨOΠE EYOYHOY | X[IM ΠKAZ ΨA T]ΠE AZW

6 i.e. ΠΠN̄EYMA. 7 Sah. ΠEHTAZEI. 9 i.e. N̄TAZ̄N̄AAZ. 11–12 i.e. EN̄EN- ... EN̄EN- (Quecke emends thus, with hesitation).

23 i.e. AZEI.

29 i.e. N̄OYXAEI.

18 poss. emend <NE> NETZKAEIT 19 or else E[PE] 21 ΠE : poss. emend to TE 23 rest. Krause 28–29 poss. emend to EYTH̄NAZ 33 *1 Clem.* 8:3 Achmimic X̄N̄ M̄PKAZ ΨA TΠE (ed. Schmidt)

originally with t
 forth from the
 sing¹⁰ our sin
 read: 'weep
 ing for oursel
 we are now.
 Blessed
 will be p
 Matt 5:
 Luke 6: 'it is they
 said (cf. Lu
 If²⁰ one c
 Luke 1 me.
 beginning of s
 Before ' C
 Acts 1: ing the ba
 penance takes
 as 'humanity.
 the light of sal
 cf. *1 Clem.* 8:
 Say to the
1 Clem extend ' [fr

not externally with the lips ' but with the spirit, ' which is inward, which came forth from the ' depth—sighing; repenting for ' the life we lived; confessing ¹⁰ our sins; perceiving the empty deception ' we were in, and the empty zeal; ' weeping over how we were ' in darkness and in the wave; mourning for ourselves, ' that he might have pity on us; hating ¹⁵ ourselves for how we are now. Again ' the savior said (cf. Matt 5:4, 6; Luke 6:21),

Blessed ' are those who mourn, for it is they who will be pitied; ' blessed, those who are hungry, for ' it is they who will be filled.

Again he said (cf. Luke 14:26),

If ²⁰ one does not hate his soul he cannot follow ' me.

For the beginning of salvation is ' repentance. Therefore (cf. Acts 13:24),

Before ' Christ's appearance came John, ' preaching the baptism of repentance. ²⁵

And repentance takes place in distress ' and grief. But the father is good and loves ' humanity, and he hears the ' soul that calls upon him and ' sends it the light of salvation. Therefore ³⁰ he said through the spirit to the ' prophet (cf. *1 Clem.* 8:3; *Clem. Al. Paed.* 1.91.2; Ezekiel apocryphon?),

Say to the children of my people, ' "[If your] sins extend ' [from earth to] heaven, and

35
*p. 136¹

εγψαψωπε | εγτρε[ψρω]ψ̄ ἡθε ἡπκοκ`κος
 αγω || εγκην ἡζογο εγβο[ο]γ[νε αγ]ψ̄ [ἡτε]-
 *τῆκοττηγτῆ ψαροει ζῆ τετῆψγχη | τηρῶ αγω
 ἡτετῆχοος εζραῖ εροει χε | παειωτ` †ναςω-
 τῆ ερωτῆ ἡθε ἡνογ|λαος εφ`ογααβ

ΠΑΛΙΝ ΚΕΜΑ

5 φχω ἡμος || ἡτεειζε ἡβι πχοεις πετογααβ ἡ-
 τε πι|сranл χε ζοταν εκψακτοκ` ἡκεψ
 εζομ` | τοτε κναογχαει αγω κναειμε χε
 νεκτω(ν) | ἡζοογ εκναζτε ανιπετ`ψογειτ`

παλιν | πεχαφ ἡκεμα χε

10 θιερογсαλημ` ζῆ ογ||ριμε ασριμε χε να
 ναει φnana ἡτεςμη | ἡπεριμε αγω ἡ-
 ταρεφnaγ аφωτῆ ερο` | αγω πχοεις να-
 † нηтῆ ἡογοεικ` ἡθλιψιс ἡἡноγμοογ
 ἡλωχз сенасωте an | χин` теноγ
 15 ετρογтzno εζογн ερο ἡβι || † петрπλα-
 на neвал nanaγ an`ετрπλαna | ἡμο

 ζωστε ψψε αρπροσεγχεσθαι ε|πνουτε ἡτογψη ἡἡ πεζοογ ем`-
 πωρω | ἡἡβιχ εζραῖ εροφ` ἡθε ἡнетzῆ τμηте | ἡθαλαсса етplea
 20 ψαγψλη επноγ||те zῆ πογзнт τηрφ` zῆноγzγποκpиcиc | an χε
 нет`προσεγχεσθαι zῆноγzγ|поκpиcиc εγαπατα ἡμοογ ογα-

136:3–4 i.e. ἡογλαος.

13 i.e. ἡἡ ογμοογ . . . сенасωт (W. Robinson emends thus): for the form сωте cf. *Gospel of Truth* CG I 38:2.

18 i.e. ἡἡἡβιχ, Sah. ἡἡенβιχ. 20 Sah. πεγзнт. zῆноγ-: i.e. zῆ ογ-.

34 εγ read in photographs cf. *I Clem.* 8:3 Achmimic τρεψραωт 35 εγκην read in photographs 35–136:1 cf. *I Clem.* 8:3 Achmimic αγβαγνε [т]ετ[ἡ]ноγз тһне

136:4 <ἡ>кема Hedda Bethge

15 † петрπλαna: emend to нетрπλαna (thus Krause)

if they become ' [red] like scarlet and ³⁵ blacker than [sackcloth and if] **136** you return to me with all your ' soul and say to me, ' 'My father, ' I will heed you as a ' holy people.'''

Again another place (Isa 30:15 LXX),

Thus says ⁵ the lord, the holy one of ' Israel: "If you (sg.) return and sigh, ' then you will be saved and will know where you were ' when you trusted in what is empty.'"

Again ' he said in another place (Isa 30:19–20 LXX),

Jerusalem wept ¹⁰ much, saying, "Have pity on me." He will have pity on the sound ' of your (sg.) weeping. And when he saw he heeded you. ' And the lord will give you (pl.) bread of ' affliction and water of oppression. ' From now on, those who deceive will not approach you (sg.) again. ¹⁵ Your eyes will see those who are deceiving ' you.

Therefore it is fitting to pray to ' God night and day, spreading out ' our hands towards him as do people sailing in the middle ' of the sea: they pray to God ²⁰ with all their heart without hypocrisy. ' For those who pray ' hypocritically deceive only themselves. ' "

25 ΤΟΥ ΕΙΠΝΟΥΤΕ ΓΑΡ ΣΩΨΤ` Ν̄ΣΑ Ν̄ΒΛΑΤΕ ΑΥΩ` | ΕΥΜΟΥΨΤ` Μ̄ΦΗΤ`
 ΕΤ̄Μ̄Π̄ΣΑ Μ̄ΠΙΤ̄Ν̄ || ΕΤΡΕΥ`ΕΙΜΕ ΕΠΑΖΙΟΣ Ν̄ΝΟΥΧΑΕΙ Μ̄Ν ΛΑ|ΑΥ ΓΑΡ
 ΟΕΙ Ν̄ΑΖΙΟΣ Μ̄ΠΟΥΧΑΕΙ ΕΤΙ ΕΥΜΕ | Μ̄ΠΤΟΠΟΣ Ν̄ΤΕΠΛΑΝΗ ΔΙΑ ΤΟΥ-
 ΤΟ ΥΣΗΖ | Ζ̄Μ̄ ΠΟΙΗΤΗΣ ΧΕ

30 ΟΔΥΣΣΕΥΣ ΝΕΥΖΜΟΟΣ | ΖΙ ΤΜΟΥΕ ΕΥΡΙΜΕ ΑΥΩ
 ΕΥΛΥΠΕΙ ΕΥΚΤΟ || Μ̄ΠΕΥΖΟ ΕΒΟΛ Ν̄ΝΨΑΧΕ Ν̄ΚΑ-
 ΛΥΨΩ | Μ̄Ν ΝΕΣΑΠΑΤΗ ΕΥΕΠΙΘΥΜΕΙ ΕΤΡΕΥΝΑΥ |
 ΕΠΕΥΤ̄ΜΕ ΑΥΩ ΕΥΚΑΠΝΟΣ ΕΥΝΗ[ΗΥ] ΕΙΒΟΛ`
 35 Μ̄ΜΟϞ` ΑΥΩ ΣΑΒΗ[Λ`] Ξ[Ε ΑΥΧΙ Ν̄ΝΟΥ]ΒΟΗ-
 ΘΕΙΑ ΕΒΟΛ` Ζ̄Ν̄ ΤΠΕ Ν[ΕΥΝΑΨ]Κ̄Ϟ[ΤΥ] Δ̄(Ν) ||
 ΕΠΕΥΤ̄ΜΕ`

ΠΑΛΙΝ` ΤΚΕΖ[ΕΛΕ]Ν̄Η ΕΣΧΩ | [Μ̄ΜΟΣ ΧΕ]

*p. 137¹ Π̄Α[Ζ]ΗΤ` ΑΥΚΤΟΥ Ν̄ΤΟΟΤ` ΠΑΛΙ(Ν) * ΕΕΙ-
 ΟΥΨΩ ΒΩΚ` ΕΠΑΝΕΙ

ΝΕΣΑΨ ΕΖΟΜ ΓΑΡ` | ΕΣΧΩ Μ̄ΜΟΣ ΧΕ

5 ΑΦΡΟΔΙΤΗ ΤΕΝΤΑΖ̄Ρ̄Α|ΠΑΤΑ Μ̄ΜΟΕΙ ΑΣ̄Ν̄Τ` ΕΒΟΛ`
 Μ̄ΠΑΤ̄ΜΕ ΤΑΨ̄Ρ̄|ΟΥΟΟΤ̄Σ ΑΖΙΚΑΑΣ Ν̄ΣΩΕΙ ΑΥΩ
 ΠΑΖΑΕΙ || ΕΤΝΑΝΟΥϞ` Ρ̄Ρ̄Μ̄Ν̄ΖΗΤ` Ν̄ΣΑΕΙΕ

ΖΟΤΑΝ | ΓΑΡ ΕΡΨΑΝ ΤΨΥΧΗ ΚΩ Ν̄ΣΩΣ Μ̄ΠΕΣΖΑΪ | Ν̄ΤΕΛΕΙΟΣ ΕΤΒΕ ΤΑ-
 ΠΑΤΗ Ν̄ΤΑΦΡΟΔΕΙΤΗ | ΤΑΕΙ ΕΤΨΟΟΠ` Ζ̄Μ̄ ΠΕΧΠΟ Μ̄ΠΕΕΙΜΑ ΤΟ|ΤΕ ΣΝΑΡ̄-

25 i.e. Ν̄ΟΥΧΑΕΙ. 28 i.e. ΠΠΟΙΗΤΗΣ.

33 i.e. Ν̄ΟΥΒΟΗΘΕΙΑ.

137:3-4 Ψ̄Ρ̄ΟΥΟΟΤ̄Σ: for the form cf. Ψ̄ΕΕΡΕ Ν̄ΟΥΟΟΤ̄Σ Judg 11:34, Tob 3:14, ed. Maspero: explained by Polotsky.

32 rest. W. Robinson, Hedda Bethge 33 rest. Hedda Bethge, Wisse: Ξ[Ε ΑΥΨΕΠ ΟΥ] Browne (exempli gratia): Ξ[Ε ΝΕῩΝ̄ΤΑΥ] Schenke 34 rest. Layton: cf. Homer *Od.* 4.558 οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι 35 Ζ[ΕΛΕ]Ν̄Η W. Robinson and independently Fischer poss. <- - - > ΕΣΧΩ (main verb omitted by accident): ‘‘ΝΕΣΛΥΠΕΙ is to be supplied from the preceding passage, or else . . . emend . . . to ΝΕΣΧΩ’’ Browne ΕΣΧΩ read in photographs

36 Π̄Α indistinct traces of ink: conjectured by W. Robinson, Browne, Wisse: cf. Homer *Od.* 4.260-61 μοι κραδίη τέτραπτο νέεσθαι ἄψ οἴκονδ’ ΠΑΛΙ(Ν) read in photographs

Indeed, it is in order that he might know who is worthy of salvation ' that God examines the inward parts and ²⁵ searches the bottom of the heart. For no ' one is worthy of salvation who still loves ' the place of deception. Therefore it is written ' in the poet (Homer *Od.* 1.48–59; 4.558),

Odysseus sat ' on the island weeping and grieving and turning ³⁰ his face from the words of Calypso ' and from her tricks, longing to see ' his village and smoke coming ' forth from it. And had he not [received] ' help from heaven, [he would] not [have been able to return] ³⁵ to his village.

Again [Helen] < . . . > saying (*Od.* 4.260–61), '

[My heart] turned itself from me. **137** It is to my house that I want to return.

For she sighed, ' saying (*Od.* 4.261–64),

It is Aphrodite who ' deceived me and brought me out of my village. My only daughter ' I left behind me, and my ⁵ good, understanding, handsome husband.

For when ' the soul leaves her ' perfect husband because of the treachery of Aphrodite, ' who exists here in the act of begetting, then ' she will

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 20 ΡΟΥ CΑΖΕ ΤΗΥΤ̄Ν̄ ΕΒΟΛ Μ̄ΜΟΕΙ Ο[Υ]||ΟΝ ΝΙΜ`
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 25 ΖΗΤ` ΑΨΩ ΠΑ ΠΝΟC || Ν̄ΝΑ † ΝΑΕΙ ΕΤΕ ΠΩΨ ΠΕ ΠΕΟΟΥ ΨΑ ΝΙΕ|ΝΕΖ Ν̄-
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ΤΕΞΗΓΗΣΙC ΕΤΒΕ ΤΨΥΧΗ

24–25 poss. understand as ΠΑ ΠΝΟC Ν̄ΑΝΑΕΙ.

137:17 Μ̄ΠΛΑCΛΟΣ : Μ̄ altered from false start of π
 25 † ΝΑΕΙ : emend to ΠΑΕΙ (thus Krause)

SOUL

CENALIT

suffer harm. But if she sighs ¹⁰ and repents, she will be restored to her house.

YNTQ ESD

Certainly Israel would not have been visited in the first place, to be brought out of the land of Egypt, out of the house of bondage, if it had not sighed to God and wept for the oppression ¹⁵ of its labors. Again it is written in the Psalms (6:7-10 LXX = 6:6-9 MT),

ECOM

da-

I was greatly troubled in my groaning. I will bathe my bed and my cover each night with my tears. I have become old in the midst of all my enemies. Depart from me, all ²⁰ you who work at lawlessness, for behold the lord has heard the cry of my weeping and the lord has heard my prayer.

N NIM

da-

EPON

If we repent, truly God will heed us, he who is long-suffering and abundantly ²⁵ merciful, to whom is the glory for ever and ever. Amen.

Y QA NENE

Expository Treatise on the Soul

THE BOOK

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THE BOOK OF THOMAS THE CONTENDER
WRITING TO THE PERFECT

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INTRODUCTION

JOHN D. TURNER

1. The *Book of Thomas the Contender*¹ (*ThCont*) is a revelation dialogue, with extended peroration, between the resurrected Jesus and his twin brother Judas Thomas, ostensibly recorded by Mathaiias (the apostle Matthew?) and set just before Jesus' ascension. It is a literary exponent of traditions about the apostle Thomas such as were native to the ascetic Christianity of Syrian Edessa,² traditional resting place of the bones of Thomas, and was probably composed there in the first half of the third century A.D. The present Coptic version was doubtless translated from Greek. The existence of the text is otherwise unattested in antiquity. But one of its sources was apparently a collection of sayings of Jesus attributed to Mathaiias; sayings collections attributed to such a person are mentioned by Papias (ca. A.D. 130), Clement of Alexandria (late second century), and Hippolytus (early third century).

2. TITLE AND GENRE. Two titles occur: (a) the subscript title, which designates the work as a "book" (Ⲭⲟⲙⲉ, i.e., βιβλίον) of "Thomas the *athlētēs* writing to the perfect"; and (b) the incipit (138:1-4), which designates it as "secret sayings" (ⲱⲗⲁⲭⲉ ⲉⲑⲏⲡ, i.e., ἀπόκρυφοί λόγοι) spoken by Jesus to Judas Thomas and recorded by Mathaiias as he overheard them speaking. To some extent this designation as λόγοι ("sayings"), like the isolated intrusion of Mathaiias into the setting, does not correspond to the actual genre of the work. This discrepancy can best be explained by hypothetical isolation of the sources from which the work has been composed (see below § 3).

The genre of *ThCont* is the Gnostic revelation dialogue, typically occurring between the resurrected savior and a trusted apostle or apostles during the period between his resurrection and ascension. This type of dialogue is not the same as Plato's, where one discovers truth by a maieutic dialectic of statement, counterstatement, and clarification—in which knowledge is recalled or "delivered to birth." Rather it is closely related to the literature now sometimes called *erotapokriseis* ("questions and

¹*athlētēs* here meaning "one who struggles," like a wrestler, against the fiery passions of the body.

²Now Urfa, Turkey.

answers'), for in it a would-be initiate elicits revealed truth from a revealer figure or similar spiritual authority in the form of a catechetical question (topic) and interpretive answer (commentary).

The present genre is represented both by the pagan Hermetic Corpus and by Christian Gnostic texts, including many from Nag Hammadi (*Apocryphon of John, Sophia of Jesus Christ, Dialogue of the Savior, Letter of Peter to Philip*). In its Christian variety this genre permitted the resurrected Christ, whose earthly, preresurrection teaching was regarded as hidden or obscure owing to his flesh, to appear in a true, divine, heavenly form so as to present clearly revealed teaching, unclouded by the impediment of materiality. Such teaching might be commentary (the true meaning) of his earthly sayings, or it might even be new, supplementary doctrine granted to special apostles. As the savior's twin, Thomas (Jewish Aramaic *t'ōm(ā)*, Syriac *tā(')mā*, "twin") had a claim to direct insight into the nature of the savior and his teaching. Hence by "knowing himself," Thomas would also know the "depth of the all" whence the savior came and whither he was going to return, and could therefore become a missionary possessed of the true (here, ascetic) teaching of Jesus.

3. COMPOSITION. Stylistically and in terms of its constituent material the work falls clearly into two major sections. These are approximate representations of two distinct and once independent literary works or sources that were subsequently combined—without perfect consistency—by a later author.

The first section, § A (138:4–142:21), was a revelation dialogue between Jesus and Thomas. The dialogue framework appears to have been its original principle of composition, serving to draw popular Hellenistic ascetic and Gnostic doctrine into the orbit of the teachings of Jesus, in the form of postresurrection revelation (see above, § 2). Its original title may have been "The Book of Thomas the Contender Writing to the Perfect." As a source § A probably ends with Thomas's declaration to Jesus that "your word"—i.e., what you have said—"is abundant" (ἄφθονος, i.e., sufficient [?]). This statement, which occurs only a bit more than half way through, is Thomas's last appearance in the work as we have it. Thereafter begins Jesus' concluding homily.

The material of § A consists of similes (139:13–20, 142:11–18), proverbial sayings (138:16–18, 138:28–30, 139:21, 140:1–4, 140:13–18, 140:38–40, 140:41–141:1), and a quotation of Psalm 1:3 (140:17–18).

The remaining section, § B (142:21–end), now occurs as a long monologue by the savior (it occupies two-fifths of the tractate). In it the dialogue framework is completely absent. This fact allows us to recognize its original unity as a collection of sayings (not unlike the λόγοι of

Matt 5:1–7:28, 11:1–12:30, 13:1–53, 18:1–19:1, 24:1–26:1). Its formal character is possibly designated by the plural $\nu\iota\omega\alpha\lambda\epsilon$ (οἱ λόγοι) in 142:21–22, “these words (sayings) that you speak to us.” The original incipit of § B, before it was attached to § A, may have been almost identical to the opening line of the present work: “The secret words (hidden sayings)³ which the savior spoke, which I wrote down, even I, Mathaias” (138:1–2, omitting “to Judas Thomas”).

When § B is inserted in its present position, it becomes the final testamentary speech of Jesus before his departure from the world (cf. § A, 128:22–23, “tell me the things about which I ask before your ascension”); its concluding woes and blessings bear a striking structural and functional resemblance to the blessings and curses in Moses’ testamentary speech of Deut 27–28.

In its original, independent form § B would have existed as a late and decadent reflection of the literary genre of sayings of Jesus, in which original sayings have been so expanded with interpretations that whatever may have been the original saying has been obliterated by accretion of the interpretation: virtually all that remains of the content of early sayings are the stereotyped beginnings like “Amen I say to you,” “Woe to you who,” “Blessed are you who,” “Watch and pray that.” The eleventh woe contains a parable (144:21–36).

Originally § B, with its use of obvious (but nevertheless atavistic) sayings formulas, would have counted as earthly teachings of Jesus transcribed by Mathaias (see above, § 1). But by being appended to § A it has come to count as postresurrection teaching—authenticated by the figure of Thomas, the twin of the revealer, the apostle who directly received the teachings of the savior in his unambiguous, nonearthly form.

The figure of Mathaias (only mentioned in 138:2–4) as amanuensis would have occurred only in source § B, where he would have been regarded as the recipient of Jesus’ earthly teaching, as he is in the Gospel of Matthew (note, however, the different spelling of the name). But just as the *Gospel According to Thomas* (saying 13) favors the testimony of Thomas to that of Peter, who dominates the canonical tradition, so also the subordination of source B to source A shows evidence of a preference for the testimony of Thomas (cf. the Gospel of John) over that of Mathaias who, like the Matthew of the canonical tradition, was not singled out for a special resurrection appearance.

ThCont thus fits into a natural interpretive development of the genre of sayings of Jesus—beginning perhaps with relatively unadulterated individual sayings, which were gradually collected and expanded by means of

³ Compare the same genre designation in the incipit of the *Gospel According to Thomas*, edited in volume 1.

new interpretive material (as in Q or *GTh*), and then later embedded in larger interpretive frame story (e.g. a life of Jesus concluding with passion or resurrection; a postresurrection revelation dialogue; etc.).

4. CONTENTS. The doctrine of *ThCont* is consistently ascetic. If a single theme or catchword runs throughout it is "fire"—the fire of bodily passions that weigh down the soul, and its counterpart the fire of hell (142:42–143:7): with that by which one sins shall he be punished. The prominence of this motif may constitute the literal motivation for combining not only § A and § B, but many of the individual sayings (within each of the sections) as well.

In § A occur a number of conceptual oppositions: divine light versus earthly fire (the passions of the body; cf. 139:32–34); hidden vs. visible (138:17–139:31); the wise man who understands the truth vs. the fool who is ignorant and guided by the illusion of truth, fire (140:6–31; 140:41–141:2). § A, with its stress on the bestiality of the body, displays strong dependence on motifs from Plato (visible vs. invisible, dragging down and staking the soul to the body, the wings by which the wise man flees bodily appetites). "Knowledge," "illuminate," and "appear/reveal" are characteristic terms of § A.

§ B shows influence of the Hellenic *nekyia* (description of the underworld; 142:30–143:8, again compare Plato) as well as solar theology (144:2–21). In this section lust is seen as resulting from the body's domination by malevolent celestial powers.

In general § A appears to be the more Gnostic of the two: it stresses the move from ignorance to knowledge, made possible by the presence of the savior. He is the emissary of the light, who descends to illumine hidden realities for the eyes of the darkened world, where formerly only perceptually visible (hence illusory) things could be seen. The earthly light is an illusory fire; but the divine light is the savior, who makes visible hidden truth (139:12–31).

§ B is ascetic rather than Gnostic. Compared with § A its eschatology is more futuristic (142:30–143:8; 145:8–16); here the vehicle of divine enlightenment is not the savior but the sun (144:2–6, 17–36), whose rays dispel the smoky darkness of the fiery passions (143:30–37, 144:15–19).

The dualism displayed by both sections is much more anthropological (body oriented) than cosmological (world oriented). The Gnostic myth of world creation by an evil power is not mentioned and does not even seem to be presupposed. In this, *ThCont* is not typically Gnostic.

The editorial history of *ThCont* is in fact more complicated than the general account given here; for a detailed account see below, bibliography § 6.

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5. **PROVENANCE AND DATE.** *ThCont* represents a tradition about the apostle Judas Thomas as Jesus' twin and the recipient of his most secret teachings, whose literary and doctrinal development can be traced for more than a century. Scholars have dated two products of this tradition with fair certainty: the *Gospel According to Thomas*,⁴ composed ca. A.D. 150, and the *Acts of Thomas*⁵ composed ca. A.D. 225. Both are usually thought to come from an ascetic, pre-Manichaean Christianity of the Osrhoëne (Eastern Syria, between Edessa and Mesene). Their similarities to *ThCont* suggest a common provenance; furthermore the *Gospel According to Thomas* and the *Acts of Thomas* seem to provide a chronological bracket for *ThCont* (see below).

All three texts have a dualistic view of man. In the *Gospel* the motif of sexual abstinence is merely present, being neither dominant nor explicit (sayings 22, 79, 101, 105, 114). While in *ThCont* and the *Acts of Thomas* asceticism is more developed, and Thomas's apostolic mission is to exhort mankind to abandon sexual passion.

Moreover § A of *ThCont* (and consequently the final redacted version of the work [see above, § 3]) occupies a median position between the *Gospel* and the *Acts* in terms of the relative dominance of the apostle Thomas. In the *Gospel* he is merely recipient and guarantor of Jesus' secret teaching, and figures as a character in only one episode (saying 13); while in the *Acts*, Thomas is always and everywhere the central character. In *ThCont*, which hesitates halfway between these two extremes, the savior still dominates—but Thomas is the interlocutor of the dialogue, comes to self-knowledge, makes crucial confessions and observations, and is to conduct a preaching mission. Correspondingly the trajectory of literary genres conveying the Judas Thomas tradition moves from sayings collection (*Gospel According to Thomas*) to dialogue (*ThCont*) to romance (*Acts of Thomas*) as the dominance of the savior diminishes and the theme of sexual asceticism increasingly predominates. Thus *ThCont*, or at least its § A, may have been composed ca. A.D. 200–225 in the ascetic milieu of East Syrian Christianity.

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- Turner³ Idem, private communication (after 1970)

THE BOOK OF THOMAS THE CONTENDER

EDITED BY

BENTLEY LAYTON

*p. 138¹ ***Ν**ωαχε ε^εηπ^ν να^ι εντα^αψαχε **Μ**μαγ **Ν**σι **Π**σω^ρ **Ν**ι^ιου^δασ **Θ**ωμας
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AUXILIARY NOTES

138:1 Sah. **Μ**μο^ου. 4 Sah. νε^υερ^ηυ.
 4 i.e. **Π**σ^ον. 5 i.e. **Ν**ογο^οει^ω
 9 Sah. εκ^ωο^οπ.

TEXT CRITICAL NOTES

138:3 μο^οψε <γ^αρ **Ν**μ^μα^γ> Kirchner, with hesitation
 7 ε^πει **Δ**ε : ε^πει^δη em. Turner², with hesitation 8 πα^αβ^ρμ^μη^ε : understood by Nagel
 as mistranslation of Greek συναθλητής as though συναλητής : as Greek ο φίλος μου ο άλλ-
 θινός Kirchner 18 βα^θο^ς : β written over erasure of π 19 σο^ν : prob. emend to **σ**ο^ν
 (but cf. 143:3)

THE BOOK OF THOMAS THE CONTENDER

TRANSLATED BY

JOHN D. TURNER

The secret words that the savior spoke to ' Judas Thomas which I, even I Mathaias, ' wrote down, while I was walking, listening to them speak with ' one another.

The savior said, “Brother Thomas, while ⁵ you (sg.) have time in the world listen to me, ' and I will reveal to you the things you have pondered ' in your mind.

“Now since it has been said that you are my ' twin and true companion, examine yourself and learn ' who you are, in what way you exist, and ¹⁰ how you will come to be. Since you will be called my brother, ' it is not fitting that you be ignorant ' of yourself. And I know that you have understood, ' because you had already understood that I am the knowledge of the truth. ' So while you accompany me, although you are uncomprehending, ¹⁵ you have (in fact) already come to know, and you will be called ‘the one who ' knows himself.’ For he who has not known himself ' has known nothing, but he who has known himself ' has at the same time already achieved knowledge about the depth of the all. ' So then you my brother Thomas have beheld what is obscure ²⁰ to men, that is, what they ignorantly stumble against.” '

138:2 Mathaias: *not the same spelling as Matthew or Matthaias*

138:8 true companion: *possibly an error for fellow contender*

- παχευ δε ν̄σι θωμας̄ μ̄πχοεις̄ χε | ετβε παεῑ δε †σοπ̄ς̄ μ̄μοκ
 χεκαας̄ εκναχ̄ω ναϊ̄ | [ν̄ν]ε†ψινε̄ μ̄μοκ̄ εροογ̄ ζᾱ θη̄ ν̄τεκ̄ ανα-
 25 λημ̄ψις̄ | [αγ]ω̄ ζοταν̄ ε̄ειψαν̄ σωτ̄μ̄ εβολ̄ ζιτοοτκ̄ ζᾱ πρᾱ ||
 ν̄νεθη̄ν̄ τοτε̄ ογ̄ν̄ σομ̄ μ̄μοεῑ εψᾱχε̄ ετβη̄†|τ[ο]γ̄ αγω̄ σογ̄ονζ̄
 εβολ̄ ναεῑ χε̄ τμη̄ε̄ σομοκζ̄ ᾱ|α[ς] ν̄ναζρ̄ν̄ ν̄ρωμε̄
 30 αq̄ ογω̄ψ̄β̄ ν̄σῑ π̄σωρ̄ εq̄χ̄ω̄ μ̄|μ[ο]ς̄ χε̄ εψπε̄ νετογ̄ονζ̄ εβολ̄ η̄ητ̄ν̄
 σεζη̄π̄ | ν̄[ν]αζρ̄ν̄ τη̄νε̄ ν̄αψ̄ ν̄ζε̄ εγ̄ν̄ σαμ̄ μ̄μωτ̄ν̄ ασωτ̄μ̄ || αν̄ετε̄
 ν̄σεογ̄ονζ̄ εβολ̄ αν̄ εψπε̄ ν̄ζβηγε̄ ν̄τμη̄ε̄ | ετογ̄ονζ̄ εβολ̄ ζ̄μ̄
 πκοσμο̄ς̄ σεμοκζ̄ ατρετ̄ν̄ᾱ|αγ̄ εειε̄ πως̄ δε̄ ετετναειρε̄ ν̄νᾱ πμεγε-
 35 θος̄ ετ̄|χοσε̄ αγω̄ νᾱ ππληρωμᾱ ετε̄ ν̄σεογ̄ονζ̄ εβολ̄ | αν̄ ν̄-
 ναψ̄ δε̄ ν̄ζε̄ εγ̄ναμογ̄τε̄ ερωτ̄ν̄ χε̄ εργᾱτης̄ || ετβε̄ παϊ̄ ν̄τωτ̄ν̄
 ζενσβογ̄εῑ αγω̄ μ̄πατετ̄ν̄χῑ μ̄|πμεγεθ̄ος̄ ν̄τ̄μ̄ν̄τ̄τελειος̄
 αq̄ογ̄ω̄ψ̄β̄ δε̄ ν̄σῑ | θωμας̄ πεχαq̄ μ̄π̄σωρ̄ χε̄ χος̄ νᾱν̄ ετβε̄ [ν]αεῑ |
 40 ετκ̄χ̄ω̄ μ̄μοογ̄ χε̄ σεογ̄ονζ̄ εβολ̄ αν̄ ᾱ[λλᾱ σε]ζη̄π̄ | ερον̄
 πᾱχε̄ π̄σωρ̄ χε̄ σωμᾱ [νι]μ̄ [. . . . ?] ν̄ || ν̄τβνοογε̄ εγ̄χο
 μ̄μοογ̄ . [.] [. .] ε | εq̄[ογ]ονζ̄ ε[β]ολ̄ μ̄πρη̄τε̄ ν̄θε̄
 ν̄[. . .] ψ[. .] τ̄ εq̄̄σογ̄[. 10½] τ̄ε[. 2½ .] παϊ̄ ζωωq̄̄ νετ̄μ̄πα
 *p. 139¹ ν̄τπε̄ | [. 15] . νετογ̄ονζ̄ εβολ̄ αλλᾱ ε[γ]*ονζ̄
 εβολ̄ ζ̄ν̄ τογ̄νογ̄νε̄ ογαατογ̄ αγω̄ νεγκαρ̄|πος̄ πετ̄σααν̄ω̄ μ̄-
 μοογ̄ νεεισωμᾱ ν̄τοογ̄ ετογ̄|ονζ̄ εβολ̄ εγ̄ωμ̄ εβολ̄ ζ̄ν̄ ν̄σωντ̄
 ε†νε̄ μ̄μοογ̄ | ετβε̄ παϊ̄ δε̄ ν̄σωμᾱ σεψιβε̄ πετ̄ψιβε̄ δε̄ ψνα-
 5 τε||κο̄ ν̄q̄ω̄χ̄ν̄ αγω̄ μ̄ν̄τεq̄ ζελπις̄ ν̄ωνζ̄ χ̄μ̄ πιναγ̄ | χε̄ πις̄ωμᾱ

26–27 i.e. ααας.

34 i.e. ν̄αψ̄.

43–139:1 prob. i.e. εγ̄ογ̄ονζ̄. 139:1 Sah. τεγ̄νογ̄νε̄. 3 i.e. εγ̄ογ̄ωμ̄ . . . ετεινε̄.

38 rest. Turner, Krause

39 [νι]μ̄ : rest. Krause [ν̄τε̄ ν̄ρωμε̄ μ]ν̄ rest. Schenke, with hesitation : [σεψοοπ̄
 ν̄θε̄] ν̄ rest. Kirchner : [αγω̄ψπε̄ ν̄θε̄] ν̄ rest. Krause 40 ο[γωψ̄ν̄ λορ]ος̄ ε[ει]ε̄ sim.
 rest. Turner² 41 ν̄[. . .] : ν̄ is definite, superlin. stroke restored prob. ν̄[ογ .] or
 ν̄[νι .] for ψ can also be read η̄ ν̄[ογς]ψ[ν]τ̄ sim. Turner : ν̄[ογκ]ψ[ζ]τ̄
 Schenke² εq̄̄σογ̄ read in photographs : for ς can also be read ο, ψ, ω or ς 41–42
 ςογ̄[τ̄ων̄ - - -] rest. Kirchner 42 [10½] τ̄ : or else [10½] η̄ [- - - εκεσων]τ̄
 Kirchner : [- - - κεκωζ]τ̄ sim. Schenke² παϊ̄ pap. ε[τβε̄] παϊ̄ rest. Schenke² σα
 ν̄τπε̄^{vacat} read in photographs 43] . : only a superlin. stroke survives [σεψοοπ̄ αν̄
 μ̄πρη̄τε̄] ν̄ rest. Kirchner 43–139:1 ε[γ]ονζ̄ : ε[γoy]ονζ̄ Krause, poss. rightly : also
 possible is ε[γ]ωνζ̄ (thus Turner)

Now Thomas said to the lord, ' "Therefore I beg you to tell me ' what I ask you before your ascension, ' and when I hear from you about ²⁵ the hidden things, then I can speak about ' them. And it is obvious to me that the truth is difficult to ' perform before men."

The savior answered, saying, ' "If the things that are visible to you (pl.) are obscure ' to you, how can you hear ³⁰ about the things that are not visible? If the deeds of the truth ' that are visible in the world are difficult for you (pl.) to perform, ' how indeed, then, shall you perform those that pertain to the ' exalted height and to the pleroma, which are not visible? ' And how shall you be called 'laborers'? ³⁵ In this respect you are apprentices, and have not yet received ' the height of perfection."

Now Thomas answered ' and said to the savior, "Tell us about these things ' that you say are not visible, [but are] hidden ' from us."

The savior said, "[All] bodies [. . .] ⁴⁰ the beasts are begotten [. . .] . . . ' it is evident like [. . .] . . . ' [. . .] . . . this, too, those that are above ' [. . .] things that are visible, but [they are] visible **139** in their own root, and it is their fruit ' that nourishes them. But these visible bodies ' survive by devouring creatures similar to them ' with the result that the bodies change. Now that which changes will ⁵ decay and perish, and has no hope of life from then on, ' since that body

138:43-139:1 or, but [they] live from their own root

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γαρ` ΟΥΤΒ̄ΝΗ ΠΕ Ν̄Ν̄Θε σε Ν̄Ν̄ΤΒΝΟΟΥε` | εψαρε πογσωμα` τεκο
 τρεει τε θε Ν̄Ν̄ΕΕΙΠΛΑΣΜΑ` | σενατεκο` ΜΗΤΙ ΟΥΕΒΟΛ ΑΝ ΠΕ Ζ̄Ν
 10 ΤΣΥΝΟΥΣΙΑ Ν̄|θε Μ̄ΠΑ Ν̄ΤΒΝΟΟΥε` εψχε ουεβολ Ν̄ΖΗΤ̄C ζω||ωμ πε
 Ν̄Αψ Ν̄ζε εφναχπο Ν̄ΟΥΔΙΑΦΟΡΑ Ν̄ΖΟΥΟ | ΕΡΟΟΥ ετβε παϊ σε Ν̄Τω-
 Τ̄Ν̄ ΖΕΝΚΟΥΕΙ ΨΑΝΤΕ|Τ̄Ν̄Ρ̄ ΤΕΛΕΙΟΣ`

αφοψωψ̄ δε Ν̄βι Θωμας χε ε|τβε παϊ †χω Μ̄ΜΟΣ ΝΑΚ` ΠΧΟΕΙC χε
 15 ΝΕΤΨΑΧΕ | ετβε νετε Ν̄CΕΟΥΟΝΖ ΕΒΟΛ ΑΝ` ΑΓΩ ΝΕΤ`ΜΟΚΖ || Ν̄ΒΟΛΟΥ
 ΕΥΤ̄Ν̄ΤΩΝ ΑΝΕΤΧΩΛΚ` Ν̄Ν̄ΕΥCΑΤΕ ΑΥ|ΜΗ̄ΙΝΕ Ζ̄Ν ΤΟΥΨΗ CΕΧΩΛΚ`
 ΜΕΝ Ν̄Ν̄ΕΥCΟΤΕ Ν̄Θε | Ν̄ΖΟΕΙΝΕ χε ΕΥΧΩΛΚ` ΑΠΜᾹΙΝΕ` ΑΛΛΑ
 ΦΟΥΟΝΖ | ΕΒΟΛ ΑΝ` ΖΟΤΑΝ ΔΕ ΕΡΨΑΝ ΠΟΥΟΕΙΝ` ΕΙ ΕΒΟΛ Ν̄ϕ|ζωπ`
 20 Μ̄ΠΚΑΚΕ ΤΟΤΕ ΠΖΩΒ Μ̄ΠΟΥΑ ΠΟΥΑ ΝΑΟΥΩΝΖ || ΕΒΟΛ` Ν̄ΤΟΚ` ΔΕ Π̄Ν-
 ΟΥΟΕΙΝ` ΕΚ̄Ρ̄ ΟΥΟΕΙΝ ΠΧΟΕΙC` |

παχεϛ Ν̄βι Γ̄C χε πογοειν` εψσοοπ` ζ̄Μ̄ πογ[ο]|ειν`

παχεϛ` Ν̄βι Θωμας` εψχω Μ̄ΜΟΣ` χε ΠΧ̄Ο[ΕΙC] | ετβε ου πιογο-
 ειΝ` ετογονΖ εβολ ετ̄Ρ̄ ουοειΝ | ετβε Ν̄ΡΩΜΕ` ψαϕπ̄Ρ̄Ιε ΑΓΩ ψαϕ-
 ζωτπ`

25 παχεϛ` || Ν̄βι Π̄C̄Ω̄Ρ̄ χε ω ΠΜΑΚΑΡΙΟΣ Θωμας ΠΙΟΥΟΕΙΝ Γ̄[Α]Ρ |
 ΕΤΟΥΟΝΖ ΕΒΟΛ Αϕ̄Ρ̄ ΟΥΟΕΙΝΕ ΕΤΒΕ ΤΗΝΕ ΧΕΚΑ[ΑC] | ΑΝ ΕΤΕΤΝΑδω Μ̄-
 ΠΙΜΑ` ΑΛΛΑ χε ΕΤΕΤΝΑΕΙ ΕΒ[ΟΛ] | Ν̄ΖΗΤϕ` ΖΟΤΑΝ ΔΕ ΕΡΨΑ Ν̄-
 30 CΩΤΠ` ΤΗΡΟΥ Κϕ [ε]ζ|ραϊ Ν̄†Μ̄Ν̄Τ̄Β̄Ν̄Η` ΤΟΤΕ ΠΙΟΥΟΕΙΝ ϕΝᾹΡΑΝΑ||ΧΩΡΕΙ
 ΕΖΡᾹΙ ΕΤΕϕ`ΟΥCΙΑ ΑΓΩ ΤΕϕ`ΟΥCΙΑ ΝΑΨΟΠϕ` | ΕΡΟΣ χε ΟΥΖΥ-
 ΠΗΡΕΤΗC ΕΝΑΝΟΥϕ` ΠΕ

ΤΟΤΕ | ΑΦΟΥΩΖ ΕΤΟΟΥϕ` Ν̄βι Π̄C̄Ω̄Ρ̄ ΠΑΧΕϕ` χε Ω̄ ΤΕΤΕ | ΜΑΓΥΝ̄ ΡΑΤ̄C
 ΤΑΓΑΠΗ Μ̄ΠΟΥΟΕΙΝ` Ω̄ ΠCΙΨε Μ̄|ΠΚΩΖΤ` ΕΤΧΕΡΟ ΖΡᾹΙ Ζ̄Ν Ν̄CΩΜΑ Ν̄Ν̄-
 35 ΡΩΜΕ Μ̄Ν̄ || ΝΕΓΑΤΚΑC` ΕϕΧΕΡΟ ΖΡᾹΙ Ν̄ΖΗΤΟΥ Ν̄ΤΟΥΨΗ Μ̄Ν̄ | Φ[ΟΟΥ] ΑΓΩ
 ΕΤΡΩΧΖ Ν̄Μ̄ΜΕΛΟC Ν̄Ν̄ΡΩΜΕ` ΑΓΩ | Ε[ΤΤΡΕ Ν]ΕΥΖΗΤ †ζε` ΑΓΩ ΝΕΥΨΥΧΗ

6 Ν̄Ν̄Θε : i.e. Ν̄Θε. 7 Sah. πεγσωμα.

26 Sah. εϕ̄Ρ̄.

139:22 rest. Turner, Krause

25 Γ̄[Α]Ρ sim. Schenke² 27 rest. Turner, Krause

36 rest. Turner, Krause 37 Ε[ΤΤΡΕ Ν] Layton : for the syntax cf. 139:36 ετρωχζ and
 139:39 εκ̄κ̄ιμ : ε[cτρε Ν] Godron

is bestial. So just as the body of the beasts ' perishes, so also will these formations ' perish. Do they not derive from intercourse ' like that of the beasts? If it (the body) too derives from intercourse, ¹⁰ how will it beget anything different from ' beasts? So, therefore, you are babes until ' you become perfect.'''

And Thomas answered, ' 'Therefore I say to you, lord, that those who speak ' about things that are invisible and difficult ¹⁵ to explain are like those who shoot their arrows at a ' target at night. To be sure, they shoot their arrows as ' anyone would—since they shoot at the target—but it is not visible. ' Yet when the light comes forth and ' hides the darkness, then the work of each will appear. ²⁰ And you, our light, enlighten, o lord.'''

Jesus said, ' 'It is in light that light exists.'''

Thomas spoke, saying, ' 'Lord, ' why does this visible light that shines ' on behalf of men rise and set?''

The savior ²⁵ said, ' 'O blessed Thomas, of course this visible light ' shines on your (pl.) behalf—not in order [that] ' you (pl.) remain here, but rather that you might come forth '—and whenever all the elect abandon ' bestiality, then this light will withdraw ³⁰ up to its essence, and its essence will welcome it, ' since it is a good servant.'''

Then ' the savior continued and said, ' 'O ' unsearchable love of the light! O bitterness of ' the fire that blazes in the bodies of men and in ³⁵ their marrow, kindling in them night and ' day, and burning the limbs of men and ' [making] their minds become drunk and their souls

139:9-11 *literally*, If it too derives from it, how can it beget anything different from them?

139:15-17 *or*, are like those who extend their (signal) fires for a signal at night. To be sure, they extend their fires as anyone would— since they extend (them) for a signal—but it is not visible

- 40 εστροϋπωψ̄ | α[.] εϛ[ο]οϋ ζραϊ ζ̄ν̄ ν̄ζοϋτ̄ μ̄ν̄ ν̄ςζιομε |
 [.] . εζ . [.] το]γψη αγω εκιμ̄ εροοϋ [ζ̄ν̄] οϋ||[. .]μ̄ εϛ[. . .]ζ̄ν̄
 οϋζωπ̄ μ̄ν̄ οϋϋν̄ς εβο[λ . . .]σε||[κ̄ι]μ̄ γαρ̄ ν̄β̄ι ν̄ζοοϋτ̄̄ ϛ[- - -]αχ̄ν̄
 *p. 140¹ ν̄ςζιο||με̄ αγω ν̄ςζιομε̄ αχ̄[ν̄] ν̄ζοοϋτ̄ ετβε παϊ̄ σε]*αω μ̄μοϛ
 χε οϋον̄ νιμ̄ ετψινε ν̄ςα τμηε εβολ | ζ̄ν̄ τ̄ςαβη μ̄μηε ϕναςμινε
 ναϋ̄ ν̄ζεντ̄ν̄ς ατρεϋ̄]ζωλ̄ εϕπητ̄̄ ζητ̄ς̄ ν̄τεπιϋμια ετρωκ ν̄μ̄π̄ν̄α |
 5 ν̄ν̄ρ̄ωμε̄ αγω ϕναςμινε ναϋ̄ ν̄ζεντ̄ν̄ς εϕπωτ̄̄ || ζητ̄ϋ̄ μ̄π̄ν̄α
 νιμ̄ ετοϋον̄ς εβολ̄
 αϋοϋωψ̄β̄ ν̄β̄ι | θωμας̄ εϋαω μ̄μοϛ̄ χε π̄χοεις̄ παϊ̄ ρω πεψ̄ινε
 μ̄μοκ̄ ετβητ̄ϋ̄ ζως̄ επιδη̄ αεῑμ̄με̄ χε ν̄τοκ̄ | πετ̄ρ̄ νοϋρε̄ ναν̄̄ κατα
 10 θε̄ εκ̄αω μ̄μοϛ̄
 παλιν̄ αϋ̄]οϋωψ̄β̄ ν̄β̄ι π̄ςω̄ρ̄ πεαϋ̄ χε ετβε παϊ̄ οϋαναγκη || ερον
 τε αχοοϛ̄ νητ̄ν̄ χε τ̄αεῑ γαρ̄ τε τ̄εϛβω ν̄ν̄τε|λειοϛ̄ εϋπε
 τετ̄ν̄οϋωψ̄ε̄ δε̄ ᾱρ̄ τελειοϛ̄̄ τετ̄να|αρεζ̄ εναεῑ εϋωπε μ̄μον̄̄
 πετ̄ν̄ραν̄ πε ατ̄ςβω̄ | επιδη̄ μ̄ν̄ ψ̄δωμ̄̄ ν̄τε οϋρ̄μ̄ν̄ζητ̄̄ οϋωζ̄ μ̄ν̄
 15 οϋ̄]ϛοϛ̄ πρ̄μ̄ν̄ζητ̄̄ γαρ̄̄ ϋχ̄ηκ̄̄ εβολ̄ ν̄ςοϕια νιμ̄̄ || π̄ςοϛ̄ ν̄-

40 i.e. οϋοϋν̄ς εβολ. 140:3 i.e. ρωκζ (Krause emends thus).

12 i.e. ζαρεζ.

εστροϋ : prob. emend to εττροϋ; for the syntax cf. 139:36 and 139:39 38 α[- - -] read
 in photographs εϛ[.]οϋ : for ε can also be read ϑ, ϕ or ϙ; for ϛ can also be read
 β̄ rest. Krause 38–42 Turner² compares Mani K 26:15–17 and 27:3–4 39
 [.] . εζ . [.] : first letter trace can be read η, ι, ν, π̄ or ϋ; second letter trace is not
 distinct [μ̄]ηεζο[οϋ - - -] : sim. rest. Krause, but unlikely (elsewhere text has
 ϕοοϋ) [- - -]το]γψη rest. Turner, Krause [ζ̄ν̄] rest. Turner², Krause 40 [. .]μ̄ :
 [ϛο]μ̄ rest. Layton, with hesitation : [κ̄ι]μ̄ rest. Krause εϛ[αερο ζ̄ν̄] rest. Krause, with
 hesitation εβο[2½-5] pap. 40–41 εβο[λ σε][κ̄ι]μ̄ rest. Krause 41 ζοοϋτ̄̄ϛ[13-
 15] pap. 41–42 ζοοϋτ̄̄ϛ[ζιμε̄ ενεϋερ̄ηϋ̄ αχ̄ν̄ ϛζι]μ̄ε̄ sim. rest. Kirchner (αχ̄ν̄
 “without”) : ζοοϋτ̄̄ϛ[εκ̄ιμ̄̄ εζραϊ̄ αχ̄ν̄ ν̄ςζιο]μ̄ε̄ Turner², but unlikely; another verb
 may be needed restore [- - -]αχ̄ν̄ ν̄ςζιο]μ̄ε̄ . . . αχ̄[ν̄] ν̄ζοοϋτ̄̄ - - -] if αχ̄ν̄ is for εχ̄ν̄
 (sim. rest. Krause) or else [- - -]αχ̄ν̄ ϛζι]μ̄ε̄ . . . αχ̄[ν̄] ζοοϋτ̄̄ - - -] if αχ̄ν̄ means
 “without” (Crum 25b) 42 αχ̄[13½-15½] pap. : cf. on 138:41–42 42–140:1 [- - -
 ετβε παϊ̄ σε]αω μ̄μοϛ̄ rest. Turner² : [- - -]αϋοϋωψ̄β̄ ον̄ εϛ]αω μ̄μοϛ̄ rest. Kirchner, but
 unlikely 140:1–5 the source of this quotation has not been identified 4 τ̄ν̄ς̄ <ατ̄ρ̄>εϋ
 πωτ̄ Kirchner : for the syntax cf. 145:2 5 π̄ν̄α νιμ̄̄ < - - - > ετοϋον̄ς Kirchner

7 ζως̄ < - - - > επιδη̄ Kirchner, poss. rightly

13 οϋωζ̄ μ̄ν̄ : οϋωζ̄μ̄ν̄ Turner, Krause, with hesitation

become deranged ' [. . .] them within males and females ' . . . [. . .] night and moving them, [. . .] ⁴⁰ . . . secretly and visibly. ' For the males [move . . . upon the females] ' and the females upon [the males. Therefore it is] **140** said, 'Everyone who seeks the truth from ' true wisdom will make himself wings so as to ' fly, fleeing the lust that scorches the spirits ' of men.' And he will make himself wings to flee ⁵ every visible spirit.'''

And Thomas answered, ' saying, ' 'Lord, this is exactly what I am asking ' you about, since I have understood that you ' are the one who is beneficial to us, as you say.'''

Again ' the savior answered and said, ' 'Therefore it is necessary ¹⁰ for us to speak to you (pl.), since this is the doctrine for the perfect. ' If, now, you (pl.) desire to become perfect, you shall ' observe these things; if not, your (pl.) name is 'Ignorant,' ' since it is impossible for an intelligent man to dwell with a ' fool, for the intelligent man is perfect in all wisdom. ¹⁵ To the fool, however,

139:41-42 upon . . . upon : or, without . . . without

20 τοϛ ππετνανοϛϛ ππεθοοϛ πιωωϛ | νοϛωτ` ναϛ` πε χε πο-
 φος γαρ` φναςαανϛ ζ̄ν | τμηε αϛω φναςωπε ν̄θε μ̄πψην ετρητ`
 ζι|χ̄ν̄ πμοϛ ν`σωρμ` επιδη οϛν ζοεινε εϛν̄ τ̄ν̄ζ | μ̄μοοϛ εϛπωτ`
 25 ζιχ̄ν̄ νετοϛονζ εβολ ναει ε||τοϛηϛ εβολ ζ̄ν̄ τμηε` πετχι μοειτ`
 γαρ ζητοϛ` | ε[τ]ε πκωζτ πε` φνα† ναϛ νοϛφαντασια μ̄μηε
 | [αϛ]ω φναρ̄ οϛοειν εροοϛ ζ̄ν̄ οϛσαειε εφνατε|[κο] αϛω
 φναρ̄αιχμαλωτize μ̄μοοϛ` ζ̄ν̄ οϛζλ̄βε ν̄κακε` ν̄ϛτορποϛ ζ̄ν̄ οϛζη-
 30 δονη εσ† στοει || αϛω φνααϛ ν̄βλλε γραϊ ζ̄ν̄ τεπιϛϛμια ν̄ατσει
 | αϛω φναχαϛϛ̄ ν̄νεϛψϛχοοϛε` αϛω ν̄ϛωϛ|[πε] ναϛ ν̄θε ν̄-
 νοϛψμοϛε` εστακ̄ ζ̄μ̄ ποϛζητ` | ε[μ]ν̄ ψδομ` μ̄μοοϛ ν̄ναζ̄ ε-
 35 νεζ αϛω ν̄θε ν̄|οϛχαλιнос ζ̄ν̄ οϛταπρο εϛϛκ` μ̄μοοϛ απεϛ`||-
 οϛωϛε` μ̄μιν` μ̄μοϛ`
 αϛω αϛμοροϛ ζ̄ν̄ νεϛ`|αλϛσιϛ` αϛω νεϛμελοσ τηροϛ αϛ-
 conζοϛ ν̄|ζραϊ ζ̄μ̄ πσιϛε` ν̄τμ̄ρρε ν̄τεπιϛϛμεια` ν̄ναει | ετοϛονζ
 40 εβολ ετνατεκο αϛω ετναϛιβε | αϛω ετναπωνε κατα πϛωκ` ν̄-
 ταϛσοκοϛ` || ν̄τπε απιτ̄ν̄ νοϛοειϛ ν̄ιμ` εϛζωτ̄β̄ μ̄μοοϛ | εϛϛκ
 μ̄μοοϛ ζιχ̄ν̄ ν̄τ̄β̄νοοϛε` τηροϛ μ̄π|ϛωζ̄μ̄
 αϛ`οϛωϛβ̄ ν̄β̄ι θωμασ παϛ[εϛ χε] ϛ`οϛονζ εβολ` αϛω αϛ-
 45 χοο[ϛ] χε ζ[αζ]` [νετ . .]` | ε[2½.] ν̄νετε ν̄σεσοϛν α[ν] . .
 [2½.]||[. . .]ψϛχη
 αϛοϛωϛβ̄ δε ν̄β̄[ι π̄ϛωρ] εϛϛϛ | [μ̄μο]ϛ ϛ[ε ναε]!α†[ϛ] μ̄πϛαβε

25 i.e. φναααϛ. 27 i.e. νοϛψμοϛε. ποϛζητ : Sah. πεϛζητ.

15 ππετνανοϛϛ <αϛω> ππεθοοϛ Kirchner 21 rest. Turner², sim. Krause 22 rest. Turner, Krause 23 rest. Turner 26 χαϛϛ̄ : first ϛ written over the false start of ϛ 27 rest. Turner, Krause 28 rest. Turner, Krause

37–38 ϛ`οϛονζ pap. : the reading of pap. cannot have been ϛ`οϛονζ : but cf. 138:26 and 142:20 (σοϛονζ) 38 ζ[. .]`⁴⁻⁵]` read in photographs : ζ[αζ]` [νετ - - -] sim. rest. Turner²; for the syntax cf. 142:5 38–39 ζ[ωκ]` [μ̄μωτ̄ν̄]` ε[βολ] sim. Kirchner : also poss. is ζ[αζ]` [νετωϛ]` | ε[βολ] 39 α[6] [. .]`^{vacat} read in photographs (*Facsimile Edition* incorrectly retouched here) : first letter trace can be read ϛ (ligatured), η, ι, μ, ν, π, ρ, τ (ligatured), γ or ϛ; second letter trace can be read ε, ϛ, ϛ, ϛ, φ, ψ or ϛ α[6] : α[ν μ̄μοοϛ] Schenke 40 [μ̄ν τ]ψϛχη Schenke²

40 ν̄β̄[ι π̄ϛωρ] : cf. 138:27, 140:8–9, 142:5–6, 142:9–10, 142:26 40–41 ϛϛ | [μ̄μο]ϛ ϛ[ε - - -] : also palaeographically possible is ϛϛ [μ̄][μο]ϛ [χε - - -] 41 [- - - ναε]!α†[ϛ] μ̄ : sim. rest. Turner μ̄ : superlin. stroke is definite, μ restored

the good and bad are ' the same—indeed the wise man will be nourished by ' the truth and (Ps 1:3) 'will be like a tree growing by ' the meandering stream'—seeing that there are some who, although having wings, ' rush upon the visible things, things that ²⁰ are far from the truth. For that which guides them, ' the fire, will give them an illusion of truth, ' and will shine on them with a [perishable] beauty, ' and it will imprison them in a dark ' sweetness and captivate them with fragrant pleasure. ²⁵ And it will blind them with insatiable lust ' and burn their souls and become ' for them like a stake stuck in their heart ' which they can never dislodge. And like ' a bit in the mouth it leads them according to its ³⁰ own desire.

“And it has fettered them with its ' chains and bound all their limbs ' with the bitterness of the bondage of lust for those ' visible things that will decay and change ' and swerve by impulse. They have ³⁵ always been attracted downwards: as they are killed, ' they are assimilated to all the beasts of ' the perishable realm.”

Thomas answered and said, “‘It ' is obvious and has been said, ‘[Many ' are . . .] ' . . . those who do not know [. . .] . . . ⁴⁰ soul’.”

And [the savior] answered, saying, ' “‘[Blessed is] the wise

*p. 141¹ $\bar{\nu}\rho\omega\mu\epsilon \bar{\nu}\tau\alpha\upsilon\psi[1][\bar{\nu}\epsilon \bar{\nu}\sigma\alpha \tau\mu\eta\epsilon \quad \alpha\gamma\omega \bar{\nu}] \tau\alpha\rho\epsilon\upsilon\sigma\bar{\nu}\tau\bar{\sigma} \alpha\upsilon\bar{\mu}\tau\omicron\bar{\nu}\bar{\mu}$
 $*\mu\omicron\upsilon\bar{\nu} \epsilon\zeta\rho\alpha\bar{\iota} \epsilon\chi\omega\sigma \psi\alpha \epsilon\bar{\nu}\epsilon\zeta \quad \alpha\gamma\omega \bar{\mu}\pi\upsilon\bar{\rho} \zeta\omicron\tau\epsilon \zeta\eta\tau\omicron\upsilon | \bar{\nu}\bar{\nu}\epsilon\tau\omicron\gamma\omega\psi\epsilon$
 $\alpha\psi\tau\bar{\rho}\tau\omega\rho\upsilon\bar{\nu}$
 $\alpha\upsilon\omicron\gamma\omega\psi\bar{\nu} \bar{\nu}\bar{\sigma}\bar{\iota} \theta\omega\mu\alpha\sigma | \pi\alpha\chi\epsilon\upsilon\bar{\nu} \chi\epsilon \sigma\bar{\rho} \bar{\nu}\omicron\upsilon\bar{\rho}\epsilon \bar{\nu}\alpha\bar{\nu} \bar{\nu} \pi\chi\omicron\epsilon\bar{\iota}\sigma \bar{\nu} \alpha\bar{\mu}\tau\omicron\bar{\nu}$
 $\bar{\mu}\bar{\mu}\omicron\bar{\nu} | \zeta\bar{\nu} \bar{\nu}\epsilon\tau\epsilon \bar{\nu}\omega\bar{\nu} \bar{\nu}\epsilon\bar{\nu}$
 5 $\pi\alpha\chi\epsilon\upsilon\bar{\nu} \bar{\nu}\bar{\sigma}\bar{\iota} \pi\bar{\sigma}\bar{\omega}\bar{\rho} \chi\epsilon \pi\epsilon\tau\bar{\rho} \psi\alpha\gamma || \gamma\alpha\rho \pi\epsilon\bar{\nu} \quad \alpha\gamma\omega \bar{\nu}\alpha\bar{\nu}\omicron\upsilon\sigma \bar{\nu}\eta$
 $\tau\bar{\nu} \quad \epsilon\pi\bar{\iota}\delta\eta \bar{\nu}\epsilon\tau\omicron\gamma\omicron\bar{\nu}\zeta | \epsilon\bar{\nu}\omicron\lambda \zeta\bar{\nu} \bar{\rho}\omega\mu\epsilon\bar{\nu} \sigma\epsilon\bar{\nu}\alpha\bar{\nu}\omega\lambda \epsilon$
 $\bar{\nu}\omicron\lambda \quad \pi\sigma\kappa\epsilon\gamma\omicron\sigma \gamma\alpha\rho \bar{\nu}| \tau\omicron\upsilon\sigma\sigma\alpha\rho\zeta\bar{\nu} \bar{\nu}\alpha\bar{\nu}\omega\lambda \epsilon\bar{\nu}\omicron\lambda \quad \alpha\gamma\omega \epsilon\upsilon\psi\alpha\bar{\nu}\alpha\chi\omega\rho\epsilon$
 $\epsilon\bar{\nu}\omicron\lambda | \upsilon\bar{\nu}\alpha\psi\omega\pi\epsilon \zeta\bar{\nu} \bar{\nu}\epsilon\tau\omicron\gamma\omicron\bar{\nu}\zeta \epsilon\bar{\nu}\omicron\lambda \zeta\bar{\nu} \bar{\nu}\epsilon\tau\omicron\gamma\omicron\bar{\nu}\alpha\gamma \epsilon\bar{\iota}\rho\omicron\omicron\gamma \quad \alpha\gamma\omega$
 10 $\tau\omicron\tau\epsilon \pi\kappa\omega\zeta\tau\bar{\nu} \epsilon\tau\omicron\gamma\bar{\nu}\alpha\gamma \epsilon\rho\omicron\upsilon\bar{\nu} \epsilon\upsilon\bar{\tau} \tau\kappa\alpha\sigma \bar{\nu}\alpha\gamma || \epsilon\tau\bar{\nu}\epsilon \tau\alpha\gamma\alpha\pi\eta \bar{\nu}$
 $\tau\pi\bar{\iota}\sigma\tau\bar{\iota}\sigma \bar{\nu} \epsilon\tau\epsilon \omicron\gamma\bar{\nu}\tau\alpha\gamma\sigma \bar{\nu} \zeta\alpha \theta\eta \bar{\mu}\pi\bar{\iota}| \omicron\gamma\omicron\epsilon\bar{\iota}\omega \quad \pi\alpha\lambda\bar{\iota}\bar{\nu} \sigma\epsilon\bar{\nu}\alpha\sigma\omicron\omicron\gamma\zeta\omicron\gamma$
 $\alpha\pi\epsilon\tau\omicron\gamma\omicron\bar{\nu}\zeta \epsilon\bar{\nu}\omicron\lambda | \quad \bar{\nu}\epsilon\tau\bar{\nu}\alpha\gamma \delta\epsilon \epsilon\bar{\nu}\omicron\lambda \zeta\bar{\nu} \bar{\nu}\epsilon\tau\omicron\gamma\omicron\bar{\nu}\zeta \epsilon\bar{\nu}\omicron\lambda \alpha\bar{\nu} \alpha\chi\bar{\nu}$
 $| \tau\psi\omicron\rho\bar{\nu} \bar{\nu}\alpha\gamma\alpha\pi\eta \sigma\epsilon\bar{\nu}\alpha\tau\alpha\kappa\omicron \zeta\bar{\mu} \bar{\rho}\rho\omicron\upsilon\psi \bar{\mu}\bar{\nu}\bar{\iota}\omicron\sigma \bar{\nu} | \bar{\mu}\bar{\nu} \bar{\rho}\omega\chi\zeta\bar{\nu} \bar{\mu}[\bar{\nu}]$
 15 $\pi\kappa\omega\zeta\tau\bar{\nu} \quad \bar{\nu}\omicron\gamma\kappa\omicron\gamma\bar{\iota} \bar{\nu}\omicron\gamma\omicron\epsilon\bar{\iota}\omega \psi\alpha\bar{\nu}| \tau\epsilon\upsilon\bar{\nu}\omega\lambda \epsilon\bar{\nu}\omicron\lambda \bar{\nu}\bar{\sigma}\bar{\iota} \pi\epsilon\tau\omicron\gamma\omicron\bar{\nu}\zeta$
 $\epsilon\bar{\nu}\omicron\lambda \quad \tau\omicron\tau\epsilon \sigma\epsilon\bar{\nu}\alpha\bar{\nu} \psi\omega\pi\epsilon\bar{\nu} \bar{\nu}\bar{\sigma}\bar{\iota} \zeta\epsilon\bar{\nu} \epsilon\bar{\iota}\delta\omega\lambda\omicron\bar{\nu} \epsilon\bar{\mu}\bar{\nu}\tau\epsilon\gamma \mu\omicron\rho\bar{\phi}\eta \alpha\gamma\omega |$
 $\bar{\nu}\tau\mu\eta\tau\epsilon \bar{\nu}\bar{\nu}\tau\alpha\bar{\phi}\omicron\sigma \bar{\nu}\sigma\epsilon\psi\omega\pi\epsilon \zeta\bar{\iota}\chi\bar{\nu} \bar{\nu}\kappa\omega\sigma \bar{\nu}\psi\alpha | \epsilon\bar{\nu}\epsilon\zeta \zeta\bar{\nu} \omicron\gamma\bar{\tau} \tau\kappa\alpha\sigma \bar{\mu}\bar{\nu}$
 $\omicron\gamma\tau\alpha\kappa\omicron \bar{\mu}\psi\gamma\chi\eta$
 20 $\alpha\upsilon\bar{\nu}\omicron\upsilon\psi\omega\psi\bar{\nu} \delta\epsilon \bar{\nu}\bar{\sigma}\bar{\iota} \theta\omega\mu\alpha\sigma \pi\alpha\chi\epsilon\upsilon\bar{\nu} \chi\epsilon \omicron\gamma \pi\epsilon\tau\epsilon \omicron\gamma\bar{\nu}\tau\alpha\bar{\nu}\upsilon\bar{\nu} || \alpha$
 $\chi\omicron\omicron\upsilon\bar{\nu} \bar{\nu}\bar{\nu}\alpha\zeta\rho\bar{\nu} \bar{\nu}\alpha\epsilon\bar{\iota} \quad \eta \omicron\gamma \pi\epsilon\tau\bar{\nu}\bar{\nu}\alpha\chi\omicron\omicron\upsilon\bar{\nu} \bar{\nu}\bar{\omega}\bar{\lambda}\bar{\lambda}\epsilon\bar{\iota}\epsilon\gamma\epsilon \bar{\nu}\rho\omega\mu\epsilon \eta$
 $\alpha\psi \bar{\nu}\sigma\bar{\nu}\omega \tau\epsilon\tau\bar{\nu}\bar{\nu}\alpha\chi\omicron\omicron\upsilon\bar{\nu} \bar{\nu}\bar{\nu}\bar{\iota}\tau[\alpha\lambda]\alpha\bar{\iota} | \pi\omega\rho\omicron\sigma \bar{\nu}\theta\eta\eta\tau\omicron\sigma \bar{\nu}\epsilon\tau\chi\omega \bar{\mu}\bar{\mu}\omicron\sigma$
 $\chi\epsilon \alpha\bar{\nu}\epsilon\bar{\iota} \alpha[\bar{\rho} \pi\epsilon] | \tau\bar{\nu}\alpha\bar{\nu}\omicron\upsilon\gamma\bar{\nu} \alpha\gamma\omega \alpha\gamma\sigma\alpha\zeta\omicron\gamma \alpha\bar{\nu} \quad \pi\alpha\lambda\bar{\iota}\bar{\nu} \delta\epsilon \sigma\epsilon\bar{\nu}\alpha$
 25 $\chi[\omicron\omicron\sigma] \bar{\nu} | \chi\epsilon \epsilon\bar{\nu}\epsilon \bar{\mu}\bar{\rho}\omicron\chi\chi\omicron\pi\omicron\bar{\nu} \zeta\bar{\nu} \tau\sigma\alpha\rho\zeta\bar{\nu} \bar{\nu}\epsilon\bar{\nu}\bar{\nu}\alpha\sigma\omicron\gamma\omega\bar{\nu} [\psi]\alpha\upsilon\bar{\iota}\tau\epsilon \alpha\bar{\nu}$
 $\pi\epsilon$

141:6-7 Sah. $\bar{\nu}\tau\epsilon\gamma\sigma\alpha\rho\zeta$.

41-141:1 rest. Turner : cf. 140:1-4, 16-18 141:1 $\mu\omicron\upsilon\bar{\nu}$ read in photographs 2 $\bar{\nu}\bar{\nu}\epsilon\tau$ read in photographs

3 $\pi\alpha\chi\epsilon\upsilon\bar{\nu}$ read in photographs

8 $\bar{\nu}\epsilon\tau\omicron\gamma\omicron\bar{\nu}\zeta \epsilon\bar{\nu}\omicron\lambda <\alpha\gamma\omega> \zeta\bar{\nu}$ Kirchner 9 $\alpha\gamma\omega \tau\omicron\tau\epsilon$: $\tau\omicron\tau\epsilon$ added above the line 10 $<\bar{\nu}\bar{\nu}\bar{\iota}\tau\alpha\gamma\sigma>$ (with a sentence beginning $\epsilon\tau\bar{\nu}\epsilon \tau\alpha\gamma\alpha\pi\eta$) Kirchner 12 $<\bar{\nu}\epsilon\tau>\alpha\chi\bar{\nu}$ (beginning a new sentence) Kirchner 14 $[\bar{\nu}]$ cancelled by the copyist 17-18 $\zeta\bar{\iota}\chi\bar{\nu} \bar{\nu}\kappa\omega\sigma \{\bar{\nu}\psi\alpha \epsilon\bar{\nu}\epsilon\zeta\} \zeta\bar{\nu} \omicron\gamma\bar{\tau} \tau\kappa\alpha\sigma <\bar{\nu}\psi\alpha \epsilon\bar{\nu}\epsilon\zeta>$ Kirchner 18 $\omicron\gamma\tau\alpha\kappa\omicron <\bar{\nu}\bar{\mu}\psi\gamma\chi\eta$ Kirchner

20 poss. $\bar{\nu}\bar{\nu}\bar{\iota}\tau\alpha\gamma\sigma$ (thus Quecke) 22 rest. Turner : $\alpha[\pi\epsilon] \tau\bar{\nu}\alpha\bar{\nu}\omicron\upsilon\gamma\bar{\nu}$ Krause, but unlikely 24 $\sigma\omicron\gamma\omega\bar{\nu} [.] \alpha\upsilon\bar{\iota}$ *vacat* read in photographs $[\psi]\alpha\upsilon\bar{\iota}\tau\epsilon$ rest. J. M. Robinson 392

αὐτῶν)
ἢ ἰδόντων

man who [sought ' after the truth, and] when he found it, he rested **141**
upon it forever and was unafraid of those ' who wanted to disturb him."

ἰδοὺ

Thomas answered ' and said, "Is it beneficial for us, lord, to rest '
among our own?"'

ἰδοὺ

ἰδοὺ

ἰδοὺ

ἰδοὺ

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ἰδοὺ

The savior said, "Yes, it is useful. ⁵ And it is good for you (pl.) since
things visible ' among men will dissolve—for the vessel of ' their flesh will
dissolve, and when it is brought to naught ' it will come to be among visi-
ble things, among things that are seen. ' And then the fire which they see
gives them pain ¹⁰ on account of love for the faith they ' formerly possessed.
They will be gathered back to that which is visible. ' Moreover, those who
have sight among things that are not visible, without ' the first love they
will perish in the concern for this ' life and the scorching of the fire. Only
a little while longer, ¹⁵ and that which is visible will dissolve; then ' shape-
less shades will emerge and ' in the midst of tombs they will forever dwell
upon the corpses ' in pain and corruption of soul.'"'

ἰδοὺ

ἰδοὺ

ἰδοὺ

ἰδοὺ

ἰδοὺ

ἰδοὺ

Thomas answered and said, "What have we ²⁰ to say in the face of these
things? What shall we say to ' blind men? What doctrine should we
express to these miserable ' mortals who say, 'We came to [do] ' good and
not to curse,' and yet [claim], 'Had we not been begotten in the flesh, we
would not have known ²⁵ [iniquity]'?"'

ἰδοὺ

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ἰδοὺ

παχεϛ ἄσι πσῶρ χε ζῆ οὐμνε ν[αει] ε|τῆμαγ ῃπῆρκααγ νாக ῆ-
 ρωμε ἀλλα οποι ζ[ωσ τῶ]νοογε ῆ ἄε γαρ ἄντῆνοογε
 30 εγογωμ ῆν[εγε]ρηγ ται τε ἄε ζωοῦ ἄνεειρωμε ἄτεειμιϛ[ε
 σε]]ογωμ ῆνεγερηγ ἀλλα σεζοροειτ ῆτῆπῆ[ρο] || επιδη
 σεμαειε ἄτζλβε ῃπκωστ ἄγω σεο ἄζμζαλ ῃπμογ ἄγω σε-
 πητ ἄνζβηγε ῃπχωζῃε | σεχωκ εβολ ἄτεπιῶμεια ἄνεγειο-
 35 τε σενα|νοχογ εζραι ἄπνογν ῆσερμαστιγογ ῃμοογ | εβολ ζι-
 τῆ ταναγ ῆκῃ ῃπσιωε ἄτογφγσις εθο||ογ σεναφραγελλογ γαρ ῆ
 ῃμοογ ἀτρογπωτ ῆ|σαχωγ ἀπμα ετε ἄσεσοογν ῃμογ
 ἀν ἄγω | σεϛ[αλ]ο ἄνεγμελος ῆ ογζγπομονη ἀν ἀλ|λα
 [ζῆ ογ]κα τοοτκ ῆ εβολ ἄγω σεραωε εχῃ [- - -] | ρ[. . .
 40 . . . !1½ . . .] πλιβε ῆ ῃπωψῆ εγο [ῆ - - -] || [σε]πητ
 ῆ[σα πι]ῃωψῆ ἄζητ ῆν[ς]εῃμε ἀ[ν ῃπογ]] [λι]βε ῆ εγ[μεε]γε χε
 ζῆσabee ν[ε σε - - - - -] | [. .] αειε ῃπογσωμα ζ . [- - - - -
 *p. 142¹ - - -] * ερε πογζητ ῆ ποονε εροογ ῆ ερε πογμεεγε ζι |
 νεγπραζις τσατε δε τετναρωκζ ῃμοογ ῆ
 ἄγ|ογωψῆ δε ἄσι ἄωμας ῆ παχεϛ ῆ χε πχοεις ῆ πεν|ταγνοχῆ
 5 εζραι εροογ εφναρ ογ †ῆμεριμνα || γαρ ῃπωα ῆ ετβητογ ζαζ
 γαρ ῆετ† ογβηγ
 ἄγ|ογ|ωψῆ ἄσι πσῶρ παχεϛ ῆ εγ ῆτακ ῆ πετογονζ | εβολ νாக ῆ
 παχεϛ ἄσι ῆογδας ῆ παῖ ετογμογτε ερογ ῆ χε ἄωμας χε ἄτοκ
 πχοεις ῆ πετςῆπρεπει | νாக ῆ αψεχε ῆ ἀνοκ δε ἄτασωτῃ εροκ ῆ

34 Sah. ἄτεγφγσις. 43–142:1 Sah. ῃπεγσωμα . . . πεγζητ . . . πεγμεεγε.

25 ν[. .] *vacat* read in photographs 26 rest. Funk : ζ[ῆ ἄτῆ]νοογε Krause 28
 rest. Turner, Krause : for the syntax cf. 139:7 29 ῃπῆπ[ρο] : of ῆ, ν is definite, superlin.
 stroke restored : sim. rest. Schenke² : also poss. is ῃπῆπ[με] 38 sim. rest.
 Turner εχῃ [1-3½] : prob. εχῃ [πι] or εχῆ [†] or εχῆ [ῆ] or εχῆ [νι] 39 ρ [11½]
 pap. : ρ[οογω ῃπβιος ζῃ] rest. Turner², cf. 141:13 : ρ[ωκζ ἄγω σεμε ῃ]
 Kirchner εγο [1½-4] pap. : εγο [ῆσος] Schenke² 40 [σε]πητ ῆ[σα - - -] rest.
 Kirchner [- - - πι]ῃωψῆ rest. Turner² : [- - - ογ]ῃωψῆ Schenke² ῃμε ἀ [2-4½]
 pap. 40–41 ἀ[ν ῃπογ]] [λι]βε ῆ εγ[μεε]γε sim. rest. Turner, Krause 41 ν [9-11½] :
 ν [- - - σε - - -] Layton 42 [πς]αειε rest. Turner : also possible is [πμ]αειε (Turner²,
 with hesitation) σωμα ζ . [12½-15] pap. 142:1 ζι *vacat* read in photographs
 2 α γ *vacat* read in photographs 3 πεν *vacat* read in photographs
 6–7 differently, εγῆτακ ῆ πετογονζ εβολ νாக ῆ Turner

The savior said, “Truly, as for ¹ [those], do not esteem them as men, but regard them [as] ¹ beasts, for just as beasts devour one another, ¹ so also men of this sort ¹ devour one another. On the contrary, they are deprived of [the kingdom] ³⁰ since they love the sweetness of the fire and are ¹ servants of death and rush to the works of corruption. ¹ They fulfill the lust of their fathers. They will ¹ be thrown down to the abyss and be afflicted ¹ by the torment of the bitterness of their evil nature. ³⁵ For they will be scourged so as to make them ¹ rush backwards, whither they do not know, and ¹ they [will recede] from their limbs not patiently but ¹ [with] despair. And they rejoice over [...] ¹ [...] madness and derangement ... ⁴⁰ [They] pursue [this] derangement without realizing [their ¹ madness, thinking] that they are wise. [They ...] ¹ ... their body [...] **142** their mind is directed to their own selves, for their thought is occupied ¹ with their deeds. But it is the fire that will burn them!” ¹

And Thomas answered and said, “Lord, what will the one ¹ thrown down to them do? For I am most anxious ⁵ about them; many are those who fight them.” ¹

The savior answered and said, “What is your own ¹ opinion?”

Judas—the one called ¹ Thomas—said, “It is you, lord, whom it befits ¹ to speak, and me to listen.”

10 αϥ`ΟΥ`||ωψβ̄ ἄβι πσῶρ̄ χε σωτῆρ̄ απεϣναχοοϥ` νακ` | ἄκῤῥῖστυε
 ζῆ τμηε πετ`χο μῆ πετοϥχο ἄμοϥ | σεναβωλ εβολ ζῆ ποϥ-
 κωστ` ἄζραῖ ζῆ πκωστ` | μῆ πμοοϥ [α]ϥω ἄσεζωπ` ζῆ ἄταφος` ἄ-
 15 πκακε | αϥω μῆἄσα ζαζ ἄογοειϥ σεναοϥωνζ εβολ ἄἄκαρπος ἄ-
 ἄψην` εθοοϥ εϥῤῥολαζε ἄμοοϥ εϥζωτβε ἄμοοϥ ζη τ`ταπρο` ἄἄ-
 τβνοοϥε μῆ ἄρω|με` ζῆ ταφορμη` ἄἄζοοϥ μῆ ἄτηϥ μῆ παηρ` | μῆ
 πογοειν` ετῤῥ ογοειν` ἄπσα ηζρε

αϥοϥωψβ̄ | δε ἄβι θωμας` χε ακῤῥῖθε μεν` ἄμον` πχοεις`
 20 || ἀἄῤῥοει ζῆ πἄζητ` αϥω σοϥονζ εβολ χε ταει | [τε
 θ]ε αϥω πεκψαχε ο ἄατφθονος ἄλλα ηψα|[χε ε]τκχω ἄ-
 μοοϥ ηαν` ζενσβε νε ἄπκος|[μο]ς` αϥω ζἄκ ψαιε ἄσωϥ
 νε` επιδη σεσο|[οϥ]νε ἄμοοϥ ἀν` ἄαψ δε ἄρητε
 25 εἄναψβκ` α`||[τα]ψε οειϥ ἄμοοϥ επιδη χε σεωπ` ἄμον` | [ἀν`
 ζ]ἄ πκοςμος`

αϥοϥωψβ̄ ἄβι πσῶρ̄ παχεϥ χε | [ζαμ]ηην` †χω ἄμος ηητῆ χε
 πετναςωτῆρ̄ απε|[τῆψ]αχε` αϥω ἄκκτο ἄπεϥζο εβολ` η ἄκκ ψε|[ε]
 30 ἄσωϥ` [[ἄ] η ἄκκωτῤῥ ἄνεϥ`σποτοϥ ζι ηαε|[ι] ζα||μην` †χω ἄμος ηητῆ
 χε σενατααϥ` ατοοτϥ | ἄπαρχων ετἄπσα η`τπε` παῖ εταρχει
 εζραῖ ε|χῆ ἄεζοϥσια τηροϥ εϥο ἄῤῥο εχωοϥ ἄκκτο | ἄπαιε ετἄμαϥ
 ἄκκωχῆ χῆ ἄτπε` ψα πῆτῆ α`|πνοϥν` ἄσεωρεχ` αρωϥ ζῆ οϥμα
 35 εϥδηϥ εϥο || ἄκακε` μαϥψβῆ βομ δε ἄπνεϥ` η ακῖμ` ετβε | πῆ-
 νος ἄβαθος` ἄτε πταρταρος μῆ πῖϥ|[ιϥ]ε [[ε]] | [ετζ]οϣῶ ἄτε ἀἄῤῥε

142:12 Sah. πεϥκωστ. 17 i.e. ζωοϥ.

17 poss. emend to ζωοϥ

20 πἄζητ` <επιδη χε σεωπ ἄμον ἀν ζῆ πκοςμος> (transposing from 142:25-26) Kirchner 21 rest. Turner : [τε τμη]ε Krause, but unlikely (text uses μηε, not με) ψα-
 χε ο ἄ : ο added above the line 22 rest. Turner, Krause 24 rest. Turner,
 Krause 25-26 {επιδη ... κοσμος} (and transposing to 142:20) Kirchner 26 sim.
 rest. Turner

27-28 rest. Turner : πε|[ειψ]αχε Krause 28-29 ψε|[ε] : also poss. is ψε|[ει] 29
 [[ἄ]] : cancelled by the copyist 36 πῖϥ|[ιϥ]ε : for ϥ can also be read ε, ϥ, ο or ε rest.
 Schenke² : also palaeographically possible is πῖϥ|[ορ]ε (but cf. Turner² 208) [[ε]] : cancelled
 by the copyist 37 [ετζ]οϣῶ sim. Krause

¹⁰ The savior replied, “Listen to what I am going to tell you (sg.) ' and believe in the truth. That which sows and that which is sown ' will dissolve in their fire—within the fire ' and the water—and they will hide in tombs of darkness. ' And after a long time they shall show forth ¹⁵ the fruit of the evil trees, being punished, ' being slain in the mouth of beasts and men ' at the instigation of the rains and winds and air ' and the light that shines above.’”

Thomas ' replied, “You have certainly persuaded us, lord. ²⁰ We realize in our heart, and it is obvious, that this ' [is so], and that your word is sufficient. But these words ' that you speak to us are ridiculous and contemptible to the world ' since they are misunderstood. ' So how can we go ²⁵ preach them, since we are [not] esteemed ' [in] the world?”

The savior answered and said, ' “Truly I tell you (pl.) that he who will listen to ' [your] word and turn away his face or sneer ' at it or smirk at these things, truly ³⁰ I tell you that he will be handed over to ' the ruler above who rules over ' all the powers as their king, and he will turn ' that one around and cast him from heaven down to ' the abyss, and he will be imprisoned in a narrow ³⁵ dark place. Moreover, he can neither turn nor move on account of ' the great depth of Tartaros and the [heavy bitterness] ' of Hades

142:15 punished: *or*, pruned

- 15 ΠΚΟCΜΟC ΑΥΨ ΠΕΤ̄ΝΝΟΥΤΕ ΠΕ ΠΕΕΙΒΙΟC || ΕΤΕΤ̄ΝΤΑΚΟ Ν̄ΝΕΤ̄Ν-
 ΨΥΧΟΟΥΕ`
 ΟΥΟΕΙ ΝΗΤ̄Ν ΖΡΑΪ | Ζ̄Μ ΠΚΩΖΤ` ΕΤΡΩΚΖ ΖΡΑΪ Ζ̄Ν ΤΗΝΕ ΧΕ ΟΥΑΤCΙ
 ΠΕ |
 ΟΥΟΕΙ ΝΗΤ̄Ν ΕΒΟΛ ΖΙΤΟΥΤCΙ Μ̄ΠΚΑΤ` ΕΤΚΩΤΕ Ζ̄Ν | ΝΕΤ̄ΝΜΕΕΥΕ
 ΟΥΟΕΙ ΝΗΤ̄Ν Ν̄ΤΟΥΤCΙ Μ̄ΠΜΟΥΖ | ΕΤΖ[Ν̄] ΤΗΝΕ ΧΕ ΨΝΑΥΩΜ` Ν̄-
 20 ΝΕΤ̄ΝCΑΡΞ` Ζ̄Ν ΟΥΩΝΖ || ΕΒΟΛ` ΑΥΨ ΨΝΑΠΩΖ Ν̄ΝΕΤ̄ΝΨΥΧΟΟΥΕ` Ζ̄Ν
 ΟΥ|ΖΩΠ Ν̄CΒ̄ΤΕ ΤΗΝΕ ΖΡΑΪ Ζ̄Ν ΝΕΤ̄ΝΕΡΗΥ`
 ΟΥΟΪ [Ν]Η|Τ̄Ν Ν̄ΑΙΧΜΑΛΩΤΟC ΧΕ ΤΕΤ̄ΝΜΗΡ` Ζ̄Ν Ν̄CΠΗΛ[ΑΙ]-
 ΟΝ` ΤΕΤ̄ΝCΩΒΕ ΕΤΕΤ̄ΝΡΑΨΕ ΖΡΑΪ Ζ̄Ν Ν̄CΩΒ[Ε] | Ν̄ΛΙΒΕ ΤΕΤ̄Ν-
 25 Ρ̄ΝΟΕΙ ΑΝ Μ̄ΠΕΤ̄ΝΤΑΚΟ ΟΥΤΕ Τ[Ε]||Τ̄ΝΡ̄ΝΟΕΙ ΑΝ` Ζ̄Ν ΝΕΤΕΤ̄Ν<Ν>ΖΗ-
 ΤΟΥ ΟΥΤΕ Μ̄Π[ΕΤ]Ν̄|Μ̄ΜΕ ΧΕ ΤΕΤ̄ΝΨΟΟΠ` Ζ̄Μ ΠΚΑΚΕ` Μ̄Ν ΠΜΟ[Υ]
 | ΑΛΛΑ ΕΤΕΤ̄ΝΤΑΖΕ Ζ̄Μ ΠΚΩΖΤ` ΑΥΨ ΤΕΤ̄Ν[ΜΕΖ] | Ν̄CΙΨΕ` ΕΡΕ
 ΠΕΤ̄ΝΖΗΤ` ΠΩΨC ΕΡΩΤ̄Ν ΕΤΒΕ Π[Μ]ΟΥΖ | ΕΤ[Ζ]Ν̄ ΤΗΝΕ` ΑΥΨ ΨΖΟΛC
 30 ΝΗΤ̄Ν Ν̄CΙ ΠΚΛΟ Μ̄Ν || ΤΠΛΗΓΗ Ν̄ΝΕΤ̄ΝΧΑΧΕ` ΑΥΨ ΠΚΑΚΕ ΑΨΨΑΕ
 ΝΗ|Τ̄Ν Ν̄ΘΕ Μ̄ΠΟΥΟΕΙΝ` ΤΕΤ̄ΝΜ̄ΝΤΡ̄Μ̄ΖΕ ΓΑΡ` ΑΤΕΤ̄Ν|ΤΑΑC Ν̄ΤΜ̄ΝΤ-
 ΖΜ̄ΖΑΛ ΑΤΕΤ̄ΝΕΙΡΕ Ν̄ΝΕΤ̄ΝΖΗΤ` Ν̄|ΖΗΤ` Ν̄ΚΑΚΕ` ΑΥΨ ΝΕΤ̄ΝΜΕ-
 35 ΕΥΕ` ΑΤΕΤ̄ΝΤΑΑΥ | Ν̄ΤΜ̄ΝΤCΕCΕ` ΑΥΨ ΑΤΕΤ̄ΝΜΟΥΖ Ν̄ΝΕΤ̄ΝΜΕ||Ε[Υ]Ε
 Ζ̄Ν ΠΚΑΠΝΟC` Μ̄ΠΚΩΖΤ` ΕΤΖ̄Ν ΤΗΝΕ ΑΥ|Ψ [ΑΨΖ]ΨΠ` Ν̄CΙ ΠΕΤ̄ΝΟΥΟ-
 ΕΙΝΕ` Ζ̄Ν ΤΚΛΟΟΛΕ | [Ν̄ Α]ΥΨ ΤΖΒCΩ ΕΤ`ΤΟ ΖΙ ΤΗΝΕ
 ΑΤΕΤ̄ΝΗ[1½-4] | [.]ΡΟΥ` ΑΥΨ ΑΥΡ̄ΚΑΤΕΧΕ Μ̄ΜΩ[Τ̄Ν
 40 ΖΙ][Τ̄Ν] ΘΕΛ[ΠΙC ΕΤ]ΨΟΟΠ` ΑΝ ΑΥΨ Ν[Ι]Μ ΠΕΝΤ[ΑΤΕ]||[Τ̄Ν]-
 ΠΙCΤ[ΕΥΕ] ΕΡΟΥ` ΤΕΤ̄ΝCΟΟΥ[ΥΝ ΑΝ ΧΕ ΤΕΤ̄Ν]||[Ψ]ΟΟΠ ΤΗΡΤ̄Ν Ζ̄Ν

19–20 i.e. Ζ̄Ν ΟΥΟΥΩΝΖ ΕΒΟΛ.

21 possibly corrupt: C̄Β̄ΤΕ <ΤΗΝΕ ΕΜΕCΤΕ> ΤΗΝΕ ΟΓ C̄Β̄ΤΕ <ΤΗΝΕ ΕΤΡΕΤ̄ΝΜΕCΤΕ> ΤΗΝΕ Kirchner (exempli gratia)

25 Ζ̄Ν: Ν̄ em. Schenke, poss. rightly <Ν̄>ΖΗΤΟΥ Turner rest. Turner, sim. Krause 26 ΜΟ[1-2] pap.: rest. Turner, Krause 27 rest. Turner, Krause 28 rest. Turner, sim. Krause 29 ΕΤ[.]Ν̄ read in photographs ΠΚΛΟ Μ̄Ν: also poss. is ΠΚΛΟΜ̄Ν (thus Turner) 32–33 {Ν̄|ΖΗΤ} Schenke 33 ΖΗΤ` read in photographs 34 ΤΜ̄ΝΤ read in photographs 35 Ε [.]Ε Ζ̄Ν read in photographs 36 rest. Turner, Krause 37 prob. [Ν̄ΚΑΚΕ Α]ΥΨ (thus Turner) ΑΤΕΤ̄ΝΗ[1½-4] pap.: for η can also be read β, γ, Η, Ι, Κ, Μ, Ν or ρ ΑΤΕΤ̄ΝΗ[ΟΖC] Turner² 37–38 ΑΤΕΤ̄ΝΗ[ΩΤ] | [Ν̄CΩΨ Ζ̄Ν ΟΥΚ]ΡΟΥ` rest. Turner³ 38 [- - - C̄C]ΟΟΥ` rest. Schenke² 38–39 Μ̄ΜΩ[Τ̄Ν ΖΙ][Τ̄Ν] ΘΕΛ[ΠΙC ΕΤ]ΨΟΟΠ` ΑΝ rest. Turner² 39 ΠΕΝΤ[ΑΤΕ][Τ̄Ν] Turner² 40–41 rest. Turner, Krause: sim. rest. Kirchner, but CΟΟΥ[ΥΝ ΑΝ ΑΥΨ ΤΕΤ̄Ν]

the world, and your god is this life! ¹⁵ You are corrupting your souls!

“Woe to you (pl.) within ' the fire that burns in you; for it is insatiable! '

“Woe to you because of the wheel that turns in ' your minds!

“Woe to you within the grip of the burning ' that is in you, for it will devour your flesh openly ²⁰ and rend your souls secretly, ' and prepare you for your companions!

“Woe to ' you, captives, for you are bound in caverns! ' You laugh! In mad laughter you rejoice! ' You neither realize your perdition, nor ²⁵ do you reflect on your circumstances, nor have [you] ' understood that you dwell in darkness and [death]! ' On the contrary, you are drunk with the fire and [full] ' of bitterness. Your mind is deranged on account of the burning ' that is in you, and sweet to you are the poison and ³⁰ the blows of your enemies! And the darkness rose for ' you like the light, for you surrendered your freedom ' for servitude! You darkened your hearts ' and surrendered your thoughts ' to folly, and you filled your thoughts ³⁵ with the smoke of the fire that is in you! And ' your light [has hidden] in the cloud ' [of . . .] and the garment that is put upon you, you [. . .] ' [. . .]. And [you] were seized [by] ' the hope that does not exist. And who is it [you ⁴⁰ have] believed? Do you [not know that you] ' all dwell among

143:29-30 *or (dividing the letters differently), and sweet to you is the crown of your enemies' blows*

*p. 144¹

NET[.^{14½-17}][(^{1½})]ΟΥ ΜΜΩΤῆ ΖΩC ΕΤ[ΕΤῆ-
] * ΑΤΕΤῆΩΜC ἸΝΕΤῆΨΥΧῆ Ἰ Ζῆ ΠΜΟΥ Ἰ ΠΚΑΚ[Ε] | Α-
 ΤΕΤῆΠΩΤῆ Ἰ Ζῆ ΝΕΤῆΟΥΩΨΕ ΜΜΙΝῆ Ἰ ΜΜΩΤῆ

ΟΥ|ΟΕΙ ΝΗΤῆ ΝΕΤῆΨΟΟΠῆ Ἰ Ζῆ ΠCΩΡῆ ΕΤΕΤῆCΑΨΤῆ | ΑΝ ΑΠΟΥΟΕΙΝ Ἰ-
 5 ΠΡΗῆ ΠΕΤΚΡΙΝΕ Ἰ ΠΠΗΡῆ Ἰ ΕΤῆ||CΑΨΤῆ Ἰ ΑΧῆ ΠΗΡῆ Ἰ ΧΕ Ἰ ΝΑΚΩΤΕ ΑΧῆ Ἰ-
 ΖΒΗΥΕ | ΤΗΡΟΥ ΑΤΡΕ Ἰ ΧΑΧΕ Ἰ ΖΜΖΑΛ Ἰ ΑΥΩ ΟΝ ΤΕΤῆΡῆΟΕΙ | ΑΝ Ἰ-
 ΠΡΟΖ ΧΕ Ἰ ΑΨ Ἰ ΖΕ Ἰ ΤΟΥΨΗ Μῆ ΦΟΟΥ Εῆ Ἰ CΑΨΤῆ ΕΖΡΑῆ ΕῆΝΑΥ ΑΝCΩΜΑ
 Ἰ ΝΕΤ[Ἰ]ΖΕΤΒΕ

10 ΟΥΟῆ | ΝΗΤῆ ΝΕΤΜΑΕΙΕ Ἰ ΤCΥΝΗΘΕΙΑ Ἰ Ἰ Τῆ Μῆ ΤCΖΙΜΕ || Μῆ ΠΕCΨΩΠΕ
 Νῆ ΜΑC ΕΤCΟΟΥῆ
 ΑΥΩ ΟΥΟΕΙῆ | ΝΗΤῆ Ἰ ΤΟΟΥ Ἰ Ἰ ΝΕΖΟΥCΙΑ Ἰ ΠΕΤῆCΩΜΑ ΧΕ |
 ΝΕΤῆ ΜΜΟ ΓΑΡῆ CΕΝΑΘῆΚΕ ΤΗΝΕῆ

ΟΥΟῆ ΝΗΤῆ Ἰ ΤΟ|ΤΟΥ Ἰ Ἰ ΝΕΝΕΡΓΕΙΑ Ἰ Ἰ ΔΑΙΜΩΝῆ Ἰ ΠΟΝΗΡΟΝῆ |
 15 ΟΥΟῆ ΝΗΤῆ ΝΕΤῆCΩΚῆ Ἰ Ἰ ΝΕΥΜΕΛΟCῆ Ἰ Ζῆ ΠΚΩΖΤῆ || ΝΙΜῆ ΠΕΤΝΑ-
 ΖΩΟΥ ΝΗΤῆ Ἰ ΟΥΕΙΩΤΕῆ Ἰ Ἰ Μῆ ΤΟΝ | ΧΕΚΑΑC ΕCΝΑΖΩΤῆ Ἰ ΖΑΖ Ἰ ΚΩΖΤῆ
 ΕΒΟΛ Ζῆ ΤΗΝΕ | Μῆ ΠΕΤῆΡΩΚΖῆ ΝΙΜ ΠΕΤΝΑ† ΝΗΤῆ Ἰ ΠΡΗ Ἰ ΠΡῆ ΑΧῆ
 ΤΗΝΕῆ Ἰ ΑΒΩΛ ΕΒΟΛ Ἰ ΠΚΑΚΕῆ Ἰ ΕΤΖῆ ΤΗΝΕ | ΑΥΩ ΑΖΩΠῆ Ἰ ΠΚΑΚΕ Μῆ
 ΠΜΟΥ ΕΤCΟΟΥῆ

20 ΠΡΗ || Μῆ ΠΟΖ ΝΑ† C† ΝΟΥCΕ ΝΗΤῆ Ἰ Μῆ ΠΑΗΡ Μῆ | ΠΠῆ Ἰ Μῆ ΠΚΑΖ Μῆ
 ΠΜΟΥ ΠΡΗ ΓΑΡῆ Εῆ Τῆ ΠΡῆ ΑΧῆ Ἰ ΝΙCΩΜΑ Ἰ CΕΝΑΛΟCΛΕῆ Ἰ ΝCΕ-
 [Τ]ΑΚΟ | [Ἰ] ΠΡΗΤΕ ΖΩΩῆ Ἰ Ἰ ΟΥῆ Ἰ ΤΗC Ἰ Ἰ ΟΥΧΟΡΤΟCῆ Ἰ ΕΨΩΠΕ | [Μ]ΕΝ
 25 ΕΠΡΗ ΠΡῆ ΑΧΩῆ Ἰ ΨΑϞῆ Ἰ ΒΑΜῆ Ἰ Ἰ ΩCΤῆ || [Ἰ] Τῆ ΒΩ Ἰ ΝΕΛΟΟΛΕῆ Ἰ ΕΨΩ-
 ΠΕ ΔΕ ΕCΨΑΝῆ Ἰ ΒΟΜ | [Ἰ] Βῆ Τῆ ΒΩ Ἰ ΝΕΛΟΟΛΕῆ Ἰ Ἰ Cῆ ΖΑῆ ΒΕC ΑΧῆ Ἰ Νῆ Ἰ ΤΗCῆ Ἰ
 [Μ]ῆ Ἰ ΝΙΚΕΨΝΑ ΤΗΡΟΥ ΕΤΡΗΤῆ Ἰ ΕΖΡΑῆ Ἰ Ἰ ΜΜΑCῆ Ἰ Ἰ [C][Π]ΩΡῆ Ἰ Ἰ ΕΒΟΛῆ Ἰ ΑΥΩ
 Ἰ Ἰ CΟΥCΤῆ Ἰ ΕΒΟΛ Ἰ ΨΑCῆ ΚΛΗ|[Ρ]ῆ Ἰ [Ο]ΜΕῆ Ἰ ΠΚΑΖ Ἰ ΟΥΑΑΤῆ C ΠΑῆ Ἰ ΕΤCΡΗΤῆ

144:5 i.e. εχῆ . . . εχῆ.
 12 Sah. ΝΕΤῆ ΜΜΑΥ.
 16 ΖΩΤῆ: for the word cf. P. Bodmer 6 (Prov. 10:7, 13:9). 18 i.e. εχῆ.
 22 i.e. εχῆ. 26 i.e. εχῆ.

41 ΝΕΤ[Ἰ Μῆ Ρῆ - - -] rest. Kirchner 41-42 [- - - ΑΥΩ ΤΕΤῆ ΨΟΥῆ][Ψ]ΟΥῆ sim. rest.
 Kirchner 42 ΖΩC ΕΤ[^{14-16½}] pap.: ΖΩC ΕΤ[ΕΤῆ Ο Ἰ ΝΕΛΕΥΘΕΡΟC ΑΥΩ] rest.
 Kirchner 144:1 κα κ[- - -] read in photographs
 2-3 ΟΥΟΕΙ read in photographs 3 CΑΨΤῆ vacat read in photographs 4 ΤΗΡῆ Ἰ
 ΕΤῆ vacat read in photographs
 27 rest. Turner, sim. Krause 28 rest. Turner, Krause

those that [. . .] ' [. . .] you as though [you . . .]. **144** You baptized your souls in the water of darkness! ' You walked by your own whims!

“Woe ' to you (pl.) who dwell in error, heedless ' that the light of the sun which judges and ⁵ looks down upon the all will circle around all things ' so as to enslave the enemies. You do not even notice ' the moon, how by night and day it ' looks down, looking at the bodies of your slaughters!

