

NAG HAMMADI AND MANICHAEAN STUDIES

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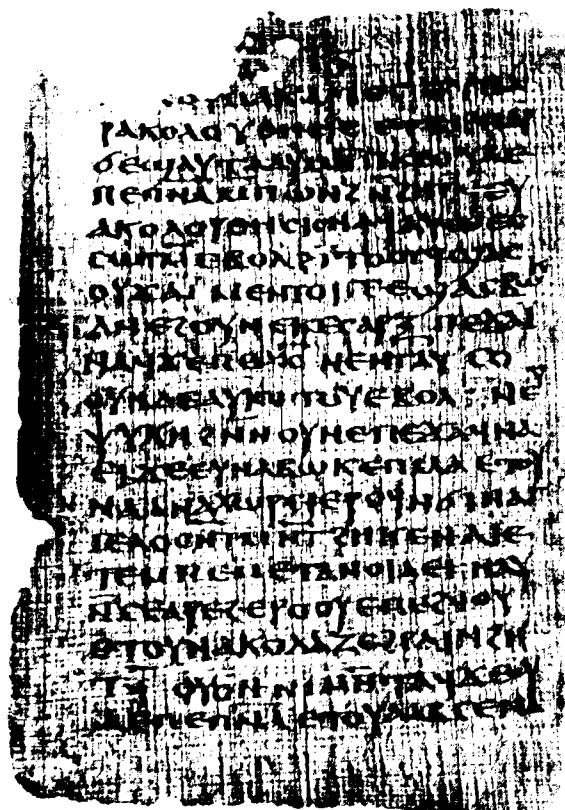
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BG 8502, page 70, original size (pocket book)

The beginning of the page reads:

ΝΙΤΙΚ ΟΥΜΑΚΑΡΙΟΣ ΕΥΠΑΡΑΚΟΛΟΥΘΗΣΙC

Blessed are you (John) for understanding.

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FOREWORD

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

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

This edition is a project of the Institute for Antiquity and Christianity, Claremont, California. The translation team consists of Harold W. Attridge, J. W. B. Barns[†], 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 1: *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. Barns¹, 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 Labib², 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.³, T. A. Edridge⁴, Dr. W. Backhuys, Drs. F. H. Pruyt⁵, 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™.

Frederik Wisse
Faculty of Religious Studies
McGill University
Ascension Day, May 25 1995

Michael Waldstein
Program of Liberal Studies
University of Notre Dame

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 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); (F); (A); (E); (S); (Z); (H); (O); (I); (A); (B); (H); (A); (E); (S); (Z); (H); (19-20 are lost); (K); (K); (K); (K);

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.

KE; KΣ; KZ; KH; KΘ; Λ; ΛΔ; ΛB; ΛΓ; ΛΔ; [Λ]E; ΛΣ; [ΛZ]; ΛH; [ΛΘ]; M.

The Coptic hand betrays an experienced scribe and is unique among the Nag Hammadi codices. The script is a handsome, flowing uncial with frequent ligature involving the Δ, E, M, Π and T, and sometimes also Γ, Θ, K, Λ, Y, Z, X and Ψ. 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, E, Λ, C, and Y). Letters that cannot be extended towards the right, such as N, 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 N 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 T 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 AJ from the next tractate.

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

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

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

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

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

CODEx PAPYRUS BEROLINENSIS 8502 (BG)

The Codex was acquired for the Berliner Museum in 1896 from an antiquities dealer from the province of Achmim in Egypt. The dealer reported that it was found by a fellah in a niche in a wall and was covered with feathers. Its publication had to wait more than half a century, due to the accidental destruction in 1912 at the publishing house in Leipzig of the edition prepared by Carl Schmidt, and the subsequent interruption of two world wars. When the eminent Coptologist Walter C. Till took on the task in the early nineteen fifties he was able to consult photographs of some of the parallel texts included in the newly found Nag Hammadi codices. For his edition of BG, however, he did not have access to the original manuscript.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, ZAXAP APN ABBAZ, "Zacharias, Archpresbyter, Abbot."¹² It is not clear whether the Abbot owned the codex for which the cover was originally made or BG

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; K; [K]Δ; [K]B; KΓ; KΔ; KΕ; KΣ; KZ; KH; KΘ; Λ; [Λ]Δ; ΛB; ΛΓ; ΛΔ; ΛE; ΛΣ; ΛZ; ΛH; ΛΘ; M; MΔ; MΕ; MΓ; M[Λ]; [M]E; [M]S; MZ; MH; [M]Θ; [N]; [N]Δ; [N]B; [N]Γ; [N]Δ; [N]E; [N]S; NZ; NH; NΘ; Ξ; ΞΔ; ΞB; ΞΓ; ΞΔ; ΞE; ΞΣ; ΞZ; ΞH; ΞΘ; O; OΔ; OΒ; OΓ; OΔ; OΕ; OΣ; OZ.

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 MΔΔXΕ NΘOΛ; 21,21 OT; 31,20 CIC; 43,20 WΘ; 65,19 CAPZ).

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 ΠE in 28,21, also involving the bottom line and coming in the middle of a phrase. The mark after CAPZ 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 ZOET where it is needed to distinguish T from the fem. article with ΠE. 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. MÑ rather than MÑ. The diaeresis is used over i and y when they have syllabic value. The EI 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 H 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 MΠ (37,19; 42,9; 44,8; 57,4; 64,1) and ZMΠ (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

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

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 Codex Papyrus Berolinensis 8502," *Staatliche Museen zu Berlin: Forschungen und Berichte* 24 (1984) 37-40, here 40.

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

¹⁴ Carl Schmidt, "Ein vorirenaisches gnostisches Originalwerk in koptischer Sprache (mit einer Nachschrift von Adolf von Hamack)," *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.

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

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

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.

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 ΧΗ; 25,36 ωιτε).²³

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

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 Böhlj and Frederik Wisse, ed., *Nag Hammadi Codices III, 2 and IV, 2: The Gospel of the Evangelist (The Holy Book of the Great Invisible Spirit)* (NHS 4; Leiden: Brill, 1975) 7-10.

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

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

²³ Probably also in 1,33 MOC in KOCMOC.

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 ID)," 15.

CODEx IV

The pagination in IV is above the outside edge of the writing column; the numbers are the following:²⁸ $\bar{\alpha}$; $\bar{\beta}$; $\bar{\Gamma}$; $\{\Delta\}$; $\{\text{E}\}$; $\{\text{S}\}$; $\{\text{Z}\}$; $\{\text{H}\}$; $\{\text{Θ}\}$; $\{\text{I}\}$; $\{\text{I}\Delta\}$; $\{\text{IΘ}\}$; $\{\text{I}\Gamma\}$; $\{\text{I}\bar{\Gamma}\}$; $\{\text{I}\bar{\text{E}}\}$; $\{\text{I}\text{S}\}$; $\{\text{I}\text{Z}\}$; $\{\text{IH}\}$; $\{\text{IΘ}\}$; $\bar{\kappa}$; $\{\kappa\Delta\}$; $\{\kappa\Theta\}$; $\{\kappa\Gamma\}$; $\{\kappa\bar{\Gamma}\}$; $\{\kappa\text{E}\}$; $\{\kappa\text{S}\}$; $\{\kappa\text{Z}\}$; $\bar{\kappa}\bar{\text{H}}$; $\bar{\kappa}\bar{\Theta}$; $\bar{\lambda}$; $\lambda\bar{\lambda}$; $\lambda\bar{\beta}$; $\lambda\bar{\Gamma}$; $\lambda\bar{\Delta}$; $\lambda\bar{\text{E}}$; $\lambda\bar{\text{S}}$; $\lambda\bar{\text{Z}}$; $\lambda\bar{\text{H}}$; $\lambda\bar{\Theta}$; $\bar{\mu}$; $\bar{\mu}\Delta$; $\bar{\mu}\bar{\Gamma}$; $\bar{\mu}\bar{\text{E}}$; $\bar{\mu}\bar{\text{S}}$; $\bar{\mu}\bar{\text{Z}}$; $\bar{\mu}\bar{\text{H}}$; $\bar{\mu}\bar{\Theta}$.

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 $\epsilon\bar{\iota}$ and $\zeta\bar{\iota}$ when they have syllabic value. The Greek particle $\tilde{\eta}$ has a spiritus lenis in the form of a superlinear stroke with a small vertical stroke on the left (49.18.20).

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* i.

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 IV^e 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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Superlinear strokes normally mark proper names and nomina sacra. The subscript title has been indented and is decorated with diphles 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 $\epsilon\tau'$, $\alpha\tau'$ and $\mu\eta\tau'$ 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

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 Subachmimicis form. Prominent among the non-Sahidic forms in II are the shift from α to ϵ (e.g. αMNTE and $\alpha\text{TP}\epsilon$); the shift from ϵ to α (e.g. TEKO and TCEBO); the shift from O to α (e.g. $\delta\alpha\text{M}$ and CMAT); adding an ϵ after word ending in a double consonant (e.g. $\text{OY}\omega\psi\text{BE}$ for $\text{OY}\omega\psi\text{B}$ or $\epsilon\text{I}\omega\text{PM}\epsilon$ for $\epsilon\text{I}\omega\text{PM}$); adding an ϵ after words ending in O (e.g. COE) or α (e.g. $\text{N}\alpha\epsilon$); $\text{OY}\alpha\alpha\text{T}^\tau$ for $\text{OY}\alpha\alpha\text{T}$; ETBHT^τ for ETBHHT^τ ; $\text{ZP}\alpha\text{i}$ for $\text{N}\text{ZP}\alpha\text{i}$; $\text{PENT}\alpha\text{T}^\tau$ for $\text{PENT}\alpha\text{TQ}$; TOYNOYC for TOYNOC ; HME for ϵIME ; αN for N ... αN .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 Subachmimic vocalization. The scribe of the Codex, however, is very

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

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

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.

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.

INTRODUCTION

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.* 1.29, 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.

III 1,1-14

BG 19,6—20,1

Flyleaf¹ > ΠΑΠΟΚΡΥΦΟΝ >² > ΝΨΩΖΑΝΝΗC >

2

4

6 1¹ [.....] . ἡνείζουοι ΝΤΙ .²

...] ἰωζάννης π[ι]ον [ν]ιακωβος

8 ἡ[ψ]ηρε [ν]ζεβεδαίου

αφει εζραι επερπε

10 αἰφ[†] πεφιογει νδὶ οὐφάρισαίος[ε[†]πεφριαν π[ε] αριμανίας12 [.⁷] ..14 [.⁸] [.⁹]16 [.¹⁰][.¹¹]18 ἀπλανά ἡμωτῶν [.¹²] [.¹³] ΝΙΕΤΝΗ ... &20 αἰτωμ [ΝΝΕΤΝ¹⁴ΖΗΤ]

2

4

6 19^α αὐωπε δε νογα ἡνείζουοι ἡ[†]τερεφει εζραι

νδὶ ἰωζάννης π[ι]ον ἡιακωβος

8 ετε ναὶ νε⁹ ἡψηρε ἡζεβεδαίουἡτερεφ¹⁰ει εζραι επῆπε10 αἰφ[†] πεφιογ¹¹ει εροφ νδὶ οὐφάρισαίοςεπῆ¹²ραν πε αριμανίας12 αὐω πεχαφ¹³ ναφ¹⁴ χεεφτων πεκσαζ παὶ ν¹⁵τοκ ενεκογνηζ ἡσωφ14 πεχαφ¹⁶ ναφ¹⁷ χεπμα νταφει ἡμοφ αἰ¹⁸βωκ φν ειριφ16 πεχαφ¹⁹ ναφ²⁰ νδὶ²¹ πεφάρισαίος χε

ζν οὐπλάνη

18²² ἀπλανά ἡμωτῶν νδὶ π[ι]να²³ζω²⁴ρ²⁵αίοςαὐω αἰμαζ²⁶ νετ[η]μαααχε νδ[ι]ολα20 20²⁷ αὐω αἰτωμ ν[ι]νετ[η]νζ[η]τ

2

4

6 1¹... of those days,
...² John, the brother [of³ James]8 ... the sons [of⁴ Zebedee]
had [gone up] to the temple,10 [that]⁵ a Pharisee
⁶ [named] Arimanias [approached]

12 ...

14 ...

16 ...

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612 ...

III 1,14-24...

BG 20,2-21

αφκτετθογτῆ εβολ ἡμπαρα¹⁵δοσις
 2 ἡνετῆειοτε
 3 αγιω ντε¹⁶ριωτῆ εναι
 4 αεικοτ εβολ ιμπρι¹⁷ερον
 5 ευμα ἡτογε ...
 6 [νε]¹⁸ειλυπι εμαωο ἡζραι ἡζητ [εει]¹⁹χω ἡμορ κε
 7 πωρ ... [...]²⁰ ...
 8 ... [...] αγι²¹τῆνοογq επκορμορ
 9 ζιτιν πεq²²ειωτ
 10 ... N ... [...]
 11 ...]²³ ... [...]
 12 ε²⁴τῆνναβωκ εροq
 ...
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

²αφκτε τηγτῆ εβολ ζῆν ἡμπαρα³δοσις
 2 ἡνετῆει[οτ]ε
 3 ἡτερι⁴ωτῆ εναι ανο[κ]
 4 αικοτ ε⁵βολ ζῆν φιερον
 5 επτ[ο]ογ ευμα ⁶ἡχαειε
 6 αγω νειλυπει μῆ⁷ωα ζραι ἡζητ εει[ι]χω μμορ ⁸κε
 7 πωρ ρω αχιροτονι ἡ⁹πρωρ
 8 αγω ετβε ογ αγτῆνο¹⁰ογq επκορμορ
 9 ζιτῆ πεqει¹¹ωτ ενταqτῆνοογq
 10 αγω ¹²nim πε πεqειωτ
 11 αγω ογαω ¹³ἡζε πε παιων ετῆμαγ
 12 ετῆ¹⁴ναβωκ εροq
 ...
 14 αqχοορ ναn ¹⁵κε παιων αqχι
 15 τυπορ ἡπι¹⁶αιων ετῆμαγ ναττακο
 16 αγω ¹⁷ἡπεqτογνιατῆ εβολ ετβε ¹⁸πετῆμαγ κε
 17 ογαω ἡμινε ¹⁹πε
 18 ἡτεγνογ εειμεεγε εναι
 19 ²⁰αμπηγε ογων
 20 αγω απωωτ ²¹τηρq ῖ ογοειν ζῆν ογοιν

¹⁴ he turned you from the [ira]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 ...

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 (χειροτονεῖν),
 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...

αφκτωτῆ ε¹⁷βολ ἡμπαρα.α.δοσις
 2 ἡνετῆειοτε
 3 ἡταρι¹⁸ω[tm] εναι ανοκ ιωζαννηρ
 4 αικωτε¹⁹ εβολ ζῆν περπιε
 5 εογμα ντοογ mn νχαειε
 6 ²⁰αγω αῖρλυπει²¹ νζογο ζῆν παζητ εἰχω ²²ἡμμορ
 7 ετβε [θε] εταγπωων μπρωτηρ
 8 ²³αγω κε ετβε [ογ αγτῆνοογq επκορμορ]
 9 ²⁴εβολ ζιτῆ π[ε]qειωτ
 10 αγω nim πε πεq²⁵ειωτ εταζτῆνοογq
 11 αγω ογαω ἡζε²⁶ πε παιων ετῆμαγ
 12 πετῆναβωκ εροq
 13 ²⁷ογ γαρ εqω[α.κε] ετβητq
 14 αqχοορ ναn²⁸ κε παιων ετῆνναβωκ εροq αqχι
 15 τυ²⁹πορ ἡπαιων ν[αττεκο]
 16 αγω ἡπεqτce³⁰ον ετβε πετῆμαγ κε
 17 ογαω ἡζε πε
 18 ³¹ζῆ τογν[ογ] νταριμεεγε εναι
 19 εικζη³²ῆτε αμπηγε ογων εβολ
 20 αγω νεco³³] ἡνογοειν [nδi] τκτις[ic] τηρc

(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 [mean
 14 (when) he said to us], ²⁷ "That aeon (αἰών) to [which you shall go is of
 the] 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.

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

BG 20,21—21,18

ΕΤΝ21¹ ΠΙΤΝ ΝΤΙΠΕ

2 ΑΥΩ ΑΠΚΟCΜΟC ²ΙΤΗΡQ ΚΙΙΜ
 ΑΝΟΚ ΑΙΡ² ΖΟΤΕ ΑΥ³Ω ΔΙΘΩQΙΤ ΑΥΩ ΕΙCΖΗΗΤΕ
 4 ΔQ⁴ΙΟΥΩΝΖ ΝΙΔΙ ΕΒΟΛ ΝΒΙ ΟΥΑΛΟΥ
⁵ΑQΩΒΤQΙ ΔΕ ΕΠΕΙΝΕ ΕΥΖΑΛΟ

6
 8 ⁶ΕΝΕΥΝ ΟΙΥΟΙΝ QΠΟ ΝΖΗΤQ
 8 ⁷ΙΕΙΘΩQΙΤ ΕΖΟΥΝ ΕΡΟQ ΜΠΙ⁸ΕΙΜΕ ΕΠΙQΠΗΡΕ
 ΕΩΧΕ ΟΥ⁹ΙΖΙΔΕΑ ΤΙΕ ΕΝΑQΕ ΝΕCΜΟΡΦΗ
 10 ¹⁰ΙΖΡΑΙ ΜΠΟΙΥΟΕΙΝ
 ΝΕCΜΟΡΦΗ ¹¹ΑQΟΥΩΝΙΖ ΕΒΟΛ ΖΙΤ¹²Ν ΝΕΥΕ¹³ΙΡΗΥ
 12 ΟΥΔΙΕ ΕΩΧΕ ΟΥΕΙΕ ΤΕ Ν¹⁴ΙΖΙΔΕΑ ΧΙΕ ΕCΟ ΝQΟΜ¹⁵Τ¹⁶ ΝΖΟ
 ΠΕ¹⁷ΙΧΑQ ΝΑΙ ΧΕ ΙΩΖΑΝΝΗC
 14 ΕΤ¹⁸ΙΒΕ ΟΥ ΕΙΚΟ ΝΖΗΤ CΝΑΥ ΕΙΤΑ ¹⁹ΙΚΟ ΝΖΟΤΕΙ
 ΝΤΚ ΟΥQΩΜΟ ΓΑΡ ²⁰ΙΑΝ Ε²¹ΙΖΙΔΙΕΑ
 16 ΜΠΡΡ ΚΟΥΙ Ν²²ΙΖΗΤ

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
 8 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 (ἰδέα)] 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 (ἰδέα), 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 (ἰδέα)].
 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 ΝΤΙΠΕ (too long). • BG 21,2 Till-Schenke read ΙΤΗΡQ ΑQΚΙΜΙ (too long). • BG 21,3 Till-Schenke read ΑΥ³Ω ΑΙΠΑΖΙΤ
 "and [I fell down]". • BG 21,5 Till-Schenke read ΝΤΑΡΙΝΑΥ (too long). • BG 21,6 Till-Schenke read ΠΕ ΕΝΕΡΕΠΟΙΥΟΙΝ (too long). • BG 21,8 Till-Schenke
 reconstruct ΙΡΥΝΟΕΙ ΜΠΕΙQΠΗΡΕ. • BG 21,9 Till-Schenke read ΟΥΙΝ ΟΥCΖΙΜΙΕ (too long). • BG 21,10 Till-Schenke read ΙΖΡΑΙ ΖΜ ΠΟΙΥΟΕΙΝ (too long).
 • BG 21,12 Till-Schenke read ΝΕΥΕΙΡΗΥ ΧΙΕ (too short). • BG 21,13 Till-Schenke reconstruct Ν¹⁴ΑΥ ΝΖΕΙ ΕCΟ ΝQΟΜ¹⁵Τ ΝΖΟ [how] can she consist of three
 persons? • BG 21,16 Till-Schenke read ΠΕΧΑQ ΧΕ "he said". • BG 21,17 Till-Schenke read Ε²¹ΙΕΙΔΕΙΑ (too short).

II 1,32—2,12

IV ...3,1-5

ΕΤΜΠCΑ] ³³ΜΠΙΤ³⁴Ν ΝΤΠΕ

2 ΑΥΩ ΑQΚΙΜ [ΝΒΙ ΠΚΟCΜΟC] 2
²ΑΙΡ² ΖΟΤΕ ΑΥΩ ΕΙCΖΗΗΤΕ ΑΙΙΝΑΥ
 4 ΖΡΑΙ Ζ³Μ ΠΟΥΟΕΙΝ [ΕΥΑΛΟΥ ΑQΑΖΕ ΔΕ] ΕΡΑΤQ ΝΑΙ 4
 ΝΤΑΡΙΝΑΙΥ ΕΡΟQ ΑQΩΠΗΕ ΕQΟ ΝΘΕ ΝΟΥ⁴ΝΟΒ
 6 ΑΥΩ ΝΑQΚΩΙΤΕ ΜΠΕΙQCΜΑΤ⁵ ΕQΟ ΝΘΕ ⁶ΝΟΥΖΑΛ
 8 ΝΝΑΥΙΟ ΝΖΑΖ ΑΝ ΜΠΑΗΤΟ ΕΒΟΛ 8
⁹ΑΥΩ ΝΕΟΥΝ¹⁰ ΟΙΥΕΙΝΕ ΕΙQΟ ΝΙΖΑΖ ΜΜΟΡΦΗ
 10 ΖΡΑΙ Ζ¹¹Μ ΠΟΥΟΕΙΝ 10
 ΑΥΩ ΝΙCΜΑΙΤ¹² ΝΑQΟ ΝQΟΜ¹³ΙΤΙΕΙ ΜΜΟΡΦΗ
 12 ΑΥΩ ΠΕΙCΜΑΙΤ¹⁴ ΝΑQΟ ΝQΟΜ¹⁵ΙΤΙΕΙ ΜΜΟΡΦΗ
 ΠΕΧΑQ ΝΑΙ ΧΕ ΙΩΖΑΝΝΗ¹⁶ ΙΩ¹⁷ΙΖΑΝΝΗ
 14 ΕΤΒΕ ΟΥ [ΚΡΑΙΙCΤΑΖΕ Η ΕΤΒΕ ΟΥ ¹⁸ΙΚΟΙ ΝΖΟΤΕ
 ΜΗ ΝΙΤΚ] ΟΥQΩΜΟ Α¹⁹ΤΕΙΔΕΑ
 16 ²⁰ΙΕΙΤΕ ΤΑΙ ΤΕ ΜΠΕΡΡ ΖΗΤ²¹ QΗΜ

[which is] below heaven shone,

2 ³³ and [the world (κόσμος)] was shaken.
 2¹ [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 ⁴ 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 (μη) unfamiliar with this likeness (ἰδέα), are you? ¹²
 16 —that is, do not [be] faint-hearted!—

• II 1,33 ΜΟC may have been written below this line as in 18,34 and 25,37. • II 2,2 ΑΛΟΥ Schenke reads QΗΡΕ QΗΜ. • II 2,6 ΕΙΝΕ Schenke reads CΖΗΗC.

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

BG 21,18—22,16

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 2 ...
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 4 ...
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 6 ...
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 8 ...
 ...
 10 ...
] 3⁸ⲭⲉⲕⲁⲁⲥ ... ⲁⲧⲓ⁹ⲛⲁⲓ ...
 12 ...
 10¹⁰ⲁⲓⲱ
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

ⲁⲛⲟⲕ ⲡⲉⲧⲱⲟⲡ ⲛⲙⲏ¹⁹ⲓⲧⲛ ⲛⲟⲓⲟⲩⲉⲓⲱ ⲛⲓⲙ
 2 ⲁⲛⲟⲕ ⲡⲉ ²⁰ⲓⲡⲉⲓⲱⲧ
 ⲁⲛⲟⲕ ⲡⲉ ⲧⲙⲁⲁⲱ
 4 ⲁⲛⲟⲕ ²¹ⲓⲡⲉ ⲡⲱⲛⲓⲣⲉ
 ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧⲱⲟⲡ 22¹ⲱⲁ ⲉⲛⲉⲗ
 6 ⲡⲓⲁⲧⲧⲱⲓⲁⲙ ⲙⲛ ⲡⲓⲁⲧⲓⲙⲟⲩⲭⲃ ⲛⲙⲙⲁⲓ
 ⲧⲓⲛⲟⲩ ⲁⲩⲉⲓⲓⲛ ⲓⲉⲧⲟⲩⲛⲟⲩⲉⲓⲁⲧⲕ ⲉⲃⲓⲟⲗ ⲭⲉ
 8 ⲟⲩ ⲡⲉⲓⲧⲱⲟⲡ
 ⲁⲓⲱ ⲟⲩ ⲡⲉⲓⲛⲧⲁⲓⲱⲱⲓⲡⲉ
 10 ⲁⲓⲱ ⲟⲩ ⲡⲉⲧⲉⲱⲓⲱⲉ ⲉⲧⲣⲉⲓⲱⲱⲉ
 ⲭⲉⲕⲁⲁⲥ ⲉⲕⲓⲉⲓⲙⲉ ⲉⲓⲛⲓⲁⲧⲛⲁⲓ ⲓⲉⲣⲟⲟⲩ
 12 ⲙⲓⲛⲛ ⲛⲉⲧⲟⲩⲓⲛⲁⲓ ⲉⲣⲟⲟⲩ
 ⲁⲓⲱ ⲉⲧⲓⲟⲩⲛⲉⲓⲁⲧⲕⲓ ⁹ⲉⲃⲟⲗ
 14 ⲉⲧⲃⲉ ⲡⲓⲧⲉⲗⲓⲟⲥ ⲛⲣⲱⲙⲉ
¹⁰ⲧⲉⲛⲟⲩ ⲃⲉ ⲓⲓ ⲙⲡⲉⲕⲓⲟⲩ ⲉⲗⲣⲁⲓ ¹¹ⲉⲓ ⲛⲣⲱⲧⲙ
 16 ⲁⲓⲱ ⲛⲓⲣⲁⲓ ⲛⲛⲉⲧⲓ¹²ⲛⲁⲭⲟⲟⲩ ⲛⲁⲕ ⲙⲡⲟⲓⲱ
 ⲭⲉⲕⲁⲁⲥⲓ ¹³ⲓⲱⲱⲕ ⲉⲕⲉⲧⲁⲟⲩⲟⲓⲱ
 18 ⲛⲛⲉⲕⲓⲟⲓ ¹⁴ⲙⲟⲧⲓⲛⲁ
 ⲛⲁⲓ ⲉⲧⲉ ⲗⲉⲛⲓⲉⲃⲟⲗ ⲗⲓⲧⲛⲓ ¹⁵ⲧⲣⲉⲛⲉⲗ ⲉⲧⲉ ⲙⲁⲕⲓⲙ ⲛⲉ
 20 ⲙⲓⲧⲉⲓ ¹⁶ⲁⲓⲟⲥ ⲛⲣⲱⲙⲉ

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

I] am the one who is with ¹⁹you (pl.) always.
 2 I am ²⁰[the Father,]
 I am the Mother,
 4 I ²¹[am the Son].
 I am the 22¹ 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 ΠΙΛΤΤΩⲓⲁⲙ ⲉⲙⲛ ⲡⲉⲧⲓⲙⲟⲩⲭⲃ. • BG 22,5 Till-Schenke reconstruct Πⲉⲧⲉⲱⲓⲱⲉ ⲉⲓ.

• BG 22,11 Till-Schenke read ⲛⲓⲣⲉⲓⲙⲉ ⲉⲛⲉⲧⲓ (too long). • BG 22,14 Till-Schenke reconstruct ⲗⲉⲛⲓⲉⲃⲟⲗ ⲗⲛⲓ.

II 2,12-25

IV 3,5-21

ⲁⲛⲟⲕ ⲡⲉⲧⲓⲱⲟⲡ ⲛⲙⲏⲙⲧⲏⲧⲏⲧⲛ ⲛⲟⲓⲟⲩⲉⲓⲱ ⲛⲓⲙ
 2 ⲁⲛⲟⲕ ¹⁴ⲓⲡⲉ ⲡⲉⲓⲱⲧ
 ⲁⲛⲟⲕ ⲡⲉⲓ ⲧⲙⲁⲁⲱ
 4 ⲁⲛⲟⲕ ⲡⲉ ⲡⲱⲛⲓⲣⲉ
 ⲁⲛⲟⲕ ⲡⲉ
 6 ⲡⲓⲁⲧⲓⲱⲁⲙ ⲁⲓⲱ ⲡⲓⲁⲧⲭⲱⲗⲙ
¹⁰ⲧⲉⲛⲟⲩ ⲁⲓⲉⲓ ⲉⲧⲥⲉⲃⲓⲟⲕ ⲓⲭⲓⲉ
 8 ⲟⲩ ⲡⲉⲧⲱⲟⲡ
¹¹ⲁⲓⲱ ⲟⲩ ⲡⲉⲧⲁⲗⲱⲱⲉ
 10 ⲁⲓⲱⲱ ⲓⲱⲩ ⲡⲉⲧⲱⲉ ⲉⲓⲱⲱⲉ
 ⲭⲉⲕⲁⲁⲥ ⲉⲕⲛⲁⲙⲙⲉ ⲉⲛⲓⲉⲧⲉ ⲛⲥⲉⲟⲩⲟⲓⲛⲗ ¹⁹ⲁⲛ
 12 ⲙⲛ ⲛⲉⲧⲟⲩⲟⲛⲗ
 ⲁⲓⲱ ⲉⲧⲥⲉⲃⲓⲟⲕ
 14 ⲉⲧⲣⲉⲛⲉⲗ ²⁰ⲛⲁⲧⲕⲓⲙ ⲛⲧⲉ ⲡⲓⲧⲉⲗⲓⲟⲥ ⲛⲣⲱⲙⲉ
 ⲧⲓⲛⲟⲩ ²¹ⲓⲃⲉ ⲓⲓ ⲙⲡⲉⲕⲓⲟⲩ ⲉⲗⲣⲁⲓ ⲉⲃⲟⲗ
 16 ⲭⲉⲕⲁⲁⲥⲓ ⲉⲕⲛⲁ ²²ⲓⲭⲓ ⲛⲛⲉⲧⲓⲛⲁⲧⲥⲉⲃⲟⲟⲩ ⲉⲣⲟⲕ ⲙⲓⲡⲟⲟⲩ
 ⲓⲱⲓⲱ ²³ⲛⲕⲧⲁⲓⲟⲩ
 18 ⲛⲛⲉⲕⲱⲃⲓⲣⲓ ⲙⲓⲧⲓⲛⲁ
 ⲛⲁⲓ ⲉⲧⲱⲟⲓⲟⲓⲧ ²⁴ⲉⲃⲟⲗ ⲗⲛ ⲧⲣⲉⲛⲉⲗ ⲛⲁⲧⲕⲓⲙ
 20 ⲛⲧⲉ ⲡⲓⲧⲉⲗⲓⲟⲥ ²⁵ⲛⲣⲱⲙⲉ

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].

ⲁⲛⲟⲕ ⲡⲉⲧⲱⲟⲓⲟⲡ ⲛⲙⲙⲧⲏⲧⲏⲧⲛ ⲛⲟⲓⲟⲩⲉⲓⲱ ⲛⲓⲙ
 2 ⲓⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲧ
 ⲁⲓⲛⲟⲕ ⲡⲉ ⲧⲙⲁⲁⲱ
 4 ⲓⲁⲛⲟⲕ ⲡⲉ ⲡⲱⲛⲓⲣⲉ
 ⲁⲛⲟⲕ ⲡⲉ
 6 ⲡⲓⲁⲧⲓⲱⲁⲙ ⲁⲓⲱ ⲡⲓⲁⲧⲓⲱⲗⲙ
 ⲧⲉⲛⲓⲱⲩ ¹⁰ⲓⲁⲓⲉⲓ ⲉⲧⲥⲁⲃⲟⲕ ⲭⲉ
 8 ⲓⲱⲩ ⲡⲉⲧⲱⲟⲡ
¹¹ⲁⲓⲱ ⲟⲩ ⲡⲉⲛⲧⲁⲓⲱⲱⲉⲓ
 10 ⲁⲓⲱ ⲟⲩ ¹²ⲓⲡⲉⲧⲉⲱⲓⲱⲉ ⲉⲱⲱⲉ
 ⲭⲓⲉⲕⲁⲁⲥ ¹³ⲓⲉⲕⲛⲁⲙⲙⲉ ⲉⲛⲉⲧⲉ ⲛⲥⲉⲟⲩⲟⲓⲛⲗ ⲁⲛ
 12 ¹⁴ⲓⲙⲛ ⲛⲉⲧⲟⲩⲟⲛⲗ
 ⲁⲓⲱ ⲉⲧⲥⲓⲁⲓⲃⲟⲕ
 14 ¹⁵ⲉⲧⲣⲉⲛⲉⲗ ⲛⲁⲧⲕⲓⲙ ⲛⲧⲉ ⲡⲓⲉⲓⲧⲉⲗⲉⲓⲟⲥ ⲛⲣⲱⲙⲉ
 ⲧⲉⲛⲟⲩ ⲃⲉ ⲓⲓ ⲙⲡⲉⲕⲓⲟⲩ ⲉⲗⲣⲁⲓ
 16 ⲉⲕⲛⲁⲭⲓⲓ ⲛⲛⲉⲧⲓⲛⲁ ¹⁸ⲧⲥⲁⲃⲟⲟⲩ ⲉⲣⲟⲕ ⲙⲓⲡⲟⲟⲩ
 ⲁⲓⲱⲓ ⲭⲉⲕⲁⲓ ¹⁹ⲓⲁⲥ ⲉⲕⲛⲁⲧⲁⲓⲟⲩ
 18 ⲛⲛⲉⲕⲱⲃⲓⲣⲓ ⲙⲓⲧⲓⲛⲁ
²⁰ⲛⲁⲓ ⲉⲧⲱⲟⲓⲟⲓⲧ ⲉⲃⲟⲗ ⲗⲛ ⲧⲣⲉⲛⲉⲗ ²¹ⲛⲁⲧⲕⲓⲙ
 20 ⲛⲧⲉ ⲡⲉⲓⲧⲉⲗⲉⲓⲟⲥ ⲛⲣⲱⲙⲉ

III ... 4, 8-11...

BG 22,16—23,9

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 2 ...
 4 ...
 6 ...
 8 ...
 10 ...
 12 ...
 14 4^a ...
 16 ...
 18 ...

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 18 ...

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 18 ...

And [I asked] ¹⁷to know (νοεῖν).

2 He said to me,
 "[The Monad,] ¹⁸ since it is a unity (μοναρχία)
 4 and nothing ¹⁹ rules (ἄρχειν) over it,
 [is] the God and ²⁰ Father of the All,
 6 [the] ²¹ holy One,
 the invisible One, who is above the All,
 8 who [exists as] ²² his incorruption (ἀφθαρσία),
 [existing in] ²³ the pure light
 10 into which ² no light of the eye can ³ gaze.
 He is the Spirit (πνεῦμα).
 12 It is not right ⁴ to think of him as (ὡς) a god
 or (ἢ) ⁵ something similar,
 14 for (γάρ) he is ⁶ more than a god.
 (He is) a rule (ἀρχή), over which nothing ⁷ rules (ἄρχειν),
 16 ⁸ for (γάρ) there is nothing before him.
 Nor (οὐδέ) does he ⁹ need (χρεῖα) them.
 18

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

* BG 22,16 Till-Schenke read ἀγὼ (ἡ) ἐκείνος (too long). • BG 22,19 Till-Schenke reconstruct πνοῦν (the [true God]). • BG 22,20 Till-Schenke reconstruct πνεῦμα ἐτοῦ ἁγίου "the [holy spirit]". • BG 22,21 Till-Schenke reconstruct [ἐ]τῶσον; 22,22 Till-Schenke reconstruct πνεῦσον 2η. • BG 22,23 Till-Schenke reconstruct ἐφῶσον 2η. • BG 23,4 The abbreviation Ν† for νοῦν 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 ἐχῶσι<C> but the incongruity in gender can be considered an *ad sensum* reading.

II 2,25—3,2

IV 3,22—4,9

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 4 ...
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 16 ...
 18 ...

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

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 (ἀόρατον) [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 ³ 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 ἡζήτω text was omitted due to homoioteleuton.

III ...5,1-3

BG 23,9—24,7

...
 2 ...
 ...
 4 ...
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 6 ...
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 8 ...
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 10 ...
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 12 ...
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 14 ...
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 16 ...
 ...
 18 ...
 5¹ ... πετ²ατε³q⁴ζη ε⁵† ραν⁶ ε⁷ροq
 20 πα⁸ι πε ποyοει⁹ν nαμετρη¹⁰τον

2 q̄r̄xp̄ia n̄wn̄z̄ ¹⁰an n̄toq gar oγw̄a ene²z̄ pe
 q̄r̄¹¹x̄p̄ia n̄laaȳ an
 4 n̄toq gar oγa¹²t̄x̄okq̄ pe
 zw̄c em̄peq̄w̄ta ¹³p̄w̄ xe eyex̄okq̄
 6 alla noyoiw̄ ¹⁴nim̄ oγx̄wk̄ th̄rq̄ pe
 oγoi¹⁵n̄ pe
 8 ¹⁵oγa¹⁶t̄ t̄w̄w̄ ep̄oq̄ pe
 ebol̄ xe ¹⁶m̄n̄ laaȳ za¹⁷teq̄ez̄h̄ e† t̄w̄w̄ ¹⁷ep̄oq̄
 10 pia¹⁸diak¹⁹ritoc̄
 ebol̄ xe ¹⁸m̄n̄ laaȳ za¹⁹teq̄ez̄h̄ e²⁰diak²¹ri²²nē m̄moq̄
 12 pia²³tw̄it̄q̄ xe m̄pe²⁴keoγā w̄it̄q̄
 zw̄c̄ e²⁵q̄woop̄ za²⁶tw̄it̄q̄ez̄h̄
 14 pia²⁷tnaȳ ep̄oq̄ ebol̄ xe ²⁴m̄pi²⁸ei²⁹laaȳ naȳ ep̄oq̄
 piw̄a ene³⁰i³¹z̄ī e³²tw̄oop̄ aeī
 16 pia³³tw̄ax̄e ep̄oiq̄ ³ebol̄ xe m̄pe³⁴laaȳ ta³⁵zoq̄
 ew̄a³⁶xe ep̄oq̄
 18 pia³⁷tx̄w̄ m̄peq̄pan̄
 xe ³⁸n̄q̄woop̄ an̄ n̄oī pet̄w̄op̄ za³⁹te⁴⁰iq̄⁴¹e⁴²z̄h̄ e† ραν̄ ep̄oq̄
 20 πα⁴³ι πε ποyο⁴⁴in̄ na⁴⁵tw̄it̄q̄

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

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

* BG 23,14 Till-Schenke emend <ογ>ογoειν; this is a common contraction.

II 3,3-18

IV 4,9—5,1

¹oγa²at̄q̄
 (n̄toq oγw̄a ene³z̄ pe)
 2 ebol̄ xe ⁴q̄r̄ xp̄ei⁵ā n̄laaȳ an̄
 4 n̄toq ḡa⁶p̄⁷ oγx̄wk̄ th̄rq̄⁸ ⁹pe
 m̄pe¹⁰q̄w̄aw̄t̄ n̄laaȳ xe¹¹ka¹²as̄ e¹³q̄na¹⁴x̄wk̄ n̄z̄h̄it̄q̄
 6 alla noyoi¹⁵ew̄ nim̄¹⁶ e¹⁷q̄x̄hk̄¹⁸ ¹⁹th̄rq̄²⁰
 z̄n̄ o²¹γo²²ein̄
 8 [oγa²³t̄ t̄o²⁴w̄q̄] pe
 ebol̄ ²⁵xe m̄n̄ pe²⁶i²⁷ta²⁸teq̄ez̄h̄ a²⁹ti³⁰peq̄ t̄w̄w̄ ep̄oq̄³¹
 10 ³²oγa³³t̄ze³⁴i³⁵z̄aw̄t̄q̄ pe
 xe m̄in̄ pet̄w̄oop̄³⁶ ³⁷za³⁸teq̄ez̄h̄ a³⁹ti⁴⁰peq̄ez̄et̄z̄aw̄t̄q̄
 12 o⁴¹γa⁴²i⁴³tw̄it̄q̄ pe⁴⁴ ⁴⁵xe m̄pe⁴⁶la⁴⁷aȳ w̄aw̄pe za⁴⁸teq̄ez̄h̄
 a⁴⁹ti⁵⁰peq̄w̄i⁵¹ ⁵²ep̄oq̄⁵³
 14 oγa⁵⁴ti⁵⁵na⁵⁶ȳ ep̄oq̄ pe ebol̄ xe m̄pe⁵⁷i⁵⁸laaȳ naȳ ep̄ioq̄
 oγw̄a ene⁵⁹z̄ pe e⁶⁰q̄woop̄ ⁶¹w̄a ene⁶²z̄
 16 oγa⁶³i⁶⁴tw̄ax̄e ep̄oq̄ pe ebol̄ xe m̄⁶⁵pe⁶⁶laaȳ w̄a⁶⁷te⁶⁸i⁶⁹zoq̄
 ew̄ax̄e ep̄oq̄
 18 oγa⁷⁰t̄⁷¹i⁷²pan̄ ep̄oq̄ pe
 ebol̄ xe m̄n̄ pet̄za⁷³teq̄ez̄h̄ ⁷⁴a⁷⁵ti⁷⁶peq̄ t̄pan̄ ep̄ioq̄
 20 po⁷⁷yoi⁷⁸ein̄ na⁷⁹tw̄it̄q̄ ⁸⁰pe

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

2 [He is eternal]
 since ⁴ he does [not] need (χρεῖα) [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],

III 5,3-20

BG 24,7—25,3

- ΝΖΙΑΙΚΡΙΝΕC ΝΖΑΙΓΙΟΝ ΝΚΑΘΑΪΡΟΝ
 2 ΟΥΑΡΡΗΤΟC ΠΕ
 ΕΙΦΧΗΚ ΕΒΟΛ ΪΖΝ ΤΑΦΘΑΡCΙΑ
 4 ΝΟΥΜΝΙΤΤΕΛΙΟC ΪΑΝ ΠΕ
 ΝΟΥΜΝΤΙΜΙ[ΑΚΑΡΙΟC] ΑΝ ΠΕ
 6 ΪΝΟΥΜΝΤΝΟΥΤΕΙ ΑΝ ΠΕ
 ΑΛΛΑ ΟΥΖΩΒ ΪΕΦCΟΤΠ ΕΡΟΙΟΥ ΠΕ
 8 ΝΟΥΑΠΙΡΟC ΑΝ ΪΠΕ ΝΟΥΑΤΤΩCΥ ΕΡΟQ ΠΕ
 ΑΛΛΑ ΟΥΪΖΩΒ ΕΦCΟΤΠ ΠΕ
 10 ΝΟΥCΩΜΑΤΙΚΟC ΪΑΝ ΠΕ ΝΟΥΑΤΙCΩΜΑ ΑΝ ΠΕ
 ΝΟΥΪΝΟΒΙ ΑΝ ΠΕ ΝΟΥΚΟΥΕΙ ΑΝ ΠΕ
 12 ΝΪΟΥΗΡ ΑΝ ΠΕ
 ΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ΪΝΟΥΙΤΕΕΙΜΙΝΕ ΑΝ ΠΕ
 14 ΖΟΛΩC ΪΜΝ ΨΘΟΜ ΕΤΡΕ ΑΔΑΥ ΝΟΕΙ ΕΪΜΟQ
 ΪΝΟΥΛΑΔΥ ΑΝ ΠΕ ΗΤΕ ΝΕΤΨΟΟΠ
 16 ΑΛΛΑ ΟΥΖΩΒ ΕΦCΟΤΠ ΠΕ
 ΟΥΧ ΩC ΪΧΕ ΕΦCΑΤΠ ΑΛΛΑ ΠΕΤΕ ΠΩQ ΠΕ
 18 ΜΪΠΤΙΜΕΤΕΧΕ ΜΝ ΝΑΙΩΝ
 ΜΜΝ ΪΧΡΟΝΟC ΨΟΟΠ ΝΑQ
- ³ the pure One (εἰλικρινής), 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 ὥc) 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.

- ΠΙΤΒΘ ΕΤΟΥΑΔ[Β] ΪΝΚΑΘΑΡΟΝ
 2 ΠΙΑΤΨΑΧΕ ΕΡΟQ
 ΕΤΨΗΚ ΕΒΟΛ ΝΑΤΤΑΚΟ
 4 ΟΥΔΕ ΝΟΥΪΜΝΤΤΕΛΙΟC ΑΝ ΠΕ
 ΟΥΔΕ ΝΟΥΪΜΝΤΝΑΪΑΤQ ΑΝ ΠΕ
 6 ΝΟΥΜΝΤΝΟΥΪΤΕ ΑΝ ΠΕ
 ΑΛΛΑ ΟΥΖΩΒ ΕΦCΟΤΠ ΪΝΖΟΥΟ ΕΡΟΟΥ ΠΕ
 8 ΟΥΔΕ ΝΟΥΑΠΙΪΡΟC ΑΝ ΠΕ ΟΥΔΕ ΜΠΟΥΓ ΤΩCΥ ΕΡΟQ
 ΪΑΛΛΑ ΟΥΖΩΒ ΕΦCΟΤΠ ΕΡΟΟΥ ΠΕ
 10 ΧΙΕΙ ΪΝΟΥCΩΜΑΤΙΚΟC ΑΝ ΠΕ ΝΟΥΑΤΪCΩΜΑ ΑΝ ΠΕ
 ΟΥΝΟΒ ΑΝ ΠΕ ΝΟΥΙΪΚΟΥΙ ΑΝ ΠΕ
 12 ΟΥΗΡ ΑΝ ΠΕ
 ΝΟΥΪΤΑΜΙΟ ΑΝ ΠΕ
 14 ΟΥΔΕ ΝΕΨΛΑΔΥ ΪΝΟΪ ΜΜΟQ
 ΟΥΛΑΔΥ <Δ>Ν ΕΠΤΗΡQ ΪΕΤΨΟΟΠ
 16 ΑΛΛΑ ΟΥΖΩΒ ΕΦCΟΙΤΠ ΪΕΡΟΟΥ ΠΕ
 ΟΥΧ ΩC ΕΦCΟΤΠ ΑΛΙΛΑΙ 25ΪΩC ΕΠΩQ ΜΜΙΝ ΪΜΟQ ΠΕ
 18 ΝΕQΪΜΕΤΕΧΕ ΑΝ ΕΥΑΙΩΝ
 ΟΥΟΕΙCΥ ΑΝ ΠΕΤΨΟΟΠ ΝΑQ

- 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 ὥc) being superior, but (ἀλλά) ²⁵ as (ὥc) being himself.
 18 ² He did not partake (μετέχειν) in an aeon (αἰών).
 Time ³ does not exist for him.

Π 3,18-30

IV 5,1-16

- ΕΦΤΒΗQ ΕΙΦΟΥΑΔΒ ΝΚΑΘΑΡΟΝ
 2 ΟΥΑΤΪΨΑΧΕ ΕΡΟQ ΠΙΕ
 ΕΦΧΗΚ ΕΒΟΛ ΖΪΝ ΤΜΝΤΑΤΪΤΕΚΟ
 4 ΖΪΝ ΟΥΙΜΝΤΤΕΛΙΟC ΑΝ
 ΟΥΤΕ ΖΝΙ ΪΟΥΜΝΤΜΑΚΙ[ΑΡΙΟC] ΑΝ
 6 ΟΥΤΕ ΖΝ ΟΥΜΝΤΪΝΟΥΤΕ ΑΝ
 ΑΙΛΛΑ ΕΦCΟΤΠ ΝΖΟΥΟ
 8
- 10 ΟΥCΩΪΜΑΤΙΚΟC ΑΝ ΠΙΕ ΟΥΤΕ ΟΥΑΤCΩΜΑ ΑΝ ΠΙΕ
²⁴ ΟΥΝΟΒ ΑΝ ΠΙΕ ΟΥΤΕ ΟΥΨΗΜ ΑΝ ΠΕ
 12 ΜΝΙ ²⁵ΘΕ ΝΧΟΟC ΧΙΕ ΟΥΗΡ ΠΕ
 Η ΟΥ ΜΜΙΝΕ ΠΕ
 14 ΪΜΝ ΒΟΜ ΓΑΡ ΝΤΕΛΑΔΥ ΪΝΟΕΙ ΪΜΟQ
 ΟΥΪΛΑΔΥ ΑΝ ΠΕ ΪΖΝ ΝΕΤΨΟΟΠ
 16 ΑΛΛΑ ΕΦCΟΤΠ ΪΝΖΟΥΟ
 ΖΩC [ΑΝ ΕΦCΟΤΠ ΑΛΛΑ ΜΠΑΪ ΕΙ]ΤΕ ΠΩQ
 18 ΕΦΜΕΙΤΕΧΕ ΑΝ ΖΝ ΝΑΙΩΝ
 ΟΥΔΕΙ ΪΖΝ ΧΡΟΝΟC ΖΝ

- 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 (ἢ), '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 (ὥc) [being superior], but (ἀλλά) ²⁹ himself.
 18 He does not [partake (μετέχειν)] in the aeons (αἰών)
 nor (οὐδέ) ³⁰ in time (χρόνος).

* III 5,15 expected stroke on MN is in a lacuna. • III 5,17 corr. π² over ε.

III 5,3-20

ΝΖΙΛΙΚΡΙΝΕΣ ΝΖΑΓΙΟΝ ΝΚΑΘΑΪΡΟΝ
 2 ΟΥΑΡΡΗΤΟΣ ΠΕ
 ΕΙΧΗΚ ΕΒΟΛ ΉΖΝ ΤΑΦΘΑΡΙΑ
 4 ΝΟΥΜΝΤΤΕΛΙΟΣ ΉΔΝ ΠΕ
 ΝΟΥΜΝΤΙΜΑΚΑΡΙΟΣ ΔΝ ΠΕ
 6 ΉΝΟΥΜΝΤΝΟΥΤΕΙ ΔΝ ΠΕ
 ΑΛΛΑ ΟΥΖΩΒ ΉΕΦΟΤΠ ΕΡΟΟΥ ΠΕ
 8 ΝΟΥΑΠΙΡΟΣ ΔΝ ΉΠΕ ΝΟΥΑΤΤΩΨ ΕΡΟΟΥ ΠΕ
 ΑΛΛΑ ΟΥΉΖΩΒ ΕΦΟΤΠ ΠΕ
 10 ΝΟΥΣΩΜΑΤΙΚΟΣ ΉΔΝ ΠΕ ΝΟΥΑΤΙΣΩΜΑ ΔΝ ΠΕ
 ΝΟΥΉΝΟΒ ΔΝ ΠΕ ΝΟΥΚΟΥΕΙ ΔΝ ΠΕ
 12 ΝΉΟΥΗΡ ΔΝ ΠΕ
 ΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ΉΝΟΥΤΕΕΙΜΙΝΕ ΔΝ ΠΕ
 14 ΖΟΛΩΣ ΉΜΝ ΥΘΟΜ ΕΤΡΕ ΑΛΛΥ ΝΟΕΙ ΕΨΜΟQ
 ΉΝΟΥΛΛΑ ΔΝ ΠΕ ΉΤΕ ΝΕΤΨΟΟΠ
 16 ΉΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΠΕ
 ΟΥΧ ΩΣ ΉΧΕ ΕΦΟΤΠ ΑΛΛΑ ΠΕΤΕ ΠΩQ ΠΕ
 18 ΉΉΤΕΜΕΤΕΧΕ ΉΝ ΝΑΙΩΝ
 ΉΜΝ ΉΧΡΟΝΟΣ ΨΟΟΠ ΝΑQ

- ¹ the pure One (ελικρινής), who is holy (ἅγιον) and immaculate (καθαρόν). ⁴ [He is ineffable (ἄρητος)], 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 ὥς) 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.

* III 5,15 expected stroke on MN is in a lacuna. * III 5,17 corr. π² over e.

BG 24,7—25,3

ΠΙΤΒΒΟ ΕΤΟΥΛΑΒ ΉΝΚΑΘΑΡΟΝ
 2 ΠΙΑΤΨΑΧΕ ΕΡΟQ
 ΕΤΉΧΗΚ ΕΒΟΛ ΝΑΤΤΑΚΟ
 4 ΟΥΔΕ ΝΟΥΉΜΝΤΤΕΛΙΟΣ ΔΝ ΠΕ
 ΟΥΔΕ ΝΟΥΉΜΝΤΝΑΪΑΤQ ΔΝ ΠΕ
 6 ΝΟΥΜΝΤΝΟΥΤΕ ΔΝ ΠΕ
 ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΠΕ
 8 ΟΥΔΕ ΝΟΥΑΠΙΉΡΟΣ ΔΝ ΉΠΕ ΟΥΔΕ ΜΠΟΥΤ ΤΩΨ ΕΡΟQ
 ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΕΡΟΟΥ ΠΕ
 10 ΧΙΕ ΉΝΟΥΣΩΜΑΤΙΚΟΣ ΔΝ ΠΕ ΝΟΥΑΤΉΣΩΜΑ ΔΝ ΠΕ
 ΟΥΝΟΒ ΔΝ ΠΕ ΝΟΥΉΚΟΥΉ ΔΝ ΠΕ
 12 ΟΥΗΡ ΔΝ ΠΕ
 ΝΟΥΉΤΑΜΙΟ ΔΝ ΠΕ
 14 ΟΥΔΕ ΝΕΨΑΛΛΥ ΉΝΟΉ ΜΜΟQ
 ΟΥΛΛΑ ΔΝ ΠΕ ΕΠΤΗΡQ ΉΕΤΨΟΟΠ
 16 ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΠΕ
 ΟΥΧ ΩΣ ΕΦΟΤΠ ΑΛΛΑ 25 ΉΩΣ ΕΠΩQ ΜΜΙΝ ΉΜΟQ ΠΕ
 18 ΝΕQΉΜΕΤΕΧΕ ΔΝ ΕΥΔΙΩΝ
 ΟΥΟΕΨ ΉΔΝ ΠΕΤΨΟΟΠ ΝΑQ

- 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 ὥς) being superior, but (ἀλλά) ²⁵ as (ὥς) being himself.
 18 ² He did not to partake (μετέχειν) in an aeon (αἰών).
 Time ³ does not exist for him.

II 3,18-30

ΕΦΤΒΒΗΥ ΕΙΦΟΥΛΑΒ ΝΚΑΘΑΡΟΝ
 2 ΟΥΑΤΉΨΑΧΕ ΕΡΟQ ΠΕ
 ΕΙΧΗΚ ΕΒΟΛ ΖΝ ΤΜΝΤΑΤΉΤΕΚΟ
 4 ΖΉ ΟΥΜΝΤΤΕΛΙΟΣ ΔΝ
 ΟΥΤΕ ΖΝ ΉΟΥΜΝΤΜΑΚΑΡΙΟΣ ΔΝ
 6 ΟΥΤΕ ΖΝ ΟΥΜΝΤΉΝΟΥΤΕ ΔΝ
 ΑΛΛΑ ΕΦΟΤΠ ΝΖΟΥΟ
 8
 10 ΟΥΣΩΉΜΑΤΙΚΟΣ ΔΝ ΠΕ ΟΥΤΕ ΟΥΑΤΙΣΩΜΑ ΔΝ ΠΕ
 ΟΥΝΟΒ ΔΝ ΠΕ ΟΥΤΕ ΟΥΨΗΜ ΔΝ ΠΕ
 12 ΜΝ ΉΕ ΝΧΟΟΣ ΧΙΕ ΟΥΗΡ ΠΕ
 Η ΟΥ ΜΜΙΝΕ ΠΕ
 14 ΉΜΝ ΔΟΜ ΓΑΡ ΝΤΕΛΑΛΥ ΉΝΟΕΙ ΜΜΟQ
 ΟΥΉΉΛΛΥ ΔΝ ΠΕ ΖΝ ΝΕΤΨΟΟΠ
 16 ΑΛΛΑ ΕΦΟΤΠ ΠΕ
 ΖΩC ΔΝ ΕΦΟΤΠ ΑΛΛΑ ΜΠΑΪ ΕΉΤΕ ΠΩQ
 18 ΕΦΜΕΤΕΧΕ ΔΝ ΖΝ ΝΑΙΩΝ
 ΟΥΔΕ 30 ΖΝ ΧΡΟΝΟΣ ΖΉ

- 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 (οὐτε) in ²¹ blessedness (μακάριος),
 6 nor (οὐτε) in ²² divinity,
 but (ἀλλά) he is far superior.
 8
 10 ²³ He is not corporeal (σωματικός) [nor (οὐτε)] is he incorporeal (σῶμα). ²⁴ He is not large, [nor (οὐτε)] is he small.
 12 [There is no] ²⁵ way to say, 'What is his quantity?'
 or (ἢ), '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 (ὥς) [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

ΕΦΤΒΒΗΟΥ ΕΦΟΥΛΑΒ ΉΝΚΑΘΑΡΟΝ
 2 ΟΥΑΤΨΑΧΕ ΕΡΟQ ΠΕ
 ΉΕΙΧΗΚ ΕΒΟΛ ΖΉΝ ΤΜΝΤΑΤΤΑΚΟ
 4 ΉΖΝ ΟΥΜΝΤΤΕΛΙΟΣ ΔΝ
 ΟΥΤΕ ΖΉΝ ΟΥΉΜΝΤΜΑΚΑΡΙΟΣ ΔΝ
 6 ΟΥΤΕ ΖΉΝ ΟΥΉΜΝΤΝΟΥΤΕ ΔΝ
 ΑΛΛΑ ΕΦΟΤΠ ΠΕ
 8
 10 ΟΥΣΩΉΜΑΤΙΚΟΣ ΔΝ ΠΕ ΉΟΥΤΕ ΟΥΑΤΙΣΩΜΑ ΔΝ ΠΕ
 ΟΥΝΟΒ ΉΔΝ ΠΕ ΟΥΤΕ ΟΥΨΗΜ ΔΝ ΠΕ
 12 ΉΜΜΝ ΘΕ ΝΙΧΟΙΟC ΧΕ ΟΥΗΡ ΠΕ
 Η ΟΥ ΉΜΜΙΝΕ ΠΕ
 14 ΜΜΙΝ ΔΟΜ ΓΑΡ ΝΤΕΛΑΛΥ ΉΝΟΕΙ ΜΜΟQ
 ΟΥΛΛΑ ΔΝ ΠΕ ΖΉΝ ΉΝΕΤΨΟΟΠ
 16 ΑΛΛΑ ΕΦΟΤΠ ΠΕ
 ΉΖΩC ΔΝ ΕΙΦΟΤΠ ΑΛΛΑ ΜΠΑΪ ΕΤΕ ΉΠΩQ
 18 ΕΦΜΕΤΕΧΕ ΔΝ ΖΉΝ ΝΑΙΩΝ
 ΟΥΔΕ ΉΖΝ ΧΡΟΝΟΣ

III 5,20—6,11

BG 25,3-19

ΠΕΤΜΕΤΕ²¹ΧΕ ΓΑΡ ΕΥΑΙΩΝ
 2 ΖΙΕ ΚΕΟΥΑ ΠΕ ΝΤΑΔ²²Ρ ΨΡΠ ΝCΒΤΩΤ²⁴Q
 ΜΜΝ ΟΥΟΕΙΩ ΖΟ²³ΡΙΡΙΖΕ ΝΑQ
 4 ΖΩC ΕQΧΙ 'ΑΝ' ΖΙΤ²⁵Ν ΚΕΟΥΕ
 6 Δ'ΟΥΑΤΨΩ(ΩΤ ΠΕ
 ΜΜΝ ΠΕΤΖΑΤΕQ²⁶ΕΖΗ
 8 ΧΕ ΕQ(ΕΧΙ ΖΙΤΟΟΤQ
 ΕQΑΙΤΙ ΓΑΡ] ΜΜΙΝ ΜΜΟQ
 10 ΖΜ ΠΟΥΟΕΙΝ
 ΕQΕΙ²⁷ΝΟΕΙ ΖΜ ΠΟΥΟΕΙΝ ΝΑΚΕΡΑΙΟC
 12 ΤΜΝΤ²⁸ΝΟΒ ΝΑΤΨΙTC
 14 ΠΨΑ ΕΝΕΖ ΠΡΕQ²⁹Τ Ν³⁰ΤΜΝΤΨΑ ΕΝΕΖ
 ΠΟΥΟΕΙΝ ΠΡΕQ³¹Τ Μ³²ΠΟΥΟΕΙΝ
 16 Π(Ω)ΝΖ ΠΡΕQ³³Τ ΜΠΩΝΖ]
 ΜΜΑΚΑΡΙΟC ΠΡΕQ³⁴Τ ΝΤΜΝΤΜΑΚΑ³⁵ΡΙΟC
 18 ΠCΟΟΥΝ ΠΡΕQ³⁶Τ ΜΠCΟΟΥΝ
 ΠΑ³⁷ΓΑΘΟC
 20 ΕΤΡΕ ΝΠΑΓΓΑΘΟC ΝΟΥΟΕΙΩ] ΜΝΙΜ

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 (ὥς) 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.

ΠΕΤΜΕΤΕ⁴ΧΕ ΓΑΡ ΕΥΑΙΩΝ
 2 ΖΗΚΟΟΥΕ ΝΕΡ⁵CΟΒΤΕ ΖΑΡQ
 ΑΥΩ ΟΥΟΕΙΩ ΠΕ ΕΜΠΟΥ⁶Τ ΤΩΨ ΕΡQ
 4 ΖΩC ΕΝQ⁷ΧΙ ΑΝ ΝΤ⁸Ν ΚΕΟΥΑ ΕQ⁹Τ ΤΩΨ
 6 ΑΥΩ Q¹⁰ΡΧΡΙΑ ΑΝ
 Μ¹¹Ν ΑΑΥ ΨΟΟΠ ΕΠΤΗΡQ ΖΑΤQΕΖΗ
 8
 ΝΤQΕ ΕΤΑ¹²Ι¹³ΤΙ ΜΜQ ΜΜΙΝ ΜΜQ
 10 ΖΡΑΕΙ Μ¹⁴ΖΜ ΠΧΩΚ ΜΠΟΥΟΙΝ
 ΕQΕΡ¹⁵ΝΟ¹⁶ΕΙ ΜΠΟΥΟΙΝ ΝΑΚΕΡΕΟΝ
 12 ΤΜ¹⁷Ν¹⁸ΤΝΟΒ ΝΑΤΨΙTC
 14 ΠΨΑ ΕΝΕΖ ΠΡΕQ¹⁹Τ ΝΤΜΝΤΨΑ ΕΝΕΖ
 ΠΟΥΟΙΝ Μ²⁰ΠΡΕQ²¹Τ ΟΥΟΙΝ
 16 ΠΩΝΖ ΠΡΕQ²²Τ ΜΩΝΖ
 ΠΜΑΚΑΡΙΟC ΠΡΕQ²³Τ ΝΤΜ²⁴Ν²⁵ΤΜΑΚΑΡΙΟC
 18 ΠCΟΟΥΝ ΠΡΕQ²⁶Τ ΜCΟΟΥΝ
 ΠΑΓΑΘΟC ΝΟΥΟΕΙΩ ΜΙΜ Μ²⁷ΠΡΕQ²⁸Τ ΑΓΑΘΟΝ
 20 ΠΡΕQ²⁹Τ ΑΓΑΘΟΝ

For (γάρ) he who partakes (μετέχειν) ⁴ in an aeon (αἰών),
 2 others ⁵ prepared (it) for him.
⁶ And time was not apportioned to him,
 4 since (ὥς) 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

ΠΕΙΤΜΕΤΕΧΕ ΓΑΡ ΖΗ ΟΥΑΙΩΝ]
 2 ΠΑΙ <ΕΝ>ΤΑΥΡ ΨΟΙΡΠ ΝCΒΤΩΤQ
 ΜΠΟΥΠΟΡΧQ³ ΖΗ ΟΥΧΡΟΝΟC
 4 ΧΕ ΕΒΟΛ ΖΙΤ⁴Ν ΚΕΟΥΑ ΤΕΙ⁵ΜΑQΧΙ ΑΑQ
 ΠΕΤΟΥΧΙ ΜΜQ ΓΑΡ ΕΠΟΥ⁶Ψ<Α>Π ΠΕ
 6 QΨΑΑΤ] ΓΑΡ Α[Ν] ΝQΙ ΠΕΤΟ ΝΨΟΡΠ] ΜΕΡQ
 8 ΧΕΚΑ[ΑC] ΕQΝΑΧΙ ΕΒ[ΟΛ ΖΙΤΟΟΤQ]
 ΠΑΙ ΓΑΡ ΕQΕΙΟΡΜ⁷ ΝCΩQ ΟΥΑΑΤQ
 10 ΖΡΑΙ ΖΜ] 4⁸ΠΕQΙΟΥΟΕΙΝ
 12 Π[.] ΟΥΜΕΓΕΘΟC ΠΕ
 ΟΥΝ[ΤΑQ ΜΠΑΚΕΡΑΙΟC ΝΑΤΨΙTC] ΜΠΕ
 14 ΟΥΑΙΩΝ ΠΕ ΕQ⁹Τ ΝΟΥΑΙΩΝ]
 16 ΟΥΩΝΖ ΠΕ ΕQ¹⁰Τ ΝΟΥΩΝΖ
 ΟΥΜΑΚΑΡΙΟC ΠΕ ΕQ¹¹Τ ΝΟΥΜΝΤΜΑ[ΚΑΡΙΟC
 18 ΟΥΓΝΩC]C ΠΕ ΕQ¹²Τ ΝΟΥCΟΟΥΝ
 ΟΥΑΓΑΘΟC ΠΕ ΕQ¹³Τ ΝΟΥΜΝΤ¹⁴ΑΓΑΘΟC
 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 4¹ [his] light.

12 For (γάρ) the [. . .] is majestic (μέγας).
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 ΠΑΙ the antecedent could also be ΠΕΙΤΜΕΤΕΧΕ. • 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.

III 6,11-24

BG 25,20—26,12

2
 ΟΥΧ ΟΙΟΝ ΧΕ ΟΙΥΝΤΑϞ
 4 ΑΛΛΑ| ¹²ΧΕ Ϟ† ΜΠΕΖΜΟΤ
 ΠΙΕΖΜΟΤ ΕΤ†
 6 Μ|¹¹ΠΟΥΟΕΙΝ ΝΑΜΕΤΡΗΤΟΝ
 ΟΥ|ΠΕ†|¹⁴ΝΑΧΟΟϞ ΝΑΚ ΕΤΒΕ ΠΙΑΤ†|ΑΖΟϞ Ε|¹⁵ΤΗΜΑΥ
 8 ΠΑΙ ΠΕ ΠΕΙΝΕ ΝΠΟΥΟΕΙΝ|
¹⁶ΚΑΤΑ ΘΕ Ε†ΝΑΕΨΝΟΕΙ ΜΜΟC
 10 |ΝΙΜ| ¹⁷ΓΑΡ Ε†ΝΟΕΙ ΜΜΟϞ ΕΝΕΖ
 †ΝΑΧΟ¹⁸C ΕΡΟΚ
 12 ΚΑΤΑ ΘΕ Ε†ΝΑΕΨΝΟΕΙ ΜΜΟ<C> ¹⁹†ΝΑΧΟΟC
 ΠΕϞΑΙΩΝ ΟΥΑΦΘΑΡΤΟC ΠΕ
 14 ²⁰ΕϞΖΑΡΚ ΕϞΗΤΑΝ ΜΜΟϞ ΖΗ ΠΙΚΑΡΩϞ
²¹ΠΕΤΨΟΟ† ΖΑΘΗ ΝΗΚΕ ΝΙΜ
 16 ΤΑΠΕ ²²ΝΑΙΩΝ ΤΗΡΟΥ

18 ΧΕ ΤΕϞΜΝΤΑΓΑΘΟC ΧΟ²³ΡΗΓΕΙ ΝΑΙΩΝ ΤΗΡΟΥ
 ΕΨΩΠΕ ΕΥΝ ²⁴ΑΑΥ ΖΑΤΗϞ
 20 ΜΗ ΑΑΥ ΜΜΟΝ CΟΟΥΝ

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 (ἀφθαρτος),
 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

* 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

ΟΥΝ|ΑΕ ΠΕ ΕϞ† ΝΝΟΥΝ|Α ΜΗ ΟΥCΩΤΕ
 2 ⁹ΟΥΧΑΡΙC ΠΕ Ε|Ϟ† ΝΟΥΖΜΟ†
 ΟΥΧ| ΖΟΤΙ ΧΕ ΟΥΝ¹⁰ΤΑ|C|Ϟ
 4 ΑΛΛΑ Χ|Ε ΕϞ†
 6 ΜΠΟΥΟΕΙΝ|Ε ΝΑΤΨΙΤϞ¹⁰ |ΑΤΤΕΖΟϞ|
 (ΠΩC †ΨΑΧΕ ΝΜΜΑ)Κ¹¹ ΕΤΒΗΤϞ
 8
 10
 12
 ΠΕϞ¹¹|ΑΙΩΝ ΓΑΡ ΟΥΑΤΤΕΚΟ ΠΕ
 14 ΕϞC|ΒΡΑΖ† ΖΥΩ ΕϞ¹²|ΨΟΟ† ΖΝ ΟΥCΙΓΗ ΕϞΜΤΟΝ| ΜΜΟϞ
 ΕϞΟ Ν¹³|ΨΟΡΠ ΕΠΤΗΡϞ
 16 ΝΤΟϞ ΓΑΡ Π|Ε ΤΑΠΕ ΝΑΙΩΝ ¹⁴|ΤΗΡΟΥ
 ΖΥΩ ΝΤΟϞ Ε†† ΝΑΥ ΝΟΥΤΑΧΡΟ
 18 ΖΡΑΪ ¹⁵ΖΝ ΤΕϞΜΝΤΑΓΑΘΟC

20 ΤΝCΟΟΥΝ ΓΑΡ ΑΝ¹⁶ ΑΝΟΝ¹⁷ Α¹⁸ΝΕΤΟ ΝΑΤΨΑΧΕ ΕΡΟϞ

{He is} mercy- and redemption- {giving mercy}.

2 ⁹ He is grace-giving grace (χαρίς)
 —{not (ούχ)} 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

BG 26,12—27,7

ἡ ἀπαιτῶν ἐτῆμα

ἀπαιτῶν

2 ΕΙΜΗΤΙ 7[ΕΠΕΝΤΑΦΟΥΩΣ ΖΗ ΠΕΤΗΜΑ]

2 ΕΙΜΗΤΙ ΕΠΕΝΤΑΦΟΥΩΣ ΝΖΗΤῆ

4 ΠΕΝΤΑΦΥΛΟΟ ΕΡΟΝ

4 ΝΤΟΦ ΠΕΝΤΑΦΥΛΟΟ ΕΡΟΝ

ΝΤΟΦ ΕΤΙΝΟΙ ΝΜΟΦ ΜΙΜΙΝ ΜΜΟΦ

ΝΤΟΦ ΕΤΝΟΙ ΝΜΟΦ ΟΥΑΑΦ

6 ΖΗ ΠΟΥΟΕΙΝ ΕΤΚΩΤΕ ΕΙΡΟΦ

6 ΖΗ ΠΕΦΥΛΟΝ ΝΟΥΟΕΙΝ ΕΤΚΩΤΕ ΕΡΟΦ

ΕΤΕ ΝΤΟΦ ΠΕ ΤΠΗΓΗ ΝΜΟΦ ΝΙΩΝΖ

ΕΤΕ ΝΤΟΦ ΠΕ ΤΠΗΓΗ ΝΜΟΦ ΝΩΝΖ

8 ΠΟΥΟΕΙΝ ΕΤΜΗΖ ΝΖΛΕΙΚΡΙΝΕΣ

8 ΠΟΥΟΙΝ ΕΤΜΗΖ ΝΤΒΒΟ

ἡ ΜΝ ΤΠΗΓΗ ΝΤΕ ΠΕΠΝΑ

ΤΠΗΓΗ ΝΤΕ ΠΕΠΝΑ

10 ΕΣΖῆ ΜΟΦ ΕΦΟΝΖ ΕΒΟΛ ΝΖΗΤΣ

10 ΑΣΖΑΤΕ ΕΒΟΛ ΖΗ ΠΜΟΦΥ 21ΕΤΟΝΖ ΝΤΕ ΠΟΥΟΙΝ

ΝΕΦΕΠΙΧΟΡΗΓΕΙ ΝΙΝΔΙΩΝ ΤΗΡΟΥ

ΑΥΩ ΝΕΦΥΧΟΡΗΓΕΙ ΝΑΙΩΝ ΝΙΜ

12 ΜΝ ΝΕΥΚΟCῆΜΟC

12 ΜΝ ΝΖ7ΚΟCΜΟC

ΑΥΩ Ζῆ CΜΟΤ ΝΙΜ ΤΕΦΖΙΚΩΝ 10ΜΜΙΝ ΜΜΟΦ

Ζῆ CΜΟΤ ΝΙΜ ΑΙΦΝΟΕΙ ΝΤΕΦΖΙΚΩΝ ΟΥΑΑΦ

14 ΕΦΝΑΥ ΕΡΟC Ζῆ

14 ΕΦΝΑΥ ΕΡΟC Ζῆ

16 ΠΜΟΦΟΥ ΝΟΥΟΕΙΝ ΝΚΑΘΑΡΟΝ

16 ΠΜΟΦΟΥ ΝΟΥΟΕΙΝ ΝΚΑΘΑΡΟΝ

ΕΤΚΩΤΕ ΕΙΡΟΦ

ΕΤΚΩΤΕ ΕΡΟΦ

18 ΑΥΩ ΤΕΦΕΝΝΟΙΑ ΑCῆ ΟΥΖΩΒ

18 ΑΥΩ ΑΤΕΦΕΝΝΟΙΑ Ρ ΟΥΖΩΒ

11ΑCΟΥΓΩΝΖ ΕΒΟΛ

ΑCΟΥΩΝΖ ΕΒΟΛ

20 ΑCΑΖΕ ΕΡΑΤC ΜΠΕΦῆΜΤΟ ΕΒΟΛ

20 ΑCΑΖΕΡΑΤC ΜΠΕΦῆΜΤΟ ΕΒΟΛ ΕΒΟΛ

of that immeasurable One

of that immeasurable One

2 except (ἐλ μήτι) 7[for him who dwelt in him],

2 13 except (ἐλ μήτι) for him who dwelt 14 in him,

4 who 2 [told it to us].

4 It is he who told us these things.

It is he who contemplates (νοεῖν) 3 [himself alone

15 It is he who contemplates (νοεῖν) himself

6 in his light] which surrounds 4 [him,

6 16 in his own (ἰδίου) light which 17 surrounds him,

namely, the spring (πηγή) of 5 [living] water,

namely, the spring (πηγή) 18 of living water,

8 the light full] of purity (εἰλικρινής),

8 the light 19 full of purity.

6 [and the] spring (πηγή) [of the Spirit (πνεῦμα)],

The spring (πηγή) of the 20 Spirit (πνεῦμα)

10 which poured forth 2 living water from [it].

10 poured forth from the 21 living water of the light.

He provided (ἐπιχορηγεῖν) 8 [all] aeons (αἰών)

And he 22 provided (χορηγεῖν) all aeons (αἰών)

12 and their worlds (κόσμος).

12 and 27 worlds (κόσμος).

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

In every direction 2 he perceived his own image (εἰκών)

14 in

14 by seeing 3 it in

16 the pure (καθαρόν) 11 light-water

16 the 4 pure (καθαρόν) light-water

which surrounds 12 [him].

which surrounds him.

18 And his thought (ἔννοια) became actual

18 And 5 his thought (ἔννοια) became actual

13 and [she] came forth

and she 6 came forth

20 and attended 14 him

20 and attended 7 him

• III 7,1 There is no room for ΝΖΗΤῆ in the lacuna (cf. 10,9). • III 7,2 ΝΜΟΦ for ΜΜΟΦ. • III 7,5 The expected stroke over Ν is in a lacuna.

• III 7,12 corr. B over λ.

II 4,16-29

IV 6,18—7,4

ΑΥΩ ΝΙΤΝΗΜΕ ΔΝ ΔΑΝΕΤῆ ΝΑΤΩΙΤ

ΝΑΤΩΙΤ

2 ΕΙΜΗΤΙ ΑΠΕΝΙΤΑΖΟΥΩΝΖ ΕΒΟΛ 18ΕΒΟΛ ΝΖΗΤῆ

2 18ΕΙΜΗΤΙ ΕΠΕΝΤΑΦΟΥΩΝΖ ΕΒΟΛ 19ΝΖΗΤῆ

ΕΤΕ ΠΑΙ ΠΕ ΠΙΕΩΤ

ΕΙΤΕ ΠΑΙ ΠΕ ΠΙΩΤ

4 ΠΑΙ ΓΑΡ ΠΕΙῆΤΑΖΧΟΟC ΕΡΟΝ ΖΩΩΝ

4 ΠΑΙ ΓΑΡ 20ΠΕΝΤΑΦΥΛΟC ΕΡΟΝ ΙΖΩΩΝ

ΝΙΤΟΦ ΓΑΡ ΕΤΦΟΥΤ 20ΙΡΟΦ ΟΥΑΑΦ

ΝΤΟΦ 21ΓΑΡ ΕΤΙΔΙΩΨΤ ΕΡΟΦ ΙΟΥΑΑΦ

6 ΖΡΑΙ ΖΗ ΠΕΦΟΥΟΕΙΝ ΕΤΚΤΗΥ Ε21ΙΡΟΦ

6 ΝΖΡΑΙ 22ΖΗ ΠΕΦΟΥΟΕΙΝ ΕΤΚΤΗΟΥ ΕΡΟΦ

ΕΤΕ ΠΑΙ ΠΕ ΤΠΗΓΗ ΜΠΜΟΦ ΝΩΝΖ

23ΕΤΕ ΠΑΙ ΠΕ ΤΠΗΓΗ ΜΠΜΟΦ ΝΙΩΝΖ

8

8

10 ΑΥΩ 22ΕΦΤ ΝΝΑΙΩΝ ΤΗΡΟΥ

10 ΑΥΩ ΕΦΤ ΝΝΑΙΩΝ ΤΗΡΟΥ

12 ΑΥΩ Ζῆ CΜΟΤ ΝΙΜ ΕΦΕΙῆΥΡΜ ΝCΑ ΤΕΦΖΙΚΩΝ

12 25ΑΥΩ Ζῆ CΜΟΤ ΝΙΜ ΕΦΕΙῆΥΡΜ ΝCΑ 26ΤΕΦΖΙΚΩΝ

14 ΕΦΝΑΥ ΕΡΟC ΖΡΑΙ 24ΙΖΝ ΤΠΗΓΗ ΝΤΕ ΠΕΠΝΑ

14 ΕΦΝΑΥ ΕΙΡΟC ΝΖΡΑΙ 27ΙΖΝ ΤΠΗΓΗ ΝΤΕ ΠΕΠΝΑ

ΕΦΟΥΩΥΕ Ζῆ ΠΕΦ20ΟΥΟΕΙΝ ΜΜΟΦ

ΕΦΟΥΩΥΕ 28Ζῆ ΠΕΦΟΥΟΕΙΝ ΜΜΟΦ

16 ΕΤΖΝ ΤΠΗΓΗ ΝΤΕ ΠΜΟ20ΟΥ ΝΟΥΟΕΙΝ ΕΤΤΒΒΗΥ

16 ΕΤΖΝ ΤΠΗΓΗ ΝΤΕ ΠΜΟΦΟΥ ΝΟΥΟΕΙΝ ΕΤ71ΤΒΒΗΟΥ

ΕΤΚΤΗΥ ΕΡΟΦ

ΕΤΚΤΗΟΥ ΕΡΟΦ

18 ΑΥΩ 27ΤΕΦΕΝΝΟΙΑ ΑCΩΥΠΕ ΝΟΥΖΩΒ

18 ΑΥΩ ΤΕΦΕΝΝΟΙΑ ΑCΩΥΠΕ ΝΟΥΖΩΒ

ΑΥΩ ΑCΩΑΠ 28ΕΒΟΛ

ΑΥΩ ΑCΩΑΠ ΕΒΟΛ

20 ΝΟΙ ΤΑΙ ΕΝΤΑΖΟΥΩΝΖ ΕΒΟΛ ΜΠΕΦῆΜΤΟ ΕΒΟΛ

20 ΝΟΙ ΤΑΙ ΕΤΑΖΟΥΩΝΖ ΕΒΟΛ ΜΠΕΦῆΜΤΟ ΕΒΟΛ

and we] do not understand what 17 [is immeasurable],

2 except (ἐλ 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 (ἔννοια) became] actual

and she came forth,

20 28 [namely] she who had [appeared] before him

• II 4,16 haplography. • II 4,25 ΝΙΤΠΗ 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 ²ΕΤΕ ΝΤΟΣ ΠΕ Τ'ΔΥΝΑΜΙΣ ΕΙ¹ΤΨΟΙΟΠ' ΖΑΘΗ ΝΗΚΑ ΝΙΜ²

4 ΤΕΠΡΟΝΟΙΑ¹⁷ ΜΠΤΗΡΩ¹⁷
ΕΤΡΟΓΟΕΙΝ ΖΗ ΠΟΓΟΕΙΝ

6

8 Ν¹ΘΙΚΩΝ ΜΠΑΖΟΡΑΤΟΣ¹⁷
ΤΤΕΛΙΑ ΝΔΥ¹⁹ΝΑΙΜΙΣ

10 ΤΒΑΡΒΗΛΩΝ

12 ΠΔΙΩΝ ΕΤΧΗΚ²⁰ ΕΒΟΛ

14 ΠΕΟΟΥ²¹ ΕΦΤ²¹ ΕΟΟΥ ΝΑΦ

16 ΧΕ ΕΒΟΛ ΖΗ²¹ΤΟΟΤΩ²¹ ΔΟΟΥΩΝΖ ΕΒΟΛ
ΔΥΩ ΔΣΤ²¹ ΕΟΟΥ²¹ ΝΑΦ

18 ΤΕΕΙ ΤΕ ΤΕΖΟΥΕΙΤΕ ΝΕΝΝΟΙΑ²¹ ΤΕΦΖΙΚΩΝ

20

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

2 She is the power (δύναμις) who¹⁶ [is] before the All,

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

6

8 of¹⁸ [the image (εἰκών)] of the invisible One (ἀόρατος),
the perfect (τελεία)¹⁹ power (δύναμις),

10 Barbelon,

12 the perfect aeon (αἰών),

14²⁰ the glory glorifying him,

16 since²¹ she had come forth because [of] him.
And she glorified²² [him].

18 She is the first Thought (ἐννοια),²³ [his] image (εἰκών).

20

2 ΖΗ ΤΑΛΜΠΗ¹ΔΩΝ ΜΠΟΥΟΕΙΝ

2 ΕΤΕ ΤΑΙ ΤΕ Τ'ΔΟΜ ΕΤΖΑΘΗ ΜΠΤΗΡΩ²
ΝΤΑΔΟΥ¹⁰ΩΝΖ ΕΒΟΛ

4 ΕΤΕ ΤΑΙ ΤΕ ΤΠΡΟΝΟΙΑ¹¹ ΕΤΧΗΚ ΕΒΟΛ ΝΤΕ ΠΤΗΡΩ²
ΠΟΥ¹²ΟΙΝ

6 ΠΕΙΝΕ ΜΠΟΥΟΕΙΝ

8 ΘΙΚΩΝ¹³ ΜΠΑΤΝΔΥ ΕΡΟΦ
ΕΤΕ ΝΤΟΣ ΤΕ Τ'ΔΟΜ ΝΤΕΛΙΑ

10 ΤΒΑΡΒΗΛΩ

12 ΠΔΙ¹⁵ΩΝ ΕΤΧΗΚ ΕΒΟΛ ΜΠΕΟΟΥ

14 ΕΣΤ¹⁶ ΕΟΟΥ ΝΑΦ

16 ΧΕ ΔΟΟΥΩΝΖ ΕΒΟΛ¹⁷ ΝΖΗΤΩ¹⁷
ΔΥΩ ΕΣΝΟΕΙ ΜΜΟΦ

18 Ν¹⁸ΤΟΣ ΤΕ ΤΕΖΟΥΕΙΤΕ ΝΝΕΝΝΟΙΑ¹⁹ ΤΕΦΖΙΚΩΝ

20

in the brilliance (λαμπηδών)⁸ of the light.

2 She is the⁹ power who is before the All,
who came¹⁰ forth.

4 She is the¹¹ perfect Providence (πρόνοια) of the All,
the¹² light,

6 the likeness of the light,

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

10 Barbelo,

12 the¹⁵ perfect aeon (αἰών) of glory,

14¹⁶ glorifies him,

16 since she had come forth because¹⁷ of him.
And she knows (νοεῖν) him.

18¹⁸ She is the first Thought (ἐννοια),¹⁹ his image (εἰκών).

20

* III 7,15 corr. Δ. over Τ and Ν¹ over Δ (?). * III 7,19 corr. Β² over Δ. * III 7,20 ΝΔΙ was crossed out under ΠΕΟΟΥ.

II 4,29—5,6

IV 7,4-20

2 ΖΗ ΠΡΙΕ ΝΤΕ ΠΕΦ'ΟΥΟΕΙΝ

2 ΤΑΙ ΤΕ³⁰ ΤΨΟΡΠ ΝΔΟΜ ΝΤΑΖΩΠΕ ΖΑΤΟΥΕΖΗ ΤΗ³¹ΠΡΟΥ
ΝΤΑΖΟΥΩΝΖ ΕΒΟΛ ΖΗ ΠΕΦΜΕΕΥΕ

4 ΕΤΕ³² ΤΑΙ ΤΕ ΤΠΡΟΝΟΙΑ ΜΠΤΗΡΩ³³
ΠΕΣΟΟΥΕΙΝ Ε³³ΤΡ ΟΥΟΕΙΝ

6 ΖΗ ΠΕΙΝΕ ΝΤΕ ΠΕΦ'ΟΥΟΕΙΝ
ΤΔΟΜ³⁴ ΕΤΧΗΚ ΕΒΟΛ

8 ΕΤΕ ΤΑΙ ΤΕ ΘΙΚΩΝ ΜΠΑΤΝΔΥ³⁵ ΕΡΟΦ
ΜΠΑΡΘΕΝΙΚΟΝ ΜΠΝΔ ΕΦΧΗΚ³⁶ ΕΒΟΛ

10³⁶ ΤΨΟΡΠ ΝΔΟΜ³⁶
ΠΕΟΟΥ ΝΒΑΡΒΗΛΩ

12 ΠΕΟΟΥ³⁷ ΕΤΧΗΚ³⁷ ΕΒΟΛ ΖΗ ΝΔΙΩΝ
ΠΕΟΟΥ ΜΠΟΥ³⁷ΩΝΖ ΕΒΟΛ

14 ΔΙΟΙΟΥ ΜΠΑΡΘΕΝΙΚΟΝ³⁸ ΜΠΝΔ
ΔΥΩ ΕΣΝΟΥ ΕΡΟΦ

16 ΧΕ ΕΤΒΗΤΩ³⁹ ΔΟΟΥΩΝΖ ΕΒΟΛ

18 ΠΑΙ ΠΕ ΠΨΟΡΠ ΜΜΕΕΥΕ⁴⁰ ΝΤΕΦΖΙΚΩΝ
ΔΩΩΠΕ ΜΜΗΤΡΑ ΜΠΤΗΡΩ⁴¹

20 ΧΕ ΝΤΟΣ ΕΙΟΙΟ⁴² ΝΨΟΡΠ ΕΡΟΟΥ ΤΗΡΟΥ

³⁹ in [the shine of] his light.

2 This is³⁰ the first [power, which was] before the All,
³¹ and [which came] forth from his mind.

4 She³² [is the Providence (πρόνοια) of the All]
—her light³³ [shines
like his] light—
the [perfect]³⁴ power

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

10³⁶ [The first power],
the glory of Barbelo,

12 the perfect³⁷ glory in the aeons (αἰών),
the glory of the² revelation,

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

16 for because of him⁴ she had come forth.