“Woe ' to you (pl.) who love intimacy with womankind ¹⁰ and polluted intercourse with them!

“And woe ' to you (pl.) in the grip of the powers of your body, ' for they will afflict you!

“Woe to you (pl.) in the grip of ' the forces of the evil demons! '

“Woe to you (pl.) who beguile your limbs with fire! ¹⁵ Who is it that will rain a refreshing dew on you ' to extinguish the mass of fire from you ' along with your burning? Who is it that will cause the sun to ' shine upon you to disperse the darkness in you ' and hide the darkness and polluted water?

“The sun ²⁰ and the moon will give a fragrance to you (pl.), together with the air and ' the spirit and the earth and the water. For if the sun does not ' shine upon these bodies, they will wither and perish ' just like weeds or grass. If ' the sun shines on them, they prevail and choke ²⁵ the grapevine; but if the grapevine ' prevails and shades those weeds ' and all that other brush growing alongside and ' [spreads] and flourishes, it alone ' inherits the land in which it grows;

30 ζραϊ̄ ἡ̄ζητῆ̄ || ἄγω̄ ἀσῆ̄ ναπ̄ ἄμᾱ νιμ̄ ἑτασῆ̄ ζαῖβες̄ ἀχψῆ̄
 | τὸτε̄ σε̄ εσψαν̄ ἄγζανε̄ ψασῆ̄ νεπ̄ ἀπκαζ̄ τηρῆ̄ | ἄγω̄ ψασῆ̄
 ζενοῦγε̄ ἡ̄πεσχοεις̄ ἡ̄σῆ̄ ἀναῆ̄ | ἡ̄ζογο̄ χε̄ νεψναψωπ̄ γαρ̄ ἡ̄-
 35 ζεννοσ̄ ἡ̄ζισε̄ | πε̄ ἑτβε̄ νιῆ̄θησ̄ ψαντῆ̄πορκοῦ̄ ἄλλᾱ τβω̄ || ἡ̄-
 ελοολε̄ οὔαατῆ̄ ἀσῆ̄τοῦ̄ ἡ̄μαῦ̄ ἄγω̄ ἀσωστ̄ ἡ̄μοοῦ̄ ἄγμοῦ̄ ἄγ-
 ψωπε̄ ἡ̄θε̄ ἡ̄πκαζ̄

τὸτε̄ [α]ῆ̄[ο]ῶγζ̄ ετοοτῆ̄ ἡ̄βῑ ἡ̄σ̄ παχεψ̄ναῦ̄ χε̄ οὔο[εῖ̄ η]ἡ̄-
 [τῆ̄] χε̄ ἡ̄πετῆ̄χῑ ἡ̄τςβω̄ ἄγω̄ νετῶ̄ [. 4-5½ . .] [. . .] ἄσναζι-
 40 σε̄ εὔταψε̄ οειψ̄ [. . . 8-10 . . .] [. . .] ἄγω̄ τε[τ]ῆ̄πῆ̄τῆ̄ ἀζοῦν
 α . [. . .] . ψη[. 1½-4 .] [.] . ἡ̄ατῆ̄νοοῦ̄ς[ε̄ ἀπ]ῆ̄τῆ̄ ἡ̄να[. . . .
 *p. 145¹] τῆ̄μοοῦ̄τοῦ̄ ἡ̄μῆ̄[ε̄] * χεκαασ̄ εὔνατωοῦν̄ ζῆ̄πμοῦ̄

ἡ̄αεῖατῆ̄τῆ̄νε̄ | νετῆ̄ψῆ̄πῆ̄ἡ̄μμε̄ ἄνσκαῆ̄ναδalon̄ ἄγω̄ εὔπωτῆ̄ | † ζῆ-
 τῆ̄ ἡ̄ναλλοτῆ̄ριον̄

ἡ̄αεῖατῆ̄τῆ̄νε̄ νετοῦνοσ̄|νεσ̄ ἡ̄μοοῦ̄ ἄγω̄ εὔψωπ̄ ἡ̄μοοῦ̄ ἀν̄ ἑτβε̄
 5 πμαεῖε̄ || εὔεῆ̄τῆ̄αψῆ̄ εζοῦν̄ εροοῦ̄ ἡ̄βῑ ποῦ̄χοεις̄

ἡ̄αεῖατῆ̄τῆ̄νε̄ νετῆ̄ριμε̄ ἄγω̄ ετοῦ̄φῆ̄λιβε̄ ἡ̄μοοῦ̄ ζιτῆ̄ | νετε̄ ἡ̄[ἡ̄-
 τε]ῦ̄ ζελῆ̄πικ̄ χε̄ σεναβωλ̄ τῆ̄νε̄ ζιτῆ̄ ἡ̄πῆ̄ρε̄ νιμ̄

30 Sah. εσῆ̄.

30 ἀσῆ̄ : <ψ>ἀσῆ̄ Turner, Krause 31 καζ̄ τηρῆ̄ read in photographs 34 τβω̄ read in
 photographs 35 ἀσῆ̄τοῦ̄ : c added above the line ἀσωστ̄ read in photographs

37 οὔο[εῖ̄ η] : cf. 144:10 38–39 νετῶ̄ [ἡ̄ατσο]||[οῦν] rest. Turner² : νετῶ̄[ῶψωε̄
 ἡ̄]||[χιτς] sim. Kirchner 39–40 ταψε̄ οειψ̄ [χε̄ τετῆ̄ασορ]||[σοῦ] rest. Kirchner 40
 α . [. . .] . ψ : first letter trace can be read β, γ, η, ι, κ, μ, ν, π, ρ or τ; second letter trace is
 indistinct, but perhaps η, ι, μ, ν, γ, ρ or apostrophe 40–41 ἀ[ετ]ῆ̄ψῆ̄[ηγ̄ ἡ̄]||[μῆ̄ν ἡ̄-
 μωτῆ̄ - - -] rest. Kirchner, Schenke² : ἀτ[μῆ̄ν]τῆ̄ψῆ̄[α - - -] sim. rest. Turner², but palaeo-
 graphically unlikely 41 [- - - τετ]ῆ̄ἡ̄νᾱ Schenke² : also possible is [- - - ε]ῦ̄ἡ̄νᾱ ἡ̄τῆ̄
 ἡ̄να[- - -] read in photographs possibly restore ἡ̄να[ζῆ̄π - - -] 42 [- - - ἡ̄τε]τῆ̄
 Schenke² 145:1 χεκαασ̄ read in photographs

2 νετῆ̄ψῆ̄πῆ̄ read in photographs 3 † ζῆτῆ̄ ἡ̄ἡ̄ read in photographs : emend to ζῆτοῦ̄
 ἡ̄ἡ̄ (Layton)

4 νεσ̄ ἡ̄μοοῦ̄ read in photographs 5 εὔεῆ̄τῆ̄αψῆ̄ εζοῦν̄ read in photographs

6 τῆ̄νε̄ νετῆ̄ριμε̄ ἄγω̄ read in photographs 7 νετε̄ ἡ̄[. . .]ῦ̄ ζελῆ̄πικ̄ read in
 photographs rest. Turner, Krause 8 pe nim read in photographs

³⁰ and every place it has shaded it dominates. ' And then when it grows up, it dominates all the land ' and is bountiful for its master, and it pleases him ' even more, for he would have suffered great pains ' on account of these plants until he uprooted them. But the ³⁵ gravevine alone removed them and choked ' them, and they died and became like the soil. ”

Then ' Jesus continued and said to them, “Woe to ' you (pl.), for you did not receive the doctrine, and those who are [. . .] ' will labor at preaching [. . .]. ⁴⁰ And you are rushing into . . . [. . .] ' [. . .] will send [them] down . . . ' [. . .] you kill them daily **145** in order that they might rise from death.

“Blessed are you (pl.) ' who have prior knowledge of the stumbling blocks and who flee ' alien things.

“Blessed are you (pl.) who are reviled ' and not esteemed on account of the love ⁵ their lord has for them.

“Blessed are ' you (pl.) who weep and are oppressed by ' those without hope, for you will be released from ' every bondage.

“Watch and pray that you (pl.) not come to be ' in the flesh, but rather that you come forth from the bondage of the bitterness ¹⁰ of this life. And as you pray, ' you will find rest, for you have left behind the suffering and the disgrace. ' For when you come forth from the sufferings and ' passions of the body, you will receive rest ' from the good one, and you will reign with the king, ¹⁵ you joined with him and he with you, from now on, ' for ever and ever. Amen.” '

The Book of Thomas '
 The Contender Writing '
 To the Perfect (pl.) ²⁰

* * * * *

Remember me also, my brethren, '
 [in] your prayers: '
 Peace to the saints '
 and those who are spiritual.

143:23 those who are spiritual: *literally*, the pneumatics

145:20–23 *the concluding colophon probably belongs to the manuscript as such rather than this tractate alone*

IN
CATALOGUE

INDEXES OF WORDS

CATALOGUES OF GRAMMATICAL FORMS

STEPHEN EMMEL

ABBREVIATIONS

THE main entry is always the standard Sahidic form; if not actually attested in the text, this form is given in parentheses, e.g. (αλω). The entries are followed by a reference to Crum, e.g. 2 a.

- vb tr = transitive verb, the infinitive of which can be followed immediately by an object (dir obj); after the *status absolutus* the direct object is governed by the preposition $\bar{\text{N}}$ -, $\bar{\text{M}}\text{M}\text{O}\zeta$; the absence of a direct object after the *status absolutus* is indicated by ‘no dir obj’ or by ‘med’
- med = *medium*, middle voice, in which the infinitive of a transitive verb without a direct object describes the entry of the actor into the state otherwise described by the qualitative of that verb, e.g. 38:22 $\alpha\epsilon\text{I}\text{O}\gamma\omega\text{N}\zeta$ (med) $\epsilon\text{B}\text{O}\lambda$ $\text{N}\alpha\gamma$ $\zeta\bar{\text{N}}$ $\text{C}\alpha\text{P}\zeta$, ‘I became manifest to them in flesh’ (contrast 47:20–21 $\text{C}\epsilon\text{O}\gamma\text{O}\text{N}\zeta^+$ $\epsilon\text{B}\text{O}\lambda$ $\bar{\text{M}}\text{P}\rho\omega\text{M}\epsilon$, ‘they are manifest to man’)
- vb intr = intransitive verb, one which can never be followed immediately by an object
- attrib = attributive construction, in which $\bar{\text{N}}$ - with a bare noun modifies a preceding noun, e.g. 127:20 $\text{O}\gamma\text{P}\alpha\text{N}$ $\bar{\text{N}}\text{C}\zeta\text{I}\text{M}\epsilon$, ‘a feminine name’
 - * after a reference, e.g. 42:1*, indicates that the key word or construction is wholly or partially restored or read from uncertain letters
- ap = apparatus; after a reference, e.g. 42:2ap, indicates that the key word or construction is to be found in the *apparatus* to the text
- (em.) after a reference, e.g. 43:12 (em.), indicates that the text has been *emended*

Other abbreviations are as in Crum, with the following additions:

- I = basic (not converted) tense
- II = second tense
- III Fut = Third Future
- advb = adverb, adverbial
- affirm = affirmative

(Comp. Et. Dic.
 bridge 1
 (v) = Condi
 Conjectv = C
 Crum = W. E.
 dir = dative. u
 words sp
 dir obj = direct
 fol by = follo
 fut = Future
 Gk = Greek
 Imp = Imp
 inf = infinitiv
 J = Journal
 neg = negative
 Perf = Perfect
 Pres = Present
 verb = verb
 with = with
 without = without
 Z = Zeitschr.

Černý, *Et. Dict.* = J. Černý, *A Coptic Etymological Dictionary* (Cambridge 1976)

Cond = Conditional

Conjunctv = Conjunctive

Crum = W. E. Crum, *A Coptic Dictionary* (Oxford 1939)

dat = dative, used to distinguish the preposition \bar{n} -, $\bar{n}\alpha\bar{z}$ from other words spelled \bar{n} -

dir obj = direct object; see above under vb tr

fol. by = followed by

Fut = Future

Gk = Greek

Imperat = Imperative

infin = infinitive, including the Causative Infinitive

JEA = *Journal of Egyptian Archaeology*

neg = negative

Perf = Perfect

Pres = Present

suffix vb = verb of suffix conjugation

w. = with

w.out = without

ZPE = *Zeitschrift für Papyrologie und Epigraphik*

Words borrowed from Greek are listed as in a Greek dictionary. The Coptic spellings are given only when they differ from the Greek. The catalogues of grammatical forms include, in principle, only those forms which are clearly attested in the texts. A single representative example is cited for each form.

TRACTATE 5
ON THE ORIGIN OF THE WORLD (CODEX II)

I. WORDS OF EGYPTIAN ORIGIN

α-, see ε-.

ααζ, see ειρε.

(αλτκας), ατκας (6*b*) nn m. 114:35.

αμηειτн, αμηїтн, see ει.

(αμαзτε), εμαзте (9*a*) vb intr.

— μμοζ 115:18, 116:16, 117:3.

αη, see οη.

(αηαι), αηαι (11*a*) vb intr. 114:19.

(αηг-), ητοκ- (11*b* 4up) copular pron.
115:19.

see also ηε (2°).

αηοκ, ¹ητοκ, ²ηто, ³ηтоη, ⁴ηтаη,
⁵ηтос, ⁶ηтооу (11*b*) pron.

in extraposition: to subject 97:26,
³103:8, ³107:34, ³108:16, ⁶116:30; to obj
2116:6.

predicate of a nominal sentence 103:11,
³105:11, 107:30, ¹110:31, 112:28, 114:7,
114:8, 114:9 (bis), 114:10 (2°, 3°),
114:12, ³114:12, ³114:13; of a cleft sen-
tence ⁴100:30, ³100:33*, ⁵114:6, 114:10
(1°), ²116:7, ⁵119:33*.

see also αηг-.

αηηζ, see ζαρεζ.

αηηζ (16*b*) suffix nn.

αηηζ-η invariable: 98:13, 98:31, 99:27,
112:19; ψα-ηαηηζ-η 102:7.

αспе (18*a*) nn f. 105:16.

αт- (18*b*) prefix forming nn.

see μοу, рро, сооуη, сом.

мηт-αт-: see рро, сооуη, тако,
зηт.

αтκας, see αλτκας.

αтоуζ, see εтоуη-.

αтоуη-, see εтоуη-.

αуω (19*b*) conjunction.

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98:16, 99:4, 99:15, 99:20, 100:17,

100:23, 100:30 (parenthesis), 101:4,

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102:29, 103:5, 103:6, 103:9, 103:12,

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104:15, 105:10 (zeugma), 105:32,

106:1, 106:3, 106:5, 106:22, 106:26,

107:4, 107:12, 107:22, 107:25, 107:36,

108:2, 108:7, 108:10, 108:22 (zeugma),

109:13, 109:14, 109:16, 109:23, 110:6,

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116:22, 116:35*, 117:2, 117:12,

117:16, 118:27, 119:1, 119:8, 120:9,

121:4, 121:5, 121:9, 121:22, 121:23,

121:25, 121:30, 121:32, 122:29,

122:31, 123:15, 124:14, 124:27, 124:34

(parenthesis), 125:1 (2°; zeugma),

125:9, 125:18, 125:22, 125:28, 125:29,

126:2, 126:3, 126:6, 126:9, 126:11,

126:13, 126:28, 126:31, 126:33*ap*,

126:35*, 127:1, 127:2, 127:4, 127:5,

127:6.

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παειενταζ- . . . αγω αq 118:14.

(αγαν), εγαν (20*b*) nn m. 110:13.

αω-, see ωψ.

αω (22*a* 1) interrog pron. 124:4.

(αωαι), αωαι, ¹αωει (22*b*) vb intr. 114:19, ¹118:3.

αωκακ, see ωψ, ψκακ.

αζε†, see ωζε.

αζε (24*a* 24 up) nn m. 121:21*ap*.

(αζομ), εζομ (24*b*) nn m.

εψ-εζομ (cf. ωψ) 106:31, 106:34, 107:24.

αζερατς, see ωζε.

αζηγ, see κωκ.

αχως, see εχн-.

αχм-, see εчн-.

αχн- "upon," see εчн-.

αχн-, ¹αχнτς (25*b*) prep "without." ¹103:13, ¹107:31, 114:5, 125:11.

(βω), βε- (28*a* 3 up) nn f.

βε-н-ελοολε 109:26, 109:30.

βε-н-κнте 109:30.

βε-н-λαζμεн 109:31.

βε-н-χοειт 111:2, 111:6.

(βαβε), βαβωως (28*b*) vb tr. 120:33*.

βωк, ¹βнк (29*a*) vb intr.

— е- 127:15.

— апитн а- ¹122:19.

— апитн ψа- 103:23.

— εζογн е- 112:11, 116:28, 116:31, 121:12, 125:7, 127:13.

— εζραї е- 111:33, 116:18.

— ψа-εζраї е- ¹110:18.

βαλ-, see βωλ.

βαλ (31*b* 8) nn m. 101:13, 101:17, 101:21, 116:5, 116:27, 120:4.

βολ, ¹βοс (error) (33*b* 9 up) nn m.

attrib: са-н-вол 98:26.

εβολ w. vb: see βωλ, μογн, мто,

пρωψ, пωт, пωзт, сωт, ογωнз, ωψ,

ψωте, гате, χωк, χωωре (1°), δωλπ;

see also further below.

εβολ ζн-, нзнтς 98:27, 98:31 (corrupt), 99:1, 99:12, 99:19, 99:30, 100:6, 100:23, 101:5, 101:7, 104:5, 104:19, 105:13, 106:23, 107:13, 107:22, 109:1, 109:4, 109:12, 109:16, 109:27, 109:34, 110:25, 111:10, 111:12, 111:17, 111:23*ap*, 111:25, 112:34, 113:4, 113:9, 115:27, 116:23, 117:16, 118:22, 118:29, 118:31*, 119:1, 119:6, 119:9, 119:32*, 120:11, 120:24, 120:31, 121:32*, 122:27, 123:35*, 124:1, 124:6, 124:28, 124:33*, 126:6, 126:8, 127:16; as nn 98:2, 98:4, 109:6, 116:20; see also further below.

εβολ зитн-, зитоотς 99:5, 101:11, 102:27, 103:1*, 108:14, 114:22, 115:21, 120:4, 126:26.

εβολ των 100:10; see also further below.

εβολ ммος 120:27.

μβολ н- 98:25, 110:3.

εβολ between vb and prep, prob. to be taken w. both (εβολ for εβολ εβολ):

εβολ ζн-, нзнтς 98:9, 98:12, 98:13, 99:21, 102:25, 103:27, 108:3, 110:12, 111:6 (?), 121:1, 121:2, 121:4, 121:30, 123:5, 126:14, 127:15.

εβολ των 115:20.

βωλ, р с вал- (32*a*) vb tr.

— εβολ: med 127:2; as nn m 109:24.

βαλ-знт. nn: attrib ¹107:14, ¹124:10.

as nn m 100:13.

for derived nn see βολ.

βωлк (37*b*) vb intr. 103:16.

βλλε, pl ¹βλλεεγε (38*a*) nn m. ¹113:14, 116:33*ap*.

attrib 103:18.

βнνε (40*a*) nn f. 110:23.

βрре (43*a*) nn. 116:33 (corrupt).

βοс (error), see βολ.

βωе (519*b* 3) nn f. 110:26, 116:21, 116:34, 123:22.

е-, ¹а-, ²ероς (50*a*) prep. ¹102:3, ¹104:5, 111:13, ²113:15, ¹122:4, ¹124:20; see also βωк, еи, еиме, κωк, κωте, κто,

ε- (continued)

κωζ, μοῦτε, μτον, μεεγε, νοβε, ναγ (1°), νηγ, νογзм, νογχε, πωρх, ραν, σμογ, σαειν, σωтм, σωтп, сооγн, тамо, тннооγ, тонтн, тсаво, ογων (2°), ογαωρε, ωп, ψεβιο, ψμμο, ψωπε, ψорп, ψαχε, зе (1°), злостн, зарез, хω, хωωре (2°), хро, хоεις, хисе, хωз, хογχογ, θαρρέω, παραβαίνω, σικχαίνω, ύμνέω.
before infin: 99:32ap, ¹102:22, ¹105:15, ¹110:10, ¹110:25, ¹112:4, ¹113:11, ¹114:1, ¹115:33, ¹116:11, ¹117:9, 119:22, ¹120:27, ¹123:7, ¹124:13-14ap (1°), ¹124:24, ¹125:16, ¹125:20; see also πε (2°), ογωω, гапс, сом, κατακρίνω.
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нзоγо ε- ²121:4.
ψα-зоγн ε- ¹122:26, ¹123:23, ¹123:30.
ψα-граї ε- 102:26, 110:18.
ειμηтн ε- ¹100:32*, ¹106:6, ¹108:10.
forms advb expressions and compound preps w. вол, еснт, еитн, ма, мате, са (1°), оγнам, гн (corrupt), зоγн, граї.
евот, pl ¹εβατε (53b) nn m. ¹112:7, 113:29.
ελοоле, ¹ελαале (54b) nn m.
attrib: ве-н-ελοоле (cf. вω) ¹109:26, 109:30; смаз-н-ελοоле 110:17.
εμαзте, see амазте.
εнез (57a) nn m.
εнез 121:12, 127:13.
ψα-εнез 125:10.
εраї (corrupt).
азе (cf. ωзе) ераї εхн- 106:18.

εрн-, see εире.

ερο, see рро.

εροз, see ε-.

ερατз (303a 8 up) prep. 99:32*, 104:21 (ωεзраτз for ωερατз), 104:21ap, 105:10, 105:32, 106:17-19ap, 106:18ap.
εрнγ (59a) nn m f. 106:35, 116:13, 119:16, 126:7, 126:25, 126:29.

εрнз, see зарез.

εснт (60a) nn m.

апеснт ε- 126:33.

εет', see ωω.

εтве-. ¹εтвнтз (61a) prep. 98:1*, 104:13, 108:27, 111:7, 112:12, 114:18, 114:26, 115:6, 115:22, 117:25, 119:28, ¹120:8, 120:16, 121:15, ¹122:28, 124:23, 124:31, 125:16.

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εтве-ογ н-смот 123:33.

(εтоγн-, атоγн-, ¹атоγωз (444b 7) prep. ¹110:18, 116:28.

εооγ (62a) nn m. 102:15, 102:19, 103:5, 103:8, 104:1, 105:19, 105:31, 106:1, 106:2, 106:20, 110:20, 115:23, 120:33*, 123:32ap, 125:10, 125:32, 127:5, 127:11.

εγαν, see аγαν.

εγ-, see ωγ.

εγωπε (580b 16) conjunction. 118:22.

εγχε- (63b) conjunction. 97:30, 107:36, 112:22, 112:32.

зωс εγχε- 116:23.

εзе (64b) affirmative particle. 112:32.

εгн, see гн.

εгом, see агом.

(εгpn-, гн-), гм- (649a 11, 684b 1, corrected by Polotsky in JEA 25 [1939] 113) prep.

εзоγн гн- 99:34*, 119:8.

εхн-, ¹ахн-, ²εхм-, ³ахм-, ⁴εхωз, ⁵ахωз (757a 3) prep. 100:4 (bis), 104:1, ⁵104:4, 105:15, 106:17-19ap, 106:24, 107:24, ²108:19, ⁴108:23, ²109:27, ⁴111:20, ²111:20, ³111:34*, ¹111:34ap, ²112:5, ²113:23, 114:20, 114:28, ⁴115:9, 125:35ap, 126:4,

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¹127:8; foll. by нзз ²113:4.— нзз ¹120:5.— неε н- ¹110:20, ¹110:22, ¹110:23.р-пке- infin ¹118:11.р-, ери- before Gk vbs: see ἀγανακτέω,
ἀδικέω, ἀθετέω, αἰσθάνομαι,
αἰχμαλωτίζω, ἀναχωρέω, ἀποδείκνυμι,
ἀρμόζω, ἄρχω, διαπεράω, διώκω,
καταγινώσκω, κατακρίνω, καταλύω,
καταντάω, καταπατέω, καταφρονέω,
κηρύσσω, κοινωνέω, κοσμέω, νήφω,
ὀρίζω, παραβαίνω, παρίστημι,
πειράζω, πενθέω, πλανάω, πλάσσω,
συμφωνέω, σφραγίζω, τηρέω, τιμάω,
τολμάω, τυπώω, ὑπηρετέω, ὑποτάσσω,
φθονέω.

εις- (85 a) deictic particle. 108:3, 120:26.

ειωт (86 b) nn m "father." 101:14,
101:15, 101:18 (bis), 101:21, 101:22,
101:23, 103:35, 104:6, 104:10, 114:12,
115:2, 124:5, 124:14, 125:8, 127:11.

(εитн), итн (87 b) nn m.

пса-м-питн 107:17, 111:32, 112:1 (for

ΕΙΤΝ (*continued*)

advb expression and compound prep
see σα [1°].

ΕΠΙΤΝ Ε-, ΔΠΙΤΝ Δ- 102:34, 121:32,
122:19, 126:22, 126:34*, 127:3.

ΕΠΙΤΝ ΕΞΝ- 121:1, 123:5.

ΔΠΙΤΝ ΨΑ- 103:24.

ΜΠΙΤΝ Ν-, ΜΜΟΣ, ΜΜΑΣ 100:1*, 102:28,
102:31, 103:2, 112:20.

ΚΑΑΣ, see ΚΩ.

(ΚΕ), ΚΕ-, pl ¹ΚΟΟΥΕ (90*b*) nn m f. 101:5,
104:22, 105:17, 109:32, 111:1, 112:8,
117:16, 119:10*, 120:18, 122:35,
¹125:2, 126:30.

ΚΕ-ΟΥΑ 100:31, 103:12, 105:25,
107:30, 107:32.

Ρ-ΠΚΕ- infn (cf. ΕΙΡΕ) 118:11.

ΚΗ†, see ΚΩ.

(ΚΟΥΙ), ΚΟΥΕΙ (92*b*) nn m f. 99:17.

Ν-ΚΟΥΕΙ (attrib) 124:11.

ΚΩ, ¹ΚΑΑΣ, ΚΗ† (94*b*) vb tr. ¹106:13,
111:32, ¹112:4, 115:10, ¹115:11,
¹115:29, 116:27, 121:9.

— Ν- ¹115:4.

— ΕΖΡΑ† ¹121:16, 126:18.

ΚΩΒ (98*b*) vb tr.

as nn m: ΝСАΨϞ Ν-ΚΩΒ 102:16,
104:34*, 112:18.

(ΚΩΚ), ΚΑΚ† (100*b*) vb tr.

— ΑΖΗΥ: ¹119:16; foll. by Δ-
¹119:14.

ΚΑΚΕ (101*b* 4) nn m. 98:1, 98:3, 98:27,
98:29, 99:27, 100:32, 104:10, 106:12,
108:16, 109:17, 111:34, 120:28,
121:28, 126:10, 126:36*, 127:2, 127:4.

ΚΛΟΟΛΕ (104*a*) nn f. 106:4, 106:6.

ΚΙΜ (108*a*) vb intr. 100:12, 115:14.

for derived nn see ΚΜΤΟ.

ΚΗΜΕ (110*a* 25) nn m. 122:18, 122:21,
122:35*.

ΚΜΤΟ (109*a* 18 up) nn m. 119:20.

ΚΝΤΕ (112*b*) nn m.

attrib: ΒΕ-Ν-ΚΝΤΕ (cf. ΒΩ) 109:30;

ΔΩΩΒΕ Ν-ΚΝΤΕ 110:22.

ΚΩΠ (113*b*) vb tr. med 119:25, 119:28.

ΚΑΣ, see ΔΕΚΑΑΣ.

ΚΩΤΕ, ¹ΚΟΤΣ (124*a*) vb tr. med 121:10*,
refl, foll. by ΕΡΟΣ ¹99:33, ¹126:27.

(ΚΤΟ), ΤΚΤΟ (127*b*, 407*b* 25 up) vb tr.
— ΕΡΟΣ 121:7.

ΚΟΟΥΕ, see ΚΕ.

ΚΑΣ (131*a*) nn m. 101:9, 102:27, 103:1,
108:5, 108:19, 108:22, 108:24, 108:27,
109:21, 109:22, 109:28, 109:32, 110:5,
111:10, 111:12, 111:16, 111:20,
111:22, 111:31*, 112:5, 112:34,
114:29, 115:14, 116:3, 120:8, 120:21,
121:1, 121:35, 123:6, 123:12, 123:18,
124:28, 126:8, 126:33*ap* (ter).

attrib: ΡΜ-Ν-ΚΑΣ (cf. ΡΩΜΕ) 121:12.

ΚΟΟΣ (132*a*) nn m. 105:6.

ΚΩΖ (132*b*) vb intr. "be envious." 99:4,
107:8.

— Δ-, ΕΡΟΣ 104:14, 106:22, 121:14,
124:23.

as nn m 99:6, 99:7, 99:8, 101:32,
106:30, 120:16, 124:24.

ΚΩΖΤ (133*b*) nn m. 109:4, 122:15, 126:18,
126:24.

attrib 121:8.

(ΛΟΥΛΑΙ), ΛΟΥΛΑΕΙ (141*b*) nn m.

ΩΨ-ΛΟΥΛΑΕΙ 106:31.

ΛΟСТΝ, see ΖΛΟСТΝ.

ΛΑΑΥ, ¹ΛΑΑΥΕ (146*a*) nn. ¹97:26, 103:11,
106:5, 108:10, 112:29, 120:5, 121:3.

ΛΑΑΥ Ν- 120:10.

ΛΑΑΥ ΖΝ- 121:12.

(ΛΑΖΛΕΖ), ΛΑΖΛΖ, ¹ΛΕΖΛΖ (149*b* 24 up) nn
m. 110:7, ¹119:9.

attrib ¹110:24.

ΛΑΖΜΕΝ, see ΖΕΡΜΑΝ.

ΜΑ (153*a*) nn m. 98:26, 98:33, 106:25,
112:9, 121:2, 125:33, 126:15.

ΜΑ Ν-ΩΨΠΕ 101:6, 102:14, 102:17,
104:32, 105:1.

ΕΝΙΜΑ 115:20.

ΝΝΕΕΙΜΑ 119:28, 123:34.

ΨΑ-Ν(ΕΕ)ΙΜΑ 100:13, 123:25.

ΝΜΜΑ Ν-ΨΑ 110:5 (em.).

ΕΠΜΑ Ν- 104:27.

(**με**), **μεεie**, ¹**μερε-**, ²**μπε-**, ³**μεριτς**,
⁴**μερειτς** (156*a*) vb tr. ³108:15,
³109:10, ²110:34, ²111:8, ¹111:19,
⁴113:2, ³119:9, ²119:16.

as nn m 108:18.

με (156*b* 6 up) nn f. 98:8, 98:11, 98:24,
 103:27, 124:6.

attrib **PM-M-ME** (cf. **PMME**) 115:8.

for derived advb see **NAME**.

MOY (159*a*) vb intr. 118:23, 118:32*,
 118:34*, 122:31.

AT-MOY nn: 98:12, 98:20, 103:14,
 120:32, 127:13; attrib 107:26, 110:8,
 118:10, 120:17.

as nn m 106:23, 106:24, 106:27,
 118:33, 126:1, 126:4.

(**MOYI**), **MOYEI** (160*b* 21 up) nn m.

attrib 100:7, 100:26, 105:6.

(**MAAB**), f **MAABE** (161*a*) nn m f. 105:33-
 34*ap*.

MAABE N- (attrib): 105:33; **ΨIT N-ΨE-**

MAABE N- (attrib) 121:22.

MEIE, see **ME** (1°).

ML-, see **OYN-**.

(**MMN-**), **MN-** (neg existential predicate), see
OYN-.

MMNCA-, see **MNCA-**.

MMNCCWZ, see **MNCA-**.

MN- (neg existential predicate), see **OYN-**.

MN-, ¹**MÑN-**, ²**NÑMMAZ**, ³**NÑMAZ**, ⁴**NÑMMAZ**
 (169*b*) prep. 97:30*, ²100:22, 103:23,
²106:5, 106:28, 106:35, 107:5, ³108:12,
³109:5, ⁴111:9, 112:13, 112:21, ³114:26,
²116:12, ²117:8, ⁴118:8, 121:30,
²124:24, ²124:32*.

joining nns: 97:29, 98:20, 98:33 (?),
 99:8, 100:16 (bis), 100:18, 100:19,
 101:26, 102:8, 102:16, 102:17, 102:19,
¹102:19*ap*, 102:27, 102:35, 103:3,
 103:4, 103:7, ¹103:8, 103:35*ap*, 104:3,
¹104:29, 105:8, 105:21, 105:34, 105:34*,
 106:11, 106:18, 107:2, 107:15, 107:29,
 108:11, 109:9, 109:19, ¹109:31, 109:32,
 110:1, 110:4, 110:29, 111:3, 111:23,
 111:26, 111:28, 112:4, 112:6 (bis), 112:7,
 112:8 (ter), 112:16, 112:17, 112:18,
 114:15-16*ap*, 114:17, 114:35, 115:24,

117:15, 117:18, 117:23, 118:7, 118:18,
¹119:21, ¹119:22, ¹119:24, 120:7, 120:8,
 120:9, 120:20, 120:21, 120:28, 120:33*,
 120:35*, 121:5, 121:23, 122:5, 122:9
 (bis), 122:22, 122:25, 123:15, 123:20,
¹123:22, 123:27, 124:7, 124:21, ¹125:10,
 125:13, 125:20, 125:21, 125:32*,
 126:21, 127:7, 127:16; **OYTE-** . . **MN-**
 98:23, 109:17, ¹112:20, 119:4.

MOYN (171*b*) vb intr.

— **EBOL NAZ** 106:9.

MÑN-, see **MN-** (2°).

MNCA-. ¹**MMNCA-**, ²**MNCCWZ**, ³**MMN-**
CCWZ (314*b* 15 up) prep. ³98:21, ²98:30,
¹109:25, ¹109:30, 111:2, ¹111:14,
¹111:20, 111:24, 115:30, 117:36*ap*,
¹120:7, ¹121:13.

MNCCW-C ³101:9, ²105:20, ³113:26,
³113:35, ³114:35, ³116:33, ³118:6,
³120:6, ²120:34.

MNT-, see **MHT**.

MNTZ, see **OYNTZ-**.

MNT- (176*a*) prefix forming nn f.

see **NOYTE**, **NOZ**, **PMMAO**, **PPO**, **CZIME**,
TWN (2°) **ZHKE**, **ZOYOT**, **XOEIC**, **ZWB**,
AKRIBHIZ, **ASEBHIZ**, **EIDWOLON**, **MAKARTIOS**,
PANODRIGOS.

MNT-AT-: see **PPO**, **COOYN**, **TAKO**, **ZHT**.

MNTAZ, see **OYNTZ-**.

MNTZ, see **OYNTZ-**.

MNTPE (177*a*) nn m. 122:4, 122:17,
 122:19.

coll. by **XE-** 122:23.

MPHYE, see **PE** (1°).

MPIA (180*a*) advb. 118:9.

(**MOYP**), **MOPZ** (180*a*) vb tr. 102:34*.

MEPE-, see **ME** (1°).

MPPE-, see **ME** (1°).

MEPE(ITZ), see **ME** (1°).

MAZE (186*a* 9) nn m. 122:21.

attrib 105:7.

MICE (184*b*) vb tr. 99:17; no dir obj 114:5.

as nn m: attrib: **ΨPP-M-MICE** (cf. **ΨOPP**)
 105:23.

for derived nn see **MAZE**.

MOSTE, ¹**MECTE-** (187*a*) vb tr. ¹104:10,
 108:16.

(МНТ), f МНТЕ, ¹МНТ- (187*b*) nn m f.

МНТЕ n- (attrib) 121:21.

МНТ-СНОΟΥС: ¹107:17; foll. by n- (attrib) ¹104:25, ¹113:29.

МОΟΥТ², see МОУΟΥТ.

МАТЕ (190*a*) nn.

εΜΑΤΕ "greatly" 104:33, 107:19, 107:28, 108:7, 108:9, 109:7, 110:21, 115:17, 116:10, 119:18, 119:24.

МНТЕ (190*b*) nn f. 114:28.

ΖΝ-ТМНТЕ n- 98:20, 110:5, 110:6, 121:10.

МОУТЕ (191*b*) vb intr.

— ε-, α-, ερο²: 106:12, 107:22; foll. by χε- 98:3, 98:14, 98:27, 98:30, 100:23, 100:25, 101:6, 101:9, 101:15, 101:18, 101:22, 101:28, 104:9, 105:3, 105:18, 105:24, 106:14, 106:15, 108:20, 113:31, 113:32, 114:1, 115:1, 115:25, 115:32, 116:6, 117:32*, 118:1, 118:26, 120:22, 121:9, 122:3, 127:9.

МТО (193*a*) (vb as) nn m.

МПМТО ΕΒΟΛ n- 104:35, 107:4.

МТОН (193*b*) vb intr.

— ΜΜΟ² refl 115:26, 125:9.
as nn m, foll. by ε- 115:24.

ΜΑΥ (196*b*) nn.

ΜΜΑΥ: 109:13, 116:27, 116:29, 121:34, 126:16; εΤ-ΜΜΑΥ 99:6, 99:9, 99:14, 100:14, 100:23, 101:2, 102:35, 104:9, 105:17, 106:14, 106:25, 108:20, 108:21, 108:25, 109:26, 111:11, 112:15, 113:25, 114:25, 114:29, 115:25, 120:12, 121:13, 121:26, 126:10; see also ΟΥΝΤΕ-.

ΜΑΑΥ (197*a*) nn f. 103:24, 103:35*ap*, 104:11, 113:28, 113:32, 114:8, 114:9, 114:12, 116:7, 117:20, 118:27.

ΜΕΕΥ, see ΜΕΕΥΕ.

ΜΟΟΥ (197*b*) nn m. 99:28, 100:6, 100:11, 100:22, 100:32*, 101:2, 103:30, 104:13, 107:19, 107:22, 108:29, 108:31, 108:32, 108:33*, 111:25, 113:23, 122:16.

attrib 99:11, 99:14, 101:4, 122:18.

ΜΕΕΥΕ, ¹ΜΕΕΥ (199*a*) vb intr. 101:10.

— ερο² ¹98:19.

— χε- 100:32*, 117:1.

as nn m: 100:33-34*ap* (bis), 104:12; p-ΠΜΕΕΥΕ (cf. ΕΙΡΕ) n- 115:7.

(ΜΟΥΟΥТ), ΜΟΥΟΥТ² (201*a*) vb tr. 122:4, 125:23.

ΜΗΝΨΕ (202*a*) nn m. 123:34*.

ΜΟΥΖ, ¹Μεζ-, ²Μαζ- (208*a*) vb tr "fill." 127:6; med 124:2.

as nn m f, forming ordinal numbers (cf.

СНАΥ, СООУ, САΨϢ, ΨΜΟΥΝ, ΨΟΜΝТ, ϢΤΟΟΥ, ΖΜΕ) ²101:16, ²101:20, ¹102:26, ²104:20, ²104:30, ²105:11, ²105:23, ²105:27, ²106:7, ²106:24, ²108:3, ²112:12, ²112:20, ²112:23, ²115:11*, ²117:30, ²117:32, ²117:33, ²117:36, ²122:11, ²122:12, ²122:15 (bis), ²125:5 (bis).

ΜΖΙТ (212*a*) nn m.

са-ΜΖИТ 110:10, 110:24 (for compound preps see са [1°]).

n- (vb), see ΕΙΝΕ (1°).

(Να), ΝΝα (217*b*) vb intr (qual) "go."

ΝΝα . . . ΝΝΗΥ 101:1, 104:13.

(ΝΟΥ); see ΝΗΥ.

ΝΟΒΕ (222*a*) nn m.

p-ΝΟΒΕ (cf. ΕΙΡΕ) α- 103:13.

ρεϢ-p-ΝΟΒΕ nn m f: attrib 121:33*.

(ΝΑΑΚΕ), ΝΑΚΕ (223*a*) nn f. 114:11.

ΝΙМ (225*a*) interrog pron. 102:30, 115:19, 119:30, 120:23.

ΝΙМ (225*b*) adj. 98:26, 98:32*, 103:10, 105:20, 111:21, 111:25, 117:14, 117:21, 118:4, 118:19, 120:9, 120:25, 121:11, 121:31, 124:31, 125:27.

ΟΥΟΝ ΝΙМ 97:24, 104:24, 125:3, 125:15, 127:14.

ΝΑΜΕ (157*a* 1 up) advb. 107:25.

ΝΜΜΑ², see ΜΝ- (2°).

ΝΟΕΙΝ (226*b*) vb intr. 102:29, 125:33.

ΝΟΥΝ (226*b*) nn m. 99:1, 99:34*, 103:24, 104:11, 126:22, 126:34, 126:35*.

ΝΝα, see Να.

(ΝΑΝΟΥ-), ΝΑΝΟΥ² (227*a*) suffix vb. 107:6, 110:23, 111:16.

ΝΟΥΝΕ (227*b*) nn f. 97:29, 103:6 (corrupt), 127:3, 127:5.

NNMMAZ, see MN- (2°).

NNHY, see NHY.

NNAZPM-, see NAZPM-.

NCa-, ¹NCWZ (314 a 3) prep. 98:7, 98:34, 109:22, 109:22ap (2°), 109:23, 109:24, 109:25, 112:27, 113:14, 116:26, ¹116:30, 126:25, ¹127:2.

(NECE-), NECWZ (228 b) suffix vb. 102:14, 108:6, 109:6, 110:3, 110:7, 110:15, 110:21, 111:15, 119:8.

NTZ, see EINE (1°).

NTe- (230 a) prep. 98:24, 99:13, 104:15, 106:17ap, 111:18, 117:28, 126:18.

see also OYNTE-.

NOYTE (230 b) nn m. 97:24, 100:16, 100:18, 103:6ap, 103:12, 103:18, 104:25, 105:14, 105:25, 107:29, 107:30, 109:8, 110:9, 110:20, 112:28, 112:30, 118:28, 119:2, 123:1, 123:14, 125:13, 125:27, 126:20.

attrib 98:32, 102:21.

MNT-NOYTE nn f 101:30.

(NTN-), NTOOTZ (427 b 15 up) prep. 105:34, 120:10.

w. personal suffix continued by N- 112:2.

NAγ (233 b) vb intr.

— e-, a-, EPOT: 99:29, 100:11, 100:21 (bis), 100:29, 100:31 (bis), 101:13, 103:15, 103:17, 104:18, 105:25, 107:18, 108:2, 108:10, 108:15, 109:9, 112:26, 113:2, 115:16, 116:1, 116:6, 116:11, 116:12, 116:35, 118:7, 118:27, 119:17, 119:22, 120:17, 120:23, 121:28ap; foll. by xe- 106:20, 108:6, 115:27, 119:8, 119:15.

— xe- 120:22, 121:28 (xe- erroneously reiterated).

NAγ (234 b) nn m.

NNAγ NIM 103:10, 105:19, 121:11.

NHY, ¹NNHY (219 b 5, see also ei) vb intr (qual).

— a- ¹114:17.

— EBOΛ (for EBOΛ EBOΛ) ZN- ¹110:12, 126:13.

— EZOYN- 110:26, 123:25, ¹123:31.

NNa ... NHY ¹101:1, ¹104:13.

(NAWE-), NAWZ (236 a) suffix vb. 125:2.

NIQE (238 b) vb tr.

— EZOYN ZN-: no dir obj 99:33*.

as nn m 102:33, 115:13, 115:19.

NOYZM (243 b) vb tr.

— EPOT: med 113:20.

NEZPE (245 a) vb intr. 126:3.

(NAZPM-, NNAZPM-), NNAZPM- (649 b 26 up) prep. 113:7, 124:14.

NZHTZ, see ZN-.

(NAZTE), NZOT* (246 a) vb intr. *107:10.

NOYXE, ¹NOYX-, ²NOXZ, NHX* (247 a) vb tr. ²99:25, 113:22, *116:1.

— a-, EPOT: ²99:13, 116:16.

— EXN- 114:27.

— EBOΛ (for EBOΛ EBOΛ) ZN-: ²120:35, ¹121:4; foll. by EPITN EXN- ²123:5.

— EPITN e- ²102:34, ²121:32, ²126:22.

— EYCa ²99:20.

— EZPAI EXWZ 117:3.

NOZ (250 a) nn m f. 104:33, 105:2, 114:34.

NOZ N- (attrib) 99:11, 100:8, 102:12, 102:15, 103:16, 104:7, 104:16, 104:29, 106:4, 112:3, 112:14, 115:6, 116:32, 118:23, 119:21, 120:15, 121:8, 121:11, 122:34, 125:34*, 126:13, 126:14.

N-NOZ (attrib) N- (attrib) 106:4ap.

MNT-NOZ nn f 103:30.

NOI- (252 a) introducing subject. 98:10, 98:14ap, 98:17, 99:7, 99:22, 99:23, 100:6, 100:18, 102:30, 102:32, 105:14, 105:30, 105:32, 106:26, 108:26, 109:18, 109:20, 109:21, 113:12, 115:8, 116:33, 117:14, 118:7, 118:25, 120:25, 121:19, 122:24, 123:29ap.

O*, see EPE.

OME (254 b) nn m f. 103:22.

ON, ¹AN (255 b) advb. 198:8, 198:34, ¹111:15, 120:30, 122:13, ¹122:28.

ONZ*, see WNZ.

OTPZ, see WTP.

OOS (257 b) nn m. 110:4, 110:20, 122:22, 122:25, 126:11.

OZN(E)Z, see WXN.

πα-, ¹τα-, ²να-, ³νοϋς (259*a*, 260*b* 8 up)
absolute possessive pron. 298:23,
¹102:26, ³103:23, ²110:16, 112:21,
³123:33.

παϊ, ¹παει, ²ταει, ³ναει (259*a*) demon-
strative pron. 297:29*, 399:23, ¹100:26,
³101:22, ³102:1*, ³102:23, ³103:13,
³103:29, ³106:30, ³106:32, ³107:4,
³107:7, ³107:10, ³107:13, ²107:23,
¹110:24, ¹111:2, ¹111:15, ³111:19,
³111:21, ³111:24, ³111:29, ³112:23,
¹112:30, ¹113:5, ¹113:30, ²114:5,
³114:15, ³114:18, ³114:20, ¹115:34,
²117:1, ¹117:18, ¹118:13, ¹119:5,
¹121:5, ³121:13, ¹121:20, ³121:23,
³123:8, ¹124:5, ³124:10, ¹124:13,
³124:34, ³125:7, ³125:19.

as antecedent of Relative 198:9, 299:25,
¹100:15, ¹103:20, ²107:21, ²108:30,
³110:11, ¹110:31, ¹110:32, ²111:3,
³111:4, 111:13, ²113:13, ³114:17,
¹115:13, ¹117:32, ²118:1, ¹118:14,
²118:15, ¹118:26, ¹120:1, ²123:13,
123:35*, ³126:21.

ετε-παϊ πε ¹103:18, ¹105:24, ¹112:11,
¹115:2, ¹117:34, ¹124:3.

ταϊ τε οεν- 299:19, ²122:9, ²122:18.

ετβε-παϊ ¹106:16, ¹108:13, 109:28,
¹115:9, 124:7.

πε, pl ¹πηγε, ²μπηγε (259*a*) nn f. ¹100:1,
101:7, 102:2, ¹102:13, 102:15, 102:20,
102:25, 102:26, 102:27, 102:29, 102:31,
102:35, ¹103:3, 104:17, 104:21, 104:35,
¹106:10, 106:25, 107:16, ¹108:4,
¹108:13, 110:18, 111:33, 112:1, 112:4,
112:10, ²112:17, ²115:30, 120:21,
121:30, ²121:32*, 122:26, ²123:5,
126:12, ²126:29, 126:31*.

attrib 98:18.

μπε 98:21 (corrupt?).

πε, ¹τε, ²νε (260*b* 21) copular pron.

in final position of nominal sentence:
(a) binary 98:2 (bis), 100:8, 100:26,
¹101:28, ²103:24, 104:33, 105:2, 112:11,
112:22, ²113:14, ¹113:34, 116:21,
¹116:21*ap*, 119:9, ²123:7, 124:3, 124:5;
foll. by α- infin 124:13-14*ap* (2°); πε

omitted 123:33; (b) ternary 98:4, 98:27,
99:27, ¹109:6, 117:29, 117:31, 117:34
(1°), ²122:7 (?), 122:15, 122:16, 122:28,
124:14, 125:6.

in medial position of ternary nominal sen-
tence 197:29*, ¹99:19, 100:13, ²101:23,
101:27, ¹101:29, ¹101:30, ¹101:31,
101:32, ¹101:33*, ¹102:1*, ²102:1*,
103:12, 103:18, 105:11, 105:25,
²106:30, ²106:32, ²107:7, ²107:10,
107:30, 108:22, 108:24, 109:3, 110:31,
112:28, 112:30, 113:34, 114:3, ¹114:4,
114:8, ¹114:8, ¹114:9 (bis), ¹114:10 (2°,
3°), ¹114:12, 114:12, 114:13, 115:2,
¹116:13, ¹117:2, 117:34 (2°), 118:13,
120:1, ¹122:9, 122:14, ¹122:18, 124:4,
²124:10.

forming cleft sentence: (a) πε fused w.
Relative converter 100:31, 100:33,
102:30, ¹114:10, 114:11, 116:7, 117:8,
118:28, 119:30, 119:33*, 120:2; (b) πε
not fused w. Relative converter
¹107:23, 113:16, 114:6, ²114:20, 117:13.
see also αηγ-.

πη, ¹τη, ²νη (260*b*) demonstrative pron.
99:26, ²106:9, 113:1 (bis), ¹116:35,
¹119:34*, ¹126:17.

as antecedent of Relative 100:2.

(πως), νοϋς, see πα-.

(πειρε), πρρωουγ† (267*a*) vb intr. ¹108:6,
¹110:21.

πωρκ (268*b*) vb tr.

— ζα-: med 127:3.

πρρωουγ†, see πειρε.

πωρω (269*b*) vb tr.

— εвол εχως: med 108:23.

πωρχ, ¹πορχς (271*b*) vb tr.

— ε-, α- 101:3, ¹101:5, ¹106:12.

— ουτε-: no dir obj 98:22.

ψις, ¹ψιτ (273*b*) nn m f.

ψις ν-ψε-μααβεν- (attrib) ¹121:22.

ζμε-ψις ν- (attrib) ¹107:1*ap*, 107:1*ap*.

πωτ (274*a*) vb intr.

— ερατς 99:32*.

— εвол 116:33.

— εзраϊ 99:15*ap*.

πετζ-, see πωζτ.

πηγε, see πε (1°).

πωζ (281 *a*) vb intr "reach."

— ψα- 100:15.

πωζτ, ¹πετζ-, ²παζτς, ποζτ* (283 *a*) vb tr.

— εχн-, εχως, δχως 104:4, 108:19, ²109:27, 111:19.

— εβολ: [†]126:8; as nn m: πετζ-снοϩ εβολ [†]123:10.

— εзраї εχн-, εχως 111:9.

(πεχε-), πεχας (285 *a*) suffix vb.

— н-, наς χε- 100:12, 101:14, 115:18, 116:13, 118:18, 118:28, 118:32, 119:29, 119:34*.

— χε- 103:11, 103:17, 107:36*, 112:30, 112:31, 115:21, 116:2, 116:6, 118:12, 118:30, 119:27 (bis), 119:32, 120:1, 120:26, 125:17.

р-(vb), see εipe.

рн (287 *a*) nn m. 110:4, 110:14, 122:22, 122:25, 126:10.

(рωκз), ρокз, [†]ρακзς (293 *a*) vb tr. [†]109:11; med 126:30.

рм-, see ρωме.

риме (294 *a*) vb intr.

— н- 126:2.

as nn m 106:31, 106:32.

рωме, [†]рм- (294 *b*) nn m f. 97:25, 98:1, 98:23, 100:16, 100:19, 103:19, 104:2*, 105:25, 107:26, 109:19, 110:33, 112:34, 113:7, 113:12, 113:18, 113:24, 113:30, 114:15, 114:26, 114:30, 114:32, 115:1, 115:22, 117:11, 118:10, 118:13, 119:4, 120:17, 122:7, 122:20, 122:28, 123:8, 123:17, 123:20, 123:24, 123:32, 126:1, 126:3.

рм-н-каз [†]121:12.

рм-м-ме [†]115:8.

рм-н-снοϩ [†]108:22.

рм-ουοειн: [†]116:13; attrib [†]103:19, [†]107:26.

рм-н-нομοс [†]117:35.

attrib 105:7, 108:8, 123:35.

see also ρμμαο, ρεϩ-.

ρμμαο (296 *a* 19) nn m f.

мнт-ρμμαο nn f 101:33*.

ρμπε, pl [†]ρμποοϩе (296 *b*) nn f. [†]112:7, 121:18, 121:21, 121:23, 122:1, 122:12*.

ραν (297 *b*) nn m. 101:25, 101:26 (bis), 101:29, 101:30, 101:31, 101:32, 101:33, 101:34*, 102:7, 102:10, 106:30, 106:32, 107:2, 107:7, 107:11, 115:3.

†-ραν ε-, ερος 107:23, 120:23.

рпе, pl [†]рпnye (298 *b*) nn m. [†]102:17, 123:11.

ppo, [†]ερο, pl ²ppwoϩ (299 *a*) nn m. ²111:3, ²125:4, 125:12, ²126:5, 127:8.

ат-ppo nn 125:2, 125:6.

мнт-ppo nn f 101:32, [†]104:23, [†]106:9, 127:12.

мнт-ат-ppo nn f 127:14.

раτς, see ερατς.

рωт (303 *b*) vb tr.

— εзраї: med 99:15ap.

рнте (304 *b*) nn m.

мпрнте н- 111:31.

poϩψ (306 *b*) vb intr.

as nn m 115:24.

раϩе (308 *b*) vb intr. 115:28, 118:9.

as nn m: 125:11; εϩραϩе н- dat 111:13.

рωϩе (309 *a*) vb tr. 121:6.

реϩ- (295 *b* 12 up) prefix forming nn m f. see нοβε, сολсл, тamo, ουοειн.

са, [†]са- (313 *a*) nn m "side."

са-н-вол [†]98:26.

са-м-питн

мпса-м-питн [†]111:32, [†]112:1.

мпса-м-питн н- [†]107:17.

са-мзит

зи-пса-мзит н- [†]110:24.

зм-пса-мзит н- [†]110:10.

са-н-тпе [†]98:23.

зи-пса-н-тпе [†]105:27.

мпса-н-тпе н- [†]126:14.

са-н-зρε

мпса-н-зρε [†]108:4.

мпса-н-зρε н- [†]104:25, [†]125:7.

εϩса 99:20.

see also мннса-, нса-.

са (315 *a* 10 up) nn m "beauty." 109:7.

- coe**, see **cooy**.
cw (318*a* 18 up) vb tr. 109:28.
caBe (319*a*) nn m f. 114:3, 118:25.
 n-caBe (attrib) 126:18.
cwBe (320*b*) vb intr.
 — **nca-** 112:27, 113:13, 116:26.
colca (332*a*) vb tr. "comfort."
 peq-colca nn m f: foll. by **n-** 114:11.
(cwm), comz (334*b*) vb tr. 103:23.
cmH (334*b*) nn f. 100:23, 103:34, 107:20,
 107:21, 114:18.
cmoy (335*a*) vb intr.
 — **epoz** 106:3.
 as nn m 103:7, 120:10.
(cmine), cmn-, ¹cmntz (337*a*) vb tr.
 ¹102:35, ¹103:3.
 — **naz** 104:23.
cmot (340*b*) nn m.
 etBe-oy n-cmot 123:34.
 zn-cmot nim 117:14.
cmaz (342*a*) nn m.
 cmaz n-eloolē 110:17.
(caein), coein (342*b*) nn m f. 114:10.
 p-coein (cf. **eipe**) **epoz** 114:6.
cwne (343*a* 18) nn f. 104:12.
cmnt, ¹cmntz (345*a*) vb tr. ¹126:21.
 — **naz** ¹118:19, 123:6.
 — **evol zn-** 111:25.
 as nn m 106:18, 109:8, 109:15, 114:20.
cnay (346*b*) nn m f. 126:32.
 immediately after nn 111:31, 122:21.
 maz-cnay (cf. **mozg**): 122:11, 122:15;
 foll. by **n-** (attrib) 101:16, 117:30.
cnooyc (347*a* 12) nn m f.
 mnt-cnooyc (cf. **mnt**): 107:17; foll.
 by **n-** (attrib) 104:25, 113:29.
 wBe-cnooyc (cf. **wqe**): 105:13; foll.
 by **n-** (attrib) 105:14, 105:16.
cnoc, ¹cnoc (error) (348*a*) nn m. 108:26,
 ¹108:28, 108:28*ap*, 109:1, 109:27,
 111:10 (em.), 111:11, 111:20, 126:8.
 attrib: 109:5; **pm-n-cnoc** (cf. **pwmē**)
 108:22.
 petz-cnoc (cf. **pwzt**) **evol** 123:10.
ceepe (351*b* 5) nn m f.
 ke-ceepe: 112:8; foll. by **n-** (attrib)
 109:32, 117:16.
cpip (351*b*) nn m. 116:24.
cwt (360*a* 17) vb tr. "stretch."
 — **evol** (error for **evol**; see
 104:4*ap*) 104:4.
cate (360*a* 21 up) nn f.
 attrib 121:10, 126:6.
(ctoi), ctoci (362*b*) nn m. 111:15.
cwtm (363*b*) vb tr. no dir obj 115:23.
 — **a-**: no dir obj 103:33*, 107:20.
(cwtπ), cotπ* (365*a*) vb tr. ¹102:16,
 ¹124:35*.
 — **a-** ¹106:21, ¹112:16, ¹125:2.
cetaqte, see **cooy**, **qtooy**.
cioy (368*a*) nn m. 112:4, 126:12,
 126:32*ap*.
cooy, f ¹coe, ²ceT(a)- (368*b*) nn m f.
 112:16.
cooy n- (attrib) ¹102:29, ¹106:27,
 112:15.
mez-, maz-cooy (cf. **mozg**) **n-** (attrib)
 ¹102:26, ¹106:24, 117:32*.
cetaqte n- (attrib) ²105:9.
cooyN, ¹cooyN-, ²cooyNz (369*b*) vb tr.
 97:28, 119:3, ¹121:3, 125:16, ²125:18,
 ²125:19.
 — **xe-**: no dir obj 100:9, 102:29,
 113:16, 117:12, 118:34*, 124:5.
 — (neg) **ei mnti xe-**: no dir obj
 120:14.
at-cooyN nn, foll. by **a-** 100:20.
mnt-at-cooyN nn f 113:15, 118:6,
 118:9, 119:30, 123:22, 124:4.
cooycoy (371*a* 19) nn m. 112:8.
cwoyz (372*b*) vb tr. med 120:25.
 — **ezoyN** 120:19.
caqy, ¹caqy, f ²caqye, ³caqye (378*a*)
 nn m f. ¹101:24, 106:36.
caqy n- (attrib) ³102:1*, ³102:2,
 ²104:16, 104:19, ²104:35*, 105:10,
 ²105:32 (em.), 106:29, 107:5 (w. nn f),
 ²107:5*ap*, 114:29, 115:15, 116:10,
 ²117:17, ¹123:4, ²125:21.
maz-caqy (cf. **mozg**) **n-** (attrib)
 ²104:20, 112:24.
mpcaqy 118:17.
ncaqy n-kwb ¹102:16, 104:34*,
 112:18.

see also $\omega\phi\epsilon$.

$\sigma\omega\omega$ (378*b*) vb tr.

as nn m: $\kappa\zeta\eta\text{-}\sigma\omega\omega$ 117:6.

$\sigma\eta\phi\epsilon$ (379*a* 12) nn f "sword." 121:10, 126:6.

($\sigma\zeta\alpha\iota$), $\sigma\eta\zeta^*$ (381*b*) vb tr. *112:23.

— $\chi\epsilon$ - *110:30, *122:12, *122:28.

$\sigma\zeta\iota\mu\epsilon$, pl $^1\sigma\zeta\iota\mu\epsilon$ (385*a*) nn f. 1 106:33, 109:22, 109:23, 116:24, 119:33*, 120:6, 120:8, 126:16.

attrib 101:26 (bis), 101:29, 101:30, 101:31, 101:32*, 101:33, 101:34*, 113:26.

$\mu\eta\tau\text{-}\sigma\zeta\iota\mu\epsilon$ nn f 109:4.

$\zeta\omicron\gamma\tau\text{-}\sigma\zeta\iota\mu\epsilon$ (cf. $\zeta\omicron\omicron\gamma\tau$) 100:7, 101:11, 101:25, 102:3, 106:28, 106:29, 107:1, 107:6, 109:2, 113:25, 113:30.

see also $\zeta\iota\mu\epsilon$.

($\sigma\alpha\zeta\omicron\gamma$), $\sigma\alpha\zeta\omicron\gamma\epsilon$, $^1\sigma\zeta\omicron\gamma\omega\pi\text{-}$, $^2\sigma\zeta\omicron\gamma\omega\pi\text{-}$, $^3\sigma\zeta\omicron\gamma\omega\pi\text{-}$ (387*a*) vb tr. 3 120:5, 3 120:7, 1 120:8, 2 120:10, 1 121:29.

as nn m 106:34.

$\tau\alpha\alpha\text{-}$, see †.

($\tau\alpha\epsilon\iota\omicron$), $\tau\alpha\epsilon\iota\eta\gamma^*$ (390*b*) vb tr. *104:33, *105:29.

†, 1 †-, 2 $\tau\alpha\alpha\text{-}$, fused w. prep of dative 3 † $\eta\alpha\text{-}$ (392*a*) vb tr.

— η -, $\eta\alpha\text{-}$: 2 103:8, 104:28, 1 114:26, 3 115:24, 116:8, 3 118:23, 2 119:33, 124:14; no dir obj 119:10, 119:34.

— $\zeta\iota\omega(\omega)\text{-}$ 119:13, 2 119:31, 126:19.

† $\epsilon\omicron\omicron\gamma$ $\eta\alpha\text{-}$ 1 104:1, 1 105:19, 1 105:31, 1 106:1, 1 106:2, 1 115:23.

† $\rho\alpha\eta$ ϵ -, $\epsilon\rho\omicron\text{-}$ 1 107:23, 1 120:23.

† $\text{-}\tau\omega\eta$: $\mu\eta\tau\text{-}\tau\text{-}\tau\omega\eta$ nn f 1 106:34 (em.).

† $\text{-}\pi\epsilon\gamma\omicron\gamma\omicron\epsilon\iota$ $\epsilon\zeta\omicron\gamma\eta$ $\epsilon\rho\omicron\text{-}$ 1 115:17.

† $\text{-}\omicron\omega$: 1 122:29; foll. by:

$\epsilon\zeta\alpha\text{-}$ 1 98:32, 1 109:26, 1 111:2.

$\epsilon\zeta\alpha\text{-}$ $\kappa\zeta\eta$ - 1 109:21, 1 109:31, 1 111:11, 1 111:16, 1 111:21.

† $\text{-}\psi\iota\pi\epsilon$ η - dat 1 125:27.

† $\text{-}\zeta\lambda\omicron\sigma\tau\eta$, foll. by:

ϵ - 1 116:27.

$\eta\alpha\text{-}$ 1 118:14.

$\tau\eta\eta\upsilon\epsilon$ (397*b*) nn m. 104:4.

$\tau\omicron\gamma\upsilon\omicron$, $\tau\omicron\gamma\upsilon\omicron\text{-}$, see $\tau\upsilon\upsilon\omicron$.

$\tau\upsilon\alpha$ (399*a*) nn m. 102:22, 105:21.

($\tau\upsilon\upsilon\omicron$), $\tau\omicron\gamma\upsilon\omicron$, $^1\tau\omicron\gamma\upsilon\omicron\text{-}$ (399*b*) vb tr. 109:1, 1 111:3; med 108:27, 108:29.

$\tau\upsilon\beta\eta\eta$, pl $^1\tau\upsilon\beta\eta\omicron\omicron\gamma\epsilon$ (400*b*) nn m. 118:9, 1 120:20.

($\tau\omega\upsilon\sigma$), $\tau\omega\upsilon\sigma\text{-}$ (401*a*) vb tr. 120:2.

$\tau\alpha\kappa\omicron$ (405*a*) vb tr. 102:31, 112:31, 112:33, 113:3, 126:11.

$\mu\eta\tau\text{-}\alpha\tau\text{-}\tau\alpha\kappa\omicron$ nn f 124:20.

as nn m 115:22, 124:8, 124:10, 124:19, 124:30.

$\tau\kappa\tau\omicron$, see $\kappa\tau\omicron$.

$\tau\epsilon\lambda\eta\lambda$ (410*a*) vb intr.

as nn m 107:11.

$\tau\lambda\text{-}\lambda\epsilon$ (411*b* 11) nn f. 113:22, 113:25.

($\tau\alpha\lambda\sigma\omicron$), $\tau\lambda\sigma\omicron$ (411*b*) vb tr. 108:18.

$\tau\alpha\mu\iota\omicron$, $^1\tau\alpha\mu\epsilon\iota\omicron$, $^2\tau\alpha\mu\epsilon\text{-}$, $^3\tau\alpha\mu\epsilon\iota\epsilon\text{-}$, $^4\tau\alpha\mu\iota\omicron\text{-}$, $^5\tau\alpha\mu\epsilon\iota\omicron\text{-}$, $^6\tau\alpha\mu\iota\omicron\text{-}$ (413*a*) vb tr. 101:8, 101:10, 4 101:16, 101:19, 1 105:1, 2 105:17, 105:20, 1 106:8, 4 107:5, 5 110:2, 112:3, 112:15, 1 112:34, 2 113:11, 6 113:15, 113:17, 3 114:34, 6 120:9, 122:25, 124:33, 126:17.

— η -, $\eta\alpha\text{-}$: 101:6, 104:32, 1 112:14; foll. by η - 102:13.

$\tau\alpha\mu\omicron$, $^1\tau\alpha\mu\epsilon\text{-}$, $^2\tau\alpha\mu\omicron\text{-}$ (413*b*) vb tr.

— α - 2 104:2, 2 104:30.

— η - 1 113:18.

— $\chi\epsilon$ - 1 116:8.

$\rho\epsilon\gamma\text{-}\tau\alpha\mu\omicron$ nn m f 113:21, 113:33, 114:3, 115:33, 119:7, 120:2, 120:3.

$\tau\omega\eta$ (417*b*) interrog advb. 119:26, 119:27.

$\epsilon\upsilon\omicron\lambda$ $\tau\omega\eta$ 100:10, 115:20.

$\tau\omega\eta$ (418*a*) nn.

$\mu\eta\tau\text{-}\tau\text{-}\tau\omega\eta$ nn f 106:34 (em.).

$\tau\epsilon\eta\omicron\gamma$ (485*a* 9) advb. 116:15, 120:29.

$\chi\iota\eta\text{-}\tau\epsilon\eta\omicron\gamma$ 121:3.

$\tau\eta\eta\omicron\omicron\gamma$, $^1\tau\eta\eta\omicron\omicron\gamma\text{-}$ (419*b*) vb tr.

— ϵ - (infin) 1 125:15, 1 125:19.

$\epsilon\zeta\omicron\gamma\eta$ α - 115:12.

$\tau\omicron\eta\tau\eta$, $^1\tau\eta\tau\omega\eta\text{-}$, $^2\tau\eta\tau\omicron\eta\text{-}$ (420*a*) vb tr.

— ϵ -, $\epsilon\rho\omicron\text{-}$ 2 105:22, 1 105:26, 1 123:1, 1 125:26.

as nn m 106:8.

($\tau\alpha\eta\zeta\omicron$), $\tau\eta\zeta\omicron$, $^1\tau\eta\zeta\omicron\text{-}$ (421*a*) vb tr. 108:33, 1 122:4.

тπε (259 *a sub* πε, in part, corrected by Layton in D. W. Young [ed.], *Studies Presented to Hans Jakob Polotsky* [Gloucester, MA: Pirtle & Polson 1981] 262–3) nn m.

attrib: σα-н-тπε 98:23, 105:27, 126:15 (for advb expression and compound prep see σα [1°]).

нτπε н- 104:24.

ταπρο (423 *b*) nn f. 101:12.

ταρ (423 *b*) nn m. 110:21.

τηρς (424 *a*). 97:28, 98:1, 98:33, 99:8, 99:18, 99:27, 100:1*, 100:5, 102:28, 103:2, 103:4, 103:6, 103:7, 103:14, 103:26, 104:8, 104:14, 104:30, 104:34, 105:9, 105:12, 106:2, 106:7, 106:17, 106:19, 106:22, 107:29, 108:5, 108:13, 108:14, 108:27, 109:8, 109:9, 109:11, 109:15, 111:29, 112:1, 112:4, 112:9 (bis), 112:18, 113:5, 113:6, 114:4, 114:20, 117:19, 118:25, 120:20, 120:34, 121:22, 123:12, 123:17 (bis), 123:23, 123:33, 124:12, 124:34*, 125:7, 125:24, 125:33, 126:15, 127:7.

τηρ-Ϸ as nn m 108:33, 118:5.

(τωρε), τн-, τootς, see нтн-, затн-, зитн-.

(τωρη), тарп-, †торпς (430 *b*) vb tr.

— н- 106:25.

— ερραї ε- †104:20.

(τсаво), тсево, †тсеве-, †тсевоς (434 *b*) vb tr.

— ε-, а- 106:7, †118:15, †123:8.

— зωс εψχε- †116:22.

таεινγ*, see таειο.

тооу (440 *b*) nn m. 126:24.

тоуως, тоун-, see етоун-.

тωоун (445 *a*) vb tr. med 115:15, 115:28, 116:3, 116:5, 116:9, 122:31.

— εβολ зн- 110:25.

(тоунос), тоунос- (446 *b*) vb tr. 115:34.

τωз, тнз† (453 *b* 14 up) vb tr. †117:22.

— мн-, нммас: 124:24; med 106:28, 112:13, 124:32*.

†зе (456 *b*) vb intr.

— εβολ зн- 126:6, 126:8.

ελαстн, see злостн.

εγας (error), see ογωз.

οу (467 *b* 16 up) interrog pron. 113:16, 117:8, 118:28, 120:1.

w. indefinite art (οуοу) 116:13.

οу н- 123:33.

ογα (468 *b* 15) nn m “blasphemy.”

χε-ογα (cf. χω) 103:14ap.

ογα, f †ογει, †ογει- (469 *a*) nn m f “one.” 108:1.

ογα εβολ ммoς 120:27.

ογει-εβολ зн- †298:4.

πογα πογα, τογει τογει: 102:19, 106:35*, 121:17, 127:15; foll. by:

н- 102:13, †111:17.

зн-, нзнтς 114:27, 121:20, 124:27.

μπογα πογα 114:34.

ке-ογα 100:31, 103:12, 105:26, 107:30, 107:32.

ογας, †ογας† (470 *a*). †99:5, †100:30, †100:33*, 108:11, 113:15, †114:6, †122:4, 122:35, 126:28.

ογει, ογει-, see ογα.

ογοει (472 *a*) nn m.

†-πεγοοει εзоун ероς 115:17.

οгоу, see ωω.

ογω (474 *b*) nn m “news.”

χι-ογω за- 123:32ap.

χε-ογω (cf. χω) 103:14.

ογω (475 *a* 8 up) nn “bud.”

†-ογω: 122:29; foll. by:

ερραї 98:32, 109:26, 111:2.

ερραї зн- 109:21, 109:31, 111:11, 111:16, 111:21.

ογας†, see ογοп.

(ογваω), ογοваω† (476 *b*) vb intr. †110:17.

ογм-, see ογн-.

ογωм, †ογωм-, †ογωмς (478 *b*) vb tr. 110:27, †110:33, †118:20, †122:13; no dir obj 118:22, 119:10, 119:11, 119:12, 119:34, 120:3.

— нса-: no dir obj 126:25.

— εβολ зн-, нзнтς: no dir obj 118:21, 118:29, 118:31*, 118:34, 119:6, 119:32*, 120:31.

ογн-, †ογн-, †ογнн-, пег †мн-, †мл- (481 *a* 20, 166 *b* 4 up) existential

predicate. ³97:25, ³99:10, ³99:26, ³103:12, 103:19, ¹105:33, 105:33–34*ap*, ³106:5, 107:13, 107:26, ³107:30, 107:32, 108:1*ap*, ⁴112:29, ³115:5, ³115:34, ³120:10, 122:13, 125:3, 125:4, ²126:13; w. πετ- as subject 99:3, ¹120:13, ³125:17, ³125:26.

— **ΜΜΟ** ³115:13.

ΜΝ-ΣΟΜ foll. by:

α- infn ³117:9*ap*.

Conjunctv ³120:11.

see also **ΟΥΝΤΕ-**.

ΟΥΑΕΙΝ, see **ΟΥΘΕΙΝ**.

ΟΥΕΝ, see **ΟΥΩΝ** (2°).

ΟΥΗΝ, see **ΟΥΩΝ** (2°).

ΟΥΘΕΙΝ, ¹ΟΥΑΕΙΝ (480*a*) nn m. 98:16, 98:25, 100:29, 103:32, 104:3, 104:5 (bis), 104:7, 104:14, 104:19, 106:4*ap*, 108:2, 108:3, 108:6, 108:8, 108:12, 108:19, 109:4, 109:13, 109:17, ¹110:13*ap*, 111:6, 111:13, 111:33, 112:11, 112:13, 113:4, 113:10, 115:36*, 116:15, 116:18, 117:26, 117:28, 119:12, 120:28, 124:26, 126:11, 126:35*, 127:4.

attrib 106:4, 108:21, 108:22, 112:10, 112:25, 113:23.

ΡΜ-ΟΥΘΕΙΝ (cf. **ΡΩΜΕ**) 103:19, 107:27, 116:14.

Ρ-ΟΥΘΕΙΝ (cf. **ΕΙΡΕ**) foll. by:

εχн- 112:5.

наз 119:13.

Ρεφρ-ΟΥΘΕΙΝ nn m f 112:3, 121:18.

(**ΟΥΟΝ-**), see **ΟΥΝ-**.

ΟΥΟΝ (482*a*) indefinite pron.

ΟΥΟΝ **ΝΙΜ** 97:24, 104:24, 125:3, 125:14, 127:14.

ΟΥΩΝ (99:24), see **ΟΥΩΝΖ**.

ΟΥΩΝ, ¹ΟΥΗΝ, ²ΟΥΕΝ (482*b*) vb intr. 119:12.

— α- ¹110:33.

— **н-** 101:12, 101:13, 101:17, 101:20, ²116:5.

ΟΥΝΑМ (483*b*) nn f. 106:14.

ΕΟΥΝΑМ **ΜΜΟ** ³106:12.

Ζ-ΟΥΝΑМ **ΜΜΟ** ³105:28.

ΟΥΝΝ-, see **ΟΥΝ-**.

(**ΟΥΝΤΕ-**), **ΟΥΝΤΑΣ**, ¹ΟΥΝΤΕΣ, neg (**ΜΝΤΕ-**), ²ΜΝΤΑΣ, ³ΜΝΤΕΣ, ⁴ΜΝΤΕ (481*a* 20, 167*b* 5) suffix vb tr. ¹100:8, 104:31; w. **ΜΜΑΥ** between vb and **н-** (dir obj) 98:18, 100:27, 101:25, 105:4, 109:33, 110:19, 111:22, 111:27, 122:21, 123:12.

foll. immediately by nominal dir obj: ³98:12, ³98:25, ³98:31, ²99:27, ³100:3, 102:12, ²102:22, 105:11, ⁴105:21, ¹109:7, ³112:19, 124:31; foll. by **ΜΜΑΥ** ³98:24, ²99:28.

w. second suffix pron as dir obj 102:20.

ΟΥΝΟΥ (484*b*) nn f.

ΝΤΕΥΝΟΥ 98:17, 99:5, 108:3, 111:34, 113:23, 116:3, 116:5, 124:18.

see also **ΤΕΝΟΥ**.

ΟΥΝΟΥ (485*b*) vb intr. 103:9, 107:8 (em.).

ΟΥΩΝΖ, ¹ΟΥΩΝ, **ΟΥΩΝΖ*** (486*a*) vb tr. med 100:15.

— **εβολ:** *99:16, *123:29, *124:13, *125:17, 125:20; med 98:10, 98:28, 99:1*, 99:7, 99:15, *99:24, 99:24*ap*, 101:3, 103:20, 103:26, 108:1, 108:8, 109:10, 109:18, 110:9, 111:5, 111:6, 111:14, 111:29, 113:7, 113:28, 117:29, 117:31, 117:35*, 122:32, 122:34*, 123:28, 124:18, 124:22, 124:26, 124:27, 124:28–29*ap*, 124:29, 125:24, 127:6; foll. by:

н-: med 99:31, 101:1*, 101:24.

н-, **наз**: med 108:12, 108:30, 114:32, 116:14.

наз . . . **xe-**: no dir obj 116:30.

xe- *98:5.

zwc: *122:17; med 114:36* (corrupt).

complementary Circumst: *124:34*; med 98:17, 100:5, 109:2, 113:24, 122:30, 124:34–35*ap*.

(**ΟΥΟΠ**), **ΟΥΑΑВ*** (487*b*) vb intr. *105:30, *108:23, *108:25, *108:33, *110:11, *114:18, *125:8.

ΟΥΡТ (490*a*) nn m f. 111:11.

(**ΟΥΡΟТ**), **ΟΥРАТ** (490*a*) vb intr.

as nn m 107:11.

ΟΥΩСқ (492*b*) vb tr. 124:8, 126:36*ap*.

ογαατς, see ογααζ.

ογωτ (494 *a*).

Ν-ογωτ (attrib) 109:12, 109:13.

ογτε- (494 *b*) prep.

ογτε- . . . ΜΝ- 98:22, 109:17, 112:20, 119:3.

ογωω, ¹ογαωϑ (500 *a*) vb tr. ¹114:13; no dir obj 98:14, 112:2.

— ε-, α- infin: no dir obj 98:14 (see 98:15*ap*), 100:2*, 108:17, 112:2 (see *ap*), 112:10, 112:22, 120:19, 121:14, 124:7.

— χε-: no dir obj 98:14*ap*.

— χεκαс: no dir obj 112:32.

as nn m 98:14*ap*, 98:17, 102:4, 110:9, 114:15.

ογωη (502 *a*) nn f. 112:8.

ογωωβ (502 *b*) vb tr. no dir obj, foll. by πεχαζ . . . χε- 112:31, 115:20, 120:1.

ογαωρε (equals Α ογαερε, filed by Crum w. ογωαρ *sub* ογωαρς) vb intr.

— εροϑ refl . . . ψα-νεειμα 123:24.

ογωζ, ¹ογηζ, ²ογαζ, ³ογζαζ, ⁴εγαζς (error) (505 *b*) vb tr.

— Νса-, Νсωϑ: vb refl ³98:34, ²109:22, ²109:22*ap* (2°), ⁴109:25, ²109:25*ap*; med 98:6, ¹109:23, ¹109:24, 116:30, ¹127:2.

ογζε, see ζογζε.

ογωзм (509 *a*) vb tr.

as nn m 108:21, 108:24.

(ογχαλ), ογχαει (511 *b*) vb intr.

as nn m 124:33*ap*.

(ωω), ω, ¹ογογ, εετ* (518 *a*) vb intr. *114:10.

— Ν- . . . εβολ ζη- 117:15.

— εβολ ζιτοοτς ¹99:4.

(ωβω), for derived nn see βωε.

ωνε (524 *a*) nn m. 110:6.

ωηζ, οηζ* (525 *a*) vb intr. 116:2, *116:7, *116:9, *122:31.

as nn m 110:8, 110:14, 110:27, 113:34, 116:8, 120:31, 121:7.

(ωη), ηη* (526 *a*) vb tr.

— α- *125:4.

— ΜΝ- *112:21.

for derived nn see ηπε.

ωτε (poss. ζωτε) vb intr.

— ζραϊ ηηητς 99:15.

(ωτη), οπηϑ (531 *b*) vb tr 'shut.'

— εζογν ε- 114:23.

(ωω), εω-, ¹ωω-, ²αω- (533 *a*) vb tr 'cry.'

εω-εζομ: 107:24; as nn m ²106:31, ²106:34.

εω-λογλαει: as nn m ¹106:31.

αωκακ (i.e. αω-ωκακ) εβολ εχн- ²126:3.

ωωμ (535 *a*) vb tr. med 125:30.

ωζε, ¹ωεζ, αζε* (536 *b* 3 up) vb intr.

— εραϊ εχн- (corrupt) *106:18.

— (ε)ρατς refl ¹104:21, 104:21*ap*, *105:10, *105:32, *106:17-19*ap*, *106:18*ap*.

— εζραϊ εχн- *106:18*ap*.

ωχн, ¹οχн(ε)ϑ (539 *a*) vb tr. ¹126:27, ¹126:28; med 103:27, 126:25, 126:28.

as nn m 125:11.

ω- (541 *a*) vbal auxiliary. 98:19, 108:18, 115:28, 125:10, 126:34 (?).

ω-εη-, εη-εομ: 112:12, 121:15, 124:25; foll. by:

ε-, α- infin 115:15, 121:3, 121:19.

η- infin 112:32, 116:18, 120:5.

ωα-, ¹ωαροϑ (541 *b*) prep. 100:16, 106:10, ¹112:29, 114:24*ap*, 116:12, 119:22, 120:3, 120:6, 120:21, 121:26, 122:6, 122:7.

χηη- . . . ψα- 123:19.

απηηη ψα- 103:24.

εζογν ψα- 116:35*, ¹117:3, 118:17.

forming advb expressions:

ψα-ηαηηχ-η 102:6.

ψα-εηεζ 125:10.

ψα-η(εε)ημα 100:13, 123:25.

see also ζογν, ζραϊ.

ωα- (542 *b* 23 up, 185 *a* 10 up) vb tr 'begin.'

ψα-μисε 114:5.

ωα (542 *b* 18 up) vb intr 'rise.'

as nn m: attrib: μα η-ψα 110:5 (for advb expression see μα).

ψε (546*b*) nn m f "hundred."

ψιτ n-ψε μααβε n- (attrib) 121:22.

ψι (547*b*) vb tr.

as nn m 98:25.

ψο (549*b* 11) nn m f "thousand." 105:21.

ψο n- (attrib) 121:18, 122:1, 122:11.

ψβε-, see ψχε.

(ψεβιο), ψβειοειτ† (552*a* 8 up) vb tr.

— α-†125:1.

(ψβηρ), ψβρ- (553*a*) nn m f.

ψβρ-εινε 110:34, 116:1, 121:29.

ψβρ-ρ-ζωβ 123:12.

ψικ (556*a* 8) nn m. 99:28, 100:11.

ψκακ (556*a*) nn m.

αψκακ (i.e. αψ-ψκακ; cf. ψψ) εβολ
εχн- 126:3.

ψμμο (565*b*) nn m f.

ο n-ψμμο ε- 124:11.

ψμογн, f †ψμογνε (566*b*) nn m f.

ψμογн n- (attrib) †105:5.

μαз-ψμογн (cf. μογз): †104:31,
105:11, †105:23, †105:27, †106:8,
†108:4, †112:12, †112:20, †125:5; foll.
by n- (attrib) 117:36.

(ψомнт), ψомт (566*b*) nn m f. 125:4.

ψомт n- (attrib) 101:23, 104:22,
122:6, 122:10 (cf. ap), 122:14.

μαз-ψомт (cf. μογз): 122:12, 122:16;
foll. by n- (attrib) 101:20, 117:33.

ψмψε, †ψмψε- (567*a*) vb tr. 123:18.

— наз: no dir obj 113:1.

мнт-ψмψε-ειδωλον nn f †123:9.

ψн- (716*b* 24) vb tr.

ψн-зтнз (refl) зароз 116:1.

ψнн (568*b*) nn m. 109:32, 110:7, 110:8,
110:14, 110:18, 110:27, 110:30,
110:31, 116:29, 116:31, 116:32,
118:12, 118:19, 118:20, 118:29, 119:8,
119:25, 119:32, 120:30, 120:31, 121:7.

ψонте (573*a*) nn m (sic). 111:13.

ψооп†, see ψωπε.

ψипе (576*b*) vb intr. 108:7, 119:29.

— εχн- 107:24.

as nn m: 119:14, 119:31; †-ψипе n- dat
125:27.

ψωπε, ψооп† (577*b*) vb intr. †97:26,

†98:4, †98:6, 98:6, 98:14ap (2°), †98:16,

98:21, 98:30, 99:10, 99:12, 99:19,

99:23, 99:29, 100:9, 100:17, †100:33,

†102:4, †102:6, †103:12, †103:20,

103:28, 104:24, †104:30, †104:34,

†106:7, †107:5, †107:27, †107:31,

†107:33, †108:1, 111:34, †112:19,

†112:29, 113:6, 113:21, 114:14, 114:33,

116:11, 116:23, 116:32, †117:8,

117:19, 117:24, †119:3, 120:18,

†122:14, 123:13, 123:16, 123:21,

123:35, 124:6, †125:4, 127:1.

— α-: 125:31; foll. by n- dat 122:19,
†122:22.

— n-: 98:15, 102:2, 114:36, 116:4,
†116:26, 120:32, †122:32; foll. by n-
dat 113:10, 115:35, 117:26.

— нее n- 119:2, 120:27, 121:34,
126:24.

foll. by complementary Circumst
100:26.

as nn m: attrib: ма n-ψωπε 101:6,
102:15, 102:17, 104:32, 105:1.

for derived conjunction see εψωπε.

ψпнре (581*a*) nn f. 108:9.

р-ψпнре (cf. епре) 108:7.

ψароз, see ψа- (1°).

ψнре, f †ψеере (584*a*) nn m f. 101:16,

101:20, 101:23, 101:28, 102:14,

103:32, †104:28, 106:20, 106:29,

†111:18, 113:34, †115:32, 117:17,

120:7.

ψрп-, see ψорп, ψωрп.

ψорп, †ψрп- (587*a* 11) nn m f. 122:10,
122:14.

ψорп n- (attrib) 98:7, 98:8, 98:34,
102:10, 102:24, 107:21, 109:21,
110:32, 111:7, 111:8, 111:30, 114:4,
117:16, 117:20, 117:28, 117:30,
121:30, 126:17.

n-ψорп (attrib) 109:1.

ψрп-м-мисе †105:23.

р-ψорп (cf. епре) ероз 113:12, 113:17.

ψорп (like нψорп) 113:26.

нψорп 98:16, 100:6, 104:32, 111:12,
113:18, 113:26ap, 117:7, 117:15,
122:30, 124:19.

χιν-нψорп 102:6, 121:16.

(ψωρη), ψρη- (586*b*) vb tr.

ψρη-*N*- infin 107:28.

for derived nn see ψορη.

ψορη (589*a*) vb tr. 102:27; med 126:31, 126:35.

ψτα (594*a* 6) nn m. 99:30, 103:26, 124:6, 127:3.

ψтво (595*b* 16) vb intr.

as nn m: attrib 106:32.

(ψτεκο), pl ψτεκωυ (595*b*) nn m. 114:23.

ψτορη (597*b*) vb tr. no dir obj 102:28, 102:33*ap*; med 99:30, 104:15, 107:27, 108:14, 115:17, 116:10, 117:1, 118:12, 119:24, 120:24, 126:5, 126:9.

as nn m 99:31, 102:33*.

ψηγε (601*b*) nn f. 123:10.

(ψοογε), ψογωυγ* (601*b*) vb intr. *101:4.

ψογειτ (602*b* 25 up) vb intr (qual).

ουπετ-ψογειτ 125:32*.

ψογωυγ (604*a*) vb intr.

— *MMOZ* refl 103:9.

ψωψψ, see ζωψψ.

(ψφε), ψφε- (378*a* 11 up) nn m f.

ψφε-*CNOOYC*: 105:13; foll. by *N*- (attrib) 105:14, 105:15.

ψαχε (612*b*) vb intr.

— *e*-, *epoz* 99:2, 123:3, 123:33, 125:10.

— *NMMAZ* 100:22, 116:12, 117:8.

as nn m 100:15, 100:17, 100:34, 101:11, 102:14, 104:1, 115:7, 116:3, 117:10, 119:7.

ψι, ¹ψιτ (620*a*) vb tr. ¹115:28.

— *zapoZ*: no dir obj 126:34.

ψнт (623*b*) nn m f. 122:27.

ψιτ, see ψι.

(ψωτε), ψот (624*a*) vb tr.

— *ebol* 126:23, 126:36.

ψтоу, ¹ψтоу-, ²(α)ψτε (625*a*) nn m f.

ψтоу *N*- (attrib) 105:3, 125:3.

ματ-ψтоу (cf. *MOYZ*) *N*- (attrib) 117:32*ap*, 125:5.

ψтоу-κοοτ ¹105:5.

σεταψτε *N*- (attrib) ²105:9.

za-, ¹zapoZ (632*a*) prep. ¹116:2, 119:25, 123:32*ap* (bis), ¹126:34, 127:3.

za-TEZH MPA TE- 112:25.

za-TEZH *N*- 97:26, 111:29, 114:36*ap*, 125:32.

(zae), pl zaey (635*a* 25 up) nn m f. 111:5.

zaï, ¹zaei (636*b*) nn m. ¹114:11, 119:11.

ze, ¹zaiei (637*a*) vb intr. ¹99:18, ¹126:32.

— *e*-, *a*-, *epoz*: 102:7, 102:24, 107:2, 107:15, 123:29; w. obj continued by Circumst 99:9, 112:23, 114:3, 124:30, 125:28.

— *exN*- ¹126:29.

— *apexHT e*- ¹126:33.

— *epitN e*- ¹126:34*.

ze (638*b*) nn f. 113:19.

taei te ee *N*- 99:19, 122:9, 122:18.

p-ee (cf. *epre*) *N*- 103:28, 126:36.

teize (like *nteize*) 106:26, 109:20, 123:21, 125:22.

teeize on 122:13.

nteeize 98:10, 103:31, 109:14, 112:9, 113:20, 113:22, 114:22, 121:4, 121:25, 123:15.

nee, foll. by Relative 98:21, 110:8, 123:28.

nee *ebol zn*- 109:11.

zn-†ze 102:25*ap*.

kata-ee *ebol zn*- 109:16.

nee *N*-: 99:17, 99:25, 110:14, 110:15, 110:20, 120:27, 120:29, 122:16, 122:29; *nee N-NI*- 99:10, 103:22, 110:16, 110:22, 110:23, 115:5, 118:9, 119:2, 121:34, 126:24.

zh, ¹ezh (640*b*) nn f "fore part."

za-TEZH MPA TE- ¹112:25.

a-TEZH *N*- ¹114:36 (corrupt).

za-TEZH *N*- ¹97:26, ¹111:29, ¹114:36*ap*, ¹125:32.

zi-TEZH *N*- ¹102:4, 103:20, 104:21, 105:11, ¹105:32, ¹107:27, ¹107:33, ¹108:1, ¹112:29, ¹115:3, ¹117:9, ¹120:14, ¹124:13, ¹125:3.

see also zHT.

zi-, ¹ziowz, ²ziwz (643*b* 19 up) prep. 108:16, ²119:13, ¹119:31, ¹126:19.

joining bare nns 100:32, 102:21 (bis),

- 102:22, 123:9 (ter), 123:10 (ter), 123:11 (bis).
 ζι-πσα-ν-тπε 105:27.
 ζι-πσα-мзтп- 110:24.
 ζι-ογναμ μμοϝ 105:28.
 ζι-тзи н- 102:4, 103:20, 104:21, 105:11, 105:32, 107:27, 107:33, 108:1, 112:29, 115:3, 117:9, 120:13, 124:13, 125:3.
 ζι-σβογρ μμοϝ 105:29, 106:13.
 ζο, ¹ζραϝ (646*b*) nn m. 99:34, 100:21.
 ζι-ερα-υ ¹123:16, ¹123:22.
 see also εзрп-, назрп-.
 ζωωϝ, ¹ζωϝ (651*b*). ¹107:10, 119:11.
 ζωβ, pl ¹ζβηγε (653*a*) nn m. ¹103:25, 115:6, 120:9, 125:15.
 ωβρ-ρ-ζωβ (cf. ωβηρ, ειρε) 123:13.
 ζαειβε, ζαἴβε, see ζαειβес.
 ζηβε (655*a*) nn m f.
 ρ-ζηβε (cf. εиρε) н- dat 126:1.
 (ζβογρ), σβογρ (656*b*) nn f. 106:15.
 ζι-σβογρ μμοϝ 105:29, 106:13.
 ζαειβес, ¹ζαἴβес, ²ζαειβε, ³ζαἴβε (657*b*) nn f. ¹98:2, ¹98:3, ¹98:24, ²98:26, ²98:29, ²98:34*, ³98:34*ap*, ¹99:3, ⁹99:10, ⁹99:12, ⁹99:20.
 ζηвс (658*a*) nn m. 109:12 (bis), 109:13.
 ζβηγε, see ζωβ.
 ζαειε, see γε (1°).
 ζηке (664*a* 3) nn m f.
 мнт-ζηке nn f 110:13, 112:13, 112:22, 118:1.
 ζαλ (664*b*) nn, w. ρ- “deceive.”
 ρ-ζαλ (cf. εиρε) μμοϝ 120:29.
 (ζαλ, “servant”), see ζмзал.
 ζлπε (671*a*) nn f. 114:28.
 ζлостн, ¹лостн, ²ελαстн (671*b*) nn m. 120:4.
 †-ζлостн, foll. by:
 е- ²116:27.
 наϝ ¹118:14, 118:14*ap*.
 (ζалант), pl ζαλατε (671*b*) nn m. 111:26, 120:21.
 ζм-, see εзрп-, зн-.
 ζιμε, pl ¹ζιομε (385*a* 2, corrected by Layton in ZPE 11 [1973] 183; cf. Young in JAOS 91 [1971] 507–9) nn f. ¹102:10, ¹106:33*ap*, ¹107:10, 114:9, 121:5.
 ζме, ¹ζме- (676*a*) nn m f.
 ζме н- (attrib) 115:10.
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 μαζ-ζме (cf. μογз) н- (attrib) 115:12*.
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¹121:1, ³121:2, ¹121:5, 121:30, 121:32*,
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²126:14, ³127:15, 127:16; as nn 98:2,
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zpaĩ zN- ³99:16, ³109:34, ³111:23ap,
³117:21, ³118:4, 124:6.

ezpaĩ zN- ³99:16 (see 99:15ap),
¹109:21, ¹109:32, ¹111:12, ¹111:16,
¹111:22.

nzpaĩ zN- ³100:9.

forms advb expressions and compound
preps w. mhte, ca (1°), smot, cwwq,
ze (2°), eũlogos, μέρος, μεσότης, παν-
οὔργος, φόβος.

zoyn (685 b) nn m.

ezoyN 120:20.

ezoyN e-, a-, epoz 98:8 (bis), 104:8,
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ezoyN qa-, qapoz 116:34*, 117:3,
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qa-zoyN a-: 122:26, 123:23; xN- . . .

qa-zoyN a- 123:30.

mpzoyn N- 98:24-25ap.

zinhv (691 a) vb intr.

as nn m 116:23.

zñN-, see zN-.

znp (693 b) nn m. 122:5.

(zwp), znp† (695 a) vb tr. *123:29, *125:17.

ppēonp *125:20.

zaps (696 a).

zaps e- infin 127:14.

zapoz, see za-.

zpaĩ, see zo.

zpaĩ, ¹zpe (698 a) nn m.

attrib: ca-N-zpe ¹104:25, ¹108:4,
¹125:7 (for advb expression and com-
pound prep see ca [1°]).

zpaĩ zN-, nzhtz 99:15, 109:34,
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ezpaĩ e-, a- 100:28, 102:18, 103:31,
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nzpaĩ nzhtz 100:8.

qa-zpaĩ e- 102:26, 110:18.

zroyvbaei (705 b 20 up) nn f. 125:34*,
126:13.

(zerman), lazmen (703 a) nn m.

attrib: ve-N-lazmen (cf. va) 109:31.

zhrē (704 a) nn m. 111:15.

zrte (704 b) nn f. 115:24, 116:33, 119:28,
121:8, 121:11.

attrib 99:32.

zroy (704 b) nn m. 117:7.

see also zroyvbaei.

(zarēz), erhz, ¹arhz (707 b) vb intr.

— epoz 118:21.

— naz ¹103:14.

zice (710 b) vb tr.

as nn m 115:27.

zht, ¹zhtz (714 a) nn m "heart." 103:9.

mnt-āht nn f: attrib 126:20.

val-zht (cf. vwal) 107:14, 124:10.

qN-zhtz (refl) zapoz ¹116:2.

zhtz (640 b 23) (nn as) prep.

w. suffix continued by N- 118:12.

zoyt-, see zoyt.

zwt (718 b 23) nn, w. p- "make sail."

p-zwt (cf. eipe) ezpaĩ nzhtz 99:15ap.

(zate), zaťe, ¹zťe (719 a) vb intr.

— exN- 113:23.

— evoL ¹99:16.

— evoL (for evoL evoL) zN-
198:13.

zote (720 b) nn f "fear."

p-zote (cf. eipe): 107:31, 115:7,
118:33, 121:6; foll. by:

exN- 125:35ap.

zhtz 118:11.

zwtē (?), see wte.

ζα†ε, see ζατε.

ζηη, see ζητ.

ζηε, see ζατε.

ζιτμ-, see ζιτν-.

ζατν-, ¹ζατοοτς (428 b 11) prep. 113:13, 117:1.

ζιτν-, ¹ζιτμ-, ²ζιτνν-, ³ζιτοοτς (428 b 3 up) prep. ¹100:17, ¹100:34, ¹102:14, 103:5, ¹108:29, 108:32, 113:29, ¹117:10, 117:11, 117:17, 117:27, 123:14, 124:8, ²125:34, 126:9, 126:23, 127:9.

εβολ ζιτν-: ³99:5, ¹101:11, 102:27, 103:1*, ³108:14, 114:22, 115:21, ³120:4; w. suffix continued by ν- ³126:26.

ζατοοτς, see ζατν-.

ζιτοοτς, see ζιτν-.

ζαεγ, see ζαε.

ζοογ (730 a) nn m. 111:5, 111:30, 111:31, 112:7, 115:12, 115:25, 115:31, 117:30, 117:32, 117:36.

ν-ζμε ν-ζοογ 115:10.

χιμ-φοογ, foll. by Relative: 122:25;

χιμ-πζοογ ετ-μμαγ 99:14, 100:14, 102:35*, 104:9, 106:14, 108:20, 108:25, 114:29, 120:12, 121:25.

χιμ-μφοογ ετ-μμαγ 99:6.

ζοογ (731 a) vb intr (qual).

ππεσοογ 121:21.

ζογε, see ζογζε.

ζογο (735 a) nn m.

νζογο ερος 121:3.

νζογο νζογο 108:28.

(ζογειτ), f ζογειτε (738 a) nn m f.

χιμ-τεζογειτε 98:5.

ζοογτ, ¹ζογτ- (738 b) nn m. 102:8, 106:30, 107:7, 109:22ap (bis), 114:5. attrib 101:25.

ζογτ-ςζιμε: ¹100:7, ¹101:11, ¹101:24, ¹102:3, ¹106:28, ¹109:2, ¹113:24; attrib ¹106:29, ¹107:1, ¹107:6, ¹113:30.

μντ-ζοογτ nn f 109:3.

ζογζε, ¹ογζε, ²ζογε (739 b) nn m. ¹99:9, ²99:26, 99:25-26ap, 115:5.

(ζωψψ), ψωψψ (740 b, 629 b 3) vb tr.

as nn m 102:32.

ζαζ (741 b). 123:7.

ζαζ ν- 107:13, 109:12, 123:8.

ζιχν-, ¹ζιχνμ- (758 b 10) prep. ¹98:28, 99:24, 101:2, 104:13, 105:2, 105:16, 105:28, 105:31, 106:3, ¹111:31, 112:10, ¹115:14, ¹116:3, ¹121:35, ¹123:18.

χε- (vb), see χω.

χε- (746 b 3) conjunction.

introduces discourse after πεχε-, ζαι. same, w. discourse anticipated by neutral pron, after χω.

same, elliptical 117:8, 118:29, 123:33.

w. vbs of perception: see ειμε, (ψοοπ αυ)μντρε, μεεγε, ναγ (1°), σοογν, ταμο, ογωνζ, αισθάνομαι, ἀποδείκνυμι, σημαίνω, συμφωνέω.

amplifies objs after μογτε (ε-, α-, ερος), ναγ (1°) (ε-, ερος), χω (μμο-с ερος).

same, elliptical 105:26

introducing explicative clause: 98:25, 100:25, 104:2, 107:28, 108:16, 112:27, 113:14, 115:23, 115:26 (2°), 116:7 (2°), 116:20, 120:24, 122:5; χε- ... γαρ 99:26.

introducing clause of purpose:

w. II Fut affirm 98:14ap, 99:33-34ap.

w. III Fut affirm 99:33-34ap, 120:22.

w. III Fut neg: 119:5; ψινα χε- 118:32*, 121:11*.

ειμητι χε- 119:31, 120:14.

ογ μονον χε- 118:31.

χι- (in χι-ζρα-ψ), see χι (2°).

χι, ¹χι-, ²χιτς (747 b) vb tr "receive." ¹104:7 (1°), ¹104:26, 106:16, ²111:8, 113:11, 122:24, 127:11.

— ντοοτς ¹112:2.

— εβολ ζν-: no dir obj 119:9.

— εζογν ε-: ¹104:7 (2°); no dir obj 123:32*.

χι-εοογ, foll. by:

ζα- ¹123:32ap.

ζιτν- ¹103:5.

χι-ογω ζα- ¹123:32ap.

χι-μορφη ¹115:4.

χι-συμβογλιον ¹118:16, ¹120:26.

χι (1°) (*continued*)

χι-τυπος: ¹105:14, ¹105:15; foll. by N-
¹100:3.

(χι), χι- (648 a 8) vb tr.

χι-γρα-υ: as nn m 123:16, 123:22.

χω, ¹χε-, ²χοος (754 a) vb tr. ¹103:13,
¹103:29, 114:14.

— ναϛ ²118:29, ¹119:5, 119:30.

χω μμο-с, χοο-с: ²118:6; foll. by:

ερος . . . χε- 114:7.

N- dat ²116:20.

N-, ναϛ . . . χε- ²101:17, ²101:21,
103:10, ²107:28.

χε- 97:25, ²108:32, 112:28, ²114:7,
²114:19, 117:9, ²118:30.

χε-ογα ¹103:14ap.

χε-ογω ¹103:14.

χε-σολ ¹112:28.

χωϛ, χN-, see εχN-, ζιχN-.

(χωωβε), χωβε (759 b) vb tr. 108:4.

χωκ, ¹χοκς (761 a) vb tr. 115:3.

— εβολ: ¹100:18, ¹102:25, 112:5,
¹113:29, 123:26; med 98:12, 100:34,
106:26, 109:19, 118:3, 127:9.

χωκM (763 a) vb tr.

as nn m 122:14, 122:20.

χεκαас, ¹χεкас, ²χεкаасе, ³кас
(764 a) conjunction.

w. II Fut affirm 102:5, 104:24, 104:29,
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w. III Fut neg ¹112:32, 116:17, 121:2.

w. Conjunction (after intervening Cond)
²113:1.

χολχλ (770 a 19) vb tr "surround."

as nn m 113:10, 117:26.

χIM-, see χIN-.

χωωме (770 b) nn m. 107:3.

χIN-, ¹χIM- (772 b) prep.

χIN- . . . ψα- 123:18.

χIN- . . . ψα-ζογN α- 123:30.

forms advb expressions w. τενοу,
(N-)ψοpт, ζοоу (1°), ζοуеIT.

χπο, ¹χπε-, ²χποϛ (778 b) vb tr. 99:6,
106:29, ¹106:36, 113:30, ²114:11,
¹114:15, ²115:35, ²116:19.

— ναϛ refl 109:29.

— ζITN- 117:10, ²117:17.

— εβολ ζN- 106:23, ²113:3, ¹120:11,
²122:27.

— ζpαI NζHTϛ refl 117:21, 118:4.

as nn m 109:24, 109:25, 113:21,
113:34, 118:2.

χοοp†, see χωωpe (2°).

χερο, ¹χεpe- (781 b) vb tr "blaze, burn."
¹126:24; med 109:13.

χωωpe (782 a) vb tr "scatter."

— εβολ: med 109:15.

(χωωpe), χοοp† (784 a 25 up) vb intr "be
strong." ¹120:13.

— ερος ¹99:4.

χρο (783 a) vb intr.

— ερος 118:16.

see also χωωpe (2°).

χοеic, ¹хаеic (787 b) nn m. 102:21,
104:10, 113:35, 114:13.

attrib 114:15.

MNT-χοеic nn f ¹101:29, 125:30.

p-, epI-χοеic (cf. eppe): 120:32*; foll.
by:

ερος 116:25.

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εzpaI εχωϛ 124:2.

χιce, χоce† (788 b) vb tr. 103:5.

— e- ¹125:14.

as nn m 110:17.

χITϛ, see χI.

χοеIT (790 b) nn m.

attrib: βe-N-χοеIT (cf. βω) 111:2,
111:6.

(χαTце), χαTβε (792 b) nn m. 111:26.

χοоу, ¹χοоу- (793 a) vb tr. 102:33,
115:32, ¹116:10.

— N-, ναϛ 104:18, 104:22.

— εzpaI e- 124:9.

χιоуe (793 b) vb intr.

as nn m: Mχιоуe 116:28.

χωz (797 a 1) vb intr "touch."

— ερος 118:32.

χωzM, ¹χαzM-, ²χαzMϛ, ³χαzMεϛ (797 b)
vb tr. 117:7, 117:9, ¹117:13, ²117:14,
³118:15, ²124:25; no dir obj 117:5; med
116:17.

χοιχογ vb intr.

— εροϝ 101:12, 101:16, 101:20.

σε (802*a*) conjunction. 100:19, 103:15, 104:6, 106:16, 106:19, 108:32, 114:4, 117:28, 124:22, 124:26, 125:14, 125:24.

σω (803*a*) vb intr. 111:30, 116:29.

σωβ (805*b* 10) nn m.

ΜΝΤ-σωβ nn f 121:24.

σωβε, ¹σωβε (804*b*) nn f. ¹110:15, 110:22 (1°).

σωβε Ν-ΚΝΤΕ 110:22.

(σβε), for derived nn see σωβ.

σβογρ, see звоγρ.

σολ (806*b* 5) nn m.

χε-σολ (cf. χω) 112:28.

(σοειλε), σοϊλε (807*b*) vb tr. med 99:32*ap*.

σωλπ (812*a*) vb tr.

— εβολ: 103:29, 124:19, 125:25, 127:17; med 108:9, 127:8.

— εβολ Ν- dat 114:16, 124:28.

(σωλχ), σολχϝ (814*a*) vb tr.

refl, foll. by ΜΜΟϝ 108:17.

σМ-, see σινε.

σΟМ (815*b*) nn f. 103:3, 104:10, 114:13.

αТ-σΟМ nn 120:6, 124:13, 124:13-14*ap* (2°).

ΜΝ-σΟМ, foll. by:

α- infn 117:9*ap*.

Conjunctv 120:11.

σН-, σМ-σΟМ (cf. σινε): 108:18; foll. by Ν- infn 112:33.

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ε-, α- infn 115:15, 121:3, 121:19.

Ν- infn 116:18, 120:5.

(σινε), σН-, ¹σМ- (820*a*) vb tr.

σН-σΟМ: ¹108:18; foll. by Ν- infn 112:32.

ψ-σМ-σΟМ: ¹112:12, ¹121:15, ¹124:25; foll. by:

ε-, α- infn ¹115:15, ¹121:3, ¹121:19.

Ν- infn ¹116:18, ¹120:5.

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as nn m 106:30.

σωψТ (837*a*) vb intr.

— εзоγν ϝН- 119:7.

— εзрaï α- 102:18-19*ap*.

σωχв (841*b*) vb tr. 121:14, 121:21; med 109:14, 109:16.

— Ν- 121:21*ap*.

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 ζιμιρηρις, see Ἴμιρηρις.

IV. CATALOGUE OF ATTESTED GRAMMATICAL FORMS

A. BIPARTITE SENTENCE (Future να 97:27, α 126:36)
 † 97:27, κ 103:17, ς 98:5, σ 97:30, τῆ 123:25, τετῆ 112:32, σε 97:25, ∅ (before definite nn) 110:20, ουν (before non-definite nn) 103:19; neg † . . . αν 103:11, ς . . . αν 118:10, σε . . . αν 113:16, μν (before non-definite nn) 97:25.
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B. TRIPARTITE CONJUGATION

(a) Sentence conjugations

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(b) Clause conjugations

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TRACTATE 5

THE FRAGMENT IN CODEX XIII

I. WORDS OF EGYPTIAN ORIGIN

ἀνοκ (11 *b*) pron.

in extraposition to subject 50:8 up.

αγω (19 *b*) conjunction.

joining nns 50:10 up*.

βολ (33 *b* 9 up) nn m.

εβολ ζν- as nn 50:3 up, 50:2 up*.

ε-, ἴερος (50 *a*) prep. see μογτε.

forms advb expression w. βολ.

ετβε- (61 *a*) prep. 50:4 up.

εψχε- (63 *b*) conjunction. 50:5 up.

(ειρε), ρ- (83 *a*) vb tr.

ρ- before Gk vbs: see ἀποδείκνυμι,

πλανάω, συμφωνέω.

κακε (101 *b* 4) nn m. 50:4 up*, 50:2 up.

λααγ (146 *a*) nn. 50:9 up.

(mmn-), mn- (neg existential predicate), see

ογν-.

mn- (169 *b*) prep. 50:5 up*.

joining nns 50:6 up.

μογτε (191 *b*) vb intr.

— ερος . . . χε- 50:3 up*.

nim (225 *b*) adj.

ογον nim 50:10 up.

νογνε (227 *b*) nn f. 50:6 up.

νογτε (230 *b*) nn m. 50:10 up.

(πα), ται (259 *a*) demonstrative pron.

50:6 up.

πε, ἴτε (260 *b* 21) copular pron.

in final position of binary nominal sentence 50:4 up, 50:3 up, 50:2 up*.

in medial position of ternary nominal sentence ἴ50:5 up.

ρ- (vb), see ειρε.

ρωμε (294 *b*) nn m f. 50:9 up*, 50:4 up.

σοογν (369 *b*) vb tr. 50:7 up.

τηρς (424 *a*). 50:7 up, 50:4 up.

(ογα), ογει- (469 *a*) nn m f "one."

ογει-εβολ ζν- 50:2 up*.

(ογν-), neg mn- (481 *a* 20, 166 *b* 4 up)

existential predicate. 50:9 up.

ογον (482 *a*) indefinite pron.

ογον nim 50:10 up.

(ωωπε), ωοοπ* (577 *b*) vb intr. *50:9 up,
*50:1 up.

ζα- (632 *a*) prep.

ζα-τζη ν- 50:9 up*.

ζη (640 *b*) nn f "fore part."

ζα-τζη ν- 50:8 up*.

ζαῖβες (657 *b*) nn f. 50:3 up*, 50:2 up.

ζν-, ἴζνν- (683 *a*) prep.

εβολ ζν-: as nn 50:3 up, ἴ50:2 up*.

χε- (746 *b* 3) conjunction.

introduces discourse, anticipated by neutral pron, after χω.

w. vbs of perception: see ἀποδείκνυμι,

xe- (<i>continued</i>)	xw (754 a) vb tr.
συμφωνέω.	xw mmo-c , foll. by xe- 50:9 up.
amplifies obj after μογτε (ερος).	xin- (772 b) prep. 50:1 up.

II. WORDS BORROWED FROM GREEK

(ἀποδείκνυμι), p-αποδικνυε.	κόσμος . 50:10 up.
— xe- 50:8 up.	
(ἀπόδειξις), αποδιζιc . 50:5 up.	ηδε , see δέ.
αποδικνυε , see ἀποδείκνυμι.	
αποδιζιc , see ἀπόδειξις.	(πλανάω), p-πλανα . 50:7 up.
δέ , ηδε . ηδε 50:8 up, 50:5 up, 50:3 up,	(συμφωνέω), p-συμφωνει.
50:2 up.	— mn- . . . xe- 50:5 up*.
	σύστασιc . 50:6 up.
(ἐπειδή), επιδη . 50:10 up*.	
ἔργον . 50:2 up*.	χάος . 50:8 up, 50:6 up, 50:4 up.

III. CATALOGUE OF ATTESTED GRAMMATICAL FORMS

A. BIPARTITE SENTENCE (Future να 50:8 up)	D. ARTICLES. (a) <i>Definite.</i> π 50:10 up, τ 50:6 up = τε 50:1 up*, ἡ 50:10 up = ῆ 50:4 up.
† 50:8 up, c 50:5 up, ce 50:9 up; neg mn (before non-definite nn) 50:9 up.	(b) <i>Indefinite.</i> ογ 50:3 up.
Circumst εα 50:1 up; neg ence . . . αν 50:7 up*.	(c) <i>Possessive.</i> τεα 50:6 up.
B. TRIPARTITE CONJUGATION	
(a) <i>Sentence conjugations</i>	
Perfect: I Perf αγ 50:7 up.	
C. PERSONAL SUFFIXES. c 50:9 up, ογ 50:7 up.	E. SPELLINGS AND FORMS OF THE PREPOSITION n- , mmo ῶ ῶ 50:6 up, m 50:10 up, mmo ῶ 50:9 up.

TRACTATE 5

THE BRITISH LIBRARY FRAGMENTS

I. WORDS OF EGYPTIAN ORIGIN

α-, see ε-.

αμΗΤΝ, see ει.

αν, see ον.

(ανοκ), ανακ, ἵνταγ (11*b*) pron.

in extraposition to subject ¹v 5*.

predicate of a nominal sentence iv 1*.

αρα, see ε-.

αρετ, see ερατ.

(αρηγ), αρηογ (15*b*) advb. iv a 4*.

ατογν-, see ετογν-.

αγω (19*b*) conjunction.

joining independent clauses i 6*, ii 3, ii 5*, ii 6, v 4, xi α*, xi 4*, xii 1*, xii 5*.

joining prep phrases vi 4*.

joining nns i 8*.

αε†, see ωεε.

αζηγ, see κωκ.

αχμ-, see εχн-.

αχн-, see εχн-.

βωκ (29*a*) vb intr.

— αζογн α- v 4*.

(βολ), βαλ (33*b* 9 up) nn m.

αβαλ w. vb: see ογωνε, σωλπ.

αβαλ ζн- vii 3*, ix 3*.

αβαλ н-, ммα iv 7*, ix 5*.

(ε-), α- ἵαρα (50*a*) prep. vi 2 (?); see also

κωκ, μογτε, ναγ, νογχε, ραν, σωπм,

εγβε-, γε (1°), ύμνέω.

before infin ix 5*, xii 3, xii 3-4*ap*.

αζογн α- v 4*, ix 8*.

αζηρει α- ii 7.

forms advb expressions w. βολ, ζογн,

εραι.

(εβοτ), εβατ (53*b*) nn m. iii 6*.

(ερατ), αρετ (303*a* 8 up) prep. iia 4*.

εсхе-, see εψχε-.

ετβε- (61*a*) prep. xi 5*.

(ετογн-), ατογн- (444*b* 7) prep. v 3*.

(εψχε-), εсхе- (63*b*) conjunction. ii 3.

εζη, see ζη.

(εζρн-), ζн- ἵζм- (649*a* 11, 684*b* 1, corrected by Polotsky in JEA 25 [1939] 113) prep.

αζογн ζн- ἵvii 2*.

(εχн-), аχн-, ἵаχм- (757*a* 3) prep. iia 4*, ἵiii 4.

ει, Imperat ἵαμΗΤН (70*a*, 7*b* 3) vb intr.

— αζογн α- iv a 5* (?), ix 8*.

— αζογн ψαρα iv 3*.

Imperat: foll. by Conjunctv ἵiv 7*; by μαρн- ἵiv 7* (see *ap*).

(ειμε), ммε (77*b*) vb intr.

— н- ix 5*.

εινε, ἵἴνε (80*b*) vb intr “resemble.”

as nn m ἵii 5, v 3*.

ειρε, ἵр- (83*a*) vb tr. ἵiii 3, iii 4*, ἵiva 4*,

ἵiva 6*, ἵix 7*.

р- before Gk vbs: see ἀναχωρέω, κατακρίνω, καταλύω, νήφω, ύμνέω.

εις- (85*a*) deictic particle. ix 4*.

(κε), σε, ἵκαα- (90*b*) nn m f. ἵiii 7, iv 2.

(κω), κωε (94*b*) vb tr. iii 3*, v 3.

(κωκ), κηκ† (100*b*) vb tr.

— αζηγ α- ἵvii 7*.

(κακε), κεκε (101*b* 4) nn m. ix 6*.

καζ (131*a*) nn m. i 3, iii 4*, iv 7*, xi 2*.

(με), μηε (156*b* 6 up) nn f. ii 3.

μμε, see ειμε.

(μνν-), μν- (neg existential predicate), see
οὐν-.

μν- (169*b*) prep. vi 4*, xii 6*.

joining nns i 3*, i 4, i 5, i 8, iia 3*, iii 2,
iii 5*, iii 5, iii 6, iii 6* (bis), iii 7*, iii
7, vi 3*, ix 6*, xii 4*.

μντ-, see μντ.

μντ- (176*a*) prefix forming nn f.
see ἀσεβής.

(μντ), μντ- (187*b*) nn m f.

μντ-σαψβε n- (attrib) xii 3-4*ap*.

μούτε (191*b*) vb intr.

— α-... σε- iia 1*.

(μαγ), μεγ (196*b*) nn.

ετ-μμεγ i 2.

(μααγ), μεεγ (197*a*) nn f. vi 1*.

(μοογ), pl μογειαγεις (197*b*) nn m. ii 6.

νιμ (225*b*) adj. vi 2*, ix 3*, xi 5.

(νσα-), νσωζ (314*a* 3) prep. v 5*.

νούτε (230*b*) nn m. i 8, iv 2*, iv 4*.

ντ-, see νσι-.

(ναγ), νεγ (233*b*) vb intr.

— α-, απαζ: vii α* (?); foll. by σε-
iia 6* (?), vii 8*.

νζητς, see ζν-.

νουξε (247*a*) vb tr.

— α- i 1*.

(нос), нас (250*a*) nn m f.

нас n- (attrib) iii 2*, iva 3*.

νσι-. ¹ντ- (252*a*) introducing subject.

i 4*, ¹ii 4, ii 4*ap*, iva 5*, ix 2*.

(он), ан (255*b*) advb. ix 8*.

(παι), πειι, ¹τειι, ²νειι (259*a*) demon-
strative pron. ²ii 4, iia 3, iv 4*, ²xii 2*.
as antecedent of Relative ii 2.

τειι τε οε xii 5*.

πε, pl ¹πnye (259*a*) nn f. i 3*, ¹i 4, iii 3, iii 8.

πε, ¹τε, ²νε (260*b* 21) copular pron.

in medial position of ternary nominal
sentence iv 2, iv 4*, ¹xii 5*.

forming cleft sentence: πε not fused w.

Relative converter ²ii 4.

πnye, see πε (1°).

(πεξε-), παξεζ (285*a* 6) suffix vb.

— σε- iv 3*, viii 1*ap*, ix 4*.

ρ-, see ειρε.

ρωμε (294*b*) nn m f. iv 7*, xii 2*.

(ρομπε), pl ρμπαγεις (296*b*) nn f. iii 5*.

(ραν), ρεν (297*b*) nn m.

†-ρεν α- ix 1*.

(ρατς), ρετς, see ερατς.

(са), са-, see нса-.

(сmine), смнт-, ¹сmmнтς (337*a*) vb tr.
i 3*, ¹i 4*.

сwнт (345*a*) vb tr.

as nn m iia 4*.

(сwнз), сwнез (348*b*) vb tr. i 1*.

сеεπε (351*b* 5) nn m f.

ка-сеεπε (cf. ке) iii 7*.

сwтм (363*b*) vb tr.

— α-: no dir obj ii 8*.

сioγ (368*a*) nn m. iii 3*.

(сooγн), соγнως (369*b*) vb tr. xii 2.

соγсоγ (371*a* 19) nn m. iii 7*ap*.

сwoγз (372*b*) vb tr. med ix 3*.

(саψα), ф саψβε (378*a*) nn m f.

саψβε n- (attrib) xii 4*.

μντ-саψβε (cf. μντ) n- (attrib) xii
3-4*ap*.

(†), †- (392*a*) vb tr.

†-ρεν α- ix 1*.

(τακο), τεκο (405*a*) vb tr.

as nn m xi 4.

τανο (418*b* 4) vb tr. iii 2*.

— αβαλ n- iv 7*.

(τενογ), †ноγ (485*a* 9) advb. ix 6*.

(тнноογ), тннаγς (419*b*) vb tr.

— α- infin xii 3*.

тнρς (424*a*). i 5, i 8, ii 2, iia 4*, iii 3*, iii
8, ix 2.

(τρωε), τн-, see зитн-.

(τογως), тоγн-, see εετογн-.

(τωз), тнз? (453*b* 14 up) vb tr. ¹vi 2*.

εζε- (457*b*) vb tr.

— α- ii 5.

(ογα), ογεει (469*a*) nn m f ‘‘one.’’

ογεει αβαλ mma \neq ix 5*.

πογεει πογεει n \neq ht \neq xi α*.

ογωμ (478*a*) vb tr. no dir obj vii 4*.

(ογν-), neg mn- (481*a* 20, 166*b* 4 up) existential predicate. iv 2*, iva 2*, xii α*, xii 1*.

see also ογντε-.

(ογοειν), ογαειν, pl ¹ογαειναγειε (480*a*) nn m. ii 7, ¹iii 2*, vii 5*, ix 6*.

p-ογαειν (cf. ειρε) αχ \neq iii 4*.

(ογον-), see ογν-.

(ογναμ), ογνεμ (483*b*) nn f. iia 1*.

(ογντε-), ογντες (481*a* 20) suffix vb tr. xi 4.

(ογνογ), for (τενογ), †νογ see above.

ογαειναγειε, see ογοειν.

ογωνz, ¹ογνz- (486*a*) vb tr.

— αβαλ: ¹xii 3*, xii 3*, ¹xii 3-4ap; med ii 2*, xi 1*, xi 3*, xii 1*.

— αβαλ νε \neq χε-: no dir obj v 5* (?).

(ογωγ), ογωγε (500*a*) vb tr. iv 5* (?).

(ογωη), pl ογωαγειε (502*a*) nn f. iii 6.

(ογωz), ογαz \neq (505*b*) vb tr.

refl, foll. by νεωz v 5*.

ωνz (525*a*) vb intr.

as nn m ix 9*.

(ωze), αze \neq (536*b* 3 up) vb intr.

— αρετ \neq refl ¹iia 4*.

(ωα-), ωαραz (541*b*) prep.

αzογν ωαραz iv 3*.

ωηη (568*b*) nn m. v 4*, vii 2*, ix 8* (bis).

ωωπε, ωωοπ \neq (577*b*) vb intr. ii 4*, ¹iv 2*.

— νεε \neq ix 5*.

ωαραz, see ωα-.

ωηρε (584*a*) nn m. ii 7*, iia 6*.

(ωορη), ωαρη (587*a* 11) nn m f.

ωαρη \neq (attrib) vi 1*.

ωτα (594*a* 6) nn m. ii 2.

(ωτορη), ωταρη (597*b*) vb tr. med ix 2*.

ωογωογ (604*a*) vb intr.

— mma \neq refl i 7*.

(ωαχε), ωεχε (612*b*) vb intr.

as nn m iva 3*.

(ze), ze \neq (637*a*) vb intr.

— αραz, w. obj continued by Circumst xi 4*.

ze (638*b*) nn f. ii 3ap.

τεει τεεε xii 5*.

νεε \neq ix 5*, ix 7*.

(zeh), εzeh (640*b*) nn f ‘‘fore part.’’

zi-tezeh \neq iv 2*.

zi- (643*b* 19 up) prep.

zi-tezeh \neq iv 2*.

(zo), zn-, see εzpn-.

zωωz (651*b*). vii 5*.

(zwb), pl zbhoye (653*a*) nn m. ii 1*.

(zoyr), εvoyr (656*b*) nn f. iia 2*.

zbhoye, see zwb.

ze \neq , see ze (1°).

(zāl), zēl (664*b*) nn, w. p- ‘‘deceive.’’

p-zēl (cf. ειρε) mma \neq ix 7*.

zm-, see εzpn-, zn-.

zn-, ¹zm-, ²znn-, ³n \neq ht \neq (683*a*) prep. ii 3*,

ii 5, ¹iia 3*, iii 3, ³v 5*, ³xi 1, ²xi 3*.

αβαλ zn- ¹vii 3*, ix 3*.

n \neq rh \neq zn- ³vi 1*.

zoy \neq (685*b*) nn m.

αzoy \neq a- v 4*, ix 8*.

αzoy \neq zn- vii 1*.

αzoy \neq ωαραz iv 3*.

znn-, see zn-.

(zwp), zhp \neq (695*a*) vb tr. ¹xii 1*, ¹xii 3.

(zrai), zrhēi, ¹zrh \neq (698*a*) nn m.

αzrhēi a- ii 6.

n \neq rh \neq n \neq ht \neq ¹vi 1*.

(zote), zate (720*b*) nn f ‘‘fear.’’

p-zate (cf. ειρε) iva 4*.

zitr \neq (428*b* 3 up) prep. i 7*.

zoy (730*a*) nn m. iii 6*.

χm-φoy ετ-μεεγ i 2.

zoyze (739*b*) nn m. iva 1*.

zix \neq (758*b* 10) prep. iii 8*.

χε- (vb), see χω.

χε- (746*b* 3) conjunction.

introduces discourse after πεχε-.

same, w. discourse anticipated by

συμβούλιον.
 χι-**ΣΥΜΒΟΥΛΙΟΝ** ix 4*.
 σχῆμα. vi 3*.
 τότε. i 5*, iv 3, viii 1ap.
 (ὕμνῳ), ρ-**ΖΥΜΝΕΙ**.
 — **ΔΡΑΣ** ii 9*.

χάος. iia 5*.
 χρόνος.
 attrib iii 5*.
ΨΙΜΑΡΜΕΝΗ, see εἰμαρμένη.
ΖΥΜΝΕΙ, see ὕμνῳ.

III. PROPER NAMES

'Αδάμ. v 3*, ix 3, ix 4*.
 (Ἰαλδαβαωθ), Ἰαλδαβαωθ. i 2*, ii 8*.
 Πίστις.
 τπιστις ii 4, ii 8, iii 1*.

Σαβαώθ. ii 7*, iia 6*.
 Σοφία.
 τσοφια i 2*.
 (Τάρταρος), -ον (Gk accusative) (place name).
 πταρταρον i 1*.

IV. CATALOGUE OF ATTESTED GRAMMATICAL FORMS

A. BIPARTITE SENTENCE (Future **να** xii 2, a ii 3)
 κ ii 3; neg **μη** (before non-definite **nn**)
 iv 2*.
 Circumst neg **εγ . . . εν** xii 2* (cf. xii 1 **εν**).
 Relative **ετ** (subject = definite antecedent)
 i 2.

B. TRIPARTITE CONJUGATION

(a) Sentence conjugations
 Perfect: I Perf **αϚ** i 6, **αϚ** ii 5, **αϚοϚ** ix 4, **α**
 (before **nn**) i 2; neg **μηπεϚ** ii 3.
 Relative **νταϚ** ii 4, **νταϚ** (subject =
 definite antecedent) ii 2.

(b) Clause conjugations
 Conjunction **νε** iii 3.
 Temporal **νταρε** ii 7.

C. PERSONAL SUFFIXES. **Ϛ** i 1, **Ϛ** i 5, **οϚ**
 i 8 = **Ϛε** xii 3.

D. ARTICLES. (a) *Definite*. **π** i 6, **τ** i 2, **ν**
 i 8 = **μ** xi 3* = **νν** i 8.

(b) *Possessive*. **πεϚ** ii 7; **τεϚ** xi 2, **τοϚ** i 5.

(c) *Demonstrative*. **πει** xii 6ap, **νι** iii 2.

E. SPELLINGS AND FORMS OF THE
 PREPOSITION **ν-**, **μμοϚ**
ν ii 8, **μ** vi 3, **μμαϚ** i 1.

TRACTATE 6

THE EXPOSITORY TREATISE ON THE SOUL

I. WORDS OF EGYPTIAN ORIGIN

- α-**, see **ε-**.
ααζ, see **ειρε**.
αβζ, see **ωφε**.
αμοϋ, see **ει**.
αμηειτν, see **ει**.
(αν), **εν** (11 *b* 17 and 11 *a* 24ff., corrected by Černý in AZ 97 [1971] 44–46) nn.
ρ-ενας (i.e. **ρ-εννας**; cf. **ειρε**) **ν-** infin 133:15.
(ανα), **αναει** (11 *a*) vb intr.
 as nn m 137:24–25*ap*.
ανок, ¹ντο, ²ντοϋ, ³ντος, ⁴ντοϋϋ (11 *b*) pron.
 in extraposition to subject ⁴128:13, ³128:17, ¹129:12, 129:25, 130:6, ²133:34*, 135:3 (em.).
 predicate of a nominal sentence ²133:20; of a cleft sentence ⁴135:17, ⁴135:18.
ντοϋ w.out concord (Crum 232 *b*) ²131:25, ²133:27.
αρεζ, see **ζαρεζ**.
αс (17 *a*) nn. 137:18.
ατ- (18 *b*) prefix forming nn.
 see **ωπιε**, **ωμρε**.
ατοотс, see **етн-**.
αϋω (19 *b*) conjunction.
 joining independent clauses 127:24, 127:27, 127:29*ap*, 128:1, 128:2, 128:3, 128:7, 128:16, 128:23, 128:24, 128:25, 128:36, 129:12, 129:13, 129:18, 129:25, 129:27, 129:29, 129:31*, 129:34, 130:7, 130:14, 130:15, 130:16, 130:17, 130:18, 131:29, 132:30, 133:7, 133:11, 133:14, 133:34 (bis), 134:9, 134:17 (zeugma), 135:3, 135:27, 136:7, 136:11, 136:12, 136:23, 136:33, 137:21.
 joining dependent clauses 128:30, 135:33, 135:34, 136:29.
 before Coniunctv 128:31, 129:9, 129:15, 131:18, 131:33*, 131:34, 132:32, 133:25, 135:28, 135:35*, 136:2.
 joining prep phrases 133:30, 135:11, 136:32.
 joining nns 130:22, 130:26, 137:4, 137:24.
αϋ-, see **ωϋ**.
αϋ (22 *a* 1) interrog pron.
αϋν- 132:18.
αϋκακ, see **ωϋ**, **ϋκακ**.
(αζом), **εζом** (24 *b*) nn m.
εϋ-, **αϋ-εζом** (cf. **ωϋ**) 128:6, 128:29, 128:33*ap*, 135:8, 136:6, 137:1, 137:9, 137:16; foll. by **εζραї** **ε-** 137:14.
αζηϋ, see **κωκ**.
βωк (29 *a*) vb intr. 128:17, 129:10.
 — **ε-** 137:1.
 — **εζραї** 134:26.
 — **εζραї** **ε-**: as nn m: attrib 134:14.
 — **εζραї** **ϋα-**: as nn m: attrib 134:15.
βαλ (31 *b* 8) nn m. 129:14, 136:15.
βολ (33 *b* 9 *up*) nn m.
 attrib: **са-н-вол** 130:26, 131:20, 131:25, 131:31*, 135:6 (for advb expression see **са** [1°]).
εвол, w. vb: see **εινε** (1°), **κω**, **μτο**, **сωт** (2°), **ωϋ**, **χωк**, **сωϋт**; see also

further below.

εβολ ζη-, **νητς** 128:20, 128:24, 131:1, 132:7, 133:30, 134:3, 134:12, 134:22, 134:30, 134:31, 136:34; see also further below.

εβολ ζιτοοτς 134:1, 134:27.

εβολ η- 128:12; see also further below.

ηβολ 131:27.

εβολ between vb and prep, prob. to be taken w. both (**εβολ** for **εβολ εβολ**):

εβολ η-, **μμος** 128:8, 129:1, 132:32*, 133:21, 136:30, 136:33, 137:3, 137:19.

εβολ ζη- 131:8, 131:20, 132:21, 133:29, 135:7, 137:12.

(**βωλ**), for derived words see **βολ**, **ησβηλ**.

βωλκ (37*b*) vb intr.

— **ερος** 132:3.

βωκε (38*a* 1) nn f. 132:5.

(**βλλε**), **πβλλααγ** (38*a*) nn m. 128:25.

βρρε (43*a*) nn. 132:12, 134:10, 134:25 (bis).

μντ-βρρε nn f. 131:35*.

γκοτκ, see **ηκοτκ**.

ε-, ¹**α-**, ²**ερος** (50*a*) prep. ¹132:12; see also

βωκ, **βωλκ**, **ει**, **ειμε**, **κωτε**, **ματε** (1°), **ναγ**, **ναзτε**, **расоу**, **смоу**, **сωтм**, **твво**, **ταλο**, **τωμт**, **ψηηλ**, **ψωπε**, **ψαχε**, **ζωβ**, **ζαρεз**, **ζωтp**, **χι**, **αισθάνομαι**, **έπιθυμέω**, **όνομασία**, **προσεύχομαι**, **προσέχω**.

before infin: ¹128:6, ¹128:33, ¹129:4, ¹134:9, 136:25, 137:12; see also **ηψα**, **сωт** (1°), **ωп**, **ψωε**, **сом**, **сепн**, **άναγκάζω**, **άξιόω**, **έπιθυμέω**, **κρίνω**, **τολμάω**.

επιτн ε- 127:26.

εζογн ε- 128:9, 132:25, 133:7, 133:8, ²136:14, 137:10.

εζραї ε- 128:32, 129:15, ²129:20, 131:18, 134:14, ²135:5, ²135:28, ²136:2, ²136:18, 137:14.

ηзоγo ε- ¹130:10, 135:35*.

ψα-ζογн ε- 131:13.

ειμηтн ε- ¹128:22, ¹130:22.

forms advb expressions and compound

prep w. **βολ**, **ειтн**, **ματε** (2°), **са** (1°), **ζογн**, **ζραї**.

(**εκιβε**), **κιβε** (54*a*) nn f. 129:28.

εη, see **αη**.

εηας (i.e. **εη ηας**), see **αη**.

εηεζ (57*a*) nn m.

attrib 137:26.

ψα-ηιεηεζ η-εηεζ 137:25.

επ-, see **ειре**.

ερος, see **ε-**.

εрнγ (59*a*) nn m f. 127:28, 132:29, 132:33, 132:35*, 133:4, 133:7.

εтве- (61*a*) prep. 127:18, 130:32*ap*, 130:36, 133:2, 137:7, 137:27.

εтве-παει 130:32*, 133:1.

(**εтн-**), **ετοοтς**, ¹**ατοοтς** (427*b* 10) prep.

w. obj continued by **η-** ¹127:27, 127:28.

εтпω (532*b* 4) nn f. 132:30.

ετοοтς, see **εтн-**.

εооγ (62*a*) nn m. 137:25.

εψ-, see **ωψ**.

εψωπε (580*b* 16) conjunction. 137:22*.

εψχε- (63*b*) conjunction.

ζωс εψχε- 128:15.

εζη, see **ζη**.

εζom, see **αζom**.

εχн-, ¹**εχм-**, ²**εχως** (757*a* 3) prep.

128:30, ²129:5, 129:5, 130:18, ²131:31, ²134:23, ¹135:8.

επιтн εχн- ²128:28.

(**ηи**), **ηει** (66*a*) nn m. 128:36, 129:5,

132:21, 133:18, 133:25, 133:31*, 137:1, 137:11, 137:13.

attrib: **рм-η-ηει** (cf. **рωме**) 129:21.

ηп*, see **ωп**.

ηрп (66*b*) nn m. 130:4, 130:25.

ει, ¹**ι**, Imperat ²**αμογ**, ³**αμηεитн** (70*a*, 7*b* 3, see also **оннγ**) vb intr. ³129:23, ¹135:23.

— **ε-** ¹127:26.

— **εχως** ¹129:5.

— **ψαρος** 135:1.

— **εβολ ζη-** 134:31.

— **εβολ** (for **εβολ εβολ**) **ζη-** 131:8, ²133:29, ¹135:7.

ει (continued)

— **ΕΠΙΤΝ, ΑΠΙΤΝ ΨΑ-, ΨΑΡΟΣ:** 132:9;
 foll. by **ΕΖΟΥΝ Ε-** 132:25.

ΕΙΒΕ (76*a*) vb intr.
 as nn m 129:32*.

ΕΙΜΕ (77*b*) vb intr.

— **Ε-** 136:25.

— **ΧΕ-** 136:7.

(**ΕΙΝΕ**), **Ν-**, **ΝΤΣ** (78*b*) vb tr "bring."

— **ΝΑΣ** ¹135:2.

— **ΕΒΟΛ** 131:33*.

— **ΕΒΟΛ** (for **ΕΒΟΛ ΕΒΟΛ**) foll. by:

Ν- ¹137:3.

ΖΝ- ¹137:12.

ΕΙΝΕ (80*b*) vb intr "resemble."

as nn m 127:25, 132:19.

(**ΕΙΡΕ**), **Ρ-**, **¹ΔΑΣ**, **²Ο†**, **³ΟΕ†**, Imperat **⁴ΕΡΙ-**
 (83*a*) vb tr. 128:10, ¹128:31, 130:5,
 130:10, 130:28, 132:12, 132:18, 132:20,
 133:12, 133:15, 133:18, 133:25, 133:27,
 134:10, 134:25 (bis), ¹135:9, 137:18,
 137:20.

— **Ν-**: ²⁺128:25, ¹129:4, ¹129:30*,
¹129:31, ³⁺136:26; foll. by **ΝΑΣ**
²⁺130:20.

Ρ-, **ΕΡΙ-** before Gk vbs: see **αἰσθάνομαι**,
ἀναγκάζω, **ἀξιόω**, **ἀπατάω**, **ἄρχω**,
βαπτίζω, **βλάπτω**, **βοηθέω**, **ἐξομολογέω**,
ἐπικαλέω, **εὐλογέω**, **κοινωνέω**, **κοσμέω**,
κρίνω, **μετανοέω**, **πενθέω**, **πλανάω**,
πορνεύω, **προσεύχομαι**, **προσέχω**, **χρά-**
ομαι.

ΕΙΣ- (85*a*) deictic particle. 137:20.

ΕΙΣ-ΖΗΝΤΕ 128:35*, 130:5.

ΕΙΩΤ (86*b*) nn m "father." 127:23,
 128:27, 128:35*, 129:21, 131:18,
 131:19, 131:28, 132:7, 132:21, 132:22,
 132:24, 133:4, 133:19, 133:25, 133:27,
 133:31, 134:6, 134:9, 134:15, 134:26,
 134:32*ap*, 135:2, 135:4, 135:26, 136:3.

(**ΕΙΤΝ**), **ΙΤΝ** (87*b*) nn m.

ΠΣΑ-Μ-ΠΙΤΝ 136:24 (for advb expres-
 sion see **σα** [1^o]).

ΕΠΙΤΝ Ε- 127:26.

ΕΠΙΤΝ ΕΧΩΣ 128:28.

ΕΠΙΤΝ ΨΑΡΟΣ, ΑΠΙΤΝ ΨΑ- 132:10,
 132:25.

ΚΑΑΣ, see **κω**.

(**ΚΕ**), **ΚΕ-**, pl **¹ΚΟΟΥΕ** (90*b*) nn m f,
¹127:30, ¹128:9, 130:26, 131:2, 131:24,
 132:1, 133:11, 134:29, 136:4, 136:9,
 136:35.

ΚΕ-ΟΥΑ 129:10.

(**ΚΟΥΙ**), **ΚΟΥΕΙ** (92*b*) nn m f.

ΜΝΤ-ΚΟΥΕΙ nn f 134:24.

ΚΩ, **¹ΚΑΑΣ** (94*b*) vb tr.

— **ΝCΩΣ** refl ¹128:13, ¹128:17,
 128:36*, 129:5, 132:10, 132:31, ¹137:4,
 137:6.

— **ΕΒΟΛ** 134:19.

w. dir obj continued by Circumst
¹129:28.

ΚΙΒΕ, see **ΕΚΙΒΕ**.

(**ΚΩΚ**), **ΚΑΚ†** (100*b*) vb tr.

— **ΔΖΗΥ** ¹129:28.

ΚΑΚΕ (101*b* 4) nn m. 131:12, 135:13.

ΚΛΟΜ (104*b*) nn m.

†**ΚΛΟΜ ΕΧΩΣ** 134:23*.

ΚΗΜ†, see **ΚΜΟΜ**.

ΚΙΜ (108*a*) vb intr. 134:8.

ΚΗΜΕ, see the Index of Proper Names.

(**ΚΜΟΜ**), **ΚΗΜ†** (109*b*) vb intr. ¹135:35.

for derived nn see **ΚΗΜΕ**.

ΚΟΤ-, see **ΚΩΤΕ**.

ΚΟΤΣ, see **ΚΩΤΕ**.

ΚΩΤ (122*a*) vb tr.

— **ΝΑΣ** 130:13, 130:15.

ΚΩΤΕ, **¹ΚΟΤ-(ΤΗΥΤΝ)**, **²ΚΟΤΣ** (124*a*) vb tr.
 131:25.

refl, foll. by **Ε-**, **ΕΡΟΣ**: ²129:10, ²130:9,
²132:5, ²136:34*; by **ΨΑΡΟΣ** ²129:13,
¹136:1.

as nn m: **ΜΠΚΩΤΕ Ν-** 130:27.

ΚΤΟ, **¹ΚΤΟ**, **²ΚΤΕ-**, **³ΚΤΟΣ**, **⁴ΚΤΟΣ** (127*b*,
 407*b* 25 up) vb tr. ⁴131:33.

— **ΨΑΡΟΣ** ⁴129:2.

— **ΕΒΟΛ** (for **ΕΒΟΛ ΕΒΟΛ**) foll. by:
Ν- ²128:8, ¹132:32*, ²133:21, 136:29.

ΖΝ- 131:19.

— **ΕΖΟΥΝ** ³131:21.

— **ΕΖΟΥΝ Ε-** ³137:10.

refl: ³132:1, ³136:6; foll. by:

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κοοϋε, see κε.

καζ (131 *a*) nn m. 129:17, 129:30, 130:23,
133:26, 133:30, 135:33*, 137:12.

λωωμ, see λωωμε.

λααμε (cf. 142 *b* 22) nn f. 131:34*.

(λωωμε), λωωμ (142 *b* 22) vb intr.
131:32*.

λααγ (146 *a*) nn. 135:1, 136:25.

λλααγ 128:21.

(λοαλαχ), λααλεχ (151 *a* 8) nn.

attrib: ρμ-*н*-λααλεχ (cf. ρωμε)
128:25.

λωαζ (151 *a*) vb tr.

as nn m: 137:14; attrib 136:13.

μα-, see †.

μα (153 *a*) nn m. 129:7, 134:11, 136:4,
136:9.

μα *н*-γκοτκ 128:11.

μα *н*-ψελεετ 132:13, 132:25.

μπεειμα 137:8.

ννεειμα 130:24.

με, ¹μερειτς, ρс ²μαει- (156 *a*) vb tr.
130:2, 132:23, ¹133:34, 136:26.

μαει-ρωμε nn ²135:26.

for derived nn see μεριτ.

με (156 *b* 6 up) nn f.

attrib: 132:15; ρμ-*н*-με (cf. ρωμε)
128:15.

for derived advb see नामе.

μοϋ, μοοϋτ* (159 *a*) vb intr. *134:12.

as nn m 134:22.

μοϋε (160 *b*) nn f. 136:29.

μκαζ (163 *a*) vb intr.

as nn m: 128:20; μκαζ *н*-ζηт 135:26.

μокзс (164 *b* 10 up) nn f. 129:4, 131:17.

(*MMN*-), *mn*- (neg existential predicate), see
οϋν-.

mn-, ¹μνν-, ²νμμας (169 *b*) prep. ²128:10,
²128:23, 128:29 (1°), 129:13, 129:19,
129:23, 130:1, 130:19, 131:4, 131:5ap,
131:14, 132:16, 132:29, ²133:35.

joining nns 128:29 (2°), 129:18, 130:3
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133:18, 133:22, 133:30, 134:27, 135:13,

135:26, ¹136:13, 136:17, 136:31, 137:17.

μινε (172 *a*) nn f.

ντεειμινε 130:35*.

μνν-, see *mn*-.

μννса- (314 *b* 15 up) prep. 130:12.

μντ- (176 *a*) prefix forming nn f.

see *νρε*, *κογι*, *са* (2°), *ψελεετ*, *γμ-
ζαλ*, *παρθένος*, *χήρα*.

μντας, see οϋντε-.

μψα (179 *a*) vb intr.

— *ε*- infin 131:16.

μερειτς, see με (1°).

(μεριτ), μερειт (156 *b* 19 up) nn m. 133:8,
133:33.

μисе (184 *b*) vb tr. no dir obj 132:4.

as nn m 132:9.

μосте, ¹месте- (187 *a*) vb tr. ¹135:20.

— *н*- 135:14.

μοοϋτ*, see μοϋ.

(ματε), μεετε (189 *a*) vb intr.

— *ε*- 133:33.

ματε (190 *a*) nn.

εματε “greatly” 128:7, 128:16,
137:16.

μεετε, see ματε (1°).

μнте (190 *b*) nn f. 129:28.

ζн-*тн*те *н*- 133:23, 136:18.

μοϋτε (191 *b*) vb intr.

— *ε*зραї *ε*ροζ 129:20, 135:4.

μτο (193 *a*) (vb as) nn m.

μто *ε*βολ 129:26.

μαγ (196 *b*) nn.

μμαγ: 129:26, 134:11; *ε*т-μμαγ
129:12, 130:2, 130:10, 132:27, 132:30;
see also οϋντε-.

μααγ (197 *a*) nn f. 129:24, 129:33*.

μοοϋ (197 *b*) nn m. 129:31*, 130:3,
131:33*, 136:13.

μεεϋε (199 *a*) vb intr.

— *ζε*- 128:3, 130:27.

as nn m: ρ-*п*μεεϋε (cf. *ειρε*): 132:20;
foll. by *н*- 133:12, 133:27.

μнψе (202 *a*) nn m. 133:22.

μοϋψт (206 *b*) vb tr. 136:24.

(μοϋζ), μαζς (208 *a*) vb tr “fill.”

— *н*- 132:13.

μαзт (211 *b*) nn m. 131:24.

μααχε (212*b*) nn m "ear, handle."
133:17.

μααχε (213*a*) nn f "μάτιον." 128:19.

ν- (vb), see **εἶνε** (1°).

να, ¹**ναε** (216*b*) vb intr "have pity."
¹134:33*ap* (bis).

— **ν-**, **ναε** 129:4, 129:32, 131:19,
135:14, 135:18, 136:10 (bis).
as nn m 134:23, 137:25.

(**νου**); see **νηυ**.

νοβε (222*a*) nn m. 135:10, 135:32.

νοεικ (222*b*) nn m. 130:7, 132:12.

(**ноктк**), **γκотк** (224*a*) vb intr.

as nn m: attrib: **μα ν-γκотк** 128:11.

ним (225*a*) interrog pron. 130:20.

ним (225*b*) adj. 130:5, 130:16, 130:18.

ουον ним 128:2, 129:20, 137:20*.

наме (157*a* 1 up) advb. 133:8, 137:23.

нммаε, see **mn-**.

(**наноу-**), **наноуε** (227*a*) suffix vb.
134:3, 137:5.

νηυ, see **νηυ**.

нса-, ¹**нсаε** (314*a* 3) prep. ¹128:13,
¹128:17, ¹128:36, ¹129:5, 130:7, ¹130:8,
¹132:10, ¹132:31, ¹135:21, 136:23,
¹137:4, ¹137:6.

(**савнл**), **савнл** (35*a* 15 up) conjunction.

савнл хе- 136:33*.

нтε, see **εἶνε** (1°).

нте- (230*a*) prep. 136:5.

see also **ουντε-**.

ноυτε (230*b*) nn m. 130:34, 134:19,
134:33*ap*, 136:17, 136:19*, 136:23,
137:14, 137:23.

attrib 134:32*ap*.

нтн-, ¹**нтм-**, ²**нтоотε** (427*b* 15 up) prep.
²128:21, ²130:24, ¹134:9, ²136:36.

w. personal suffix continued by **н-**
²128:2, ²128:4.

нтоq (232*b*), see **анок**.

нау (233*b*) vb intr. 133:17, 136:11.

— **ε-**, **а-**, **εροε**: 136:15, 136:31; w.
obj continued by Circumst 128:28,
129:2.

— **хе-** 129:15.

(**νηυ**), **νηυ** (219*b* 5, see also **ει**) vb intr
(qual). 132:18.

— **εвол** (for **εвол εвол**) **μμοε**
136:32*.

наџε- (236*a*) suffix vb. 129:4.

ноуџε (240*a* 14 up) nn.

сџ-ноуџε (cf. **стои**) 132:14.

неε, ¹**ннε** (240*b*) nn m. ¹130:4, 130:25.

нзнтε, see **εн-**.

наετε, **нзот*** (246*a*) vb intr. ¹128:15.

— **а-** 136:8.

(**ноуџε**), **нохε** (247*a*) vb tr.

— **εтоотε** 127:28.

нос (250*a*) nn m f.

нос н- (attrib) 128:14, 130:20, 130:21,
130:35*, 134:4, 137:24.

нси- (252*a*) introducing subject. 129:7,
129:12, 129:14, 130:12, 131:19, 133:1,
133:15, 134:35, 135:16, 135:23, 136:5,
136:14.

от, see **ειρε**.

οει*, see **ειρε**.

οεик (254*a*) nn m "bread." 130:3,
130:24, 136:12.

он (255*b*) advb. 127:21, 131:35*, 133:28,
133:33*, 133:33*ap* (3°), 134:7, 134:10.

παλιν он 133:6.

па-, ¹**та-**, ²**на-**, ³**πωε** (259*a*, 260*b* 8 up)
absolute possessive pron. ²130:20,
²130:21, ¹130:32, ²131:20, ²134:17,
¹134:25, 137:24, ³137:25.

(**пαι**), **пαιε**, ¹**таεи**, ²**теεи**, ³**наεи** (259*a*)
demonstrative pron. ³128:16, ¹130:32*ap*,
132:2, 134:4, ¹134:11, 134:13, ¹134:13,
¹134:14, 134:29.

as antecedent of Relative ³130:20,
³130:23, ³130:27, 131:31, ³133:22,
133:26, 134:27, ¹135:11, ³135:17,
¹137:8, ³137:25, 137:25*ap*.

таεи те εε: ¹131:8, ¹133:31; foll. by:
н- ¹134:28.

Relative ²133:28.

εтве-пαιε 130:32*, 133:1.

πε, pl ¹**пнυε** (259*a*) nn f. 132:8, ¹133:28,
134:14, 135:33, 136:34.

πε, ¹τε, ²νε (260 b 21) copular pron.

in final position of nominal sentence:

- (a) binary ¹127:21, ¹127:24 (bis), 128:4, ²128:25, ²129:33*, ¹132:6, 132:8, 133:6, 134:2, ¹134:32*, ¹134:33*ap* (bis);
(b) ternary ²128:24, 134:34, 135:27.

in medial position of ternary nominal sentence: ²130:21, ¹131:8, 132:2, 132:33,

- 133:10, 133:20, ¹133:28, ¹133:31, 134:4, ¹134:11, 134:13, ¹134:14, ¹134:15, ¹134:28, ²135:17, ²135:18*ap*, 135:21, ¹135:21*ap*, 137:25; w. final position filled by infin 131:35.

forming cleft sentence: (a) πε fused w. Relative converter ²135:18, ¹137:2; (b) πε not fused w. Relative converter 135:17, 135:19.

πωσ, see πα-.

(πωσρε), прре- (268 a) vb tr.

прре-расоу ероз 132:22.

πωρω (269 b) vb tr.

— езраї ероз 136:17.

прнш (271 a 23 up) nn m. 137:17.

пшт, пшт* (274 a) vb intr. *132:16.

— нса- 130:7.

— евол (for евол евол) н- 129:1.

— езоун е- 128:8.

— нса еса *131:14.

пнше, see пе (1°).

(пшшс), пошш* (279 b) vb tr. *128:26.

пшг, fused w. н- infin ¹пгн- infin (281 a) vb intr "reach."

— н- infin ¹132:34*, 132:34*ap*.

пехе-, ¹пехаш (285 a) suffix vb. ¹129:14.

— хе- ¹129:7, ¹130:11, ¹130:12,

¹131:3, ¹133:1, ¹133:15, 134:16,

¹135:16, ¹135:19, ¹135:30, ¹136:9.

р- (vb), see ере.

рке (291 b) vb tr. 133:17.

рм-, see ршме.

рме (294 a) vb intr. 133:11, 136:29.

— н- 135:12, 137:14.

— езраї е- 131:18.

— хе- 136:10.

as nn m 136:10, 136:11, 137:21.

for derived nn see рмеин.

ршме, ¹рм- (294 b) nn m f. 133:2.

маеи-ршме (cf. ме [1°]) 135:27.

рм-н-неи ¹129:21.

рм-н-лашлех ¹128:25.

рм-м-ме: attrib ¹128:15.

рм-шелеет ¹132:9, ¹132:15, ¹132:24.

рм-н-шт: attrib ¹137:5.

see also реқ-

(рмеин), рммеин (294 b 11) nn f. 137:18.

ран (297 b) nn m. 127:20, 128:32*, 134:18.

рро (299 a) nn m. 133:19, 133:24.

расоу (302 b) nn f.

прре-расоу (cf. пшшре) ероз 132:22.

рште (304 b) nn m. 132:33*ap* (1°).

роош (306 b) vb intr.

as nn m 130:36*ap*.

раше (308 b) vb intr. 133:11.

реқ- (295 b 12 up) prefix forming nn m f.

see тшрп, шшше.

са, ¹са- (313 a) nn m "side."

са-н-вол ¹131:20, ¹131:25, ¹131:30*.

мпса-н-вол ¹130:26, ¹135:6.

са-м-пштн: мпса-м-пштн ¹136:24.

са-н-тпе: мпса-н-тпе ¹128:27, ¹134:34*.

са-н-зоун ¹134:17.

епса-н-зоун ¹131:28.

зи-пса-н-зоун ¹135:7.

нса еса 131:14.

see also мннса-, нса-.

(са), саеие (315 a 10 up) nn m "beauty." 133:19.

attrib 130:14, 137:5.

мшт-саеие nn f 130:17, 133:32.

сеи, ¹си (316 b) vb intr. 135:19.

— н- ¹132:29.

сш (319 b 24) nn f. 134:32.

савнл, see нсавнл.

(совте), свшт* (323 a) vb tr. *132:26.

саеие, see са (2°).

сшк (325 a) vb tr. 135:2.

смн (334 b) nn f. 136:10.

смоу (335 a) vb intr.

— е- 134:26.

смот (340 b) nn m.

мпеиесмот 129:3.

- CON** (342*b*) nn m. 132:8, 133:6, 134:27.
(CΑΑΝΩ), **CAHOYΩ** (347*b*) vb tr. 134:3.
CHOY (348*a*) nn m. 131:10.
COH (349*b*) nn m.
 HKC-COH 132:2, 133:11*ap*, 134:29.
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COHC (352*a*) vb tr. 130:33*ap*.
 as nn m 137:22.
COΠOY (353*a*) nn m. 135:5.
COPM (355*a*) vb tr. 133:5.
COPT, **COΠTE** (360*a* 3) vb tr "return."
 — **ε-** infin: in neg clause, med
 136:13, 136:13*ap*.
COPT (360*a* 17) vb tr "stretch."
 — **EOΛ EXH-** 130:17.
CT-; see **CTOI**.
COΠTE (136:13), see **COPT** (1°).
COΠTE (362*a*) vb tr.
 — **EOΛ ZH-** 134:21.
 as nn m 134:13.
(CTOI), **CT-** (362*b*) nn m.
 CT-NOYCE 132:13.
COΠTM (363*b*) vb tr. no dir obj 133:16.
 — **ε-, Δ-, EPOT:** no dir obj 135:27,
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COOYN, **COYΩN** (369*b*) vb tr. 132:19,
 133:10.
COOYTN (371*a*) vb tr.
 as nn m 129:15.
(COOYZ), **COOYZ** (372*b*) vb tr.
 — **EOOYN ε-** 133:7.
CHZ[†], see **CZAI**.
(COOZE), **CAZE-** (380*a*) vb tr "remove."
 refl, foll. by **EOΛ** (for **EOΛ EOΛ**)
 MMOT 137:19.
CZAI, **CHZ**[†] (381*b*) vb tr.
 — **N-** dat: no dir obj 130:33*, 131:3.
 — **NAZ** . . . **XE-**: no dir obj 131:3.
 — **XE-**: *129:22, *133:9, *136:27,
 *137:15; no dir obj 130:33*ap*.
 as nn m: attrib 134:32.
CZIME (385*a*) nn f. 127:21, 129:12, 132:6,
 133:2, 133:5, 133:10.
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ZOYT-CZIME (cf. **ZOOYT**) 127:24.
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†, **††-**, **2TAΔZ**, Imperat **3MA-** (392*a*) vb tr.
 — **NAZ**² 128:22, 130:2, 136:12.
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 MA- before t-caus ³128:34*.
 †-KLOM EXΩZ¹ 134:22*.
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(TBBO), **TOYBO**, **1TOYBE-**, **2TOYBOZ** (399*b*)
 vb tr. ²132:13; med 131:34.
 — **ε-, Δ-, EPOT:** ¹130:30, ²132:11;
 med 131:30.
 as nn m 131:34.
(TAKO), **TEKO** (405*a*) vb tr. 127:32*ap*,
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TKTO, **TKTOZ**, see **KTO**.
(TALO), **TELOZ** (408*a*) vb tr.
 — **ε-** 131:32.
TALZO (411*b*) vb tr. 134:20.
(TAMIO), **TAMEIO** (413*a*) vb tr.
 — **NAZ** 130:14.
†ME (414*a*) nn m 136:32, 136:35, 137:3.
TOMT (416*b* 20) vb intr "meet."
 — **EPOT** 131:15.
TΩN (417*b*) interrog advb. 129:16, 136:7.
TENOY (485*a* 9) advb. 130:10, 135:15.
 XIN-TENOY 129:11, 136:14.
(TNNOOY), **TNNAY** (419*b*) vb tr.
 — **NAZ:** 135:29; foll. by **EOΛ ZH-**
 132:7.
(TANZO), **TNZO** (421*a*) vb tr. no dir obj
 134:2.
TPTE (259*a* *sub* **ΠE**, in part, corrected by
 Layton in D. W. Young [ed.], *Studies*
 Presented to Hans Jakob Polotsky
 [Gloucester, MA: Pirtle & Polson
 1981] 262–3) nn m.
 attrib: **CA-N-TPTE** 128:27, 134:34* (for
 advb expression see **CA** [1°]).
TPHZ (424*a*). 128:16, 128:34, 134:18, 134:20,
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(TPPE), **TN-**, **TOOTZ**, see **ETN-**, **NTN-**,
 ZATN-, **ZITN-**.
TPHP (430*b*) vb tr.
 PEY-TPHP nn m f 131:6.
(TPPPEΩ), **TPPPEΩY**[†] (432*b* 7) vb intr.
 135:34.

ΤΣΙΟ, ἴτσειο (434 *a*) vb tr.

— ΖΝ-¹134:23 (em.), 134:23*ap*.

(τογειο), τογειε- (444 *a*) vb tr. 129:9.

(τογνος), τογνος- (446 *b*) vb tr. 135:3.

(τογχο), τογχο- (448 *b*) vb tr. 128:34*.

(τωψ), for derived nn see τεψε.

ταψο (452 *b*) vb tr. 130:18.

τεψε (452 *b* 16) nn m f. 130:20.

τωζ (453 *b* 14 up) vb tr.

— ΜΝ-: med 131:4, 131:5*ap*.

τζνο (460 *b*) vb tr.

— ΕΖΟΥΝ ΕΡΟΣ: med 136:14.

ογα, f ἴογει (ογειει before πε) (469 *a*) nn
m f "one." ¹134:34, 135:20.

κε-ογα 129:10.

ογαα, ἴογαατ, ὀοοοτ, ὀογατ
(470 *a*). ¹127:23, ¹130:31, ¹132:3, 132:5,
¹132:7, ¹133:24, ¹134:7, ¹134:8, 135:14,
³136:22.

ψρ-οοοοτ-с (cf. ψηρε) ²137:4.

(ογε), ογνογ* (470 *a*) vb intr.

— ΧΙΝ- . . . ψα- ¹135:32*.

ογειει (i.e. ογει), see ογα.

ογααβ*, see ογοπ.

ογβε- (476 *a*) prep. 131:10, 131:11.

(ογν-), neg ΜΝ- (481 *a* 20, 166 *b* 4 up)
existential predicate. 129:30, 135:1,
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ΜΝ-СОМ α- infin 132:6.

see also ογντε-.

ογοειν (480 *a*) nn m. 135:29.

ογον (482 *a*) indefinite pron.

ογον nim 128:2, 129:19, 137:19*.

(ογντε-), ογντα-, neg (μντε-), ἴμντα-
(481 *a* 20, 167 *b* 5) suffix vb tr. w.
μμαγ between vb and Ν- (dir obj)
127:22.

folll. immediately by nominal dir obj:
136:33*ap*; folll. by μμαγ ¹128:19.

w. second suffix pron as dir obj ¹128:20.

ογνογ (484 *b*) nn f.

ΝΤΕΥΝΟΥ: 132:4; ΝΤΟΥΝΟΥ 131:29.

see also τενογ.

(ογον), ογααβ* (487 *b*) vb intr. ¹129:7,
¹134:18, ¹136:4, ¹136:5.

ογερнте (491 *a*) nn f. 130:17.

ογα(α)τ-, see ογααα.

ογοοοτ-, see ογααα.

ογωτ (494 *a*).

Ν-ογωτ (attrib) 132:35, 133:3.

ογνογ*, see ογε.

ογοψ-, see ογωψ.

ογοειψ (499 *b*) nn m.

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TRACTATE 7

THE BOOK OF THOMAS THE CONTENDER

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εβολ, w. vb: see βωλ, εἰ, κω, κτο, ναγ (1°), νογχε, πωρω, ογωνζ, ογοστν, ωψ, χωκ, χωωρε, σωλπ; see also further below.

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(εζρν-), ζν- (649 *a* 11, 684 *b* 1, corrected by Polotsky in JEA 25 [1939] 113) prep.

εζογν ζν- 143:2*.

εχν-, ¹αχν-, ²εχν-, ³εχως, ⁴αχως (757 *a* 3) prep. ¹139:41* (but cf. 139:41-42^{ap}), ¹139:42* (but cf. 139:41-42^{ap}), ²141:38*, 141:38^{ap} (ter), ³142:32, ¹143:14, ¹144:5 (bis), ¹144:18, ¹144:22, ⁴144:24, ¹144:26, ⁴144:30*.

εζραϊ εχν- ¹139:41-42^{ap}, ³141:1, 142:31, 143:10.

ει (70a) vb intr.

— α- (infin) 141:22 (cf. *ap*).

— εβολ 139:18.

— εβολ (for εβολ εβολ) ζN-, ΝΖΗΤϛ 139:27*, 145:9, 145:12.

(εια), ειατϛ, ειατ-, see ΝΑΙΑΤϛ.

(ειε), εειε (74a) conjunction. 138:32, 138:40*ap*.

(ειεβτ), αειβτε (76*b*) nn m. 143:5.

(ειμε), μμε (77*b*) vb intr. 138:12.

— α- 145:2.

— N-, μμοϛ: 141:40*; foll. by χε- 138:13.

— χε- 138:8, 140:7, 143:26*.

εινε, ¹N- (78*b*) vb tr “bring.”

— εζογν εροϛ 142:38*ap*.

N-ρατϛ ¹139:33.

εινε (80*b*) vb intr “resemble.”

— μμοϛ 139:3.

(ειοορ), ιοορε (82*a*) nn m. 142:36*ap*.

ειρε, ¹ρ-, ²ααϛ, ο*, Imperat ³αρτ- (83*a*) vb tr. ²138:26, ²138:31, 138:32, ¹139:12,

¹139:20, ¹139:23, ¹139:26, ¹140:8,

¹140:11, ¹140:22, ¹141:1, ¹141:3,

¹141:4, ¹141:22*, ¹142:4 (1°), ¹142:18,

¹142:38*ap*, ¹144:6, ¹144:26, ¹144:30

(bis), ¹144:31, ¹144:32 (bis), ¹145:2,

¹145:14, ³145:20.

— N- ¹138:11, ²140:25, ¹141:30,

¹141:39*, ¹142:21, ¹142:32, ¹142:34,

¹142:42*ap*, 143:32, ¹143:42*ap*, ¹144:38-

39*ap*.

ρ- before Gk vbs: see αἰχμαλωτίζω,

ἀναχωρέω, ἐλπίζω, θλίβω, κατέχω,

κληρονομέω, κολάζω, μαστιγόω,

μεριμνάω, νοέω, πείθω, πιστεύω, πρέπω.

(ειωτ), ρι ειοτε (86*b*) nn m. 141:32.

ειωτε (87*b*) nn f. 144:15.

(ειτν), ιτν (87*b*) nn m.

απιτν 140:35, 144:41*.

ψα-πιτν α- 142:33.

κα-, see κω.

κααϛ, see κω.

(κε), κε- (90*b*) nn m f. 138:42*ap* (bis),

144:27.

κογῖ, ¹κογει (92*b*) nn m f. ¹139:11.

κογῖ N- (attrib) 141:14.

κω, ¹κα-, ²κααϛ (94*b*) vb tr.

— ΝΑϛ refl N- ²141:26.

— ΝCωϛ refl 145:11.

— εβολ: 142:39; as nn m: ζN-ΟΥ-

κα-ΤΟΟΤϛ εβολ ¹141:38*.

— εζραῖ 139:28*.

κακε (101*b* 4) nn m. 139:19, 142:13,

142:35, 143:26, 143:30, 144:1*,

144:18, 144:19.

attrib 140:24, 143:33, 143:37*ap*.

κλο (102*b*) nn m. 143:29.

κλοολε (104*a*) nn f. 143:36.

κлом (104*b*) nn m. 143:29*ap*.

κιμ (108*a*) vb intr. 139:41*, 142:35.

— ε-, εροϛ 139:39, 139:41* (see

139:41-42*ap*).

— εζραῖ αχN- 139:41-42*ap*.

as nn m 139:40*ap*.

κροα (118*b*) nn m.

ζN-ΟΥΚΡΟα 143:37-38*ap*.

(κωωc), κωc (120*a*) vb tr.

as nn m 141:17.

(κοτ), κατ (126*b* 20 up) nn m “circular

motion.” 143:17.

κωτε (124*a*) vb tr. med 143:17.

— αχN-: med 144:5.

for derived nn see κοτ.

κτο, ¹κτοϛ (127*b*, 407*b* 25 up) vb tr.

142:32.

— εβολ 142:28.

refl, foll. by α- ¹143:3, ¹143:4.

καζ (131*a*) nn m. 144:21, 144:29, 144:31,

144:36.

κωζτ (133*b*) nn m. 138:41*ap*, 138:42*ap*,

139:34, 140:21, 141:9, 141:14, 141:30,

142:12 (bis), 143:16, 143:27, 143:35,

144:14, 144:16.

λο (135*a*) vb intr.

— N- 141:37*.

λιβε (136*b*) vb tr.

as nn m: 141:39, 141:41*, 142:39*ap*

(ter); attrib 143:24.

λκ-, see ωλκ.

λααγ (146*a*) nn. 138:17.

(λοαλα), λοαλεα (148*b*) vb intr. 144:22.

μα (153 *a*) nn m. 141:36, 142:34, 144:30.

ΜΠΙΜΑ 139:27.

με, ¹μαεie (156 *a*) vb tr. ¹141:30,
141:39*ap*, ¹144:9.

as nn m ¹141:42*ap*, ¹145:4.

με, ¹μηε (156 *b* буп) nn f. ¹138:13,
¹138:26, ¹138:30, ¹140:1, ¹140:17,
¹140:20, ¹140:42*, ¹142:11, 142:21*ap*.

attrib: ¹140:2, ¹140:21; *ψвр-м-μηε* (cf.
ψвнр) ¹138:8.

ζN-ογμε ¹141:25.

ΜΝΤ-με nn f ¹141:29*ap*.

μο, see μαγ.

μογ-, see μοογ.

μογ (159 *a*) vb intr. 144:36.

as nn m 141:31, 143:26*, 145:1.

μαεie, see με (1°).

(МКаз), μοκz* (163 *a*) vb intr.

— a- infn ¹138:26, ¹138:31.

— n- infn ¹139:14.

μμε, see εime.

(ΜΜN-), ΜN- (neg existential predicate), see
ογN-.

μμιν (168 *b*) emphasizing a preceding
pron.

μμιν μμοz 138:12, 138:16, 140:30,
144:2, 144:40-41*ap*.

μμον (168 *a* 12) interjection.

εψωπε μμον 140:12.

μN- (neg existential predicate), see ογN-.

μN-, ¹μNμαz (169 *b*) prep. ¹138:3*ap*,
138:3, ¹138:14, 140:13, ¹144:10,
¹144:27, 145:14, ¹145:15 (bis).

joining nns 138:39*ap*, 139:34, 139:35,
139:38, 139:40, 140:40*ap*, 141:14,
141:18, 141:39, 142:11, 142:13,
142:16, 142:17 (bis), 142:18, 142:36,
143:26, 143:29*, 144:7*, 144:10,
144:17, 144:19, 144:20 (ter), 144:21
(bis), 144:27*, 145:11, 145:12, 145:23.

(μαεin), μαϊνε, ¹μηϊνε (170 *b*) nn m.
¹139:16, 139:17.

μμηε (172 *a*) nn.

μμηε 144:42*.

μине (172 *a*) nn f.

NTEIMINE 141:28*.

μNна- (314 *b* 15 up) prep. 142:14.

μNТ- (176 *a*) prefix forming nn f.

see με (2°), PМZE, PPO, CZIME, COZ,
TBHh, ψNA, ZMZA, TέLEIOZ.

μNTEZ, see ογNTE-.

μNψα (180 *a*) advb. 142:5.

(μογP), μοPz, μNП* (180 *a*) vb tr.

— ζN- 140:30, ¹143:22.

μPPE (182 *a* 22 up) nn f. 140:32, 143:41*ap*,
145:7, 145:9.

(μOCTE), μECTE- (187 *a*) vb tr. 143:21*ap*
(bis).

μOεIT (188 *a*) nn m.

χI-μOεIT ζHTZ 140:20.

μOοYTz, see μOγOYT.

μNTE (190 *b*) nn f.

NТMHE N- 141:17.

μOYTE (191 *b*) vb intr.

— EPoz . . . xe- 138:10, 138:15,
138:34, 142:7.

μTON (193 *b*) vb intr.

— μMOZ refl: 141:3; foll. by εPαI
εxωz 140:42.

as nn m: 145:11; attrib 144:15.

μαγ, ¹μο (196 *b*) nn.

εμαγ 143:6.

μμαγ: 143:3, 144:35; εT-μμαγ
141:26*, 142:33, ¹144:12; see also

ογNTE-.

μOογ, ¹μOγ- (197 *b*) nn m. 142:13*,
144:1, 144:19, 144:21.

μOγN-CPPM ¹140:18.

μEEYE (199 *a*) vb intr.

— EPoz: 138:6; foll. by xe- 143:12.

— xe- 141:41*.

as nn m: 142:1, 143:18, 143:33,
143:34*; AP-μμEEYE (cf. EPPE) N-
145:20.

(μOγOYT), μOοYTz (201 *a*) vb tr. 144:42.

μOοψε (203 *b*) vb intr. 138:3.

— μNμαz 138:3*ap*, 138:14.

μOγz, μεz* (208 *a*) vb tr "fill."

— N- ¹143:27*.

— ζN- 143:34.

μOγz (210 *a*) vb intr "burn."

as nn m 143:18*, 143:28*.

N- (vb), see εINE (1°).

(**ΝΑΔ-**), **ΝΑ-** (suffix vb), see **ΝΑΙΑΤΣ**.

(**ΝΗΒ**), **ΝΕΠ**, ¹**ΝΑΠ** (221 *a*) nn m.

Ρ-ΝΕΠ (cf. **ΕΙΡΕ**) **Δ-** ¹144:30, 144:31.

ΝΙΜ (225 *a*) interrog pron. 138:9, 143:39*,

144:15, 144:17.

ΝΙΜ (225 *b*) adj. 138:39*, 140:5, 140:14,

140:35, 144:30, 145:8.

ΟΥΟΝ ΝΙΜ 140:1.

ΝΜΜΑΣ, see **ΜΝ-** (2°).

ΝΟΥΝ (226 *b*) nn m. 141:33, 142:34.

(**ΝΑΝΟΥ-**), **ΝΑΝΟΥΣ** (227 *a*) suffix vb.

139:31, 141:23.

— **ΝΑΣ** 141:5.

ΠΠΕΤ-ΝΑΝΟΥ-Υ 140:15.

ΝΟΥΝΕ (227 *b*) nn f. 139:1.

ΝΝΑΣΡΝ-, see **ΝΑΣΡΝ-**.

ΝΑΠ, see **ΝΗΒ**.

ΝΕΠ, see **ΝΗΒ**.

ΝΣΑ-, ¹**ΝΣΩΣ** (314 *a* 3) prep. 140:1,

140:42*, 141:35, 141:40*, ¹142:23,

¹142:29*, 142:40, ¹142:42, ¹143:2,

¹143:37–38*ap*, ¹145:11.

(**ΝΑΙΑΤΣ**), **ΝΑΕΙΑΤ-(ΤΗΝΕ)**, ¹**ΝΑΕΙΑΤΣ** (74 *a*

25) compound suffix vb. 145:1, 145:3,

145:5.

w. personal suffix continued by **Ν-**

¹140:41*.

ΝΤΕ- (230 *a*) prep. 138:39*ap*, 142:36,

142:37, 145:10, 145:13.

see also **ΟΥΝΤΕ-**.

ΝΟΥΤΕ (230 *b*) nn m. 143:14.

ΑΤ-ΝΟΥΤΕ nn 143:9.

(**ΝΤΝ-**), **ΝΤΟΟΤΣ** (427 *b* 15 *up*) prep.

142:42*ap*.

w. personal suffix continued by **Ν-**

143:18, 144:11, 144:12, 145:14.

ΝΤΟΥ (232 *b*), see **ΑΝΟΚ**.

ΝΤΗΣ (233 *a*) nn m. 144:23, 144:26,

144:34.

ΝΑΥ (233 *b*) vb intr.

— **Δ-**, **ΕΡΟΣ** 138:19, 141:8, 141:9,

144:8.

— **ΕΒΟΛ** 141:12.

ΝΑΥ (234 *b*) nn m.

ΣΜ-ΠΙΝΑΥ 139:5.

ΝΟΥΨΕ (240 *a* 14 *up*) nn.

ΣΤ-ΝΟΥΨΕ (cf. **ΣΤΟΙ**) 144:20.

ΖΕ-ΝΟΥΨΕ (cf. **ΖΗ** [2°]) 144:32.

ΝΟΥΨΕ (239 *b* 19 *up*) nn f.

Ρ-ΝΟΥΨΕ (cf. **ΕΙΡΕ**) **ΝΑΣ**: 140:8; foll. by

Δ- infin 141:3.

(**ΝΟΥΖΕ**), **ΝΑΣΣ** (241 *b*) vb tr. 140:28.

(**ΝΑΣΡΝ-**), **ΝΝΑΣΡΝ-** (649 *b* 26 *up*) prep.

138:27, 138:29*, 141:20, 144:41*ap*.

ΝΖΗΤΣ, see **ΖΝ-** (2°).

(**ΝΟΥΧΕ**), **ΝΕΧ-**, ¹**ΝΟΧΣ** (247 *a*) vb tr.

— **ΕΒΟΛ ΕΖΟΥΝ ΖΝ-** 143:1*.

— **ΕΖΡΑΪ Δ-**, **ΕΡΟΣ** ¹141:33, ¹142:4.

— **ΣΝ-ΝΤΠΕ ΨΔ-ΠΙΤΝ Δ-** ¹142:33.

ΝΟΣ (250 *a*) nn m f.

ΝΟΣ Ν- (attrib) 142:36, 142:40–41*ap*,

144:33.

ΝΓΙ- (252 *a*) introducing subject. 138:1,

138:4, 138:21, 138:27, 138:36, 139:12,

139:21, 139:22, 139:25, 139:32,

139:41*, 140:5, 140:9, 140:37,

140:40*, 141:2, 141:4, 141:15, 141:16,

141:19, 141:25, 142:3, 142:6, 142:7,

142:10, 142:19, 142:26, 143:4, 143:8,

143:29, 143:36, 144:26*, 144:37,

145:5.

ΝΟΣΝΕΣ (252 *b*) vb tr. 145:3.

as nn m **ΝΟΣΝΕΣ Ν-ΖΗΤ** 145:11.

Ο*, see **ΕΙΡΕ**.

ΟΒΨ*, see **ΩΒΨ**.

ΟΝ, ¹**ΔΝ** (255 *b*) advb. 138:18, 139:42–

140:1*ap*, 143:3, ¹143:4, ¹143:13, 144:6.

ΟΠΣ, see **ΩΠ**.

ΟΕΙΨ (257 *b*) nn.

ΤΑΨΕ-ΟΕΙΨ (cf. **ΤΑΨΟ**): 144:39* (con-

text unclear); foll. by:

ΜΜΟΣ 142:25*.

ΧΕ- 144:39–40*ap*.

ΟΟΣ, ¹**ΟΖ** (257 *b*) nn m. 144:7, ¹144:20.

ΠΑ-, ¹**ΝΑ-**, ²**ΝΩΣ** (259 *a*, 260 *b* 8 *up*) abso-

lute possessive pron. ¹138:32, ¹138:33,

139:9, ²141:4.

ΠΑΪ, ¹**ΠΑΕΙ**, ²**ΤΑΕΙ**, ³**ΤΕΕΙ**, ⁴**ΝΑΪ**, ⁵**ΝΑΕΙ**

(259 *a*) demonstrative pron. 138:42,

140:6, ²140:10, ⁵140:12, ⁵141:20,

⁵142:29*.

παῖ (*continued*)

as antecedent of Relative ⁴138:1,
⁴138:2, ⁵138:37*, ⁵140:19, ⁵140:32,
⁵141:25*, 142:7, 142:31, ¹142:33,
142:37, 144:29.

ετε-παῖ πε 138:20.

ταει τε οε: ²142:20*; foll. by n-
³139:7, ²141:28.

ετβε-παῖ 138:19, ¹138:22, 138:35,
138:42*ap*, 139:4, 139:11, 139:13,
139:42*, 140:9.

πε, ¹τε, ²νε (260*b* 21) copular pron.

in final position of nominal sentence:

(a) binary 138:20, 139:8, 139:10,
139:31, 140:21, ²141:4, 141:5,
²141:41*, ²142:22, ²142:23, 143:16; foll.
by ε-, α- infn 138:11, ¹140:10 (1°);
(b) ternary 139:6, 140:16.

in medial position of ternary nominal sen-
tence 138:13, ¹139:7, ¹140:10 (2°),
140:12, ¹141:28, ¹142:21*, 143:14.

forming cleft sentence: (a) πε fused
w. Relative converter 139:2, 140:6,
140:8, ²140:38*, 141:19, 141:20,
¹141:21, ¹142:2, ²142:5, 142:6, 142:8,
143:39, 144:15, 144:17; (b) πε omitted
139:2.

see also αηγ-.

(πωϛ), πωϛ, see πα-.

(πωωνε), πωωνε, ¹πωνεϛ, πωωνε† (263*b*)
vb tr. ¹142:35; med 140:34.

— εροϛ *142:1.

(πειρε), πριε (267*a*) vb intr. 139:24.

— αχн-, αχωϛ 144:17, 144:22*,
144:24.

(порк), поркϛ (268*b*) vb tr. 144:34.

πριε, see πειρε.

πρωϛ (269*b*) vb tr.

— εвол: med 144:28*.

πωт, пнт† (274*a*) vb intr.

— α- *141:31, *143:2.

— нса-, нсωϛ: *141:40*, 142:40,
*142:42, *143:2, 143:37–38*ap*; нса-
χωϛ refl . . . α- 141:35.

— нтоотϛ *142:42*ap*.

— зн- 144:2.

— знтϛ *140:3, 140:4, 145:2.

— зичн- 140:19.

— емаγ 143:6.

— азоγн α- *144:40.

πωϛϛ, πωϛ† (279*b*) vb tr. med 139:37
(context unclear).

— εροϛ refl *143:28.

as nn m: 141:39; πωϛϛ н-знт 141:40*.

πωϛ, ¹ποϛϛ (280*a*) vb tr “break.” 143:20,
¹143:37*ap*.

(πεχε-), паχε-, ¹πεχαϛ, ²παχεϛ (285*a*)
suffix vb.

— н-, наϛ . . . хе- ²138:21, ¹138:37,
²144:37.

— хе- ²138:4, 138:39, ²139:21,
²139:24, ²139:32, ¹140:9, ²140:37*,
²141:3, ²141:4, ²141:19, ²141:25,
²142:3, ²142:6, ²142:7, ²142:26.

— еϛ-χω ммo-с хе- ²139:22.

р-, see еире.

ра (287*a*) nn m.

за-пра н- 138:24.

рн (287*b*) nn m. 144:4, 144:17, 144:19,
144:21, 144:24.

(ро), ϛωϛ, see ерн-.

рω (290*a*). 140:6.

рωкз, ¹рωк, ²рωхз (293*a*) vb tr. ²139:36,
¹140:3, 140:3*ap*, 142:2; med 143:16.

as nn m ²141:14, 141:39*ap*, 144:17.

рм-, see ϛωме.

риме (294*a*) vb intr. 145:6.

рωме, ¹рм- (294*b*) nn m f. 138:20, 138:27,
138:39*ap*, 139:24, 139:34, 139:36,
140:4, 140:41*, 141:6, 141:26, 141:28,
142:16.

рм-н-знт ¹140:13, ¹140:14.

attrib 141:21.

see also ϛеϛ-.

рмзе (297*a*) nn m.

мнт-рмзе nn f 143:31.

рап (297*b*) nn m. 140:12.

рро (299*a*) nn m. 145:14 (2°).

мнт-рро nn f 141:29*.

р-, о† н-рро (cf. еире) foll. by:

еχωϛ 142:32.

мн- 145:14.

рнс (299*b*) nn m. 143:3.

- ροειс (300*b*) vb intr.
 foll. by complementary Circumst
 145:8*.
- ρατϚ (302*b*) nn m.
 n-ρατϚ (cf. εινε [1°]) 139:33.
 (ρωτ), ρητ* (303*b*) vb tr.
 — ζιχн- 140:17.
 — зраї нзηтϚ 144:29.
 — εзраї 144:27.
- ρηте (304*b*) nn m.
 мпρηте 138:41.
 нащ n-ρηте 138:10, 142:24.
 мпρηте n- 138:43*ap*, 144:23*.
- ροοϡ (306*b*) vb intr.
 as nn m 141:13*, 141:39*ap*.
- ρωκз, see ρωκз.
- ραϡε (308*b*) vb intr.
 — εχн- 141:38*.
 — зраї зн- 143:23.
- ρεϚ- (295*b* 12 up) prefix forming nn m f.
 see сооϡн.
- (са), са- (313*a*) nn m "side."
 са-н-тπε: мпса-н-тπε 138:42,
 142:31.
 са-н-зρε: мпса-н-зρε 142:18.
 see also мннса-, нса-.
- (са), саеие (315*a* 10 up) nn m "beauty."
 140:22, 141:42*ap*.
- сеи, 1си (316*b*) vb intr.
 ат-сеи nn: 143:16; attrib 140:25.
- саве, f 1савн, pl 2савееϡ (319*a*) nn m f.
 140:2, 2141:41.
 саве n- (attrib) 140:41.
 for derived nns see сооϡи, свω.
- сωве (320*b*) vb intr. 143:23.
 as nn m 142:22, 143:23*.
- (сооϡи), сооϡеи (319*b* 10) nn m. 138:35.
- сω (319*b* 24) nn f. 140:10, 141:21,
 144:38.
 ат-сω nn 140:12.
- (совте), свте- (323*a*) vb tr.
 — е- infin 143:21*ap* (bis).
 — зраї зн- 143:21.
- савееϡ, see саве.
- саеие, see са (2°).
- сωк, 1сокϚ (325*a*) vb tr.
 — а- 140:29.
 — зн- 144:14.
 — зιχн- 140:36.
 — нтπε απитн 140:34.
 as nn m 140:34.
- сминε (337*a*) vb tr.
 — наϚ 140:2, 140:4.
- сон, 1сап, pl 2сннϡ (342*b*) nn m.
 1138:4, 138:10, 138:19, 2145:20.
- сωнт (345*a*) vb tr.
 as nn m 138:41*ap*, 138:42*ap*, 139:3.
- сннϡ, see сон.
- сазанϡ (347*b*) vb tr. 139:2.
 — зн-: med 140:16.
- (сωнз), сонзϚ (348*b*) vb tr.
 — нзраї зн- 140:31.
- сопс (352*a*) vb tr. 138:22; no dir obj
 145:8, 145:10.
- сптоϡϡ (353*a*) nn m. 142:29.
- сωрм (355*a*) vb tr.
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- сате (139:15), see соте.
- сате (360*a* 21 up) nn f. 142:2, 142:42*,
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- соте, 1сате (361*b* 21 up) nn m f
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- (стои), стои, 1сϚ- (362*b*) nn m. 140:24.
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- сωтм (363*b*) vb tr.
 — а-, ероϚ: no dir obj 138:3, 138:5,
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 — εβολ зιτοотϚ . за-пра n-
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- сωтп (365*a*) vb tr.
 as nn m 139:28.
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 — n-... зι- 142:29.
- сооϡн, 1сооϡне, 2соϡωн-, 3соϡωнϚ
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- **xe-**: no dir obj ¹138:12, 143:40*.
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 foll. by **epo** ¹138:11.
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 as nn m: 138:13; **xi-COOYN a-** ¹138:18.
(COOYTŃ), COYTWN* (371*a*) vb tr.
 — **e-** ¹138:41–42*ap* (see 138:42*ap*).
(CWOYZ), COOYZ (372*b*) vb tr.
 — **a-** 141:11.
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 as nn m 139:33, 140:32, 141:34,
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¹144:10, ¹144:19*.
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 — **n-** dat: no dir obj 145:18.
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†, ¹†-, ²taas, to* (392*a*) vb tr. ¹140:24.
 — **ATOOT** ²142:30.
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 — **OYBN**: no dir obj 142:5.
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 as nn m: **†-TKAC** ¹141:18.
TBNH, pl ¹TBNOOYE (400*b*) nn m. ¹138:40,
 139:6, ¹139:6, ¹139:9, ¹140:36,
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†k (404*b* 6*up*) nn m.
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(TKAC), TAKC* (406*b*) vb tr.
 — **zn-** 140:27.
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†-TKAC: 141:18; foll. by **na** ¹141:9.
TWMT (416*b* 20) vb intr.
 — **epo** ¹143:4.
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(TNNOOY), TNNOOY (419*b*) vb tr.
 — **apitn** 144:41*.
(TONTN), TNTWN* (420*a*) vb tr.
 — **a-** ¹139:15.
TNZ (421*a*) nn m. 140:2, 140:4, 140:18.
тпе (259*a* *sub* пe, in part, corrected by
 Layton in D. W. Young [ed.], *Studies
 Presented to Hans Jakob Polotsky*
 [Gloucester, MA: Pirtle & Polson
 1981] 262–3) nn m.
 attrib: **ca-n-тпе** 138:42, 142:31 (for
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(TWP), TOOT (425*a*) nn f.
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(TWP), TOPP (430*b*) vb tr. 140:24.
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(TWT), THT* (437*b*) vb tr.
 — **nmma** ¹145:15 (bis).
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 — **zn-**: med 145:1.
(TAWO), TAWE- (452*b*, 257*b* 6, corrected
 by Černý, *Et. Dict.* 202) vb tr.
TAWE-OEY: 144:39* (context un-
 clear); foll. by:
mmo ¹142:25*.
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†ζε, ταζε† (456 *b*) vb intr. 139:37.

— ζν-†143:27.

(ΘΜΚΟ), ΘΜΚΕ- (459 *b*) vb tr. 144:12.

(ΤΑΧΡΟ), ¹ΤΑΧΡΗΥ†, ²ΤΑΧΡΑΪΤ† (462 *b*) vb tr. ¹142:37.

— αχн-†143:13.

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ογ, ¹εγ (467 *b* 16up) interrog pron.

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ψαντε-ογ ψωπε 143:12.

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ογα (469 *a*) nn m f “one.”

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(ογαα), ογαατ (470 *a*). 138:17, 139:1, 144:29, 144:35.

(ογε), ογн† (470 *b*) vb intr.

— εβολ ζн-†140:20.

ογοει, ¹ογοϊ (472 *b*) interjection.

— ναε 143:9, ¹143:10, 143:15, 143:17, 143:18, ¹143:21*, 144:2, ¹144:8, 144:10, ¹144:12, ¹144:14, 144:37*.

ογω (473 *b*) vb intr “cease.”

fol. by complementary Circumst 138:12, 138:15, 138:18.

(ογβε-), ογвн (476 *a*) prep. 142:5.

ογωм (478 *a*) vb tr. 141:27, 141:29, 143:19.

— εβολ ζн-: no dir obj 139:3.

ογн-, neg ¹мн- (481 *a* 20, 166 *b* 4up) existential predicate. 140:18 (1°).

— ммоз 140:18 (2°).

ογн-(ω-)сом fol. by:

ммоз . . . ε-, α- infin 138:25, 138:29.

ммоз . . . н- infin ¹140:28*.

Conjunctv ¹140:13.

see also ογντε-.

ογοειн, ¹ογοειне (480 *a*) nn m. 139:18, 139:20 (1°), 139:21, 139:21*, 139:23, 139:25, 139:29, 139:33, 142:18 (1°), 143:31, ¹143:36, 144:4.

ρ-ογοειн (cf. ειρε): 139:20, 139:23*, ¹139:26, 142:18; fol. by εροε 140:22.

(ογον-), see ογн-.

ογον (482 *a*) indefinite pron.

ογον ним 140:1.

(ογντε-), ογνταε, neg (мнте-), ¹мнтеε (481 *a* 20, 167 *b* 5) suffix vb tr. w. ммаγ between vb and н- (dir obj) 138:5.

fol. immediately by nominal dir obj:

¹141:16, 142:6-7ap, ¹143:9, ¹145:7*;

fol. by н- infin (?) ¹139:5.

w. second suffix pron as dir obj: 141:10, 145:5; fol. by α- infin 141:19.

(ογноу); see तेनोу.

ογωнз, ογονз† (486 *a*) vb tr.

— εβολ: ¹138:30, ¹138:31, ¹138:33, ¹138:38, ¹138:43, ¹138:43*, ¹139:14, ¹139:17, ¹139:23, ¹139:26, ¹140:5, ¹140:19, ¹140:33, ¹140:38, ¹141:5, ¹141:8, ¹141:11, ¹141:12, ¹141:15, 142:14; med 138:43-139:1ap, 139:19;

fol. by:

наε ¹138:28, ¹142:6.

наε . . . хе- ¹138:26.

хе- ¹142:20.

μπιρηте ¹138:41*.

complementary Circumst ¹139:2.

as nn m: ζн-ογωнз (i.e. ζн-ογογωнз) εβολ 139:40*, 143:19.

ογοотн (492 *b*) vb tr.

— εβολ: med 144:28.

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ογωт (494 *a*).

н-ογωт (attrib) 140:16.

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ογοειω (499 *b*) nn m. 138:5.

мннса-заз н-ογοειω 142:14.

ноγοειω ним 140:35.

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за-өн м-пιογοειω 141:11.

(ογωω), ογωωε (500 *a*) vb tr.

— α- infin: no dir obj 140:11, 141:2.

— н- infin 144:38-39ap.

as nn m 140:30, 144:2.

ογωω (501 *b*) nn m.

ноγωω н- 138:40ap.

ογωн (502 *a*) nn f. 139:39*.

нтоγн мн-φοοу 139:35, 144:7*.

ζн-тоγн 139:16.

ογωωв (502 *b*) vb tr. no dir obj, fol. by

πεχαε . . . хе- ог хω ммоз-с хе-

ογωψβ (*continued*)

138:27*, 138:36, 139:42–140:1ap,
140:5, 140:9, 140:37, 140:40*, 141:2,
141:18*, 142:3, 142:5, 142:26.
— χε- 139:12, 142:9, 142:18.

ογωζ (505*b*) vb tr.

— ετοοτϛ, ατοοτϛ refl, foll. by
πεχαϛ . . . χε- οτ χω μμο-с χε-: no
dir obj 139:32, 143:8, 144:37*.
— μν-: med 140:13.

ογωζμ (509*a*) vb tr. 140:13ap.(ογχα), ογχαει (511*b*) vb intr. 143:6.

ω (interjection), see the Index of Words
Borrowed from Greek.

(ωβα), οβαϛ* (518*b*) vb tr. *143:12.(ωλκ), λκ- (522*a*) vb tr.

λκ-ψαει нсωϛ: 142:28*; as nn m
142:23.

ωμс (523*a*) vb tr.

— ζн- 144:1.

ωнз (525*a*) vb intr. 139:5.ωп, ¹οпϛ (526*a*) vb tr. 145:4.

— ζн- ¹141:26 (see *ap*), 142:20ap,
142:25.

— зωс ¹141:26.

(ωρϛ), ωρεϛ (530*a*) vb tr.

— арϛ: no dir obj 142:34.

ωтп (531*b*) vb tr "shut." 142:38ap.ωψ (533*a*) vb tr.

— εβολ 140:38–39ap.

ωϛн (539*a*) vb tr. med 139:5.ωστ (540*b*) vb tr. 144:24, 144:35.ω- (541*a*) vbal auxiliary. 139:33, 142:24.

ω-сн-сoмн- infin 142:35.

μн-ω-сoм foll. by:

μμoϛн- infin 140:28.

Conjunctv 140:13.

ωα- (541*b*) prep.

forming advb expressions:

(н)ωα-εнез 141:1, 141:17, 141:17–
18ap (2°), 145:15*.

ωα-питн α- 142:33.

(ωα), ωαε (542*b* 18 up) vb intr "rise."

— нαϛ 143:30.

(ωα), ωαει, ¹ωεει, ²ωεε (543*b*) nn m
"nose."

λκ-ωαει (cf. ωλκ) нсωϛ 142:23,
²142:28*, ¹142:28–29ap.

ωαε, see ωα (1°).

ωαει, see ωα (2°).

ωεε, see ωα (2°).

ωεει, see ωα (2°).

ωивε (551*a*) vb tr. med 139:4 (bis),
140:33.

(ωвнр), ωвр- (553*a*) nn m f.

ωвр-м-мне 138:8.

(ωμογ), ωμογε (565*a*) nn f. 140:27.

ωнн (568*b*) nn m. 140:17, 142:15.

ωиνε (569*a*) vb tr.

— εροϛ 138:23.

— εтвнтϛ 140:6.

— нсα-: no dir obj 140:41*; foll. by

εβολ ζн-: no dir obj 140:1.

ωна (571*b* 21, 33) nn m. 144:27.

μнт-ωна nn f 144:40–41ap.

(ωне), pl ωннϛ (571*b*) nn m. 144:40–
41ap.

ωооп*, see ωωπε.

ωωп, ¹ωопϛ (574*b*) vb tr. 144:33.

— εροϛ ¹139:30.

ωωπε, ωооп* (577*b*) vb intr. *138:9,
138:9, *139:21, 141:8, 141:16, 141:17,
143:10, *143:26, *143:39, *143:41*,
144:3, 145:8.

— μпρтε н- *138:43ap.

— нее н-: *138:39ap, 138:39ap,
140:17, 144:36; foll. by нαϛ 140:26*.

foll. by complementary Circumst
138:11.

ωANTE-ογ ωωπε 143:12.

as nn m: ωωπε нμμαϛ 144:10.

for derived conjunction see εωωπε.

ωорп, ¹ωрп- (587*a* 11) nn m f.

ωорп н- (attrib) 141:13.

р-ωрп-н- infin (cf. εipe) ¹145:2.

ωткo (595*b*) nn m. 143:11.

(ωтoртр), ωтртωρϛ (597*b*) vb tr. 141:2.

ωαγ (599*a*) nn m "use."

р-ωαγ (cf. εipe) 141:4.

ωоγωоγ (604*a*) vb intr.

— μμoϛ refl 143:41–42ap.

ωωω (606 a 25 up) vb tr "make equal."

as nn m 140:15.

(ωωε), σωε (607 b) vbal auxiliary.

πετεςωε ανπεε- infin 138:11.

ωαατε (611 b 15) nn m. 141:24*.

ωαχε, ¹ωεχε (612 b) vb intr. ¹142:9.

— ετβε-, ετβητϛ 138:25, 139:13.

— μν- 138:3.

— μμαϛ . . . n- dat 138:1 (2°).

as nn m 138:1 (1°), 142:21, 142:21*,

142:28*.

(γι), γιτϛ (620 a) vb tr.

— μμαγ 144:35.

za- (632 a) prep.

za-πρα n- 138:24.

za-θη n-: 138:23; za-θη m-πιουοειω
141:10.

ze-, see zh (2°).

ze (638 b) nn f. 142:21*.

ταειτε οε n- 139:7, 141:28.

ναω n-ze 138:9, 138:29, 138:34,
139:10, 144:7.

κατα-οε, foll. by Relative 140:8.

noe n-: 138:39ap (bis), 138:41*,
139:6, 139:9, 139:16, 140:17, 140:27,
140:28, 141:27, 143:31, 144:36; noe
n-ni 138:41 (see ap).

zh (640 b) nn f "fore part."

za-θη n-: 138:23; za-θη m-πιουοειω
141:10.

see also zhtϛ.

(zh), ze- (643 a 25) nn m "season."

p-ze-noyche (cf. eipe) n- dat (?)
144:32.

zi- (643 b 19 up) 142:1, 142:29, 143:37.

zih (646 a) nn f. 143:5.

zo (646 b) nn m. 142:28, 143:2.

see also ezipn-, nazipn-.

zowϛ, ¹zowϛ (651 b). 138:2, 138:42, 139:9,
¹141:28, 144:23, ¹145:20.

zow, pl ¹zwhye (653 a) nn m. ¹138:30,
139:19, ¹141:31, ¹144:5.

zaitves (657 b) nn f.

p-zaitves (cf. eipe) axn-, axwϛ

144:26, 144:30.

zbcw (660 a 23) nn f. 143:37.

zwhye, see zow.

(zowk), zwk (661 b) vb tr.

— εβολ n- 140:38-39ap.

(zall, "servant"), see zmzal.

zwal (665 b) vb intr. 140:3.

(zlos), zolst (673 a) vb intr.

— naz ¹143:29.

zlse (673 b 24 up) nn m f. 140:23, 141:30.

zm-, see zn- (2°).

zmzal (665 a 17) nn m f.

mnt-zmzal nn f 143:32.

p-zmzal (cf. eipe): 144:6; foll. by n-
dat 141:31.

zn- (143:2*), see ezipn-.

zn-, ¹zm-, ²nzhtϛ (683 a) prep. ¹138:5,
¹138:31, 139:1, ¹139:21, 139:39*,
140:16, 140:22, 140:23, 140:24,
¹140:27, 140:29, 140:30, ¹140:32, 141:4,
141:6, 141:8 (bis), 141:12, ¹141:13,
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142:17, ¹142:20, ¹142:20ap, ¹142:26*,
142:34, 142:42-143:1ap, 143:7,
143:17, 143:19*, 143:22, 143:25,
²143:25 (em.), ¹143:26, ¹143:27,
143:29*, 143:35 (bis), 143:36, 143:41,
¹144:1, 144:2, ¹144:3, ¹144:14, 144:18,
¹145:1, 145:9 (1°), 145:21*.

εβολ zn- 138:20, 139:3, ²139:28*,
140:2, 140:20, 144:16, 145:9, 145:12;
as nn 139:8, ²139:9.

zpaī zn- ¹138:7, 139:34, ²139:35,
139:38, 140:25, ¹143:16, 143:16, 143:21,
143:23, ²144:29.

nzpaī zn- ¹142:12 (2°).

forms advb expressions w. kw, kroc, me
(2°), oywnz, oywh, zwp, som,
úπομονή.

zoyh (685 b) nn m.

εzoyh εροϛ, azoyh a- 142:38, 144:40
(?), 145:5.

εzoyh zn- 143:1*.

zoyine (689 b) nn. 139:17, 140:18.

zwp, zhp* (695 a) vb tr. ¹138:1, ¹138:25,
139:19, 144:19; med 142:13, 143:36*.

ζωπ (*continued*)

— εροζ *138:38*.

— νναζρν- *138:28*.

ππεθπ εβολ ζν- *138:19.

as nn m: ζν-ογζωπ 139:40*, 143:21.

ζραϊ, ¹ζρε (698*a*) nn m.

attrib: σα-ν-ζρε ¹142:18 (for advb expression see σα [1^o]).

ζραϊ ζν-, νζητς 138:7, 139:34, 139:35, 139:38, 140:25, 143:15, 143:16, 143:21, 143:23, 144:29.

εζραϊ 139:28*, 144:8, 144:27.

εζραϊ ε-, α-, εροζ 139:30, 141:33, 142:4.

εζραϊ εχн-, αχн-, εχως 139:41-42*ap*, 141:1, 142:31, 143:10.

νζραϊ ζν- 140:32, 142:12.

(ζρωψ), ζορωψ* (706*a*) vb tr. *142:37*.

(ζαρεζ), αρεζ (707*b*) vb intr.

— ε- 140:12.

ζισε (710*b*) vb tr. med 144:39.

as nn m 144:33, 145:11, 145:12.

ζηт (714*a*) nn m "heart." 138:7, 139:37, 140:27, 142:1, 142:20, 143:28, 143:32, 143:33.

attrib: 141:40, 145:12; ρм-н-ζηт (cf. ρωμε) 140:13, 140:14.