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

20⁶ for it is she who is prior to them all,

2 ΖΗ ΠΡΙΕ ΝΤΕ ΠΕΦ'ΟΥΟΕΙΝ

2 ΤΑΙ ΤΕ ΤΨΟΡΠ⁴ ΝΔΟΜ ΝΤΑΔΩΠΕ ΖΑΤΟΥΕΖΗ ΤΗ³ΠΡΟΥ
ΝΤΑΔΟΥΩΝΖ ΕΒΟΛ ΖΗ ΠΕΦΜΕΕΥΕ

4 ...

6 ...

8 ...

10 ...

12 ...

14 ...

16 ...

18 ...

20 ΧΕ ΝΤΟΣ²⁰ ΕΟΟ ΝΨΟΡΠ ΕΡΟΟΥ ΤΗΡΟΥ

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.

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

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

16

18¹¹ and that this Thought came forth (see line 3)

20

III 7,23—8,10

BG 27,19—28,10

2 αςωωπε νουζογειτ²⁴ ἡρώμμε
 ετε ἡτοϋ πε πῆνᾱ ἡπαρθενισ⁸κον
 4 πωομτ² ζοοϋτ
 πωομντ² ἡζυμνος
 6 π(ωομντ² ἡραν
 τωο¹ἡντ ἡδυνᾱμικ
 8 παιων εμεϋρ ζλ¹λο νουζοϋτ² ζῖμε
 ενταϋπρο¹ελαθε εβολ¹ ζν τεϋπρονοια
 10

12 αςαι¹τι ἡμοϋ

14 ἡδ¹ τβαρβηλ¹ον
 [ε¹τ¹ νας] ἡνοϋω¹ρι ἡ(κοοϋν)
 16 αγω αϋ(κατα¹ἡνεγε
 ἡτερϋκ(αταν)εγε
 18 απωρπ¹ ἡκοοϋν οϋων² εβολ¹ ναϋ
 εϋαζε ε¹ο¹ρατ¹ μ¹ν τεννοια
 20 ετε τεπρονοια τε]

2 She became a first ²⁴ [Man]
 who is the virginal (παρθενικόν) Spirit (πνεῦμα),
 4 8¹ the [thrice-male,
 the thrice-] ² praised (ὑμνος),
 6 [the thrice-named,
 the thrice] ³ -powerful (δύναμις),
 8 the andro[gynous 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 (ἐννοια),
 20 which is Providence (πρόνοια).

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

2 αςωωπε νουζογ²⁰ειτ ἡρωμε
 ετε πεπῆᾱ ἡπαρ²¹θενικον πε
 4 πωομτ²ζοοϋτ
 πα τ28¹ωο(μ)ντε ἡδ¹ον
 6 πωομ¹τ ἡρᾱ(ν)
²πωομ¹τ ἡζπο
 8 παιων ετε ἡμεϋρ ζλλ¹ο φοϋτςζῖμε
 νταϋ¹ει εβολ¹ ζν τεϋπρονοια
 10

12 αγω ας¹αίτι εβολ¹ ζῖτοτϋ

14 ἡδ¹ τβαρβη¹λω
 ε¹τ¹ να<ς> νοϋνοϋωρπ¹ ἡκο⁷οϋν
 16 αϋκατανεγε
 ἡταρεϋκα⁸τανεγε
 18 απωρπ¹ ἡκοοϋν οϋ⁹ων² εβολ¹
 αϋωζερατϋ μ¹ν τεν¹⁰νοια
 20 ετε τεπρονοια τε

2 She became a first ²⁰ Man
 who is the ²¹ virginal (παρθενικόν) Spirit (πνεῦμα)
 4 the thrice-male,
 the thrice- 28¹ 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 (ἐννοια),
 20 which is Providence (πρόνοια),

II 5,6-16

IV 7,21—8,4

τμη¹τροπατ¹ωρ¹
 2 πωορ¹τ ἡρωμε
 πῆᾱ ετοϋ⁸ααβ⁸
 4 πωομτ² <N>ζοοϋτ
 τωομτε ἡδ¹ον
 6 ⁹πωομτ² ἡραν

8 ἡζο(ο)ϋτ² ζῖμε

10 αγω παι¹⁰ων¹ ἡωα ενεζ²⁵ ζν νατ¹ναϋ εροοϋ
 αγω ¹¹πωορ¹τ¹ νει εβολ¹
 12 α<ς>(α)ι¹τει εβολ¹ ζιτῆ
¹²παζορατον ἡπαρθενικον ἡπῆᾱ
 14 ¹³ετε βαρβηλ¹ω τε
 ατ¹ν νας¹ νοϋπρ(ο)γ¹ν(ω)¹⁴ςις
 16 αγω αϋειωρμ¹ ἡδ¹ πῆᾱ
 ἡτα(ϋ)ει(ω)ρμ¹ ¹⁵δε
 18 αςδ¹ωλ¹τ¹ εβολ¹ (ν)δ¹ι τπρογ¹νωςις
 αϋ¹⁶ω αςαζερατ¹ς μ¹ν
 20 τ(π)ρονοια¹

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 (ἀόρατον), 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 εζοοϋτ. • II 5,11 Ms reads αϋαίτει.

²¹τμητροπατ¹ωρ¹
 2 πωορ¹τ ἡρωμε
²²πεπῆᾱ ετοϋ⁸ααβ⁸
 4 πωομ¹τ²ζοοϋτ¹
²³τωομτε ἡδ¹ον
 6 πωομ¹τ²ραν

8 ἡ²⁴ζοοϋτ² ζῖμε

10 αγω παιων ἡ(ω)α ²⁵ενεζ²⁵ ζν νατ¹ναϋ ερ¹οοϋ
 αγω ²⁶πωορ¹τ¹ νει εβολ¹
 12 ας(α)ι¹τι εβολ¹ (ζι²⁷τ²⁷μ
 παζορατον μ(π)αρθενικο(ν) μ²⁸πῆᾱ
 14 ετε βαρβηλ¹ω τε
 α¹τ¹ να(ς) ν8¹οϋτπρογ¹νωςις
 16 αγω αϋειωρμ¹ ἡδ¹ πῆᾱ
 ν(τα)ειωρμ¹ δε
 18 αςδ¹ωλ¹τ¹ εβολ¹ ἡδ¹ι τπρογ¹νωςις
 α¹⁹γω αςαζερατ¹ς μ¹ν
 20 τ(π)ρονοια¹

Irenaeus

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

III 8,11-23

BG 28,10—29,4

- 2 ¹¹ΝΕC† ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ]
 4 ¹²ΜΝ ΤΑΥΝΑΜΙC ΕΤΧΗΚ ΕΒΟΛ ΤΒΑΡΒΗΛΩΝ]
¹³ΧΕ ΝΤΑΥΩΠΕ ΕΒΟΛ ΖΙΤΟΟΤ†C]
 6 [ΠΑ]ΛΙΝ ΑCΑΙΤΙ
 Ε† ΝΑC ΝΟΥΑΦΘΑΡCΙΑ
 8 ΑΥ]ΨΑ ΑΚΚΑΤΑΝΕΥΕ
 ΝΤΕΡΕΚΚΑΤΑΝΕΥΕ
 10 Α]ΤΑΦΘΑΡCΙΑ ΟΥΩΝΖ ΕΒΟΛ
 ΝΕCΙΑΖΕ Ε]ΡΑΤC ΜΝ ΤΕΝΝΟΙΑ
 12 ΜΝ ΠΩΡΠ Ν|CΟΟΥΝ|
¹⁴ΕΥ† ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ Μ|Ν Τ]ΒΑΡΒΗΛΩΝ
 14 ΧΕ ΝΤΑΥΩΠΕ ΕΒΟΛ ΖΙΤΟ]ΟΤC
 ΑΥΩ ΑCΑΙΤΙ
 16 Ε† ΝΑC ΝΟΥΩ|ΝΖ] ²¹ΝΨΑ ΕΝΕΖ
 ΑΥΩ ΑΚΚΑΤΑΝΕΥΕ
 18 Ν|ΤΕ]ΨΕΚΚΑΤΑΝΕΥΕ
 ΑΠΩΝΖ ΝΨΑ ΕΝ|ΕΖ]ΨΟΥΩΝΖ ΕΒΟΛ

- 2 ¹¹ She glorified the invisible (δόρατον) [Spirit] (πνεῦμα)
 4 ¹² and the perfect power (δύναμις), [Barbelon],
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 (ἔννοια)
 12 and Foreknowledge.
¹⁸ They glorified the invisible (δόρατον) Spirit (πνεῦμα)
 14 and ¹⁹ Barbelon 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;

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

- ΤΑΙ ΟΥΕΒ|ΟΛ] ¹⁷ΤΕ ΖΗ ΠΜΕΕΥΕ
 2 ΜΠΙΑΤ'ΝΑΥ ΕΡΟQ Μ|ΠΑΡ]ΨΕΝΙΚΟΝ ΜΠΝΑ
 ΕC† ΕΟΟΥ ΝΑQ
 4 Α|ΥΩ] ¹⁹ΤΕQΒΟΜ' ΕΤΧΗΚ' ΕΒΟΛ ΒΑ|ΡΒΗΛΩ
 Χ|Ε Ν]ΨΑCΩΠΕ Ε|ΤΒΗ|ΤC
 6 Α|ΥΩ Ο]Ν ΑCΑΙΤΕ|Ι|
²¹ΕΤΗ ΝΑC ΝΟ|ΥΜΝΤ]ΑΤ'ΤΕΚ|Ο
 8 ΑΥΩ ΑΚΕ|ΨΩΡΜ'
 ΖΗ ΠΤΡΕ|ΚΕΙΩΡΜ
 10 ΑCΩΛ|Π' ΕΒΟΛ ²³ΝΒΙ ΤΗΝΤΑΤ'Τ|ΕΚ|Ο
 Α|ΥΩ ΑCΑΖΕΡ|ΑΤC ΜΝ ²⁴ΠΜΕΕΥΕ
 12 ΑΥΩ |Τ|ΠΡΟΓΝΩCΙC
 ΑC† ΕΟΟΥ ²⁵ΜΠΙΑΤ'ΝΑΥ ΕΡ|Ο|Q' ΜΝ ΤΒΑΡΒΗΛΩ
 14 ΤΑΙ ΕΨΑΥΩΠΕ ΕΤ|ΒΗΤ|C
 ΑΥΩ ΑCΑΙΤΕ|Ι|ΝΒΙ ΤΒΑΡ'ΒΗΛΩ
 16 ΕΤΗ ΝΑC ΝΟΥΩ|ΝΖ] ΨΑ |Ε|ΝΕΖ
 ΑΥΩ ²⁸ΑΚΕΙΩΡΜ' ΝΒΙ ΠΑ|Ζ|ΟΡΑΤΟΝ ΜΠΝΑ
 18 ΑΥΩ ²⁹ΖΗ ΠΤΡΕΚΕΙΩΡΜ
 ΑQΩΛΠ' ΕΒΟΛ ΝΒΙ ΠΩΝΖ ΨΑ ΕΝΕΖ

- 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 (δόρατον) Spirit (πνεῦμα) consented.
 18 And ²⁹ when he had consented,
 Eternal Life ³⁰ came forth,

- ³¹ΤΑΙ ΟΥΕΒΟΛ ΤΕ ΖΗ ΠΜΕΕΥΕ
 2 ΜΠΙΑΤ'ΝΑΥ ΕΡΟQ ΜΠΑΡΘΕΝΙΚΟΝ ΜΠΝΑ]
 ΨΕC† ΕΟΟΥ ΝΑQ
 4 [ΑΥΩ ΤΕQΒΟΜ ΕΤ]Χ[ΗΚ] ΕΒΟΛ ΒΑ|ΡΒΗΛΩ
 ...
 6 ...
 ...
 8 ...
 ...
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 ...
 ... ΠΑΖΟΡΑ]ΨΤΟΝ ΜΠ|ΝΑ
 18 ΑΥΩ ΖΗ ΠΤΡΕΚΕΙΩΡΜ]
¹⁸ΑQΩΛΤ' ΕΒ|ΟΛ ΝΒΙ ΠΩΝΖ ΨΑ ΕΝΕΖ]

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 ἐρατὶ		αὐὼ νεγάρερατοῦ	
2 ἐφ' ὅτ' εὐοὕ νὰρ	ἡν τβάρβηλον	2 ἔφ' εὐοὕ νὰρ	ἡν τβάρβηλῶ
χ[ε] 9' ἐτβήτητς ἡταύωπε		ἔβολ χε αὐώωπε ἐτβήτητς	
4 ἐρραὶ ἐ'χμ ποῶωνιζ ἐβολῆ ἡπαζορατον ἡπῆλ		4 ἔρραὶ ζμ ποῶωνζ ἐβολ ἡπιατ' νὰρ ἐροφ ἡπῆλ	
6		6	
8		8	
10		10	
12		12	
ναὶ ἡε π[ι]τοῦ ἡαίων ἡ' τε π[ι]ωτ'		ταὶ τε τμεζ' ἡ' τε ν[ι]αίων ἡπ[ι]ωτ'	
14 ἐτε ἡ[π]τοφ πε πεζογειτ' ἡρωμε		14 ἐτε ἡ[π]εζογειτ ἡρωμε πε	
τ[ζ]ικ[ι]ων ἡπαζορατος		θικων ἡ' ἡπιατ' νὰρ ἐροφ	
16 τα' εἰ τε	τβάρβη(λ)ον	16 ἐτε ἡ[π]τος τε	ἡ' τβάρβηλῶ
ἡν τεννοια		ἡν τεννοια	
18 ἡν ἡ' πωρπ ἡ' σοογιν		18 ἡν ἡ' πωρπ ἡ' σοογιν	
ἡ[π]ν ταφθαρσια		ἡν ταφθαρ' σια	
20 ἡν ἡ' πωνζ ἡ' ωα ἐνεζ		20 ἡν ἡ' πωνζ ἡ' ωα ἐνεζ	
she attended		4 they attended	
2 [and] 24 glorified him	and Barbelon,	2 and 4 glorified him	and Barbelo,
since 9' they had come into being because of her		6 since they had come into being because of her	
4 from 2 the coming-forth of the invisible (ἀόρατον) 3 Spirit (πνεῦμα).		4 7 from the coming-forth of the invisible 8 Spirit (πνεῦμα).	
6		6	
8		8	
10		10	
12		12	
These are the pentad of aeons (αἰών) 4 of the Father,		This is the pentad 9 of aeons (αἰών) of the Father,	
14 which is the first 5 Man,		14 which is 10 the first Man,	
the [image (εἰκών) of] the invisible (ἀόρατος) One.		the image (εἰκών) 11 of the invisible One.	
16 6 This is	Barbelon,	16 This is	12 Barbelo,
and Thought (ἐννοια),		and Thought (ἐννοια),	
18 7 and Foreknowledge,		18 and 13 Foreknowledge,	
and Indestructibility (ἀφθαρσία),		and Indestructibility (ἀφθαρσία),	
20 and 8 Eternal Life.		20 14 and Eternal Life.	

* III 9,1 The diaeresis over i is uncertain.

II 5,30—6,7

IV 8,19—9,8

αὐὼ α[γ]α[ρ]ε[ρ]ατοῦ		αὐὼ α[γ]α[ρ]ε[ρ]ατοῦ	
2 αὐτ' εὐοὕ ἡπαζορατον ἡπῆλ	α[γ]ω τβάρβηλῶ	2 ἡ' αὐὼ αὐτ' εὐοὕ ἡπαζορατον ἡπῆλ	20 αὐὼ τβάρβηλῶ
ταὶ ἡ' ἐνταύωωπε ἐτ[β]ήτητς		ταὶ ἐνταύωωπε ἐτ[β]ήτητς	
4		4	
αὐὼ ὡν ἀσ[α]ίτεῖ ἡ' ἐτῆ νὰς ἡ' τμ[η]ε		αὐὼ ὡν ἀσ[α]ίτεῖ ἐτ' νὰς 22 ἡ' τμ[η]ε	
6 αὐὼ α[γ]ειωρμ ἡ' οἱ παζο' ρατον ἡπῆλ		6 αὐὼ α[γ]ειωρμ	
8 ἀσβωλπ' ἐβολ ἡ' οἱ τμ[η]ε		8 ἀσβωλπ ἐβολ ἡ' οἱ τμ[η]ε	
ἡ' αὐὼ αγάρερατοῦ		ἡ' αὐὼ αγάρερατοῦ	
10 αὐτ' εὐοὕ ἡπαζορατο[ν] ἡ' ἡπῆλ ἐτ[β]ήτητς		10 αὐτ' εὐοὕ ἡ' ἡπαζορατο[ν] ἡπῆλ ἐτ[β]ήτητς ἐβολῆ	
ἡν τεγβ[α]ρβηλῶ		ἡ' ἡπῆλ τεγβ[α]ρβηλῶ	
12 ταὶ ἡ' ἐνταύωωπε ἐτ[β]ήτητς		12 ταὶ ἐνταύωωπε 9' ἐτβήτητς	
τ[α]ἱ τε τπεντας ἡ' αἰών ἡ' τε π[ι]ωτ'		ταὶ τε τπ[ι]εντας ἡ' αἰών ἡ' τε π[ι]ωτ'	
14 [ε]τε παῖ πε πωρπ ἡ' ἡρωμε		14 [ε]τε παῖ πε ἡ' πωρπ ἡ' ἡρωμε	
θικων ἡ' ἡπαζορατ[ι]ος ἡπῆλ		θικων ἡ' ἡπαζορατος ἡπῆλ	
16 ταὶ τε τπρονοια ἐτε ταὶ τ[ε] βάρβηλῶ		16 ταὶ τε τπρονοια ἐτε ταὶ τε βάρβηλῶ	
ἡ' αὐὼ πμ[ε]εγ[ε]		ἡ' αὐὼ πμ[ε]εγ[ε] ἡ' ἡπῆλ	
18 ἡ' τπρονωσις		18 τπρονωσις	
αὐὼ τμ[η]ντατ' τεκο		αὐὼ τμ[η]ντατ' τα[κ]ο	
20 αὐὼ πωνζ [ω]α ἐνεζ		20 αὐὼ πωνζ ἡ' ωα ἡ' ἐνεζ	
and they [attended]		Irenaeus	
2 and glorified 31 the invisible (ἀόρατον) [Spirit (πνεῦμα)] and Barbelo,		2 16 That, while Barbelo gloried in them	
32 because of whom they had come into being.			
4		4	
And she requested (αἰτεῖν) again 33 to grant her truth.			
6 And the invisible (ἀόρατον) Spirit (πνεῦμα) 34 consented.		6	
{ IV 8,24-25: And [he consented]. And (δέ) [when he had] consented }			
8 truth came forth,		8	
35 and they attended			
10 and glorified the invisible (ἀόρατον), 61 excellent Spirit (πνεῦμα)		10	
and his Barbelo			
12 2 because of whom they had come into being.		12	
This is the pentad (πεντάς) of aeons (αἰών) 3 of the Father,			
14 which is the first 4 Man,		14	
the image (εἰκών) of the invisible (ἀόρατον) Spirit (πνεῦμα).			
16 5 This is Providence (πρόνοια)—which is Barbelo—		16	
6 and Thought,			
18 and Foreknowledge (πρόγνωσις),		18	
and 7 Indestructibility,			
20 and Eternal Life,		20	

* II 6,2 correction γ above c.

* IV 8,19 homoioteleuton (from αὐ- to αὐ-). * IV 8,22f conforms to the parallel construction (see II 5,28f.). * IV 8,25 αὐὼ ἐβολ 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 π̄ου ἡ̄ροϋτ̄ ϸ̄ιμε
 εἰ|ει π̄μ̄τ̄ ἡ̄αιων
 4 ἡ̄τε ¹⁰πειωτ̄
 αγω ᾱδ̄ω̄ωτ̄ ε̄μᾱω̄ο ἡ̄οι ¹¹τ̄β̄ᾱρ̄β̄η̄λ̄ων
 6 ε̄ρο̄υν̄ επ̄ρῑαῑκ̄ρῑνε̄ς ¹²ἡ̄ο̄ῡο̄εῑν̄
 αγω ᾱτ̄κ̄ᾱτο̄ ε̄ρο̄υν̄ ε̄ρο̄ϋ
 8

10 ¹³ᾱς̄χ̄πο̄ ἡ̄ο̄ῡς̄π̄ῑν̄θ̄η̄ρ̄ ἡ̄ο̄ῡο̄εῑν̄
 ε̄ϋ̄¹⁴ε̄ῑνε̄ ἡ̄πο̄ῡο̄εῑν̄ ε̄τε̄ ἡ̄αῑᾱτ̄ϋ̄
 12 ᾱλ̄¹⁵ᾱλ̄ ἡ̄ϋ̄ω̄η̄ϋ̄ ᾱν̄ ϸ̄ν̄ τ̄μ̄ν̄τ̄νο̄δ̄
 π̄ε̄εῑ ¹⁶π̄ε̄ π̄μο̄νο̄γε̄νη̄ς̄
 14 ε̄ϋ̄ω̄ων̄ζ̄ ε̄βο̄λ̄ ¹⁷ϸ̄μ̄ π̄ῑω̄τ̄
 πᾱγ̄το̄γε̄νη̄ς̄ ἡ̄νο̄ῡτε̄
 16 ¹⁸π̄ω̄η̄ρε̄ ἡ̄ω̄ᾱμῑσε̄ ἡ̄τ̄ν̄ ἡ̄ᾱπ̄ῑω̄τ̄ ¹⁹τ̄η̄ρο̄ϋ
 π̄ῑαῑκ̄ρῑνε̄ς̄ ἡ̄ο̄ῡο̄εῑν̄
 18 ᾱϋ̄²⁰τε̄λ̄η̄λ̄ ἡ̄οῑ π̄νο̄δ̄ ἡ̄ᾱρο̄ρᾱτο̄ν̄ ἡ̄π̄ἡ̄
²¹ε̄ρ̄αῖ̄ ε̄χ̄μ̄ πο̄ῡο̄εῑν̄
 20 παῖ ἡ̄τᾱρο̄²²ων̄ζ̄ ε̄βο̄λ̄ ϸ̄ν̄ †ρο̄ῡεῑτε̄ ἡ̄δο̄μ̄

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 (ἀόρατον) Spirit (πνεῦμα) rejoiced
²¹ over the light
 20 who ²² had proceeded from the first power.

• BG 29,17-18 ἡ̄π̄ῑᾱγε̄νη̄το̄ς̄ perhaps to be emended to (ἡ̄)π̄ῑᾱγε̄νη̄το̄ς̄; see III. • BG 30,8 haplography.

2 ταῖ ¹⁵τε τμε̄ρ̄† ἡ̄ρο̄ϋτ̄ ϸ̄ιμε
 ε̄τε̄ ¹⁶ἡ̄το̄ϋ̄ π̄ε̄ π̄με̄ρ̄μ̄η̄τ̄ ἡ̄τε̄ ἡ̄αῑ¹⁷ων̄
 4 ε̄τε̄ ἡ̄το̄ϋ̄ π̄ε̄ π̄εῑω̄τ̄ ἡ̄¹⁸π̄ῑᾱγε̄νη̄το̄ς̄ ἡ̄εῑω̄τ̄
 ᾱδ̄ω̄ῑϋ̄¹⁹ϋ̄τ̄ ε̄ρο̄υν̄ ε̄ρο̄ϋ̄ ε̄μᾱτε̄ ἡ̄οῑ ²⁰τ̄β̄ᾱρ̄β̄η̄λ̄ων̄
 6 π̄ῑτ̄β̄ο̄ ϸ̄ν̄ ο̄ϋ̄οῖ̄ν̄
 30¹ᾱς̄κ̄ῑο̄τ̄ς̄ ε̄ρο̄υν̄ ε̄ρο̄ϋ
 8

10 ᾱς̄χ̄πο̄ ἡ̄²νο̄ῡς̄π̄ῑν̄θ̄η̄ρ̄ ἡ̄ο̄ῡοῖ̄ν̄
 ἡ̄μᾱ³κᾱρῑον̄
 12 ἡ̄ε̄ϋ̄ω̄η̄ϋ̄ ᾱε̄ ο̄ϋ̄β̄η̄ς̄ ⁴ᾱν̄ ϸ̄ν̄ τ̄μ̄ν̄τ̄νο̄δ̄
 παῖ πε π̄μο̄⁵νο̄γε̄νη̄ς̄
 14 ἡ̄τᾱρο̄ϋ̄ων̄ζ̄ ε̄βο̄λ̄ ἡ̄μ̄π̄ῑω̄τ̄
 πᾱγ̄το̄γε̄νη̄το̄ς̄ ἡ̄νο̄ϋ̄⁶τε̄
 16 π̄ω̄η̄ρε̄ ἡ̄ϋ̄π̄ ἡ̄μῑσε̄ ἡ̄π̄⁷τ̄η̄ρ̄ϋ̄ ἡ̄τε̄ π̄ε̄π̄ἡ̄
 ἡ̄πο̄ϋ̄οῖ̄ν̄ ⁸ᾱλ̄⁹ἡ̄¹⁰κ̄ρῑνε̄ς̄
 18 ᾱϋ̄τε̄λ̄η̄λ̄ ᾱε̄ ἡ̄οῑ πᾱτ̄¹¹ἡ̄ᾱγ̄ ε̄ρο̄ϋ̄ ἡ̄π̄ἡ̄
 ε̄ρ̄αῖ̄ ε̄χ̄μ̄ ¹²ἡ̄πο̄ϋ̄οῖ̄ν̄ ἡ̄τᾱρ̄ϋ̄ω̄π̄ε̄
 20 παῖ ἡ̄¹³τᾱρ̄ϋ̄ ϋ̄ρ̄π̄ ἡ̄ο̄ϋ̄ων̄ζ̄ ε̄βο̄λ̄ ϸ̄ν̄ τε̄¹⁴ρο̄ῡεῑτε̄ ἡ̄δο̄μ̄

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.
 30¹ 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 (αὐτογενής)
 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 ⁸τμε̄
 2 ταῖ τε τ̄π̄εν̄τᾱς̄ ἡ̄ᾱῑϋ̄ων̄ ἡ̄ρο̄ϋτ̄ ϸ̄ῑμε
 ε̄τε̄ ταῖ τε̄ τ̄ᾱε̄κ̄ᾱς̄ ἡ̄αῑων̄
 4 ε̄τε̄ παῖ πε ¹⁰π̄ε̄ῑϋ̄ω̄τ̄
 αγω ᾱρ̄δ̄ω̄ω̄τ̄ ε̄ρο̄υν̄ ϸ̄ν̄ τ̄β̄ᾱρ̄β̄η̄λ̄ων̄
 6 ¹¹ϸ̄μ̄ πο̄ῡο̄εῑν̄ εἰ̄τ̄ῑτ̄β̄η̄ϋ̄
 ε̄τ̄κ̄τ̄η̄ϋ̄ ᾱπᾱρο̄ᾱ¹²το̄ν̄ ἡ̄π̄ἡ̄
 8 ἡ̄μ̄ ἡ̄ε̄ϋ̄π̄ρ̄ε̄
 αγω ᾱς̄χ̄ε̄ ο̄ϋ̄ω̄ ¹³ε̄ρο̄ϋ̄
 10 ᾱϋ̄χ̄πο̄ ἡ̄ο̄ϋ̄†¹⁴κ̄ ἡ̄ο̄ῡο̄εῑν̄
 ϸ̄ν̄ ο̄ϋ̄ο̄εῑ¹⁵ἡ̄νε̄ ἡ̄μ̄ν̄τ̄μᾱκᾱρῑο̄ς̄ ἡ̄ε̄ῑνε̄
 12 ε̄ϋ̄ω̄η̄ϋ̄ ᾱε̄ ¹⁶ᾱν̄ ἡ̄μ̄ τε̄ϋ̄μ̄ν̄τ̄ν̄οῖ̄δ̄
 παῖ ἡ̄ε̄ο̄ϋ̄ρ̄ο̄ϋ̄ω̄τ̄ ¹⁷π̄ε̄
 14 ἡ̄τ̄μ̄η̄τ̄ρο̄πᾱτω̄ρ̄ ε̄ᾱρ̄ο̄ϋ̄ων̄ζ̄ ε̄βο̄λ̄
 ε̄τε̄ ¹⁸π̄αῖ̄ πε̄ π̄ε̄ϋ̄χ̄π̄ο̄ ο̄ϋ̄ᾱᾱτ̄ϋ̄
 16 π̄ω̄ρ̄ο̄ϋ̄ω̄τ̄ ἡ̄¹⁹τ̄ε̄ π̄η̄εῑω̄τ̄
 π̄ο̄ϋ̄ο̄εῑν̄ ε̄τ̄²⁰τ̄β̄η̄ϋ̄
 18 ᾱϋ̄τ̄ε̄λ̄η̄λ̄ ²¹ᾱε̄ ἡ̄οῑ πᾱρ̄ο̄ρᾱτο̄ν̄ ἡ̄πᾱρ̄θ̄ε̄ν̄ῑκ̄ο̄ν̄ ἡ̄π̄ἡ̄
²²ε̄ρ̄αῖ̄ ε̄χ̄μ̄ π̄ο̄ϋ̄ο̄εῑν̄ ε̄τᾱρ̄ϋ̄ω̄π̄ε̄
 20 π̄ε̄τᾱρ̄²³ϋ̄ρ̄π̄ ϋ̄ῑϋ̄ων̄ζ̄ ε̄βο̄λ̄ ε̄βο̄λ̄ ϸ̄ν̄ τ̄ϋ̄ο̄ρ̄π̄ ἡ̄δο̄μ̄

and ⁸ Truth.

2 This is the androgynous pentad (πεντάς) of aeons (αἰών),
⁹ which is the decad (δεκάς) of aeons (αἰών),
 4 which is ¹⁰ the Father.
 And he looked into Barbelo
 6 ¹¹ with the pure light
 which surrounds the invisible (ἀόρατον) ¹² Spirit (πνεῦμα)
 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 (ἀόρατον), virginal (παρθενικόν) Spirit
 (πνεῦμα) rejoiced ²⁰ over the light who had come into being,
 20 who had proceeded ²¹ from the first power

• IV 9,21 reads "the only offspring."

αγω τμε̄
 2 ταῖ τε τ̄π̄εν̄τᾱς̄ ἡ̄ἡ̄αῑων̄ ἡ̄ρο̄ϋτ̄ ϸ̄ῑμε
 εἰ̄τε̄ ¹⁰ταῖ τε̄ τ̄ᾱε̄κ̄ᾱς̄ ἡ̄ἡ̄αῑων̄
 4 ε̄τε̄ παῖ ¹¹πε̄ π̄ῑω̄τ̄
 αγω ᾱρ̄δ̄ω̄ω̄τ̄ (εἰ̄¹²ρο̄υν̄) ϸ̄ν̄ τ̄β̄ᾱρ̄β̄η̄λ̄ων̄
 6 ϸ̄μ̄ πο̄ϋ̄οῖ̄ν̄ εἰ̄τ̄ῑτ̄β̄η̄ϋ̄
 ε̄τ̄¹³κ̄τ̄η̄ο̄ϋ̄ επ̄ᾱ¹⁴ῑρο̄ρᾱτ̄ο̄ν̄ ἡ̄π̄ἡ̄
 8 ἡ̄μ̄ π̄ε̄ϋ̄π̄ρ̄ε̄
¹⁵αγω̄ ᾱς̄χ̄ε̄ ο̄ϋ̄ω̄ ε̄ρο̄ϋ̄
 10 ᾱϋ̄χ̄πο̄ ἡ̄¹⁶ο̄ϋ̄†¹⁷κ̄ ἡ̄ο̄ῡο̄εῑν̄
 ϸ̄ν̄ ο̄ϋ̄ο̄εῑν̄ ἡ̄¹⁸ἡ̄μ̄ν̄τ̄μᾱκᾱρῑο̄ς̄ ἡ̄ε̄ῑνε̄
 12 ε̄ϋ̄ω̄η̄ϋ̄ ¹⁹ᾱε̄ ᾱν̄ ἡ̄μ̄ τε̄ϋ̄μ̄ν̄τ̄νο̄δ̄
 π̄αῖ̄ ²⁰ἡ̄ε̄ο̄ϋ̄ρ̄ο̄ϋ̄ω̄τ̄ πε̄
 14 ἡ̄τ̄μ̄η̄τ̄ρ̄ο̄²¹πᾱτ̄ω̄ρ̄ ε̄ᾱρ̄ο̄ϋ̄ων̄ζ̄ ε̄βο̄λ̄
 ε̄τε̄ ²²π̄αῖ̄ πε̄ π̄ε̄χ̄πο̄ ο̄ϋ̄ᾱᾱτ̄ϋ̄
 16 π̄ω̄ρ̄²³ο̄ϋ̄ω̄τ̄ ἡ̄τε̄ π̄ῑω̄τ̄
 πο̄ϋ̄ο̄εῑν̄ ²⁴ε̄τ̄ῑτ̄β̄η̄ϋ̄
 18 ᾱϋ̄τε̄λ̄η̄λ̄ ᾱε̄ ἡ̄οῑ ²⁵πᾱρ̄ο̄ρᾱτο̄ν̄ ἡ̄πᾱρ̄θ̄ε̄ν̄ῑκ̄ο̄ν̄ ἡ̄μ̄π̄ἡ̄
 ε̄ρ̄αῖ̄ ε̄χ̄μ̄ πο̄ϋ̄ο̄εῑν̄ ²⁶ε̄τᾱρ̄ϋ̄ω̄π̄ε̄
 20 π̄ε̄ν̄τᾱρ̄ϋ̄ρ̄π̄ ²⁷ἡ̄ο̄ϋ̄ων̄ζ̄ ε̄βο̄λ̄ ε̄βο̄λ̄ ϸ̄ν̄ τ̄ϋ̄ο̄²⁸ρ̄π̄

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.

III 9,22—10,12

BG 30,13—31,7

ε²³τε ταῖ τε τεκπρονοια τβαρβηλων
 2 ²⁴αγτω²⁵ζς ἡμοq
 ζῆν τεκμν²⁶τ²⁷χρς 10¹μ<μ>ιν <μ>μοq
 4 ζωστε [ηq]ωωπε ἡτελειος
 ἔμ²⁸ν²⁹τ³⁰q δρωz εq[ωοο]π ἡχρς
 6 xε αγ³¹τω³²ζς ἡμοq
 ἡ[τμ]η³³τ³⁴χρηστος
 8 ἡπα³⁵ζορατον ἡπ³⁶ῆα
 εq[ωο]ω<τ>z ναq εβολ
 10 ³⁷αγω αqxi ἡπ³⁸τ³⁹ωzς
 εβολ ζιτοοτq ἡ⁴⁰παρθε⁴¹νικον ἡπ⁴²ῆα (πτωzς)
 12 αγω ⁴³αqazε ερατq ἡπ[εqμ]ιτο εβολ
 εq⁴⁴τ ε⁴⁵οοy ἡπαζορατο[ν] ἡπ⁴⁶ῆα
 14
 16
 μῆν πεν⁴⁷ταqοyωzε εβολ ζιτοο⁴⁸τ⁴⁹q
 18 αγω αq⁵⁰ρ⁵¹α⁵²ιτι ε⁵³τ ναq ἡοyω⁵⁴ρρεq⁵⁵ρ ζω⁵⁶
 πνοyς
 20 ⁵⁷αγω αqκατανεyε ἡδ⁵⁸ι παζορατον ἡ⁵⁹π⁶⁰ῆα

²³ which is his Providence (πρόνοια), Barbelo.

2 ²⁴ He anointed him
 with his own Christhood/goodness (Χριστός/χρηστός)
 4 10¹ 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 πτωzς does not fit the syntax of the sentence, nor does it appear to be a copying error.
 • BG 30,17: επιαζορατ (see 30,18, homoioteleuton) was erased and replaced by xε. • BG 30,18-19 Ms reads επιαζορατον.
 • BG 30,19 Till-Schenke emend ΟΥΩΤΖ to ΟΥΩ<ν>z.

ετε τεκπρο⁶¹νοια τε τβαρβηλω
 2 αγω αqτα⁶²ζς
 ζῆν τεκμ⁶³ν⁶⁴τ⁶⁵χς
 4 ζωστε ἡq⁶⁶ωωπε ντελιος
 αγω εμ⁶⁷ν ωτα ⁶⁸ἡζητq ηχς
 6 xε αqταz[ς]q
⁶⁹ζῆν τεκμ⁷⁰ν⁷¹τ⁷²χς
 8 <μ>πια⁷³ζ⁷⁴ορατον [μ]⁷⁵π⁷⁶ῆα
 νταqοyωτz ναq εβολ
 10 αγ[ω] ⁷⁷αqxi μπτωzς
 ζιτ⁷⁸ῆ παρθε⁷⁹ε31⁸⁰νικον μπ⁸¹ῆα
 12 νεqαζερατq ἡ⁸²πεqμ⁸³ιτο εβολ
 εq⁸⁴τ εοοy μπι⁸⁵αορατον[ι] ἡπ⁸⁶ῆα
 14 ἡ⁸⁷ν τεπρονοι⁸⁸α ετ⁸⁹zηκ εβολ

16
 παῖ νταqοyω<ν>z ἡ⁹⁰ζ[ι]ητq
 18 αγω αqα⁹¹ιτι ε⁹²τ ναq νοy⁹³ζ[ι]ω⁹⁴β νοyωτ
 πνοyς
 20 αqκατανεy⁹⁵ε <νδ⁹⁶ι [μ] παζορατον ἡπ⁹⁷ῆα

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).

THE APOCRYPHON OF JOHN

SYNOPSIS 16

II 6,22-34

IV 9,28—10,14

²²ἡτ<ε>q[π]ρονοια] ε[ι]τε] ταῖ τε τβαρβηλω
 2 ²³αγω αq[τ]ωzς ἡμοq
 ε[βο]α ζῆν τ²⁴μ²⁵ντ²⁶χρς ²⁷ἡτ²⁸ηq
 4 ωαντεq²⁹ωωπε ἡτελειος
 ενqωα³⁰ατ³¹ ἡ[α]αy ³²α³³ν³⁴ ἡμ³⁵ντ[χ]ρ[ς]
 6 εβολ xε εαqταzςq
³⁶ζραῖ ζῆν τ[ι]μ³⁷ντ[χ]ρ[ς]
 8 ἡπαζορατος ἡπ³⁸ῆα
 αy³⁹ω αqαζερατq ἡπεq⁴⁰ῆτο εβολ εqωoγo ⁴¹εxωq
 10 ζῆν τ[ο]y[ι]ν[ο]y α[ε]ῖ ἡταρεq⁴²xi
 εβολ ζι⁴³τ⁴⁴η πεπ[ι]να
 12
 αq[τ] ε[ο]oγ ἡπεπ⁴⁵ῆα ετοyααβ
 14 ⁴⁶αγω τεπρο[ι]νοια ε[ι]τ⁴⁷χ[η]κ εβολ
 [ζιτ⁴⁸η πεπ⁴⁹ῆα ⁵⁰αq⁵¹τ εοoy ἡπε[ι]π⁵²ῆα ε[ι]τοyααβ
 16 αγω τεπρο⁵³νοια ετ⁵⁴χ[η]κ ε[βο]α[ι]
 ταῖ ε[ι]ταqδωλπ⁵⁵ εβολ ⁵⁶ετ⁵⁷βητ⁵⁸ς
 18 αγω αq⁵⁹ρα⁶⁰ιτει ετ⁶¹η ναq ἡοyω⁶²ρ⁶³ ⁶⁴ρ ζω⁶⁵
 ετε πνοyς πε
 20 αγω αqειωρ⁶⁶μ

²² 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]].

• II 6,22 Ms reads ἡτ²⁸ηq due to 6,24. • II 6,30-32 dittography due to homoioteleuton.
 • IV 9,28 Stroke on N in νδoм is visible.

νδoм ἡτεκπρονοια ετε 10¹[ταῖ τε] τβαρβηλω
 2 [αγω αqτωzς ἡμοq]
 εβολ ζῆν τ[ι]μ³ντ⁴χρς νταq
 4 ⁵ωαντε[ι]qωωπε ντελιος
 ενqωα⁶ατ νααay αν ἡμ⁷ντ⁸χρς
 6 εβολ xε ⁹αqταzςq
 νζραῖ ζῆν τμ¹⁰ντ¹¹χρς
 8 ¹²ἡπαζορατος ἡπ¹³ῆα
 [αγω αqαζε¹⁴ρατq μπεqμ¹⁵το] εβο[ι]α εqωoγo ¹⁶εxω[ι]q
 10 ζῆν τ[ε]y[ν]oγ αε νταρεq¹⁷xi
 εβολ ζιτ¹⁸η πεπ[ι]να
 12
 αq¹⁹τ εοoy ²⁰ἡπεπ²¹ῆα ετοyααβ
 14 αγω τεπρο²²νοια ετ²³χ[η]κ εβολ

Irenaeus

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
 he glorified the holy Spirit (πνεῦμα)
 14
 16
 18 ²⁴ who in turn, they say, asked that the Mind be given to him as a helper.
 20

III 10,12—11,2

BG 31,7—32,3

2 απνοϋς οϋωνη εβολ
 νεφαζε ¹ερατq̄ μñ πεχρc
 4 εϋτ̄ εοοϋ νεq̄ μñ ¹⁴τβαρβηλον
 ναϊ τηροϋ η̄ταϋωπε ¹⁵ζñ οϋσιγη
 6 μñ οϋεννοια
 αq̄p̄ ρναq̄ ¹⁶ñδi παζορατον η̄πñα
 8 εειρε̄ ñοϋζωβ ¹⁷ζιτñ οϋωαχε
 αϋω πεq̄θελημα αq̄ωωπε ñοϋζωβ
 10 αq̄οϋωνη εβολ
 αq̄¹⁸αζε ερατq̄ μñ πνοϋς μñ ποϋοειν
 12 εq̄²⁰τ̄ εοοϋ ναq̄
 αϋω πωαχε αq̄οϋαζq̄ ²¹ñca ποϋωϋε
 14 εβολ ραρ̄ ζιτñ πωα²²χε
 απεχρc ταμιο ññka nim
 16 παϋτο²³γενης ñνοϋτε
 πωνη ñωα αηηζε ²⁴μñ πεθελημα
 18 πνοϋς μñ τεπρo²⁵γνωσις
 νεϋαζε ερατοϋ εϋτ̄ εοοϋ μñ ¹παζορατον μñπñα
 20 μñ τβαρβη¹λον χε η̄ταϋωωπε εβολ ζιτοοτ̄c

2 ¹² The Mind (νοῦς) came forth.
 He stood in attendance ¹³ together with Christ (Χριστός),
 4 glorifying him and ¹⁴ Barbelon.
 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 ¹¹ the invisible (ἀόρατον) Spirit (πνεῦμα)
 20 and Barbelo, ² since they had come into being because of her.

• III 10,12 corr. α² over ε.
 • BG 31,8 dittography. • BG 31,11 Ms reads μñ.

2 απνοϋς οϋωνη εβολ
 ναq̄ιαq̄ιαζερατq̄ μñ πε¹χc
 4 εq̄τ̄ εοοϋ ναq̄ μñ τβαρβηλo
¹⁰ναϊ δε τηροϋ η̄ταϋωωπε ζñ οϋ¹¹καρωq̄
 6 μñ οϋεννοια
 αq̄οϋωϋ ¹³ñδi παζορατον η̄πñα
 8 ερ̄οϋζωβ
¹³απεq̄οϋωϋ ρ̄ οϋζωβ
 10 αq̄οϋωνη ¹⁴εβολ
 αq̄ωζερατq̄ μñ πνοϋς ¹⁵μñ ποϋοiν
 12 εq̄τ̄ εοοϋ ναq̄
 πλo¹⁶ρoc αq̄οϋαζq̄ ñca ποϋωϋ
 14 εβολ ¹⁷ραρ̄ ζιτñ πλoρoc
 πεχc αq̄τα¹⁸μιο ññka nim
 16 παϋτογενης ¹⁹ññτ̄
 (μ)πωνη ñωα εñεζ μñ π²⁰ο²⁰γ²⁰ωϋ
 18 πνοϋς δε μñ τεπρoγνωσις
 32¹αγαζερατοϋ εϋτ̄ ειοοϋ η̄παζοι²ρατον η̄πñα
 20 μñ τβαρβηλo χε ³εβολ ζιτοτc αϋωωπε

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)
 32¹ attended and glorified ² the invisible (ἀόρατον) Spirit (πνεῦμα)
 20 and Barbelo, since ³ they had come into being because of her.

II 6,34—7,15

IV 10,15—11,5

ζñ ¹⁵π(ι)τρεq̄ει(ω)ρime δε ñδi παζορατον η̄πñα
 2 ⁷αq̄δωλπ̄ εβολ ñδi πνοϋς
 αϋω αq̄αζε¹ερατq̄ μñ πεχρc
 4 εq̄τ̄ εοοϋ ναq̄ μñ ¹⁴τβαρβηλo
 ναϊ δε τηροϋ εταζωωπε ²ζñ οϋμñτκαρωq̄
 6
 αϋω πμεεϋε αq̄οϋωϋε
 8 ζιτñ πωαχε η̄παζορατον η̄πñα ⁶εταμιο ñοϋζωβ
 αϋω πεq̄οϋωϋ αq̄ωωπε ñοϋερρον
 10 αϋω αq̄δωλπ̄ εβολ
 μñ ¹πνοϋς αϋω ποϋοειν
 12 εq̄τ̄ εοοϋ ναq̄
²αϋω πωαχε αq̄οϋ(α)ζq̄ ñca ποϋωϋε
 14 ¹⁰ετβε πωαχε ραρ̄
 αq̄ταμιο η̄πτηρq̄ ¹¹ñδi πεχc
 16 παϋτογεν(η)ς ñνοϋτε
 πωνη ¹²δε ϋα εñεζ <μñ> πεq̄οϋωϋ
 18 αϋω πνοϋ(ς) ¹³μñ τηρoγνωσις
 αγαζερατοϋ αϋτ̄ ειο¹⁴οϋ η̄παζορατον η̄πñα
 20 μñ τβαρβηλ(ω) ¹⁵χε ετβητc ραρ̄ αϋωωπε

¹⁵ 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.
 6
 And the Mind wanted ⁵ to make something
 8 through the Word ⁶ of the invisible (ἀόρατον) Spirit (πνεῦμα).
 And his will became ⁷ actual (ἔργον)
 10 and came forth
 with ⁸ the Mind (νοῦς) and the Light
 12 glorifying him.
⁹ And the Word followed the Will.
 14 ¹⁰ For (γάρ) through the Word,
¹¹ Christ (Χριστός), the divine Self-Generated (αὐτογενής)
 16 created the All.
 And (δέ) ¹² Eternal Life <with> his Will,
 18 and the Mind (νοῦς) ¹³ with Foreknowledge (πρόγνωσις)
 attended and glorified ¹⁴ the invisible (ἀόρατον) Spirit (πνεῦμα)
 20 and Barbelo, ¹⁵ since (γάρ) they had come into being because of her.

• 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 ζñ.

¹⁵ζñ π(ι)τρεq̄ειωρ̄m δε ñδi (π)αζορατ(ι)ñτον η̄πñα
 2 αq̄δωλπ̄ εβολ ñδi πνοϋς
¹⁷αϋω αq̄αζερατq̄ μñ πεχρc
 4 εq̄τ̄ ¹⁸εοοϋ ναq̄ μñ τβαρβηλo
 [ναϊ δε ¹⁹τηροϋ εταζωωπε ζñ οϋ(μ)ντ²⁰καρωq̄
 6
 αϋω πμεεϋε αq̄οϋω²¹ϋε
 8 ζιτñ πωαχε η̄παζορατον η̄πñα ²²η̄πñα εταμιο ñοϋζωβ
 [αϋω] ²³πεq̄οϋωϋε αq̄ωωπε ñοϋερρ(ι)τον
 10 αϋω αq̄δωλπ̄ εβολ
 ñ(δi) πνοϋς²⁴ ²⁵αϋω ποϋοειν
 12 εq̄τ̄ εοοϋ [ναq̄]
²⁶αϋω πωαχε αq̄οϋαζq̄ ñca ποϋ²⁷ωϋε
 14 ετβε πωαχε ραρ̄
 αq̄τα²⁸μιο η̄πτηρq̄ ñδi πεχρc
 16 παϋτο²⁹γενης ñνοϋτε
 [πωνη δε ϋα ¹¹εñεζ μñ πεq̄οϋωϋ
 18 αϋω ³πνοϋς μñ τηρoγνωσις
³αγαζερατοϋ αϋτ̄ εοοϋ η̄παζορατον η̄πñα
 20 μñ βαρβη¹λω χε ετβητc ραρ̄ αϋωωπε

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

III 11,3-16

BG 32,3-21

1 ἀφ' αὐτοῦ ἐβόη ἡ δὲ πνοὴ ἡ ἀποκρυφία
 2 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 4
 6 εὐπαρξασίας
 8 ἡ ἀποκρυφία ἡ ἀποκρυφία
 10 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 12 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 14
 16 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 18
 20 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία

2 ἀφ' αὐτοῦ ἐβόη ἡ δὲ πνοὴ ἡ ἀποκρυφία
 4
 6 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 8 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 10 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 12 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 14
 16 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 18
 20 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία

3 And the mighty invisible (δόρατον) Spirit (πνεῦμα) completed
 4 the divine Self-Generated (αὐτογενής),
 the Son of Barbelon,
 6 that he may stand in attendance (παράστασις)
 to the great and invisible (δόρατον) Spirit (πνεῦμα)
 8 the divine Self-Generated (αὐτογενής),
 the Christ (Χριστός),
 10 whom he had honored (τιμᾶν) with great honor (τιμή),
 since (ἐπεὶ) he had come into being from a first Thought (ἐννοία),
 12 he whom the invisible (δόρατον) Spirit (πνεῦμα) installed
 as God over the All,
 14
 16 And he subjected (ὑποτάσσειν) to him the truth which is in him,
 18 that he may know (νοεῖν) the All,
 he
 20 whose name will be told to those who are worthy.

And he completed by the Spirit (πνεῦμα)
 the eternal divine Self-Generated (αὐτογενής),
 the Son of Barbelo,
 6 that he may attend him,
 the eternal, virginal (παρθενικόν), invisible (δόρατον) Spirit (πνεῦμα)
 8 the divine Self-Generated (αὐτογενής),
 the Christ (Χριστός),
 10 whom he had honored with great honor,
 since he had come into being from his first Thought (ἐννοία),
 12 he whom the invisible Spirit (πνεῦμα) installed
 as God over the All, as true God.
 14 He granted him all authority (ἐξουσία)
 and subjected (ὑποτάσσειν) to him the truth which is in him
 16 that he may know (νοεῖν) the All,
 he
 20 whose name will be told to those who are worthy of it.

• III 11,14 corr. q over p. • III 11,16 ἀποκρυφία is a sound spelling for ἀφ' αὐτοῦ (cf. 15,3).
 • BG 32,3 Till-Schenke read ἀφ' αὐτοῦ. • BG 32,20 Ms reads ντε.

II 7,15-32

IV 11,6—12,4

1 ἀφ' αὐτοῦ ἐβόη ἡ δὲ πνοὴ ἡ ἀποκρυφία
 2 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 4
 6 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 8 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 10 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 12 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 14
 16 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 18
 20 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία

And the holy Spirit (πνεῦμα) completed
 the divine Self-Generated (αὐτογενής),
 his Son, together with Barbelo,
 6 that he may attend
 the great and invisible (δόρατον), virginal (παρθενικόν) Spirit (πνεῦμα)
 8 the divine Self-Generated (αὐτογενής),
 the Christ (Χριστός),
 10 whom he had honored with a mighty voice.
 He came forth through Providence (πρόνοια).
 12 And the invisible (δόρατον), virginal (παρθενικόν) Spirit (πνεῦμα)
 installed the divine true Self-Generated (αὐτογενής) over the All.
 14 And he subjected (ὑποτάσσειν) to him every authority (ἐξουσία)
 and the truth which is in him,
 16 that he may know the All,
 he who had been called with a name exalted above every name.
 18 For (γάρ) that name will be told to those who are worthy of it.
 For (γάρ) from the Light, which is Christ (Χριστός),
 20 and Indestructibility,

• II 7,23 correction M' over π. • II 7,29 correction π' over ν. • II 7,31 correction ε' over α.
 • IV 11,7 reads ἡ δὲ πνοὴ (see also 11,20 and 12,5). • IV 11,9-13 homoioteleuton (from ἀποκρυφία to ἀποκρυφία); the scribe made up for the four extra lines by increasing
 the number of lines on page 12 from 28 to 32.

1 ἀφ' αὐτοῦ ἐβόη ἡ δὲ πνοὴ ἡ ἀποκρυφία
 2 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 4
 6 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 8 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 10 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 12 πέντακτις ἡ ἀποκρυφία ἡ ἀποκρυφία
 14
 16 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία
 18
 20 ἡ ἀποκρυφία ἡ ἀποκρυφία ἡ ἀποκρυφία

And the holy Spirit (πνεῦμα) completed
 the divine Self-Generated (αὐτογενής),
 his Son, together with Barbelo,
 6 that he may attend
 the great and invisible (δόρατον), virginal (παρθενικόν) Spirit (πνεῦμα)
 8 the divine Self-Generated (αὐτογενής),
 the Christ (Χριστός),
 10 whom he had honored with a mighty voice.
 He came forth through Providence (πρόνοια).
 12 And the invisible (δόρατον), virginal (παρθενικόν) Spirit (πνεῦμα)
 installed the divine true Self-Generated (αὐτογενής) over the All.
 14 And he subjected (ὑποτάσσειν) to him every authority (ἐξουσία)
 and the truth which is in him,
 16 that he may know the All,
 he who had been called with a name exalted above every name.
 18 For (γάρ) that name will be told to those who are worthy of it.
 For (γάρ) from the Light, which is Christ (Χριστός),
 20 and Indestructibility,

• II 7,23 correction M' over π. • II 7,29 correction π' over ν. • II 7,31 correction ε' over α.
 • IV 11,7 reads ἡ δὲ πνοὴ (see also 11,20 and 12,5). • IV 11,9-13 homoioteleuton (from ἀποκρυφία to ἀποκρυφία); the scribe made up for the four extra lines by increasing
 the number of lines on page 12 from 28 to 32.

III 11,16—12,3

BG 32,21—33,12

2 ²πεφωτιστοὺς ἡνωθὲς νοογενεῖν
¹⁸εβολὰς ζῆτιν παυτογενήης ἡνοῦτε
 4 ¹⁹ἀγούωνος εβολὰς εὐπαράστασις καὶ
²⁰πυωμῆντ πε
 6 ²¹θελημα
²²μὴν πωνος ἡ'ωα ἀνηζε
 8 ²³μὴν τεννοια
 πεφωτιστοὺς ²⁴δε
 10 ²⁵τεχαρις
²⁶τςυνζεσις
 12 ²⁷τεσθηςις
²⁸μὴν τεφρονησις
 14 ²⁹τεχαρις μὴν πε'ζογειτ νοογενεῖν
³⁰ἀρμωζήλ
 16 ³¹ετε παρ'ἰσ'γελοσ πε ἡπερζογειτ ἡαίων
³²αγω 'οὐν πυωμῆντ ἡαίων ἡμμα
 18 ³³τε'χαρις
³⁴τἀληθειῶν
 20 ³⁵τμορφῆ

2 ζῆτοτq μπνογτε 33'ἡμπεπνα
 2 ¹πεφωτιστοὺς ἡνωθὲς νοο'ιοειν ἀ'γούωνος
 εβολὰς ζῆ παυ'τογενήης ἡνοῦτε
 4 ²δε εὐεαζερα'τογ' εροq
 (N)τ'ωομῆντε
 6 ³πογωψ
⁴ἡμν' τεννοια
 8 ⁵μὴν πωνος
 τεφω'ε) δε
 10 ⁶τεχαρις
⁷τςυνζεσις
 12 ⁸τεσ'θηςις
⁹τεφρονησις
 14 ¹⁰τεχαρις ἡμ'ε)ν ἡπερζογειτ νοο'ιοειν
¹¹ζαρ'μοζηλ
 16 ¹²ετε παγγελος μπουοῖν ¹³ζμ περζογειτ ἡαίων
¹⁴εὐν'ωομτ ¹⁵ἡαίων ἡμμα
 18 ¹⁶τεχαρις
¹⁷τμη
 20 ¹⁸τμορφῆ

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 (παρόστασις) 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 ²⁵ 12' angel (ἄγγελος) of the first aeon (αἰών).
 And ²⁶ there are three aeons (αἰών) with him
 18 ²⁷ Grace (χάρις),
 Truth (ἀλήθεια),
 20 ²⁸ Form (μορφή).

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

II 7,32—8,8

IV 12,4-18

2 ζῆτῆ πτ' ἡπεπῆνα
 2 ¹ἡπιωτιστοὺς ἡνωθὲς μ'φωστῆρ
 εβολὰς ζῆ παυτογενήης ἡνοῦτε
 4 ἀφ'ωστ εβολὰς ἀτρούωζε 8'ερατοῦ εροq
 πυωμτ' δε
 6 ²πογωψε
³τεν'νοια
 8 ⁴αγω πωνος
 τεφω'ε) δε ἡ'δ'ομ
 10 ⁵τμῆντ'μῆντ'ζητ
⁶τεχαρις
 12 ⁷τεσθηςις
⁸τεφρονησις
 14 ⁹τεχαρις δε ε'σ'ωοπ' ζα'ζτῆ παιων ἡ'φωστῆρ
¹⁰ἀρμωζήλ
 16 ¹¹ετε παῖ πε πυωρπ' ἡα'γ'γελοσ
¹²παιων δε ¹³σεῖνμαq ἡ'δ'ι κε'ωομτ' ἡαίων
 18 ¹⁴τχα'ρις
¹⁵τμη
 20 ¹⁶τμορφῆ

²² through the gift of the Spirit (πνεῦμα)
 2 {IV 12,5: and} the four ²³ {IV 12,5: [great]} lights (φωστῆρ)
 from the divine Self-Generated (αὐτογενής) . . .
 4 ²⁴ He expected them to attend 8' him.
 And (δέ) the three (are)
 6 the Will,
²⁵ Thought (ἐννοια),
 8 and Life.
 And (δέ) the four ²⁶ powers (are)
 10 Understanding,
 Grace (χάρις),
 12 Perception (αἴσθησις),
²⁷ Prudence (φρόνησις).
 14 And (δέ) grace (χάρις) belongs to ²⁸ the light (φωστῆρ)-aeon (αἰών)
 Armozel,
 16 who is ²⁹ 6 the first angel (ἄγγελος).
 And (δέ) there are ³⁰ 7 three other aeons (αἰών) with this aeon (αἰών):
 18 Grace (χάρις),
³¹ Truth,
 20 ³² Form (μορφή).

2 ζῆτῆ πτ' ἡπε'ῖπῆνα
 2 ¹ἡν'πιωτιστοὺς ἡνωθὲς μ'φωσι'ε'τῆρ
 εβολὰς ζῆ παυτογενήης ἡ'ἡ'νοῦτε
 4 ἀφ'ωστ εβολὰς ε'α'τρούωζε ερατοῦ εροq
 'π'ωομτ δε
 6 ²πογωψε
³τεννοια
 8 ⁴αγω πωνος
 [τεφω'ε) δε ἡ'δ'ομ
 10 ⁵τμῆντ'μῆντ'ζητ
⁶τεχαρις
 12 ⁷τεσ'θηςις
⁸τ'φρονησις
 14 ⁹τεχαρις ¹⁰δε ε'σ'ωοπ' ζα'τῆ παιων ἡ'φωστῆρ
¹¹ἀρμωζήλ
 16 ¹²ετε ¹³παῖ π'ε' πυωρπ' (N)α'γ'γελοσ
¹⁴παιων δε ¹⁵σεῖνμαq ἡ'δ'ι κε' ¹⁶π'ωομτ' ἡ'νεων
 18 ¹⁷τχα'ρις
¹⁸τμη
 20 ¹⁹τμορφῆ

Irenaeus

2 ²⁰ four lights were emitted
 4 to attend the Self-Generated;
²¹ that, again, from
 6 the Will
 8 and Eternal Life
²² other four emissions were made to attend the four lights, ²³ which they
 10 name Grace,
 Volition,
 12 Understanding,
 and Prudence.
 14 ²⁴ They postulate that Grace was joined to the first light
²⁵ and that this is the Savior (see 22,2)—and they call him
 16 (H)armogenes;

III 12,3-18

BG 33,12—34,9

ΠΜΕΖ'CΝΑΥ ΝΟΥΟΕΙΝ [ΩΡΟΙΔΗΛ·
 2 ΠΕΝΤΑΥ'ΚΑΙΤΑΙΘΙCΤΑ ΜΗ[ΟQ] ΖΗ ΠΜΕΖCΝΑΥ ΝΑΙΩΝ
 ΕΥΝ ΨΟΜΝΤ' ΝΑΙΩΝ ΝΕΜΑQ 'ΕΤΕ ΝΑΙ ΝΕ
 4 ΤΕ[ΠΡΟΝΟΙ]Α
 ΤΕCΘΗCΙC
 6 ΤΕ'ΜΗΝΗΜΗ
 [ΖΗ] Π[ΜΕΖ]ΨΟΜΝΤ' ΝΟΥΟ'ΕΙΝ <ΔΑΥΕΙΘΕ>
 8 ΔΥΑΠΟΚΑΘΙ'CΤΑ ΜΗΟQ ΖΗ ΠΜΕΖ'ΨΟΜΝΤ' ΝΑΙΩΝ
 <ΕΥΝ ΨΟΜΝΤ' ΝΑΙΩΝ> [ΝΗΜΑQ ΕΤΕ ΝΑΙ ΝΕ
 10 'ΤCΥΝΖΕCΙC
 ΤΑΓΑΠΗ
 12 ΤΖΙΔΕΑ·
 [ΖΗ] 'ΠΜΕΖΨΤΟΟΥ ΝΟΥΟΕΙΝ <ΗΛΗΛΗΘ>
 14 ΔΥΑΠΟΚΑΘΙ'CΤΑ ΜΗΟQ ΖΗ ΠΜΕΖΨΤΟΟΥ ΝΑΙΩΝ
 'ΕΥΝ ΨΟΜΝΤ' ΝΑΙΩΝ ΝΗΜΑQ ΕΤΕ 'ΝΑΙ ΝΕ
 16 ΤΜΝΤΤΕΛΙΟC
 †ΡΗΝΗ
 18 ΤCΟΦΙΑ·
 ΝΑΙ ΝΕ ΠΕΨΤΟΟΥ ΝΟΥ<Ο>ΕΙΝ
 20 ΕΤΑ'ΖΕ ΕΡΑΤΟΥ ΕΠΑΥΤΟΓΕΝΗC ΝΗΟΥ'ΙCΤΕ·

ΠΜΕΖCΝΑΥ ΝΟΥΟΕΙΝ 'ΤΩΡΟΙΔΗΛ·
 2 ΠΑΙ ΝΤΑΥΚΑΘΙCΤΑ Μ'ΗΟQ ΖΙΧΜ ΠΜΕΖCΝΑΥ ΝΑΙΩΝ
 'ΕΥΝ ΨΟΜΝΤ' ΝΑΙΩΝ ΝΗΜΑQ 'ΕΤΕ ΝΑΙ ΝΕ
 4 ΤΠΡΟΝΟΙΑ
 ΤΕCΘΗ'CΙC
 6 ΠΡ ΠΜΕΕΥΕ
 ΠΜΕΖΨΟ'ΜΝΤ' ΝΟΥΟΙΝ ΔΑΥΕΙΘΕ
 8 ΠΑΙ Ν'ΤΑΥΚΑΘΙCΤΑ ΜΗΟQ ΖΙΧΜ Π'ΜΕΖΨΟΜΝΤ' ΝΑΙΩΝ
 ΕΥΝ ΨΟ'ΜΝΤ' ΝΑΙΩΝ ΝΗΜΑQ ΕΤΕ ΝΑΙ <ΝΕ>
 10 34'ΤCΥΝΖΕCΙC
 ΤΑΓΑΠ[Η]
 12 ΤΖΕΙΔΕΑ]
 'ΠΜΕΖΨΤΟΟΥ ΔΕ ΝΟΥΟ[ΕΙΝ ΗΛΗ]ΛΗΘ
 14 ΠΑΙ ΝΤΑΥΚΑΘΙCΤΑ ΜΗΟQ 'ΖΙΧΜ ΠΜΕΖΨΤΟΟΥ ΝΑΙΩΝ
 'ΕΥΝ ΨΟΜΝΤ' ΝΑΙΩΝ ΝΗΜΑQ] 'ΕΤΕ ΝΑΙ ΝΕ
 16 ΤΜΝΤΤΕΛΙΟC
 †'ΡΗΝΗ
 18 ΤCΟΦΙΑ
 ΝΑΙ ΝΕ ΠΕΨΤΟ'ΟΥ ΝΟΥΟΙΝ
 20 ΕΤΑΖΕΡΑΤΟΥ ΕΠΑΥ'ΤΟΓΕΝΕΤΩΡ ΝΗ† :

The 4 second light (is) Oroiael,

2 the one whom he 5 placed (καθιστάναι) 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 (ἀποκαθιστάναι) in the 10 third aeon (αἰών), with <whom there are three aeons>, namely,

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

12 The fourth light, <Eleleth,>

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

The second light (is) 13 Oroiael,

2 the one whom he placed (καθιστάναι) 14 over the second aeon (αἰών), 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 (καθιστάναι) over the 20 third aeon (αἰών), with whom there are 21 three aeons (αἰών), namely,

10 34' Understanding (σύνησις),
 Love (ἀγάπη),
 12 [Idea (ιδέα).]

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

14 the one whom he placed (καθιστάναι) 4 over the fourth aeon (αἰών), 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 [ΖΗ] The scribe appears to have jumped ahead to ΖΗ in 12,9 and corrected the error incompletely; the confusion continues in 12,11-12.

II 8,8-21

IV 12,18—13,5

ΠΜΕΖCΝΑΥ ΔΕ Μ'ΦΩCΤΗΡ' ΩΡΙ<Δ>ΗΛ·
 2 ΠΕΝΤΑΥCΕΖΩQ' ΕΡΑΤQ' 'ΕΧΜ ΠΜΕΖCΝΑΥ ΝΑΙΩΝ
 CΕΝΝΕΜΑQ ΔΕ '11 ΝΒΙ ΚΕΨΟΜΤ' ΝΑΙΩΝ
 4 ΤΕΠΙΝΟΙΑ
 ΤΕCΘΗ'2[C]ΙC·
 6 ΠΡ ΠΜΕΕΥΕ
 ΠΜΑΖΨΟΜΤ ΔΕ Μ'ΦΩ'13[C]ΙΤΗΡ ΠΕ ΔΑΥΕΙΘΑΙ
 8 ΠΑΙ ΕΝΤΑΥCΕΖΩQ' Ε'14ΡΑΤQ' ΕΧΜ ΠΜΕΖΨΟΜΤ' ΝΑΙΩΝ
 CΕΝΝΕ'15ΜΑQ ΔΕ ΝΒΙ ΚΕΨΟΜΤ' ΝΑΙΩΝ
 10 ΤΜΝΤΡΜ'16ΝΖΗΤ·
 ΤΑΓΑΠΗ·
 12 †ΔΕΑ·
 ΠΜΑΖΨΤΟΟΥ ΔΕ '17ΝΑΙΩΝ
 14 ΔΥΤΕΖΟQ' ΕΡΑΤQ' ΕΧΜ ΠΜΕΖ'18ΨΤΟΟΥ Μ'ΦΩCΤΗΡ
 ΗΛΗΛΗΘ CΕΝΝΕΜΑQ' '19ΔΕ ΝΒΙ ΚΕΨΟΜΤ' ΝΑΙΩΝ
 16 Π'ΧΩΚ' ΕΒΟΛ
 20†ΡΗΝΗ
 18 ΤCΙΟΦΙΑ·
 ΝΑΙ ΝΕ ΠΨΤΟΟΥ Μ'ΦΩ'21CΤΗΡ·
 20 ΕΤΑΖΕΡΑΤΟΥ ΑΠΑΥΤΟΓΕΝΗC ΝΗΟΥΤΕ

And (δέ) the second 9 light (φωστήρ) (is) Oriael,

2 who had been placed 10 over the second aeon (αἰών).

And (δέ) there are 11 three other aeons (αἰών) 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 (αἰών).

15 And (δέ) there are three other aeons (αἰών) with him:

10 Understanding,
 16 Love (ἀγάπη),
 12 Idea (ιδέα).

And (δέ) the fourth 17 aeon (αἰών)

14 was placed over the fourth 18 light (φωστήρ) Eleleth.

And (δέ) there are 19 three other aeons (αἰών) 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);

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

ΠΜΕ[ΖC]ΝΑΥ '19ΔΕΙ Μ'ΦΩCΤΗΡ ΩΡΙΔ[ΗΛ·
 2 ΠΕΝ'20ΤΑΥCΑΖΩQ' ΕΡΑΤ'Q' ΕΧΜ [ΠΜΕΖ'21C]ΝΑΥ ΝΗΕΩΝ
 CΕΝ[ΜΜΑQ] '22ΔΕ ΝΒΙ ΚΕΨΟΜΤ' ΝΗ[ΑΙΩΝ]
 4 '23ΤΕΠΙΝΟΙΑ·
 ΤΕCΘΗCΙC
 6 [ΠΡ] '24ΠΜΕΕΥΕ·
 ΠΜΕΖΨΟΜ[Τ ΠΕ] '25ΔΕ Μ'ΦΩCΤΗΡ [Ν]ΔΑΥ[ΕΙΘΑΙ]
 8 '26ΠΑΙ Ν'ΤΑΥCΑΖΩQ' ΕΡΑ[ΤQ' ΕΧΜ] '27ΠΜΕΖΨΟΜΤ' ΝΗΕΩ[ΙΝ
 CΕ]28ΝΗΜΑQ ΔΕ ΝΒΙ ΚΕΨΟ[ΙΜΤ] '29ΝΗΑΙΩΝ
 10 ΤΜΝΤΡΜ'30ΝΖ[ΙΗΤ]
 '30ΤΑΓΑΠΗ
 12 †ΔΕΑ·
 ΠΜ[ΕΖΨΤΟ]31ΟΥ ΔΕ ΝΗΑΙΩΝ
 14 ΔΥΤΑΖΟQ Ε]32[ΡΑΤQ' ΕΧΜ] ΠΜΕΖΨΤΟΟΥ Μ13'ΦΩCΤΗΡ
 Η[ΛΗΛΗΘ CΕΝΝΗ]ΑQ 'ΔΕ ΝΒΙ ΚΕΨΟΜΤ' ΝΗΑΙΩΝ
 16 Π'ΧΩΚ ΕΒΟΛ
 †Ρ[Η]ΝΗ
 18 ΤCΟΦΙΑ
 'ΝΑΙ ΝΕ ΠΨΤΟΟΥ Μ'ΦΩCΤ[ΗΡ]
 20 'ΕΤΑΖΕΡΑΤΟΥ ΕΠΙΔΥ[Τ]ΟΓΕ[ΙΝΗC

Irenaeus

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

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

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

III 12,18—13,4

BG 34,9—35,5

ΠΗΝΤΣΝΟΟΥΣ ΝΑΙΩΝ ΕΤΑΞΕ ¹⁹ΕΡΑΤΟΥ ΕΠΑΛΟΥ
 2 ΖΙΤΗ ΠΤ ΜΗ ΤΕΥ²⁰ΔΟΚΙΑ
 ΜΙΝΙΠΝΟΒ ΝΑΥΤΟΓΕΝΕΤΩΡ ²¹ΝΧΡC
 4 ΖΙΤΗ ΠΤ ΜΗ ΤΕΥΔΟΚΙΑ
 Μ²²ΠΑΖΟΡΑΤΟΝ ΜΠΝΑ
 6 ΝΑΙ ΝΕ ΠΗΜΤ²³ΣΝΟΟΥΣ ΝΑΙΩΝ
 ΝΑΨΩΗΡΕ ΝΕ Μ²⁴ΠΑΥΤΟΓΕΝΗC
 8
 10
 ΕΒΟΛ ΖΗ ΠΩΡΠ ΝC²⁵ΟΥΝ
 12 ΜΠΝΟΥC ΝΤΕΛΙΟC
 ΖΙΤΗ ΠΤ
 14 ΜΗ ²⁶ΤΕΥΔΟΚΙΑ ΜΠΝΟΒ
 ΝΑΖΟΡΑΤΟΝ ΜΠΝΑ
 16 13¹ΗΠΕΜΤΟ ΕΒΙΟΛΙ ΜΠΑΥΤΟΓΕΝΗC
 ΠΡΩ²ΜΕ ΝΤΕΛΙΟC ΜΜΗΕ ΠΖΑΓΙΟC
 18 ΠΕΖΟΥ³ΕΙΤ ΝΤΑΦΟΥΩΝΖ ΕΒΟΛ
 ΑΥΜΟΥΤΕ Ε΄ΠΕΦΡΑΝ ΧΕ
 20 ΑΔΑΜΑC

¹⁴ 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),
 16 13¹ 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

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

* BG 34,20 misconstrued ΠΤ, "the gift," as the abbreviation for ΠΝΟΥΤΕ, "God;" see note on 23,4. • BG 35,1 Till-Schenke reconstruct ΠΝΟΥΤΕ ΜΗ.

II 8,22-35

IV ...(13)...

²²ΝΑΙ ΝΕ ΠΗΝΤΣΝΟΟΥC ΝΑΙΩΝ ΕΤΑΞΕΡΑΤΟΥ ²³ΑΨΩΗΡΕ ...
 2 ...
 ΜΠΝΟΒ ΠΑΥΤΟΓΕΝΗC ΠΕΧΡC ...
 4 ²⁴ΖΙΤΗ ΠΟΥΩΨΕ ΜΗ ΠΤ ...
 ΜΠΑΖΟΡΑΤΟC Μ²⁵ΠΝΑ ...
 6 ΠΗΜΤCΣΝΟΟΥC [Δ]Ε ΝΑΙΩΝ ...
 ΝΝΑ²⁶ΨΩΗΡΕ ΜΠ[Δ]ΥΤΟΓΕΝΗC ΝΕ ...
 8 ΑΥΩ ΝΤΑΠΤΗΡ²⁷ ΤΑΧΡΟ ...
 ΖΡΑΙ ΖΗ ΠΟΥΩΨ ΜΠΕΠΝΑ ΕΤΟΥ²⁸ΑΔΒ ...
 10 ΕΒΟΛ[Α Ζ]ΙΤ[Μ] ΠΑΥΤΟΓΕΝΗC ...
 ΕΒΟΛ ΔΕ ²⁹ΖΗ ΤΠΡ[ΙΟΓΝΩCΙ]C ...
 12 ΜΠΝΟΥC ΝΤΕΛΕΙΟC ...
 ...
 14 ³⁰ΖΙΤΗ ΠΒΩ[ΛΠ Ε]ΒΟΛ ΜΠΟΥΩΨ ...
 ΜΠΑΖΟ³¹ΡΑΤΟC ΜΠΝΑ ...
 16 ΑΥΩ ΠΟΥΩΨΕ ΜΠΑΥΤΟΓΕ³²ΝΗC ...
 <Π>ΡΩΜΕ ΝΤΕΛΕΙΟC ...
 18 ΠΩΡΠ ΟΥΩΝΖ ³³ΕΒΟΛ ΑΥΩ ΠΜΕΕ ...
 ΠΕΤΑΦΜΟΥΤΕ ΕΡΟ³⁴ ΝΒΙ ΠΠΑΡΘΕΝΙΚΟΝ ΜΠΝΑ ΧΕ ...
 20 ΠΙΓΕΡΑ ³⁵ΑΔΑΜΑΝ ...

²² these are the twelve aeons (αἰών) which attend ²³ the Son

Irenaeus
 2 ...
 of the mighty One, the Self-Generated (αὐτογενής), Christ (Χριστός),
 4 ²⁴ through the will and the gift ...
 of the invisible (ἀόρατον) ²⁵ Spirit (πνεῦμα).
 6 And (δέ) the twelve aeons (αἰών)
 belong to ²⁶ the Son, the Self-Generated (αὐτογενής).
 8 And all things were ²⁷ established ...
 by the will of the holy Spirit (πνεῦμα)
 10 ²⁸ through the Self-Generated (αὐτογενής).
 And (δέ) from ²⁹ the Foreknowledge (πρόγνωσις)
 12 of the perfect (τέλειος) mind (νοῦς),
 ...
 14 ³⁰ through the revelation of the will ...
 of the invisible (ἀόρατος) ³¹ Spirit (πνεῦμα)
 16 and the will of the Self-Generated (αὐτογενής),
³² <the> perfect (τέλειος) Man (came forth),
 18 the first revelation, ³³ and the truth.
 It is he whom ³⁴ the virginal (παρθενικόν) Spirit (πνεῦμα) called
 20 Pigeras-Adamas(s),
 20 whom they also call Adamas,

III 13,4-22

BG 35,6—36,5

ἀγαποκαθίστα ἡμοῦ ἐπεφθόγειτ¹ ναίων
 2 ὁ γὰρ πνοὸς ἡαυτογενῆς ἡνοῦτε² ἡχρῶς
 ὁ μὲν πεφθόγειτ³ ναίων ὁ γὰρ ὁ γὰρ ὁ γὰρ
 4 ἐρενεφθόγειτ⁴ ἡμῶν
 ἄγω ἀφ' ἡμῶν ὁ δὲ παρὰ τὸν
 6 ἡνοῦτε⁵ ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 ἄγω πεφθόγειτ⁶ ἡμῶν
 8 ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 10 ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 12 ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 ἄγω παίων πωμῶν⁷ πῶν⁸ ὁ δὲ παρὰ τὸν
 14 τῶν ἡμῶν ἐτῶν⁹ ὁ δὲ παρὰ τὸν
 ἄγω ἀγαποκαθίστα ἡμῶν ὁ δὲ παρὰ τὸν
 16 ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 18 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 ἀγαποκαθίστα ἡμῶν ὁ δὲ παρὰ τὸν
 20 ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν

and was placed (ἀποκαθίσταται) ¹ 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 (δυνάμεις).
⁹ And the invisible (ἀόρατον) One gave him
 6 ¹⁰ an invincible, spiritual (νοερά) power (δυνάμεις).
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 (δυνάμεις).'
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,
 22 the souls (ψυχῇ) of the saints

* III 13,13 ἄγω ΝΚΑ ΝΙΜ omitted due to homoioteleuton (ΝΙΜ and ΝΙΜ).

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

ἀγαποκαθίστα ἡμοῦ ἐφθόγειτ¹ ναίων
 2 ὁ γὰρ πνοὸς ἡνοῦτε² παυτογενετῶν ἡχρῶς
 ἐπεφθόγειτ³ ναίων ἡτε γάρμοζηλ
 4 ἡμῶν ἐρενεφθόγειτ⁴ ἡμῶν
 ἄγω ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 6 ἡνοῦτε⁵ ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 πεφθόγειτ⁶ ἡμῶν
 8 ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 10 ἡμῶν ΝΚΑ ΝΙΜ ἐφθόγειτ⁷ ἡμῶν
 12 ἡμῶν παυτογενῆς
 ἡμῶν ναίων πωμῶν⁸ ὁ δὲ παρὰ τὸν
 14 τῶν ἡμῶν ἐτῶν⁹ ὁ δὲ παρὰ τὸν
 ἄγω ἀφ' ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 16
 36¹ ἐφθόγειτ² ἡμῶν ὁ δὲ παρὰ τὸν
 18 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 ἀγαποκαθίστα ἡμῶν ὁ δὲ παρὰ τὸν
 20 ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν

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 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 (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 the perfect power.'
 And ²¹ he placed (καθίσταται) his son Seth
 16 ³⁶ 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 (ψυχῇ) of the saints,

II 8,35—9,16

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

ἄγω ἀφ' ἐφθόγειτ¹ ἐρατῶν² ἀχρῶν³ ὁ δὲ παρὰ τὸν
 2 ἡμῶν πνοὸς παυτογενῆς ὁ δὲ παρὰ τὸν
 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 4 ἡμῶν ἐφθόγειτ⁴ ἡμῶν ὁ δὲ παρὰ τὸν
 ἄγω ἀφ' ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 6 ἡνοῦτε⁵ ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 ἄγω ἀφ' ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 8 ἡμῶν ἀφ' ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 10 ἡμῶν ἐφθόγειτ⁶ ἡμῶν ὁ δὲ παρὰ τὸν
 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 12 ἡμῶν παυτογενῆς
 ἡμῶν ναίων πωμῶν⁷ πῶν⁸ ὁ δὲ παρὰ τὸν
 14 τῶν ἡμῶν ἐφθόγειτ⁹ ὁ δὲ παρὰ τὸν
 ἄγω ἀφ' ἡμῶν ὁ δὲ παρὰ τὸν ὁ δὲ παρὰ τὸν
 16 ἀχρῶν¹⁰ πνοὸς ναίων
 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 18 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ
 20 ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ ὁ γὰρ

³⁵ 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 (φωστῆρ) Armozel,
 4 ³ accompanied by his powers.
⁴ And the invisible (ἀόρατον) One gave him
 6 a spiritual (νοερός), ³ 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 (φωστῆρ) ¹⁴ Oroiel.
 18 And (δέ) in the third aeon (αἰών)
¹⁵ {δέ} was placed (καθίσταται) the seed (σπέρμα) of Seth,
 20 ¹⁶ over the third light (φωστῆρ) Daveithai.

* IV 14,7-end are missing.

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

Irenaeus

2 ³⁶ because neither he, nor those from whom he came to be, were
 subdued;
 4 ³⁷ who in turn was removed with the first light from (H)armogenes.
³⁸ That, together with Man, from the Self-Generated, ³⁹ Perfect Knowl-
 6 edge was emitted and joined to him as consort; ⁴⁰ that he too, therefore,
 knew the one who is above all things; ⁴¹ and that an invincible power
 8 was given to him by the virginal Spirit; ⁴² and that, as all were thereupon
 at rest, ⁴³ they sang hymns to the great aeon.
 10
 12 ⁴⁴ They say that from this were manifested
⁴⁵ the Mother, the Father, the Son;
 14
⁴⁶ that from Man and Knowledge there sprouted the Tree,
 16 ⁴⁷ which they also call Knowledge.

ΠΙ 13,22—14,9

BG 36,5-15

1 ΝΑΪ ΕΝΕΥ²³ΨΟΟΠ ΠΕ ΖΗ ΠΑΙΩΝ
 2 ΖΑΤΗ ΠΜΕΖ¹⁴ΨΟΜΗΤ ΝΟΥΟΙΝ ΔΑΥΕΙΘΕ
 ΖΗ ΠΜΕΖ¹⁴ΤΟΟΥ ΝΑΙΩΝ
 4 ΑΥΑΠΟΚΑΘΙ¹ΣΤΑ ΝΗΨΥΧΟΟΥΕ
 ΝΗΕΡ¹ΣΟΥΩΝ ΠΕΥΠΑΛΗΡΩΜΑ
 6 ΕΜΠΟΥΜΕΤΑΝΟΕΙ¹ ΖΗ ΟΥΒΛΑΜ
 ΑΛΛΑ ΑΥΘΩ ΝΟΥΟΙΩ
 8 ΜΗ¹Ν¹ΣΩΣ ΑΥΜΕΤΑΝΟΕΙ
 ΕΥΝΑΘΩ ΖΑΤΗ ΠΟΥΟΙΝ ΝΗΛΗΛΗΘ
 10 ΕΥΣΟΟΥΖ¹ ΕΠΜΑ ΕΤΗΜΑΥ
 12 ΕΥ† ΕΟΟΥ ΜΠΑ⁹ΖΟΡΑΤΟΝ ΜΠΝΑ

1 ΝΑΪ ΕΤΨΟΟΠ ΨΑ ΕΝΕ[Ζ]
 2 ΖΗ ΠΜΕΖΨΟΜΗΤ ΝΟΥΟΙΝ ΔΑΥΕΙΘΕ
 ΖΡΑΪ ΔΕ ΖΗ ΠΜΕΖ¹⁴ΤΟΟΥ ΝΑΙΩΝ
 4 ΑΥΚΑΘΙΣΤΑ ΝΗΨΥΧΗ
 ΝΤΑΥΣΟΥΩΝ ΠΟΥΧΩΚ
 6 ΑΥΩ ΜΠΟΥΜΕΤΑΝΟΕΙ ΖΗ ΟΥΒΕ¹¹ΠΗ
 ΑΛΛΑ ΑΥΘΩ ΖΗ ΟΥΟΕΙΩ
 8 ΜΗ¹ΖΑΕ ΔΕ ΑΥΜΕΤΑΝΟΕΙ
 ΕΥΝΑΘΩ¹³ ΖΑΤΗ ΠΜΕΖ¹⁴ΤΟΟΥ ΝΟΥΟΙΝ ΜΗ¹⁴ΛΗΛΗΘ
 10 ΠΕΝΤΑΚΗΝΟΖΒΟΥ ΕΡΟΦ
 12 ΕΥ† ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ

who ²³ were in the aeon (αἰών)
 2 with the ¹⁴ third light Daveithe.
 In ² the fourth aeon (αἰών)
 4 were placed (ἀποκαθίσταται) 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 ⁶ 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).

⁵ who exist for ever
 2 ⁶ in the third light ⁷ Daveithe.
 And (δέ) in the ⁸ fourth aeon (αἰών)
 4 were placed (καθίσταται) 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).

• ΠΙ 14,4 corr. Π¹ over Ν.

Π 9,17-24

IV ...(14)...

17 ΔΥΤΕΖΟ ΔΕ ΕΡΑΤΟΥ ΝΗΨΥΧΗ ΝΗΕΤΟΥΑ[Δ]Β ...
 2 18 ΖΡΑΪ ΔΕ ΖΗ ΠΜΕΖ¹⁴ΤΟΟΥ ΝΑΙΩΝ ...
 4 ΑΥΤΕΖΟ 19 ΕΡΑΤΟΥ ΝΗΨΥΧΗ ...
 ΝΗΕ[Τ]ΙΟ ΝΑΤΣΟΟΥΝ ΑΠ²⁰ ΠΛΗΡΩΜΑ ...
 6 ΑΥΩ ΜΠΟΥΡΜΕΤΑΝΟΕΙ ΖΗ ΟΥ²¹ΒΕΠΗ ...
 ΑΛΛΑ ΑΥΘΩ ΖΗ ΟΥΟΕΙΩ ...
 8 ΑΥΩ ΜΗ²²ΣΩΣ ΑΥΜΕΤΑΝΟΕΙ ...
 ΑΥΩΠΕ ΖΑΖΤΗ ΠΜΕΖ²³ΤΟΟΥ ΜΦΩ[Σ]ΤΗΡ¹ ΝΗΛΗΛΗΘ ...
 10 ΝΑΪ ΝΕ ΖΕΝ²⁴ΧΠΟ ΝΕ ...
 12 ΕΥ† ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ ...

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 (ἀόρατον) Spirit (πνεῦμα).

III 14,9-24

BG 36,16—37,7

ΤΕΝΩΒΡΩΝΕ ¹⁰ΤΣΟΦΙΑ
 2 ΕΥΔΙΩΝ ΤΕ
 ΑΣΜΕΕΥΕ ¹¹ΕΥΜΕΕΥΕ ΕΒΟΛ ΝΖΗΤ̄C
 4 Ζ̄Ν ΤΕΝΘΥ¹²ΜΗCIC
 ΜΠΕΠ̄ΝΑ
 6 Μ̄Ν ΠΩΡΠ̄ ΝCΟΟΥΝ
¹³ΑCΡ̄ Ζ̄ΝΑΣ ΝΟΥΩΝΖ̄ ΜΠΕCΕΙΝΕ ΕΒΟΛ ¹⁴ΝΖΗΤ̄C
 8 ΜΠΕΤΕCΕΝΘΥΜΗCIC ΩΠΤΕ ¹⁵ΝΑΡΓΟΝ
 ΑΥΩ ΑΠΕCΖΩΒ ΕΙ ΕΒΟΛ ¹⁶ΑΤΕΛΕCΤΟΝ
 10 ΕΜ̄ΝΤ̄Q ΤΥΠΟC Ζ̄Ν ΤΕC¹⁷ΜΟΡΦΗ
 ΕΒΟΛ ΧΕ ΑCΑΔC
 12 ΧΩΡΙC ΠΕC¹⁸CΥΝΖΥΓΟC
 ΕΜ̄ΝΤ̄Q ΤΥΠΟC Ζ̄Ν ΘΙΔΕΑ ¹⁹ΜΤΜΑΔΥ
 14 ΜΠΕΦΕΥΔΟΚΙ Ν̄ΟΙ ΠΕΠ̄ΝΑ
²⁰ΟΥΔΕ Μ̄Π̄QΚΑΤΑΝΕΥΕ
 16 ΟΥΔΕ Μ̄Π̄Q²¹CΥΝΕΥΔΟΚΕΙ
 Ν̄ΟΙ ΠΕCΣΥΝΖΥΓΟC
 18 ²²ΠΕΠ̄ΝΑ Μ̄Μ̄ΝΤΖΟΥΤ̄ ΜΠΑΡΘΕ²³ΝΙΚΟΝ
 ΕΜΠΕCΒΙΝΕ ΔΕ ΜΠΕCΣΥΝ²⁴ΖΥΓΟC

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 (συνεδοκεῖν),
 18 ²² namely, the masculine, virginal (παρθενικόν) Spirit (πνεῦμα).
²³ When she did not find her consort (σύνζυγος), however,

• III 14,9 ΟΥ was crossed out at end of line. • III 14,10 ἦ was crossed out at beginning of line; corr. α? 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...