ζηт (717*b*) nn m "north." 143:4.

ζηтς (640*b* 23) (nn as) prep. 140:20.

w. suffix continued by н- 140:3, 140:5, 141:1, 145:3.

ζοτε (720*b*) nn f "fear."

ρ-ζοτε (cf. ειρε) ζηтς 141:1.

ζωтв, ¹ζωтвε (723*b*) vb tr. 140:35, ¹142:16.

ζεтве (724*a* 19*up*) nn f. 144:8

ζωтвε, see ζωтв.

ζωтм vb tr (?).

— εβολ ζн- 144:16.

ζιтн-, ¹ζιтοотς (428*b* 3*up*) prep. 143:38*, 145:6, 145:7.

εβολ ζитн-: ¹138:24, 141:34; w. suffix continued by н- ¹143:17.

ζωтп (724*b*) vb tr. med 139:24.

ζитοотς, see ζитн-.

(ζοтзт), зетзωтς (728*a*) vb tr. 138:8

ζοογ (142:17), see ζωογ.

ζοογ (730*a*) nn m. 139:39*ap*, 143:7.

μφοογ, foll. by Circumst 143:6.

н-τογωн мн-φοογ 139:36*, 144:7*.

ζοογ (731*a*) vb intr (qual). 141:34, 142:15.

ππεθοογ 140:15.

ζωογ, ¹ζοογ (732*a*) vb tr.

— νας 144:15.

as nn m ¹142:17, 142:17*ap*.

ζογο (735*a*) nn m.

νζογο: 144:33; foll. by εροζ 139:10.

(ζοογρε), ζογροειт* (737*b*) vb tr.

— н- *141:29.

ζοογт, ¹ζογт, ²ζοογт- (738*b*) nn m. ¹139:38, 139:41, 139:41-42*ap* (4^o), 139:42*.

ζοογт-сзиме ²139:41-42*ap*.

ζαζ (741*b*). 140:38*, 142:5.

ζαζ н- 142:14, 144:16.

ζихн- (758*b* 10) prep. 140:17, 140:19, 140:36, 141:17.

хе- (746*b* 3) conjunction.

introduces discourse after (таψε-) οειω, πεχε-, ογωωβ.

same, w. discourse anticipated by neutral pron. after хω.

w. vbs of perception: see ειμε, μεεγε, соογн, ογωнз.

amplifies objs after ειμε (μμοζ), μογте (εροζ), μεεγε (εροζ), νοέω (н-).

introducing explicative clause: 139:17, 139:31, 143:16, 143:19, 143:22, 144:5, 144:38, 145:7, 145:11; хе- . . . гаρ 138:16, 139:6, 140:10, 140:16, 144:11, 144:33.

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VOLUME IV

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FOREWORD

The Coptic Gnostic Library is a complete edition of the Nag Hammadi codices and of Codex Bezae Cantabrigiae 8502, comprising a critical text with English translation, introductions to each codex and tractate, notes and indices. Its aim is to present these texts in a uniform edition that will promptly follow the appearance of *The Facsimile Edition of the Nag Hammadi Codices* and that can be a basis for more detailed technical and interpretive investigations. Further studies of this sort are expected to appear in the monograph series *Nag Hammadi Studies* of which the present edition is a part.

The gnostic religion is a significant religious position in its own right, besides being a force that interacted with early Christianity and Judaism in their formative periods. This modern realization has until recently been seriously impeded by the scarcity of original source material. Now this situation has been decisively altered. It is thus under a sense of obligation imposed by the discovery of these largely unique documents that the present edition has been prepared.

The Coptic Gnostic Library is a project of the Institute for Antiquity and Christianity, Claremont, California. The translation team consists of Alexander Böhlig, James Brashler, Roger A. Bullard, C. J. de Catanzaro, Peter A. Dirkse, Søren Giversen, Charles W. Hedrick, Bentley Layton, George W. MacRae, Jacques-E. Ménard, Dieter Mueller, William Murdock, Douglas M. Parrott, Birger Pearson, Malcolm L. Peel, James M. Robinson, William C. Robinson, Jr., William R. Schoedel, John Sieber, John D. Turner, Francis E. Williams, R. McL. Wilson, Orval Wintermute, Frederik Wisse and Jan Zandee. The project was initiated in 1966 on a more limited basis, but rapidly developed as the texts became increasingly available. Its early history may be traced in the preliminary announcements in *New Testament Studies*, 16 (1969/70) 185-190 and in *Essays on the Coptic Gnostic Library* (an off-print from *Novum Testamentum*, 12, published by E. J. Brill, 1970), 83-85. As now envisaged, the full scope of the edition is eleven volumes. These correspond to the volumes of the facsimile edition, except in the case of Codices II-V, where three sets of parallel texts will be edited in the form of synopses. The remaining tractates of Codices II-V will appear in two further volumes, the one containing II, 2-7 and III, 5, and the other containing V, 2-5, all of Codex VI, and BG 8502, 1 and 4.

The team research of the project has been supported primarily by the National Endowment for the Humanities, the American Philological Society, the John Simon Guggenheim Memorial Foundation and the Institute for Antiquity and Christianity of Claremont Graduate School. Members of the project have participated in the restoration work of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, at the Coptic Museum in Cairo, under the sponsorship of the Arab Republic of Egypt and UNESCO. This extensive work in the reassembly of fragments, reconstitution of pagination and first-hand collation of the Coptic text not only served the immediate needs of the facsimile edition, but also provided a basis for a critical edition. Without such generous support and such mutual cooperation of all parties concerned this edition could hardly have been prepared. Therefore we wish to express our sincere gratitude to all who have been involved.

An especial word of thanks is due the Egyptian and UNESCO officials through whose assistance the work has been carried on: Gamal Mokhtar, President of the Egyptian Antiquities Organization, our gracious and able host in Egypt; Pahor Labib, Director Emeritus, and Victor Girgis, Director, of the Coptic Museum, who together have guided the work on the manuscript material; Samiha Abd El-Shaheed, Curator for Manuscripts at the Coptic Museum, who is personally responsible for the codices and was constantly by our side in the Library of the Coptic Museum. And, at UNESCO, N. Bammate, Director of the Department of Culture, who has guided the UNESCO planning since its beginning, and Dina Zeidan, specialist in the Arab Program of the Division of Cultural Studies, who has always proved ready with gracious assistance and helpful advice.

We also gratefully acknowledge the continued interest and support of F. C. Wieder, Jr., Director, and T. A. Edridge, Assistant Manager, of E. J. Brill.

With regard to the present volume, we wish to express our gratitude to Alexander Böhlig, Pahor Labib and Frederik Wisse as well as to the Cairo section of the German Archaeological Institute for their willingness to alter previous publication plans for *The Gospel of the Egyptians* so that it could become not only a part of this edition, but might also be its distinguished opening volume.

JAMES M. ROBINSON

PREFACE

The so-called Gospel of the Egyptians, of which two independent versions are extant among the Nag Hammadi papyri in the Coptic Museum of Old Cairo, is unrelated to the apocryphal Christian Gospel of the same name. The edition had its beginning in the agreement between Alexander Böhlig and Pahor Labib in the fall of 1963. During the spring of 1964 Böhlig made a transcription of the version contained in Codex III, and he used it as the basis for the placement of the main fragments of the version in Codex IV, of which then a transcription was made. For political and personal reasons the work on the originals had to be discontinued until 1967; in the meantime the work on the edition proceeded on the basis of photographs. When James M. Robinson asked Böhlig in 1966 to allow an English version of his translation of GEgypt to be included in a reader of Coptic Gnostic tractates being planned in Claremont, California, Böhlig agreed to this, but later came to the conviction that it would be advantageous to publish the entire edition in English in order to make it accessible to a wider public. Thus in 1968 he invited Frederik Wisse to become co-editor with equal responsibility. Wisse was at that time preparing, on the basis of photographs, a translation of GEgypt for the Coptic Gnostic project of the Institute for Antiquity and Christianity in Claremont, California. Beginning in 1969 joint working sessions were held in Claremont and Tübingen; in addition an extensive exchange of manuscripts and comments took place. The many difficulties in the tractate called for frequent reconsideration of the text, translation and interpretation. From 1970 on, it was possible for Wisse to work also with the originals in connection with the preparations for the UNESCO facsimile edition of the Nag Hammadi codices. In the course of restoring Codex IV he was able to verify the fragments already identified on the basis of the photographs and to place further ones.

The commentary and the introductory chapters intend to facilitate the reading of the tractate, and to show that we are not dealing here with a conglomerate of abstruse mythologumena, but rather with a definite line of argument, although one which makes use of a frame of reference to which we are not accustomed.

Special mention needs to be made of the Sonderforschungsbereich 13

“Orientalistik” at the University of Göttingen, which included the work on the proofs in its program, since the text belongs to the material which is basic for its research. Furthermore thanks are due to the institutions which have provided the necessary travel and research grants: the Deutsche Forschungsgemeinschaft, the Deutsche Archäologische Institut, the American Philosophical Society, the Morse Fund of Yale University and the Institute for Antiquity and Christianity in Claremont, California. We would also like to express our gratitude to Dr. Gertrud Böhlig, Lenore Brashler and James A. Brashler for their assistance in preparing the manuscript.

Tübingen, November 1973

Alexander Böhlig
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TABLE OF TRACTATES

The following table lists for the thirteen Nag Hammadi Codices and the Berlin Codex 8502 the Codex and tractate numbers, the tractate titles as used in this edition (the titles found in the tractates themselves, often simplified and standardized, or, when the tractate bears no surviving title, one supplied by the editors), and the abbreviations of these titles.

I,1	The Apocryphon of James	ApocryJas
I,2	The Gospel of Truth	GTr
I,3	The Treatise on the Resurrection	OnRes
I,4	The Tripartite Tractate	TriTrac
I,5	The Prayer of the Apostle Paul	PrPaul
II,1	The Apocryphon of John	ApocryJn
II,2	The Gospel of Thomas	GTh
II,3	The Gospel of Philip	GPh
II,4	The Nature of the Archons	NatArch
II,5	On the Origin of the World	OnOrgWld
II,6	The Exegesis on the Soul	ExSoul
II,7	The Book of Thomas the Contender	ThCont
III,1	The Apocryphon of John	ApocryJn
III,2	The Gospel of the Egyptians	GEgypt
III,3	Eugnostos the Blessed	Eug
III,4	The Sophia of Jesus Christ	SJC
III,5	The Dialogue of the Saviour	DialSav
IV,1	The Apocryphon of John	ApocryJn
IV,2	The Gospel of the Egyptians	GEgypt
V,1	Eugnostos the Blessed	Eug
V,2	The Apocalypse of Paul	ApocPaul
V,3	The First Apocalypse of James	1 ApocJas
V,4	The Second Apocalypse of James	2 ApocJas
V,5	The Apocalypse of Adam	ApocAd
VI,1	The Acts of Peter and the Twelve Apostles	AcPetTwAp
VI,2	The Thunder : Perfect Mind	Thund
VI,3	Authoritative Teaching	AuthTeach
VI,4	The Concept of our Great Power	GrPow

VI,5	Plato, Republic 588B-589B	PlatoRep
VI,6	The Discourse on the Eighth and Ninth	On8th9th
VI,7	The Prayer of Thanksgiving	PrThank
VI,8	The Apocalypse from Asclepius	ApocAscl
VII,1	The Paraphrase of Shem	ParaShem
VII,2	The Second Treatise of the Great Seth	GrSeth
VII,3	Apocalypse of Peter	ApocPet
VII,4	The Teachings of Silvanus	Silv
VII,5	The Three Steles of Seth	3StSeth
VIII,1	Zostrianos	Zost
VIII,2	The Letter of Peter to Philip	PetPhil
IX,1	Melchizedek	Melch
IX,2	The Thought of Norea	Nor
IX,3	The Testimony of Truth	TestTr
X	Marsanes	Mar
XI,1	The Interpretation of Knowledge	InterpKn
XI,2	A Valentinian Exposition	ValExp
XI,2a	On Baptism A	OnBapA
XI,2b	On Baptism B	OnBapB
XI,2c	On Baptism C	OnBapC
XI,2d	On the Eucharist A	OnEuchA
XI,2e	On the Eucharist B	OnEuchB
XI,3	Allogenes	Allog
XI,4	Hypsiphron	Hyps
XII,1	The Sentences of Sextus	SSex
XII,2	The Gospel of Truth	GTr
XII,3	Fragments	Frm
XIII,1	Trimorphic Protennoia	TriProt
XIII,2	On the Origin of the World	OnOrgWld
BG 8502,1	The Gospel of Mary	GMary
BG 8502,2	The Apocryphon of John	ApocryJn
BG 8502,3	The Sophia of Jesus Christ	SJC
BG 8502,4	The Acts of Peter	AcPet

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A subscript dot placed under a letter indicates that the letter is visually uncertain, even if the context seems to make the reading certain. Visual certainty does not depend upon the amount of surviving ink but upon the exclusion of all other alternatives than the one presented in the transcription. Dots on the line indicate the number of missing letters of which ink vestiges survive when letters are not restored.

[] Square brackets indicate a lacuna in the manuscript, where lettering once occurred but is now completely absent, due either to a hole through the papyrus or a deterioration only on the surface. When the text cannot be restored with reasonable probability, the number of missing letters is indicated by [.....].

< > Pointed brackets indicate the editor has either inserted letters omitted unintentionally by the scribe or replaced letters erroneously inserted by the scribe with what the scribe presumably intended to write. In the latter case a footnote records the actual reading.

{ } Braces indicate cancellations by the editor of dittography or other material erroneously interpolated by the scribe.

‘ ‘ High strokes indicate a scribal insertion above the line.

() Parentheses in the translation indicate material useful to the English text but not explicitly present in the Coptic; Greek words are included in the translation in parentheses.

III,2 Roman numerals are used to number codices and Arabic numerals in italics to number tractates.

ABBREVIATIONS

A	Achmimic
A ^a	Subachmimic
B	Bohairic
II J	The Second Book of Yeu
PS	The Pistis Sophia
S	Sahidic
sa	The Sahidic version of the New Testament
U	Untitled Treatise from Codex Brucianus

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THE MANUSCRIPTS

Two versions of GEGypt have been preserved in the Coptic Gnostic library from Nag Hammadi. One is the second of the five tractates of Codex III, the other is the second of the two tractates in Codex IV. Codex III, 2 originally comprised pages 40-69, and Codex IV, 2 included pages 50-81. Both versions have suffered considerable loss. Of III, 2, pages 40-44 have lost the inside margin and part of the text, pages 45-48 are completely missing, pages 49-54 lack the inside top corner with almost all the text surviving, and the inside half of pages 57-58 has broken off and is lost. IV, 2 is much more fragmentary, although every page is represented. Only pages 50-53, 59-66 and 71-78 contain more than half of their original text. Of the original tractate more than 90 percent survives in one or the other of the two versions.

The physical dimensions of Codices III and IV have been described by MARTIN KRAUSE.¹ He also presents on Plate 5 of his volume a photo of III 40, which contains the end of ApocryJn and the beginning of GEGypt.² Thus far no plates have been published of IV, 2.³

Codex III, 2

Of the original thirty pages twenty-six have been partly or completely preserved. Their original size was 15,5 × 25,5 cm, and the average column of writing measures 11 × 20 cm. The pages were numbered above the middle of the column.⁴ Numbers are partly

¹ *Die drei Versionen des Apokryphon des Johannes im Koptischen Museum zu Alt-Kairo*, ADAIK, Kopt. Reihe 1 (Wiesbaden 1962) pp. 17-22.

² A photographic reproduction of III 40 can also be found in "Les papyrus gnostiques coptes" by PAHOR LABIB, *La Revue du Caire*, 197 (1956), 227 and in "Le Livre sacré du grand Esprit invisible" by JEAN DORESSE, *Journal Asiatique* 254 (1966), Plate 1. In the same article DORESSE presents III 69 on Plate 2. Pages 69 and 67 can be found in DORESSE's "A Gnostic Library from Upper Egypt," *Archaeology* III (1950), 72. This plate was also published in "The Gnostic Library of Chenoboskion" by VICTOR R. GOLD, *The Biblical Archaeologist* XV (1952), 75.

³ Some pages of IV, 1 have been published by KRAUSE in: *Die drei Versionen*, Plates 16-24.

⁴ Also the Subachmimic Codices I, X and XI (first hand) in the library have the numbers above the middle of the column. Codices IV-IX and XI (second hand) have been numbered above the outside of the writing column.

or completely visible on pages 40, 42, 44, 54-56 and 60-69. The even-numbered pages have horizontal fibers and the odd pages have vertical fibers. No fragments belonging to III, 2 have been found.

The scribe of the codex did not write any of the other Nag Hammadi codices. The codex is written in a casual, flowing uncial script, evidently by an experienced scribe. Noteworthy is the σ with its long sweeping top stroke which continues over one or more of the following letters.¹ The left margin is straight and some effort has also been made to keep a straight right margin, if necessary by means of line fillers.² In some places where a word division would have been awkward, letters have been crowded at the end of a line.

The scribe regularly placed a dot above the right side of a π or τ when it is the final letter of a word, and above the first γ of a double gamma combination.³ There are also a few instances where a dot was placed on the τ in $\epsilon\tau$ -, $\lambda\tau$ -, and $\overline{m\tau}$ -.⁴ Evidently this constitutes a development towards word and syllable division.⁵ In Codices IV, V, VI, VIII and IX the final π and τ of a word or syllable are marked by means of a backstroke or "flag" instead of a dot. In Codices VII and XI (second hand) only the τ has the backstroke pointing mark. Codices II and XIII have a more developed pointing system. They use a mark which looks like an apostrophe or small diagonal stroke where Codex III has a dot.⁶

Most of the inconsistencies in pointing by the scribe of III, 2 can be readily explained. The final τ of $\omega\omicron\mu\eta\tau$ has in most cases

¹ There are several instances where the top stroke of the σ serves simultaneously as the superlinear stroke over a following η (40,13; 49,23; 51,3; 63,21).

² Line fillers were used only on pages 41, 42, 52, 55 and 69. Apparently only a half-hearted attempt was made to regulate the right margin, perhaps after the Codex was finished. Besides Codex III only Codex XII uses line fillers.

³ In most instances (57,9; 58,8; 60,3; 61,21; 62,15; 69,12) the mark over the τ is not a dot but a small circumflex. This "circumflex" is also found in other tractates in the codex and is used in Codices IV-VI, VIII and IX.

⁴ The instances are: $\lambda\tau$ - 41,4.20; 42,17; 44,11; 49,24; 64,8; 66,25 and 68,18; $\overline{m\tau}$ - 64,4; $\epsilon\tau$ - 68,22. Occasionally there is also a dot on the article π when it precedes a noun beginning with the letter π or on the article τ before a noun beginning with a τ .

⁵ The reason for pointing final letters of a word or syllable is most likely an effort to facilitate reading aloud. Since the π and τ as articles are often the first letter of a word the need for word division would be especially felt with these letters. This would explain the instance in 65,7 where the dots were placed both above the τ and π in $\zeta\omega\tau\pi$. At first the scribe thought the π belonged with the following word and thus placed the dot on the τ . When he noticed his mistake he placed another dot above the π .

⁶ The apostrophe is also used in a few instances in Codex VII after μ and λ .

not been pointed. Apparently the scribe confused the ending with the prefix \overline{MNT} - which he normally does not point. He usually does not point the final π and τ when they fall at the end of a line.¹ This is consistent with the function of pointing as word division. Pointing cannot always be easily distinguished from punctuation. Particularly in Codices I, II and III the pointing mark is easily confused with the full stop ($\sigma\tau\iota\gamma\mu\eta$). This has led to the unfortunate conclusion that punctuation in Coptic manuscripts is of little or no help to the modern editor. However, when justice is done to the pointing conventions of, for example, Codices II and III, the punctuation can be distinguished and generally makes good sense.² A paragraphos in the left margin has been used at the end of the tractate (69,5) and again at the end of the colophon (69,17).³

An unusual feature in III, 2 is the use of \overline{N} before π as in 40, 16 $\overline{N}\pi\overline{\rho}\overline{\omega}\overline{\sigma}\overline{\epsilon}\overline{\iota}\overline{N}$. There are twenty-three instances in the tractate where the normal assimilation to \overline{M} has not occurred. III, 2, in contrast to many other tractates in the library, has very few doublings of the N before vowels.⁴ Also the use of $\pi\iota$, \dagger and $N\iota$ is sparse. The few occurrences may have a demonstrative force. It is worthy of note that the plural definite article form $N\epsilon N$ - occurs once at 64,22.

Codex III shares with Codex II a peculiar policy for the superlinear strokes on the final two consonants of a word. Strokes appear only when the last letter is B, M, N, C or P such as in $\zeta\overline{\omega}\overline{T}\overline{B}$, $C\overline{\omega}\overline{T}\overline{M}$, $\overline{\omega}\overline{X}\overline{N}$, $\zeta\overline{\omega}\overline{B}\overline{C}$ and $\zeta\overline{\omega}\overline{T}\overline{P}$. When the final two consonants of a word end in $K, \pi, \tau, \omega, \phi, \zeta$ or χ such as in $\overline{\omega}\overline{M}\overline{K}$, $\zeta\overline{\omega}\overline{T}\overline{\pi}$, $\overline{M}\overline{\omega}\overline{U}\overline{X}\overline{T}$, $\overline{\pi}\overline{\omega}\overline{P}\overline{\omega}$, $\overline{\omega}\overline{Y}\overline{\omega}\overline{C}\overline{\phi}$, $\overline{\omega}\overline{N}\overline{\zeta}$ and $\overline{\pi}\overline{\omega}\overline{P}\overline{\chi}$ there is no superlinear stroke.⁵ This policy is so consistently followed that it must have a firm phonetic basis.⁶

The verb $\epsilon\iota$ only rarely received a "circumflex", and $\zeta\iota$ never.⁷ Most proper names have not been marked with the usual long super-

¹ The four remaining instances where the pointing is missing must be oversights (51,8; 57,4; 63,22; 67,1).

² The published editions of Codices II and III made an attempt at reproducing pointing and punctuation but failed to distinguish between them.

³ The paragraphos was also used by the scribe of Codices IV-VI and VIII-IX.

⁴ There are only four instances: 41,20; 49,14; 55,19 and 62,14.

⁵ When the final letter is the suffix K or ϕ the combination normally does have a superlinear stroke. This is not the case in Codex II.

⁶ It appears that the superlinear stroke is used only when the second consonant functions as a sonant.

⁷ III 49,15 and 65,18. A slightly curved stroke or circumflex on $\overline{\epsilon}\iota$ or $\overline{\zeta}\iota$ is normal for Codices IV-IX and XI (second hand).

linear stroke. If a pattern can be observed at all it is that the more important and familiar heavenly beings are the more likely ones to have a superlinear stroke. Generally the strokes are used only in the first couple of occurrences of a name.¹ This suggests that once the reader could be assumed to be familiar with the name the superlinear stroke was left out. Also the particle of relation $\bar{\eta}$ linking an adjective with the following noun is often not present before proper names, e.g. III 52, 22f. 24f. 26; 62, 19.

Corrections in III, 2 are frequent. They were made by writing over the error or by crossing it out and writing above the line. The written-over readings cannot always be recovered with certainty, since they have often been erased by washing out the ink. A number of the corrections were definitely made by the scribe himself, and possibly all of them were. However, many of the corrections involve a change of meaning and cannot be explained as corrections of scribal errors. Thus either the scribe of the codex made changes in substance after copying the tractate or this was done by another scribe whose hand cannot be readily distinguished from the copyist of the codex. There are a number of apparent corrections by means of over-writing which on close examination proved to be blottings from the facing page.

The following list of references is made up of corrections which do not involve a change of meaning; details are given in the notes to the transcription: 42, 5; 43, 2.3 (bis).12.13; 44, 24; 49, 20; 51, 8; 53, 12.23; 55, 6.13.24; 56, 3.9.22; 57, 11.25; 58, 14.20; 59, 6; 60, 1.13.16; 61, 15.20; 62, 6.15.23; 63, 7.16.19.20.22.24; 64, 3; 65, 26; 66, 3.9.23. 24.26; 67, 1.15; 68, 4.7; 69, 12. Most of these are mistakes which were noticed immediately by the scribe and corrected before he finished the line. These scribal errors include omitted letters, haplography, dittography and misassociation with a word or phrase in the immediate context.

The following list of references is made up of corrections which do or may involve a change of meaning; details are given in the notes to the transcription and translation: 41, 20; 44, 17; 49, 22; 51, 1; 52, 5; 53, 11 (bis); 54, 8; 59, 9; 62, 13; 64, 23; 65, 5; 66, 2.7; 67, 14. Several of these, such as the change from "seventy-fourth" to "fourth" in 54, 8, cannot be explained as scribal errors. These may be from the hand of another scribe. In 59, 9 the scribe wrote inadvertently "the first man" instead of "the first creature". He noticed his mistake

¹ The name $\text{CH}\Theta$ has a superlinear stroke only in five of its twenty-four occurrences (51,20; 54,11; 60,9; 62,4; 68,2).

immediately, crossed out $\rho\omega\mu\epsilon$, and followed it with the correct word. Since this did not result in an extra long line, the scribe could not have followed the column of the Coptic model he was copying. This is confirmed by other corrections, and by the fact that the several extensive cases of homoioteleuton did not result in fewer lines per column.

In spite of the many corrections, many scribal errors requiring emendation remain. In the following cases a word was misspelled due to haplography, dittography, omitted letters or scrambled letters; details are given in the notes to the transcription: 41, 19; 52, 6.13; 54, 8; 55, 3.14.21; 56, 19; 58, 5; 59, 17.22; 62, 11; 65, 4; 66, 26; 68, 13.19.

A second category of emendations involves \bar{n} - and \bar{m} -. The scribe is particularly inaccurate at this point.¹

40, 18	$\bar{n}\pi\epsilon\iota\omega\tau$	for	$\bar{m}\bar{n}$ $\pi\epsilon\iota\omega\tau$	(IV 50, 9).
40, 19	$\bar{m}\tau\mu\eta\epsilon$	for	$\bar{m}\bar{n}$ $\tau\mu\eta\epsilon$	(IV 50, 10).
52, 12	$\bar{m}\omicron\upsilon\omicron\epsilon\iota\bar{n}$	for	$\bar{n}\omicron\upsilon\omicron\epsilon\iota\bar{n}$.	
53, 9	$\bar{m}\pi\mu\epsilon\zeta\eta\tau\omicron\omicron\upsilon$	for	$\pi\mu\epsilon\zeta\eta\tau\omicron\omicron\upsilon$.	
53, 23	$\bar{m}\pi\psi\omicron\mu\bar{n}\tau$	for	$\bar{m}\bar{n}$ $\pi\psi\omicron\mu\bar{n}\tau$	(IV 65, 17).
54, 5	$\bar{m}\bar{n}\iota\alpha\omega\bar{n}$	for	$\bar{m}\bar{n}$ $\bar{n}\iota\alpha\omega\bar{n}$	(IV 65, 24).
60, 8	$\tau\epsilon\sigma\pi\omicron\rho\alpha$	for	$\bar{n}\tau\sigma\pi\omicron\rho\alpha$.	
60, 21	$\bar{n}\theta\epsilon$ $\bar{n}\mu\iota\sigma\sigma\alpha$	for	$\bar{m}\bar{n}$ $\theta\epsilon\mu\iota\sigma\sigma\alpha$	(III 62, 20 and IV 72, 3).
64, 24	$\pi\bar{n}\omicron\omicron\beta$	for	$\bar{m}\pi\bar{n}\omicron\omicron\beta$	(IV 76, 15).

The remaining emendations are more extensive and thus more controversial; details are given in the notes to the transcription: 40, 12; 42, 5; 52, 20; 55, 15; 60, 6; 62, 24f.

Both the corrections and emendations indicate that the accuracy of the scribe of III, 2 left much to be desired. This conclusion is supported by his spelling of proper names.²

Finally there are some unattested forms which may be due to scribal error: 43,7 ($\kappa\omicron\omicron\upsilon\bar{n}$ = for $\kappa\omicron\upsilon\omicron\upsilon\bar{n}$ =); 51, 12 ($\tau\omicron\upsilon\bar{n}$ = for $\tau\omega\upsilon\bar{n}$ =); 54, 15 ($\epsilon\sigma\eta\tau\epsilon$ for $\epsilon\sigma\eta\tau$); 56, 7.7-8 ($\mu\epsilon\epsilon\upsilon\epsilon$ for $\mu\alpha\lambda\upsilon$); 60, 12.15 ($\zeta\omicron\epsilon\iota\bar{n}$ for $\zeta\omicron\epsilon\iota\bar{n}\epsilon$); 62, 6 ($\mu\alpha\zeta\tau\epsilon$ for $\epsilon\mu\alpha\zeta\tau\epsilon$); 63, 8 ($\bar{n}\omicron\upsilon\gamma\zeta\bar{m}$ -); 41, 19 ($\mu\epsilon\eta$ - for $\mu\epsilon\zeta$ -), cf. Kahle, Bala'izah I, p. 145.

It is questionable, however, whether this is a matter of spelling errors. These forms can also be explained as dialectical or orthogra-

¹ See also the corrections in 51,1; 52,5 and 66,2.

² See *infra*, pp. 16f.

phical peculiarities. **ΜΕΕΥΕ** for **ΜΑΑΥ** and **ΖΟΕΙΝ** for **ΖΟΕΙΝΕ** are very well possible, since an **ε** can readily be attached to sonants, cf. in Sahidic **ΝΗΥΕ** for **ΝΗΥ**, **ΛΑΑΥΕ** for **ΛΑΑΥ**, and on the other hand, **ΜΕΕΥ** for **ΜΕΕΥΕ**. Such an **ε** also occurs with non-sonant sounds; thus **ΕCΗΤΕ** would be confirmed by **ΟΥΩΥΕ**, which occurs along side of **ΟΥΩΥ** in this text.¹ **ΜΑΖΤΕ** is possible in light of the fact that the form **ΜΑΖΕ** is attested in Sahidic. **ΝΟΥΖΜ-** would here be an instance of *status absolutus* being used for *status constructus*, a phenomenon that is not found elsewhere in III, 2, but that is possible in the dialectical or non-standardized form of Sahidic. The remaining forms, **ΤΟΥΝ=** and **ΚΟΟΥΝ=** can also be permitted to stand without emendation when one considers that for both words the spellings vary considerably.

The few forms which depart from standardized Sahidic can be grouped as follows:

1. Orthographical peculiarities :

- a) Single instead of double vowel: **ΜΟΝΕ** 60, 13; **ΜΑΧΕ** 68, 9.
- b) **ΜΕΝ** for **Μ̄Ν** 53, 14; reversed **Π̄Ν=** for **ΡΕΝ=** 60, 18.
- c) **ΝΟΥ** instead of **ΝΥ**; **ΕΡΗΟΥ** 49, 19 and **ΕΟΥ** instead of **ΕΥ** : **ΜΕΟΥΕ** 68, 19.
- d) **ΡΩΧΖ** 61, 5 alongside of **ΡΩΚΖ** 63, 6.

2. AA² vocalization in a few places :

- a) **α** for **ο** : **ΝΑΜΤΕ** 50, 22.
ΝΑΒ 66, 22.
- b) **ε** for **α** : **ΕΜΑΖΤΕ** 54, 1; 55, 23.
ΜΕΕΥ(Ε) 56, 6.7 (bis).
ΠΕΙ, ΠΕΕΙ, ΝΕΕΙ 49, 5; 66, 4; 67, 7.
ΡΕΝ 68, 7; 69, 12.
ΖΕΠ 63, 7.

3. Forms that correspond to A, A² or B:

- ΑΝΗΖΕ** 50, 22; 60, 22; 66, 19; 68, 24.
CZHΤ= 69, 10. (It is to be noted that earlier at 68, 2.10 **CAZ=** occurred. Perhaps this shows that the translators of the colophon and the tractate were not the same person.)
ΤΟΥΒΟ or **ΤΟΥΒΟ=** 64, 18; 67, 20.
ΜΗΕ 40, 19; 55, 6; 64, 15; 65, 14.

¹ P. E. KAHLE, *Bala'izah* (London 1954) I, p. 64f.

4. $\chi\omega$ instead of $\chi\omicron$. Cf. KAHLE, *Bala'izah* I, p. 82.

Variations between $\chi\iota\bar{n}$ \bar{n} alongside of $\chi\bar{n}$ \bar{n} and $\zeta\alpha\rho\epsilon\zeta$ alongside of $\zeta\alpha\rho\eta\zeta$ occur.

Most of these forms which appear to be non-Sahidic are in reality early spellings of the pre-classical period. Thus what appear to be Subachmimic intrusions are actually forms which are regularly found in the Sahidic tractates of the Nag Hammadi library and other Sahidic manuscripts of the same period. This is confirmed by RODOLPHE KASSER's *Compléments au Dictionnaire Copte de Crum*.

There are almost no unusual or non-Sahidic grammatical features in the tractate. The Perfect Relative is normally $\bar{n}\tau\alpha\equiv$ but twice $\epsilon\tau\alpha\equiv$ (59, 12; 63, 22) and once $\epsilon\rho-$ (60, 26). $\chi\epsilon\kappa\alpha\lambda\varsigma$ is used with III Fut. (51, 7f. 12.13f.; 59, 17; 68, 19) and II Fut. (50, 24f.; 51, 9f.; 54, 6f.). $\chi\epsilon$ is used once with II Fut. (67, 25). Only once is a Greek verb introduced by $\bar{p}-$ (67, 13). A unique expression for the passive by means of an impersonal third person feminine singular instead of the usual third person plural occurs. This construction, which also is found in III, 1, is in a relative clause both times (III, 2, 66, 6 and III, 1, 33, 17).

Codex IV, 2

Few Nag Hammadi codices have gotten into as much disarray as Codex IV.¹ Although parts of all its eighty-one inscribed pages have been preserved, the majority of them are extant only in fragmentary form and these fragments were thoroughly mixed up by the time they were put in plexiglass containers by MARTIN KRAUSE. By eliminating all the fragments which KRAUSE had identified as belonging to IV, 1, the remainder could be presumed to belong to IV, 2. The main clue to the order and position of the fragments had to be found in the parallel version in Codex III. The situation was far more difficult than with IV, 1, however, since the versions of ApocryJn in Codices II and IV are almost identical and the former was well preserved except for the first four pages.² Consequently even small

¹ Only Codex X rivals it. Unfortunately the tractates in Codex X have no parallel versions, as do those in Codex IV, to bring order to the confusion.

² An almost complete text of these first pages was available in the Codex Berolinensis 8502. WALTER C. TILL, *Die gnostischen Schriften des koptischen Papyrus Berolinensis*

fragments of IV, 1 could be identified with certainty. In contrast the two versions of GEgypt are independent translations from the Greek which differ widely in wording, syntax, and sometimes meaning.¹ Compounding the problem are the lacunae in the first half of III, 2 and the lack of pages 45-48. The recurring liturgical formulae of the tractate proved to be of great help in restoring the pages of IV, 2 for which no parallel was available. Only a number of small fragments remain unidentified.² Some of the text of several pages of Codex IV has flaked-off lettering. Reconstruction on the basis of traces of letters proved generally successful.

In preparing this edition an attempt has been made to do justice to even the smallest trace of a letter. When a letter is certain, independent of the context, even though it is partly in a lacuna, no dot has been used under the letter. A dot has been placed under all letters of which the traces of ink were ambiguous. With a parallel text available it proved useful to fill in as many of the lacunae as possible. The available space in the line and the linguistic characteristics of the tractate were usually sufficiently known to make the reconstruction valuable. As a result it was often possible to ascertain whether the two versions differed in the passage in question. If no parallel text had been available it would have been little more than a fatuous exercise in Coptic composition.

MARTIN KRAUSE reports that IV, 2 consisted of pages 50-83 with page 84 empty.³ JAMES M. ROBINSON, on the other hand, lists pages 50, 1-82, top.⁴ However, there is no evidence of writing beyond page 81. Only a fragment of the top of pages 81 and 82 is extant. Of page 81 the left half of the first line and the top of the second line is visible, but the top of page 82 is blank. Page 81 could readily have contained the last part of the tractate up to the colophon. This means that either page 82 was empty and IV, 2 lacked the colophon, or the colophon was written on page 82 but began at a lower point on the page. Since the colophon is clearly secondary there is no need to assume that

8502 (*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* 60², 2 ed. by H.-M. Schenke, Berlin 1972), pp. 78-195.

¹ See *infra*, pp. 11-15.

² Their identification depends on a prior successful reconstruction of the place where the fragment belongs. Thus at best they only help to confirm the text. Some of the small fragments may actually belong to IV, 1 or to another codex.

³ *Die drei Versionen*, p. 21.

⁴ "The Coptic Gnostic Library Today," *NTS* XIV (1968), 395. He changed this to 50,1-81 end in "The Coptic Gnostic Library," *Novum Testamentum* 12 (1970), 83.

IV, 2 had the colophon. The codex has a front flyleaf and a blank protective sheet in the center, between pages 42 and 43. It is not clear whether the protective sheet extended over the full width. Whether the end papers belonged to the original quire, as they do in Codex VII, can no longer be ascertained. Not counting the end papers this adds up to a quire of twenty-three sheets. The last two folios of the second half of the quire appear to have been unscribed. Fragments of these blank pages have been identified. Due to the fragmentary state of the codex and the inferior quality of the papyrus the extent of the rolls or strips from which the sheets of the quire were cut could not be established with certainty.

The original size of the pages was $13,2 \times 23,3$ cm and the average column of writing measures $9,5 \times 19,5$ cm. The pages were numbered above the outside edge of the writing column. Numbers are partially or completely visible on pages 71-78. The even-numbered pages have vertical fibers and the odd-numbered pages have horizontal fibers.

The hand of Codex IV is very similar to those of Codices V, VI, VIII and IX. The codex is written in a handsome, regular uncial script. Its regularity, clarity and lack of errors indicate a careful and experienced scribe. The left margin is reasonably straight; less care has been taken with the right margin. There are no line fillers and there is little crowding of letters. The superlinear strokes are remarkably precise, running from the middle of a letter to the middle of the next when two consonants form a syllable.¹ All proper names except place names have been marked with a long superlinear stroke. The only apparent exceptions are ΔΟΞΟΜΕΔΩΝ and ΕΛΟΚΛΑ. Perhaps they were not considered beings but places.

The final π or τ of a word as well as the τ in ετ-, ατ- and $\overline{m\tau}$ -² are consistently marked by means of a backstroke or "flag." The purpose is clearly the same as the pointing in Codex III. The verb εἶ and the syllable $\hat{\imath}$ have a slightly rounded superlinear stroke

¹ The same is true for the most beautiful hand in the library found in Codices VII and the second half of XI. In contrast the superlinear strokes in Codices II and XII are much less accurate. In Codex II the stroke on the final letter of a construct form does not connect the last two consonants of that form but rather the last letter of the construct with the first letter of its complement. In Codex XII the scribe placed the stroke too far to the right.

² The exception is when the superlinear stroke runs only over the M and N rather than over all three letters (e.g. \overline{MNTME}).

or circumflex.¹ Since most of the superlinear strokes are somewhat rounded, it is difficult to say whether the scribe intended to distinguish between the stroke on $\widehat{\epsilon}\iota$ and $\widehat{\zeta}\iota$ and the normal superlinear stroke. A diaeresis is used on the initial iota or upsilon of names. Paragraphing is accomplished by placing the first letter of the new paragraph in the margin (67, 2),² and by means of a colon (78, 10; 80, 25).

There are only four corrections in the extant text (54, 26; 57, 11; 59, 20 and 77, 1; see notes *in loco*). Emendations are necessary only in the following places (see the transcription notes for details): 62, 2; 63, 4; 72, 2; 74, 8.17; 75, 3 and 79, 11. However, IV is not without omissions. Instances of homoioteleuton occur at 52, 17 and 67, 27, and something has also been left out before 79, 17.

The tractate conforms to standard Sahidic spelling. It generally uses one form of a word consistently even when the Sahidic has several options. There are some minor exceptions as well as some pre-classical and unattested spellings. ϵ^\dagger is used instead of \omicron^\dagger as in many other Nag Hammadi texts; $\bar{\eta}\tau\omega$ = (B) in 64, 25 against otherwise $\bar{\eta}\tau\alpha$ =; $\kappa\omicron\upsilon\omicron\gamma\bar{\eta}\bar{\eta}\bar{\eta}$ in 75, 9 against four times $\kappa\omicron\upsilon\bar{\eta}$ =; $\epsilon\tau\bar{\nu}\bar{\eta}\bar{\eta}\bar{\eta}$ = 63, 4 for $\epsilon\tau\bar{\nu}\bar{\eta}\bar{\eta}\bar{\eta}$ and $\alpha\zeta\omega\rho$ instead of $\alpha\zeta\omega\omega\rho$, 56, 15; 60, 17; $\bar{\eta}\bar{\eta}$ - in 73, 11 against $\bar{\eta}\bar{\eta}$ -; $\mu\epsilon\zeta\omega\mu\epsilon\tau$ 64, 5; 68, 4; 77, 16 against otherwise $\mu\epsilon\zeta\omega\mu\bar{\tau}$. cot = 71, 1 in place of cat = may be seen as an overly correct form. $\bar{\eta}\epsilon\alpha$ = in 74, 4; 75, 10 agrees with V 46, 10 etc. The form $\tau\omega\omega\bar{\eta}\bar{\eta}$ in 76, 11 is unattested, while $\omega\tau\bar{\rho}\tau\bar{\rho}$ in 66, 1 is also found in A² and Bodmer VI. In 78, 6 $\text{co}\gamma\omega\bar{\eta}$ - is used as *status constructus*.³

The articles $\pi\iota$, \dagger and $\eta\iota$ are used very frequently, although not consistently. In IV 55, 3 it is striking that, contrary to the normal usage, the plural article $\eta\iota$ is used before the number $\omega\mu\bar{\tau}$, although this may be explained as an error resulting from the frequent use of the plural article in the context. Noteworthy in this tractate is the almost exclusive use of $\bar{\eta}\tau\epsilon$ for the genitive. The $\bar{\eta}$ is generally doubled before α , ϵ and $\omicron\gamma$, and $\alpha\gamma\omega$ is used to connect adjectives. $\omega\alpha \epsilon\bar{\eta}\epsilon\zeta$ with the exception of 65, 1 is not linked to the preceding noun with the normal adjectival $\bar{\eta}$. Greek verbs are introduced by $\bar{\rho}$ -.

¹ Also the Greek vocative particle $\acute{\omega}$ receives such a stroke but it does not occur in IV, 2.

² The first letter of 51,1 is in the margin but it appears that this is due to the fact that the scribe had first written the ϵ on the last line of page 50 but changed his mind after he had already written the $\text{BO}\lambda$ on 51,1.

³ It may or may not be accidental that these forms occur mostly in the last part of the tractate.

The prefix ϬIN- builds a masculine noun as in Bohairic (51, 6). The normal Perfect Relative is ETA , but also ENTA- is used (58, 5; 62, 15).¹ The relative substantives are introduced by the demonstrative pronouns PH , TH , NH , as in Bohairic. There are only three definite cases where PAI is the antecedent of the relative construction (53, 25; 55, 13 and 60, 4). Otherwise PAI , TAI and NAI are used in ETE PAI PE and when no relative construction is involved. ETA- functions as a Temporal after ZOTAN in 66, 2. Final clauses are constructed with ZINA and the conjunctive,² and once with XKAAAC and the II Future (63, 8). The tractate frequently uses the verbal prefix EA- (51, 15; 52, 12.19; 59, 2.4.29; 61, 9.16; 63, 22; 64, 13; 66, 29; 78, 8; 80, 10). The parallel passages in III, 2, when extant, use the I Perfect.³ Most likely it is the use of the Perfect Circumstantial which here does not have the usual circumstantial function but rather continues a preceding I Perfect (STERN, *Kopt. Gram.* § 423).

The two Coptic versions of GEgypt are independent translations of basically the same Greek text, as is the case with the two versions of ApocryJn found in BG 8502 and III, 1. The extent to which the numerous differences between III, 2 and IV, 2 go back to variants in the Greek *Vorlagen* or to the Coptic textual tradition must be investigated for each particular case and can not be established with certainty. The reader is referred to the commentary on the particular passages. That these manuscripts are copies of earlier Coptic manuscripts can be clearly demonstrated in the case of III. For instance this is seen first at III 55, 21-22 where two lines of the *Vorlage* have been omitted due to homoioteleuton, and secondly at III 63, 2 where PNOYTE instead of PT is found.⁴ In IV 52, 17 a similar case of homoioteleuton, where a complete line is apparently missing, suggests that IV too is a copy of a Coptic manuscript. If one assumes that the Coptic text of III has been frequently copied and either interpreted or even changed with more or less success, then a considerable

¹ The NTA in 51,18 and 53,1 appears to be II Perfect rather than the Perfect Relative.

² The third person singular is spelled NTEQ in 63, 2 and perhaps 63, 6, as in Bohairic. The third person singular feminine is spelled NTAC in 63,4 but this should be emended to NTEC . The other examples of the conjunctive conform to standard Sahidic.

³ The two exceptions are III 52,2 (YAC) and III 66,6 (Conjunctive following II Future).

⁴ Cf. *infra*, p. 191.

number of the variants can be attributed to developments within the Coptic textual tradition. Similarly, unstandardized texts such as the old Syriac and old Latin textual traditions of the New Testament, as well as the Coptic translations of the book of Proverbs reflect the rather wide divergences typical for this period.

Initially the most striking difference between III, 2 and IV, 2 concerns translation policies. Although both versions are translations into the Sahidic dialect, the diction of III, 2 is strikingly different from that of IV, 2. In III the translation is rather free, whereas IV reflects a concerted effort to render the Greek as faithfully as possible; for example, $\bar{\rho}\omega\beta\eta\rho \bar{\eta}\tau\mu\epsilon\tau\epsilon$ for *συνευδοκεῖν*, $\bar{\rho}\alpha\iota\tau\iota \bar{\eta}\omega\rho\eta$ for *προαιτεῖν* ($\lambda\iota\tau\iota$ in III); $\epsilon\omicron\upsilon\epsilon\zeta\bar{\mu} \chi\pi\omicron$ for *ἀναγεννᾶν* ($\chi\pi\omicron$ in III). In IV 75, 19 $\lambda\omicron\theta\omicron\gamma\omicron\sigma\theta\omicron\gamma$ is a very literal translation of *ἐκύρωσεν*, "to make motionless" (cf. *infra*, p. 193f.). The use of Greek words is especially striking, since there are twice as many in III, 2 as in IV, 2. In this respect also the relationship of these two manuscripts corresponds to that between III, 1 and BG ApocryJn. The following table provides a list of the corresponding Greek and Coptic terms used in both versions. The Coptic or Greek equivalents have been added in parentheses if they are used elsewhere in the tractate in question.

III	IV
$\acute{\alpha}\gamma\epsilon\iota\nu$ ($\epsilon\iota\iota\epsilon$)	$\epsilon\iota\iota\epsilon$
$\acute{\alpha}\gamma\acute{\epsilon}\nu\eta\eta\tau\omicron\varsigma$	$\alpha\tau\mu\iota\sigma\epsilon$
$\acute{\alpha}\gamma\iota\omicron\nu$ ($\epsilon\tau\omicron\gamma\alpha\alpha\beta$)	$\epsilon\tau\omicron\gamma\alpha\alpha\beta$
$\acute{\alpha}\delta\eta\lambda\omicron\varsigma$ ($\alpha\tau\psi\alpha\chi\epsilon \bar{\mu}\mu\omicron\equiv$)	$\alpha\tau\psi\alpha\chi\epsilon \bar{\mu}\mu\omicron\equiv$
$\alpha\iota\acute{\omega}\nu$ ($\bar{\mu}\bar{\eta}\bar{\tau}\psi\alpha \epsilon\eta\epsilon\zeta$)	$\epsilon\eta\epsilon\zeta$ (normally $\alpha\iota\acute{\omega}\nu$)
$\acute{\alpha}\kappa\lambda\eta\tau\omicron\varsigma$ (-ν)	$\alpha\tau\chi\alpha\zeta\mu\equiv$
$\acute{\alpha}\lambda\acute{\eta}\theta\epsilon\iota\alpha$ ($\mu\eta\epsilon, \mu\epsilon$)	$\mu\epsilon$ ($\acute{\alpha}\lambda\acute{\eta}\theta\epsilon\iota\alpha$)
$\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma \acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$	$\bar{\zeta}\bar{\eta}\bar{\nu} \omicron\gamma\bar{\mu}\bar{\eta}\bar{\tau}\mu\epsilon \bar{\eta}\alpha\mu\epsilon$
$\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma \acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$	$\bar{\zeta}\bar{\eta}\bar{\nu} \omicron\gamma\bar{\mu}\bar{\eta}\bar{\tau}\mu\epsilon \bar{\eta}\alpha\mu\epsilon$
$\acute{\alpha}\nu\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$	$\bar{\mu}\bar{\tau}\omicron\bar{\nu}$
$\acute{\alpha}\omicron\tau\omicron\varsigma$ (-ν) ($\alpha\tau\eta\alpha\gamma \epsilon\rho\omicron\equiv$)	$\alpha\tau\eta\alpha\gamma \epsilon\rho\omicron\equiv$
$\acute{\alpha}\pi\acute{\alpha}\gamma\epsilon\iota\nu$ ($\chi\iota$)	$\chi\iota$
$\acute{\alpha}\pi\epsilon\bar{\rho}\iota\nu\acute{\omicron}\eta\tau\omicron\varsigma$	$\alpha\tau\bar{\rho}\chi\iota\omicron\omicron\rho \bar{\mu}\mu\omicron\equiv$
$\acute{\alpha}\rho\eta\eta\tau\omicron\varsigma$ ($\alpha\tau\psi\alpha\chi\epsilon \bar{\mu}\mu\omicron\equiv$)	$\alpha\tau\psi\alpha\chi\epsilon \bar{\mu}\mu\omicron\equiv$
$\acute{\alpha}\rho\sigma\epsilon\eta\iota\kappa\acute{\eta}$ ($\zeta\omicron\omicron\gamma\tau$)	$\zeta\omicron\omicron\gamma\tau$
$\acute{\alpha}\sigma\eta\mu\alpha\eta\tau\omicron\varsigma$	$\alpha\tau\bar{\tau} \psi\omega\lambda\bar{\zeta} \epsilon\rho\omicron\equiv. \bar{\mu}\bar{\mu}\alpha\epsilon\iota\nu \lambda\eta$

αὐτογενής	ΧΠΟ ΕΒΟΛ $\bar{m}mo = μαγαα =$ (normally αὐτογενής)
αὐτογένιος	ΧΠΟ ΕΒΟΛ $\bar{m}mo = μαγαα =$
ἀφθαρσία	ΑΤΧΩΖΜ, $\bar{m}ntatxwz\bar{m}$
ἄφθατος (-ν)	ΑΤΧΩΖΜ
βάπτισμα (ΧΩΚΜ)	ΧΩΚΜ, ΩΜC
βίβλος (ΧΩΩΜΕ)	ΧΩΩΜΕ
γεννητός (ΧΠΟ)	ΧΠΟ
CΟΟΥΝ	γνώσις (CΟΟΥΝ)
δύναμις (BOM)	BOM
ΔΟΞΟΜΕΔΩΝ	ρεϋ† ΕΟΟΥ
ἐπιγένιος (ΠΙΡΕ ΕΒΟΛ)	ΠΙΡΕ ΕΒΟΛ $\bar{m}mo = μαγαα =$
ἐπίκλητος	ΤΩΖΜ
ἐπιτροπή	ΟΥΑΖ CΑΖΝΕ
ΑΤΟΓΑΖΜ (= -ἐρμηνεύειν)	-ἐρμηνεύειν
-εὐαγγελίζεσθαι	ΑΤΤΑΨΕ ΟΕΙΨ $\bar{m}mo =$
εὐδοκεῖν	† ΜΕΤΕ
εὐδοκία	† ΜΕΤΕ
θέλημα (ΟΥΩΨ, ΟΥΩΨΕ)	ΟΥΩΨ, ΟΥΩΨΕ
ΧΕΚΑΑΣ	ἵνα (ΧΕΚΑΑΣ)
ἱερά (ΕΤΟΥΑΑΒ)	ΕΤΟΥΑΑΒ
καιρός (ΟΥΟΕΙΨ)	ΟΥΟΕΙΨ
καταλύειν	ΒΩΛ ΕΒΟΛ
κατανεύειν	† ΜΕΤΕ
κερανύναι	BΩP̄O
κόλπος (ΚΟΥΟΥΝΤ=)	ΚΟΥΝ=, ΚΟΥΟΥΝ=
κρίνειν (ΖΑΠ)	† ΖΑΠ
κυροῦν (ΤΑΧΡΟ)	ΤΑΧΡΟ, ΟΥΟCϥ=
λογογενής	ΧΠΟ $\bar{n}\psiax\epsilon$
λόγος (ΨΑΧΕ)	ΧΠΟ= ΖΝ ΟΥΨΑΧΕ
λοιμός (ΜΟΥ)	ΨΑΧΕ
ΚΟΥΟΥΝΤ=	ΜΟΥ
μνήμη (ΜΕΕΥΕ)	μήτρα (ΚΟΥΝ=, ΚΟΥΟΥΝ=)
μορφή (ΕΙΝΕ)	ΜΕΕΥΕ
ὀνομάζειν, -ὀνομάζειν († ΡΑΝ)	ΕΙΝΕ (μορφή)
ὀπλίζειν	† (ΡΑΝ), ΑΤ† ΡΑΝ ΕΡΟ=
παραστάτης	ΖΩΩΚ
πλανᾶν	ΕΤΑΖΕΡΑΤ=
ΧΩΚ (πλήρωμα)	CΩP̄M
	πλήρωμα

πρόγνωσις
 προελθεῖν (ΕΙ ΕΒΟΛ)

 καρωϙ (σιγή)
 σιγή (καρωϙ)
 χο (normally σπορά)
 σταυροῦν
 σύνεσις (COOYN)
 συνευδοκεῖν
 τελεία (ΧΗΚ ΕΒΟΛ)
 ὑστέρημα
 φρόνησις
 φωνή (CMH)
 ΟΥΟΕΙΝ (φωστήρ)
 χάρις (ΖΜΟΤ)
 ΟΥΟΕΙΩ (χρόνος)
 χωρεῖν
 ΝΘΕ

ΔΙΝΡΨΟΡΠ ΝCOOYN
 ΕΙ ΕΒΟΛ, ΡΨΟΡΠ ΝΕΙ ΕΒΟΛ
 ΡΨΟΡΠ ΝΟΥΩΝΖ ΕΒΟΛ
 σιγή (καρωϙ)
 καρωϙ (σιγή)
 σπορά
 ειψε
 COOYN
 ΡΨΒΗΡ Ν† ΜΕΤΕ
 ΕΤΧΗΚ ΕΒΟΛ
 ΖΑΕ
 CBW
 CMH
 φωστήρ (ΟΥΟΕΙΝ)
 ΖΜΟΤ
 χρόνος (ΟΥΟΕΙΩ)
 Ψ<Ω>Π (χωρεῖν)
 ὡς (ΝΘΕ)

The list demonstrates the remarkable fact that the large number of Greek words in III did not cause an appreciable reduction in the Coptic vocabulary used in the tractate. For elsewhere in the tractate III uses the Coptic equivalent found in IV of half of its Greek vocabulary. In other words, in a large number of cases the use of Greek words in III is not due to the lack of an appropriate Coptic equivalent nor to uncertainty about the exact meaning of the Greek word. Here, as is generally the case with the Greek words in Coptic texts, it is not a matter of *whether* Greek words have been used in the Coptic translation, but *how many*.

Some reasons for the large number of Greek words in III are apparent. Greek in titles as well as words or phrases which have become or were in the process of becoming *termini technici* are preferred. Thus III retains the Greek words for "holy" only in the title and in "holy Spirit." Also such words as *αὐτογενής*, *αἰών*, *ἀνάπαυσις*, *ἀφθαρσία*, *δύναμις*, *ἐξουσία*, etc., fall into this category. On this point III shows more sensitivity to Gnostic religious idiom than IV. III does not have a consistent policy on the "negative" divine attributes.

There appears to be a tendency on the part of the Coptic-speaking Gnostic to appropriate for his own the Greek terminology of Gnosticism. This is especially strong in the untitled tractate from Codex

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Brucianus. It is not necessary to assume that the Coptic translators of GEGypt were not able to translate certain words. Rather, to the extent that such words were not already present in vernacular Coptic, they intended to make a creative contribution to the language by importing Greek words. This was nothing unusual, since a great many Greek words had already been taken up into the vernacular. The fact that in certain places the translator of III allowed the feminine ending of the adjective to stand need not indicate lack of skill.¹ This phenomenon probably has been occasioned by the fact that the Greek expression formed a conceptual unit, for example, ἀρσενικὴ παρθένος, πνευματικὴ ἐκκλησία, ἱερὰ βίβλος, ὑλικὴ σοφία. The last expression does not even conform to Coptic grammar. In none of these expressions is there any reason to make corrections.

The appropriation of liturgical formulae in III betrays the same tendency as the appropriation of gnostic terminology. εἰ ὁ εἰ, εἰ ὅς εἰ in III and IV were taken over untranslated. In addition III has also left εἰ ἐν and αἰὼν ὁ ὦν untranslated. One should recall that the Coptic liturgy retains entire Greek sentences. It is also possible that the Coptic translators did not recognize these phrases to be Greek, since they are found in conjunction with unintelligible speech.

The places in which IV has a Greek word which differs from III need mentioning. In IV ἀερόδιος is not used but instead it is replaced by the genitival attribute ἄλλογενής. ἀλλογένιος is replaced by the more frequently used word ἀλλογενής. In III ἀποτάσσεισθαι and ἀπόταξις occur, while IV has the synonym ἀποταγή. Furthermore IV has once ἐπειδή for γάρ and οὔτε for οὐδέ. III 54, 13 ff. has a main clause with τότε where IV 66, 2ff. has a dependent clause with ὅταν.

Scribal errors have also occurred in Greek words, e.g. III has ἀναγπαγσις for ἀναπαγσις, ἀφάρτος (both an error and an unorthographic spelling) for ἀφάρτος, γενα for γενεα, and στραγῆτος for στρατηγός. That IV has both παραληπτωρος and παραλημωρος is to be explained phonetically, as is ἀπορροια with a single ρ. Also παρεστατης in III for παραστατης need not be a mistake. πλасса in III instead of πλассе is also found in BG ApocryJn and SJC (cf. index s.v.).

¹ Cf. A. BÖHLIG, *Die griechischen Lehnwörter im sahidischen und bohairischen Neuen Testament* (München 21958), pp. 124ff.

It can be viewed as a change into another conjugation, especially when one considers that the form **ΕΥΧΑΡΙΣΤΑ** is formed from **ΕΥΧΑΡΙΣΤΕΙ**. The use of itacistic spellings and the like are not uncommon in IV (e.g. **ΕΩΝ**), but III is also not free from them (**ΚΕΡΟΣ**, **ΕΣΘΗΣΙΣ**). Thus it is not possible to deduce the quality of the texts from the orthography of the Greek words.

The proper names should be discussed along with the Greek words. They were not part of the vernacular, and a large number of them look like artificial formulations which must not have been known to all Gnostics. This made errors possible. A number of itacistic spellings and the like occur in IV, where III, apart from obvious misspellings, reflects the *Vorlage*. **ΣΕΛΜΕΧΕΛ** for **ΣΕΛΜΕΛΧΕΛ** and the lack of **ΒΑΡ** in **ΣΕΣΕΓΓΕΝΦΑΡΑΓΓΗΣ** appear to be errors in III, for example. **ΣΑΜΛΩ** instead of **ΣΑΜΒΛΩ** could be a sound-spelling. There are also differences in endings between the two versions. The spelling **ΒΑΡΒΗΛΟΝ** (III, 2) corresponds to that of III, 1 over against **ΒΑΡΒΗΛΩ** in IV, 2 and ApocryJn II, 1; IV, 1; BG 8502. The "great James" stands over against the "great Jacob." Though in the New Testament the Greek ending is only used when naming contemporary persons, and **ΙΑΚΩΒ** is used for the patriarch, one does not expect a reference to Jacob here.¹ Rather it should be noted that the Greek ending was not added when the name was mentioned in a ceremonial tone as is the case here. Why the attribute "the great" occurs instead of "the just" is not clear. Is James "the great" being contrasted with James "the less" (BAUER, *Lexicon*, s.v.) or has James, who still bears Jewish-Christian traits in the two apocalypses named after him in Codex V, become one among other great bringers of salvation? That would fit well with the advanced pluralism in Gnosticism as it is attested in the Nag Hammadi library. For Peter stands along side of James in ApocryJas, and ApocPaul is found in the same codex as I and II ApocJas.

For **ΙΕΣΣΕΥΣ ΜΑΖΑΡΕΥΣ ΙΕΣΣΕΔΕΚΕΥΣ**, as in ApocAd V 85, 30f., the hymn in III 66, 8-22 has the vocative **ΙΕΣΣΕΥ ΜΑΖΑΡΕΥ ΙΕΣΣΕΔΕΚΕΥ** while IV uses the nominative of the second declension, **ΙΕΣΣΕΟΣ** etc.² On the other hand both manuscripts have the accusative **-ΕΑ** in a place where the accusative may have occurred in the *Vorlagen*. The accusative also remains with other names:

¹ BLASS-DEBRUNNER § 53,2.

² Cf. BÖHLIG, *Lehnwörter*, pp. 117ff.

ακραμαν (III, IV) μικξανθηρα (IV), μιχανορα (III, IV), μιχεα (III, IV), σοδομην (III, IV). The nominative of these words occurs in μιξανθηρ (III), μιχευς (III, but IV μισεις).¹ In IV 76, 4 μνησινοϋ could be μνησινοϋν (III has μνησινοϋς). The η falls away easily, especially here at the end of the line, where it can be indicated by a stroke over the last letter which could have been combined with the stroke used over the proper name. The name *Μνησινοῦς* is a typical Greek compound word. The forms for Sodom are especially interesting. To protect the final consonant an α had become attached as in *Ἱεροσόλυμα: Σόδομα* III 56, 10; 60, 18; IV 71, 30. This word, inflected as a plural neuter noun, has followed the pattern of *Γομόρρα*, while until now only the reverse phenomenon was known.² In both instances of the accusative *Σοδόμην* in III, the corresponding place in IV has the nominative *Σοδόμη*. It remains a question whether this had already developed in Greek or is a construction of the Coptic translator. The occurrences of *Σόδομα* speak for the latter. Perhaps in IV the final η has fallen away because the next word begins with $\bar{\eta}$.

A peculiarity of IV lies in the attempt to translate *Δοξομέδων* once with ρεϥϥ εσοϥ. Although IV as a rule strives to be faithful to the Greek text, the translator was not able to avoid mistranslations completely. IV 52, 17 renders *δόξα* by means of *σοϥν*, although here it should certainly be translated by *εσοϥ* as in III. When IV 76, 27 speaks of the "slain souls" in contrast to III 65, 7 "souls of the elect", the different translations of the Greek word *ἐξαιρηθείς* (Aorist passive participle of *ἐξαιρῆν* "to slay" or *ἐξαιρῆσθαι* "to elect") could have been in the *Vorlagen*. Likewise III 61, 17f. and IV 73, 1 can go back to the different meanings of *ἀμφιβολία*, just as *τωϥμ* in IV 75, 7 may well render *ἐπίκλητος*. Real misunderstanding seems to occur in III 60, 21. Furthermore, there are in III a considerable number of misinterpretations, secondary expansions as well as omissions. In light of this, III must be considered the inferior version. (See commentary for particulars).

¹ *ΜΙΣΕΙΣ* is not a misspelling but goes back to palatalization, cf. *κασία* for *κακία* (E. SCHWYZER, *Griechische Grammatik* I, p. 160). Cf. also Rev 18:13 *ΚΙΝΑΜΩΜΟΝ* (sa) for *κινάμωμον*.

² BLASS-DEBRUNNER § 38 and 57.

THE TITLE

Ever since JEAN DORESSE's brief description of III, 2 in "Trois livres gnostiques inédits: Évangile des Égyptiens, Épître d'Eugnoste, Sagesse de Jésus Christ"¹ the tractate has been known as "The Gospel of the Egyptians". This is the name given to the tractate at the beginning of the scribal colophon in III 69, 6. The formal title of the tractate as stated at the end of the colophon III 69, 16-17 and again, with the usual decorations, directly below the colophon (III 69, 18-20) reads ΤΒΙΒΛΟΣ ΤΖΙΕΡΑ ΜΠΝΟΒ ΝΑΖΟΡΑΤΟΝ ΜΠΝΕΥΜΑ (69, 17 ΠΝΑ) ΖΑΜΗΝ.² The title "The Holy Book of the Great Invisible Spirit" should have been preferred but DORESSE's title is now too well established to change it.³

Strictly speaking, the colophon does not read "The Gospel of the Egyptians" but "The Egyptian Gospel" (ΠΕΥΑΓΓΕΛΙΟΝ ΝΡΜΝΚΗΜΕ).⁴ However, the adjective in this context would be most unusual if not unprecedented. All parallel expressions, such as the Gospel of Peter, of Mary, of the Hebrews, of the Ebionites, etc., refer to persons either as the users of the gospel or as the alleged authors. Such titles as the Gospel of Truth or the Gospel of Perfection refer either to the subject matter or make a value judgement about the book. Therefore, the adjective "Egyptian" with "gospel" should be rejected as rendering a most unlikely, if not impossible, meaning. Either the scribe skipped one of the three Ν's or the plural article was left out, as is done more often with the names of nations in the genitive case.⁵ The German translation "Ägypterevangelium" allows one to skirt the problem.⁶

¹ *Vigiliae Christianae* II (1948), 137-143.

² The ΖΑΜΗΝ in 69,17 closes the colophon and should not be considered a part of the title. The final decorated title in 69,18-20 is a copy of the title at the end of the colophon and it consequently retained the ΖΑΜΗΝ. A jagged line is placed directly under the title decoration perhaps to prevent further writing on the page.

³ DORESSE himself now uses the double title "Le Livre sacré du grand Esprit invisible" ou "L'Évangile des Égyptiens," in his publication of the text and translation of III, 2 in *Journal Asiatique* 254 (1966), 317-435 (appeared early 1968).

⁴ ΠΜΝΚΗΜΕ is the usual adjective of ΚΗΜΕ, see CRUM, *Dict.* p. 110a.

⁵ See HANS QUECKE, *Das Markusevangelium Saisidisch, Text der Handschrift PPalau Rib. Inv.-Nr. 182 mit den Varianten der Handschrift M 569* (Barcelona 1972), pp. 46f.

⁶ This is the title used by ALEXANDER BÖHLIG in his publication of a tentative translation and short commentary of III 40,12 - 55,16 and its parallel IV 50,1 - 67,1 in "Die himmlische Welt nach dem Ägypterevangelium von Nag Hammadi," *Le Muséon*

The question which remains is where the two titles came from. MARTIN KRAUSE believes that the formal title at the end is an abbreviation of the full title given in the colophon : ΠΕΥΑΓΓΕΛΙΟΝ ΝΡΜΝΚΗΜΕ ΤΒΙΒΛΟΣ ΝΣΖΑΪ ΝΝΟΥΤΕ ΤΖΙΕΡΑ ΕΤΖΗΠ (69, 6-8).¹ This is unlikely, not only because it is difficult to see 69, 16-17 and 18-20 as an abbreviation of 69, 6-8, but because the formal title is obviously taken from the incipit to the tractate (III 40,12f. = IV 50,1-3).

Many of the titles in the Nag Hammadi library prove to be secondarily developed from the incipit to the tractate. In the earliest stage no title is present but the incipit lends itself to an easy identification of the tractate. The Gospel of Truth (I, 2) is the most obvious example of this. One step removed from this is the title of VI, 7 where the first part of the incipit "This is the Prayer that they spoke" has been made into a title by means of some decorative lines and diphthongs. In the next development a phrase or abbreviation of the incipit has been made into the formal title either at the beginning or at the end of the tractate. Indentation and decorative marks clearly separate it from the body of the tractate. Tractates in this category are: the Hypostasis of the Archons (II, 4), the Apocalypse of Adam (V, 5), the Paraphrase of Shem (VII, 1), and the Three Steles of Seth (VII, 5).² The formal title at the end of III, 2 clearly belongs with this group.

In the next group the title is formed by means of a short interpretative rephrasing of the incipit. In this category belong the Apocryphon of John (II, 1; III, 1; IV, 1), the Gospel of Thomas (II, 2), the Book of Thomas the Contender (II, 7), the Letter of Eugnostos the Blessed (III, 3; V, 1), the Apocalypse of Paul (V, 2), the Apocalypse of James (V, 3), the Apocalypse of James (V, 4), and the Letter of Peter which he sent to Philip (VIII, 2). A closer look at these titles reveals that there was more involved than the need for a short and memorable phrase. What stands out is that the canonical terms "gospel", "letter" and "apocalypse" have been introduced even

LXXX (1967), 5-26 and 365-377, and by HANS-MARTIN SCHENKE for his German translation, based on DORESSÉ's transcription, in "Das Ägypter-Evangelium aus Nag-Hammadi-Codex III," *NTS* XVI (1969/70), 196-208.

¹ *Die drei Versionen*, p. 19 n. 7.

² Zost (VIII, 1) probably also belongs to this category. VII, 1 has its title at the beginning, II, 4 and VII, 5 at the end, and V, 5 both at the beginning and at the end of the tractate.

though these designations were not used in the tractate itself. These secondary titles betray a Christianization process.

It appears now that the title at the beginning of the colophon in III, 2 is such a Christianization of the first line of the incipit. The uncertainty is due to the unfortunate lacunae at the beginning of both versions. The general structure of the incipit is clear. After the designation "holy book" there follow two clauses. Using the evidence of both versions the following reconstruction can be considered certain:

III $\pi\chi\omega\mu\epsilon \bar{\nu}\tau\zeta[\iota\epsilon]p[\alpha \bar{\nu}\tau\epsilon \bar{\nu} \dots] \bar{\nu}\tau\epsilon \pi\iota\nu\omicron\beta \ \bar{\nu}\alpha\tau\eta\gamma\alpha\upsilon$
 $\epsilon\rho[\omicron\upsilon \bar{\mu}\pi\eta\alpha]$

IV $[\pi\chi\omega\mu\epsilon \epsilon\tau\omicron\gamma\alpha]\lambda\beta \bar{\nu}\tau\epsilon \ \bar{\nu}\iota[\dots \bar{\nu}\tau\epsilon] \pi\iota\nu\omicron\beta \ \bar{\nu}\eta\alpha$
 $[\tau\eta\gamma\alpha \epsilon\rho\omicron\upsilon \bar{\mu}\pi\eta\alpha]$

It is immediately apparent that the title in III 69, 18-20 is taken from the incipit, combining the introductory phrase "the holy book" with the second attribute introduced by $\bar{\nu}\tau\epsilon$.¹ All that remains of the word following the first $\bar{\nu}\tau\epsilon$ is the plural article in Codex IV. Fortunately there is a close parallel to the opening lines of G^Egypt. The incipit of 3StSeth (VII, 5) reads $\pi\omicron\gamma\omega\bar{\nu}\zeta \ \epsilon\beta\omicron\lambda$ (= $\eta \ \bar{\alpha}\pi\omicron\kappa\alpha\lambda\upsilon\psi\iota\varsigma$) $\bar{\nu}\tau\epsilon \ \bar{\Delta}\omega\varsigma\iota\theta\epsilon\omicron\varsigma \ \bar{\nu}\tau\epsilon \ \bar{\tau}\omega\mu\tau\epsilon \ \bar{\nu}\sigma\tau\eta\lambda\eta \ \bar{\nu}\tau\epsilon \ \bar{\sigma}\eta\theta$.² The $\pi\omicron\gamma\omega\bar{\nu}\zeta \ \epsilon\beta\omicron\lambda$ is parallel to the "the holy book". The first $\bar{\nu}\tau\epsilon$ introduces the person with whom the tractate is associated, in this case the mythological author, and the second $\bar{\nu}\tau\epsilon$ introduces the main subject matter. Thus the parallel in VII, 5 strongly suggests that the word in the lacuna refers to persons. If the $\pi\epsilon\gamma\alpha\rho\rho\epsilon\iota\omicron\nu \langle \bar{\nu} \rangle \bar{\nu}\pi\bar{\rho}\bar{\mu}\bar{\nu}\bar{\kappa}\bar{\eta}\bar{\mu}\epsilon$ is derived from the incipit then these persons must be the Egyptians. A careful measurement of the available space shows that $\bar{\rho}\bar{\mu}\bar{\nu}\bar{\kappa}\bar{\eta}\bar{\mu}\epsilon$ fits very well in both cases.

The colophon has a much more Christian character than the tractate

¹ Translations of some of the titles are often left partly or completely in Greek. Examples of this are:

IV, 1 $\kappa\alpha\tau\alpha \ \bar{\iota}\omega[\bar{\alpha}\eta\eta\eta\eta] \ \bar{\alpha}\pi\omicron\kappa\rho\upsilon\phi\omicron\nu$ (49,27f.)

VI, 3 $\bar{\alpha}\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\varsigma \ \bar{\lambda}\omicron\gamma\omicron\varsigma$ (35,23f.)

VII, 2 $\bar{\Delta}\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma \ \bar{\lambda}\omicron\gamma\omicron\varsigma \ \tau\omicron\upsilon \ \bar{\mu}\epsilon\gamma\alpha\lambda\omicron\upsilon \ \bar{\sigma}\eta\theta$ (70,11-12)

VII, 3 $\bar{\alpha}\pi\omicron\kappa\alpha\lambda\upsilon\psi\iota\varsigma \ \bar{\pi}\epsilon\tau\rho\omicron\upsilon$ (70,13; 84,14)

XIII, 1 $\bar{\pi}\lambda\omicron\gamma\omicron\varsigma \ \bar{\nu}\tau\epsilon\pi\iota\phi\alpha\eta\iota\alpha \ \bar{\Gamma}, \ \bar{\rho}\bar{\omega}\tau\epsilon\eta\eta\eta\omicron\iota\alpha \ \bar{\tau}\bar{\rho}\bar{\iota}\mu\omicron\rho\phi\omicron\varsigma \ \bar{\Gamma},$
 $\bar{\alpha}\gamma\iota\alpha \ \bar{\gamma}\rho\alpha\phi\eta \ \bar{\pi}\alpha\tau\rho\gamma\rho\alpha\phi\omicron\varsigma \ \epsilon\eta \ \bar{\Gamma}\eta\omega\sigma\epsilon\iota \ \bar{\tau}\epsilon\lambda\epsilon\iota\alpha$ (50, 18-21).

² VII 118,10-12.

itself, which can at best only be called marginally Christian. This is especially seen in the presence of the Christian confession *Ἰησοῦς Χριστὸς θεοῦ υἱὸς σωτήρ* followed by the *ΙΧΘΥΣ* monogram (69, 14f.). Therefore, just as the term *εὐαγγέλιον* in the title of the Gospel of Thomas appears to be an apologetic adaptation of “the secret words” in the incipit¹, so the word *εὐαγγέλιον* in the colophon of III, 2 can be seen as a Christianizing interpretation of “the holy book” in the incipit. Also the second line of the colophon reflects the content of the tractate. *ΤΒΙΒΛΟC N̄CZAI N̄NOYTE TZIEPA ETZHΠ* (69, 7f.) refers to the authorship of the book by Seth who hid it in high mountains on which the sun has not risen.²

The mythological heavenly Seth inspired by God was the author of this writing. When one considers the fact that Seth was made the father of the seed of the primal Father, then he can also be assigned by the primal Father to write a holy book. The meaning of the phrase introduced by *N̄TE* is difficult. Is it a subjective or objective genitive? Is it a holy book which the Egyptians possess and which is about the great invisible Spirit or which originates from the invisible Spirit? If one feels obliged to see an exact parallelism to the title of 3StSeth, then the first meaning would be fitting. If one considers the circumstance that in Greek, and correspondingly in Coptic, the genitive occurred, one should be conscious of its ambiguity. One could consider it to be a genitive of relation which is also possible in the case of 3StSeth. Such a genitive can mean “pertaining to”, that is, either “belonging to” or “concerning”.³ Perhaps the ambiguity is intended for the Gnostic reader.

Why did the author of the colophon re-name the writing a gospel? One could, of course, be satisfied with seeing a mechanical process in this re-naming, since in this case “holy book” could mean “gospel”, assuming the Christianizing tendency. A scribe familiar with the title of the Christian apocryphal Gospel of the Egyptians would have been especially tempted to replace “holy book” with “gospel”.

But one can also argue on the basis of the content and not only on the basis of the title. Then it would be well to proceed from the passages in which Jesus and Christ occur in this writing. Christ is a figure in heaven and Jesus is the embodiment of Seth on earth.

¹ II 32,10f.

² III 68,1-4.

³ Cf. in Coptic ΠΑ-, ΤΑ-, ΝΑ-.

The central position occupied by Seth in the work makes it not difficult to see it as a gospel of Seth, since the creation of Seth is presented in the framework of the creation of the heavenly and lower world. To be sure, a gospel for the Gnostics is not only a report about the work and words of the historical Jesus, and not a literary genre as in the ecclesiastical formation of the canon, but a view of the history of the world *sub specie aeternitatis* in which the way of those to be redeemed and the way of the redeemer is presented. For this an explanation of their origin was necessary, and therefore, a description of the light-world. The other Gnostic gospels also can only be understood on the basis of a real Gnostic-cosmic view. The Gospel of Thomas, which has only sayings, is only understandable against the background of this cosmic view. The Gospel of Philip employs mythological conceptions. In the Gospel of Truth Jesus is pictured as the redeemer in a cosmic framework. In the present document the Christianization process is completed by the writer of the colophon who explains the book as a gospel on the basis of the identification of Seth with Jesus. It is to be assumed that the colophon did not exist in IV, 2.

It remains a question why the writing was connected with the Egyptians. This could point to an origin in Egypt. One can, however, just as legitimately accept the explanation that the naming was done by non-Egyptians who wanted to see in it references to Egypt. With great caution can one infer a connection with Egypt on the basis of the name Seth alone. Perhaps in Egypt someone may have connected the Seth of the Old Testament with the Egyptian god Seth.¹ Although Seth is often seen as an evil god, there were strong tendencies in the later period to remove this onus from him. In magical texts he is designated as the god who hates evil.² It is even said of him that he did *not* injure his brother. A change in evaluation of a being from negative to positive is moreover very common in Gnosticism.³ One encounters a typical example in GEgypt, where Sodom and Gomorrah are seen not as cities of sin but as holy cities.⁴ When one considers that the Egyptian god Seth was accused of sodomy, it is a short step to see GEgypt as an attempt to change the role of the Egyptian Seth

¹ Cf. HERMANN KEES, "Seth" in *Pauly-Wissowa RE* 2.R., 2.Hbd., col. 1896-1922; cf. also HANS BONNET, *Reallexikon der ägyptischen Religionsgeschichte* (Berlin 1952), Art. Seth, col. 702-715.

² Cf. KEES, col. 1921.

³ ALEXANDER BÖHLIG, *Mysterion und Wahrheit* (Leiden 1968), pp. 82f.

⁴ III 56,8-13 (IV is lost); III 60,9-18 = IV 71,18-30.

or to surpass him with Seth, the son of Adam. The Egyptian Seth who was a well-known and powerful god, and who was incarnate in the Pharaoh,¹ is then changed into the biblical Seth of the Gnostics who was revealed in Jesus. The Sethians thereby claim to have the correct theology of Seth.²

The issue remains of the strange τ of $\bar{\nu}\tau\zeta\iota\epsilon\rho\alpha$ in III 40, 12. It should be kept in mind that the twice-stated title at the end of the tractate as well as the incipit of IV, 2 support the reading "the holy book". Secondly, the Coptic translator of III, 2, who also translated the colophon and the title, has in the three parallel occurrences of the word (69, 6f. 16.19) translated word for word : $\eta\ \beta\acute{\iota}\beta\lambda\omicron\varsigma\ \eta\ \acute{\iota}\epsilon\rho\acute{\alpha}$ = $\tau\beta\iota\beta\lambda\omicron\varsigma\ \tau\zeta\iota\epsilon\rho\alpha$. The colophon has the typical style of an interlinear version, thereby showing its origin from a Greek *Vorlage*. The first two words of the incipit were in the same way literally translated but the Greek $\eta\ \beta\acute{\iota}\beta\lambda\omicron\varsigma$ was substituted by $\pi\chi\omega\omega\mu\epsilon$, $\eta\ \acute{\iota}\epsilon\rho\acute{\alpha}$ was retained, however, in spite of the difference of gender, and preceded by $\bar{\nu}$. Can one perhaps suppose that $\tau\zeta\iota\epsilon\rho\alpha$ was seen as one word and that $\bar{\nu}$ is a connective particle indicating the adjective? Although this construction is not attested, the alternative of assuming that the title in III, 2 differed from the title in IV, 2 is more difficult. Therefore, the text has been emended.

¹ Cf. KEES, col. 1905-1908: 1911.

² On the problem of identifying Sethian teaching see "The Sethians and the Nag Hammadi Library" by FREDERIK WISSE in *Society of Biblical Literature 1972 Proceedings* Vol. 2, pp. 601-607.

THE CONTENT

The so-called Gospel of the Egyptians is a typical work of mythological Gnosticism. In spite of the basic work of HANS JONAS,¹ writings of this kind still do not receive their due appreciation. They too have a situation in life (*Sitz im Leben*) — indeed, a situation in intellectual life. To view ourselves only as the heirs of the classical period of Greek philosophy, to devaluate other ancient ways of thought, and to discard what is different is too easy a solution. It is not the task of a historian to become a Gnostic himself, but he must make a serious effort to discern the peculiar inner logic of each text. He may not terminate the investigation with the assertion that the text is abstruse.

The question must be asked why a confusing abundance of mythological names and events are offered in a text which in the colophon is even designated as a gospel. Does this literature emerge out of theological and philosophical thought or is it the result of a partly magical, partly fanciful degeneration? Magical currents, however, are to be found in Neoplatonists worthy of serious consideration (Iamblichus), and the use of myth (*Mythos*) was a legitimate means of philosophical presentation since Plato. The combination of dialogue and myth he used has been retained in those Gnostic writings in which a mythological main part serves to answer a question, such as II, 5, for example, where Hesiod's thesis of the origin of the world from chaos provides the point of departure for the discussion. Another example is found in Eugnostos, the Blessed (III, 3; V, 1) where the problems of pagan philosophers are answered with a mythological presentation. Likewise in the Exegesis on the Soul (II, 6) the opinions of "the wise" serve as the starting point of the writing. Thus the disparagement of mythological Gnosticism because of its use of myths is unfounded.

Another question is whether the mythological presentation so predominates that it becomes an end in itself and eclipses the main thought with the result that the logical structure of the work is no longer apparent. As a parallel one could cite the relationship of theology and liturgy in the liturgies of the eastern churches. According to contemporary opinion the influence of arithmology led to an uncon-

¹ HANS JONAS, *Gnosis und spätantiker Geist* (3 ed. Göttingen 1964).

trolled overgrowth. At least concerning the Pythagoreans it has been claimed that "the oddities of symbolic explanation (*Deuterei*) into which they fell should not cause us to overlook that thereby the attempt was made to recognize an enduring conceptual order of things and to find their ultimate basis in mathematical relationships".¹ The same allowance should be made for the Gnostics, for whom numerical harmony also played an important role.

Likewise, the thought pattern of a prototype and its counterpart (*Urbild-Abbild*), which already in an older form came out of Pythagoreanism, required a considerable expansion of the mythology. For the cosmic world must indeed have its prototype in the heavenly world. The Gnostics wanted to have information about this heavenly world, irrespective of whether the supreme, unknowable God was assumed to be within the heavenly world or to exist above it. Furthermore, some Gnostics made another distinction within the world itself by separating cosmic prototype from an earthly counterpart. Such speculation can likewise be explained, particularly since the dualism in these Gnostic systems is a prominent factor as is also the astrological view of the world.

The discussion of man and his soul is actually the main theme of Gnosticism. The cosmogonic and cosmological constructions of Gnosticism form the logical presuppositions for its anthropology and psychology. The myth (*Mythos*) of Greek philosophy is combined with the view of the history of salvation as it was developed by Judaism and taken up by Christianity. Such a constructed myth (*Kunstmythos*) made use of individual myths circulating in the Near East. The syncretistic multiplicity and frequent parallel arrangement and combination cause the picture to appear kaleidoscopic and confusing for the non-specialist. However, when one investigates the relationship of the religious content to the form of expression, a definite structure can generally be discerned. To see mythological Gnosticism as a degeneration would be a misunderstanding of its method. For even Christocentric Gnosticism such as that of the Gospel of Thomas, the Gospel of Philip, the Gospel of Truth, and the Treatise on the Resurrection can really be understood only in terms of a mythological understanding of existence, and presents a less perplexing picture only because Jesus Christ is so much in the foreground. Some of the

¹ W. WINDELBAND, *Lehrbuch der Geschichte der Philosophie*, ed. H. Heimsoeth (15th ed. Tübingen 1957), p. 41.

Nag Hammadi writings are difficult to understand because they are compilations of various pieces of tradition. Yet the fact that such a compilation has not always been successfully carried out does not contradict that Gnosticism was able to communicate by means of mythology, as the following analysis of the content of GEgypt will attempt to make clear.

The tractate can be divided into four main sections.

- I. The origin of the heavenly world: III 40, 12-55, 16 = IV 50, 1-67, 1.
- II. The origin, preservation and salvation of the race of Seth: III 55, 16-66, 8 = IV 67, 2-78, 10.
- III. The hymnic section: III 66, 8-67, 26 = IV 78, 10-80, 15.
- IV. The concluding section dealing with the origin and transmission of the tractate: III 68, 1-69, 17 = IV 80, 15-81 end.

I. The supreme God dwells in solitary height. He is light and silence, and he is primarily described by means of negative attributes. His Pronoia still lives within him. He does not emanate a divine being in order to beget a third being with her, but rather evolves in such a way that a trinity made up of Father, Mother and Son comes forth. At the same time, the Domedon (Lord of the house) comes into being who is usually called Doxomedon (Lord of glory). He can be considered to be the aeon which envelops the world of light. Over against the alien, supreme God, he may be regarded as a kind of second God. After the main description,¹ this evolutionary development is mentioned once more, this time from a viewpoint which takes the members of the trinity to be ogdoads. The first ogdoad, the Father, is made up of *ἐννοια*, *λόγος*, *ἀφθαρσία*, eternal life, *θέλημα*, *νοῦς*, *πρόγνωσις* and Father.² The second ogdoad, the Mother, also bears the name Barbelo. Her parts are complex mythological entities which are hard to identify, partly due to the lacunae in both versions. The third ogdoad, the Son, is made up of himself together with the seven voices.³

After the detailed description of the ogdoads follows a section in which the Doxomedon-aeon is pictured, now in greater detail, as a heavenly throne room. A plaque has been attached to the throne with an inscription on it made up of all the vowels of the Greek alphabet with each vowel listed twenty-two times — the total number of letters in the Semitic alphabet.

¹ III 41,7-23 = IV 50,23 - 51,15.

² Cf. *infra*, pp. 171f.

³ III 41,23 - 43,8 = IV 51,15 - 53,3.

Having provided a picture of the genesis of the heavenly primal powers, the text continues with their liturgical activities. Presentations of praise and accompanying requests for the sending forth of a new power are now typical for the further development of the action, particularly in the first section, although this literary device is also used in the second section.

1. The primal trinity turns to the great invisible Spirit and the Barbelo. As a consequence the thrice-male child fills the Doxomedonaeon.

2. The thrice-male child — now shown to belong to the great Christ — in turn makes a request of the great invisible Spirit and the Barbelo. The male virgin Youel comes into being. Next the Splenditenens Esephech appears. The thrice-male child, Youel and Esephech are considered the five seals of the primal trinity and together they form its completion.¹

3. There is a presentation of praise, of which the subject has to be inferred,² on the bottom fragment of IV 57.³ In IV 59 we find a female being (probably *πρόνοια*) who, while passing through the aeons, establishes angelic powers which are to praise the trinity and its pleroma. The pleroma seems to be made up of the five seals and is also referred to here as the great Christ. After the great Christ comes the great Logos, the divine *ἀπογενής*. The Logos functions next as the heavenly creator.

4. The Logos offers praise to the great invisible Spirit. As a result Mirothoe appears, a great cloud of light, who begets the Light-Adamas. The supreme God appears in Adamas in order to eliminate the deficiency in the lower regions. The Logos and the Light-Adamas are united.

5. The Logos and Adamas offer praise and pray together for the pleroma of the lights. Adamas, on his own, requests that he may beget his son Seth. As a fulfillment of the request, the lights Harmozel, Oroiael, Davithe and Eleleth are begotten, and likewise the great Seth. The four lights, together with the perfect hebdomad, form eleven ogdoads. It is not further specified with what kind of hebdomad we are dealing here. The lights are complemented with consorts

¹ They add up to eight although this is not mentioned.

² The fragmentary state of IV 57-58 and the complete loss of the corresponding pages in Codex III leaves the total number of the presentations of praise uncertain.

³ IV 57,13ff.

(*χάρις, αἴσθησις, σύνεσις, φρόνησις*) and thus become themselves an ogdoad. Added to these is another ogdoad made up of ministers and their consorts: Gamaliel, Gabriel, Samblo and Abrasax with *μνήμη, ἀγάπη, εἰρήνη* and Eternal Life. These two ogdoads, together with the three ogdoads of the Father, the Mother and the Son form a quintet of ogdoads, a total of forty heavenly beings.

6. The Logos and the pleroma of the four lights give praise and request that the Father may be called the fourth in respect to the incorruptible race, and that the seed of the Father may be called the seed of the great Seth. In response to this prayer the thrice-male child appears together with the great Christ who creates a church of angelic beings which praises the trinity of Father, Mother and Son, and their pleroma. This church has the task of bringing the revelation to those who are worthy. The section ends with "amen", indicating that the first main part has come to an end.¹

II. The second main section is dominated by the work of Seth. As the son of Adamas, he was one of the lower powers of the world of light. Through him, the light in the lower world is connected with the supreme God. The fact that the church of angelic beings was created in answer to the request to call the children of the Father the seed of Seth, is probably an indication that this church of angelic beings, which has been begotten by the thrice-male child and Christ and thus is the seed of the Father, now represents the heavenly prototype of the race of Seth.

Also in this section of the tractate presentations of praise with prayer and response are used twice as a stylistic device. However, this time Seth performs the action. The first prayer begins the section which deals with the creation of the seed, i.e. the race of Seth. In the second prayer Seth asks God for guards for his seed. A third segment of this section then describes how Seth himself performs the work of salvation.

In answer to the first prayer Plesithea, the virgin with the four breasts, comes into being. She is the "mother of the angels, the mother of the lights, the glorious mother".² She produces the seed of Seth out of Sodom and Gomorrah, and Seth accepts it with great joy and places it in the four aeons, in the third phoster Davithe.

¹ III 55,16 = IV 67,1.

² III 56,6ff. (IV is lost).

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Following this presentation, a description of the origin of the creator of the world is inserted to clarify the background of the work of Seth and his race in the world. His origin goes back to the wish of the light Eleleth, who thinks it appropriate that after 5000 years a ruler over chaos and the underworld should come into being. Gamaliel, the minister of the light Oroiael, speaks the creative word upon which the hylic Sophia, who already has come forth, divides herself into two parts, the second of which becomes the angel Saklas. Together with the demon Nebruel, he creates twelve angelic assistants and orders them to become rulers over their worlds. Upon completion of the world he finally says in mistaken self-confidence, "I am a jealous God, and apart from me, nothing has come into being".¹ This claim is refuted by a voice from heaven which rebukes him with the words, "The Man exists and the Son of Man".² Along with the voice, an image appears which presents the occasion for the creation of the first creature (*πλάσμα*). In order to help him, the *μετάνοια* appears. On account of God's approval (*εὐδοκία*) of the race of the sons of Seth, he sends the *μετάνοια* to eliminate the *ὀστέρισμα*. She prayed for (the repentance of) the children of the evil Archon as well as those of Adam and Seth.

After this cosmogonic section the author returns to the creation of the seed of Seth. A new mythological figure, the angel Hormos, appears. He creates the seed of Seth in a *λογογενὲς σκεῦος* through the Holy Spirit, although by means of mortal maidens. The great Seth sows his seed into the created aeons. Again Sodom and Gomorrah are mentioned. It is the place of the planting, or the place of origin. Still a third origin of the seed of Seth is reported. Through a word, Edokla gives birth to truth and justice, the beginning of the seed of life eternal and of all those who persevere because they know their heavenly origin, i.e. the children of Seth. Thus they are scattered over both the heavenly and the lower world. The problem lies in their existence in the world, for there they are exposed to dangers. Flood, fire, starvation and pestilence threaten them, afflictions which occur because of them. The devil is considered the originator of these afflictions.

¹ III 58,25f. (IV is lost).

² III 59,2ff. (IV is lost). As an answer to the arrogance of Ialdabaoth this voice is also mentioned in OnOrWld II 103 (151), 19f. where it refers to the immortal man of light. The reference to the existence of Man and the Son of Man also occurs in ApocryJn (II 14,14f. = III 21,17f. = BG 47,15f.), but there it is directed toward Pistis Sophia.

tions. He is characterized by his many guises and the strife within his realm. Therefore Seth raises his voice in presentation of praise and prayer for the protection of his seed. In response, 400 angels come forth under the leadership of Aerosiel and Selmelchel to guard the men of Seth. The earthly history of the children of Seth begins after the creation of ἀλήθεια and θέμισσα and continues until the end of the world, when the judgment of the present aeon and its archons will take place.

The picture would be incomplete if the saving work of Seth in the world were left unmentioned. Seth cannot leave his children alone. In accordance with the will of the great invisible Spirit, he is sent down by the heavenly world to do this task. For the sake of pacifying the cosmos, he also suffers the hostilities that are connected with earthly existence; for that precisely is the means of redeeming the race that has gone astray. He brings baptism as a rite for rebirth through the Holy Spirit. To accomplish his mission, he puts on the living Jesus as a garment. Salvation is accomplished by a reconciliation of the world with itself, by a denial of the world and the god of the thirteen aeons, and by the convocation of the saints and the heavenly beings, in particular the pre-existent Father. Seth-Jesus is established as Lord over the cosmic powers.

Upon the description of the works of Seth follows a catalog of all the powers who dispense salvation,¹ beginning with Yesseus, Mazareus, Yessedekus up to the great invisible Spirit. At the end of the enumeration the specific means of salvation are dealt with again. Yoel is listed as a pre-existent heavenly being who corresponds to John the Baptist in the world. Then a time reference is given: "from now on ...".² From that time stems the gnosis of those who are to be redeemed through the incorruptible person Poimael and those that are worthy of the baptism. The section closes with the promise that the saved ones will not taste death.

III. The hymnic part appears to have two sections of hymns. The reconstruction of the meter is greatly complicated by the fact that we are dealing with a Coptic translation from the Greek. A guarded attempt has been made in the commentary to argue for two hymns made up of five strophes with four lines each. It is unclear to whom

¹ III 64,9 - 65,26 = IV 75,24 - 77 end.

² III 65,26 (IV is lost).

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 ...190,2 = IV 80,15f
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 ...190,10 - 69,5 = IV
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the first hymn is addressed. It could refer to Jesus. In the second hymn the worshipper is addressing a trinity or a tetrad consisting of the supreme God as the Father, the Mother, Jesus as the Son, and another light-being. In this way he expresses the ecstatic-mystical experience of the Gnostic believer.

IV. The final section ¹ consists of several, originally independent units. First Seth is designated as the author of the book.² The first part mentions³ that Seth had placed this book on very high mountains so that it has remained unknown up to now. Neither the prophets nor primitive Christianity were familiar with it.

Also in the second part ⁴ the authorship is attributed to Seth. A time of 130 years is indicated for the writing.⁵ This time the mountain on which the book was placed is mentioned by name: Charaxio. The book will reveal at the end of time the race of Seth and its adherents who belong to the invisible Spirit, his *μονογενής*-son and the Barbelo. This section ends with "amen".⁶

Finally a colophon follows.⁷ In it the tractate is given the name "The Egyptian Gospel" or "The Gospel of the Egyptians". The author — who must be one of the copyists of the tractate — asks for himself and his fellow lights *χάρις, σύνεσις, αἴσθησις* and *φρόνησις*. The prayer is addressed to *Ἰησοῦς χριστὸς θεοῦ υἱὸς σωτήρ* whose monogram *ΙΧΘΥC* is added. The author himself mentions both his spiritual name, Eugnostos, and his name in the flesh, Gongessos.

In the reconstruction of the principal ideas, the preceding sketch of the content was based upon the version which appeared to be correct or the one which was extant. Therefore, the details and the differences between the versions could not be dealt with. These will be treated in the commentary. However, again and again it becomes obvious that an adequate interpretation without the version contained in Codex IV is not possible since it seems to have been based on a

¹ III 68,1-69,17 = IV 80,14-81 end.

² III 68,2 = IV 80,15f.; III 68,10f. = IV 80,26-81,1.

³ III 68,1-9 = IV 80,15-25.

⁴ III 68,10 - 69,5 = IV 80,26-81 end.

⁵ The 130 years are identical to the time which passed, according to the Hebrew tradition, before Adam became father of Seth (Gen 5:3).

⁶ III 69,5.

⁷ III 69,6-17 (lost or not originally present in IV).

better Greek original and also contains less errors and misunderstandings than III.

The tractate belongs to those texts which are grouped as writings of Seth in *Koptisch-gnostische Apokalypsen aus dem Codex V von Nag Hammadi* by A. BÖHLIG - P. LABIB, p. 87. Though direct access to these texts has cast doubt upon the Sethian character of some of them¹, in the present work we are dealing with a writing of Seth in the fullest sense of the word. If we accept the title "Gospel of the Egyptians", then we have a Sethian gospel because in it Seth's work of salvation in behalf of his children takes the central place. But it has been combined with Barbelo-Gnostic material in which the creation of Seth is mentioned. Thus the heavenly prologue could be given. For this one should compare ApocryJn, which comes from a similar tradition. Also there, the invisible, virginal Spirit, whose uniqueness is best expressed by means of negative attributes, stands at the head of the pantheon.² Barbelo, his *ἔννοια*, emanates from him as a feminine complement. In accordance with the trinity of Father, Mother and Son, which was current at that time in the East Mediterranean area, she also gives birth to a spark of light, a *μονογενής*. The great invisible Spirit anoints him and makes him *χριστός*. The emanation in ApocryJn is complicated by the insertion of beings such as Nous, Will, Understanding, etc., into the order of emanation. In contrast to ApocryJn, GEgypt presents the trinity of Father, Mother and Son as an evolution of the great invisible Spirit. Its description is more disciplined. The understanding of the individual beings of the trinity as ogdoads is a new element. The Doxomedon-aeon and the five seals are also not present in ApocryJn.

The *λόγος*, the divine *αὐτογενής*, plays a much greater role in GEgypt than in ApocryJn. In the latter tractate he has moved to the background in favor of Christ. Christ is the divine *αὐτογενής* who has created the world through the *λόγος*. In GEgypt, Christ has only a peripheral role. Both texts know about his anointing by the great invisible Spirit.³ Another important difference is found in the time of the creation of the four lights. In ApocryJn they come forth from the light, which is identified with Christ. In GEgypt they appear upon the request of the Logos and Adamas.⁴ Here the Logos is given a

¹ See F. WISSE, "The Sethians and the Nag Hammadi Library".

² BG 22,17ff. = II 2,26ff.

³ III 44,23f. = IV 55,12f.; BG 30,14ff. = III 9,24ff. = II 6,23ff.

⁴ BG 32,19ff. = III 11,15ff. = II 7,30ff.; III 50,17ff. = IV 62,16ff.

considerably larger role; he practically takes the place of the Christ in ApocryJn. However, Christ precedes him.¹ This Christ belongs to the second group of the pantheon, which is only attested in GEgypt: the thrice-male child, the virgin Youel and the Splenditenens Esephech. The mentioning of Christ appears to be secondary; it could be an interpretative gloss. The four lights in ApocryJn have not been complemented by consorts to become an ogdoad, but are surrounded by twelve (4×3) aeons. Yet the female consorts, as described in GEgypt, are also mentioned in ApocryJn, although rather abruptly.² Also the ogdoad of their ministers is missing. The creation of Adam in ApocryJn takes place after that of the lights but also through the *ἀνογενής*. However, in ApocryJn he is identified as Christ, whereas in GEgypt he is identified as Logos. Furthermore, in GEgypt the work of Mirothoe has been inserted, while in ApocryJn we find the *πρόγνωσις* and the perfect *νοῦς*. The difference in the characterization of Adamas is also of interest. In ApocryJn he is the perfect, true human being, while in GEgypt he originates from Man. This latter formulation thus presents the concept of the God "Anthropos". All the more interesting in both versions is the ascription of praise to the supreme God as he through whom and to whom everything was created. In GEgypt this refers to "Man", while in ApocryJn it is spoken by Adamas as a presentation of praise to the invisible Spirit. In both texts Seth is the son of Adamas. Although ApocryJn also speaks of the descendants of Seth and specifies their dwelling place — this occurs in GEgypt in a different context — the problematic behind the petition in III 54, 6ff. is absent. However, it is a characteristic element of the theme of GEgypt.