²⁵ΤΣΟΦΙΑ ΔΕ ΝΤΕΠΙΝΟΙΑ
 2 ΕCΩΟΟΠ̄ ΝΑΙΩΝ
²⁶ΑΣΜΕΕΥΕ Ζ̄Ν ΟΥΜΕΕΥΕ ΕΒΟΛ ΝΖΗΤ̄C
 4 Μ̄Ν ²⁷ΤΕΝΘΥΜΗCIC
 ΜΠΑΖΟΡΑΤΟΝ ΜΠ̄ΝΑ
 6 ΑΥΩ ²⁸ΤΠΡΟΓΝΩCIC
 ΑCΟΥΩQ(Ε) ΕΟΥΩΝΖ̄ ΕΒΟΛ ²⁹ΝΟΥΕΙΝΕ ΝΖΗΤ̄C
 8
 10
 12
 14 ΑΧ̄Μ̄ (ΠΟΥΩ)Q ΜΠΕΠ̄ΝΑ
³⁰ΜΠΕQΦ̄ΕΥΔΟΚΕΙ
 16 ΑΥ(Ω ΑΧ̄Μ̄ ΠΕCΩΒΡ̄ ΝΖΩΤ̄Ρ̄ ³¹ΑΥΩ ΑΧ̄Μ̄ ΠΕQΜΟΚ̄ΜΕΚ
 ΕΜΠΕQΦ̄CΥΝΕΥ³²ΔΟΚΕΙ ΔΕ
 18 Ν̄ΟΙ ΠΠΡΟCΩΠΟΝ ΝΤΕCΜ̄ΝΤ̄³³ΖΟΥΤ̄
 ΕΜΠΕCΒΙΝΕ ΔΕ ΜΠΕCΧΩΝQ̄

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

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

• II 9,30 reads ΕΥΔΟΚΕΙ. • II 9,31 after ε? a P was crossed out.
 • IV 15,7-end are missing.

III 14,24—15,16

BG 37,7—38,6

2 ΧΩΡΙΣ ΤΕΥΔΟΙΣ¹ κία ἡπειτῆνα
 ἡν πσοοὺν ἡπεσ² ζῖδιον ἡσυμφωνον
 4 ΝΕΣΧΗΚ³ ἔβολ
 ΕΤΒΕ ΠΕΦΡΟΥ<Ν>ΙΚΟΝ ΕΤῆ⁴ ΖΗΤῆ
 6 ἡπετεσενθῦμηςις ψω⁵ πε ἡργον
 ΑΥΩ ΔΠΕΣΖΩΒ ΕΙ ΕΒΟΛ ἡτελεστον
 8 ΕΜῆΤῆ ΜΟΡΦΗ Ζῆ⁷ ἡτεσμορφη
 ΕΒΟΛ ΧΕ ΔΑΔΑ
 10 ΧΩΡΙΣ ἡπεσσυζῆγος
 ΕΜῆΤῆ ΤΥΠΟΣ ἡν τζιλεα ἡτμααυ
 12
 ΔΑΝΑΥ ΕΡΟQ ἡζῆ πεσσαχνε
 14 ΧΕ ΑQΩΩΠΕ ἡκε¹¹ μορφη
 ἡζα ἡμογει ἡζα ἡζαQ
 16 ἡερενεQβαλ ῖ ογοειν ἡν ογκρωμ
 ἡασιτε ἡμοQ ΕΒΟΛ ἡμος ἡπβολ ἡἡτοπος ΕΤῆμαυ
 18 ΧΕ ἡνελλαυ ἡἡαθανατος ναυ ΕΡΟQ
 ΧΕ ΑΥΧΠΟQ ἡζῆ οὔμῆτατσοοῦν

2 ΕΧῆ ΤΕΥΔΟΚΙΑ ΜΠΕΠῆΝΑ
 ἡἡ πσοοὺν ἡπεσσυμφωνος ἡμmin ἡμος
 4 ΕΣΤΩΚΕ ΕΒΟΛ
 ΕΤ¹¹ ΒΕ ΠΕΠΡΟΥΝΙΚΟΝ ΕΤῆ⁴ ΖΗΤῆ
 6 ἡπεσμεεγε ἡπεQψ ψωπε ἡ¹² ἡργον
 ΑΥΩ ΔΠΕΣΖΩΒ ΕΙ ΕΒΟΛ ἡεἡχχκ αν
 8 ἡδαειε ζῆ πεQ¹⁵ εινε ΕΒΟΛ
 ΧΕ ΔΑΔΑ
 10 ΕΧῆ ἡπεσσυζῆγος
 ΑΥΩ ΝΑQει¹⁷ ΝΕ ΔΝ ἡπiνε ΝΤμαυ
 12 ΕQO ἡ¹⁸ κεμορφη
 ΔΑΝΑΥ ΔΕ ΕΡΟQ Ζῆ ἡπεσQωχνε
 14 ΕΑQΩΩΠΕ ΜΠ²⁰ ΤΥΠΟΣ ΝΚΕΕΙΝΕ
 ΕQO ἡζα Ν²¹ ζοQ ΑΥΩ ΝΖO ΜΜΟYΕΙ
 16 ΝΕQ38¹ <βαλ Ν>ΕΥῖ ΟYΟῖΝ Ζῆ ΟΥΚΩΖΤ
 Α[Q]ῆ² ΝΟΧQ ἡα ΝΒΟΛ ΜΜΟΣ ἡπβολ] ἡἡιτοπος ΕΤῆμαυ
 18 ΧΕ[QΔΔC] ἡἡελλαυ ἡἡαθανατ[QC] ἡναυ ΕΡΟQ
 ΕΒΟΛ ΧΕ ΔΑΧΠΟQ ἡἡN οὔμῆτατσοοῦν

²⁴ she decided (κατανεύειν)
 2 without (χωρίς) the 15¹ good will (εὐδοκία) of the Spirit (πνεῦμα)
 and the knowledge of her ² own (ἴδιον) partner (σύμφωνον).
 4 She was perfect
³ because of the <sexual knowledge> (προυνικον) 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.

• 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 ΦΡΟΥΡΙΚΟΝ; 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 ΔΑΔΑ<Q>, but see III 15,7.

II 9,34—10,14

IV ...16,1-2

ἡαCMOKMEK³⁴ ΔΕ
 2 ΧΩΡΙΣ ΠΟΥΩΨ ἡπειτῆνα
 ἡαυ πσοοὺν ἡπεσχωνωQ³⁵
 4 ΔΕΙΝΕ ΕΒΟΛ
 10¹ ΕΤΒΕ ΤΘΟΜ ΔΕ ἡατχρο ΕΡΟΣ ΕΤῆ⁴ ΖΗΤῆ
 6 ἡπετεσμεεγε ψωπε ἡαργον
 ΑΥΩ³ ἡαQωωνζ ΕΒΟΛ ἡζητῆ ἡδῖ ογζωβ³ ἡ⁴ ατχωκ³
 8 ΑΥΩ ΕQΩΒΒΙΔΕΙΤ³ ἡπεσCMOΤ³
 ἡΕΒΟΛ ΧΕ ΔCΤΑΜΙΟQ³
 10 ΑΧῆ ΠΕCQΩBῖ ἡζωτῖ
 ἡαυ ΝΕΟΥΑΤCΜΟΤ ΠΕ ΑΠΕΙΝΕ ἡτεQμα³ ΑΥ
 12 ΕQO ἡβेमορφη
 ἡταρεCнаυ ΔΕ ΑΠΕC³ ΟΥΩΨΕ
 14 ΑQΩΩΠΕ ἡΟΥΤΥΠΟΣ ΕQΩΒΒΙ³ ΔΕΙΤ³
 ἡΔΡΑΚΩΝ ἡΖO ἡΜΟYΕΙ
 16 ΝΕQβαλ ΔΕ ἡνεγO ἡθε ἡἡικωζτ³ ἡζββρηθε ΕΥ†
 ἡογOειν ΔCNOXῆ ΖICANBOΛ ἡΜΟΣ ἡπβολ ἡἡτοπος
 18 ΕΤῆμαυ ΧΕΚΑΔC ἡἡελλαυ ἡζῆ ΝΑΤ³ ΜΟΥ ΝΑΥ ΕΡΟQ³
 ΧΕ ἡταCΤΑΜΙΟQ ΓΑΡ ἡζῆ ΟΥΜῆτατCοοῦν

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18 ... 16¹ ναυ ΕΡΟQ
 ΧΕ ἡτα[CTΑΜΙΟQ ΓΑΡ ἡζῆ ΟΥΜῆτατCοοῦν

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.

³⁴ and (δέ) she had considered
 2 without (χωρίς) the consent of the Spirit (πνεῦμα)
³⁵ and the knowledge of her partner,
 4 (yet) she brought forth.
 10¹ And (δέ) because of the invincible power which is in her,
 6 ² her thought did not remain idle (ἀργός)
 and ³ a product came forth from her ⁴ which was imperfect
 8 and different from her appearance,
⁵ because she had created him
 10 without her consort.
⁶ And he was dissimilar to the likeness of his Mother
 12 ⁷ for he has another form (μορφή).
 And (δέ) when she saw her ⁸ wish (realized)
 14 he changed into a form (τύπος)
⁹ of a lion-faced serpent (δράκων).
 16 And (δέ) his eyes ¹⁰ were like fires of lightning which ¹¹ flash.
 She cast him away from her, outside ¹² those places (τόπος),
 18 that no one ¹³ among the immortal ones might see him,
 for (γάρ) she had created him ¹⁴ in ignorance.

III 15,16—16,10

BG 38,6—39,9

1 αςνογζβ νη¹⁷μαγ νογβητε νογοειν
 2 αγω ασκω ¹⁸νογορονος ζν τμητε ντκητε
 3 10νελααγ ναγ εροq
 4 ειμητι πζα²⁰τιον νπνα
 5 παϊ εψαγχοος εροq ²¹χε τμααγ ννετονζ τηρογ
 6 αγω α²²ςτ ραν εροq χε ιαλααβαωθ
 7 παϊ ²³πε περογειτ ναρχωιν
 8 εαqtωκε ²⁴νογδυναμικ εναψωc εβολ ζν 16¹τμααγ
 9 αγω αqαζωq εβολ νμοc
 10 ²⁵αqπωωνε εβολ ζν ογτοπος ευτο²⁶κποc
 11 ζμ πμα νταγχοq νζητq
 12 αqεμαζτε νζενκετοπος
 13 αqταμιο ναq νογαιων
 14 νqαζ νκρωιν ν²⁷ογοειν
 15 πετqνζητq τενογ
 16 ²⁸αqνογζβ μν τμητατσοογν
 17 ετν²⁹εμαq
 18 αqχπο ννεχογcia ετza³⁰ροq
 19 μν πμητcνοογc ναγτελoс
 20 ³¹αγω πογα πογα νμοογ νη³²ο'γακωιν

1 αςνογζβ νη¹⁷μαγ νογκλoολε νογ¹⁸οiν
 2 ασκω ζν τμητε ντε¹⁹κλoολε ννογορονoc
 3 10νελααγ ναγ²⁰ εροq
 4 ειμη πεπνα ετογaaб
 5 ετεψαγωμτε ²¹εροq χε ζωη τμαγ νογον ²²νιμ
 6 αγω α²³ςτ ηπεqpan χε ²⁴ιαλααβαωθ
 7 παϊ πε περογειτ ²⁵ναρχωιν
 8 παϊ αqtωδε ν²⁶νογδομ εναψωc εβολ ζν ²⁷τμααγ
 9 αqζντq εβολ νμοc
 10 ²⁸αqπωωνε
 11 εβολ ζμ πμα ²⁹νταγχοq νζητq
 12 αqα39³⁰μαζτε νκεμα
 13 αqταμιο ναq ννογαιων
 14 εqτ qαζ ζν³¹ν ογκωζτ εqρ ογοειν
 15 πα³²ει ετqνζητq τενογ
 16 αγω αq³³νογζβ μν ταποноia
 17 εтн³⁴εμαq
 18 αqχπο ννεχογcia ετza³⁵ροq
 19 μμηтcноογc ναγτελoс
 20 ³⁶πογα πογα νμοογ επεqαι³⁷ων

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 (ἁγίου) 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 16¹ 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)

• III 16,2 The expected stroke on M¹ is in a lacuna. • III 16,3 Ms reads τ. • III 16,7 corr. M¹ over N. • III 16,10 corr. Nl changed to N'Ο'Υ. ΝΝΟΥ probably doubling of N before the indef. article rather than the plural possessive adjective.

II 10,14-28

IV 16,2-6...

1 αγω ασκτο εροq ν¹⁵ογκλoολε νογοειν
 2 αγω ασκω νογορο¹⁶noc ζν τμητε ντεκλoολε
 3 χεκααc ννε ¹⁷ααγ ναγ εροq
 4 ειμητι απεινα ετογaaб
 5 ¹⁸ετογμογτε εροq χε τμααγ ννετονζ
 6 ¹⁹αcμογτε δε επεqpan χε ²⁰ιαλααβαωθ
 7 παϊ ²¹πε πωοpπ ν[αp]χωιν
 8 παϊ εταζxi ογνοб ²²αγδυναμικ ε[β]οα ζιτν τεqμααγ
 9 αγω αq²³ceζωωq εβολ νμοc
 10 αγω αqπωωνε
 11 ε²⁴βολ ζν ντοπος εταγχοq νζητογ
 12 αq²⁵εμαζτε
 13 αqταμιο ναq ν²⁶νκεαιων
 14 ζν ²⁷ογqαζ νκωζτ²⁸ νογοειν
 15 παϊ εтqооп ²⁹τεноγ
 16 αγω αqtωmt³⁰ ζν τεq³¹αποноia
 17 ³²ταϊ εтqооп³³ zpa³⁴νζητq
 18 αγω αqχπο ν³⁵zen³⁶εχογcia ναq
 19 For parallel to 26,19—27,12 see 30,9-12
 20 and Appendix 2.

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 μὴτι) the holy Spirit (πνεῦμα),
¹⁸ who is called the Mother of the living.
 6 ¹⁹ And (δέ) she called his name Yaltabaoth.
 This ²⁰ is the Chief Ruler (ἄρχων)
 8 who took a great ²¹ power (δύναμις) from his Mother.
 And he ²² removed himself from her,
 10 and moved
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)
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.

• IV 16,7-end are missing.

1 αγω ασκτο ε[ροq] νογ[κ]α[ι]οολε νογοειν
 2 ³α[γ]ω ασκω ν[ο]γορονoc ζν τμη⁴τε ντεκλoολε
 3 χεκααc ννελαα⁵γ ναγ εροq
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Irenaeus

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 8 ⁸¹ They say that this work of hers is the Chief Ruler, ⁸² the maker of this
 creation. ⁸³ They tell that he took great power away from the Mother
⁸⁴ and that he departed from her to the lower regions
 10
 12 ⁸⁵ and made the firmament of heaven in which he also dwells;
⁸⁶ and that, since he is Ignorance,
 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
 18 ⁸⁹ and begot Wickedness, Jealousy, Discord and Desire.
 20

III 16,11-23

BG 39,9—40,8

11 ΕΠΤΥΠΟΣ ἡμιαφάρτος·
 2 ἀγω αἰταμιο 12 αἰ
 ἡσαωq ἡαγγελος
 4 ἀγω ἡαγγε13λος ἡωομτε ἡαγναμιο
 6
 8 κατὰ π14νε ἡπιωορπ1 ἡτυπος πη
 ετ2α15τερε2η
 10 νεσογcia ἡταγούων2
 16 2η παρχιγενετωρ·
 12 πεζογειτ ἡ17αρχων ἡτε πκακε ἡν τμῆτατσο18ογν
 2αμα νεσογcia
 14 νεγ2η τμν19τατσοογν ἡπενταqχοογ
 ετε 20να1 νε νεγραν
 16 πεζογειτ πε 2αωθ
 18 21πμερcнаγ πε 2αρмас ετε πα1 πε 22пβαλ ἡπκω2τ
 πμερcωομῆτ πε 23γαλιλα·
 20 πμερcтоογ πε 1ωβηλ·

11 after (κατά) the pattern (τύπος) of the imperishable (ἀφάρτος) 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;

• III 16,13 Prob. homoioteleuton (from ἈΓΝΑΜΙC to ἈΓΝΑΜΙC, see ΝΘΟМ and ΝΘΟМ in BG 39,4-6). • III 16,22 ΚΟΟ2 was corrected to ΚΩ2Т.
 • BG 39,12 cαωq 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-Schenck note that <2αμα νεσογcia νεγ2η τμῆτατσοογν> was omitted due to homoioteleuton.

ΕΠΤΥΠΟΣ ἡμιαίων 10αφάρτος
 2 ἀγω αἰταμιο ἡ1πογα πογα ἡμοογ
 ἡσαωq 12cαωq ἡαγγελος
 4 ἀγω ἡαγγε13λος ἡωομῆτε ἡθoм
 ετε 14νεθαρoq τηρογ νε
 6 ωῆτ15ωεce ἡαγγελια
 ἡν τεq16μα2ωομῆτε ἡθoм
 8 κα17τα πεινε ἡπεζογειτ ντγ18πος
 ετ2ατερε2η
 10 νεχογ19cia δε ντερογούων2
 εβολ 402η παρχιγενετωρ
 12 πεζογειτ 2αρχων ἡπκακε
 14 εβολ 2η 2τμῆτατσοογν ἡπενταqχοογ
 να1 νε νεγραν
 16 πε2ογειτ πε 1αωθ
 18 πμερcна[γ] 4πε 2ερмас ετε пβαλ ἡπ7κω2τ πε
 πμερcωoмτ πε 8γαλιλα
 20 πμερcтоογ πε 1ωβηλ

after (κατά) the pattern (τύπος) of the 10 imperishable (ἀφάρτος)
 2 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 (ἄγγελία),
 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;

II 10,28-32

IV ...(16)...

2
 4
 6
 8
 10
 12
 14
 16 πωορπ1 μεν πεqραν 29πε 1αωθ·
 πα1 ετογμογτε εροq ἡο1 ἡρε30nea xe π[χα]ιοι2c
 18 πμερcнаγ πε 2αρмас 31ετε πα1 [πε пβαλ] ἡπκω2
 πμερcωoмτ 32πε 2αλιλα ογμβρι
 20 πμερcтоογ πε 1αβηλ
 2
 4
 6
 8
 10
 12
 14
 16 The name (+μέν) of the first 29 is Athoth,
 whom the generations (γενεά) call 30 [the reaper].
 18 The second is Harmas, 31 who [is the eye] of envy.
 The third 32 is Kalila-Oumbri.
 20 The fourth is Yabel.

Irenaeus parallel continues in 35,1.

• II 10,30 The stroke over 2αρмас extends over πε. • II 10,31 Probably should be emended to ἡπκω2<τ> as in III and BG. • II 10,32 The stroke over 2αλιλα extends over ε in πε.

III 16,23—17,13

BG 40,9—41,7

1 πμερ²⁴του πε αδωναιοc
 2 πμερ²⁵cooy πε cα²⁵βαωθ
 4 πμερ²⁶caωq πε καϊναν καcιν
 6 17¹πε²τε³ωγαμογτε εροq xε πρη
 πμερ²ωμογν πε αβιρεccia¹
 8 πμερ²ψic πε ιωβηλ
 πμερ²μητ¹ πε αρμουπι¹αηλ
 10 πμερ²μη²τογhe πε αδωνιν
³πμερ²μη²tc²n²ooyc πε βελιαc
 12 ογ²ν²ταγ мен ηZenκεpan
 14 εβολ ²η νεπι²θυμια m²n <n>oprh
 ναϊ τηρογ ²απαωc
 16 ¹νεγpan cεkhβ¹ εωγαμογτε εροoy ⁹η²ητογ
 εβολ ²ιτοοτογ ημεοoy ¹⁰η²πcαν²ρε
 18 εαγμογτε εροoy κατa ¹¹ταληθεια
 ωαγογωη² εβολ ητεγ¹²φγcic
 20 αγω αqμογτε εροoy ηδi cα¹³κλαc η²ραϊ ²η² νεγpan

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 Armoupiel;

10 ⁴ the eleventh is Adonin;⁵ the twelfth is Belias.

12

⁶ On the one hand (μὲν) they have one set of names14 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) names⁹πμερ²του πε αδωναιοc

2

¹⁰πμερ²cooy πε cαβαωθ

4

¹¹πμερ²caωq πε καϊναν αγ¹²ω καη6 πετεωγαμογτε ¹³εροq xε καϊη ετε πρη πε¹⁴πμερ²ωμογν πε αβιρεccia¹⁵ηe8 πμερ²ψic πε ιωβηλ¹⁶πμερ²μητ¹ πε αρμουπι¹αηλ10 ¹⁷πμερ²μη²τογhe πε αδωνιν¹⁸πμερ²μη²tc²n²ooyc πε βελια¹⁹ac

12

ογ²ν²τογ ²η²κεpan δε τη²⁰ρογ mμαγ14 εβολ ²η τεπι²θυμια m²n τορηναϊ δε τηρογ ²ογ²ν²τογ ²η²κεpan16 εγkhβ εγ²τ² mμοoy εροoyναϊ nταγτα²αiaγ εροoy ²ιτ²η πεοoy ητπε18 ¹ναϊ δε κατa τηηeετογωη² εβολ ητεγ¹²φγcic20 αγω acα¹³κλαc μογτε εροoy η²ipan⁹ 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 Abiressia;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 names14 ²⁰ from desire (ἐπιθυμία) ⁴¹ 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 η¹ mistakenly was given a superlinear stroke; or <n>oprh. • III 17,12 corr. ηδi over xε.

II 10,33—11,4

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

33πμερ²του πε αδωναιογ
 2 πετογμογτε ³⁴εροq xε cαβαωθ
 πμερ²cooy πε καϊη
 4 ³⁵παϊ ετογμογτε εροq ηδi ηgenea ηppω³⁶με xε πρη
 πμερ²caωq πε αβελ
 6 πμερ²⁷ωμογν πε αβριcene
 8 πμερ²ψic πε ιωβηλ
 11¹πμερ²μητ¹ πε αρμουπι¹αηλ
 10 πμερ²μη²τογhe πε μελχειραδωνειη
 πμερ²μη²tc²n²ooyc πε βελιαc
 12 παϊ πε ετ²ιxη² πωικ² ⁴η²αμητε
 For parallel to 28,13—29,4 see 33,3-12
 14 and Appendix 1.
 16
 18
 20

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.

6

The ³⁷ eighth is Abrisene.

8 The ninth is Yobel.

11¹ The tenth is Armoupiecl.10 The eleventh ² is Melcheir-Adonein.The twelfth ³ is Belias,12 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)

14 and Appendix 1.

16

18

20

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

III 17,13-20

BG 41,8-15

ΠΡΟΣ ΤΕ¹⁴ΦΑΝΤΑΣΙΑ ΜΗ¹⁵ ΝΕΥΘΟΜ
 2 ΕΒΟΛ ΟΥΝ¹³ ΖΙΤΟΟΤΟΥ ΝΗΙΕΟΟΥ
 ΨΑΡΟΥΣΑΖΩ¹⁴ ΟΥ ΝΕΕΡ¹⁵ ΘΩΒ
 4 ΖΙΤΗ ΝΑΙ ΨΑΡΟΥΘΜ¹⁷ ΘΟΜ ΝΕΑΥΣΙΑΝΕ
 ΑΥΩ ΑΦΚΕΛΕΥΕ
 6 ¹⁸ΕΤΡΕΣΑΨΩ ΕΡ ΡΡΟ

8 ΕΖΡΑΙ ΕΧΝ ΜΗ¹⁹ ΟΥΕ
 ΑΥΩ ΤΟΥ ΕΧΗ ΠΧΑΟΣ ΜΗ²⁰ ΜΗΤΕ

10

12

14

16

18

20

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

2 Thus (οὖν) ¹³ 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

16

18

20

• III 17,14 N¹ mistakenly was given a superlinear stroke. • III 17,16 corr. B over O. • III 17,18 The expected stroke on M is missing.

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

• BG 41,14 Ε erased before ΤΟΥ.

¹ΕΥΦΑΝΤΑΣΙΑ ΜΗ¹⁵ ΤΕΥΘΟΜ
 2 ΕΒΟΛ ⁹ΜΕΝ ΖΙΤΟΟΤΟΥ ΝΗΙΟΥΟΕΙΩ
¹⁰ΨΑΥΣΟΟΖΕ ΜΜΟΟΥ ΝΕΕΡ¹⁵ ΘΩΒ
 4 ¹¹ΕΒΟΛ ΔΕ ΖΗ ΝΑΙ ΨΑΥΘΜΘΟΜ ¹²ΝΕΑΥΣΙΑΝΕ
 ΑΥΩ ΑΦΟΥΕΖ ¹³ΣΑΖΝΕ
 6 ΕΤΡΕΣΑΨΩ ΝΡΡΟ Ρ Ρ¹⁴ΡΟ

8 ΖΙΧΝ ΜΗ¹⁹ ΗΥΕ
 ΑΥΩ ΤΟΥ Ε¹⁵ΖΡΑΙ ΕΧΗ ΠΕΧΑΟΣ 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

20

II 11,4-16

IV ...17,16-25

2
 4
 6 ΑΥΩ ΑΦΤΕΖΟ ΕΡΑΤΩ
 ΝΣΑΨΩ ΝΡΡΟ
¹ΟΥΑ ΚΑΤΑ ΣΤΕΡΕΩΜΑ ΝΤΠΕ
 8 ΕΖΡΑΙ ΕΧΗ ΤΜΕΖ⁶ΣΑΨΩΕ ΜΠΕ
 ΑΥΩ ΤΟΥ ΑΧΗ ΠΨΙΚ⁷ ΜΠΝΟΥΝ ⁷ΖΩΣΤΕ ΑΤΡΟΥΡΡΟ
 10 ΑΥΩ ΑΦΠΩ ΕΧΩΟΥ ΕΒΟΛ ⁸ΖΗ ΠΕΦΚΩΖΤ⁷
 ΜΠΕΦΤΗΝΕΥ ΔΕ ΕΒΟΛ ΖΗ ⁹ΤΘΑΜ⁸ ΜΠΟΥΟΕΙΝ
 12 ΕΝΤΑΦΧΙΤ⁸ ΝΤΗ ΤΕΦΜΑ¹⁰ΑΥ
 ΝΤΟΥ ΓΑΡ ΟΥΚΑΚΕ ΝΑΤΣΟΟΥΝΕ ΠΕ
 14 ΠΟΥ¹¹ΟΕΙΝ ΔΕ ΝΤΑΡΕΦΤΩΖ ΜΗ ΠΚΑΚΕ
 ΑΦΤΡΕΠΚΑ¹²ΚΕ Ρ ΟΥΟΕΙΝ
 16 ΠΚΑΚΕ ΔΕ ΝΤΑΡΕΦΤΩΖ ΜΗ ¹¹ΠΟΥΟΕΙΝ
 ΑΦΖΤΗΤΗ ΠΟΥΟΕΙΝ
 18 ΑΥΩ ΜΠΦΩ¹⁴ΠΕ ΝΟΥΟΕΙΝ ΟΥΤΕ ΝΚΑΚΕ
 ΑΛΛΑ ΑΦΩΩΠΕ ΕΦ¹⁵ΩΟΝΕ
 20 ΠΑΡΧΩΝ ΔΕ ΕΤΩΟΝΕ ΟΥΝΤΑΦ ΜΜΑΥ ¹⁶ΝΨΟΜΤ¹⁵ ΝΡΑΝ

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

ΤΕΦΜΑ¹⁰ΑΥ

ΝΤΟΥ ¹⁷ΓΑΡ ΟΥΚΑΚΕ ΝΑΤΣΟΟΥΝ ΠΕ

14 ¹⁸ΠΟΥΟΕΙΝ ΔΕ ΝΤΑΡΕΦΤΩΖ ΜΗ ΠΚΑΚΕ

¹⁹ΑΦΤΡΕΠΚΑΚΕ Ρ ΟΥΓΙΟΕΙΝ

16 ΠΚΑΚΕ ²⁰ΝΤΑΡΕΦΤΩΖ ΜΗ ΠΟΥΟΕΙΝ

ΑΦ²¹ΖΤΜΤΜ ΠΟΥΟΕΙΝ

18 ΑΥΩ ΜΠΕΦ²²ΨΩΠΕ ΝΟΥΟΕΙΝ ΟΥΤΙΕ ΝΚΑΚΕ

²³ΑΛΛΑ ΑΦΩΩΠΕ ΕΦΩΟΙΝΕ

20 ΠΙ²⁴ΑΡΧΩΝ ΔΕ ΕΤΩΟΝΕ ΟΥΝΤΑΦ Μ²⁵ΜΑΥ ΝΨΟΜΤ¹⁵ ΝΡΑΝ

III 17,20—18,4

BG 41,16—42,4

- 2
4
6
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14
16
18
20
- 2
4
6
8
10
12
14
16
18
20
- νετῆραι ῥιζῆ τσαψε ²¹ἦπε
14 νεγραν ἡσοογ νε ναί
πε ²²ζογειτ πε αωθ πζα ἡμογει
16 ¹πμερσναγ πε ελωαιος πζα ἡεω
¹πμερσμοντ πε αστοφαιος πζα 18¹ἡζοειτε
18 πμερστοογ πε ιαζω ²πζα ἡαρακων ἡζα ἡμογει
20 ³πμερτογ πε αλωναιος πζα ⁴αδαρακων
- ¹⁶ἦραν δε ἡπεοογ
14 ἡνερζι¹⁷χν τσαψε ἡπε ναί νε
πε ¹⁸ζογειτ πε ιαωθ φο ἡμογι
16 ¹⁹πμερσναγ πε ελωαιος φο ἡ²⁰ειω
πμερσμοντ πε αστα42¹φαιος φο ἡζοειτε
18 πμερστοογ ²πε ιαω φο ἡζοφ
νσαψε να³πε
20 πμερτογ πε αλωναιος ⁴πζο ναρακων

- 2
4
6
8
10
12
14
16
18
20
- 2
4
6
8
10
12
14
16
18
20
- Those in command of the seven ²¹ heavens,
14 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 Astaphaios, 18¹ the hyena-faced;
18 the fourth is Yazo, ² the serpent (δράκων)-faced, lion-faced;
20 ³ the fifth is Adonaios the ⁴ serpent (δράκων)-faced;
- ¹⁶ The names (+δέ) of glory
14 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 Adonaios, ⁴ the serpent (δράκων)-faced;

• III 17,20 corr. X over T. • III 17,21 The ligature between ε¹ and η 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 α² over erased ω. • III 18,3 corr. α² over ω. • III 18,4 Ms reads νε.

II 11,16-32

IV 17,25—18,20

- πωορπ¹ ἦραν πε ιαλταβα(ωθ)
2 ¹⁷πμερσναγ πε σακλας
πμερσμοντ πε ¹⁸σαμαηλ
4 παί δε ογψαγτε πε
ζῆ τεφαπονοια ¹⁹ταί ετψοοπ²⁰ ἡζραι ἡζητῆ
6 αφχοος γαρ ξε ²⁰ανок²¹ πε πνογτε
αγω ἡν κenoγτε ψοοπ²² ἡσαβλῆναι
8 εφο ἡατσοογν ἡπερταχρο ²²πμα ενταρει εβολ ἡμαγ
αγω αγμαιο ²³ἡδὶ ναρχων²⁴ ἡσαψε ἡδoм naγ
10 αγω ²⁴ἡδoм²⁵ αγμαιο naγ
ἡσοογ ἡαγγελοс α²⁵πογα²⁶
12 ψαντογρ²⁷ ψῆτψεсετῆ ἡαγγελοс
²⁶† δε νε н'сoмa ἡἡpin
14
πωορп <π>ε αωωθ ²⁷ογζο ἡνεσοογ πε
16 πμερσναγ πε ελω²⁸αioγ ογζο ἡτυφων πε
πμερσμοντ²⁹ πε αстаφaiос ογζο ἡζοειτε πε
18 πμερ³⁰τοογ πε ιαω ογζο ἡαρακiων πε
εγῆ³¹τεq³² саψε ἡαπε
20 πμερτογ πε саβαωθ ³²ογζο ἡαρακων
- πωορп ²⁶ἦραν πε ιαλταβα(αωθ)
2 |πμερ(ρσ)наγ 18¹πμε σακλαс
πμερσμοντ πε ²сама|ηλ
4 παί δε ογψαγτε πε
ζῆ τεφα|πονοια |ταί ετψοοп ηζραι ⁴ἡζητῆ
6 αφχοос γαρ ξε αнок πε ²πnιογτε
αγω |mmn κenoγτε| ⁶ψοοп⁷ ἡсаβ|λλαῖ
8 ...
...
10 ...
...
12 ...
...
14 ...
...
16 ...
...
18 ¹⁷πμερσт|o|oγ πε ιαω ογζο ¹⁸αpакiων πε
εγ|птаq саψе ¹⁹наπε
20 πμερтоγ πε сабаωθ ²⁰ογζο наpа|кiων 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.
6 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
10 ²⁴ the powers created for themselves
six angels (ἄγγελος) for ²⁵ each one
12 until they became 365 angels (ἄγγελος).
²⁶ And (δέ) these are the bodies (σώμα) belonging with the names:
14
the first <is> Athoth, 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

πμερσοοϋ πε ααω'νιν πζα ἡδᾱπῖ
 2 πμερσαϥϥ πε ὁσββαδαιος
 πζα νεκρωμ εϥρ ὄγοειν
 4 ταῖ τε θεβδομας ἡπσαβ'βαθον
 ναῖ μεταμαρτε ερραῖ εχ'μ ὁκοσμος
 6 τότε ἰαλαδαβαωθ ετε ὁσακλα πε
 παπιατο ἡμορ<φ>η
 8
 ζωσ'τε ἡφουωνη ζῆ ζο nim
 10 προς περ'ῶαχνε
 αφμεριζε ναϥ εβολ ζῆ ἡπεκρωμ
 12 εβολ δε ζῆ πογοειν ἡζιλικρινεσ ετε ταγναμικ τε
 ἡεταγαποσ<π>α ἡμοσ εβολ ζῆ τμε'εϥ
 14 ἡπ'ρ'τ' ναϥ ἡμοσ
 ετβε παῖ ἡεφο ἡχοεισ εροοϥ
 16 ετβε πεοοϥ
 ἡπογοειν ἡταγναμικ ετῆζητ'ῆ ἡῆτε τμααϥ
 18 ετβε παῖ νεφμοϥτε ὁεροϥ χε νοϥτε ερραῖ εχωοϥ
 εφο ἡῆατπθε ετερζυποσταςικ
 20 ἡταρ'ῶαϥπε εβολ ἡζητ'ῆ

the sixth is Adonin, ⁵ the monkey-faced;

2 the seventh is ⁶ Sabbadaios,
 the shining fire-faced.

4 ⁷ This is the sevenness (ἐβδομάς) 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)

22 from which he had come to be.

• III 18,6 Punctuation mark was written above rather than after C²; ms. reads NE. • III 18,10 Ms. reads ΜΟΡΜΗ. • III 18,15 Ms. reads ΑΠΟCΤΑ.

• BG 42,19 Till-Schenke emend to <X>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, X̄C" to "Christ, X̄C;" X̄C is thus probably not a copying error. • BG 43,1 Till-Schenke emend to ΠΕΙΟΟϥ ΕΤῆΖΗΤ'ῆ.

πμερσοοϋ πε ἰααωνι φο ἡδᾱπει
 2 πμερσα'ῶϥ πε σαββαταιος
 φο νϥαζ ἡκωζτ εϥρ ογοειν
 4 ταῖ τε τμερσαϥϥε ἡπσαββα'τον
 ναῖ νε εταμαρτε ἡπ'οκοσμος
 6 ἰαλαδαβαωθ δε σα'κλασ
 πα'αϥη μμορφη
 8
 ἡζωστε ἡφουονη ζῆ ζο nim
 10 ἡπρος πετερζναϥ
 αϥτωϥ ναϥ ἡεβολ ζῆ πεκρωτ ετε παϥ ἡπε μῆ
 12 τεϥδωμ εβολ δε ζῆ ἡπογοειν ντββο ντδωμ
 παει ἡταρ'τακμεϥ εβολ ζῆ τμα'αϥ
 14 ἡπ'ρ'τ' ναϥ ἡζητ'ῆ
 ετβε ἡπαῖ αϥρ X̄C εροοϥ
 16 ετβε πε43'ιοοϥ
 πετνηζητ'ῆ ντε τδωμ ἡντε ποϥιοιν ντμααϥ
 18 ετβε ἡπαῖ αϥτ'ροϥμοϥτε εροϥ ἡχε πνοϥτε
 εφο ἡῆατπθε ἡεϥποσταςικ
 20 ἡταρ'ῶαϥπε ἡεβολ ἡζητ'ῆ

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

IV 18,20—19,9

πμερσοοϋ πε ααωνιν ὁϥζο ἡηνε πε
 2 πμερσαϥϥ πε σαββεδε
 ὁϥζο ἡκωζτ πε εϥτ' ογοειν
 4 ταῖ τε τρε'βαομας ἡτε πσαββατον
 6 ἰαλαδαβαωθ ³⁶ δε
 νεοϥῆταϥ ἡμαϥ ἡοϥμνηϥ|ε| 12' ἡπροςωπον
 8 εϥοϥηζ ζιχωοϥ τη'ροϥ
 ζωστε ατρεϥεινε ἡοϥζο ναζ'ρεοϥ τηροϥ
 10 κατα πεφουωϥε εϥϥο'οπ ζῆ τμητε ἡζενσαραφιν
 αϥπω'ϥε αχωοϥ εβολ ζῆ πεκρωτ'
 12
 14
 ετβε ἡπαῖ αϥρ X̄C εροοϥ
 16 ετβε τδωμ ἡ'πεοοϥ
 ετ'ωοοπ' ναϥ ἡογοειν ἡτε ἡτεϥμααϥ
 18 ετβε παῖ αϥμοϥτε εροϥ ἡ'μιν ἡμοϥ χε νοϥτε
 ναϥρ'πθε δε ὁαν επμα
 20 εν'ταϥει εβολ ἡζητ'ῆ

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

2 the seventh is Sabbede,

³⁴ he has a shining fire-face.

4 This is the ³⁵ sevenness (ἐβδομάς) of the week (σάββατον).

6 But (δέ) Yaldabaoth
 ³⁶ had a multitude 12' of faces (πρόσωπον)

8 more than all of them

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

10 according to (κατά) his desire, when he is in ⁴ the midst of seraphs.
 He shared ⁵ his fire with them;

12

14

⁶ therefore he became Lord over them.

16 Because of the power of ⁷ the glory
 he possessed of his Mother's ⁸ light,

18 he called ⁹ himself God.

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

from which he had come.

• II 11,32 Y² over π.

• IV 19,2 reads "the Seraphs."

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

BG 44,5-9

...	ἡ ναὶ οὐνταὶ ἡμαὶ ἡνοῦστε ⁶ ρεωμα
2 ...	2 κατὰ πε ἀγω οὐ ⁷ αἰων
4	For parallel to 33,3-12 see 28,13—29,4
6	4 and Appendix 1.
8	6
10	8
12	10
14	12
16 ...	14 κατὰ πεινε ναῖων
18 ...	16 ἔ ⁸ τωοπ χιν ἡωοπ
20	18 ἡπ ⁹ τυπος ἡνιαττακο
...	20
2 ...	⁵ These have a firmament (στερέωμα)
4	2 ⁶ corresponding to (κατά) each heaven and an ⁷ aeon (αἰών)
6	For parallel to 33,3-12 see 28,13—29,4
8	4 and Appendix 1.
10	6
12	8
14	10
16 ...	12 according to (κατά) the model of the aeons (αἰών)
18 ...	14 ⁸ that have existed since the beginning,
20	18 in the ⁹ pattern (τύπος) of the indestructible ones.
	20

II 12,25—13,3

IV 19,26—20,16

...	ναὶ δε οὐνταὶ ἡμαὶ ἡ ²⁶ οῦστερεωμα ⁶	...	²⁷ ναὶ δε οὐνταὶ [ἡμαὶ [νοῦ]20 ¹ στερεωμα
2 κατὰ πε ναῖων	2 κατὰ [πε ναῖων]	2 κατὰ [πε ναῖων]	
ναὶ μεν ²⁷ αὐτ [†] ραν ἐροογ	ναὶ μεν αὐτ [†] ραν [ἐροογ]	² ναὶ μεν αὐτ [†] ραν [ἐροογ]	
4 κατὰ πεοογ ἡνατπε	4 κατὰ ³ πεοογ ἡατπε	4 κατὰ ³ πεοογ ἡατπε	
²⁸ επωορ[ωρ] νηι ⁶ δομ ⁶	[επωορ[ωρ] νηι ⁶ δομ ⁶]	[επωορ[ωρ] νηι ⁶ δομ ⁶]	
6 ἡραν δε ενταγ ²⁹ τααγ ἐρο[ογ]	6 ἡραν δε [νταγτααγ ἐροογ]	6 ἡραν δε [νταγτααγ ἐροογ]	
ζιτ[η] πογαρχιγεννητωρ ⁶	⁵ ζιτ[η] πογαρχι[ε]νετωρ	⁵ ζιτ[η] πογαρχι[ε]νετωρ	
8 ³⁰ εγρ ⁶ δομ ⁶ ζραι νζητογ	8 εγρ ⁶ δομ ⁶ ⁴ νζραι νζτογ	8 εγρ ⁶ δομ ⁶ ⁴ νζραι νζτογ	
ἡραν δε ετ [†] το ³¹ εροογ	
10 κατὰ πεοογ ἡνατπε	10 ...	10 ...	
εγωοοπ ³² ναγ εγωορ[ωρ] ἀγω ἀγ [†] ντατδομ ⁶ ναγ	
12 ³³ ζωστε εγνταγ ἡμαὶ ἡραν ³⁴ εναγ	12 εγν ¹⁰ ταγ [ἡμαὶ] ἡραν [εναγ]	12 εγν ¹⁰ ταγ [ἡμαὶ] ἡραν [εναγ]	
ἡκα ³⁴ δε νημ ⁶	ἡκα δε ¹¹ νημ ⁶ εα[γ]τα[μ]ιο[γ] ἡογ[σ]μοτ ⁶ α[γ] ¹² τε[ν]ιο[γ]	ἡκα δε ¹¹ νημ ⁶ εα[γ]τα[μ]ιο[γ] ἡογ[σ]μοτ ⁶ α[γ] ¹² τε[ν]ιο[γ]	
14 κατὰ πινε ἡνωορπ ³⁵ [η]αἰων	14 κατὰ π[η]ν[η]ε [η]νωορπ νε ¹³ ων	14 κατὰ π[η]ν[η]ε [η]νωορπ νε ¹³ ων	
16 ενταγωωπε	16 ντ[η]αγωωπε	16 ντ[η]αγωωπε	
ζωστε ατρε [†] 13 ¹ ταμιοογ	ζω[σ]τε ετρε [†] 13 ¹ ταμιο[γ]	ζω[σ]τε ετρε [†] 13 ¹ ταμιο[γ]	
18 ἡπ[σ]ματ ⁶ ἡατ [†] τεκο	18 [η]π[σ]μοτ ⁶ ἡαττακο	18 [η]π[σ]μοτ ⁶ ἡαττακο	
ογχ ζοτ[η] ³⁶ ἡταγ ⁶ δε α[γ]ναγ ἀναττεκο	¹⁵ ογχ ζοτ[η] ν[η]τογ δε α[γ]ν[η]αγ ενα[τ]16 ⁶ τακο	¹⁵ ογχ ζοτ[η] ν[η]τογ δε α[γ]ν[η]αγ ενα[τ]16 ⁶ τακο	
20 ἀλλα τδομ ⁶ ³⁷ ετ [†] νζητ [†] γ	20 ἀλλα τδομ ⁶ ετ[η]νζητ [†] γ	20 ἀλλα τδομ ⁶ ετ[η]νζητ [†] γ	

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

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14 ...
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18 ...
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20 ...

2
αφναγ¹⁰ δε επσωντ ετζαροφ
4 μñ¹¹ πμνηψε ναγγελος ετ¹² αροφ
ναϊ νταγψωπε¹¹ εβολ ñζητφ πεχαφ ναγ χε
6 ¹⁴ανok ογνογτε ñρεφκωz
¹⁵αχñτ μñ λααγ
8
...
10 ηαν εφ† μα¹⁶ ñν ñναγγελος ετζαροφ
10 χε¹⁷ ογñ κenoγτε ψοπ
...
12 ενε μñ¹⁶ κεογα γαρ πε
12 νεφνακωz ε¹⁹ ñιμ
...
14 αcαρχεcθαι δε ñβι τμα45¹ αγ
14 εεπιφεριε
...
16 ε|αcειμε² επεcψτα
16
...
18 εβολ χε μπε³ πεccγñzγoc cγμφωνι⁴ ñμμαc
...
20 zμ πτρογφεγε ñ⁵moc εβολ zιτñ πεcχωκ
20 α⁶nok δε πεχαει χε

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20 ...

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6 ...
...
8 ...
...
10 already (ñδñ) indicating¹⁶ to the angels (ãγγελοc) who attended him
10 that¹⁷ there exists another God.
...
12 For (γãρ) if there were no¹⁸ other one,
12 of whom would he be jealous?
...
14 ¹⁹ Then the Mother began (ãρχεcθαι)
14 45¹ 'to move to and fro' (επιφερεcθαι) (Gen 1,2 LXX),
...
16 when she became aware² of her deficiency,
16
...
18 because³ her consort (cυνζυγοc) had not agreed (cυμφωνειν)⁴ with
...
20 her when she was blamed (ψεγειν)⁵ by her perfection."
20 ⁶ But (δε) I said,

• BG 44,12 βολ crased after ψωε (dittoigraphy). • BG 45,1 Till-Schenke read εεπιφεριε|ε| αcειμε (too short).

ταϊ ενταφχιτc εβολ zιτñ 'τεφμααγ
2 εacχπο ñζητφ ñπινε ñπτceno
εφναγ δε ατκτιcic ετκωτε 'εροφ
4 αγω παψαϊ ññαγγελoc ετκτηγ 'εροφ
...
6 ναϊ ενταγψωπε εβολ ñμοφ πε⁸ χαφ ναγ χε
6 ανok⁸ ανκ⁸ ογνογτε ñρεφ⁹ κωz
...
8 αγω μñ κenoγτε ñcαβλλαι
8 παϊ δε¹⁰ εφταγο ñμοφ
...
10 εφρχμανε ññαγγε¹¹ λoc ετψοοπ¹ ψαροφ
10 χε ογñ κenoγτε¹² ψοοπ¹
...
12 ενεμñ κεογα γαρ ψοοπ¹
12 νε ñιμ¹³ πετφνακωz εροφ
...
14 αcραρχεcθe δε
14 ñψε¹⁴ ει ñβι τμααγ
...
16 αcμμε απψτα
16 zμ πτρεφ¹⁵ δωxβ ñβι πρριε ñπεcογοειñ
...
18 αγω αc¹⁶ zτομzτñ
18 εβολ χε ñπεφρχμφωne¹⁷ ñμμαc ñβι πεcψβρ¹ zωτρ¹
...
20 ανok δε πε¹⁸ χαι χε

which he had taken from⁴ his Mother
2 produced in him the likeness of⁵ the cosmos.
And (δε) when he saw the creation (κτιcιc) which surrounds⁶ him
4 and the multitude of the angels (ãγγελοc) around⁷ him
which had come forth from him,⁸ he said to them,
6 'I am a jealous God
...
9 and there is no other God beside me.'
8 But (δε) by¹⁰ announcing this,
he indicated (σημαίνειν) to the angels (ãγγελοc)¹¹ who attended him
10 that there exists another God.
...
12 For (γãρ) if there were no other one,
12 of whom¹³ would he be jealous?
Then the Mother began (ãρχεcθαι)
14 'to move to and fro.'
She became aware of the deficiency
16 when¹⁵ the brightness of her light diminished.
And she¹⁶ became dark
18 because her consort¹⁷ had not agreed (cυμφωνειν) with her."
20 But (δε) I¹⁸ said,

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

ΠΙ ... (19/20)...

BG 45,6—46,7

...
 2 ... πεχ̄ς οὐ ἵπε ἐπιφέρει
 2 ... ντοφ̄ δε ἀφ̄ω⁸βε πεχ̄αφ̄ χε
 4 ... ἐκμεεγε χε ἵκατα θε ἑνταφ̄χοος ἡδὶ μω¹⁰ῦχης χε
 4 ... ζῖχ̄ν ἡμοοῦ
 6 ... μμον ἡλλα ἀσναῦ ἐτκακία
 6 ... ἡν τα¹²ποστασία ἐτναψωπε
 8 ... ἡ¹³πεσψηρε
 8 ... ἀσμετανοει
 10 ... ἀγ¹⁴ω εсна εсνηу
 10 ... ζῖ¹⁵μ πκακε ἡτμ̄ντ̄ατσοογν
 12 ... ἀсарх̄ε¹⁶сθ̄αι εψιπε
 12 ... ἀγω ἐнστοл¹⁷ма ἀн ектос
 14 ... ἀλλα несна ἡεсн̄у πε
 14 ... πεсна δε ἡ¹⁹πεσει παῖ πε ἐπιφέρει
 16 ... ἡ²⁰ταρεφ̄χι δε νογ̄бom ἡδὶ 46¹παγ̄θα¹ΔHC
 16 ... εἰβ̄ολ ζῖ²¹τμααу
 18 ... ἡ²²αφ̄ο ἡнатсооγн νογ̄ατο ἵετε нетоγ̄от̄б̄ етеφ̄маау
 18 ... ἡ²³εφ̄χω ἡμοс γαρ πε ετεφ̄²⁴маау χε
 20 ... нтос оуаас πε нес̄ψооп
 20 ... ἀφ̄нау ἐπ̄μ̄н̄уε ἑτ̄наψωуq наггелос

...
 2 ... "Christ, what (does it mean that) ⁷ she 'moved to and fro' (ἐπιφέρεισθαι)?" And (δέ) he smiled ⁸ and said,
 4 ... "Are you thinking that it is, ⁹ as (κατά) ¹⁰ Moses said,
 4 ... 'above the waters' (Gen 1,2)?
 6 ... No, ¹¹ but (ἀλλά) she saw the wickedness (κακία)
 6 ... and ¹² rebellion (ἀποστασία) that would happen
 8 ... through ¹³ her son,
 8 ... she repented (μετανοεῖν).
 10 ... And ¹⁴ moving about
 10 ... in the darkness ¹⁵ of ignorance,
 12 ... she began (ἀρχεσθαι) ¹⁶ to be ashamed.
 12 ... And she did not dare (τολμᾶν) ¹⁷ to return,
 14 ... but (ἀλλά) she was moving ¹⁸ about.
 14 ... Now (δέ), her moving ¹⁹ about, this is 'to go to and fro' (ἐπιφέρεισθαι).
 16 ... ²⁰ Now when 46¹ the arrogant one (αὐθάδης) took a power
 16 ... [from] the Mother,
 18 ... ² he was ignorant of many (things) ³ that surpassed his Mother.
 18 ... ⁴ For (γάρ) he was saying about his ⁵ Mother that
 20 ... she alone ⁶ existed.
 20 ... He saw the great multitude, ⁷ the angels

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

Π 13,18-31

IV 21,4-21

πχοεις οὐ πε ἀсψ̄еи
 2 ... ντοφ̄ δε ἡ¹⁹αφ̄ωβε πεχ̄αφ̄ χε
 4 ... ἡπ̄ρ̄μεεγε χε κα²⁰τα θε ἐнταφ̄χοос ἡδὶ μω¹⁰ῦχης
 4 ... ζῖχ̄ν ἡμογειοογε
 6 ... ἡμαν ἀλλα ἡтареснау ἡ²²ατκακία
 6 ... ἐнταсψωπε
 8 ... ἀγω π̄χι ἐнταφ̄²³χит̄²⁴ ἡδὶ πεсψ̄ηре
 8 ... ἀс̄р̄μεταноει
 10 ... ²⁴αγω ἀγ̄β̄ωε ψωπε нас
 10 ... ζῖ²⁵μ πκακε ἡτ̄μ̄н̄τ̄аτсооγн
 12 ... ἀγω ἀсарх̄еи ἡψ̄иπε
 12 ... ²⁶ζῖ²⁷ οὐκ̄им
 14 ... π̄ким δε πε π̄ωеи
 16 ... αφ̄χι ²⁷δε ἡδὶ παγ̄θα¹ΔHC н̄оγ̄бom
 16 ... εβολ ζῖ²⁸τ̄н̄ τεφ̄маау наф̄о γαρ ἡ²⁹атсооγн
 18 ... εφ̄²⁹мееγε γαρ χε
 20 ... ἡ³⁰δ̄ε ψ̄о̄о̄п̄ еим̄н̄т̄и ἡ³¹атеф̄маау оуааτ̄с
 20 ... εφ̄нау δε ἀπαψ̄аῖ ἡ³²наггелос

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

• II 13,25 The scribe skipped a line between 13,25 and 26: ἡπεс̄р̄толама δε ектос ἀλλα нес̄мооуе.

• IV 21,20 used the synonym μαγ̄αᾱ.

[πχοεις οὐ πε ἀсψ̄еи]
 2 ... ἡ¹⁹ντοφ̄ δε ἡ²⁰αφ̄ωβε πεχ̄αφ̄ χε
 4 ... ἡπ̄[ρ̄]μ̄εεγε χε κα[τ]α θε ἐнταφ̄χοос ἡ²¹δ̄и μ[ω]ῦχης
 4 ... ζῖ[χ̄]н̄ μμογειοογε
 6 ... ἡμ̄[α]н̄ ἀλλα [н̄]τ̄ε[р]еснау етκα²²κία
 6 ... ἐн[τ]асψ̄ωπε
 8 ... ἀ[γ]ω π̄χι εβολ ἡ²³αφ̄χ̄иτ̄²⁴ ἡδ̄и πεсψ̄ηре
 8 ... ἀс̄р̄μετα²⁵ноει
 10 ... ἀγω ἀγ̄β̄ωε ψωπε нас
 10 ... ²⁶ζῖ[μ] πκαке ἡτ̄м̄н̄т̄аτсооγн
 12 ... ἀγω ²⁷α[φ̄]χ̄иτ̄²⁸εи ἡψ̄иπε
 12 ... ²⁹μ[и]πεс̄р̄толама ³⁰δε ектос
 14 ... ἀλλα ³¹н̄εс̄мооуе ζῖ³²ο[υ]κ̄им
 14 ... π̄ким δε ³³π̄е π̄ωеи
 16 ... αφ̄³⁴χ̄и δε ἡδ̄и παγ̄θα³⁵ΔHC [ноγ̄бom]
 16 ... ³⁶εβολ ζῖт̄н̄ τεф̄маау неф̄о [γαρ н̄]а̄т̄сооγн
 18 ... εφ̄³⁷мееγε γαρ [χε
 20 ... μ̄м̄н̄ ³⁸к̄ε ψ̄о̄о̄п̄ еим̄н̄т̄и [ετεф̄м̄а[ау ³⁹маγ̄αа̄с̄
 20 ... εφ̄нау (δε) ε̄п̄аψ̄аῖ ⁴⁰н̄аггелос

Irenaeus

2 ...
 4 ...
 6 ...
 8 ... the Mother, Wisdom, was grieved
 10 ...
 12 ... and fled,
 14 ...
 16 ...
 18 ...
 20 ...

III ...21,1-12

BG 46,7-47,9

...
2 ...
...
4 ...
...
6 21¹ CYNZYΓIOIC
ACMETANOEI ACPIME ZH² IOYNOID NPIME
8 AYW AYCWTH EPTWBZ³ INTESMIETANOIA
AYW APAPAKALEI⁴ ETPAI⁵ EIXWOC
10 NDI NECNHOY
AYW IAKKATANEYE NDI PZAGION HPA⁶ INAZOPATOC
12
AQPWZT EPZAI EXWOC INIOYTHA NZAGION
14 EBOL ZH PEY⁷ IPIAPHOMA
EAPCYNZYΓOC EI EPEICHT⁸
16
ETAZO NNECYWAT EPATOY
18 IAYW AQ⁹ NAQ ZITH OYPRONOIA
ETA¹⁰ IZO HNECYWAT EPATOY
20 AYW AYEI¹¹ NE MHOIC EPZAI EPESAIWN AN

...
2 ...
...
4 ...
...
6 21¹ consort (σύνζυγος),
[she] repented (μετανοεῖν) and wept with² [much] weeping.
8 And the prayer³ [of her repentance (μεάνοια)] was heard,
and her brothers prayed (παρακαλεῖν)⁴ [for her].
10 And⁵ the holy (ἅγιον) invisible (ἀόρατος) Spirit (πνεῦμα)
consented (κατανεύειν)
12
6 and poured a Holy (ἅγιον) Spirit (πνεῦμα) down upon her
14 7 from their⁸ perfection (πλήρωμα),
since the consort (σύνζυγος) came⁹ [down]
16
to correct their deficiencies.
18 10 [And] through Providence (πρόνοια), he granted him
to correct¹¹ her deficiencies.
20 And she was not [brought]¹² to her aeon (αἰών),

• III 21,5 A phrase parallel to BG 46,2-47,1 ΝΤΑΡΕΚΑΤΑΝΕΥΕ ΘΕ ΝΘΙ ΠΑΖΟΡΑΤΟΝ ΜΠΝΑ was probably omitted by homoioteleuton (ΠΝΑ ΑΖΟΡΑΤΟC to equivalent). • III 21,7 corr. 2 over 2.
• BG 46,8 Ms reads ΝΕΩΧΡΟ. • BG 46,15 Till-Schenke suggest ΔΥ-ΩΩΤΗ.

II 13,31—14,11

IV 21,21—22,15

NAI ENTIAQCIONTOY
2 AQXI³² CE DE HMOQ EPZAI EXWOC
TMAY DE³³ NTARECEME
4 ATZBCW MPKAKE CE M³⁴ PEQWYWE ZH OYXWK
ACME DE³⁵ CE MPEQCYMFΩNEI NMMAc
6 N³⁶ DI PECWBP NZWTP
ACPMETANOI 14¹ ZH OYRIME ENACYWQ
8 AYW AYCWTH A² PCOTC NTESMETANOIA
AYW AYEINE³ NOYCMOY EPZAI ZAPOC
10 NDI PEPLHWA⁴ MA THPQ
MPAZOPATON MPAPΘENIKON⁵ MPNA
12
AQPWZT EPZAI EXWOC NDI PEPTA⁶ ETOYAAW
14 EBOL ZITH PE⁷ Y⁸ PLHROMA THPQ
NTAQEI GAP NAC AN NDI PECWBP NZWTP
16 AΛΛΑ C⁹ NTAQEI NAC EPZAI ZITH PPLHROMA
XEKAAC EQNACWZE MPESYTA
18

20 AYW AYEI¹⁰ NE HMOc EPZAI APCAION AN HMIN¹¹ M¹² MOc

which he had created,
2 then he exalted³² himself above them.
And (δε) when³³ the Mother recognized
4 that the garment of darkness³⁴ was imperfect,
then she knew³⁵ that her consort
6 had not agreed (συμφωνεῖν)³⁶ with her.
She repented (μετανοεῖν) 14¹ with much weeping.
8 And the whole² pleroma (πλήρωμα) heard the prayer of her repentance
(μεάνοια),³ and they praised on her behalf⁴ the invisible (ἀόρατον),
10 virginal (παρθενικόν)⁵ Spirit (πνεῦμα).
[IV 22,5-7: And [he] consented; and (δε) when [the invisible
12 (ἀόρατον) Spirit (πνεῦμα)] had consented,]
the holy Spirit (πνεῦμα) poured⁶ 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 taken¹⁰ up, not to her own aeon (αἰών)

• II 13,33 ME and AT 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 ἀλλ' ἵλα ἐτθε τμντατσοογ[ιν]
 2 ἡτασογ[ιν] ὡν ἐβολ νητς
 4 ἐσιζῆ τμαζψι[τε]
 4 ψαντσταζο μπεςωωτ ε[ρατq]
 6 ἀγω ογcmη ἀσιωωπε ωαρος ¹³χε
 8 qωοοπ ἵδι πρωμε ἀγω πωη¹⁴ρε μπρωμε
 8 ἀφωτ[ι]m δε ἵδι πε¹⁵ζογειτ ἡαρχων ἱαλααβαωθ
 10 νεq²⁰μεεγε δε ἀν χε
 10 η[τα]τεcmη εἰ ε²¹[βολ ζm πxice]
 12
 14 ἡογωνζ nay ²²εβολ
 14 ἵδι π[ι]αγιος π[ι]τελειος
 16
 18
 18 ἡ²³ζογειτ ἡρωμε
 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

• III 21,13 The supralinear stroke over ἵ is visible. • III 21,14-15 or ψ[ι]ce. • III 21,20 For δε πε χε see Acts 725 (Sa). • III 21,22 No room for π[ι]ωτ in the lacuna. • III 21,23 A parallel to BG 48,3-4 ΜΠΕCΜΟΤ ΝΟΥΡΩΜΕ was probably omitted by homoioteleuton (ρωμε to ρωμε).
 • BG 47,19-20 Till-Schenke. • BG 48,2 ἡ erased before πεζογειτ.

2 ἀλλα ἐτ¹⁰θε τμντατσοογν ἡζογο
 2 ἡτασογωνζ ἐβολ ἡζητς
 4 ἐσιζοοπ ζῆ τμεζψιτε
 4 ψαντσταζο μπεςωτα ε[ρατq]
 6 ἀγcmη εἰ ωαρος χε
 8 q¹⁵ωοοπ ἡδι πρωμε ἀγω πωη¹⁶ρε μπρωμε
 8 ἀφωτῆ δε ἡ¹⁷δι πεζογειτ ἡαρχων ἱαλ¹⁸αβαωθ
 10 νεqμεεγε χε
 10 τε¹⁹cmη νογῆ ἀν ἐζραῖ τε ε²⁰[βολ ζm πxice]
 12
 12 ἀqτcaβ[ο]ογ 48¹εροq
 14 ἡδι πειωτ ετογab ²ἡτελειος
 16
 18
 18 πεζογειτ ἡ¹ρωμε
 20 μπεςcmοτ νογ⁴ρωμε

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.

II 14,11-24

IV 22,15—23,2

2 ἀλλα
 2 ἡτπε ἡπεςωηρε
 4 ἀτρεσω¹²πε ζῆ πμαζψιτ
 4 ψαντεccωζε ἡπες¹³ωτα
 6 ἀγω ογcmη ἀσει
 6 ἐβολ ζῆ τπε ἡαι¹⁴ων ἐτxοce χε
 8 qωοοπ¹ ἡδι πρωμε ἀγω ¹⁵πωηρε ἡπρωμε
 8 ἀφωτῆ δε ἡδι πρ¹⁶ωταρχων ἱαλαβαωθ
 10 εqμεεγε χε
 10 ἡτα¹⁷cmη ωωπε [ωωπε] ἐβολ ζιτῆ τεqma¹⁸ay
 12 ἀγω ἡπεqῆμε χε ἡτασει των
 12 ἀγω ¹⁹αqτceβοoy
 14 ἡδι πmητροπατωρ²⁰ ετογab ²⁰αγω πτελειος
 14 τεπponoia²¹ ἐτxhk²² ἐβολ
 16 ²¹τpικων ἡπιαζοpατος
 16 ἐτε παῖ πε πειωτ²² ἡπτηpῆq
 18 παῖ ἐνταπτηpῆq²³ ωωπε ἡζητq
 18 ²³πωopπ²⁴ ἡρωμε
 20 χε ζῆ ογtyπoc ἡanape²⁴ac

¹¹ but (ἀλλά)

2

above her son,

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

6 And a voice came
 forth from the exalted ¹⁴ aeon (αἰών)-heaven:

8 'The Man exists and ¹⁵ the Son of Man.'
 And (δέ) the Chief Ruler (πρωτόαρχων), Yaldabaoth, ¹⁶ heard (it)

10 and thought that
 the ¹⁷ voice had come from his Mother.

12 ¹⁸ And he did not know from where it came.
 And ¹⁹ he taught them,

14 namely, the holy and perfect (τέλειος) Mother-Father (μητροπάτωρ),
²⁰ the perfect Providence (πρόνοια),

16 ²¹ the image (εἰκών) of the invisible One (ἀόρατος),
 who is the Father ²² of the All,

18 through whom everything came into being,
²³ the first Man,

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

• II 14,17 dittography.

• IV 22,16 Ms reads ἡμαζ "[may become] ninth."

2 ἀλλα

2

ἡτπε ἡπεςωηρε

4 ¹⁶ετρεσω[πε] <ζm π>μαζψειτ
 ω[αν]¹⁷τεccωζε μπεςωτα

6 ἀγω ογ¹⁴cmη ἀσει
 ἐβολ ζῆ τπε ἡηαιων ¹⁹ταῖ εἰτxοce χε

8 qωοοπ¹ ἡδι π[ρ]ω²⁰με ἀγω[ι] π[ρ]ω[η]ρε ἡπρωμε
²¹[αq]cω[ι]m aje ἡδι πρωταρχων ²²[αα]ταβαω[θ]

10 εqμεεγε χε

ἡτ[α²³τεc]mη ωωπε ἐβολ ζιτῆ τεqma²⁴ay

12 α[γ]ω ἡπεqεime χε ἡτασει ²⁵των
 ἀγω αqτcaβοoy

14 ἡδι π[μ]η²⁶τροπα[ι]τωρ ετογab²⁷ α[γ]ω πτε²⁷λειος
 τεπp[ο]noia²⁸ ετxhk²⁹ ἐβολ

16 ²⁸[θικων] μπιαζοp[α]τιoc
 ἐτε [παῖ ²⁹πε] π[ρ]ω[ι]τ³⁰ ἡπτηp[ι]q

18 παῖ ἐντα³⁰πτηpῆq³¹ ωωπε ἡζητq
 πωopπ[ι] ²³ἡρωμε

20 χε ζῆ ογtyπoc ἡan[α]pe²⁴ac

Irenaeus

2

4 ³² and so, counting downward, there resulted the Ogdoad.

³³ That after she had departed

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

³⁴ and that for this reason he said,

8 ³⁵ "I am a jealous God; there is none beside me"
 (see 30,4-8: II only; 34,6-7)

10 ³⁶ Such are the lies these people tell.

12

14

16

18

20

III 22,8-23

BG 48,16—49,15

2 ἡπλασσε
 ἡοῦπλασμα εβολ ἡζῆ¹τοῦ
 4 αὐω τοῦει τοῦει ἡἡδυναμικ
¹⁰αὐταμιο εβολ ζῆ τεσδὸμ ἡο(ψυχ)¹¹χη
 6 αὐταμιο
 [εβολ ζῆ τεσζικ(ω)ν] ¹²ἡμιν ἡμος ταῖ ἡτασναγ [ερος]
 8
 10 ἡκατα τιμησις
 ἡπετωοπ χιν] ¹⁴ἡωορπ πιτελιος ἡρωμε
 12 αὐω] ¹⁵πεχαυ χε [μαρῆ¹ ρενφ χε αααμ]
¹⁶χεκαας πρεφραν ἡπετμημαζ μν] ¹⁷τεφδυναμικ
 14 εὔναωπε ναν] ¹⁸ἡογοειν
 [αὐω αὔαρχεσθαι χιν] ¹⁹ἡπεσῆτ [ἡδὶ ἡδὸμ
 16 τωορπ τμητνογ²⁰τε
 ογκας [ψυχ]χη
 18 τμεζσντε] ²¹τε τμητ²χοεις
 αὐταμιο νογψυ²²χη ἡμιογτ
 20 τμεζωομτε τε ζα²³μα· τμητ²χρς 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 (εἰκών) 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 ἡπλασσε
 ἡνογ¹⁷πλασμα εβολ ἡζητοῦ
 4 αὐ¹⁸ω [τ]οῦει τοῦει] ¹⁹ἡἡδ(ο)μ
 49¹αὐω αὐταμιο εβολ [ζῆ² τ³δὸμ [ν]τ[ψ]υχη
 6 αὐταμιος
 ε'βολ ζῆ θικων ἡταγναγ ε'ρος
 8
 10 κατα ογμμησις
 ἡπετ³ωοπ χιν ἡωορπ πιτελιος ἡρωμε
 12 πεχαυ χε μαρῆ¹τ² ρῆφ χε αααμ
 χεκας πραν ἡ¹πῆ μῆ τεφδὸμ
 14 εὔεωωπε ⁹ναν νογοειν
 αὐω αὔαρχε¹⁰σθαι χιν πεσῆτ ἡδὶ ἡδὸμ
 16 ἡτωορπ τε τμητνογτε
 ογ¹³ψυχη ἡκας τε
 18 τμεζσντε] ¹⁵τε τμητ²χς
 ογμογτ ἡψυ¹⁴χη τε
 20 τμεζωομτε 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 (εἰκών) 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 χιν. • III 22,12 Of the letter i 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 ζα²³μα reconstruction very uncertain (cf. 16,18).
 • BG 49,1 Till-Schenke: [αὐταμιο ἡμμησις] [μῆ] [made the characteristic and"]. • BG 49,13 Perhaps τμητ²χς; but see 42,19.

II 15,6-17

IV 23,21—24,7

κατα ἡμαῖν ενταγτ ἡμοογ
 2
 4 αὐω ²³τοῦειε τοῦειε ἡεσογcia
 6 αὐτ²⁴ νουμαειν
 ἡζραῖ ζῆ πτυπος ἡτζικων ταῖ ενταγναγ ⁹ερος
 8 ζραῖ ζῆ τεφ²⁵ψυχικη
 αὐταμιο νογζ¹⁰ποσταςic
 10 κατα pine
 ἡπωορπ¹ ἡρωμε ἡ¹¹τελειος
 12 αὐω πεχαυ χε μαρῆ¹²μογτε εροφ ¹²χε αααμ
 χεκαας ερεπεφραν
 14 ναωωπε ¹³ναν νογδὸμ ἡογοειν
 αὐω αὔαρχει ἡδὶ ¹⁴ἡδυναμικ
 16 τωορπ¹ τμητ²χρηστος
 αὐτα¹⁵μιο νογψυχη ἡκας
 18 τμεζσντε δε τπρο¹⁶νοια
 αὐταμιο νογψυχη ἡμογτ
 20 τμεζ¹⁷ωομτε τμητ²νογτε

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

2
 4 And ² each authority (ἐξουσία)
 6 supplied a characteristic
⁸ by means of the form (τύπος) of the image (εἰκών) 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 (ἄρχειν) (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 δε is supported by the length of the line. • IV 23,23-25 reads "the characteristic ... which was given to them." • IV 23,26 reads "in the psychic."
 • IV 24,3,5,6f. correspond to the parallel construction (see II 15,18 and 19).

III 22,23—23,6

2 ΟΥΣΑΡΚΙ²⁴ΚΗ ΝΨΥΧΗ
 ΜΗ ΠΚΩ ΕΞΡΑΪ ΤΗΡΩ 23¹ΜΠC|ΩΜ|Α|
 ΤΜΕΖΩΤΟΕ ΤΕΠΡΟΝΟΙ<Α>
 4 ²ΟΥΑΤΚ|ΑC ΝΨΥΧΗ
 6 ΤΜΕΖ†Ε ΤΗΝΤΡ³|ΡΟ
 ΟΥCΝ|Ο|Ω| ΝΨΥΧΗ
 8 ΤΜΕΖCΟ ΤΕ ⁴ΙΤCΥ|ΝΖΕC|C
 ΟΥΩΛΛ ΝΨΥΧΗ
 10 ΜΗ ⁵ΙΠC|ΩΜΑ ΤΗΡΩ
 ΤΜΕΖCΑΩΩΕ ΤΕ ΤCΟ⁶|Φ|Α|
 12 ΟΥΩΩΕ ΝΨΥΧΗ

(it created) a fleshly (σαρκική) ²⁴ soul (ψυχή)
 2 and the entire constitution 23¹ of the body (σῶμα);]
 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 (σῶμα);
 the seventh is Wisdom (σοφία),
 12 ⁶ a hair-soul (ψυχή).

BG 49,15—50,4

2 ΟΥΨΥΧΗ ΝCΑΡΞ ΤΕ
 2 ¹⁶ΤΜΕΖΩΤΟΕ ΤΕ ΤΠΡΟΝΟΙΑ
 4 ¹⁷ΟΥΨΥΧΗ ΝΝΑΤΚΑC ΤΕ
 ΜΗ ¹⁸ΠΚΩ ΕΞΡΑΪ ΤΗΡΩ ΜΠCΩ¹⁹ΜΑ
 6 ΤΜΕΖ†Ε ΤΕ ΤΜΝΤΕΡΟ
 50¹ΟΥΨΥΧΗ Ν|CΝΟΩ| ΤΕ
 8 Τ|ΜΕΖ²CΟΕ ΤΕ ΤCΥΝΖ|Ε|C|ΙC|
 ΟΥΨΥΧΗ ³ΝΩΛΛΑΡ ΤΕ
 10 ΤΜΕΖCΑΩΩΕ ΤΕ ⁴ΤCΟΦΙΑ
 12 ΟΥΨΥΧΗ ΝΩΩΕ 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 (σῶμα);
 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

2 ΑCΤΑΜΙΟ ΝΟΥΨΥΧΗ ¹⁸ΝCΑΡΞ
 2 ΤΜΕΖΩΤΟΕ ΔΕ ΤΕ ΤΜΝΤ⁹ΧΟΕΙC
 4 ΑCΤΑ¹⁹ΜΙΟ ΝΟΥΨΥΧΗ ΝΑΤΚΑC
 6 ΤΜΕΖ†Ε ΤΕ ΤΜΝ²⁰ΤΕΡΟ
 ΑCΤΑΜΙΟ ΝΟΥΨΥΧΗ ΝCΝΟΩ
 8 ΤΜΕΖ²¹CΟΕ ΠΕ ΠΚΩΖ
 ΑCΤΑΜΙΟ ΝΟΥΨΥΧΗ ΝΩΔ²²ΑΡ
 10 ΤΜΕΖCΑΩΩΕ ΤΕ ΤΜΝΤΡ|ΜΝ²³ΖΗΤ
 12 ΑCΤΑ²³ΜΙΟ ΝΟΥΨΥΧΗ ΝΩΟΥΖΕ

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

IV 24,7-14

2 ΑC|ΤΑΜΙΟ ΝΟΥ|ΨΥΧΗ ΝCΑΡΞ
 2 Τ|ΜΕΖΩ|Τ|Ω ΔΕ ΤΕ Τ|ΜΝΤ⁹ΧΟΕΙC
 4 ΑCΤΑΜ|ΙΟ ΝΟΥΨΥΧΗ Ν|ΑΤΚΑC
 6 ¹⁰ΤΜΕΖ† ΤΕ| ΤΜΝΤΕΡΟ
 ΑCΤΑΜ|ΙΟ ¹¹ΝΟΥΨΥΧΗ Ν|CΝΟΩ
 8 ΤΜΕΖC|Ο ΠΕ ¹²ΠΚΩΖ
 ΑCΤΑΜ|ΙΟ ΝΟΥΨΥΧΗ Ν|ΩΔ¹³ΑΡ
 10 ΤΜΕΖCΑ|ΩΩΕ ΤΕ ΤΜΝΤΡ|ΜΝ¹⁴ΖΗΤ
 12 ΑCΤΑΜ|ΙΟ ΝΟΥΨΥΧΗ Ν|ΩΟΥΖΕ

III 23,6-11

BG 50,5-11

αγω αγκοσμει ⁷μηπωμε τηρῃ
 2 αγω αγαζε ερατου ⁸ιεροου ⁹νοι νεγαγγελος
 αγμαιο ¹⁰εβολ ¹¹ζη νεψυχη ¹²νταγστωτου
 4 ¹⁰νοι ¹¹νειογσια
 ντιζιγποστασις ¹²μηψυχοιγε
 6 ¹³νημελιος ¹⁴μη ¹⁵ζορμοσ

¹αγω αγκοσμει ²ηπωμα ³τηρῃ
 2 αγω ανεγαγγελος ⁴ωζερατου ⁵ζιχωου
 <αγμαιο> εβολ ⁶ζη ⁷νενταγστωτου ⁸νωρη
 4 ⁹ζιτη ¹⁰νειογσια
 νζυποστα ¹¹οσις ¹²μψυχη
 6 ¹³μηζωρδ ¹⁴μη ¹⁵μελος ¹⁶νζαρμοσ

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 (άρμός).

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

2 ⁶ And ⁷ their angels (ἄγγελος) 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 (άρμός) limbs (μέλος).

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

II 15,23-29

IV 24,15-21

2 αγαζε δε ερατου ²⁴εροφ ²⁵νοι παψαϊ ²⁶νηαγγελος
 4 αχι εβολ ²⁷ζιτη ²⁸νειογσια
 ντσαψφε ²⁹νζυποστασις ³⁰ντε ³¹τψχι ³²ικη
 6 κεκαας ³³ευναταμιο
 νπχωνω ³⁴νημελος
 8 μη ³⁵πχωνω ³⁶νηψαυ
³⁷μη ³⁸τςυνθεσις ³⁹μητσανο ⁴⁰μπογα ⁴¹πογα ⁴²νημελος

2 ¹⁵αγαζε δε τηροφ εροφ ¹⁶νοι παψαϊ ¹⁷νηαγγελοισ
 4 αχι εβολ ¹⁸ζιτη ¹⁹νη ²⁰νειογσια
 νητσαψφε ²¹νζυποσ(τα ²²οσις ²³ντε ²⁴τψ) ²⁵γχι
 6 κεκαας ²⁶ευν(ατα ²⁷ομιο)
 νηχω(νω) ²⁸νημελος
 8 μη ²⁹πχω³⁰νω ³¹νηψαυ
 μη ³²τςυνθεσις ³³μη(τε ³⁴νο) ³⁵μπογα ³⁶πογα ³⁷νημημελος

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

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

6 in order to create

²⁷ the proportions of the limbs (μέλος),

8 and the proportions of the trunk

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

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

* IV 24,15 should probably be emended to <ερατ>οϋ.

Π 15,29—16,7
 ΠΩΟΡΠ ΜΕΝ ΑΦΑΡ]ΧΕΙ ΝΤΑΜΙΟ ³⁰ΝΤΑΠΕ
 2 ΕΤΕΡΑΦΑΩΠ[Ε] ΑΒΡΩ]Ν ΑΦΤΑΜΙΟ ³¹ΝΧΩQ
 ΜΗΝΙΓΓΕCCTPΩΗΘ ΑΦΤΑΜΙΟ Μ³²ΠΕΝΚΕΦΑΛΟC
 4 ΑCΤΕΡΕΧΜΗΝ ΠΒΑΛ ΝΟΥ³³ΝΑΜ
 ΘΑCΠΟΜΟΧΑΜ ΠΒΑΛ ΝΟΒΟΥΡ³⁴
 6 ΙΕΡΩ³⁵ΝΥΜΟC ΠΜΑΑΧΕ ΝΟΥΝΑΜ
 ΒΙCCOΥΜ³⁶ ΠΜΑΑΧΕ ΝΟΒΟΥΡ³⁷
 8 ΑΚΙΩΡΕΙΜ ΗΠΩΑ
 16³⁸ΒΑΝΗΝ ΕΦΡΟΥΜ³⁹ ΝΝΕCΠΟΤΟΥ
 10 ΑΜΗΝ ⁴⁰ΝΝΟΒΖΕ
 ΙΒΙΚΑΝ ΝΝΑΧΖΕ
 12 ΒΑCΙΑΙΔΑΗΜΗ ⁴¹ΗΠΑΡΙCΘΜΙΟΝ
 ΑΧΧΑ ΝCΤΑΦΥΛΗ
 14 ΑΔΑ⁴²ΒΑΝ ΜΠΜΟΥΤ⁴³
 ΧΑΔΑΜΑΝ ΗΠCΦΟΝΤΥΛΟC
 16 ΔΕΑΡΧΩ ΝΤΩΟΥΩΒΕ
 ΤΗΒΑΡ
 18 ΝΤΝΑΖΒΕ ⁴⁴ΝΟΒΟΥΡ
 ΜΝΙΑΡΧΩΝ⁴⁵
 20 ΜΠΚΕΛΕΝΚΕΖ ⁴⁶Ν⁴⁷ΟΒΟΥΡ⁴⁸

- The first one (+μέν) began (ἀρχεῖν) to create ³⁰ the head.
 2 Eteraphaope-Abrón 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;
 16³⁸ Banen-Ephroum (created) the lips;
 10 Amen (created) ⁴⁰ 2 the teeth;
 Ibikan (created) the molars;
 12 Basiliademe (created) ⁴¹ 3 the tonsils (παρίσθμιον);
 Achcha (created) the uvula (σταφυλή);
 14 Adaban (created) ⁴² 4 the neck;
 Chaaman (created) the vertebrae (σφόνδυλος);
 16 ⁴³ 5 Dearcho (created) the throat;
 Tebar (created) the {IV 25,4-5: right shoulder;
 18 N[... (created) the]} left ⁴⁴ 6 shoulder;
 Mniarchon (created) the {IV 25,6-7: right elbow;
 20 [... e (created) the]} left ⁴⁵ 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 ΙΚΑ 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.

²²ΠΙΩ]ΟΡΠ ΜΕΝ ΑΦΡΑΡ<Χ>ΕΙ ΕΤΑΜΙΟ Ν²³ΤΑ]ΠΕ
 2 ΕΙΤΕΡ]ΑΦΑΩΠΕ: ΑΒΡΩ]Ν ²⁴ΑΦΤΑΜΙΟ ΝΙΧΩQ
 ΜΗΝΙΓΓΕCCTPΩΗΘ ²⁵ΑΦΤΑΜΙΟ ΜΠΕΝΚΕΦΑΛΟC
 4 ²⁶ΑC]ΤΕΡΕ[Χ]ΗΗ ΗΠΒΑΛ ΝΟΥΝΑΜ
²⁷ΘΑC]ΠΟΜΟΧΑ ΗΠΒΑΛ ΝΟΒΟΥΡ
 6 ²⁸ΙΕΡΩ]ΝΥΜΟC ΜΠΜΑΑΧΕ ΝΟΥΝΑΜ
²⁹ΒΙCCOΥΜ ΗΠΜΑΑΧΕ ΝΟΒΟΥΡ
 8 ³⁰ΑΚΕΙΩΡ]Ι[Μ] ΗΠΩΑ:
 ΒΑΝ[Η]Ν ΕΦ[Ι]ΡΟΥΜ ³¹ΝΝΕCΠΟΤΟΥ
 10 ΑΜ[Η]Ν Ν[ΝΟΒΖΕ
³²ΙΒΙ]ΚΑΝ ΝΝΑΧΖΕ
 12 Β[ΑCΙΑΙΔΑΗΜΗ] ²⁵ΗΠΑΡΙCΘΜΙΟΝ
 ΑΧΧΑ ΝCΤΑΦ[ΥΛΗ]
 14 ²ΑΔΑΒΑΝ ΜΠΜΟΥΤ³
 ΧΑΔΑΜ[ΑΝ Μ⁴ΠCΦΟΝΤΥΛΟC
 16 ΔΕΑΡΧΩ ΝΤΩΟΥΩΒΕ
⁴ΤΗ]ΒΑΡ ΝΤΗ[ΑΖΒ]Ε ΝΟΥΝΑΜ
 18 Ν[... ⁵ΝΤ]ΝΑΖΒΕ ΝΟΒΟΥΡ
 ΜΝΙΑΧΩΡ ΜΠΚΕ⁶ΛΕΝΚΕΖ ΝΟΥΝΑΜ
 20 ... Ε ΜΠΚΕ⁷ΛΕΝΚΕΖ ΝΖΒΟΙ[Υ]Ρ

- 1 ΔΒΙΤΡΙΩΝ ΝΘΩΜΕ ΝΟΥΝΑΜ'
 2 ΕΥ'ΑΝΘΗΝ ΝΘΩΜΕ ΝΟΒΟΥΡ'
 3 ΚΡΥC ΝΤΟΙΧ' ΝΟΥΝΑΜ'
 4 ΒΗΛΥΔΙ ΝΤΟΙΧ' ΝΟΒΟΥΡ'
 5 ΤΡΗ¹⁰ΝΕΥ ΝΝΤΗΒΕ ΝΤΟΙΧ' ΝΝΟΥΝΑΜ'
 6 ΒΑΛΒΗΛ¹¹ ΝΝΤΗΒΕ ΝΤΟΙΧ' ΝΟΒΟΥΡ'
 7 ΚΡΙΜΑ ΝΝΕΙΕ¹²ΒΕ ΝΝΟΙΧ'
 8 ΔCΤΡΩΨ' ΝΤΟΙΒΕ ΝΟΥΝΑΜ
 9 ΒΑΡΡΩΦ' ΝΤΟΙΒΕ ΝΟΒΟΥΡ'
 10 ΒΑΟΥΜ ΜΠΧΩ¹⁴ ΝΟΥΝΑΜ'
 11 ΑΡΑΡΙΜ ΜΠΧΩ ΝΟΒΟΥΡ'
 12 ΑΡΕΧ¹⁵ ΝΤΚΟΙΛΙΑ
 13 ΦΕΔΥΗ ΝΘΟΛΠΕ
 14 CΗΝΑΦΙΜ¹⁶ ΜΠΥΠΟΧΟΝ<Δ>ΡΙΟC
 15 ΑΡΑΧΕΘΩΠΙ ΜΠCΠΙΡ¹⁷ ΝΟΥΝΑΜ'
 16 ΖΑΒΕΔΩ¹⁸ ΜΠCΠΙΡ' ΝΟΒΟΥΡ'
 17 ΒΑΡΙΑC
 18 ΝΤΨΠΕ ΝΟΒΟΥΡ
 19 ΔΒΗΝΛΕΝΑΡΧΕΙ¹⁹ ΝΝΑΤΚΑC
 20 ΧΝΟΥΜΕΝΙΝΟΡΙΝ ΝΝΚΕC

- Abitron (created) the right underarm;
 2 Evanthen (created) the left underarm;
 Krys (created) the right hand;
 4 Beluai (created) the left hand;
 Treneu¹⁰ (created) the fingers of the right hand;
 6 Balbel¹¹ (created) the fingers of the left hand;
 Kriman (created) the nails¹² of the hands;
 8 Astrops (created) the right breast;
 9 Barroph (created) the left breast;
 10 Baoum (created) the right¹⁴ shoulder joint;
 Ararim (created) the left shoulder joint;
 12 Areche (created)¹⁵ the belly (κοιλία);
 Phthave (created) the navel;
 14 Senaphim (created)¹⁶ the abdomen (ὑποχόνδριον);
 Arachethopi (created) the right¹⁷ ribs;
 16 Zabedo (created) the left ribs;
 18 Barias (created) the {IV 25,19-20: right hip;
 19 Phnouth (created) the } left hip;
 Abenlenarchei (created)¹⁹ the marrow;
 20 Chnoumeninorin (created) the bones;

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

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

- 1 ΔΒΙΤΡΙΩΝ ΝΘΩΜΕ ΝΟΥΝΑΜ
 2 ΕΥΑΝΘΗΝ ΝΘΩΜΕ ΝΟΒΟΥΡ
 3 ΚΡΥC ΝΤΟΙΧ ΝΟΥΝΑΜ
 4 ΒΗΛΥΔΙ Ν¹⁰ΤΟΙΧ ΝΟΒΟΥΡ
 5 ΤΡΗ(ΝΕ)Υ ΝΤΗΒΕ <ΝΤΟΙΧ> Ν¹¹ΟΥΝΑΜ
 6 ΒΑΛΒΗΛ ΝΤΗΒΕ Ν(Τ)ΟΙΧ Ν¹²ΟΒΟΥΡ
 7 ΚΡΙΜΑΝ ΝΕΙΕΒ Ν(Τ)ΟΙΧ
 8 ΔCΤΡΩΨ ΤΚΙΒΕ ΝΟΥΝΑΜ
 9 ΒΑΡΡΩΦ¹⁴ ΤΚΙΒΕ ΝΟΒΟΥΡ
 10 ΒΑΟΥΜ ΠΧΟ Ν¹⁵ΟΥΝΑΜ
 11 ΑΡΑΡΙΜ ΠΧΟ ΝΟΒΟΥΡ
 12 ΑΡΕΧΗ ΝΤΚΟΙΛΙΑ
 13 ΦΕΔΥΗ ΝΘΟΛΠΕ
 14 CΗΝΑΦΕΙ <ΜΠ>ΥΠΟΧΟ(Ν)ΑΡΙΟC
 15 ΑΡΑΧΕ¹⁶ΘΩΠΙ ΜΠCΠΙΡ ΝΟΥΝΑΜ
 16 ΔΒΕΔΩ¹⁸ ΜΠCΠΙΡ ΝΟΒΟΥΡ
 17 ΒΑΡΙΑC ΝΤΨΠΕ¹⁹ ΝΟΥΝΑΜ
 18 ΦΝΟΥΘ ΤΨΠΕ ΝΟΒΟΥΡ
 19 ΔΒΗΝΛΕΝΑΡΧΕΙ ΝΝΑ(Τ)ΚΑC
 20 Χ(ΝΟΥ)²²ΜΕΝΙΝΟΡΙΝ ΝΝΚΑΔΙC

- 20 ΓΗΣΟΛΕ ΜΠΣΤΟΜΑΧΟΣ
 2 ΑΓΡΟΜΑΥΜΑ Μ²¹ΦΗΤ²¹
 ΒΑΝΩ ΜΠΝΕΥΜΟΝΙΝ
 4 ΣΩΣΤΡΑΠΔΑΛ²² ΜΠΖΗΠΑΡ²²
 ΑΝΗΣΙΜΑΔΑΡ ΜΠΣΠΑΛΗΝ
 6 ΘΩ²³ΠΙΘΡΩ ΝΝΜΕΖΤ²³
 ΒΙΒΛΩ ΝΝΟΛΑΤΕ
 8 ΡΟΕΡΩΡ²⁴ ΝΜΜΟΥΤ²⁴
 ΤΑΦΡΕΩ ΝΝΧΙΣΕ²⁵ ΜΠΣΩΜΑ
 10 ΙΠΟΥΣΠΟΒΩΒΑ ΝΝΦΛΕΨ²⁶
 ΒΙΝΕΒΟΡΙΝ ΝΑΡΤΗΡΙΑ
 12 ΑΑΤΟΙΜΕΝΨΗΦΕΙ²⁷ ΝΩΟΥ ΝΕ ΝΝΙΨΕ
 ΕΤΖΝ ΜΜΕΛΟΣ ΤΗΡΟΥ
 14 ΗΝΘΟΛΛΕΙΑ ΝΤΣΑΡ²⁸ ΤΗΡ²⁸
 ΒΕΔΟΥΚ²⁹ ΜΠΤΕΤΕ ΝΟΥΝΑΜ²⁹
 16 ΑΡΑΒΕΙ ΠΒΑΖ ΝΒΟΥΡ³⁰
 ΕΙΛΩ ΝΑΤΡΙΕΥΕ³⁰
 18 ΣΩΡΜΑ ΝΕΔΥΟΝ
 ΓΟΡΜΑ³¹ ΚΑΙΟΧΛΑΒΑΡ ΠΜΗΡΟΣ ΝΟΥΝΑΜ³¹
 20 ΝΕΒΡΙΘ³² ΠΜΗΡΟΣ ΝΒΟΥΡ³²

- 20 Gesole (created) the stomach (στόμαχος);
 2 Agromauma (created) 21 the heart;
 Bano (created) the lungs (πνεύμων);
 4 Sostrapal (created) 22 the liver (ήπαρ);
 Anesimalar (created) the spleen (σπλήν);
 6 Thopithro (created) 23 the intestines;
 Biblo (created) the kidneys;
 8 24 Roeror (created) the sinews;
 Taphreo (created) the spine 25 of the body (σώμα);
 10 Irousoboba (created) the veins (φλέψ);
 26 Bineborin (created) the arteries (άρτηρία);
 12 Aatoimenpsephei, 27 theirs are the breaths
 which are in all the limbs (μέλος);
 14 28 Entholleia (created) all the flesh (σάρξ);
 Bedouk (created) 29 the right buttock (?);
 16 Arabeei (created) the left penis;
 30 Eilo (created) the testicles (IV 26,5 δίδυμος);
 18 Sorma (created) the genitals (αἰδοῖον);
 Gorma-Kaiochlabar 31 (created) the right thigh (μηρός);
 20 Nebrith (created) 32 the left thigh (μηρός);

• II 16,26 Stroke should be on ΒΙΝΕΒΟΡΙΝ instead of the Greek word ΑΡΤΗΡΙΑ. • II 16,26 α² 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 "Aatoimenpsephei."

- CHCOIΛΕ ΜΠ²³ΣΤΟΜΑΧΟΣ
 2 ΑΓΡΟΜΑΥΜΑ Μ(ΦΗΤ
 24ΒΑΝΩ) ΜΠΝΕΥΜΟΝΙΝ
 4 Σ(ΩΣΤΡΑΠΑΛ 25ΜΠΖΗΠΑΡ
 ΑΝΗΣ(Ι)ΜΑΔΑΡ (ΜΠΣΠΑΛΗΝ
 6 26ΘΩ)ΠΙΘΡΩ ΝΝΜ(Ε)ΖΤ²³
 Β(Ι)ΒΛΩ Ν²⁷ΝΟΛΑΤΕ
 8 ΡΟΕΡΩΡ (ΝΜΜΟΥΤ
 28ΤΑΦΡΙΕΩ ΝΝΧΙΣΕ (Μ)Π(ΣΩΜΑ
 10 29ΙΠΟΥ)ΣΠΟ(Β)ΩΒΑ ΝΝΦ(ΛΕΨ
 30ΒΙΝΕΒΟΡΙΝ) ΝΑΡΤΗΡΙΑ
 12 26'ΑΑ)ΤΟΙΜΕΝΦΗΦΕΙ ΝΩΟΥ ΝΕ ΝΝΙ(ΨΕ
 Ε)Τ'ΖΝ ΜΜΕΛΟΣ ΤΗΡΟΥ
 14 ΗΝΘΟ(ΛΛΕΙ'Α Ν)ΤΣΑΡ²⁸ ΤΗΡ²⁸
 ΒΕΔΟΥΚ ΠΤ(ΕΤΕ 'ΝΟ)ΥΝΑΜ
 16 ΑΡΑΒ(ΗΕΙ) ΠΒΑΖ ΝΒ(ΙΟΥΡ
 30ΕΙ)ΛΩ ΝΔΙΔΥΜΟ(Σ)
 18 ΣΟ'Ρ'ΜΑ ΝΕΔ(ΥΟΝ
 30ΓΟΡ)ΜΑ ΚΑΙ ΟΧΛ(ΑΒΑ)Ρ ΠΜΗΡΟΣ Ν(ΟΥ'ΝΑ)Μ
 20 (ΝΕΒΡΙΘ) ΠΜΗΡΟΣ ΝΒ(ΟΥ)ΥΡ

ΨΗΡΗΜ ΝΒΛΑΤΕ Ν¹³ΤΟΥΡΗΤΕ ΝΟΥΝΑΜ⁶
 2 ἈΣΑΚΛΑΣ ΤΒΛΩΤ³⁴ Ν¹³ΒΟΥΡ⁶
 ΟΡΜΑΩΘ ΜΠΠΕΤ ΝΟΥΝΑΜ
 4 ΕΜΗΝΗΝΥΝ ΜΠΠΕΤ³⁵ Ν¹³ΒΟΥΡ⁶
 ΚΝΥΞ ΤΣΗ17¹ΒΕ ΝΟΥΝΑΜ⁶
 6 ΤΥΠΗΛΟ ΝΤΣΗΒΕ Ν¹³ΒΟΥΡ⁶
 2²ΑΧΙΗΛ ΝΤΚΛΛΕ ΝΟΥΝΑΜ⁶
 8 ΦΝΗΜΗ ΝΤΚΛ³ΛΕ Ν¹³ΒΟΥΡ⁶
 ΦΙΟΥΘΡΟΜ ΝΤΟΥΡΗΤΕ ΝΟΥ⁴ΝΑΜ
 10 ΒΟΑΒΕΛ Ν⁴ΝΕCΤΗΒΕ
 ΤΡΑΧΟΥΝ Ν⁴ΤΟΥΡΗΤΕ Ν¹³ΒΟΥΡ⁶
 12 ΦΙΚΝΑ Ν⁴ΝΕCΤΗΒΕ
 6⁶ΜΙΑΜΑΙ ΝΕΙΕΙΒ⁶ Ν⁴ΝΟΥΡΗΤΕ
 14 ΛΑΒΗΡΝΙΟΥΜ
 7⁷ΝΕΝΤΑΥΤΟΥΟΥ ΔΕ ΕΖΡΑΙ ΕΧ¹Ν ΝΑΙ ΤΗΡΟΥ ΠΕ Ζ
 16 ΑΘΩΘ
 ΑΡΜΑC
 18 ΚΑΛΙΑΔ¹⁹
 ΙΑΒΗΛ
 20

Pserem (created) the kidneys of ³³ the right leg;
 2 Asaklas (created) the left ³⁴ kidney;
 Ormaoth (created) the right leg;
 4 Emenun (created) the left leg;
 Knux (created) the 17¹ right shin-bone;
 6 Tupelon (created) the left shin-bone;
 2 Achiel (created) the right knee;
 8 Phneme (created) the ³ left knee;
 Phiouthrom (created) the right foot;
 10 4 Boabel (created) its toes;
 Trachoun (created) ⁵ the left foot;
 12 Phikna (created) its toes;
 6 Miami (created) the nails of the feet;
 14 Labernioum . . .
 7 And (δέ) those who were appointed over all of these ⁸ are seven:
 16 Athoth,
 Armas,
 18 Kalila,
 Jabel,
 20 {IV 26 19-20: Sabaoth,

• II 17,4 The stroke on ΝΑΜ is incorrect. • II 17,8 or: ΖΑΘΩΘ, 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).

8⁸ΨΗΡΗΜ ΝΒΛΑΙΤΕ ΝΤΙΟΥΡΗΤΕ ΝΙΟΥΝΑΜ
 2 8⁸ΑΣΑΚΛΑΣ ΤΒΛΩΤ³⁴ Ν¹³ΒΟΥΡ⁶
 ΙΟΡ[ΙΜΑΩΘ 10¹⁰ΠΠ]ΕΤ ΝΙΟΥΝΑΜ⁶
 4 ΗΜΗΝΥΝ (ΠΠΕΤ 11¹¹Ν)ΒΙΟΥΡ⁶
 [ΚΝΙΥΞ ΤΣΗCΕ ΝΟΥΝΑΜ]
 6 12¹²ΤΥΠΗΛΟΝ [Τ]CΗCΕ Ν¹³ΒΟΥΡ⁶
 Δ[ΧΙΗΛ 13¹³ΝΤΚΛ]Α[Ε] ΝΟΙΥΝΑΜ⁶
 8
 10 ΒΟΑΒΕΛ Ν⁴[ΝΕCΤΗΒΕ
 ΤΡΑ]ΧΟΥ ΝΤΟΥΡΗΤΕ [Ν¹³ΒΟΥΡ⁶
 12 ΦΙΚ]ΝΑ Ν⁴ΝΕCΤΗΒΕ
 Μ[ΙΑΜΑΙ 16¹⁶ΝΕΙΕΙΒ ΝΝ]ΟΥΕΡΗΤΑΙ
 14 ΛΑΒΗΡ[ΝΙΟΥΜ
 17¹⁷ΝΕΝΤΑΥΤΟΥΟΥ ΔΕ ΕΖΡΑΙ ΕΧ[Ν 18¹⁸ΝΑΙ ΤΗ]ΡΟΥ [ΠΕ]
 16 ΔΘΩΘ
 ΑΡΜΑ[C
 18 19¹⁹Κ]ΑΛΙΑΔ
 ΙΑΒΗΛ
 20 CΑΒΑΩΘ

- 2
 ΝΕΤΕ'ΝΕΡΓΕΙ ΔΕ ΚΑΤΑ ΜΕΡΟΣ
 4 ΖΡΑΪ Ζ'Ν ΝΜΕΛΟΣ
 10 ΤΑΠΕ ΜΕΝ ΔΙΟΛΙΜΟΔΡΑΖΑ
 6 ΠΜΟΥΤ' ΙΑΜ' 11 ΜΕΑΞ'
 ΤΝΑΖΒΕ ΝΟΥΝΑΜ ΙΑΚΟΥΙΒ
 8 ΤΝΑΖ' 12 ΒΕ ΝΟΒΟΥΡ' ΟΥΕΡΤΩΝ
 ΤΟΙΧ' ΝΟΥΝΑΜ' ΟΥ' 13 ΔΙΔΙ
 10 ΤΟΒΟΥΡ' ΑΡΒΑΟ
 ΝΤΗΒΕ ΝΤΟΙΧ' ΝΟΥ' 14 ΝΑΜ ΛΑΜΠΝΩ
 12 ΝΤΗΒΕ Ν'Τ'ΟΙΧ' ΝΟΒΟΥΡ' 15 ΛΗΕΚΑΦΑΡ
 ΤΟΙΒΕ ΝΟΥΝΑΜ ΒΑΡΒΑΡ
 14 ΤΟΙ' 16 ΒΕ ΝΟΒΟΥΡ' ΙΜΑΗ
 ΤΜΕCΤΖΗΤ' ΠΙCΑΝΔΡΑ' 17 ΠΤΗC
 16 ΠΧΩ ΝΟΥΝΑΜ ΚΟΑΔΗ
 ΠΧΩ ΝΟΒΟΥΡ' 18 ΟΔΕΩΡ
 18 <Π>CΠΙΡ' ΝΟΥΝΑΜ' ΔCΦΙΞΙΞ'
 ΠCΠΙΡ' 19 ΝΟΒΟΥΡ' CΥΝΟΓΧΟΥΤΑ
 20 ΤΚΟΙΛΙΑ ΑΡΟΥΦ

Cain,

2 Abel).

And (δέ) ⁹ those who are particularly (κατά μέρος) active (ἐνεργεῖν) in

4 the limbs (μέλος) ¹⁰ (are:

in) the head (+μέν) Diolimodraza,

6 the neck Yammeax,

¹¹ the right shoulder Yakoubib,

8 the ¹² left shoulder Verton,

the right hand ¹³ Oudidi,

10 the left one Arbao,

the fingers of the right hand ¹⁴ Lampno,

12 the fingers of the left hand ¹⁵ Leekaphar,

the right breast Barbar,

14 the ¹⁶ left breast Imae,

the chest Pisandraptēs,

16 ¹⁷ the right shoulder joint Koade,

the left shoulder joint ¹⁸ Odeor,

18 the right ribs Asphixix,

the left ¹⁹ ribs Synogchouta,

20 the belly (κοιλία) Arouph

ΚΑΙ'Ν

2 ²⁰ ΔΒ'ΕΛ'

ΝΕΤΕΝΕΡΓΙ ΔΕ ΚΑΤΑ ΜΕ' 21 [ΡΟ]C

4 [ΝΖ]ΡΑΪ Ζ'Ν ΝΜΕΛΟΣ

ΤΑΠΙΕ ΜΕΝ ²² ΔΙΟ[ΛΙΜ]ΟΔΡ[Α]ΖΑ

6 ΠΜΟΥΤ' ΙΑ[ΜΜΕΑΞ]

²³ Τ'ΝΑΖΒΕ ΝΟΥΝΑΜ ΙΑΚΟΥΙΒ

8 ΤΝΑΖ' ²⁴ ΒΙΕ ΝΟΒΟ[Υ]Ρ ΟΥΕΡΤΩΝ

[ΤΟΙΧ' ΝΟΥ' ²⁵ ΝΑΜ Ο]ΥΔΕΙΔΙ

10 ΤΟΒΟΥΡ' ΑΡ[ΒΑΟ]

²⁶ ΝΤΗΒΕ] ΝΤΟΙΧ' ΝΟΥΝΑΜ ΛΑΜΠ[Ι]ΝΩ

12 ²⁷ ΝΤΗΒΙΕ ΝΤΟ[Ι]Χ' ΝΖΒΟΥΡ ΛΗΕ[ΚΑΦΑΡ]

²⁸ ΤΚΙΒΕ ΝΟΥΝ[Α]Μ ΒΑΡΒΑΡ

14 ΤΚΙΒΕ Ν' ²⁹ ΟΒΟΥΡ' ΙΜΑΗ

ΤΜΕCΘΗΤ' ΠΙCΑΝ' ³⁰ ΔΡΑΠΤ[Ι]ΗC

16 ΠΧΟ Ν[Ο]ΥΝΑ[Μ] ΚΟΑΔΗ

³¹ ΠΧΟ ΝΟΒΟΥΡ' ΟΔΕΩ[Ρ]

18 ΠCΠΙΡ' 27' ΝΟΥΝΑΜ ΔCΦΙΞ[ΙΞ]ΙΞ

ΠCΠΙΡ' ΝΟΒΟ[Υ]Ρ' ² CΟΥΝΟΓΧΟΥΤΑ

20 ΤΚΟΙΛΙΑ ΑΡΟΥΦ

²⁰ΠΕΚΟΥΝQ' CΑΒΑΛΩ
 2 ΠΜΗΡΟC ΝΟΥΝΑΜ ²¹ΧΑΡΧΑΡΒ
 ΠΜΗΡΟC ΝΘΒΟΥΡ ΧΘΑΩΝ
 4 ²²ΝΑΙΔΙΟΙΟΝ ΤΗΡΟΥ ΒΑΘΙΝΩΘ
 ΠΠΕΤ' ²³ΟΥΝΑΜ' ΧΟΥΞ'
 6 ΠΠΕΤ' ΝΘΒΟΥΡ ΧΑΡΧΑ
²⁴ΤCΗΒΕ ΝΟΥΝΑΜ' ΑΡΟΗΡ'
 8 ΤCΗΒΕ ΝΘΒΟΥΡ' ²⁵ΤΩΕΧΘΑ
 ΤΚΑΛΕ ΝΟΥΝΑΜ' ΑΩΛ
 10 ΤΚΑΛΕ ²⁶ΝΘΒΟΥΡ' ΧΑΡΑΝΗΡ
 ΤΟΥΡΗΤΕ ΝΟΥΝΑΜ' ²⁷ΒΑΣΤΑΝ
 12 ΝΕCΤΗΒΕ ΑΡΧΕΝΤΕΧΘΑ
 ΤΟΥ²⁸ΡΗΤΕ ΝΘΒΟΥΡ ΜΑΡΕΦΝΟΥΝΘ
 14 ²⁹ΝΕCΤΗ²⁹ΒΕ ΑΒΡΑΝΑ
 ΝΕΥ(ΘΜΘΜ) ΕΖΡΑΪ ΖΙΧΝ ³⁰ΝΑΪ ΤΗΡΟΥ ΝΘΙ CΑΩΥQ Ζ
 16 ΜΙΧΑΗΛ
 ΟΥΡΙΗΛ
 18 ³¹ΑCΜΕΝΕΔΑC
 CΑΦΑCΑΤΟΗΛ
 20 ΑΑΡΜΟΥΡΙΑΜ

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

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

³ΠΕΚΟΥΝQ' CΑΒΑΛΩ
 2 ΠΜΗΡΟC (ΝΟΥ'ΝΑ)Μ ΧΑΡΧΑ[ΡΒ]
 ΠΜΗΡΟC ΝΘΒΟΥΡ 'ΙΧΘ'ΑΩ
 4 ΝΑΙΔ[ΟΙ]ΟΝ ΤΗΡΟΥ ΘΑΒΙΝΩ[Θ]
 'ΠΠΕ]Τ' ΝΟΥΝΑ[Μ Χ]ΘΥΞ'
 6 ΠΕΤ' ΝΘΒ[ΟΥΡ 'ΧΑ]ΡΧΑ
 ΤCΗ[ΒΕ] ΝΟ[ΥΝΑΜ ΑΡ]Θ[ΗΡ]
 8 'ΤC[ΗΒΕ] ΝΘΒΟΥΡ (ΤΩΕΧΘΑ
 ΤΚΑΛΕ 'ΝΟ[ΥΝΑΜ ΑΩ]Λ
 10 ΤΚΑΛΕ] ΝΘΒ[ΟΥΡ 'ΧΑΡΑ]ΝΗΡ
 Τ[ΟΥΕΡΗΤΕ] ΝΟΥΝ[ΑΜ 'ΒΑCΤΑΝ]
 12 ΝΕ[ΙCΤΗΒΕ ΑΡΧΕ]ΝΤΕΧ[ΘΑ
¹²ΤΟΥΕΡΗΤΕ ΝΘΒΟΥΡ ΜΑΡΕ]Φ[ΝΟΥΝΘ
 14 ¹³ΝΕCΤΗΒΕ ΑΒΡΑΝΑ
 ΝΕΥΘΜΘΜ ¹⁴ΕΖΡΑΪ ΖΙΧΝ ΝΑΪ ΤΗΡΟΥ ΝΘΙ CΑ[ΩΥQ 'Ζ
 16 ΜΙΧ[Α]ΗΛ
 ΟΥΡΙΗΛ
 18 ΑCΜΕ[ΝΕΔ]ΑC
¹⁶CΑΦΑC]ΑΤΟ[ΗΛ
 20 ΑΑΡΜΟΥΡΙΑΜ

³²ϣϣϣϣϣ
 2 ΔΜΙΩΡΨ
 ΔΥΩ ΝΕΤΖΙΧΝ̄ ΝΑΙCΘΗ³³CIC
 4 ΑΡΧΕΝΔΕΚΤΑ
 ΔΥΩ ΠΕΤΖΙΧΝ̄ ΤΑΝΑΛΗΜ³⁴ΨIC
 6 ΔΕΙΘΑΡΒΑΘΑC
 ΔΥΩ ΠΕΤΖΙΧΝ̄ ΤΦΑΝ³⁵TACIA
 8 ΟΥΜΜΑΑ
 ΔΥΩ ΠΕΤΖΙΧΝ̄ ΠΧ(ΩΝ)q
 10 18¹ΑΧΙΑΡΑΜ
 ΔΥΩ ΠΕΤΖΙΧΝ̄ ΤΖΟΡΜΗ ΤΗΡC
 12 ΡΙΑΡΑΜΝΑΧΩ
 ΤΠΗΓΗ ΔΕ ΝΝΙΑΔΑΙΜΩΝ
 14 3ΝΑΙ ΕΤΖΝ̄ ΠCΩΜΑ ΤΗΡq CΕΤΗΨ ΕqΤΟ'ΟΥ
 ΟΥΖΜΗΕ
 16 ΟΥΑΡΟΥ
 ΟΥΖΟΒΕC
 18 ΟΥ'ΨΟΟΥΕ
 ΤΟΥΜΑΔΥ ΔΕ ΤΗΡΟΥ ΤΕ ΤΖΥ'ΛΗ
 20 ΠΕΤΟ ΔΕ ΝΧΟΕΙC ΕΧΜ̄ ΠΖΜΟΜ ΦΛΟ'ΞΟΦΑ

³² Richram,

2 Amiorps.

And the ones who are in charge over the senses (αἴσθησις) 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 Aachiarām,

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

12 Riaramnacho.

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

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

⁴ heat,

16 cold,

wetness,

18 ⁵ and dryness.

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

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

* IV 27,24-end is missing.

ΡΙΧΡΑΜ
 2 17ΔΜΙΩΡΨ
 [ΔΥΩ ΝΕΤΖΙΧΝ] ΝΑΙCΘΗCIC
 4 18ΑΡΧΕΝΔΕΚΤΑ
 ΔΥΩ ΠΕΙΤ'ΖΙΧΝ̄ [ΤΑΝΑ¹⁹ΛΗΜΨIC
 6 ΔΕΙΘΑΡΒΑΘΑC]
 Δ[ΥΩ ΠΕΤ²⁰ΖΙΧΝ ΤΦΑΝΤΑCΙΑ
 8 ΟΥΜΙΜΑΑ
²¹[ΔΥΩ ΠΕΤΖΙΧΝ ΠΧΩ]Nq
 10 ΑΧΙΑ[ΡΑΜ
²²ΔΥΩ ΠΕΤΖΙΧΝ ΘΟΡ]ΜΗ ΤΗΡC
 12 ²³[ΡΙΑΡΑΜΝΑΧΩ
 ΤΠΗΓ]Η Δ[Ε
 14 ...
 ...
 16 ...
 ...
 18 ...
 ...
 20 ...

1 ΠΕΤΟ ΔΕ ΝΧΟΕΙΣ ΕΧΜ ΠΑΡΩ ΟΡΟΟΡΡΟΘΟΣ
 2 ΠΕΤΟ ΔΕ ΝΧΟΕΙΣ ΕΧΜ ΠΕ⁹ΤΨΟΥΩΟΥ ΕΡΙΜΑΧΩ
 ΠΕΤΟ ΔΕ ΝΧΟΕΙΣ ¹⁰ΑΧΜ ΠΩΘΒΕ ΔΘΥΡΩ
 4 ΤΜΑΛΥ ΔΕ ΝΝΑΙ ΤΗ¹¹ΡΟΥ ΣΑΖΕ ΕΡΑΤΣ ΝΤΟΥΜΗΤΕ
 ΟΝΟΡΘΟΧΡΑ¹² ΕΙ ΕΣΨΟΟΠ¹³ ΝΑΤΤΟΥΣ
 6 ΔΥΩ ΣΤΗΖ ¹⁴ΝΗΜΑΥ ΤΗΡΟΥ
 ΔΥΩ ΤΑΙ ΝΑΜΕ ΤΕ ΤΖΥΛΗ
 8 ΕΥΣΑΝΑΨΤ¹⁵ ΓΑΡ ΕΒΟΛ ΖΙΤΟΟΤΣ
 ΠΙΤΟΟΥ ¹⁶ΝΑΡΧΗΓΟΣ ΝΔΑΙΜΩΝ
 10 ΕΦΕΜΕΜΦΙ ΠΕ ¹⁷ΠΑΤΖΗΔΟΝΗ
 ΙΩΚΩ ΠΕ ΠΑΤ¹⁸ΕΠΙΘΥΜΕΙΑ
 12 ΝΕΝΕΝΤΩΦΝΙ ΠΕ ΠΑΤΑΥΠΗ
 ΒΛΑΟΜΗΝ ¹⁹ΠΕ ΠΑΤΖΝΩΖΕ
 14 ΤΟΥΜΑΛΥ ΔΕ ΤΗΡΟΥ ΕΣΘΗΝ²⁰ ΟΥΧ ΕΠΙΠΤΩΗ
 ΕΒΟΛ ΔΕ ΖΝ ΠΙΤΟΟΥ ²¹ΝΔΑΙΜΩΝ
 16 ΔΥΨΩΠΕ ΝΒΙ ΖΗΠΑΘΟΣ
 Ε²²ΒΟΛ ΔΕ ΖΝ ΤΑΥΠΗ ΟΥΦΘΟΝΟΣ ΟΥΚΩΖ ²³ΟΥΜΚΑΖ
 18 ΟΥΟΧΛΗCIC ΟΥΝΙΚΕ ΟΥΜΝΤ²⁴ΑΤΡ ΖΤΗΓ²⁵ ΟΥΡΟΟΥΥ ΟΥΖΗΒΕ
 ΔΥΩ ΠΚΕ²⁶ΨΩΧΠ²⁷
 20 ΕΒΟΛ ΔΕ ΖΝ ΤΖΗΔΟΝΗ

- ⁷ and (δέ) he who reigns over the cold ⁸ (is) Oroorothos;
² and (δέ) he who reigns over ⁹ what is dry (is) Erimachos;
 and (δέ) he who reigns ¹⁰ over the wetness (is) Athuro.
⁴ And (δέ) the mother of all of these, ¹¹ Onorthochras, stands in their
 midst, ¹² for (γάρ) it is she who is illimitable,
⁶ and she mixes ¹³ with all of them.
 And she is truly matter (ύλη),
⁸ ¹⁴ for (γάρ) they are nourished by her.
 The four ¹⁵ chief (ἀρχηγός) demons (δαίμων) (are):
¹⁰ Ephememphi who ¹⁶ belongs to pleasure (ήδονή),
 Yoko who belongs to desire (έπιθυμία),
¹² ¹⁷ Nenentophni who belongs to grief (λύπη),
 Blaomen ¹⁸ who belongs to fear.
¹⁴ And (δέ) the mother of them all (is) ¹⁹ Esthensis-Ouch-Epi-Ptoe.
 From (+δέ) the four ²⁰ demons (δαίμων)
¹⁶ passions (πάθος) came forth.
²¹ And (δέ) from grief (λύπη) (came) envy (φθόνος), jealousy,
¹⁸ ²² distress, trouble (δύχλησις), pain, ²³ callousness, anxiety, mourning,
²⁴ and so on.
²⁰ And (δέ) from pleasure (ήδονή)

• II 18,18-19 bastardization of αἰσθησις οὐχ ἐνι πτόν; "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 ΝΕΝΕΝΤΩΦΝΙ visible. • IV 28,17 Trace before Δ may be an articulation mark
 with ΕΒΟΛ (cf. IV 9,27).

1 28¹ΕΧΜ ΠΑΡΩ ΟΡΟΟΡΡΟΘΟΣ
 2 ΠΕΤΟ ΔΕ ΝΧΟΕΙΣ ΕΧΜ ΠΕ⁹ΤΨΟΥΩΟΥ ¹ΕΙΡΙΗΜΑΧΩ
 ΠΕΤΟ ΔΕ ΝΧΟΕΙΣ ΕΙΧΜ ⁴ΠΩΘΒ ΔΘΥΡΩ
 4 ΤΜΑΛΥ ΔΕ ΝΝΑΙ¹¹ ΤΗΡΟΥ ΣΑΖΕΡΑΤΣ ΝΙΤΙΕΥΜΗΤΕ
 ΟΝΟΡΘΟΧΡΑΣ ΤΑΙ¹² ΕΣΨΟΟΠ¹³ ΓΑΡ ΝΙ¹⁴ΑΤΤΟΥC
 6 ΔΥΩ CΠΙΗΙΖ ΝΗΜΑΥ ΤΗ¹⁵ΡΙΟΥ
 ΔΙΥΩ ΤΑΙ ΝΙΑΜΕ ΤΙΕ Τ¹⁶ΙΘΥΛΗ
 8 ΙΕΥ¹⁷CΑΝΑΨΤ ΓΑΡ ΕΒΟΛ ΖΙΤΟΟΤΣ
 ΠΙ¹⁸ΤΟ¹⁹ΟΥ ΝΙ²⁰ΑΡΧΗΓΟΣ ΝΔΑΙΜΩΝ
 10 ΕΦΙ²¹ΕΜΕΜΦΙ ΠΕΙ ΠΑΤ²²ΖΗΔΟΝΗ
 ΙΩΙΚΩ ΠΕ ΠΑ²³ΤΕΙΠΙΘΥΜΕΙΑ
 12 ΝΕΝΕΝΤΩΦΝΙ ΠΕ ²⁴ΠΑΤΑΥΠΗ
 ΒΛΑΟΜΗΝ ΠΕ ΠΑΘΡΤΕ ²⁵ΤΟΥΜΙΑΛΥ ΔΕ ΤΗΡΟΥ
 14 ΕΣΘΗΝ²⁶ CΙ²⁷ΖΟΥΧ ΙΕΠΙΠΤΩΗ
 ΕΒΟΛ ΔΕ ΖΝ ²⁸ΠΙΤΟΟΥ ΝΔΑΙΜΩΝ
 16 ΔΙΥΨΩΠΕ ²⁹ΝΙΦΙ ΖΙΕΝΠΑΘΟΣ
 ΕΒΟΛ³⁰ ΔΕ ΖΝ ΤΑΥ³¹ΠΗ ΟΙΥΦΙΘΟΝΟΣ ΟΥΚΩΖ ΟΥΜ³²ΚΑΖΙ
 18 ΟΥΟΙΧΛΗCIC ΟΥΝΑΑΚΕ ³³ΟΥΜΝΤ³⁴ΑΙΤΡ ΖΤΗΓ ΟΥΡΟΟΥΥ
³⁵ΟΥΙΖΗΒΕ ΔΙΥΩ ΠΚΕΨΩΧΠ
 20 ³⁶ΕΒΙΟΛ ΔΕ ΖΝ ΙΘΗΔΟΝΗ

ψαγ²⁵ψωπε ἄβι 2α2 ἡκακία αγω πωουψου
 2 ²⁶ετψογειτ²⁷ αγω νετ²⁸εινε ἡναί
 εβολ ²⁹δε 2ἡ τεπιθμία ογορη οδωντ³⁰ μῆ
 4 ογχο[λη] μ[ιν] ο[γ]ερως³¹ εφσαψε ³²μῆ ογμντ³³ατσει
 αγω νετεινε ἡναί
 6 ³⁴εβολ δε 2ἡ τνωζε ογεκ³⁵πλησις ογ³⁶κωρω
 ογαγωνια ογψιπε
 8 ναί δε τη³⁷ρογ ἡθε 2ἡπετ³⁸ρ ψαγ μῆ ἡπεθο³⁹ογ
 τεννοια δε ἡτε τογμμε τε ανα⁴⁰ρω ετε ταί τε ταπε
 10 ἡτ2γλικη ἡψυχη 19⁴¹εσψοοπ γαρ⁴² μῆ τεσθησις 2 ογ⁴³χ⁴⁴
 ἐπ⁴⁵ι⁴⁶π⁴⁷τοη
 12 ταί τε τηπε ἡναγγελος
 επι⁴⁸ το αγω εγειρε ἡψμ⁴⁹τ⁵⁰ψεσethe
 14 αγ⁵¹ρ2ω8 τηρογ ερογ⁵²
 ψαντ⁵³ακ⁵⁴ωκ⁵⁵ εβολ ⁵⁶2ιτοοτογ κατα μελος
 16 ἡβι ψυχικον⁵⁷ αγω π2γλικον ἡσωμα
 σεψοοπ⁵⁸ γαρ⁵⁹ ἡβι 2ενκοογε 2ιχ⁶⁰ἡ πκεψωχπ⁶¹ ἡπα⁶²θος
 18 ναί ετε ἡπιχοογ⁶³ νακ⁶⁴
 εψπε κογ⁶⁵ωψε δε ἡμμε εροογ
 20 φχη2 2ραί 2ἡ⁶⁶ π⁶⁷α⁶⁸ω⁶⁹με ἡζωροα⁷⁰στρος

ψαγ²⁵ψωπ[ε] ἡβι
 2 ...
 ...
 4 ...
 ...
 6 29⁴¹ε⁴²ρτε ογεκ⁴³πλησις ογκ⁴⁴ωρω
⁴⁵ογαγωνια⁴⁶ ογψιπε
 8 ναί δε⁴⁷ τηρογ ἡθε ἡ2ενπετ⁴⁸ρ ψαγ⁴⁹ ἡμ[η] ἡπετ⁵⁰(2οο)γ⁵¹
 τεννοια δε⁵² ἡντε τογμε τε⁵³ ἡ⁵⁴ἡ⁵⁵αρω
 10 ...
 ...
 12 ...
 ...
 14 ...
 ...
 16 ...
 2εν¹⁵(κοο)ε 2ι¹⁶α¹⁷μ πκεψωχπ
 18 ἡπα¹⁸θος¹⁹ ναί²⁰ ετε ἡπι²¹χοογ²² νακ²³
 εψ²⁴α²⁵ε²⁶ κογ²⁷ωψε δε ἡμμε ε²⁸ροογ²⁹
 20 [φχη2³⁰ 2ἡ³¹ π³²α³³ω³⁴με ἡζωρο³⁵α³⁶στ³⁷ρος]

²⁵ much wickedness (κακία) arises, and empty ²⁶ pride, and similar
 2 things.
²⁷ And (δέ) from desire (ἐπιθυμία) (comes) anger (ὀργή), wrath ²⁸ and
 4 bitterness (χολή) and bitter passion (ἔρως) ²⁹ and unsatedness
 and similar things.
 6 ³⁰ And (δέ) from fear (comes) dread (ἐκπληξίς), ³¹ fawning,
 agony (ἀγωνία), and shame.
 8 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
 10 the head of the material (ὕλικόν) soul (ψυχή), ¹⁹ for (γάρ) it belongs
 with the seven senses (αἰσθησις), Ouch-Epi-Ptoe.
 12 ² This is the number of the angels (ἄγγελος):
³ together (ἐπὶ τὸ αὐτό) they are three hundred sixty-five.
 14 They ⁴ all worked on it
 until, ⁵ limb for limb (κατὰ μέλος), the psychic (ψυχικόν) and ⁶ the
 16 material (ὕλικόν) body (σῶμα) were completed by them.
 Now (γάρ) there are ⁷ other ones in charge over the remaining passions
 18 (πῶθος) ⁸ whom I did not mention to you.
 But (δέ) if you ⁹ wish to know them,
 20 it is written in ¹⁰ the book of Zoroaster.

• II 18,32 2 was crossed out after ΝΘΕ, dittography. • II 19,1 The Greek phrase αἰσθησις 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 ἑρ²τε. • IV 29,18 There is no room for Ν2ραί before 2N.

III 23,12—24,4

¹²ἰαυταμιο μπωμα τηρῃ ἐφζορμα¹³ζε
2 ΕΒΟΛ ΖΗ ΠΜΗΝΩΕΙ ΝΑΓΓΕΛΟΣ
ΝΤΑΙΧΟΟΥ ΝΥΟΡΠ
4 ΑΥΩ ΑΦ¹⁴Ω ΕΦΖΥΠ¹⁵ΟΛΥΕ
ΝΟΥΝΟΒ ΝΧΡΟΝΟC
6 ¹⁶ΕΠΗΠΟΥΩΜΟΜ ΝΒΙ ΤCΑΩΦΕ Ν¹⁷ΙΕΙΟΥCΙΑ ΕΤΟΥΝΟC
ΟΥΔΕ ΠΚΕ¹⁸ΙΩΜΤΙΩΕCΕ ΝΑΓΓΕΛΟC
8 ΝΕΡCΗ¹⁹ΝΝΕΙ ΝΝΖΟΡΜΟC
ΑCΡ ΖΝΑC ΔΕ ΝΒΙ ²⁰ΤΜΑΙΔΥ ΕΤΩΚΕ ΝΤΑΥΝΑΜΙC
10 ΝΤΑC²¹ΤΑΑC ΜΠΑΡΧΩΝ
ΖΝ ΟΥΠΡΟΥΝΙΚΟΝ
12 ²²ΝΤΜΝΙΤΒΑΛΖΗΤ²³
ΑCΤΩΒΖ ΗΠΙΩΤ²⁴
14 ²⁵ΕΤΕΙΝΑΩΕ ΠΕΦΝΑΕ
ΜΝ ΠΤΟΥ ΝΟΥ24²⁶ΟΕΙΝ
16 ΑΦΤΗΝΟΟΥ ΖΝ ΙΟΥΙΩΙΔΧΝΕΙ ²⁷ΕΦΟΥΑΑΒ
ΑΠΑΥΤΟΓΕΝΗC ΜΝ ΠΕΦΤΟΟΥ ΝΙΟΥΟΙ²⁸ΕΙΝ
18 ΜΠΤΥΠΟC ΝΝΑΓΓΕΛΟC

¹² [The whole body (σῶμα) was created, being fit together
2 (ὁμάζειν) ¹³ [by the multitude] of angels (ἄγγελος)
¹⁴ [of which I have spoken] earlier.
4 But it ¹⁵ [remained] motionless (ὑπόλυα)
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 (ὅρμος).
Now, [the Mother] wanted ²⁰ to retrieve the power (δύναμις)
10 which she had ²¹ [given to] the Ruler (ἄρχων)
in sexual desire (προϋνικον).
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 <Αυτογενής> with his four lights
18 ³ in the form (τύπος) of the angels (ἄγγελος)

• III 23,12 The stroke on M² is visible. • III 23,13 The expected stroke on N² is in a lacuna. • III 23,14 The expected stroke on N¹ is in a lacuna.
• III 23,20 corr. γ² 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 ΠΤ², the
abbreviation of ΠΝΟΥΤΕ, misread by III as ΠΤΟΥ and correctly resolved by BG 51, 7 into ΠΝΟΥΤΕ (Till-Schenke); or it may have been ΠΤΟΥ (Autogenes, the
"spark of light" 9,13, plus the four lights equals five lights), misread by BG as ΠΤ. • III 24,1 The expected stroke on ΖΝ is in a lacuna. • III 24,2 The expected stroke
on N¹ is in a lacuna. • III 24,2 Krause emends after ΟΥΑΑΒ <ΑΠΑΥΤΟΓΕΝΗC> on the basis of BG 51,9; it is also missing in II and IV.
• BG 51,2 Till-Schenke read ΑΙΤΜΑΙΔΥ ΟΥΕΩ ΧΗ ΤΒΟΜ (too long).

BG 50,11-20

ΑΥΩ ΑΥΤΑ¹²ΜΙΟ ΜΠCΩΜΑ ΤΗΡῃ ΕΦΖΟΡ¹³ΜΑΖΕ
2 ΕΒΟΛ ΖΗ ΠΜΗΝΩΕΙ Ν¹⁴ΑΓΓΕΛΟC
ΝΤΑΙΧΟΟΥ ΝΥΟΡΠ
4 ¹⁵ΑΥΩ ΑΦΩ ΕΦΟ ΝΑΡΓΟΝ
ΝΟΥ¹⁶ΝΟΒ ΝΟΥΟΕΙΩ
6 ΕΜΗ ΒΟΜ Ν¹⁷ΤCΑΩΦΕ ΝΕΧΟΥCΙΑ ΕΤΟΥ¹⁸ΝΟC
ΟΥΤΕ ΠΙΚΕΩΜΤΩΕ¹⁹CΕ ΝΑΓΓΕΛΟC
8 ΝΤΑΥCΗΝΕ 51¹ΝΜΜΕΛΟC Ν2ΑΙΡΜΙΟC
ΑΥΩ ΑΙCΡ ΖΝΑC ΕΧΙ²ΝΤΒΟΜ
10 ΝΤΑC³ΤΑΑC ΜΠΑΡΧΩΝ
ΝΤΕ ΠΕΠΡΟΥ⁴ΝΙΚΟC
12 ΑCΕΙ ΕΒΟΛ ΖΝ ΟΥΜΝΤ⁵ΑΤΚΑΚΙΑ
ΑCΟΠC ΜΠΕΚΩΤ⁶ ΝΝΙΠΤΗΡῃ
14 ΕΤΕ ΝΑΩΕ ΠΕΦ⁷ΝΑΕ
ΜΝ ΠΝΟΥΤΕ ΝΟΥΟΕΙΝ
16 ΑΦΤΗΝΟΟΥ ΖΝ ΟΥΨΟΧΝΕ ΕΦ⁸ΟΥΑΑΒ
ΜΠΑΥΤΟΓΕΝΗC ΜΝ ¹⁰ΠΕΦΤΟΟΥ ΝΟΥΟΙΝ
18 ΖΗ ΠΕC¹¹ΜΟΤ ΝΝΑΓΓΕΛΟC

And ¹² the whole body (σῶμα) was created, ¹³ being fit together
2 (ὁμάζειν) 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 (ἀμός) limbs (μέλος)].
And ² [she wanted to retrieve] the power
10 which she had ³ given to the Ruler (ἄρχων)
of ⁴ sexual desire (προϋνικος).
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)

II 19,10-20

ΑΥΡ ΖΩΒ¹¹ ΔΕ ΤΗΡΟΥ ΝΒΙ ΝΙΑΓΓΕΛΟC ΜΝ ΝΑΑΙΜΩΝ
2 ¹²ΨΑΝΤΟΥΤCΕΝΟ ΜΨΥΧΙΚΟΝ ΝCΩΜΑ
4 ¹³ΑΥΩ ΑΦΩΠΕ ΤΗΡῃ ΝΒΙ ΠΟΥΖΩΦ¹⁴ Ν¹⁵ΑΡΓΟΝ
ΑΥΩ ΝΑΤΚΙΜ ΖΝ ΟΥΝΟΒ ΝΟΥ¹⁶ΟΕΙΩ¹⁷
6
8
ΤΜΑΑΥ ΔΕ ΝΤΑΡΕCΟΥΩΦΕ ΑΧΙ ¹⁶ΝΤΒΟΜ
10 ΕΝΤΑCΤΑΑC ΜΠΙΩΟΡΠ¹⁸ ΝΑΡ¹⁹ΧΩΝ
12
ΑCΟΠC ΗΠΜΗΤΡΟΠΑΤΩΡ Μ¹⁶ΠΤΗΡῃ¹⁷
14 ΠΑΠΝΟΒ ΝΝΑΕ
16 ΑΦΤΗΝΟΟΥ Ν¹⁹ΤΟΥ ΗΦΩCΤΗΡ²⁰ ΖΜ ΠΨΟΧΝΕ ΕΤΟΥΑΑΒ²¹
18 ²²ΕΖΡΑΙ ΕΧΜ ΠΤΟΠΟC ΝΝΑΓΓΕΛΟC

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.
6
8
¹⁵ And (δέ) when the Mother wanted to retrieve ¹⁶ the power
10 which she had given to the Chief Ruler (ἄρχων),
12
¹⁷ she petitioned the Mother-Father (μητροπάτωρ) ¹⁸ of the All,
14 who is most merciful.
16 He sent, ¹⁹ by means of the holy decree,
the five lights (φωστήρ)
18 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.

IV 29,19-30,3

¹⁹ΑΥΡ ΖΩΒ ΔΕ ΤΗΡΟΥ ΝΒΙ ΝΙΑΓ²⁰ΓΕΛΟC ΜΝ ΝΑΑΙΜΩΝ
2 ΨΑΝ²¹ΤΟΥΤCΕΝΟ ΜΨΥΧΙΚΟΝ ΝCΩΜΑ
4 ²²ΑΥΩ ΑΦΩΠΕ ΤΗΡῃ ΝΒΙ ΠΟΥΖΩΒ²³ ΝΑΡΓΟΝ
ΑΥΩ ΝΑΤΚΙΜ ΖΝ ΟΥ²⁴ΝΟΒ ΝΟΥΟΕΙΩ
6
8
Τ²⁵ΜΑΑΥ ΔΕ Ν²⁶ΤΕΡΕCΟΥΩΦΕ ΕΧΙ²⁷ ΝΙΤΙ²⁸ΒΟΜ
10 ΝΤ²⁹ΑC³⁰ΤΑΑC ΜΠΙΩΟΡΠ ΝΑΡΙΧΩΝ
12
14 ...
16 ΑΦΤΗ³¹30³²ΝΟΟΥ Ν³³ΤΟΥ ΗΦΩCΤΗΡ ΖΜ ΠΨΟ³⁴ΧΝΕ ΕΤΟΥΑΑΒ
18 ΕΖΡΑΙ ΕΧ³⁵Ν ΠΤΟΠΟC ΝΝΑΓΓΕΛΟC

III 24,3-16

BG 51,11—52,4

ἡ|πεπρωταρχων
 2 α|γ|ω νεϋ† ψα|χ|νε ναϋ πε-
 ζωστε ἡσ|ε|τω|κ|ε
 4 η|τα|γ|να|μ|ι|ς ἡ|τ|μα|α|υ ἡ|το|ο|τ|η|
 α|γ|ω πε|α|α|υ ναϋ ¹⁵χε
 6 η|κ|ε ε|ρ|ο|υ|ν |η|μ| ¹⁶πε|ρ|η|
 α|γ|ω π|ρ|ω|β| ¹⁷η|α|τ|ω|ο|υ|ν|η|
 8 α|γ|ω α|ρ|η|κ|ε ε|ρ|ο|υ|ν| ¹⁸ε|ρ|α|ρ ἡ|π|ε|ρ|η|
 ε|τ|ε τ|α|γ|να|μ|ι|ς ¹⁹ἡ|τ|μα|α|υ τε-
 10
 12 ε|β|ο|λ η|μ| πε|ρ|ο|υ|ε|ι|τ η|τ|α|ρ|χ|ω|ν
 ε|ρ|ο|υ|ν|η| ε|π|σ|ω|μ|α
 14
 16 α|ρ|η|κ|ι|μ η|μ| τε|γ|ν|ο|υ
 α|γ|ω α|ρ|η|κ|ι|μ| ¹⁷ε|ρ|ο|ρ η|μ| ¹⁸το|υ|ν|ο|υ
 18 α|γ|κ|ω|η| ¹⁹ἡ|μ| ²⁰π|ρ|ω|τ|α|ρ|χ|ω|ν
 ἡ|μ| ²¹π|ρ|ω|τ|α|ρ|χ|ω|ν
 20 ²²χε ἡ|τ|α|ρ|χ|ω|ν πε|ρ|η| ²³ε|ρ|ο|ρ
 ἡ|μ| ²⁴το|υ|ν|ο|υ

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 (ἀρχων)
 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. N' over M. • III 24,12.13.22 Short lines ending probably with a line filler.

• BG 51,13 ἡσ|ε|τω|κ|ε epsilon was omitted due to haplography. • BG 52,2 Till-Schenke read π|ρ|ω|τ|α|ρ|χ|ω|ν (too long); see 54,13.

ἡ|πε|ρ|ο|υ|ε|ι|τ ¹²ἡ|α|ρ|χ|ω|ν
 2 α|γ|ω ψ|ο|χ|νε ναϋ
¹³η|ζ|ω|τ|ε ἡσ|ε|τ|ε|ι|ν|ε|ι|η| ε|β|ο|λ ἡ|η|τ|η|τ|η|
 4 ¹⁴ἡ|τ|δ|ο|μ ἡ|τ|μα|α|υ
 πε|α|α|υ ναϋ ¹⁵χε
 6 η|κ|ε ε|ρ|ο|υ|ν η|μ| πε|ρ|η| ¹⁶ε|β|ο|λ η|μ| πε|π|η|α ε|τ|η|η|τ|η|
¹⁷α|γ|ω φ|ω|β η|α|τ|ω|ο|υ|ν|η|
 8 α|γ|ω α|ρ|η|κ|ε ε|ρ|ο|ρ η|μ| πε|ρ|η|
 ε|τ|ε ¹⁸ἡ|τ|δ|ο|μ τε τ|δ|ο|μ ε|β|ο|λ η|μ| τ|μα|α|υ
 10
 12
²⁰ε|ρ|ο|υ|ν ε|π|σ|ω|μ|α
 14
 16 α|γ|ω α|ρ|η|κ|ι|μ ⁵²η|μ| ¹το|υ|ν|ο|υ ε|τ|η|μ|α|υ
 18 α|γ|κ|ω|η| ²ἡ|μ| τε|γ|ν|ο|υ
 ἡ|μ| ³π|ρ|ω|τ|α|ρ|χ|ω|ν
 20 ⁴χε α|ρ|η|κ|ι|μ ε|β|ο|λ ἡ|η|τ|η|τ|η|

of the <Chief> ¹² Ruler (ἀρχων).

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

ἡ|π|ρ|ω|τ|α|ρ|χ|ω|ν
 2 α|γ|κ|ι|μ ψ|ο|χ|νε ναϋ
 ζωστε α|τ|ο|υ|²²ε|ι|νε ε|β|ο|λ
 4 ἡ|τ|δ|ο|μ ἡ|τ|μα|α|υ
 α|γ|ω πε|α|α|υ ²³ἡ|α|λ|τ|α|β|α|ω|ε χε
 6 η|κ|ε ε|ρ|ο|υ|ν η|μ| πε|ρ|η| ²⁴ε|β|ο|λ η|μ| πε|π|η|α
 α|γ|ω φ|ω|β ²⁵ἡ|α|λ|τ|α|β|α|ω|ε
 8 α|γ|ω α|ρ|η|κ|ε ε|ρ|ο|υ|ν ²⁶ε|ρ|α|ρ ἡ|π|ε|ρ|η|
 ε|τ|ε τ|α|ι τε τ|δ|ο|μ ²⁷ἡ|τ|ε|ρ|η|
 10 ἡ|π|ε|ρ|η| ²⁸χε ψ|ω|ο|π| ²⁹ἡ|μ| ο|υ|μ|η|τ|α|τ|σ|ο|ο|υ|ν
 α|γ|ω α|ρ|η|κ|ι|μ ε|ρ|ο|υ|ν ³⁰ἡ|μ| τ|α|γ|να|μ|ι|ς ἡ|τ|μα|α|υ
 12 ε|β|ο|λ η|μ| α|λ| ³¹ἡ|α|λ|τ|α|β|α|ω|ε
 ε|ρ|ο|υ|ν α|ψ|υ|χ|ι|κ|ο|ς ἡ|σ|ω|μ|α
 14 ³²πε|τ|α|γ|ρ|η| ζω|β ε|ρ|ο|ρ|
 κα|τ|α π|ε|ι|νε ἡ|π|ε|τ| ³³ψ|ω|ο|π| ³⁴ἡ|μ| ἡ|ψ|ο|ρ|η|
 16 α|ρ|η|κ|ι|μ α|γ|ω α|ρ|η|κ|ι|μ| ³⁵ἡ|μ| π|σ|ω|μ|α
 α|γ|ω α|ρ|η|κ|ι|μ ο|υ|ο|ε|ι|ν|
 18 ³⁶α|γ|ω α|γ|κ|ω|η| η|μ| ³⁷το|υ|ν|ο|υ ε|τ|η|μ|α|υ
 ἡ|μ| ³⁸π|ρ|ω|τ|α|ρ|χ|ω|ν
 20 ³⁹χε ἡ|τ|α|ρ|χ|ω|ν πε|ρ|η| ⁴⁰ε|β|ο|λ η|μ| ⁴¹το|υ|ν|ο|υ

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 ³⁵ 20 the powers (δύναμις) became jealous,
 20 because (+γάρ) he had come into being ² through all of them,

• II 19,21 α|γ|ω omitted due to homoioteleuton. • II 19,29 correction 6 over T.

III 24,16—25,6

1 αὐὼ αὐτῷ μὴ πρῶμε ἡνεγδυναμικ
 2 αὐὼ αὐφορὶ ἡνεψυχοιοεῖ
 τσαυφε ἡνεογία
 4 αὐὼ μὴ ἡνεγδυναμικ
 [απερ] ἡμεεγε ὁμόμ
 6 ἡζογο εἰνεταγ¹⁹ ταμιορ
 αὐὼ μὴ περζοιγεῖτ ἡ²⁰ ἀρχων
 8 αὐεμε δε γε κηκκ ἀζηγ²¹ ἐβολ ἡτκακία
 γε νεφο ἡεῖαβε ἡ²² ζογο εροογ πε
 10 αὐὼ γε αὐεῖ ²³επογοεῖν
 αὐφι ἡμορ
 12 [αὐεῖνε] ἡμορ επεσῆτ²⁴ ἐτζγλῆ τηρς
²⁵πμακαριος ἡεωτ
 14 εὔρεφιρ πετ25¹νανιογ [π]ε αὐὼ ἡψαν ζτηρ
²⁶αφωῖν ζτηρ ἐζραῖ εἰν ταγναμικ ἡντμααγ
 16 τζαῖ ἡταγεῖνε ἡμορ [εβολ] ἡτοοτῷ ἡπαρχων
 αὐὼ [ε]ναρ] χοεῖ
 18 ἐζραῖ εἰν πωμα
²⁷αφτῖννοογ ἐβολ ἡπερῖνῶ

[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 (ἀρχων).
 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 (ὑλη).
²⁵ The blessed (μακάριος) Father,
 14 since he is a benefactor ²⁵¹ and merciful,
² [had] mercy on the power (δύναμις) ³ [of the Mother]
 16 which they brought ⁴ [forth] from the Ruler (ἀρχων).
 And ⁵ [since they (the rulers) were about to] rule over
 18 the body (σῶμα),
⁶ he sent his Spirit (πνεῦμα),

• III 24,11 corr. N^o 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^o.
 • III 25,4 The expected stroke on N^o is in a lacuna. • III 25,6 The expected stroke on TN is in a lacuna.
 • BG 52,11 Ms reads τεπρωταρχων. • BG 53,2-3 Text appears corrupt.

II 20,2-15

αὐὼ αὐτῷ ἡτεγδῶμ ἡπρῶμε
 2
 4 αὐὼ ατταρχο ἡδὶ τεφῆμῆτ¹ ἡμῆζητ
 6 ἡζογο ἀνεταζταμιορ
 αὐὼ ἡζογο ἀπωορπ ἡπαρχων
 8 ἡταρογῆμε δε γε φο ἡογοεῖν
 αὐὼ ἡμεεγε ἡζογο ἡεροογ
 10 αὐὼ κηκκ ἀζηγ ἡτκακία
 αὐφι ἡμορ
 12 αἰνοαφ² ἀπμερος ἐτῆπσα ἡπιτῆ ἡτζγλῆ τηρς
 πμακαριος δε πμητροπα¹⁰ τωρ
 14 περῆρ πετῆνανογ³ αὐὼ πψαν ζτηρ
¹¹αφωῖν ζτηρ ἐζραῖ αἰν ταγναμικ ἡτμα¹² αγ
 16 τζαῖ ἐταγῆτς ἐβολ ζιτῆ πρωταρχων
¹³αὐὼ ον γε εἰναδῶμ
 18 ἐζραῖ εἰν πω¹⁴μα ἡψυχικον αὐὼ πεσῆτον
 αὐὼ αφ¹⁵ τῆννοογ ἐβολ ζιτῆ περῖνῶ

and they had given their ³ power to the man,
 2
 4 and his intelligence
 6 was greater ⁴ than (that of) those who had made him,
 and ⁵ greater than (that of) the Chief Ruler (ἀρχων).
 8 And (δέ) when they recognized ⁶ that he was luminous,
 and that he could think better ⁷ than they,
 10 and that he was free from wickedness (κακία),
 they took ⁸ him
 12 and cast him down into the lowest region (μέρος) ⁹ of all matter (ὑλη).
 But (δέ) the ¹⁰ blessed One (μακάριος), the Mother-Father (μητροπάτωρ),
 14 ¹⁰ the beneficent and merciful One,
¹¹ had mercy on the power (δύναμις) of the Mother
 16 ¹² which had been brought forth from the Chief Ruler (πρωταρχων),
¹³ for they (the rulers) might gain power over
 18 the ¹⁴ psychic (ψυχικόν) and perceptible (αἰσθητόν) body (σῶμα).
 And he ¹⁵ sent, through his beneficent ¹⁶ Spirit (πνεῦμα)

• II 20,8 omitted απιτῆ due to homoioteleuton.
 • IV 30,28-29 are missing.

III 25,6—26,1

BG 53,5—54,5

ἡ'ρεφρῖ πετῆανοῦγ ἀγῶ ἐναψῶ ἐ'πεφῖμαε
 2 ἡοῦβονῆος
 ἡπεζοῦγ'εἰτῖ ε'ρεῖ ἐπεσῆτ'
 4 ἀγ'τ' ρῆγ' χε 'ῖα.α.α.μῖ
 τε'πινοῖα ἡπογοῖν
 6
 ταῖ 'ἡνταγ'τῖ ρῆς ε'βολα ζῖτ'οτ'γ' χε ζῶη
 8 'ἡεσζῖπ'οῖγ'ρεῖ δε ἡπσῶντῖ τηρ'γ
 ε'σ'ῖωπ' ζῖε ἡμμάγ
 10 ε'σταζο ἡμοῖγ ε'ρατ'γ 'ἡεζοῦν ἐπεφῖληρῶμα
 ε'στοῦνεῖ¹³ἰατ' ἡμοῖγ ε'βολα ε'τ'βῆνεῖ ἐπεσῆτ'
 12 'ἡἡπεφῖζῖγστερῆμα
 ἡς<τ>α.β.ο.γ' ἐπεφῖ¹⁷βωκ' ε'ζ'ραῖ
 14
 ἀψῶπτε δε ἡδῖ τε'πινοῖα 'ἡἡπογοῖν ε'σζῆτῖ ἡζ'ραῖ
 16 ἡζῆτῖ 'ἡχεκαῖα.ς ἡνεγῆμε ἡδῖ ἡαρχῶν
 'ἡα.α.α.αῖ χε ε'ρετενψῆρῶνε ε'τει¹⁹ῖνε ἡμοῖν τ'σοφῖα
 18 ε'σνατ'αζο ε'ρα²¹τῖ ἡἡεσζῖγστερῆμα
 ε'βολα ζῖτ'οτ'γ'οτ'ς ἡτε'πινοῖα ἡπογοῖν
 20 ἀγῶ 26¹αφ' οὔοῖν ἡδῖ πρῶμῖε

'ετῆανοῦγ ἡτοῦ ἡν πεφῖα 'ετῆαψῶγ
 2 ἡοῦβονῆος
 ἡπε'ζοῦεῖτ' ἡταφῖε ἐπεσῆτ'
 4 ἡταγ'τ' ρῆγ' χε α.α.α.μ
 ἡτε'πεῖνοῖα 'ἡπογοῖν
 6
 ταῖ ἡτα<γ>τ' ρῆτ'ς 'ε'βολα ζῖτ'οτ'γ' χε ζῶη
 8 ἡτοῦ 'δε ε'τ'ρ' ζῶβ ἐπσῶντ' τηρ'γ
 'ε'σῶεπ' ζῖε ἡμμάγ
 10 ε'σ¹¹ταζο ἡμοῖγ ε'ρατ'γ ἐπεφῖτε 'ε'τ'α.η.κ. ἡμῖν ἡμοῖ
 ἀγῶ ε'σ¹⁵τοῦνοῦ νεῖατ'γ ε'βολα ε'πει 'ε'πεσῆτ' ἡτε
 12 πεφῖγτα
 ε'σ¹⁷ταμο ἡμοῖγ ἐπεφῖαλ' ε'ζ'ρα¹⁸εῖ
 14
 ἀγῶ τε'πεῖνοῖα ἡπογ¹⁹οῖν ἡεσζῆτῖ ἡζῆτῖγ
 16 χεκα.ς 'ἡνεῖαρχῶν εἰμε
 ἀλλὰ ε'ρε⁵⁴τῖ¹⁹ῖςῶνῖε τ'σοφῖα ε'τει¹⁹ῖνε ἡμον
 18 ε'σατ'αζοῖ ἡνεε'ῖγτα ε'ρατοῦ
 ε'βολα ζῖτ'οτ'ς ἡτε'πεῖνοῖα ἡπογοῖν
 20 'ἀγῶ ἀπρῶμε ρ' οὔοῖν

the ⁵ good Spirit (πνεῦμα)2 ⁶ as a helper (βοηθός)to the first ⁹ [one] who had gone down,4 who was ⁸ given the name Adam,
namely, the Reflection (ἐπίνοια) of the light,

6

⁹ who had been called 'Life' (ζωή) ¹⁰ by him (Gen 3,21 LXX).8 ¹¹ And (δέ) she assists (ὑποურγεῖν) the whole creature,¹² by toiling with him,10 by ¹³ restoring him to his ¹⁴ own temple,and by ¹⁵ teaching him about the descent12 ¹⁶ of his defect,and by ¹⁷ teaching him about its ascent.

14

¹⁸ And the Reflection (ἐπίνοια) of the light ¹⁹ was hidden in him,16 ²⁰ in order that the rulers (ἀρχῶν) might not know (her),but (ἀλλά) that ⁵⁴ our [sister Wisdom (σοφία), who resembles] ² us,18 might correct her ³ deficienciesby means of ⁴ the Reflection (ἐπίνοια) of the light.20 ⁵ And the man shone⁷ beneficent and abundant in ⁸ its mercy,

2 as a helper (βοηθός)

to the first ⁹ [one] who came down4 —he was given the name ¹⁰ [Adam]—
namely, the Reflection (ἐπίνοια) of the light,

6

¹¹ who had been called 'Life' (ζωή) by him (Gen 3,21 LXX).8 ¹² [And (δέ) she assists (ὑποურγεῖν) the] whole [creature],by ¹³ [toiling with him,10 by restoring] him ¹⁴ [to his] perfection (πλήρωμα),and by teaching ¹⁵ him about the descent12 ¹⁶ [of his] defect (ὕστερημα),and by teaching him about its ¹⁷ [ascent].

14

Then the Reflection (ἐπίνοια) of the light was ¹⁸ hidden in him,16 ¹⁹ in order that the rulers (ἀρχῶν) might not know (her),²⁰ [but (ἀλλά)] that our fellow-sister, Wisdom, who resembles ²¹ [us],18 might correct her ²² deficiencies (ὕστερημα)by means of ²³ the Reflection (ἐπίνοια) of the light.20 And ²⁶ the man shone

• III 25,11 corr. c over γ. • III 25,15 ε is crossed out after δ. • III 25,16 Ms. reads cτaβoγ (scrambled letters). • III 25,20 corr. τ' over π. • III 25,23 The expected stroke on η' is in a lacuna.

• BG 53,8 Till-Schenke emend to (ἡ)τε'πεῖνοῖα. • BG 53,9 Ms reads ἡταγ'τ'. • BG 53,14 perhaps to be emended to ἐπεφῖ(ρ)πετ'α.η.κ. "to his own (i.e., former) perfection." However, BG normally uses the construction πεφῖαλ' etc.

II 20,15-29

IV ...31,15-32,1

ἡρεφῖρ πε¹⁶τῆανοῦγ' ἀγῶ πετῆαψῶε πεφῖα
 2 ἡοῦ¹⁷βονῆος
 4
 ἡα.α.α.μ
 οὔε'πινοῖα ἡοὔοῖν
 6 'ἡταῖ οὔ ε'βολα ἡζῆτῖγ τε
 ε'αῦμοῦτε ε'ρος ¹⁹χε ζῶη
 8 ταῖ δε ε'σρ'ζῖγποῦγρεῖ ἡτ'κτῖς ²⁰τηρ'ς
 ε'σῶεπ' ζῖε ἡμμάγ
 10 ἀγῶ ε'σῶαζε ²¹ἡμμάγ' ε'ζοῦν ἀπεφῖληρῶμα
 ἀγῶ ε'σ²²τ'ε'βο ἡμμάγ' ἀτεφῖβῖνεῖ ἀπῖτῖ
 12 ἡπ'ς²¹περῖα
 ε'στ'α.β.ο. ἡμοῖγ' ἐπῖμαῖτ' βῶκ' ²⁴ε'ζ'ραῖ
 14 πῖμαῖτ' ἐνταγ'εῖ ε'ζ'ραῖ ἡμμάγ
 ἀγ²⁵ω τε'πινοῖα ἡπογοῖν ε'σζῆτῖ' ζῖ ἡα.α.α.μ
 16 χεκα.ς ἡνοῦῖμε ἡδῖ ἡαρχῶν
²⁷α.α.α. ἡσῶωπτε ἡδῖ τε'πινοῖα
 18 ἡοῦα²⁸ζε ἡπῶγτα ἡτῖμαγ

20 ἀγῶ αἰ'οῦγῶνζ ε'βολα ²⁹ἡδῖ 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 descent12 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 (ἀρχῶν) 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 ωπῖ fits the available space better than ψεπῖ. • IV 31,25 has the III Future: "in order that [the archons] might know." • IV 31,26-28 are missing.

III 26,1-19

BG 54,5—55,8

χ(ε θαειβε) ἡπογοειν ἐτῆζητῆ
 2 ἀγω ἀφ(χ)ι(σε) ἡζογο ἐνετὰ ταμί(ο)υ
 ἀγω
 4 ἀ(κ)ατάνευε ἡδὶ τὰρχοντικῇ (τ)ηρ(ς) ἡελογ(ς)ια
 ἀγναγ ἐπρωμῆ (ε)φογο(ι)τῆ εροογ
 6 ἀγω ἀγειρε ἡογ(α)χ(ν)ε
 ἡν ἡαγγελος ἡν ἡαρχων
 8 ἡν πῶ(α)χ(π) ἡνδ(ο)μ
 τότε πεπῆ(α) ἡν ἡκ(α)ζ
 10 εαγμογ(α)κ ἡνδ(ο)μ ογμοογ(α) ἡν ογ(α)κρωμ
 αγμογ(α)τ ἡμοογ(α) ἡν πε(α)τῶ(α) ἡτογ
 12 εγνι(α)ε ζῆ ογ(α)κωζτ
 ἡεγ(α)τορ(κ) ἐνεγ(α)ερ(ο)γ
 14 ἀγειρε νογ(α) ἡνοδ ἡ(α)τωρ(τ)ρ
 ἀγειρε ἡμογ(α) εἰ(α)ζογ(α) εφ(α)ειβε ἡπμογ
 16 ἀγειρε νογ(α) ἡκεα(α)π(α)λα(α)ς(ς) ἡκ(ε)σοπ
 εβολ(α) ζῆ ἡκ(α)ζ ἡν πμοογ(α) ἡν π(α)κωζτ ἡν πεπῆ(α)
 18 ετε παῖ πε εβολ(α) ζῆ ἡτ(α)γ(α)λῆ
 ἡπκακε
 20 ἡν τεπ(α)θ(α)γ ἡμ(α)

[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 (ἀγγελος), with the rulers (ἀρχων)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)]

ετῆβε θαιβес ἡπογοειν ἐτῆζητῆ

2 ἀγω ἡπερμεεγε χ(ι)σε ἡζογο ἐνετὰ ταμί(ο)υ

ἀγω

4 ἀκατάνευε

ἀγῆ(α)γ ἐπρωμῆ ἀφ(χ)ι(σε) ἡῆζογο εροογ

6 ἀγειρε νογ(α)χ(ν)ε

ἡν τῆαγγελικῇ (τ)ηρ(ς) ἡντε ἡαρχων

8 ἡν πσεεπε ἡννεγδ(ο)μ

τότε πκωζτ ἡν πκ(α)ζ

10 αγμογ(α)κ ἡν πῶ(α)χ(π) ἡν πεκρωμ

αγτω ἡπ ἡμοογ(α) ἡν πε(α)τω(α) τῆγ

12 ἡεγνι(α)ε ζῆ ογ(α)κωζτ

εγτω ἡδε ἡμοογ(α) ἐνεγερ(ο)γ

14 εγ55ἡειρε ἡνογ(ο)δ ἡ(α)τωρ(τ)ρ

ἡαγνι(α)γ (ε)ι(α)ζογ(α) εθαιβес ἡπμογ

16 ἀγειρε ἡκεπαλα(α)ς(ς) ἡκ(ε)σοπ

εβολ(α) δε ζῆ πκ(α)ζ ἡν πμοογ(α) ἡν πκωζτ ἡν πεπῆ(α)

18 ετε παῖ πε εβολ(α) ζῆ ἡγ(α)λῆ

ἡπκακε

20 ἡν τεπ(α)θ(α)γ ἡμ(α)

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 counselwith 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 earth10 mixed with ¹⁶ water and flame.They ¹⁷ seized them, and the four winds,12 ¹⁸ blowing with fire,were joined ¹⁹ with each other14 and 55¹ [caused a great] disturbance.² They brought him (Adam) into the shadow of ³ death.16 They made a form (νάσις) 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)• III 26,9 Ms. reads ἡ; ογ(α) or π(α). • III 26,11 c over q. • III 26,15 The expected stroke on η³ is in a lacuna.

• BG 54,9 q written over erased ογ. • BG 55,1 Till-Schenke reconstruct εγ(α)ειρε νογ(ο)δ, see 72,2.

II 20,29—21,9

IV 32,2-21

ετβε τζαιβес ἡπογοειν ἡταῖ ετ(α)σοπ ζρ(αῖ) ἡζητῆ
 2 ἀγω ἀπερμε³¹εγε χ(ι)σε παρ(α) νετ(α)ζτ(α)μ(ο)υ (τ)ηρογ
 4 ἡνταρογ(ε)ωρ(μ)ε ατπε
 ἀγ(α)γ ερογ ³³δε φ(α)σοε ἡδὶ περμεεγε
 6 ἀγω ἀγειρε ἡνογ(α)χ(ν)ε
 ἡν τὰρχοντικῇ ἡν τ(α)γ³³εαλικῇ (τ)ηρ(ς)
 8
 ἀγ(α) ἡογ(α)τε ἡν ογ(α)ζ
 10 21ἡν ογμοογ
 ἀγτω² ἡμοογ(α) ἡν νογερ(ο)γ ἡν πε(α)τω(α) τῆγ
 12 ἡκατε
 ἀγω ἀγ(α)ωδε ε²ζογ(α) ζῆ νογερ(ο)γ
 14 ἀγω ἀγειρε ἡογ(ο)δ ἡ(α)τωρ(τ)ρ
 ἀγω ἀγ(α)λ ἡμογ(α) εζογ(α) ατ(α)ζ(αῖ)βес ἡπμογ
 16 δεκα(α)ς εγ(α)π(α)λα(α)ς(ς) ἡκ(ε)σοπ
 εβολ(α) ζῆ πκ(α)ζ ἡν πμοογ(α) ἡν τκωζτ² ἡγ(α) πεπῆ(α)
 18 πεβολ(α) ζῆ τ(α)γ(α)λῆ
 ετε τ(αῖ) τε τ(α)μ(α)τ(α)τ(α)σοογ(α) ἡπκακε
 20 ἀγω τεπ(α)θ(α)γ²μ(ε)α

²⁹ because of the shadow of the light ³⁰ which is in him.2 And his thinking ³¹ was superior to (παρὰ) all those who had made him.4 ³² When they looked down,they saw ³³ that his thinking was superior.6 And they took ³⁴ counselwith the array of rulers (ἀρχοντική) ³⁵ and all angels (ἀγγελική).

8

They took fire and earth

10 21¹ and water,and mixed them together ² with the four

12 fiery winds.

And they wrought them ³ together14 and caused a great ⁴ disturbance.And they brought him (Adam) into the shadow ⁵ of death16 in order that they might form (πάσσειν) (him) ⁶ again (Gen 2,7 LXX)from earth and water and fire ⁷ and spirit (πνεῦμα),

18 the one that originates in matter (ὕλη),

which is ⁸ the ignorance of darkness

20 and desire (ἐπιθυμία)

ετβε θαιβес ἡπογοειν τ(αῖ) ετ(α)σοπ³⁰ ζρ(αῖ) ἡζητῆ
 2 ἀγω ἀπερμεεγε χ(ι)σε παρ(α) νετ(α)ζτ(α)μ(ο)υ (τ)ηρογ

4 ἡνταρογ(ε)ωρ(μ)ε ετπε

ἀγ(α)γ ερογ ἡδε φ(α)σοε ἡδὶ περμεεγε

6 ἀγω ἀγειρε ἡνογ(α)χ(ν)ε

ἡν τὰρχοντικῇ ἡν τ(α)γ³³εαλικῇ (τ)ηρ(ς) ¹⁰

8 ...

...

10 ...

...

12 ...

...

14 ...

...

16 εγ(α)π(α)π(α)λα(α)ς(ς) ἡκ(ε)σοπ

εβολ(α) ζῆ πκ(α)ζ ἡν πμοογ(α) ἡν πκ(α)ωζτ² ἀγω πεπῆ(α)18 πεβολ(α) ¹⁹ζῆ ἡγ(α)λῆ

[ετε τ(αῖ) τε τ(α)μ(α)τ(α)τ(α)σοογ(α) ἡπκακε

20 ἀγω τεπ(α)θ(α)γ²μ(ε)α

III 26,19—27,11

BG 55,8—56,6

ΜΗ ΠΕΥΑΝΤΙΜΙΜΟΝ [ΝΠΝΑ]
 2 ²⁰ΠΑΙ ΠΕ ΤΕΝΗΡΡΕ
 ΠΑΙ ΠΕ ΠΙΕΣΠΗ²¹ΛΑΙΟΝ ΝΤΑΝΑΠΑΛΑΣΙΣ ΜΠΣΩΜΑ
 4 ²²ΝΤΑΥΤ²³ ΜΟQ ΖΙ ΠΡΩΜΙΕ ΝΒΙ ΝCΟΙ²⁴ΟΝ'Ε
 ΤΗΡΡΕ ΝΤΑ ΛΗΘΗ
 6 ΑΥΙΩ ΝΤΙ²⁵ΖΕ ΑΠΡΩΜΕ ΩΩΠΙΕ ΕΦΙ²⁶ΜΟΥ
 ΠΑΙ ΠΕ ΠΕΖΟΥΕΙΤ²⁷ ΝΕΙ [ΕΒ27²⁸Ο]Λ
 8 ΠΕΖΟΥΕΙΤ²⁹ ΝΠΩΡΧ ΜΟQ ΕΒΟΛ
³⁰ΤΕ|ΝΝΟΙΑ ΔΕ ΝΠΕΠΡΟΟΝΤΟC ΝΟΥ³¹ΟΕΙΝ
 10 ΕCΩΩΠΕ ΝΖΡΑΙ ΝΖΗΤ³² ΕC³³ΤΩΟΥΝ ΜΠΕΦΜΕΟΥΕ ΕΖΡΑΙ
 ΑΥΩ ³⁴ΛΑΧΙ ΜΟQ ΝΒΙ ΠΕΖΟΥΕΙΤ³⁵ ΝΑΡΧΩΝ
 12 ³⁶ΛΑΧΙΩ ΜΟQ ΖΗ ΠΠΑΡΑΔΙCΟC
 ΠΕ³⁷ΙΕΙ ΕΝΕΙΩΧΩ ΜΜΟC ΕΡΟQ ΧΕ
 14 ΠΑΤΕΥΤΡΥ³⁸ΦΗ ΠΙΕ

 16 ΕΤΕ ΠΑΙ ΠΕ ΝΚΑΠΑΤΑ ΜΟQ
³⁹ΤΕΥΤΙΡΟΦΗ ΓΑΡ ΝΕΥCΙΩΕ ΤΕ
 18 ΑΥΩ ΠΕΥ⁴⁰ΙCΑΕ ΝΕΥΑΝΟΜΟΝ ΠΕ
 ΑΥΩ ΤΕΥΤΡΟ⁴¹ΙΦΗ ΝΕΥΑΠΑΤΗ ΤΕ

ΜΗ ΠΕΠΝΑ ΝΑΝΤΙ⁴²ΚΕΙΜΕΝΟΝ
 2 ΤΑΙ ΤΕ ΤΗΡΡΕ
⁴³ΠΑΙ ΠΕ ΠΜΖΑΟΥ ΝΤΕ 'ΠΕ'ΠΛΑC⁴⁴ΜΑ ΜΠCΩΜΑ
 4 ΠΑΙ ΝΤΑΥΤΑΑQ ⁴⁵ΖΙ ΠΡΩΜΕ ΝΒΙ ΝΛΗCΤΗC
 ΕΠCΩΝΖ ⁴⁶ΝΘΥΛΗ
 6
 ΠΑΙ ΠΕ ΠΕΖΟΥΕΙΤ ⁴⁷ΝΤΑΦΕΙ ΕΠΕCΗΤ
 8 ΑΥΩ ΠΕΖΟΥ⁴⁸ΕΙΤ ΜΠΩΡΧQ ΕΒΟΛ
 ΤΕΝΝΟΙ⁴⁹Δ ΔΕ ΜΠΕΠΡΟΤΟC ΝΟΥΟΙΝ
 10 ⁵⁰ΕCΩΟΟΠ ΝΖΗΤQ ΕCΤΟΥΝΟC ⁵¹ΜΠΕΦΜΕΕΥΕ
 ΑΦΕΙΝΕ ΜΜΟQ ⁵²ΝΒΙ ΠΕΖΟΥΕΙΤ⁵³ ΝΑΡΧΩΝ
 12 ΑQ⁵⁴ΚΩ ΜΜΟQ ΖΗ ΠΠΑΡΑΔΙCΟC
⁵⁵ΠΑΙ ΕΝΕΩΧΩ ΜΜΟC ΧΕ
 14 ΟΥ⁵⁶ΙΤΡΥΦΗ ΝΑQ ΤΕ

 16 ΕΤΕ ΠΑΙ ΠΕ ⁵⁷ΧΕ ΕΦΕΑΠΑΤΑ ΜΜΟQ
 ΤΕΥ⁵⁸ΤΡΥΦΗ ΓΑΡ CΑΩΕ
 18 ΑΥΩ ΠΕΥ⁵⁹CΑ ΟΥΑΝΟΜΟΝ ΠΕ
 ΤΕΥΤΡΥ⁶⁰ΦΗ ΟΥΑΠΑΤΗ 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 (πρόουτος) 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 p is crossed out after ΕΡΕ. • III 26,23 ΑΟΥ is crossed out at the beginning of the line; corr. Θ over Λ (dittography). • III 26,24 ΑΠΡΩΜΕ is crossed out after ΖΕ (dittography). • III 27,5 corr. Δ² over Π. • III 27,9 and 10 ΤΡΟΦΗ may be a corruption of ΤΡΥΦΗ.
 • BG 55,16 Till-Schenke suggests ΜΠΕΠΡΟ-ΟΝ-ΤΟC as in III 27,2. • BG 55,20 caret with horizontal stroke extending into the right margin.
 • BG 56,1 Till-Schenke read ΧΩ ΜΜΟC ΕΡΟQ ΧΕ ΟΥΙ (too long).

II 21,9-21

IV 32,21—33,7

ΑΥΩ ΠΕΥΠΝΑ ΕΤΩΒ²ΒΙΟΕΙΤ³
 2
 ΕΤΕ ΠΑΙ ⁴ΠΕ ΠCΠΗΛΑΙΟΝ ΝΤΑΝΑΠΑΛΑΣΙC ΜΠCΩΜΑ
 4 ⁵ΠΑΙ ΕΝΤΑΥΤΑΑQ ΖΙ ΠΡΩΜΕ ΝΒΙ ΝΛΗCΤΗC
⁶ΤΗΡΡΕ ΝΤΩΩΕ
 6 ΑΥΩ ΠΑΙ ΑQΩΩΠΕ ΝΟΥ⁷ΡΩΜΕ ΕΩΑQΜΟΥ
 ΠΑΙ ΠΕΝΤΑΖΕΙ ΕΖΡΑΙ ⁸ΝΩΩΡΠ⁹
 8 ΑΥΩ ΠΩΩΡΠ¹⁰ ΜΠΩΡΧ¹¹ ΕΒΟΛ
 ΤΕ¹²ΠΙΝΟΙΑ ΔΕ ΜΠΟΥΟΕΙΝ¹³
 10 ΕΤΝΑCΩΖΗΤQ¹⁴ Ν¹⁵ΤΟC ΠΕΤΝΑCΤΟΥΝΟΥC ΜΠΕΦΜΕΕΥΕ
 ΑΥ¹⁶Ω ΑΥΕΙΝΕ ΜΜΟQ¹⁷ ΝΒΙ ΝΑΡΧΩΝ
 12 ΑΥΚΩ Μ¹⁸ΜΟQ¹⁹ ΖΡΑΙ ΖΗ ΠΑΡΑΔΙCΟC
 ΑΥΩ ΠΕΧΑΥ ΝΑQ ²⁰ΧΕ
 14
 ΟΥΩΜ ΕΤΕ ΠΑΙ ΠΕ ΖΗ ΟΥCΡ²¹ΦΕ
 16
 ΚΑΙ ΓΑΡ ²²ΤΟΥΤΡΥΦΗ CΑΩΕ
 18 ΑΥΩ ΠΟΥCΑ ΟΥΑΝΟ²³ΜΟΝ ΠΕ
 ΤΟΥΤΡΥΦΗ ΔΕ ΤΕ ΤΑΠΑΤΗ

[ΑΥΩ ΠΕΥΠΝΑ ΕΤΩΒ²⁴ΒΙΟΕΙΤ²⁵
 2
 ΕΤΙΕ ΠΑΙ ΠΕ ΠΕCΠΗΛΑΙΟΝ ²⁶ΝΤΑΝΑΠΑΛΑΣΙC ΜΠCΩΜΑ
 4 ΠΑΙ ²⁷ΕΝΤΑΥΤΑΑQ ΖΙ ΠΡΩΜΕ ΝΒΙ ΝΛΗ²⁸CΤΗC
 ΤΗΡΡΕ ΝΤΩΩΕ
 6 ΑΥΩ ΠΑΙ²⁹ ³⁰ΑQΩΩΠΕ
 ...
 8 ...
 ...
 10 ΠΕΤΝΑC³³ΤΟΥΝΟΥC ΜΠΕΦΜΕΕΥΕ
 ΑΥΩ ΑΥ³⁴[ΕΙΝΕ] ΜΜΟQ ΝΒΙ ΝΑΡΧΩΝ
 12 ΑΥΚΩ ³⁵[ΜΜΟQ] ΝΖΡΑΙ ΖΗ ΠΑΡΑΔΕΙCΟC
 ΑΥΩ ³⁶[ΠΕΧΑΥ ΝΑQ ΧΕ]
 14
 ΟΥΩΜ ΕΤΕ ΠΑΙ ΠΕ ³⁷ΖΗ ΟΥCΡΒΕ
 16
 ΚΑΙ ΓΑΡ ΤΟΥΤΡΥΦΗ ³⁸CΑΩΕ
 18 ΑΥΩ ΠΟΥCΑ ΟΥΑΝΟΜΟΝ ΠΕ
³⁹ΤΟΥΤΡΥΦΗ ΔΕ ΤΕ ΤΑΠΑΤΗ

⁹ and their counterfeit spirit (πνεῦμα).
 2
 This ¹⁰ is the tomb (σπήλαιον) of the form (ἀνάπλασις) of the body
 4 (σῶμα) ¹¹ with which the robbers (λῆστές) had clothed the man,
¹² the fetter of forgetfulness.
 6 And he became a ¹³ mortal man.
 This is the first one who came down
 8 ¹⁴ and the first separation.
 But (δέ) the ¹⁵ Reflection (ἐπίνοια) of the light,
 10 who was in him, ¹⁶ she is the one who was to awaken his thinking.
 And ¹⁷ the rulers (ἀρχων) took him,
 12 and placed ¹⁸ him in paradise (παράδεισος).
 And they said to him,
 14
¹⁹ 'Eat' (Gen 2,16), that is, in idleness,
 16
 for indeed (καὶ γάρ) ²⁰ their delight (τρυφή) is bitter,
 18 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.