The problematic of the second main section of GEgypt is completely different from the section that follows in ApocryJn.³ Yet the story of Sophia and her son, which is treated at great length in ApocryJn, is also used in GEgypt, though in a very abbreviated form.⁴ The fall of Sophia is not mentioned here, for the creation of a ruler of the world is due to a decision of the heavenly realm. Eleleth expresses the wish that a ruler be created, perhaps due to the fact that he stands closest to the lower region, as the dwelling place of the more susceptible

¹ IV 60, 7f. The corresponding page in III is lost.

² BG 33,6f. = III 11,22f. = II 8,3f.

³ BG 36,16ff. = III 14,9ff. = II 9,25ff.

⁴ III 56,26ff. = IV 68,9 (the rest is lost).

souls. A descending hierarchy of lights, moreover, seems to be indicated in Zost (VIII, 1) where, similar to ApocryJn, Adamas and Seth appear subsequent to the lights.¹ In contrast, the hierarchy in GEgypt puts a special emphasis on Seth.

For the birth of the seed of Seth, its dwelling place, preservation and salvation as presented in the second main section of GEgypt there are parallels available in some other writings in the Nag Hammadi library. Particularly relevant are ApocAd (V, 5), Zost (VIII, 1) and TriProt (XIII, 1). The Codex Brucianus should also be mentioned at this point. In GEgypt as well as ApocryJn, Zost and Codex Brucianus, Seth belongs to the heavenly world. This is also the case in the ApocAd, yet here the double appearance of Seth and his seed in heaven and on earth is explained through a clever dialectic. Adam calls the son who takes the place of Abel, Seth. This is the name of the heavenly progenitor of the great race, who was given the knowledge (*γνῶσις*) which Adam and Eve lost.² In GEgypt the heavenly Seth is the son of the heavenly Adamas. But his relationship to the world and his work of salvation are achieved through his descent into the world, where he appears as Jesus. For the mythological details of the creation of the children of Seth, we have, unfortunately, no parallels available up to now. Even though the mythological repertoire must have been familiar to the author of Zost, the references there are either on fragmentary pages or so short that no further conclusions can be drawn from them. The threat of the flood and the fire to the race of Seth are described in detail in ApocAd. While in ApocAd the race of Seth is removed by angels,³ in GEgypt there are only hints of this, such as the report that guardians will guard them. Some of the mythological beings who are enumerated at the end of the second main part are also mentioned in ApocAd, Zost and Codex Brucianus.

One could describe GEgypt as a work in which the Sethians portrayed their salvation history. That could have been the basis for the name "gospel" in the colophon. If one extends the term gospel somewhat beyond its use in the New Testament, this characterization is certainly legitimate. Just as the Gospels of the New Testament describe the life of Jesus from the history preceding his birth — and in the Gospel of John from his pre-existence in heaven — through his words

¹ VIII 29 and 30.

² V 64,29ff.

³ V 69,19ff.; 76,17ff.

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and works to death and resurrection, so too, in GEgypt, the life of Seth is presented: his pre-history, the origin of his seed, its preservation by the heavenly powers and the coming of Seth into the world, and his work of salvation, especially through baptism. If one takes into account that liturgical acts have an important role in the unfolding cosmic drama, then it is perfectly understandable that the experience of salvation is expressed in a hymnic section. It is Seth himself who puts the account about himself in writing. The presence of hymns brings to mind the presentations of praise in 3StSeth (VII, 5).¹

The mystery character of GEgypt stems from the fact that the book has long been hidden. It also fits well with the nature of Gnostic sects. The name "Gospel of the Egyptians" leads also to a further suggestion. It is possible that this title was given to the book by non-Egyptians because they knew that the book had been transmitted by Egyptians or that it was especially liked in Egypt. But in that case there must be a special feature, which forms the basis for this popularity. Only one comes to mind: Seth, who is a central figure in the tractate.² Gnosticism is fond of interpreting as good what traditionally was considered evil, e.g. the serpent in paradise. Thus it is possible that the Egyptian god Seth — or Set — was reinterpreted in terms of Seth, the son of Adam. Perhaps this was done by the Sethians for missionary purposes,³ for we know of attempts to rehabilitate the Egyptian god Seth from magical texts.⁴ They call him a god who hates evil, and they deny that he injured his brother. Since he is connected in this tractate with Sodom and Gomorrah, which have been reinterpreted as the home of the good seed of Seth, one is reminded that the Egyptian Seth was accused of sodomy. Furthermore, the use of the symbol of the fish may also relate to this, for the fish was a typhonian animal.⁵ At the same time $\iota\chi\theta\acute{\upsilon}\varsigma$ was a monogram for Christ (*Ἰησοῦς χριστὸς θεοῦ υἱὸς σωτήρ*) which is attested in Egypt in *The Tutor* (*Παιδαγωγός*)⁶ of Clement of Alexan-

¹ VII 118,10 - 127,27.

² For the original location and the interpretation of the Nag Hammadi library it is important to know whether the place name Ψ ENECHT could mean "the trees of Seth," since this place is located near Nag Hammadi. Cf. H. KÆES, "Seth" (in *Pauly-Wissowa*, RE), col. 1903.

³ Cf. *supra*, pp. 22f.

⁴ Cf. H. KÆES, "Seth", col. 1896-1922, especially 1921.

⁵ Cf. H. KÆES, "Seth", col. 1901-1902.

⁶ *Paed.* III 11,59,2 (= ed. STÄHLIN, p. 270,8).

dria. Perhaps the monogram in the colophon was deliberately used. In that case Egypt may be the place of origin of the tractate.

The work cannot be considered a unity, for it appears to incorporate several groups of traditions. The first part, which is related to ApocryJn, must be considered a typical product of "Barbelo-Gnostic" speculation. Yet the grouping according to ogdoads could be evidence of Valentinian influence. Even though the redaction appears to be very skillful, it is evident that older pieces of traditional material were used. Thus the tractate gives a simple description of the trinity at first, but later it presents an expanded interpretation which uses the schema of ogdoads. This further description need not be attributed to the compiler, since it could just as well have been a piece of tradition which circulated on the subject. Indeed, such a compilation of pieces of tradition helps to explain the variation in the order of creation between GEgypt and ApocryJn.

Even more than the first section, the second section is characterized by a compilation of disparate pieces. The birth and settlement of the seed of Seth is made up of three mythologumena designed to make different contributions to the story and to form a unified account. The first describes the birth through Plesithea. Also Zost presents her as the mother of the angels,¹ thus indicating that the heavenly part of the race of Seth is being described. Since the children of Seth are not cosmic beings by nature, they receive a place in heaven in the third light Davithe. Consequently this first report precedes that of the creation of the world. But the same tradition teaches that the children of Seth appear in the world. In ApocAd this happens rather unexpectedly; nothing is said about a connection with the human form.² The second mythologumena which follows upon the creation story, seems to deal with that question. Here the angel Hormos clothes the seed of Seth in human form, and they are brought by Seth into the created aeons. In both mythologumena, the story has been connected with Sodom and Gomorrah as the dwelling place of the seed of Seth. How the opinions of the Gnostics differed becomes apparent in Codex III 60, 12ff.,³ where competing views are placed directly next to each other.

¹ VIII 53,12f.

² V 71,10ff.

³ IV 71,21ff. does not present these alternatives. Yet it is best to assume that they were already present in the Greek *Vorlage* of III.

The third mythologumenon deals with the race of Edokla. This must refer to the seed of Seth called here the seed of eternal life. Through her creation of truth and justice she establishes the beginning of a new epoch.¹ The time span from "truth and justice" until the end is the earthly time.

If one assumes a compilation of pieces of tradition, it will also be easier to separate Christian from pre-Christian material. First of all, the colophon belongs to the Christianized parts since it speaks of Jesus Christ, while the two preceding conclusions are pieces of tradition which, in connection with the composition of the book, speak only of Seth. The teaching of the appearance of Seth as Jesus, which presupposes familiarity of the Sethians with Christianity,² is extensively developed in GEgypt. Jesus is also seated in heaven with Seth. Furthermore the hostile attitude toward the law is significant. What is in the law is crucified. This is probably due to Pauline influence.³ Christ is not mentioned very often. Apart from the occurrence in the colophon⁴ the "great Christ" appears six times.⁵ In all cases the context leaves no doubt that $\bar{\chi}\bar{c}$ (IV) or $\bar{\chi}\bar{p}\bar{c}$ (III) indicates $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ and not $\chi\rho\eta\sigma\tau\acute{o}\varsigma$. It is problematic how far the thrice-male child has been identified with Christ⁶. This is in itself further evidence for the secondary role given to Christ in the tractate.

Some allusions to the New Testament are evident. In the soteriological passage 2 Cor 5: 19 has been reinterpreted,⁷ and at the end of the passage there is a reference to John 8: 52. In the description of the angels Eph 2: 2 seems to have been reinterpreted. For the crucifixion of that which is in the law, Gal 6: 14; Eph 2: 15f. and Col 2: 14 come to mind. The interpretation of the cross as a sign of victory fully agrees with the Gnostic way of thinking and was favored by Origen as well. The formula $\acute{\alpha}\rho\chi\omega\nu\ \tau\omicron\upsilon\ \alpha\iota\acute{\omega}\nu\omicron\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon$ can be found in Ignatius⁸ and corresponds to $\acute{\omicron}\ \acute{\alpha}\rho\chi\omega\nu\ \tau\omicron\upsilon\ \kappa\acute{\omicron}\sigma\mu\omicron\upsilon\ (\tau\omicron\upsilon\tau\omicron\upsilon)$ in John 12: 31; 14: 30; 16: 11 and $\acute{\omicron}\ \theta\epsilon\acute{\omicron}\varsigma\ \tau\omicron\upsilon\ \alpha\iota\acute{\omega}\nu\omicron\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon$ in 2 Cor 4: 4. We also meet the term $\delta\iota\acute{\alpha}\beta\omicron\lambda\omicron\varsigma$. As in other Gnostic texts, baptism is mentioned, but it has not been spiritualized as in ApocAd.

¹ III 62,19ff. = IV 74,4ff.

² EPIPHANIUS, *Panarion* 39.1,2-3 (ed. HOLL, p. 72).

³ Cf. *infra*, p. 196.

⁴ III 69,14 (not present in IV).

⁵ IV [55,6]; IV 55,12=III 44,22; IV [56,27]; 59,17; 60,8; IV 66,8 = III 54,20.

⁶ Cf. *infra*, p. 45.

⁷ Cf. *infra*, p. 192.

⁸ IGNATIUS, *Eph.* 17,1 *et al.*

It functions instead as a symbol of the Spirit. Thus Christian elements are found throughout the tractate. This would indicate a composition date in the second or third century if we can assume that the tractate in its present form is a compilation. Yet some of the pieces of tradition may well be considerably older and, as in the case of other Nag Hammadi tractates, go back to a Gnosticism which precedes the development of Christian Gnosticism.

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THE PRESENTATIONS OF PRAISE

Presentations of praise and prayers play an important role in the development of the narrative in GEgypt. The same phenomenon can be observed in ApocryJn and the Manichaean literature.¹ In these acts of worship the whole pantheon is recounted as far as it has been developed at that point in the narrative. In order to consider these mythological figures and their characteristics in greater detail and to simplify the discussion in the commentary, the relevant material has been brought together into one chapter.

The presentations of praise in III, 2 are introduced by † $\bar{\text{N}}\text{OYCMOY}$ ² and once by † CMOY .³ IV, 2 on the other hand, uses $\epsilon\iota\epsilon\epsilon\text{z}\rho\alpha\iota\bar{\text{N}}\text{OYCMOY}$.⁴ Usually the presentation of praise is followed by a petition.⁵

The following beings are the recipients of the presentations of praise:

1. the great invisible Spirit,
2. the male virgin Barbelo,
3. the great Doxomedon-aeon,
4. the thrice-male child,
5. the male virgin Youel,
6. Esephech, the Splenditenens,
7. the ethereal earth.

1. The great invisible Spirit is the supreme deity who can only be described by means of negative attributes. Such a description has been employed in GEgypt as well as in the extensive introductory sections of ApocryJn and SJC. Instances of this are presented in the presentations of praise as well as in some other places. The tractate

¹ *Kephalaia* II (Lfg. 11-12) ed. A. Böhlig (Stuttgart 1966), p. 271,26ff. See also A. BÖHLIG, "Neue Kephalaia des Mani", in *Mysterion und Wahrheit* (Leiden 1968), p. 257

² III [44,25]; 49,23; 50,17f. where it refers back to the previous instance; 53,15f. 55,18; 61,23f.

³ III 44,10.

⁴ IV 54,14f.; 55,15f.; 56,7f.; 57,13; 60,22; 61,24; [62,16] where it refers back to the previous instance; 65,8f.; 67,3f.; 73,7f.

⁵ In III, 2 it is introduced by $\Delta\text{I}\text{T}\text{I}$: 44,13; 50,21; 51,6; 56,3; 62,12, and in IV, 2 by $\bar{\text{P}}\Delta\text{I}\text{T}\text{I}$: 54,20; 56,8; [62,19f. 31]; 73,25.

has been named after this being "the holy book of the great invisible Spirit". In all the presentations of praise he is called great (ΝΟΘ) and invisible (ΑΖΟΙ ΎΤΟΝ in III, 2, ΑΤΝΑΥ ΕΡΟQ in IV, 2).¹ The predicate "virginal" (ΠΑΡΘΕΝΙΚΟΝ) is missing in one instance.² Four times the additional predicates "uncallable"³ and "unnameable"⁴ have been used. Once the predicate "incomprehensible" (ΑΤΤΑΖΟQ) occurs.⁵ Outside of the presentations of praise the great invisible Spirit is also called "Father".⁶

2. After the Father comes the male virgin Barbelo. She is found in six of the seven presentations of praise. The name Barbelo in most cases has been left out in III, 2.⁷ Such differences between the versions may go back to the Greek *Vorlagen*. In III 44, 27 the male virgin is called ΙΩ[ΗΛ].⁸ Since the male virgin Youel does not appear on the scene until IV 56, 20 — the text is uncertain due to lacunae in IV, 2 and missing pages in III, 2 — Yoel was most likely mistakenly written for Barbelo. There is no reference to the male virgin in IV 60, 24f.⁹

In one place Barbelo is called "Mother".¹⁰ She is the female complement of the Father. However, we are dealing here with a higher form of existence which is difficult to grasp in terms of human concepts. She is not simply the divine consort of mythology. She is a virgin just as the great invisible Spirit is "virginal". The predicate "male" indicates her truly divine character. For the essence of divine per-

¹ III 44,11,26; 49,23; 53,16; 55,19 (ΑΖΟΡΑΤΟC). 61,24 ΑΖΟΡΑΤΟΝ is missing; probably the scribe skipped a line. IV 54,16; 55,17; 60,23 (the parallel in III is lost); 61,25; 65,10; 67,5; 73,9.

² III 44,26 = IV 55,17.

³ ΑΚΛΗΤΟΝ in III 44,12; 53,17; 55,19 (ΑΚΛΗΤΟC); 61,24. All the parallel occurrences in IV are partly or completely in lacunae. There is a question about the way IV has translated ἀκλητον. The ΑΚΛΗΤΟΝ in III 65,10 has for its parallel in IV 77,5 ΑΤΧΑΖΜ[ΕQ] (but not in a presentation of praise). Since in IV 54,16 ΑΤΧ[is visible it is possible that the translator of IV, 2 consistently mistranslated ἀκλητον by ΑΤΧΑΖΜQ [65,10; 67,5; 73,8].

⁴ III 44,11 ΑΤΧΩ ΜΠ[ΕQΡΑΝ]; 55,20 ΑΤΟΝΟΜΑΖΕ ΜΜΟQ; IV: ΑΤΡΑΝ ΕΡΟQ 54,17; 65,11 (missing in the parallel III 53, 16ff.); 67,6. It probably also occurs in IV 73,9f., but IV has a lacuna and III appears to have skipped a line.

⁵ III 49,24. The parallel in IV 61,25 is in a lacuna.

⁶ III 40,13f. = IV 50,3 etc.

⁷ It is spelled ΒΑΡΒΗΛΟΝ in III 42,12; 62,1; 69,3. This same spelling is found in ApocryJn (III, 1). IV, 2 reads ΒΑΡΒΗΛΩ in [52,4; 54,20; 61,27] and 73,12.

⁸ The parallel in IV 55,17f. is in a lacuna.

⁹ The parallel in III is lost.

¹⁰ III 42,12 = IV 52,4.

fection is that unity in which male and female are united.¹ Barbelo possesses precisely those characteristics which belong to the highest deity. Like the great invisible Spirit, she too is uninterpretable, ineffable and self-begotten.² According to Irenaeus,³ as well as the Gnostic writing Apocry Jn, the so-called Barbelo-Gnostics made Barbelo their characteristic deity.

The meaning of the name Barbelo remains an open question.⁴ One wonders whether *barbē' elōh* ("in four is God") is related to the *τετρακτύς* of Greek philosophy. The sporadic use of the name Barbelo in GEgypt may be due to the fact that the tractate has borrowed from Barbelo-Gnosticism yet does not belong to it but wants to go beyond it.

3. The position of the third being in the order of the recipients of the presentations of praise varies. Only in one of the four occurrences does the Doxomedon-aeon appear in the third place.⁵ In the other cases he is preceded by the thrice-male child, Youel and Esephech.⁶ However, since the Doxomedon-aeon appears upon the scene first⁷ and proves to be the resting place of the thrice-male child,⁸ he ought to be discussed third even if he is last in the original sequence.

The alternate name of this being is *Δομέδων Δοξομέδων*. This double designation is rare.⁹ Probably the first part is the more original one, meaning "Lord of the House",¹⁰ which then was reformulated to "Lord of Glory" in a light-realm theology. Except for the first two instances, where the double designation Domedon Doxomedon

¹ Cf. ApocAd V 64,6ff.; 1 ApocJas V 41,16ff.; GPh II 68,23-26; 70,9-17 (logia 71 and 78); 2 Clem. 12,2; CLEM. *Strom.* III 9,63 (from the apocryphal Gospel of the Egyptians). Furthermore it should be remembered that Philo considered the change from female to male necessary. Cf. R. A. BAER, *Philo's Use of the Categories Male and Female* (Leiden 1970).

² III 42,16ff. = IV 52,8-12.

³ *Adv. Haer.* I, 29.

⁴ Cf. H. LEISEGANG, *Die Gnosis* (4 ed. Stuttgart 1955), p. 186.

⁵ III 53,19f. = IV 65,13f.

⁶ III 50,4f. = IV 62,4; III 56,1 (IV is lost); III 62,8f. = IV 73,19f.

⁷ III 41,13ff. = IV 51,2-5.

⁸ III 43,15f. = IV 53,13ff.

⁹ III 41,14f. = IV 51,2f.; III 43,9f. (the parallel in IV 53,5 reads only ΔΟΞΟΜΕΔΩΝ).

¹⁰ The name Domiel found in Jewish literature must be closely related to this meaning, and was probably judaized by means of the "-el" which gives the being its heavenly character. Cf. G. SCHOLEM, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (New York 1960), p. 33.

is found, the title "the great Doxomedon-aeon" is used.¹ Several occurrences of this title are in the plural, i.e. the great Doxomedon-aeons.² Once IV translates Doxomedon into Coptic as $\rho\epsilon\alpha\uparrow\ \epsilon\omicron\omicron\gamma$.³ This being is further described as "the aeon of the aeons".⁴

The question remains who this being is and what he signifies. The fluctuation between singular and plural would indicate a collective being. Also the fact that he is described as a spacial entity points in this direction. He is pictured as a throne surrounded by powers. The relation with the trinity of Father, Mother and Son⁵ on the one hand, and with the thrice-male child on the other, make him a manifestation of the Father of light who rests in secrecy and suddenly appears with his light. For this he needs an aeon in which he presents himself as a second god or as a being who encompasses the heavenly realm. He is the great throne room of the god who appeared in the realm of light. This description reminds one of the Jewish concept of the *מעשה מרכבה*. On the other hand, the presentation in terms of an aeon also comes into play. In Hermeticism the aeon has the position of a second god just as it does here.⁶ Here too he could be the totality of the revealed god. The Doxomedon-aeon would be meaningless and inconceivable if he were not filled. That is why he should not be pictured as a personal being, which is supported by the fact that he does not speak. It is also insufficient to see him as ruler surrounded by hosts of ministering angels, for he is filled by the child of light and the light beings who belong to him.

It is uncertain whether the name placed on the throne refers to Doxomedon or to the male child.⁷ Grammatically both are possible. The spacial description of the Doxomedon-aeon explains why he is listed once before the male child and the other times after Esephech. The male child, the male virgin and Esephech are closely connected with Doxomedon. Perhaps it stems from this trinitarian notion that the

¹ III 43,15 = IV 53,12f.; III 44,20 = IV 55,8f.; III 50,4f. = IV 62,4; III 53,19f. = IV 65,13f.; III 56,1 (IV is lost); III 62,8f. = IV 73,19f. The two exceptions are III 41,14f. = IV 51,2f. and III 43,9f. = IV 53,5. These also happen to be the two instances where III has the double name $\Delta\omicron\mu\epsilon\Delta\omega\omicron\upsilon\upsilon\ \Delta\omicron\zeta\omicron\mu\epsilon\Delta\omega\omicron\upsilon\upsilon$.

² IV 62,4 (III 50,5f. has the singular); IV 65,13f. (III 53,19f. has the singular but the following pronoun refers to him in the plural); III 56,1 (IV is lost).

³ IV 73,19f.

⁴ III 41,15 = IV 51,4; III 43,10 = IV 53,5f.

⁵ III 41,17ff. = IV 51,7-10.

⁶ This agrees with Melch (IX 6,1; 16,30) where Doxomedon is called the first born Aeon

⁷ III 43,17-20 = IV 53,15-19.

trinity of Father, Mother and Son are added to him.¹ In that case the first three beings are the content of the Doxomedon, the fourth is the Son, the fifth the Mother and the sixth the Father.

It is tempting to identify Yeu (ΙΕΟΥ) of PS and the Books of Yeu with Doxomedon. However, two difficulties arise which run counter to this suggestion. First, Yeu does not occur in any of the texts from Nag Hammadi. Secondly, the spelling ΙΕΟΥ found in PS does not correspond with ΙΗΟΥ in III, 2 and IV, 2. The second objection is not very strong, because Η and Ε are interchangeable, e.g. ΗΛΗΛΗΘ along side of ΗΛΕΛΗΘ. The first argument has more weight, although to be sure, precisely the transformation of Yeu into Doxomedon could have been the basis for the lack of any other reference to his name.

Yeu is closely connected with the light, and since he himself brings forth a plurality of Yeu's, he too becomes a collective entity. In the First Book of Yeu he is designated as the god of truth who has emanated from the highest god and appears in manifold form. In the Second Book of Yeu he is described as belonging to the external treasures.² He is the external form of the unapproachable God. In PS he is said to be the overseer of the light.³ His origin is traced back to the pure light of the first tree. His primacy comes from his function as the emissary of the light⁴ and as the primal man.⁵ He also has duties with respect to the realm of the angels and the archons. Yeu has a wide range of responsibilities. He is the second god who orders the cosmic world. His tasks exceed those of the Doxomedon while at the same time including them. It is important for the event of salvation that the souls go to their rest inside of him.⁶

4. In response to the request of the three powers which form the trinity, the thrice-male child comes into being.⁷ The expression ΠΩΜΝΤ ΝΖΟΥΤ ΝΑΛΟΥ in III or ΠΩΜΤ ΖΟΥΤ ΝΑΛΟΥ in IV is open to two interpretations. The question is whether the ΠΩΜΝΤ modifies ΑΛΟΥ or ΖΟΥΤ, i.e. "three male children" or "thrice-male child". The first interpretation is supported by the

¹ III 41,13-19 = IV 51,2-10.

² II J 307,30 transl. SCHMIDT-TILL.

³ PS 15,30; 20,38 etc. transl. SCHMIDT-TILL.

⁴ PS 125,23f.; 208,25 transl. SCHMIDT-TILL.

⁵ PS 185,4; 208,25; 215,29.30 transl. SCHMIDT-TILL.

⁶ II J 307,32ff. transl. SCHMIDT-TILL.

⁷ III 44,18f. = IV 55,3ff. The passage is seriously obscured by lacunae in both versions.

occurrence of the plural $\overline{\text{ΝΙΩΜΤ}} \overline{\text{ΖΟΟΥΤ}} [\overline{\text{ΝΙΩΜ}} \overline{\text{Τ ΓΕ}}] \overline{\text{ΝΟC}}^1$ which is an exception to the rule that in Coptic numerals take a singular article.² III, 2 in one place has the accompanying verb in the plural.³ The second interpretation is supported by the predominant use of the singular with the verbs, and the occurrence of adjectives formed with $\text{τρι}(\sigma)\text{-}$ for intensification, especially in Gnostic and Hermetic literature, e.g. τρισμέγιστος , τριδύναμος ,⁴ τριπνεύματος . Also τρισάρσης occurs: "But ($\delta\acute{\epsilon}$) the tenth Father has a thrice-male (τρισάρσης) face, an Adamas face and a pure (εἰλικρινής) face".⁵ In other Coptic-Gnostic tractates τρισάρσης is found in translation. In 3StSeth (VII, 5) the ΓΕΡΑΔΑΜΑC , the father of Seth, is called thrice-male.⁶ In ApocryJn it is said of the Barbelo that "she became a first man, which is the virginal Spirit, the thrice-male, the one with the three powers, the three names, the three creatures, the ageless aeon".⁷ The version in Codex II also describes her as the μητροπάτωρ of everything, yet with the same characteristic description. In SJC the spirit of Sophia, who is the female complement of the perfect Man, is called "thrice-male".⁸ Although 3StSeth and SJC show that intensification is the primary meaning of the expression, yet ApocryJn offers at the same time a strong emphasis on three aspects so that trinity and unity do not exclude each other.⁹

The question remains whether the occurrences in GEgypt present a sufficient basis to establish the meaning of the expression. Most of the instances in the lists of the members of the pantheon are of no further help.¹⁰ However, one instance reads $\text{ΠΙΖΟΟΥΤ} \overline{\text{ΝΑΛΟΥ}}^{11}$ against $\overline{\text{ΠΩΟΜΝΤ}} \overline{\text{ΝΖΟΟΥΤ}} \overline{\text{ΝΑΛΟΥ}}^{12}$ This is possibly, though not

¹ IV 55,3.

² Cf. WALTER C. TILL, *Koptische Grammatik*, § 162.

³ III 54,13f. The parallel in IV 66,2f. is of no help since the verbal prefix precedes the noun. In III the noun stands in extraposition, and the verbal prefix is in the plural as is the rule when the subject is a numeral. Cf. L. STERN, *Koptische Grammatik*, § 486.

⁴ Cf. the Pistis Sophia (PS), the Books of Yeu (J) and the untitled treatise from Codex Brucianus (U). Indices are available in the editions of SCHMIDT-TILL and C. BAYNES.

⁵ U 341,8 transl. SCHMIDT-TILL.

⁶ VII 120,29; 121,8.

⁷ BG 27,17 - 28,3 = III 7,23-8,4. The parallel passage in II 5,5-11 is considerably different.

⁸ BG 96,3 = III 102,12f. It is lacking in Eug (III, 3) due to homoioteleuton.

⁹ BG 27,19ff. = III 7,23ff.; cf. II 5,6ff.

¹⁰ III 49,26 = IV 61,28; III 53,23f. = IV 65,17f.; III 55,⟨21⟩ = IV 67,8.

¹¹ IV 73,12f.

¹² III 62,2.

necessarily, an error. In another place preserved only in IV $\overline{\text{ΠΑΛΟΥ}} \overline{\text{ΝΝΑ}}[\overline{\text{Τ}}]\overline{\text{Χ}}[\overline{\text{Ω}}\overline{\text{Ζ}}\overline{\text{Μ}}]$ occurs.¹ In both cases the expression introduces the name Telmael Telmachael Eli Eli Machar Machar Seth. The thrice-male child offered praise and prayed.² He came forth because of the first ogdoad, the one of the Father.³ He rests himself in the Doxomedon-aeon.⁴ Four times he is linked to the great Christ to whom he apparently belongs.⁵ His appearance is related in time to the appearance of Christ: "When the thrice-male child came from above down to ... there came forth the great one who possesses all greatnesses of the great Christ".⁶ The parallel passage in III reads: "Then the three male children came forth from above to the below ... (and) there came forth the greatness, the whole greatness of the great Christ".⁷ Just before this passage the Father has been called the fourth,⁸ perhaps by adding one to a trinity to form a tetrad. This tetrad may also be involved in the name which is given to the thrice-male child, $\overline{\text{ΤΕΛΜΑΗΛ ΤΕΛΜΑΧΑΗΛ ΗΛΙ ΗΛΙ ΜΑΧΑΡ ΜΑΧΑΡ}} \overline{\text{ΣΗΘ}}.$ ⁹ Seth is added to the names of the thrice-male child, because the race of God is also his race.¹⁰ The presence of the name Seth could indicate that the trinity of the child combined with Seth has become a divine tetrad.¹¹ That we are dealing here with a trinity, or a tetrad, in a unity is clear from IV 59, 17f. Although the expression is in the singular, the threefold child together with Seth must be meant since the names follow. The same expression is found in III 56, 16f.¹² without the names. Here Seth acknowledges the creation of his seed as a gift granted him by "the incorruptible child".

This seemingly confusing mythology is nonetheless meaningful throughout. It is meant to make plausible the light-origin of the

¹ IV 59,18f.

² IV 56,6-9.

³ III 42,5ff. = IV 51,22ff.

⁴ III 43,15ff. = IV 53,12-15.

⁵ IV [55,6]; III 44,22f. = IV 55,11f.; IV 59,16-21; III 54,13-20 = IV 66,2-8.

⁶ IV 66,2-8.

⁷ III 54,13-20.

⁸ III 54,7f. IV 65,26f. is obscured by lacunae.

⁹ IV 59,18-21 (III is lost); III 62,2ff. = IV 73,12ff.; III 65,8f. = IV 77,2ff. (See also the commentary p. 190).

¹⁰ Cf. III 54,6ff. = IV 65,25ff.

¹¹ It is possible that the *topos* of the three young men in the fiery oven and their angel (3 + 1) did play a role in the formation of this formulation.

¹² IV is lost.

seed of Seth. The thrice-male child originates from the supreme God. This explains his connection with the first ogdoad-Father. The child forms a tetrad with Seth who is also a light-being. Even during the time that Seth is not yet a historical being he is customarily mentioned together with the names of the child. The passages in which the child is connected with the great Christ appear to be secondary. The tendency would be to identify Christ with the child and thus the separate mentioning of Christ appears to be evidence of a mythologumenon which was already present beforehand. The identification of Jesus with a child or youth is known from Christian-Gnostic texts. While in the Actus Vercellenses¹ and the Acts of John² he has a manifold appearance, in ApocPaul he is a youth³, and in ApocryJn he states unambiguously that he is at the same time father, mother and son.⁴ Earlier in ApocryJn it was mentioned that he revealed himself as a child, an old man and a servant.⁵ Yet this connection between Jesus and the child appears to be a secondary development. Also in Manichaeism the child appears alone⁶ and together with Jesus.⁷ The child is also known from the untitled work from Codex Brucianus.⁸ In the latter case he is an ἐπίσκοπος and presides over a place which does not belong to the true depth but forms a more accessible entity. In Zost (VIII, 1) the child possesses a special aspect of perfection and he is a transcendent being.⁹ He is also called "the perfect child who is higher than God".¹⁰ Thus the concept of the child indicates a being which evolved from the light. He occupies a special position depending on the form of the myth and the penetration into Gnosticism of the person of Jesus or Christ with whom he was connected. His threefold character is explained by the fact that he is one being which contains three persons.

5. In response to the prayer of the thrice-male child "the male virgin Youel" appears.¹¹ She follows him in the order of the presen-

¹ HENNECKE-SCHNEEMELCHER, *The New Testament Apocrypha* II, p. 304 [209].

² *Ibid.*, II, p. 225 [151].

³ V 18,7.

⁴ BG 21,19ff. = II 2,13ff.

⁵ BG 21,3ff. = II 2,2ff.

⁶ See the index to the Manichaeic Psalmbook.

⁷ *Keph.* 35,27 and *Mitteliranische Manichaica aus Chinesisch-Turkestan* III, ed. ANDREAS-HENNING (Berlin 1934), pp. 38ff. [878].

⁸ U 338,39; 339,12 transl. SCHMIDT-TILL.

⁹ VIII 2,9.

¹⁰ VIII 13,4f.

¹¹ IV 56,11-20. The text is obscured by lacunae.

of praise.¹
 from Cod
 "God forev
 -συμπαρ
 For in one
 is called Ia
 characteristic
 be understoo
 so GEGYPT
 to an infer
 and as "
 female δοξο
 and virginal p
 (ΠΑΡΕ)ΕΝΙ
 (ΕΥ) ΤΗΡ
 being who foll
 also possess
 Brucianus is
 in the second
 of the s
 The characte
 Gnostic texts.
 in PS as a ju
 ism she is wi
 of purification
 Jesus sits to
 ΟΥΡΕΝΙΚΗ ΝΗΤ
 ΙΟΥΝΑ in IV. II
 ΙΟΥ, III 62,5f. = I
 388,33; 355,2f. tra
 355,2f. transl. SCH
 44,27 = IV 55,18
 58,15.
 58,16.
 58,15.
 58,13.
 55,14; 64,11; 65,
 58,56 transl. SCH
 55f. transl. SCH
 his role as οργία
 58.
 106 (153),29f.

tations of praise.¹ The name Youel is already known from the untitled treatise from Codex Brucianus.² The meaning of the name given there, "God forever",³ has no philological basis. The name refers to the *παμμήτωρ*. This leads to a difficulty which is also found in GEgypt. For in one place the Barbelo, who is in our text the universal mother, is called *ἸΩΗΛ*,⁴ probably a variant of *ἸΟΥΗΛ*. Considering their characteristics, an interchange of Barbelo and Youel can easily be understood. Thus just as Valentinianism has two Sophia figures, so GEgypt has two virgins, the second of which has not been relegated to an inferior status, however. In Zost she is also designated as virginal⁵ and as "mother of glory".⁶ At the same time she is viewed as a female *δοξοκράτωρ* (*†ΤΡΕΦΑ[ΜΑΖΤΕ] ΜΠΕΟΟΥ*),⁷ "the (f.) male and virginal possessor of glories" (*ΤΑ [ΝΙΕΟ]ΟΥ ΝΖΟΥΤ ΑΥΩ Μ[ΠΑΡΘ]ΕΝΙΚΟΝ*)⁸ and "she who possesses all the glories" (*ΤΑ ΝΕΟ[ΟΥ] ΤΗΡΟΥ*).⁹ That means that she has the character of the being who follows her in the presentations of praise in GEgypt. She also possesses *δοξοκρατία* which in the untitled treatise from Codex Brucianus is attributed to the *παμμήτωρ* among others.¹⁰

Thus in the second series of light-beings in our text there is a correspondence of the second person to the second person of the first trinity. The character of the light-virgin can also be illustrated from other Gnostic texts. Well-known is the characterization of the light-virgin in PS as a judge who resides in the intermediate region.¹¹ In Manichaeism she is with Jesus in the ship of the moon and her function is that of purification.¹² In II, 5 she forms a trinity with Sabaoth and Jesus.¹³ Jesus sits to the right of Sabaoth and she, carrying the name

¹ *ΤΑΡΣΕΝΙΚΗ ΝΠΑΡΘΕΝΟΣ ἸΟΥΗΛ* in III, *†ΖΟΥΟΥΤ ΜΠΑΡΘΕΝΟΣ ἸΟΥΗΛ* in IV. III 50,1f. = IV 61,29; III 53,24f. = IV 65,18f.; III 55,21f. = IV 67,9; III 62,5f. = IV 73,16.

² U 339,33; 355,2f. transl. SCHMIDT-TILL.

³ U 355,2f. transl. SCHMIDT-TILL.

⁴ III 44,27 = IV 55,18. This variant is also found in Zost (VIII 59,13 and 64,11).

⁵ VIII 59,15.

⁶ VIII 56,16.

⁷ VIII 56,15.

⁸ VIII 59,13.

⁹ VIII 55,14; 64,11; 65,10.

¹⁰ U 354,36 transl. SCHMIDT-TILL.

¹¹ PS 153f. transl. SCHMIDT-TILL.

¹² For his role as *σοφία* see SCHMIDT-POLOTSKY, *Ein Mani-Fund in Ägypten* (Berlin 1933), p. 68.

¹³ II 105 (153),29f.

“virgin of the holy Spirit”, to the left. We are probably already here dealing with two concepts of the trinity, that of Father - Mother - Son, and that of Father - Son - Spirit. The connection between the two is that in certain systems the Mother is thought of as both virgin and spirit. The characterization as judge, which may have come from the Iranian concept of the *daēna*, is not present in GĒgypt.

6. Without a further request the appearance of Youel is followed by that of $\eta\sigma\eta\phi\eta\chi$.¹ He follows her in the order of the presentations of praise.² He is identified as $\pi\epsilon\tau\epsilon\mu\alpha\zeta\tau\epsilon \bar{\mu}\pi\epsilon\sigma\sigma\upsilon$ (III,2) or $\pi\iota\tau\epsilon\varrho\alpha\mu\alpha\zeta\tau\epsilon \bar{\mu}\pi\epsilon\sigma\sigma\upsilon$ (IV,2). This expression corresponds with the Manichaean term *φεγγοκάτοχος* or Splenditenens. This being in Manichaean mythology functions as the first son of the living Spirit.³ The exact counterpart is *δοξοκράτωρ* which is found in the untitled treatise from Codex Brucianus.⁴ The name is difficult to interpret. The designation “the child of the child” ($\pi\alpha\lambda\omicron\upsilon\gamma \bar{\mu}\pi\alpha\lambda\omicron\upsilon\gamma$) has been added to the name.⁵

In PS “child of the child” refers to the twin-savior.⁶ In the second Book of Yeu it refers to a being other than the twin-savior who is mentioned immediately following it.⁷ In the same tractate it appears also without any reference to the twin-savior in the context.⁸ The connection with the twin-savior is perhaps nothing more than an interpretation of the name and would indicate that the one child belongs to the other. Otherwise these instances tell us little about the origin and meaning of this mythologumenon. GĒgypt may have given us a starting point. For if it is legitimate to see a second trinity of father, mother and son in the thrice-male child, Youel and Esephech, then the child Esephech is the child of the thrice-male child.

The praise is also offered to “the crown of his glory”.⁹ This could

¹ IV 56,20ff. The spelling in GĒgypt is consistently with an X. In Zost it differs between X (VIII 45,11) and K (VIII 45,2).

² III 50,2ff. = IV 62,1ff.; III 53,25 - 54,3 = IV 65,19ff.; III 55,22ff. (IV is lost); III 62,6ff. = IV 73,17ff.

³ Cf. F. CUMONT, *La cosmogonie manichéenne* (Bruxelles 1908), pp. 22ff., and the Coptic Manichaean texts.

⁴ U 355,10 transl. SCHMIDT-TILL.

⁵ IV [56,21f.] and 59,25 (III is lost); III 50,3 = IV 62,2f.; III 54,1f. (missing in IV 65,20); III 55,24 (IV is lost). In III 62,7 = IV 73,18 it is missing in both versions.

⁶ PS 125,3; 147,38 transl. SCHMIDT-TILL.

⁷ II J 316,1 transl. SCHMIDT-TILL.

⁸ II J 306,11 transl. SCHMIDT-TILL.

⁹ IV 59,26 (III is lost); III 50,4 = IV 62,3; III 54,2f. = IV 65,21; III 55,23f. where it precedes “the child of the child” (IV is lost); III 62,7f. = IV 73,18f.

be a cosmic reference to the stars. However, the more literal meaning would suffice. The Splenditenens is, of course, surrounded by light which adorns him like a crown.

7. Only once has the "ethereal earth" been added at the end (ΠΚΑΖ ΝΑΕΡΟΔΙΟΣ¹ = ΠΚΑΖ ΜΠΑΗΡ)². The intention of the writer is to contrast the earth where mankind lives with a heavenly model because it is inhabited by the men of light, probably to be understood as the race of Seth. The author strongly asserts here his belief in the special nature of the Gnostics. That "ethereal earth" is a secondary addition to the presentation of praise is suggested by the fact that the pleroma is mentioned twice. The phrase "and the whole pleroma which I have mentioned before",³ which really belongs at the end of the description of the Doxomedon-aeon, has been repeated with variations after the description of the ethereal earth.⁴ The question arises whether, at least at a later point, the pleroma in its own right was taken up secondarily as part of the list of the presentations of praise. Especially those places where the Doxomedon-aeon stands at the end make a reference to the pleroma in the conclusion of the presentation of praise easy to understand. Just before mention is made of the place which embraces the realm of light, and it follows the final summary in the pleroma which includes everything that has been said about the realm of light, i.e. "which I have described before" or "which I have mentioned before".⁵ It is, of course, also possible to relate this sentence to the pleroma of the Doxomedon-aeon. In that case it would refer back to his description in the beginning of the tractate. In the presentation of praise which has the Doxomedon-aeon before the thrice-male child,⁶ the pleroma was not moved with it. We may take this as an indication that even if the pleroma is not a being in its own right, it is seen as the conclusion and summary of the presentation of praise. Perhaps after the transposition it was felt that the mentioning of the pleroma had become unconnected and therefore it was further elaborated. The fact that this time there is no reference to things which have been mentioned

¹ III 50,10.

² IV 62,9.

³ III 50,8ff. = IV 62,7f.

⁴ III 50,16f. = IV 62,14ff.

⁵ III 50,16f. = IV 62,14f; III 56,2f. (IV is lost); III 62,11f. = IV 73,23f.

⁶ III 53,19-24 = IV 65,13-18.

before supports the assumption that it originally referred to the pleroma of the Doxomedon-aeon.

The discussion of the presentations of praise is not complete without a word about the form of the list in relation to the structure of the tractate as a whole. Most likely the list was originally a piece of traditional material which existed well before the composition and redaction of GEgypt. The problems discussed above which arose because of the change of the sequence and because of additions witness to this. Originally the list had another purpose than it has at present within the tractate. The sequence was most likely the following:

1. the great invisible Spirit,
2. Barbelo,
3. the thrice-male child,
4. Youel,
5. Esephech,
6. Doxomedon-aeon.

From this sequence the parallelism with the trinity of the so-called Barbelo-Gnostics is even more apparent. According to this list the trinity of Father, Mother and Son would correspond to the first three beings in the presentations of praise. However, this is not the case in GEgypt. There a special trinity of Father, Mother and Son comes into being from the great invisible Spirit, not through emanation but through evolution. The Father and the Son remain anonymous and only the Mother is identified, as Barbelo. The fact that the lists of beings who are praised retain the traditional form witnesses to their original character. As can be seen from the placing together of the trinity and the five seals,¹ GEgypt has regrouped them. Here a new and second trinity is formed which consists of five persons. When they — the thrice-male child, Youel and Esephech — are described as five seals, this is to express their character as the “image” of the first trinity. The Doxomedon-aeon forms the spacial framework, which is, as the embodiment of the emanations, indeed the second God.

¹ IV 56,24f.

THE GOSPEL OF THE EGYPTIANS

TEXT AND TRANSLATION

The Introduction: III 40,12-41,7

- III 40,12 πχωωμε $\bar{n}\{τ\}ζ[ιε]ρ[α \bar{n}τε \bar{n}ρ\bar{m}\bar{n}κ\bar{h}μ\bar{e}$
 $\bar{n}τε \pi\iota\nu\omicron\beta \eta\alpha\tau\eta\lambda\gamma \epsilon\rho[ο\alpha \bar{m}\bar{\pi}\bar{n}\bar{\alpha} \pi\epsilon\iota]$
- 14 ωτ̄ $\bar{n}\alpha\tau\chi\omega \bar{m}\pi\epsilon\alpha\rho\alpha[η \pi\epsilon\eta\tau\alpha\epsilon\iota \epsilon]$
 $\beta\omicron\lambda \bar{\zeta}\bar{n} \eta\epsilon\tau\chi\omicron\sigma\epsilon \bar{n}\tau[ε \pi\iota\chi\omega\kappa \rho\omicron\gamma]$
- 16 οειν $\bar{n}\rho\omicron\gamma\omicron\epsilon\iota\eta \bar{n}\bar{n}[ι\alpha\iota\omega\eta\eta \bar{n}\omicron\gamma\omicron]$
 $\epsilon\iota\eta \cdot \rho\omicron\gamma\omicron\epsilon\iota\eta \bar{n}τε \tau[σ\iota\gamma\eta \bar{n}\tau\pi\rho]$
- 18 νοια $\langle\mu\rangle\bar{n} \pi\epsilon\iota\omega\taū \bar{n}\tau\sigma\iota\gamma\eta \pi[ο\gamma\omicron\epsilon\iota\eta]$
 $\bar{m}\pi\omega\alpha\chi\epsilon \bar{m}\langle\eta\rangle \tau\eta\eta\epsilon \cdot \rho\omicron\gamma\omicron[ε\iota\eta \bar{n}\eta\iota]$
- 41 [μα]
- [αφθα]ρσι[α· πο]γυοειν ετε $\bar{m}\bar{n}$ αρηχ̄α·
- 2 [π]πειρε εβολ $\bar{\zeta}\bar{n}$ ηιαων $\bar{n}\omicron\gamma\omicron\epsilon\iota\eta$
 $\eta\tau\epsilon \pi\epsilon\iota\omega\taū \bar{n}\alpha\tau\omicron\gamma\omega\eta\eta\zeta \epsilon\beta\omicron\lambda \bar{n}\alpha\sigma\eta$
- 4 μαντος $\bar{n}\alpha\tau\zeta\lambda\lambda\omicron \bar{n}\alpha\tau\epsilon\gamma\alpha\iota\gamma\epsilon\lambda\iota \bar{m}\mu\omicron\alpha$
 $\pi\alpha[ι]ω\eta\eta \bar{n}\eta\iota\alpha\iota\omega\eta\eta \bar{n}\alpha\gamma\tau\omicron\gamma\epsilon\eta\eta\sigma \bar{n}$

40,12 See *supra*, p. 20 and 23.

41, 5 Perhaps emend to <Π>ΑΥΤΟΓΕΝΗΣ (IV 50,18).

The [holy (*ιερά*)] book [of the Egyptians] / about the great invisible [Spirit (*πνεύμα*), the] Father / whose name cannot be uttered [, he who came] / ¹⁵ forth from the heights of [the perfection, the] light / of the light of the [aeons (*αιών*) of light], / the light of the [silence (*σιγή*) of the] providence (*πρόνοια*) / <and> the Father of the silence (*σιγή*), the [light] / of the word and the truth, the light [of the] // 41 [incorruptions (*ἀφθαρσία*), the] infinite light, / [the] radiance from the aeons (*αιών*) of light / of the unrevealable, unmarked (*ἀσήμαντος*), / ageless, unproclaimable (*-εὐαγγελίζεσθαι*) Father, / ⁵ the aeon (*αιών*) of the aeons (*αιών*), autogenes (*αὐτογενής*), /

The Introduction: IV 50,1-23

- IV 50 [Ḣ]
 [π̄χ̄ω̄ω̄μ̄ε̄ ε̄το̄ῡᾱ]ᾱβ̄ Ḣ̄τε̄ ν̄ι
 2 [Ḣ̄μ̄Ḣ̄κ̄η̄μ̄ε̄ Ḣ̄τε̄] π̄ῑνο̄β̄ Ḣ̄νᾱ
 [τ̄νᾱγ̄ ε̄ρο̄ϙ̄ μ̄Ḣ̄Ḣ̄ᾱ] π̄ῑω̄τ̄ Ḣ̄ᾱτ̄
 4 [χ̄ω̄ μ̄π̄ε̄ρ̄ρᾱν̄ ε̄τᾱ]q̄r̄ω̄r̄Ḣ̄ Ḣ̄
 [ε̄ῑ ε̄βο̄λ̄ Ḣ̄ Ḣ̄ῑ]χ̄ῑσε̄ · πο̄ῡο̄
 6 [ε̄ῑ]Ḣ̄ Ḣ̄τε̄ [π̄ῑ]χ̄ω̄κ̄ · πο̄ῡο̄ε̄ῑν̄
 ψ̄ᾱ ε̄νε̄ε̄ Ḣ̄τε̄ ν̄ῑε̄νε̄ε̄ · πο̄ῡο̄
 8 [ε̄]Ḣ̄ Ḣ̄ ὀ̄ῡσῑγ̄η̄ Ḣ̄ ὀ̄ῡπ̄ρο̄νο̄ῑᾱ
 Ḣ̄ ὀ̄ῡσῑγ̄η̄ Ḣ̄τε̄ π̄ῑω̄τ̄ · πο̄ῡο̄
 10 [ε̄ῑ]Ḣ̄ Ḣ̄ ὀ̄ῡψ̄ᾱχε̄ Ḣ̄ ὀ̄ῡμ̄Ḣ̄τ̄μ̄ε̄ ·
 [πο̄]Ḣ̄ο̄ε̄ῑν̄ Ḣ̄ Ḣ̄ᾱτ̄χ̄ω̄Ḣ̄ πο̄ῡο̄
 12 [ε̄ῑ]Ḣ̄ Ḣ̄ Ḣ̄ᾱτ̄χ̄ῑο̄ο̄ρ̄ Ḣ̄μ̄ο̄ϙ̄ · πο̄ῡ
 [ο̄ε̄ῑ]Ḣ̄ ε̄τᾱq̄r̄ω̄r̄Ḣ̄ Ḣ̄ε̄ῑ ε̄βο̄λ̄ ψ̄ᾱ
 14 [ε̄νε̄ε̄] Ḣ̄τε̄ ν̄ῑε̄νε̄ε̄ Ḣ̄τε̄ π̄ῑω̄τ̄
 [Ḣ̄Ḣ̄]ᾱτ̄ψ̄ᾱχε̄ Ḣ̄μ̄ο̄ϙ̄ ᾱγ̄ω̄ Ḣ̄
 16 [Ḣ̄ᾱτ̄]† ψ̄ω̄λ̄ ε̄ρο̄ϙ̄ ᾱγ̄ω̄ Ḣ̄ Ḣ̄ᾱτ̄
 [τ̄ᾱ]ψ̄ε̄ ο̄ε̄ῑψ̄ Ḣ̄μ̄ο̄ϙ̄ π̄ε̄ω̄ν̄ Ḣ̄
 18 [τ̄ε̄] Ḣ̄ε̄ω̄ν̄ · π̄ῑχ̄π̄ο̄ ε̄βο̄λ̄ Ḣ̄μ̄ο̄ϙ̄

50, 2 See *supra*, p. 20.

[The] holy [book] of the / [Egyptians about the] great / [invisible Spirit (*πνεῦμα*),] the Father whose / [name can]not [be uttered, he who] / ⁵ [came forth from the] heights, the light / of [the] perfection, the eternal light / of the eternities, the light / in silence (*σιγή*), in the providence (*πρόνοια*) / and silence (*σιγή*) of the Father, the light / ¹⁰ in word and truth, / [the] incorruptible light, the / inaccessible light, the / eternal [light] / of the eternities, which has come forth, of the / ¹⁵ ineffable and / [un]marked and / unproclaimable Father, the aeon (*αἰών*) / [of] the aeons (*αἰών*), he who begets /

50,8.10 "in" or "from" see commentary.

III 41, 6 [αγ]ΤΟΓΕΝΙΟΣ Ν̄ΕΠΙΓΕΝΝΙΟΣ Ν̄ΑΛΛΟΓΕ
[Ν]ΙΟΣ ΠΑΙΩΝ Ν̄ΜΕ ΑΛΗΘΩΣ

self-begotten (αὐτογένιος), self-producing (ἐπιγένιος), alien (ἀλλογένιος),
/ the really (ἀληθῶς) true aeon (αἰών).

The appearance of the three powers: III 41,7 - 12

αγπρο

8 [ελθ]ε εβολ ν̄ζητῶ · ν̄βι ψομτε ν̄βom
[εν]αί νε πειωτ̄ τμααγ πωηρε ε
10 [βολ] ζ̄ν τσιγη ετονζ̄ π̄πιρε εβολ ζ̄m
[πει]ωτ̄ ν̄αφθαρτος ναί ν̄ταγει ε
12 [βολ] ζ̄n τσιγη δε m̄πιαδηλος ν̄πειωτ

Three / powers came forth (προελθεῖν) from him; / they are the
Father, the Mother (and) the Son, / ¹⁰ from the living silence (σιγή),
what came forth from / the incorruptible (ἄφθαρτος) Father. These
(+δέ) came / [forth from] the silence (σιγή) of the unknown (ἄδηλος)
Father. /

- IV 50 [μαγα]αϑ · αγω πιπιρε εβολ
 20 [ᾠμοϑ] μαγααϑ · αγω ᾠν πι
 [αλ]λογενης †βομ ᾠνατῖρερ
 22 [μ]ηνεγε ᾠμοϑ ᾠτε πιωτ᾽
 [ᾠν]ατῖραχε ᾠμοϑ ·

himself, and he who comes forth from / ²⁰ himself, and the / alien one (ἀλλογενής), the uninterpretable (-ἐρμηνεύειν) power / of the ineffable / Father.

The appearance of the three powers: IV 50,23 - 51,2

αγῆι

- 24 [εβ]ολ ᾠμοϑ ᾠβι ψομτε ᾠβομ
 [ε]τε ναῖ νε· πιωτ᾽ τμα
 26 [αγ] πωηρε νιπιρε εβολ ᾠ
 [μο]ογ μαγααγ εβολ ᾠν ογ
 28 [σιγ]η εσον[ζ] ᾠτε πιωτ᾽ ᾠατ᾽
 [χ]ωζᾠ · ναῖ [α]γῖρωρπᾠ ᾠεῖ
 51 [ᾠα]
 εβολ ᾠν ογσι[γ]η ᾠτε πιωτ᾽ ᾠνατ᾽
 2 ψαχε ᾠμοϑ

Three / powers came forth from him; / ²⁵ they are the Father, the Mother / (and) the Son, they who came forth from / themselves, from the / living [silence (σιγή)] of the incorruptible Father. / These came // 51 forth from the silence (σιγή) [of the] ineffable / [Father.]

*The three ogdoads: IV 51,15 - 53,3**a) Their appearance: IV 51,15 - 22*

IV 51 εαγ̄ρ̄ω̄ρ̄π̄ ἡ̄ε̄ῑ ε[βολ]
 16 ἡ̄μο̄σ̄ ἡ̄β̄ῑ ω̄ο̄μ̄τε̄ ἡ̄β̄[ο̄μ̄ :]
 ε̄τε̄ ω̄ο̄μ̄τε̄ ἡ̄ε̄ ἡ̄ο̄ρ̄[δο̄ᾱς]
 18 ἡ̄ᾱῑ ἡ̄τᾱπῑω̄τ̄ ἡ̄τ̄ο̄[γ̄ ε̄βο̄λ]
 ἡ̄ν̄ κο̄ῡν̄σ̄ ἡ̄ν̄ ο̄ῡσῑγ̄η̄ [ἡ̄ν̄]
 20 ο̄ῡπ̄ρο̄νο̄ιᾱ · ε̄τε̄ ἡ̄ᾱ[ῑ ἡ̄ε̄]
 πῑω̄τ̄ τ̄μᾱᾱγ̄ [πῑω̄η̄]
 22 ρ̄ε̄ ·

¹⁵ There came [forth] / from him three [powers,] / which are three ogdoads (ὀγδοάς) / which the Father brought [forth] / from his bosom in silence (σιγή) [and] / ²⁰ providence (πρόνοια), which [are] / the Father, the Mother (and) [the] / [Son].

b) The first ogdoad: IV 51,22 - 52,2

22 †ω̄ρ̄π̄ ἡ̄ο̄ρ̄δο̄ᾱς τ[η̄]
 ε̄τᾱπῑω̄μ̄τ̄ ἡ̄ο̄ο̄γ̄τ̄ ἡ̄ᾱλο̄[γ̄]
 24 ε̄ῑ ε̄βο̄λ ε̄τ̄β̄η̄η̄τ̄ς ε[τε̄ τᾱῑ]
 τε̄ †ε̄ν̄νο̄ιᾱ ἡ̄ν̄ πῑω̄ᾱ[χε̄ ἡ̄ν̄]
 26 πῑω̄ν̄ἡ̄ ἡ̄ν̄ᾱ[τ̄]ᾱω̄ἡ̄μ̄ ψ[ᾱ ε̄]
 ἡ̄ε̄ζ̄ · ο̄γ̄ω̄ψ̄ · ο̄γ̄νο̄ῡ[ς̄]
 52 [ἡ̄ν̄β̄]
 [ἡ̄ν̄ ο̄γ̄β̄ῑν̄ρ̄ω̄]ρ̄π̄ ἡ̄ε̄σο̄ο̄γ̄ν̄
 2 [πῑω̄]τ̄ ἡ̄ἡ̄[ο̄ο̄γ̄τ̄ς̄]ἡ̄ῑμε̄

52, 2 Superlin. stroke on N is in the lacuna.

The first ogdoad (ὀγδοάς), the [one] / because of which the thrice-male child / came forth, [which] / ²⁵ is the thought (ἐννοια), and the word, [and] / the eternal, incorruptible life, / will, mind (νοῦς), // 52 [and] foreknowledge, / [the] androgynous [Father].

c) *The second ogdoad: III 42,11-21*

III 42

ΤΜΕΖΣΝΤΕ ΝΒΟ[Μ Ν]

- 12 ΖΟΓΔΟΑΣ ΤΜΑΑΥ ΤΒΑ[ΡΒ]ΗΛΟΝ [ΜΠΑΡ]
 ΘΕΝΟΣ ΕΠΙΤΙΤΙΩΧ[.] . [
- 14 ΑΙ · ΜΕΜΕΝΕΑΙΜΕΝ[ΠΕ]
 ΤΖΙΧΝ ΤΠΕ· ΚΑΡΒ[
- 16 ΤΒΟΜ ΝΑΘΕΡΜΗ[ΝΕΥΕ ΜΜΟΣ]
 ΤΜΑΑΥ ΝΑΤΨΑΧΕ [ΜΜΟΣ ΑΣΠΕΙ]
- 18 ΡΕ ΕΒΟΛ ΖΑΡΙΖΑΡΟΣ Ζ[
 ΜΜΟΣ ΑΣΠΡΟΕΛΘΕ Ε[ΒΟΛ · ΑΣΕΥ]
- 20 ΔΟΚΕΙ ΜΝ ΠΕΙΩΤΙ Μ[ΠΙΚΑΡΩΦ Ν]
 ΚΑΡΩΦ

The second ogdoad (ὄγδοάς)-/ power, the Mother, the virginal (παρθένος) Barbelon / ΕΠΙΤΙΤΙΩΧ[] / ΑΙ, ΜΕΜΕΝΕΑΙΜΕΝ [who] / ¹⁵ presides over the heaven, ΚΑΡΒ[] / the uninterpretable (-έρμηνεύειν) power, / the ineffable Mother [She originated] / from herself []; / she came forth (προελθεῖν); [she] / ²⁰ agreed (εὐδοκεῖν) with the Father [of the] silent / [silence].

12

[ΜΝ]ε

4 [ΤΜΑ]

[ΝΖΟ]ο

6 [

[

8 [...].

[νευε]

10 [ψαχε

[

12 [εβολ

[ΡΨΟΡ]

14 [ΜΝ]πι

[she appears to be

[there is a faint: ε

[there may be too

[second power [

[virgin (π

[he who pres

[the uninterp

[... / [

[forth. She ag

[

c) *The second ogdoad: IV 52,2-14*

IV 52, 2

†βΟΜ

[̄ΜΜ]ΕΖ̄C̄N[TE EYΘ]ΓΔOAC TE

4 [TMA]AY †[BAPBHΛ]Ω M̄PAPΘENOC

[̄N̄ZΘ]OY[† . .] .KABA · AΔΩNE·

6 [] ΠH ET̄KH Z̄ĪX̄N TP̄E

[] .[.] AKPWBΩPIAΩP

8 [...]. †βΟΜ N̄NATPZ̄EP̄MH

[NEYE] M̄MO[C] AYΩ N̄NAT̄

10 [ΨAXE M̄MOC] TAĪ .P̄M. [

[] K A[CPI]P[Ε]

12 [EBOΛ M̄MOC MA]YAAΣ EAC

[P̄ΩOP̄N̄ N̄EĪ E]BOΛ · AC† ME TE

14 [M̄N] ΠIΩ† [N̄]TE †CIGH ETON̄Z̄

52, 5 Trace appears to be H.

6 There is a faint € at the end of the line, perhaps erased.

11 There may be too little room for CΠI in the lacuna.

The / second power [which] is [an] ogdoad (*ὀγδοάς*), / [the] Mother, the [male] virgin (*παρθένος*) [Barbelo] / ⁵ [.KABA, AΔΩNE / [] he who presides over the heaven / [] AKPWBΩPIAΩP / [,] the uninterpretable (*-ἐρμηνεύειν*) / and in[effable] power, / ¹⁰ she ... / []. She originated / [from] herself, and she / [came] forth. She agreed / [with] the Father of the living silence (*σιγή*). /

d) The third ogdoad: IV 52,15-24

- IV 52 [†(μερ)ω]ομτε δε ἄβoм εγoγΔ[oαc]
 16 [τε] π[ι]ωηρε ἄτε †ciγη ἄν
 [oγκαρ]ωq · ἄν oγcooγн ἄ
 18 [τε πιω]† ἄн oγapETH ἄτε
 [тм]ααγ· παῖ εαqρωpπ ἄ
 20 [εινε ε]βoλ ἄн κογнq ἄнcaωqε
 [ἄβ]oм ἄτε πιnoб ἄнoγoεиn
 22 [ἄ]τε †caωqε ἄнcmн εт[εγ]
 [εβ]oλ ἄнpooγ πε πωαχε
 24 [ἄτε] πεγπληρωμα ·

52,15 There is not enough room for †μερω in the lacuna.

16 ι has flaked off. Perhaps homoioteleuton: †ciγη ἄн <πικλομ
 ἄн>oγκαρωq, or a whole line dropped out: oγκαρωq ἄн πικλομ ἄн.

¹⁵ And (δέ) the third power which [is] an ogdoad (ὀγδοάς), / the Son of the silence (σιγή) and / <silence, and the crown of the> silence, and the knowledge / [of the Father], and the virtue (ἀρετή) of / [the] Mother, who [brought] / ²⁰ [forth] from his bosom seven / powers of the great light / of the seven voices from / which is the word / [of] their completion (πλήρωμα).

e) The summary: IV 52,24 - 53,3

- 24 ετε
 [ναῖ] νε ωομτε ἄβoм · ετε
 26 [ωο]μτε ἄн[г]Δoαc νε ναῖ

These / ²⁵ are three powers, i.e. / three ogdoads (ὀγδοάς), these //

III 43,6 [ωτ̄ ζ̄]̄Ν τε̄π̄ρο̄νο̄ιᾱ ε̄ῑνε̄ μ̄μο̄ο̄υ
 [ε̄βο̄λ]̄ ζ̄̄Ν̄ κο̄ο̄ῡν̄τ̄ϗ̄ · ᾱφ̄ε̄ῑνε̄ μ̄μο̄ο̄υ
 8 [ε̄βο̄λ]̄ ζ̄̄Μ̄ π̄μᾱ ε̄τ̄μ̄μᾱϗ̄

43,6-8 DORESSE was still able to read all except the first letter of each line (JA 254, 1966, p. 340).

[through] his providence (*πρόνοια*) brought / [forth] from his bosom.
 He brought them / [forth] at that place.

The description of the Doxomedon-aeon: III 43,8 - 44,9

8 ᾱφ̄ρο̄ε̄λ
 [θε̄ ε̄]̄βο̄λ̄ ἄ̄β̄ῑ δ̄ο̄μ̄ε̄δ̄ων̄ δ̄ο̄ξ̄ο̄μ̄ε̄
 10 [δ̄ων̄]̄ πᾱῑων̄ ἄ̄ν̄ῑαῑων̄ ἄ̄ν̄ πε̄
 [θε̄ρο̄]̄νο̄ς̄ ε̄τ̄ν̄ζ̄η̄τ̄ϗ̄ · ἄ̄ν̄ ἄ̄δ̄ῡνᾱμῑς̄
 12 [ε̄τ̄κ]̄ω̄τ̄[ε̄ ε̄ρ]̄ο̄ϗ̄ ν̄ῑε̄ο̄ο̄ϗ̄ ἄ̄ν̄ ν̄ῑᾱ
 [φ̄ε̄λ]̄ρ̄ς̄[ιᾱ · πε]̄|̄ω̄τ̄ ἄ̄π̄νο̄β̄ ἄ̄νο̄ϗ̄ο̄
 14 [ε̄ῑν̄ ἄ̄τ̄ᾱφ̄ε̄ῑ ε̄β]̄ο̄λ̄ ζ̄̄Μ̄ π̄ικ̄ᾱρ̄ω̄ϗ̄ · πε̄
 [π̄νο̄β̄ ἄ̄δ̄ο̄ξ̄ο̄μ̄]̄ε̄δ̄ων̄ ν̄αῑων̄ ε̄τε̄
 16 [π̄ω̄ο̄μ̄ἄ̄τ̄ ἄ̄ζ̄ο̄]̄ο̄ϗ̄τ̄ ἄ̄νᾱλο̄ϗ̄ ἄ̄τ̄ο̄ν̄
 [μ̄μο̄ο̄ϗ̄ ἄ̄μ̄]̄ο̄ϗ̄ ᾱϗ̄ω̄ ᾱϗ̄ᾱχ̄ρο̄ ἄ̄

43,9-12 DORESSE was still able to read all except the first letter of 10 and the first two letters of 9, 11 and 12 (JA 254, 1966, p. 340).

12 Corr. **λ** over ?

13 Corr. **ο** in **οϗ** over **ε**.

14f. Stop after **ϗ** is unusually high and large. Perhaps it is not a punctuation mark.

Alternate reconstr. **ΠΕΕΙΝΟΒ**.

17 **μμοοϗ** preferable to **μμοοϗ** to account for the available space.

Domedon / Doxomedon came forth (*προελθεῖν*), / ¹⁰ the aeon (*αἰών*)
 of the aeons (*αἰών*), and the / [throne (*θρόνος*)] which is in him,
 and the powers (*δύναμις*) / [which surround] him, the glories and
 the / [incorruptions (*ἀφθαρσία*). The] Father of the great light / [who
 came] forth from the silence, he is / ¹⁵ [the great] Doxomedon-aeon (*αἰών*)
 in which / [the thrice-] male child rests. / And the throne (*θρόνος*) /

IV 53

[NΓ]

N̄TAΠIΩT̄ [N̄TOY EBOL Z̄N KOY]

2 N̄q̄ Z̄N OYCIΓH M̄N OYΠP[ONOIA]

N̄TAq̄ M̄ΠI[MA ETMM]AY ·

53 the Father [brought forth from] his [bosom] / through silence (σιγή) [and] his providence (πρόνοια) / at that [place].

The description of the Doxomedon-aeon: IV 53,3 - 54,13

Π[ΙΜΑ]

4 ETAq̄P̄ΩP̄[P̄] N̄[OY]ΩN̄Z̄ EBOL

M̄MAȳ N̄BI ΔOΞ[OM]EΔ[ΩN ΠIE]

6 ΩN̄ N̄TE NIEΩN [M̄N NIEPONOC]

ET̄N̄Z̄PAĪ N̄ZH̄T̄q̄ [M̄N NIBOM ET̄]

8 [K]ΩTE EP̄OY M̄[N̄ OYEOY]

[M̄]N̄ OYMN̄TĀT̄[X̄ΩZ̄M̄ · ΠIΩT̄]

10 [N̄T]E ΠINOΘ̄ [N̄OYOEIN AQ̄EI]

[EBOL] Z̄N OYM[

12 [] .. [. . . . ΠINOΘ̄ N̄ΔO]

[ΞO]MEΔΩN [N̄NEΩN ET̄q̄MŌT̄N]

14 [M̄]MOq̄ N̄ZH̄T̄q̄ N̄[B̄I ΠIΩM̄T̄ ZO]

[OY]T̄ N̄ALOY [AYΩ AQ̄TAXPO]

53,11 Perhaps OYM[N̄TP̄EQ̄KAPΩq̄.

[At that place] / Doxomedon appeared, / ⁵ [the] aeon (αἰών) / of the aeons (αἰών) [and the thrones (θρόνος)] / that are in him, [and the powers which] / surround them, [and glory,] / [and] in[corruption]. The Father / ¹⁰ [of] the great [light came] / [forth] from [] / [the great Doxo]medon / [-aeon (αἰών)] in [which] / [the thrice-male] child [rests]. / ¹⁵ [And the throne (θρόνος)] /

- IV 54 [ΥΥΥΥΥ]ΥΥΥΥΥΥ[Υ]
 8 [ΥΥΥΥΥ]Υ εεεεε[εε]
 [εεεεεεε]εεεεεε[εε]
 10 [ααααααααα]αααα[αα]
 [ααααααα ω ω] ω [ω ω]
 12 [ω ω ω ω ω ω] ω ω ω ω[ω]
 [ω ω ω ω ω ω.]

[ΥΥΥΥΥ]ΥΥΥΥΥΥ[Υ] / [ΥΥΥΥΥΥ]Υεεεεε
 [εε] / [εεεεεεεε]εεεεεε[εε] / ¹⁰ [ααααα
 αααα]αααα[αα] / [ααααααααωω]ω[ωω] /
 [ωωωωωω]ωωωω[ω] / [ωωωωωωω.]

The presentation of praise and request of the ogloads: IV 54,13 - 55,11

αγω \bar{n} †ζε

- 14 [†ψομτ]ε \bar{n} βομ αγειν[ε]
 [εζραϊ \bar{n} ογ]ςμογ \bar{m} πινοβ \bar{n}
 16 [νατναγ ερ]ογ αγω \bar{n} ατχ[αζ]
 [μγ \bar{n} νατ† ρα]ν ερογ πι[πα]
 18 [ρθενικον \bar{m}]π \bar{n} α \bar{n} τε πι[ιωτ]
 [αγω †ζοογ†] \bar{m} παρθεν[οc]
 20 [†βαρβηλω] α<γ>̄ραιτι \bar{n} [ωο]

54,14 Imperfection in the papyrus may have caused unusual spacing.

16f. Perhaps ατχ \bar{a} ζμεγ (77,5), ατχ \bar{a} ζμ (60,11) or ατχ \bar{a} οογ. Cf. also 65,10; 67,5; 73,8f.

20 MS. ασ̄ραιτι.

And in this way / [the three] powers brought / ¹⁵ praise to the great, / [invisible], and [incorruptible] / [unnameable] one, the [virginal (παρθενικόν)] / Spirit (πνεῦμα) of the [Father] / [and the male] virgin (παρθένος) / ²⁰ [Barbelo]. <They> asked (αἰτεῖν) /

54,19f. MS. reads: [And the male] virgin [Barbelo] asked etc.

- III 44,14 βομ · ασπροελεε εβολ \bar{n} βι ουσι[γη \bar{n}]
 ουσιγη εσον \bar{z} \bar{n} βι ζεν[εοογ] $\bar{m}\bar{n}$ [ζενα]
 16 φθαρσια $\bar{z}\bar{n}$ ναιων [αι]
 ων ζεντβα εγογο \bar{z} [μ π]
 18 ψομ $\bar{n}\bar{t}$ \bar{n} ζοογ \bar{t} τ[ψομτε \bar{n} βιν]
 χπο \bar{n} ζοογ \bar{t} \bar{n} γεν[εα \bar{n} ζοογ \bar{t} αγ]
 20 με \bar{z} πνοβ \bar{n} δοξομ[εδων \bar{n} αιων \bar{n}]
 τβομ \bar{m} πψαχε \bar{m} πεπ[ληρωμα τη $\bar{r}\bar{q}$]

44,15 Superlin. stroke on MN is not visible.

17 Corr. ΕΥΟΓΟΖ over erased word beginning with \bar{n} .

19 Or : ΓΕΝ[OC

power. A silence (σιγή) of living silence (σιγή) / ¹⁵ came forth (προελ-
 θεῖν), namely [glories] and / incorruptions (ἀφθαρσία) in the aeons
 (αἰών) [aeons (αἰών)] / myriads added [on
 the] / three males, [the three] / male offspring, the [male] races (γενεά)
 / ²⁰ filled the great Doxomedon-[aeon (αἰών) with] / the power of
 the word of the [whole pleroma (πλήρωμα).] /

power. A [liv
 power. / [thes
 om (αἰών) wh
 besides [over th
 males, [the] th
 races (γενεά),
 cal [Christ and]
 the great /
 id the [pleroma

- IV 54 [ῤῗ ἡ̅νοῦβομ] ἄϣῤῗῤῗ ἡ̅
 22 [οῦωἡ̅ζ εβο]λ ἡ̅βι οῦϣ[ιγἡ]
 [εϣοἡ̅ζ ἡ̅ϣι]γἡ ῤῗ οῦβομ
 24 [ἡ̅λἱ ετε ζε̅νεο]οῦ ἡ̅ε ἡ̅ἡ̅
 [ζε̅νατἡ̅ωῤῗῤῗ] πιεωἡ̅ ετἡ̅
 26 [ἡ̅τἡ̅]ε ἡ̅ἡ̅εωἡ̅ .
 55 [ἡ̅ε]
 Πἡ ετκἡ ε[ζῤῗἱ εἡ̅ἡ̅ ἡ̅ιμῡϣτἡ̅]
 2 ϣιοἡ̅ ἡ̅λἱ ε[τε ζε̅ναἡ̅τβα ἡ̅ε]
 ἡ̅ιῡἡ̅τἡ̅ ζ[οο]ῡ[τἡ̅ ἡ̅ι]ῡἡ̅τἡ̅ γε]
 4 ἡ̅οϣ · ἡ̅ιζοοῡ[τἡ̅ ἡ̅ἡ̅]ἡ̅ ἡ̅ιγεἡ̅[εα]
 ἡ̅ζοοῡτἡ̅ · ἡ̅ιε[οοῡ ἡ̅τε πιωτἡ̅ ·]
 6 [ἡ̅]ἡ̅εοοῡ ἡ̅τε π[ἡ̅]ἡ̅οβ [ἡ̅ἡ̅ϣ ἡ̅ἡ̅]
 [ἡ̅]ἡ̅γεἡ̅οϣ ἡ̅ζοοῡ[τἡ̅] ἡ̅ιγ[εἡ̅εα ἡ̅]
 8 [τἡ̅]ῡἡ̅οῡζ ἡ̅πιἡ̅οβ [ἡ̅ἡ̅εωἡ̅]
 [ἡ̅ἡ̅]οῡζοἡ̅εαωἡ̅ [ἡ̅]ζ[ε̅ἡ̅βομ ἡ̅]
 10 [τε ο]ῡῡἡ̅ε ἡ̅τε π[ἡ̅]ἡ̅ἡ̅ρωἡ̅α
 [ἡ̅ο]ῡοεἡ̅[ἡ̅]

[for a power.] A [living], / [silent (*σιγή*) silence (*σιγή*)] / [appeared] in a power, / [these which] are [glories] and / ²⁵ [incorruptions,] the aeon (*αἰών*) which / [of] the aeons (*αἰών*), // 55 he who presides [over the] / [myriads of] mysteries (*μυστήριον*), / the three males, [the] three [offspring (*γένος*)], / the males [and] the male races (*γενεά*), / ⁵ the [glories of the Father,] / [the] glories of the great [Christ and] / [the] male offspring (*γένος*), the [races (*γενεά*)] / filled the great / Doxomedon [-aeon (*αἰών*) with powers of] / ¹⁰ a word of the [pleroma (*πλήρωμα*)] / [of] light.

The presentation of praise of the thrice-male child: III 44,22 - ?

III 44,22 ΤΟΤΕ ΠΨΟΜΝΤ̄ Ν̄ΖΟΟΥΓ[Τ̄ Ν̄ΑΛΟΥ Μ̄ΠΝΟΒ]
 Ν̄ΧΡ̄Σ Ν̄ΤΑΦΤΑΖΣϞ Ν̄ΒΙ Π[ΝΟΒ Ν̄ΑΖΟ]
 24 ΡΑΤΟΝ Μ̄Π̄ΝΑ ΠΑΪ Ν̄Τ[ΑΥ† ΡΑΝ ΕΤΕϞ]
 ΒΟΜ ΧΕ ΑΙΝΟΝ ΑΦ† [Ν̄Ο]Υ[ΣΜΟΥ Μ̄]
 26 ΠΝΟΒ Ν̄ΑΖΟΡΑΤΟΝ Μ̄Π̄ΝΑ [Μ̄Ν ΤΕϞ]
 ΑΡΣΕΝΙΚΗ Μ̄ΠΑΡΘΕΝΟΣ ΪΩ[ΗΛ Μ̄Ν]
 28 ΤΣΙΓΗ Ν̄ΣΙΓΗ Ν̄ΣΙΓΗ Μ̄Ν ΤΜ̄ΝΤ̄[ΝΟΒ]

44,24 Corr. N in ΠΝΑ over ΕΙ. It seems the scribe began to write ΠΕΙΩΤ.
 45,1ff. are missing.

Then (τότε) the thrice-male [child of the great] / Christ (χριστός) whom the [great] invisible (ἀόρατον) / Spirit (πνεῦμα) had anointed — he [whose] / ²⁵ power [was called] Aionon — gave [praise to] / the great invisible (ἀόρατον) Spirit (πνεῦμα) [and his] / male (ἀρσενική) virgin (παρθένος) Yoel, [and] / the silence (σιγή) of silent (σιγή) silence (σιγή), and the [greatness] //

Pages 45-48 are missing.

TH

8 [NS]

[

2 [

[. JOY

4 [TN]O

[N]TE

6 [ΠΙΝΑ]

[ΟΥΤ]

8 [ΟΥC]M

[6OM]

10 [NNAΤ]

[ΘΕΝΙΚ

] wi

, he who

since (ουτ) [of

thought / pra

great.] / 10 [inv

The a

12 [NΟΥ]ω

[ΜΑΥ] N

14 [

[2

1 Perhaps ΠΙΦΩ]C

there / a

who] sees [g

Pages 45-48 are missing.

THE

16 [[NNA7

18 [[TAI T

20 [OC TO

1 (te[ετ] / [ON

invisible] /

22 (avv) / [who

The a

20

[NOY

22 [OY NT

23 (ere) / (the ch

The

24 [N]61 p

[P]ε T

26 NATXP

ΠINO6

27

28 TH

(this) he was

[Na.] / as the

29 [is] / the gre

30

Pages 45-48 are missing.

TH
 1, 2 ετο
 παρ
 4 χαω
 ρενο
 6 [M]N
 [...] Δ
 8 [...]N
 [
 10 [
 [...]ε
 12 [...]·[·
 πατ α
 14 [π]α
 [ρ]οN
 16 [π]κα
 [...]ON
 18 [...]HN
 [
 20 [
 [N]μο
 22 [MN] N
 Perhaps N[EO]
 These appears to
 Although N before
 Specific stroke is
 extending to HN
 :[
] / 5
 [] / [
 here brought [pr
 (pov)
 17-20 / him in
 25 (θρνος), /

- IV 57, 2 ετογαα[β πα[
 παρηχ̄ϥ †[] ἄτ . . [
- 4 χωζ̄μ ἄν̄ ν[] οὐ ἄν̄[
 ζενβ̄ομ νε ἄν̄[ζενεοοϥ]
- 6 [ἄν̄] ζενατ̄χωζ̄μ
 [. .] ἀγει εβολ[
- 8 [. .] ἄν̄σβω . [
- [
- 10 [] εβολ[λ
 [. .] ε ε'τ'να.[
- 12 [.] [. .] σε ε[
 παῖ ἀφεινε ε[ζραῖ ἄνοϥσμοϥ]
- 14 ἄν̄π[ι]ατοϥω[ἄν̄ζ εβολ ἄν̄μϥστη]
 [ριο]ν ετ̄ζηπ[
- 16 [πι]καλυπτ[οc] ἄν̄[
 [. .] ο̄ν c[
- 18 [. .] ἄν̄ . ε[
 [] †c[
- 20 [] ωτ[
 [ἄν̄]μοϥ ζ̄μ π[] .
- 22 [ἄν̄] νιεων . [] ε]ρο

57, 4 Perhaps Ν[ΙΕΟ]ΟΥ.

8 Trace appears to be ϥ.

14 Although ἄν̄ before Π is unprecedented in IV, 2 the trace cannot be ἄν̄.

17f. Superlin. stroke is visible above C indicating the beginning of a name perhaps extending to HN in line 18.

holy [] / the end, [the] incorruptible [] / and
 [] / ⁵ they are powers [and glories] / [and] incorrup-
 tions [] / [] they came forth [] / (lines 8-12) /
 This one brought [praise] / to the unrevealable, / ¹⁵ hidden [mystery
 (μυστήριον)] / [the] hidden (καλυπτός) [] /
 (lines 17-20) / him in the [] / [and] the aeons (αἰών) []
 thrones (θρόνος), /

Pages 45-48 are missing

27 [N]OC
 24 [πο]Υ
 [α]ΥΚ
 26 [α]ΝΤ
 28 [N]H
 [ε]ΡΟΟ
 2 [ατχ]
 []
 4 [M] T
 [ΠΙΠΛΗ
 6 [N]XOO
 [M] Π
 8 [M]YCT
 [ε]ΒΟΛ
 10 []
 []
 12 []
 []
 14 [X]N
 []

† Trace at the end
 ‡ Trace appears to

] and /
 ... number sur
] and they
 of the Son, and
 sioned] / before
 (μυστήριον
 9-12) / [
 # [σ] / as [

IV 57 [N]OC ZEN.[] AΓΩ .[
 24 [ΠΟ]ΥΑ ΠΟΥΑ [] .[.]ΟΝ[
 [Α]ΥΚΩ[Τ]Ε ΕΡ[ΟΟ]Υ Ν̄ΒΙ ΖΕ[Ν]
 26 [Α]ΝΤΒΑ Ν̄[ΒΟΜ Ν̄ΝΑ]Τ† ΗΠ[Ε]
 58 [ΝΗ]
 [ΕΡΟΟΥ· ΖΕΝΕΟ]ΟΥ Μ̄Ν ΖΕΝ
 2 [ΑΤΧ]ΩΖ̄Μ [] ΑΓΩ ΕΥ
 []ΥΕ[] Ν̄Τ]Ε ΠΙΩΤ
 4 [Μ̄Ν] ΤΜΑ[ΑΥ Μ̄Ν] ΠΩΗΡΕ Μ̄Ν
 [ΠΙΠΛΗΡΩΜΑ] ΤΗΡ̄Ω̄ ΕΝΤΑΪΡ̄ΩΡ̄[Π̄]
 6 [Ν̄ΧΟΟ] Μ̄Ν †]†Ε Ν̄ΣΦΡΑ[ΓΙΣ]
 [Μ̄Ν ΠΙΜΥΣΤΗΡ]ΙΟΝ Ν̄ΤΕ ΖΕ[Ν]
 8 [ΜΥΣΤΗΡΙΟΝ] · ΑΓΟΥΦ[ΝΖ]
 [ΕΒΟΛ [] .[
 10 [] .ΟΛΒΑ[
 [] ΟΥΘΟΝ .[
 12 [] . Ν̄ .[. .] .[
 [] ΕΤ]ΚΗ ΕΖΡΑΪ Ε
 14 [Χ̄Ν [] Μ̄Ν ΝΙΕΩΝ Ν̄
 [] Ζ̄Ν Ο]ΥΜ̄ΝΤΜ[Ε]

57,23 Trace at the end of the line may be superlin. stroke.

24 Trace appears to be Ε.

[] and / each one [] / ²⁵ myriads of [powers]
 / without number surround [them,] // 58 [glories] and / [in]corruptions
 [] and they / [] of] the Father, / [and] the [Mother,
 and] the Son, and / ⁵ [the] whole [pleroma (πλήρωμα)] which I
 [mentioned] / before, [and the] five seals (σφραγίς) / [and the
 mystery (μυστήριον)] of / [mysteries (μυστήριον).] They [appeared]
 / (lines 9-12) / [] who] presides [over] / [] and the aeons
 (αἰών) [of] / ¹⁵ [] really] /

Pages 45-48 are missing.

TH
 16 [NAM
 e[
 18 p[ε[
 n[
 20 e[
 n[
 22 ωα e[
 Perhaps n[πτα
] at
 zai [] / (line
 zai) aeons (αἰών
 The ap
 70TE
 24 [N]οια
 ωq [ε[
 26 [ο]γγ
 [ο]ειN
 9
 ἸCΦP
 2 εβολ
 2N NIE
 4 ἸXOO
 (trre) [provid
 the [living sil
 the Father, and
 (the Father
 (ugh) / all th
 established /

Pages 45-48 are missing.

9) ΘΡ
6 [τβ]
[ετ
8 [μν
[ρω
10 [ντο
[νογ
12 [ογζ]
[...]
14 [μν π
[νιπλ
16 [φρπ
[νοβ
18 [ετε π
[ωζμ]
20 [ηλι η
[σθε
22 [τμε η
[παρε

! Use after ΘΗΡ
! Use C after ΗΛ

ααα (θρονος) of g
[(who) sur
is who / [sing]
[voice.] / with
re]/[to
and] / is [all
[who is [the]
] / [who] is t
[Eli Eli] Mach
[ves, / [and t
? Yowel, /

IV 59 ερονος \bar{n} νεο[ο]γ [M̄]N ζεν[αν]
 6 [τβ]α \bar{n} αγγελος [N̄]νατ† ηπε
 [ετα]γκωτε ε[ροο]γ ζεν[βο]μ
 8 [M̄]N ζε[νεοο]γ \bar{n} [νατχ]ω[ζM̄]· εγ
 [ζωc α]γω εγ† εοογ ε[γc]μογ
 10 [N̄]τοογ] τη[ρ]ογ ζ̄N ογ[cm]η
 [N̄]ογω]τε ζ̄N [ο]γζ̄ικων [ζ̄N]
 12 [ογζρο]ογ \bar{n} ατκαρωq [
 [... M̄]πι[ω]τ̄ M̄[N] τ[μααγ]
 14 [M̄]N πω]ηρε .[.] .[.] . [M̄]N
 [νιπλη]ρωμ[α τηρο]γ ε[ταίρ]
 16 [ωρπ̄ \bar{n}]χοο[γ ετε] παί πε [πι]
 [νοb \bar{n}]χc̄ πι[ε]βολ ζ̄N ογ[σιγη]
 18 [ετε πα]ί πε παλογ \bar{n} να[τ]χ
 [ωζM̄] \bar{t} ελμαηλ \bar{t} ελμαχ[α]ηλ
 20 [ηλ̄ι ηλ̄ι] \bar{t} μαχαρ \bar{t} μαχαρ
 [σηθ̄ †]βομ [ετ]ον̄ζ ζ̄N ογM̄N
 22 [τμε να]με M̄[N] †ζο]ογτ̄ M̄
 [παρθεν]ος ετ̄nm[M]α[q ι]ογηλ

59,14 Trace after ΩΗΡΕ may be Ε, the next trace may be λ.

20 Corr. C after ΗΛ]ι crossed out.

5 thrones (*θρόνος*) of glory [and myriads] / of angels (*ἄγγελος*) [without]
 number / [who] surrounded them, [powers] / [and incorruptible]
 glories, who / [sing] and give glory, all giving / ¹⁰ praise with [a
 single voice,] / with one accord (*εἰκῶν*), [with] / [one] never silent
 [voice] / [
 to] the Father, and the [Mother], / [and the] Son [
 and] / ¹⁵ [all the] pleromas (*πλήρωμα*) [that I] / mentioned
 [before,] who is [the] / [great] Christ (*χριστός*), who is from [silence
 (*σιγή*),] / [who] is the [incorruptible] child / Telmael Telmachael
 / ²⁰ [Eli Eli] Machar Machar / [Seth, the] power which really
 truly lives, / [and the] male / [virgin (*παρθένος*)] who is with
 [him,] Youel, /

Pages 45-48 are missing.

1824 [MN
 [MTE
 26 [MN
 I
 28 [NCΦ
 [raIḫ

[Esephēch, [t
 of the crown of
 [the] ple

The ap

40 [ḫ
 [NĒI
 2 [ψαχ
 [πνο
 4 [CIC
 [M]TE
 6 [..]ā
 [e]TE
 8 x̄c
 CIḫ
 10 λqE
 EP[O

60 the g
 [the] true
 I shall tell
 [is the] son
 [the in]effable
 great [invisi

- IV 59,24 [M̄N HC]HΦHX ΠIPEQ[α]MαZTE
 [M̄ΠEPOO]Y Π[αΛO]Y N̄TE ΠAΛO[Y]
 26 [M̄N ΠIKΛ]OM N̄[T]E ΠEPEOOU
 [].N[] N̄TE ††[E]
 28 [N̄CΦPA]ΓIC [ΠIΠΛH]PΩMA E[N]
 [TAĪPΩP]Π̄ N̄X[OOQ]

[and] Esephech, [the] splendentenens, / ²⁵ the [child] of the child /
 [and the crown of] his glory / [] of the five / seals
 (σφραγίς), [the] pleroma (πλήρωμα) [that] / [I mentioned before].

The appearance of the Logos: IV 59,29 - 60,22

εαϞPΩ[OP̄Π̄]

- 60 [Ξ]
 [N̄EĪ EB]OΛ M̄MAY N̄BI ΠINOΘ̄ N̄
 2 [ΩAXE] N̄AYTOΓEHHHC ETOH̄Z
 [ΠNOY]TE Z̄N OYMN̄TME· †ΦY
 4 [CIC N̄]NAT̄MICE ΠAĪ E†NAXΩ
 [M̄]ΠEQPAN EĪXΩ M̄MOC XE
 6 [...]AĪA[....]ΘAΩΘΩCΘ[.].
 [E]TE ΠAĪ Π[E Π]ΩHPE M̄ΠI[NOB̄ N̄]
 8 X̄C̄ ETE [ΠAĪ] ΠE ΠΩHPE [N̄TE †]
 CIΓ[H N̄]N[AT̄]ΩAXE M̄MO[C E]
 10 AQE[Ī EB]OΛ Z̄M ΠINOΘ̄ N̄A[THAY]
 EP[OQ AY]Ω N̄AT̄XΩZ[M̄ M̄ΠNA]

There // 60 the great self-begotten (αὐτογενής) / living [Word came
 forth,] / [the] true [god], the / unborn physis (φύσις), he whose / ⁵
 name I shall tell saying: / []AĪA[]ΘAΩΘΩCΘ[], /
 who [is the] son of the [great] / Christ, who is the son [of]
 / [the in]effable silence (σιγή)[, who] / ¹⁰ came forth from
 the great [invisible] / and incorruptible [Spirit (πνεῦμα).] /

Pages 45-48 are missing.

THE

12 π[ου]

14 [α]

16 [·]ηηη

[ηη η]

18 [τε α]ε

[·] ετ

20 ε[ρ]ατ

22 του

1 Three before † ap

1 Perhaps [ΟΥΑΔΑ]

of the sil

man] / [ε

appeared in t

the four [aeons

The present

22

24 παρ

26 ητε π

28 σιη ε

[π]μα

bought [praise]

* (πνευμα), (th

of the) / livi

rests. /

The creation of Adamas: III 48 last line - 49,7

III 49

[ΜΘ]

[ΕΒΟΛ Ζ̄Μ ΠΜΑ Ε]Τ̄ΜΜΑΥ Ν̄ΒΙ Τ̄ΒΗ
 2 [ΠΕ Μ̄Π]ΝΟΒ̄ Ν̄ΟΥΟΕΙΝ Τ̄ΔΥΝΑΜΙΣ
 [Ε]Τ̄ΟΝΖ̄ · Τ̄ΜΑΛΥ Ν̄ΝΙΑΦΘΑΡΤΟΣ ΕΤΟΥ
 4 [Α]ΑΒ̄ · Τ̄ΝΟΒ̄ Ν̄ΔΥΝΑΜΙΣ Τ̄ΜΙΡΟΘΟΗ
 ΑΥΩ ΑΣΧΠΟ Μ̄ΠΕΕΙ ΕΤ̄ΟΝΟΜΑΖΕ
 6 Μ̄ΠΕΦΡΑΝ̄ · ΕΕΙΧΩ Μ̄ΜΟΣ ΧΕ ῙΕΝ̄
 [Ῑ]ΕΝ̄ ΕᾹ ΕᾹ ΕᾹ ΕᾹ Ν̄ΨΟΜΝΤ̄ Ν̄ΣΟΠ̄

] // 49 [appeared at (or: from)] that [place] the cloud /
 [of the] great light, the living / power (*δύναμις*), the mother of the
 holy, incorruptible (*ἄφθαρτος*) ones, / the great power (*δύναμις*),
 the Mirothoe. / ⁵ And she gave birth to him whose name / I name
 (*ὀνομάζειν*) saying: ῙΕΝ̄ / ῙΕΝ̄ ΕᾹ ΕᾹ ΕᾹ three times. /

Superim. stroke on
 Casual use of Ν̄
 Perhaps ΤΗΡΟΥ
 Perhaps ΝΣΟΠ̄
 66,71 and 68,2; cf.

there c
 cloud] / of th
 lot; / in[corr
 ave birth to him
 thou art One,

The origin of Adamas: III 49,8-16

III 49, 8 [πα]ῖ γαρ αδαμας πογοειν ετρογο
 [ε]ῖν πετεβολ ῶμ̄ πρωμε περογ
 10 [ει]τ̄ ἄρωμε πενταῖκα νιμ ψω
 πε εβολ ἄρητ̄ · ἄκα νιμ ερογν
 12 ερογ ετε ἄρητ̄ ἄπελααγ ψωπε
 ἀπροελεε εβολ ἄβι πιωτ̄ ἄατ
 14 νοει ἄμογ ἄναπερινοητος · ἀγ
 εῖ εβο[λ] ἄρη ἄπσαρε ψα πεσητ
 16 ψα πμογνκ ἄψωωτ̄

49, 9 If one reads ΠΕ <Ε>ΤΕΒΟΛ the meaning will be similar to IV 61,8f.

For (γάρ) it is [this one], Adamas, the shining light, / who is from the Man, the first / ¹⁰ Man, he through whom / and to whom everything became, / (and) without whom nothing became. / The unknowable (-νοεῖν), / incomprehensible (ἀπερινόητος) Father came forth (προελεεῖν). He / ¹⁵ came down from above / for the annulment of the deficiency.

The union of Adamas and the Logos: III 49,16-22

16 ΤΟΤΕ
 ΠΝΟΒ ἄΛΟΓΟΣ ΠΑΥΤΟΓΕΝΗΣ ἄ
 18 ΝΟΥΤΕ ΜΝ ΠΑΦΘΑΡΤΟΣ ἄΡΩΜΕ
 ΑΔΑΜΑΣ ΑΥΜΟΥΧΤ̄ ἄΝ ΝΕΥΕΡΗ
 20 ΟΥ ΑΨΩΩΠΕ ἄΒΙ ΟΥΛΟΓΟΣ ἄΤΕ

49,20 Corr. ς over Υ. The singular is demanded by the subject.

Then (τότε) / the great Logos (λόγος), the divine Autogenes (ἀυτογενής), / and the incorruptible (ἄφθαρτος) man / Adamas mingled with each other. / ²⁰ A Logos (λόγος) of man came into being. /

The origin of Adamas : IV 61,8-18

- IV 61, 8 επιδε η[αί] αδ[αμας]
 [ογογοειν] πε εαριρε [εβολ]
 10 [ζ̄ν ογοει]ν · πβαλ̄ ντε π[ογοειν]
 [πε παί] γαρ πιωορ̄π̄ νρω[με]
 12 [πε ετε ε]τβηητ̄ ναῑ τηρ[ογ νε]
 [ετε ερο]γ τηρογ̄ η[ε] αγ[ω αχ̄ν]
 14 [τ̄γ̄ μ̄ν λ]ααγ· π[ιωτ̄] ετ[αρεί]
 [εβολ̄ ν̄]νατρ̄χι[ο]ρ̄ μ̄μ[ογ αγω]
 16 [̄νατρ̄]ν[ο]εῑ μ̄μογ εαρεί̄ ε[βολ̄ μ̄]
 [πσαρ]ε̄ ε[ζ]ραί̄ ψᾱ πρωτ[ε] ε[βολ]
 18 [̄ντε πι]ωωωτ̄·

For (ἐπειδή) this one, Ad[amas,] / is [a light] which radiated [from] /
 10 [the light; he is] the eye of the [light]. / For (γάρ) [this is] the first
 man, / because of whom all things [are,] / [to] whom all things [are,
 and without] / [whom there is nothing,] the [Father] who [came] /
 15 [forth,] (who is) inaccessible [and] / [unknowable (-νοεῖν),] and who
 came / [down from above] for the annulment / [of the] deficiency.

The union of Adamas and the Logos: IV 61,18-23

- 18 τότε πιη[οβ]
 [̄νωαχ]ε̄ ν̄αγτογενης̄ ν̄νο[γτε]
 20 [̄μν̄ πια]τ̄χωζ̄μ̄ ν̄ρωμε̄ α[δαμας]
 [εαγω]πε̄ ζ̄ν̄ ογδωρ̄δ̄ ε[τε παί]
 22 [πε πρω]με̄· αγω̄ αρωωπ[ε̄ ν̄βι]

Then (τότε) the [great,] / self-begotten (αὐτογενής), divine [Word] /
 20 [and the] incorruptible man A[damas] / [became] a mixture [which
 is] / [man]. And [man] came /

IV 61 [ΠΡΩΜ]Ε ΕΒΟΛ ΖΙΤΝ ΟΥΨΑ[ΧΕ·

into being through a word.

The presentation of praise of the Logos and Adamas: IV 61,23 - 62,16

αϥ]

24 [ΕΙΝΕ Ε]ΖΡΑΪ ΝΟΥΣΜΟΥ [ΜΠΙΝΟΒ]
[ΝΑΤΝ]ΑΥ ΕΡΟϥ ΑΥΩ Ν[ΑΤΤΑΖΟϥ]

26 [ΑΥΩ ΜΠ]ΑΡΘΕΝΙΚΟ[Ν ΜΠΝΑ ΜΝ]
[†ΖΟΟΥ]Τ ΜΠΑΡΘΕ[ΝΟΣ †ΒΑΡΒΗ]

28 [ΑΩ ΜΝ ΠΙ]ΨΜ† ΖΟΟΥ[Τ ΝΑΛΟΥ]
[ΜΝ †ΖΟΟΥ]Τ ΜΠΑ[ΡΘΕΝΟΣ ΙΟΥΗΛ]

62 [ΞΒ]

[ΜΝ ΠΑΛ]ΟΥ ΗΣΗΦΗΧ ΠΙΡΕϥΑΜΑΖ

2 [ΤΕ ΜΠ]ΕΟΟΥ ΜΝ <ΠΑΛΟΥ> ΝΤΕ ΠΙ
[ΑΛΟΥ] ΜΝ ΠΙΚΛΟΜ ΝΤΕ ΠΕϥΕΟΟΥ ·

4 [ΜΝ Ν]ΙΝΟΒ ΝΝΕΩΝ ΝΔΟΞΟΜΕΔΩΝ
[ΜΝ ΝΙ]ΘΕΡΟΝΟΣ ΕΤΝΖΗΤΟΥ ΜΝ

6 [ΝΙΒΟ]Μ Ε[ΤΚ]ΨΤΕ ΕΡΟΟΥ · ΖΕ[ΝΕ]
[ΟΟΥ] ΜΝ ΖΕ[ΝΑ]ΤΧΩΖΜ ΜΝ [ΠΙΠΛΗ]

62, 2 MS. reads ΠΕΟΟΥ (influence of preceding ΕΟΟΥ).

[He] / [brought] praise [to the great,] / ²⁵ [invisible,] and [incomprehensible,] / [and] virginal (παρθενικόν) [Spirit (πνεῦμα), and] / [the male] virgin (παρθένος) [Barbelo], / [and the] thrice-male [child,] / [and the] male [virgin (παρθένος) Youel,] // 62 [and the child] Esephech, the splendentens, / and the <child> of the / [child] and the crown of his glory, / [and the] great Doxomedon-aeons (αἰών), / ⁵ [and the] thrones (θρόνος) that are in them, and / [the powers that] surround them, / [glories] and incorruptions, and [the whole] /

III 50 μα τηρ̄ϛ · ν̄ταειχοοϛ ν̄ψο
 10 ρ̄π · μ̄ν πκαϛ ν̄αεροδιος πι
 ψαπ νουτε εϛοϛν εροϛ πμα
 12 εψαγχι ϛικων ν̄ζητ̄ϛ ν̄βι
 ν̄ρωμε ετογααβ μ̄πνοβ
 14 ν̄ογοειν ν̄ρωμε μ̄πιωτ̄
 ν̄τςιγη ν̄ςιγη ε[τ]ϛονϛ πειωτ̄
 16 μ̄ν πεϽπληρωμα τηρ̄ϛ · ν̄
 εε ν̄ταειχοοϛ ν̄ψορ[π]

which I mentioned before, / ¹⁰ and the ethereal (ἀερόδιος) earth, the / receiver of God, where / the holy men of the / great light receive shape (εἰκῶν), / the men of the Father / ¹⁵ of the silent (σιγή), living silence (σιγή), the Father / and their whole pleroma (πλήρωμα) as / I mentioned before.