III 27,11—28,2

BG 56,6—57,3

1 αγω νεγυωην ¹²νευμι¹³ντωιαφι¹⁴τε ιπε
 2
 4 αγω πεγκαι¹⁵πος νευματου νατταλβο πε
 5 α¹⁶γω πεερεντ νευμοι¹⁷ ναγ πε
 6 πωην ¹⁸δε νταγκαι¹⁹φ ξε
 7 παπων²⁰ πε
 8 ανοκ ²¹δε τ²²να²³ταμε τ²⁴νου²⁵ ξε
 9 ογ πε πμ²⁶γ²⁷ι²⁸στηριον²⁹ ηπεγων³⁰
 10
 11 ετε πα³¹ι πε πεγ³²ι³³π³⁴να³⁵ ν³⁶αντιμιμον³⁷
 12 εβολ³⁸ ³⁹ζ⁴⁰ν νεγε⁴¹ι⁴²ρ⁴³μοι⁴⁴
 13 ετρεγκω⁴⁵τε ημο⁴⁶φ επ⁴⁷α⁴⁸ζο⁴⁹υ
 14 ⁵⁰δε⁵¹κε⁵²ι⁵³α⁵⁴α⁵⁵ς ηνεφ⁵⁶νοει⁵⁷ ηπε⁵⁸πληρω⁵⁹ι⁶⁰μα⁶¹
 15 αγω πωην ε⁶²τ⁶³μη⁶⁴α⁶⁵γ ο⁶⁶υ⁶⁷τεει⁶⁸ι⁶⁹μ⁷⁰ινε⁷¹ πε
 16 τε⁷²φ⁷³νο⁷⁴υ⁷⁵νε⁷⁶ω⁷⁷η⁷⁸ς
 17 αγω ⁷⁹νε⁸⁰φ⁸¹κ⁸²λ⁸³α⁸⁴α⁸⁵ο⁸⁶ς ⁸⁷ζε⁸⁸ν⁸⁹ζ⁹⁰αι⁹¹βε⁹² νε⁹³ η⁹⁴τε⁹⁵ π⁹⁶ι⁹⁷μο⁹⁸ι⁹⁹γ
 18 αγω νε¹⁰⁰φ¹⁰¹ω¹⁰²βε¹⁰³ ¹⁰⁴ζε¹⁰⁵ν¹⁰⁶με¹⁰⁷ςτε¹⁰⁸ νε¹⁰⁹
 19 ¹¹⁰28¹¹¹ζ¹¹²ι¹¹³ απ¹¹⁴α¹¹⁵τη¹¹⁶
 20 αγω πε¹¹⁷φ¹¹⁸τ¹¹⁹ω¹²⁰ς ο¹²¹υ¹²²τ¹²³ω¹²⁴ς ι¹²⁵ν¹²⁶τ¹²⁷ι¹²⁸ον¹²⁹η¹³⁰ρια¹³¹ πε

and their trees ¹² [were godlessness.

2

4 Their fruit (καρπός) ¹³ was an incurable poison,
 and ¹⁴ [their promise was death] for them.
 6 [As for (δέ)] the tree, ¹⁵ [which they planted (claiming),
 'It is the one of life,'
 8 I ¹⁶ [(+δέ) shall] teach you (pl.)
 what is the ¹⁷ [mystery (μυστήριον)] of their life,
 10
 namely, their ¹⁸ counterfeit (ἀντίμιμον) [spirit (πνεῦμα)]
 12 from each [other,
¹⁹ in order that they may] lead him (Adam) astray,
 14 ²⁰ [so that] he might not know (νοεῖν) his perfection (πλήρωμα)
²¹ And that tree [is] of this ²² [sort]:
 16 Its root is bitter,
 and ²³ [its] branches (κλάδος) are shadows of ²⁴ [death],
 18 and its leaves are acts of hatred
²⁸ and deception (ἀπάτη),
 20 and its ointment is an ointment [of] ² evil (πονηρία),

• III 27,21 corr. γ¹ over ν. • III 27,22 ωης is qual. of εωω (be despised), but may be a corruption of εωω (qual. of εωω, be bitter).
 • BG 56,16 Ms reads νεφ due to haplography.

1 αγω πεγ²ωην νεγ³μ⁴ν⁵τωιαφι⁶τε <π>ε
 2
 4 πογ⁷καρπος ογματου πε εμ⁸ν ταλ⁹βο ηζη¹⁰τ¹¹φ
 5 αγω πεερεντ ογ¹²μο¹³υ¹⁴ ναφ πε
 6 πεγ¹⁵ωην δε η¹⁶ι¹⁷ταγκαι¹⁸φ ξε
 7 πωην ηπων¹⁹ ²⁰πε
 8 ανοκ ²¹τ²²να²³ταμε τηγ²⁴τ²⁵η
 9 ²⁶ε²⁷μ²⁸γ²⁹στηριον³⁰ ηπεγων³¹
 10
 11 ³²πα³³ι πε πεγ³⁴αντιμιμον³⁵ η³⁶ι³⁷π³⁸να³⁹
 12 ετω⁴⁰φ εβολ⁴¹ ηζη⁴²το⁴³υ
 13 ⁴⁴ε⁴⁵τ⁴⁶ρε⁴⁷κ⁴⁸ω⁴⁹τ⁵⁰φ εβολ⁵¹
 14 ξε <ν>νε⁵²φ⁵³ι⁵⁴ρ⁵⁵νο⁵⁶ι⁵⁷ μη⁵⁸τ⁵⁹χω⁶⁰κ
 15 πωην ε⁶¹τ⁶²μη⁶³α⁶⁴γ ο⁶⁵υ⁶⁶τεει⁶⁷ι⁶⁸μ⁶⁹ινε⁷⁰ πε
 16 τε⁷¹φ⁷²νο⁷³υ⁷⁴νε⁷⁵ω⁷⁶η⁷⁷ς
 17 νε⁷⁸φ⁷⁹κ⁸⁰λ⁸¹α⁸²α⁸³ο⁸⁴ς ⁸⁵ζε⁸⁶ν⁸⁷ζ⁸⁸αι⁸⁹βε⁹⁰ς η⁹¹τε⁹² π⁹³μο⁹⁴υ⁹⁵ νε
 18 νε⁹⁶φ⁹⁷ω⁹⁸βε⁹⁹ ο¹⁰⁰γ¹⁰¹μο¹⁰²ςτε¹⁰³ πε
 19 μη¹⁰⁴ ο¹⁰⁵γ¹⁰⁶α¹⁰⁷πα¹⁰⁸τη¹⁰⁹
 20 πε¹¹⁰φ¹¹¹κ¹¹²η¹¹³νε¹¹⁴ ο¹¹⁵υ¹¹⁶τ¹¹⁷ω¹¹⁸ς ¹¹⁹η¹²⁰τε¹²¹ τ¹²²πο¹²³νη¹²⁴ρια¹²⁵ πε

and their ⁷ tree is godlessness.

2

4 Their ⁸ fruit (καρπός) is an ⁹ incurable poison,
 and their promise is ¹⁰ death for him.
 6 As for (δέ) their tree, which ¹¹ they planted (claiming),
 'It is the tree of life,'
 8 I ¹² 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> not ¹⁷ know (νοεῖν) his perfection.
¹⁸ That tree is of this sort:
 16 Its ¹⁹ root is bitter,
 and its branches (κλάδος) are ²⁰ shadows of death,
 18 and its ⁵⁷ leaves are hatred
 and ² deception (ἀπάτη);
 20 and its perfume is an ointment ³ of evil (πονηρία);

II 21,21-34

IV 33,7-27

1 αγω ²νογ³ωην τε τ⁴μη⁵ν⁶τα⁷σε⁸β⁹η¹⁰ς
 2
 4 αγω πογ¹¹καρ¹²πος ογματου¹³ η¹⁴α¹⁵τ¹⁶τα¹⁷λ¹⁸βο πε
 5 αγω πογ¹⁹ω²⁰π²¹ω²²π²³ ογ²⁴μο²⁵υ²⁶ πε
 6 πωην δε η²⁷τε πογ²⁸ω²⁹ν³⁰ζ
 7 εν³¹τα³²γκω³³ η³⁴μο³⁵φ³⁶ ³⁷ζε³⁸ν³⁹ζ⁴⁰αι⁴¹βε⁴²ς
 8 ανοκ δε ⁴³τ⁴⁴να⁴⁵τ⁴⁶σα⁴⁷β⁴⁸ω⁴⁹τ⁵⁰η⁵¹ ξε
 9 ⁵²ο⁵³γ⁵⁴ πε π⁵⁵μ⁵⁶γ⁵⁷ι⁵⁸στη⁵⁹ριον⁶⁰ η⁶¹τε πογ⁶²ω⁶³ν⁶⁴ζ
 10 ετε ⁶⁵πα⁶⁶ι πε π⁶⁷ω⁶⁸ο⁶⁹κ⁷⁰νε⁷¹ εν⁷²τα⁷³γ⁷⁴α⁷⁵α⁷⁶φ⁷⁷ μη⁷⁸ νογ⁷⁹ε⁸⁰ρ⁸¹η⁸²γ⁸³
 11 ετε πα⁸⁴ι πε π⁸⁵ει⁸⁶νε⁸⁷ η⁸⁸πογ⁸⁹ι⁹⁰π⁹¹να⁹²
 12
 14
 16 πα⁹³ι ⁹⁴ε⁹⁵ρε⁹⁶ τε⁹⁷φ⁹⁸νο⁹⁹υ¹⁰⁰νε¹⁰¹ω¹⁰²η¹⁰³ς
 17 αγω νε¹⁰⁴φ¹⁰⁵κ¹⁰⁶λ¹⁰⁷α¹⁰⁸α¹⁰⁹ο¹¹⁰ς ¹¹¹ζε¹¹²ν¹¹³μο¹¹⁴υ¹¹⁵ νε
 18 τε¹¹⁶φ¹¹⁷ζ¹¹⁸ο¹¹⁹ι¹²⁰βε¹²¹ς ο¹²²γ¹²³μο¹²⁴ςτε¹²⁵ πε
 19 ¹²⁶α¹²⁷γ¹²⁸ω¹²⁹ ο¹³⁰γ¹³¹α¹³²πα¹³³τη¹³⁴ τε¹³⁵τ¹³⁶ω¹³⁷ο¹³⁸π¹³⁹ ¹⁴⁰ζε¹⁴¹ν¹⁴² νε¹⁴³φ¹⁴⁴ω¹⁴⁵βε¹⁴⁶
 20 αγω πε¹⁴⁷φ¹⁴⁸τ¹⁴⁹ ο¹⁵⁰γ¹⁵¹ πε π¹⁵²τ¹⁵³ω¹⁵⁴ζ¹⁵⁵ η¹⁵⁶τ¹⁵⁷πο¹⁵⁸η¹⁵⁹ρια¹⁶⁰

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,
 10 ²⁸ which is the plan which they made together,
²⁹ which is the likeness of their spirit (πνεῦμα).
 12
 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 φ over c or c over φ. • 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."

III 28,21—29,10

εἰς τοὺς περὶ ἡμῶν ²¹πτακο
 2 δεκαεὶς ἐφ' ἡμέρας περὶ ἡμῶν ²²νοῦ γ' ἡμεῖς
 4 αὐτοὶ ²³δε
 6 αὐτὸν ²⁴ἡμεῖς αὐτὸν ἡμῶν
 8 αὐτὸν ²⁵ἡμεῖς αὐτὸν ἡμῶν
 10 αὐτὸν ²⁶ἡμεῖς αὐτὸν ἡμῶν
 12 αὐτὸν ²⁷ἡμεῖς αὐτὸν ἡμῶν
 14 αὐτὸν ²⁸ἡμεῖς αὐτὸν ἡμῶν
 16 αὐτὸν ²⁹ἡμεῖς αὐτὸν ἡμῶν
 18 αὐτὸν ³⁰ἡμεῖς αὐτὸν ἡμῶν
 20 αὐτὸν ³¹ἡμεῖς αὐτὸν ἡμῶν

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 ²⁹ the power (δύναμις)
 from within him (Adam).
 10 And he cast ² a 'trance' (ἐκστασις) (Gen 2,21a LXX) over Adam."
 But (ὅτι) ³ I said to him, "Lord, what is the 'trance' (ἐκστασις)?"
 12 ⁴ He smiled and said,
 "Are you thinking that it is as (κατὰ) ⁵ Moses said,
 14 'He put him ⁶ to sleep' (Gen 2:21b)?
 16 No, but (ἀλλὰ) ⁷ it was his perception (αἴσθησις) 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

• III 28,22 corr. κο over το. • III 28,23 corr. η over θε. • III 29,5 corr. πε over α. • III 29,8 corr. q' over γ (from "they" to "he"). A phrase parallel to BG 58,20 2N
 ΟΥΖΕC ΑΦΕΡΩΟQ 2N was probably omitted by mistake.
 • BG 58,15 Till-Schenke emend to π<Σ>C, see 42,19 note. • BG 58,7 Till-Schenke suggest αε <ε>σερ.

II 22,14-27

ἡμεῖς περὶ
 2 δεκαεὶς ἐφ' ἡμέρας περὶ ἡμῶν ²¹νοῦ γ' ἡμεῖς
 4 αὐτοὶ ²²δε
 6 αὐτὸν ²³ἡμεῖς αὐτὸν ἡμῶν
 8 αὐτὸν ²⁴ἡμεῖς αὐτὸν ἡμῶν
 10 αὐτὸν ²⁵ἡμεῖς αὐτὸν ἡμῶν
 12 αὐτὸν ²⁶ἡμεῖς αὐτὸν ἡμῶν
 14 αὐτὸν ²⁷ἡμεῖς αὐτὸν ἡμῶν
 16 αὐτὸν ²⁸ἡμεῖς αὐτὸν ἡμῶν
 18 αὐτὸν ²⁹ἡμεῖς αὐτὸν ἡμῶν
 20 αὐτὸν ³⁰ἡμεῖς αὐτὸν ἡμῶν

(ἐπιθυμία), and destruction,
 2 that he (Adam) might ¹⁵ be useful to him.
 And he (the Chief Ruler) knew
 4 that he was ¹⁶ disobedient to him (the Chief Ruler)
 due to the light of Reflection (ἐπίνοια) ¹⁷ which is in him,
 6 which made him more correct in his ¹⁸ thinking
 than the Chief Ruler (ἀρχων).
 8 And (the Chief Ruler) ¹⁹ wanted to bring out the power
 which he himself had given ²⁰ him.
 10 And he brought a 'trance' ²¹ over Adam.
 And I said to the savior (σωτήρ), "What is ²² the 'trance'?"
 12 And (ὅτι) he said,
 "It is not as Moses ²³ wrote and you heard.
 14 For (γάρ) he said in ²⁴ his first book,
 'He put him to sleep,'
 16 but (ἀλλὰ) ²⁵ (it was) in his perception (αἴσθησις).
 18 For indeed (καὶ γάρ) he said through the ²⁶ prophet (προφήτης),
 20 '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 21 is visible.

III 29,10-21

BG 59,4-16

2 οἷτε ἡνεύναυ ἡβολ
 τότε τῆς ἐπίνοιας μπούοειν
 4 ἡσκέπαζε ἡμος ἡντῆ
 αὐτῷ ἡν οὐ γούω αὐρ ἡναυ ἡντῆ
 6 εβολ ἡν περ ἡντῆς ἡσπῆ
 εἴμμευ τε τῆς ἐπίνοιας
 8 ἡεγῆτῆς ἡρος τε
 ἡεπκακε δῶκε ἡμπεσοῖοειν
 10 ἡπῆτῆς ποῖοειν ἡερατῆ
 αὐοῖο
 12 εἶνε ἡτῆς ἡντῆ
 αὐω αὐεῖρε ἡοῖα ἡπῆς
 14 ἡμορῆς ἡς
 16 αὐω ἡαῖτοῖο ἡπερῆτο εβολ
 18

2 αὐω ἡε ἡνεύνο
 τότε τῆς ἐπίνοιας μπούοειν
 4 ας ἡος ἡντῆ
 αὐω ἡν ἡπερῆ αὐρ ἡναυ ἡντῆ
 6 εβολ ἡν τῆς ἡσπῆ
 ἡτος δε ἡτῆς ἐπίνοιας μπούοειν
 8 εῖνε ἡτῆς ἡρος τε
 ἐπκακε πῆτ ἡς
 10 ἡπερῆ τῆς
 αὐρ ἡναυ
 12 εἶνε ἡτος εβολ ἡντῆ
 ἡεῖρε ἡοῖα ἡεπῆς
 14 ἡν ἡμορῆς ἡς
 16 αὐω ἡαῖτοῖο ἡπερῆτο εβολ
 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 (σκέπάζειν) 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 (ἀνάσσις)]
 14 in the shape (μορφή) of a woman.

16 And ²¹ [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 δ; corr. M' over λN (?) and Y over π.
 • III 29,16 or [εγῆτῆ]; ε omitted due to haplography. • III 29,17 corr. Y' over M. • III 29,20 The lacuna is too wide for [πῆς]. Trace of a letter before cic suggests dittography [πῆς].
 • BG 59,12 ναυ extends into margin; perhaps a correction. • BG 59,15 the original reading μορμη was miscorrected to μορμηφ.

II 22,27—23,2

IV 35,6-21

2 οὔτε ἡνεύνο ἡαυ εβολ
 τότε τῆς ἐπίνοιας μπούοειν
 4 ας ἡος ἡντῆ
 αὐω αὐοῖο ἡν πρῶτα ἡς
 6 εβολ ἡν περῆ
 ἡτῆς ἐπίνοιας δε ἡποῖοειν
 8 οῖα τῆς τε
 ἡεπῆτῆς ἡς
 10 ἡπερῆτος
 αὐω
 12 ἡεῖρε εβολ ἡοῖο ἡτε τῆς
 αὐω αὐταῖο ἡεπῆς
 14 ἡν ἡμορῆς ἡς
 κατὰ πῆτε ἡτῆς ἐπίνοιας
 16 εταῖο ἡναυ ἡαυ εβολ
 18 αὐω αὐεῖρε ἡπῆτος
 εἰταῖο εβολ ἡν τῆς ἡπῶτε

that they may not pay attention and may
 2 not (οὔτε) ²⁸ see' (Isa 6:10).
 Then (τότε) [the Reflection (ἐπίνοια) of the light
 4 ²⁹ hid herself in him (Adam).
 And the Chief Ruler (πρωτάρχων) wanted ³⁰ to bring her
 6 out of his rib.
³¹ But (δέ) the Reflection (ἐπίνοια) of the light
 8 cannot be grasped.
³² Although darkness pursued her,
 10 it did not catch her.

12 And ³³ he brought a part (μέρος) of his power ³⁴ out of him.
 And he made another form (πλάσις)
 14 ³⁵ in the shape (μορφή) of a woman
 according to (κατά) the likeness of Reflection (ἐπίνοια)
 16 ³⁶ which had appeared to him.

18 And he brought ²³ the part (μέρος)
 which he had taken from the power ² of the man

• II 22,35 correction ε' over λ or α.

2 οὔτε ἡνεύναυ εβολ
 τότε τῆς ἐπίνοιας μπούοειν
 4 ἡς ἡος ἡντῆ
 αὐω αὐοῖο ἡν πρῶτα ἡς
 6 εἶνε
 8 ...
 10 ἡπερῆτος
 αὐω
 12 αὐεῖρε εβολ ἡοῖο ἡτε τῆς
 αὐω αὐταῖο ἡεπῆς
 14 ἡν ἡμορῆς ἡς
 κατὰ πῆτε ἡτῆς ἐπίνοιας
 16 εταῖο ἡναυ ἡαυ εβολ
 18 αὐω αὐεῖρε ἡπῆτος
 εἰταῖο εβολ ἡν τῆς ἡπῶτε

III 29,21—30,11

BG 59,17—60,13

2 ἡκα²²τα θε αἰν ἡταμωχοος ἡβι μωυχοc ²³χε
 Νταφει νογνht' ἡcπiρ αἡτα²⁴μιο νογcζime
 4 αἡκω ἡμοc ζατηq
 30¹ἡτεγνογ
 6 αἡνῃφε εβολ ζῆ π†ζε ἡπμογ
 8 ατεπινοια δωλπ εβολ
 ἡπζβc ζιχῆ πεqζητ'
 10
 ἡτεγνογ αἡcογῆ τεqcyνογcia ε†νε ἡμοq
 12 ³χε
 τενογ ἡτο ογκac εβολ ζῆ να'κac
 14 ἡτεγcαρῖ εβολ ζῆ τacαρῖ
 ε†βε παῖ ερε πρωμε κω ἡπειqει'ωτ'
 16 ἡν τεqμαay ἡcωq εqεκολλ(α) ἡμοq ετεqczime
 εγναψωπε ¹⁰ἡπεcναγ ἡογcαρῖ ἡογωτ
 18 (χε) ¹¹αγταῖἡιογο ἡπcγνzyγoc ἡτ(ι)μαay

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

• III 29,22 corr. Ψ over O. • III 30,6 There was probably a line filler in the lacuna. • III 30,11 ἡ after α² is puzzling.

2 ¹⁷κατα θε αν ηταμωυχοc ¹⁸χοοc χε
 αqφi νογvηтcπiρ ¹⁹αqтaμio ηтecζime
 4 ζaтηq
 20ηтeyнoy
 6 αqηηφε εβολ ζῆ ²¹π†ζε ἡπκαке
 8 αcδωλπ εβολ
 60¹ἡφвc εтζiχῆ πεqζηт ἡβi тeπeiнoia ἡпоγoiн
 10
 ἡтeyнoy ἡтape'q'coγωη 'тeqoycia
 12 пexaq χe
 παῖ ³тeнoy oγkac пe εβολ ζῆ να'kac
 14 aγω oγcαρῖ εβολ ζῆ ⁷тacαρῖ
 εтвe παῖ πρωme 'hakω ἡcωq ἡпeqeiωт
 16 ἡἡ тeqмаay ἡqтoбq ε¹⁰тeqczime
 ἡceψωпe ¹¹ἡпecнay eycapῖ нoy¹²ωт
 18 εβολ χe ceηaтἡнooγ ¹³εβολ (ζ) ἡпcγнzyγoc ἡтмаγ

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 (οὐσία),
 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

II 23,2-18

IV 35,21—36,11

2 ραῖ ζῆ πλacma ἡтἡηтczime
 2 aγω καта θε an εηта'q'χοοc ἡβi μωυχοc 'χε
 тeqвeт cπiρ'
 4 aγω αqηay αт'cζime ζa'тηq'
 ζῆ τογнoy Δε εтἡмаγ
 6
 acoyηηz ε'βολ ἡβi тeπeiнoia ἡoyoeи
 8 εacδωλπ' ε'βολ
 ἡпκαayἡma εтἡηρaῖ ζiχῆ πεqζηт'
 10 aγω αqἡηηφε εβολ ζῆ π†ζε ἡпκαке
 aγω αqcoγῆ тeqeиe
 12 aγω пexaq' χe
¹⁰παῖ тeнoy oγkaac εβολ ζῆ ηakaac пe
 14 aγω oγcαρῖ εβολ ζῆ тacαρῖ тe
 εтвe παῖ ¹¹πρωme ηakω ἡcωq ἡпeq'eiωт'
 16 ἡἡ тeq¹¹маay aγω ἡqтoбq' αтeqczime
 aγω ἡce¹⁴ψωпe ἡпecнay eycapῖ' oγωт
 18 χe ce¹³ηaтἡнooγ γap ηaq' ἡпeqωвῖ ἡζωтῖ
¹⁵aγω qηakω ἡcωq ἡпeqeiωт ἡἡ тeqмаay
 20 ¹⁷aγω ἡqтoбq' αтeqczime aγω ἡceψωпe ¹⁸ἡпecнay

into the female form (πλάσμα),
 2 ³ and not as (κατά) Moses said,
⁴ 'his rib' (Gen 2,21c).
 4 And he (Adam) saw the woman beside ⁵ him.
 And (δε) in that moment
 6
⁶ luminous Reflection (ἐπίνοια) appeared,
 8 and she
 lifted ⁷ the veil (κάλυμμα) which lay over his mind.
 10 ⁸ And he became sober (νήφειν) from the drunkenness of darkness.
⁹ And he recognized his counter-image,
 12 and he said,
¹⁰ 'This is indeed bone of my bones
 14 ¹¹ and flesh (σάρξ) of my flesh (σάρξ).'
 Therefore ¹² the man will leave his father
 16 and his ¹³ mother and he will cleave to his wife
 and they will ¹⁴ both become one flesh (σάρξ).
 18 For (γάρ) ¹⁵ his consort will be sent to him,
¹⁶ and he will leave his father and his mother.
 20

• 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 πe (see also 5,26 and 12,24f.). • IV 36,4 omits тe. • IV 35,6 The stroke on η² is visible. • IV 35,29 The stroke over тη is visible.

III 30,12-22

BG 60,14—61,7

2
4
12 ΕΤΑΞΟ ΕΡΑΤΟΥ ἤΝΕCZYCTEPHIMAJ
6 11 ΕΤΒΕ ΠΙΔΙ ΔΔΑΜ ΝΙΕΦΜΟΙΥΤΙΕ ΕΡΟC 14 ΧΕ
ΤΜΙΔΔΥ ΝΝΕΤΟΝΖ
8 ΕΒΟΛ ΖΙΤΝ ΤΜΝΤ 15 ΧΟΕΙC ΜΠΧΙCΕ
ΜΝ ΠΟΥΩΝΖ ΕΒΟΛ 16 ΜΠCΟΟΥΝ
10 ἤΤΑCΤΑΙΜΟQ ΕΡΟΟΥ 11 ἤΒΙ ΤΕΠΙΝΟΙΑ
12 ΖΙΤΜ ΠΩΙΗΝ ΝΘΕΙ 13 ΝΟΥΑΕΤΟC
14
16 ΑCΤΟΥΝΟΥΕΙΑ[ΤΟΥ ΕΒΟΛ] 19 ΕΟΥΩΜ ΖΜ ΠCΑΟΥΝ
18 ΕΙΥΝΑΡ ΜΕΙ 20 ΕΥΕ ΜΠΕΥΠΛΗΡΩΜΑ
ΧΙΕ ΝΕΟΥΝ 21 ΠΤΩΜΑ ΜΠΕCΝΔΥ ΖΝ ΟΥΜΝ[ΤΑΤCΟ] 22 ΟΥΝ
20

2
For parallel to 3-5 see 82,10-12.
4 14 ἤCΕΤΑΞΟC ΕΡΑΤC
6 ΕΤΒΕ 15 ΠΑΙ ΔΔΔΑΜ Τ ΡΙΝC ΧΕ
ΤΜΔ 16 ΔΥ ΝΝΕΤΟΝΖ ΤΗΡΟΥ
8 ΕΒΟΛ 17 ΖΙΤΝ ΤΑΥΘΕΝΤΙΑ ΜΠΧΙCΕ
18 ΜΝ ΠΟΥΩΝΖ ΕΒΟΛ
10 ΑΤΕΠΕΙ 19 ΝΟΙΑ ΤCΑΒΟQ ΕΠCΟΟΥΝ
12 ΕΒΙ 18 ΒΟΛ ΖΙΤΜ ΠΩΙΗΝ ΜΠΕC 19 ΜΟΤ ΝΟΥΑΕΤΟC
14
16 ΑCΤΟΥ 19 ΝΟΥΕΙΑΤQ ΕΒΟΛ ΕΟΥΩΜ Μ 20 ΠCΟΟΥΝ
18 ΧΕ ΕΦΕΡ ΠΜΕΕΥΕ 19 ΜΠΕQΧΩΚ
ΧΕ ΝΕΟΥΝ Π 20 ΤΩΜΑ ΜΠCΝΔΥ ΝΤΕ ΤΜΝΤ 21 ΑΤCΟΟΥΝ
20

2
4
12 to rectify her deficiencies (ὕστερημα).
6 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. ΔΜ over erasure. • III 30,20 or [Ε ΝΕΥΝ].

II 23,18-33

IV ...36,14—37,1

ΕΥCΑΡΙC' ΟΥΩΤ' ΧΕ CΕΝΑΤἢΝΟ 19 ΟΥ ΓΑΡ ΝΑQ' ΜΠΕQΨΒΡ
2 ἤΖΩΤΡ ΑΥΩ QΝΑΚΩ 20 ἤCΩQ ΜΠΦΕΙΩΤ ΜΝ ΤQΜΔΔΥ 2 ...
ΤἢCΩΝΕ 21 ΔΕ ΤCΟΦΙΑ ...
4 ΤΑΙ ΕΤΑΞΕΙ ΕΖΡΑΙ ΖΝ ΟΥΜΝΤ 22 ΑΚΑΚΟC ...
ΧΕΚΑΔC ΕCΝΑCΩΖΕ ΜΠΕCΨΤΑ ...
6 21 ΕΤΒΕ ΠΑΙ ΑΥΜΟΥΤΕ ΕΡΟC ΧΕ ΖΩΗ ...
ΕΤΕ ΤΑΙ 24 ΤΕ ΤΜΔΔΥ ἤΝΕΤΟΝΖ ...
8 ΕΒΟΛ ΖΙΤΝ ΤΠΡΟΝΟΙΑ 25 ἤΤΑΥΘΕΝΤΕΙΑ' ἤΤΠΕ ...
10 ΑΥΩ ΕΒΟΛ ΖΙΤΟΟΤC
26 ΑΥΧΙ ΤΠΕ ἤΤΓΝΩCΙC ἤΤΕΛΕΙΟC
12 ΑΙΟΥΩΝΖ 27 ΔΝΟΚ' ΕΒΟΛ
ΜΠCΜΑΤ' ΝΟΥΑΕΤΟC ΖΙΧΝ 28 ΠΩΙΗΝ ΜΠCΟΟΥΝ
14 ΕΤΕ ΤΑΙ ΤΕ ΤΕΠΙΝΟΙΑ 29 ΕΒΟΛ ΖΝ ΤΕΠΡΟΝΟΙΑ
ΝΟΥΟΕΙΝ ΕΤΤΒ 30 ΒΗΥ
16 ΧΕΚΑΔC ΕΙΝΑΤCΕΒΑΥ
ΑΥΩ ἤΤΑΤΟΥ 31 ΝΟCΟΥ ΕΒΟΛ ΖΜ ΠΩΙΚ' ΜΠΖΙΝΗΒ'
18
ΝΕΥ 32 ΨΟΟΠ' ΓΑΡ ΜΠCΝΔΥ ΖΝ ΟΥΖΕ
20 ΑΥΩ ΑΥΜ' ΜΕ ΑΠΟΥΚΩΚ ΑΖΗΥ

2 ...
4 ...
6 14 ΧΕΙΚΑΙΔC ΕCΝΑCΩΖΕ ΜΠΕCΨΤΑ
8 15 ΕΤΒΕ ΠΑΙ ΑΥΜΟΥΤΕ ΕΡΟC ΧΕ 16 ΖΩΗ
[ΕΤΕ ΤΑΙ ΤΕ ΤΜΔΔΥ Ν] 17 ΝΕΤ[ΟΝΖ
ΕΒΟΛ ΖΙΤΝ ΤΠΡ[ΟΝΟΙΑ 18 Ν]ΤΑ[ΥΘΕΝΤΕΙΑ ΝΤ]ΠΕ
ΑΥΩ 19 [ΤΕΠΙΝΟΙΑ ΤΕΤΑΖΟΥΩΝ] 20 ΝΖ ΝΑQ 21 Ε[ΒΟΛ
10 ΑΥΩ ΕΒΟΛ ΖΙΤΟ]ΟΤC
ΑΥ 21 ΧΙ ΤΠΕ ἤΤΓΝΩCΙC ἤΤΕΛΕΙΟC
12 22 Δ[ΙΟΥΩΝΖ ΔΝΟΚ ΕΒΟΛ
ΜΠC]ΜΟΤ 23 ἤ[ΟΥΑΕΤΟC ΖΙΧΜ ΠΩΙΗΝ Μ 24 ΠCΟΟ[ΥΝ
14 ΕΤΕ ΤΑΙ ΤΕ ΤΠΕΠ 25 ΝΟΙΑ ΕΒ]ΟΛ ΖΝ ΤΕΠΡΟ[ΝΟΙΑ
ἤ 26 ΟΥΟΕΙΝ [ΕΤΤΒΒΗΟΥ
16 Χ]ΕΚΑ[ΔC] 27 ΕΙΝΑΤC[ΔΒΟΟΥ
ΑΥΩ] ΝΤΑΤQ[Υ] 28 ΝΟCΟΥ ΕΒΟΛ ΖΜ ΠΩΙΚ ΜΦΙ 29 ΝΗΒ
18
[ΝΕΥΨΟΟΠ ΓΑΡ ΜΠCΝΔΥ 30 C] 25 Ν ΟΥΖ[Ε
20 ΑΥΩ ΑΥΜΜΕ Ε]ΠΟΥ 37 ΚΩΚ ΑΖΗΟΥ

2
20 And (δέ) our sister 21 Sophia (σοφία)
4 (is) she who came down in innocence (ἀκακος)
22 in order to rectify her deficiency.
6 23 Therefore she was called 'Life' (ζωή) (Gen 3,21 LXX),
which is 24 'the Mother of the living.'
8 by the Providence (πρόνοια) 25 of the sovereignty (αὐθεντία) of heaven,
{ IV 36,18-20: and [(by) Reflection who appeared] to him. }
10 And through her
26 they have tasted perfect (τέλειος) knowledge (γνώσις).
12 I appeared
27 in the form of an eagle (ἀετός) on 28 the tree of knowledge,
14 which is the Reflection (ἐπίνοια) 29 from the Providence (πρόνοια)
of pure light,
16 30 that I might teach them
and awaken 31 them out of the depth of sleep.
18
For (γάρ) they 32 were both in a fallen state
20 and they 33 recognized their nakedness.

III 30,22—31,9

BG 61,7-62,8

2
αρειμε δε ν̄βι ιαλταβαωθ
4 χε| ²³αυσαζωου εβολ ἡμοq αq|cζουωρου|

6 ²⁴ἡζογο αqπροcπο'ιει ἡτεcζιμε
χε| ²⁵ερεπογζοoyτ' nαῖ xοειc ε|pοκ
8 εnq|²⁶cooyн an ἡmυcтнpиon
ἡτ|αqωω31'ne 2m πωxαxне ἡпcαn2pe ετογx'αb
10 ἡτοoy δε ayῖ ζote εcaζωq
εoy'ων2 ἡτεqмнтaтcooyн
12 εneqαr'γε'λoc
ayω αqciτε ἡμοoy εβολ ἡπ'παpα.αιoc
14 αqτ' ζιωωy ἡoyκακε ἡκακε
τοτε αqнаy εтпap'θeнoc
16 'εca2ε epαтc εα.αm

18
α.α.α.α.α.α.ωθ 'μοy2 ἡмнтaтcooyн
20 ayω neqoy'ieiω τογneс oγcпepмa εβολ ἡ2н'тc

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 (παρθένος)
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 [coγζωpoy]. • III 31,10 haplography. • III 30,22 corr. q over 8 (the scribe began to write εβολ).

2
αρειμε ν̄βι ιαλ'α.α.α.ωθ
4 χε ay2ḡtoy ḡ'cαnβολ ἡμοq αqcaζoy ¹⁰mmooy

6 ἡζογο δε εqπροc'пoiei нтeсζιme
εтpeφo'oyт ῖ xοeиc epoc
8 εἰqco'oyн an ἡmυcтнpиon
ἡ'тaqωωne εβολ 2m π'ωoxне mπxice ετογab
10 'нтоoy 'δε' ayῖ ζote εcaζoy ἡ'моq
ayω εoyων2 εβολ ἡ'тeqмнтaтcooyн
12 aneq'αr'γε.λoc тнpoy
noy.xe ḡ62'imooy εβολ 2m ππαpα.αιoc
14 'αqτ' ζιωωq нткpмнтc ἡ'καке
τοτε αqнаy εтпap'θeнoc
16 ετω2epαтc εα.αm ἡβι ιαλ'α.α.α.ωθ

18
αqмоy2 ḡ'мнтaθeнт
20 εqoyωω εtoy'neс oγcпepмa εβολ ἡ2н'тc

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 (παρθένος)
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

αcoγων2 ναy εβολ ³⁴ν̄βι τεπinoia εco ἡoyoεin
εcтoγnoyc ³⁵ἡποyμεεyε ε2pαῖ
ἡтapεqḡme δε ν̄βι ³⁶ι.α.α.α.α.α.ωθ
4 χε ayceζωoy εβολ ἡμοq ³⁷αqcoγ2ωp ἡпeqκα2
αqбн тcζime εc24'coβte ἡmoc ἡпeс2ooγт'
6
neqo ἡxοeиc ²epoc пe
8 εnqcooyн an ἡmυcтнpиon
'eнтa2ωωne εβολ 2m πωoxне εtoy'α.α.б.
10 ἡтоoy δε ayῖ 2νω2ε αxπioq'
ay'ω αqoyων2 εβολ ἡneq'αr'γε.λoc
12 ἡτεq'мнтaтcooyн тeт'ωooп' 2pαῖ ἡ2нт'q'
ay'ω αqноxoy εβολ 2m ππαpα.αιoc
14 ayω 'αqτ' ζιωoye ἡoyκmне ἡκαке
ayω αq'наy ἡβι πpωтapxων εтпap'θeнoc
16 εтa'2ε epαтc мн α.α.αm
ayω χe αcoγων2 εβολ ¹¹ἡ2нтc
18 ἡβι тeπinoia ἡoyoεin ἡων2
¹²ayω αqмоy2 ἡβι ι.α.α.α.α.α.ωθ ἡoyмнт'αтcooyн
20

Reflection (ἐπίνοια) ³⁴ appeared to them as a light
2 and she awakened ³⁵ their thinking.
And (δέ) when <Y>aldabaoth ³⁶ noticed
4 that they withdrew from him, ³⁷ he cursed his earth.
He found the woman as she was 24¹ preparing herself for her husband.

6
He was Lord ² over her
8 though he did not know the mystery (μυστήριον)
³ which had come to pass through the holy decree.
10 ⁴ And (δέ) they were afraid to blame him.
And ⁵ he showed his angels (ἄγγελος)
12 his ⁶ ignorance which is in him.
And ⁷ he cast them out of paradise (παράδεισος)
14 and ⁸ he clothed them in gloomy darkness.
And the ⁹ Chief Ruler (πρωτάρχων) saw the virgin (παρθένος)
16 who stood ¹⁰ by Adam,
and that
18 the luminous ¹¹ Reflection (ἐπίνοια) of life had appeared in her.
¹² And <Y>aldabaoth was full of ignorance.

20

• II 23,36 prob. haplography; the name α.α.α.α.α.ωθ is attested (Preisendanz, PGM IV,14), as are a number of theophoric names beginning with α.α.α- and α.α.т-.

• II 24,12 prob. haplography.

• IV 37,15 The stroke combined the preposition 2m and the article π into one syllable (cf. 47,1).

2
 4 ¹⁰ [αγω] αφχωζμ̄ μ̄μοc
 αφχπο
 6 ἡπε¹¹ [ζογε]τ̄ ἡψηρε· ζομοικωc ¹⁰πμεζcναγ
 8 εἰ[α]οῦ[α]τ̄ π[ζ]α[ι] ναρ̄α
 μ̄ν ελω¹¹εἰμ π[ζ]α [νε]μογ·
 10 ογα μεν ογδικαι¹⁴ [οc] πε·
 πκεογ[α] δε ογδικοc πε·
 12 ε¹³ [α]ωεἰμ πε π[α]δικαιοc
 εἰαογ[α] πε πα¹⁴ [α]κοc
 14 π[α]δικαιοc μεν
 αφ[α]ποκαθ̄εἰc¹⁷ [τα] μμιογ εζραῖ εχμ̄ πεκρωμ̄
 16 μ̄ν ¹¹ [πεπν]ᾱ·
 παδικοc δε
 18 εχμ̄ πκαζ
 μ̄ν ¹⁴ [πμοο]γ
 20 ναῖ νε εψαγμογτε 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 (+μὲν) is righteous (δίκαιος),
¹⁴ but (δέ) [the other one] is unrighteous (ἀδίκος).
 12 ¹⁵ [Eloim] is the righteous (δίκαιος) one,
 Yavai is the ¹⁶ [unrighteous one (ἀδίκος).]
 14 The righteous (δίκαιος) one (+μὲν)
 he set (ἀποκαθίσταται) ¹⁷ over fire
 16 and ¹⁸ [spirit (πνεῦμα),]
 and (δέ) the unrighteous (ἀδίκος) one
 18 over earth
 and ¹⁹ [water.]
 20 These are called

2
 4 αφχωζμεc
 αφχπο
 6 ἡ¹⁰πωορπ̄ ψηρε ζομοικωc ¹⁰πμεζcναγ
 8 ἰα¹¹φε φο ναρ̄α
¹¹αγω ελωεἰμ φο ννεμογ
 10 ¹²ογα μεν ογδικαιοc πε
 πκε¹³ογα δε ογδικοc πε
 12 ελωεἰμ ¹⁴πε παδικαιοc
 ἰα¹⁵φε πε πα¹⁶ [α]κοc
 14 παδικαιοc μεν
 αφ¹⁷κααγ ζῖαμ̄ πκωζτ̄
 16 μ̄ν πε¹⁸π̄να
 παδικοc δε
 18 αφκααγ ¹⁹ζῖαμ̄ πμοογ
 μ̄ν πκαζ
 20 να²⁰ῖ νε ετε ψαγμογτε 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 (+μὲν) is righteous (δίκαιος),
 but (δέ) the other ¹³ one is unrighteous (ἀδίκος).
 12 Eloim ¹⁴ is the righteous (δίκαιος) one,
 Yave is the ¹⁵ unrighteous one (ἀδίκος).
 14 The righteous (δίκαιος) one (+μὲν)
 he ¹⁶ set over fire
 16 and ¹⁷ spirit (πνεῦμα),
 and (δέ) the unrighteous (ἀδίκος) one
 18 he set ¹⁸ over water
 and earth.
 20 ¹⁹ These are called

ἡταρεc²⁴εἰμε δε ἡδ̄ι τ̄προν̄οἰα ¹⁴μ̄πτηρ̄q
 2 αcτ̄ν̄οογ ἡ̄ζοεἰνε
 αγω αγτωρπ̄ ¹⁵ἡ̄ζωη εβολ̄ ζ̄ν̄ εγζα
 4 αγω αφχωζμε μ̄μοc ¹⁶ἡ̄δ̄ι πρωταρχων
 αγω αφχπο εβολ̄ ἡ̄ζητ̄c ¹⁷ἡ̄ψηρε cναγ
 6 πωορπ̄ αγω πμεζcναγ·
¹⁸ελωἰμ μ̄ν ἰα¹⁹φε
 8 ελωἰμ <μ>εν ογζο ἡ̄ρκοc ¹⁹πε
 ἰα²⁰φε δε ογζο ἡ̄εμογ πε
 10 πογα μεν ²⁰ογδικαιοc πε
 πογα δε ογδικοc πε
 12
 14 ἰα²¹εγ̄εμεν
 αφ̄ραποκαθ̄εἰcτα ἡ̄μογ εζραῖ ²²εχμ̄ πκωζτ̄·
 16 μ̄ν πτηγ
 ελωἰμ δε
 18 αφ̄ραπο²³καθ̄εἰcτα ἡ̄μογ εζραῖ εχμ̄ πμοογ·
 μ̄ν ²⁴πκαζ
 20 ναῖ δε αφμογτε εροογ

¹³ And (δέ) when the Providence (πρόνοια) of the All ¹⁴ noticed (it),
 2 she sent some
 and they snatched ¹⁵ Life (ζωή) out of Eve.
 4 And the Chief Ruler (πρωτάρχων) ¹⁶ defiled her
 and he begot in her ¹⁷ two sons;
 6 the first and the second
¹⁸ (are) Eloim and Yave.
 8 Eloim (+μὲν) has a bear (ἄρκος)-face
¹⁹ and (δέ) Yave has a cat-face.
 10 The one (+μὲν) ²⁰ is righteous (δίκαιος),
 but (δέ) the other is unrighteous (ἀδίκος).
 12 [IV 38,4-6: Yave (+μὲν) is righteous (δίκαιος),
 but (δέ) Eloim is unrighteous (ἀδίκος).]
 14 ²¹ Yave (+μὲν)
 he set (ἀποκαθίσταται) ²² over fire
 16 and wind,
 and (δέ) Eloim
 18 he set (ἀποκαθίσταται) ²³ over water
 and ²⁴ earth.
 20 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 πτε¹.
 • II 24,21 The scribe mistakenly took μεν to be part of the proper name.
 • IV 37,25 appears to have the synonym αοογ·. • IV 37,26 omitted αγω due to homoioteleuton. • IV 38,9 The stroke over η² is visible.
 • IV 38,9 homoioteleuton (from εροογ to εροογ).

III 31,20—32,8

BG 62,20—63,14

2 ²⁰2Ν ΝΓΕΝΕΑ ΤΗΡΟΥ ΧΕ
 ΑΒΕΛ ΜΝ ΚΑ²¹ΙΕΙΝ]
 4
 ΨΑΖΡΑΪ ΕΠΟΟΥ ΝΖΟΟΥ
 6 ΑΠCΥ²²ΝΟΥCΙΑCΙΜΟC ΘΩ ΕΦΜΗΝ
 ΕΒΟΛ ΖΙ²³ΤΟΟΤQΙ ΜΠΕΖΟΥΕΙΤ ΝΑΡΧΩΝ
 8 ΑΥΩ ²⁴ΑΦΧΟΙ ΕΖΡΑΪ ΕΑΔΑΜ
 ΝΟΥCΠΟΡΑ ΝΕΠΙΘΥΜΙΑ
 10 ΖΩCΤΕ ΕΒΟΛ ΖΙΤΟΟΤC Ν²⁵ΤΟΥ²⁶CΙΑ
 ΝCΕΧΠΟ ΜΠΕΥΕΙΝΕ
 12
 ΕΒΟΛ ΖΙΤΟ²⁷ΟΤ²⁸Q ΜΠΕΥΑΝΤΙΜΙΜΟΝ ΜΠΝΑ
 14 ΝΑΡΧΩΝ ΜΠΕCΝΑΥ
 ΑΥΑΠΟΚΑΘΙCΤΑ Μ²⁹ΜΟΟΥ ΕΧ³⁰Ν ΖΕΝΑΡΧΗ
 16 ΖΩCΤΕ ΝCΕΑΡ³¹ΧΕΙ ΕΧ³²Η ΠΕCΠΗΛΑΙΟΝ
 ΑΦCΟΥΝ ΤΕQ³³ΑΝΟΜΙΑ ΜΜΙΝ ΜΜΟQ
 18
 ΑΦΧΠΟ
 20 Ν³⁴CΗΘ

2 Abel and Cain
²⁰ [among] all generations (γενεά) of men.
 4
²¹ Up to the present day.
 6 ²² [sexual intercourse (συνουσία)] continued and persisted
²³ [due to] the Chief Ruler (ἀρχων).
 8 And in Adam ²⁴ he planted
 sexual (σπορά) desire (ἐπιθυμία)
 10 ³²¹ 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 (ἀποκαθιστάει) ⁵ over principalities (ἀρχή)
 16 so that (ὥστε) they might ⁶ rule (ἀρχειν) over the tomb (σπήλαιον).
 He (Adam) knew his own ⁷ lawlessness (ἀνομία)
 18
 and he begot
 20 ⁸ Seth

2 ²⁰2Ν ΝΓΕΝΕΑ ΝΗΡΩΜΕ ΤΗΡΟΥ 63¹ΧΕ
 ΚΑΙΝ ΜΝ ΑΒΕΛ
 4
 ΨΑΖΙΟΙΥΙΝ] ²ΕΠΟΟΥ ΝΖΟΟΥ
 6 ΑΦΩΠΕ Ν³ΒΙ ΠCΥΝΟΥCΙΑ ΜΠΓΑΜΟC
 Ε⁴ΒΟΛ ΖΙΤ⁵Η ΠΕΖΟΥΕΙΤ ΝΑΡ⁶ΧΩΝ
 8 ΑΦΧΟ ΖΝ ΑΔΑΜ
 ΝΟΥΕ⁷ΠΙΘΥΜΙΑ ΝCΠΟΡΑ
 10 ΖΩCΤΕ ⁷<ΟΥ>ΕΒΟΛ ΖΝ ⁸ΤΟΥCΙΑ ΤΕ
 ΤΑΪ ΕΤ⁸ΧΠΟ ΝΟΥΕΙΝΕ
 12
 ΕΒΟΛ Ζ⁹Η ΠΕΥ⁹ΑΝΤΙΜΙΜΟΝ <ΜΠΝΑ>
 14 ΠΑΡΧΩΝ ΔΕ ¹⁰CΝΑΥ
 ΑΦΚΑΘΙCΤΑ ΜΜΟΟΥ ¹¹ΖΙΧ³²Ν ΝΑΡΧΗ
 16 ΖΩCΤΕ ΝCΕ¹²Ρ¹²ΑΡΧΕΙ ΕΠΕΜΖΑΟΥ
 ΑΦCΟΥΩΝ ¹³ΤΕΦΟΥCΙΑ ΕΤΕΙΝΕ ΜΜΟQ
 18
¹⁴ΑΔΑΜ ΑΦΧΠΟ
 20 ΝCΗΘ

2 Cain and Abel
²⁰ among all generations (γενεά) of men.
 4
⁶³¹ 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 (καθιστάει) ¹¹ over the principalities (ἀρχή)
 16 so that (ὥστε) they might ¹² rule (ἀρχειν) 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 ΠCΥΝΟΥCΙΑ masculine article probably due to Greek συνουσιασμός, see III 31,21f.

II 24,24—25,1

IV 38,11-29

ΝΗΡΑΝ ²⁵ΧΕ
 2
 ΚΑΙΝ ΑΥΩ ΑΒΕΛ
 4 ΕΦΝΑΥ ΑΤΕΦΠΑΝΟΥΡ²⁶ΓΙΑ
 ΨΑΖΟΥΝ ΘΕ ΑΠΟΟΥ ΝΖΟΟΥ
 6 ΑCΘΩ Ν²⁷ΒΙ ²⁸ΤCΥΝΟΥCΙΑ
 ΕΒΟΛ ΖΙΤ²⁹Η ΠΡΩΤΑΡΧΩΝ
 8 ²⁸ΑΥΩ ΑΦΧΩ ΝΟΥCΠΟΡΑ ΝΕΠΙΘΥΜΙΑ
 ΖΡΑΪ ²⁹Ζ³⁰Η ΤΑΔΑΔΑΜ
 10 ΑΦΤΟΥΝΟΥC ΔΕ ΕΒΟΛ ΖΙΤ³¹Η ³²ΤCΥΝΟΥCΙΑ
 ΜΠΧΠΟ ΜΠΕΙΝΕ ΝΝCΩΜΑ
 12 ³¹ΑΥΩ ΑΦΧΩΡΗΓΕΙ ΝΑΥ
 ΕΒΟΛ Ζ³²Η ΠΕQΠ³³ΝΑ ³⁴ΕΤΩΘΒΙΑΕΙΤ³⁵
 14 ΠΑΡΧΩΝ ΔΕ CΝΑΥ
 ΑΦΡΑΠΟ³⁶ΚΑΘΙCΤΑ ΜΜΟΟΥ ΕΖΡΑΪ ΕΧ³⁷Ν
 16 ΖΩC³⁸ΤΕ ΑΤΟΥΑΡΧΕΙ ΑΧ³⁹Η ΠΕCΠΗΛΑΙΟΝ
 ΝΤΑΡΕQ⁴⁰ΜΜΕ ΔΕ Ν⁴¹ΒΙ ΑΔΑΜ ΑΠΕΙΝΕ
 18 ΝΤΕQΠΡΟ⁴²ΓΝΩCΙC ΜΜΙΝ ΜΜΟQ
 ΑΦΧΠΟ ΜΠΕΙΝΕ ²⁵1⁴³ΜΠΩΗΡΕ ΜΠΡΩΜΕ
 20 ΑQ⁴⁴ΜΟΥΤΕ ΕΡΟQ⁴⁵ ΧΕ CΗΘ

with the names

2 ²⁵ Cain and Abel
 4 with a view to deceive (πανουργία).
²⁶ Now up to the present day
 6 ²⁷ sexual intercourse (συνουσία) continued
 due to the Chief Ruler (πρωτάρχων).
 8 ²⁸ And he planted sexual (σπορά) desire (ἐπιθυμία)
²⁹ in her who belongs to Adam.
 10 And (δέ) he produced through ³⁰ intercourse (συνουσία)
 the copies of the bodies (σώμα),
 12 ³¹ and he inspired (χωρηγεῖν) them
 with his counterfeit spirit (πνεῦμα).
 14 ³² And (δέ) the two rulers (ἀρχων)
 he set ³³ over (ἀποκαθιστάει) {IV 38,23: many} principalities (ἀρχή)
 16 so that (ὥστε) ³⁴ they might rule (ἀρχειν) over the tomb (σπήλαιον).
³⁵ And (δέ) when Adam recognized the likeness
 18 of his own ³⁶ foreknowledge (πρόγνωσις),
 he begot the likeness ²⁵¹ of the Son of Man.
 20 He called him Seth

¹¹(ΧΕ [ΝΑΪ ΔΕ ΑQΜΟΥΤΕ ΕΡΟQΥ] Ν¹²ΝΗΡΑΝ ΧΕ
 2
 ΚΑΙΝ ΑΥΩ ΑΒΕΛ
 4 ΕΦΝΑΥ ¹³ΕΤ[ΕΦΠΑΝΟΥΡΓΙΑ
 ΨΑΖΟΥΝ] ΘΕ ¹⁴ΕΠΟΟΥ ΝΖΟΟΥ
 6 ΑCΘΩ Ν¹⁵ΒΙ ΤCΥΝ¹⁶ΟΥCΙΑ
 ΕΒΟΛ ΖΙΤ¹⁷Η ΠΡΩΤΑΡΧΩΝ
 8 ¹⁶ΑΥΩ ΑΦ[ΧΩ ΝΟΥCΠΟΡΑ ΝΕΠΙΘΥ]1¹⁸ΜΙΑ
 Ν[ΖΡΑΪ ΖΝ ΑΔΑΜ
 10 ΑQ[ΤΟ[ΥΝΟC] ¹⁹ΔΕ ΕΒ[ΟΛ ΖΙΤ²⁰Η ΤCΥΝ]ΟΥCΙΑ
 Μ²¹Π[Χ]ΠΟ ΜΠΙΝ]Ε Ν[C]ΩΜΑ
 12 ΑΥΩ ²⁰ΑΦΧΩΡΗΓΕΙ] ΝΑΥ
 ΕΒΟΛ Ζ²²Μ Π]ΕQΠ²³ΝΑ ²⁴ΕΤΩΘΒΙΟ]ΕΙΤ²⁵
 14 ΠΑΡΧΩΝ] ΔΕ ²²C[ΝΑΥ
 ΑΦΡΑΠΟΚΑ]ΘΙCΤΑ] ΜΜΟΟΥ ²³Ε[ΖΡΑΪ ΕΧ²⁴Ν ΖΑ]Ζ ΝΑΡΧΗ
 16 [ΖΩ]CΤΕ ²⁴Ε[ΤΡΕΥΡΑΡΧΕΙ] ΕΧ²⁵Η [ΠΕCΤ]ΠΗΛΑΙΟΝ
²⁶Ν[Τ]ΑΡ[ΕQΜΜΕ] ΔΕ Ν[ΒΙ ΑΔΑ]Μ ΑΠ²⁷ΕΙΝΕ
 18 ΝΤΕ[QΠΡΟΓΝ]ΩCΙC] ΜΜΙΝ Μ²⁸1²⁹ΜΟQ
 ΑΦΧ[Π]Ο ΜΠ[ΙΝΕ Μ]Π³⁰ΩΗ³¹ΡΕ ΜΠΡΩΜΕ
 20 Α[QΜΟΥ]ΤΕ ΕΡΟQ ²⁹ΧΕ CΗΘ

III 32,8-14

BG 63,14—64,3

ΚΑΤΑ ΤΓΕΝΕΑ ΜΠΕΑΝΖΡΕ ΖΡΑΙ¹⁰ ΖΝ ΝΑΙΩΝ
 2 ΖΟΜΟΙΩΣ ΑΥΤΗΝΟΟΙΥ¹⁰ ΝΤΜΑΔΥ
 ΜΠΕCΖΙΔΙΟΝ
 4 ΜΠΝΑ
 ΕΤΙΡΕΦΙ¹¹ ΤΟΥ ΝΟC< > ΝΝΕΤΝΕ ΜΜΟC
 6 ΖΝ ΙΟΥΤΥ¹² ΠΟC ΝΤΕ <ΠΕ> ΠΛΗΡΩΜΑ
 ΝΥΝΤΙΟΥ¹³ ΕΒΟΛ ΖΝ ΤΛΗΘΗ
 8 ΜΝ ΤΚΑΚΙΑ ΝΤΕ ΠΕCΙ¹⁴ ΠΗΛΑΙΟΝ

ΑΥΩ Ν¹⁵ΘΕ ΝΤΓΕΝΕΑ ΕΤΖΝ ΤΠΕ ΖΝ ¹⁶ΝΑΙΩΝ
 2 ΝΤΕΕΙΖΕ ΤΜΑΔΥ ΔC¹⁷ ΤΗΝΟΟΥ
 ΜΠΕΤΕ ΠΩC ΠΕ
 4 ¹⁸ΑΠΕΠΝΑ ΕΙ ΝΑC ΕΖΡΑΕΙ
 ΕΤ¹⁹ ΡΕCΤΟΥΝΟC ΝΤΟΥCΙΑ ΕΤΕΙΝΕ 64¹ ΜΙΜΟC
 6 ΕΖΝ ΠΤΥΠΟC ΜΠ²ΧΩΚ
 ΕΤΟΥΝΟCΟΥ ΖΝ ΤΒΩC
 8 ΜΝ ΤΚΑΚΙΑ ΜΠ³ΖΑΟΥ

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

¹ΚΑΤΑ ΘΕ ΜΠΕΧΠΟ ΖΡΑΙ ΖΝ <Ν>ΑΙΩΝ
 2 ΖΟΜΟΙΩC ΤΚΕΜΑΔΥ ΔCΤΗΝΑΥ ΑΠΙΤΗ
 4 ΜΠΕCΠΝΑ
¹⁸ΜΠΕΙΝΕ ΝΤΕΤΝΕ ΜΜΟC
 6 ΑΥΩ ΝΟΥΑΝ¹ ΤΙΤΥΠΟΝ ΝΤΕΤΖΝ ΠΛΗΡΩΜΑ
 8
 ΧΕ CΝΑ⁵CΟΒΤΕ ΝΟΥΜΑ ΝΩΩΠΕ
 10 ΝΑΙΩΝ ΕΤΗΝΗΥ ⁷ΑΠΙΤΗ
 ΑΥΩ ΑΥΤCΟΟΥ ΝΟΥΜΟΟΥ ΝΒΩC
 12 ΕΒΟΛ ΖΙΤΗ ΠΡΩΤΑΡΧΩΝ
 ΧΕΚΑΔC ΝΝΟΥCΟΥΩΝΟΥ ΧΕ ΖΝ ΕΒΟΛ ΤΩΝ ΝΕ

ΚΑΙΤΑ ΘΕ ΜΠΕΧΠΟ ΝΖΡΑΙ ¹⁰ΖΝ ΝΑΙΩΝ
 2 ΖΟΙΜΟΙΩC ΤΚΕΜΑΔΥ ¹¹ΔCΤΗΝΝΙΟΙΟΥ ΕΠΙΙΤΗ
 4 ΜΠΕCΠΝΑ
¹²ΜΠΙΝΙΕ ΝΤΙΕΤΕΙΝΙΕ ΜΜΙΟC
 6 39¹ ΑΥΩ ΝΟΥΑΝΤΙΤΥΠΟΝ ΝΝΕΤΖΝ ΠΛΗΡΩΜΑ
 8
 ΧΕ CΝΑCΟΒΤΕ ΝΟΥΜΑ ΝΩΩΠΕ
 10 ΝΝΑΙΩΝ ΕΤΗΝΟΥ ⁷ΕΠΙΤΗ
 ΑΥΩ ΑΥΤCΟΟΥ ΙΝΙΟΥΜΟΟΥ ΝΒΩC
 12 ΕΒΟΛ ΖΙΤΗ ΠΡΩΤΑΡΧΩΝ
⁶ΧΕΚΑΔC ΙΝΝΕΙΥCΟΥΩΝΟΥ ΧΕ ⁷ΖΕΝΕΒΟΙΛ ΤΩΝ ΝΕ

² according to (κατά) the way of the race in the aeons (αίων).
 2 Likewise (ὁμοίως) ³ the Mother also sent down
 4 her spirit (πνεῦμα)
⁴ which is in her likeness
 6 and a ⁵ copy (ἀντίτυπον) of the one who is in the pleroma (πλήρωμα),
 8
 for she will ⁶ prepare a dwelling place
 10 for the aeons (αίων) which will come ⁷ down.
 And he made them drink water of forgetfulness,
 12 ⁸ from the Chief Ruler (πρωτάρχων),
 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

αὐτὴ ἀγῶνι ντεεῖρε προσ¹⁵ οὐοειψ
 2 ἐσζυποῖ|ργει ζαροφ¹⁶ μπε|¹⁶σπερμα
 κεκαας [εφει εζραι¹⁷ ἡδ¹⁷ πη¹⁷αγιον ἡπῆ¹⁷α
 4 εβολ ζη¹⁸τοτοϋ η|¹⁸ἡνοδ¹⁸ ἡαιων
 εφναταζο ε|ρατοϋ|¹⁹ εβολ ζῆ¹⁹νεγυστερημα
 6 ε|τκατορ|²⁰εωσις ἡπαιων
 κεκα|ας εφνα|²¹ψωπε²¹ ἡογπληρωμα εφ|ογ²¹ααβ|
 8 ²²κεκαας δε ἡνεγψωωτ²²

BG 64,3-13

αὐτὴ ντ¹⁵ζε αφδω
 2 προσ ουοίψ¹⁶ αφ¹⁶ ζωβ¹⁶ ζα¹⁶ρατ¹⁶φ¹⁶ μπεσπερ¹⁶μα
 κεκαας ζοταν¹⁷ εφψαν¹⁷ει¹⁷ ἡδ¹⁷ πεπῆ¹⁷α
 4 εβολ ζῆ¹⁸ἡαιων¹⁸ ετογ¹⁸ααβ
 εφ¹⁸αταζοοϋ¹⁸ ερατοϋ¹⁸ ἡσα¹⁸ νβολ¹⁸ μπεψτα
 6 ¹⁹επταζο¹⁹ ερατ¹⁹φ¹⁹ μπαιων
²⁰κε²⁰εψωπε²⁰ νογ²⁰χωκ²⁰ ²¹εφ²¹ογ²¹ααβ
 8 κε²²εψωπε²² ²²δε²² εμῆ²² ψτα²² ἡζητ²²φ²²

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 (ἁγίου) 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

αὐτὴ ταῖ¹⁰ τε¹⁰ θε¹⁰ ενταψωπε¹⁰ ἡδ¹⁰ πεσπερμα
 2 προσ¹¹ οὐοειψ¹¹ εφ¹¹ρ¹¹ζυποϋργει
 κεκαας ζοταν¹² εφψανει¹² εζραι¹² ἡδ¹² πεπῆ¹²α
 4 εβολ ζιτῆ¹³ ἡαιων¹³ ετογ¹³ααβ
 εφ¹³νασεζωφ¹³ ερατ¹³φ¹³ αὐ¹⁴τ¹⁴ ἡη¹⁴τ¹⁴αδ¹⁴αφ¹⁴ ζῆ¹⁴ πψτα
 6 κεκαας ερεππλη¹⁵ρωμα¹⁵ τηρ¹⁵φ¹⁵ ναψωπε¹⁵ εφ¹⁵ογ¹⁵ααβ
 8 αὐτὴ ἡ¹⁶ατψτα¹⁶

IV 39,7-15

α[γ]ιω ταῖ τε¹⁰ θε¹⁰ ἡ[τα]ψωπε| ἡδ¹⁰ πεσπερμα
 2 ¹¹προς¹¹ |οὐοειψ¹¹ εφ|ζυ|ποι|ργει
 κε¹²καας |ζοταν¹² εφψανει¹² εζραι¹² ἡδ¹² ¹³π[ε]πῆ¹³α
 4 εβολ ζιτῆ¹³ ἡαιων¹³ ετογ¹³ααβ
 εφ¹⁴νασεζωφ¹⁴ ερατῆ¹⁴ αὐτ¹⁴ ¹⁵ἡη¹⁵τ¹⁵αδ¹⁵αφ¹⁵ ζῆ¹⁵ πψτα
 6 [κεκαας ¹⁶ε[ρεππληρωμα¹⁶ τηρῆ¹⁶ ναψω¹⁶ῖ|πε¹⁶ ε]φ|ογ¹⁶ααβ
 8 α]γ¹⁷ω ἡατψτα¹⁷

Thus ¹⁰ the seed (σπέρμα) remained for (πρός) ¹¹ a while
 2 assisting (ὑπουργεῖν) (him)
 in order that, when (ὅταν) ¹² the Spirit (πνεῦμα) comes
 4 forth from ¹³ the holy aeons (αἰών),
 he may raise up and ¹⁴ heal him from the deficiency,
 6 that the ¹⁵ whole pleroma (πλήρωμα) may (again) become holy
 8 and ¹⁶ faultless."

• IV 39,11 The stroke over πῆα is partly visible.

III 32,22—33,12

BG 64,13—65,15

1 ANOK 23 ΖΩ ΠΕΧΑΙ ΧΕ ΠΧΟΕΙC
 2 ΝΕΨΥΧΟΟΥC 24 ΝΟΥC ΝΙΜ CΕΝΑΝΟΥΖΗ
 3 [ΕΠΖΙΛΑΙ] 25 ΚΡΙΝΕC ΝΟΥΟΕΙΝ
 4 ΠΕΧΑQ [ΝΑΙ ΧΕ]
 5 ΑΚΕΙ ΕΖΟΥΝ ΕΤΕΝΝΟΙΑ ΝΖΗΝΟΒ Ν33'ΖΒΗΟΥC
 6
 7 ΕΥΔΥCΚΟΛΟΝ ΠΕ ΕΒΟΛΠΟΥ 2 ΕΒΟΛ ΝΖΕΝΚΟΟΥC
 8 ΕΙΜΗΤΙ ΝΗ ΜΜΑΤΕ
 9 ΕΤΕ ΖΗΕΒΟΛ ΖΗ ΤΓΕΝΕΑ ΝΑCΑΛΕΥΤΟΝ 4 ΝΕ
 10 ΝΑΙ ΕΤΨΑΡΕΠΕΠΝΑ ΝΠΩΝΖ ΕΙ 5 ΕΖΟΥΝ ΕΡΟΟΥ
 11 ΑΥΩ ΝQΝΟΥΖΒ ΜΗ ΤΒΟΜ
 12 6 CΕΝΑΟΥΧΑΙ ΝΤΕΛΕΙΟC
 13 ΑΥΩ ΝCΕΗΠΨΑ 7 ΝΝΙΝΟΒ ΝΟΥΟΕΙΝ
 14 8 ΠΜΑ 9 ΓΑΡ 10 ΕΤΗΜΑΥ 11 ΨΑΥΚΑΘΑΡΙΖΕ ΜΜΟΟΥ
 12 ΕΒΟΛ ΖΗ ΚΑΚΙΑ 9 ΝΙΜ
 13 ΜΗ ΝΗΡΕ ΝΤΠΟΝΗΡΙΑ
 14 ΕΝCΕ 10 11 ΝΖΗΟΥ ΑΝ ΕΛΑΔΥ
 15 ΕΙΜΗΤΙ ΕΠCΩ 11 12 ΟΥΖ ΝΑΦΘΑΡΤΟΝ
 16 ΕΥΜΕΛΕΤΑ ΝΖΗΤQ 12 13 ΧΝ 14 ΤΝΟΥ
 15 ΧΩΡΙC ΟΡΓΗ ΖΙ ΚΩΖ

[1] 23 then said, "Lord,
 2 will the [souls (ψυχή)] 24 of every one escape
 to [the pure (εἰλικρινές)] 25 light?"
 4 He said [to me],
 "You have entered into a consideration (ἐννοία) of [great] 33 things
 6 which are difficult (δύσκολον) to explain 2 to others
 8 except (εἰ μήτι) to those only
 9 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

• III 32,24 or [ΕΠΖΙΛΑΙ] (cf. 9,11). • III 33,7 M was mistakenly crossed out. • III 33,10 corr. γ' over α (dittography). • III 33,12 or [ΧΝΝ] (cf. 36,4).
 • BG 64,14 Till-Schenke emend to ΠCΑC, see 42,19. • BG 64,15 Till-Schenke suggest CΝΟΥΖΗ ΕΖΟΥΝC for ΩΝΖ ΝΖΟΥC due to confusion between (ζώνοντα
 and σώσονται, but see 67,3. • BG 64,16 lit. "more than the pure light." • BG 65,13 Till-Schenke suggest ΑΦΘΑΡΤΟC(Ι)C ΕΥΜΕΛΕΤΑ on the basis of III 33,11.

II 25,16-31

IV 39,16—40,6

1 ΑΥΩ ΠΕΧΑΙC ΑΝΟΚ ΜΠCΩΡ ΧΕ 17 ΠΧΟΕΙC
 2 ΝΨΥΧΟΟΥC ΔΕ ΤΗΡΟΥ CΕΝΑΟΥΧΑΙ
 3 18 ΕΖΟΥΝ 19 ΕΠΟΥΟΕΙΝ ΕΤΤΒΗΥ
 4 ΑQΟΥΩΨΒΕ 19 ΠΕΧΑQ ΝΑΕΙ ΧΕ
 5 ΖΕΝΝΟΒ ΝΕ ΝΕΝΖΒΗΥC 20 ΕΝΤΑΥΤΑΛΟ
 6 ΕΖΡΑΙ ΕΧΗ ΠΕΚΜΕΕΥ
 7 ΟΥΔΥC'ΚΟΛΟΝ ΓΑΡ ΠΕ ΕΒΟΛΠΟΥ ΕΒΟΛ ΝΖΗΚΟ 22 ΟΥΕΙ
 8 ΕΙΜΗΤΙ ΝΝΑΙ
 9 ΕΤΨΟΟΠ' ΕΒΟΛ ΖΗ 23 ΤΓΕΝΕΑ ΝΑΤΚΙΜ
 10 ΝΑΙ ΕΤΕ ΠΕΠΝΑ ΜΠΩΝΖ 24 ΝΑΕΙ ΕΖΡΑΙ ΕΧΩΟΥ
 11 ΑΥΩ ΝQΨΩΠΕ ΜΗ ΤΒΟΜ
 12 25 CΕΝΑΟΥΧΑΙC ΑΥΩ ΝCΕΨΩΠΕ ΝΤΕΛΕΙΟC
 26 ΑΥΩ CΕΝΑΡ 27 ΠCΩΑ ΝΖΕΝΜΗΝΤΙΝΟΒ
 14 ΑΥΩ 27 CΕΝΑΤΒΒΟ ΖΗ ΠΜΑ ΕΤΗΜΑΥ
 15 ΕΒΟΛ ΖΙΤΝ 28 ΚΑΚΙΑ ΝΙΜ
 16 ΜΗ ΝΡΟΟΥΨ ΝΤΕ ΤΠΟΝΗΡΙΑ
 29 ΕΝCΕQΙ ΡΟΟΥΨ ΔΕ ΕΛΑΔΥ ΑΝ
 18 ΕΙΜΗΤΙ 30 ΤΜΝΤ'ΑΤ'ΤΕΚΟ ΟΥΔΑΤC
 31 ΕΥΡΜΕΛΕΤΑ ΜΜΟC 31 ΧΗ ΜΠΙΜΑ
 20 ΧΩΡΙC ΟΡΓΗ ΖΙ ΚΩΖ

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 ΠM.

III 33,12—34,3

BG 65,15—66,17

χω¹³ῖρις φθονος ζῆ επιθυμία
 2 ΖΙ ΠΛΗCΜΟ¹⁴ΙΝΗ
 ΖΝ ΝΑΙΕΙ ΤΗΡΟΥ ΕΝCΕΑΜΑΖΤΕ ¹⁵ΙΜΜΟΥ ΔΝ
 4 ΕΙΜΗΤΙ ΤΠΡΟCΖΥΠΟCΤΑCΙC
 6 ¹⁶ΙΝΤCΑΡΞ ΕΙΥΧΡΩ
 ΕΥΘΩΥΤ ΕΒΟΛ <ΝCΑ> ¹⁷ΙΤΕΥΝΟΥ
 8 ΕΤCΝΑΠΑΡΑΛΑΜΒΑΝΕ ΜΟ¹⁸ΙΟΥ
 10 ΖΙΤΟΟΤΟΥ ΝΗΠΑΡΑΛΗΜΠΤΩΡ
¹⁹ΖΜ ΠΜΠΩΑ
 12 ΜΠΩΝΖ ΝΩΑ ΔΝΗΖΕ ²⁰ΙΜΝ ΠΙΤΩΖΗ ΕΥΖΥΠΟΜΙΝΕ ΖΑ ΝΚΑ
 ΝΙΜ ²¹ΙΕΥΤΙΩΟΥΝ ΖΑ ΝΚΑ ΝΙΜ
 14 ΧΕΚΑΔC ΕΥΝΑ²²ΙΧΩΚ ΕΒΟΛ ΜΠΑΘΛΟΝ
 ΝCΕΡΚΛΗΡΟΝΟ²³ΙΜ ΜΠΩΝΖ ΝΩΑ ΔΝΗΖΕ
 16 ΔΝΟΚ ΔΕ ²⁴ΠΕΧΑΙ ΝΑQ ΧΕ ΠΧΟΕΙC
 ΝΕΤΕΜΠΟΥ²⁵ΕΙΡΕ ΝΗΑΙ
 18 ΖΝ ΟΥ ΝΕ ΝΕΥΨΥΧΟΟΥΕ
 34¹Η ΕΥΝΑΧΩΡΙ ΕΤΩΝ
 20 ΝΑΙ ΝΤΑΠΕΠΝΑ ²⁶ΜΠΩΝΖ ΕΙ ΕΖΟΥΝ ΕΡΟΟΥ ΜΝ ΤΔΥΝΑ³ΜΙC

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?

• III 33,16 The scribe wrote mistakenly ΕΒΟΛ ΧΕ ("because") instead of ΕΒΟΛ ΝCΑ. • III 33,22 corr. λ² over ρ.

• BG 65,19 ΙCΑΡΞ appears to be followed by a line filler extending to the margin. • BG 66,3 Till-Schenke emend to ΤΙΝΗΝΑΥ.

• BG 66,13 Till-Schenke emend to ΠCΧC, see 42,19.

ΖΙ ΖΟΤΕ ΖΙ ¹⁶ΕΠΙΘΥΜΙΑ
 2 ΖΙ CΙ
 ΖΝ ΝΑΕΙ ¹⁷ΤΗΡΟΥ ΕΝCΕΑΜΑΖΤΕ Μ¹⁸ΜΟΥ ΔΝ
 4 ΟΥΤΕ ΖΝ ΛΑΔΥ Ν¹⁹ΖΗΤΟΥ
 ΕΙΜΗΤΙ ΜΜΑΤΕ
 6 ΕΤCΑΡΞ 66¹ΕΥΧΡΑCΘΑΙ ΝΑC
 ΕΥΘΩΥΤ ΕΒΟΛ ΖΗΤΟΥ
 8 ΧΕ ΕΥΝΑ²⁰ΗΤΟΥ ΕΒΟΛ ΤΝΝΑΥ
 ΝCΕ²¹ΠΑΡΑΛΑΜΒΑΝΕ ΜΜΟΥ
 10 ²²ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΝΝΙΠΑΡΑ²³ΛΗΜΠΤΩΡ
 ΖΜ ΠΜΠΩΑ
 12 Μ²⁴ΠΩΝΖ ΩΑ ΕΝΕΖ ΝΑΤΤΑΚΟ Μ²⁵ΠΤΩΖΗ ΕΥΖΥΠΟΜΕΙ²⁶ΝΕ
 ΖΝ ΖΩB ΝΙΜ ΕΥQΙ ΖΑ ΖΩB ²⁷ΝΙΜ
 14 ΧΕΚΑΔC ΕΥΕΧΩΚ ²⁸ΜΠΑΘΛΟΝ ΕΒΟΛ
 ΝCΕΚΛΗ²⁹ΡΟΝΟΜΙ ΜΠΩΝΖ ΩΑ Ε³⁰ΝΕΖ
 16 ΠΕΧΑΙ ΧΕ ΠΕΧC
 ΕΜΠΟΥ³¹ΕΙΡΕ ΝΗΑΕΙ
 18 ΕΡΕΝΕΨΥΧΗ ³²ΝΑΡ ΟΥ

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

II 25,31—26,10

IV 40,6-24

<2>Ι ΦΘΟ³ΝΟC ΖΙ ΕΠΙΘΥΜΙΑ
 2 ΑΥΩ ΤΜΝΤΑΤCΙ ΝΤΕ ⁴ΠΤΗΡQ
 ΕΝCΕΕΜΑΖΤΕ ΜΜΟΥ ΔΝ ΖΙΤ⁵Ν ΛΑΔΥ
 4 ΕΙΜΗΤΙ ΑΤΖΥΠΟCΤΑCΙC ΟΥΔΑΤC
 6 ⁶ΝΤCΑΡΞ ΤΑΙ ΕΤΟΥΦΟΡΙ ΜΜΟC
 ΕΥΘΩΥΤ⁷ ΕΒΟΛ ΝCΑ ΠΟΥΟΕΙΩ
 8 ΕΤΟΥΝΑΘ⁸Μ ΠΕΥΩΙΝΕ 26⁹ΝΖΗΤQ
 10 ΕΒΟΛ ΖΙΤ¹⁰Ν ΝΕΤ¹¹ΧΙ
 ΝΑΙ ΘΕ Ν¹²Τ¹³ΜΕΙΝΕ CΕΟ ΝΑCΙΟC
 12 ΜΠΩΝΖ ΝΑΤΤΕ ¹⁴ΚΟ ΝΩΑ ΕΝΕΖ ΑΥΩ ΠΤΩΖΗ
 ΕΥΡΖΥΠΟΜΕΙΝΕ ΖΑ ΠΤΗΡQ ΕΥQΙ ΕΖΡΑΙ ΖΑ ¹⁵ΠΤΗΡQ
 14 ΧΕΚΑΔC ΕΥΝΑΧΩΚ¹⁶ ΕΒΟΛ ΜΠΑΓΑΘΟΝ¹⁷
 ΝCΕΚΛΗΡΟΝΟΜΕΙ ΝΟΥ¹⁸ΩΝΖ ΩΑ ΕΝΕΖ
 16 ΠΕΧΑΙ ΝΑQ ΧΕ ΠΧΟ¹⁹ΕΙC
 ΝΨΥΧΕΥΕ ΕΤΕ ΜΠΟΥΕΙΡΕ ΝΗΙΖ²⁰ΒΗΥΕ
 18
 20 ΝΑΙ ΕΝΤΑΤ²¹ΘΟΜ Μ<N> ΠΕΠ²²ΝΑ ²³ΜΠΩΝΖ ΕΙ ΕΖΡΑΙ ΕΧΩΟΥ

or jealousy (φθόνος) ³² or desire (ἐπιθυμία)

2 and greed of ³³ anything.

They are not affected by ³⁴ anything

4

except (εἰ μήτι) the state (ὑπόστασις) of being

6 in ³⁵ the flesh (σάρξ) alone, which they bear (φορεῖν)

while looking expectantly ³⁶ for the time

8

when they will be met

10 26¹ by the receivers (of the body).

Such ² then are worthy (ἄξιος)

12 of the imperishable, ³ eternal life and the calling.

For they endure (ὑπομένειν) ⁴ everything and bear ⁵ everything,

14 that they may finish ⁶ what is good (ἀγαθόν) {IV 40,18-19 the contest
 (ἀθλον)} and inherit (κληρονομεῖν) ⁷ eternal life."

16 I said to him, "Lord,

⁸ the souls (ψυχή) of those who did not do these works,

18

20 ⁹ (but) on whom the power <and> Spirit (πνεῦμα) of life ¹⁰ descended,

• II 25,31 haplography.

• IV 40,23 cf. 41,2.

III 34,3-19

BG 66,17—68,1

1 CENAOYXAI XN MMON
 2 ΠΕΧΑQ 'NAI XE
 3 NENTA<ΠΕ>ΠNΔ HΠΩN2 EI EZOYN 'EP0OY
 4 ΠANTH ΠANTΩC CENAOYXAI
 5 NAI QAYΠOT' NT0OTC NTKAKIA
 6 'TAYNAMIC ΓAP QACEI EZOYN EPOME 'NIM
 7 AXNTC ΓAP EMN QDOM ETPIEYI 'AZE EPATOY
 8 MHNCA EYQANXΠO M¹⁰ΠPOME
 9 TOTΕ QAYEINE HΠEΠNΔ HΠΩN2
 10 HNANTIMIMON HΠNNA
 11 EI¹²QWΠE MEN EΠEΠNΔ HΠΩN2 EI
 12 'EYXΩP ΠE
 13 QAQF ITEΨYXH NOYI¹⁴XΩP ETE TAYNAMIC TE
 14 AYW MEYI¹⁵ΠAANA HMOC
 15 ETΠONHPIA
 16 ΠETEΠEΠNΔ HNANTIMIMON NHY EZOYN¹⁷EP0Q
 17 QAYCOK HMOC EBIOA ZITOOTQ
 18 'AYW NCETANA
 19 ANOK AE ΠEXAI¹⁹XE ΠXOEIC
 20 NEΨYXO0YE NNAI

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.
 5 These flee from evil (κακία).
 6 ⁷ For (γάρ) the power (δύναμις) enters into every man,
 7 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).
 11 Now (μὲν) 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,]

• III 34,4 corr. H over π. • III 34,8 corr. letter between α and χ crossed out; α 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>C, see 42,19.

II 26,10-24

IV 40,24—41,11

2
 3 NBI PE¹¹ΠNΔ
 4 ΠANTH ΠANTΩC CENAOYXAI
 5 'AYW NAI CENAPΩONE EBOL
 6 TAY¹¹NAMIC ΓAP NAIE EZPAI AXN POME NIM
 7 'AXNTC ΓAP MN BOM NTETAAAY AZE E¹³PATQ
 8 MHNCE TOYXΠO0Y AE
 9 TOTΕ EQ¹⁴QANAYAI NBI ΠNΔ HΠΩN2
 10
 11 AYW 'QAPET BOM EI
 12
 13 NC† TAXPO NTΨYXH E¹³TMMAY
 14 AYW MAPCY AAAY PΠAANA M¹⁹MOC
 15 ZPAI ZN NEZBNYE NTΠONHPIA
 16 'NAI AE ETE ΠEΠNΔ ETQBBAIEIT' NHY ²¹EZPAI EXOY
 17 QAYCOK HMOC EBOL ²²ZITOOTQ
 18 AYW NCETAWM
 19 ANOK AE ²³ΠEXAI XE ΠXOEIC
 20 NΨYXO0Y DE NNAI

[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
 5 and they will change (for the better).
 6 For (γάρ) the ¹³ power (δύναμις) will descend on every man,
 7 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
 11 and ¹⁷ the power comes
 12
 13 and strengthens that soul (ψυχή),
 14 ¹⁸ no one can lead it astray (πλανᾶν)
 15 with works of evil (πονηρία).
 16 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

ΕΥΓ' ²⁰ ΨΑΝΕΙ ΕΒΟΛ ΖΗ ΤCΑΡΧ
 2 ΕΙΥΝΑΒΩΚΙ ²¹ ΕΤΩΝ
 ΝΤΟQ ΔΕ ΑQCΩΒΕ ΠΕΙΧΑQ ΧΕΙ
 4 ²² ΤΕΨΥΧΗ ΕΤΕ ΤΘΟΜ ΤΕ
 ΕCΨΑΙΝΡ ΖΟΥQΙ
 6 ²³ ΕΠΕΠΝΑ ΝΑΝΤΙΜΟΝ
 ΤΙΔΙ ΓΑΡ CΙ²⁴ ΧΩΩΡ
 8 ΕΤΕΨΑCΠΩΤ' ΝΤΙΟQΤC ΝΙ²⁵ ΤΠΟΝΗΡΙΑ
 ΑΥΩ CΕΝΑQΙΥΧΑΙΙ
 10 ²⁶ ΕΒΟΛ ΖΙΤΟQΤC ΝΤΕΠΙCΚΟΠΗ ΝΑΙ35' ΦΘΑΡΤΟΝ
 ΑΥΩ ΝCΕΝΤΟΥ ΕΤΑΝΑΠΑΥCΙC ΝΑΙΩΝ
 12 ΑΝΟΚ ΔΕ ΠΕΧΑΙ ΧΕ ΠΧΟ'ΕΙC
 ΝΕΤΕΜΠΟΥCQOYΝ ΕΠΤΗΡQ
 14 ΖΗ'ΟΥ ΝΕ ΝΕΥΨΥΧΟΟΥΕ Η ΕΥΝΑΧΩΡΙ 'ΕΤΩΝ
 ΠΕΧΑQ ΝΑΙ ΧΕ
 16 ΝΤΑQΖΡΩΨ Ε'ΧΩΟΥ ΝΒΙ ΠΕΤΠΝΑ ΝΑΝΤΙΜΟΝ
 ΝΤΕΡΟΥCΦΑΛΛΕΙ ΝΤΕΕΙΖΕ
 18 ΑΥΒΑΡΕΙ ΝΤΙΕΥΨΥΧΗ
 ΑΥCΩΚ ΜΜΟC ΕΝΕΖΒΗ'ΟΥΕ ΝΤΠΟΝΗΡΙΑ
 20 ΑΥΩ ΑΥΕΙΝΕ ΜΜΟC ¹⁰ ΕΤΒΙΩΕ

ΖΟΤΑΝ ΕΥΨΑΝΕΙ Ε'ΒΟΛ ΖΗ ΤCΑΡΧ
 2 ΕΥΝΑΒΩΚ ΕΤΩΝ
 ΝΤΟQ ΔΕ ΑQCΩΒΕ ΠΕΧΑQ ΧΕ
 4 ΕΥΜΑ ΝΤΕΨΥ'ΧΗ ΕΤΕ ΤΘΟΜ ΤΕ
 ΝΤΑCΡ' ΖΟΥQ ΜΑΛΛΟΝ
 6 ΕΠΑΝΤΙΜΙ'ΜΟΝ ΜΠΝΑ
 ΤΑΙ ΟΥΧΩΡΕ ΤΕ
 8 ¹ ΨΑCΠΩΤ ΝΤΟQΤΟΥ ΝΝΕΖ'ΒΗΥΕ ΝΤΠΟΝΗΡΙΑ
 ΑΥΩ ΕΒΟΛ ΖΙΤ'Ν ΤΕΠΙCΚΟΠΗ ΝΑΦΘΑΡ'ΤΟΝ
 10 ΨΑCΟΥΧΑΙ
 ΝCΕΝΤC ΕΙ¹² ΖΡΑΙ ΕΤΑΝΑΠΑΥCΙC ΝΝΑΙ'ΙΩΝ
 12 ΑΝΟΚ ΔΕ ΠΕΧΑΙ ΧΕ ΠΕ'ΧC
 ΝΕΤΕ ΜΠΟΥCQOYΩΝ Π'ΙΤΗΡQ
 14 ΝΕΥΨΥΧΗ ΖΗ'ΟΥ ΝΕ ¹⁶ Η ΕΥΝΑΒΩΚ ΕΤΩΝ
 ΠΕ'ΧΑQ ΝΑΙ ΧΕ
 16 ΝΕΤΗΜΑΥ ΑΥ'ΠΠΝΑ ΝΑΝΤΙΜΟΝ Α'ΨΑΙ ΕΖΡΑΙ ΕΧΩΟΥ
 ΖΜΠ69' ΤΡΕΥCΑΑΤΕ
 18 ΑΥΩ ΝΤ'ΖΕ ΨΑQΡΒΑΡΕΙ ΝΤΕΥΨΥΧΗ
 ΝQCΩΚ ΜΜΟC ΕΝΕΖΒΗΥΕ ΝΤΠΟΝΗΡΙΑ
 20 ΝQΧΙΤC Ε'ΤΒΙΩΕ

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 35' 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].

68' 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 69' 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.

• III 35,5 εΙ over erased letter, perhaps Ο or beginning of Ρ.
 • BG 68,4 Till-Schenke suggest <ΕΡΨΑΝ> for ΕΥΜΑ and in 68,5 delete ΝΤΑC on the basis of III 34,22. • BG 68,14 Till-Schenke emend to Π<Χ>C, see 42,19.
 • BG 68,16 Ν' over erasure.

II 26,24—27,4

IV 41,11—42,1

ΖΟΤΑΝ ΕΥΨΑΝΕΙ ΕΒΟΛ ΖΗ ΤΟΥCΑΡΧ
 2 ΕΥΝΑΒΩΚ ΕΤΩΝ
 ΝΤΟQ ΔΕ ΑQCΩΒΕ ΠΕΧΑQ ΝΑΙ ΧΕ
 4 ΤΨΥΧΗ ΕΤΕ ΤΘΟΜ
²¹ ΝΑΑΨΑΙ ΝΖΗΤC
 6 ΠΑΡΑ ΠΙΠΝΑ ΕΤΨΗC
²⁴ ΤΑΙ ΓΑΡ CΙΧΟQΡ
 8 ΑΥΩ ΨΑCΠΩΤ' ΝCΑΝ ²⁶ ΒΟΛ ΝΤΠΟΝΗΡΙΑ
 ΑΥΩ ΕΒΟΛ ΖΙΤ'Ν ³⁰ ΠΘΗ ΠΩΙΝΕ ΜΠΙΑΤ' ΤΕΚΟ
 10 ΨΑCΟΥ'ΧΑΙ
 ΑΥΩ ΨΑΥΧΙΤC ΕΖΡΑΙ ΕΤΑΝΑΠΑΥCΙC ΝΑΙΩΝ
 12 ΑΝΟΚ ΔΕ ΠΕΧΑΙ ΧΕ ΠΧΟ'ΕΙC
 ΕΙΕ ΝΑΙ ΖΩΟΥ ΕΤΕΜΠΟΥΗΜΕ ¹⁴ ΧΕ ΝΑΝΙΜ ΝΕ
 14 ΝΟΥΨΥΧΟΟΥΕ ΕΥ'ΝΑΨΩΠΕ ΤΩΝ
 ΑΥΩ ΠΕΧΑQ ΝΑΙ ΧΕ
 16 ²² Ν ΝΕΤΗΜΑΥ ΑΠΕΠΝΑ ΕΤΨΗC ΑQΑ'27' ΨΑΙ ΝΖΗΤΟΥ
 ΖΗ ΠΤΡΟΥCΩΡΗ
 18 ΑΥΩ ΨΑQ'ΒΑΡΕΙ ΝΤΕΨΥΧΗ
 ΑΥΩ ΨΑQ'CΩΚ ΜΜΟC ³ ΑΝΕΖΒΗΥΕ ΝΤΕ ΤΠΟΝΗΡΙΑ
 20 ΑΥΩ ΝQΝΟΥ'ΧΕ ΜΜΟC ΕΖΡΑΙ ΕΥΒΩΕ

ΖΟΤΑΝ ΕΥ'ΨΑΝΕΙ ΕΒΟΛ ΖΗ ΤΟΥCΑΡΧ
 2 ΕΥΝΑ'ΙΒΩΚ ΕΤΩΝ
 ΝΤΟQ ΔΕ ΑQCΩΒΕ ¹⁴ ΠΕΧΑQ ΝΑΙ ΧΕΙ
 4 ΤΨΥΧΗ ΕΤΕ ΤΘΟΜ
¹⁵ ΝΑΑΨΑΙ ΝΖΗΤC
 6 ΠΑΡΑ ΠΙΠΝΑ ΕΤ'ΨΗC
 ΤΑΙ ΓΑΡ CΙΧΟQΡ
 8 ΑΥΩ ΨΑC'ΠΩΤ ΝCΑΒΟΛ ΝΤΠΟΝΗΡΙΑ
 ΑΥΩ ¹⁸ ΕΒQ'Α ΖΙΤ'Ν ΠΘΗ ΠΩΙΝΕ ΜΠΙΑΤ' ¹⁹ ΤΑΚΙQ
 10 ΨΑΙCΙΟΥ'ΧΑΙ
 ΑΥΩ ΨΑΥΧΙ²⁰ΤC ΕΖΡΑΙ ΕΙΤΑΝΑΠΑΥCΙC ΝΝΑΙΩΝ
 12 ²¹ ΑΝΟΚ [ΔΕ] ΠΕΧΑΙ ΧΕ ΠΧΙQΘΕΙC
 ΖΙΕ ²² ΝΑΙ ΖΩΟΥ ΕΤΕ ΜΠΟΥΕΙΜΕ ΧΕ ²³ ΝΑΝΙΜ ΝΕ
 14 ΝΟΥΨΥΧΟΟΥΕ ΕΥ' ²⁴ ΝΑΨΩΠΕ ΤΩΝ
 ΑΥΩ ΠΕΧΑQ ΝΑΙ ²⁵ ΧΕ
 16 ΖΝ ΝΕΤΗΜΑΥ ΑΠΕΠΝΑ ΕΤ' ²⁶ ΨΗC ΑQΑΨΑΙ ΝΖΗΤΟΥ
 ΖΗ ΠΤ'Ρ'ΕΥ' ²⁷ ΨΩΡΗ
 18 ΑΥΩ ΨΑQ'ΒΑΡΕΙ ΝΤΕΨΥΧΗ
²⁸ ΑΥΩ ΨΑQCΩΚ ΜΜΟΙC ΕΝΕΖΒΗΥΕ ²⁹ ΝΤΕ ΤΠΟΝΗΡΙΑ
 20 ΑΥΩ ΝQΝΟΥ'ΧΕ ⁴² ΜΜΟC ΕΖΡΑΙ ΕΥΒΩΕ

when (ὅταν) they have come out of their ²⁵ flesh (σάρξ),
 2 where will they go?"
 And (δέ) he smiled ²⁶ and said to me,
 4 "The soul (ψυχή), in which the power
²⁷ will become stronger
 6 than (παρα) the despicable spirit (πνεῦμα)
 — ²⁸ for (γάρ) it is strong
 8 and it flees from ²⁹ evil (πονηρία)—
 and, through ³⁰ the intervention of the incorruptible one,
 10 it is saved
³¹ and taken up to the repose (ἀνάπαυσις) ³² of the aeons (αἰών).
 12 And (δέ) I said, "Lord,
³³ those, however, who have not known ³⁴ to whom they belong,
 14 where will their souls (ψυχή) ³⁵ be?"
 And he said to me,
 16 ³⁶ "In those the despicable spirit (πνεῦμα) has ²⁷ gained strength
 when they went astray.
 18 And he ² burdens (βαρεῖν) the soul (ψυχή)
 and draws it ³ to the works of evil (πονηρία),
 20 and he casts ⁴ it down into forgetfulness.

III 35,10—36,2

BG 69,5—70,6

2 αὐὸν ἡτέριζε ἡνῆσα τρεῦ¹¹ | κωκ ἀρνοῦ ἡπσωμα
 2 ψαῦτααῦ¹² | ἡτοοτοῦ ἡνεοῦσια
 2 ναὶ ἡταῦψω¹³ | πε εβολ ζιτοιοτῷ ἡπαρχων
 4 παλιν¹⁴ | ἡνεεῖνε μμιοῦ εἰνκεμερος
 6 αὐ¹⁵ | ω ψαγκωτε ἡμμαι
 6 ψαντογνο¹⁶ | ἡμοοῦ ζιτοοτς ἡτπονῆρια ἡν τῶ¹⁷ | ψε
 8 νεεχι νοῦσοοῦν
 8 ἡτέριζε¹⁸ | ψαῦχωκ νεοῦχαῖ
 10 ἀνοκ δε πε¹⁹ | χαῖ ναῦ χ|ε πχοεῖς
 10 αὐὸν ἡαψ ἡζε²⁰ | ψασπααι κε ἡδὶ τεψχῃ παλιν
 12 ἡ²¹ | κσῃ εἰροῦν ετεφῦσις ἡτμααῦ
 12 η ε²² | ροῦν εἰπρωμε
 14 ἡτοῦ δε ἀφραῦε²³ | ἡτερῖψινε ἡμοῦ
 14 πεχαῖ ναὶ δε²⁴ | ἡτκ οὔμακαριος
 16 ῥῃ πεντακοῦα²⁵ | ρκ ηῖσωκ
 16 ψαῦτααῦ μεν ἡκεοῦα
 18 36¹ | ἡπμα ἡπεπῆα ἡπωνῇ
 18 ἡσako² | λoυθι ναῦ ἡσωτῃ εβολ ζιτοοτῷ

2 ἡτῇε ἡνῆσα ντρεσ⁶ | κακῷ ἀρῆ
 2 ψαῦπαααῖ⁷ | λoυ ἡμοσ ἡνεοῦσια
 2 ἡταῦψωπε⁸ | ρα παρχων
 4 ἡπαλιν ἡενοσoυ εἰνκω⁹ | ἡνῇ
 6 ἡσεκωτε ἡμμαι
 6 ψαν¹¹ | τοῦνοῦζῃ ἡμοοῦ ζιτῇ¹² | τῶψε
 8 ἡεχι νοῦσοοῦν
 8 ἡτῇε ἡεχωκ νεοῦχαῖ τε
 10 ἡανok δε πεχαῖ δε πεχῷ
 10 ἡπωσ ψαρετεψχῃ πα¹⁶ | κε πακε
 12 ἡεχωκ on εροῦν¹⁷ | ετεφῦσις ἡτμααῦ
 12 η πρω¹⁸ | με
 14 ντοῦ δε ἀφραῦε ἡτα¹⁹ | ριχνοῦγ
 14 αὐὸν πεχαῖ δε²⁰ | ἡτκ οὔμακαριος
 16 εὔπα²¹ | ρακοιοῦσῃς
 16 ετβε παῖ²² | ὅε ψαῦτααῦ ἡν πκεοῦα
 18 ε²³ | πεπῆα ἡπωνῇ ἡζητῷ
 18 εὔακοιοῦσῃς ναῦ αὐὸν ες²⁴ | ωτῃ εβολ ζιτοοτῷ

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 (ὁ) ¹⁹ I [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 (ἡ) ²² [into] the man?"
 14 And (ὁ) ²³ he rejoiced [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 (+μέν) 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 (παρδιδόναι) 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 (ὁ) I said, "Christ (χριστός),
¹⁵ how (πῶς) does the soul (ψυχή) ¹⁶ become smaller and smaller and
 12 enter again into ¹⁷ the nature (φύσις) of the mother
 or (ἡ) the man?"
 14 ¹⁸ And (ὁ) he rejoiced when I asked him
 and he said, ²⁰ "Blessed (μακάριος) are you
 16 for ² understanding (παρακολούθησις).
 For this reason, ³ then, they (the souls) are given to the other (masc.),
 18 in whom (masc.) ⁴ the Spirit (πνεῦμα) of life dwells.
 By ⁵ following (ἀκολουθεῖς) and ⁶ obeying through him,

• III 35,14 NOYXE is too long; for EINE see 35,9 and parallels in II/IV. • III 35,16 NOY2M is excluded since the scribe never breaks between O and Y.
 • III 35,21 BOK is too long and EI too short for the lacuna. • III 35,22 There appears to be a high stop or articulation mark after q'. • 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<Σ>C, see 42,19.

II 27,4-19

IV 42,1-20

2 αὐὸν ἡνῆσα τρεσ⁵ | εἰ εβολ
 2 ψαῦτααῦ ετοοτοῦ ἡνεοῦσια
 2 ναὶ ενταῦψωπε εβολ ζιτῇ παρχων
 4 αὐὸν ψαῦμορῷ² ῥῃ ζεν³ | ἡρρε
 4 ἡενοῦδε ἡμοσ απεωτεκο
 6 αὐὸν ψαγκωτε ἡμμαι
 6 ψαντcνεζε εβολ ζιτῇ τῶψε
 8 αὐὸν ἡc¹⁰ | χι ερος ἡπσοοῦν
 8 αὐὸν ταῖ τε θε εc¹¹ | ψανχωκ¹² εβολ ψακοῦχαῖ
 10 ἀνοκ δε πε¹³ | χαῖ δε πχοεῖς
 10 αὐὸν πωσ ac¹⁴ | ρῃ ὡν ὡν ἡδὶ τψχῃ
 12 αὐὸν ἡc¹⁵ | ναγρῷ εροῦν¹⁶ | ατφῷ¹⁷ | cῖς ἡτεcμααῦ
 12 η εροῦν¹⁸ | επρωμε
 14 τοτε¹⁹ | ἀφραῦε ἡταρῖχνοῦγ²⁰ | επαῖ
 14 αὐὸν πε²¹ | χαῖ ναὶ δε αληθωc ἡτκ οὔμακαριος
 16 ἡεπῆα²² | ἀκῖρνοει
 16 τψχῃ ετῃμαῦ ψαῦ²³ | τρεcοῦαζc ἡcα κεοῦει
 18 ερεπῆα ἡ²⁴ | πωνῇ ἡζητῷ

2 αὐὸν ἡνῆσα τρεc⁵ | εἰ εβολ
 2 ψαῦτααῦ ετοοτοῦ ἡνεοῦσια
 2 ναὶ ἡταῦψωπ|ε| εβολ ζιτῇ παρχων
 4 αὐὸν ψαῦμ|ορεc ῥῃ ζενμ|ρρε
 4 ἡενοῦ² | δε ἡμ|ο|c επεωτ|ακο|
 6 αὐὸν ψαῦ³ | κωτε |η|μμαι
 6 ψ|αν|τεcνεζε εβολ ζιτῇ τῶψε
 8 αὐὸν ἡc¹⁰ | χι ερος ἡπσοοῦν
 8 αὐὸν ταῖ τε θε εc¹¹ | ψ|αν|χωκ εβολ ψαc|οῦ|χαῖ
 10 ἀνοκ |δε| πεχ|αῖ δε πχοεῖς
 10 αὐὸν ἡπωc |α|ψ ac¹⁴ | ρῃ ὡν ὡν ἡδὶ τψγ¹⁵ | χῃ
 12 αὐὸν ἡc¹⁶ | ναγρῷ εροῦν ετ|φῷ¹⁷ | cῖς ἡτεcμααῦ
 12 η εροῦν επρω¹⁸ | με
 14 τοτε ἀφ|αῦε νταρῖχνοῦγ²⁰ | επαῖ
 14 αὐὸν πε|χαῖ ναὶ δε αλη²¹ | θωc ἡτκ οὔμακαριος
 16 επ|²² | αῃ ἀκῖρνοει|
 16 τψχῃ ετῃμαῦ αῦ²³ | ψαῦτρεcοῦγ|αζc ἡcα κεοῦ|εἰ
 18 ερεπῆα ἡ²⁴ | πωνῇ ἡζητῷ

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 (ἀρχων),
 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.
 10 And (ὁ) ¹² I said, "Lord,
 how (πῶς) can the soul (ψυχή) become smaller
 12 ¹³ and return into the nature (φύσις) ¹⁴ of its mother
 or (ἡ) into man?"
 14 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 T¹.
 • IV 42,12 added ψα though it is redundant.

ΠΙ 36,3-19

BG 70,6—71,6

Ἰσοῦχαϊ

2 <ε>ψαγει δε ἄν' εζοῦν εσαρῃ ἄχνῃ τενου-
ανοκ δε πεχαϊ ξε ἴπχοεις

4 ναϊ ερσοοῦν εαγκατοῦ ἑπαζοῦ
ζῆν οὔ νε νεγψγχοογε

6 η ἑγναχωρι ετων πεχαq ναϊ ξε
ἑπμα ετ<ο>υ>ναχωρι εροq

8 ἡδὶ ἡαγγεῖλος ἡτμῆτῆκε
ναϊ ετεῖπμε¹⁰τανοια εἰ ναγ

10 αγω ἡσεαρηζ εἰροογ¹¹ ἐπιζοογ ετῆμαγ
ετ<ο>υ>ναχοῖλαζε¹² ἡζῆρῆ ἡζῆτοῦ

12 οὔον νιμ [εφ]χε οὔα¹³ ἐπζαγιον ἡπῆνα
ζῆν οὔ[χε] οὔα νῶα¹⁴ ἀνεζ

14 εγβασανιζε ἡμοογ ζῆν οὔ¹⁵βασανος ἡψα ενεζ
ανοκ δε πε¹⁶χαϊ ξε π<ο>εις

16 ἡταqει ετων ἡδὶ¹⁷ παντιμιμον ἡπῆνα
τοτε πε¹⁸χαq ξε

18 ἡταρχη ἡτ[ε]ρετμααγ

¹⁹ἡτερῖναγ ζῆν πεπῆ[α] ἡζαγιον

ψα<ο>ουχαϊ

2 mentoige εψα<ο>ουχαϊ ἄν' εζοῦν εκεσαρῃ
πεχαϊ ἡναq ξε πεχ<ο>

4 nenta<ο>ou<ο>u<ο>n δε αγκοτοῦ εβολ
ἡνεγ¹¹ψγχη ζῆν οὔ νε

6 πεχαq να¹²ει ξε
εγναβωκ επμα ετογ¹³ναα<ο>ου>ρει εροq

8 ἡδὶ ναγ¹⁴γελος ἡτμῆτῆκε
ναϊ ε¹⁵τε μπεμετανοια εἰ ναγ

10 ¹⁶ἡσεαρεζ εροογ επεζοογ
¹⁷ετογ<ο>υ>νακολαζε ζῆρῆ ἡζῆ¹⁸τῆ

12 οὔον νιμ ἡταqχε οὔ¹⁹α επεπῆνα ετογ<ο>υ>ααβ

14 cena¹⁷basanize ἡμοογ ζῆν οὔ<ο>υ>κολα<ο>ι<ο>ς ἡψα ενεζ
ανοκ δε πεχαϊ ξε πεχ<ο>

16 ἡταqει ἄτων ἡδὶ παντιμιμον ἡπῆνα
πεχαq ναϊ ξε

18 ντερε¹⁸τμααγ

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 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,

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)

• ΠΙ 36,3 Since ἄν with ψα<ο> is ungrammatical, a second tense is needed. • ΠΙ 36,8 Ms. reads ετ<ο>υ>ναχωρι as if the subject were fem. sg. rather than masc. pl. (see also 36,11). • ΠΙ 36,11 The sense appears to demand ετογ<ο>υ>νακολαζε, but perhaps the soul was assumed to be the subject (see also 36,8).

• ΠΙ 36,16 or [qει τ<ο>υ>ν ἡδὶ]. • ΠΙ 36,18-20 Reconstruction very uncertain due to text corruption.

• BG 70,9 Till-Schenke emend to π<ο>υ>τ<ο>υ>, see 42,19. • BG 70,10-11 Till-Schenke emend to ἡνεγψγχη, but see 67,19. • BG 71,3 Till-Schenke emend to π<ο>υ>τ<ο>υ>, see 42,19. • BG 71,5ff. verb governed by ντερε is missing.

ΠΙ 27,19-34

IV 42,21—43,9

ταϊ εψα<ο>ου>χαϊ εβολ ²⁰ζιτοοτῆ ἡπετῆμαγ

2 εψαγνουχε δε ἄν ἡμος εζοῦν εκεσαρῃ
αγω πεχαϊ ²²ξε π<ο>εις

4 ναϊ ζωογ ενταζ<ο>ου>ν αγ²³ω αγζῆτοῦ εβολ
εγναβωκ²⁴ ετων ἡ²⁵δὶ νογψγχη

6 τοτε πεχαq ναϊ ξε

πμα ²⁶ερεῖαγγελο<ο>ς ἡτμῆτῆκε ναβωκ²⁷εμαγ

8 cena<ο>ιτοῦ επμα ετῆμαγ

πμα ²⁸ετε μῆ μετανοια ψοοπ²⁹ ἡμαγ

10 αγω ³⁰ἡσεαρεζ εροογ επεζοογ

ετογ<ο>υ>να³¹basanize

12 ἡνεταζ<ο>ε οὔα απεπῆνα

14 ἡ³²σερ<ο>υ>λαζε ἡμοογ ζῆν οὔ<ο>υ>κολα<ο>ι<ο>ς ἡψα ενεζ
ανοκ δε πεχαϊ ξε π<ο>εις

16 ἡταqει τ<ο>υ>ν ἡτοq ἡδὶ πεπῆνα ετ³³ωη<ο>
τοτε πεχαq ναϊ ξε

18 πμητροπα³⁴τωρ

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

ει²⁰ζουν ε²ζ²ρ²ν τετ²να²ψε πε²ει²ν²ια²ε2 ΜΗ ΠΕΙ²Π²ΝΑ ΕΤΟΥ²ΑΑΒΠΕΝΤΑ²ΖΙ²ΣΕ [ΝΕΜΑΝ]4 ²²ΕΤΕ ΤΕΠ²ΝΟΙΑΕΣΨΟ²Π² Μ²Ν ΠΕΣΠΕΡ²ΜΑ6 ΑΣΤΟΥ²ΝΟC² Μ²Τ²ΠΜΕΕΥΕ Ν²ΡΩΜΕΝΤΓΙΕΝΕΑ ΕΙ²ΤΕΜΕCΚΙΜ8 ΗΤΕ ΠΤΕΛΙ²ΟC [ΝΟΥ²37]ΕΙΝ ΝΡΩ²ΜΕΑΦΕΙΜΕ ΘΕ ΝΒΙ ΠΕ²ΖΙΟΥΕΙΤ ΝΑΡΧΩΝ10 ΧΕ CΕΟΥΟΤ²Β ΕΡΟQ³Ζ²Μ ΠΧΙCΕ ΝΤΕΥΜ²ΝΤCΑΒΕ12 ΑΥW ΑQ²Ρ²Ι ΖΝΑQ ΝΕΜΑΖΤΕ ΗΠΕΥΩXΧΝΕ³ΕΙQΘ ΝΑΤCΟΟΥΝ

14 ΕΝΨCΟΟΥΝ ΑΝ ΧΕ ΕΙCΕΙΟ ΝCΑΒΕ ΝΖΟΥΟ ΕΡΟQ

16 ΑΦΕΙΡΕ Ν²ΙΟΥ²ΩXΧΝΕ

18 ΑQXΠΟ

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 menof 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 wisdom12 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 ἢ¹ over ε. • III 36,23 and BG 71,11 or "raised it from."

• BG 72,1 οὐ over erasure.

ΕΤΕ ΝΑΨΕ ΠΕCΝΑ

2 ⁷Μ²Ν ΠΕΠ²ΝΑ ΕΤΟΥ²ΑΑΒ ΠΝΑ²ΗΤΝΤΑQΖΙCΕ Ν²ΗΜΑΝ4 ΕΤΕ ⁹ΝΤΟQ ΠΕ ΤΕΠΕΙΝΟΙΑΜ²Ν ΠΕCΠΕΡ²ΜΑ6 ΝΤΑQ¹¹ΤΟΥΝΟC² ΜΠΜΕΕΥΕ Ν²Ν²ΡΩΜΕ

ΝΤΓΕΝΕΑ

8 ΜΠΤΕΛΙ¹¹ΟC ΝΡΩΜΕ ΝΟΥΟΕΙΝ ΝΨΑ ¹⁴ΕΝΕΖΑΦΕΙΜΕ ΘΕ ΝΒΙ ΠΕ¹⁴ΠΡΟΤΑΡΧΩΝ10 ΧΕ C<Ε>ΟΥΟΤ¹⁶Β ¹⁶ΕΡΟQΖ²Μ ΠΧΙCΕ ΝΤΕΥΜ²ΝΤCΑΒΕ12 ΑQ²Ρ² ΖΝΑQ ΕΑΜΑΖ¹⁵ΤΕ ΗΠΕΥΩXΧΝΕΕQΘ Ν¹⁵ΝΑΤCΟΟΥΝ14 ΝΕQCΟΟΥΝ ΑΝ 72¹ΧΕ CΕΟ ΝCΑΒΕ ΝΖΟΥΟ Ε³ΡΟQ16 ΑΦΕΙΡΕ Ν²ΝΟΥΩXΧΝΕ³Μ²Ν ΝΕQΘΟΜ

18 ΑQXΠΟ

ΝΤ²ΖΙΜΑΡΜΕΝΗ

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 light¹⁰ 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) realized10 ¹⁵ that they surpassed ¹⁶ himin the height of their ¹⁷ wisdom12 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 ΠΕQ²ΝΑΕ2 ΠΕΠ²ΝΑ ΕΤΟΥ²ΑΑΒ² Ζ²Ν CΜΑΤ² ΝΙΜ² ΠΨΑΝ ΖΤΗQ²ΑΥW² 28¹ΕΤΨΠ ΖΙCΕ Ν²ΜΗΜΤ²Ν4 ΕΤΕ ΠΑΙ ΠΕ ΤΕ²ΠΙΝΟΙΑ ΝΤΠΡΟΝΟΙΑ ΝΟΥΟΕΙΝ6 ΑΥW ³ΑQΤΟΥΝΟΥC² ΜΠΕCΠΕΡ²ΜΑΝΤΓΕΝΕΑ Ν²ΤΕΛΕΙΟΝ Μ²Ν ΠΕQ²ΜΕΕΥΕ8 ΑΥW ΠΟΥΟ²ΕΙΝ² ΝΨΑ ΕΝΕΖ² ΗΠΡΩΜΕΝΤΑΡΕQ²Μ²Ε ΝΒΙ ΠΨΟΡΠ² ΝΑΡΧΩΝ10 ΧΕ CΕXOCΕ ²ΠΑΡΑΡΟQ Ζ²Μ ΠΧΙCΕΑΥW CΕΜΕΕΥΕ ΠΑ²ΡΑΡΟQ12 ΑQΟΥΩΨΕ ΘΕ ΕΑΜΑΖΤΕ ΗΠΟΥ²ΜΟΚ²ΜΕΚ²

ΕQΘ ΝΑΤCΟΟΥΝ

14 ΧΕ CΕXOCΕ ¹⁰ΕΡΟQ² ΖΡΑΙ² Ζ²Μ ΠΜΕΕΥΕΑΥW ΧΕ QΝΑΨ¹¹ΕΜΑΖΤΕ ΗΜΟΟΥ ΑΝ16 ΑΦΕΙΡΕ ΝΟΥΩXΧΝΕ ¹²Μ²Ν ΝΕQ²ΕΞΟΥCΙΑ ΕΤΕ ΝΕQΘΟΜ ΝΕΑΥW ¹³ΑΥΡ² ΝΟΕΙΚ² ΑΤCΟΦΙΑ Ν²ΝΟΥΕΡΗΥ18 ΑΥW ¹⁴ΑΥXΠΟ ΕΒΟΛ ΖΙΤΟΟΤΟΥΑΥCΑΨ<Ε> ΝΤΨ¹⁵ΜΑΡΜΕΝΗ20 ΕΤΕ ΤΑΙ ΤΕ ΤΖΑΝ ΗΜ²ΡΕ ΕΤ¹⁶ΨΒΒΙΔΕΙΤ²³⁴ who is rich in mercy,2 the holy Spirit (πνεῦμα) ³⁵ in every way, the One who is mercifuland 28¹ who sympathizes with you (pl.),4 that is, the ² Reflection (ἐπίνοια) of luminous Providence (πρόνοια),6 ³ he raised up the offspring (σπέρμα)of the perfect (τέλειον) ⁴ race (γενεά) and its mindand the eternal ⁵ light of Man.When ⁶ the Chief Ruler (ἀρχων) realized10 that they were exalted ⁷ above (παρά) him in the height- and they surpass (παρά) ⁸ him in thinking -12 then he wanted to seize their ⁹ thought,

not knowing

14 that they surpassed ¹⁰ him in thinkingand that he will not be able ¹¹ to seize them.16 He made a plan ¹² with his authorities (ἐξουσία), which are his powers,and ¹³ together they committed adultery with Wisdom (σοφία),18 and ¹⁴ bitter fate (εἰμαρμένη)

was begotten through them,

20 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 X probably represents T2.

2
4
6
8
10
12
14
16
18 ⁸[αμ]ιογρ
20 ⁸ζν ζνωι μñ ζενχρονος ⁹[μñ] ζενκαιρος
20 ⁸ññνογτε ñμπη¹⁰[γε]

2
4
6
8
10
12
14
16
18 ⁸[He bound]
20 the gods of the heavens ¹⁰and angels (ἄγγελος)

* III 37,8 or [αμ].

2
4
6
8
10
12
14
16
18 ⁸αγω αγωωνζ
20 ⁸ññνογτε ñμπηγ⁹ε μñ ñαγγελος

2
4
6
8
10
12
14
16
18 and bound
20 the gods of the heavens and ⁷angels (ἄγγελος),

2 ¹⁶αγω εσο ñmine [ñmine] ξε ¹⁷σεωββιαειτ¹⁸ ανοεργη
2 ¹⁶αγω σμοκζ¹⁹ αγω σβom ετ²⁰αϊ ενταγμογ²¹μμοc
4 ¹⁶αγω ñααμωñ ²⁰αγω ñγενεα τηρογ
6 εβολ γαρ ζñ τζιμαρμεñη ετ²²μμο
8 ²²αγογωñ<ζ> εβολ ñβι μñτ²³ωαγτε ñim
10 ²³αγω πογα
12 ²⁴μñ τμρρε ²⁴ñτβωε
14 ²⁴αγω τμñτ²⁵ατ²⁶σοογñ
16 ²⁵αγω πα²⁶ραγγελια ñim εθορ²⁷ω
18 ²⁷μñ ñinobe ²⁸ετζορ²⁹ω μñ ñinoβ ñζρτε
20 ²⁸αγω τ²⁹αϊ τε θε ενταγτ³⁰ετκτικic τηρ³¹ε β³²αλñ
22 ³²ξεκααc ñνογcoγñ ñnoγτε
24 ³²ετμπογ ³³τπε τηρογ
26 ³³αγω ετβε τμρρε ñτβωε ³⁴αγζωπ³⁵ ñβι ñoγñobe
28 ³⁴αγμογρ γαρ
30 ³⁵ñ³⁶ζñωι μñ ζñoγociew μñ ζñκαιρος
32 For parallel to 75,20—76,3 see 75,3-5.

¹⁶ And it is a of a sort that ¹⁷ is interchangeable.
2 And it is harder and ¹⁸ stronger than she with whom
¹⁹ the gods united and the angels (ἄγγελος)
4 and the demons (δαίμων) ²⁰ and all the generations (γενεά)
until this day.
6 ²¹ For (γάρ) from that fate (εἰμαρμένη)
²² came forth every sin
8 and ²³ injustice
and blasphemy
10 and the chain ²⁴ of forgetfulness
and ignorance
12 and every ²⁵ severe command (παράγγελια)
with serious sins ²⁶ and great fears.
14 And thus ²⁷ the whole creation (κτίσις) was made blind,
²⁸ in order that they may not know God
16 who is ²⁹ above all of them.
And because of the chain of forgetfulness ³⁰ their sins were hidden.
18 For (γάρ) they are bound
with ³¹ measures and times and moments (καιρός).
20 For parallel to 75,20—76,3 see 75,3-5.

* II 28,16 dittography.

2 ³⁷αγω] ³⁸εσε [mmine ξε σεωββιοειτ] 44³⁹ενεγ[ερ]μογ
2 ³⁷αγω] σμοκζ⁴⁰ αγω ⁴¹ετ⁴²αϊ ενταγμογ⁴³ακ ñμοc
4 ⁴⁰αγω ñ[ααμωñ αγω ñγενεα ⁴⁴τηρογ
6 εβολ [γαρ ζñ θιμαρμεñη ετ⁴⁵μ⁴⁶αγ
8 α[γογω]ñζ εβολ ñβι μñτ⁴⁷ωαγτε ñim
10 α[γω] [π⁴⁸α]ññον⁴⁹ε
⁵⁰αγω πογα]
12 μ[ιν] τμρρε ñτβωε
14 ⁵¹αγω τ[ι]μñ[ι]τ[α]τ[ι]c[ο]ο[γ]ñ
16 α[γ]ω πα⁵²[ραγγελια] ñim [ετζορ⁵³ω
μñ] ñ[ι]no⁵⁴βε ετζορ⁵⁵ω μ[ιν] ñβom ñζρτ[ι]ε
18 ⁵⁶αγω τ⁵⁷αϊ τε θε ενταγτρετκ[ι]τ[ι]c[ι]c τηρ⁵⁸c p βαλñ
20 ⁵⁹ξεκααc ñνεγ⁶⁰[c]oγñ ñnoγτε
22 ετμπεγñ ⁶¹τπε τηρογ
24 αγω ετβε [τμρρε ñτβωε αγζωπ ñβι] ñ[ο]γñobe
26 ⁶²αγμογρ γαρ
28 ñζñωι μñ ζñoγo⁶³iew μñ ζñκερος]
30

III 37,10—38,2

BG 72,7—73,8

MN NAGΓEΛOC MN NΔAIMΩN ¹¹[MN NIPΩME
 2 XEKAAC EPETOYON NIM ¹²[ΩYΩΠE] ZN [T]ECM̄PPE
 AYΩ NCER XCI¹³EIC EΠTHPQ
 4 OYMEOYE EQBAA ME ¹⁴[AYΩ NΔAIKO]N <ΠE>
 AYΩ AQP ZTHQ
 6 E¹⁵I ZPAI EXN NEIHTAYΩΠE EBOL ¹⁶ZITOOTQ
 AQWONXNE ETAMIO NOY¹⁷[KATAKΛYCMOC
 8 EZIPA I EXN ΠANA¹⁸ICTEMA THPQ NIPΩME
 AYΩ T̄MN¹⁹ITNOB NTPIPOIOIA
 10 AC P̄ ΠMEEYE
 E²⁰ITE TEPINOIA TE
 12 ACOWH Z EBOL N²¹INWZE
 AQKHPIYCC E
 14 N̄IPΩME
 M̄POY²²ICTEYEI NAQ
 16 KATA ΘE AN NTAYXOOC ²³[NOI MW]YCHC XE
 AYZAPOY ZN OYKI²⁴IBWTOC
 18 AΛΛA NTAYCKEΠAZE M̄MOOY 38¹ZN OYTOΠOC
 OY MONION NWZE OY²AA TQ
 20 AΛΛA ZENKEPΩME

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 (πιστεύειν)] 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, 38¹ not only (οὐ μόνον) Noah ² alone
 20 but (ἀλλά) also other men

• III 37,14 Omission (homoioteleuton from ΠE TO ΩYΩΠE) was corrected by crossing out ΠE EBOL ZITOOTQ and writing AYΩ AQP ZTHQ above it. ΠE should not have been crossed out. The superlinear stroke of ZITOOTQ was not erased, resulting in the apparent reading ZTHQ. • III 37,16 Room for one more letter in the lacuna.
 • BG 73,4 a¹ over erasure.

II 28,32—29,10

IV 44,19—45,6

2
 2¹ECO N̄XOEIC AX̄M ΠTHPQ
 4
 AYΩ AQP²ZTHQ
 6 EZPAI EXN ZWB NIM³ EAYΩΠE ⁴EBOL ZITOOTQ
 ΠAΛIN AQWONXNE ⁵ATPEQEINE NOYKATAKΛYCMOC
 8 EZPAI 29¹EXN ΠTAMIO M̄PΩME
 TMNTNOB ΔE ²HTPOYOIEIN NTIE TTPONOIA
 10
 12 AQTCEBE N̄WZE
 AYΩ AQTACWE OIEY M̄ΠECΠEPMA 'THPQ'
 14 ETE NA I NE N̄ΩHP E N̄IPΩME
 AYΩ M̄POYCWTM NAQ¹ N̄OI NETO N̄ΩMMO 'EPQ'
 16 KATA ΘE AN ENTAMWYCHC XOOC ²XE
 AYZWΠ³ M̄MOOY ZN OYKIBWTOC
 18 AΛ'A NTAYZWΠ⁴ M̄MOOY ZN OYTOΠOC
 OY⁵ MONON NWZE
 20 AΛΛA ZNKEPΩME ENA¹⁰ΩWQY

2
² since it (fate) is lord over everything.
 4
 And he ³ repented
 6 for everything which had happened ⁴ through him.
 This time (πάλιν) he plotted ⁵ to bring a flood (κατακλυσμός)
 8 29¹ upon the work of man.
 But (δέ) the greatness ² of the light of Providence (πρόνοια)
 10
 12 informed ³ Noah,
 and he preached to all the offspring (σπέρμα)
 14 ⁴ which are the sons of men.
 But ⁵ those who were strangers to him did not listen to him.
 16 ⁶ It is not as (κατά) Moses said,
⁷ 'They hid themselves in an ark (κιβωτός).'
 18 but (ἀλλά) ⁸ they hid themselves in a place (τόπος),
 not ⁹ only (οὐ μόνον) Noah
 20 but (ἀλλά) also many other men

• II 29,2 perhaps emend to A-C-TCEBE.
 • IV 44,25 and 26 NTIE is supported by the length of the line.

III 38,2-20

BG 73,9—74,10

ΝΤΕ ΤΤΕ³ ΝΕΑ ΕΤΕΜΕΣΚΙΜ
 2 ΑΥΕΙ ΕΖΟΥΝ ΕΥΤΟΠΟΣ
 ΑΥΩ ΑΥΣΚΕΠΑΖΕ ΗΜΟΟΥ³ ΖΙΤ³Ν ΟΥΚΗΠΕ ΝΟΥΟΕΙΝ
 4 ΑΥΩ [ΑΥ³ΟΥΝ ΤΗΝΤ³ΧΟΕΙΣ ΗΠΣΑΝΖΡΕ
 [ΑΥ]³Ω ΜΗ ΝΕΤ³ΝΕΜΑΔ
 6 ΕΡΕ ΠΟΥΟΕΙΝ³ Ρ³ ΟΥΟΕΙΝ ΕΡΟΟΥ
 ΕΒΟΛ ΧΕ ΝΕ ΟΥ³ΚΙΑΚΕ³ ΠΕΤΕΝΕΦΠΑΖΤ³
 8 ΕΧ³Ν ΟΥΟΝ ΝΙΜΙ³ ΕΤΖΙΧ³Μ ΠΚΑΖ³
 ΑΦΕΙΡΕ ΝΟΥΨΑΙΧΝΕ³ Μ³Ν ΝΕΦΑΓΓΕΛΟΣ
 10 ΑΦΤ³ΝΝΟΟΥ³ Ν³ ΝΕΦΑΓΓΕΛΟΣ ΕΡΑΤΟΥ Ν³ΨΙΕΡΕ³
 Μ³Ν³ΡΩΜΕ ΧΕΚΑΑΣ
 12 [ΕΥΝΑΤΟΥΝΕΣ³ ΟΥΣΠΕΡΜΑ ΕΒΟΛ ΝΖΗΤΟΥ
 ΑΥΤ³ ΜΟΙ³ ΤΝΕΣ ΝΕΥ
 14 ΑΥΩ ΜΠΟΥΤ³ ΜΑΤΕ Μ³ΠΨΟΡΠ ΝΟΠ
 ΑΥΩ [ΝΤΕΡΟΥΤΜ³ ΜΑΤΕ
 16
 ΑΥΨΑΧ³ΝΕ ΜΝ ΝΕΥΕΡΗΥ
 18 ΕΤΡΕΥΤΑΜΙΟ [ΜΠΕΠΝΑ ΝΑΝΤΙΜΙ³ ΜΟΝ
 Ζ³Ν ΟΥΜΙΜΗ³ [CIC ΜΠΕΠΝΑ ΕΙ³ΡΕΙ ΕΠΕCΗΤ³
 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 Ν³ is in a lacuna. • III 38,16 corr. Π³ over Ν.

ΕΒΟΛ Ζ³Ν ΤΓΕΝΕΑ ΕΤΕ ΜΑΣ¹⁰ΚΙΜ
 2 ΑΥΒΩΚ ΕΖΟΥΝ ΕΥΤΟ¹¹ΠΟΣ
 ΑΥΣΚΕΠΑΖΕ ΗΜΟΟΥ¹² ΖΙΤ³Ν ΟΥΘΗΠΕ ΝΟΥΟΙΝ
 4 ΑΥ¹³Ω ΑΥCΟΥΩΝ ΤΕΦΜ³ΝΤ³ΧΟ³ΕΙC
 Μ³Ν ΝΕΤ³ΝΜΜΑΔ
 6 Ζ³Μ³ ΠΟΥΟΙΝ ΝΤΑΦ³ ΟΥΟΕΙΝ¹⁶ ΕΡΟΟΥ
 ΧΕ ΠΚΑΚΕ ΝΕΦ¹⁷ ΠΑΖΤ ΕΒΟΛ
 8 ΕΧ³Ν ΝΚΑ ΝΙΜ³ ΕΤΖΙΧ³Μ ΠΚΑΖ
 ΑΦΕΙΡΕ¹⁸ ΝΝΟΥΨΟΧΝΕ Μ³Ν ΝΕΦΑΓΓ⁷⁴ΓΕΛΟΣ
 10 ΑΥΤ³ΝΝΟΟΥ³ Ν³ΝΕΥ²ΑΓΓΕΛΟΣ ΨΑ ΝΨΕΕΡΕ Ν³ΡΩΜΕ
 ΧΕ
 12 ΕΥΕΤΟΥΝΕC ΟΥ³CΠΕΡΜΑ ΕΒΟΛ ΝΖΗΤΟΥ
 ΕΥ³ΜΤΟΝ ΝΑΥ
 14 ΑΥΩ ΜΠΟΥΤ³ ΜΑΤΕ ΝΨΟΡΠ
 16
 ΑΥΕΙ ΕΖΡΑΙ³ ΕΥΨΟΧΝΕ ΤΗΡΟΥ
 18 ΕΤΑ³ΜΙΟ ΜΠΑΝΤΙΜΙΜΟΝ Μ³Π³ΝΑ
 ΕΥΡ³ ΠΜΕΕΥΕ ΜΠΕ¹⁰Π³ΝΑ ΝΤΑΦΕΙ ΕΠΕCΗΤ
 20

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 Ζ³Ν ΤΓΕΝΕΑ ΝΑΤΚΙΜ³
 2 ΑΥΒΩΚ³ ΕΖΟΥΝ³ ΑΥΤΟΠΟΣ
 ΑΥΖΩΠ³ ΗΜΟΟΥ Ζ³Ν ΟΥ³ΚΛΟΟΛΕ ΝΟΥΟΕΙΝ
 4 ΑΥΩ ΑΥCΟΥ³Ν ΤΕΦΑΥ³ΘΕΝΤΕΙΑ
 ΑΥΩ ΝΑCΝ³ΜΜΑΔ
 6 ΝΒΙ ΤΑΠΟΥ³ΟΕΙΝ ΕΝΤΑC³ ΟΥΟΕΙΝ ΕΡΟΟΥ
 ΕΒΟΛ ΧΕ³ ΑΦΕΙΝΕ ΝΟΥΚΑΚΕ
 8 ΕΖΡΑΙ³ ΕΧ³Μ ΠΚΑΖ ΤΗΡ³Φ³
¹⁰ΑΥΩ ΑΦΤΑΜΙΟ ΝΟΥΨΟΧΝΕ Μ³Ν ΝΕΦ³ΟΜ
 10 ΑΥΧΟΟΥ³ Ν³ΝΕΥ²ΑΓΓΕΛΟΣ ΨΑ ΝΨΕΕΡΕ³ Μ³Ν³ΡΩΜΕ
 ΧΕΚΑΑΣ ΕΥΝΑΧΙ ΝΑΥ ΕΒΟΛ³ ΝΖΗΤΟΥ
 12 ΑΥΩ ΝCΕΤΟΥΝΟΥC ΝΟΥCΠΕΡ²⁰ΜΑ
 ΑΥΜΤΟΝ ΝΑΥ
 14 ΑΥΩ ΕΤΕ ΜΠΟΥΜΑΤΕ³ Μ³ΠΨΟΡΠ³
 ΝΤΑΡΟΥΤ³ΜΜΕΤΕ ΔΕ
 16 ΑΥCΩ²²ΟΥΖ ΕΖΟΥΝ Ο³Ν Μ³Ν ΝΟΥΕΡΗΥ
 ΑΥΕΙΡΕ Ν²³ΟΥΨΟΧΝΕ ΖΙ ΟΥCΟΠ³
 18 ΑΥΤΑΜΙΟ ΝΟΥ²⁴Π³ΝΑ ΕΦΨΗC
 ΜΠΕΙΝΕ ΜΠ³ΝΑ ΕΤΑΖΕΙ³ ΕΖΡΑΙ³
 20 ΖΩCΤΕ ΕΒΟΛ ΝΖΗΤ³Φ³ ΑCΩΩΦ Ν²⁵ΜΨΥΧΗ

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 (αὐθεντία),
¹³ and she who belongs to the light was with him,
 6 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 ¹⁷ He sent his angels (ἄγγελος) to the daughters ¹⁸ of men,
 that they might take some of them for themselves
 12 ¹⁹ and raise offspring (σπέρμα)
²⁰ for their enjoyment.
 14 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 (ψυχή) through it.

• II 29,22 The stroke on ΟΝ appears to be a mistake.

• IV 45,21 It appears some blank space was left after the high stop. • IV 45,22 has ΔΕ instead of ΔΕ. • IV 45,27 or ΝΝΙΨΥΧΗ.

III 38,20—39,7

BG 74,11—75,5

21 ἡμοὺς ἡμεῖς μετασχηματίζομεν
 2 21 ἡμεῖς ἡμεῖς αὐτοὺς
 4 21 ἡμεῖς ἡμεῖς αὐτοὺς
 6 21 ἡμεῖς ἡμεῖς αὐτοὺς
 8 21 ἡμεῖς ἡμεῖς αὐτοὺς
 10 21 ἡμεῖς ἡμεῖς αὐτοὺς
 12 21 ἡμεῖς ἡμεῖς αὐτοὺς
 14 21 ἡμεῖς ἡμεῖς αὐτοὺς
 16 21 ἡμεῖς ἡμεῖς αὐτοὺς
 18 21 ἡμεῖς ἡμεῖς αὐτοὺς
 20 21 ἡμεῖς ἡμεῖς αὐτοὺς

21 Their [angels (ἄγγελοι)] changed their appearance
 2 (μετασχηματίζω) [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

• III 38,25 The expected stroke on MN is in the lacuna. • III 39,1 for ΜΕΤΑΛΛΟΝ. • III 39,2 The expected stroke on MN is in a lacuna.
 • BG 74,12 Ms reads ΠΕΡΙΣΠΑΣΜΟΣ. • BG 74,12 homoioteleuton; Till-Schenke emend ΠΕ-Υ-ΣΜΟΣ ΕΠΕΙΝΕ (ΠΕ) ΝΕΥΖΑΙ.

11 ἡμεῖς ἡμεῖς αὐτοὺς
 2 11 ἡμεῖς ἡμεῖς αὐτοὺς
 4 11 ἡμεῖς ἡμεῖς αὐτοὺς
 6 11 ἡμεῖς ἡμεῖς αὐτοὺς
 8 11 ἡμεῖς ἡμεῖς αὐτοὺς
 10 11 ἡμεῖς ἡμεῖς αὐτοὺς
 12 11 ἡμεῖς ἡμεῖς αὐτοὺς
 14 11 ἡμεῖς ἡμεῖς αὐτοὺς
 16 11 ἡμεῖς ἡμεῖς αὐτοὺς
 18 11 ἡμεῖς ἡμεῖς αὐτοὺς
 20 11 ἡμεῖς ἡμεῖς αὐτοὺς

11 And the angels (ἄγγελοι) 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

II 29,26—30,8

IV 45,27—46,18

21 ἡμεῖς ἡμεῖς αὐτοὺς
 2 21 ἡμεῖς ἡμεῖς αὐτοὺς
 4 21 ἡμεῖς ἡμεῖς αὐτοὺς
 6 21 ἡμεῖς ἡμεῖς αὐτοὺς
 8 21 ἡμεῖς ἡμεῖς αὐτοὺς
 10 21 ἡμεῖς ἡμεῖς αὐτοὺς
 12 21 ἡμεῖς ἡμεῖς αὐτοὺς
 14 21 ἡμεῖς ἡμεῖς αὐτοὺς
 16 21 ἡμεῖς ἡμεῖς αὐτοὺς
 18 21 ἡμεῖς ἡμεῖς αὐτοὺς
 20 21 ἡμεῖς ἡμεῖς αὐτοὺς

26 And the angels (ἄγγελοι) changed themselves in their 27 likeness
 2 into (κατά) the likeness of their (the daughters of men) mates,
 28 filling them with the spirit (πνεῦμα) of darkness,
 4 29 which they had mixed (κερανύναι) for them,
 and with evil (πονηρία).
 6 30 They brought gold and silver 31 and a gift (δῶρον)
 and copper and iron 32 and metal (μέταλλον)
 8 and all kinds (γένος) 33 of things (εἶδος).
 And they steered the people 34 who had followed them
 10 30¹ into great troubles,
 by leading them astray 2 with many deceptions (πλάνη).
 12
 They (the people) became old without having enjoyment.
 14 3 They died, not having found truth
 and 4 without knowing the God of truth.
 16 And 5 thus
 the whole creation (κτίσις) became enslaved forever,
 18 6 from the foundation (καταβολή) of the world (κόσμος) 7 until now.
 And they took women
 20 8 and begot children out of the darkness

• IV 46,14 has the more common Sahidic synonym 27 ἡμεῖς.

21 ἡμεῖς ἡμεῖς αὐτοὺς
 2 21 ἡμεῖς ἡμεῖς αὐτοὺς
 4 21 ἡμεῖς ἡμεῖς αὐτοὺς
 6 21 ἡμεῖς ἡμεῖς αὐτοὺς
 8 21 ἡμεῖς ἡμεῖς αὐτοὺς
 10 21 ἡμεῖς ἡμεῖς αὐτοὺς
 12 21 ἡμεῖς ἡμεῖς αὐτοὺς
 14 21 ἡμεῖς ἡμεῖς αὐτοὺς
 16 21 ἡμεῖς ἡμεῖς αὐτοὺς
 18 21 ἡμεῖς ἡμεῖς αὐτοὺς
 20 21 ἡμεῖς ἡμεῖς αὐτοὺς

26 And the angels (ἄγγελοι) changed themselves in their 27 likeness
 2 into (κατά) the likeness of their (the daughters of men) mates,
 28 filling them with the spirit (πνεῦμα) of darkness,
 4 29 which they had mixed (κερανύναι) for them,
 and with evil (πονηρία).
 6 30 They brought gold and silver 31 and a gift (δῶρον)
 and copper and iron 32 and metal (μέταλλον)
 8 and all kinds (γένος) 33 of things (εἶδος).
 And they steered the people 34 who had followed them
 10 30¹ into great troubles,
 by leading them astray 2 with many deceptions (πλάνη).
 12
 They (the people) became old without having enjoyment.
 14 3 They died, not having found truth
 and 4 without knowing the God of truth.
 16 And 5 thus
 the whole creation (κτίσις) became enslaved forever,
 18 6 from the foundation (καταβολή) of the world (κόσμος) 7 until now.
 And they took women
 20 8 and begot children out of the darkness

III 39,7-14

ΕΒΟΛ ΖΗ ΠΕΥΑΝΤΙΜΙΜΟΝ ⁸ΙΜΠΙΝΑ.
 2 ΑΥΩ ΑΥΤΩΜ ΝΝΕΥΖΗΤ ⁹ΑΥΓΕΝΩΥΤ
 ΕΒΟΛ ΖΗ ΠΕΝΩΥΤ ¹⁰ΠΕΙΥΑΝΤΙΜΙΜΟΝ ΙΠΠΝΑ
 4 ΨΑΖΡΑΙ Ε¹¹ΙΤΕΝΟΥ
 ΤΜΑΚΑΡΙΟΣ ΟΥΝ ΜΜΑΔΥ ¹²ΝΕΙΩΤ
 6 ΤΕΤΕΝΑΨΕ ΠΕCΝΑΕ ΝΑC
 Ε¹³ΙCΧΙ ΜΟΙΡΦΙΗ ΜΝ ΠΕCΠΕΡΜΑ
 8 ΝΨΟ¹⁴ΡΠ

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 ⁶ΖΗ ΠΕΥΑΝΤΙΜΙΜΟΝ ΜΠΠΝΑ
 2 ΑΥΤΩΜ ΝΝΕΥΖΗΤ ΑΥ'ΝΟΥΨΤ
 ΕΒΟΛ ΖΗ ΠΝΟΥΨΤ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΠΝΑ
 4 ¹⁰ΨΑ ΤΕΝΟΥ
 ΤΕΤΕ ΝΑΙΔΤC ¹¹ΒΕ ΕΤΕ ΤΜΑΔΥ ΝΕΙΩΤ ΤΕ
 6 ¹²ΕΤΕ ΝΑΨΕ ΠΕCΝΑ
 ΕCΧΙ ¹³ΜΟΡΦΗ ΖΗ ΠΕCΠΕΡΜΑ
 8 ¹⁴ΝΨΟΡΠ

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

II 30,8-24

ΚΑΤΑ ⁹ΠΕΙΝΕ ΜΠΟΥΠΠΝΑ
 2 ΑΥΩ ΑΥΤΩΜ ΝΝΟΥΖΕΤΕ ¹⁰ΑΥΩ ΑΥΤ ΝΨΟΤ ΝΑΥ
 ΕΒΟΛ ΖΗ ΠΕΝΩΥΤ ¹¹ΜΠΕΠΝΑ ΕΤΨΗC
 4 ΨΑΖΡΑΙ ΕΤΕΝΟΥ
 ΑΝΟΚ ¹²ΒΕ ΤΕΠΡΟΝΟΙΑ ΕΤ'ΧΗΚ' ΕΒΟΛ ΝΤΕ ΠΤΗΡΦ
 6
¹³ΑΨΒΤ' ΖΡΑΙ ΖΗ ΠΑCΠΕΡΜΑ
 8 ΝΕΪΨΟΟΠ ΓΑΡ ¹⁴ΝΨΟΡΠ
 ΕΪΜΟΟΨΕ ΖΗ ΜΑ'ΙΤ ΝΙΜ ΜΜΟΟΨΕ
 10 ¹⁵ΑΝΟΚ ΓΑΡ ΤΕ ΤΜΝΤΡΜΜΑΟ ΜΠΟΥΟΕΙΝ
 Α'ΝΟΚ' ΠΕ ΠΡ ΠΜΕΕΥΕ ΜΠΠΑΝΗΡΩΜΑ
 12 ΔΕΙ¹⁷ΜΟΟΨΕ ΔΕ ΖΗ ΤΜΝΤΝΟΘ ΜΠΚΑΚΕ
 ΑΥΩ ¹⁸ΔΕΙΑΝΕΧΕ
 14 ΨΑΝΤΒΩΚ ΕΖΟΥΝ ΕΤΜΗΤΕ ¹⁹ΜΠΕΨΤΕΚΟ
 ΑΥΩ ΝCΗΤΕ ΜΠΧΑΟC ΑΥ²⁰ΚΙΜ
 16 ΑΥΩ ΑΝΟΚ ΔΕΙΖΟΠΤ' ΕΡΟΟΥ ΕΤΒΕ ²¹ΤΟΥΚΑΚΙΑ
 ΑΥΩ ΜΠΟΥCΟΥΩΝΤ
 18 ΠΑΛΙΝ ²²ΔΕΙΝΑΖΟΥΤ' ΕΖΟΥΝ ΜΠΜΕΖCΕΠ CΝΑΥ
²³ΑΥΩ ΔΕΙΜΟΟΨΕ ΔΕΙΕΙ ΕΒΟΛ ΖΗ ΝΑΠΟΥΟ²⁴ΕΙΝ
 20 ΕΤΕ ΑΝΟΚ ΠΕ ΠΡ ΠΜΕΕΥΕ ΝΤΠΡΟΝΟΙΑ

according to (κατά) ⁹ the likeness of their spirit (πνεῦμα).
 2 And they closed their hearts, ¹⁰ and they hardened themselves
 through the hardness ¹¹ of the despicable spirit (πνεῦμα)
 4 until now.
 "I, ¹² therefore, the perfect Providence (πρόνοια) of the all,
 6
¹³ changed myself into my seed (σπέρμα),
 8 for (γάρ) I existed ¹⁴ first,
 going on every road.
 10 ¹⁵ For (γάρ) I am the richness of the light;
¹⁶ I am the remembrance of the pleroma (πλήρωμα).
 12 And (ὅτι) I ¹⁷ went into the realm of darkness
 and ¹⁸ I endured (ἀνέχειν)
 14 till I entered the middle ¹⁹ of the prison.
 And the foundations of chaos (χάος) ²⁰ shook.
 16 And I hid myself from them because of ²¹ their wickedness (κακία),
 and they did not recognize me.
 18 Again (πάλιν) ²² I returned for the second time
²³ and I went about. I came forth from those who belong to the light.
 20 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 ΖΗ. • IV 47,2 Ms reads εἰ.
 • IV 47,10 There is no room for ΔΕΙΕΙ after ΜΟΟΨΕ. • IV 47,10 the stroke on ΖΗ is visible.

IV 46,19—47,12

¹⁹ΚΑΙΤΑ ΠΙΝΕ ΜΠΟΥΠΠΝΑ.
 2 ΑΥΩ ²⁰ΑΥΤΩΜ ΝΝΟΥΖΗΤ' ΑΥΩ ΑΥ²¹Τ (ΝΨΟΤ ΝΑΥ)
 ΕΒΟΛ ΖΗ ΠΕΝ²²ΨΙΟΤ ΜΠΕΠΝΑ ΕΙΤΨΗC
 4 ΨΑ²³ΖΡΑΙ ΕΤΕΝΟΥ
 ΑΙΝΟΚ ΒΕ ΤΕ²⁴ΠΡΟΝΟΙΑ ΕΤ'ΧΗΚ' ΕΒΟΛ ΝΤΕ ²⁵ΠΤΗΡΦ
 6
 ΑΪΨΒΤ'Q ΝΖΡΑΙ ΖΗ ²⁶ΠΑCΠΕΡΜΑ
 8 ΝΕΪΨΟΟΠ ΓΑΡ ²⁷ΝΨΟΡΠ
 ΕΪΜΟΟΨΕ ΖΗ ΖΗ ΝΙΜ ²⁸ΜΜΟΟΨΕ
 10 ΑΝΟΚ ΓΑΡ ΤΕ ²⁹ΤΜΝΤΡΜΜΑΟ ΜΠΟΥΟΕΙΝ
 Α'ΝΟΚ' ΠΕ ΠΡ (ΠΜΕΕΥΕ ΜΠΠΑΝΗΡΩΜΑ
 12 ΔΕΙΜΟΟΨΕ Δ)Ε ΖΗ ΤΜΝΙΤ'ΝΟΘ ΜΠΚΙΔΚΕ
 ΑΥΩ ΑΪΔΑΝΕΧΕ
 14 ΨΑΝΤΒΩΚ ΕΖΟΥΝ ΕΤΙΜΗΤΕ ¹⁵ΜΠΕΨΤΕΚΟ
 ΑΥΩ ΝCΗΤΕ ΜΠΧΑΟC ΑΥΚΙΜ
 16 ΑΥΩ ΑΝΟΚ ΑΪΖΟΠΤ' ΕΡΟΟΥ ΕΤΒΙΕ ΤΟΥΚΑΔΙΑ
 ΑΥΩ ΜΠΟΥCΟΥΩΝΤ
 18 ΠΑΛΙΝ ¹⁹ΔΕΙΝΟΟΥΖΤ' ΕΖΙΟΥΝ ΜΠΜΕΖCΕΠ ²⁰CΝΑΥ
 ΑΥΩ ΔΕΙΜΟΟΨΕ ΕΒΟΛ ΖΗ ²¹ΝΑΠΟΥΟΕΙΝ
 20 ΕΤΕ ΑΝΟΚ ΠΕ ΠΡ ²²ΠΜΕΕΥΕ ΝΤΠΡΟΝΟΙΑ

• III 39,12 corr. C' over N. The scribe placed a circumflex over the final ΕΕ; its purpose is unclear.

²⁵ΔΕΙΒΩΚ' ΕΖΟΥΝ Ζῆ ΤΜΗΤΕ ΜΠΚΑΚΕ
 2 ΔΥΩ ²⁶ΠCΑΝΖΟΥΝ ΝΕΜΗΤΕ
 ΕΕΙΚΩΤΕ ΝCΑ ΤΑ ²⁷ΟΙΚΟΝΟΜΙΑ
 4 ΔΥΩ ΝCΝΤΕ ΜΠΧΑΟC ΔΥ²⁸ΚΙΜ
 ΧΕΚΑΔC ΕΥΝΑΖΕ ΕΖΡΑΙ ΕΧῆ ΝΕΤ' ²⁹ΥΟΟΠ' Ζῆ ΠΧΑΟC
 6 ΔΥΩ ΝCΕΤΟΚΟΟΥ
³⁰ΔΥΩ ΟΝ ΔΕΙΠΩΤ ΕΖΡΑΙ ΕΤΑΝΟΥΝΕ ΝΟΥ³¹ΟΕΙΝ
 8 ΧΕΚΑΔC ΝΝΟΥΤΕΚΟ ΜΜΟΥ ΖΑ³²ΘΗ ΜΠΟΥΟΕΙΩ
 ΕΤΙ Ζῆ ΠΜΑΖΩΟΜΤ' ³³ΝCΟΠ' ΔΕΙΜΟΟΨΕ
 10 ΕΤΕ ΔΝΟΚ ΠΕ ΠΟΥΟ³⁴ΕΙΝ ΕΤ'ΥΟΟΠ' Ζῆ ΠΟΥΟΕΙΝ
 ΔΝΟΚ ΠΕ ³⁵ΠΡ ΠΜΕΕΥΕ ΝΤΠΡΟΝΟΙΑ
 12 ΧΕΚΑΔC ΕΙΝΑ³⁶ΒΩΚ ΕΖΟΥΝ ΕΤΜΗΤΕ ΜΠΚΑΚΕ
 ΔΥΩ ΠCΑΝ31'ΖΟΥΝ ΝΕΜΗΤΕ
 14 ΔΙΜΟΥΖ ΜΠΑΖΟ
 ΖΡΑΙ Ζῆ ³⁷ΠΟΥΟΕΙΝ ΝΤCΥΝΤΕΛΕΙΑ ΜΠΟΥΔΙΩΝ
 16 ³⁸ΔΥΩ ΔΕΙΒΩΚ' ΕΖΟΥΝ ΕΤΜΗΤΕ ΜΠΟΥΨΤΕ'ΚΟ
 ΕΤΕ ΠΑΙ ΠΕ ΠΕΨΤΕΚΟ <Μ>ΠCΩΜΑ
 18 ΔΥΩ ΠΕ³⁹ΧΑΙ ΧΕ |ΧΕ|
 ΠΕΤCΩΤῆ ΤΩΟΥΝ ΕΒΟΛ Ζῆ ΦΙ'ΝΗΒ' ΕΤΖΟΡΨ
 20 ΔΥΩ ΔΦΡΙΜΕ ΔΥΩ ΔΦΨΟΥΕ ΡΜΕΙΗ

²⁵ I entered into the midst of darkness

2 and ²⁶ the inside of Hades,

since I was seeking (to accomplish) ²⁷ my task (οἰκονομία).

4 And the foundations of chaos (χάος) ²⁸ shook,
 that they might fall down upon those who ²⁹ are in chaos (χάος)

6 and might destroy them.

³⁰ And again I ran up to my root of light

8 ³¹ lest they be destroyed before ³² the time.

Still (ἐτι) for a third time ³³ I went

10 - I am the light ³⁴ which exists in the light,

I am ³⁵ the remembrance of Providence (πρόνοια) -

12 that I might ³⁶ enter into the midst of darkness
 and the inside 31' of Hades.

14 And I filled my face

with ³⁷ the light of the completion (συντέλεια) of their aeon (αἰών).

16 ³⁸ And I entered into the midst of their prison

³⁹ which is the prison <of> the body (σῶμα).

18 And ⁴⁰ I said,

'He who hears, let him get up from the deep ⁴¹ sleep.'

20 And he wept and shed tears.

• II 31,5 dittography. • II 31,6-7 ΡΜΕΙΗ 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 ΔΥΩ is supported by the length of the line. • IV 48,4 reads "the prison."

ΔΙΒΩΚ) ¹ΕΖΟΥΝ Ζῆ ΤΜΗΤΕ [ΜΠΚΑΚΕ]
 2 ²ΔΥΩ ΠCΑΝΖΟΥΝ [ΝΕΜΗΤΕ]
³ΕΙΚΩΤΕ ΝCΑ ΤΑΟΙΚ[ΟΝΟΜΙΑ]
 4 ⁴ΔΥΩ <Ν>CΝΤΕ ΜΠ[ΧΑΟC ΔΥ]ΚΙΜ
⁵ΧΕΚΑΔC ΕΥΝ[ΑΖΕ ΕΖΡΑΙ ΕΧ]ῆ ⁶ΝΕΤ'ΥΟΟΠ' Ζῆ [ΠΧΑΟC
 6 ΔΥΩ] ⁷ΝCΕΤΕΚΟΟΥ
 [ΔΥΩ ΟΝ ΔΝΟΚ] ⁸ΔΙΠΩΤ' ΕΖΡΑΙ Ε[Τ]Α[ΝΟΥΝΕ Ν] ⁹ΟΥΟΕΙΝ
 8 ΧΕΚΑΔC ΝΝΟ[ΥΤΑΚΟ] ¹⁰ΜΜΟΥ ΖΑΘΗ ΜΠΟΥΟΕ[ΙΩ]
¹¹ΕΤΙ Ζῆ ΠΜΕΖΨΟ[ΜΤ ΝCΟΠ] ¹²ΔΙΜΟΟΨΕ
 10 ΕΤΕ Δ[ΝΟΚ ΠΕ ΠΟΥΟ] ¹³ΕΙΝ ΕΤ'ΥΟΟΠ [Ζῆ ΠΟΥΟΕΙΝ]
¹⁴ΔΝΟΚ ΠΕ ΠΡ ΠΜ[ΕΕΥΕ ΝΤΠΡΟ] ¹⁵ΝΟΙΑ
 12 ΧΕΚΑΔC ΕΙΝ[ΔΒΩΚ ΕΖΟΥΝ] ¹⁶ΕΤΜΗΤΕ ΜΠΚ[ΑΚΕ
 ΔΥΩ Π] ¹⁷CΑΝΖΟΥΝ ΝΕΜ[ΗΤΕ
 14 ΔΥΩ ΔΙ]48' ΜΟΥΖ ΜΠ[ΑΖΟ
 ΝΙΖ[Ρ]ΑΙ Ζῆ ΠΟΥΟΕΙΝ ¹⁸ΝΤCΥΝΤΕ[ΛΕΙΑ ΜΠ]ΟΥΔΙΩΝ
 16 ¹⁹ΔΥΩ ΔΕΙΒΩΚ ΕΖΟΥΝ ΕΤΜΗΤΕ ²⁰ΙΜΠΕΨ[ΤΕΚΟ
 ΕΤΕ] ΠΑΙ ΠΕ ΠΕΨΤΕ[ΚΙΟ ΜΠ]CΩΜΑ
 18 ΔΥΩ ΠΕΧΑΙ ΧΕ
 ΠΕΤ'CΩΤῆ [ΤΩΟ]ΥΝ ΕΒΟΛ Ζῆ ΦΙΝΗΒ ²¹ΕΤ'ΖΟΡ[Ψ
 20 ΔΥΩ ΔΦΡΙΜΕ ΔΥΩ ΔΦΨΟΥΕ [ΡΜΕΙΗ]

7⁷ΖΕΝ'ΡΜΕΙΗ ΕΥΖΟΡΩ ΑΦΩΤΕ ΗΜΟΟΥ ΕΒΟΛ ⁸ΗΜΟQ
2 ΑΥΩ ΠΕΧΑQ ΧΕ ΝΙΜ' ΠΕΤΜΟΥΤΕ ΗΠΑ'ΡΑΝ
ΑΥΩ ΝΤΑCΕΙ ΝΑΙ' ΤΩΝ ΝΘΙ ΤΕΙΖΕΛΠΙC
4 ¹⁰ΕΨΟΟΠ ΖΡΑΪ ΖΝ ΗΜΡΕ ΗΠΕΩΤΕΚΟ
ΑΥΩ ¹¹ΠΕΧΑΕΙ ΧΕ
6 ΑΝΟΚ' ΤΕ ΤΠΡΟΝΟΙΑ ΗΠΟΥΟΕΙΝ ¹²ΕΤΒΗΥ
ΑΝΟΚ ΠΕ ΠΜΕΕΥΕ ΗΠΠΑΡΘΕΝΙΚΟΝ ¹³ΗΠΝΑ
8 ΠΕΤCΟΖΕ ΗΜΟΚ' ΕΖΡΑΪ ΕΠΤΟΠΟC ¹⁴ΕΤΤΑΕΙΗΥ
ΤΩΟΥΝΚ' ΑΥΩ ΗΚΡ' ΠΜΕΕΥΕ
10 ¹⁵ΧΕ ΝΤΟΚ' ΠΕΝΤΑΖCΩΤΗ
ΑΥΩ ΗΚΟΥΖΑΚ' Α' ¹⁶ΤΕΚ'ΝΟΥΝΕ
12 ΕΤΕ ΑΝΟΚ ΠΕ ΠΩΑΝ ΖΤΗQ
ΑΥ' ¹⁷Ω ΗΚΡΑCΦΑΛΙΖΕ ΗΜΟΚ'
14 ΕΒΟΛ ΖΙΤΟΟΤΟΥ ¹⁸ΗΝΑΓΓΕΛΟC ΝΤΜΝΤΖΗΚΕ
ΜΝ ΝΑΙΜΩΝ ¹⁹ΝΤΕ ΠΧΑC
16 ΜΝ ΝΕΤΒΟΛΧ ΗΜΟΚ' ΤΗΡΟΥ
²⁰ΑΥΩ ΗΚΩΠΕ ΕΚΡΟΕΙC ΕΒΟΛ ΖΙΤΝ ΠΖΙ'ΝΗΒ' ΕΤΖΟΡΩ
18 ΑΥΩ ΕΒΟΛ ΖΝ ΤΒΑΛΕC ΗΠCΑΝ ²²ΖΟΥΝ ΝΑΜΝΤΕ
ΑΥΩ ΛΕΙΤΟΥΝΟΥC ΗΜΟQ ²³ΑΥΩ ΛΕΙCΦΡΑΓΙΖΕ ΗΜΟQ
20 ΖΝ ΠΟΥΟΕΙΝ ²⁴ΗΠΜΟΟΥ ΖΝ †Ε ΝCΦΡΑΓΙC

7 Bitter tears he wiped from ⁸ himself
2 and he said, 'Who is it that calls my ⁹ name,
and from where has this hope (ἐλπίς) come to me,
4 ¹⁰ while I am in the chains of the prison?'
And ¹¹ I said,
6 'I am the Providence (πρόνοια) of the pure light;
¹² I am the thinking of the virginal (παρθενικόν) ¹³ Spirit (πνεῦμα),
8 who raises you up to the honored ¹⁴ place (τόπος).
Arise and remember
10 ¹⁵ that it is you who hearkened,
and follow ¹⁶ your root,
12 which is I, the merciful One,
and ¹⁷ guard (ἀσφαλίζειν) yourself
14 against ¹⁸ the angels (ἄγγελος) of poverty
and the demons (δαίμων) ¹⁹ of chaos (χάος)
16 and all those who ensnare you,
²⁰ and beware of the ²¹ deep sleep
18 and the enclosure of the inside ²² of Hades.
And I raised him up ²³ and sealed (σφραγίζειν) him
20 in the light ²⁴ of the water with five seals (σφραγίς),

• II 31,21 c' over t.

• IV 48,14 has the masculine copulative. • IV 49,1 has the relative ΕΤΝ ΠCΑΝΖΟΥΝ. • IV 49,2 There is no room for ΑΥΩ.

ΑΥΩ ΖΕΝΡΜΕΙΗ ⁹ΕΥΖΟΙΡΩ ΑΦΩΤΕ ΗΜΟΟΥ ΕΒΟΛ ¹⁰ΗΜΙΟQ
2 ΑΥΩ ΠΙΕΧΑQ ΧΕ ΝΙΜ ΠΕΤ' ¹¹ΗΜΟΥΤΕ ΜΠΑΡΑΝ
ΑΥΩ ΝΤΑCΕΙ ¹²ΝΑΙ ΤΩΝ ΝΘΙ ΤΕΙΖΕΛΠΙC
4 ΕΨΟ' ¹³ΟΠ ΝΖΡΑΪ ΖΝ ΜΗΡΡΕ ΗΠΕΩΤΕΚΟ
¹⁴ΑΥΩ ΠΕΧΑΪ ΧΕ
6 ΑΝΟΚ ΠΕ Τ'ΠΡΟ' ¹⁵ΗΝΟΙΑ ΜΠΟΥΟΕΙΝ ΕΤ' ¹⁶ΤΙΒΒΗΟΥ
¹⁷ΑΝQΙΚ ΠΕ ΠΜΕΕΥΕ ΗΠCΠΑΡΘΕΝΙ' ¹⁸ΚQΙΝ ΜΠΝΑ
8 ΠΕΙ'ΤCΟΖΕ ΗΜΟΚ' ¹⁹ΕΙΖΡΑΪ ΕΠΤΟΠΟΙC ΕΤ' ²⁰ΤΑΕΙΗΟΥ
²¹ΤΩΟΥΝΙΚ ΑΥΩ ΗΚΡ' ΠΜΕΕΥΕ
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ΑΥΩ ²³ΗΝQΙΓΑΖΚ ΕΤΕΚΝΟΥΝΕ
12 ΕΤΕ ²⁴ΑΝΟΚ ΠΕ ΠΩΑΝ ΖΤΗQ
ΑΥΩ ²⁵ΗΚΡΑCΦΑΛΙΖΕ ΗΜΟΚ'
14 ΕΒΟΛ ²⁶ΖΙΤΟΟΤΟΥ ΝΗΑΓΓΕΛΟC ΝΤΜΝΤ' ²⁷ΖΗΚΕ
ΜΝ ΝΑΙΜΩΝ ΝΤΕ ΠΧΑ' ²⁸Q
16 ΜΝ ΝΕΙ'ΤΒΟΛΧ ΗΜΟΚ' ²⁹ΤΗΡΟΥ
ΑΥΩ ΗΚΩΠΕ ΕΚΡΟ' ³⁰ΕΙC ΕΒΟΛ ΖΙΤΝ ΦΙΝΗΒ ΕΤ' ³¹ΖΟ' ³²ΙΡΩ
18 ΑΥΩ ΕΒQΑ ΖΝ ΤΒΑΛΕC ³³ΕΤΝ ΠCΑΝΖΟΥΝ ΝΕΜΝΤΕ
ΑΥΩ ³⁴ΛΕΙΤΟΥΝΟΥC ΗΜΟQ ΛΕΙCΦΡΑΓΙΖΕΙ ³⁵ΗΜΟQ
20 ΖΜ ΠΙΟΥΟΕΙΝ ΜΠΜΟΟΥ ΖΝΙ ³⁶†Ε ΝCΦΡΑΓΙC

III 39,14—40,3

BG 75,14—76,13

2 αἰεῖ ἐζραῖ) ἐπτελεῖον ἡαῖων
 4 αἰ¹⁵νοκ δε αἰχοοῖ) ἐροκ
 6 κε ἐκνασα¹⁶ῖζοῦ νγ[†] μμοῖοῦ
 ἡνεκζομοπῆνα¹⁷ῖζμ οὔπετζηπ
 8 παῖ γαρ πε πμγστηρ¹⁸ιον
 ντγενεα εἰτεμεσκim
 10 ασεῖ ζα¹⁹ῖταζη κκεσοῖπ ἡοῖ τεεῖμεεῦ
 ζωβ²⁰nim ντασαῖ)γ ζῖμ πκοσμοσ
 12 νεσ²¹ῖταζε ἐρατq) ἡπζγστηρῖμα
 †να²²ῖταμε τῆνοῖ)γ οἷν ἐτετῆνῆοῦ
 14 καὶ γαρ αἰ[†]τ ναῖ νακ
 ἐσζαῖσοῦ
 16 αῡω ἡνεκααῡ ²⁴ζῆν οὔα)σφαλα·
 τότε πεχαq ναῖ κε ²⁵ῖqcζοῖγορ[†] ἡοῖ οὔον nim
 18 ἐτναταῡ 40[†]ετβε αωρον
 ἡ ζα(τ) ἡ (νοῡ)β
 20 η) ²ετβε ζενδῖncω ἡ ετβε (ζενδῖn)ῖοῡωμ

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 (ὁμοπνεῦμα),
 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 (ὕστερημα).
 I will ²² [now teach], further, what is to come.
 14 For indeed (καὶ 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 40[†] for a gift (δῶρον),
 whether of silver or (ἢ) [gold],
 20 whether (ἢ) ² for drink or (ἢ) for ³ food

• III 40,2 N mistakenly was given a superlinear stroke.

2 αἰεῖ ἐζραῖ ἐπι¹⁵αῖων ἡτελιος
 4 ανοκ δε ¹⁶εειχω ἡναῖ ἐροκ
 6 κε ¹⁷εκασαζοῦ ἡτταῡ
 ἡ¹⁸νεκζομοπῆνα ζμ ππε¹⁹θηπ
 8 πεῖμγστηρῖον ²⁰γαρ
 πα τγενεα ετε μασ76[†]kim πε
 10 τμαῡ δε ασει [†]ἡκεσοπ ζαταζη
 ναῖ [†]ον νεντασαῡ γμ πκο[†]σμοσ
 12 ασταζε πεσπερ[†]μα ἐρατq
 †ναταμε [†]τηγτῆ ἐπετναῡ[†]ω[†]πε
 14 [†]καὶ γαρ αἰ[†]τ ναῖ νακ
 ε[†]σαζοῦ
 16 ncekaay ζῆν οὔ[†]ταχρο
 τότε πεχαq να¹⁰εἰ κε qcζογορ[†] ἡοῖ οὔ¹¹ον nim
 18 ετνα[†]τ ναῖ ετ¹²βε αωρον
 20 η ετβε δῖn¹³οῡωμ η ετβε cω

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 (ὁμοπνεῦμα),
 8 ¹⁹ for (γάρ) this mystery (μυστήριον)
²⁰ is that of the immovable race (γενεά).
 10 ⁷⁶ 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 (καὶ 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 (ἢ) for ¹³ food or (ἢ) for drink

II 31,24-37

IV 49,4-19

κεκαας ἡ²⁵νεπμοῦ δῆδaμ[†] ἐροq xῆ ἡπῖναῡ
 2 αῡω ²⁶εἰςζηητε τενοῡ
 εἰναβωκ[†] ἐζραῖ ἀπτε²⁷αἰον ἡαῖων
 4 αειχωκ[†] νακ εβολ ἡζωβ ²⁸nim[†] ζραῖ ζῆν νεκ[†]μααχε
 ανοκ δε ²⁹αἰχε ζωβ nim ἐροκ[†]
 6 κεκαας ἐκνασζαῖ³⁰σοῦ ἡκταῡ
 ἡνεκῡβ[†]ρ πῆνα ζῆν οὔζωπ[†]
 8 ³¹παῖ γαρ πε πμγστηρῖον
 ἡτγενεα ἡατ[†]kim[†]
 10 For parallel to 10-12, see 62,3-5.
 12
 14 αῡω αq[†]τ ναεῖ ναq ἡοῖ πcῡρ
 κεκα³²ας εqῆνασαζοῡ
 16 αῡω ἡqκαῡῡ ζῆν οὔ³⁴ταχρο
 αῡω πεχαq ναq κε qcζογορ[†] ³⁵ἡοῖ οὔον nim[†]
 18 ετνα[†]τ ναῖ ζα οὔαω¹⁶ρον
 20 η ετβε οὔζνε οὔωμ η ετβε οὔ³⁷cω

in order that ²⁵ death might not have power over him from this time on.
 2 And ²⁶ behold, now
 I shall go up to the perfect (τέλειον) ²⁷ aeon (αἰών).
 4 I have completed everything for you ²⁸ in your hearing.
 And (δέ) I ²⁹ have said everything to you
 6 that you might write ³⁰ them down and give them secretly
 to your fellow spirits (πνεῦμα),
 8 ³¹ for (γάρ) this is the mystery (μυστήριον)
 of the immovable race (γενεά).”
 10 For parallel to 10-12, see 62,3-5.
 12
 14 ³² And the savior (σωτήρ) presented these things to him
 that ³³ he might write them down
 16 and keep them ³⁴ secure.
 And he said to him, “Cursed be ³⁵ everyone
 18 who will exchange these things for a gift (δῶρον),
 20 ³⁶ whether (ἢ) for food or (ἢ) for ³⁷ drink

• II 31,33 I 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[†]τ ναῖ. • 49,18 or the more common construction (δῖnoy).

III 40,3-11

BG 76,13—77,7

Η ΕΤΒΕ ΟΥΖΒΩ Η ΕΤΒΕ ΚΕΖΩΒ ΝΤΕΕΙΜΙΝΕ
 2 ΑΦ† ΕΤΟΦ[ΤΦ] ΉΠΕΙΜΥΣΤΗΡΙΟΝ
 ΠΑΙ ΝΤΕΙΥΙ¹⁰ΝΟΥ ΑΦΡ ΑΦΑΝΤΟΣ ΕΡΟΦ
 4 [ΑΦΑΖΕ] ΕΡΑΤΟΥ ΝΝΕΦΩΒΡ ΜΑΘΗΤΗΣ
 ΑΦΡΑΡΧΕΣΘΑΙ ΕΦΑΧΕ ΝΗΜΑΥ
 6 [ΖΑ ΝΙΨΑΧΕ ΝΤΑΠΩΤΗΡ ΧΟΟΥ ΕΙΡΟΦ]

8

¹⁰ >ΠΑΠΟΚΡΥΦΟΝ Ν
¹¹ >ΙΩΖΑΝΝΗ[Σ >>]>

- or (ἡ) for clothing or (ἡ) for ⁴ another such thing."
 2 He entrusted ³ this mystery (μυστήριον) to him.
 And immediately ⁶ he disappeared (ἀφαντος) from him.
 4 [He stood] ⁷ before his fellow disciples (μαθητής),
 and ⁸ began (ἄρχεσθαι) to speak with them
 6 [about the] ⁹ things which the savior (σωτήρ) had told him.
 8 ¹⁰ The Apocryphon (ἀπόκρυφον) of ¹¹ 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 ΝΝΕΝΤΑΦ. • 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

IV 49,19-28

Η ΕΤΒΕ ΟΥΩΤΗΝ Η ΕΤΒΕ ΚΕΖΩΒ 32¹ΝΤΕΙΜΕΙΝΕ
 2 ΑΥΩ ΝΑΙ ΑΥΤΑΔΥ ΝΑΦ ΖΗ ΟΥΜΥΣΤΗΡΙΟΝ
 ΑΥΩ ΖΗ ΤΟΥΝΟΥ ΑΦΡ ΑΤΟΥΩΝΖ ΕΒΟΛ ΗΠΕΦΗΤΟ ΕΒΟΛ
 4 ΑΥΩ ΑΦΕΙ ΨΑ ΝΕΦΩΒΡ ΜΑΘΗΤΗΣ
 ΑΦΤΕΟΥΩ ΕΡΟΟΥ
 6 ΝΝΕΝΤΑΠΣΩΡ ΧΟΟΥ ΝΑΦ
 ΙΣ ΠΕΧΡΣ ΖΑΜΗΝ
 8

ΚΑΤΑ ΙΩΖΑΝΝΗΝ
 Ν
¹⁰ ΑΠΟΚΡΥΦΟΝ

- or (ἡ) for clothing or (ἡ) for any other such thing."
 2 32¹ And these things were presented to him ² in a mystery (μυστήριον).
 And immediately ³ he disappeared from him.
 4 ⁴ And he went to his fellow disciples (μαθητής),
 and related ⁵ to them
 6 what the savior (σωτήρ) had told him.
⁶ Jesus Christ (χριστός), Amen (ἀμήν).
 8 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 ΝΤΕΥΝΟΥ 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 ΙΩΖΑΝΝΗΝ. • 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.

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APPENDIX 1: TWO SETS OF NAMES

III and BG: Synopsis 28,13—29,4

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 2 ΕΒΟΛ ΖΝ ΝΕΠΙΘΥΜΙΑ ΜΝ ΑΝ-ΟΡΓΗ
 ΝΑΙ ΤΗΡΟΥ ΖΑΠΑΩC
 4 ΝΕΥΡΑΝ CΕΚΗB ΕΨΑΥΜΟΥΤΕ ΕΡΟΟΥ ΝΖΗΤΟΥ
 ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΝΝΙΕΟΟΥ ΗΠCΑΝΖΡΕ
 6 ΕΛΥΜΟΥΤΕ ΕΡΟΟΥ ΚΑΤΑ ΤΑΛΗΘΕΙΑ
 ΨΑΥΟΥΩΝΖ ΕΒΟΛ ΝΤΕΥΦΥCIC
 8 ΑΥΩ ΑΥΜΟΥΤΕ ΕΡΟΟΥ ΝΒΙ CΑΚΛΑC ΝΖΡΑΪ ΖΝ ΝΕΥΡΑΝ
 ΠΡΟC ΤΕΦΑΝΤΑCΙΑ ΜΝ ΝΕΥΒΟΜ
 10
 ΕΒΟΛ ΟΥΝ ΖΙΤΟΟΤΟΥ ΝΝΙΕΟΟΥ
 12 ΨΑΡΟΥCΑΖΩΟΥ ΝCΕΡ̄ ΘΩB
 ΖΙΤΝ ΝΑΙ ΨΑΡΟΥΒΟΜ ΝCΕΛΥΧΑΝΕ
- ΟΥΝΤΟΥ ΖΝΚΕΡΑΝ ΔΕ ΤΗΡΟΥ ΜΜΑΥ
 2 ΕΒΟΛ ΖΝ ΤΕΠΙΘΥΜΙΑ ΜΝ ΤΟΡΓΗ
 ΝΑΙ ΔΕ ΤΗΡΟΥ ΟΥΝΤΟΥ ΖΝΚΕΡΑΝ ΕΥΚΗB
 4 ΕΥ† ΜΜΟΥ ΕΡΟΟΥ ΝΑΙ ΝΤΑΥΤΑΑΙΔΙΥ ΕΡΟΟΥ
 ΖΙΤΜ ΠΕΟΟΥ ΝΤΠΕ
 6 ΝΑΙ ΔΕ ΚΑΤΑ ΤΜΗΕ
 ΕΤΟΥΩΝΖ ΕΒΟΛ ΝΤΕΥΦΥCIC
 8 ΑΥΩ ΔCΑΚΛΑC ΜΟΥΤΕ ΕΡΟΟΥ ΝΝΙΡΑΝ
 ΕΥΦΑΝΤΑCΙΑ ΜΝ ΤΕΥΒΟΜ
 10
 ΕΒΟΛ ΜΕΝ ΖΙΤΟΟΤΟΥ ΝΝΙΟΥΟΕΙΨ
 12 ΨΑΥCΟΟΖΕ ΗΜΟΥ ΝCΕΡ̄ ΘΩB
 ΕΒΟΛ ΔΕ ΖΝ ΝΑΙ ΨΑΥΒΟΜ ΝCΕΛΥΧΑΝΕ

- 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

- 2
 4 ΝΑΙ ΜΕΝ ΑΥ† ΡΑΝ ΕΡΟΟΥ
 ΚΑΤΑ ΠΕΟΟΥ ΝΝΑΤΠΕ
 6 ΕΨΩΟΡ(ΨΡ ΝΝΙ)ΒΟΜ
 ΝΡΑΝ ΔΕ ΕΝΤΑΥΤΑΑΥ ΕΡΟΙΟΥ
 8 ΖΙΤΝ ΠΟΥΑΡΧΙΓΕΝΝΗΤΩΡ
 ΕΥΡ̄ ΒΟΜ ΖΡΑΙ ΝΖΗΤΟΥ
 10 ΝΡΑΝ ΔΕ ΕΤ'ΤΟ ΕΡΟΟΥ
 ΚΑΤΑ ΠΕΟΟΥ ΝΝΑΤΠΕ
 12 ΕΥΨΟΟΠ ΝΑΥ ΕΥΨΟΡΨΡ̄ ΑΥΩ ΑΥΜΝΤΑΤΒΟΜ ΝΑΥ
 14 ΖΩCΤΕ ΕΥΝΤΑΥ ΗΜΑΥ ΝΡΑΝ CΝΑΥ

- 2
 4 They (+μέν) were given names
 according to (κατά) the glory of the heavenly ones
 6 for the [destruction of the] powers.
 And (δέ) in the names which were given to [them
 8 by] their Originator (ἀρχιγενέτωρ)
 there was power.
 10 But (δέ) the names which were given them
 according to (κατά) the glory of the heavenly ones
 12 mean for them destruction and powerlessness.
 14 Thus (ὥστε) they have two names.