The request of the Logos and Adamas: III 50,17 - 51,14

 αϛ†
 18 ν̄οϽσμοϽ ν̄βι πνοβ ν̄λογοϽ
 παϽτογενηϽ ν̄νοϽτε μ̄ν
 20 παφθαρτοϽ ν̄ρωμε ααα
 μαϽ αϽαιτι ν̄οϽδϽναμιϽ μ̄ν
 22 οϽναμτε ν̄ψα αηηϽε μ̄παϽ
 τογενηϽ μ̄<π>πληρωμα μ̄πε

The / great Logos (λόγος), / the divine Autogenes (αὐτογενής), and / ²⁰ the incorruptible (ἄφθαρτος) man Adamas gave praise / (and) they asked (αἰτεῖν) for a power (δύναμις) and / eternal strength for the Autogenes (αὐτογενής) / for the completion (πλήρωμα) of the /

- IV 62, 8 [ΡΩΜΑ] ΤΗ[Ρ̄] ΕΤΑΪΡ̄ΩΡ̄Π̄ [Ν̄ΧΟΟ] [Μ̄Ν ΠΚ]ΑΖ [Μ̄Π]ΑΗΡ · ΠΙ[Ρ]Ε[Υ]ΕΠ̄
 10 [ΝΟΥΤΕ] ΕΡΟ[Υ] ΠΙΜΑ [ΕΤΟΥΧΙ Ζ̄Ι] [ΚΩΝ Ν̄]Θ̄[Ι] ΝΙΡΩΜΕ Ε[ΤΟΥΛΑΒ Ν̄]
 12 [ΤΕ Π]ΟΥΘΕΙΝ Ν̄ΤΕ ΠΙΩ[Τ Ν̄ΤΕ †] [ΣΙΓΗ] Μ̄Ν †ΠΗΓΗ ΕΤΟΝ̄[Ζ̄ Ν̄ΣΙΓΗ]
 14 [ΠΙ]ΩΤ̄ Μ̄Ν ΠΙΠΛΗΡ[ΩΜΑ ΤΗΡ̄] [ΕΤΝ]Τ[ΩΥ Ν̄]ΘΕ ΕΝΤΑΪ[Ρ̄ΩΡ̄Π̄ Ν̄]
 16 [ΧΟ]Ο[Υ]

62,11 I has flaked off.

15 ΕΤ̄ΝΤΩΥ see 64,25; or ΕΤ̄ΝΤΑΥ see 66,24.

[pleroma (πλήρωμα)] that I [mentioned] before, / [and the] earth [of the] air (ἀήρ), the [receiver] / ¹⁰ [of God,] where the [holy] men / [receive shape (εἰκών),] (those) / [of the] light of the Father [of the] / [silence (σιγή)] and the living [silent (σιγή)] spring (πηγή), / [the] Father and [their whole] pleroma (πλήρωμα) / ¹⁵ as I mentioned / [before.]

The request of the Logos and Adamas: IV 62,16 - 63.8

- 16 [ΑΦΕΙΝ]Ε ΕΖΡΑΪ [Ν̄ΟΥΣΜΟΥ] [Ν̄ΒΙ Π]ΙΝΟΘ̄ Ν̄ΨΑΧΕ Ν̄Α[ΥΤΟ]Ε
 18 [ΝΗ]Σ Ν̄ΝΟΥΤΕ Μ̄Ν [Π]Ι[ΑΤΧΩΖ̄Μ] [Ν̄]ΡΩΜΕ ΑΔΑΜΑΣ ΑΥ[Ω ΑΥΡΑΙ]
 20 [ΤΙ] Ν̄ΟΥΒΟΜ Μ̄Ν ΟΥΧ[ΡΟ ΨΑ Ε] [Ν]ΕΖ Μ̄Ν ΟΥΜΝ̄ΤΑΤ̄Χ[ΩΖ̄Μ Μ̄]
 22 [Π]ΙΑΥΤΟΓΕΝΗΣ ΕΥ[ΠΛΗΡΩ]

[The] great, / [self-begotten (αὐτογενής),] divine Word / and [the] incorruptible / man Adamas [brought praise] and [they] / ²⁰ [asked (αἰτεῖν)] for a power and [eternal] / [strength] and in[corruption for] / [the] Autogenes (αὐτογενής), for [completion (πλήρωμα)] /

- IV 62 [ΜΑ] Ν̄ΤΕ ΠΙϞΤΟΟΥ Ν̄[ΝΕΩΝ]
 24 [Ζ̄ΙΝ]Α ΕΒΟΛ Ζ̄ΙΤΟΟΤΟ[Υ Ν̄ΤΕϞ]
 [ΟΥ]ΩΝ̄Ζ̄ ΕΒΟΛ Ν̄ΒΙ Π[ΕΟΟΥ Μ̄Ν]
 26 [†ΒΟ]Μ̄ Ν̄ΤΕ ΠΙΩ† Ν̄ . [. . . Ν̄Ν̄]
 [ΡΩΜΕ Ε]ΤΟΥΑΑΒ Ν̄ΤΕ Π[ΙΝΟΒ̄ Ν̄]
 28 [ΟΥΟΕΙ]Ν ΠΗ ΕΤΝΑΞ̄[Ι ΕΠΕCΗ†]
 [ΨΑ ΠΙΚΟ]CΜΟC Ν̄ΕΙ[ΝΕ Ν̄ΟΥΨΗ]
 30 [ΤΟΤΕ] ΠΙΑΤΧΩΖ̄Μ̄ [Ν̄ΝΟΒ̄ Ν̄]
 [ΡΩΜΕ ΑΔΑΜ]ΑC ΑϞΡ̄Α[ΙΤΙ Ν̄]
 63 [ΞΓ]
 ΟΥΨΗΡΕ ΝΑϞ ΕΒΟΛ Μ̄ΜΟ[Ϟ Ζ̄ΙΝΑ]
 2 Ν̄ΤΟϞ Ν̄ΤΕϞΨΩΠΕ Ν̄ΕΙΩ[† Ν̄†]
 ΓΕΝΕΑ Ν̄ΑΤΚΙΜ ΑΥΩ Ν̄[ΑΤΧΩ]
 4 Ζ̄Μ̄ ΑΥΩ ΕΤΒΗΤC Ν̄†<Ε>CΡ̄[ΨΟΡΠ̄]
 Ν̄ΟΥΩΝ̄Ζ̄ ΕΒΟΛ Ν̄[ΒΙ †C]ΙΓΗ [Μ̄Ν †]
 6 [C]ΜΗ ΑΥΩ ΕΤΒΗΗΤC Ν̄[ϞΤΩ]
 [ΩΝ̄Ϟ Ν̄]ΒΙ ΠΙΕΩΝ ΕΤΜΟ[ΟΥ†]
 8 [ΧΕΚΑ]ΑC ΕϞΝΑΒΩΛ ΕΒ[ΟΛ

62,26 The remnant after Ν̄ is not Τ.

31 The line is about 3 letters shorter than the preceding ones. Perhaps the scribe did not want to split up ΟΥΨΗΡΕ between 2 pages.

63, 4 MS. reads ΝΤΑC.

6 Ν[ΤΕϞΤΩ] is possible but rather long.

of the four [aeons (*αἰών*)], / [in order that (*ἵνα*)], through them, / ²⁵ there may appear the [glory and] / [the power] of the [] Father [of the] / holy [men] of the [great] / [light] that will come [down] / [to the night-like] world (*κόσμος*). / ³⁰ [Then (*τότε*)] the incorruptible, [great] / [man Adam]as [asked (*αἰτεῖν*)] // 63 for himself a son out of himself, [in order that (*ἵνα*)] / he (i.e. the son) may become Father [of the] / immovable and [in]corruptible race (*γενεά*), / and that because of it (i.e. the race) / ⁵ [the] silence (*σιγή*) [and the] voice may appear, / and that because of it the / [dead] aeon (*αἰών*) [may raise itself,] / [so that] it may dissolve.

The consorts of the lights: III 52,3-16

- III 52 α̅γω α̅ρκατανευε̅ ν̅βι
 4 πειω̅τ̅ι α̅ρ̅ς̅υ̅νευ̅δο̅κει̅ ν̅βι
 πεπληρωμα̅ τη̅ρ̅ϑ̅ ν̅νε
 6 φω̅στη̅ρ̅ α̅γει̅ ε̅βολ̅ ν̅βι̅ νευ̅<̅ς̅ϑ̅>
 ζ̅υ̅γος̅ ε̅π̅χ̅ω̅κ̅ ν̅τ̅ζο̅γδο̅ας̅ μ̅
 8 πα̅υ̅το̅γε̅νη̅ς̅ ν̅νο̅υ̅τε̅ τε̅
 χα̅ρι̅ς̅ μ̅πε̅ρο̅υ̅ει̅τ̅ ν̅ο̅υ̅ο̅ει̅ν̅ ·
 10 α̅ρ̅μο̅ζ̅η̅λ̅ τε̅ς̅ϑ̅η̅ς̅ι̅ς̅ μ̅π̅με̅ρ̅ς̅
 να̅γ̅ ν̅ο̅υ̅ο̅ει̅ν̅ ο̅ρο̅ϊ̅α̅η̅λ̅ · τ̅ς̅υ̅ν̅
 12 ρ̅ε̅ς̅ι̅ς̅ μ̅π̅με̅ρ̅ω̅μ̅ν̅τ̅ <̅ν̅>ο̅υ̅ο̅ει̅ν̅
 δ̅α̅γ̅ει̅θ̅ε̅ · τε̅φ̅ρο̅νη̅ς̅ι̅ς̅ ν̅<̅π̅>μ̅ε̅ρ̅
 14 ϑ̅το̅ο̅υ̅ ν̅ο̅υ̅ο̅ει̅ν̅ η̅λε̅λη̅θ̅ · τα̅ϊ̅
 τε̅ τε̅ρο̅υ̅ει̅τε̅ ν̅ρο̅γδο̅ας̅ ν̅πα̅υ̅
 16 το̅γε̅νη̅ς̅ ν̅νο̅υ̅τε̅ ·

52, 5 Corr. $\bar{\mu}$ crossed out before $\bar{\nu}\bar{\nu}\epsilon$.

12 MS. reads $\bar{\mu}\bar{o}\bar{\nu}\bar{o}\bar{\epsilon}\bar{i}\bar{n}$.

13 MS. reads $\bar{\nu}\bar{\tau}\bar{\mu}\bar{\epsilon}\bar{\rho}$.

And the Father nodded approval (*κατανεύειν*); / the whole pleroma (*πλήρωμα*) of the / ⁵ lights (*φωστήρ*) was well pleased (*συνευδοκεῖν*). / Their consorts (*σύζυγος*) came forth / for the completion of the ogdoad (*ὀγδοάς*) of / the divine Autogenes (*αὐτογενής*) : the / Grace (*χάρις*) of the first light / ¹⁰ Harmozel, the Perception (*αἴσθησις*) of the second / light Oroiael, the Understanding (*σύνεσις*) / of the third light / Davithe, the Prudence (*φρόνησις*) of the / fourth light Eleleth. This / ¹⁵ is the first ogdoad (*ὀγδοάς*) of the / divine Autogenes (*αὐτογενής*).

The consorts of the lights: IV 63,24 - 64,10

- IV 63,24 [αγω]
 [αϑ† με]τε \bar{n} βι πιωτ [αγω αϑ \bar{r}]
 26 [ψβηρ \bar{n} †] μετε \bar{n} βι πιπ[ληρωμα]
 [̄ντε νιφ]ωστηρ αϑ̄ω[ορπ̄ \bar{n}]
 28 [οϑω \bar{n} ζ] εβολ \bar{n} βι ζενσυ[νζυγος]
 [επιπληρ]ωμα \bar{n} τε †ογα[οας]
 64 [ⲬΔ]
 [̄ντε πια]υτογενης \bar{n} νουτε
 2 [πζμο]τ̄ \bar{m} πιωορπ̄ \bar{m} φωστηρ
 [αρμο]ζηλ · τεσθης \bar{m} πιμεζ
 4 [снаγ] \bar{m} φωστηρ · οροϊαηλ ·
 [πσοο]γν \bar{m} π[ι]μεζωμετ̄ \bar{m}
 6 [φωσ]τηρ \bar{d} αγειθε · τεσβ[ω]
 [̄μπιμ]εζϑτοογ \bar{m} φωσ[τηρ]
 8 [ηληλ]ηθ̄ · ετε ταί τε †[ωορπ̄]
 [̄νογα]οας \bar{n} τε πιαγτ̄[ογενης]
 10 [̄ννουτε]

64, 2 Superlin. stroke on \bar{m} ππ̄ is in the lacuna.

[And] / ²⁵ the Father [approved, and] / the [pleroma (πλήρωμα) of the] / lights (φωστήρ) [joined] in approval. / [Consorts (σύζυγος) appeared] / [for the] completion (πλήρωμα) of the ogdoad (ὀγδοάς) // 64 [of the] divine Autogenes (αὐτογενής) /: [the Grace] of the first light (φωστήρ) / [Armo]zel, the Perception (αἴσθησις) of the / [second] light (φωστήρ) Oroiael, / ⁵ [the Understanding] of the third / light (φωστήρ) Davithe, the Prudence / [of the] fourth light (φωστήρ) / [Elel]eth. This is the [first] / [ogdoad (ὀγδοάς)] of the [divine] / ¹⁰ Auto[genes (αὐτογενής).]

The ministers of the lights and their consorts: III 52,16 - 53,12

III 52,16

αγω ακατα

νεγε \bar{n} βι πειωτ̄ ακσυνεγδο

18 κει \bar{n} βι πεπληρωμα τηρ̄α \bar{n}

\bar{n} ογοειν αγπροελεε εβολ \bar{n}

20 βι \bar{n} <διακωνος> περογειτ̄ πνοβ

\bar{n} γαμαλιηλ · περογειτ̄ πνοβ

22 \bar{n} ογοειν ραρμοζηλ · αγω πνοβ

γαβριηλ · πμερснаγ \bar{n} νοβ \bar{n}

24 ογοειν οροϊαηλ · αγω πνοβ

σαμλω · \bar{m} πνοβ \bar{n} ογοειν δαυ

26 ειθε · αγω πνοβ αβρασαξ · \bar{n}

53

[\bar{n} γ]

[πνοβ \bar{n} ογοειν] ηλεληθ̄ · αγω

2 [ανσυ]νζυγος \bar{n} ναϊ προελεε ε

βολ \bar{z} μ πογωω \bar{n} τευδοκια

4 \bar{m} πειωτ̄ τεμνημη \bar{m} πνοβ

περογειτ̄ γαμαλιηλ · ταγαπη

52,20 Or emend ΔΙΑΚΩΝ. MS. reads \bar{c} ΥΝΖΥΓΟΣ.

21 \bar{n} ΝΟΒ?

And / the Father nodded approval (*κατανεύειν*); the whole pleroma (*πλήρωμα*) / of the lights was well pleased (*συνευδοκεῖν*). / The <ministers (*διάκωνος*)> came forth (*προελθεῖν*): / ²⁰ the first one, the great / Gamaliel (of) the first great / light Harmozel, and the great / Gabriel (of) the second great / light Oroiael, and the great / ²⁵ Samlo of the great light Davithe, / and the great Abrasax of // 53 [the great light] Eleleth. And / [the] consorts (*σύζυγος*) of these came forth (*προελθεῖν*) / by the will of the good pleasure (*εὐδοκία*) / of the Father: the Memory (*μνήμη*) of the great one, / ⁵ the first Gamaliel, the Love (*ἀγάπη*) /

The ministers of the lights and their consorts: IV 64,10 - 65,5

- IV 64,10 αγω αϣ† μ[ετε ν̄βι πι]
 [ωτ α]γω αϣ̄ϣβηρ ν̄† [μετε]
 12 [ν̄βι] πιπληρωμα τηρ̄ϣ [ν̄τε]
 [νιφ]ωστηρ εαγ̄ρ̄ωο[ρ̄π̄ ν̄ει]
 14 [εβ]ολ ν̄βι ζενδιακω[ν πιωο]
 [ρ̄π̄] ν̄νοβ καμαλιη[λ ν̄τε πι]
 16 [νοβ] μ̄φωστηρ [αρμοζηλ·]
 μ̄[ν] πινοβ γαβριη[λ ν̄τε πινοβ]
 18 μ̄μερσναγ μ̄φω[στηρ οροϊαηλ·]
 πινοβ σαμβλω ν̄[τε πινοβ]
 20 μ̄μερσομτ̄ μ̄φω[στηρ]
 δαγειθε · αβρασαξ μ̄[πινοβ]
 22 [μ̄]μερστοογ μ̄φω[στηρ]
 [ηλ]ηληθ̄ · αγω αγ̄ε[ι εβολ ν̄βι]
 24 [ζεν]σγνζγος ζ̄ν̄ ο[γ†]
 [μετ]ε ν̄τωογ ν̄τε π[ιωτ]
 26 [πιμεεγ]ε μ̄πιωορ̄[π̄ ν̄νοβ]
 [γαμαλι]ηλ· ταγαπ[η μ̄πιμερ]

64,16 Superlin. stroke on \bar{M} is in the lacuna.

18 The line must have been unusually long.

21 Superlin. stroke on \bar{M} is in the lacuna.

26 Superlin. stroke on \bar{M} is in the lacuna.

And [the Father] approved, / and the whole pleroma (πλήρωμα) / [of the] lights (φωστήρ) joined in / [approval.] Ministers (διάκων) / [came] forth: [the first] / ¹⁵ great Gamaliel [of the] / [great] light (φωστήρ) [Armozel,] / and the great Gabriel [of the great] / second light (φωστήρ) [Oroiael,] / the great Samblo of [the great] / ²⁰ third light (φωστήρ) / Davithe, Abrasax of [the great] / fourth light (φωστήρ) / [El]eleth. And consorts (σύζυγος) / came [forth] through [the] / ²⁵ [good pleasure] (shone) to them by the [Father]: / [the Memory] of the first [great one] / [Gamali]el, the Love (ἀγάπη) [of the second] /

III 53, 6 $\bar{m}\bar{p}\bar{n}\bar{o}\bar{b}$ $\bar{p}\bar{m}\bar{e}\bar{z}\bar{c}\bar{n}\bar{a}\bar{y}$ $\bar{g}\bar{a}\bar{v}\bar{r}\bar{i}\bar{n}\bar{h}$
 $\bar{\dagger}\bar{r}\bar{h}\bar{n}\bar{h}$ $\bar{m}\bar{p}\bar{m}\bar{e}\bar{z}\bar{\omega}\bar{m}\bar{n}\bar{\dagger}$ $\bar{p}\bar{n}\bar{o}\bar{b}$
 8 $\bar{n}\bar{s}\bar{a}\bar{m}\bar{b}\bar{l}\bar{\omega}$ · $\bar{p}\bar{\omega}\bar{n}\bar{z}$ $\bar{n}\bar{\psi}\bar{a}$ $\bar{e}\bar{n}\bar{e}\bar{z}$ ·
 $\bar{m}\bar{p}\bar{n}\bar{o}\bar{b}$ { \bar{m} } $\bar{p}\bar{m}\bar{e}\bar{z}\bar{q}\bar{t}\bar{o}\bar{o}\bar{y}$ $\bar{a}\bar{v}\bar{r}\bar{a}$
 10 $\bar{c}\bar{a}\bar{z}$ · $\bar{n}\bar{t}\bar{e}\bar{e}\bar{i}\bar{z}\bar{e}$ $\bar{a}\bar{\gamma}\bar{\chi}\bar{\omega}\bar{k}$ $\bar{e}\bar{v}\bar{o}\bar{l}$ \bar{n}
 $\bar{b}\bar{i}\bar{\dagger}\bar{t}\bar{\dagger}\bar{e}$ $\bar{n}\bar{z}\bar{o}\bar{g}\bar{d}\bar{o}\bar{a}\bar{s}$ $\bar{o}\bar{y}\bar{z}\bar{m}\bar{\epsilon}'$ $\bar{e}\bar{s}\bar{\chi}\bar{h}\bar{k}$ \bar{e}
 12 $\bar{v}\bar{o}\bar{l}$ $\bar{n}\bar{o}\bar{y}\bar{b}\bar{o}\bar{m}$ $\bar{n}\bar{a}\bar{t}\bar{o}\bar{y}\bar{a}\bar{z}\bar{m}\bar{e}\bar{c}$

53,11 Corr. $\bar{o}\bar{y}\bar{z}\bar{m}$ over erasure.

12 Corr. \bar{z} over \bar{i} ?

of the great one, the second Gabriel, / the Peace (*εἰρήνη*) of the third one, the great / Samblo, the eternal Life / of the great one, the fourth, Abrasax. / ¹⁰ Thus were the five ogdoads (*ογδοάς*) completed, / a total of forty, / as an uninterpretable power.

The request of the Logos and the pleroma: III 53,12 - 54,11

12 TO
 $\bar{t}\bar{e}$ $\bar{p}\bar{n}\bar{o}\bar{b}$ $\bar{n}\bar{l}\bar{o}\bar{g}\bar{o}\bar{s}$ $\bar{p}\bar{a}\bar{\gamma}\bar{t}\bar{o}\bar{g}\bar{e}\bar{n}\bar{h}\bar{c}$
 14 $\langle\bar{m}\bar{n}\rangle$ $\bar{p}\bar{\psi}\bar{a}\bar{\chi}\bar{e}$ $\bar{m}\bar{p}\bar{e}\bar{p}\bar{l}\bar{h}\bar{r}\bar{\omega}\bar{m}\bar{a}$
 $\bar{m}\bar{p}\bar{e}\bar{q}\bar{t}\bar{o}\bar{o}\bar{y}$ $\bar{n}\bar{o}\bar{y}\bar{o}\bar{e}\bar{i}\bar{n}$ $\bar{a}\bar{\gamma}\bar{\dagger}$ \bar{n}
 16 $\bar{o}\bar{y}\bar{c}\bar{m}\bar{o}\bar{y}$ $\bar{n}\bar{p}\bar{n}\bar{o}\bar{b}$ $\bar{n}\bar{a}\bar{z}\bar{o}\bar{r}\bar{a}\bar{t}\bar{o}\bar{n}$
 $\bar{n}\bar{p}\bar{n}\bar{a}$ $\bar{n}\bar{a}\bar{k}\bar{l}\bar{h}\bar{t}\bar{o}\bar{n}$ $\bar{n}\bar{p}\bar{a}\bar{r}\bar{e}\bar{e}\bar{n}\bar{i}$
 18 $\bar{k}\bar{o}\bar{n}$ $\bar{m}\bar{n}$ $\bar{t}\bar{a}\bar{r}\bar{s}\bar{e}\bar{n}\bar{i}\bar{k}\bar{h}$ $\bar{n}\bar{p}\bar{a}\bar{r}\bar{e}\bar{e}$
 $\bar{n}\bar{o}\bar{s}$ $\bar{m}\bar{n}$ $\bar{p}\bar{n}\bar{o}\bar{b}$ $\bar{n}\bar{d}\bar{o}\bar{x}\bar{o}\bar{m}\bar{e}\bar{d}\bar{\omega}\bar{n}$

53,14 MS. $\bar{m}\bar{e}\bar{n}$. Cf. CRUM, *Dict.* 169b.

Then (*τότε*) / the great Logos (*λόγος*), the Autogenes (*αὐτογενής*), / and the word of the pleroma (*πλήρωμα*) / ¹⁵ of the four lights gave / praise to the great, invisible (*ἀόρατον*), / uncallable (*ἄκλητον*), virginal (*παρθενικόν*) Spirit (*πνεῦμα*), / and the male (*ἀρσενική*) virgin (*παρθένος*), / and the great Doxomedon- /

IV 64,28 [CNAΥ] \bar{N} NOB $\overline{\text{ΓΑΒΡΙΗ[Λ·]†ΡΗΝΗ}}$
 $\overline{\text{[ΜΠΙ]ΝΟΒ ΜΜΕΖΨ[ΟΜ† ΣΑΜΒΛΩ]}}$

65 [ΞΕ]

$\overline{\text{ΠΩΝΖ}} \bar{N}\Psi\alpha \epsilon\text{NEZ} \bar{M}\Pi\eta\sigma[\delta \bar{M}\text{MEZ}]$
 2 $\overline{\text{QTOOY}} \overline{\text{ΑΒΡΑΞΑΞ}} \cdot \alpha\gamma\omega \bar{N}\dagger\zeta[\epsilon \alpha\gamma]$
 $\chi\omega\kappa \epsilon\text{VOL} \bar{N}\delta\iota \dagger\ddagger\epsilon \bar{N}\sigma\Delta[\sigma\alpha\varsigma]$
 4 $\dagger\alpha\text{NZME} \epsilon\ddagger\chi\eta\kappa \epsilon\text{VOL} \cdot \dagger[\delta\text{OM}]$
 $\bar{N}\text{NA}\overline{\text{TP}}\overline{\text{ZEPHMHN}}[\epsilon\gamma]\epsilon \bar{M}\text{M}[\sigma\cdot]$

great one Gabriel, [the Peace (*εἰρήνη*)] / [of the] great [third] one [Samblo,] // 65 the eternal Life of the [great] / fourth one Abrasax. And thus / the five ogdoads (*ὀγδοάς*) were completed, / a total of forty, the / ⁵ uninterpretable (*-έρμηνεύειν*) [power.]

The request of the Logos and the pleroma: IV 65,5-30

το]

6 [τ]ε $\overline{\text{ΠΙΝΟΒ}} \bar{N}\Psi\alpha\chi\epsilon \bar{N}\alpha\gamma\tau[\sigma\epsilon\text{NH}\varsigma]$
 $\overline{\text{[Μ]N}} \overline{\text{ΠΙΠΛΗΡΩΜΑ}} \text{TH}\overline{\text{P}}\overline{\text{Q}} \bar{N}[\text{TE} \text{ΠΙ}]$
 8 $\overline{\text{QTOOY}} \overline{\text{M}}\overline{\text{ΦΩC}}\text{THP} \cdot \alpha\gamma[\epsilon\text{INE}]$
 $\overline{\text{[EZR]A}}\overline{\text{I}} \overline{\text{N}}\overline{\text{OY}}\overline{\text{CMOY}} \overline{\text{M}}\overline{\text{ΠIN}}[\overline{\text{O}}\bar{N}]$
 10 $\overline{\text{[ATNAΥ]}} \epsilon\text{P}[\sigma\text{Q}] \alpha\gamma\omega \bar{N}\alpha\tau[\chi\alpha\zeta\overline{\text{M}}\overline{\text{Q}}]$
 $\overline{\text{[NAT†]}} \overline{\text{P}}\alpha[\text{N}] \epsilon\text{POQ} \overline{\text{M}}\overline{\text{PAR}}[\theta\epsilon\text{NIKON}]$
 12 $\overline{\text{[MΠN]A}} \overline{\text{M}}\overline{\text{N}} \dagger\zeta\text{OOY†} \overline{\text{M}}\overline{\text{P}}[\alpha\text{P}\theta\epsilon\epsilon]$
 $\overline{\text{[NOC]}} \overline{\text{M}}\overline{\text{N}} \overline{\text{NINOB}} \overline{\text{NNEΩN}} \bar{N}\Delta[\sigma\zeta\sigma]$

65, 6 Superlin. stroke on $\bar{N}\alpha\gamma\tau$ is in the lacuna.

7 Superlin. stroke on \bar{N} is in the lacuna.

10 For $[\chi\alpha\zeta\overline{\text{M}}\overline{\text{Q}}]$ or $[\chi\omega\zeta\overline{\text{M}}]$ see *supra* 54,16f. note.

[Then (*τότε*)] / the great, self-[begotten (*αὐτογενής*)] Word / [and] the whole pleroma (*πλήρωμα*) [of the] / [four] lights (*φωστήρ*) [brought] / praise to the [great,] / ¹⁰ [invisible,] and in[corruptible,] / [unnameable,] virginal (*παρθενικόν*) / [Spirit (*πνεῦμα*),] and the male [virgin (*παρθένος*),] / and the great [Doxomedon] -/

III 53,20 $\bar{\nu}\alpha\iota\omega\nu\ \bar{m}\bar{n}\ \bar{\nu}\epsilon\theta\rho\omicron\nu\omicron\ \epsilon\tau\bar{\eta}\bar{\nu}\eta$
 $\tau\omicron\upsilon\ \bar{m}\bar{n}\ \bar{n}\bar{\beta}\omicron\omicron\ \epsilon\tau\kappa\omega\tau\epsilon\ \epsilon\rho\omicron\upsilon$
 22 $\bar{m}\bar{n}\ \bar{\zeta}\epsilon\bar{\nu}\epsilon\omicron\omicron\ \bar{m}\bar{n}\ \bar{\zeta}\epsilon\bar{\nu}\epsilon\zeta\omicron\upsilon\sigma\iota\alpha$
 $\bar{m}\bar{n}\ \bar{n}\bar{\beta}\omicron\omicron\ \bar{m}\langle\bar{n}\rangle\ \bar{\psi}\omega\omicron\bar{m}\bar{n}\bar{\tau}\ \bar{n}\bar{\zeta}\omicron\omicron\gamma\bar{\iota}$
 24 $\bar{n}\alpha\lambda\omicron\upsilon\ \bar{m}\bar{n}\ \tau\alpha\rho\sigma\epsilon\bar{n}\iota\kappa\eta\ \bar{n}\bar{\nu}\alpha\rho$
 $\theta\epsilon\bar{\nu}\omicron\ \bar{\iota}\omicron\gamma\eta\bar{\lambda}\ \bar{m}\bar{n}\ \bar{n}\sigma\eta\bar{\phi}\eta\chi$
 54 $\bar{n}\Delta$
 $\bar{\nu}\epsilon\tau\epsilon\bar{m}\alpha\bar{\zeta}\tau\epsilon\ \bar{m}\bar{\nu}\epsilon[\omicron]\bar{\omicron}[\gamma\ \bar{\nu}\alpha\lambda\omicron\upsilon]$
 2 $\bar{m}\bar{\nu}\alpha\lambda\omicron\upsilon\ \bar{m}\bar{n}\ \bar{\nu}\epsilon\kappa\lambda\omicron\bar{m}\ \bar{m}\bar{\nu}\epsilon[\upsilon\epsilon]$
 $\omicron\omicron\upsilon\ \bar{\nu}\epsilon\bar{\nu}\lambda\eta\rho\omega\bar{m}\ \tau\eta\rho\bar{\epsilon}\ \cdot\ \bar{m}\bar{n}\ \bar{n}\iota$
 4 $\epsilon\omicron\omicron\upsilon\ \tau\eta\rho\upsilon\ \epsilon\bar{\tau}\bar{m}\bar{m}\alpha\gamma\ \bar{n}\bar{\iota}\bar{\nu}\lambda\eta$
 $\bar{\rho}\omega\bar{m}\ \epsilon\tau\epsilon\ \bar{m}\bar{n}\ \bar{\alpha}\rho\eta\chi\omicron\upsilon\ \bar{m}\langle\bar{n}\rangle\ \bar{n}\iota\bar{\alpha}\iota$
 6 $\omega\bar{n}\ \bar{n}\alpha\tau\omicron\bar{n}\omicron\bar{m}\alpha\bar{\zeta}\epsilon\ \bar{m}\bar{m}\omicron\omicron\upsilon\ \chi\epsilon$
 $\kappa\alpha\alpha\sigma\ \epsilon\gamma\bar{n}\alpha\bar{\tau}\ \bar{\rho}\alpha\bar{n}\ \epsilon\bar{\nu}\epsilon\iota\omega\bar{\tau}\ \chi\epsilon$
 8 $\bar{\nu}\alpha\bar{\zeta}\bar{\epsilon}\bar{\tau}\omicron\omicron\upsilon\bar{\gamma}\ \bar{\nu}\epsilon\ \bar{m}\bar{n}\ \tau\bar{\gamma}\epsilon\bar{n}\langle\epsilon\rangle\bar{\alpha}\ \bar{n}$
 $\bar{\alpha}\bar{\phi}\theta\alpha\rho\tau\omicron\ \epsilon\gamma\epsilon\bar{m}\omicron\upsilon\tau\epsilon\ \epsilon\tau\epsilon\sigma\bar{\rho}$
 10 $\bar{\rho}\alpha\ \bar{n}\bar{\nu}\bar{\iota}\omega\bar{\tau}\ \chi\epsilon\ \tau\epsilon\sigma\bar{\rho}\alpha\ \bar{n}\bar{\nu}\bar{\rho}$
 $\bar{n}\sigma\eta\theta\ \cdot$

53,23 Corr. τ in MNT over N .

54, 8 Corr. $\psi\upsilon\epsilon\tau\alpha\epsilon$ crossed out. $\epsilon\tau\omicron\omicron\upsilon\gamma$ written above the line. $\tau\epsilon$ changed to $\bar{\nu}\epsilon$, but probably to be deleted.

²⁰ aeon (*αἰών*), and the thrones (*θρόνος*) which are in / them, and the powers which surround them, / glories, authorities (*ἐξουσία*), / and the powers, <and> the thrice-male / child, and the male (*ἀρσενική*) virgin (*παρθένος*) / ²⁵ Youel, and Esephech, // 54 the splendentness, [the child] / of the child and the crown of [his] / glory, the whole pleroma (*πλήρωμα*), and / all the glories which are there, the / ⁵ infinite pleromas (*πλήρωμα*) <and> the / unnameable (*-ὀνομάζειν*) aeons (*αἰών*), in / order that they may name the Father / the fourth with the incorruptible (*ἀφθαρτος*) / race (*γενεά*), (and) that they may call the seed (*σπορά*) / ¹⁰ of the Father the seed (*σπορά*) of the great / Seth.

- IV 65,14 [ΜΕΔΩΝ] Μ̄Ν ΝΙΘΡΟΝΟΣ ΕΤ̄[Ν]
 [ΖΡΑΪ Ν̄ΖΗΤ]ΟΥ Μ̄Ν ΝΙΒΟΜ ΕΤΚ[Ω]
 16 [ΤΕ ΕΡΟΟΥ]Υ Μ̄Ν ΖΕΝΕΟΟΥ Μ̄[Ν ΖΕΝ]
 [ΒΟΜ Μ̄]Ν Ζ[ΕΝ]ΕΞΟΥΣΙΑ Μ̄Ν Π̄ΩΜ[Τ]
 18 [ΖΟΥΤ̄ Ν̄ΑΛ]ΟΥ Μ̄Ν †ΖΟΥΤ̄ Μ̄
 [ΠΑΡΘΕΝΟΣ] ΙΟΥΗΛ Μ̄Ν Η̄ΣΗΦΗΧ
 20 [ΠΙΡΕΦΑΜΑΖ]ΤΕ Μ̄ΠΕΟΟΥ Μ̄Ν
 [ΠΙΚΛΟΜ Ν̄ΤΕ] ΠΕΦΕΟΟΥ Μ̄Ν
 22 [ΠΙΠΛΗΡ]ΩΜΑ ΤΗΡ̄Ϟ Μ̄Ν ΝΙΕΟΟΥ[Υ]
 [ΤΗΡΟΥ] ΕΤ̄ΝΖΡΑΪ Ζ̄Ν ΝΙΠΛΗΡΩ[ΜΑ]
 24 [Ν̄ΝΑΤ̄ΧΙ]ΟΟΡ Μ̄ΜΟ[ΟΥ] Μ̄[Ν ΝΙ]
 [ΕΩΝ Ν̄Ν]ΑΤ̄† ΡΑΝ ΕΡ[ΟΟΥ Ζ̄]ΝΑ
 26 [Ν̄ΤΟΟΥ] Ν̄ΣΕΜΟΥΤ̄Ε [ΕΠΙΩΤ̄ ΧΕ]
 [ΠΙΜΕΖ̄Δ] Μ̄Ν †ΓΕΝΕΑ [Ν̄ΑΤ̄ΚΙΜ]
 28 [Ν̄ΑΤ̄ΧΩΖ̄]Μ Ν̄ΤΕ Π[Ι]Ω[Τ̄ ΑΥΩ]
 [Ν̄ΤΟ]ΟΥ Ν̄ΣΕΜΟΥΤ̄Ε [ΕΡΟΣ ΧΕ]
 30 [†Σ]ΠΟΡΑ Ν̄ΤΕ ΠΙΝΟΒ̄ Σ̄[ΗΘ̄]

65,20 ΠΑΛΟΥ Μ̄ΠΑΛΟΥ is omitted.

24 Or Ζ̄[Ν ΝΙ].

27 For [ΠΙΜΕΖ̄Δ] see *supra* 61,7 note.

29 Superlin. stroke on Ν̄ is in the lacuna.

aeons (αἰών), and the thrones (θρόνος) that [are] / ¹⁵ [in] them, and the powers which [surround] / [them], glories, / [powers, and] authorities (ἐξουσία), and the thrice-/ [male child,] and the male / [virgin (παρθένος)] Youel, and Esephech, / ²⁰ [the] splendi[tenens,] and / [the crown of] his glory, and / [the] whole [pleroma (πλήρωμα),] and [all] the / glories that are in the [in]accessable / pleromas (πλήρωμα), [and the] / ²⁵ unnameable [aeons (αἰών), in order that (ἵνα)] / [they] may name [the Father] / [the fourth] with the [immovable, incorruptible] / race (γενεά) of the [Father, and] / [that they] may call [it] / ³⁰ [the] seed (σπορά) of the great [Seth.]

The response to the request: IV 65,30 - 66,14

IV 65,30

το]

[τε λυκι]μ̄ ν̄βι ναϊ τηρ[ου]

66

[35]

[αγω ουψ]τρ̄τρ̄ αqταzo ν̄νιατ̄

2 [xωz]μ̄ zοταν εταπιψμ̄τ̄ zοουτ̄

[ναλο]γ̄ ε̄ι εβολ̄ ν̄cazpaϊ ψazpaϊ

4 [ενιατ̄]μ̄ice μ̄ν̄ νιxπο εβολ̄ μ̄μο

[ου μ]αγα[αγ] μ̄ν̄ εzpaϊ ενη ετ[αγ]

6 [xποo]γ̄ εzpaϊ επιxπο · αq̄ε̄ι ε[βολ]

[ν̄βι πι]νοb πα νιμ̄ν̄τ̄νο[b τηρογ]

8 [ν̄τε] πινοb ν̄x̄c̄ · αγω αqταx[po]

[ν̄zen]θρονoc̄ ν̄τε πεoογ [z̄m̄]

10 [πιqτοoγ] ν̄νεω̄ν [αγω ν̄ταγ]

[κωτ]ε [ε]ροoγ ν̄βι zenan[τβα ν̄]

12 [bom] ν̄ατ̄† ηπε εροoγ · [zen]

[eo]oγ μ̄ν̄ z[ε]νατ̄xωz̄m̄ [αγω ν̄†]

14 [ze] αq̄ε̄ι εβολ̄

Then (τότε) / all of them [shook,] // 66 [and a] disturbance seized the in[corruptible] / ones. When (ὅταν) the thrice-male / [child] came forth from above down to / [the un]born ones, and the self-begotten / ⁵ ones, and to those who [were] / [begotten] into what is begotten, there came [forth] / [the] great one who possesses [all] greatnesses / [of] the great Christ (χριστός). And he established / thrones (θρόνος) of the glory [in] / ¹⁰ [the four] aeons (αἰών), [and] / [myriads of powers] / without number [surround] them, / [glories] and incorruptions. [And thus] / he came forth.

66, 6 Or: into the begotten one.

The emergence of the heavenly church: IV 66,14 - 67,1

- IV 66,14 αγω αςχ[ιςε ν̄βι †]
 [ατ]χωζ̄μ̄ †π̄νατ[ικη ν̄εκ]
 16 [κλη]ς̄ια ν̄ζραϊ ζ̄μ̄ πιϑτ[οογ̄ μ̄]
 φ̄ψ̄τηρ̄ ν̄τε πι[νοβ̄ ν̄ψαχε]
 18 ν̄αγτογενης̄ ετ[ον̄ζ̄ πινουτε]
 ν̄τε τ̄μ̄ν̄τ̄με̄ εγ[σμογ̄ αγω]
 20 εγζ̄ψ̄ς̄ εγ† εφ[ογ̄ ζ̄ν̄ ογ̄σμη]
 τηρογ̄ ζ̄ν̄ ογ̄ζ̄ικ̄ω[ν̄ νογ̄ωτε]
 22 ζ̄ν̄ ογ̄ζ̄ροογ̄ ν̄ατ̄καρω[ϑ̄ μ̄πιωτ̄]
 μ̄ν̄ τ̄μααγ̄ μ̄ν̄ π̄ωηρ[ε μ̄ν̄ πι]
 24 [χω]κ̄ [εβο]λ̄ ετ̄ν̄ταγ̄ [ν̄θε̄ εν]
 [ταϊ̄ρ̄ωορ̄π̄] ν̄χοοϑ̄ ε̄. . [††ε̄ ν̄]
 26 [σφραγ̄ις̄] ετ̄κη̄ εζ̄ραϊ [εχ̄ν̄ ν̄ι]
 [αντ̄βα] μ̄ν̄ ν̄η̄ ετ̄[ρ̄αρχ̄ῑ εζ̄ραϊ]
 28 [εχ̄ν̄ ν̄ιε]ων̄ μ̄ν̄ ν̄ις̄[α]†γο[ς̄ ν̄η]
 [ετ̄ρ̄φο]ρῑ μ̄πεοογ̄ εαγ†

66,14 Reconstruction χ[ιςε corresponds to αψαι in III 55,2 = *αὐξάνεσθαι*; cf. CRUM, *Dict.* 788b.

25 Perhaps εβ.[

27 μ̄ν̄ very uncertain.

And [the] / ¹⁵ [in]corruptible, spiritual (*πνευματική*) / [church (*ἐκκλησία*) increased] in the [four] / lights (*φωστήρ*) of the [great] / self-begotten (*αὐτογενής*), [living Word, the god] / of truth, all [praising and] / ²⁰ singing, giving [glory with one voice,] / with [one] accord (*εἰκών*), / with a never silent voice, [to the Father,] / and the Mother, and the Son, [and] / their [pleroma, just as] / ²⁵ [I] mentioned [before. . . the five] / [seals (*σφραγίς*)] which preside [over the] / [myriads, and] they who [rule (*ἄρχειν*)] / [over the] aeons (*αἰών*), and the leaders (*στρατηγός*) / [who bear (*φορεῖν*)] the glory were given /

III 55 αγ† <ναγ> ἄτεπιτροπή εοῶωνη εβολ
 16 ἄνετμψα ζαμην ·

¹⁵ were given the command (ἐπιτροπή) to reveal / to those who are worthy. Amen (ἀμήν).

The presentation of praise of Seth and the request for his seed:
 III 55,16 - 56,3

16 τοτε πνοβ
 ἄσθε · ψηρε ἄπαφθαρτος ἄ
 18 ρωμε αδαμας αγ† ἄουσμογ
 ἄπνοβ ἄζορατος ἄνακλητος
 20 ἄατονομαζε ἄμογ ἄπαρεε
 νικον ἄπνα ἄν τ<αρ>ενικη
 <ἄπαρενος ἄν ψομντ ἄ
 ζοογ† ἄαλογ ἄν ταρσενικη>
 22 ἄπαρενος ἄουηλ ἄν ησηφηη
 πετεμαζτε ἄπεοογ ἄν πε
 24 κлом ἄπεφροογ παλογ ἄπαλογ
 56 NS
 ἄν ἄνοβ ἄδοξομεδων ἄαιψ[η]

55,21 MS. reads ΠΑΡΘΕΝΙΚΗ. The scribe skipped almost 2 lines due to homoioteleuton.

24 Corr. λ over ι. The scribe began to write ΠΙΑΛΟΥ.

Then (τότε) the great / Seth, the son of the incorruptible (ἄφθαρτος) / man Adamas, gave praise / to the great, invisible (ἀόρατος), uncalculable (ἄκλητος), / ²⁰ unnameable (-ὀνομάζειν), virginal (παρθενικόν) / Spirit (πνεῦμα), and the <male (ἀρσενική)> <virgin (παρθένος), and the thrice-male child, and the male (ἀρσενική)> / virgin (παρθένος) Youel, and Esephech, / the splenditenens, and the / crown of his glory, the child of the child, // 56 and the great Doxomedon-aeons (αἰών), /

IV 66,30 [ΝΑΥ Μ̄]ΠΟΥΑΖ ΣΑΖΝΕ [ΕΟΥΩΝ̄Ζ]

67

[ΞΖ]

ΕΒΟΛ Ν̄ΝΗ ΕΤ̄ΜΠΩ[Λ] Ζ[ΑΜΗΝ:]

³⁰ the command [to reveal] // 67 to those who are worthy. [Amen (ἀμήν).] /

The presentation of praise of Seth and the request for his seed: IV 67,2 - ?

- 2 ΤΟΤΕ ΠΙΝΟΒ̄ ΣΗΘ̄ ΠΩΗΡΕ [Ν̄ΤΕ ΠΙ]
 ΑΤΧΩΖ̄Μ̄ Ν̄ΡΩΜΕ Λ[Δ]ΑΜ[ΑΣ ΛΦΕΙ]
 4 ΝΕ ΕΖΡΑΪ̄ ΝΟΥΣ[ΜΟΥ] Μ̄Π[ΙΝΟΒ̄ Ν̄]
 ΝΑΤΝΑΥ ΕΡΟ[Φ ΑΥΩ Ν̄ΑΤΧΑΖ̄Μ̄Φ]
 6 [ΛΥ]Ω Ν̄[Α]Τ̄† ΡΑΝ ΕΡΟΦ [Μ̄ΠΑΡΘΕΝΙ]
 [ΚΟΝ Μ̄]Π̄ΝΑ Μ̄Ν †ΖΟΟΥ[Τ Μ̄ΠΑΡ]
 8 [ΘΕΝΟ]Σ Μ̄Ν ΠΙΩΜ̄Τ̄ ΖΟΦ[ΥΤ̄ Ν̄ΑΛΟΥ]
 [Μ̄Ν †]ΖΟΟΥΤ̄ Μ̄ΠΑΡΘ[ΕΝΟΣ ΙΟΥΗΛ]
 10 []..[

11 ff. are lost.

67, 5 For [ΧΑΖΜΦ] or [ΧΩΖΜ] see *supra* 54,16f. note.

Then (τότε) the great Seth, the son [of the] / incorruptible man Adamas, brought / [praise] to the [great], / ⁵ invisible, [and incorruptible,] / [and] unnameable, [virginal (παρθενικόν)] / Spirit (πνεῦμα), and the male [virgin (παρθένος),] / and the thrice-male [child,] / [and the] male virgin (παρθένος) [Youel,] / (lines 10 - ?)

III 56, 2 $\bar{m}\bar{n}$ $\bar{p}\bar{e}\bar{p}\bar{a}\bar{h}\bar{r}\bar{o}\bar{m}\bar{a}$ $\bar{n}\bar{t}\bar{a}\bar{e}\bar{i}\bar{x}\bar{o}\bar{o}\bar{q}$ \bar{n}
 $\omega\bar{o}\bar{r}\bar{p}\bar{i}$ $\bar{m}\bar{n}$ $\bar{t}\bar{e}\bar{q}\bar{s}\bar{p}\bar{o}\bar{r}\bar{a}$ $\lambda\bar{q}\bar{a}\bar{i}'\bar{t}\bar{i}'$ $\bar{m}\bar{m}\bar{o}\bar{s}$

and the pleroma (*πλήρωμα*) which I mentioned / before; and he asked (*αἰτεῖν*) for his seed (*σπορά*). /

Plesithea and her work: III 56, 4-13

4 $\tau\bar{o}\bar{t}\bar{e}$ $\lambda\bar{c}\bar{e}\bar{i}$ $\bar{e}\bar{v}\bar{o}\bar{\lambda}$ $\bar{z}\bar{m}$ $\bar{p}\bar{m}\bar{a}$ $\bar{e}\bar{t}\bar{m}\bar{m}\bar{a}\bar{y}$
 $\bar{n}\bar{b}\bar{i}$ $\bar{t}\bar{n}\bar{o}\bar{b}$ $\bar{n}\bar{\Delta}\bar{y}\bar{n}\bar{a}\bar{m}\bar{i}\bar{c}$ $\bar{m}\bar{p}\bar{n}\bar{o}\bar{b}$ \bar{n}
 6 $\bar{o}\bar{y}\bar{o}\bar{e}\bar{i}\bar{n}$ $\bar{p}\bar{\lambda}\bar{h}\bar{s}\bar{i}\bar{\theta}\bar{e}\bar{\alpha}$ $\bar{t}\bar{m}\bar{e}\bar{e}\bar{y}$ $\bar{n}\bar{n}\bar{\alpha}\bar{g}'$
 $\bar{g}\bar{e}\bar{\lambda}\bar{o}\bar{s}$ $\bar{t}\bar{m}\bar{e}\bar{e}\bar{y}\bar{e}$ $\bar{n}\bar{n}\bar{o}\bar{y}\bar{o}\bar{e}\bar{i}\bar{n}$ $\bar{t}\bar{m}\bar{e}$
 8 $\bar{e}\bar{y}\bar{e}$ $\bar{e}\bar{\theta}\bar{\alpha}\bar{e}\bar{o}\bar{o}\bar{y}$ · $\bar{t}\bar{p}\bar{a}\bar{r}\bar{\theta}\bar{e}\bar{n}\bar{o}\bar{s}$ $\bar{t}\bar{\alpha}$ $\bar{t}\bar{e}$
 $\bar{q}\bar{t}\bar{o}$ $\bar{n}\bar{k}\bar{i}\bar{v}\bar{e}$ $\bar{e}\bar{s}\bar{e}\bar{i}\bar{n}\bar{e}$ $\bar{n}\bar{p}\bar{k}\bar{a}\bar{r}\bar{p}\bar{o}\bar{s}$ \bar{e}
 10 $\bar{v}\bar{o}\bar{\lambda}$ $\bar{z}\bar{n}$ $\bar{g}\bar{o}\bar{m}\bar{o}\bar{r}\bar{r}\bar{a}$ $\bar{n}\bar{p}\bar{h}\bar{g}\bar{h}$ $\bar{m}\bar{n}$ $\bar{s}\bar{o}$
 $\bar{\Delta}\bar{o}\bar{m}\bar{\alpha}$ $\bar{e}\bar{t}\bar{e}$ $\bar{p}\bar{k}\bar{a}\bar{r}\bar{p}\bar{o}\bar{s}$ $\bar{n}\bar{t}\bar{p}\bar{h}\bar{g}\bar{h}$ \bar{n}
 12 $\bar{g}\bar{o}\bar{m}\bar{o}\bar{r}\bar{r}\bar{a}$ $\bar{e}\bar{t}\bar{n}\bar{z}\bar{h}\bar{t}\bar{s}$ · $\bar{\lambda}\bar{c}\bar{e}\bar{i}$ $\bar{e}\bar{v}\bar{o}\bar{\lambda}$
 $\bar{z}\bar{i}\bar{t}\bar{o}\bar{o}\bar{t}\bar{q}$ $\bar{m}\bar{p}\bar{n}\bar{o}\bar{b}$ $\bar{n}\bar{s}\bar{c}\bar{h}\bar{e}$ ·

56, 9 Corr. B over erasure, perhaps M.

Then (*τότε*) there came forth from that place / ⁵ the great power (*δύναμις*) of the great / light Plesithea, the mother of the angels (*ἄγγελος*), / the mother of the lights, the / glorious mother, the virgin (*παρθένος*) with the / four breasts, bringing the fruit (*καρπός*) / ¹⁰ from Gomorrah as spring (*πηγή*) and Sodom, / which is the fruit (*καρπός*) of the spring (*πηγή*) of / Gomorrah which is in her. She came forth / through the great Seth.

Plesithea and her work: IV 67, ?-27

11-23 are lost.

IV 67,24 []N[
 []TE M̄Π[
 26 []ME ZHT .[EBOΛ]
 [Ϻ̄ITOŌT̄Q] M̄ΠINO[Ō N̄CHĒ.

67,24ff. The line numbers are based on an estimate.

(lines ?-24) / ²⁵ [] the [] / [
 through] / the great [Seth.]

The rejoicing of Seth: III 56,13-22

- III 56 ΤΟΤΕ
- 14 ΠΝΟΒ̄ Ν̄ΣΗΘ̄ · ΑΓΤΕΛΗΛ̄ ΕΖΡΑΪ̄ ΕΧ̄Μ̄
ΠΕΖΜΟΤ̄ Ν̄ΤΑΥΧΑΡΙΖΕ̄ Μ̄ΜΟQ̄ ΝΑQ̄
- 16 ΕΒΟΛ̄ ΖΙΤΟΟΤ̄Q̄ Μ̄ΠΑΦΘΑΡΤΟΣ̄ Ν̄
ΑΛΟῩ ΑQΧῙ Ν̄ΤΕQΣΠΟΡᾹ ΕΒΟΛ̄
- 18 ΖΙΤΟΟΤ̄Σ̄ Ν̄ΤᾹ ΤΕQΤΟ̄ Ν̄ΚΙΒΕ̄ ΤΠΑΡ̄
ΘΕΝΟΣ̄ ΑQΤΑΖΟ̄ Μ̄ΜΟΣ̄ ΕΡΑΤ̄<C>̄ Ν̄Μ̄
- 20 ΜΑQ̄ Ν̄ΖΡΑΪ̄ Ζ̄Ν̄ ΠΜΕΖQΤΟΟῩ Ν̄ΑῙ
ΩΝ̄ Ζ̄Μ̄ ΠΜΕΖΩΜΝ̄Τ̄ Ν̄ΝΟΒ̄ Ν̄
- 22 ΟΥΟΕΙΝ̄ ΔΑΥΕΙΘΕ̄

56,19 MS. reads ΕΡΑΤ̄Q̄.

Then (τότε) / the great Seth rejoiced about / ¹⁵ the gift which was granted (χαρίζεσθαι) him / by the incorruptible (ἄφθαρτος) / child. He took his seed (σπορά) / from her with the four breasts, the virgin (παρθένος), / and he placed it with / ²⁰ him in the fourth aeon (αἰών), / in the third great / light Davithe.

The creation of the rulers of the world: III 56,22 - 58,22

- 22 Μ̄Ν̄Ν̄CᾹ †ΟῩ
- Ν̄ΨΟ̄ Ν̄ΡΟΜΠΕ̄ ΠΕΧΑQ̄ Ν̄ΒῙ ΠΝΟΒ̄
- 24 Ν̄ΟΥΟΕΙΝ̄ ΗΛΕΛΗΘ̄ · ΧΕ̄ ΜΑΡΕΟΥᾹ Ρ̄
Ρ̄ΡΟ̄ ΕΧ̄Μ̄ ΠΕΧΑΟΣ̄ Μ̄Ν̄ ΑΜ̄Ν̄ΤΕ̄ ·

56,22 Corr. Ο̄ crossed out before ΟῩ (dittography).

After five / thousand years the great / light Eleleth spoke, "Let someone / ²⁵ reign over the chaos (χάος) and Hades". /

- III 56,26 ἀγῶ ἀσογῶνζ εβολ ἄβι οὐβήπε
 57 [ΝΖ]
 [ΕΤΕΠΕCΡΑΝ Π]Ε ΖΥΛΙΚΗ CΟΦΙΑ
 2 [] αC]βωψτ̄ εβολ ενμε
 [ΡΟC ἄΠΕΧΑΟC] ΕΡΕΠΕCΖΟ Ο ἄΘΕ ἄ
 4 [] ἄΜ ΠΕCСМОТ ΝΕϚ
 []]ϚΝΟϚ · ἀγῶ πεχαϚ
 6 [ἄβι ΠΝΟβ ἄα] ἄγγελοC ΓΑΜΑΛΙΗΛ ·
 [ἄΠΠΝΟβ ΓΑΒΡΙΗΛ] · ΠΔΙΑΚΩΝ ἄ
 8 [ΠΝΟβ ἄΦΩCΤ]ΗΡ · ΟΡΟΙΑΝΛ · ΠΕ
 [ΧΑϚ ΧΕ ΜΑΡΕΥ] ἄγγελοC ΕΙ ΕΒΟΛ
 10 [ΧΕΚΑΑC ΕϚΕῤ ῤ]ΡΟ ΕΧἄΜ ΠΕΧΑΟC
 [ἄΜΝ ἄΜΝΤΕ · Τ]ΟΤΕ ΤΒΗΠ'Ε' ΕCΜΑ
 12 [ΤΩΟΥ ἄCΕΙ ΕΒΟ]Λ ἄΝ ΤΜΟΝΑC CἄΝΤΕ
 [ΕΥἄΝΤΕ ΤΟΥΕΙ Τ]ΟΥΕΙ ἄΝΟΥΟΕΙΝ · ἄ
 14 [] ΘΡΟΝ]ΟC ΠΕΝΤΑCΤΑΖΟϚ
 [ΕΡΑΤϚ ἄΖΡΑἰ] ἄΝ ΤΒΗΠΕ ἄΠCΑ<Ϛ>
 16 [ΡΕ · ΤΟΤΕ ἄϚΝ]ἄγ ἄβι CΑΚΛΑ ΠΝΟβ

57, 2 Perhaps ἀCΠΡΟΕΛΘΕ in the lacuna.

11 Corr. Ε above the line is partly blotted (haplography).

14 Perhaps in the lacuna: [ΤΟC ἄΜΝ ΠΕΘΡΟΝ]ΟC or ἀγγε]ΟC.

15f. Perhaps ΜΠCΑΡ[ΖΕ is a misspelling of ΜΠCΑΖΡΕ.

And there appeared a cloud // 57 [whose name is] hylie (ὕλική) Sophia / [] She] looked out on the parts (μέρος) / [of the chaos (χάος)], her face being like / [] in] her form ... / ⁵ [] blood. And / [the great] angel (ἄγγελος) Gamaliel spoke / [to the great Gabriel], the minister (διάκων) of / [the great light (φωστήρ)] Oroiael; / [he said, "Let an] angel (ἄγγελος) come forth / ¹⁰ [in order that he may] reign over the chaos (χάος) / [and Hades".] Then (τότε) the cloud being / [agreeable came forth] in the two monads (μονάς), / each one [of which had] light. / [] the throne (θρόνος)], which she had placed / ¹⁵ in the cloud [above.] / [Then (τότε)] Sakla, the great /

And [a c
] / [
] the one v
] / [] th
] the, saw] /

IV 68 [ᾱμ̄ν̄τε· α]γ̄ω ᾱς̄ε̄ῑ ε̄β̄ολ̄ ν̄β̄ῑ ο[γ]
 10 [κ̄λο̄ο̄λε ...]τ[
 11-25 are lost.

26 []β̄ ᾱς̄χ̄.[
 []σ̄]ν̄τε̄ ν̄τ[
 28 []μ̄π̄ῑκο̄γ[
 []ν̄ π̄η [ε]τα[στᾱρο̄ ε]
 30 [ρᾱτ̄ϙ]ε̄ῑ ε̄β̄ολ̄ [ε]β̄ολ̄ [ζ̄ν̄
 []ε̄π̄ῑ [....]..[

69

[ξ̄θ̄]

ν̄β̄ῑ σ̄ᾱκ̄λᾱ π̄ῑνο̄β̄ [ν̄ᾱγγ̄ε̄λο̄ς̄ ε]

68.26-31 The line numbers are based on an estimate.

[Hades".] And [a cloud] came forth / (lines 10 - 25) / [] she
 [] / [] two [] / [] the ... [] /
 [] the one which [she had placed] / ³⁰ [] came forth from
 [] / [] the [] // 69 Sakla, the great [angel
 (ἄγγελος), saw] /

- III 57 [Ḣαγγελος ε]πνοβ Ḣδαιμων ε
 18 [τḢμμαφ νεβρ]οϋηλ· αγω αγωψπε
 [Ḣμμαγ Ḣοϋ]πḢα Ḣχπο Ḣτε πκαζ
 20 [αγχπο Ḣζεν]αγγελος ευπαρας
 [τατει· πεχαφ] Ḣβι σακλα Ḣπνοβ
 22 [Ḣδαιμων νεβ]ροϋηλ· χε μαροϋψω
 [πε Ḣβι πḢḢτς]Ḣοογς Ḣαιων ζḢ
 24 [π]αιων ζḢκκοσμος Ḣ
 []πε]χαφ Ḣβι πνοβ Ḣαγ
 26 [γελοσ σακλα] ζḢ πογωψ Ḣπαγτο
 58 [ḢḢ]
 γενησ χε ερεπε[
 2 ḢḢḢπε Ḣσαψφ[
 αγω πεχαφ ḢḢ[ινοβ Ḣαγγελος]
 4 χε μαψε ḢḢḢ ḢḢ[τεπογα πογα]
 ḢḢωḢḢ <Ḣ>Ḣρο επεφ[κοσμοσ· αγ]
 6 ψε Ḣβι πογα πογ[α εβολ ζḢ πεει]
 ḢḢḢḢḢοογς Ḣ[αγγελος· πψοριḢ]
 8 Ḣαγγελος πε αφ[ωθ παḢ ζωωφ]

57,25 Corr. Ḣ in Ḣβι over N (dittography).

58, 8 παḢ ζωωφ uncertain.

[angel (ἄγγελος), saw] the great demon (δαίμων) / [who is with him, Neb]ruel. And they became / [together a] begetting spirit (πνεῦμα) of the earth. / ²⁰ [They begot] assisting (παραστατεῖν) angels (ἄγγελος). / Sakla [said] to the great / [demon (δαίμων) Neb]ruel, “Let / [the] twelve aeons (αἰών) come into being in / [the] aeon (αἰών), worlds (κόσμος) / ²⁵ [”] the great angel (ἄγγελος) / [Sakla] said by the will of the Autogenes (αὐτογενής), // 58 “There shall [be] the [] / of the number of seven []”. / And he said to the [great angels (ἄγγελος)], / “Go and [let each] / ⁵ of you reign over his [world (κόσμος)].” / Each one [of these] / twelve [angels (ἄγγελος)] went [forth. The first] / angel (ἄγγελος) is Ath[oth. He is the one] /

IV 69, 2 ΠΗ ΕΤΝΜΜΑϞ ΝΕΒΡ[ΟΥΗΛ ΠΙΝΟΘ Ν]
 ΔΕΜΩΝ· ΑΓΩ Α[ΥΨΩΠΕ ΝΜΜΑΥ Ν]
 4 ΟΥΠΝΑ ΝΧΠΘ [ΝΤΕ ΠΚΑΖ· ΠΙΜΝΤΣΝΟ]
 ΟΥϞ ΝΑ[Γ]Γ[ΕΛΟΣ
 6 ff. are lost.

him who is with him, Nebr[uel, the great] / demon (δαίμων). And
 [they became together] / a begetting spirit (πνεῦμα) [of the earth.
 The twelve] / ⁵ [angels (ἄγγελος)] /

- III 58 πετοῦμοῦτε ἐρ[οφ̄ ν̄βῑ ν̄νοβ̄ ν̄γε̄]
 10 νεᾱ ν̄ν̄ρωμε̄ χε̄ [· πμε̄ζ]
 σναγ̄ πε̄ ζαρμας̄ [ε̄τε̄ πβαλ̄ μ̄πκω̄ζτ̄]
 12 πε̄ πμε̄ζωμ̄ν̄[τ̄ πε̄ γαλιλᾱ πμε̄ζ]
 ϋτοοῦ̄ πε̄ ἰωβηλ̄ [πμε̄ζ†οῦ̄ πε̄ λ̄]
 14 ἀωναιος̄ πετοῦμ[οῦτε̄ ἐροφ̄ χε̄ σα]
 βαωθ̄· πμε̄ζσοοῦ̄ [πε̄ καῖν̄ πετοῦ]
 16 μοῦτε̄ ἐροφ̄ ν̄βῑ ν̄[νοβ̄ ν̄γενεᾱ ν̄]
 ρ̄ρωμε̄ χε̄ πρη̄ π[με̄ζσαω̄ϋ̄ πε̄ ἀβελ̄·]
 18 πμε̄ζω̄ν̄ ἀκιρессина̄ π[με̄ζψις̄ ἰοῦβηλ̄·]
 πμε̄ζμητ̄̄ πε̄ ζαρμ[οῦπιαηλ̄· πμε̄ζ]
 20 μ̄ντοῦνε̄ πε̄ ἀρχ[εῖρ̄ ἀδωνεῖν̄]
 πμε̄ζμ̄ν̄τ̄ς̄νοοῦ̄[ς̄ πε̄ βελιας̄ νε̄]
 22 εἰ̄ νετ̄ζῑχ̄ν̄ ἀμ̄ν̄τ̄[ε̄ μ̄ν̄ πεχαος̄·]

58,11 Or $\overline{\mu\pi\kappa\omega\zeta}$, see ApocryJn II 10,31.

14 Corr. ω over λ .

20 Corr. χ over μ .

whom [the great] generations (*γενεά*) / ¹⁰ of men call [. The]
 / second is Harmas, [who] is [the eye of the fire.] / The third [is
 Galila. The] / fourth is Yobel. [The fifth is] / Adonaios, who is [called]
 / ¹⁵ Sabaoth. The sixth [is Cain, whom] / the [great generations
 (*γενεά*) of] / men call the sun. The [seventh is Abel;] / the eighth
 Akiressina; the [ninth Yobel.] / The tenth is Harm[upiael. The]
 / ²⁰ eleventh is Arch[ir-Adonin.] / The twelfth [is Belias. These] / [are]
 the ones who preside over Hades [and the chaos (*χάος*).] /

11 [σ]
 [... πε]
 2 [νεα τ
 [πμεζ
 4 [ἀκιρ
 [πμεζ
 6 ff. ar
 Part of the stroke

[1] whom all
 = seventh Abel
 = tenth Harmup

IV 70 [ō]

[. . πετοϋμ]οϋτε εροϋ \bar{n} βι \bar{n} γε2 [νεα τηροϋ] \bar{n} τε νιρωμε χ ε πρη·[πμερσαψϙ $\bar{\lambda}$ βε $\bar{\lambda}$]· πμερψμοϋν4 [$\bar{\alpha}$ κιρεσσιν $\bar{\alpha}$ · πμερ]ψειτ̄ $\bar{\iota}$ οϋβη $\bar{\lambda}$ [πμερμητ̄ $\bar{\zeta}$ αρμο]ϋπ[$\bar{\iota}$ αη $\bar{\lambda}$]· πμ[ερ]

6 ff. are lost.

70, 3 Part of the stroke over λ βε λ is visible.

// 70 [whom all] the generations (*γενεά*) / of men call the sun;
 / [the seventh Abel]; the eighth / [*Akiressina*; the] ninth Yubel; /
 * [the tenth Harmupiael;] the / (lines 6-?)

IV 70, 6 — end is lost.

The redeeming activity of Metanoia: III 59,9 - 60,2

III 59

ΠΑΪ ΕΤΒΗΗΤῆ Ἀ

- 10 ΤΜΕΤΑΝΟΙΑ ΨΩΠΕ · ΑΣΧΙ Μ̄ΠΕΣ
ΧΩΚ Μ̄Ν ΤΕΣΒΟΜ Ζ̄Μ ΠΟΥΨΕ
- 12 Μ̄ΠΕΙΩΤ̄ Μ̄Ν ΤΕΓΕΥΔΟΚΙΑ ΕΤΑΓ
ΕΥΔΟΚΙ ΕΧ̄Ν ΤΝΟΒ Ν̄ΓΕΝΕΑ Ν̄Α
- 14 ΦΘΑΡΤΟΝ ΕΤΕ ΜΕΣΚΙΜ Ν̄ΝΙΝΟΒ
Ν̄ΡΩΜΕ Ν̄ΧΩΩΡΕ Μ̄ΠΝΟΒ Ν̄ΣΗΘ̄
- 16 ΕΤΡΕΨΩ Μ̄ΜΟΣ ΕΝΑΙΩΝ Ν̄ΤΑΥ
Χ<Π>ΟΥ ΧΕΚΑΑΣ ΕΒΟΛ ΖΙΤΟΥΤ̄Σ ΕΥΕ
- 18 ΧΩΚ ΕΒΟΛ Μ̄ΠΙΖΥΣΤΕΡΗΜΑ ΝΕ
ΑΣΕΙ ΓΑΡ ΕΒΟΛ ΖΙ ΠΣΑΖΡΕ ΕΠΕΣΗΤ̄
- 20 ΕΠΚΟΣΜΟΣ ΕΤΟ Μ̄ΠΙΝΕ Ν̄ΤΕΥΨΗ
Ν̄ΤΕΡΕΣΕΙ ΑΣΤΩΒΖ Μ̄Ν Ν̄ΣΑ ΤΕΣΠΟΡΑ
- 22 Μ̄ΠΑΡΧΩΝ Μ̄ΠΕΕΙΑΙΩΝ Μ̄Ν <Ν>ΕΞΟΥ
ΣΙΑ Ν̄ΤΑΥΨΩΠΕ ΕΒΟΛ Ν̄ΖΗΤ̄ ΤΗ
- 24 ΕΤΣΟΟΥ ΕΤΝΑΤΑΚΟ Ν̄ΤΕ ΠΝΟΥΤΕ
Ν̄ΡΕΨΧΠΕ ΔΑΙΜΩΝ Μ̄Ν Ν̄ΣΑ ΤΕΣΠΟ

59,17 For the emendation see 60,11.

Because of this / ¹⁰ Metanoia came to be. She received her / completion and her power by the will / of the Father and his approval (εὐδοκία) with which he / approved (εὐδοκεῖν) of the great incorruptible (ἄφθαρτον), / immovable race (γενεά) of the great, / ¹⁵ mighty men of the great Seth, / in order that he may sow it in the aeons (αἰών) which / had been brought forth, so that, through her (i.e. Metanoia), / the deficiency (ὕστέρημα) may be filled up. / For (γάρ) she had come forth from above down / ²⁰ to the world (κόσμος) which is the image of the night. / When she had come, she prayed for (the repentance of) both the seed (σπορά) / of the archon (ἄρχων) of this aeon (αἰών) and <the> authorities (ἐξουσία) / who had come forth from him, that / defiled (seed) of the demon (δαίμων)-begetting god / ²⁵ which will be destroyed, and the seed (σπορά) //

Perhaps ΕΛΥΚ[...]
The line is unusual

...end) //
... (να), beca
... she who c
... (κόσμος), [I
... of this ae
... (i.e. the seed

The redeeming activity of Metanoia: IV 70, ? - 71,11

IV 71

ο̅α̅

- ΠΗ ΕΤΑΦΟΤ̅ ΕΖΡΑΪ ΕΝΙΕΩΝ Ν̅ΧΠΟ
 2 Ν̅ΚΑΖ Ζ̅ΙΝΑ ΕΤΒΗΗΤ̅ Ν̅ΣΕΧΩΚ Ν̅Β[Ι]
 ΝΙΖΑΕΟΥ· ΤΗ [ΓΑ]Ρ ΕΤΑΣ̅ΕΙ ΕΠΕΣΗΤ̅
 4 ΕΒΟΛ Ζ̅Μ ΠΧΙΣΕ ΕΖΡΑΪ ΕΠΚΟΣΜ[ΟΣ]
 Ν̅ΕΙΝΕ Ν̅ΟΥΨΗ ΕΑ. [.]ΑΣ ΑΣ̅Ε[Ι ΕΕ]
 6 [Ρ]ΗΤ̅ ΑΥΩ Μ̅Ν Ν̅ΣΑ Τ̅ΣΠΟΡΑ Ν̅[ΤΕ]
 [Π]ΑΡΧΩΝ Ν̅ΤΕ ΠΕΪΑΙΩΝ [Α]ΥΩ ΝΙ[ΕΒΟΛ]
 8 [Μ̅Μ]ΟΦ [Τ]Η ΕΤ̅ΣΟΟΦ ΑΥΩ [Ε]Τ̅[ΤΑΚ]
 [ΗΥ]Τ̅ Ν̅ΤΕ ΠΙΝΟΥΤΕ Ν̅Β.[

71, 5 Perhaps **εαγκ[α]ς**.

7 The line is unusually long.

(lines 70, ?-end) // 71 who sowed it in the earth-born aeons (*αιών*), /
 so that (*ἵνα*), because of her, the deficiencies / may be filled up.
 For (*γάρ*) she who came down / from the height to the night-like /
 5 world (*κόσμος*), [having been appointed (?) came to] / [pray] for
 (the repentance of) both the seed (*σπορά*) [of] / [the] archon
 (*ἀρχων*) of this aeon (*αιών*) and those [who] / [are from] him,
 [which (i.e. the seed)] is defiled and [perishable] / of the [] god, /

III 60

Ξ

ΡΑ ΝΑΔΑΜ ΤΕΤΗΕ ΝΠΡΗ ΜΝ Π

2 ΝΟΒ ΝCΗΘ ·

60, 1 Corr. λ in ΡΑ over Ο.

60 of Adam and the great Seth, / which is like the sun.

The work of Hormos: III 60,2-8

2 ΤΟΤΕ ΑΦΕΙ ΝΒΙ ΠΝΟΒ

ΝΑΓΓΕΛΟΣ ΖΟΡΜΟΣ ΕCΑΒΤΕ ΕΒΟΛ

4 ΖΙΤΟΟΤΟΥ ΝΜΠΑΡΘΕΝΟΣ ΜΠΕ

ΤΧΟ ΕΤΧΑΖΜ · ΝΤΕ ΠΕΕΙΔΙΩΝ ΖΝ

6 ΟΥCΚΕΥΟΣ ΝΛΟΓΟΓΕΝΗΣ Ε<ϕ>ΟΥΑ

ΑΒ · ΕΒΟΛ ΖΙΤΟΟΤϕ ΜΠΕΠΝΑ ΝΖΑ

8 ΓΙΟΝ <Ν>ΤΕCΠΟΡΑ ΜΠΝΟΒ ΝCΗΘ ·

60, 6 MS. reads ΕΥΟΥΑ.

Then (τότε) the great / angel (ἄγγελος) Hormos came to prepare, / through the virgins (παρθένος) of the / ⁵ corrupted sowing of this aeon (αἰών), in / a Logos-begotten (λογογενής), holy vessel (σκεῦος), / through the holy (ἅγιον) Spirit (πνεῦμα), / the seed (σπορά) of the great Seth. /

The placing of the seed of Seth: III 60,9-18

ΤΟΤΕ ΠΝΟΒ CΗΘ · ΑΦΕΙ ΑΦΕΙΝΕ ΝΤΕϕ

10 CΠΟΡΑ ΑΓΩ ΑΓΧΟ ΜΜΟΣ ΕΝΑΙΩΝ

ΝΤΑΧΧΠΟΟΥ ΕΤΕΥΗΠΕ ΠΕ ΠΨΙ Ν

12 CΟΔΟΜΗΝ ΖΟΕΙΝ ΕΥΧΩ ΜΜΟΣ

Then (τότε) the great Seth came and brought his / ¹⁰ seed (σπορά). And it was sown in the aeons (αἰών) / which had been brought forth, their number being the amount of / Sodom. Some say /

IV 71,10 [αγω $\overline{m\acute{n}}$ $\overline{n\acute{s}a}$] τσπορα $\overline{n\acute{a}}$ [λααμ πρη]
[$\overline{m\acute{n}}$ $\overline{c\eta\theta}$ πιν]φθ·

¹⁰ [and] the seed (σπορά) of [Adam, the sun,] / [and Seth the] great.

The Work of Hormos: IV 71,11-18

τοτε αφε[ι εβολ] $\overline{n\acute{b}i}$
12 [πινοβ \overline{n}]αγγελος ρορμος ες[ο]βτε
[εβολ $\widehat{\tau}$ ιτοοτ]ογ $\overline{n\acute{n}}$ ιπαρθενος
14 [$\overline{n\acute{n}}$ τε τσπορ]α ετχα $\overline{z\acute{m}}$ $\overline{n\acute{n}}$ τε πε[ι]αιφ[\overline{n}]
[$\widehat{\tau}$ \overline{n} ουσκε]γος $\overline{n\acute{x}}$ πο $\overline{n\acute{\psi}}$ αχε εφ
16 [ογααβ εβολ $\widehat{\tau}$ ιτοοτφ $\overline{m\acute{\pi}}$ [$\overline{π}$]να ε
[τογααβ $\overline{n\acute{\tau}}$]πορα $\overline{n\acute{\tau}}$ ε [π]ινοβ
18 [$\overline{n\acute{s}\eta\theta}$ ·

Then (τότε) [the great] / angel (ἄγγελος) Hormos [came forth] to prepare, / [through] the virgins (παρθένος) / [of the] corrupt [seed (σπορά)] of this aeon (αἰών), / ¹⁵ [in a] Logos-begotten, [holy] vessel (σκεῦος), / through the [holy] Spirit (πνεῦμα), / [the] seed (σπορά) of [the] great / [Seth.]

The placing of the seed of Seth: IV 71,18-30

18 τοτ]ε πινοβ $\overline{c\eta\theta}$ αφ]ε[ι
[αφεινε $\overline{n\acute{\tau}}$ ε]φσπορα α[γω α]φσα
20 [$\overline{n\acute{\tau}}$ ερρα[ι εν]ι[ε]ων $\overline{n\acute{x}}$ [πο \overline{n}]κα \overline{z}
[ετε πεγψι πε] ογατ† [ηπε ε]ρο
22 [φ $\overline{n\acute{\tau}}$ ε] σοδομη · $\overline{n\acute{\tau}}$ [οογ α]ε αγ

[Then (τότε)] the great Seth came / [and brought] his seed (σπορά), [and] he sowed / ²⁰ [it in the] earth- [born] aeons (αἰών) / [of which the amount is] an uncountable (number) / [of] Sodom. [But (δέ) they] /

III 60 $\chi\epsilon$ $\sigma\omicron\delta\omicron\mu\eta\eta\eta$ $\pi\epsilon$ $\pi\mu\alpha$ $\bar{n}\mu\omicron\eta\epsilon$
 14 $\bar{m}\pi\eta\omicron\beta$ $\bar{n}\sigma\eta\theta$ · $\epsilon\tau\epsilon$ $\gamma\omicron\mu\omicron\zeta\rho\alpha$ $\pi\epsilon$
 $\zeta\omicron\epsilon\iota\eta$ $\Delta\epsilon$ $\chi\epsilon$ $\lambda\pi\eta\omicron\beta$ $\bar{n}\sigma\eta\theta$ $\rho\iota$ \bar{m}
 16 $\pi\epsilon\rho\tau\omega\beta\epsilon$ $\epsilon\upsilon\omicron\lambda$ $\bar{\zeta}\eta$ $\gamma\omicron\mu\omicron\zeta\rho\alpha$ $\lambda\gamma\omega$
 $\alpha\rho\tau\omega\beta\epsilon$ $\bar{m}\mu\omicron\sigma$ $\bar{\zeta}\eta$ $\pi\mu\epsilon\zeta$ $\tau\omicron\pi\omicron\sigma$
 18 $\sigma\eta\lambda\gamma$ $\pi\alpha\iota$ $\bar{n}\tau\alpha\rho\uparrow$ $\bar{r}\eta\eta$ $\chi\epsilon$ $\sigma\omicron\delta\omicron\mu\alpha$

60,13 Corr. $\mathbf{N\epsilon}$ over ζ and ?

16 Corr. ζ in $\gamma\omicron\mu\omicron\zeta\rho\alpha$ over ρ .

that Sodom is the place of pasture / of the great Seth, which is Gomorrah. / ¹⁵ But ($\delta\acute{\epsilon}$) others (say) that the great Seth took / his plant out of Gomorrah and / planted it in the second place ($\tau\acute{o}\tau\omicron\varsigma$) / which he gave the name Sodom. /

The race of Edokla: III 60,19 - 61,1

$\tau\alpha\iota$ $\tau\epsilon$ $\tau\gamma\epsilon\eta\epsilon\lambda$ $\bar{n}\tau\alpha\sigma\epsilon\iota$ $\epsilon\upsilon\omicron\lambda$ $\zeta\iota\tau\omicron$
 20 $\omicron\tau\sigma$ $\bar{n}\epsilon\lambda\omega\kappa\lambda\alpha$ · $\alpha\sigma\chi\pi\omicron$ $\gamma\alpha\rho$ $\bar{\zeta}\eta$ $\pi\psi\alpha$
 $\chi\epsilon$ $\bar{n}\tau\alpha\lambda\eta\theta\epsilon\iota\alpha$ $\langle\bar{m}\rangle\bar{n}$ $\theta\epsilon$ $\{\bar{n}\}$ $\mu\iota\sigma\sigma\alpha$ $\tau\alpha\rho$
 22 $\chi\eta$ $\bar{n}\tau\epsilon\sigma\pi\omicron\rho\alpha$ $\bar{m}\pi\omega\eta\zeta$ · $\bar{n}\psi\alpha$ λ
 $\eta\eta\zeta\epsilon$ $\epsilon\tau\psi\omicron\omicron\pi$ $\bar{m}\eta$ $\eta\epsilon\tau\eta\alpha\zeta\gamma\pi\omicron$

60,21 MS. reads $\bar{n}\theta\epsilon$ $\bar{n}\mu\iota\sigma\sigma\alpha$; see 62,20.

This is the race ($\gamma\epsilon\upsilon\epsilon\acute{\alpha}$) which came forth through / ²⁰ Edokla. For ($\gamma\acute{\alpha}\rho$) she gave birth through the word / to Truth ($\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$) and Justice ($\theta\acute{\epsilon}\mu\iota\sigma\sigma\alpha$), the origin ($\acute{\alpha}\rho\chi\acute{\eta}$) / of the seed ($\sigma\pi\omicron\rho\acute{\alpha}$) of the eternal life / which is with those who will persevere ($\acute{\upsilon}\pi\omicron\mu\acute{\epsilon}\nu\epsilon\omega$) /

- IV 71 [ΜΟΥΤΕ] ΕΡΟΥΧ ΧΕ Σ[ΟΔΟΜ]Η Ν̄
 24 [ΤΕ ΠΙΝΟ]ϛ̄ ΣΗΘ̄· ΕΤΕ [ΤΑΙ ΤΕ] ΓΟΜΟ
 [ΖΡΑ ΛΑΤΩΟΥ]Ν̄ Ν̄ΒΙ ΠΙ[ΝΟΒ ΣΗ]ϛ̄
 26 [ΕΒΟΛ Ζ̄Ν †]ΠΗΓΗ Ν̄ΤΕ [ΓΟΜΟΖ]
 [ΡΑ Ν̄ΤΣΠΟΡΑ] ΑΥΩ ΛΑ[ΤΟΒΣ]
 28 [Ζ̄Μ ΠΙΜΕΖΜΑ] ΣΝΑΥ Ζ̄Ν Ο[ΥΜΑ]
 [Μ̄ΜΟΟΝΕ] ΖΩΩΦ ΑΥΜ[ΟΥΤΕ]
 30 [ΕΡΟΦ ΧΕ Σ]Ο[Δ]ΟΜΑ·

[called] them [Sodom] of / [the great] Seth, which [is] Gomorrah. / ²⁵ The [great Seth carried] / [the seed (σπορά) from the] spring (πηγή) of / [Gomorrah] and [planted it] / [in the] second [place], even in [a place] / [of pasture;] they [called] / ³⁰ [it] Sodom.

The race of Edokla: IV 71,30 - 72,10

- 30 ΤΑΙ [ΤΕ]
 [†ΓΕΝΕΑ Ν̄ΤΑΣΟ]ΥΩΝ̄Ζ Ε[ΒΟΛ]
 72 ΟΒ
 Ζ̄ΙΤΟΟΤΣ̄ Ν̄ΝΕΔΩΚΛΑ·
 2 ΑΣΧΠΟ ΓΑΡ Ζ̄Ν ΟΥΨΑΧΕ Ν̄ΑΛ<Η>ΘΕΑ
 Μ̄Ν ΘΕΜΙΣΣΑ· ΕΤΕ ΤΑΡΧΗ ΤΕ Ν̄ΤΕ
 4 ΟΥΣΠΟΡΑ Ν̄ΤΕ ΠΙΩΝ̄Ζ ΨΑ ΕΝΕΖ
 Μ̄Ν ΟΥΦ[Ν] Ν̄[Ι]Μ ΕΤΝΑΡ̄ΖΥΠΟΜΙΝ[Ε]

72, 1 The line is extra short due to some large cursive writing in the top right corner of the page.

2 MS. omits Η. ΕΛ for ΙΔ.

This [is] / [the race (γενεά) that] appeared // 72 through Edokla. / For (γάρ) she gave birth through a word to Truth (ἀλήθεια) / and Justice (θέμισσα), which is the origin (ἀρχή) of / the seed (σπορά) of the eternal life, / ⁵ and everyone who will persevere (ὑπομένειν) /

IV 72, 6 [Ε]ΒΟΛ ΖΗΤΟΟΤΣ ΝΤΓΝΩΣ[ΙC] ΝΤ[Ε]
 ΤΟΥΑΠ[Ο]ΡΟΙΑ · ΤΑΙ ΤΕ ΤΝΦΘ Ν[ΓΕ]
 8 [ΝΕ]Α Α[Υ]Ω ΝΑΤΧΩΖΜ· ΤΗ ΕΤ[ΑC]
 [ΟΥΩΝ]Ζ ΕΒΟΛ ΖΝ ΨΟΜΤ ΝΚ[ΟC]
 10 [ΜΟC·]

72, 9 Trace appears to be M rather than Ζ.

because of the knowledge (γνώσις) of / their emanation (ἀπόρροια).
 This is the great / and incorruptible [race (γενεά)] that [has] / [appear-
 ed] in three / ¹⁰ [worlds (κόσμος).]

The perils facing the seed of Seth: IV 72,10-27

10 ΑΥΩ ΦΝΑΨ[ΩΠΕ ΝΒΙ ΠΙ]
 Κ[ΑΤΑ]ΚΛΥCΜΟC ΕΥ[ΤΥΠΟC ΨΑ]
 12 [ΤC]ΥΝΤΕΛΙΑ ΝΤΕ ΠΙΕΨ[Ν ΝΦΕΙ]
 ΕΖΡΑΙ ΕΠΚΟCΜΟC [ΕΤΒΕ ΤΕΙ]
 14 ΓΕΝΕΑ CΕΝΑΨΩΠ[Ε ΝΒΙ ΖΕΝ]
 ΡΩΚΖ ΖΙΧΝ ΠΚΑΖ [
 16 .Ν[.]ΝΗ ΝΤΕ ΤΜ[ΦΝΑΨΩ]
 ΠΕ Ν[ΒΙ] ΠΙΖΜΟΤ Ε[ΒΟΛ ΖΗΤΟΟΤΟΥ]
 18 Ν[ΝΙΠΡ]ΟΦΗΤΗC Μ[Ν ΝΙΖΟΥΡΙΤ]
 ΝΤ[Ε ΤΓ]ΕΝΕΑ ΕΤ[ΟΝΖ · ΕΤΒΕ]
 20 ΤΕ[ΓΓΕΝΕ]Α CΕΝΑΨ[ΩΠΕ ΝΒΙ]
 ΖΕ[ΝΜΟΥ]Υ ΜΝ ΖΕΝΖΕΒΩ[ΩΝ·]

72,16 The first letter is C or Θ.

18 Or Μ[Ν ΝΙΡΕΦΑΡΕΖ].

And [the] flood (κατακλυσμός) will / [come] as an [example (τύπος)
 for] / [the] consummation (συντέλεια) of the aeon (αἰών), [and it
 will come] / into the world (κόσμος) [because of this] / race (γενεά).
 Conflagrations will come / ¹⁵ upon the earth [] / []
 of the [] / grace [will come to be through] / [the] prophets
 (προφήτης) [and the guardians] / of [the living] race (γενεά). [Be-
 cause of] / ²⁰ [this race (γενεά) plagues] / will [occur] and famines. /

III 61,12 ΜΟΣ ΝΑΪ ΔΕ ΕΥΝΑΨΩΠΕ ΕΤΒΕ †
 ΝΟΒ̄ Ν̄ΓΕΝΕΑ Ν̄ΑΦΘΑΡΤΟΣ · ΕΤΒΕ
 14 ΤΕΕΙΓΕΝΕΑ ΕΡΕΖ̄Ν̄ΠΙΡΑΣΜΟΣ ΨΩ
 ΠΕ ΟΥΠΛΑΝΗ Ν̄ΠΡΟΦΗΤΗΣ Ν̄ΝΟΥΧ

61,15 Corr. Ν in ΠΛΑΝΗ over?

But (δέ) these things will happen because of the / great, incorruptible (ἄφθαρτος) race (γενεά). Because of / this race (γενεά) temptations (πειρασμός) will come, / ¹⁵ a falsehood (πλάνη) of false prophets (προφήτης). /

Seth recognizes the devil's schemes: III 61,16-23

16 ΤΟΤΕ ΠΝΟΒ̄ Ν̄ΣΗΘ · ΑΓΝΑΥ ΕΤΕΝΕΡ
 ΓΙΑ Μ̄ΠΑΙΒΟΛΟΣ Μ̄Ν ΠΕΓΑΤΟ Ν̄
 18 ΣΜΟΤ̄ Μ̄Ν ΝΕΓΜΕΕΥΕ ΕΤΝΑΨΩΠΕ
 ΕΧ̄Ν ΤΕΓΓΕΝΕΑ Ν̄ΑΦΘΑΡΤΟΝ ΕΤΕ
 20 ΜΕΣΚΙΜ̄ Μ̄Ν Ν̄ΔΙΩΓΜΟΣ Ν̄ΝΕΓ
 ΒΟΜ̄ Μ̄Ν ΝΕΓΑΓΓΕΛΟΣ Μ̄Ν ΤΕΥ
 22 ΠΛΑΝΗ ΧΕ ΑΥΤΟΛΜΑ ΕΡΟΟΥ Μ̄ΜΙΝ
 Μ̄ΜΟΟΥ ·

61,20 Corr. ΝΟΒ̄ crossed out at end of line.

Then (τότε) the great Seth saw the activity (ἐνέργεια) / of the devil (διάβολος), and his many / guises, and his schemes which will come / upon his incorruptible (ἄφθαρτον), immovable race (γενεά), / ²⁰ and the persecutions (διωγμός) of his / powers and his angels (ἄγγελος), and their / error (πλάνη), that they acted (τολμᾶν) against them/selves.

Seth requests guardians for his race: III 61,23 - 62,13

III 61 ΤΟΤΕ ΠΝΟΒ̄ Ν̄ΣΗΘ̄ · ΑϞϜ
 24 ΝΟΥΣΜΟῩ Μ̄ΠΝΟΒ̄ Ν̄ΑΚΛΗΤΟΝ
 Μ̄ΠΑΡΘΕΝΙΚΟΝ Μ̄ΠΝΑ Μ̄Ν ΤΑΡ
 62 Ξ[Β]
 ΣΕΝΙΚΗ Μ̄ΠΑΡΘΕΝΟΣ ΤΒΑΡΒΗΛΟΝ
 2 Μ̄Ν ΠΨΟΜΝ̄Τ̄ Ν̄ΖΟΥΟῩΤ̄ Ν̄ΑΛΟῩ ΤΕΛ
 ΜΑΗΛ̄ · ΤΕΛΜΑΗΛ̄ · ΖΗΛΙ ΖΗΛΙ · ΜΑΧΑΡ̄
 4 ΜΑΧΑΡ̄ · ΣΗΘ̄ ΤΒΟΜ̄ ΕΤΟΝΖ̄ ΑΛΗΘΕΣ
 ΑΛΗΘΩΣ Μ̄Ν ΤΑΡΣΕΝΙΚΗ Ν̄ΠΑΡΘΕ
 6 ΝΟΣ̄ ΪΟΥΗΛ̄ · Μ̄Ν ΗΣΗΦΗΧ̄ ΠΕΤΜΑΖ
 ΤΕ Μ̄ΠΕΟΟῩ Μ̄Ν ΠΕΚΛΟΜ̄ Μ̄ΠΕΦΕΟ
 8 ΟῩ Μ̄Ν ΠΝΟΒ̄ Ν̄ΔΟΞΟΜΕΔΩΝ̄ Ν̄ΑΙ
 ΩΝ̄ Μ̄Ν ΝΕΘΡΟΝΟΣ̄ ΕΤ̄ΝΖΗΤ̄Ϟ̄ · Μ̄Ν
 10 Ν̄ΒΟΜ̄ ΕΤΚΩΤΕ̄ ΕΡΟΥΟῩ Μ̄Ν ΠΕΠΛΗ
 ΡΩΜΑ ΤΗΡ̄Ϟ̄ Ν̄ΘΕ̄ Ν̄ΤΑΕΙΨΡ̄<Π> Ν̄ΧΟ

62, 6 Corr. N in Μ̄Ν over Η.

Then (τότε) the great Seth gave / praise to the great, uncallable (ἄκλητον), / ²⁵ virginal (παρθενικόν) Spirit (πνεῦμα), and the male (ἀρσενική) // 62 virgin (παρθένος) Barbelon, / and the thrice-male child Telmael / Telmael Heli Heli Machar / Machar Seth, the power which really truly (ἀληθές ἀληθῶς) / ⁵ lives, and the male (ἀρσενική) virgin (παρθένος) / Youel, and Esephech, the / splendentens, and the crown of his / glory, and the great Doxomedon-aeon (αἰών), / and the thrones (θρόνος) which are in him, and / ¹⁰ the powers which surround them, and the whole / pleroma (πλήρωμα). as I mentioned before. /

Seth requests guardians for his race: IV 73,7-26

- IV 73 [ΤΟ]ΤΕ ΠΙΝΟΒ $\overline{\text{CΗΘ}}$ ΑΦΕΙΝ[Ε ΕΖΡΑΪ]
 8 [ΝΟΥ]ΨΜΟΥ $\overline{\text{ΜΠΙΝΟΒ}}$ $\overline{\text{Ν}}$ [ΝΑΤΧΑ]
 [ΖΜϞ] $\overline{\text{ΝΝΑΤΝΑΥ}}$ ΕΡΟϞ $\overline{\text{Ν}}$ [ΑΤ† ΡΑΝ]
 10 [ΕΡΟϞ] $\overline{\text{ΜΠΑ}}$ [Ρ]ΘΕΝΙΚΟΝ $\overline{\text{Μ}}$ [ΠΝΑ] $\overline{\text{Ν}}$
 [ΤΕ ΠΙΩ]† $\overline{\text{ΝΜ}}$ †ΖΟΟΥ† $\overline{\text{ΜΠΑΡΘΕ}}$
 12 [ΝΟΣ †Β]ΑΡΒΗΛΩ $\overline{\text{ΜΝ}}$ ΠΙΖΟΟΥ†
 [Ν]ΑΛΟΥ $\overline{\text{ΤΕΛΜΑΗΛ}}$ $\overline{\text{ΤΕΛΜΑΧΑΗΛ}}$
 14 [Η]ΛΙ ΗΛΙ ΜΑΧΑΡ $\overline{\text{ΜΑΧΑΡ}}$ $\overline{\text{CΗΘ}}$
 [†]ΒΟΜ ΕΤΟΝΖ · ΖΝ ΟΥΜΝ[Τ]ΜΕ ΝΑ
 16 [Μ]Ε †ΖΟΟΥ† $\overline{\text{ΜΠΑΡΘΕΝΟ}}$ [C] $\overline{\text{ΙΟΥ}}$ [ΗΛ]
 [ΜΝ Η]ΨΗΦΗΧ ΠΙΡΕΦΑΜΑΖΤΕ $\overline{\text{Μ}}$
 18 [ΠΕΟΟΥ]Υ $\overline{\text{ΜΝ}}$ ΠΚΛΟΜ $\overline{\text{ΝΤΕ}}$ ΠΕΦΕΟ
 [ΟΥ] $\overline{\text{ΜΝ}}$ ΠΙΝΟΒ $\overline{\text{ΝΝΕΩΝ}}$ $\overline{\text{ΝΡΕΦ}}$
 20 [† Ε]ΨΟΥ $\overline{\text{ΜΝ}}$ ΝΙΘΡΟΝΟΣ ΕΤΝΖΡΑΪ
 [ΝΖ]ΗΤϞ $\overline{\text{ΜΝ}}$ ΝΙΝΟΒ ΕΤΚΩΤΕ
 22 [ΕΡ]ΨΟΥ $\overline{\text{ΜΝ}}$ ΖΕΝΕΦ[ΟΥ]Υ $\overline{\text{ΜΝ}}$
 [ΖΕ]ΝΑΤΧΩΖΜ $\overline{\text{ΜΝ}}$ [ΠΙ]ΠΛΗΡΩ
 24 [ΜΑ] ΤΗΡϞ ΕΤΑΪΡΩΡΠ $\overline{\text{ΝΧΟΟ}}$

73, 8f. For [ΧΑΖΜϞ] or [ΧΩΖΜ] see *supra* 54,16f. note.

9 Superlin. stroke on $\overline{\text{ΝΝ}}$ is in the lacuna.

[Then (τότε)] the great Seth brought / praise to the great, [incorruptible,] / invisible, [unnameable,] / ¹⁰ virginal (παρθενικόν) [Spirit (πνεῦμα)] / [of the Father,] and the male virgin (παρθένος) / Barbelo, and the male / child Telmael Telmachael / Eli Eli Machar Machar Seth, / ¹⁵ [the] power which really truly / lives, the male virgin (παρθένος) Youel, / [and] Esephech, the [splendi]tenens, / and the crown of his glory, / and the great glory-[giving] / ²⁰ aeon (αἰών), and the thrones (θρόνος) that are / in him, and the great ones who surround / them, glories and / incorruptions, and [the] whole / pleroma (πλήρωμα) which I mentioned before. /

IV 73 [αγω] αῤῥαῖτι ἄψορπῖ ἄζεν
26 [ρεϞ]αρεζ ἄτε τεϞσπορα·

²⁵ [And] he asked (αἰτεῖν) for / guards of his seed (σπορά). /

The arrival of the guardians: IV 73,27 - 74,9

[το]τε ἀγεῖ εβολ ἄν νῖνο[ḃ] ἄ
28 [νε]ων ἄβι ϞτοϞψε ἄ[αγγε]
[λοσ ἄπαη]ρ εϞἄμμα[γ ἄβι]
74 [ο]ἄ
ἀεροςῖηλ ἄν πῖνοḃ σελμελχελ
2 ἄρ[ε]αρεζ ἄτε †νοḃ ἄατχωḃ
ἄρ[ε]νεα ἄν πε[σκ]αρποσ ἄν ἄρω
4 [με ετ]νεαγ ἄτε πῖνοḃ σḃḃ· εω
[... π]ῖχρο[ν]οσ ἄν πῖοϞοεῖω ἄ
6 [ἀληḃει]ἄ ἄν ḃεμῖσσα ψα τσγ[ν]
[τελια ἄτε] νεῖαιων ἄν νεγάρχ[ων]
8 [ἄν ἄη ετ]αγ† ραπ ἄβι νῖνοḃ ἄ[κρῖ]
[τḃσ ψαḃ]ραῖ επμογ·

74, 4f. Perhaps εψ[χεν] as form of ἰσ[χεν] (B).

8f. MS. omits εροογ. One could also emend (Ναγ).

Then (τότε) there came forth from the great / aeons (αἰών) four [undred [angels (ἄγγελος)] / [of the air (ἀήρ)] accompanied by // ḃ4 Aerosiel and the great Selmelchel, / the guardians of the great, ḃncorruptible / race (γενεά), and [its] fruit (καρπός), and the / great imen of the great Seth, / ⁵ [from (?) the] time (χρόνος) and the moment of / [Truth (ἀλήθεια)] and Justice (θέμισσα) until the / [consummation (συντέλεια) of] these aeons (αἰών) and their archons (ἄρχων), / [and those whom] the great [judges (κριτής)] have / condemned to death.

The mission of Seth: III 62,24 - 63,4

III 62,24 ΤΟΤΕ ΠΝΟΒ̄ Ν̄ΣΗΘ̄ · ΑΓΤ̄Ν̄
 ΝΟΟῩ ΕΒΟΛ̄ ΖΙΤΟΥΤΟῩ Μ̄ΠΕΦΤΟῩ
 26 ΝΟΥΟΕΙΝ̄ Ζ̄Μ̄ ΠΕΘΕΛΗΜᾹ Μ̄ΠΑΥΤΟ
 63 ΞΓ
 ΓΕΝΗΣ̄ Μ̄Ν̄ ΠΕΠΛΗΡΩΜᾹ ΤΗΡ̄Ϟ ΖΙΤ̄Μ̄
 2 <Π†> Μ̄Ν̄ ΤΕΥΔΟΚΙᾹ Μ̄ΠΝΟΒ̄ Ν̄Α
 ΖΟΡΑΤΟΝ̄ Μ̄ΠΝ̄Ᾱ Μ̄Ν̄ Τ†Ε̄ Ν̄ΣΦΡΑΓΙΣ̄
 4 Μ̄Ν̄ ΠΕΠΛΗΡΩΜᾹ ΤΗΡ̄Ϟ ·

62,24f. Perhaps Α(Υ)ΤΝΝΟΟΥ(Ϟ).

63, 2 MS. reads ΠΝΟΥΤΕ; see *infra* p. 191.

Then (τότε) the great Seth was / ²⁵ sent by the four / lights, by the will (θέλημα) of the Autogenes (αὐτογενής) // 63 and the whole pleroma (πλήρωμα), through / <the gift> and the good pleasure (εὐδοκία) of the great invisible (ἀόρατον) / Spirit (πνεῦμα), and the five seals (σφραγίς), / and the whole pleroma (πλήρωμα).