APPENDIX 2: NUMERICAL SCHEME OF YALDABAOTH'S WORLD

III and BG: Synopsis 26,16—27,9

αφνοϋζβ̅ μ̅ν τ̅μ̅ντ̅ατ̅σοοϋν̅ ετ̅νεμαϋ
2 αϣχπο̅ ḡνεχοϋcia̅ ετ̅ζαροϋ
μ̅ν π̅μ̅ντ̅c̅nooϋc̅ ḡαγγελοc̅
4 αϣω̅ ποϣα̅ ποϣα̅ ḡμοοϋ̅ ḡν̅ο̅'γαιων̅
επ̅τ̅τ̅ποc̅ ḡν̅ιαφ̅θαρτοc̅
6 αϣταμιο̅ ναϣ̅
ḡcαϣϣ̅ ḡαγγελοc̅
8 αϣω̅ ḡαγγελοc̅ ḡϣομ̅τε̅ ḡαϣναμ̅ic̅
10
κατα̅ π̅ινε̅ ḡπ̅ιϣορ̅π̅ ḡτ̅γποc̅ π̅η
12 ετ̅ζατεϣεζ̅η

αϣω̅ αφνοϋζβ̅ μ̅ν ταπονοια̅ ετ̅ν̅μ̅μαϋ
2 αϣχπο̅ ḡνεχοϋcia̅ ετ̅ζαροϋ
μ̅μ̅ντ̅c̅nooϋc̅ ναγγελοc̅
4 ποϣα̅ ποϣα̅ ḡμοοϋ̅ επ̅εϣαιων̅
επ̅τ̅τ̅ποc̅ ḡν̅ια̅ιων̅ ναφ̅θαρτοc̅
6 αϣω̅ αϣταμιο̅ ḡποϣα̅ ποϣα̅ ḡμοοϋ̅
ḡcαϣϣ̅ cαϣϣ̅ ḡαγγελοc̅
8 αϣω̅ ναγγελοc̅ ḡϣομ̅ν̅τε̅ ḡβομ̅ ετε̅ νεθ̅αροϋ
τ̅ηροϋ̅ νε̅ ḡḡ̅τ̅ϣεcε̅ ναγγελια̅
10 μ̅ν τεϣμα̅ζ̅ϣομ̅ḡ̅τε̅ ḡβομ̅
κατα̅ π̅εινε̅ μ̅πε̅ζ̅οϣ̅ειτ̅ ḡτ̅γποc̅
12 ετ̅ζατεϣεζ̅η

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.

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 (ἄγγελία),
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

αϣω̅ αϣτωμ̅τ̅' ζ̅ḡ̅ τεϣ'απονοια̅ 'τ̅τα̅ι̅ ετ̅ϣοο̅π̅' ζ̅ρα̅ι̅
2 ḡζ̅ητ̅ϣ̅' αϣω̅ αϣχπο̅ ḡ'ζ̅ε̅ν̅'ε̅χοϋcia̅ ναϋ̅ (26,16-18)
4
6 αϣω̅ αϣταμιο̅ ḡβ̅ι̅ ναρχων̅'
ḡcαϣϣ̅ε̅ ḡβομ̅ ναϣ̅' αϣω̅ ḡβομ̅' αϣταμιο̅ ναϣ̅
8 ḡcοοϋ̅ ḡα̅γ̅'γελοc̅ αποϣα̅'
ϣ̅αντοϋ̅ρ̅ ḡḡ̅τ̅ϣεcε̅τ̅η̅ ḡαγγελοc̅ (30,9-12)

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 (ἄρχων) created
seven powers for (each of) them, and the powers created for themselves
8 six angels (ἄγγελος) for each one
until they became 365 angels (ἄγγελος) (30,9-12)

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,9-19

Apocryphon of John, III 5,5-14

ΟΥΔΕ ΝΟΥ¹⁰ ΜΗΤΤΕΛΙΟΣ ΔΝ ΠΕ
 2 ΟΥΔΕ ΝΟΥ¹¹ ΜΗΤΝΑΙΔΤΩ ΔΝ ΠΕ
 ΝΟΥΜΗΤΝΟΥ¹²ΤΕ ΔΝ ΠΕ
 4
 6
 8
 10 ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠΙ¹³ ΝΖΟΥΟ ΕΡΟΥ ΠΕ
 ΟΥΔΕ ΝΟΥΑΠΙ¹⁴ΡΟΣ ΔΝ ΠΕ
 12 ΟΥΔΕ ΜΠΟΥ¹⁵ ΤΩΩ ΕΡΟΥ
¹³ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΕΡΟΥ ΠΕ
 14 ΧΙΕ¹⁶ ΝΟΥΓΩΜΑΤΙΚΟΣ ΔΝ ΠΕ ΝΟΥΑ¹⁷ΤΩΜΑ ΔΝ ΠΕ
 ΟΥΝΟΒ ΔΝ ΠΕ ΝΟΥ¹⁸Υ¹⁹ΚΟΥ²⁰ ΔΝ ΠΕ
 16 ΟΥΗΡ ΔΝ ΠΕ
 ΝΟΥ²¹ΤΑΜΙΟ 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 (ἀπειρος)

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

ΝΟΥΜΗΤΤΕΛΙΟΣ ΔΝ ΠΕ
 2 ΝΟΥΜΗΤΜΙΑΚΑΡΙΟΣ ΔΝ ΠΕ
 ΝΟΥΜΗΤΝΟΥΤΕ ΔΝ ΠΕ
 4
 6
 8
 10 ΑΛΛΑ ΟΥΖΩΒ ΕΦΟΤΠ ΕΡΟΥ ΠΕ
 ΝΟΥΑΠΙΡΟΣ ΔΝ ΠΕ
 12 ΝΟΥΑΤΤΩΩ ΕΡΟΥ ΠΕ
 ΑΛΛΑ ΟΥ¹⁰ΖΩΒ ΕΦΟΤΠ ΠΕ
 14 ΝΟΥΓΩΜΑΤΙΚΟΣ ΔΝ ΠΕ ΝΟΥΑ¹⁷ΤΩΜΑ ΔΝ ΠΕ
 ΝΟΥ¹²ΝΟΒ ΔΝ ΠΕ ΝΟΥΚΟΥΕ ΔΝ ΠΕ
 16 Ν¹³ΟΥΗΡ ΔΝ ΠΕ
 ΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ¹⁴ΝΟΥ¹⁵ΤΕΕΙΜΙΝΕ 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 ⁴ [superior to] them.
 He [is] not unlimited (ἀπειρος);

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

62²⁷ΟΥ²⁸ΤΕ ΝΟΥΜΗΤ²⁹ΝΟΥΤΕ ΔΝ ΠΕ
 2 ²⁹ΟΥΤΕ ΟΥΜΗΤ³⁰ΜΑΚΑΡΙΟΣ
³⁰ΟΥΤΕ ΟΥΜΗΤ³¹ΤΕΛΙΟΣ
 4 ΑΛΛΑ ³¹ΟΥΛΛΑΥ ΝΤΑΩ ΠΕ ΝΝΑΤ³²ΟΥ³³ΩΝΩ
 ΜΠΗ ΔΝ ΕΤΝΤΑΩ
 6 ΑΛ³³Α ΕΚΕΟΥΑ ΝΤΟΩ ΠΕ
 ΕΦΟ³⁴ΤΠ Ε³⁵ΜΗΤ³⁶ΜΑΚΑΡΙΟΣ
 8 ΜΗ ³⁵Τ³⁶ΜΗΤ³⁷ΝΟΥΤΕ ΜΗ ΟΥΜΗΤ³⁸ΤΕΛΙΟΣ
 ΟΥΤΕ ΓΑΡ ΝΝΟΥ³⁷ΤΕΛΙΟΣ ΔΝ ΠΕ
 10 ΑΛΛΑ ΕΚΕ⁶³ΚΑ ΠΕ ΕΦΟΤΠ
 ΟΥΤΕ Ν³⁹ΟΥ⁴⁰Α⁴¹ΤΝΑΡΗΧΩ ΔΝ ΠΕ
 12 ΟΥΤΕ Ν⁴²ΙΣΕ⁴³Τ ΤΟΥ ΕΡΟΥ ΔΝ ΕΒΟΛ ΖΗΤΟΥ⁴⁴ΤΩ ΝΚΙΕΟΥΑ
 ΑΛΛΑ ΕΥΝΚΑ ΕΦΟ⁴⁵ΤΠ ΠΕ
 14 ΝΝΟΥΓΩΜΑ ΔΝ ΠΕ Ν⁴⁶ΟΥΑΤΩΜΑ ΔΝ ΠΕ
 Ν⁴⁷ΟΥ⁴⁸ΝΟΒ ΔΝ ΠΕ ΝΝΟΥ⁴⁹ΚΟΥ⁵⁰ ΔΝ ΠΕ
 16 ⁵¹ΝΝΟΥΗΠΕ ΔΝ ΠΕ
 ΝΝΟΥΤΑ⁵²ΜΙΟ ΔΝ ΠΕ
 18 ΟΥΤΕ ΝΝΟΥΛΛΑΥ ΔΝ ⁵³ΠΕ ΕΦΟΥΟΠ
 ΠΑΙ ΕΤΕ ΟΥ⁵⁴Ν ΒΟΜ ⁵⁵Ν⁵⁶Ι⁵⁷ΝΤΕΟΥΑ ΕΙΜΕ ΕΡΟΥ
 20 ΑΛΛΑ ΕΚΕ⁵⁸ΛΑΛΑΥ ΝΤΑΩ ΠΕ ΕΦΟΤΠ

62²⁸He is neither (οὔτε) divinity,
 2 ²⁹ nor (οὔτε) blessedness (μακάριος),
³⁰ nor (οὔτε) perfection (τέλειος);
 4 but (ἀλλά) ³¹ he is something unknowable
³² (and) it (i.e. knowability) is not proper to him.
 6 ³³ Rather (ἀλλά), he is something other
 which is superior ³⁴ to blessedness (μακάριος)
 8 and ³⁵ divinity and perfection (τέλειος).
³⁶ For he is not something perfect (τέλειος),
 10 ³⁷ but (ἀλλά) another ⁶³ thing which is superior.
 He is neither (οὔτε) ² unlimited,
 12 nor (οὔτε) ³ limited by ⁴ someone else,
 but (ἀλλά) he is something superior.
 14 ⁵ He is not corporeal (σῶμα); ⁶ he is not incorporeal (σῶμα).
⁷ He is not large; he is not small.

16 ⁸ He is not quantifiable,

for he is not a creature.

18 ⁹ Nor (οὔτε) is he something ¹⁰ existing
 that one can ¹¹ know,

20 but (ἀλλά) he is ¹² something else superior

ΖΗ ΟΥΜΗΤΤΕΛΙΟΣ ΔΝ
 2 ΟΥΤΕ ΖΗ ²¹ΟΥΜΗΤ²²ΜΑΚΑΡΙΟΣ ΔΝ
 ΟΥΤΕ ΖΗ ΟΥΜΗΤ²³ΝΟΥΤΕ ΔΝ
 4
 6
 8
 10
 12 ΑΛΛΑ ΕΦΟΤΠ ΝΖΟΥΟ
 14 ΟΥΓΩ²⁴ΜΑΤΙΚΟΣ ΔΝ ΠΕ ΟΥΤΕ ΟΥΑΤΩΜΑ ΔΝ ΠΕ
²⁵ΟΥΝΟΒ ΔΝ ΠΕ ΟΥΤΕ ΟΥΩΗΜ ΔΝ ΠΕ
 16 ΜΗ ²⁶ΘΕ ΝΧΟΟΣ ΧΙΕ ΟΥΗΡ ΠΕ
 Η ΟΥ ΜΜΙΝΕ ΠΕ
 18
 20

²⁰ (He is) [not] in perfection (τέλειος),
 2 nor (οὔτε) in ²¹ blessedness (μακάριος),
 nor (οὔτε) in ²² divinity,

4

6

8

10

12 but (ἀλλά) he is far superior.

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

16 [There is no] ²⁵ way to say, 'What is his quantity?'
 or (ἢ), 'What [is his quality?]'.

18

20

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,19-25,7

Apocryphon of John, III 5,14-23

οὐδε νεψαλαγ ²⁰νοί ἡμοq
2
4 οὐλααγ <α>ν επτηρq ²¹ετψοοπ
αλλα ογζωv εφco(τπ) ²²εροογ πε
6 ογx ωc εφcoτπ
αλ(αλ) ²⁵ζωc επωq μmιν ἡμοq πε
8 νεq[μετεχε αν εγαιων
ογοειq ³αν πετψοοπ ναq
10 πετμετε[χε γαρ εγαιων
ζῆκοογε νεp[coβτε ζαροq
12 αγω ογοειq πε [εμπογ† τωψ εροq
ζωc εἰq[χι αν ντῆ κεογα εq† τωψ

ζολωc ¹⁵mn ψδoм ετpe ααγ νοει εἴμοq
2
4 ¹⁶νογλααγ αν πε ἡτε νετψοοπ
¹⁷αλλα ογζωv εφcoτπ πε
6 ογx ωc ¹⁸xe εφcaτπ
αλλα πετε πωq πε
8 ¹⁹π[μετεχε mn ναiων
mῃn ²⁰χρονoc ψοοπ ναq
10 πετμετε[χε γαρ εγαιων
ζε κεογα πε ἡταq ²²p ψpπ ἡcβτωτq
12 mῃn ογοειq ζo[πpιζε ναq
ζωc εq[χι 'αν' ζιτῆ κεογε

Nor (οὐδέ) can anyone ²⁰ 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 ὥς) being superior,
but (ἀλλά) ²⁵ as (ὥς) 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 (ὥς) he does not ⁷ receive from another who apportions.

It is entirely (ὁλως) ¹⁵ impossible for anyone to know (νοεῖν) him.

2

- 4 ¹⁶ He is not someone among (other) beings,
¹⁷ but (ἀλλά) he is something superior,
6 not as (οὐχ ὥς) 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 (ὥς) 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

πн ε[†]τε mῃn δoм ἡτεογα εime ¹⁴ε[ροq
2 εγψοpῃ νογωνζ ε¹⁵βολ πε mῃ ογrνωcic ἡταq
¹⁶εнтоq ογλαq ε†εime εροq
4 ¹⁷επmαn ἡλααγ λ[и] πε ἡτε nн ¹⁸ε†ψοοπ
αλλα εkeḡka πε
6 ¹⁹εφcoτπ ἡτε nн ε†coτπ
²⁰αλλα ἡoe ἡπн ε†ἡтаq αγω ²¹mῃn ан ε†ἡтаq
8 ογτε εq[χι ²²αν εβολ ζῆ ογεων
ογτε ²³εq[χι ан εβολ ζῆ ογχρονoc
10
12
²⁴ογτε εμεq[χι ααγ εβολ ζῆ²⁵τῆ κεογα

¹³ which one cannot know.2 ¹⁴ He is primary revelation ¹⁵ and knowledge (γνώσις) of himself.¹⁶ He alone knows himself.4 ¹⁷ since (ἐπειδή) he is not someone among (other) ¹⁸ beings,
but (ἀλλά) he is another thing.6 ¹⁹ He is superior to those that are superior,
²⁰ but (ἀλλά) as being himself and ²¹ not being himself.8 He neither (οὔτε) partakes ²² in an aeon (αἰών).

10

12 nor (οὔτε) ²³ does he partake in time (χρόνος),
²⁴ nor (οὔτε) does he ever receive anything from ²⁴ another.²⁶mῃ δoм γαρ [nτελααγ pῃnoei ἡμοq

2

4 ογ[²⁷ααγ αν πε [zn νετψοοπ
αλλα εφcoτπ] ²⁸ἡζογο
6 ζωc [αν εφcoτπ
αλλα mπαῖ ε] ²⁹τε πωq
8 εqme[†εχε αν zn ναiων
ογδε] ³⁰χρονoc
10 πε[†μετεχε γαρ zn ογαιων
³¹παῖ <ε>ταγp ψιοpπ ncβτωτq
12 mпоyпop[†q] ³²ἡ ογχρονoc
xe εβολ ζиτn κεογα ε] ³³μαq[χι αα[αγ]

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 (ὥς) [being superior],
but (ἀλλά) ²⁹ himself.8 He does not [partake (μετέχειν)] in the aeons (αἰών)
nor (οὐδέ) 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.

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
6 exsurrexit et uelut a terra fungi manifestati sunt,
6 quorum principales apud eos sententias enarramus.
Quidam enim eorum Aeonem quandam numquam senescentem
8 in uirginali Spiritu subiciunt, quem Barbelon nominant :
ubi esse Patrem quandam innominabilem dicunt.
10 Voluisse autem hunc manifestare se ipsi Barbeloni.
Ennoeam autem hanc progressam stetisse in conspectu eius
12 et postulasse Prognosin.
Cum prodisset autem et Prognosis,
14 his rursus petentibus prodit 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 Βαρβηλιωτῶν ἡγουν Βορβοριανῶν
Ἐκ τῶν Βαλεντίνου σπερμάτων
2 τὸ τῶν Βαρβηλιωτῶν
ἡγουν Βορβοριανῶν ἢ Ναασσηνῶν
4 ἡ Στρατιωτικῶν ἢ Φημιονιτῶν καλουμένων
ἐβλάστησε μύσος.
6
Ἐπέβητο γὰρ Αἰῶνά τινα ἀνώλεθρον
8 ἐν παρθενικῷ διάγοντα Πνεύματι, ὃ Βαρβηλῶθ ὀνομάζουσι,
10
12 τὴν δὲ Βαρβηλῶθ αἰτῆσαι Πρόγνωσιν παρ' αὐτοῦ.
Προελθούσης δὲ ταύτης
14 εἴτ' αὖθις αἰτησάσης, προελήλυθεν Ἀφθαρσία,
ἔπειτα αἰώνια Ζωή.
16
Εὐφρανθεῖσαν δὲ τὴν Βαρβηλῶθ ἐνκύμονα γενέσθαι
18 καὶ ἀποτεκεῖν τὸ Φῶς.
20
Τοῦτό φασι τῇ τοῦ Πατρὸς χρισθεῖν
22 τελειότητι
ονομασθῆναι Χριστόν.
24 Οὗτος πάλιν ὁ Χριστὸς ἐπήγγειλεν Νοῦν
καὶ ἔλαβεν.
26 Ὁ δὲ Πατὴρ προστέθεικε καὶ Λόγον.
Εἴτα 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
προβληθῆναι φασι τὸν Αὐτογενῆ
34
36 καὶ σὺν αὐτῷ τὴν Ἀλήθειαν
καὶ γενέσθαι πάλιν συζυγίαν ἑτέραν
38 Αὐτογενοῦς καὶ Ἀληθείας.
Καὶ τι δεῖ λέγειν καὶ τὰς ἄλλας προβολὰς

Translation of Irenaeus, *Adv. Haer.* 1.29.

- (1) Besides the Simonians already mentioned,
2 a multitude of Gnostics (named after) Barbelo
4
4 have sprung up and shot out of the ground like mushrooms.
6 We will describe their main tenets.
Certain ones of them propose that there is a certain unaging aeon
8 in a virginal Spirit whom they call Barbelo.
They say that a certain unnameable Father also exists there;
10 that he willed to reveal himself to Barbelo;
and that this Thought came forth and attended him
12 and requested Foreknowledge.
When Foreknowledge had come forth,
14 they requested again, and Incorruptibility came forth;
and after that, Eternal Life.
16 That, while Barbelo gloried in them and looked into the majesty
and took delight in him in conception,
18 she gave birth to a light similar to him.
They say that this is the beginning of all light and generation,
20 and that, when the Father saw this Light,
he anointed him with his goodness
22 so that he might be made perfect.
Furthermore, they say that this Light is Christ,
24 who in turn, they say, asked that the Mind be given to him as a helper.
Therupon the Mind came forth.
26 In addition to these, the Father emitted the Word.
Then there were formed the conjugal couples of Thought and the Word,
28 Incorruptibility and Christ.
Likewise, Eternal Life was joined with the Will,
30 and the Mind with Foreknowledge.
And these magnified the great light and Barbelo.
32 (2) After this, they assert, from Thought and the Word
the Self-Generated was emitted
34 as an image of the great Light,
and they say that he was greatly honored and that all things were made
36 subject to him; that Truth was emitted with him
and that there was a conjugal coupling
38 between the Self-Generated and Truth.

Translation of Theodoret, *Haer. Fab.* 13.

- On the Barbeloites or Borborians
From the seeds of Valentinus
2 the defilement of the Barbeloites
or Borborians or Naassenes
4 or Stratiotics or Phemonites
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 Incorructela, quattuor emissa luminaria ad circumstantiam Autogeni dicunt.	40 τὰς ἐκ τοῦ Φωτὸς καὶ τῆς Ἀφθαρσίας;
42 Et de Thelemate rursus et aconia 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 David; 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	54 Τὸν δὲ Ἀυτογενὴ φασὶ προβαλέσθαι
Hominem perfectum et uerum, quem et Adamantem uocant	Ἀνθρώπον 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	58 προβεβλήσθαι δὲ σὺν αὐτῷ
Agnitionem perfectam, et coniunctam ei:	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	64 Ἐντεῖθεν φασὶ ἀναδειχθῆναι
Matrem, Patrem, Filium;	Μητέρα, Πατέρα, Υἱόν.
66 ex Anthrope autem et Gnosi natum Lignum, quod et ipsum Gnosin uocant.	66 Ἐκ δὲ τοῦ Ανθρώπου καὶ τῆς Γνώσεως βεβλαστηκέναι Ξύλον.
68 (4) Deinde ex primo Angelo qui adstat Monogeni emissum dicunt Spiritum sanctum,	Γνώσιν δὲ καὶ τοῦτο προσαγορεύουσιν.
70 quem et Sophiam et Prunicum uocant.	68 Ἐκ δὲ τοῦ πρώτου Ἀγγέλου
Hanc igitur uidentem reliqua omnia coniugationem habentia,	προβληθῆναι λέγουσι Πνεῦμα ἅγιον,
72 se autem sine coniugatione,	70 ὃ καὶ Σοφίαν καὶ Προῦνικον προσπηγόρευσαν.
quaesisse cui adunaretur;	72
74 et cum non inueniret adseuerabat et extendebatur et prospiciebat ad inferiores partes,	74
76 putans hic inuenire coniugem;	76
et non inueniens, exsiliit, taediata quoque,	
78 quoniam sine bona uoluntate Patris impetum fecerat.	78
Post deinde simplicitate et benignitate acta,	
80 generauit opus in quo erat Ignorantia et Audacia:	80 ἔργον ἀποκυῖσαι ἐν ᾧ ἦν Ἀγνοία καὶ Αὐθάδεια.
hoc autem opus eius esse Protarchontem dicunt,	Τὸ δὲ ἔργον τοῦτο Πρωτάρχοντα καλοῦσι,
82 Fabricatorem conditionis huius.	82 καὶ αὐτὸν εἶναι λέγουσι τῆς κτίσεως ποιητήν.
Virtutem autem magnam abstulisse eum a Matre narrat	

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodoret
40 They say that from the Light, which is Christ, and from Incorructibility four lights were emitted to attend the Self-Generated;	40 those from Light and Incorructibility?
42 that, again, from the Will and Eternal Life	42
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	44
46 and that this is the Savior—and they call him (H)armogenes—;	46
Volition to the second, whom they call Raguhel;	
48 Understanding to the third light, whom they call David;	48
Prudence to the fourth, whom they call Eleleth.	
50	50 For the fable is long and, besides being impious, is insipid. They furnish these (emanations) with Hebrew names,
52	52 in the attempt to impress the simple.
(3) When all things had been established in this way	
54 the Self-Generated emitted in addition to these	54 They say that the Self-Generated emitted
the perfect and true Man whom they also call Adamas,	the perfect and true Man, whom they also call Adamas,
56 because neither he, nor those from whom he came to be, were subdued;	56
who in turn was removed with the first light from (H)armogenes.	
58 That, together with Man, from the Self-Generated,	58 that with him was emitted
Perfect Knowledge was emitted and joined to him as consort;	(his) consort Perfect Knowledge.
60 that he too, therefore, knew the one who is above all things;	60
and that an invincible power was given to him by the virginal Spirit;	
62 and that, as all were thereupon at rest,	62
they sang hymns to the great aeon.	
64 They say that from this were manifested	64 They say that from this were manifested
the Mother, the Father, the Son;	the Mother, the Father, the Son.
66 that from Man and Knowledge there sprouted the Tree,	66 That from Man and Knowledge there sprouted the Tree,
which they also call Knowledge.	which they also call Knowledge;
68 (4) They say that from the first angel who attends the only-begotten the holy Spirit was emitted,	68 that from the first Angel
whom they also call Wisdom and the wanton sexual element;	the holy Spirit was emitted,
that when she saw that all others had a conjugal coupling	70 whom they also call Wisdom and the wanton sexual element.
72 while she was without conjugal coupling	This (Wisdom),
she sought whom she might be united to;	72
74 and when she did not find one she struggled and strained forward	74
and looked toward the lower regions,	
76 thinking she might find a consort there;	76
and when she found none, she leaped forward, but was also saddened,	
78 because she had made the leap without the Father's consent.	78
After that, acting out of simplicity and kindness,	
80 she produced a work in which there was Ignorance and Arrogance	80 produced a work in which there was Ignorance and Arrogance.
They say that this work of hers is the Chief Ruler,	They call this work the Chief Ruler,
82 the maker of this creation..	82 and they say that he is the maker of creation;
They tell that he took great power away from the Mother	

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodoret
84 et abstisse 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 Authadiac, 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 sit deorsum numerantibus Octonatio.	92
Illa igitur secedente, se solum opinatum esse, 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 διῆλθον, 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 μυσαρὰν τὰ παρ' ἐκείνων ὡς θεῖα πραττόμενα. Ἀρκεῖ δὲ καὶ ἡ ἐπωνυμία τὸ παμμίαρον 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
84 and that he departed from her to the lower regions and made the firmament of heaven in which he also dwells;	84
86 and that, since he is Ignorance, he made the things that are under him, the powers, the angels and the firmaments and all earthly things.	86
88 Next they say that he copulated with Arrogance and begot Wickedness, Jealousy, Discord and Desire.	88 That he copulated with Arrogance and begat Wickedness and her members.
90 When these had been born, the Mother, Wisdom, was grieved and fled, withdrawing to the upper regions;	90
92 and so, counting downward, there resulted the Ogdoad. That after she had departed he thought he alone existed	92
94 and that for this reason he said, "I am a jealous God; there is none beside me." Such are the lies these people tell.	94

I summarized these matters, leaving out the length of their fiction. But the celebration of their mysteries, who would be thrice-wretched enough to describe what they celebrate. For beyond all wicked conception and all loathsome thought is what they enact as divine. Their nickname suffices to hint at their altogether filthy practice. For this is why they were nicknamed Borborians (βόρβορος = filth, mud).

Theodore bar Koni quotes a list of the creators of the human body from an *Apocalypse of John* used by Audijs. 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*, SC50 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.

П 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.

The following fragment resembles the *Apocryphon of John* in several respects. Jesus interprets selected passages of Genesis in dialogue with John; the phrase, "seal the five powers" resembles, "I sealed him in the light of the water with five seals" (*Apocryphon of John* II 31,23-24) etc. Text and translation following Paul E. Kahle, *Bala' iza'h: Coptic Texts from Deir El-Bala' iza'h in Upper Egypt* (2 vols.; Oxford: Oxford University, 1954) 1.473-477. Fragment first published by W. E. Crum, "A Gnostic Fragment," *JThS* 54 (1943) 176-179. One complete parchment leaf with pagination **M**2=41 (in line 13) and **M**B =42 (in line 34) and fragments of two further leaves. Kahle dates the fragment on paleographic grounds to the Fourth Century. Arrangement of fragments (following the order of Genesis passages commented) and continuous numbering of lines introduced by Crum.

1 |CICM| 1 |ΠCΩ|Μα 1 |ΚΑΖΗΥ| 1 |ΚΟΝΩ|
5 |ΔΤΝΟ|ΒΕ

fragmentary lines 6-12 omitted

[illegible]

†ΟΥΩΥ ΔΕ ΟΝ ΕΧΝΟΥΚ· †Ξ ΕΚΕΞΕΡΜΗΝΕΥΕ
 †ΑΙ ΖΗ ΠΕΚΟΥΩΥ ΕΤ†ΒΕ ΚΑΙΝ ΜΝ ΑΒΕΛ ΞΕ Ε†ΒΕ ΑΥ
 ΝΤΥΠΟC ΑΚΑΙΝ †ΩΤΒ ΝΑΒΕΛ Ν†Α† ΔΕ †ΜΑΤΕ ΑΝ ΑΛΛΑ
 ΕΥ†ΧΗΝΟΥ ΜΜΟQ Ζ†ΤΗ ΠΕΝ†Α†Α†ΩΔΞΕ ΝΜΜΑQ ΕQΞΩ
 ΕΜΟC ΞΕ ΕQ†ΤΗΝ ΑΒΒΕΛ ΠΕΚΟΝ· ΚΑΙΝ †Ε· ΑQΑΡΝΑ·
 ΕQΞΩ ΜΜΟC ΞΕ ΕΜΗ· ΑΝΟΚ ΠΕ ΠΖΟΥ†††

fragmentary lines 57-66 omitted

⁶⁵ΠΡΟΣ ΜΠΕΠΛΗΡΩΜΑ ΕΥΧΗΚ ΕΒΟΛ
ΕΙΙΣΤΗΝ ΤΕ ΑΙΖΕΡΜΗΝΕΥΕΙ ⁷⁰ΝΑΚ · Ω ΙΩΖΑΝΝΗ(Σ
ΕΙ)ΤΒΕ ΝΩΣΕ ΜΝ ΤΙΕΙΙΒΩΤΟΣ · ΜΝ

fragmentary lines 73-77 omitted

ἡτοῦτω αἰεὶ ὅν ἐις νόον· καὶ ἐκεῖ ἔρρηκεν· ὁ ναὶ
εἶπε μετὰ χιζελὰ καὶ μὴ ἀποδοῖς ἐπὶ τῇ καρδίᾳ καὶ
οὐκ ἀποδοῖς περὶ τοῦ ἀγαθοῦ· ὡς καὶ ἐτεφρε· ἡ νεα
ἐπὶ τῇ καρδίᾳ ἡ πόσις ὅτι ἐπὶ τῇ καρδίᾳ ἡ πόσις
ἐπὶ τῇ καρδίᾳ ἡ πόσις· ἐφωοῦν· ὁ ναὶ ὁ ναὶ· ὡς
ἀποδοῖς ὁ ναὶ· ἐπὶ τῇ καρδίᾳ καὶ τῇ καρδίᾳ· ὁ ναὶ

²]the bod[y (σῶμα) ³]naked[⁴
⁵]sinless[

14-27: ... the spiritual (λογικόν) power, ere it (she) had been revealed, its (her) name was not this, but (ἀλλά) its (her) name was Silence (σιγή). For (ἐπειδή) all they that (were) in the heavenly Paradise (παράδεισος) were sealed in silence. But such as shall partake thereof will become spiritual (λογικόν), having known all; they shall seal the five powers in silence.

27-32: Lo, I have explained (ἐρμηνεύειν) unto thee, O
Johannes, concerning Adam and Paradise (παράδεισος) and the Five
Trees, in an intelligible allegory (σύμβολον, νοερόν).

33-43: When I, Johannes, heard these (things), I said, 'I have made a good beginning (ἀρχεσθαι, ἀρχή); I have completed knowledge (γνώσις) and a hidden mystery (μυστήριον) and allegories (σύμβολον) of truth, having been encouraged (προτρέπειν) by thy love (ἀγάπη).

44-56: Now I desire further to ask Thee that Thou wouldst explain (ἐρμηνεύειν) unto me Thy will concerning Cain and Abel: according to what fashion (τύπος) did Cain slay Abel? And not this only, but he was asked by him (that) spoke with him, saying, Where is Abel, thy brother? But Cain denied (ἀρνεῖσθαι), saying, Am (μὴν) I the keeper ...

67-72: ... of the fullness (πλήρωμα) he (or: it) being completed.

Lo, I have explained (ἐξηγήσασθαι) unto thee, O Johannes,
concerning Noah and [his] ark (κιβωτος) and ...

78-91: ... Now (δέ) [I desire] further to [ask Thee that Thou wouldst] explain (ἐρμηνεύειν) [unto me] concerning Melchizedek. Is it not (μή) said [concerning him]: being without [father, being without] mother, his generation (γενεά) [was not mentioned], having no beginning [of days], having no end of life, [being] like to the Son of God, being a priest forever. It also said concerning him ...

Theodore bar Koni quotes a list of the creators of the human body from an *Apocalypse of John* used by Audijs. 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 [Divinity] 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.

П 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.

The following fragment resembles the *Apocryphon of John* in several respects. Jesus interprets selected passages of Genesis in dialogue with John; the phrase, "seal the five powers" resembles, "I sealed him in the light of the water with five seals" (*Apocryphon of John* II 31.23-24) etc. Text and translation following Paul E. Kahle, *Bala' ʾizah: Coptic Texts from Deir El-Bala' ʾizah in Upper Egypt* (2 vols.; Oxford: Oxford University, 1954) 1.473-477. Fragment first published by W. E. Crum, "A Gnostic Fragment," *JThS* 44 (1943) 176-179. One complete parchment leaf with pagination **MA**=41 (in line 13) and **MB**=42 (in line 34) and fragments of two further leaves. Kahle dates the fragment on paleographic grounds to the Fourth Century. Arrangement of fragments (following the order of Genesis passages commented) and continuous numbering of lines introduced by Crum.

1 JICIM[1 JTCW[MA 1 JKAZHY[1 JKONW[
5 JATNO[BE

fragmentary lines 6-12 omitted

[illegible]

†ΟΥΩΥ ΔΕ ΟΝ ΕΧΝΟΥΚ 'ΧΕ ΕΚΕΖΕΡΜΗΝΕΥΕ
 ΗΑΪ ΖΗ ΠΕΚΟΥΩΥ ΕΤ†ΒΕ ΚΑΪΝ ΜΝ ΑΒΕΛ ΧΕ Ε†ΒΕ ΑΩ
 ΝΤΥΠΟC ΑΚΑΪΝ ΙΨΩΤΒ ΝΑΒΕΛ ΝΠΑΪ ΔΕ ⁹⁰ΜΑΤΕ ΑΝ ΑΛΛΑ
 Ε(Υ)ΧΗΝΟΥ ΜΜΟQ ΖΙΤΝ ΠΕΝΤ†ΑQ†ΩΥΑΧΕ ΝΜΜΑQ ΕQΧΩ
 ΕΜΟC ΧΕ ΕQΤΩΝ ΑΒΒΕΛ ΠΕΚΟΝ ΚΑΪΝ ⁹¹ΔΕ ΑQΑΡΝΑ
 ΕQΧΩ ΜΜΟC ΧΕ ΕΜΗ ΑΝΟΚ ΠΕ ΠΖΟΥ†Π†

fragmentary lines 57-66 omitted

61 ΠΡΟΣ ΜΠΕΠΛΗΡΩΜΑ ΕΨΧΗΚ ΕΒΟΛ
ΕΙ[C2ΗΗ]ΤΕ· ΑΙΖΕΡΜΗΝΕΥ[Ε] 70 ΝΑΚ· Ω ΙΩΖΑΝΝΗ[C
Ε]ΤΒΕ ΝΩΖΕ ΜΝ ΤΙ[ΕΦ]ΚΙΒΩΤΟΣ· ΜΝ

fragmentary lines 73-77 omitted

ἡτοῦτω δ' ἐπεὶ οὐκ ἔστιν ἐκείνη ἡμεῖς ὅτι
 εἴτε μετὰ τὴν ἐκείνην τὴν ἀποστολὴν ἐπὶ
 οὐκ ἔστιν περὶ τοῦ αὐτοῦ τοῦ ἐπὶ τῇ
 ἐκείνῃ ἀρχῇ τῷ ἐκείνῃ τῷ ἀποστολῇ
 ἐπὶ τῇ ἐκείνῃ τῇ ἐκείνῃ τῇ ἀποστολῇ
 ἀποστολῇ ὅτι ἐπὶ τῇ ἐκείνῃ τῇ ἀποστολῇ
 ἀποστολῇ ὅτι ἐπὶ τῇ ἐκείνῃ τῇ ἀποστολῇ

²]the bod[γ (σῶμα) ³]naked[⁴

5]sinless[

14-27: ... the spiritual (λογικόν) power, ere it (she) had been revealed, its (her) name was not this, but (ἀλλά) its (her) name was Silence (σιγή). For (ἐπειδή) all they that (were) in the heavenly Paradise (παράδεισος) were sealed in silence. But such as shall partake thereof will become spiritual (λογικόν), having known all; they shall seal the five powers in silence.

27-32: Lo, I have explained (ἐρμηνεύειν) unto thee, O
Johannes, concerning Adam and Paradise (παράδεισος) and the Five
Trees, in an intelligible allegory (σύμβολον, νοερόν).

33-43: When I, Johannes, heard these (things), I said,
'I have made a good beginning (ἀρχεσθαι, ἀρχή); I have completed
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67-72: ... of the fullness (πλήρωμα) he (or: it) being completed.

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78-91: ... Now (ἔτι) [I desire] further to [ask Thee that Thou wouldst] explain (ἐρμηνεύειν) [unto me] concerning Melchizedek. Is it not (μή) said [concerning him]: being without [father, being without] mother, his generation (γενεά) [was not mentioned], having no beginning [of days], having no end of life, [being] like to the Son of God, being a priest forever. It is also said concerning him ...

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INDICES

INDEX OF COPTIC WORDS

Entries for NHC IV are included only where IV preserves text omitted in II or uses a synonym. Entries are listed in the order of Crum's Coptic Dictionary with references to Crum page number and column in parentheses. English definitions are selected from Crum's main entry. For idiomatic expressions and use in context the reader is referred to Crum and the Synopsis. Coptic entries with Greek parallels in other versions are cross-referenced to the Index of Greek words.

ΑΛΟΥ (5a) n.m. child, servant II [2,2]. III 12,19. BG 21,4; 34,11.

(**ΑΛΤΚΑC**) **ΑΤΚΑC** (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.

ΕΜΝΤΕ II 30,26; 31,1.

ΑΜΗΕΙΝΕ; ΑΜΗΕΙΤΝ, see **ΕΙ**.

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.

ΕΜΑΖΤΕ II 10,24; 25,33; 28,11. III 16,4; 37,4; 39,5.

ΑΝ (10b) neg. part. not II [2,5]; [2,19]; 2,33; 3,1; [3,4]; 3,20; 3,21; 3,22; 3,23; [3,23]; 3,24; [3,24]; 3,27; [3,28]; [3,29]; [3,34]; 4,15; 4,16; [6,15]; 6,25; 12,10; 13,2; 14,7; 14,10; 14,26; 22,10; 22,22; 23,3; 24,2; 25,29; 25,33; 27,21; 28,11; 29,6. III [5,6]; 5,6; 5,7; 5,8; [5,11]; 5,11; [5,12]; 5,12; 5,13; 5,14; 5,16; 5,23; 9,15; 21,12; <28,18>; [29,22]; 30,26; 33,10; [33,15]; 36,3; 37,5; 37,22.

BG 21,17; 23,3; 23,9; 23,10; 23,11; 24,5; 24,10; 24,11; 24,12; 24,14; 24,16; 24,17; 24,17; 24,18; 24,18; 24,19; <24,20>; 25,2; 25,3; 25,7; 25,8; 30,4; 37,14; 37,17; 38,13; 45,17; 46,11; 47,9; 47,19; 53,3; 58,2; 58,9; 58,17; 59,17; 61,13; 65,12; 65,18; 70,8; 71,19; 73,4; 73,8.

ΕΝ III 5,13.

ΑΝΟΚ (11b) pers. pron. II 1,18; 2,12; 2,13; [2,14]; 2,14; [2,15]; [2,25]; 9,9; 11,20; 13,8; 13,17; 21,26; 22,9; 23,27; 25,16; 26,22; 26,32; 27,11; 27,31; 30,11; 30,15; 30,15; 30,20; 30,24; 30,33; 30,34; 31,11; 31,12; 31,16; 31,28. III 13,14; 27,15; 28,16; 29,2; [32,22]; 33,23; 34,18; 35,2; 35,18; 36,4; [36,15]; [39,14]. BG 20,4; 21,2; 21,18; 21,19; 21,20; 21,20; 21,21; 35,17; 44,14; 45,5; 56,12; 57,20; 58,14; 67,18; 68,13; 69,14; 71,2; 75,15.

ΑΝΚ II 13,8.

ΝΤΟΚ II 31,15. BG 19,13.

ΝΤΚ II [2,11]; 27,16. III [35,24].

ΝΤΟ III 30,5.

ΝΤΟQ II [2,32]; 2,35; [3,3]; [3,4]; [4,13]; 4,14; [4,19]; 11,10; 13,18; 22,22; 26,25; 27,32. III [7,2]; 7,4; 7,24; 9,4; 34,21;

35,22. IV [4,9]. BG 23,3; 23,5; 23,10; 23,11; 25,9; 26,14; 26,15; 26,17; 29,16; 29,17; 45,7; 53,5; 57,11; 58,15; 68,3; 69,18; 71,9.

ΝΤΟC II 5,6; 21,15. III 7,15. BG 27,13; 27,17; 29,11; 46,5; 51,19; 53,10; 59,9.

ΑΝΟΝ II 4,15. BG 26,11.

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.

ΑΤΚΑC see **ΑΛΤΚΑC**.

ΑΤΡΕΥΕ see **ΖΩΤΕΡ**.

ΑΩ (22a) interr. pron. what? II [1,24]; [1,29]. III 35,19. IV 42,12. BG 20,12; 20,18.

ΑΩΔΙ (22b) vb. intr. become many II 13,6; 13,30; 15,24; 26,27; 26,36. BG 68,18.

ΑΩΔΕΙ II 26,16.

ΑΩΗ (22b) n. m. multitude, amount BG 42,11.

ΑΖΕ ΕΡΑΤ, **ΑΖΕΡΑΤ** see **ΩΖΕ**.

ΑΖΗΥ see **ΚΩΚ**.

ΑΧΝ (25b) without II 9,29; 9,31; 10,5.

ΕΧΝ BG 37,8; 37,15.

ΑΧΝΤ II 26,14. III 34,8. BG 44,15; 67,6.

ΒΩΚ (29a) vb. intr. go (see ἀναχωρεῖν) II 1,12; [1,25]; [1,27]; 19,28; 20,23; 26,25; 27,23; 27,25; 29,10; 30,18; 30,25; 30,36; 31,3; 31,26. III [1,24]; 25,17; [34,20]. BG 19,16; 20,14; 65,7; 68,2; 68,16; 69,16; 70,7; 70,12; 73,10.

ΒΑΛ (31b) n. m. eye II 2,32; 10,9; [10,31]; 15,32; 15,33. III 15,12; 16,22. BG 23,2; <37,21>; 40,6.

ΒΟΛ (33b) n. m. outside II 10,11.

in adv. **ΜΤΒΟΛ** outside II 10,11; III 15,13.

ΝCΑ ΝΒΟΛ outside, beyond II 10,11. BG 38,2; 38,2;

52,12; 61,9.
ΣΙCΔ ΝΒΟΛ II 10,11.
NCΔΒΛΛΗ apart from II 11,21.
(ΒΩΛ) (32a) **ΜΝΤΒΛΛΖΗΤ** (715a) guilelessness III 23,22.
(ΒΛΛΕ) **ΒΛΛΗ** (38a) adj. blind II 28,27.
ΒΕΝΙΠΕ (41a) n. m. iron II 29,31.
ΠΕΝΙΠΕ III [39,1]. BG 74,19.
ΒΗΤ (45a) **ΒΗΤ CΠIP** n. f. rib BG 59,9; 59,18.
ΒΗΤ NCΠIP III [29,15]; 29,23.
ΒΕΤ CΠIP II 23,4.
ΒΩΥΕ see **ΩΒΩΥ**.
ΒΑΖ (47b) n. m. penis II 16,29.

(ΕΒΡΗΘΕ) **ΖΒΒΡΗΘΕ** (53b) n. f. lightning II 10,10.
(ΕΚΙΒΕ) **ΘΙΒΕ** (54a) n. f. breast II 16,12; 16,13; 17,15; 17,15.
ΕΜΟΥ (55b) cat II 24,19. III [31,13]. BG 62,11.
ΕΜΝΤΕ see **ΔΜΝΤΕ**.
ΕΜΑΤΕ see **ΜΑΤΕ**.
ΕΜΑΩΟ see **ΜΑΩΟ**.
ΕΜΑΖΤΕ see **ΔΜΑΖΤΕ**.
ΕΝΕΖ (57a) n. m. eternity; adv. ever III 6,17. BG 26,5.
ΩΑ ΕΝΕΖ eternal II [3,3]; 3,13; 3,14; 5,10; [5,27]; 5,30; 6,7; 7,12; 26,3; 26,7; 27,31; 28,5; 30,6. III 6,5; 8,21; [8,22]; [9,8]; 36,15. BG 22,1; 23,10; 24,1; 25,13; 29,1; 29,4; 29,14; 31,19; 32,5; 32,7; 36,5; 66,7; 66,12; 71,2; 71,14.
ΩΑ ΔΝΕΖ III 36,14.
ΩΑ ΔΝΗΖΕ III 10,23; 11,21; 33,19; 33,23.
ΜΝΤΩΑ ΕΝΕΖ n. f. eternity (see αἰών) III [6,6]. BG 25,14.
ΕΡΗΤ (58a) n. m. promise III [27,14]. BG 56,9.
ΕΡΗΥ (59a) recipr. pron. each other II 2,8; 15,6; 21,1; 21,3; 21,28; 28,13; 28,17; 29,22. III [2,19]; [38,17]. BG [21,11]; 48,11; 48,15; 54,19.
ΕΡΗΟΥ III 22,4; 26,12; [27,18].
ΕCΗΤ (60a) n. m. ground, bottom III 22,19. BG 49,10; 52,16.
ΕΠΕCΗΤ adv. down III [21,8]; 24,24; 25,9; 25,15; 38,20. BG 53,7; 53,16; 55,14; 74,10.
ΕCΟΟΥ (61a) n. m. sheep II 11,27.
ΕΤΒΕ (61a) prep. because of, for the sake of II 1,21; 1,22; 1,29; 2,10; 2,10; 7,10; 10,1; 12,5; 12,6; 12,8; 20,29; 22,16; 23,11; 23,23; 28,29; 30,20; 31,36; 31,36; 31,37; 31,37. III [3,13]; 6,14; 15,3; 18,16; 18,17; 18,19; 21,13; 30,7; 30,13; 40,1; 40,2; 40,2; 40,3. BG 20,9; 20,17; 21,10; 21,14; 22,9; 26,1; 28,21; 29,6; 35,15; 37,10; 42,18; 42,19; 43,2; 47,9; 54,5; 57,13; 60,7; 60,14; 70,2; 76,11; 76,12; 76,13; 76,13; 76,14.

ΕΤΒΗΗΤ III 9,1; 28,10; 13,12.
ΕΤΒΗΤ II [1,26]; 4,10; 5,3; [5,20]; [5,26]; [5,32]; 6,2; 6,33; 7,15; 9,7.
ΕΟΟΥ (62a) n. m. honor, glory II 4,36; 4,36; 5,1; 12,7; 12,27; 12,31. III 7,20; 17,9; 17,15; 17,21; 18,17. BG 27,15; 41,4; 41,16; [42,19].
†ΕΟΟΥ glorify II 5,2; 5,18; 5,24; 5,30; 5,35; 6,29; 6,31; 7,2; 7,8; 7,13; 9,6; 9,9; 9,24. III 7,20; 7,21; 8,11; 8,18; 8,24; 10,7; 10,13; 10,20; 10,25; 13,11; 14,8. BG 27,16; 28,11; 28,19; 29,5; 31,2; 31,9; 31,15; 32,1; 35,13; 36,15.
ΕΩΠΠΕ see **ΩΠΠΕ**.
ΕΩΧΕ (63b) if, whether. BG 21,8; 21,12; 26,10.

(ΗΝ) **ΗΝΕ** (66b) monkey II 11,33.
ΗΠΕ see **ΩΠ**.

ΕΙ (70a) vb. intr. come, go; n. m. coming, advent (see προηλθεῖν) 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. BG 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. **ΔΜΗΕΙΝΕ** II 15,2.
ΔΜΗΕΙΤΝ IV 23,16.

(ΕΙΔ) **ΕΙΔΤ** (73b) eye in **ΤΟΥΝΙΑΤ** instruct BG 20,17.
ΤΟΥΝΕΙΑΤ III [25,14].
ΤΟΥΝΟΥΕΙΑΤ III 28,19; [30,18]. BG 22,3; [22,8]; 58,3; 58,5; 61,2; 73,1.
ΤΟΥΝΟΥΕΙΑΤ BG 53,15.
ΝΔΙΑΤ blessed III 9,14. BG 75,10.
ΜΝΤΝΔΙΑΤ blessedness BG 24,11.
ΕΙΕ (74a) particle: then; unless; well then, surely II 26,33. III [22,3]. See also **ΖΙΕ**.
ΕΙΩ (75b) ass (see τυφών) III 17,23. BG 41,20.
(ΕΙΒ) (76a) n. m. hoof, claw, nail.
ΕΙΕΙΒ II 17,6.
ΕΙΕΒΕ II 16,11.
ΕΙΜΕ (77b) vb. intr. know, understand (see νοεῖν) III 24,20; 25,19; 30,22; 37,1. BG [21,8]; [22,6]; 45,1; 46,10; 52,11; 53,20; 58,8; 61,7; 71,14.

ΜΜΕ II [2,18]; [2,26]; 4,16; 7,24; 7,27; 13,14; 13,33; 13,34; 14,18; 19,9; 19,27; 20,5; 20,26; 22,15; 23,32; 23,35; 24,13; 24,35; 26,33; 28,5. III [28,23].
ΕΙΝΕ (78b) vb. tr. bring II 9,35; 12,2; 14,2; 14,9; 19,22; 21,17; 22,19; 22,20; 22,30; 22,36; 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.
ΕΙΝΕ (80b) vb. tr. resemble; n. m. likeness (see αντίμιμον, ἰδέα, μίμησις, μορφή, συνουσία, οὐσία) II [2,6]; [4,33]; 6,14; 9,29; 10,6; 14,24; 15,3; 18,26; 18,29; 19,31; 21,29; 23,9; 24,30; 24,35; 24,36; 25,4; 25,4; 29,24; 29,26; 30,9. III 6,15; 9,14; 14,13; 22,6; [25,20]; [26,13]; 30,4; 32,11. BG 21,5; 26,2; 27,12; 37,15; 37,16; 37,20; 39,17; 44,7; 48,5; 54,1; [55,2]; 63,8; 63,13; 63,19; 74,12; 76,15.
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.
Ρ- with Greek verb II [1,13]; 1,20; [2,10]; 3,4; [3,26]; 6,33; 7,25; 9,20; 9,30; 9,31; 12,9; 12,14; 13,10; 13,13; 13,16; 13,23; 13,35; 13,36; 20,19; 23,8; 24,21; 24,22; 24,32; 25,11; 25,30; 26,3; 26,18; 27,17; 27,30; 29,29; 31,17. III 6,17; 33,22; 40,6; 40,8. BG [22,18]; 20,21; 21,2; [21,16]; 25,8; 25,11; 25,19; 42,19; 43,10; 57,18; 63,11; 77,2.
ΔΔ II 21,28. III 14,17; 15,7; [39,20]. BG 37,15; 76,3.
Ο† be II [1,31]; 2,3; 2,4; [2,5]; [2,6]; 2,8; [2,11]; [2,34]; 3,1; [3,34]; 4,12; [4,16]; [4,17]; 5,6; 9,19; 10,7; 10,10; 11,21; 13,28; 18,6; 18,7; 18,8; 18,9; 20,6; 22,15; 23,34; 24,1; 26,2; 28,9; 28,16; 28,32; 29,5; 30,2. III [2,17]; 3,11; 18,17; 18,20; 24,21; 37,5; [37,6]. BG 21,13; 21,15; 37,17; 37,20; 43,4; 46,2; 50,15; 52,13;

58,9; 71,18; 72,1; 72,10.
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.
ΕΙΩΡΜΕ II [6,35]; 14,30; 20,32.
ΕΙΟΡΜ II 3,36.
ΕΙCΖΗΗΤΕ (85a) behold II [1,30]; 2,1; 31,26. BG 21,3.
ΕΙΩΤ (86b) n. m. father II [1,23]; 1,24; [2,14]; 2,28; 4,18; 6,10; 6,18; 14,21; 23,12; 23,16; 23,20. III 1,22; [1,22]; 9,4; 9,10; 24,25; [30,7]. BG 20,10; 20,12; [21,20]; 22,20; 29,9; 29,17; 29,18; 35,19; 48,1; 51,5; 52,18; 60,8.
ΙΩΤ III 9,17; 9,18; 13,15; 23,22. BG 30,6.
pl. **ΕΙΟΤΕ** II [1,17]. III 1,15. BG [20,3].
ΜΑΔΥ ΝΕΙΩΤ n. f. mother-father, see μητροπάτωρ III [39,12]. BG 75,11.
(ΕΙΤΝ) **ΙΤΝ** (87b) n. m. ground, earth II 1,33; 14,28; 20,8; 20,22; 25,3; 25,7. BG [21,1].
ΙΤΝΕ II 14,32.
(ΕΩΧΕ) (63b) if **ΕΩΠΠΕ** II 19,8.

ΚΕ (90b) adj. other, different II 3,32; 8,7; 8,11; 8,15; 8,19; 10,24; 11,20; 13,9; 13,11; 13,12; 18,23; 19,7; 20,1; 21,5; 22,34; 25,3; 27,18; 27,21; 29,9; 31,37. III 5,21; 5,23; 15,10; 16,4; 17,6; 23,17; 26,15; [26,15]; [31,14]; 35,14; 35,25; 38,2; [39,19]; 40,4. BG 23,20; 25,7; 26,10; 37,18; 37,20; 39,1; 40,19; 41,2; 44,17; 44,18; 50,18; 55,3; 55,4; 59,14; 62,12; 70,3; 70,8; 76,2; 76,14.
ΘΕ II 10,7; [13,29].
pl. **ΚΟΟΥΕ** II 19,7. III 33,2. BG 25,4; 64,20.
ΚΟΟΥΕΙ II 25,21.
ΚΟΥΙ (92b) adj. small BG 21,17; 24,18.
ΚΟΥΕΙ III 5,12.
ΚΩ (94b) vb. tr. put, set (see ἀποκαθιστάναι) II 7,22; 10,15; 21,17; 21,25; 23,12; 23,16; 23,19. III 15,17; [27,6]; 29,24; 30,7. BG 38,8; 55,20; 60,8.
ΚΔ- in **ΜΝΤΚΔΡΩC** n. m. silence (see σιγή) II 1,3; 7,4. III 6,20. BG 26,8; 31,11.
ΚΔΔ II 31,33. III 11,10; [27,15]; 39,23. BG 32,12; 56,11; 62,16; 62,17; 76,8.
ΚΗ† III [35,21].
ΚΩ ΕΖΡΑΙ (98a) n. m. provision, foundation III [22,24]. BG 49,18.
(ΚΩΒ) **ΚΗΒ†** (98b) be doubled III 17,8. BG 41,2.
ΚΩΚ ΔΖΗΥ (101a) n. m. nakedness II 20,7; 22,8; 23,33. III 28,15; [35,11]. BG 57,19.
ΚΑΚ† ΔΖΗΥ BG 69,6.
ΚΗΚ† ΔΖΗΥ II 20,7. III [24,20]; 52,12.

- ΚΩΝΚ** ἈΖΗΥ II 22,8.
ΚΑΚΕ (101b) n. m. darkness; adj. dark II 11,10; 11,11; 11,11;
 11,12; 11,14; 13,24; 13,33; 21,8; 21,36; 22,2; 22,32; 23,8; 24,8;
 29,15; 29,28; 30,8; 30,17; 30,25; 30,36. III 16,17; 26,18;
 29,16; 31,5; 31,6; [38,8]; 38,24; [39,7]. BG 40,2; 45,14; 46,10;
 55,7; <57,6>; 59,11; 59,21; 62,3; 73,16; 74,15; 75,5.
ΚΕΚΕ III 28,5.
ΚΑΛΕ (103a) n. f. knee II 17,2; 17,2; 17,25; 17,25.
ΚΕΛΕΝΚΕΖ (104a) n. m. elbow II 16,6. IV 25,6.
ΚΛΟΟΛΕ (104a) n. f. cloud II 10,15; 10,16; 29,12. BG 38,7;
 38,9.
(ΚΩΛΕΜ) (104b) ὀλᾶμ n. m. haste III 14,5.
ΚΙΜ (108a) vb. intr. move II 1,33; 13,26; 13,26; 14,26; 19,14; 19,32;
 30,20; 30,28. III 24,13. BG 21,2; 51,20.
ΤΓΕΝΕΔ ΝΑΤΚΙΜ the immovable race (see ἀσάλευτον)
 II [2,20]; [2,24]; 25,23; 29,10; 31,32.
ΤΓΕΝΕΔ ΕΤΕ ΜΕΣΚΙΜ III 36,25; 38,3; 39,18.
ΤΓΕΝΕΔ ΕΤΕ ΜΑΣΚΙΜ BG 22,15; 65,3; 73,10; 76,1.
ΤΠΡΟΝΟΙΑ ΕΤΕ ΜΕΣΚΙΜ immovable Providence
 III 39,5.
ΤΠΡΟΝΟΙΑ ΕΤΕ ΜΑΣΚΙΜ BG 75,3.
(ΚΜΟΜ) (109b) ΚΜΗΜΕ (110b) darkness II 24,8.
ΚΟΥΝ (111b) n. womb II 17,20.
ΚΩΝΚ see ΚΩΚ ἈΖΗΥ.
ΚΝΝΕ (111b) n. m. perfume BG 57,2.
ΚΗΠΕ see ὀηΠΕ.
ΚΡΩΜ (115b) n. m. fire III 15,12; 16,5; 18,6; 18,13; 26,10; 31,17.
 BG 54,16.
ΚΡΜΝΤΣ (116b) n. f. darkness. BG 62,2.
ΚΩΡΩ (117b) n. m. fawning II 18,31.
ΚΑΣ (119b) n. m. bone II 15,15. III 22,20; 30,5; 30,6.
 BG 49,12; 60,5; 60,6.
ΚΑΔΣ II 23,10; 23,10.
ΚΕΕΣ II 16,19.
ΚΩΤΕ (124a) vb. intr., tr. and refl. turn II [1,18]; [2,4]; 13,5; 27,8;
 30,26. III 7,3; 7,11; 27,19; [35,15]. BG 26,17; 27,4; [30,1];
 56,16; 69,10; 70,10.
ΚΟΤ III 1,16. BG 20,4.
ΚΑΤ III 36,5.
ΚΤΟ (127b) vb. intr., tr. and refl. turn, return, surround II 10,14.
ΚΤΕ III 1,14. BG 20,2.
ΚΤΟ III 45,17. IV 21,14.
ΚΤΩ II 1,16.
ΚΤΗΥ II 4,20; 4,26; 6,11; 13,6.
ΚΑΖ (131a) n. m. earth II 20,35; 21,6; 23,37; 24,24; 29,15.
 III 26,9; 26,16; 31,18; 38,10. BG 54,15; 55,4; 62,18; 73,18.
ΚΩΖ (132b) vb. intr. be envious, zealous; n. m. envy, zeal II 10,31;
 12,22; 13,9; 13,13; 15,21; 18,21; 19,34; 25,31. III 24,14;
 33,12. BG 44,14; 44,18; [52,1]; 65,15.
ΚΩΖΤ (133b) n. m. fire II 10,10; 10,25; 11,8; 11,34; 12,5; 21,6;
 24,22. III 16,22; 22,23; [26,11]; [26,16]. BG 38,1; 39,3; 40,7;
 42,7; 42,14; 43,18; 49,15; 54,14; 54,18; 55,5; 62,16.
ΛΑΔΥ (146a) any, someone, something II [2,32]; 2,36; [3,1]; 3,4;
 3,5; [3,11]; 3,13; 3,15; 3,26; 3,27; 3,33; 6,25; 10,12; 10,17;
 25,29; 25,34; 26,14; 26,18; 30,3. III [4,8]; 5,15; 5,16; 6,24;
 6,24; 15,14; 15,19; 33,10. BG 23,2; 23,6; 23,7; 23,11; 23,16;
 23,18; 24,1; 24,3; 24,19; 24,20; 25,8; 26,11; 38,4; 38,10; 44,15;
 65,12; 65,18.
ΜΑ (153a) n. m. place (see τόπος) II [1,11]; 1,19; 11,22; 12,10;
 22,1; 22,2; 25,6; 25,27; 25,31; 27,24; 27,26; 27,26. III 1,17;
 14,8; 16,3; 28,6; 33,7; 36,1; 36,8. BG 19,15; 20,5; 38,18; 39,1;
 57,7; 68,4; 70,12.
ΜΕ (156b) n. f. truth (see ἀλήθεια) II 6,8; 7,26. III 11,12.
ΜΕΕ II 8,33; 30,3.
ΜΗΕ II [5,33]; 5,34; 8,8; 18,33; 30,4. III 2,20; 13,2.
 BG 32,15; 32,16; 33,11; 35,4; 41,5.
ΝΑΜΕ (157a) adv. truly II 18,13.
ΜΟΥ (159a) vb. intr. die; n. m. death (see ἀθάνατος) II 10,13; 21,5;
 21,13; 21,24; 21,31; 21,34; 30,3; 31,25. III [26,14]; 26,25;
 [27,14]; [27,24]; 28,3; 30,2. BG 55,3; 56,10; 56,20; 57,5.
ΜΟΥΙ (160b) n. m. lion II 10,9. BG 37,21; 41,18.
ΜΟΥΕΙ III 15,11; 17,22; 18,2.
ΜΟΚΜΕΚ (162a) vb. intr. think; n. m. thought II 9,31; 9,34; 28,9.
ΜΟΥΚΖ see ΜΟΥΧΩ.
ΜΚΑΖ (163a) n. m. pain (see δύσκολον) II 18,22.
ΜΟΚΖ† be difficult II 28,17. BG 64,19.
ΜΜΕ see ΕΙΜΕ.
ΜΜΝ (166b) there is (are) not III 5,19; 5,22; 6,1; 34,8.
ΜΝ II [2,27]; 2,31; [2,36]; 2,36; 3,8; [3,9]; [3,16]; [3,24];
 3,26; 11,20; 13,9; 13,12; 13,29; 26,14. III 5,15; 6,24.
 BG 23,6; 23,7; 23,16; 23,18; 30,16; 44,15; 44,17; 50,16; 56,8;
 64,13.
ΜΝΤ III 10,2; 14,16; 14,18; 15,6; 15,8.
ΜΜΟΝ no, not III 34,3. BG 45,10.
ΜΜΙΝ ΜΜΟ (168b) intens. pron. own, proper, self II 12,8; 14,10;
 24,36. III 6,3; [7,2]; [7,10]; <10,1>; 22,12; 32,7. BG 25,1;
 25,10; 37,10; 53,14.
ΜΜΑΤΕ see ΜΑΤΕ.

- ΜΑΕΙΝ** (170b) n. m. sign. II 15,7.
ΜΑΙΝ II 15,6. BG 44,15.
(ΜΟΥΝ) ΜΗΝ† (171b) vb. intr. continue. III 31,22.
ΜΙΝΕ (172a) n. f. sort, manner II [3,25]; 28,16; 28,16. III 5,14;
 [27,22]; 40,4. BG 20,18; 23,5; 56,18.
ΜΕΙΝΕ II 26,2; 32,1.
ΜΠΟΟΥ see ΖΟΟΥ.
ΜΠΩΛ (179a) vb. intr. be worthy; n. m. worth III 11,14; 33,6;
 [33,19]. BG 32,19; 65,7; 65,8; 66,6.
ΜΠΩΛ (180a) adv. very II 7,30; <25,26>. BG 20,6.
ΜΟΥΡ (180a) vb. tr. bind II 28,30. III [37,8].
ΜΟΡ II 27,7.
ΜΡΡΕ (182a) n. f. chain, bond II 21,12; 27,7; 28,15; 28,23; 28,29;
 31,10. III 26,20; 26,23; 33,9; 37,12. BG 55,9; 72,10.
ΜΙΣΕ (185a) n. m. offspring, in **ΩΑΜΙΣΕ** first-born III 9,18.
ΩΡΠΜΙΣΕ BG 30,7.
ΜΟΣΤΕ (187a) n. m. hatred II 21,31. BG 57,1.
ΜΕΣΤΕ III 27,24.
(ΜΕΣΘΗΤ) (187b) n. f. breast **ΜΕΣΤΖΗΤ** II 17,16.
ΜΗΤ (187b) ten (see δεκάς) III 9,9.
ΜΕΖΜΗΤ tenth II 11,1. III 17,3. BG 29,16; 40,16.
(ΜΟΕΙΤ) (188a) n. m. way **ΜΑΙΤ** II 20,23; 20,24; 30,14.
ΜΟΥΤ (189a) n. m. sineew II 15,16; 16,4; 16,24; 17,10.
 III [22,22]. BG 49,13.
ΜΑΤΕ (189a) vb. intr. be successful II 29,20.
ΜΕΤΕ II 29,21.
†ΜΑΤΕ succeed III [38,15]; 38,17. BG 74,6.
(ΜΑΤΕ) in **ΕΜΑΤΕ** (190a) adv. very BG 29,19.
(ΜΑΤΕ) in **ΜΜΑΤΕ** (190b) adv. only III 33,2. BG 65,19; 73,8.
ΜΗΤΕ (190b) n. f. middle II 10,16; 12,4; 18,11; 21,25; 30,18;
 30,25; 30,36; 31,3. III 15,18. BG 38,8.
ΜΟΥΤΕ (191b) vb. intr. and tr. speak, call II 7,28; 8,33; 10,18;
 10,19; 10,29; 10,33; 10,35; 12,8; 15,11; 20,18; 22,3; 23,23;
 24,24; 25,1; 31,8. III 13,3; 17,1; 17,8; 17,10; 17,12; 18,19;
 28,7; [30,13]; 31,19. BG 38,11; 40,12; 41,7; 43,3; 57,9; 62,19.
ΜΤΟ (193a) in **ΜΠΕ** **ΜΤΟ** **ΕΒΟΛ** before II 2,5; [4,28]; 6,27;
 22,6; 32,3. III [7,14]; [10,7]; 13,1; 29,21. BG 27,7; [31,2];
 59,16.
ΜΤΟΝ (193b) vb. intr. and refl. rest; n. m. rest II [4,12]; 22,2;
 29,20. BG 26,7; 74,5.
ΜΤΑΝ III 6,20.
ΜΟΤΝΕC (195a) n. f. satisfaction III 38,14.
ΜΑΤΟΥ (196a) n. f. poison II 21,23. III [27,13]. BG 56,8.
ΜΑΔΥ (197a) n. f. mother II 2,14; 10,6; 10,18; 10,21; 11,9; 12,8;
 13,4; 13,14; 13,28; 13,30; 13,32; 14,17; 18,5; 18,10; 18,18;
 19,15; 19,22; 19,27; 19,29; 20,11; 20,28; 23,13; 23,16; 23,20;
 23,24; 25,3; 27,14. III 13,16; 14,19; 15,9; 15,21; 16,1; 18,19;
 [21,21]; [23,20]; 24,6; 24,11; [25,3]; 30,8; [30,11]; [30,14];
 32,10; 35,21; [36,18]. BG 21,20; 35,19; 38,17; 42,17; 43,2;
 44,19; 46,1; 46,3; 46,5; 46,9; [47,20]; 51,19; 53,1; 59,4; 60,9;
 60,15; 63,16; 69,17; 71,6; 76,1.
ΜΑΥ II 9,11. BG 37,17; 38,12; 51,14; 60,13.
ΜΕΕΥ III 18,15; 39,19.
ΜΑΔΥ ΝΕΙΩΤ n. f. mother-father, (see μητροπάτωρ)
 III 39,11. BG 75,11.
ΜΟΟΥ (197b) n. m. water II 4,21; [4,25]; [4,25]; 14,34; 21,1; 21,6;
 24,23; 25,7; 31,24. III 7,6; [7,10]; [22,2]; [26,9]; 26,16;
 [31,19]. BG 26,18; 26,20; 27,3; 45,10; 48,9; 54,16; 55,5; 62,18.
ΜΟΥ III 7,4.
 pl. **ΜΟΥΕΙΟΟΥΕ** II 13,21; 14,27.
ΖΡΜΟΥΟΥ pour water III 7,6.
ΜΕΕΥΕ (199a) vb. intr. think; n. m. thought (see ἔννοια, ἐνθύμησις)
 II [1,30]; [2,34]; 4,31; 5,4; 5,17; 5,24; 6,6; 7,4; 8,12; 9,26; 9,26;
 10,2; 12,12; 13,19; 13,29; 14,16; 20,6; 20,30; 20,33; 21,16;
 22,18; 23,35; 28,4; 28,7; 28,10; 31,12. III 14,10; 14,11;
 [21,20]; 24,18; 29,4; 36,23. BG 20,19; 23,4; 36,17; 36,17;
 36,18; 37,12; 45,8; 47,18; 54,7; 55,18; 71,11; 72,11.
ΜΕΕΥ II 25,20.
ΜΕΟΥΕ III 27,4; 37,13.
ΡΠΜΕΕΥΕ remember, remembrance (see μνήμη) II 30,16;
 30,24; 30,35; 31,14. III [30,19]; 37,19; 39,4. BG 33,17; 61,4;
 74,9; 75,2.
ΜΑΩΩ (201b) in **ΕΜΑΩΩ** adv. very, intently III 1,18; 9,10.
ΜΗΗΩΕ (202a) n. m. multitude, crowd II 11,36. III [23,13].
 BG 44,11; 46,6; 50,13.
ΜΟΟΥΕ (203b) vb. intr. walk, go; n. m. journey II 30,14; 30,14;
 30,17; 30,23; 30,33. IV [21,14].
ΜΟΥΖ (208a) vb. tr. fill; intr. be full II 24,12; 29,28; 31,1.
 III 31,8; [38,22]. BG 62,5.
ΜΑΖ II 1,15. BG [19,19].
ΜΕΖ III 38,24.
ΜΗΖ† III 7,5. BG 26,19.
(ΜΑΖΤ) ΜΕΖΤ (211b) n. m. intestines II 16,23.
(ΜΖΑΔΥ) ΜΖΑΟΥ (212b) n. m. tomb, cave (see σπηλαιον)
 BG 55,10; 63,12; 64,3.
ΜΑΔΧΕ (212b) n. m. ear II [1,15]; 15,34; 15,35; 31,28.
 III 29,10. BG [19,19]; 59,4.
ΜΟΥΧΩ (214a) vb. intr. be mixed; tr. mix BG 22,2; 54,15.
ΜΟΥΧΚ III 26,9.
ΜΟΥΧΤ III 26,10.

MOYCB II 12,11; 28,18.
MOYKZ MN- BG 74,14.
NA (216b) vb. intr. have pity, mercy; n. m. pity, mercy II [4,7]; 20,16. BG 53,5; 71,6; 75,12.
NAE II [4,7]; 19,18; 27,34. III 23,23; 25,8; [36,20]; 39,12. BG 25,21; 25,21; 51,7.
NAHT compassionate BG 52,19; 71,7.
NA (217b) vb. intr. go; n. m. going BG 45,14; 45,17; 45,18.
(NOY) NHY† (219a) vb. intr. come, go II 26,20. III [34,16]; 39,22. BG 45,14; 45,18; 65,4; 67,2.
NNHY† II 25,6.
NHOY† III 39,22.
NCW see **PCW**.
NOYB (221b) n. m. gold II 29,30. III 38,25; [40,1]. BG 74,16.
NOBE (222a) n. m. sin II 28,25; 28,30.
NOEIK (222b) nP-**NOIK** commit adultery II 28,13.
NAAKE (223a) n. f. pain IV [28,19].
NIKE II 18,22.
NKA (223a) n. m. thing II 12,33. III 7,16; 10,22; 11,11; 11,13; 13,13; 33,20; 33,21. BG 31,18; 34,16; 35,15; 35,16; 73,17.
NKE III 6,21.
NKOTK (224a) vb. intr. sleep III [29,5]. BG 58,18.
NIM (225a) interr. pron. who? II [1,23]; 13,12; 26,34; 31,8. III [6,16]. BG 20,12; 26,4; 44,19.
NIM (225b) adj. every II 2,13; 3,6; 4,22; 7,29; 12,34; 25,28; 26,13; 27,35; 28,22; 28,25; 28,33; 29,33; 30,14; 31,28; 31,29; 31,35. III 6,11; 6,21; 7,9; 7,16; 10,22; 11,11; 11,13; 13,13; 18,11; 32,24; 33,9; 33,20; 33,21; 34,8; 36,12; 37,11; [38,9]; 39,2; [39,20]; 39,25. BG 21,19; 23,14; 25,18; 26,10; 26,22; 27,1; 31,18; 32,15; 34,16; 35,15; 35,16; 38,13; 42,12; 64,15; 65,10; 66,9; 66,10; 67,6; 70,18; 72,11; 73,17; 74,19; 76,11.
NAME see **ME**.
NOYN (226b) abyss (of hell) II 11,6; 14,26.
NAHOY (227a) vb. intr. be good II 20,10; 20,16; 22,4. III [25,1]; 25,7; 28,8. BG 52,19; 53,5; 57,10.
NOYNE (227b) n. f. root II 21,30; 30,30; 31,16. III 27,22. BG 56,19.
NAHT see **NA**.
NAEIA† see **EIA**.
NOYTE (230b) n. m. god II [2,28]; [2,34]; 2,35; 3,22; 7,11; 7,17; 7,20; 7,24; 7,34; 8,21; 11,20; 11,20; 12,9; 13,8; 13,9; 13,11; 15,3; 28,19; 28,28; 30,4. III 9,17; 10,23; 11,4; 11,7; 11,11; 11,18; 12,17; 13,6; 18,20; 22,5; 37,9. BG [22,19]; 30,6; 32,8; 32,13; 32,14; 32,21; 33,3; 34,12; [34,20]; 35,7; 43,4; 44,14; 44,17;

48,13; 51,7; 72,6.
 abbrev. **N†** BG 23,4; 23,6; 31,19; [32,4]; 34,9.
MNTNOYTE II 12,18; 15,17. III [5,7]; [22,19]. BG 24,11; 43,14; 49,11.
NTOK, NTK, NTO, NTOC, NTOOY, NTOY see **ANOK**.
NTEYNOY see **OYNOY**.
NAY (233b) vb. intr. see II 2,1; 2,3; 3,13; 4,23; 10,7; 10,13; 10,17; 12,32; 13,2; 13,5; 13,21; [13,30]; 14,32; 14,33; 15,8; 20,32; 22,28; 23,4; 24,9; 24,25. III 7,9; 15,9; 15,15; 15,19; <22,2>; [22,12]; 26,5; 29,11; 31,6; 36,19. BG 22,8; 24,1; 27,2; 37,18; 38,5; 38,10; 44,9; 45,11; 46,6; 48,8; 49,3; 54,10; 59,5; 62,3.
ATNAY EPO invisible II [3,12]; 4,34; 5,10; 5,17; 5,25. III [3,12]; [3,12]. BG 22,7; 22,21; 23,21; 27,13; 28,11; 28,19; 29,8; 29,11; 30,10; 32,13.
NAY (234b) n. m. hour II 31,25.
TNNAY when? BG 66,3.
NAWE (236a) vb. intr. be many, much II 20,16; 27,34. III 23,23; 25,7; 36,20; 39,12. BG 21,9; 51,6; 71,6; 75,12.
NAWAW II 14,1; 29,9. III 15,24. BG 38,16; 46,7; 46,15; 53,6.
NOYWT (237a) n. m. hardness BG 75,8; 75,8.
NWOT (237a) n. m. hardness II 30,10; 30,10. III 39,9; 39,9.
NIQE (238b) vb. intr. and tr. blow; n. m. breath, spirit II 16,27; 19,23; 19,25. III 24,7; 24,9; 26,11. BG 51,15; 51,18; 54,18.
(NOYZE) (241b) vb. return **NAYZ** II 9,8; 27,13.
NAZOY II 30,22.
NOYZB (243a) vb. tr. yoke; intr. be yoked III 15,16; 16,7; 18,22; 33,5. BG [38,6]; 39,5; 43,6; 65,5.
NOZB BG 36,14.
(NAZB) n. f. shoulders **NAZBE** II 16,5; 17,11; 17,11. IV 25,4.
NOYZM (243b) vb. intr. be saved; tr. save III 32,24. BG 69,11.
NOZM III [35,15].
NAZPN-NAZPE see **ZO**.
NEZCE (245b) vb. intr. awake II 27,9.
NOYXE (247a) vb. tr. throw, cast II 27,3; 27,7; 27,20. BG 38,2; 58,13; 61,19.
NOX II 10,11; 20,8; 24,7. BG 69,9.
NAZXE (249b) n. f. tooth II 16,2.
NOB (250a) adj. great, large II 2,4; 3,24; 7,18; 7,21; 8,23; 9,1; 10,20; 19,14; 19,18; 21,3; 25,19; 28,26; 29,34. III [5,12]; 9,20; 11,3; 11,6; 11,8; 11,17; 12,20; 12,26; 13,6; [21,2]; 23,15; 26,13; 32,18; [32,26]; 33,7. IV [12,5] BG 24,17; 32,10; 33,1; 34,11; 35,1; 35,7; 50,16; [55,1]; 64,18; 65,8.

MNTNOB greatness (see μέγεθος) II 6,15; 25,26; 29,1; 30,17. III 6,5; 9,15; [37,19] BG 25,13; 30,4; 72,18.
OBZE (254a) n. f. tooth II 16,2.
ON (255b) adv. again, also, still II [5,20]; 5,32; 20,13; 29,22; 30,30. III 39,22. BG [19,16]; 37,2; 37,3; 69,16; 76,3.
OEIY (257b) **TAWE OEIY** proclaim (see κηρύσσειν) II 29,3. BG 73,2.
PA- (259a) possess. art. the ... belonging to II 1,20; 18,16; 18,16; 18,17; 18,18; 19,18; 30,13. III 18,10; 27,15. BG 27,7; 27,21; 42,11; 75,20.
 f. **TA-** II 24,29; 29,13.
 pl. **NA-** II 8,25; 26,34; 30,23. III 6,25; 9,18; 33,14. BG 23,23; 34,14.
PE (259a) heaven II 1,33; 11,5; 11,6; 12,15; 12,26; 12,27; 12,31; 14,11; 14,13; 20,32; 23,25; 28,29. III 17,21. BG [21,1]; 41,4; 41,17; 43,11; 44,6; 57,17; 63,15; 72,6.
 pl. **PIHYE** II [1,31]. III [37,9]. BG 20,20; 41,14.
PHOYE III 17,18.
PCW (260b) poss. mine, etc. II 3,29. III 3,29. BG 25,1; 42,14; 47,9; 63,17.
 pl. **NCW** II 16,27.
PAKE PAKE (261a) vb. grow small gradually BG 69,15; 69,16.
PAAKE III [35,20].
PENITE see **BENITE**.
PCAWNE (263b) vb. intr. **PCAWNE EBOA** move out II 10,22; 26,12. III 16,2. BG 38,18.
(PEIRE) PRPE (267a) vb. intr. come forth; tr. put forth; n. m. coming, shining forth (see λαμπρῶν) II 6,12.
PRPIE II [4,29]; 13,15.
PCWPX (271b) vb. intr. and tr. divide; n. m. division II 21,14. III 27,1.
POPX II [3,31]. BG 55,15.
(ΨIC) (273b) **MEZΨIC** ninth II 10,37. III 17,2. BG 40,15.
MAZΨIT nineness, nonad II 14,12.
MAZΨITE III 21,14.
MEZΨITE BG 47,12.
(PAT) PET (273b) n. f. leg II 16,34; 16,35; 17,22; 17,23.
PCWT (274a) vb. intr. run, flee II 26,28; 30,30. III 34,6; 34,24. BG 68,8.
PH† II 22,32. BG 59,11.
POOY see **ZOOY**.
PCWY (277a) vb. tr. share, divide II 11,7.
PCWYE II 12,4.

PCWYN (278b) vb. tr. appoint (see χειροτονεῖν) II [1,21].
PCWZT (283b) vb. intr. and tr. pour II 14,5. III 21,6. BG 47,2.
PAZT† III 38,9. BG 73,17.
(PEXE-) PECHA (285a) vb. said II 1,10; [1,11]; 1,12; [2,9]; 2,26; 13,7; 13,17; 13,19; 15,1; 15,11; 19,22; 21,18; 22,10; 22,12; 22,21; 22,22; 23,9; 25,16; 25,19; 26,7; 26,23; 26,26; 26,32; 26,35; 27,11; 27,15; 27,21; 27,24; 27,31; 27,33; 31,4; 31,8; 31,11; 31,34. III 13,11; [22,3]; 22,15; 24,7; [28,17]; [28,19]; 29,3; 29,4; 32,23; 32,25; [33,24]; [34,3]; [34,18]; [34,21]; 35,2; 35,5; [35,18]; 35,23; 36,4; 36,7; [36,15]; [36,17]; 39,24.
BG 19,12; 19,14; 19,16; 21,13; 22,17; 35,13; 44,13; 45,6; 45,8; 48,10; 49,6; 51,14; 58,14; 58,16; 58,1; 58,4; 60,4; 64,13; 64,16; 66,13; 66,18; 67,18; 68,13; 68,16; 68,4; 69,14; 69,19; 70,11; 70,8; 71,3; 71,5; 76,9.
PH (287b) n. m. sun II 10,36. III 17,1. BG 40,13.
PCW (290a) emphatic or explicative particle III 28,18. BG 20,8; 23,13; 58,2.
PIME (294a) vb. intr. weep; n. m. weeping II 14,1; 31,6. III 21,1; 21,2. BG 46,14; 46,14.
PMIEN (294b) n. f. tear II 31,6; 31,7.
PCWME (294b) n. m. and f. human being II [2,20]; [2,25]; 5,7; 6,4; 8,32; 10,35; 14,14; 14,15; 14,23; 15,2; 15,10; 20,3; 20,29; 21,11; 21,13; 23,2; 23,12; 25,1; 26,13; 27,14; 28,5; 29,1; 29,4; 29,9; 29,18; 29,33. III [7,24]; 9,5; 13,1; [21,17]; [21,18]; [21,23]; [22,4]; [22,14]; 23,7; 24,17; [26,1]; 26,5; [26,22]; 26,24; 30,7; 34,7; 34,10; 35,22; 36,24; [37,1]; 37,11; 37,18; 37,21; 38,2; 38,13. BG [22,9]; 22,16; 27,20; 29,10; 35,3; 47,15; 48,3; 48,4; 48,12; 49,6; 52,5; 54,5; 54,10; 55,12; 60,7; 62,20; 67,5; 69,17; 71,12; 71,13; 72,8; 72,17; 73,3; 73,8; 74,3.
PMMAO (296a) great man, rich man; **MNTPMMAO** greatness, richness II 30,15.
PMNZHT in **MNTPMNZHT** understanding (see σύνησις and σοφία) II 8,3; 8,15; 12,24; 15,22; 20,4; 30,15.
PAN (297b) n. m. name II 1,9; 5,9; [7,28]; 7,29; 7,29; 10,19; 10,28; 11,16; 11,16; 12,28; 12,30; 12,33; 15,12; 24,24; 31,9. III [1,6]; 5,1; [8,2]; 11,14; 13,4; 16,20; 17,6; 17,8; 17,13; 17,21; 22,16. BG 19,12; 24,4; [28,1]; 32,19; 38,13; 40,4; 40,19; 41,2; 41,7; 41,16; 49,7.
PIN II 11,26.
†PAN to name II 3,16; 3,17; 12,14; 12,27. III 15,22; 18,25. BG 24,6; 38,13; 43,9.
†PIN BG 35,5; 60,15.
†PEN III 22,15.
†PN III 25,9; 25,11. BG 49,7; 53,8.

† PNT⁸ BG 53,9.
 PTE (298b) n. m. temple (see ἱερόν) II [1,8]; [1,19]. III 1,4.
 BG 19,10; 53,14.
 PPO (299a) n. m. king II 11,4; 11,7. III 17,18. BG 41,13; 41,13.
 MNTTPO kingdom III 23,2. BG 43,20.
 MNTERO II 12,21; 15,19; BG 49,19.
 PAT⁸ see WZE.
 POEIC (300b) vb. intr. be awake, watch II 31,20.
 POOY (306b) n. m. care, concern II 18,23; 25,28; 25,29; 29,34.
 PAWE (308b) vb. intr. and tr. rejoice II 27,15. III 35,22.
 BG 69,18.
 CA (313a) n. m. side, part.
 NCA behind, after, beyond II 4,23; 7,9; 25,36; 27,18; 30,26.
 III 10,21; <33,16>. BG 31,16.
 NCW⁸ II 1,11; 3,36; 22,32; 23,12; 23,16; 23,20; 30,1.
 III [28,12]; 28,24; 30,8; [35,25]. BG 19,14; 57,15; 58,9; 59,12;
 60,8.
 MNNCa, MNNCe, MNNCW⁸ after II 9,21; 26,15; 27,4.
 III 14,15; 34,9; 35,10. BG 67,7; 69,5.
 NCABAAH⁸ except, beyond II 11,21.
 NCABAA⁸ II 13,9.
 MPTCAMPTN below II [1,32]; 14,28; 14,32; 20,8.
 NCANBOA outside II 10,11; 26,28. BG 38,2; 52,12; 61,8;
 64,9.
 MPTCANTTE from the top II 12,15.
 PTCANZOYN the inside II 30,26; 30,36; 31,1.
 MPTCANZOYN inside II 31,21.
 MPTCANZPE on high III 17,10; 31,1; 32,8; 38,6.
 CA (315a) vb. intr. be beautiful; n. m. beauty BG 56,5.
 CAE II 21,20. III [27,10].
 CE sixty, see COOY.
 CEI (316b) n. m. satiety, gluttony (see πλησμονή) BG 65,16.
 MNTATC(E)I greed II 18,29; 25,32.
 CO COE six, see COOY.
 CW (318a) vb. intr. and tr. drink; n. m. drink II 31,37. BG 57,6;
 76,13.
 OINCW III 40,2.
 CABE (319a) n. m. wise person III [24,21]; [28,24]; 37,6.
 BG 52,13; 72,1.
 MNTCABE wisdom III 37,3. BG 52,9; 71,17.
 CBW (319b) n. f. doctrine, teaching II 1,1.
 CHBE (320b) n. f. shin-bone II 16,35; 17,1; 17,24; 17,24.
 CWBE (320b) vb. intr. laugh, play; tr. deride, mock II 13,19; 22,11;
 26,25. III 28,19; 29,4; 34,21. BG 45,7; 58,4; 68,3.