The work of Seth: III 63,4 - 64,9

4 ΑΦΟΥΩΤ̄Β̄
 Ν̄ΤΨΟΜΤΕ̄ Ν̄ΠΑΡΟΥΣΙᾹ Ν̄ΤΑΕΙΧΟῩ
 6 Ν̄ΨΟΡΠ̄Ῑ Μ̄Ν̄ ΠΚΑΤΑΚΛΥΣΜΟΣ̄ Μ̄Ν̄ ΠΡΩ
 Κ̄Ζ̄ Μ̄Ν̄ ΠΖΕΠ̄Ῑ Ν̄ΝΑΡΧΩΝ̄ Μ̄Ν̄ Ν̄ΔΥΝΑ
 8 ΜΙΣ̄ Μ̄Ν̄ Ν̄ΕΞΟΥΣΙᾹ ΕΝΟῩΖ̄Μ̄ ΤΗ̄ ΕΠΠΑ

63, 7 Corr. 2 over N.

8 ΝΟῩΖ̄Μ̄ normally construct form used here as if absolute.

He passed through / ⁵ the three parousias (παρουσία) which I mentioned / before: the flood (κατακλυσμός), and the conflagration, / and the judgement of the archons (ἄρχων) and the powers (δύναμις) / and the authorities (ἐξουσία), to save her (i.e. the race) who went astray (πλανᾶσθαι), /

The mission of Seth: IV 74,9-17

IV 74

ΤΟΤΕ Π[ΙΝΟΒ]

- 10 [CΗΘ̄ ΛΥΤ]ΑΓΟϞ ΕΒΟΛ Ζ̄ΙΤ[ΟΟΤΟΥ]
[Μ̄ΠΙϞΤΟ]ΟΥ Ν̄ΝΟΒ̄ Μ̄ΦΩCΤ[ΗΡ Ζ̄Μ̄]
12 Π[ΟΥ]ΩΨΕ Ν̄ΤΕ ΠΙΑΥΤΟΓΕΝ[ΗC Μ̄Ν]
ΠΙΠΛΗΡΩΜΑ ΤΗΡ̄Ϟ ΕΤ[ΝΤΑΥ Ζ̄Ν]
14 ΟΥ† Ν̄ΤΑϞ Μ̄Ν ΟΥ† ΜΕΤΕ [Ν̄ΤΕ]
ΠΙΝΟΒ̄ Ν̄ΝΑΤΝΑΥ ΕΡΟϞ Μ̄ΠΝ[Α]
16 Μ̄Ν ††Ε Ν̄CΦΡΑΓΙC Μ̄Ν ΠΙΠΛ[Η]
ΡΩΜΑ ΤΗΡ̄Ϟ.

Then (τότε) the [great] / ¹⁰ [Seth] was sent by / [the four] great lights (φωστήρ), [by] / the will of the Autogenes (αὐτογενής) [and] / [their] whole pleroma (πλήρωμα), [by] / a gift and good pleasure [of] / ¹⁵ the great invisible Spirit (πνεῦμα), / and the five seals (σφραγίς), and the / whole pleroma (πλήρωμα).

The work of Seth: IV 74,17 - 75,24

Ε<Ϟ>CΙ[N]Ε ΕΒΟΛ Ζ̄Ν

- 18 †[Ω]ΟΜΤΕ Μ̄ΠΑΡΟΥCΙΑ Ε[ΤΑΪΡ̄]
ΩΡΠ̄ Ν̄ΧΟΟΥ· ΕΒΟΛ ΔΕ [Ζ̄Μ ΠΙ]
20 ΚΑΤΑΚΛΥCΜΟC Μ̄Ν ΠΙΡΩ[Κ̄Ζ]
Μ̄Ν ΠΙΖΑΠ̄ Ν̄ΤΕ ΝΙΑΡΧΩΝ Μ̄[Ν]
22 ΝΙΕΞΟΥCΙΑ Μ̄Ν ΝΙΒΟΜ ΕΝΟ[Υ]

74,17 MS. reads ΕC CΙ[N]Ε.

<He> passes through / the three parousias (παρουσία) [which I] / mentioned before, through (+ δέ) [the] / ²⁰ flood (κατακλυσμός), and the conflagration, / and the judgement of the archons (ἄρχων) [and] / the authorities (ἐξουσία) and the powers, to save /

- III 63 ΝΑ ΖΙΤ̄Μ ΠΖΩΤ̄Π̄ Μ̄ΠΚΟΣΜΟΣ Μ̄Ν
 10 ΠΒΑΠΤΙΣΜΑ ΖΙΤ̄Ν ΟΥΛΟΓΟΓΕΝΗΣ Ν̄
 ΣΩΜΑ Ν̄ΤΑϞΣΒΤΩΤ̄Ϟ ΝΑϞ Ν̄ΒΙ ΠΝΟΒ
 12 Ν̄ΝΣΗΘ · Ζ̄Ν ΟΥΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΖΙΤΟ
 ΟΤ̄Σ Ν̄ΤΠΑΡΘΕΝΟΣ ΕΤΡΟΥΧΠΟ Ν̄ΝΕ
 14 ΤΟΥΑΑΒ ΖΙΤ̄Ν ΠΕΠ̄ΝΑ ΕΤΟΥΑΑΒ · ΖΙΤ̄Ν
 ΖΕΝΣΥΜΒΟΛΟΝ Ν̄ΑΖΟΡΑΤΟΝ ΕΥΖΗΠ
 16 Ζ̄Ν ΟΥΖΩΤ̄Π̄ Μ̄ΠΚΟΣΜΟΣ ΕΠΚΟΣ
 ΜΟΣ ΖΙΤ̄Ν ΠΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ
 18 Μ̄Ν ΠΝΟΥΤΕ Μ̄ΠΜ̄ΝΤΨΟΜΤΕ Ν̄ΑΙΩΝ
 Μ̄Ν ΝΕΠΙΚΛΗΤΟΣ Ν̄ΝΕΤΟΥΑΑΒ Μ̄Ν
 20 ΝΙΑΖΡΗΤΟΣ Μ̄Ν ΝΙΑΦΘΑΡΤΟΣ Ν̄ΚΟΛ
 ΠΟΣ Μ̄Ν ΠΝΟΒ ΝΟΥΟΕΙΝ Μ̄ΠΕΙΩΤ̄

63,16 Corr. final C over ?

19 Corr. T over P.

20 Corr. Z over P.

through the reconciliation of the world (κόσμος), and / ¹⁰ the baptism (βάπτισμα) through a Logos-begotten (λογογενής) / body (σῶμα) which the great Seth / prepared for himself, / secretly (μυστήριον) through the virgin (παρθένος), in order that the / saints may be begotten by the holy Spirit (πνεῦμα), through / ¹⁵ invisible (ἀόρατον), secret symbols (σύμβολον), / through a reconciliation of the world (κόσμος) with the world (κόσμος), / through the renouncing (ἀποτάσσεσθαι) of the world (κόσμος) / and the god of the thirteen aeons (αἰών), / and (through) the convocations (ἐπικλητος) of the saints, and / ²⁰ the ineffable ones (ἄρρητος), and the incorruptible (ἄφθαρτος) bosom (κόλπος), / and (through) the great light of the Father /

- IV 74 $\bar{\zeta}\bar{M}$ $\bar{N}\bar{T}\bar{H}$ $\bar{\epsilon}\bar{T}\bar{A}\bar{C}\bar{C}\bar{\omega}\bar{P}\bar{M}$ $\bar{\epsilon}\bar{V}\bar{O}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{T}\bar{N}$
 24 $\bar{O}\bar{\zeta}\bar{\omega}\bar{T}\bar{P}$ $\bar{N}\bar{K}\bar{O}\bar{C}\bar{M}\bar{O}\bar{C}$ $\bar{M}\bar{N}$ $\bar{P}\bar{I}\bar{\chi}\bar{\omega}$
 $\bar{K}\bar{M}$ $\bar{N}\bar{O}\bar{[}\bar{\gamma}\bar{C}\bar{]}\bar{\omega}\bar{M}\bar{A}$ $\bar{\epsilon}\bar{V}\bar{O}\bar{[}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{I}\bar{T}\bar{M}$ $\bar{P}\bar{I}$
 26 $\bar{\chi}\bar{P}\bar{O}$ $\bar{N}\bar{\psi}\bar{A}\bar{\chi}\bar{\epsilon}$ $\bar{P}\bar{H}$ $\bar{\epsilon}\bar{[}\bar{T}\bar{]}\bar{A}\bar{C}\bar{C}\bar{B}\bar{T}\bar{[}\bar{\omega}\bar{T}\bar{C}\bar{]}$
 $\bar{N}\bar{B}\bar{I}$ $\bar{P}\bar{I}\bar{[}\bar{N}\bar{]}\bar{O}\bar{B}$ $\bar{C}\bar{H}\bar{\Theta}$ $\bar{\zeta}\bar{N}$ $\bar{O}\bar{\gamma}\bar{M}\bar{[}\bar{\gamma}\bar{C}\bar{T}\bar{H}$
 28 $\bar{P}\bar{I}\bar{O}\bar{N}$ $\bar{\epsilon}\bar{V}\bar{O}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{T}\bar{O}\bar{O}\bar{T}\bar{C}$ $\bar{[}\bar{N}\bar{]}\bar{\dagger}\bar{P}\bar{A}\bar{R}\bar{\Theta}\bar{[}\bar{\epsilon}$
 $\bar{N}\bar{[}\bar{O}\bar{]}\bar{C}$ $\bar{\epsilon}\bar{O}\bar{\gamma}\bar{\epsilon}\bar{\zeta}\bar{M}$ $\bar{\chi}\bar{P}\bar{O}$ $\bar{N}\bar{N}\bar{\epsilon}\bar{T}\bar{O}\bar{[}\bar{\gamma}$
 30 $\bar{[}\bar{A}\bar{A}\bar{B}$ $\bar{\epsilon}\bar{]}\bar{V}\bar{O}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{T}\bar{O}\bar{O}\bar{T}\bar{C}$ $\bar{M}\bar{[}\bar{P}\bar{P}\bar{N}\bar{A}$ $\bar{\epsilon}\bar{T}\bar{[}$
 75 $\bar{O}\bar{[}\bar{\epsilon}$
 $\bar{O}\bar{\gamma}\bar{A}\bar{A}\bar{B}$ $\bar{M}\bar{N}$ $\bar{\zeta}\bar{\epsilon}\bar{N}\bar{C}\bar{Y}\bar{M}\bar{B}\bar{O}\bar{L}\bar{O}\bar{N}$ $\bar{N}\bar{N}\bar{A}$
 2 $\bar{T}\bar{N}\bar{A}\bar{\gamma}$ $\bar{\epsilon}\bar{R}\bar{O}\bar{O}\bar{\gamma}$ $\bar{A}\bar{\gamma}\bar{\psi}$ $\bar{\epsilon}\bar{\gamma}\bar{\zeta}\bar{H}\bar{P}$ $\bar{\epsilon}\bar{V}\bar{O}\bar{\lambda}$
 $\widehat{\zeta}\bar{I}\bar{T}\bar{N}$ $\bar{O}\bar{\zeta}\bar{\omega}\bar{T}\bar{B}$ $\bar{N}\bar{[}\bar{T}\bar{]}\bar{\epsilon}$ $\bar{O}\bar{\gamma}\bar{K}\bar{O}\bar{C}\bar{M}\bar{O}\bar{C}$
 4 $\bar{\epsilon}\bar{\gamma}\bar{K}\bar{O}\bar{C}\bar{M}\bar{O}\bar{C}$ $\bar{\epsilon}\bar{V}\bar{O}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{T}\bar{N}$ $\bar{O}\bar{\gamma}\bar{A}\bar{P}\bar{O}$
 $\bar{T}\bar{A}\bar{G}\bar{H}$ $\bar{N}\bar{T}\bar{\epsilon}$ $\bar{O}\bar{\gamma}\bar{K}\bar{O}\bar{C}\bar{M}\bar{O}\bar{C}$ $\bar{M}\bar{N}$ $\bar{P}\bar{N}\bar{O}\bar{\gamma}$
 6 $\bar{T}\bar{\epsilon}$ $\bar{N}\bar{T}\bar{\epsilon}$ $\bar{P}\bar{I}\bar{M}\bar{N}\bar{T}\bar{\psi}\bar{O}\bar{M}\bar{T}\bar{\epsilon}$ $\bar{N}\bar{N}\bar{\epsilon}\bar{\omega}\bar{N}$
 $\bar{\epsilon}\bar{V}\bar{O}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{T}\bar{N}$ $\bar{O}\bar{\gamma}\bar{T}\bar{\omega}\bar{\zeta}\bar{M}$ $\bar{\epsilon}\bar{V}\bar{O}\bar{\lambda}$ $\widehat{\zeta}\bar{I}\bar{T}\bar{N}$ $\bar{N}\bar{[}\bar{\epsilon}$
 8 $\bar{T}\bar{O}\bar{\gamma}\bar{A}\bar{A}\bar{B}$ $\bar{M}\bar{N}$ $\bar{N}\bar{I}\bar{A}\bar{T}\bar{\psi}\bar{A}\bar{\chi}\bar{\epsilon}$ $\bar{M}\bar{M}\bar{O}\bar{O}\bar{\gamma}$
 $\bar{M}\bar{N}$ $\bar{N}\bar{I}\bar{A}\bar{T}\bar{\chi}\bar{\omega}\bar{\zeta}\bar{M}$ $\bar{N}\bar{K}\bar{O}\bar{\gamma}\bar{O}\bar{\gamma}\bar{N}\bar{C}$ $\bar{N}\bar{[}\bar{T}\bar{\epsilon}$
 10 $\bar{P}\bar{O}\bar{\gamma}\bar{O}\bar{\epsilon}\bar{I}\bar{N}$ $\bar{\epsilon}\bar{T}\bar{N}\bar{\epsilon}\bar{A}\bar{C}$ $\bar{P}\bar{H}$ $\bar{\epsilon}\bar{T}\bar{[}\bar{P}\bar{\psi}\bar{P}\bar{P}\bar{]}$

74,24 $\bar{O}\bar{\zeta}\bar{\omega}\bar{T}\bar{[}\bar{B}$]; see *infra* 75,3.

75, 3 $\bar{\zeta}\bar{\omega}\bar{T}\bar{B}$ sound spelling for $\bar{\zeta}\bar{\omega}\bar{T}\bar{P}$; see also *infra* p. 192. Superlin. stroke on $\bar{N}\bar{[}\bar{T}\bar{]}\bar{\epsilon}$ is in the lacuna.

her (i.e. the race) who went astray, through / cosmic ($\bar{\kappa}\bar{o}\bar{\varsigma}\bar{m}\bar{o}\bar{s}$) reconciliation, and the [baptism] / ²⁵ of the body ($\bar{\sigma}\bar{\omega}\bar{\mu}\bar{a}$), through [the] / Logos-begotten one, which the great / Seth secretly ($\bar{\mu}\bar{\nu}\bar{\sigma}\bar{\tau}\bar{\eta}\bar{\rho}\bar{i}\bar{o}\bar{n}$) prepared / through the virgin ($\bar{\mu}\bar{\alpha}\bar{\rho}\bar{\theta}\bar{\epsilon}\bar{\nu}\bar{o}\bar{s}$), / to beget again the [saints] / ³⁰ through the holy [Spirit ($\bar{\pi}\bar{\nu}\bar{\epsilon}\bar{\delta}\bar{\mu}\bar{a}$),] // 75 and invisible / and secret symbols ($\bar{\sigma}\bar{\upsilon}\bar{\mu}\bar{b}\bar{o}\bar{l}\bar{o}\bar{n}$), / through the reconciliation of world ($\bar{\kappa}\bar{o}\bar{\varsigma}\bar{m}\bar{o}\bar{s}$) / with world ($\bar{\kappa}\bar{o}\bar{\varsigma}\bar{m}\bar{o}\bar{s}$), through the / ⁵ renunciation ($\bar{\alpha}\bar{\rho}\bar{\tau}\bar{a}\bar{\gamma}\bar{\eta}$) of the world ($\bar{\kappa}\bar{o}\bar{\varsigma}\bar{m}\bar{o}\bar{s}$) and the god / of the thirteen aeons ($\bar{\alpha}\bar{i}\bar{\omega}\bar{\nu}$), / through convocation by the / saints, the ineffable ones / and the incorruptible bosom [of] / ¹⁰ the great light which [pre-]exists /

III 63,22 εταρ̄ϱ̄ρ̄π̄ ν̄ψ̄ωπε̄ μ̄ν̄ τε̄ρ̄προ
 νο̄ϊᾱ ᾱγ̄ω̄ ᾱκ̄κ̄ρο̄ῡ ε̄βο̄λ̄ ρ̄ῑτο̄ο̄τ̄ς̄
 24 ν̄π̄βᾱπτ̄ῑσ̄μᾱ ε̄το̄γᾱᾱβ̄ · ε̄το̄γᾱτ̄β̄ ·
 ε̄τ̄πε̄ ε̄βο̄λ̄ ρ̄ῑτο̄ο̄τ̄ϱ̄ μ̄π̄ιᾱφ̄θᾱρ̄το̄ς̄
 64 ζ̄α
 ν̄λο̄γο̄γε̄νη̄ς̄ μ̄ν̄ ῑη̄ς̄ πε̄το̄ν̄ϱ̄ μ̄ν̄
 2 πε̄ν̄τᾱρ̄τ̄ μ̄μο̄ϱ̄ ρ̄ῑω̄ω̄ϱ̄ ν̄β̄ῑ π̄νο̄β̄
 ν̄ς̄η̄θ̄ε̄ · ᾱγ̄ω̄ ᾱϱ̄ω̄ϱ̄τ̄ ν̄ν̄δ̄ῡνᾱμῑς̄
 4 μ̄π̄μ̄ν̄τ̄ψ̄ο̄μ̄τε̄ ν̄αῑω̄ν̄ ᾱγ̄ω̄ ᾱϱ̄
 κ̄ϱ̄ο̄ῡ ε̄βο̄λ̄ ρ̄ῑτο̄ο̄τ̄ϱ̄ · ν̄νε̄τᾱγε̄ μ̄ν̄
 6 νε̄τᾱπᾱγε̄ ᾱϱ̄ϱ̄ο̄π̄λῑζε̄ μ̄μο̄ο̄ϱ̄
 ϱ̄ν̄ ο̄ϱ̄ϱ̄ο̄π̄λο̄ν̄ ν̄ς̄ο̄ο̄ϱ̄ν̄ ν̄τε̄ϊ̄ᾱλη̄
 8 θ̄ε̄ιᾱ ϱ̄ν̄ ο̄ϱ̄δ̄ῡνᾱμῑς̄ ν̄ᾱτ̄χ̄ρο̄ ε̄ρο̄ς̄
 ν̄τε̄ τᾱφ̄θᾱρ̄ς̄ιᾱ

63,22 Corr. ϱ̄ in ε̄τ̄ᾱϱ̄ over ϱ̄.

24 Corr. τ̄ in ο̄ϱ̄ᾱτ̄β̄ over ᾱ (dittography).

64, 3 Corr. γ̄ in ᾱγ̄ω̄ over ϱ̄, μ̄ over τ̄.

who pre-existed with his Providence (*πρόνοια*) / and established (*κυροῦν*) through her / the holy baptism (*βάπτισμα*) that sur-
 passes / ²⁵ the heaven, through the incorruptible (*ἄφθαρτος*), //
 64 Logos-begotten (*λογογενής*) one, even Jesus the living one, even
 / he whom the great Seth has / put on. And through him he nailed
 the powers (*δύναμις*) / of the thirteen aeons (*αιών*), and / ⁵ established
 (*κυροῦν*) those who are brought forth (*ἄγειν*) and / taken away
 (*ἀπάγειν*). He armed (*οπλίζειν*) them / with an armor (*ὄπλον*) of know-
 ledge of this truth (*ἀλήθεια*), / with an unconquerable power (*δύναμις*)
 / of incorruptibility (*ἀφθαρσία*).

15 ν̄ψ̄
 12 τᾱ
 μ̄ν̄
 14 ε̄βο̄
 π̄ῑ
 16 ϱ̄ν̄ ο̄
 ᾱϱ̄
 18 ᾱϱ̄τ̄
 ψ̄ο̄μ̄
 20 ε̄βο̄
 ψ̄ᾱ
 22 ϱ̄ν̄ ο̄
 ϱ̄ν̄ ο̄
 24 ε̄ρο̄ς̄

Providence (*πρό*)
 the baptism th
 the incorr
 ing word, he
 he nailed dow
 cized them /
 t, and are ar
 each, / with

- IV 75 $\bar{\eta}\psi[\omicron]\omicron\pi\bar{\eta}\ \bar{\zeta}\bar{\eta}\ \omicron\gamma\pi\rho\nu\omicron\iota\alpha\ \alpha\gamma\omega\ \alpha\zeta$
 12 $\tau\alpha\chi\rho\omicron\ \bar{\mu}\pi\epsilon\tau\omicron\gamma\alpha\alpha\bar{\nu}\ \epsilon\upsilon\omicron\lambda\ \hat{\zeta}\bar{\iota}\tau\omicron\omicron\tau\bar{\varsigma}$
 $\bar{\mu}\bar{\eta}\ \pi\bar{\iota}\omega\bar{\mu}\bar{\varsigma}\ \epsilon\tau\bar{\varsigma}\alpha\zeta\rho\alpha\bar{\iota}\ \bar{\eta}\bar{\eta}\bar{\iota}\pi\eta\gamma\epsilon$
 14 $\epsilon\upsilon\omicron\lambda\ \hat{\zeta}\bar{\iota}\tau\omicron\omicron\tau\bar{\varsigma}\ \bar{\mu}\pi\epsilon\tau\omicron\gamma\alpha\alpha\bar{\nu}\ \bar{\mu}\bar{\eta}$
 $\pi[\iota]\alpha\tau\chi\omega\hat{\zeta}\bar{\mu}\cdot\ \bar{\mu}\bar{\eta}\ \bar{\iota}\bar{\varsigma}\ \pi\bar{\eta}\ \epsilon\tau\alpha\gamma\chi\pi\omicron\zeta$
 16 $\bar{\zeta}\bar{\eta}\ \omicron\gamma\psi\alpha\chi\epsilon\ [\epsilon]\rho\omicron\bar{\eta}\bar{\zeta}\cdot\ \pi\bar{\eta}\ \epsilon\tau\alpha\zeta\tau\alpha$
 $\alpha\zeta\ \hat{\zeta}\bar{\iota}\omega\omega\zeta\ \bar{\eta}\bar{\beta}\bar{\iota}\ \pi\bar{\iota}\bar{\nu}\omicron\bar{\beta}\ \bar{\varsigma}\bar{\eta}\bar{\theta}\ \alpha[\gamma]\psi$
 18 $\alpha\zeta\uparrow\ \epsilon\bar{\iota}\bar{\zeta}\bar{\tau}\ \bar{\eta}\bar{\eta}\bar{\iota}\bar{\beta}\omicron\bar{\mu}\ \bar{\eta}\bar{\tau}\epsilon\ \pi\bar{\iota}\bar{\mu}\bar{\eta}\bar{\tau}$
 $\psi\omicron\bar{\mu}\bar{\tau}\epsilon\ \bar{\eta}\bar{\eta}\epsilon\omega\bar{\eta}\ \alpha\gamma\omega\ \alpha\zeta\omicron\gamma\omicron\varsigma\zeta\omicron\gamma$
 20 $\epsilon\upsilon\omicron\lambda\ \hat{\zeta}\bar{\iota}\tau\omicron\omicron\tau\bar{\varsigma}\cdot\ \psi\alpha\gamma\bar{\eta}\bar{\nu}\bar{\tau}\omicron\gamma\ \alpha\gamma[\omega]$
 $\psi\alpha\gamma\chi\bar{\iota}\bar{\tau}\omicron\gamma\cdot\ \alpha\gamma\omega\ \psi\alpha\gamma\zeta\omicron\kappa\omicron\gamma$
 22 $\bar{\zeta}\bar{\eta}\ \omicron\gamma\zeta\omicron\pi\lambda\omicron\bar{\nu}\ \bar{\eta}\bar{\tau}\epsilon\ \pi\bar{\varsigma}\omicron\omicron\gamma\bar{\nu}\ \bar{\eta}\bar{\tau}\bar{\mu}\epsilon$
 $\bar{\zeta}\bar{\eta}\ \omicron\gamma\bar{\beta}\omicron\bar{\mu}\ \bar{\eta}\alpha\tau\chi[\omega]\bar{\zeta}\bar{\mu}\ \bar{\eta}\alpha\tau\chi\rho\omicron$
 24 $\epsilon\rho\omicron\varsigma\cdot$

in Providence (*πρόνοια*) and established / through her the holy one / and the baptism that surpasses the heavens, / through the holy one, and /¹⁵ the incorruptible one, even Jesus who has been begotten / by a living word, he whom / the great Seth has put on. And / through him he nailed down the powers of the / thirteen aeons (*αἰών*), and rendered them /²⁰ motionless. They are brought (forth) and / taken back, and are armed / with an armor (*ὄπλον*) of the knowledge of the truth, / with an incorruptible, unconquerable / power.

The list of the bringers of salvation: III 64,9 - 65,26

III 64

αγογωνη ναυ ε

- 10 βολ ν̄βι πνοβ ν̄παρεστατης ἴεσσεα
μαζαρεα ἴεσσεδεκεα · πμοου
- 12 ετονη · μ̄ν νινοβ ν̄στρατηγος
ἱακωβος πνοβ μ̄ν θεοπεμ
- 14 πτος μ̄ν ἱσαουηλ μ̄ν νετρηχην
τηπηγη μ̄μηε μιχεα μ̄ν μιχαρ
- 16 μ̄ν μνησινους μ̄ν πετρηχμ
πχωκμ ν̄νετονη · μ̄ν νιρεε
- 18 τουβο μ̄ν σεσεγγενφαραγγην
μ̄ν νετρηχην μ̄πγλη ν̄μμογειο
- 20 ουε μιχευς μ̄ν μιχαρ μ̄ν νετ
ρηχμ πτοου ν̄σελδαω μ̄ν νελατ
- 22 νος μ̄ν νενπαρλημπτωρ ν̄

There appeared to them / ¹⁰ the great attendant (*παραστάτης*) Yesseus / Mazareus Yessedekus, the living / water, and the great leaders (*στρατηγός*), / ¹⁵ *Ἰάκωβος* the great and Theopemptos / and Isavel, and they who preside over / ¹⁵ the spring (*πηγή*) of truth, Micheus and Michar / and Mnesinous, and he who presides over / the baptism of the living, and the / purifiers, and Sesengenpharanges, / and they who preside over the gates (*πύλη*) of the waters, / ²⁰ Micheus and Michar, and they who / preside over the mountain Seldao and Elainos, / and the receivers (*παραλήμπτωρ*) of /

- III 64 ΤΝΟΒ ΝΓΕΝΕΑ ΝΑΦΘΑΡΤΟΝ Ν{1}ΡΩ
 24 ΜΕ ΝΧΩΩΡΕ <Μ>ΠΝΟΒ ΝΣΗΘ · ΝΔΙΑ
 ΚΟΝΟΣ ΜΠΕΡΤΟΟΥ ΝΟΥΘΟΕΙΝ
 26 ΠΝΟΒ ΝΓΑΜΑΛΙΗΛ · ΠΝΟΒ ΝΓΑΒΡΙ
 ΗΛ · ΠΝΟΒ ΣΑΜΒΛΩ ΜΝ ΠΝΟΒ
 65 Ξ[Ε]
 ΝΑΒΡΑΣΑΞ · ΜΝ ΝΕΤΖΙΧΜ ΠΡΗ ΤΕΡΖΙ
 2 Η ΝΕΙ ΕΒΟΛ ΟΛΣΗΣ ΜΝ ΖΥΠΝΕΥΣ ΜΝ
 ΖΕΥΡΥΜΑΙΟΥΣ ΜΝ ΝΕΤΖΙΧΝ ΤΕΖΙΗ
 4 ΝΨΑ ΕΖΟΥΝ ΕΤΑΝΑ{Υ}ΠΑΥΣΙΣ ΜΠΩΝΖ
 ΝΨΑ ΕΝΕΖ · ΝΙΠΡΥΤΑΝΙΣ ΜΙΞΑΝΘΗΡ
 6 ΜΝ ΜΙΧΑΝΟΡΑ ΜΝ ΝΕΤΖΑΡΕΖ ΕΝΕ
 ΨΥΧΟΟΥΕ ΝΝΣΩΤΉΙ ΑΚΡΑΜΑΝ ΜΝ
 8 ΣΤΡΕΜΨΟΥΧΟΣ ΜΝ ΤΝΟΒ ΝΔΥΝΑΜΙΣ

64,23 MS. has I squeezed between Ν and Ρ, probably a correction.

65, 5 Corr. Ν in ΝΙ over Π.

8 Between lines 8 and 9 ΤΕΛΜΑΗΛ (bis) has inadvertently been left out.

the great race (γενεά), the incorruptible (ἀφθαρτον), / mighty men
 <of> the great Seth, the / ²⁵ ministers (διάκονος) of the four lights,
 / the great Gamaliel, the great Gabriel, / the great Samblo, and the
 great // 65 Abrasax, and they who preside over the sun, its / rising,
 Olses and Hypneus and / Heurumaious, and they who preside over
 the / entrance into the rest (ἀνάπαυσις) of eternal / ⁵ life, the rulers
 (πρύτανις) Mixanther / and Michanor, and they who guard the /
 souls (ψυχή) of the elect, Akramas and / Strempsouchos, and the
 great power (δύναμις) /

- III 65 $\overline{\text{ΖΗΛΙ ΖΗΛΙ ΜΑΧΑΡ ΜΑΧΑΡ ΣΗΘ ΜΝ}}$
 10 ΠΝΟΒ $\overline{\text{ΝΑΖΟΡΑΤΟΣ ΝΑΚΛΗΤΟΝ ΝΑΤΟ}}$
 ΝΟΜΑΖΕ $\overline{\text{ΜΜΟQ ΜΠΑΡΘΕΝΙΚΟΝ Μ}}$
 12 $\overline{\text{ΠΝΑ ΜΝ ΤΣΙΓΗ ΜΝ ΠΝΟΒ ΝΟΥΟΕΙΝ}}$
 ΖΑΡΜΟΖΗΛ · ΠΜΑ $\overline{\text{ΜΠΑΥΤΟΓΕΝΗΣ Ε}}$
 14 ΤΟΝΖ ΠΝΟΥΤΕ $\overline{\text{ΝΤΜΗΕ ΜΝ <Π>ΕΤ\{Ν\}ΝΜ}}$
 ΜΑQ ΠΑΦΘΑΡΤΟΣ $\overline{\text{ΝΡΩΜΕ ΑΔΑΜΑΣ ·}}$
 16 ΠΜΕΖCΝΑΥ $\overline{\text{ΟΡΟΪΑΗΛ ΠΜΑ ΜΠΝΟΒ}}$
 $\overline{\text{ΝCΗΘ · ΜΝ ΙC ΠΑ ΠΩΝΖ · ΜΝ ΠΕΝΤΑQ}}$
 18 $\overline{\text{ΕΙ ΑQCΤΑΥΡΟΥ ΜΠΕΤΖΜ ΠΝΟΜΟΣ}}$
 ΠΜΕΖΩΜΝΤ ΔΑΥΕΙΘΕ ΠΜΑ $\overline{\text{ΝΝ}}$
 20 ΨΗΡΕ $\overline{\text{ΜΠΝΟΒ ΝCΗΘ · ΠΜΕΖQΤΟΟΥ}}$
 ΗΛΕΛΗΘ · ΠΜΑ $\overline{\text{ΕΤΕΡΕΝΨΥΧΟΟΥΕ}}$
 22 $\overline{\text{ΝΝΨΗΡΕ ΜΤΟΝ ΜΜΟΟΥ ΝΖΗΤQ ·}}$
 ΠΜΕΖΤΟΥ $\overline{\text{ΪΩΗΛ ΠΕΤΖΙΧΜ ΠΡΑΝ}}$
 24 $\overline{\text{ΜΠΕΤΟΥΝΑΤΑΑΣ ΝΑQ ΕΧΩΚΜ ΖΜ}}$
 ΠΒΑΠΤΙCΜΑ ΕΤΟΥΑΑΒ ΕΤΟΥΑΤΒ ΕΤΠΕ
 26 ΠΑΦΘΑΡΤΟΣ

65, 14 MS. reads N.

26 Corr. O over I.

Heli Heli Machar Machar Seth, and / ¹⁰ the great, invisible (*ἀόρατος*), uncallable (*ἄκλητον*), / unnameable (*-ὀνομάζειν*), virginal (*παρθενικόν*) / Spirit (*πνεῦμα*), and the silence (*σιγή*), and the great light / Harmozel, the place of the living Autogenes (*αὐτογενής*), / the God of the truth, and <he> who is with / ¹⁵ him, the incorruptible (*ἄφθαρτος*) man Adamas, / the second, Oroiael, the place of the great / Seth, and Jesus, who possesses the life and who came / and crucified (*σταυροῦν*) that which is in the law (*νόμος*), / the third, Davithe, the place of the / ²⁰ sons of the great Seth, the fourth, / Eleleth, the place where the souls (*ψυχή*) / of the sons are resting, / the fifth, Yoel, who presides over the name / of him to whom it will be granted to baptize with / ²⁵ the holy baptism (*βάπτισμα*) that surpasses the heaven, / the incorruptible (*ἄφθαρτος*) one.

- IV 77 ΤΕΛΜΑΧΑΗΛ ΗΛΙ ΗΛΙ ΜΑΧΑΡ
 4 ΜΑΧΑΡ ΣΗΘ ΜΝ ΠΙΝΟΒ ΝΝΑ[Τ]
 ΝΑΥ ΕΡ[Ο]Ϟ ΑΥΩ ΝΑΤΧΑΖΜ[ΕϞ Ν]
 6 ΑΤ† ΡΑΝ ΕΡΟϞ· ΕΤΕ ΠΑΪ ΖΝ ΟΥ
 Π[Ν]Α ΜΝ ΟΥΣΙΓΗ ΜΝ ΠΙΝΟΒ [Ν]
 8 ΦΩΣΤΗΡ ΑΡΜΟΖΗΛ Π[ΙΜΑ] ΕΤ[ϞΜ]
 ΜΟϞ ΝΒΙ ΠΙΑΥΤΟΓ[Ε]Ν[ΗC Ε]ΤΟΝ[Ζ]
 10 ΠΝ[Ο]ΥΤΕ ΖΝ ΟΥΜΝΤΜΕ ΕϞ[Ν]Μ
 ΜΑϞ ΝΒΙ ΠΙΑΤΧΩΖΜ ΝΡΩΜΕ
 12 ΑΔΑΜΑΣ ΜΝ ΟΡΟΪΑΗΛ ΠΙΜΑ [ΕΤϞ]
 ΜΜΑΥ ΝΒΙ ΠΙΝΟΒ ΣΗΘ ΜΝ Ι[Σ]
 14 ΝΤΕ ΠΩΝΖ· ΠΗ ΕΤΑϞΕΙ ΑΥΩ Α[Ϟ]
 ΕΙΩϞ ΜΠΗ ΕΤΖΑ Π[Ν]ΟΜΟC
 16 ΠΙΜΕΖΨΟΜΕΤ Δ[ΑΥΕΙΘΕ ΠΙΜΑ]
 ΕΤΟΥΜΟΤΝ ΜΜΟϞ[Υ] ΝΖΗΤ[Ϟ ΝΒΙ]
 18 ΝΨΗΡΕ ΜΠΙΝΟ[Β] ΣΗΘ· ΠΙΜ[ΕΖ]
 ϞΤΟΟΥ ΗΛΗΛΗΘ [ΠΙ]ΜΑ Ε[
 20 ..[.]... Υ[
 21 ff. are lost.

Telmachael Eli Eli Machar / Machar Seth, and the great, / ⁵ invisible and incorruptible, / unnameable one, who is in / spirit (πνεῦμα) and silence (σιγή), and the great / light (φωστήρ) Armozel, the [place] where / the living Autogenes (αὐτογενής) is, / ¹⁰ the God in truth, with whom is / the incorruptible man / Adamas, and Oroiael, the place [where] / the great Seth is, and [Jesus] / of the life, he who came and / ¹⁵ crucified that which is under the law (νόμος), / the third, [Davithe, the place] / where the sons of the / great Seth rest, the / fourth, Eleleth, [the] place [where] / (lines 20- ?)

The certainty of salvation in the present: III 65,26 - 66,8

III 65,26

ΑΛΛΑ ΧΝ Ν†ΝΟΥ

66

ΞΣ

ΖΙΤΜ ΠΙΡΩΜΕ ΝΑΦΘΑΡΤΟΣ ΠΟΙ

2 ΜΑΗΛ · ΜΝ ΝΕΤΜΠΨΑ ΝΕΠΙΚΛΗΣΙΣ

ΝΑΠΟΤΑΞΙΣ Ν††Ε ΝΣΦΡΑΓΙΣ ΖΜ

4 ΠΙΒΑΠΤΙΣΜΑ ΜΠΗΓΗ ΝΕΕΙ ΕΥΝΑ

ΣΟΥΝ ΝΕΥΠΑΡΑΛΛΗΜΠΤΩΡ · ΝΘΕ

6 ΕΤΣΤΣΑΒΟ ΜΜΟΟΥ ΕΡΟΟΥ ΝΣΕ

ΣΟΥΩΝΟΥ ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΝΑ†

8 ΝΝΕΥΧΙ †ΠΕ ΜΠΜΟΥ

66, 2 Corr. ΜΝΝΕ over erased word beginning with ΝΝ. ΤΜ written above the line. ΠΨΑ over ΨΕΕ.

3 Corr. ΑΠΟ over ΕΠΙΚ (dittography).

7 Corr. ΤΟΥ over Τ†.

But (ἀλλά) from now on // 66 through the incorruptible (ἄφθαρτος) man Poimael, / and they who are worthy of (the) invocation (ἐπίκλησις), / the renunciations (ἀπόταξις) of the five seals (σφραγίς) in / the spring (πηγή)-baptism (βάπτισμα), these will / ⁵ know their receivers (παραλήμπτωρ) as / they are instructed about them, and they will / know them (or: be known) by them. These / will by no means taste death.

Hymnic section (part I): III 66,8-22

8

ΙΗ ΙΕΥΣ

ΗΩ ΟΥ ΗΩ ΩΓΑ · ΑΛΗΘΩΣ ΑΛΗΘΩΣ

10 ΙΕΣΣΕΥ ΜΑΖΑΡΕΥ ΙΕΣΣΕΔΕΚΕΥ

ΠΜΟΟΥ ΕΤΟΝΖ ΠΑΛΟΥ ΜΠΑΛΟΥ

66, 9 Corr. first Θ over λ (dittography).

ΙΗ ΙΕΥΣ / ΗΩ ΟΥ ΗΩ ΩΓΑ! Really truly (ἀληθῶς ἀληθῶς), / ¹⁰ Ο Yesseus Mazareus Yessedekes, / O living water, O child of the child, /

III 66,12 $\overline{\text{πραν}} \overline{\text{εθαεοογ}} \overline{\text{αληθως}} \overline{\text{αληθως}}$
 $\overline{\text{αιωνων}} \overline{\text{iiii}} \overline{\text{hnhh}} \overline{\text{εεεε}} \overline{\text{οο}}$
 14 $\overline{\text{οο}} \overline{\text{γγγγ}} \overline{\text{ωωωω}} \overline{\text{αααα}} \{ \overline{\text{α}} \} \overline{\text{α}}$
 $\overline{\text{ληθες}} \overline{\text{αληθως}} \overline{\text{ηι}} \overline{\text{αααα}} \overline{\text{ωω}}$
 16 $\overline{\text{ωω}} \overline{\text{πετψοοπ̄}} \overline{\text{ετναγ}} \overline{\text{εναιων}}$
 $\overline{\text{αληθες}} \overline{\text{αληθως}} \overline{\text{αεε}} \overline{\text{hnhh}} \overline{\text{iiii}}$
 18 $\overline{\text{γγγγγγ}} \overline{\text{ωωωωωωωω}}$
 $\overline{\text{πετψοοπ̄}} \overline{\text{νωα}} \overline{\text{αληζε}} \overline{\text{νενεεζ}}$
 20 $\overline{\text{αληθες}} \overline{\text{αληθως}} \overline{\text{ιηα}} \overline{\text{αιω}} \overline{\text{ζμ}}$
 $\overline{\text{φητ}} \overline{\text{πετψοοπ̄}} \overline{\text{γαει}} \overline{\text{εισαει}}$
 22 $\overline{\text{ειοει}} \overline{\text{ειοσει}}$

66,14 The scribe probably wrote one α too many.

O glorious name, really truly ($\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$ $\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$), / $\acute{\alpha}\iota\acute{\omega}\nu$ $\acute{\omicron}$ $\acute{\omega}\nu$, iiii hh
 hh εεεε οο/οο γγγγ ωωωω $\text{αααα}\{\alpha\}$, really ($\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$) /
 15 truly ($\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$), ηι αααα ωω/ωω , O existing one who sees
 the aeons ($\acute{\alpha}\iota\acute{\omega}\nu$)! / Really truly ($\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$ $\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$), αεε hnhh iiii
 / γγγγγγ ωωωωωωωω , / who is eternally eternal, / ²⁰ really
 truly ($\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$ $\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$), ιηα αιω in / the heart, who exists, γ $\acute{\alpha}\epsilon\iota$ $\acute{\epsilon}\iota\varsigma$
 $\acute{\alpha}\epsilon\iota$, $\acute{\epsilon}\iota$ $\acute{\delta}$ $\acute{\epsilon}\iota$, $\acute{\epsilon}\iota$ $\acute{\omicron}\varsigma$ $\acute{\epsilon}\iota$!

Hymnic section (part II): III 66,22 - 68,1

22 $\overline{\text{πεε}} \overline{\text{ιναβ}} \overline{\text{νωραν}}$
 $\overline{\text{ετνητακ}} \overline{\text{ζιχwei}} \overline{\text{πιατωωτ̄}}$
 24 $\overline{\text{νωγτογενης}} \overline{\text{παϊ}} \overline{\text{ετμπαβολ}} \overline{\text{αν}}$
 $\overline{\text{εειναγ}} \overline{\text{εροκ}} \overline{\text{πιατ̄ναγ}} \overline{\text{εροq}} \overline{\text{νω}}$

66,23 Corr. first ω written above crossed out \omicron .

24 Corr. ϵ in ετμ over νω .

This great name / of thine is upon me, O self-begotten ($\acute{\alpha}\upsilon\tau\omicron\gamma\epsilon\upsilon\eta\acute{\varsigma}$) Perfect
 one, who art not outside me. / ²⁵ I see thee, O thou who art invisible /

66,24f. Or: Thou who art not outside me, I see thee.

III 66,26 ΝΑΖΡ̄Ν ΟΥΟΝ <Ν>ΙΜ ΝΙΜ ΓΑΡ ΠΕΤΝΑΨ
ΧΩΡΙ Μ̄ΜΟΚ Ζ̄Ν ΚΕΣΜΗ ΤΕΝΟΥ

67 ΞΖ

ΧΕ ΛΕΙΣΟΥΩΝΚ ΛΕΙΜΟΥΧΤ̄ Μ̄ΜΟ

2 ΕΙ ΕΠΕΤΕ ΜΕΨΩΙΒΕ ΛΕΙΖΟΠΛΙΖΕ
Μ̄ΜΟΕΙ Ζ̄Ν ΟΥΖΟΠΛΟΝ Ν̄ΟΥΟΕΙΝ

4 ΛΕΙΡ̄ΟΥΟΕΙΝ ΝΕΡΕΤΜΑΑΥ ΓΑΡ Μ̄
ΠΜΑ ΕΤ̄ΜΜΑΥ ΕΤΒΕ †Μ̄ΝΤ̄ΣΑΕΙ

6 Ε ΕΤΝΕΣΩΣ Ν̄ΤΕ ΠΕΖΜΟΤ̄ ΕΤΒΕ
ΠΕΪ ΛΕΙΠΩΨ Ν̄ΝΑΒΙΧ ΕΒΟΛ ΕΥ

8 ΚΗΒ · ΛΕΙΧΙ ΜΟΡΦΗ Ζ̄Μ ΠΚΥΚΛΟΣ
Ν̄ΤΜ̄ΝΤ̄Ρ̄ΜΜΑΟ Μ̄ΠΟΥΟΕΙΝ ΕΦΖ̄Ν

10 ΚΟΥΟΥΝΤ̄ ΕΦ† ΜΟΡΦΗ Μ̄ΠΙΑΤΟ
Ν̄ΧΠΟ Ζ̄Μ ΠΟΥΟΕΙΝ ΕΤΕ Μ̄Ν ΕΝΚΛΗ

12 ΜΑ ΧΙ ΕΖΟΥΝ ΕΡΟΦ †ΝΑΧΩ Μ̄ΠΕ
ΚΕΟΟΥ ΑΛΗΘΩΣ ΧΕ ΛΕΙΡ̄ΧΩΡΙ Μ̄

14 ΜΟΚ ΦΟΥ ΙΗΣ ΙΔΕ ΛΕΙΩ ΛΕΙΕ ΟΙΣ Ω

66,26 Corr. Ε over Ζ ?

67, 1 Corr. first Ι over Σ.

14 Corr. COY over erasure. N faintly written above the Y.

to everyone. For (γάρ) who will be able / to comprehend (χωρεῖν) thee in another tongue? Now // 67 that I have known thee, I have mixed / myself with the immutable. I have armed (ὀπλιζειν) / myself with an armor (ὄπλον) of light; / I have become light. For (γάρ) the Mother was at / ⁵ that place because of the / splendid beauty of grace. Therefore / I have stretched out my hands while they were / folded. I was shaped (μορφή) in the circle (κύκλος) / of the riches of the light which is in / ¹⁰ my bosom, which gives shape (μορφή) to the many / begotten ones in the light into which no complaint (ἔγκλημα) / reaches. I shall declare thy / glory truly (ἀληθῶς), for I have comprehended (χωρεῖν) / thee, COY ΙΗΣ ΙΔΕ ΛΕΙΩ ΛΕΙΕ ΟΙΣ Ω /

67, 7 Or: spread out my hands which were folded.

- IV 79,10 $\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\tau}\bar{\nu}\bar{\alpha}\gamma$ $\epsilon\rho\omicron\upsilon$ $\bar{\nu}\bar{\nu}$ [$\omicron\gamma\omicron\bar{\nu}$ $\bar{\nu}\bar{\iota}\bar{\mu}$.]
 $\omicron\gamma$ $\gamma\bar{\alpha}\bar{\rho}$ $\bar{\rho}\epsilon\bar{\tau}$ ψ $\langle\omega\rangle\bar{\eta}$ [$\bar{\mu}\bar{\mu}\bar{\omicron}\bar{\kappa}$ $\bar{\zeta}\bar{\nu}$ $\omicron\gamma$]
 12 $\sigma\bar{\mu}\bar{\eta}$ $\bar{\mu}\bar{\nu}$ $\omicron\gamma\sigma\bar{\mu}\bar{\omicron}\gamma$ [$\epsilon\bar{\alpha}\bar{\iota}\bar{\sigma}\bar{\omicron}\gamma\bar{\omega}\bar{\nu}\bar{\kappa}$]
 $\bar{\alpha}\bar{\nu}\bar{\omicron}\bar{\kappa}$ $\bar{\tau}$ $\bar{\nu}\bar{\omicron}\bar{\gamma}$ $\bar{\alpha}\bar{\iota}\bar{\mu}\bar{\omicron}\bar{\gamma}$ [$\bar{\chi}\bar{\tau}$ $\bar{\mu}\bar{\nu}$ $\bar{\rho}\epsilon\bar{\kappa}$]
 14 $\bar{\tau}\bar{\omega}\bar{\delta}\bar{\epsilon}$. $\bar{\alpha}\bar{\gamma}\bar{\omega}$ [$\bar{\alpha}$] $\bar{\iota}$ [$\bar{\zeta}\bar{\omega}\bar{\omega}\bar{\kappa}$ $\bar{\mu}\bar{\mu}\bar{\omicron}\bar{\iota}$]
 $\bar{\alpha}\bar{\iota}\bar{\psi}\bar{\omega}\bar{\rho}\bar{\epsilon}$ [$\bar{\zeta}$] $\bar{\nu}$ \omicron [$\gamma\bar{\zeta}\bar{\omicron}\bar{\rho}\bar{\lambda}\bar{\omicron}\bar{\nu}$ $\bar{\nu}\bar{\tau}\bar{\epsilon}$ $\bar{\rho}\bar{\iota}$]
 16 $\bar{\zeta}\bar{\mu}\bar{\omicron}\bar{\tau}$ $\bar{\mu}\bar{\nu}$ $\bar{\rho}\bar{\iota}\bar{\omicron}\bar{\gamma}$ [$\bar{\omicron}\bar{\epsilon}\bar{\iota}\bar{\nu}$ $\bar{\alpha}\bar{\iota}\bar{\rho}\bar{\omicron}\bar{\gamma}\bar{\omicron}\bar{\epsilon}\bar{\iota}\bar{\nu}$]
 $\bar{\alpha}\bar{\gamma}\bar{\omega}$ $\bar{\epsilon}\bar{\nu}\bar{\omicron}\bar{\lambda}$ $\bar{\zeta}\bar{\iota}\bar{\tau}\bar{\omicron}\bar{\omicron}$ [$\bar{\tau}\bar{\gamma}$ $\bar{\alpha}\bar{\iota}\bar{\rho}\bar{\omega}\bar{\rho}\bar{\psi}$ $\bar{\nu}$]
 18 $\bar{\nu}\bar{\alpha}\bar{\delta}\bar{\iota}\bar{\chi}$ [$\bar{\epsilon}\bar{\nu}$] $\bar{\omicron}\bar{\lambda}$ $\bar{\epsilon}$ [$\bar{\gamma}\bar{\kappa}\bar{\eta}\bar{\nu}$. $\bar{\alpha}\bar{\gamma}\bar{\omega}$ $\bar{\alpha}\bar{\iota}\bar{\chi}\bar{\iota}$]
 $\bar{\mu}\bar{\omicron}\bar{\rho}\bar{\phi}\bar{\eta}$ [. .]. $\bar{\nu}$ [
 20 $\bar{\nu}\bar{\nu}\bar{\omicron}\bar{\gamma}\bar{\kappa}\bar{\alpha}\bar{\lambda}\bar{\lambda}$ [$\bar{\mu}\bar{\mu}\bar{\alpha}$ $\bar{\nu}\bar{\tau}\bar{\epsilon}$ $\bar{\tau}$ $\bar{\mu}\bar{\nu}\bar{\tau}\bar{\rho}\bar{\mu}$]
 $\bar{\mu}\bar{\alpha}\bar{\omicron}$ $\bar{\epsilon}\bar{\sigma}\bar{\kappa}\bar{\omega}\bar{\tau}$ [$\bar{\epsilon}$
 22 $\bar{\nu}\bar{\omicron}\bar{\gamma}\bar{\mu}\bar{\eta}$ [$\bar{\tau}\bar{\rho}\bar{\alpha}$
 $\bar{\zeta}\bar{\nu}$ $\omicron\bar{\gamma}\bar{\epsilon}\bar{\iota}\bar{\nu}$ [$\bar{\epsilon}$
 24 [
 $\bar{\zeta}\bar{\nu}$ $\omicron\bar{\gamma}\bar{\mu}\bar{\nu}\bar{\tau}$ [$\bar{\mu}\bar{\epsilon}$ $\bar{\chi}\bar{\epsilon}$ $\bar{\alpha}\bar{\iota}\bar{\rho}\bar{\chi}\bar{\omega}\bar{\rho}\bar{\iota}$ $\bar{\mu}$]
 26 $\bar{\mu}\bar{\omicron}\bar{\kappa}$ $\bar{\iota}\bar{\sigma}$ $\bar{\nu}\bar{\tau}\bar{\epsilon}$ $\bar{\rho}\bar{\eta}$ $\bar{\epsilon}\bar{\tau}$ [
 $\bar{\eta}\bar{\epsilon}\bar{\epsilon}$ $\bar{\alpha}\bar{\iota}\bar{\epsilon}\bar{\epsilon}$ $\bar{\omicron}\bar{\iota}\bar{\sigma}$ [$\bar{\omega}$

79,11 MS. reads $\psi\omicron\omicron\pi$.

25 Superlin. stroke on $\bar{\mu}\bar{\nu}$ is in the lacuna.

¹⁰ invisible to [everyone]. / For ($\gamma\acute{\alpha}\rho$) who comprehends [thee in] / voice and praise? [Having known thee] / I now have mixed [with thy] / steadfastness, and [I have armed myself;] / ¹⁵ I have come to be in [an armor ($\delta\bar{\rho}\bar{\lambda}\bar{\omicron}\bar{\nu}$) of] / grace and the [light; I have become light.] / And because of [it I have stretched] / out my hands [while they were folded. And I was] / shaped ($\mu\bar{\omicron}\bar{\rho}\bar{\phi}\bar{\eta}$) [] / ²⁰ a veil ($\kappa\acute{\alpha}\lambda\bar{\upsilon}\bar{\mu}\bar{\mu}\bar{\alpha}$) [of the] richness / which surround [] / a [womb ($\mu\bar{\eta}\bar{\tau}\bar{\rho}\bar{\alpha}$)] / in a likeness [] / [] / ²⁵ truly, [because I have comprehended ($\chi\bar{\omega}\bar{\rho}\bar{\epsilon}\bar{\iota}\bar{\nu}$)] / thee, Jesus of the one who [] / $\bar{\eta}\bar{\epsilon}\bar{\epsilon}$ $\bar{\alpha}\bar{\iota}\bar{\epsilon}\bar{\epsilon}$ $\bar{\omicron}\bar{\iota}\bar{\sigma}$ [$\bar{\omega}$] //

79,17f. Or: spread out my hands which were folded.

- IV 80 [π̄]
 [ε]ΤΟΥΑΑΒ ΠΝΟΥΤΕ
 2 [Ν̄ΤΕ †ΣΙΓΗ ...]... [Ν̄Τ]ΟΚ Π̄Ε
 []Ν̄ΜΤΟΝ Ν̄Τ[Ε Π]ΩΗ
 4 [Ρ̄Ε]ΕΤΨΟ[ΟΠ] Ζ̄Ν
 [] ΠΙΜΑ[ΕΙ]Ν ΠΙΜΑ
 6 [] ΝΟΥΡΩΜΕ ΑΚΤ[Β]
 [ΒΟ Μ̄ΜΟΙ Ν̄ΖΗΤ̄Ϛ] Ζ̄Μ ΠΕΚΩΝ̄Ζ
 8 [ΚΑΤΑ ΠΕΚΡΑΝ Ν̄]ΝΑΤ̄ϚΤΕ ΕΒΟΛ
 [ΕΤΒΕ ΠΑΙ ϚΨΟ]ΟΠ̄ Ν̄ΖΗΤ̄Ϛ Ν̄ΒΙ ΟΥ
 10 [ΣΤΟΕΙ Ν̄ΤΕ ΠΩ]Ν̄Ζ · ΕΑϚϚΨΡ̄Ϛ Ζ̄Ν
 [ΟΥΜΟΟΥ Ν̄Χ]ΩΚ̄Μ Ν̄[ΤΕ] ΝΙΑΡΧΩΝ
 12 [ΤΗΡΟΥ ΕΤΡΑΩ]Ν̄Ζ ΖΑΤΟΟΤΚ Ζ̄Ν ΟΥ
 [ΙΡΗΝΗ Ν̄ΤΕ ΝΕΤΟΥ]ΑΑΒ [ΠΙ]ΨΑ ΕΝΕΖ
 14 [ΠΗ ΕΤΨΟΟΠ] Ζ̄[Ν] ΟΥΜ̄ΝΤΜΕ ΝΑ
 [ΜΕ·

80,14 See III 68,1 note.

80 [O] holy [], O God / [of silence (σιγή)] Thou
 art / [] of rest of [the] son / [] who exists
 in / ⁵ [] the [mark], the place(?) / [] a man,
 thou hast / [purified me in him] in thy life, / [according to (κατά)
 thine] imperishable [name.] / [Therefore, there is] in him / ¹⁰ [incense
 of life] that has mixed with / baptismal [water] of [all] the / archons
 (ἀρχων), [in order that I may] live with thee in the / [peace (εἰρήνη)
 of the saints. O] eternal one / [who exists] really / ¹⁵ truly.

The first conclusion: III 68,1-9

III 68

ΤΑΪ ΤΕ ΤΒΙΒΛΟΣ

- 2 \bar{n} ταρσαρς \bar{n} βι πνοβ \bar{n} σ \bar{h} θ \bar{a} ρκω
 \bar{m} μος \bar{z} \bar{n} \bar{z} εντοογ \bar{e} γχοσε \bar{e} \bar{m}
- 4 πεπρη ψα \bar{e} χωογ \bar{o} υδε \bar{e} \bar{m} \bar{n}
 βομ · \bar{a} γω \bar{x} ιν νεζοογ \bar{n} νεπρο
- 6 φητης \bar{m} \bar{n} ναποστολος \bar{m} \bar{n} \bar{n}
 κηρυξ \bar{m} πεπρε'ν' \bar{z} ολωσ ταλο
- 8 \bar{e} \bar{x} \bar{n} νεγζητ' \bar{o} υτε \bar{m} \bar{n} ψβομ
 \bar{a} γω \bar{m} πεπεγμαχε \bar{c} ωτ \bar{m} \bar{e} ρογ

68, 4 Corr. \bar{x} ωο over \bar{e} ωγ.7 Corr. \bar{e} in $\bar{p}\bar{e}$ over \bar{h} ? See 68,4.

This is the book (*βιβλος*) / which the great Seth wrote, and placed / in high mountains on which / the sun has not risen, nor (*οὐδέ*) is it / ⁵ possible. And since the days of the prophets (*προφήτης*), / and the apostles (*ἀπόστολος*), and the / preachers (*κηρυξ*), the name has not at all (*ὄλωσ*) risen / upon their hearts, nor (*οὔτε*) is it possible. / And their ear has not heard it. /

The second conclusion: III 68,10-69,5

- 10 τεειβιβλος \bar{a} ρσαρς \bar{n} βι πνοβ
 \bar{n} σ \bar{h} θ · \bar{z} \bar{n} \bar{z} ενσρ \bar{a} ι \bar{n} ψεμααβ
- 12 \bar{n} ρομπε \bar{a} ρκω \bar{m} μος \bar{z} \bar{m} πτο
 {ο}ογ \bar{e} ψαγμογτε \bar{e} ρογ $\bar{x}\bar{e}$ $\bar{x}\bar{a}$
- 14 ραξιω $\bar{x}\bar{e}$ κααα \bar{z} \bar{n} \bar{n} ζαε \bar{n} νε

¹⁰ The great Seth wrote this book (*βιβλος*) / with letters in one hundred and thirty / years. He placed it in the mountain / that is called Charaxio, / in order that, at the end of the /

IV 81, 3 — end is lost.

The colophon: III 69,6-17

III 69, 6 ΠΕΥΑΓΓΕΛΙΟΝ <Ν>Ν̄Ρ̄Μ̄Ν̄ΚΗΜΕ
 ΤΒΙΒΛΟΣ Ν̄ΣΖΑΪ Ν̄ΝΟΥΤΕ ΤΖΙΕ
 8 ΡΑ ΕΤΖΗΠ̄ ΤΕΧΑΡΙΣ ΤΣΥΝΖΕΣΙΣ
 ΤΕΣΘΗΣΙΣ ΤΕΦΡΟΝΗΣΙΣ Μ̄Ν ΠΕ
 10 Ρ̄ΣΖΗΤ̄Σ · ΕΥΓΝΩΣΤΟΣ ΠΑΓΑΠΗ
 ΤΙΚΟΣ Ζ̄Μ ΠΕΠ̄Ν̄Α Ζ̄Ν ΤΣΑΡΞ ·
 12 ΠΑΡΕΝ ΠΕ ΓΟΓΓΕΣ·Σ̄·ΟΣ Μ̄Ν ΝΑ
 Ψ̄Β̄ΡΟΥΘΕΙΝ Ζ̄Ν ΟΥΑΦΘΑΡΣΙΑ
 14 ῙΣ ΠΕΧ̄Σ ΠΨΗΡΕ ΜΠΝΟΥΤΕ
 ΠΣΩΤΗΡ · ΙΧΘῩΣ ΘΕΟΓΡΑΦΟΣ
 16 ΤΒΙΒΛΟΣ ΤΖΙΕΡΑ Μ̄ΠΝΟΒ̄ Ν̄ΑΖΟ
 ΡΑΤΟΝ Μ̄Π̄Ν̄Α Ζ̄ΑΜΗΝ

9,6 See *supra*, p. 18.

The gospel (εὐαγγέλιον) of <the> Egyptians. / The God-written, holy (ιερά), secret / book (βίβλος). Grace (χάρις), understanding (σύνεσις), / perception (αἴσθησις), prudence (φρόνησις) (be) with him / ¹⁰ who has written it, Eugnostos the beloved (ἀγαπητικός) / in the Spirit (πνεῦμα) — in the flesh (σάρξ) / my name is Gongessos — and my / fellow lights in incorruptibility (ἀφθαρσία), / Jesus Christ (χριστός), Son of God, / ¹⁵ Savior (σωτήρ), ΙΧΘΥΣ. God-written (θεόγραφος) (is) / the holy (ιερά) book (βίβλος) of the great, invisible (ἀόρατον) / Spirit (πνεῦμα). Amen (ἀμήν).

The title : III 69, 18-20

18 ΤΒΙΒΛΟΣ ΤΖΙΕΡΑ Μ̄ΠΝΟΒ̄
 Ν̄ΑΖΟΡΑΤΟΝ Μ̄Π̄Ν̄ΕΥ
 20 Μ̄Α Ζ̄ΑΜΗΝ

The holy (ιερά) book (βίβλος) of the great, / invisible (ἀόρατον) Spirit (πνεῦμα). / ²⁰ Amen (ἀμήν).

Only a blank top fragment of IV 82 survives.
The colophon was probably absent (see pp. 8f.).

COMMENTARY

The Introduction: III 40,12 - 41,7 = IV 50,1-23.

III 40,12f.: See the chapter on the title, *supra*, pp. 20ff.

The holy book is linked with the Spirit, which is at first characterized in three ways expressing its nature and origin. Then follow a series of seven more appositives which describe the Spirit as light. After these come three other appositives: the Father, the Aeon of the aeons, and the uninterpretable Power. To each of the first two of these appositives, three attributes are added. The third attribute is different in the two versions. Since some of the differences between III, 2 and IV, 2 can be explained in terms of mistranslations from the Greek, the *Vorlage* has been reconstructed as follows:

ἡ βίβλος ἡ ἱερὰ τῶν Αἰγυπτίων
 τοῦ μεγάλου ἀοράτου πνεύματος,
 τοῦ πατρὸς ἀκλήτου,
 τοῦ προελθόντος ἐκ τῶν ὑψίστων,
 τοῦ τελείου τοῦ φωτός,
 τοῦ φωτὸς εἰς αἰῶνα τῶν αἰώνων,
 τοῦ φωτὸς (ἐκ) σιγῆς προνοίας καὶ σιγῆς τοῦ πατρὸς,
 τοῦ φωτὸς (ἐκ) λόγου καὶ ἀληθείας,
 τοῦ φωτὸς ἀφθαρσιῶν,
 τοῦ φωτὸς ἀπεράντου,
 τοῦ φωτὸς τοῦ προελθόντος εἰς αἰῶνα τῶν αἰώνων,
 τοῦ πατρὸς
 τοῦ ἀδήλου
 τοῦ ἀσημάντου
 (τοῦ ἀγηράτου)
 τοῦ ἀνεναγγελιζομένου,
 τοῦ αἰῶος τῶν αἰώνων,
 (τοῦ αὐτογενοῦς)
 τοῦ αὐτογενίου
 τοῦ ἐπιγενίου
 τοῦ ἀλλογενίου
 τῆς ἀνερμηνεύτου δυνάμεως τοῦ ἀρρήτου πατρὸς.

III 40,15f.: III mistakenly read τοῦ τελείου "perfection" (LAMPE, p. 1381a) with the preceding rather than the following noun. This led to

the merging of the first two "light clauses". III 40,16f.: it is not clear why III translated *εἰς αἰῶνα τῶν αἰώνων* by *ΝΙΑΙΩΝ ΝΟΥΘΕΙΝ* (cf. 41,2). 40,17f.: III usually supplied a definite article where the Greek must have been indefinite. The varying translations, *ΠΕΙΩΤ ΝΤΣΙΓΗ* in III 40,18 over against *ΟΥΣΙΓΗ ΝΤΕ ΠΕΙΩΤ* in IV 50,9, presuppose the same Greek Vorlage, *σιγῆς τοῦ πατρός*. Since *σιγή* lacked an article in Greek, III mistakenly assumed that it depended on *τοῦ πατρός*. Thus the intended parallel between Pronoia and the Father was lost (cf. III 42,1f.; 43,5f.; 63,21f.). The genitive constructions in III 40,17.19 correspond to the phrases with $\bar{\zeta}\bar{N}$ - in IV 50,8.10. It is likely that both the genitive constructions in III 40,17.19 and the phrases with $\bar{\zeta}\bar{N}$ - in IV 50,8.10 go back to the same text. The intention of the text is to qualify the term "light" by specifying its origin. Therefore the genitive in III can be seen as the translation of the original Greek text (genitive of origin). On the other hand, IV perhaps interpreted the Greek genitive as *ἐκ* plus the genitive ($\bar{\zeta}\bar{N}$ - often equals *εβολ* $\bar{\zeta}\bar{N}$ -; cf. CRUM, *Dict.* p. 684a). Here the genitive of origin comes very close to a partitive genitive. The striking rendering of (*ἐκ*) *σιγῆς προνοίας* as $\bar{\zeta}\bar{N}$ *ΟΥΣΙΓΗ* $\bar{\zeta}\bar{N}$ *ΟΥΠΡΟΝΟΙΑ* shows that IV interpreted *σιγῆς* and *προνοίας* as coordinate nouns. On the other hand, *ἐκ* could have occurred before the first genitive as IV suggests and III has simplified it. The same applies to the subsequent expression in III 40,18f. = IV 50,9f. III 41,1: The same conflict between III and IV is found in III 41,22f. par.; 42,8 par.; 64,9 par.; IV 59,8. In III 41,2 *ΠΕΙΡΕ ΕΒΟΛ* "come forth" includes the concept "light" (cf. CRUM, *Dict.* p. 267a). III 41,3f.: Most likely both III and IV mistakenly connected this clause to the preceding with *ΝΤΕ*, forgetting that it stands in apposition to the great invisible Spirit. IV normally connects a series of adjectives with *ΑΥΩ*. The *ΑΤ† ΨΩΛΖ (ΑΣΗΜΑΝΤΟΣ)* may mean that the supreme God cannot be expressed in writing. *ΝΑΤΖΛΛΟ (τοῦ ἀγηράτου)* is missing in IV 50,16. "The aeon of aeons" expresses primacy of origin. One could consider *ΝΑΥΤΟΓΕΝΗΣ* in III 41,5 as a comment in the margin, that was included in the text by a later scribe, or that *ΝΑΥΤΟΓΕΝΗΣ* needs to be emended to *ΠΑΥΤΟΓΕΝΗΣ*. In the latter case the translator of III, 2 did not recognize that *τοῦ αὐτογενοῦς* in the Greek Vorlage stands in apposition to the great invisible Spirit. Then IV translated *τοῦ αὐτογενοῦς τοῦ αὐτογενίου* by means of a single expression, since otherwise it would become an overly redundant construction in Coptic translation. IV turned the

attributive adjectives τοῦ ἐπιγενίου and τοῦ ἀλλογενίου into substantives parallel to τοῦ αὐτογενοῦς. The forms ending in -ιος are unattested and must have been designed for stylistic effect (cf. Zost VIII 18,14 ΝΙΑΥΤΟΓΕΝΙΟΝ [Ν̄Ν]ΕΩΝ). The difference between αὐτογενίος and ἐπιγένιος may lie in that the former indicates that the Spirit had his origin in himself while the latter stresses that he appeared out of himself (cf. III 41,2 = IV 50,13). III 41,7 differs greatly from IV 50,21f. Perhaps IV is closest to the original while III restates 41,5. Ending with the ineffable Father would appropriately round off this section which spoke of the metaphysical and mysterious domain of the great invisible Spirit.

The appearance of the three powers: III 41,7-12 = IV 50,23 - 51,2.

The trinity of Father, Mother and Son does not originate through emanation, as in ApocryJn, but through evolution, a self-unfolding of the supreme God. ΠΙΡΕ is a typical expression for the coming forth of light (*supra*, p. 169). In IV ΝΙΠΙΡΕ is an appositive to Father, Mother, Son (in 50,26f.). The *Vorlage* may have been ἐπιγένιοι ἐκ σιγῆς ζώσης τοῦ πατρὸς ἀφθάρτου. III, however, saw τοῦ πατρὸς as an appositive to σιγῆς ζώσης, and thus introduced both with ΕΒΟΛ Ζ̄Ν-. If one considers III to be correct, then ΠΙΡΕ would be either an appositive to ΣΙΓΗ or to Father, Mother, Son seen collectively as the offspring of the primal Father. In the former case, the Greek may have been ἐκ σιγῆς ζώσης τοῦ ἐπιγενίου (ἐκ) τοῦ πατρὸς ἀφθάρτου. For the latter possibility, ὁ ἐπιγένιος may have been in the *Vorlage* instead of τοῦ ἐπιγενίου. This last reconstruction could have led to the translations of both III and IV. The δέ in III 41,12 is no longer postpositive, perhaps due to a transposition of the verb by the Coptic translator.

The composition of the realm of Light: III 41,13-23 = IV 51,2-15.

(Cf. *supra*, pp. 41ff.) IV cannot be reconstructed with certainty. Apparently the sentence in Greek began with ἐξ αὐτοῦ Δοξομέδων which III interpreted to refer to a place (cf. III 41,23 par., III 43,8 par.). The designation "aeon of the aeons" has also been attributed to the great invisible Spirit. However, here it appears not to refer to primacy of origin but to the all-comprehensive character of his being, in which the light, i.e. the supreme God, presents himself. Some text has dropped out in III 41,16 (cf. IV 51,4-6). "Their powers" refers to the Doxomedon as a collective entity. According to this

section he contains a trinity (41,22f.; cf. 41,1 comm.), which is supplemented by a second trinity.

The three ogdoads: III 41,23 - 43,8 = IV 51,15 - 53,3.

a) Their appearance: III 41,23 - 42,4 = IV 51,15-22.

The ogdoads come forth from the Doxomedon (see 41,13 comm.). This is a speculative description of the trinity. The "from him" in IV could refer both to Doxomedon and the great invisible Spirit. In IV $\pi\rho\nu\nu\omicron\iota\alpha$ is parallel to $\sigma\iota\gamma\eta$ and a characteristic of the Father. In III $\pi\rho\nu\nu\omicron\iota\alpha$ appears to be a mythological figure as is suggested by 40,17f. and par., 43,6 and par. Thus III has "his Pronoia", i.e. his female complement. This is in agreement with the origin of the ogdoads pictured as a birth. In Gnosticism "ogdoad" refers first of all to the firmament of fixed stars which stands above the hebdomad of the planets. Secondly, and probably originally, it was a numerical grouping, a unit of eight, which was, especially in Valentinianism, used as a description of the intelligible world. For the Egyptian ogdoad concept see KURT SETHE, *Amun und die acht Urgötter von Hermopolis* (*Abh. Preuss. Akademie d. Wiss.*, Berlin 1929, No. 4). GEgypt employs the ogdoads as a stylistic device for the arrangement of the heavenly world. Thus the heavenly lights form together with their consorts one such ogdoad (*infra*, p. 179f.), as do their ministers with their consorts (*infra*, p. 180). Together with the three ogdoads of the trinity they form five ogdoads, a total of forty heavenly beings referred to in Coptic idiom as "a forty" (III 53,11 = IV 65,3f.). The trinity and five seals also add up to eight.

b) The first ogdoad: III 42,5-11 = IV 51,22 - 52,2.

The first ogdoad belongs to the Father. Since the ogdoad contains the person which brought it into being, the ogdoad remains a part of the trinity. The Father's unity and originality is attested by the fact that he is androgenous. See *supra*, pp. 43ff. on the thrice-male child. III and IV differ in the list of the parts of the first ogdoad. Surprising is the translation of $\acute{\alpha}\phi\theta\alpha\rho\sigma\iota\alpha$ by $\bar{\nu}\alpha\tau\chi\omega\bar{\zeta}\bar{\mu}$ in IV 50,11; 51,26; 59,8; and 75,23 (see III 41,1 comm.). Thus IV collapsed "incorruption and eternal life" into "eternal, incorruptible life". III is supported by ApocryJn BG 28,15 - 29,4, where $\acute{\epsilon}\nu\nu\omicron\iota\alpha$, $\pi\rho\acute{\omicron}\gamma\gamma\omega\iota\varsigma$, $\acute{\alpha}\phi\theta\alpha\rho\sigma\iota\alpha$ and $\acute{\alpha}\iota\omega\nu\iota\alpha$ $\zeta\omega\eta$ come forth at the request of the Barbelo, while $\nu\omicron\upsilon\varsigma$, $\theta\acute{\epsilon}\lambda\eta\mu\alpha$ and $\lambda\acute{\omicron}\gamma\omicron\varsigma$ come forth through Christ, i.e. the Son (BG 31,6-16). Since Father, Mother and Son are identified with the three ogdoads (IV 51,16ff.), the question arises whether the

naming of the androgenous Father indicates that he alone is equated with the entire ogdoad or that he, together with seven other beings, forms the ogdoad. The latter corresponds fully with gnostic thought patterns.

c) The second ogdoad: III 42,11-21 = IV 52,2-14.

For Barbelo and her role in this writing, see *supra*, pp. 40f. The lacunae in both versions preclude the possibility of knowing the secret names used in this section. The text in the lacuna in IV 52,10f. is missing in III unless it was in the lacuna in 42,18. The $\pi\epsilon\iota\rho\epsilon$ in 42,17f. must here too mean "originate" (cf. *supra*, p. 169). The $\epsilon\upsilon\delta\omicron\kappa\epsilon\upsilon\acute{\nu}$ in III 42,19 par. testifies to the legitimacy of Barbelo.

d) The third ogdoad: III 42,21 - 43,4 = IV 52,15-24.

The Son is described in terms of his origin. He is the offspring of the primal Power and as such he is the "Son of silence". III 42,23 is missing in IV. He is called the $\delta\acute{\omicron}\xi\alpha$ of the Father and $\acute{\alpha}\rho\epsilon\tau\acute{\eta}$ of the Mother which recalls the use of both attributes in 2 Pet 1: 3, although here they are distributed between two divine beings. $\kappa\omicron\omicron\upsilon\gamma\eta\eta$ in IV 52,17 is a misinterpretation of $\delta\acute{\omicron}\xi\alpha$. The Son completes himself. Most likely the planets are meant, and the voices would refer to the harmony of spheres which is based on Pythagorean number mysticism. For the use of the plural $\kappa\acute{\omicron}\lambda\pi\omicron\iota$ see LAMPE, p. 766a. IV 52,22f. should be preferred. The Logos is the product of the hebdomad. III has simply placed hebdomad and Logos beside each other without explaining their relationship.

e) The summary: III 43,4-8 = IV 52,24 - 53,3.

The relative particle in IV 52,24 and in other places probably corresponds to a relative construction in the Greek. (For the relationship between the Father and Pronoia cf. III 42,1 f. comm.) The section on the trinity of ogdoads ends as it started with a reference to the place where they came into being. This is the same place where the Doxomedon-aeon originated and thus it must refer to the all-encompassing realm of light.

The description of the Doxomedon-aeon: III 43,8 - 44,9 = IV 53,3 - 54,13.

In IV 53,3f., in contrast to III 43,8f., the coming of the Doxomedon is closely linked to the preceding event. The reconstruction $\pi\eta$ or $\pi\alpha\acute{\iota}$ in IV 53,3 is too short. $\pi\alpha\acute{\iota}\ \pi\epsilon$ or $\pi\alpha\acute{\iota}\ \pi$ (cleft sentence) is possible although this construction is not used elsewhere in IV. The $\bar{\mu}\mu\alpha\gamma$ in IV 53,5 leaves no doubt that the $\pi\iota\mu\alpha$ in the pre-

ceding section is meant. The transition to this section is made by means of the relative clause (ΠΙΜΑ = ὅπου) the antecedent of which is ΠΙΜΑ ΕΤ̄ΜΜΑΥ. (For the Doxomedon-aeon cf. *supra*, pp. 41ff.). The plural with ΘΡΟΝΟΣ in IV 53,6 is supported by the ΕΡΘΟΥ in IV 53,8 and shows that IV consistently understood the Doxomedon-aeon to be a collective being. The singular ΠΕΘΡΟΝΟΣ in III 43,10f. may go back to a variant in the Greek text but more likely, since all the parallel occurrences are plural, III made the change to fit the throne in 43,18 and par. ΝΙΕΘΟΥ Μ̄Ν ΝΙΑΦΘΑΡCΙΑ (III 43,12) stands in apposition to ΝΔΥΝΑΜΙC just as in IV 53,8f., where Μ̄Ν ... Μ̄Ν = καὶ ... καί, "both ... and", occurs. The alien God made his appearance in the Doxomedon-aeon. The lacuna in IV 53,11f. has no corresponding text in III. III 43,15ff. and par. gives a further description of the Doxomedon-aeon. Whether the throne belongs to the thrice-male child (*supra*, p. 42) or the Doxomedon is not clear. The name of the one who possesses the throne is written on a tablet made of boxwood (cf. LIDDELL-SCOTT, p. 1554b, and Zost VIII 130,2) which is attached to the throne. III 43,21ff. differs from IV. The text in IV 53,22 second half and 23 is missing in III. There is also no equivalent in III for the unreconstructed text in IV 54,1. The ineffable name is made up of the Greek vowels written twenty two times each — the number of letters in the Semitic alphabet. The order is ΙΗΟΥΕΑΩ which might possibly mean Ἰήου ἐ(στίν) Α (καὶ) Ω. In that case the personified Doxomedon could be identified with Yeou since he is a kind of second god (cf. *supra*, p. 43).

The presentation of praise and request of the ogdoads: III 44,9-21 = IV 54,13 - 55,11.

(For the form of the presentations of praise cf. *supra*, pp. 39f.) IV 54,18 ΝΤΕ Π[ΙΩΤ] (cf. IV 73,10f.) is lacking in III. Some text must be missing before the ΝΒΙ in III 44,15, the equivalent of Ζ̄Ν ΟΥΒΟΜ in IV 54,23 (ΝΒΙ is unusual here). The parallel to IV 54,25-55,2 must have been different and shorter. IV 55,4b-7a are missing in III due to homoioteleuton. The reconstruction ΝΧC in 55,6 is suggested by the occurrence in III 44,23 and par. The reconstruction CΘ is also possible since there is a close connection between the thrice-male child and Seth (cf. *supra*, p. 45), but it is very unlikely since Seth has not yet appeared. The scene describes the filling of the Doxomedon-aeon with light-beings. The three males described in IV 55,3-7 are most likely the same as the thrice-male child. The reference to the word (= λόγος)

of the pleroma of light means that the powers build a realm of light through the rational ordering power of the Logos (cf. *TDNT* IV, pp. 84ff. [76 ff.]).

The presentation of praise of the thrice-male child: III 44,22-? = IV 55,11 - 56,11.

This section is largely missing in III and poorly preserved in IV. The first part, IV 55,11 - 56,6, contains an expanded presentation of praise. Then the presentation of praise is repeated and a request is uttered. (For the relationship between the child and Christ cf. *supra*, p. 46. For ἰωηλ cf. *supra*, p. 47). The presentation of praise is addressed to the great invisible Spirit and his female counterpart. The name Aion may be the accusative of αἶνος which means praise — in the sense of δόξα. Also αἶνος = δεινός is possible as a description of the alien God.

The appearance of Youel and Esephech: IV 56,11-22.

(For Youel cf. *supra*, pp. 46ff.). Since in the preceding section the appearance of the thrice-male child is reported, and the appearance of Esephech comes in IV 56,20-22, it is to be expected that in IV 56,11-20 the appearance of Youel is mentioned. Unfortunately the lacunae make an unambiguous interpretation of this section exceedingly difficult. Nevertheless, the restoration of Youel in line 20 is made certain by line 19. The difficulty with this interpretation is that the being in 56,11ff. is masculine. Perhaps we can read [πιφω]c here. This radiant figure appears to be identified with Youel in lines 19f. In *Allog* XI 50, 52, 55 and 59 she is called τα νιεοογ τηρου, "she who has all the glories". For Esephech see *supra*, pp. 48f.

The summary (?): IV 56,23 - 58,22.

This section is so poorly preserved that it is difficult to decide whether it forms a unit. An ogdoad has now been completed made up of the Father, the Mother, the Son, and the five seals which must be the three male virgins, Youel and Esephech. (For the five seals cf. *supra*, p. 50). They are the seal imprint of the first trinity. These seals are not the five sacraments as one might assume from GPh (cf. H.-G. GAFFRON, *Studien zum koptischen Philippusevangelium unter besonderer Berücksichtigung der Sakramente*, Bonn 1969). The references to the five seals in III 55,12 and 66,3 appear to be secondary since they are lacking in IV. In both cases the sacraments are meant,

and the number five must come from a cultic situation similar to GPh. The poor state of pages 57-58 obscure the argument until 58,23.

The appearance of Pronoia: IV 58,23 - 59,29.

IV 58,23f.: Various reconstructions are possible here: [ΠΡΟΝ]ΟΙΑ, [ΑΠΟΡΡ]ΟΙΑ, "emanation", or [ΕΝΝ]ΟΙΑ. By introducing Pronoia the author reaches back to the beginning. This fits well in light of the derivation of the Logos from the Father which follows. If this interpretation is correct, the reconstruction of Pronoia is better than ΑΠΟΡΡΟΙΑ, since ΑΠΟΡΡΟΙΑ lacks a definite character. Pronoia and the Logos come forth directly out of the supreme God. Pronoia creates an entourage for the light-being mentioned at the end of the section. The mentioning of Christ is surprising and, perhaps, secondary. He is associated with the thrice-male child. The close connection between them is also evident in III 44,22f. = IV 55,11f. and III 54,13-20 = IV 66,2-8.

The appearance of the Logos: IV 59,29 - 60,22.

The Logos does not appear as a response to the usual presentation of praise and request. The partially preserved name in 60,6 is typical for Gnostic literature, and similar to the unintelligible secret names of magical literature. The reading $\bar{\chi}\bar{\zeta}$ in 60,8 is as good as certain. «The son of silence» in 60,8 and 12 refers to the Logos. The reference to him as the son of the great Christ is best understood as an interpolation. That Christ is connected with the coming of the Logos is known from other Gnostic sources, but to refer to the Logos as the Son of Christ is unprecedented. The relative clauses in 60,7 and 8 are parallel. The descent from the primal Father nicely explains the missing request. Thus the passage attests to the direct emanation of the Logos from the primal Father. 60,17-22 may be a different unit of tradition (τότε!) which presents the Logos as the creator of the heavenly world.

The presentation of praise of the Logos: IV 60,22-30.

The fact that the presentation of praise of the Logos is addressed only to the great invisible Spirit could be due to an especially close relationship between the Father and the Logos. This section does not belong to the presentations of praise addressed to the pantheon.

The creation of Adamas: III 48 end-49,7 = IV 60,30-61,8.

In contrast to the Logos, the being next in order is not an *αυτογενής*. The Adamas, the heavenly prototype of the earthly man, is created. This is indicated by *απο*, the typical word for such an act (cf. III 51,17; 54,17; 60,11.20; 63,13; 67,11. IV 63,12; 66,6; 72,2; 75,15). To accomplish this a creator-deity is needed. In III 49,4 *μιροθον* plays this role. The end of the parallel line in IV 61,4 is lost. There is not enough room for the name although it could have been crowded in and have extended into the margin. The name refers to a mother deity also known from Zost VIII 6,30; 30,14 where the name is spelled *μιροθσα*. The meaning would be "the goddess *μοῖρα*". In GEGypt the name has the Ionic feminine ending. Due to stress on the ultima the vowels of the penult and antepenult have been assimilated. The reference to *μοῖρα* as creator of the primal Adam appears to come from ancient mythology, since Zeus made the *Μοῖραι*, the goddesses of fate, especially significant for man (cf. HES. *Theog.* 903ff.). Yet her mythological role can vary. The most basic is her general character as "mother of the holy, incorruptible ones". This special role as mother can also be transferred to a male deity. For that reason the *ρεραδαμας*, the primal Adam, in the 3StSeth is praised by Seth as the *μιρωθεας* (VII 119,12). (For Greek name ending in *-ας* cf. BLASS-DEBRUNNER § 125). Finally, this form is changed to *μιρωθεος* (VII 119,12f.; 120,15). The name given to Adamas in III 49,6f. is made up of groups of letters, while in IV 61,6f. a meaning is given. Unfortunately the passage in IV is obscured by lacunae. It reads at first (IV 61,6f.) three times "thou art one". The same is said in Zost VIII 53,24f. of the Splenditenens and again in 54,6 where the context is lost. In the hymn to the supreme God in 3StSeth we find the phrase "thou art one" twice in a row (VII 125,23). Thus *ΙΕΝ* in III may be *εἰ ἔν*, which the author of III mistook for nonsense syllables but which in IV are correctly translated. (Cf. III 66,13 and IV 78,16f. for a similar situation). IV 61,8 has [*εα εα*] *εα*. What was at the end of the preceding line, however, remains a question. To take *εα* as an abbreviation for *εἰ ἔν* is problematic when one considers that previously *εἰ* was rendered by *ι*. If one sees in *ΙΕΝ* and *εα* the same meaning, then one must take *ΙΕΝ* as a Greek phrase that was not understood, and *εα* as a cryptogram consisting of the first letter of the written word *εἰ* and the alpha as the number 1. The chief problem remains, however, whether in the Greek *Vorlage* *ΙΕΝ* or *ΕΙΕΝ* occurred. If *ΕΙΕΝ* were not there, one could hypothesize

that IV interpreted the text capriciously. Perhaps one could see these letters as the initial letters of the following words: 'I(ήου) ε(στι) υ(έος), ε(στιν) "A(δαμας). The meaning would then be that 'Iήου renews himself and appears in the Light-Adam. (Cf. **ΙΗΟΥΕΑΩ** *supra*, p. 173). Of course, this remains only a purely hypothetical possibility.

The origin of Adamas: III 49,8-16 = IV 61,8-18.

επιιδε in IV 61,8 corresponds to **γαρ** in III 49,8. For the spelling **επειδέ** see E. SCHWYZER, *Griechische Grammatik* II, pp. 658f. One could also read **επει δέ**, see ThCont II 138,7. IV 61,8-11 and III 49,8-10 differ considerably. The shorter text in III as well as the version in IV have Adamas originate from "Man" (meaning God). The longer text in IV is obscured by lacunae, but Adamas is called "the eye". Whose eye he is can be reconstructed from SJC (BG) 100,12ff. and 108,8-11 where Adamas is called "the eye of the light". From IV 61,11ff. it is clear that the light is identical with the first Man, while in III 49,8 the light is connected with Adamas (cf. **φως** "light" and **φως** "man" in CLEM. *Paed.* I 6). The quotation from the New Testament (Col 1:16; John 1:3) and the identification of the Father with the first man in IV make it clear that the "Man" from whom Adamas originates is God. God has come down in Adamas to remove the *υστέρημα*. In ApocryJn the statement about the God-man is part of a presentation of praise to the invisible Spirit by Adamas after his creation (BG 35,13ff. = III 13,11ff. = II 9,5ff.).

The union of Adamas and the Logos: III 49, 16-22 = IV 61,18-23.

In III the Greek word **λόγος** appears twice (49,17.20) and **ψαχε** once (49,22) in this section. This may mean that the Coptic translator attempted to make a distinction between Logos as a mythological figure and the normal meaning "word" (cf. A. BÖHLIG, *Die griechischen Lehnwörter*, pp. 24f.). IV uses only **ψαχε**. Just as in Gnosticism the earthly man does not have life simply by virtue of his creation, so also Adamas must be joined with the Logos. The Logos and Adamas mingle with each other (III, 49,19f.) or become a "synthesis" or "mixture" (cf. CRUM, *Dict.* p. 831a *σύνθεσις, κρᾶμα*) "which is man" (IV 61,21f.). *κρᾶμα* refers to the union of soul and body in patristic texts (cf. LAMPE, p. 774b). III 49,20-22 is somewhat more detailed than IV and points out two aspects. On the one hand man possesses a logos, on the other hand he is created by a word. It appears

that III or his Greek *Vorlage* added an interpretive comment at this point.

The presentation of praise of the Logos and Adamas: III 49,22-50,17 = IV 61,23 - 62,16.

Cf. *supra*, p. 49 for this section. The mixing of the Logos and Adamas leads to joint action. For Esephech as "the child of the child" see Zost VIII 45,11; 58,25. For the plural with Doxomedon in IV 62,4 see *supra*, p. 42. For the ethereal earth see U 361,35, and $\kappa\alpha\zeta \bar{\nu}\bar{\nu}\alpha\eta\bar{\rho}$ in Zost VIII 8,11; 9,2ff. It forms the lowest part of the heavenly world. According to Zost it came into being through a word. As such it is the counterpart of the cosmic earth. "It reveals the created and corruptible ones in incorruptibility" (Zost VIII 9,4ff.). Thus it is a place of transformation. The description "the receiver of God" (III 50,10f. = IV 62,9f.) must mean that the deification takes place there (cf. U 361,35ff). The $\bar{\nu}\bar{\rho}\omega\mu\epsilon$ in III 50,14 appears to be a secondary addition. III 50,15 leaves out $\pi\eta\eta\eta$. IV has the better text as the parallelism suggests:

"[the] light of the Father [of the] silence
and the living spring [of silence,]
[the] Father and [their whole] pleroma".

The request of the Logos and Adamas: III 50,17-51,14 = IV 62,16 - 63,8.

After this presentation of praise has been completed, the text resumes with a summarizing reference to it, perhaps to place the emphasis on the ones who present the praise. Once again the Greek term *lógos* is used in III. The petition is divided into two parts. In the first one the Logos and Adamas together ask for the creation of the lights. In the second part Adamas requests a son, i.e. Seth, to be the father of a new race. III probably left out inadvertently the $\bar{\mu}\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\tau}\bar{\chi}\bar{\omega}\bar{\zeta}\bar{\mu}$ present in IV 62,21. III 50,23 = IV 62,22 indicates that the requested power (the lights) will complete the four aeons. It will shine into the cosmos which exists in the darkness of night. In IV 62,31 - 63,1 in contrast to III 51,6, Adamas asks for a son "for himself", which shows that we are dealing with an independent tradition. This supports the reconstruction $\tau\omicron\tau\epsilon$ in IV 62,30. III has harmonized it with the preceding part by translating "for them". III 51,7-14 = IV 63,1-8 presents the task of the race of Seth. Its appearance serves as the judgment of the dead aeon. The voice pre-

cedes the raising of the aeon and is indeed the prerequisite for the judgement (cf. 1 Cor 15:52). If IV 63,4 $\bar{\nu}\tau\alpha\varsigma$ is left unemended, it would have to be II Perfect. The gnostic reader then viewed the requested events not from the perspective of those who make the request (the Logos and Adamas), but from his own perspective since the creation of Seth and the race of Seth have already brought about the possibility of salvation. The race of Seth has the same function as the light elements or light spirits in Gnosticism (cf. BÖHLIG-LABIB II, 5, p. 101).

The creation of the four lights and Seth: III 51,14-22 = IV 63,8-17.

In III 51,19 $\epsilon\tau\nu\alpha\omega\omega\alpha$ meaning "great" has been added as an attribute of the four lights. $\nu\omicron\delta$ is missing in III 51,21 in contrast to IV 63,16. As in the case of Adamas (*supra*, p. 176), an auxiliary power comes into being to create the four lights, Harmozel, Oroiael, Davithe and Eleleth, and Seth. III 51,17 takes $\mu\upsilon\sigma\tau\eta\rho\iota\sigma\iota\varsigma$ to be the name of this power. $\mu\upsilon\sigma\tau\eta\rho\iota\sigma\iota\varsigma$ is represented in IV 63,11 by $\mu\upsilon\sigma\tau\eta\rho\iota\sigma\iota\varsigma$. Other examples of the Qualitative functioning as a noun are $\alpha\sigma\omega\omega\gamma$ "hastiness", $\iota\eta\varsigma$ "speed", and $\mu\omicron\tau\bar{\nu}$ "ease". A detailed description of the creation of the four lights can be found in ApocryJn (BG 32,19ff. = III 11,15ff. = II 7,30ff.). For its place in the myth see *supra*, p. 33. The inhabitants of the four lights are mentioned in III 65,12ff. = IV 77,7ff. ApocryJn deals with this immediately following the creation of the lights. (BG 35,5ff. = III 13,3ff. = II 8,35ff.).

The completion of the Hebdomad: III 51,22 - 52,3 = IV 63,17-24.

The omission of $\omicron\upsilon\mu\gamma\sigma\tau\eta\rho\iota\sigma\iota\varsigma$ in III 51,24 may be due to homoioteleuton in the Greek text. IV 63,23f. $\bar{\nu}\omicron\gamma\delta\omicron\alpha\varsigma\ \zeta\iota\eta\alpha\ \bar{\nu}\tau\epsilon\varsigma\ \chi\omega\kappa\ \bar{\zeta}\bar{\nu}\ \epsilon\tau\omicron$ may also be missing in III due to homoioteleuton. This piece of traditional material is an arithmological speculation typical for Gnostic literature. The unit of seven — its content is not specified — becomes through the addition of the four a group of eleven. These eleven are themselves ogdoads. A different arithmological scheme lies behind III 53,10ff. = IV 65,2ff. which speaks of five ogdoads.

The consorts of the lights: III 52,3-16 = IV 63,24 - 64,10.

In this section GEgypt differs from ApocryJn where each light receives three aeons: Harmozel receives $\chi\acute{\alpha}\rho\iota\varsigma$, $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$ and $\mu\omicron\rho\phi\acute{\eta}$; Oroiael receives $\mu\upsilon\sigma\tau\eta\rho\iota\sigma\iota\varsigma$, $\alpha\iota\sigma\theta\eta\sigma\iota\varsigma$ and $\mu\eta\gamma\mu\eta$; Davithe receives

σύνεσις, *ἀγάπη* and *ἰδέα*; Eleleth receives *τελειότης*, *εἰρήνη* and *σοφία* (BG 33,10ff. = III 12,2ff. = II 8,7ff.). However ApocryJn also knows the tradition that only four consorts, *χάρις*, *αἴσθησις*, *σύνεσις* and *φρόνησις* belong to the light (BG 33,6f. = III 11,22f. = II 8,3f.).

The ministers of the lights and their consorts: III 52,16 - 53,12 = IV 64,10 - 65,5.

The ogdoad formed by the four lights and their consorts is complemented by a second ogdoad which has a typical auxiliary function. Three of the ministers are also known from ApocAd V 75,22ff. where they rescue the people of Seth. The two ogdoads of the Autogenes are now added to the three of the Father, Mother and Son and so form together a total of forty beings. The designation "uninterpretable power" heightens their mysterious character. For forty as an unmixed "four" see fragment 16 of Heracleon (ORIGEN, in *Jo* 2:20 = ed. PREUSCHEN, pp. 214,30-215,1).

The request of the Logos and the pleroma: III 53,12-54,11 = IV 65,5 - 30.

The *πωαχε* \bar{m} - in III 53,14 is a secondary addition under the influence of the preceding expression. IV 65,13 has Doxomedon-aeon in the plural. It should be noted that "which are in them" in III 53,20f. also assumes a plural in spite of the singular article in 53,19. The expected *παλοῦ ἄτε παλοῦ* is missing in IV 65,20. *πληρωμα* in III 54,3 stands in apposition. Perhaps the $\bar{m}\bar{n}-\bar{m}\bar{n}$ in IV 65,21f. means "both - and". *εἰτῆρᾶί ῥῆ-* in IV 65,23 should be preferred over *εἰτῆμαῦ* in III. For the presentation of praise see *supra*, pp. 39f. The content of the petition presents difficulties due to the differences between III 54,6ff. and IV 65,25ff. The first request is that the Father may be called the fourth, the second that the race of the Father may be called the seed of Seth. This second request establishes the connection between the children of Seth on earth and the supreme God. Only because the great invisible Spirit is the father of the Gnostics can they be certain that they are a "divine race". That is why the Sethians as the seed of Seth need a mythological explanation for their relationship to the Father. The response to the request satisfies this need. The meaning of the first part of the petition is obscure (cf. *infra*, p. 181). Together with the incorruptible race the Father forms a unit of four. Four is a basic number. However, it is unclear who the three are

who, together with the Father, make a group of four. The following section, which speaks of the thrice-male child and Christ, may be involved here. One should also note III 42,5ff. = IV 51,22ff., which shows that the thrice-male child originated from the Father. In contrast with III, the version in IV mentions *σπορά* only once.

The response to the request: III 54,11 - 55,2 = IV 65,30 - 66,14.

The two-fold $\zeta\epsilon\text{NTBA}\ \epsilon\bar{\text{M}}\text{NTOY}\ \text{H}\bar{\text{N}}\epsilon$ in III appears to be secondary. The shaking of heaven and earth here (cf. OnOrWld, II 102 (150),26ff.) is not a sign of insurrection but the work of heavenly beings. This agrees with the general character of the tractate, for the opposition of the evil powers is only briefly mentioned and the initiative lies essentially with the heavenly beings. The incorruptible ones who make up the heavenly world consist of several groups of differing quality. Some are unborn, some self-begotten, and the third group is begotten in the created part of the heavenly world. For $\chi\text{ΠO}\ \epsilon\text{-}$ with the meaning "created into" cf. CRUM, *Dict.* p. 779a. For $\bar{\text{N}}$ with the meaning "into" cf. CRUM, *Dict.* pp. 683a and 684b. Into this world a unit of four descends which could be the heavenly model of Seth and his children. It affects the heavenly world and consists of the thrice-male child and Christ. For this combination see *supra*, p. 46. The plural form of the verbal prefix (III 54,14) stresses the number three. Both the child and Christ are beings which are not created but have come into being (*προελθεῖν*). Perhaps in the second part of the tractate Seth and his children correspond to this unit of four in the sense that the threefold creation through Plesithea, Hormos and Edokla together with the earthly Seth form such a group of four. The combination of three and one reminds one of the then widely known story of the three young men in the fiery furnace and the angel who joins them (Dan 3:24-25 MT = 3:91-92 LXX). Christ surrounds himself with a court, an act which already points to the following section, but undoubtedly belongs here as can be seen from the concluding sentence (III 55,1f. = IV 66,13f.). In III the unit of four is the subject of this sentence; in IV it seems to be Christ. The founding of the four aeons was described in IV 60,19ff.

The emergence of the heavenly church: III 55,2-16 = IV 66,14 - 67,1.

Λόγος or $\omega\alpha\chi\epsilon$ dropped out in III 55,5. The development of the heavenly world, which has occurred as a response to the petitions of the Logos and the pleroma of the lights, finally leads to the for-

mation of a heavenly church (*πνευματικὴ ἐκκλησία*), whose task it is to praise the trinity of Father, Mother and Son. The first main section ends with "Amen" (III 55,16 = IV 67,1). For the structure of the tractate as a whole see *supra*, pp. 26ff.

The presentation of praise of Seth and the request for his seed: III 55,16 - 56,3 = IV 67,2-?

For the presentation of praise see *supra*, pp. 39f.

Plesithea and her work: III 56,4-13 = IV 67, ? -27.

As with the creation of Adamas, a female creation-deity must appear in order to fulfill Seth's request. Earlier it was Moirothea (III 49,4), this time it is *Πλησιθεά* which means "full goddess". She is called mother three times. The name seems to suggest extraordinary fertility such as is reported of the Ephesian goddess Artemis. But in contrast to her she does not have many breasts but only four. Perhaps this indicates her ability to give birth as a virgin (cf. ΒÖHLIG-LABIB, II, 5, pp. 74f.; Thund VI 13,19ff.). This conception is combined with a positive view of Sodom and Gomorrah (see *supra*, pp. 28f.). Each place is given a special function (cf. III 60,9-18 = IV 71,18-30). Gomorrah is the spring and Sodom the fruit. *ΕΤΝΖΗΤΣ* in III 56,12 could refer back to either Sodom or Plesithea. In the latter case Sodom and Gomorrah are seen as spring and fruit within the mother Plesithea.

The rejoicing of Seth: III 56,13-22 = IV 67,27 - 68,5.

This section forms an independent piece of traditional material along with the preceding section. This is evident from the reference to the child without mentioning its threefold nature. *ΖΜΟΤ* (= *χάρις*) in III 56,15 means "gift". The place where the creation takes place is, as in all previous cases, the heavenly world (III 56,4 *ΖΜ ΠΜΑ ΕΤΜΜΑΥ*). III 56,20 presents a typical misinterpretation. According to III Seth placed the seed "in the fourth aeon in the third great light Davithe". IV 68,3ff., on the other hand, reads correctly "in the four aeons in the third great light Davithe". These aeons were mentioned already in IV 60,19ff. The children of Seth are in them "with him" (Seth). III pictures Seth as dwelling in Davithe. This contradicts III 65,16ff. = IV 77,12f. which states that he lives in Oroiael. For the dwelling of the children of Seth "in the third aeon in the third great light Davithe" see ApocryJn BG 36,2ff. = III 13,19ff. = II 9,14ff.

The creation of the rulers of the world: III 56,22 - 58,22 = IV 68,5-?

In GEgypt the absolute rule of the heavenly world can be seen in the creation of the world ruler, who comes into being by its expressed wish rather than through a fall as in ApocryJn and in Valentinianism. The light Eleleth is closest to Chaos and Hades. That is why he utters the command. Why he does this "after 5000 years" remains unclear. Again GEgypt employs the now familiar creation scheme. The hylic Sophia comes forth in the form of a cloud. After this the minister of Harmozel communicates the creation order to the minister of Oroiael. Next the cloud appears in two monads of light. The two monads are possibly Sophia herself and her throne. Then $\bar{\nu}$ [$\tau\omicron\varsigma$ $\bar{m}\bar{\nu}$ $\pi\epsilon\rho\omicron\nu$]OC is to be read. Perhaps the throne represents the Demiurge. ApocryJn also speaks about a throne for the ruler of the world in a cloud of light (BG 38,6ff. = III 15,16ff. = II 10,14ff.). In this abbreviated form the Sophia-demiurge myth has been incorporated into the tractate. The ruler of the world is called Sakla, not Ialdabaoth. Nebruel is connected with him as in the Manichaean cosmogony, see F. CUMONT. *La cosmogonie manichéenne* (Recherches sur le Manichéisme I) Bruxelles 1908, p. 42 n. 3. Perhaps Nebruel is derived from *Nεβρώδ*, in Hebrew נִמְרוֹד. He is indeed a primeval ruler according to Gen 10:8-12 = 1 Chron 1:10: "And Cush begot Nimrod; he was the first mighty one on the earth". If Nimrod in Mic 5:6 is a ruler of the Assyrians this would give the name a pejorative meaning. Names ending in -HΛ are common in the tractate, e.g. ἸΩΗΛ III 65,23 and ποιμᾶηλ III 66,1 = IV 78,2. The archangel Sakla and the great or chief demon join together to become a creator-spirit of the earth. Their products are the twelve assisting angels and the twelve aeons. Sakla gives each angel authority over an aeon. These twelve angels, who are listed by name, are also present in ApocryJn (BG 40,5ff. = III 16,20ff. = II 10,28ff.):

GEgypt	BG	III, 1	II, 1
1 αθ[ωθ]	ιαωθ	ζαωθ	αεωθ
2 ζαρμας	ζερμας	ζαρμας	ζαρμας
3 [γαλιλα]	γαλιλα	γαλιλα	καλιλα
			ΟΥΜΒΡΙ
4 Ἰωβηλ	Ἰωβηλ	Ἰωβηλ	Ἰαβηλ
5 [α]δωναιος	αδωναιος	αδωναιος	αδωναῖου
6 [καῖν]	σαβαωθ	σαβαωθ	καῖν
7 [αβελ]	καῖναν and καη	καῖναν κασιν	αβελ

8	ΑΚΙΡΕCCΙΝΑ	ΑΒΙΡΕCCΙΝΕ	ΑΒΙΡΕCCΙΑ	ΑΒΡΙCΕΝΕ
9	ΙΟΥΒΗΛ	ΙΩΒΗΛ	ΙΩΒΗΛ	ΙΩΒΗΛ
10	ΖΑΡΜ[ΟΥΠΙΑΗΛ]	ΖΑΡΜΟΥΠΙΑΗΛ	ΑΡΜΟΥΠΙΑΗΛ	ΑΡΜΟΥΠΙΗΛ
11	ΑΡΧ[ΕΙΡ ΑΔΩΝΕΙΝ]	ΑΔΩΝΙΝ	ΑΔΩΝΙΝ	ΜΕΛΧΕΙΡ ΑΔΩΝΕΙΝ
12	[ΒΕΛΙΑC]	ΒΕΛΙΑC	ΒΕΛΙΑC	ΒΕΛΙΑC

GEgypt in agreement with ApocryJn gives several of the angels a second name or defines them with a predicate. BG and III, 1 call ΖΑΡΜΑC “the eye of the fire”, II, 1 “the eye of jealousy”. All versions call ΚΑΪΝ “the sun”. ApocryJn II calls ΑΔΩΝΑΪΟΥ also CΑΒΑΘ. GEgypt agrees in each case with the Codex II version against BG and III, 1. The κ in ΑΚΙΡΕCCΙΝΑ must be a mistake for β. Such errors, which are common in the spelling of unfamiliar names, as well as the other orthographical variants are insignificant.

The arrogance of Sakla: III 58,23-59,1. IV is lost.

GEgypt gives the words of Sakla a somewhat different form from NatArch II 86(134),30f.; 94(142),21f.; OnOrWld II 103(151),11ff. and GrSeth VII 53,30f., which quote Is 46:9 (LXX). With ApocryJn (BG 44,14 = II 13,8f.) and IRENAEUS, *Adv. Haer.* I, 29.4 it adds the adjective “jealous” probably on the basis of Ex 20:5. Further GEgypt reads “and apart from (or: without) me nothing has come into being”. The first meaning would have gradually changed into the second. The reconstruction ΩΩΠΕ is necessary because of the preceding Perfect negative. Sakla’s hybris is seen in that he relies on his nature which does not have the quality he assumes. The parallel in ApocryJn at this point (BG 43,4f. = III 18,20ff.) states that he became disobedient to the nature (ὑπόστασις) from which he originated. However there is not enough room to negate ΠΙΘΕ in III 58,26.

The rebuke of Sakla and the creation of man: III 59,1-9. IV is lost.

Sakla is rebuked by an unidentified voice from on high. In contrast to OnOrWld II 103(151), 15ff. where Pistis addresses a lengthy rebuke to the chief archon, GEgypt and ApocryJn (BG 47,15f. = III 21,17f. = II 14,14f.) have simply the statement about the existence of Man and the Son of Man. The difference in ApocryJn is that the words are spoken to Sophia though heard by Ialdabaoth. The identity of the Man and the Son of Man is not clear. The different systems do not interpret these beings in the same way. Thus the Man can be the

supreme God (IRENAEUS, *Adv. Haer.* I, 30.6) as well as his first manifestation in his female complement (BG 27,19 = III 7,23 = II 5,7), or another secondary manifestation of the supreme God. Son of Man need not be Christ, as it appears to be in GPh where Christ plays an important role. It is used as the description of the savior in III 85,11f. (Eug), who is the consort of Pistis Sophia (III 81,23ff.; 82,7f.). Yet above him stands not the supreme God but an emanation, "the immortal man" (III 85,10f.). In OnOrWld II 103(151),19; 107(155),26 the "true man" could perhaps refer to the supreme God. In that case he should be distinguished from his manifestation in the world since it became contaminated by a deficiency during its stay on earth (II 111(159),29ff.). This manifestation can be compared to the primal Man of the Manichaeans. For further material on the Man and the Son of Man in Gnosticism see H.-M. SCHENKE, *Der Gott "Mensch" in der Gnosis* (Berlin 1962). In GEgypt "Man" and "Son of Man" are part of traditional material and are not further integrated into the cosmogony of the tractate. Only in the section on the creation of Adamas can a possible reference to the god "Man" be discerned. As was mentioned before, the rebuke is followed by a voice from on high, the light-image, which, in Gnostic myths is seen by the archons and so becomes the occasion for the creation of man (cf. II 112(160),32ff. and BÖHLIG-LABIB II, 5, pp. 70f.). This is the Gnostic interpretation of the creation of man in the image of God in Gen 1 : 26. Since the story of creation is only of peripheral interest to the author it is summarized in one phrase. He states that the first creature (πλάσμα) was formed on account of the looking out of the image above. βωϣτ (εβολ) in III 59,6.7 can not be passive since it is used only intransitively (cf. CRUM, *Dict.* p. 837f.).

The redeeming activity of Metanoia: III 59,9 - 60,2 = IV 70, ? - 71,11.

Metanoia also appears quite unexpectedly. As a soteriological auxiliary being she follows upon the creation. παῖ ετβηητ̄ could mean simply "therefore". However, it is more likely that the παῖ resumes πλάσμα. Just as Sophia needed Metanoia to return to the realm of light after the fall, so too the earthly creature stands in need of her. As a mythological entity she appears wholly within the framework of the divine economy. In GEgypt mankind as such is not the object of the saving activity, but rather the people of Seth, the chosen race, which also needs to be rescued from ὑστέρημα, "the deficiency", due to its stay on earth (cf. IV 71,1f. ΝΙΕΩΝ ΝΧΠΟ

$\bar{\eta}\kappa\alpha\zeta$; III 59,16 lacks $\bar{\eta}\kappa\alpha\zeta$). It is this deficiency that Metanoia is to "fill up" (the $\epsilon\beta\omicron\lambda\ \zeta\iota\tau\omicron\omicron\tau\varsigma$ in III 59,17 could also refer to the race of Seth). $\upsilon\sigma\tau\acute{\epsilon}\rho\eta\mu\alpha$ in III 59,18 corresponds to $\zeta\alpha\epsilon\omicron\gamma$ in IV 71,3. For the attribute "night-like" see III 51,5 = IV 62,29. $\acute{\epsilon}\xi\omicron\upsilon\sigma\acute{\iota}\alpha\iota$ in III 59,22 could be an explanatory addition. For $\acute{\alpha}\rho\chi\omega\upsilon\ \tau\omicron\upsilon\ \alpha\iota\omega\nu\omicron\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon$ see IGN. *Eph.* 17,1; 19,1; *Magn.* 1,3 etc. (see W. BAUER, *Lexicon* s.v.). III 59,25 "demon-begetting" is hard to fit in the lacuna in IV 71,9. The $\bar{m}\bar{n}$ - $m\bar{n}$ in III 59,21 and 25 corresponds to $\lambda\gamma\omega\ \bar{m}\bar{n}$ - $\lambda\gamma\omega\ m\bar{n}$ (= $\kappa\alpha\iota\text{-}\kappa\alpha\iota$) in IV 71,6. [10].

As in St. Augustine's *Civitas Dei*, (cf. A. BÖHLIG, "Zu gnostischen Grundlagen der Civitas-Dei-Vorstellung bei Augustin" ZNW 60 (1969), 291-295) the world is divided into two groups, the seed of the demon-begetting God and the seed of Adam and Seth. The pristine element in Adam has, after his fall, been transferred to Seth (cf. ApocAd V 64,24ff.). The identification of Adam with the sun (IV 71,10), since it is more concrete, appears to have greater claim to being original than the identification of the seed of Adam with the sun. The most difficult to understand is the work of Metanoia. $\tau\omega\beta\zeta$ (III 50,21) corresponds to $\epsilon\rho\eta\tau$ (IV 71,5f.). In both cases the verb is linked to the object by $\bar{\eta}\varsigma\alpha$. It probably means that Metanoia prayed for the repentance of both groups. The concern of the heavenly world for the children of the world rulers becomes understandable when one reads in ApocAd that repentance also occurs among the seed of Ham and Japheth (V 74,10f.; 76,11ff.).

The work of Hormos: III 60,2-8 = IV 71,11-18.

Hormos is also present in a list of angels in Zost where it is said that he is "over the [holy] seed" (VIII 47,9ff.). In this passage the birth of Seth in the world (III 63,10ff. = IV 74,25ff.) seems to have been transferred to the seed of Seth and projected back into pre-history. Just as Plesithea (see *supra*, p. 36) had created the seed of Seth in the realm of light, so Hormos gives the race its relationship with the perishable world. That is why the Hormos episode, in contrast with the Plesithea episode, comes after the story of creation. Yet the light elements of the children of Seth are dominant. Just as Seth prepared himself a "Logos-begotten body" through a virgin (III 63,10ff. = IV 74,25ff.), so Hormos creates the seed of Seth through mortal virgins — the plural is necessary because of the plurality of the children of Seth — in a "Logos-begotten vessel". The use of

σκεῦδος instead of σῶμα is explained by the frequent use of σκεῦδος for "body" (cf. W. BAUER, *Lexicon s.v.*).

The placing of the seed of Seth: III 60,9-18 = IV 71,18-30.

The basic difference between III and IV regarding the work of Seth is that in contrast to IV, III has divided the content of IV 71,22-30 into two alternative views each introduced by the phrase, "some say ..." IV is probably based on an earlier form of the text, from which the text underlying III was derived. This follows from the lack of "source" (πηγή) in III. For πηγή as Gomorrah, cf. III 56,10-11 (IV is lost.). The view proposed by the first group in III, that Sodom is the pasture of the great Seth, can also be found in IV. However, here it is set forth in the context of the view attributed to the second group in III. The main difference between III and IV lies in the introduction to the views concerning Sodom and Gomorrah. Both manuscripts report that Seth sowed his seed in the created aeons. Concerning the aeons III says that the number of the seed is the amount of Sodom, while IV, the text of which is considerably damaged, may permit the following reconstruction: [ΕΤΕ ΠΕΥΨΙ ΠΕ] ΟΥΑΤ† [ΗΠΕ Ε]ΡΟ[Ϛ ΝΤΕ] ΣΟΔΟΜΗ ["of which the amount is] an un-[countable (amount) of] Sodom". III has simplified the extravagant expression presented in IV. The decisive difference is found in IV 71,22f. over against III 60,12f. What is the antecedent of ΝΤΟΟΥ and ΕΡΟΟΥ in IV 71,22f. ? Grammatically it must refer to the created aeons, since they are the place in which the seed of Seth is placed; cf. IV 68,2f. = III 56,19ff. On the other hand, as a result of the identification of Sodom and Gomorrah, Sodom can also be seen as the collective of the seed of Seth. Then the plural in IV 71,22f. must be taken as a *constructio ad sensum* referring to the seed (σπορά). The first meaning appears to be more probable in this case, although III 56,10f. designates the fruit as Sodom. Furthermore, this passage, which has not survived in IV, gives the impression of being textually less certain. The difference between the placing of the seed of Seth produced by Plesithea and the placing of the seed of Seth brought forth by Hormos is that the former are placed in aeons of the light-world while the latter are put in earth-produced aeons (IV 71,20 ΧΠΟ ΝΚΑΖ in contrast to III 60,10f. ΝΤΑΥΧΠΟΥ). The Greek word γηγενής may be involved here. "Earth" here perhaps expresses the incompleteness which is also mentioned in the section concerning the work of Hormos.

The race of Edokla: III 60,19 - 61,1 = IV 71,30 - 72,10.

The name **ΕΔΟΚΛΑ** is not attested elsewhere. Perhaps the ending is related to proper names ending in **-κλης** (m.) and **-κλα** (f.), e.g. Heracles and Thecla. If the first part of the name is related to **ἔδ-** "seat" then the meaning would be something like "goddess of origin", since **ἔδος** also means "base". Edokla gives birth to **ἀλήθεια** and **θέμισσα** through the word. The absence of the articles before **ἀλήθεια** and **θέμισσα** in IV 72,2f. could indicate that they are proper names. The usual supralinear strokes (see *supra*, pp. 3f.) are absent here but present in the parallel occurrence in IV 74,6. III did not understand the passage at all, as the scribal mistake indicates. The passage is of great interest for the history of religions since the expected connection between the two beings had not been attested before (cf. H. HOMMEL, "Wahrheit und Gerechtigkeit", *Antike und Abendland* 15 [1969], 174). So apparently two goddesses, who are personifications of ethical concepts, form "the beginning" (**ἀρχή**) of the seed of eternal life. For **ἀρχή** "beginner" see Col 1:18 and Gen 49:3. This seed is further identified as Gnostics who know their emanation (**ἀπόρροια**). The **ΕΤΨΟΟΠ ΜΝ-** in III 60,23 appears to be a secondary interpretation. It must refer back to eternal life with the meaning that the Gnostics who know their origin possess eternal life. III 60,25ff. = IV 72,8ff. completes the myths about the creation of the seed of Seth. The meaning of "in" or "through three worlds" is puzzling. IV may have in mind the three "worlds" in which the children of Seth are situated, the heavenly world, the world of angels, and the earthly world. III may have changed the meaning. Keeping in mind that **κόσμος** can also mean "mankind" (see W. BAUER, *Lexicon s.v.*) III could perhaps have meant with "through three **κόσμοι**" that the race of Seth has come into the world through three groups of beings who make up the children of Seth. This would also do some justice to the **ΕΠΚΟΣΜΟΣ** in III 61,1.

The perils facing the seed of Seth: III 61,1-15 = IV 72,10-27.

The section consists of four parts, one dealing with the flood, the second with the conflagration, the third with famines and plagues, and the fourth with temptations by false prophets. IV projects all these events into the future. This must be the correct reading over against III which speaks of the flood in the past. Keeping in mind that Seth is the mythological author of the book and that he lived *before* the flood, it is apparent that III altered the text to fit the

viewpoint of the *reader*. To understand the flood as a type of the end of the world is similar to Celsus' idea that the flood in the course of history is followed by burning — he means the final conflagration. (ORIG. *c. Cels.* IV, 11). $\omega\alpha$ - in III 61,3 and ϵ - in IV 72,11 with $\tau\acute{\upsilon}\pi\omicron\varsigma$ go back to the Greek $\epsilon\acute{\iota}\varsigma$ meaning "with reference to" (cf. W. BAUER, *Lexicon s.v.*). This meaning is not attested in Coptic for $\omega\alpha$ -. The conflagration at the end must be distinguished from the fire from which the children of Seth are protected by the prophets and guardians (cf. ApocAd V 75,9ff.). The III Fut. here stresses certainty (cf. STERN, *Kopt. Gramm.* § 381). $\lambda\omicron\mu\acute{\omicron}\varsigma$ and $\lambda\omicron\iota\mu\acute{\omicron}\varsigma$ (III 61,11 = IV 72,21) are typical signs of the end time in the N.T. (cf. W. BAUER, *Lexicon s.v.*). Here they belong to the perils which especially the children of Seth must face. The same is true for the $\pi\epsilon\iota\rho\alpha\sigma\mu\acute{\omicron}\varsigma$ and $\pi\lambda\acute{\alpha}\nu\eta$ of false prophets. For $\mu\omicron\Upsilon$ with the meaning $\lambda\omicron\iota\mu\acute{\omicron}\varsigma$ see CRUM, *Dict.* p. 159b. It seems that something was left out after $\pi\kappa\alpha\zeta$ in III 61,6. The parallel in IV 72,15f. is obscured by lacunae.

Seth recognizes the devil's schemes: III 61,16-23 = IV 72,27 - 73,6.

This section supplements the preceding one. Where earlier the perils were described which threaten the children of Seth, now it is made clear that the activity of the devil stands behind all of them. $\acute{\epsilon}\nu\epsilon\rho\gamma\epsilon\iota\alpha$ means "mode of operation"; it is also found in other Gnostic texts (cf. II 107(155),2.15). $\bar{\nu}\epsilon\epsilon\kappa\kappa\omicron\tau\bar{\varsigma}$ (IV 73,1) means "his tricks" (cf. CRUM, *Dict.* p. 127b and Eph 6:11 $\tau\acute{\alpha}\varsigma$ $\mu\epsilon\theta\omicron\delta\epsilon\iota\alpha\varsigma$ $\tau\omicron\upsilon$ $\delta\iota\alpha\beta\acute{\omicron}\lambda\omicron\upsilon$), while $\pi\epsilon\alpha\tau\omicron$ $\bar{\nu}\bar{\varsigma}\mu\omicron\tau$ (III 61,17f.) translates "his many guises". The difference may be due to divergent interpretations of $\acute{\alpha}\mu\phi\iota\beta\omicron\lambda\iota\alpha$. For $\kappa\omicron\tau\bar{\varsigma}$ = $\acute{\alpha}\mu\phi\iota\beta\omicron\lambda\omicron\varsigma$ see CRUM, *Dict.* p. 127b. $\mu\epsilon\epsilon\Upsilon\epsilon$ must be plans or schemes. III 61,20ff. = IV 73,4ff. speaks about the devil's entourage. As in the case of the ruler of the world, the devil is an angel and a ruler of angels (see *supra*, p. 183; also "the devil and his angels" in Mt 25:41). It is a special trait of the demonic world, and of the devil himself, to act against itself. Again the Fut. in IV is the original reading against the Perf. in III (see *supra*, pp. 188f.). For internal strife as a typical characteristic of the demonic world see GTr I 29,15f. In the *Kephalaia* of Mani this trait is developed in terms of Mt 12:25 (Kephalaion 52). $\alpha\Upsilon\tau\omicron\lambda\mu\alpha$ in III corresponds to $\varrho\eta\alpha\tau\omicron\lambda\mu\alpha$ in IV. In III the subject is the demonic powers; in IV the devil himself is the subject. Probably III is a simplification.

Seth requests guardians for his race: III 61,23 - 62,13 = IV 73,7-26.

For the presentation of praise see *supra*, pp. 39f. III has left out two attributes of the great invisible Spirit (cf. IV 73,9). ΤΕΛΜΑΗΛ along side ΤΕΛΜΑΧΑΗΛ in IV 73,13 is not a scribal error but an accepted variant of the name, as 59,19 shows. Also III 62, 2f. has ΤΕΛΜΑΗΛ. For the absence of ΠΑΛΟΥ ΜΠΑΛΟΥ see *supra*, p. 48. Only here has IV translated ΔΟΞΟΜΕΔΩΝ as ΡΕΦ† ΕΘΟΥ. The "great ones" (IV 73,21) who surround the throne suggest the picture of a royal court. III 62,10 has the expected ΝΒΟΜ. III has left out "and glories and incorruptions" found in IV 73,22f. These and the earlier omissions in the presentation of praise in III give the impression of imprecision. Since ΡΑΙΤΙ ΝΨΟΡΠ equals προαιτείν in IV 73,25 and means "to ask beforehand", the omission of ΝΨΟΡΠ in III 62,12 is easily explained as another instance of simplification in which the refinement of meaning indicated by προ- has been ignored (cf. *supra*, p. 12).

The arrival of the guardians: III 62,13-24 = IV 73,27 - 74,9.

The number of guards is given as 400. This number is often used in the Bible for groups of people, e.g. Gen 32:7; 1 Sam 22:2; 25:13; 30:10.17; 1 Kgs 18:19; 22:6; Acts 5:36. They are called ἀερόδιοι; cf. U 361,39; 362,11. For the spelling of the word in III see 62,14note. U 362,13 also mentions Selmelche, who in III is called "Selmechel" and in IV "Selmelchel". ΑΕΡΟΣΙΗΛ may be a transformation of the evil ἀρχων τῆς ἐξουσίας τοῦ ἀέρος of Eph 2:2 into a good assistant. The εζαρεε ε- in III 62,16f. must be a free rendering of ΝΙΡΕΦΑΡΕΖ which in IV 74,2 stands in apposition. The guarding lasts for the duration of the stay on earth of the children of Seth. It is specified as beginning with the creation of Aletheia and Themissa, and lasts until the end of this world. The condemnation of the archons is being treated here because of their mistreatment of the race of Seth mentioned earlier.

The mission of Seth: III 62,24 - 63,4 = IV 74,9-17.

After the long segment which spoke about the creation, the abode and the guarding of the children of Seth, a specifically soteriological part follows. It deals with the sending of Seth into the world and his saving work. He is sent by the lights — in one of which he lives — according to the will of the Autogenes, i.e. the Logos, and the whole pleroma. But approval is also granted by the highest authority.

The statement is a good example of the Gnostic concept of the divine economy. The great invisible Spirit himself participates, through his approval, in this soteriological event together with his pantheon, the five seals and the pleroma. The pleroma in general and the pleroma of the lights probably should be distinguished (cf. III 52,5f. = IV 63,26f.). The $\pi\nu\omicron\upsilon\tau\epsilon$ in III 63,2 is incorrect. IV 74,14 has correctly translated $\omicron\upsilon\tau\bar{\nu}\tau\alpha\zeta$, "his (gracious) giving" (cf. $\pi\tau$ in III 68,17). Since III in contrast to IV often supplies the definite article the Coptic *Vorlage* of III must have read $\pi\tau$. The version of ApocryJn in Codex III does not mistake $\pi\tau$ for $\pi\nu\omicron\upsilon\tau\epsilon$, but it is found in BG 32,21 (= III 11,16); 34,12f. (= III 12,21); 34,20f. (= III 12,25). It may come from the abbreviation $\bar{\nu}\tau$ for $\nu\omicron\upsilon\tau\epsilon$ which is used in BG while III, I and II, I use the regular $\nu\omicron\upsilon\tau\epsilon$ (BG 31,19; 34,9; III 10,23; 12,17f.; II 7,11; 8,21; as well as in SJC in BG 112,13; cf. Eug III 87,15). The abbreviation reminds one of the BF $\phi\tau$ (see TILL/SCHENKE, BG 8502, pp. 323ff. and 341). CRUM has found the form $\bar{\nu}\tau$ in a fragment of the letter to the Romans (see JEA 13 [1927] 19-26). The question raised by TILL how this Fayyumic spelling could have intruded into Sahidic MSS is hard to answer. It should be remembered that such Fayyumic forms are by no means unique in the Nag Hammadi texts (cf. $\nu\epsilon$ - for $\nu\alpha$ - in Fut.). In agreement with TILL's observation concerning Codex III this passage proves that we are not dealing with the first Coptic copy of this version of GEgypt.

The work of Seth: III 63,4 - 64,9 = IV 74,17 - 75,24.

This section appears to be grammatically linked to the preceding one. III starts with a new main verb in 63,4, but IV 74,17 is connected with the preceding section whether emended to $\epsilon\zeta\epsilon\iota\sigma\iota\sigma\iota\epsilon$ or to $\epsilon\zeta\iota\sigma\iota\epsilon$. Also Seth passes through the three *παρουσίαι* experienced by his children; first the flood, secondly the conflagration, and thirdly the judgment of the archons. One can also interpret the structure of ApocAd in terms of this passage. The appositive to *παρουσία* in III 63,6f. is divided by $\bar{m}\bar{n} \dots \bar{m}\bar{n} \dots \bar{m}\bar{n} = \kappa\alpha\iota \dots \kappa\alpha\iota \dots \kappa\alpha\iota$, while in IV 74,19f. it is introduced by repeating the $\epsilon\beta\omicron\lambda \bar{\zeta}\bar{n}$ -. For *κατακλυσμός*, conflagration and the judgment of the archons see III 61,1f. = IV 72,11; III 61,5 = IV 72,15; III 62,22 = IV 74,7f. In III 63,8 = IV 74,22 Seth's task is more narrowly defined through a further infinitive $\epsilon\nu\omicron\upsilon\zeta\bar{m}$: "to save (the race) which goes astray" (cf. H.-M. SCHENKE in NTS 16 [1970] 205).

What follows are the means of salvation: 1) The reconciliation of

the world, i.e. the re-establishment of peace between God and man (for ζωτπ see III 63,16f. = IV 75,3). 2) The physical baptism. Both are administrated by a *λογογενής*, which is brought forth mysteriously by a virgin. The birth of Seth in Jesus seems to be intended here (cf. III 64,1 = IV 75,15). The object of baptism is rebirth through the Holy Spirit. IV 74,29 in contrast to III 63,13 has translated literally "beget again". It is not certain whether the *σύμβολα* refer to esoteric rites during baptism. 3) The reconciliation of the world with the world. ζωτβ in IV 75,3 is best taken as a phonetic spelling of ζωτπ. It translates *καταλλάσσειν* (cf. 2 Cor 5:19; Col 1:20). This reconciliation puts an end to the state of unrest in the world. 4) The *ἀποταγή*. Just as 2) presented a personal happening after a cosmic happening in 1), so 4) could be a personal act following upon a cosmic one in 3). The special encratic character of the tractate becomes clear here, which is not unexpected in view of the separation of the children of Seth and their dissimilarity from the world. The renunciation is also in respect to a mythological being, the god of the thirteen aeons. For the negative character of the thirteen aeons see ApocAd V 77,27ff., where the thirteen kingdoms are valued less than the domain without a king. Over against this, in PS the thirteenth aeon is an aeon of righteousness. The difference between III 63,19 = IV 75,7 is due to varying interpretations of *ἐπικλητος τῶν ἁγίων*. ΝΕΠΙΚΛΗΤΟΣ ΝΝΕΤΟΥΛΛΒ (III 63,19) can be translated as "the called ones among the saints", or as "the convocations of the saints". IV took the genitive not as possession but as indicating the personal agent: "through a calling by the saints". Probably "calling" or "convocation" is correct. The plural suggests that III took it to be "called ones". Those who call, to be sure, are members of the heavenly world, especially the pre-existent Father — the word Father is missing in IV — and his Pronoia. As mentioned *supra*, p. 191 the divine economy is pictured as having its root in the great invisible Spirit. For the difference between *μν τεφπρονοια* (III) and *ζν ουπρονοια* (IV) see *supra*, p. 171. If one takes the *αγκυρογ = αqταχρο*, "he established", to refer to the Father, then the sentence receives its meaning *sub specie aeternitatis*. Then in IV, the supreme Light established "the holy one", i.e. Seth-Jesus, through Pronoia, and through him baptism. It seems something is missing in III, for only baptism is mentioned. In *ρωρπ νωωπε* (III 63,22 = IV 75,10) the *ρωρπ* has only the character of a structural element corresponding to *προ-*. The actual infinitive is *ωωπε*. Therefore in I Perfect

$\bar{\rho}\omega\bar{\rho}\bar{\rho}\bar{\rho}$ $\bar{\nu}\omega\omega\pi\epsilon$ is used while in the Present and its satellites the qualitative $\omega\omega\omega\omega$ occurs. $\bar{\rho}\omega\bar{\rho}\bar{\rho}\bar{\rho}$ $\bar{\nu}\omega\omega\omega\omega$ is thus the qualitative of $\bar{\rho}\omega\bar{\rho}\bar{\rho}\bar{\rho}$ $\bar{\nu}\omega\omega\pi\epsilon$. This would solve the problem raised by H. QUECKE in "Eine missbräuchliche Verwendung des Qualitativs im Koptischen", *Le Muséon* 75 (1962) 291-300, and P. NAGEL, "Die Einwirkung des Griechischen auf die Entstehung der Koptischen Literatursprache", *Christentum am Roten Meer* I, ed. Altheim/Stiehl, p. 353. III 63,25ff. = IV 75,14ff. reports that Seth appeared in the form of Jesus (cf. III 63,10ff. = IV 74,25ff.). On this matter see EPIPHANIUS, *Pan.* 39,1.2-3 (p. 72 ed. HOLL) who reports of the Sethians, whom he may have come to know personally in Egypt: ἀλλὰ καὶ Χριστὸν αὐτὸν (i.e. Seth) ὀνομάζουσι καὶ αὐτὸν εἶναι τὸν Ἰησοῦν διαβεβαιοῦντα (39,1.3 = p. 72,11-12 ed. HOLL); cf. also ὁ ἐστὶν αὐτὸς ὁ Σήθ ὁ τότε καὶ Χριστὸς νῦν ἐπιφοιτήσας τῷ γένει τῶν ἀνθρώπων (39,3.5 = p. 74,19f. ed. HOLL); cf. further Ps.-TERTULL. *Adv. Omn. Haer.* 2. Keeping in mind the differences between III and IV, the following text could have been the *Vorlage* of both versions: "through the holy, incorruptible *λογογενής* Jesus, the living one, whom the great Seth has put on". The Greek can be reconstructed as follows: διὰ τοῦ ἁγίου καὶ ἀφθάρτου καὶ λογογενοῦς Ἰησοῦ τοῦ ζῶντος καὶ ἐνδεδυμένου ὑπὸ Σήθ. III forgot ἁγίου. Probably the Coptic translators followed the Gnostic trend of developing more and more separate mythological beings, which led in the course of the Coptic transmission to a growing misunderstanding of this passage. For example, III could simply have transposed *λογογενής* and *καί*. IV can perhaps also be interpreted in the following way: "through the holy one (i.e. the whole person), as well as through the incorruptible one (i.e. Seth), as also through the living *λογογενής* Jesus (i.e. the bodily appearance)". Then $\bar{m}\bar{n}$... $\bar{m}\bar{n}$ again has the meaning "both ... and" (cf. *supra*, p. 180). The close connection between Seth and Jesus is also brought out by the fact that both dwell in the light Oroiael (see III 65,16f. = IV 77,12f.). If the subject of the verbs in III 64,3 ($\alpha\omega\omega\tau$) = IV 75,18 ($\alpha\omega\tau$ $\epsilon\iota\omega\tau$) is Seth, then the $\epsilon\omega\omega$ $\zeta\iota\tau\omega\omega\tau$ refers to Jesus; if the pre-existent Father is the subject, then he works through Seth-Jesus. The question is whether this is a separate sentence or a continuation of the relative clause in III 63,22ff. = IV 75,10ff. The topic is the elimination of the powers of the aeons and the establishment of the firmament of fixed stars through the fastening of the thirteen aeons and the fixing in place of heavenly bodies. $\alpha\omega\omega\omega\omega\omega\omega$ in IV 75,19 corresponds to

αγκυροῦ in III 63,23. Here IV has a literal translation meaning “to be idle, motionless”, while III has retained the Greek word. The arming of the stars with knowledge could have been derived from astrology. They are in this case not evil powers. This may presuppose the redemption of the cosmos.

The list of the bringers of salvation: III 64,9 - 65,26 = IV 75,24 - 77, ?.

The two versions differ considerably in the beginning of the section. The list of the bringers of salvation gives the impression that it is only superficially related to the preceding context. It is probably an independent piece of traditional material or a summary of several pieces. This is especially evident from the “me” in IV 75,24. Seth as author normally does not refer to himself in the first person. In IV the section begins with “And they revealed to me the great attendants, Yesseus, Mazareus, Yessedekus”. The Greek *Vorlage* must also have had the third person plural to express the indefinite subject as is evident from the accusative forms of the names in both versions. It is not impossible that this plural was interpreted in terms of the preceding plural (the stars) which then made a revelation based on their knowledge of the truth. III, or its Greek *Vorlage*, made “the attendant” — here in the singular — the subject, and changed the “me” in IV to “them”. Here it is more obvious that the “them” refers to the stars. For the acc. Ἰεσσεα μαζαρεα Ἰεσσεδεκα see ApocAd V 85,30f. which has the nom. Ἰεσσεϋς μαζαρεϋς Ἰεσσεδεκεϋς. The nom. does not occur in GEgypt except in the abbreviated form Ἰεϋς in III 66,8 for which IV 78,10 has Ἰεσσεος. This shift from the third to the second declension can also be observed in IV 78,12ff. where III 66,10 has the vocative ending -εϋ. The threefold name is further defined by the appositive “the living water” (cf. ApocAd V 85,31). In Zost VIII 47,5f. he is one of the guardians of the immortal soul. For the title στρατηγοί with reference to heavenly beings see III 55,14 = IV 66,28; see also στρατηλάτης in U 353,41. Three such commanders are mentioned: 1) James the great (“the great Jacob” in IV, cf. *supra*, p. 16). In view of the great regard the Gnostics have for James it is no surprise that he is counted among the heavenly beings. 2) Theopemptos, according to Zost VIII 47,16f., belongs to “the guardians of the glories”. 3) Ἰσαοϋηλ is perhaps related to σαϋηλ in ApocAd V 79,2 who is an evil commander. The name could have been derived from Ἰεζάβελ, the wife of Ahab, which was re-interpreted to refer to a good person. The next figure whose

name is partially in a lacuna in the text (IV 76,1f.) is missing in III. He is followed by Micheus, Michar and Mnesinous (III 64,15f. = IV 76,4). This group of three presents a tradition different from the pair Micheus and Michar in III 64,20 = IV 76,9f., although their role is the same. For the trio in the context of the spring of truth — but as unfaithful guardians who baptize with water instead of *gnosis* — see ApocAd V 84,5f. For the pair with apparently positive meaning see U 362,7 and Zost VIII 6,10 (in connection with baptism). The form ΜΙΧΕΑ in III 64,15 = IV 76,4 is acc.; ΜΙΧΕΥ in ApocAd V 84,5 is voc.; ΜΗΗCΙΝΟΥC in III 64,16 is nom. (cf. ApocAd V 84,6); ΜΗΗCΙΝΟΥ in IV 76,4 is perhaps acc. like the preceding ΜΙΧΕΑ, if it is assumed that the line over the last letter to indicate a final *n* dropped out due to the long superlinear stroke over the proper name. Sesengenbarpharanges is known from other Gnostic literature and from Greek and Coptic magical texts. For the meaning see A. KROPP, *Ausgewählte koptische Zaubertexte* III, § 211 and G. G. SCHOLEM, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, Appendix B, pp. 94ff. One would expect the name to be a phrase, especially since the first part is not always present. “Barpharanges” is either a hybrid meaning “son of the ravine” or, what is more likely, “the one from the Baara-ravine”. For his function as purifier see U 362,8 and Zost VIII 6,11f. The CECERREN is obscure. III misunderstood this passage. He separated the function from the name and placed it in the plural with the result that they become separate beings. Furthermore a misunderstanding can be seen in III 64,12f. IV reads correctly “they who preside over the rising, Seldao and Elenos”. That these are names is confirmed by U 362,13 where Seldao and Elainos exist in the place of Pistis Sophia. They follow also in Zost VIII 6,16 upon Micheus and Michar. For ΝΕΝ- in III 64,22 see *supra*, p. 3. That the παραλήμπτους, the receivers of the race of Seth, are the ministers of the four lights is also evident from ApocAd V 75,21ff., where Abrasax, Samblo and Gamaliel (Gabriel is missing) rescue the people of Seth from the fire. Gamaliel is in the list of the “guardians of the immortal soul” in Zost VIII 47,2. ΟΛΗC and ΕΥΡΥΜΑΙΟΥC are found together also in Zost VIII 47,17f., where they belong to the guardians of the glories without a further description of their function. ΖΥΠΝΕΥC (III 65,2) or ΨΜΝΕΟC (IV 76,21) is not attested elsewhere. The form of the name in III seems improbable if it is taken to be derived from ὕπνος since these beings preside over the rising rather than the

setting of the sun. It is also a question whether ὕμνεος is related to ὑμνέω. Since three beings preside over the rising of the sun the same number is expected in connection with the setting. Therefore, it is probable that ΝΙΠΡΥΤΑΝΙΣ in III 65,5 is a secondary interpretation which has changed the name to the function of the two following beings. For ἀκράμας and στρεψούχος as guardians of souls in III 65,7f. = IV 77,1 see Zost VIII 47,3. The difference between "slain souls" (IV) and "souls of the elects" may be due to an attempt by III to improve on a difficult reading. The difference could also be explained as variant understandings of ἐξαιρεθεῖσαι (ψυχαί) (cf. *supra*, p. 17). This participle can be both the passive form of ἐξαιρέω "destroy" and ἐξαιρέομαι "chose". The following being could be the thrice-male child with the names spelled out and combined with Seth. He is treated as a singular and is called "the great power" (III 65,8 = IV 77,2); see also *supra*, p. 45. The double ΤΕΛΜΑΧΑΝΗΛ has been inadvertently left out in III. The appearance of the great invisible Spirit next in the list is less surprising after one has seen a similar situation with the Father and the first ogdoad (see *supra*, pp. 171f). With this the climax has been reached and one would expect that the list has come to an end. This is not the case, however, for with another "and" a section is added which may originally have been independent. It interprets the four lights as the abodes of certain beings and ἸΩΗΛ as the divine archetype of John the Baptist. While "the first light" is added to the first name, this designation as a light is not continued, with the result that when the fifth name is reached it is no longer thought of as a light, but as a part of a general list. For Harmozel see ApocryJn BG 35,5ff. = III 13,3ff. = II 8,34ff. where it is the abode of Christ and Adamas while in GEgypt it is the place of the Logos and Adamas. In ApocryJn Christ has been identified with the Autogenes in contrast to GEgypt where the Logos has been identified with the Autogenes. In this passage only the designation "Autogenes" is used. III 65,14f. cannot be correct. IV 77,10f. has the correct reading. For Oroiael see ApocryJn BG 35,20ff. = III 13,17ff. = II 9,11ff., where it is the abode of Seth while in GEgypt it is also the dwelling place of "Jesus of the life" showing the close connection between Seth and Jesus in GEgypt (cf. *supra*, p. 37). For an antinomian attitude in conjunction with the idea that the world was crucified cf. Gal 6:14; Eph 2:15; Col 2:14. For Davithe see ApocryJn BG 36,2ff. = III 13,19ff. = II 9,14ff. For Eleleth see ApocryJn BG 36,7ff. = III 14,1ff. = II 9,18ff., where

the inhabitants are characterized differently from GEgypt. In GEgypt a distinction is made between the sons of Seth and their souls which dwell in Eleleth; in ApocryJn the contrast is between the degrees of perfection of the inhabitants, so that Eleleth becomes the abode of the souls which have repented late.

The certainty of salvation in the present: III 65,26 - 66,8=IV 77, ?-78,10.

After the description of Seth's saving work and the list of the assistants in salvation, the author of the tractate spells out the implications for the present. Now there is the possibility of salvation for the children of Seth. The mediator is called ΠΟΙΜΑΗΛ, which could be a modification or pendant of Ποιμάνδρης (cf. Domiel and Domedon *supra*, p. 41). This may indicate a relationship with Hermetic literature and support the idea that GEgypt originated in Egypt. If the preceding passage referred to John the Baptist, then we have here the same contrast as in Luke 16:16. There the contrast between John and the new age is expressed by ἀπὸ τότε, an expression which corresponds to the ἁ̅Ν̅ Ν̅†̅ΝΟΥ̅ in III 65,26. Beside Poimael stand those who are worthy of baptism and who may be considered the core of the Gnostic congregation. In IV they are worthy of "the baptisms of the renunciation (ἀποταγή, cf. IV 75,4) and the ineffable seals of their baptism". III combined the parallel expressions "baptisms of renunciation" and "the ineffable seals of their baptism" into a single expression in which "ineffable" was left out and the genitival connection of baptism was changed into an adverbial phrase. III added the number five to the seals perhaps due to a familiarity with five sacraments in Gnosticism (cf. H.-G. GAFFRON, *Studien zum koptischen Philippusevangelium*). Likewise III further specified baptism as a baptism with running water by adding πηγῆ. The author also put the word ἐπίκλησις before ἀπόταξις. It must refer to a sacramental invocation by the believers which is part of the five sacraments, especially the spring-baptism. The subject of the sentence is "these", referring most likely to the Gnostics. We may be dealing with a separate piece of traditional material which was lifted out of its original context and thus no longer has a well-defined subject. III 66,4f. has the II Future against I Perfect in IV 78,6. Both tenses fit the context. IV views the Gnostics as having already basically received *gnosis*, while III looks upon this as an act which must continually be repeated in the future. IV says that the converted Gnostics recognize their παραλήμπτους as "they have

been instructed concerning them". In III $\acute{\omega}\varsigma$ is translated "as" ($\bar{\nu}\theta\epsilon\epsilon$). IV, where $\acute{\omega}\varsigma$ has been retained, appears to do greater justice to the context, since the causal nuance is also expressed (cf. BLASS-DEBRUNNER § 453). The unusual passive construction in this subordinate clause is also found in ApocryJn III 33,17, cf. *supra*, p. 7. $\bar{\nu}\text{C}\epsilon\text{C}\text{O}\gamma\omega\text{N}\text{O}\gamma$ (III 66,6f.) and $\epsilon\lambda\gamma\epsilon\text{I}\text{M}\epsilon$ (IV 78,8) can be seen as the continuation of either the main clause or the subordinate clause. IV states that the Gnostics first recognized their *παραλήμπτρες* and then arrived at *gnosis* by means of those whom they have known. III permits the same meaning except that the *παραλήμπτρες* are given as the object of the verb which no longer is used absolutely. It may be possible to see in III the introduction of a new meaning, for $\bar{\nu}\text{C}\epsilon\text{C}\text{O}\gamma\omega\text{N}\text{O}\gamma$ can also have a passive meaning, "and they (the Gnostics) were known by them (the *παραλήμπτρες*)". In this case III would have a Pauline sound; cf. 1 Cor 13:12; Gal 4:9. III, then, would have first the knowing of the *παραλήμπτρες* by the Gnostics and then the reverse.

The result of receiving *gnosis* is freedom from death, which the Gnostic obtains already in this world. This is said in biblical language (cf. Mt 16:28 par.). Already John 8:52 does not intent a definite time, such as the coming of the Son of Man, but rather the $\lambda\acute{o}\gamma\omicron\varsigma$ of Jesus gives eternal immortality. The step from this to the resurrection of the Gnostic is not a large one as, for example, GPh with its interpretations of the Gospel of John, shows. Whoever has *gnosis* will not die, as GTh 1 says: "He who finds the meaning of these words will not taste death". It is most appropriate that the hymnic section of GEgypt, which speaks of the union of the Gnostic with the Eternity and the heavenly world, follows directly after these promises.

Hymnic Section (Part I): III 66,8-22 = IV 78,10 - 79,3.

Before the first strophe there are groups of letters that either represent glossolalia, as is also found elsewhere in gnostic writings, or secret symbols or abbreviations. The latter possibility is more likely, since $\tau\epsilon\gamma\text{C}$ in III is given in IV as $\tau\epsilon\text{C}\text{C}\epsilon\text{C}\text{O}\text{C}$. In III IH which recurs in the hymn, is placed at the beginning. Nevertheless the meaning of the remaining groups of letters remains a question, especially in view of the differences between the two manuscripts.

The first part of the hymnic section can be divided into five strophes, each of which begins with "really truly" ($\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$ $\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$ or $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$ $\acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma$)! The arrangement within the strophes is more difficult,

especially since one cannot assume that the Coptic translation has preserved the meter of the Greek *Vorlage*. One expects that the strophes had the same length. Here too it must not be overlooked that each repeated vowel lengthens the line accordingly.

The First Strophe.

The first strophe begins with the invocation of Yesseus, Mazareus and Yessedekus. III has taken over the Greek vocative form, while IV has carried over the nominative of the vocalic declension. For this change from the consonantal to the vocalic declension, cf. A. BÖHLIG, *Griechische Lehnwörter*, pp. 117f. Three predications follow. The question is whether each predicate respectively belongs with the name to which it corresponds in the sequences. If so, one could form a strophe of two lines. One might well see in the three figures a three-fold entity which possesses both the character of unity and of plurality. For the plural cf. IV 75,25f., where III has the singular in the corresponding place. It is to be noted that in this passage as well as in this hymn the designation "the living water" is used for this trinity. Here two more designations are given so that one can correctly assume that in addition to the introductory formula there are four lines:

Really truly!

O Yesseus, Mazareus, Yessedekus!

O living water!

O child of the child!

O name of all the glories! (III: O glorious name!)

The Second Strophe.

The strophe begins in III with a Greek phrase, while in what follows the vowels of the Greek alphabet are each given four times, though, to be sure, not in the sequence of the alphabet. This raises the question of whether the vowels have a secret meaning. In IV the introductory phrase *αἰὼν ὁ ὢν* is translated with "He who exists eternally".

Really truly!

αἰὼν ὁ ὢν (IV: He who exists in eternity!)

IIII HHHH

EEEE OOOO YYYYY

ΩΩΩΩ ΑΑΑΑ

The meaning is very uncertain. Perhaps it is in fact a case of glossolalia. An interpretation can only be an attempt:

Really truly!

O existing aeon !

IH ! (perhaps the name of the one invoked, cf. the initial IH in III 66,8)

ε(ι or σιν) ὁ υ(ίος)

ω λ (End and beginning; one could also consider ᾠ α(ιών) however.)

The Third Strophe.

In III the strophe begins with HI; IV reads probably OHI[1]. In light of the fact that the second and fifth strophes have the order of the vowels as IH, one could see in the HI of the third strophe a scrambled variant of IH. HI could then be the same name as in the second strophe. However, influence from the fourth strophe, where the normal sequence of the Greek alphabet is present, may also be involved here.

Really truly !

HI (for IH ? cf. *infra*)

λω

Thou existing One,

(Thou) who sees the aeons.

If the ο in IV 78,19 is correct, then one can take it as the article: ὁ Ἰη(σοῦς). Here the nominative could have stood for the vocative (cf. BLASS-DEBRUNNER § 147). The interpretation might be: "O Je(sus), A and O, Thou existing One who sees the aeons".

The Fourth Strophe.

The fourth strophe survives only in III. It presents the vowels, without ο and in the sequence of the Greek alphabet, in such a way that the number of occurrences of each vowel increases. λ is given once, ε twice, η three times, ι four times, γ six times, and ω eight times. This gives a total of twenty-four, exactly the number of letters in the Greek alphabet. To be sure, this does not coincide with III 44,3-9 = IV 54,3-13 where each vowel occurs twenty-two times in agreement with the number of letters in the Aramaic alphabet. This would confirm the idea that here traditions of different origin are involved. As indicated before, IH or HI (once read in Greek letter order, once read in Semitic letter order) could mean Jesus. Then Yesseus would have been reinterpreted as Jesus in a composition which already through the use of the number of the letters in the Greek alphabet gave evidence of a Hellenistic character.

Really truly!

α εε ΗΗΗ

ΙΙΙΙ ΥΥΥΥΥΥ

ωωωωωωωω

He who is eternally eternal!

An attempt to make this meaningful would be as follows: α(ιών) ε(ί) 'Ιη(σοῦς), υ(ιέ) (or υίός), Ω, Thou who art eternally eternal!" or Α ε(στίν) 'Ιη(σοῦς), υ(ίός), Ω, etc.

The Fifth Strophe.

The fifth strophe is complete in III, and partly preserved in IV, so that certain conclusions are possible. It begins with the invocation of ΙΗ. The α which follows in III may have been secondarily attached because of the subsequent αιω. That αιω (III 66,20) is intended as αίων follows from the parallel text (ενεεζ IV 79,1). The text of IV appears to presuppose a different *Vorlage* or a different understanding of the text than III.

III

Really truly!

ΙΗ{α} αιώ(ν) in the heart,
who existeth,

υ(ιέ) ἀεὶ εἰς ἀεὶ,

εἰ ὁ εἰ, εἰ ὁς εἰ.

IV

[Really truly,]

[ΙΗ] eternal who art in [the heart],
Thou eternal one!

[υ(ιέ) ἀεὶ εἰς ἀεὶ,]

[εἰ ὁ]εἰ, εἰ ὁς εἰ.

The difference between III and IV may perhaps be explainable on the basis of a common *Vorlage*. ΙΗ αίων ὁ ἐν τῇ καρδίᾳ ὦν, ὁ αἰώνιος "Je(sus), O aeon, Thou who art in the heart, Thou eternal one!" As with the rest of the hymn, we are dealing with an expression of a mystical piety. For "the aeon who is in the heart" cf. HERM. *Mand.* 12,4.3: ὁ ἄνθρωπος ὁ ἔχων τὸν κύριον ἐν τῇ καρδίᾳ αὐτοῦ. That "in the heart" and "he who is" are switched in III depends upon a very literal translation whereby also "he who exists" and "the eternal one" were combined and the latter expression was dropped. For "eternal God" cf. Ps 44(45 MT):7; 47(48 MT):15 etc. The phrases of the last line are a variation of Ex 3: 14: ἐγώ εἰμι ὁ ὦν. An interpretation of the strophe would be as follows:

Jesus, O aeon who art in the heart,

Thou eternal One

Son forever,

Thou art what Thou art, Thou art who Thou art.

In these strophes an aeon-deity is glorified and his eternal existence

is the main object of praise. In mystical piety the Gnostic sees himself united with this being, who is the Son. Jesus who is clearly encountered in the second hymn, is probably the one who is invoked. Sethian reverence for Jesus is here coupled with the name of the three-fold *παρασάτης* (cf. III 64,10 = IV 75,25f.).

Hymnic Section (Part II): III 66,22 - 68,1 = IV 79,3 - 80,15.

The beginning of the second hymn points with "this great name" back to the end of the preceding section. This hymnic section may once again consist of five strophes of four lines each. Each of the first three lines has two stress-points and offers two phrases. In the fourth line the conclusion is drawn. The content of this prayer concerns the experience of salvation which has been granted to the one offering the prayer, and which will again and again be granted to him. He knows that the distant God is no longer distant from him and has even revealed his name to him. God — Father, Mother, Son — is praised here, as earlier in the tractate. Strophes two and three concern the transformation of the Gnostic, while the fifth strophe treats his union with God in the heavenly world. Unfortunately the text of IV is badly damaged. Nevertheless what remains shows that III and IV differ at many points and that one must reckon with changes based on reinterpretations. Perhaps the last copyist of III no longer considered the text rhythmic.

The following reconstruction of the strophes is based on a combination of III and IV. The third strophe is so badly damaged that the wording of IV could not be established. That is all the more regrettable since here the differences appear to be considerable. In most cases IV has been preferred when extant.

The First Strophe.

- a) This great name of yours is upon me
[.....]
- b) O Perfect one who art self-begotten,
who art autonomous,
- c) O Thou who art invisible except to me,
who art invisible to everyone!
- d) For who can comprehend Thee
with voice and praise?

The beginning of the strophe is badly damaged in IV. The second part of each of the first two lines appears to have been left out in III.

In the last line of III "and praise" has dropped out.

The Second Strophe.

- a) Having known Thee I now have merged myself
with Thy steadfastness and armed myself.
- b) I was armed with grace and light
(and) became light (or : enlightened).
- c) For the Mother was there
because of the splendid beauty of grace.
- d) Therefore I stretched out my hands
while they were folded.

The Greek participle *γνούς* probably began the strophe in the Greek *Vorlage*, where it occupied considerably less room than its translation as a subordinate clause in Coptic. For *τωθε* (IV 79,14) cf. CRUM, *Dict.* p. 464. It may be a form of *τωκ* "be firm" seeing that *τωκ* "throw" in BG 38,15 is spelled *τωθε*. The qualitative *τηθ* from *τωκ* "be firm" is attested, cf. WESTENDORF, *Kopt. Handwörterbuch* s.v. Such an interpretation of the word would correspond with the *πετεμερωιβε* in III. The end of line 1 and the beginning of line 2 seems to have been combined in III. III 67,4-6 are missing in IV. The prayer rite makes good sense when it is referred to a person like the Mother. Having been concerned in the first strophe with the primal God from whom the Mother god came, the one who prays turns to the Mother in the second strophe.

The Third Strophe.

- a) I was shaped all around with the wealth
of light that is in my bosom,
- b) That which gives shape to the many begotten ones
in the light into which no complaint reaches.
- c) I will declare Thy splendor truly,
for I have comprehended Thee, Jesus of [...]
- d) Behold, *ἀεὶ ὦ(ν)*
ἀεὶ ἐ(στω) ὁ Ἰησοῦς! (?)

In IV the first words may correspond to III, but then the order appears to be completely different. IV 79,20 speaks of a "cover of riches" after which comes *εσκωτε*, that may be the translation of *κύκλω*, Coptic *ⲒⲠ ⲡⲒⲘⲕⲘⲟⲥ* (III). *μητρα* corresponds to *κογογν* =. Just as in the second strophe, the third strophe progresses to the next person, here Jesus, in the third line. In IV *ἱϥ* is qualified by a genitival attribute. He is the Son, who forms a trinity together

with the Autogenes and the Mother. The fourth line gives the content of the prayer spoken by him who has received Jesus. It is a confession of which the meaning is uncertain, if IV 79,27 has the correct order of letters $\text{H}\epsilon\epsilon\ \alpha\iota\epsilon\epsilon$ (1 and ϵ could be reversed in the second group.).

The Fourth Strophe.

- a) O great(?) aeon,
O holy aeon!
- b) O God of silence!
I honor Thee completely.
- c) Thou art the resting place of the Son
Es(ephech), Es(ephech), the fifth!
- d) Thou formless one,
who existeth in the formless ones.

This strophe is likewise badly damaged in IV, and therefore the text is dependent primarily upon III. Still a significant difference can be seen. In III the deity invoked is designated as "my resting place, the (or "O") Son", while in IV the "resting place of the Son" is mentioned. Again in the third line a new deity may have been named, although by means of a code: $\text{H}\epsilon\ \text{H}\epsilon\ \text{O}\ \epsilon$ (lost in IV). Can one risk seeing $\text{H}\epsilon$ as an abbreviation of $\text{H}\epsilon\text{H}\Phi\text{H}\chi$? Then O could be δ , and ϵ is the fifth letter of the alphabet and the sign for 5. Is ϵ to be interpreted as $\pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$? Esephech is fifth in the sequence of the thrice-male child, Youel, and then Esephech. Within the framework of the light-world he corresponds to the Son. IV 59,17 reports the relationship between the great Christ and these five beings. Thus the light-world with special emphasis upon Esephech can be invoked. At the same time the formless character of the light-aeon is stressed.

The Fifth strophe.

- a) Since he exists, raising a man,
Thou hast purified me through him
- b) Into Thy Life (and)
according to Thy imperishable name.
- c) Therefore the incense of life is in him
mixed in the baptismal water of all the archons.
- d) So that I live with Thee in the peace of the saints,
Thou eternal one who really truly exists.

Also in this strophe, which can largely be reconstructed in IV, there are differences between III and IV. Perhaps III 67,19 can be seen as a causative clause if IV 80,6 is correct in making $\bar{\text{T}}\text{B}\text{B}\text{O}$ the main

verb. The use of the third person could refer back to the person in the preceding strophe. III 67,20f. εζΟΥΝ ε- and IV 80,7 ζ̄Μ- probably both go back to εἶς. IV 80,9 ΝΖΗΤΩ probably refers to "your name". III has the one who prays designate himself as the possessor of this incense which he himself mixed in the water; IV mentions here the "baptismal water of all the archons" over against III where there is a reference to the "water according to the type of all archons". The mentioning of the archons remains obscure. Perhaps the intention is to say that also false baptisms are undertaken. The meaning of the strophe as a whole is to express the certainty of salvation of which the faithful, who return to the really existing primal Father, are assured.

The first conclusion: III 68,1-9 = IV 80,15-25.

This section is very poorly preserved in IV. However, the end is still present and it suggests that we are dealing with a separate piece of tradition since there is a blank space after the colon in IV 80,25. The fact that the mountain in which the book was placed is in the plural in III 68,3 but in the singular in IV 80,17 suggests the meaning "mountain range". Prophets, apostles and preachers can readily refer to the distant past; cf. the prophets and apostles in Luke 11:49 and the title κῆρυξ for Noah in 2 Pet 2: 5 (κῆρυξ δικαιοσύνης). The reference to these groups of people means something like "from time immemorial". ΕΜΝ̄ ΒΟΜ in III 68,4f. is an elliptic expression which expects a verb to follow. The ΕΡΟC (fem.) in IV 80,25 could be a mistake due to the gender of the Greek βιβλος. Two facts are reported, the second of which is the natural consequence of the first: the placing of the book in the unreachable height, and the fact that the tractate has been hidden since time immemorial.

The second conclusion: III 68,10 - 69,5 = IV 80,26-?.

This ending, which gives the impression of being independent from the first ending, also emphasizes the authorship of Seth. This is done by giving the exact time which he needed for the composition of the work. For the 130 years see *supra*, p. 31. Also the mountain is this time specifically named. The purpose of placing it in the mountain is eschatological, for the second conclusion is specifically eschatologically orientated. It appears that Seth will come "at the end of time according to the will of the Logos, through the gift (see *supra*, p. 191) of the fatherly love". However, it makes far better sense if βιβλος,

in spite of the gender, is the antecedent of $\epsilon\zeta\epsilon\pi\rho\epsilon\lambda\theta\epsilon$ in III 68,19f, since $\chi\omega\omega\mu\epsilon$ is masculine. Seth appears to function as a savior here (III 68,22). For "those who dwell with him", cf. ApocAd V 74,23. The beings added on in III 68,23ff. by means of $\overline{M\bar{N}}$ continue the list begun with the race of the great savior. In 68,20-69,5 an abbreviated table of contents is given. It is difficult to assess the precise meaning of $\overline{M\bar{N}}$ in this list. The possibility must be taken into account that the beings should be separated from their appositives, which are connected with $\overline{M\bar{N}}$, to form an even larger number. One can group them more or less in the following way: 1) the great invisible Spirit; 2) his only begotten Son, the eternal light; 3) his great consort the incorruptible Sophia, the Barbelo; 4) the pleroma. Listed this way the trinity and the pleroma are the initiators of redemption. The unity of the heavenly world, also in its unified divine economy, is thus clearly visible. The concluding phrase "in eternity. Amen" is liturgical and an appropriate ending for the tractate.

The colophon: III 69,6-17.

See *supra*, pp. 8f. on the absence of the colophon in IV. There is no question that we are dealing with a colophon since it mentions the names of the scribe and his asking for $\chi\acute{\alpha}\rho\iota\varsigma$ etc. for himself and his fellow Gnostics. The name Eugnostos is interesting in that there is a tractate by that name in Codex III and V, "The Letter of Eugnostos". It is noteworthy that in addition to the spiritual name, Eugnostos, the "fleshly" name Gongessos is given. For the title $\pi\epsilon\gamma\alpha\rho\gamma\epsilon\lambda\iota\omicron\nu$ $\overline{N\bar{P}\bar{M}\bar{N}\bar{K}\bar{H}\bar{M}\bar{E}}$ see *supra*, pp. 18ff. The style of the colophon is that of an interlinear translation. $\overline{N\bar{C}\bar{Z}\bar{\Delta}\bar{\Gamma}} \overline{N\bar{N}\bar{O}\bar{\Upsilon}\bar{T}\bar{E}}$ in 69,7 corresponds to $\theta\epsilon\acute{o}\gamma\rho\alpha\phi\omicron\varsigma$ in 69,15. The benediction "Grace ... (be) with the ..." reflects the Greek since Coptic would normally require a verb. Jesus Christ is called upon to assure the fulfilment of the prayer. The definite article is used in Coptic to indicate the vocative, except for proper names, cf. STERN, *Kopt. Gramm.* § 488. The use of the complete title $\text{Ἰησοῦς Χριστὸς θεοῦ υἱὸς σωτήρ}$ ($\nu\acute{\iota}\acute{o}\varsigma$ translated by $\pi\omega\eta\rho\epsilon$) is remarkable. The added monogram ΙΧΘΥΣ refers to the Greek text. The symbol of the fish was known at that time in Egyptian Christianity (cf. CLEMENT OF ALEXANDRIA, *Paid.* III 11,59.2 = p. 270,8 ed. STÄHLIN). $\theta\epsilon\acute{o}\gamma\rho\alpha\phi\omicron\varsigma$ at the end of 69,15 can be a reference to the holy character of the monogram or a predicate of $\tau\upsilon\beta\iota\beta\lambda\omicron\varsigma$, since it is an adjective of two endings. If it is the latter then the character of the book given in 69,7 has been repeated once more at the end. It would

mean that the
be one at the e
race which ha

also mean that the title following the colophon is not a mere repetition of the one at the end of the colophon, but that the latter is part of a sentence which has been translated word for word from the Greek.

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INDICES

COPTIC WORDS¹

ΛΛΟΥ m. child III 42,6; 43,16; [44,22]; 49,26; 50,3 (bis); 53, 24; 54,[1]. 2.14; 55,24 (bis); 56,17; 62,2; 66,11 (bis). IV 51,23; 53,15; 55,12; 56,7.[21.22]; 59,18.[25].25; [61,28]; 62,[1]. <2>. [3]; [65,18]; [66,3]; [67,8.30]; 73,13; 78,[14].14.

ΛΜΝΤΕ m. Hades III 56,25; [57,11]; 58,22. IV [68,9].

ΛΜΑΖΤΕ : **ΕΜΑΖΤΕ** possess III [50,2]; 54,1; 55,23.

ΜΑΖΤΕ III 62,6.

ΡΕΦΑΜΑΖΤΕ m. IV 59,24; 62,1; [65,20]; 73,17.

ΑΝ negative particle III 66,24. IV 51,13.

ΑΝΟΚ I p.s. pronoun III 58,24.25. IV 79,13.

ΑΡΗΧ = end III 41,1; 54,5. IV 57,3.

ΑΤΟ many III 61,17; 67,10.

ΑΥΩ and III 41,[13].15.[17]; 43,3.17; 44,9; 49,5.21; 51,12.14.22; 52,3.16.22.24.26; 53,1; 54,12; 55,1.2; 56,26; 57,5.18; 58,3.23.26; 60,10.16; 61,1.6; 62,12; 63,23; 64,3.4; 68,5.9. IV 50,15.16.19.20; [51,7]; 52,9; 53,[15.21]. 23; 54,13.16.[19]; 55,23.26; 56,8.[23]; 57,23; 58,2; 59, 4.9; 60,11.19; 61,5. [13.15]. 22.25. [26]; [62,19]; 63, 3.4.6. [8.12].17.[24.25]; 64,10.11.23; 65,2.10. [28]; 66,[1]. 8. [10.13]. 14. [19]; [67,5.6]; 68,9; 69,3; 71,6.7.8. [10.19]. 27; 72,8.10.23; 73,1. [25]; 75,2.11.17.19.20.21.24; 76,14; 77,5. 14; 78,[2].9; 79,14.17.[18]; 80,[16].19.[24].

ΑΨΑΪ : **ΑΨΑΕΙ** multiply III 55,2.

ΑΖΟ : pl. **ΑΖΩΡ** treasures IV [56,15]; 60,17.

ΑΧΝ- : **ΑΧΝΤ** = without III 49,12; 58,26. IV [61,13].

ΒΑΛ m. eye III [58,11]. IV 61,10.

ΒΩΛ : **ΒΩΛ ΕΒΟΛ** dissolve IV 63,8.

ΒΟΛ : **ΕΒΟΛ** N- out of, from IV 52,23; 63,1; [71,7].

ΜΠΒΟΛ prep. outside III 66,24.

ΣΑΒΟΛ N- except IV 79,9.

ΕΚΙΒΕ : **ΚΙΒΕ** f. breast III 56,9.18. IV [68,2].

ΕΝΕΖ m. eternity IV 50,7.14.

ΨΑ ΕΝΕΖ eternal III 42,9; 53,8; 65,5; 67,26; 68,26. IV 50,7.13; 51,26; 58,18. [22]; [62,20]; 65,1; 72,4; 76,25; 78,16; 79,1.2; 80,13.

ΨΑ ΑΝΗΖΕ III 50,22; 60,22; 68,24.

ΨΑ ΑΝΗΖΕ ΝΕΝΕΖ III 66,19.

ΜΝΤΨΑ ΕΝΕΖ f. eternity III 69,4.

ΕΡΗΤ pray IV [71,5].

ΕΡΗΥ : **ΜΝ ΝΕΥΕΡΗΟΥ** with each other III 49,19.

¹ For practical reasons the word order of CRUM's *Coptic Dictionary* has been followed, although we find it unsatisfactory, since it is in places incorrect.

- ΕCHT** : **ΕΠΕCHT** down III 59,19. IV [62,28]; 71,3.
ΨΑ ΠΕCHT III 49,15.
ΨΑ ΠΕCHTΕ III 54,15.
- ΕΤΒΕ-** because of III 59,4; 60,24; 61,4.10.12.13; 67,5. IV 72,[13.19.22].24.
ΕΤΒΗΗΤ = III 42,5; 59,9; IV 51, 24; 61,12; 63,6; 71,2.
ΕΤΒΗΤ = IV 63,4.
ΕΤΒΕ ΠΑΪ therefore III 67,22. IV[80,9]. **ΕΤΒΕ ΠΕΪ** III 67,6.
- ΕΟΟΥ** m. glory III 41,22; 42,24; 43,12.[18]; [44,15]; 50,3.4.7; 51,1; [52,1]; 53,22; 54,[1]. 2.4.21.25; 55,14.23.24; 62,7 (bis); 67,13. IV 51,14; 53,[8].17; [54,24]; 55,[5].6; [56,14]; [57,5]; [58,1]; 59,5.8.[25].26; [60,17]; 62,2 (bis).3.[6.25]; 63, [21]; 65,16.20.21.22; 66,9.[13].29; 73,[18].18.22; [78,15].
ΕΘΑ ΕΟΟΥ glorious III 56,8; 66,12.
† ΕΟΟΥ give glory III 55,7. IV 59,9; 66,20.
ΡΕϞ† ΕΟΟΥ IV 73,20. See **ΔΟΞΟΜΕΔΩΝ**.
- ΕΙ** come III 56,12; 59,21; 60,2.9.19.26; 65,18. IV 71,[15].18.
ΕΙ ΕΒΟΛ III [40,14]; 41,11.17.[24]; [43,14.23]; 49,15; 51,15; 52,6; 57,9.[12]; 62,13; 65,2. IV 50,23; 51,8.24; [53,10]; 57,7; [58,23]; 60,10.30; 61,[14].16; [64,23]; 66,3.6.14; 68,9.30; [71,11]; 73,27; 76,20; 80,23.
ΡΨΟΡΠ ΝΕΙ ΕΒΟΛ IV 50,4.13.29; 51,5.15; [52,13]; 53,24; 54,1; [60,1]; 63,9; [64,13].
ΒΙΝΕΙ ΕΒΟΛ m. IV 51,6.
ΕΙ ΕΠΕCHT IV [62,28]; 71,3.
ΕΙ ΕΖΟΥΝ IV 76,23.
ΕΙ ΕΖΡΑΪ IV [72,12].
ΕΙ ΖΙ- III 59,2. **ΕΙ ΕΒΟΛ ΖΙ-** III 59,19.
- ΕΙΜΕ** know IV 78,8.
ΕΙΝΕ bring III [42,2]; 43,1.6.7; 56,9; 60,9. IV [71,19].
ΝΤ = IV 51,18; [53,1]; [59,1]; 75,20.
ΡΨΟΡΠ ΝΕΙΝΕ IV [52,19].
ΕΙΝΕ ΕΖΡΑΪ IV 54,14; [55,15]; 56,7; 57,13; 60,22; [61,24]; [62,16]; [65,8]; 67,4; 73,7.
ΝΤ = **ΕΖΡΑΪ** IV 73,3.
- ΕΙΝΕ** be like IV [62,29]; 71,5. **ΙΝΕ** III 59,5; 60,1.
 m. likeness IV 79,23. **ΙΝΕ** III 51,5; 59,20.
- ΕΙΟΟΡ** : **ΑΤΧΙΟΟΡ ΜΜΟ** = inaccessible IV 50,12; 65,24.
ΑΤΡΧΙΟΟΡ ΜΜΟ = IV 61,15.
- ΕΙΡΕ** : **Ρ-** make III 52,2; see : **ΡΡΟ**; **ΟΥΘΕΙΝ**; **ΖΑΕ**.
Ο† be III 41,19; 51,5; 57,3; 59,20. **Ε†** IV 51,9.[10].13; [53, 27]; [79,8.9].
- ΕΙΩΤ** m. father III 40,13.18; 41,3.9.11.12. [19]; 42,[1]. 4.11.20.24; 43,5.13.[21]; 50,15; 51,2.8; 52,4.17; 53,4; 54,7; 55,9; 59,12; 63,21; 68,19. IV 63,2.
ΙΩΤ III 49,13; 50,14; 54,10. IV 50,3.9.14.22.25.28; 51,[1]. 10.18.21; 52,[2].14.[18]; 53,1.[9].21; [54,18]; [55,5]; [56,24]; 58,3.26; [59,1.13]; [60,9.25]; [61,14]; 62,12. [14].26; [63,25]; [64,10.25]; [65,26.28]; [66,22]; [73,11].
- ΕΙΨΕ** crucify IV 77,15.
- ΚΕ-** other III 66,27.

- ΚΩ** place III 68,2.12.
ΚΑΑ = IV 81,2.
ΚΑΑ = **ΝΖΡΑΪ ΖΙΧΝ**- IV 80,16.
ΚΗ† ΖΙΧΝ- IV 52,6.
ΚΗ† ΕΖΡΑΪ ΕΧΝ- preside over IV 55,1; 58,13; 66,26; 76,1.3.5.8.10.20.23.
ΚΩΒ : **ΚΗΒ†** fold III 67,8. IV [79,18].
ΚΛΟΟΛΕ f. cloud IV[61,1]; [68,10].
ΚΛΟΜ m. crown III 42,23; 50,4; 54,2; 55,24; 62,7. IV 59,26; 62,3; [65,21]; 73,18.
ΚΙΜ move III 51,9; 54,11; 59,14; 61,20. IV [65,31].
ΑΤΚΙΜ IV 63,3; [65,27]; 73,4.
ΚΗΜΕ : **ΡΜΝΚΗΜΕ** see Proper Names.
ΚΟΥΝ = bosom IV 51,19; 52,20; [53,1]; 59,2.
ΚΟΥΟΥΝ = III 42,3; 67,10, IV 75,9. **ΚΟΟΥΝ** = III 43,7.
ΚΩΤΕ surround III 43,12; 50,7; 53,21; 62,10. IV 53,8; 57,25; 59,7; 62,6; [65,15]; [66,11]; 73,21; [79,21].
ΜΠΚΩΤΕ prep. around III 54,24.
ΚΟΤC f. crooked trick IV 73,1.
ΚΑΖ m. earth III 50,10; 57,19; 61,6. IV 62,9; [69,4]; 71,2.20; 72,15.
ΚΩΖ : **ΡΕCΚΩΖ** jealous III [58,25].
ΚΩΖΤ m. fire III [58,11].
- ΛΑΔΥ** anything III 49,12; 58,26. IV 61,14.
- ΜΑ** m. place III 41,13.23; 43,8; [49,1]; 50,11; 56,4; 60,13; 65,13.16.19.21; 67,5.17. IV [53,3]; 56,[6].12; 60,27; 61,1; 62,10; [71,28 (bis)]; 77,[8].12.[16].19; 80,5.
ΜΕ f. truth III 41,7. IV 75,22; 76,3. **ΜΗΕ** III 40,19; 55,6; 64,15; 65,14.
ΜΝΤΜΕ f. IV 50,10; 58,15.22; 59,21; 60,3; 66,19; 73,15; 77,10; 78,11.15.[19]; 79,25; 80,14.
ΝΑΜΕ truly IV 58,[16.22]; 59,22; 73,15; 78,12.[16.19]; 80,14.
ΜΟΥ m. death, plague III 62,24; 66,8. IV [72,21]; 74,9; 78,10.
ΜΟΥΥ† III 51,13. IV 63,7.
ΜΑΔΒ thirty III 68,11.
ΜΜΝ- : **ΜΝ**- it is not III 41,1; 54,5; 67,11; 68,4.8. IV [61,14].
ΜΝΤ = not to have III 54,22.24.
ΜΜΙΝ ΜΜΟ = self III 61,22.
ΜΝ- and, with III 40, <18>. <19> : 41,22; 42,2.7.8(bis).10.20.23.[23].24; 43,10.11.12; 44,12.15.[26.27].28; 49,18.19.25.26; 50,1.2.3.4.5.6.7.8.10.16.19.21; 51,1.11.20; 53,18. 19.20.21.22(bis).23. <23>. <24>.25; 54,2.3. <5>.8.16.17.25; 55,1.9.10(bis).12.13.21. 22.23; 56,1.2.3.10.25; [57,11]; [58,22]; 59,3.11.12.21.22.25; 60,1. <21>. <23>. 61,7.9. 11.17.18.20.21(bis).25; 62,2.5.6.7.8.9(bis).10.16.18.19.20.21; 63,1.2.3.4.6(bis).7(bis). 8.9.18.19(bis).20.21.22; 64,1(bis).5.12.13.14(bis).15.16(bis).17.18.19.20(bis).21.22.27; 65,1.2(bis).3.6(bis).7.8.9.12(bis).14.17(bis); 66,2; 68,6(bis).15.17.22.23.25.26; 69,1.2. 3(bis).9.12. IV 50,9.10.20; 51,[19].25.[25]; 52,[1.14].16.17.18; [53,2.6.7.8.9.]; 54,24; [55,4.6.17]; 57,4.[5.6.22]; 58,1.[4(bis)].4.[6.7].14.16.21.24.[25].26; [59,5.8.13.14(bis).22. 24.26]; 60,12.[17]; [61,20.26.28.29]; 62,[1].2.3.[4.5].5.7(bis).[9].13.14.18.20.21.[25]; 63,[5].14; 64,17; 65,[7].12.13.14.15.16.[16.17].17.18.19.20.21.22.[24].27; 66,4.5.13. 23(bis).[23.27].28; 67,7.8.[9]; [68,8]; 71,6.[10.11]; 72,3.5.[18].21.[26]; 73,1(bis).4.5.[5]. 12.[17].18.19.20.21.22(bis).23; 74,1.3(bis).5.6.7.[8.12].14.16(bis).20.[21].22.24; 75,1.

- 5.8.9.13.14.15.27.28; 76.1(bis).2.4(bis).5.7.[10].10.11.12.13.17.18.19(bis).21.22(bis).25.26(bis); 77.1.2.4.7(bis).12.13; 78,[3].4; 79,12.[13].16; [80,20,21].
ΜΕΝ- III 53,14. **NM-** IV 73,11.
ΝΜΜΑ = III 56,19; [57,18,19]; 62,15; 65,14. IV 59,23; 68, 2; 69,2.[3]; 73,29; 77,10.
ΜΛΕΙΝ m. mark IV 51,13; 80,5.
ΑΤΜΛΕΙΝ without mark IV 51,12.
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ΜΟΟΥ m. water III 64,11; 66,11; 67,23. IV 75,26; 76,9; 78,13; [80,11].
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ΑΤΜΕΟΥΕ ΕΡΟ = unthinkable III 68,19.
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ΜΟΥΧΤ Ε- mix with III 67,1.
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ΝΛ m. grace IV 76,2.
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ΝΗΥ† : **ΝΗΟΥ† Ε-** come to III 51,4.
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ΝΕΣΕ- : **ΝΕΣΩ** = be beautiful III 67,6.

- ΝΤΕ-** particle of genitive III 40,[12].13.15.17; 41,3.[15.16]; 49,20; 57,19; 59,24; 60,5; 64,9; 67,6; 68,22. IV 50,1.[2].6.7.9.14(bis).[17].22.28; 51,[1.4.6].7; 52,14.16.[17].18.21.22.[24]; 53,6.[10].17.[21.22]; 54,18; 55,[5].6.[9].10; 56,[5].18.[22].27; 58,[3].7.[25.26]; 59,25.[26].27; 60,[8].12.[17].25.[25]; 61,2.3.10.[18]; 62,2.3.[11].12.[12].23.26.27; 63,[11.15].20.[27].29; 64,[1].9.[12.15.17.19].25; 65,[7,21].28.30; 66,[8].9.17.19; [67,2]; [69,4]; 70,2; 71,[6].7.9.[14].14.17.[22.23].26; 72,3.4.6.12.16.19.[26]; 73,[4.10].18.26; 74,2.4.[7].12.[14].21; 75,3.5.6.[9].18.22; 76,3.6.[8].9.13.15.[16].21.24.27; 77,14; 78,[4].5.14.[15]; 79,[15.20].26; 80,[2].3.[10.11.13].
- ΝΤΑ=** III [41,16]; 66,23. IV 53,3; [62,15]; 64,25; 66,24; 73,1.2; 74,[13].14.
- ΝΟΥΤΕ** m. God III 49,18; 50,11.19; 52,8.16; 55,6; 58,25; 59,24; 63,2.18; 65,14; 67,15; 68,16; 69,7.14. IV [60,3]; [61,19]; 62,[10].18; 64,1.[10]; [66,18]; 71,9; 75,5; 77,10; 80,1.
- ΝΤΟΚ** you m. sg. III 67,16. IV [80,2].
- ΝΤΚ-** IV 61,[6].7(bis).
- ΝΤΟΟΥ** they III 42,3. IV [59,10]; [65,26.29]; [71,22].
- ΝΤΟϞ** he IV 63,2.
- ΝΔΥ** see III [57,16]; 61,16; 66,16.25. IV 56,14; [72,28].
- ΑΤΝΔΥ ΕΡΟ=** invisible III 40, 13; [44,2]; 66,25. IV [50,3]; 53,28; [54,16]; 55,14.17; [56,10.17]; 60,[10].15.23; 61,25; [65,10]; 67,5; 73,9; 74,15; 75,2; 77,5; 79,9.10.
- ΝΔΥΕ-** : **ΝΔΥΩ=** be great III 51,19.
- ΝΟΥΖΜ** save IV 74,22.
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- ΝΟΪ** great III 40,13; 43,2.13.[15]; 44,[10].20.[22.23].26; 49,2.4.17.23; 50,4.13.18; 51,3.16.20; 52,20.21.22.23.24.25.26; 53,[1].4.6.7.9.13.16.19; 54,10.20; 55,5.16.19,56,1.5(bis).13.14.21.23; 57,[6.7.8].16.17.21.25; 58,[3.9].16; 59,13.14.15; 60,2(bis).8.9.14.15.25; 61,13.16.23.24; 62,8.13.15.16.17.18.19.23.24; 63,2.11.21; 64,2.10.12.13.23.24.26(bis).27(bis); 65,8.10.12.16.20; 68,2.10.22.24; 69,1.16.18. IV 50,2; 52,21; 53,10.[12]; 54,15; 55,6.8.12.[13.16]; 56,[9].27; [59,17]; 60,1.[7].10.23; 61,[1].4.[18.24]; 62,4.17.[27.30]; 63,10.11.[14.16]; 64,15.[16].17.[17].19.[19.21.26].28,29; 65,[1].6.[9].13.30; 66,7.8.[17]; 67,2.[4].27; 68,[4].6; 69,1.[2]; 71,11.[12].17.18.[24.25]; 72,7.[23].28; 73,7.8.19.21.27; 74,1.2.4.8.[9].11.15.27; 75,17.25.27.28; 76,15.17(bis).18.19; 77,2.4.7.13.18; [79,3]; 80,[16].26. **ΝΑΪ** III 66,22.
- ΜΝΤΝΟΪ** f. greatness III [44,28]; 54,19(bis). IV [55,20]; 56,[3]4; 66,7.
- ΝΒΙ** III 41,8.[14].24; 43,9; 44,14.15.23; 49,1.13.20; 50,12.18; 51,[1].11.13.15.23; 52,3.4.6.17.18.19; 53,10; 54,11.19; 55,2; 56,5.23.26; 57,[6].16.21.[23].25; 58,6.[9].16; 59,3; 60,2; 62,14.15.23; 63,11; 64,2.10; 68,2.10. IV 50,24; 51,16; 53,5.[12.14].16; 54,[2].22; [55,13]; 56,[13].21.24; 57,25; 58,23; 60,1.28; 61,1.2.[22]; 62,[11.17].25; 63,[5]7.[10].25.26.28; 64,[10.12].14.[23]; 65,3.31; 66,[7].11.[14]; 68,6.9; 69,1; 70,1; 71,2.11.25; 72,[10.14.17.20].25; 73,28.[29]; 74,8.27; 75,17; 77,9.11.13.[17]; 80,9.15.26.
- ΟΕΙΩ** : **ΑΤΤΑΥΕ ΟΕΙΩ ΜΜΟ=** unproclaimable IV 50,17; [55,26].
- ΠΑ-** possessive art. III 65,17. IV 56,3; 66,7.
- ΤΑ-** III 56,8.18. IV 68,1.
- ΝΑ-** III 55,12.
- ΠΑΪ** this III [41,21]; 43,[1.19].24; 44,24; [49,8]; 51,4; [58,8]; 59,9; 60,18; 61,3; 66,24;

- 67,22. IV [51,5.12]; 52,19; 53,[20.22.23].25.26; [55,13.14]; [56,26]; 57,13; 59,16.[18]; 60,4.7.[8]; [61,5.11.21]; 77,6. ΠΕΪ III 67,7. ΠΕΕΙ III 49,5. ΕΤΒΕ ΠΑΪ see ΕΤΒΕ-ΠΗ IV 52,6; 55,1; 62,28; 68,29; 69,2; 71,1; 74,26; 75,10.15.16; 76,1.5; 77,14.15; 78,1; 79,[8.9]. 26; 80,[14].17.
- ΤΑΪ III 51,23; 52,14; 60,19.25; 68,1. IV [51,24]; 52,10; [56,19]; 64,8; 71,[24].30; 72,7.
- ΤΗ III 59,23; 63,8. IV 51,22; 63,[19].21; 71,3.[8]; 72,8; 74,23.
- ΝΑΪ III 41,9.11; 43,4; 53,2; 61,12; 62,22; 66,7. IV 50,25.29; 51,18.20; 52,[25].26; 53,22; [54,24]; 55,2; 61,12; 65,31; 72,22; 78,6. ΝΕΕΙ III [58,21]; 66,4.
- ΝΗ IV 59,1; 66,5.27.[28]; 67,1; 74,[8]; 76,2.[8].10.19.22; 78,3.
- ΠΕ f. heaven III 42,15; 63,25; 65,25. IV 52,6.
- ΠΗΥΕ pl. IV 75,13.
- ΠΕ copula III 41,21; 43,[4].14.21; 54,8; [57,1]; 58,8.11.12.[12].13.[13.15.17].19.20.[21]; 60,11. 13.14; 67,16; 69,12. IV 51,6.[12]; 52,23; [53,20]; [56,26]; 59,16.18; 60,[7].8; 61,9.[11.12.22]; 79,7.8; [80,2].
- ΤΕ III 42,7; 52,15; 60,19.25; 68,1. IV 51,25; 52,3.[16]; [56,19]; 64,8; [71,21.24.30]; 72,3.7.
- ΝΕ III 41,9; 43,4. IV 50,25; 51,17.[20]; 52,25.26; 54,24; [55,2]; 57,5; [61,12.13].
- ΠΕΙΡΕ ΕΒΟΛ come forth, radiate III [42,17].
- ΠΡ[ΕΙΦΟΥ]† m. manifestation IV 63,11.
- ΠΕΙΡΕ ΕΒΟΛ m. radiance III 41,2.
- ΠΙΡΕ [ΕΒΟΛ ΖΝ-] IV 61,9.
- m. III 41,10. IV 50, 19.26; [52,11].
- ΠΩΡΩ ΕΒΟΛ spread out III 67,7. IV [79,17].
- ΨΙC : ΜΕΖΨΙC ninth III [58,18]. ΜΕΖΨΕΙΤ IV 70,4.
- ΠΕΧΕ- said III 58,24.
- ΠΕΧΑ = III 56,23; 57,5.[8.21].25; 58,3. IV [68,6].
- ΡΗ m. sun III 58,17; 60,1; 65,1; 68,4. IV [71,10]; 76,21; [80,18].
- ΡΟ : ΚΑΡΩC m. silence IV [52,17]; 55,19; 56,5; [58,24]; [60,26].
- ΑΤΚΑΡΩ = silent IV 59,12; 66,22.
- ΡΩΚΖ m. conflagration III 63,6. IV 72,15; [74,20].
- ΡΩΧΖ III 61,5.
- ΡΩΜΕ m. man III 49,9.10.18.21(bis); 50,13.14.20; 51,3.6.21; 55,18; 58,10.17; 59, 3(bis).15; 62,18; 64,23; 65,15; 66,1; 67,19. IV 60, [16.18].28; 61,[11].20. [22.23]; 62,11.19.[27.31]; 63,16; 67,3; 70,2; 74,3; 76,14; 77,11; 80,6.
- ΜΝΤΡΜΜΑΟ f. riches III 67,9. IV [79,20].
- ΡΟΜΠΕ f. year III 56,23; 68,12. IV [68,6].
- ΡΑΝ m. name III 40,14; 43,19; 44,1.[11]; 49,6; [57,1]; 65,23; 66,12.22; 67,21. IV [50,4]; [53,18.25]; 60,5; 61,6; 78,14; [79,3]; [80,8]. ΡΕΝ III 68,7; 69,12.
- † ΡΑΝ name III [44,24]; 54,7. IV 55,15.
- † ΡΝ = III 60,18.
- ΑΤ† ΡΑΝ ΕΡΟ = unnameable IV [54,17]; 65,[11].25; 67,6; [73,9]; 77,6.
- ΡΡΟ : Ρ ΡΡΟ ΕΧΝ- reign over III 56,24; 57,10.
- Ρ ΡΡΟ Ε- III 58,5.
- Ρ ΡΡΟ ΕΖΡΑΪ ΕΧΝ- IV [68,8].
- ΡΑΤ = : ΑΤΝ ΡΑΤ = untraceable III 68,18; see : ΤΑΖΟ, ΩΖΕ.

ca : **Nca-** see : **TWBZ**.

MNNca after III 56,22; 58,23. IV 68,5.

ca : **MNTCAIE** f. beauty III 67,5.

caBe : **CBW** f. teaching IV 57,8; 64,6.

COBTE prepare IV 71,12. **caBTE** III 60,3.

CBTWT = III 63,11. IV 74,26.

caBTE m. founding III 58,23.

CMH f. voice III 43,3; 55,7; 59,1.5; 66,27. IV 52,22; [59,10]; [63,6]; [66,20]; 79, 12.

CMOY praise III 55,6. IV 59,9; [66,19].

m. III [44,25]; 49,23; 50,18; 53,16; 55,18; 61,24. IV 54,15; 55,16; 56,8; [57,13];

[60,22]; 61,24; [62,16]; 65,9; [67,4]; 73,8; 79,12.

† **CMOY e-** give praise to III 44,10. See p. 39.

CMOT m. form III 57,4; 61,18.

ATCMOT formless III 67,18(bis).

CINE EBOA ZN- pass through IV 59,2; [74,17].

CNAγ : **CNTE** f. two III 57,13. IV [68,27].

MEZCNAγ second III 52,10.23; 53,6; 58,11; 60,17; 65,16. IV 64,[4].18.[28]; 71,28.

MEZCNTE f. III 43,11. IV 52,3.

MNTCNOOYC twelve III 57,23; 58,7. IV [69,4].

MEZMNTCNOOYC twelfth III 58,21.

CNOq m. blood III 57,5.

COH m. time III 49,7.

COPM go astray IV 74,23.

COEIT : **AT† COEIT EPO** = unheralded III 41,20.

CITE : **COT** = **EZPAI e-** sow in IV 71,1.

CAT = **EZPAI e-** IV 71,19.

CTOEI m. incense III 67,22. IV [80,10].

CTWM hear III 68,9. IV [80,25].

CTTP m. elect III 65,7.

CTWT m. trembling III 54,12.

COOγ : **MEZCOOγ** sixth III 58,15. IV [51,10].

MEQCOOγ III 41,19.

COOYN m. knowledge III 60,24; 64,7. IV 52,17; [64,5]; 75,22.

COYWN- know IV 78,6. **COYN-** III 66,5.

COYWN = III 66,7; 67,1. IV [79,12].

BINPWPPI NCOOYN f. foreknowledge IV 52,1.

caωq : **caωqe** f. seven III 43,2.3; 58,2. IV 52,20.22.

MEZcaωq seventh III [58,17]. IV [70,3].

caωq : **COOq†** defile III 59,24. IV 71,8.

CZAI write IV [53,17].

caZ = III 68,2.10. IV 80,15.26. **CZHT** = III 69,10.

CHZ† III [43,20].

CZAI m. writing III 68,11; 69,7. IV 81,1.

CZIME f. female III [42,10]. IV 52,2.

caZNE : **OYAZ caZNE** m. command IV 66,30.

† give III 44,25; 49,23; 50,17; 53,15; 55,15.18; 61,23. IV 66,29.

TAA = III 65,24.

- † **ΖΙΩΩ** = put on III 64,2. **ΤΑΛ** = **ΖΙΩΩ** = IV 75,16.
 † m. gift III 68,17. IV 74,14.
 see : **ΕΟΟΥ**; **ΜΑΤΕ**; **ΡΑΝ**; **ΣΜΟΥ**; **ΣΟΕΙΤ**; **ΩΠ**; **ΩΠΤ**; **ΨΩΛΖ**;
ΖΑΠ; *μορφή*.
ΤΒΛ m. myriad III 44,17; 54,22.24; 55,12.
ΑΝΤΒΑ IV [55,2]; 57,26; [59,5]; 66,11.[27].
ΤΒΒΟ purify IV [80,6].
ΤΟΥΒΟ = III 67,20.
ΡΕΦΤΒΒΟ m. purifier IV 76,6. **ΡΕΦΤΟΥΒΟ** III 64,18.
ΤΩΒΖ ΝCΑ- pray for III 59,21.
ΤΑΚΟ destroy III 59,24.
ΤΑΚΗΥΤ† IV [71,8].
ΤΑΛΟ ΕΧΝ- rise upon III 68,7.
ΤΕΛΗΛ ΕΖΡΑΪ ΕΧΝ- rejoice about III 56,14. IV [67,28].
ΤΝΝΟΟΥ send III 62,24.
ΤΩΠΕ : **ΧΙ †ΠΕ** taste III 66,8. IV 78,10.
ΤΑΠΡΟ f. mouth III 55,8.
ΤΗΡ = all, whole, every III 41,22; [44,21]; 50,9.16; 52,5.18; 54,3.4.20; 55,11; 62,11;
 63,1.4; 67,16.24; 68,17; 69,4. IV 51,14; 53,22; 56,4; 57,1: 58,5; 59,3.[10.15];
 61,12.13; [62,8.14]; 64,12; 65,7.22.[23].31; 66,[7].21; [70,2]; [72,22]; 73,24; 74,13.17;
 78,15; [80,12].
ΠΤΗΡΦ everything III 43,22.
ΤΩΡΕ : **ΖΙΤΝ**- through III 49,22; 63,1.9.10.14(bis).17; 66,1; 68,17.
ΕΒΟΛ ΖΙΤΝ- III 50,24; 51,10.12; 56,12.16.17; 59,6.17; 60,3.7.19.26; 61,8;
 62,25; 63,12.23.25; 64,5; 66,7. IV 56,9; 60,29; 61,23; 62,24; [67,26.29]; 71,[13].16;
 72,1.6.[17]; 74,10.23.25.28.30; 75,2.4.7(bis).12.14.20; 78,1.[9]; 79,17.
ΤCΑΒΟ instruct III 66,6.
ΤCΒΟ = IV [78,8].
†ΟΥ five III 56,22. IV 68,5.
†Ε f. III 53,11; 55,12; 63,3; 66,3. IV [56,25]; 58,6.[27]; 59,27; 65,3; [66,25]; 74,16.
ΜΕΖ†ΟΥ fifth III [58,13]; 65,23.
ΜΕΖ†Ε f. III [41,18]. IV [51,9].
ΤΟΟΥ m. mountain III 64,21; 68,3.12. IV [80,17].
ΤΑΥΟ : **ΤΑΥΟ** = send IV 74,10.
ΤΩΟΥΝ carry IV [71,25].
ΤΩΩΝ = raise IV [63,6]. **ΤΟΥΝ** = III 51,12.
ΤΩΩΝΦ m. rising IV 76,11.
ΤΟΥΝΟC raise III 67,19.
ΤΑΖΟ seize IV 66,1.
ΤΑΖΟ ΕΡΑΤ = place III 56,19.
ΤΑΖΟ = **ΕΡΑΤ** = III 57,14. IV 60,[19].21; 68,2.[29].
ΑΤΤΑΖΟ = incomprehensible III 49,24. IV [61,25].
ΤΩΖΜ m. convocation IV 75,7.
ΤΩΖC : **ΤΑΖC** = anoint III 44,23. IV 55,13.
ΤΑΧΡΟ establish III 43,17; 54,21. IV [53,15]; 66,8; 75,12.
ΤΑΧΡΕ- IV 59,4.
ΤΩΒΕ : plant III 60,17.
ΤΟΒ = IV [71,27].

ΤΩΒΕ m. plant III 60,16. steadfastness IV 79,14.

ΟΥ who? IV 79,11.

ΟΥΑ one, someone III 43,21; 56,24. IV 61,[7].7(bis).

ΜΕΖΜΝΤΟΥΗΕ eleventh III 58,20.

ΠΟΥΑ ΠΟΥΑ each one III 58,[4].6. IV 57,24.

ΤΟΥΕΙ ΤΟΥΕΙ III 41,16; [57,13]. IV [51,6].

ΟΥΩ : ΑΤΡΟΥΩ ΖΑΡΩ = unanswerable IV 55,23.

ΟΥΟΕΙΝ m. light III 40,15.16.[16].17.[18].19; 41,1.2.[15]; 43,3.13.22; 49,2.8; 50,14; 51, 3.16; 52,9.11.12.14.19.22.24.25; 53,[1].15; 55,5; 56,6.7.22.24; 57,13; 62,26; 63,21; 64,25; 65,12; 67,3.9.11; 68,26. IV 50,5.6.7.9.11(bis).12; [51,4]; 52,21; [53,10.21]; 55,11; [58,26]; 61,2.[9.10(bis)]; 62,12.[28]; 63,11; 75,10; [79,16].

Ρ ΟΥΟΕΙΝ shine III 49,8; 67,4. IV [79,16].

ΩΒΡΟΥΟΕΙΝ m. fellow-light III 69,13.

ΟΥΝ- it is III 61,5.

ΟΥΝΤΕ- have III [57,13].

ΟΥΟΝ someone IV [68,7].

ΟΥΟΝ ΝΙΜ everyone III 66,26. IV 72,5; [79,10].

ΟΥΝΟΥ : †ΝΟΥ now III 65,26. IV 79,13. **ΤΕΝΟΥ** III 66,27.

ΟΥΩΝΖ reveal III 68,20. **ΟΥΟΝΖ†** IV 60,19.

ΟΥΩΝΖ ΕΒΟΛ III 50,25; 51,10; 55,15; 56,26; 64,9. IV [55,25]; [58,8]; 60,13.18; 62,25; [66,30]; 71,31; 75,24.

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ΖΥΠΝΕУС III 65,2.

Monogram, cryptogram or glossolalia III 42,13f.15; 44,3-9; 49,6f.; 66,8f.13f.15f.17f.
20; 67,14f.17; 69,15. IV 52,5f.7f.; 54,3-13; 57,17f.; 60,6; 61,8; 78,11.17f.19;
79,2f.27.

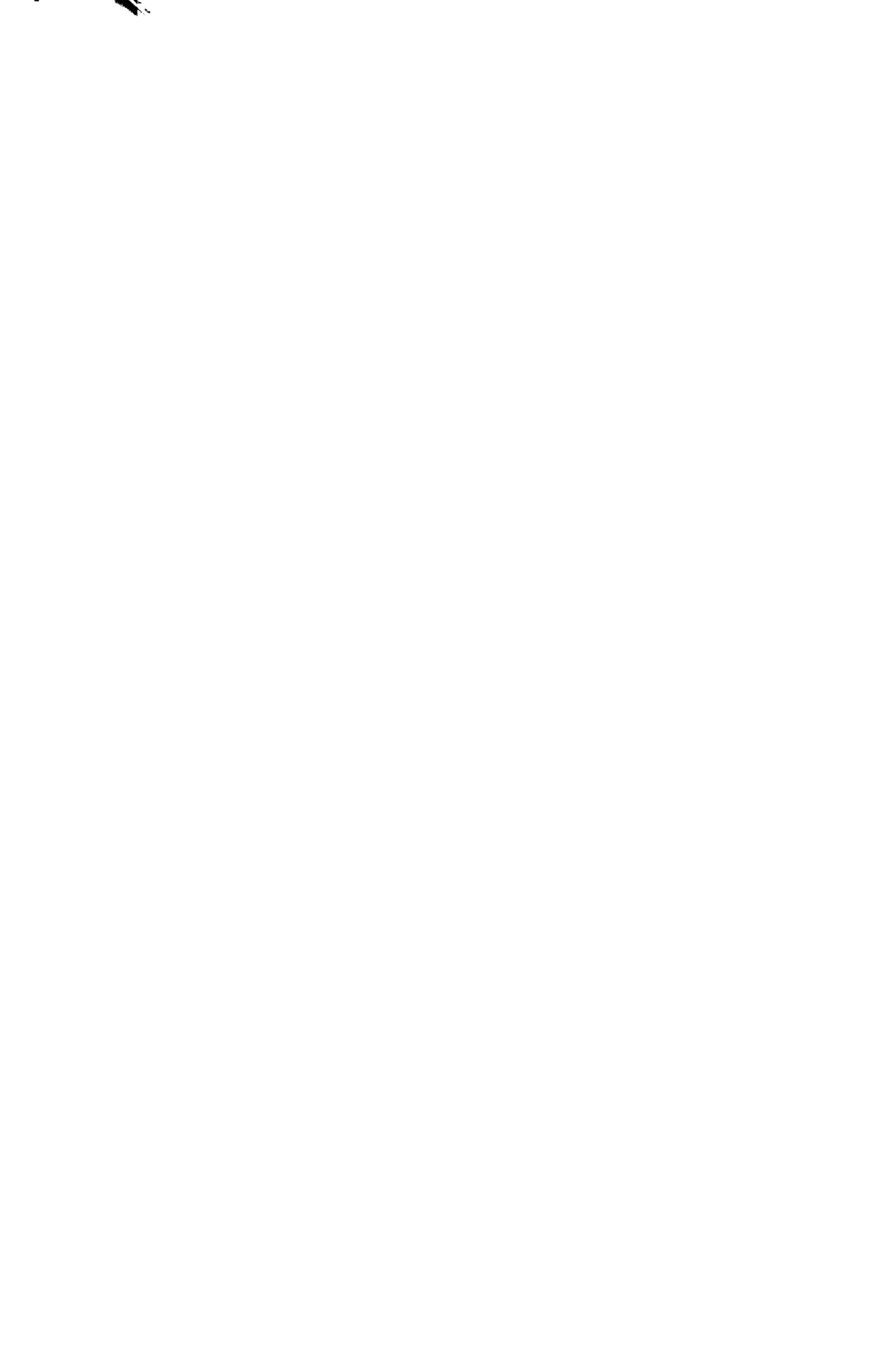
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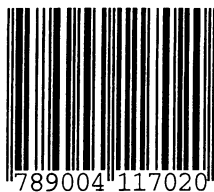
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