COBTE (323a) vb. intr. be ready tr. prepare II 24,1; 25,6.
 BG 25,5.
 CBTWT⁸ II 3,31. III 5,22; 23,9. BG 50,8.
 COK (325a) vb. tr. draw, impel II 26,21; 27,2; 29,33. III 34,17;
 35,8; [39,3]. BG 65,11; 67,16; 69,3.
 CAK⁸ BG 75,1.
 CAAATE (332b) vb. intr. stumble, slip BG 69,1.
 CMH (334b) n. f. voice II 7,21; 14,13; 14,17. III [21,16]; 21,20.
 BG 47,14; 47,19.
 CMOY (335a) vb. intr. bless, praise, n. m. praise II 5,3; 9,6; 9,9;
 14,3. III 13,12; 13,14. BG 35,14; 35,17.
 CMINE (337a) vb. intr. be established; tr. establish, construct
 BG 50,19.
 CMNNE⁸ III <23,18>.
 CMOT (340b) n. f. form, character, likeness, pattern (see μορφή,
 τύπος) II 4,22; 10,4; 10,6. III [7,9]. IV [20,11] BG 27,1;
 48,3; 48,9; 51,10; 61,1; 74,12.
 CMA⁸ II 2,4; [2,7]; [2,8]; 13,1; 23,27; 27,35.
 CON (342a) n. m. brother II [1,6]. III 1,2. BG 19,8.
 pl. CNHY III 21,4. BG 46,18.
 COWNE (343a) n. f. sister II 23,20. BG 54,1.
 CYPCWNE fellow-sister III 14,9; 25,20. BG 36,16.
 COONE (344b) n. m. robber III [26,22].
 COWNT (345a) vb. intr. be created; tr. create; n. m. creature, creation
 (see κτίσις) III [25,12]. BG 20,20; 44,10; 53,11.
 CONT⁸ II [13,31]. BG 46,8.
 CNTE (345b) n. f. foundation II 14,26; 30,19; 30,27.
 CNAΥ (346b) two II 12,33; 23,14; 23,18; 23,32; 24,17; 24,32.
 III 30,10; 30,21; 32,4. BG 21,15; 60,11; 61,6; 63,10.
 MEZCNAΥ second II 8,8; 8,10; 10,30; 11,17; 11,27; 12,17;
 12,18; 24,17. III 12,4; 12,5; 13,18; 13,19; 16,21; 17,23; 31,12.
 BG 33,12; 33,14; 36,1; 40,5; 41,19; 43,14; 62,10.
 MAZCNO II 9,13; 9,13.
 f. MEZCNTE II 15,15. III 22,20. BG 43,13; 49,12.
 MNTCNOOYC twelve II 8,22; 8,25. III 12,18; 12,23;
 16,9. BG 34,9; 34,14; 39,7.
 MEZMNTCNOOYC twelfth II 11,3. III 17,5.
 BG 40,18.
 MPTMEZCEP CNAΥ for a second time II 30,22.
 (CAANW) CANAWT⁸ vb. intr. live; tr. nourish, rear, tend
 II 18,14.
 CNOQ (348a) n. m. blood II 15,20. III [23,3].
 CNOOQ BG [50,1].
 COWNZ (348b) vb. tr. bind; n. m. bond, fetter BG 55,12; 69,9; 72,4.
 COTI (349b) n. m. time, occasion II 21,6; 29,23; 30,33.

III [26,15]; 38,16; 39,19. BG 55,4; 59,14; 76,2.
 CEPI in MPTMEZCEP CNAΥ for a second time
 II 30,22.
 CEETE (351a) vb. intr. remain over; tr. leave remaining; n. m.
 remainder II 20,1. BG [52,2]; 54,13.
 CTIP (351b) n. m. rib, side II 16,16; 16,17; 17,18; 17,18; 22,30.
 BETCTIP II 23,4.
 BHTCTIP n. f. rib BG 59,9; 59,18.
 BHT NCTIP III [29,15]; 29,23.
 COTC (352a) vb. intr. and tr. pray, entreat; n. m. prayer (see
 παρακαλεῖν) II 14,2; 19,17. BG 46,17; 51,5.
 CPTOY (353a) n. m. lips II 16,1.
 CORM (355a) vb. intr. go astray, err, be lost; tr. lead astray (see
 πλανᾶν) II 26,22; 27,1; 30,1. BG 67,13.
 CPQE II 21,19; 30,2.
 CATC (360a) n. f. fire II 20,35; 21,2.
 CITE (360b) vb. intr. and tr. throw, sow III 15,13; 29,1; 31,4.
 CATE (362a) vb. intr. and tr. redeem, rescue; n. m. redemption
 II 4,7.
 CWTM (363b) vb. intr. and tr. hear (see ἀπisteῖν) II [1,18]; 14,1;
 14,15; 22,16; 22,23; 29,5; 31,5; 31,15. III 1,16; 21,2; [21,18];
 [28,12]; 28,24; 36,2. BG 20,4; 22,11; 46,15; 47,16; 57,15; 58,8;
 70,6.
 (CWTI) COTI⁸ (365a) vb. intr. and tr. choose, qual. chosen,
 exquisite, better II [3,22]; [3,27]; [3,28]. III 5,8; [5,10]; 5,17.
 BG [24,12]; 24,15; [24,21]; 24,22.
 CATI⁸ III 5,18.
 CTWT (366b) vb. intr. tremble II 14,25.
 CHY (367b) n. m. time, season BG 72,5.
 COOY (368b) six II 11,24.
 MEZCOOY sixth II 10,34; 11,32; 12,23. III 16,24; 18,4.
 BG 40,10; 42,4.
 MAZCOOY BG 44,2.
 f. MEZCO II 12,22. III 23,3.
 MEZCOE II 15,21. BG 50,1.
 MAZCOE BG 44,1.
 CE sixty in CYMTWEECE three hundred sixty III 23,18.
 BG 39,14; 50,18.
 CYMNTWEECE three hundred sixty five II 11,25.
 CYMNTWEECE THE II 19,3.
 COOYN (369b) vb. intr. and tr. know; n. m. knowledge (see γινῶσις,
 νοεῖν) II 4,6; [4,15]; 9,35; 23,28; 24,2; 27,10; 27,22. III 6,9;
 [6,9]; 6,24; 15,1; 30,16; 30,26; 35,3; 35,17; 36,5; 37,5.
 BG 25,17; 25,18; 26,12; 36,9; 37,9; 57,10; 60,3; 60,19; 61,4;
 61,12; 63,12; 68,14; 69,12; 70,9; 71,19; 73,13.

COYN⁸ II 22,4; 23,9; 28,28; 29,12.
 CAOYN III 30,19.
 COYWN⁸ II 22,8; 25,9; 30,4. III 14,3.
 COYWN⁸ II 30,21.
 COYN⁸ III 28,8; 30,4; 32,6; 38,6.
 ATCOOYN ignorant II 9,19; 11,21; 13,28; 28,9. III 37,5.
 BG 46,2; 71,19.
 ATCOOYNE II 11,10.
 MNTATCOOYN ignorance (see ἀπόνοια) II 10,14; 13,25;
 19,28; 21,8; 24,6; 24,13; 28,24. III 15,16; 16,7; 16,17; 16,19;
 21,13; [30,21]; 31,3; 31,8. BG 38,6; 40,3; 45,15; 47,10; 61,7;
 61,18.
 CYOTI NCOOYN foreknowledge (see πρόγνωσις)
 III [8,7]; 8,9; [8,17]; [9,7]; 12,24; 14,12. BG 28,6; 28,8; 29,13;
 34,19; 36,9; 36,20.
 CWOYZ (372b) vb. intr. and tr. gather; n. m. gathering II 29,21.
 III [14,7]; 33,10. BG 65,13.
 COEY (374b) n. m. mate II 29,27.
 (COW) (375a) vb. intr. be despised, humbled; tr. despise.
 CYHC⁸ II 26,27; 26,36; 27,32; 29,24; 30,11. III 27,22.
 CYWE (376b) vb. intr. be bitter III 27,9.
 CAWE⁸ II 18,28; 21,20; 21,30; <28,14>. BG 56,4; 56,19.
 CAWY (378a) seven II 11,4; 17,30. III 16,12; 17,18. BG 39,11;
 39,12; 41,13.
 Z II 17,8; 17,30; 19,1.
 f. CAWY II 11,23; 11,31; 12,12; 15,25. III 17,20; 23,5;
 23,16; 24,17. BG 41,17; 42,2; 43,7; 48,7; 50,17; 52,7.
 m. MEZCAWY seventh II 10,36; 11,33; 12,24. III 16,25;
 18,5. BG 40,11; 42,5.
 f. MEZCAWY II 15,22. BG 44,2; 44,4; 50,3.
 f. MEZCAWY II 12,23.
 MEZCAWY sevenness (see ἑβδομάς) II 11,6.
 BG 42,8.
 COWY (378b) vb. intr. be polluted; tr. pollute; n. m. pollution
 II 29,25. BG 58,6.
 COOY⁸ III 28,21.
 COOZE (380a) vb. tr. (mostly reflex.) remove BG 41,10.
 CAZW⁸ III 16,1; 17,15; 30,23.
 CEZW⁸ II 23,36.
 CEZW⁸ II 10,22.
 (COOZE) (380b) vb. intr. be set up, upright; tr. set up, upright,
 reprove correct (see καθίσταίναι, ἀποκαθίσταίναι)
 CAZE II 18,11.
 COZE II 31,13.
 CAZE II 14,9; 14,12; 20,20; 20,27; 22,17; 23,22.

CEZWA II 8,9; 8,13; 8,35; 22,9; 25,13.
CZAI (381b) vb. intr. and tr. write II 22,23.
CHZ† II 19,9.
CAZ II 31,33. III [39,15]. BG 75,17; 76,8.
CZAI II 31,29. III 39,23.
CAZ n. m. scribe, teacher II 1,10. BG 19,13.
CZIME (385a) n. f. woman II 22,35; 23,4; 23,13; 23,17; 23,37. III 29,20; 29,24; 30,9; [30,24]. BG 59,15; 59,19; 60,10; 61,11.
CZIME II 30,7.
ZOOUT CZIME androgynous II 5,9; 6,8. III 8,4; 9,9. BG 28,3; 29,15.
MNTCZIME II 23,2.
CAZNE (385b) vb. intr. supply.
OYEZ CAZNE command (see κελεύειν) BG 41,13.
CAZOY (387a) vb. intr. and tr. curse BG 61,9; 61,16.
COYZWP II 23,37.
CAZW III 31,2.
CZOYWP III 30,23.
CZOYOPT II 31,34. III 39,25. BG 76,10.
CAXNE see **WAXNE**.
COPAZT (389b) vb. intr. rest, pause; n. m. quiet, rest II 4,11. BG 26,7.
TA f. poss. article, see **PA**.
TH, THE five in **WMNTWECETH** three hundred sixty five II 11,25.
WMNTWECETHE II 19,3.
TAIEO (390b) vb. tr. honor; n. m. honor (see τιμάν, τιμή) BG 32,10.
TAIEHY† II 7,20.
TAIO BG 32,10.
† (392a) vb. intr. and tr. give; n. m. gift (see παραδίδοναι) II 1,8; [3,7]; 3,8; [3,15]; 3,17; [4,3]; 4,4; 4,4; 4,6; 4,6; [4,7]; [4,8]; [4,9]; [4,14]; [4,22]; 5,2; 5,18; 5,24; 5,30; 5,35; 6,29; 6,31; 7,2; 7,8; 7,13; 7,32; 8,24; 9,4; 9,6; 9,9; 9,24; 10,10; 11,34; 12,14; 12,27; 15,6; 15,7; 20,2; 21,33; 21,36; 22,27; 24,8; 26,17; 30,10; 31,32; 31,35. III [1,5]; 5,1; 6,5; 6,6; 6,7; 6,8; 6,9; [6,12]; 6,12; 7,20; 7,21; [8,6]; 8,11; 8,14; 8,18; 8,20; 8,24; 10,7; 10,10; 10,13; 10,20; 10,25; 11,16; 12,19; 12,21; 12,25; 13,9; 13,11; 14,8; 15,22; 18,16; 18,25; 21,10; 22,15; [24,4]; [24,16]; 25,9; [25,11]; 26,22; 28,4; 28,10; 28,13; 31,5; [33,10]; [38,14]; [38,15]; [38,16]; [39,16]; [39,23]; 40,4. BG 19,10; 23,15; 23,16; 24,6; 24,14; 25,6; 25,7; 25,21; 25,22; 27,15; 28,6; 28,10; 28,14; 28,19; 28,21; 29,5; 31,2; 31,5; 31,9; 31,15; 32,1; 32,15; 35,5; 35,11; 35,13; 35,13; 35,17; 38,13; 39,2; 41,3; 42,11; 42,18; 43,9; 44,15;

49,6; 51,12; 52,4; 53,8; 53,9; 57,13; 57,16; 60,15; 62,2; 65,11; 67,11; 74,5; 75,17; 76,7; 76,11; 76,16.
TAZ 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.
PEQT n. m. giver III [6,5]; [6,6]; [6,7]; [6,8]; [6,9]. BG 25,14; 25,15; 25,16; 25,17; 25,19.
†E five, see **†OY**.
THBE (397b) finger, toe II 16,10; 16,11; 17,13; 17,14.
THHBE II 17,4; 17,5; 17,27; 17,28.
TBBO TBBO (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see ειλκρινής, 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.
TWBZ (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21,2; 23,22. BG 46,16.
(TWK) TWKE (403b) vb. tr. throw, cast BG 37,10.
(TWK) (404a) vb. intr. and tr. kindle, heat.
†K (404b) n. m. spark (see σπινθήρ) II 6,13.
TWKE see **TWDBE**.
TAKO (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption III 28,22. BG 58,7.
TEKO II 22,14.
TOKO II 30,29.
ATTAKO imperishable (see ἀθάρατος) III 28,22. BG 20,16; 24,9; 26,6; 44,9; 66,7.
ATTEKO II [1,28]; [4,11]; 13,1; 13,2; 26,2; 26,30; 30,31.
MNTATTEKO (see ἀθάρασία) II 2,30; 3,20; [5,21]; [5,23]; 6,7; 7,32; 25,30.
(TWKM) TAKME (406a) vb. tr. pluck, draw, drag (see ἀποσπᾶν) BG 42,17.
(TAKTO) TKATO III 9,12.
TALO (408a) vb. tr. lift, offer up, set on; intr. go up, mount II 25,20.
TEAHL (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.
TWAM (410b) vb. intr. be defiled.
ATTWAM undefiled II 2,15. BG 22,1.
TALBO (411b) vb. tr. heal; n. m. healing, cure BG 56,8.
TALBA II 25,14.
ATTALBO incurable II 21,23. III [27,13].
TWAM (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8. BG 20,1; 75,7.
TAMIO (413a) vb. tr. make; n. m. thing made, creation (see

ἀνάστημα) II [4,27]; 7,6; 7,10; 10,24; 11,22; 11,24; 15,2; 15,5; 15,9; 15,14; 15,16; 15,17; 15,18; 15,20; 15,21; 15,22; 15,26; 15,29; 15,30; 15,31; 22,34; 29,1; 29,16; 29,23. III 5,13; 10,22; 16,4; 16,11; [22,4]; 22,6; 22,10; 22,11; [22,21]; 23,8; [23,12]; [29,23]; 37,16; 38,18. BG 24,19; 31,17; 39,1; 39,10; 48,12; 48,14; 49,1; <50,7>; 50,11; 59,19; 74,7.
TAMIO II 10,5; 10,13; 13,1; 20,4; 20,31. III 24,19; 26,3. IV 20,11. BG 49,2; 54,8.
(TAMO) TAME (413b) vb. tr. tell, inform III 27,16; [39,22]. BG 53,17; 56,12; 76,5.
TAMO III 30,16.
TWMT (416b) vb. be amazed II 10,26.
TWN (417b) where? II 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. III 34,1; 34,21; 35,5; 36,7; [36,16]. BG 19,13; 68,3; 68,16; 71,4.
TWON see **TWOYN**.
TENOY see **OYNOY**.
THNOY independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) III 27,16; [39,22].
TNNAY see **NAY**.
TNNOOY (419b) vb. tr. send II 19,18; 20,15; 23,15; 23,18; 24,14. III 24,1; 25,6; 32,9; 38,11. BG 51,8; 53,4; 60,12; 63,17; 74,1.
TNNOOY II [1,22]; [1,24]. BG 20,9; 20,11.
TNNAY II 25,3.
TNNEY II 11,8.
†PE (423a) n. f. II 16,18.
(TWPE) (423a) vb. intr. taste.
†PE n. f. taste II 21,36; 23,26. III 28,5. BG 57,6; 57,14.
THP (424a) all, whole, every II [1,32]; 3,4; 3,7; [4,14]; [4,22]; 4,30; 5,6; 7,3; 7,26; 12,1; 12,3; 14,4; 14,6; 14,25; 14,31; 14,32; 16,27; 16,28; 17,7; 17,22; 17,30; 18,1; 18,3; 18,5; 18,10; 18,13; 18,18; 18,31; 19,4; 19,11; 19,13; 19,18; 20,2; 20,9; 20,20; 20,31; 20,35; 25,15; 25,17; 28,20; 28,27; 28,29; 29,4; 29,15; 30,5; 31,19. III 6,22; 6,23; [7,8]; 9,19; 10,14; 15,21; 17,7; 22,2; [22,7]; 22,24; 23,5; 23,7; [23,12]; 24,16; [24,24]; 25,12; [26,4]; 31,20; 33,14; [37,18]. BG 20,21; 21,2; 23,14; 26,9; 31,10; 39,14; 40,19; 41,1; 48,7; 48,16; 49,18; 50,6; 50,12; 52,4; 52,10; 52,17; 53,11; 54,12; 60,16; 61,19; 62,20; 65,17; 72,9; 72,14; 72,17; 74,7.
PTHP the All II [2,29]; [2,30]; [3,2]; [4,13]; [4,32]; 5,5; 7,10; 7,24; 7,27; 8,26; 9,7; 9,8; 14,22; 14,22; 24,14; 25,33; 26,4; 26,5; 28,32; 30,12; III [7,17]; 35,3. BG 22,20; 22,22; 27,9; 27,11; 30,8; 32,14; 32,18; 51,6; 68,15.
ETHP wholly, at all III [37,13]. BG 24,20; 25,9.
TORK† see **TWRP**.

CEZΩ II 8,9; 8,13; 8,35; 22,9; 25,13.
CZAI (381b) vb. intr. and tr. write II 22,23.
CHZ II 19,9.
CAZ II 31,33. III [39,15]. BG 75,17; 76,8.
CZAIK II 31,29. III 39,23.
CAZ n. m. scribe, teacher II 1,10. BG 19,13.
CZIME (385a) n. f. woman II 22,35; 23,4; 23,13; 23,17; 23,37. III 29,20; 29,24; 30,9; [30,24]. BG 59,15; 59,19; 60,10; 61,11.
CZIAM II 30,7.
ZOOYT CZIME androgynous II 5,9; 6,8. III 8,4; 9,9. BG 28,3; 29,15.
MNTCZIME II 23,2.
CAZNE (385b) vb. intr. supply.
OYER CAZNE command (see κελεύειν) BG 41,13.
CAZOY (387a) vb. intr. and tr. curse BG 61,9; 61,16.
COYZOP II 23,37.
CAZΩ III 31,2.
CZOYOP III 30,23.
CZOYOPT II 31,34. III 39,25. BG 76,10.
CAXNE see **YOXNE**.
COPAZT (389b) vb. intr. rest, pause; n. m. quiet, rest II 4,11. BG 26,7.

TA - f. poss. article, see **PA**.
TH, THE five in **WMNTWECETH** three hundred sixty five II 11,25.
WMNTWECETHE II 19,3.
TAIO (390b) vb. tr. honor; n. m. honor (see τιμάν, τιμή) BG 32,10.
TAIEHY II 7,20.
TAIO BG 32,10.
† (392a) vb. intr. and tr. give; n. m. gift (see παραδίδουαι) II 1,8; [3,7]; 3,8; [3,15]; 3,17; [4,3]; 4,4; 4,4; 4,6; 4,6; [4,7]; [4,8]; [4,9]; [4,14]; [4,22]; 5,2; 5,18; 5,24; 5,30; 5,35; 6,29; 6,31; 7,2; 7,8; 7,13; 7,32; 8,24; 9,4; 9,6; 9,9; 9,24; 10,10; 11,34; 12,14; 12,27; 15,6; 15,7; 20,2; 21,33; 21,36; 22,27; 24,8; 26,17; 30,10; 31,32; 31,35. III [1,5]; 5,1; 6,5; 6,6; 6,7; 6,8; 6,9; [6,12]; 6,12; 7,20; 7,21; [8,6]; 8,11; 8,14; 8,18; 8,20; 8,24; 10,7; 10,10; 10,13; 10,20; 10,25; 11,16; 12,19; 12,21; 12,25; 13,9; 13,11; 14,8; 15,22; 18,16; 18,25; 21,10; 22,15; [24,4]; [24,16]; 25,9; [25,11]; 26,22; 28,4; 28,10; 28,13; 31,5; [33,10]; [38,14]; [38,15]; [38,16]; [39,16]; [39,23]; 40,4. BG 19,10; 23,15; 23,16; 24,6; 24,14; 25,6; 25,7; 25,21; 25,22; 27,15; 28,6; 28,10; 28,14; 28,19; 28,21; 29,5; 31,2; 31,5; 31,9; 31,15; 32,1; 32,15; 35,5; 35,11; 35,13; 35,13; 35,17; 38,13; 39,2; 41,3; 42,11; 42,18; 43,9; 44,15;

49,6; 51,12; 52,4; 53,8; 53,9; 57,13; 57,16; 60,15; 62,2; 65,11; 67,11; 74,5; 75,17; 76,7; 76,11; 76,16.
TAZ 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.
PEQT n. m. giver III [6,5]; [6,6]; [6,7]; [6,8]; [6,9]. BG 25,14; 25,15; 25,16; 25,17; 25,19.
†E five, see **TOY**.
THBE (397b) finger, toe II 16,10; 16,11; 17,13; 17,14.
THHBE II 17,4; 17,5; 17,27; 17,28.
TBBO TBBO (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see εἰλικρινής, καθαρίζειν, καθαρός) II 25,27. BG 23,1; 24,7; 26,19; 29,20; 42,16; 64,16; 65,9.
TBBHY II [2,31]; 3,18; [4,26]; 6,11; 6,18; 23,29; 25,18; 31,12.
TWBZ (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21,2; 23,22. BG 46,16.
(TWK) TWKE (403b) vb. tr. throw, cast BG 37,10.
(TWK) (404a) vb. intr. and tr. kindle, heat.
†K (404b) n. m. spark (see σπινθήρ) II 6,13.
TWKE see **TWΩDE**.
TAKO (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption III 28,22. BG 58,7.
TEKO II 22,14.
TOKO II 30,29.
ATTAKO imperishable (see ἀφθαρτος) III 28,22. BG 20,16; 24,9; 26,6; 44,9; 66,7.
ATTEKO II [1,28]; [4,11]; 13,1; 13,2; 26,2; 26,30; 30,31.
MNTATTEKO (see ἀφθαρσία) II 2,30; 3,20; [5,21]; [5,23]; 6,7; 7,32; 25,30.
(TWKM) TAKME (406a) vb. tr. pluck, draw, drag (see ἀποσπᾶν) BG 42,17.
(TAKTO) (407b) TKATO III 9,12.
TALO (408a) vb. tr. lift, offer up, set on; intr. go up, mount II 25,20.
TELHA (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.
TWAM (410b) vb. intr. be defiled.
ATTWAM undefiled II 2,15. BG 22,1.
TALBO (411b) vb. tr. heal; n. m. healing, cure BG 56,8.
TALB II 25,14.
ATTALBO incurable II 21,23. III [27,13].
TWOM (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8. BG 20,1; 75,7.
TAMIO (413a) vb. tr. make; n. m. thing made, creation (see

ἀνάστημα) II [4,27]; 7,6; 7,10; 10,24; 11,22; 11,24; 15,2; 15,5; 15,9; 15,14; 15,16; 15,17; 15,18; 15,20; 15,21; 15,22; 15,26; 15,29; 15,30; 15,31; 22,34; 29,1; 29,16; 29,23. III 5,13; 10,22; 16,4; 16,11; [22,4]; 22,6; 22,10; 22,11; [22,21]; 23,8; [23,12]; [29,23]; 37,16; 38,18. BG 24,19; 31,17; 39,1; 39,10; 48,12; 48,14; 49,1; <50,7>; 50,11; 59,19; 74,7.
TAMIO II 10,5; 10,13; 13,1; 20,4; 20,31. III 24,19; 26,3. IV 20,11. BG 49,2; 54,8.
(TAMO) TAME (413b) vb. tr. tell, inform III 27,16; [39,22]. BG 53,17; 56,12; 76,5.
TAMO III 30,16.
TWMT (416b) vb. be amazed II 10,26.
TWON (417b) where? II 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. III 34,1; 34,21; 35,5; 36,7; [36,16]. BG 19,13; 68,3; 68,16; 71,4.
TWON see **TWOYN**.
TENOY see **OYNOY**.
THNOY independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) III 27,16; [39,22].
TNNAY see **NAY**.
TNNOOY (419b) vb. tr. send II 19,18; 20,15; 23,15; 23,18; 24,14. III 24,1; 25,6; 32,9; 38,11. BG 51,8; 53,4; 60,12; 63,17; 74,1.
TNNOOY II [1,22]; [1,24]. BG 20,9; 20,11.
TNNAY II 25,3.
TNNEY II 11,8.
†PE (423a) n. f. II 16,18.
(TWPE) (423a) vb. intr. taste.
†PE n. f. taste II 21,36; 23,26. III 28,5. BG 57,6; 57,14.
THP (424a) all, whole, every II [1,32]; 3,4; 3,7; [4,14]; [4,22]; 4,30; 5,6; 7,3; 7,26; 12,1; 12,3; 14,4; 14,6; 14,25; 14,31; 14,32; 16,27; 16,28; 17,7; 17,22; 17,30; 18,1; 18,3; 18,5; 18,10; 18,13; 18,18; 18,31; 19,4; 19,11; 19,13; 19,18; 20,2; 20,9; 20,20; 20,31; 20,35; 25,15; 25,17; 28,20; 28,27; 28,29; 29,4; 29,15; 30,5; 31,19. III 6,22; 6,23; [7,8]; 9,19; 10,14; 15,21; 17,7; 22,2; [22,7]; 22,24; 23,5; 23,7; [23,12]; 24,16; [24,24]; 25,12; [26,4]; 31,20; 33,14; [37,18]. BG 20,21; 21,2; 23,14; 26,9; 31,10; 39,14; 40,19; 41,1; 48,7; 48,16; 49,18; 50,6; 50,12; 52,4; 52,10; 52,17; 53,11; 54,12; 60,16; 61,19; 62,20; 65,17; 72,9; 72,14; 72,17; 74,7.
PTHP the All II [2,29]; [2,30]; [3,2]; [4,13]; [4,32]; 5,5; 7,10; 7,24; 7,27; 8,26; 9,7; 9,8; 14,22; 14,22; 24,14; 25,33; 26,4; 26,5; 28,32; 30,12; III [7,17]; 35,3. BG 22,20; 22,22; 27,9; 27,11; 30,8; 32,14; 32,18; 51,6; 68,15.
EPHP wholly, at all III [37,13]. BG 24,20; 25,9.
TORK see **TWBP**.

TWPT (430b) vb. intr. and tr. seize, rob II 24,14. BG 54,16.
TC(E)IO (434a) vb. tr. make satisfied, sate, fill BG 74,13.
(TCO) (434a) vb. tr. give to drink.
TCO II 25,7.
TCABO (434b) vb. tr. make wise, teach, show II 20,23.
TCEBE II 22,11; 29,2.
TCABO III <25,16>. BG [47,20]; 60,19.
TCABW II 21,26.
TCEBA II 23,30.
TCEBO II 1,3; [1,28]; [2,16]; [2,19]; [2,22]; 14,19; 22,12.
TCANO (435b) vb. tr. adorn, set in order, provide; n. m. propriety (see ὀρμάζειν) II 15,28.
TCENO II 13,5; 19,12.
TCENO II 12,34.
TWT (437b) agree with BG <37,1> (par. εὐδοκεῖν); ms reads **TWOYN**.
THY (439b) n. m. wind II 21,2; 24,22. BG 54,17.
THOY III 26,11.
†OY (440b) five II 11,6; 19,19. III 9,3; 9,8; 17,19; 23,23. BG 41,14.
f. †E II 31,24.
MEZTOY fifth II 10,33; 11,31. III 16,24; 18,3. BG 40,9; 42,3.
MAZTOY BG 43,20.
f. MEZTE II 12,21; 15,19. BG 49,19.
MAZTE fifth BG 43,19.
MEZT n. f. pentad (see πεντάς) BG 29,8; 29,15.
TH in **WMNTWECETH** three hundred sixty five II 11,25.
WMNTWECETHE II 19,3.
TOOY (440b) n. m. mountain II [1,19]. BG 20,5.
TOYE III [1,17].
TAOYO (441b) vb. tr. send, produce, utter **TA(N)OYO** III 30,11.
TAYO II 13,10.
TEOYW II 32,4.
TAOYO II [2,23]. BG 22,13.
TWOYN (445a) vb. intr. arise; tr. raise; refl. arise II 31,5. III [27,4]; [33,21]. BG 37,1 (par. εὐδοκεῖν, see **TWT**); 51,17.
TWOYN II 31,14. III 24,9.
TWON II 19,24.
(TOYN) (446b) vb. tr. make to open, in **TOYNIAT** open eyes of, instruct BG 20,17.
TOYNEIAT III 25,14. BG [22,8].
TOYNOYEIAT III [28,18]; 30,18. BG 22,3; 58,3; 58,5;

CEZΩ II 8,9; 8,13; 8,35; 22,9; 25,13.
CZAI (381b) vb. intr. and tr. write II 22,23.
CHZ† II 19,9.
CAZ II 31,33. III [39,15]. BG 75,17; 76,8.
CZAIK II 31,29. III 39,23.
CAZ n. m. scribe, teacher II 1,10. BG 19,13.
CZIME (385a) n. f. woman II 22,35; 23,4; 23,13; 23,17; 23,37. III 29,20; 29,24; 30,9; [30,24]. BG 59,15; 59,19; 60,10; 61,11.
CZIME II 30,7.
ZOYOT CZIME androgynous II 5,9; 6,8. III 8,4; 9,9. BG 28,3; 29,15.
MNTCZIME II 23,2.
CAZNE (385b) vb. intr. supply.
OYEZ CAZNE command (see κελεύειν) BG 41,13.
CAZOY (387a) vb. intr. and tr. curse BG 61,9; 61,16.
COYZOP II 23,37.
CAZΩ III 31,2.
CZOYOP III 30,23.
CZOYOPT† II 31,34. III 39,25. BG 76,10.
CAZNE see **WOXNE**.
COBAZT (389b) vb. intr. rest, pause; n. m. quiet, rest II 4,11. BG 26,7.
TA - f. poss. article, see **PA** -
TH, THE five in **WMNTWECETH** three hundred sixty five II 11,25.
WMNTWECETHE II 19,3.
TAIEIO (390b) vb. tr. honor; n. m. honor (see τιμάν, τιμή) BG 32,10.
TAIEHY† II 7,20.
TAIO BG 32,10.
† (392a) vb. intr. and tr. give; n. m. gift (see παραδίδοναι) II 1,8; [3,7]; 3,8; [3,15]; 3,17; [4,3]; 4,4; 4,4; 4,6; 4,6; [4,7]; [4,8]; [4,9]; [4,14]; [4,22]; 5,2; 5,18; 5,24; 5,30; 5,35; 6,29; 6,31; 7,2; 7,8; 7,13; 7,32; 8,24; 9,4; 9,6; 9,9; 9,24; 10,10; 11,34; 12,14; 12,27; 15,6; 15,7; 20,2; 21,33; 21,36; 22,27; 24,8; 26,17; 30,10; 31,32; 31,35. III [1,5]; 5,1; 6,5; 6,6; 6,7; 6,8; 6,9; [6,12]; 6,12; 7,20; 7,21; [8,6]; 8,11; 8,14; 8,18; 8,20; 8,24; 10,7; 10,10; 10,13; 10,20; 10,25; 11,16; 12,19; 12,21; 12,25; 13,9; 13,11; 14,8; 15,22; 18,16; 18,25; 21,10; 22,15; [24,4]; [24,16]; 25,9; [25,11]; 26,22; 28,4; 28,10; 28,13; 31,5; [33,10]; [38,14]; [38,15]; [38,16]; [39,16]; [39,23]; 40,4. BG 19,10; 23,15; 23,16; 24,6; 24,14; 25,6; 25,7; 25,21; 25,22; 27,15; 28,6; 28,10; 28,14; 28,19; 28,21; 29,5; 31,2; 31,5; 31,9; 31,15; 32,1; 32,15; 35,5; 35,11; 35,13; 35,13; 35,17; 38,13; 39,2; 41,3; 42,11; 42,18; 43,9; 44,15;

49,6; 51,12; 52,4; 53,8; 53,9; 57,13; 57,16; 60,15; 62,2; 65,11; 67,11; 74,5; 75,17; 76,7; 76,11; 76,16.
TAZ 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.
PEQT† n. m. giver III [6,5]; [6,6]; [6,7]; [6,8]; [6,9]. BG 25,14; 25,15; 25,16; 25,17; 25,19.
†e five, see **TOY**.
THBE (397b) finger, toe II 16,10; 16,11; 17,13; 17,14.
THHBE II 17,4; 17,5; 17,27; 17,28.
TBBO TBBO (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see εἰλικρινής, καθαρίζειν, καθαρός) II 25,27. BG 23,1; 24,7; 26,19; 29,20; 42,16; 64,16; 65,9.
TBBHY† II [2,31]; 3,18; [4,26]; 6,11; 6,18; 23,29; 25,18; 31,12.
TWBZ (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21,2; 23,22. BG 46,16.
(TWK) TWKE (403b) vb. tr. throw, cast BG 37,10.
(TWK) (404a) vb. intr. and tr. kindle, heat.
†K (404b) n. m. spark (see σπινθήρ) II 6,13.
TWKE see **TWΩDE**.
TAKO (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption III 28,22. BG 58,7.
TEKO II 22,14.
TOKO II 30,29.
ATTAKO imperishable (see ἀφθαρτος) III 28,22. BG 20,16; 24,9; 26,6; 44,9; 66,7.
ATTEKO II [1,28]; [4,11]; 13,1; 13,2; 26,2; 26,30; 30,31.
MNTATTAKO (see ἀφθαρσία) II 2,30; 3,20; [5,21]; [5,23]; 6,7; 7,32; 25,30.
(TWKM) TAKME (406a) vb. tr. pluck, draw, drag (see ἀποσπᾶν) BG 42,17.
(TAKTO) TKATO III 9,12.
TALO (408a) vb. tr. lift, offer up, set on; intr. go up, mount II 25,20.
TEΛHA (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.
TWAM (410b) vb. intr. be defiled.
ATTWAM undefiled II 2,15. BG 22,1.
TALBO (411b) vb. tr. heal; n. m. healing, cure BG 56,8.
TALBO II 25,14.
ATTALBO incurable II 21,23. III [27,13].
TWAM (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8. BG 20,1; 75,7.
TAMIO (413a) vb. tr. make; n. m. thing made, creation (see

ἀνάστημα) II [4,27]; 7,6; 7,10; 10,24; 11,22; 11,24; 15,2; 15,5; 15,9; 15,14; 15,16; 15,17; 15,18; 15,20; 15,21; 15,22; 15,26; 15,29; 15,30; 15,31; 22,34; 29,1; 29,16; 29,23. III 5,13; 10,22; 16,4; 16,11; [22,4]; 22,6; 22,10; 22,11; [22,21]; 23,8; [23,12]; [29,23]; 37,16; 38,18. BG 24,19; 31,17; 39,1; 39,10; 48,12; 48,14; 49,1; <50,7>; 50,11; 59,19; 74,7.
TAMIO II 10,5; 10,13; 13,1; 20,4; 20,31. III 24,19; 26,3. IV 20,11. BG 49,2; 54,8.
(TAMO) TAME - (413b) vb. tr. tell, inform III 27,16; [39,22]. BG 53,17; 56,12; 76,5.
TAMO III 30,16.
TWMT (416b) vb. be amazed II 10,26.
TWON (417b) where? II 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. III 34,1; 34,21; 35,5; 36,7; [36,16]. BG 19,13; 68,3; 68,16; 71,4.
TWON see **TWOYN**.
TENOY see **OYNOY**.
THNOY independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) III 27,16; [39,22].
TNNAY see **NAY**.
TNNOOY (419b) vb. tr. send II 19,18; 20,15; 23,15; 23,18; 24,14. III 24,1; 25,6; 32,9; 38,11. BG 51,8; 53,4; 60,12; 63,17; 74,1.
TNNOOY II [1,22]; [1,24]. BG 20,9; 20,11.
TNNAY II 25,3.
TNNEY II 11,8.
†PE (423a) n. f. II 16,18.
(TWPPE) (423a) vb. intr. taste.
†PE n. f. taste II 21,36; 23,26. III 28,5. BG 57,6; 57,14.
THP (424a) all, whole, every II [1,32]; 3,4; 3,7; [4,14]; [4,22]; 4,30; 5,6; 7,3; 7,26; 12,1; 12,3; 14,4; 14,6; 14,25; 14,31; 14,32; 16,27; 16,28; 17,7; 17,22; 17,30; 18,1; 18,3; 18,5; 18,10; 18,13; 18,18; 18,31; 19,4; 19,11; 19,13; 19,18; 20,2; 20,9; 20,20; 20,31; 20,35; 25,15; 25,17; 28,20; 28,27; 28,29; 29,4; 29,15; 30,5; 31,19. III 6,22; 6,23; [7,8]; 9,19; 10,14; 15,21; 17,7; 22,2; [22,7]; 22,24; 23,5; 23,7; [23,12]; 24,16; [24,24]; 25,12; [26,4]; 31,20; 33,14; [37,18]. BG 20,21; 21,2; 23,14; 26,9; 31,10; 39,14; 40,19; 41,1; 48,7; 48,16; 49,18; 50,6; 50,12; 52,4; 52,10; 52,17; 53,11; 54,12; 60,16; 61,19; 62,20; 65,17; 72,9; 72,14; 72,17; 74,7.
PTHP the All II [2,29]; [2,30]; [3,2]; [4,13]; [4,32]; 5,5; 7,10; 7,24; 7,27; 8,26; 9,7; 9,8; 14,22; 14,22; 24,14; 25,33; 26,4; 26,5; 28,32; 30,12; III [7,17]; 35,3. BG 22,20; 22,22; 27,9; 27,11; 30,8; 32,14; 32,18; 51,6; 68,15.
EPHP wholly, at all III [37,13]. BG 24,20; 25,9.
TORK† see **TWOP**.

TWPT (430b) vb. intr. and tr. seize, rob II 24,14. BG 54,16.
TC(E)IO (434a) vb. tr. make satisfied, sate, fill BG 74,13.
(TCO) (434a) vb. tr. give to drink.
TCO II 25,7.
TCABO (434b) vb. tr. make wise, teach, show II 20,23.
TCEBE - II 22,11; 29,2.
TCABO III <25,16>. BG [47,20]; 60,19.
TCABO II 21,26.
TCEBA II 23,30.
TCEBO II 1,3; [1,28]; [2,16]; [2,19]; [2,22]; 14,19; 22,12.
TCANO (435b) vb. tr. adorn, set in order, provide; n. m. propriety (see ὀρμάζειν) II 15,28.
TCENO II 13,5; 19,12.
TCENO II 12,34.
TWT (437b) agree with BG <37,1> (par. εὐδοκεῖν); ms reads **TWOYN**.
THY (439b) n. m. wind II 21,2; 24,22. BG 54,17.
THOY II 26,11.
†OY (440b) five II 11,6; 19,19. III 9,3; 9,8; 17,19; 23,23. BG 41,14.
†e II 31,24.
MEZ†OY fifth II 10,33; 11,31. III 16,24; 18,3. BG 40,9; 42,3.
MAZ†OY BG 43,20.
†e **MEZ†e** II 12,21; 15,19. BG 49,19.
MAZ†e fifth BG 43,19.
MEZ† n. f. pentad (see πεντάς) BG 29,8; 29,15.
TH in **WMNTWECETH** three hundred sixty five II 11,25.
WMNTWECETHE II 19,3.
TOOY (440b) n. m. mountain II [1,19]. BG 20,5.
TOYE III [1,17].
TALOY (441b) vb. tr. send, produce, utter **TA(N)OYO** III 30,11.
TALOY II 13,10.
TEOYΩ II 32,4.
TALOY II [2,23]. BG 22,13.
TWOYN (445a) vb. intr. arise; tr. raise; refl. arise II 31,5. III [27,4]; [33,21]. BG 37,1 (par. εὐδοκεῖν, see **TWT**); 51,17.
TWOYN II 31,14. III 24,9.
TWON II 19,24.
(TOYNO) (446b) vb. tr. make to open, in **TOYNIAT** open eyes of, instruct BG 20,17.
TOYNEIAT II 25,14. BG [22,8].
TOYNOYEIAT III [28,18]; 30,18. BG 22,3; 58,3; 58,5;

61,2; 73,1.
ΤΟΥΝΟΥ ΝΕΙΑΤ BG 53,15.
ΤΟΥΝΟC (446b) vb. tr. wake, raise, set up III <32,11>; [36,23].
 BG 55,17; 63,19.
ΤΟΥΝΕC III 31,9; [38,13]. BG 62,6; 74,3.
ΤΟΥΝΟΥC II 21,16; 23,34; 24,29; 28,3; 29,19; 31,22.
ΤΟΥΝΟC II 23,30. III 23,17; 59,16. BG 50,17; 59,16;
 64,2; 71,11.
ΤΩΥ (449b) vb. intr. be boundary, be fixed; tr. limit, appoint; n. m. ordinance, destiny, limit BG 42,13.
ΤΩΥ II 17,7; 18,12.
ΤΗΥ† II 18,3.
ΑΤΤΩΥ unlimited III [5,9].
† ΤΩΥ to limit II 3,8. BG 23,16; 24,14; 25,6; 25,7.
ΑΤ† ΤΩΥ unlimited BG 23,15.
ΑΤ† ΤΩΥ II [3,7].
ΤΑΥΕ ΟΕΙΩ see **ΟΕΙΩ**.
ΤΩΖ (453b) vb. intr. and tr. mix II 11,11; 11,12; 21,1.
ΤΗΖ† II 18,12.
ΤΑΖΟ (455a) vb. tr. make to stand, grasp, reach; intr. attain, be able BG 59,12.
ΤΑΖΕ- III 29,17.
ΤΑΖΟ BG 24,3.
ΤΕΖΟ II [3,15]; 22,32.
ΤΑΖΟ ΕΡΑΤ vb. rectify, correct, instruct III 21,9; [21,10]; 21,15; 25,13; 25,21; 28,16; 30,12; 32,18; [39,21].
 BG 47,5; 47,7; 47,13; 53,13; [54,2]; 57,20; 60,14; 64,8; 64,10 (par. καθόρθωσις).
ΤΑΖΕ ΕΡΑΤ BG 76,4.
ΤΕΖΟ ΕΡΑΤ II 9,12; 9,15; 9,17; 9,18; 11,4.
ΤΕΖΟ ΕΡΑΤ II 8,17. IV [4,9].
ΑΤΤΑΖΟ incomprehensible III [6,14]; 29,16. BG 26,2; 59,11.
ΑΤΤΕΖΟ II [4,10].
† ΤΖΕ (456b) vb. intr. be drunk; n. m. drunkenness II 23,8. III 30,1. BG 59,21.
ΤΩΖΜ (458b) vb. intr. knock, invite; tr. summon; n. m. calling, convocation II 26,3. III 33,20. BG 66,8.
ΤΖΡΨΟ (461a) vb. tr. make heavy, terrify III [29,10].
ΘΡΨΟ- BG 59,3.
ΘΡΨΟ BG 58,20.
ΤΩΖC (461b) vb. tr. anoint; n. m. anointing II 6,23; 21,33. III 9,24; 10,3; [10,5]; 10,6; 28,1; 28,1. BG 20,57,2.
ΤΑΖC II 6,25. BG 30,14; 30,17; 30.
ΤΑΧΡΟ ΤΑΧΡΕ- (462b) vb. tr. make strong; intr. be strength-

ened, decided; n. m. strength, security (see ἀσφάλεια) II 4,14; 8,27; 11,21; 20,3; 26,17; 31,34. BG 34,16; 52,9; 76,9.
(ΤΩΩΔΕ) ΤΩΔΕ (464a) vb. intr. be fixed, joined; tr. join, attain (see κολλᾶν) BG 38,15; 54,18.
ΤΩΚΕ III 15,23; 23,20; 24,5; [28,25].
ΤΟΘ II 23,13; 23,17. BG 60,9.
(ΤΘΑΕΙΟ) ΘΑΕΙΕ (466a) n. ugly one, ugliness, disgrace BG 37,14.
(ΤΩΘΡ) ΤΟΡΚ† (466b) vb. intr. be fixed, joined III [26,12].
ΟΥ (467b) who? what? II 2,16; [2,17], 2,17; 13,18; 21,27; 22,21. III 6,13; 29,3; 33,25; 35,4. BG 20,9; 22,4; 22,5; 26,1; 45,6; 58,15; 66,15; 68,15.
ΟΥΔ (468b) n. m. blasphemy II 27,29. III [36,12]; [36,13]. BG 70,18.
ΟΥΔ (469a) one, someone II 3,32; 11,5; 11,25; 13,12; 15,28; 15,28; 24,19; 24,20; 28,23. III 5,21; 16,10; 16,10; 31,13; [31,14]; 35,25. BG 19,6; [21,12]; 23,20; 25,7; 39,8; 39,8; 39,11; 39,11; 44,18; 62,12; 62,13; 70,3; 70,18.
ΟΥΕ III 5,23.
 f. **ΟΥΕΙ** III 22,9; 22,9. BG [48,18]; [48,18].
ΟΥΕΙΕ II 15,7; 15,7; 27,18.
ΜΝΤΟΥΗ eleven in **ΜΕΖΜΝΤΟΥΗ** eleventh III 17,4. BG 40,17.
ΜΕΖΜΝΤΟΥΕ II 11,2.
ΜΝΤΟΥΔ (470a) n. f. unity, monad (see μονάς) BG [22,17].
ΟΥΔΔ (470a) adj. alone, self BG 26,15; 46,5; 27,2.
ΟΥΔΔΤ II 3,3; [3,36]; [4,20]; 6,17; 13,30; 25,30; 25,34. III [38,1].
ΟΥΟΕΙ (472a) n. m. rush, course.
† ΠΕ **ΟΥΟΕΙ** seek, approach II [1,8]. III 1,5. BG 19,10.
ΟΥΑΔΒ, ΟΥΔΒ see **ΟΥΟΠ**.
ΟΥΩ (475a) vb. intr. blossom, sprout; tr. put forth; n. m. blossom, sprout II 6,12; 21,33; 21,36. III [28,4].
ΟΥΩΜ (478a) vb. intr. and tr. eat II 21,19; 22,9; 22,11; 22,13. III 28,11; 28,17; 30,19. BG 58,1; 61,3.
ΘΙΝΟΥΩΜ food III 40,3. BG 76,13.
ΖΝΕ ΟΥΩΜ food II 31,36.
ΟΥΟΕΙΝ (480a) n. m. light (see φωστήρ) II 1,32; [2,2]; [2,7]; [2,31]; [3,7]; 3,17; 4,1; 4,20; 4,25; [4,26]; 4,29; 4,32; 4,33; 4,33; 6,11; 6,13; [6,18]; [6,20]; 7,8; 7,30; 10,11; 10,15; 10,25; 11,9; 11,10; 11,12; 11,13; 11,13; 11,14; 11,34; 12,7; 13,15; [14,28]; 14,33; 14,33; 15,4; 15,13; 19,33; 20,6; 20,17; 20,25; 20,29; 21,15; 22,5; 22,16; 22,28; 22,31; 23,6; 23,29; 23,34; 24,11;

25,18; 28,2; 28,4; 29,2; 29,12; 29,13; 29,14; 30,15; 30,23; 30,30; 30,33; 30,34; 31,2; 31,11; 31,23. III [2,18]; [5,2]; [6,3]; [6,4]; [6,6]; 6,7; 6,13; [6,15]; [7,3]; [7,5]; 7,11; [7,15]; 7,17; 7,17; 9,12; 9,13; 9,14; 9,19; 9,21; 10,19; 11,15; 11,17; 11,24; 12,4; 12,8; 12,12; <12,16>; 13,19; 14,1; 14,7; 15,12; 15,17; 16,6; 18,7; 18,13; 18,18; 22,18; 23,23; [24,2]; 24,23; 25,10; [25,18]; 25,23; 26,1; 26,2; 27,2; 28,9; 29,12; 29,17; 29,17; 32,25; 33,7; 36,22; [36,25]; 38,5; 38,7; 38,8. BG 20,21; 21,10; 26,16; 27,3; 27,8; 27,12; [33,1]; [33,1]; 33,12; [34,2]; 36,6; 39,3; 42,7; 49,9; 51,7; 53,18; 71,9; 71,13.
ΟΥΟΙΝ BG [20,21]; [21,6]; 23,1; 23,2; 23,14; 24,6; 25,11; 25,12; 25,14; 25,15; 25,22; [26,2]; 26,18; 26,21; 27,11; 29,20; 30,2; 30,8; 30,11; 31,15; 32,20; 33,8; 33,9; 33,18; 34,8; 36,1; 36,13; 38,1; 38,7; 42,16; 43,2; 51,10; 52,15; 53,9; 54,4; 54,5; 54,6; 55,16; 57,12; 59,6; 59,10; 60,2; 64,16; 65,8; 72,19; 73,12; 73,15; 73,15.
ΟΥΟΕΙΝΕ II [4,9]; 6,13.
(ΟΥΟΝ) ΟΥΝ (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.
ΟΥΝΤΔ II 4,8; 11,15; 11,36; 12,25; 12,33. BG 25,20; 44,5. III [6,11]; 17,5.
ΟΥΝΤΕ II 11,30.
ΟΥΝΤΟΥ- BG 40,19; 41,2.
ΟΥΟΝ (482a) someone, something **ΟΥΟΝ ΝΙΜ** everyone, everything II 31,35. III 32,24; 36,12; 37,11; 38,9; 39,25. BG 38,12; 64,15; 70,18; 72,10; 76,10.
ΟΥΩΝ (482b) vb. intr. and tr. open II [1,31]. BG 20,20.
ΟΥΝΔΜ (483b) n. f. right hand II 15,32; 15,34; 16,7; 16,9; 16,10; 16,12; 16,14; 16,17; 16,29; 16,31; 16,33; 16,34; 17,1; 17,2; 17,3; 17,11; 17,12; 17,13; 17,15; 17,17; 17,18; 17,20; 17,23; 17,24; 17,25; 17,26. IV 25,4; 25,6; 25,20.
ΟΥΝΟΥ (484b) n. f. hour II 1,30; 6,28; 19,34; 23,5; [24,13]; 32,2; [33,17]. BG [52,1].
ΥΝΟΥ III.
ΤΕΝΟΥ 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.
ΧΝΝ† ΝΟΥ from that moment III 33,12.
ΝΤΕΥΝΟΥ immediately III 30,1; 30,3; [40,5]. BG 20,19; 52,2; 59,20; 60,3; 76,17.
ΟΥΩΝΖ (486a) vb. intr. reveal, be revealed, appear; tr. show, make clear; n. m. revelation, declaration II 4,17; [4,28]; 4,31; 5,1; 5,4; 6,16; [6,21]; 7,21; 8,32; 9,28; 10,3; 14,24; 14,29; 14,30; 20,28; 22,36; 23,5; 23,26; 23,33; 24,5; 24,10; <28,22>.

III [7,1]; [7,13]; 7,21; 8,9; 8,16; [8,20]; 8,23; 9,2; 9,16; 9,21; 10,9; 10,12; 10,18; 11,19; 13,3; 14,13; 16,15; 17,11; 18,11; [21,13]; 21,21; [21,24]; 28,20; [30,15]; 31,2; 37,20. IV [36,19].
BG [21,4]; [21,11]; 27,5; 27,9; 27,16; 28,8; 28,17; 29,3; 29,7; 30,5; 30,12; 31,7; 31,13; 33,2; [35,4]; 36,20; 39,19; 41,5; 47,11; 60,18; 61,17.
ΟΥΩΝΕΖ- BG 48,4.
ΟΥΟΝΖ BG 42,12.
ΟΥΟΝΖ† II 2,7; [2,18]; 2,19. III [2,19].
ΡΑΤΟΥΩΝΖ disappear (see ἄφαντος) II 32,3. BG 76,17.
(ΟΥΟΠ) ΟΥΔΔΒ† (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.
ΟΥΔΒ† BG 48,1; 61,15.
ΟΥΗΡ (488b) interr. pron. how great, many, much? II 3,25. III [5,13]. BG 24,18.
ΟΥΡΟΤ (490a) n. m. gladness IV [10,14].
(ΟΥΕΡΗΤΕ) ΟΥΡΗΤΕ (491a) n. f. foot, leg II 16,33; 17,3; 17,5; 17,6; 17,26; 17,27.
ΟΥΩΤ (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.
(ΟΥΩΤΒ) ΟΥΟΤΒ† (496a) vb. intr. change; tr. pass through, remove.
ΟΥΟΤΒ† Ε- surpass III 26,5; 37,2. BG 23,5; 46,3; 71,15.
ΟΥΩΤΖ (498b) vb. intr. and tr. pour III <10,4>. BG 30,19.
ΟΥΟΕΙΩ (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.
ΟΥΟΙΩ BG 64,4.
ΟΥΩΥ (500a) vb. intr. and tr. desire, love; n. m. will (see εὐδοκία, θέλημα) II 7,6; 7,12; 8,27; 8,30; [9,29]; 9,34. III [29,14]. BG 31,11; 31,13; 31,16; 31,19; 33,4; 34,17; 59,8; 62,6.
ΟΥΩΥΕ II 4,24; 7,4; 7,9; 8,1; 8,24; 8,31; [9,28]; 10,8; 12,3; 19,8; 19,15; 22,19; 22,29; 28,8. III 10,21.
ΟΥΕΩ- III 29,18; [31,8].
(ΟΥΩΥΒ) ΟΥΩΥΒΕ (502b) vb. intr. answer II 25,18.
ΟΥΩΔΠ (503a) n. m. loan II 3,33.
ΟΥΩΖ (505b) vb. tr. put, set; intr. be placed, dwell BG 26,13; 31,4.
ΟΥΗΖ ΖΙΩΖ II 12,1.
ΟΥΔΖ NCA (506b) put after, follow II [7,9]; 27,18; 30,1. III 10,20; [35,24]. BG 31,16.

ΟΥΖΑ ¹ **ΝCΑ** (see παρακολούθησις, νοεῖν) II 31,15.
ΟΥΗΖ ¹ **ΝCΑ** II 1,11. BG 19,14.
ΟΥΕΖ **CΑΖNE** see **CΑΖNE**.
ΟΥΧΑΙ (511b) vb. intr. be whole, safe, sound II 25,25. III 33,6;
 34,3; 34,5; [34,25]; 35,18; 36,3. BG 65,5; 68,11; 69,13; 70,7.
ΟΥΧΑΙ II 25,17; 26,11; 26,30; 27,11; 27,19. BG 66,17.

(ΩΒΩ) (518b) vb. intr. and tr. forget; intr. sleep **ΩΥΕ** (519b) n. f.
 forgetfulness, trance, sleep (see ἔκστασις, λήθη) II 13,24;
 21,12; 22,20; 22,22; 25,7; 27,4; 27,9; 28,24; 28,29. III 35,10;
 [35,16]. BG 58,13; 58,15; 64,2; 69,5; 69,12.
ΩΛ (520a) vb. intr. hold, contain; tr. take, gather II 21,4.
ΩΛ ΕΖΡΑΙ (521b) lift up, withdraw; n. m. ascent
 BG 53,17.
ΩΝΖ (525a) vb. intr. live, qual. living, alive II 4,3; [4,4]; 4,21;
 [5,27]; 5,29; 6,7; 7,11; 8,2; 21,25; 21,27; 24,11; 25,23; 26,2;
 26,7; 26,10; 26,16; 27,19. III [6,7]; [6,7]; 7,5; 8,22; 9,8; 10,23;
 11,20; 27,15; 27,17; 33,4; 33,19; 33,23; 34,2; 34,4; 34,11;
 [34,12]; 36,1. BG 23,9; 25,15; 25,16; 26,18; 29,1; 29,3; 29,14;
 31,19; 33,5; 56,11; 56,13; 64,15; 65,3; 66,7; 66,12; 66,16; 67,3;
 67,9; 67,11; 70,4.
ΟΝΖ ¹ II 10,18; 23,24. III [7,7]; 15,21; [30,14]. BG 26,21;
 60,16.
(ΩΠ) (527b) vb. intr. and tr. count.
ΗΠΕ number II 19,2.
ΩΠ ΩΠ (527b) promise II 21,24.
ΩΡΕ (536b) **ΩΡΕ ΕΡΑΤ** ¹ stand (on foot), wait; attend on,
 perform ceremonial parastasis (see III 12,16,18; BG 34,10).
ΩΡΕ ΕΡΑΤ ¹ II 7,34.
ΩΡΕΡΑΤ BG 28,9; 31,14; 50,7; 62,4.
ΑΖΕ ΕΡΑΤ ¹ II [2,2]; 7,1; 15,23; 24,9; 26,14. III 7,13;
 [8,9]; [8,16]; 8,23; 10,7; 10,12; 10,19; 10,25; 12,16; 12,18; 23,7;
 31,7; 34,9; [40,6].
ΑΖΕΡΑΤ ¹ II 5,16; [5,23]; [5,30]; 5,35; 6,27; 7,13; 7,18.
 III [5,30]. BG 27,6; 28,17; 29,4; 31,1; 31,8; 32,1; 32,6; [33,3];
 34,8; 67,6.
(ΩΖC) (538b) vb. intr. and tr. reap.
ΟΖC sickle **ΧΑΙΟΖC** sickle-bearer, reaper II [10,30].
(ΩΩB) **ΩΩΒΕ** (540a) vb. intr. become, be cold; n. m. cold, frost
 II 18,10.
(ΩΩBΕ) **ΖΩΩBEC** (Westendorf 298) wetness II 18,4.

Ω- (541a) impers. aux. vb. be able II [2,32]; 3,15; 26,18; 28,10.
 III 5,15; 23,16; 34,8. BG 23,14; 24,19; 26,5; 37,12; 59,12; 67,6.
ΕΩ- III 6,16; 6,18.

ΨΑ (541b) prep. to, till BG 74,2; 75,10; 77,1.
 in phrase **ΨΑ ΕΝΕΖ** BG 22,1; 23,10; 24,1; 25,13; 25,14;
 29,1; 29,4; 29,14; 31,19; 32,5; 32,7; 36,5; 66,7; 66,12; 71,2;
 71,13.
ΨΑ- (542b) vb. begin, in **ΨΑMICE**, firstborn, see **MICE**.
ΨΑ (543b) n. m. nose II 15,35.
ΨΕ also see **ΨΥΕ**.
ΨΕ (546b) hundred.
ΨΜΤΨΕCΕ three hundred sixty III 23,18. BG 39,14;
 50,18.
ΨΜΝΤΨΕCΕTH three hundred sixty five II 11,25.
ΨΜΝΤΨΕCΕTHE II 19,3.
ΨΕΕΙ (547a) vb. intr. come and go (see ἐπιφέρεισθαι) II 13,13;
 13,18; 13,26.
ΨΙ (547b) vb. tr. measure, weigh; n. m. measure II [3,11]; 28,31.
 III 37,8. BG 23,20; 72,5.
ΑΤΨΙΤ ¹ immeasurable (see ἀμέτρητον) II [3,10]; [3,17];
 4,2; 4,9; [4,17]. III [5,5]; 5,25; [6,5]; 6,25. BG 23,19; 24,7;
 25,13; 25,22; 26,12.
ΨΙΒΕ (551a) vb. intr. and tr. change (see μετασχηματίζειν)
 BG 74,11.
ΨΒΤ ¹ II 29,26; 30,13. BG [21,5].
(ΨΕBIO) (552a) vb. mostly tr. change (see ἀντίμικτον,
 ἀντικείμενον) **ΨΒBIAEIT** ¹ II 10,4; 10,8; 21,9; 24,32;
 26,20; 28,16; 28,17.
(ΨBHP) **ΨBP-** (553a) n. m. friend, comrade II 2,23; 6,33; 9,30;
 10,5; 13,17; 13,36; 14,7; 23,15; 23,19; 31,30; 32,4. III 10,10;
 14,9; 25,20; 40,7. IV 36,1. BG 36,16; 77,1.
(ΨΙΚΕ) (555b) vb. intr. dig.
ΨΙΚ (556a) what is dug, depth II 11,3; 11,6; 23,31.
(ΨΟΛ) **ΨΑΛ** (557b) tooth III 23,4.
ΨΗM (563a) n. small person, thing, quantity; adj. small II 2,12;
 [3,24].
ΨΗM ΨΗM little by little II 27,12.
ΨΜMO (565b) n. m. stranger II 2,11; 29,5. BG 21,16.
(ΨΜOYN) (566b) eight.
MEZΨMOYN eighth II 10,37. III 17,2. BG 40,14.
ΨOMNT (566b) three III [8,1]; [8,2]; [8,2]; 11,20; 12,2; [12,6];
 12,14; 13,15. BG 27,21; 28,1; 28,2; 33,15; 33,20; 34,5.
ΨOMT II 5,8; 5,9; 8,1; 8,7; 8,11; 8,15; [8,19]; 9,10; 11,16.
 BG 21,13; 33,10; 35,18.
ΨMT- in **ΨMTΨΕCΕ** three hundred sixty III 23,18.
 BG 39,14; 50,18.
 f. **ΨOMNTE** BG 28,1; 33,4; 39,13.
ΨOMTE II [2,8]; 5,8. III 16,13.

MEZΨOMNT third III 12,8; 12,10; 13,20; 14,1; 16,22;
 17,24. BG 33,17; 33,20; [36,2]; 36,6; 41,20; 43,16.
MEZΨOMT II 8,14; 10,31; 11,17; 11,28; 12,18.
 BG 40,7.
MAZΨOMT II 8,12; 9,14; 9,19; 30,32.
 f. **MEZΨOMNTE** BG 43,15; 49,14.
MEZΨOMTE II 12,18; 15,17. III [22,22].
MAZΨOMNTE BG 39,16.
ΨOMTZOOT thrice-male III [8,1]. BG 27,21.
ΨMTΨΕCΕ three hundred sixty III 23,18. BG 39,14;
 50,18.
ΨΜΝΤΨΕCΕTH three hundred sixty five II 11,25.
ΨΜΝΤΨΕCΕTHE II 19,3.
ΨΗN (568b) n. m. tree II 21,22; 21,24; 22,4; 23,28. III 27,11;
 27,14; 27,21; [28,6]; [30,17]. BG 56,7; 56,10; 56,11; 56,17;
 57,8; 61,1.
ΨΙNE (569a) vb. intr. and tr. seek, ask III 35,23.
ΘM ΨΙNE (570a) visit (see ἐπισκοπή, παραλαμβάνειν)
 II 25,36; 26,30.
(ΨOONE) (570b) vb. intr. be merciful or the immediately following
ΨΩNE (570b) vb. intr. be sick, weak.
ΨN ZTH ¹ (716b) be merciful II 20,11. III [25,2].
 BG 52,20.
ΨAN ZTH ¹ II 20,10; 27,35; 31,16. III 25,1.
(ΨΩNE) vb. intr. be sick, weak.
ΨONE II 11,15; 11,15.
(ΨΩNΦ) **ΧΩNΦ** (573b) vb. intr. be regular; tr. order; n. m.
 measure, order, partner (see σύμφωνος and σύνζυγος) II 9,33;
 9,35; 15,27; 15,27; [17,35].
(ΨΩΠ) (574b) vb. tr. receive, contain, take, suffer.
ΨΠ- III [25,13].
ΨΗΠ ¹ acceptable II 6,1.
ΨΠ ΩΠ (527b) promise II 21,24.
ΨΕΠ ZICE MN labor with II 20,20. BG 53,12.
ΨΠ ZICE MN II 28,1.
ΨΠTE (576b) vb. intr. be ashamed; tr. make ashamed; n. m. shame
 II 13,25; 18,31. BG 45,16.
ΨΩΠTE (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.
ΨOOP ¹ be II [2,13]; 2,16; [2,23]; 2,27; [2,28]; 2,29; [2,30];
 2,30; 2,36; [3,1]; [3,2]; 3,9; [3,13]; [3,27]; [4,12]; 7,26; 8,4; 9,3;
 9,25; 10,25; 10,27; 11,19; 11,20; 12,3; 12,7; 12,11; 12,31; 13,11;
 13,12; 13,12; [13,29]; 14,14; 14,27; 15,1; 18,12; 19,1; 19,6;
 19,27; 19,32; 20,30; 21,32; 22,17; 23,32; 24,6; 25,22; 27,27;
 30,13; 30,29; 30,34; 31,10. III 5,16; 5,20; 6,21; [7,16]; [10,2];
 13,13; 13,23; 21,17; 22,13; [36,22]. BG 21,21; 22,4; [22,21];
 [22,22]; 22,23; 23,5; 23,8; 23,20; 24,2; 24,5; 24,21; 25,3; 25,8;
 36,5; 46,6; 47,12; 47,15; 55,17.
ΨOPT BG 21,6; 21,18; 24,5; 26,8; 44,8; 44,17; 49,5; 52,5;
 56,15.
MA NΨΩΠTE dwelling place II 22,1. III 28,6.
 BG 57,7.
ΕΨΩΠTE (580b) if, when III [34,11]. BG 67,9.
ΨΠΩΠ see **ΨΩΠ** and **ΩΠ**.
ΨΠHP (581a) n. f. wonder BG 21,8.
ΨΑAP (582a) n. m. skin BG 50,3.
ΨΑAPE II 15,21.
ΨHP (584a) n. child, son, daughter II [1,7]; 2,14; 7,17; 8,23; 8,26;
 9,11; 9,12; 13,23; 14,11; 14,15; 24,17; 25,1; 29,4; 30,8. III 1,3;
 9,18; 11,4; 12,23; 13,16; 13,17; 31,11; 39,6. BG 19,9; [21,21];
 30,7; [32,5]; 34,14; 35,19; 35,21; 45,13; 62,9; 75,4.
 f. **ΨEPE** II 29,17. III [38,12]. BG 74,2.
ΨHP MTPΩME Son of Man III [21,17]. BG 47,15(1)
 74,2.
ΨP OYAT Only-Begotten (see μονογενής) II 6,15; 6,17.
ΨOPP (587a) first II [3,31]; [3,34]; [4,13]; [4,30]; [4,36]; 5,4; 5,6;
 5,7; 5,11; 6,3; 6,21; 8,6; 8,32; 9,1; 9,2; 10,28; 11,16; 11,26;
 12,15; 12,16; 12,34; 14,23; 15,10; 15,14; 15,29; 19,32; 21,14;
 21,14; 22,24; 24,17; 29,21; 30,14. III 16,14; [22,14]; [22,19];
 23,14,38,16; [39,13]. BG 44,8; 49,5; 49,11; 50,8; 50,14; 62,9;
 74,6; 75,14.
ΨPΠ OYΩNΖ EBOL II 6,21.
P ΨPΠ NCBTΩTQ III [5,22].
ΨPΠ MMICE BG 30,7.
P ΨPΠ OYΩNΖ EBOL BG 30,12.
ΨOPΠ NCOOYN Foreknowledge (see πρόγνωσις)
 BG 28,6; 28,8; 34,19; 36,19.
ΨPΠ NCOOYN III 8,7; [8,8]; 8,17; 9,7; 12,24; 14,12.
 BG 29,13.

ϣⲟⲣⲡ ⲛⲁⲣϣⲱⲛ chief ruler (see **ⲡⲣⲱⲧⲁⲣϣⲱⲛ**) II 10,20; 19,16; 20,5; 22,18; 28,6.
ϣⲟⲣϣⲣ (589a) vb. intr. and tr. upset, overturn; n. m. overthrow, destruction II [12,28]; 12,32.
ϣⲱⲥ[†] see **ϣⲱϥ**.
ϣⲱⲧ^ⲥ see **ϣⲱ**.
ϣⲱⲱⲧ (590b) vb. intr. and tr. cut, slay; intr. be cut short, lack (see **ϣⲣⲉⲓⲁ**) II [3,5]. III [6,1]; 21,9; 21,11; 21,15; 32,22.
ϣⲁⲁⲧ[†] II [3,34]; 6,24.
ϣⲧⲁ (593b) vb. intr. be faulty, have need, defect; n. m. defect (see **ⲓⲱⲧⲉⲣⲏⲙⲁ**) II 13,14; 14,9; 14,13; 20,28; 23,22; 25,14; 25,16. BG 23,12; 30,16; 45,2; 47,5; 47,7; 47,13; 53,16; 54,3; 64,9; 64,13.
ϣⲧⲉⲕⲟ (595b) n. m. prison II 27,8; 30,19; 31,3; 31,4; 31,10.
ϣⲧⲏⲛ (597a) n. f. garment, tunic II 31,37.
ϣⲧⲟⲣⲧⲣ (597b) vb. intr. be disturbed, troubled; tr. disturb; n. m. disturbance, trouble II 21,4. III [26,13]. BG 55,1.
(ϣⲁϥ) ϣⲟϥ (599a) use, value (see **ⲉϥϣⲣⲉⲥⲟⲧⲟⲥ**) **ⲣ ϣⲟϥ** be useful BG 58,7.
ϣⲟⲟϥⲉ (601b) vb. intr. be dry; n. m. dryness II 18,5.
ϣⲟϥⲱⲟϥ II 18,9.
ϣⲟϥⲟ (602a) vb. intr. flow, pour; tr. pour, empty II 6,27.
ϣⲟϥⲉ II 31,6.
ϣⲟϥⲉⲓⲧ[†] empty II 18,26.
ϣⲟϥⲱⲃⲉ (603a) n. f. throat II 16,5.
ϣⲟϥϣⲟϥ (604a) vb. refl. pride oneself; n. m. boast, pride II 18,25.
(ϣⲱϣ) (606a) vb. tr. make equal, level, straight; qual. equal. ϣⲏϣ[†] II 6,14. III 9,15. BG 30,3.
ϣⲱϥ (607b) impers. vb. it is fitting, right BG [22,5]; 23,3.
ϣⲉ II 2,17; 2,33.
ϣⲁϩⲧⲉ (611b) **ⲙⲛⲧϣⲁϩⲧⲉ** iniquity (see **ⲁⲁⲉⲃⲏⲣⲓⲥ**) III [27,12]. BG 56,7.
ϣⲁⲗ (612a) n. m. flame, fire II 10,25. III 16,5. BG 39,2; 42,6.
ϣⲁⲗϥ (612b) vb. intr. speak; tr. say II [1,26]; [3,14]; [3,15]; [4,10]; [4,16]; 7,5; 7,9; 7,10. III 10,17; 10,20; 10,21; 40,8; 40,9. BG 24,2; 26,5; 43,8.
ⲁⲧϣⲁⲗϥ ⲉⲣⲟϩ ineffable II [3,14]; 3,19. BG 24,3; 24,8.
ϣⲟϥⲱⲛⲉ (615b) vb. intr. and tr. take counsel, consider; n. m. counsel, design II 19,19; 19,21; 20,34; 21,28; 24,3; 28,11; 28,34; 29,16; 29,23. BG 37,19; 51,8; 51,12; 54,12; 61,15; 71,18; 72,2; 72,14; 73,19; 74,7.
ϣⲁⲗⲱⲛⲉ III 18,12; [24,1]; [24,4]; [26,6]; 31,1; 37,4; 37,7; [37,16]; [38,10]; [38,17].

ϣⲁⲗⲱⲛⲉ III 15,10.
ϣⲱⲗⲧⲡ (616b) vb. intr. remain over; tr. leave over; n. m. remainder II 18,24; 19,7. III [24,14]; 26,8.
(ϣⲱⲱⲃⲉ) ϣⲱⲃⲉ (618a) vb. intr. and tr. smite, wound II 21,2.
ϣⲱ (620a) vb. intr. and tr. bear, carry, take II [2,21]; 20,7; 20,35; 25,29; 26,4. III 24,23; 29,23. BG 22,10; 59,18.
ϣⲱⲧ^ⲥ BG 52,15.
(ϣⲱ) (623a) n. m. hair. ϣⲱⲉ III 23,6. BG 50,4.
ϣⲱⲧⲉ (624a) vb. tr. wipe, wipe off II 31,7.
ϣⲧⲟⲟϥ (625a) four II 7,32; 8,20; 18,3; 18,14; 18,19. III 11,17; 11,21; 12,16; 24,2; [26,10]. BG 33,1; 34,7; 51,10.
ϣⲧⲟϥ II 21,2. BG 54,17.
ⲉ. ϣⲧⲟⲉ II 8,2. BG [33,5].
ⲙⲉⲗϣⲧⲟⲟϥ fourth II 8,18; 9,18; 9,23; 10,32; 11,30; 12,20; III 12,12; 12,13; 14,2; 16,23; 18,1. BG 34,2; 34,4; 36,7; 36,13; 40,8; <42,1>; 43,18.
ⲙⲁⲗϣⲧⲟⲟϥ II 8,16.
ⲉ. ⲙⲉⲗϣⲧⲟⲉ II 12,19; 15,18. III 23,1. BG 43,17; 49,16.
ⲗⲁⲉ (635a) n. m. last thing, end, adj. last **ⲗⲁⲏ** II 28,15.
ⲛⲗⲁⲉ at the last, finally BG 36,12.
ⲗⲁⲓ (636b) n. m. husband BG <74,12>; 74,13.
ⲗⲉ (638b) vb. intr. fall; light upon, find, n. m. fall (see **ⲡⲧⲱⲙⲁ**) II 23,32; 30,28. BG 37,6.
ⲗⲉ (638b) n. f. manner (see **ⲟⲙⲟⲓⲱⲥ**) II [1,24]; [1,29]; [2,35]. III 2,16; 26,24; [32,14]; 35,7; 35,10; 35,17; 35,19. BG 20,13; 26,5; 45,9; 58,16; 59,17; 63,15; 63,16; 64,4; 69,1; 69,5; 69,13; 73,4.
ⲟⲉ II [1,21]; 2,3; 2,4; 2,34; 3,25; 10,10; 13,20; 18,32; 22,22; 23,3; 25,2; 25,10; 27,10; 28,27; 29,6; 30,5. III 6,16; 6,18; 29,5; [29,22]; [30,17]; 37,22.
ⲗⲓ (643b) used by itself in sense of "and" II 25,31; 31,32. III 28,1; 33,12; 33,13; 33,13. BG 65,15; 65,15; 65,15; 65,16; 74,16; 74,17.
ⲗⲓⲉ (645b) alternate form of **ⲉⲓⲉ** particle: then III 5,21.
ⲗⲓⲏ (646a) n. f. way IV 46,27.
ⲗⲟ (646b) n. m. face, side, edge II 2,21; 10,9; 11,27; 11,28; 11,29; 11,30; 11,32; 11,33; 11,34; 12,2; 19,24; 24,18; 24,19; 31,1. III 18,11; 24,8. BG 21,13; [22,10].
ⲗⲁ III 15,11; 15,11; 17,22; 17,23; 17,24; 18,2; 18,2; 18,3; 18,5; 18,6; [31,12]; [31,13]. BG 37,20; 37,21; 41,18; 41,19;

42,1; 42,2; 42,4; 42,5; 42,6; 42,12; 51,15; 62,10; 62,11.
ⲗⲱⲱ^ⲥ (651b) emph. pron. self, also, for my (your, his) part II 4,19. BG 22,13.
ⲗⲱ^ⲥ II 22,27; 26,33. BG 66,18.
ⲗⲱ but, on the other hand III 32,23.
ⲗⲱⲃ (653a) n. m. thing, work, matter, event (see **ⲓⲙⲟⲩⲣⲉϥⲉⲓⲛ**) II 4,27; 6,34; 7,6; 10,3; 19,4; 19,10; 19,31; 28,33; 31,27; 31,29; 31,37. III 5,7; [5,10]; 5,17; 7,12; 10,10; 10,16; 10,18; 14,15; 15,5; [24,8]; [38,26]; 39,19; 40,4. BG 24,12; 24,15; 24,21; 26,10; 27,5; 31,6; 31,12; 31,13; 37,13; 51,17; 53,11; 64,5; 66,9; 66,9; 76,15.
ⲡⲓ. ⲗⲃⲏⲱⲉ II 25,19; 26,8; 26,19; 27,3. III 33,1; 35,8. BG 64,18; 68,8; 69,3.
ⲗⲱϩ II 19,13.
ⲗⲏⲃⲉ (655a) n. m. and f. grief, mourning II 18,23.
ⲗⲃⲱⲣⲏⲃⲉ, lightning, see **ⲉⲃⲱⲣⲏⲃⲉ**.
(ⲗⲃⲟϥⲣ) ⲃⲃⲟϥⲣ (656b) n. f. left hand II 15,33; 15,35; 16,6; 16,7; 16,8; 16,9; 16,11; 16,13; 16,14; 16,17; 16,18; 16,29; 16,32; 16,34; 16,35; 17,1; 17,3; 17,5; 17,12; 17,13; 17,14; 17,16; 17,17; 17,19; 17,21; 17,23; 17,24; 17,26; 17,28.
ⲗⲁⲓⲃⲉⲥ (657b) n. f. shade, shadow II 20,29; 21,4. BG 54,6; 55,2; 56,20.
ⲗⲁⲉⲓⲃⲉ III 27,23.
ⲉⲁⲉⲓⲃⲉ III [26,11]; [26,14].
ⲗⲟⲓⲃⲉⲥ II 21,31.
ⲗⲱⲃⲥ (658b) vb. intr. and tr. cover, be covered III 29,6. BG 58,19.
ⲗⲃⲥ covering, garment, veil III 30,3. BG 58,20; 60,1.
ⲗⲃⲥⲱ garment II 13,33. III 40,3. BG 76,14.
(ⲗⲟⲕⲟ) (663b) vb. intr. be hungry. ⲙⲛⲧⲗⲏⲕⲉ (664a) poverty II 27,25; 31,18. III 36,9. BG 70,14.
ⲗⲁⲗ (665a) n. m. servant, slave II 2,5. III [2,17].
ⲗⲁⲗⲟ (669b) n. m. old person II 30,2. III [8,3]. BG 21,5; 28,3.
(ⲗⲓⲉ)ⲗⲓⲡⲉ (671a) n. f. navel.
ⲟⲗⲁⲡⲉ II 16,15.
(ⲗⲓⲱⲙⲉ) (676) n. f. palm, underarm. ⲟⲗⲱⲙⲉ II 16,7; 16,8.
ⲗⲙⲟⲙ (677a) vb. intr. be hot; n. m. heat II 18,6.
ⲗⲙⲙⲉ (677b) n. f. and m. heat, fever II 18,4.
(ⲗⲟⲙⲛⲧ) (678a) n. m. copper, bronze. ⲫⲟⲙⲛⲧ BG 74,18.
ⲗⲟⲙⲧ II 29,31. III [39,1].
ⲗⲙⲟⲧ (681a) n. m. grace, gift II [4,8]. III 6,12; [6,12]. BG 25,21; 25,22.

ⲗⲟϥⲛ (685b) n. m. inward part.
ϣⲁⲗⲟϥⲛ II 24,26; 28,20.
ⲛⲗⲟϥⲛ II 31,1; 31,22.
(ⲗⲓⲛⲉ) ⲗⲛⲧ^ⲥ (689a) vb. refl. move self II 27,23. BG 38,17; 61,8.
(ⲗⲓⲛⲉ) ⲗⲛⲁ^ⲥ in phrase **ⲣ ⲗⲛⲁ**^ⲥ (690a) will, desire, decide III 10,15; 14,13; 23,19; 28,25; [29,14]; 37,4. BG 36,20; 42,13; 47,6; [51,2]; 58,10; 59,8; 59,12; 71,17.
ⲗⲓⲛⲏⲃ (691a) vb. intr. and n. m. sleep II 23,31; 31,5; 31,20.
(ⲗⲛⲁⲗ) ⲗⲛⲉ (692b) n. m. vessel, pot, thing.
ⲗⲛⲉ ⲟϥⲱⲙ food II 31,36.
(ⲗⲛⲱⲱⲗⲉ) ⲗⲛⲱⲗⲉ (693a) n. f. fear II 18,18; 24,4.
ⲗⲱⲡ (695a) vb. intr. and tr. hide (see **ⲱⲕⲏⲣⲁⲗⲉⲓⲛ**) II 22,29; 28,30; 29,7; 29,8; 29,11; 31,30.
ⲗⲟⲡ^ⲥ II 30,20. BG 59,7; 73,5.
ⲗⲁⲡ^ⲥ III 37,23.
ⲗⲏⲡ[†] II 1,2; 20,25. III 25,18; [39,17]. BG 53,19; 75,19.
(ⲗⲱⲡ) (697b) vb. tr. squeeze out, milk; see ⲙⲟⲟϥ.
(ⲗⲣⲟⲕ) ⲗⲁⲣⲕ (702b) vb. intr. rest III 6,20.
ⲗⲣⲧⲉ (704b) n. f. fear II 28,26. IV 29,1.
(ⲗⲁⲣⲉⲗ) ⲁⲣⲉⲗ (707b) vb. intr. keep, guard II 27,28. BG 70,16.
ⲁⲣⲏⲗ III 36,10.
ⲗⲣⲟϣ (706a) vb. intr. be heavy, slow, difficult; tr. make heavy II 22,26. III 35,5.
ⲗⲟⲣϣ[†] II 28,26; 31,6; 31,7; 31,21.
 with rel. converter **ⲉⲟⲣϣ**[†] II 28,25.
ⲗⲱⲣⲃ (709a) vb. intr. be set in order; n. m. order, harmony (see **ⲥⲓⲛⲑⲏⲥⲓⲥ**) BG 50,10.
ⲗⲓⲥⲉ (710b) vb. intr. toil, be troubled, be wearied; tr. trouble, weary. n. m. labor III 36,21. BG 71,8.
ϣⲉⲡ ⲗⲓⲥⲉ labor II 20,20. BG 53,12.
ϣⲱⲡ ⲗⲓⲥⲉ II 28,1. III [25,13].
ⲗⲁⲧ (713b) n. m. silver, money II 29,30. III 38,26; [40,1]. BG 74,17.
ⲗⲏⲧ (714a) n. m. heart, mind II [1,16]; [1,20]; [2,12]; 16,21; 23,7. III [1,14]; [1,18]; 23,22; 29,10; 30,3; 39,8. BG [20,1]; 20,7; [21,18]; 59,4; 60,1; 75,7.
ⲡⲓ. ⲗⲉⲧⲉ II 22,27; 30,9.
ⲟⲛⲗⲏⲧ ⲕⲛⲁϥ wonder (see **ⲁⲓⲧⲁⲗⲉⲓⲛ**) BG 21,15.
ⲙⲛⲧⲁⲧⲗⲏⲧ ignorance BG 62,6.
ⲣ ⲗⲧⲏ^ⲥ repent II 28,32. III 37,14. BG 72,12.
ⲙⲛⲧⲁⲧⲣ ⲗⲧⲏ^ⲥ unrepentance II 18,23.
ⲙⲛⲧⲣⲙⲛⲗⲏⲧ understanding (see **ⲥⲓⲛⲑⲏⲥⲓⲥ**, **ⲥⲟⲫⲓⲁ**) II 8,3; 8,15; 12,24; 15,22; 20,4; 30,15.

† **ΖΤΗ** devote oneself II 22,27. III 33,10. BG 65,12.
ΩΝ ΖΤΗ (716b) be merciful II 20,11. III [25,2].
 BG 52,20.
ΩΑΝ ΖΤΗ II 20,10; 27,35; 31,16. III 25,1.
ΖΑΤΕ (719a) vb. intr. flow; tr. let flow, pour BG 26,20.
ΖΗΗΤΕ see **ΕΙCΖΗΗΤΕ**.
ΖΟΤΕ (720b) n. f. fear II [2,1]; 2,11. III 31,2. IV BG 21,2;
 21,16; 61,16; 65,15.
ΖΟΕΙΤΕ (720b) n. f. hyena II [11,29]. III 18,1. BG 42,1.
ΖΤΟΜΖΤΜ (724a) vb. intr. be darkened; tr. darken II 13,16.
ΖΤΜΤΜ II 11,13.
(ΖΩΤΕΡ) (726a) vb. intr. be joined, doubled; n. m. joint, yoke,
 union.
ΩΒΡ ΝΖΩΤΡ consort (see σύνυγος) II 9,30; 10,5; 13,17;
 13,36; 14,7; 23,15; 23,19.
(ΖΑΤΡΕ) ΑΤΡΙΕΥΕ n. m. doubled thing, testicles (see
 διδυμος) II 16,30.
(ΖΟΤΖΟΤ) ΖΕΤΖΩΤ (728a) search (see διακρίνειν) II 3,10.
ΑΤΖΕΤΖΩΤ unsearchable (see ἀδιάκριτος) II 3,9.
ΖΟΟΥ (730a) n. m. day II [1,5]; 27,28. III [1,1]; 36,11.
 BG 19,6; 63,2; 70,16.
ΠΟΟΥ ΝΖΟΟΥ today II 24,26; 28,21. III 31,21.
 BG 63,2.
ΜΠΟΟΥ today II [2,22]. BG [22,12].
ΖΟΟΥ† (731a) be putrid, bad II 18,32; 22,5. III [28,8].
 BG 57,11; 72,11.
ΖΟΥΟ (735a) more II [1,20]; 2,35; [3,22]; 3,28; 20,4; 20,5; 20,6;
 22,18. III [24,14]; 24,18; 24,22; 26,3; 28,25; 30,24; [34,22];
 37,6. BG 24,13; 47,10; 52,9; 52,10; 52,14; 54,8; 54,11; 58,10;
 61,10; 64,16; 68,6; 72,1.
ΖΟΥΕΙΤ (738a) first III 7,23; 9,4; 11,24; [12,1]; 13,2; 13,5; 13,7;
 16,20; 17,22; [21,23]; [24,11]; [24,19]; [25,8]; 26,25; 27,1;
 [31,11]. BG 27,19; 29,10; 33,8; 33,10; 35,4; 35,6; 35,9; 39,17;
 40,5; 43,13; 48,2; 53,7; 55,13; 55,14.
 f. **ΖΟΥΕΙΤΕ** III 9,22. BG 43,11.
ΠΕΖΟΥΕΙΤ ΝΑΡΧΩΝ (see πρωτάρχων) III 15,23;
 16,16; [21,19]; 27,5; 31,23; [37,2]. BG 38,14; 40,1; 47,17;
 <51,11>; 55,19; 63,4.
ΤΕΖΟΥΕΙΤΕ ΝΝΕΝΝΟΙΑ first thought, Forethought (see
 πρόνοια) f. III 7,22; 11,9. BG 27,18; 32,11.
ΖΟΟΥΤ (738b) male II 5,8; 9,33; 24,1. III [8,1]; 14,22; 30,25;
 38,22. BG 37,5; 61,11.
ΜΝΤΖΟΟΥΤ
ΖΟΟΥΤCΖΙΜΕ androgynous II 5,9; 6,8. III [8,4]; 9,8.
 BG 28,3; 29,15.

ΖΟΥΖΕ (739b) n. m. miscarriage, abortion BG 46,10.
ΖΟΥ (740b) n. m. and f. serpent (see ὀφίων) III 22,12; 28,18;
 28,20. BG 37,21; 42,2; 58,2; 58,4.
ΖΑΥ II 22,10. III 15,11.
ΖΩΥ see **ΖΩΒ**.
ΖΑΖ (741b) many, much II [2,5]; 2,6; 18,25; 30,2. IV [38,23].
ΖΟΘΕC see **ΩΘΒ**.
ΧΑΕΙΕ (745b) n. m. desert II [1,19]. BG 20,6.
ΧΙ (747b) vb. intr. and tr. receive, take, reach, have (see
 παραλήμπω) II [1,27]; [2,22]; 3,33; [3,33]; 3,35; 6,28;
 10,20; 13,22; 13,26; 15,24; 19,15; 19,21; 21,36; 23,26; 26,1;
 27,10; 28,23; 29,18; 30,7. III 5,23; [6,2]; 10,5; [27,5]; 28,5;
 [35,17]; [39,13]. BG 20,15; 22,11; 25,7; 30,20; 45,20; 51,2;
 57,6; 57,14; 69,12; 75,12.
ΧΙΤ II 11,9; 13,3; 13,23; 23,1; 26,31; 27,26. BG 69,4;
 75,4.
ΧΟ (752a) vb. intr. and tr. sow, plant II 24,28. III 31,24. BG 63,5.
(ΧΟ) ΧΩ (753b) arm-pit, shoulder joint II 16,13; 16,14; 17,17;
 17,17.
ΧΩ (754a) vb. intr. and tr. say, speak, think II [1,20]; 9,7.
 III 1,19; 11,14; 27,7; 29,9. BG 20,7; 24,4; 32,18; 46,4; 56,1;
 59,3; 75,16; 77,3.
ΧΕ III [36,12]; [36,12]. BG 70,18.
ΧΟ II [1,26]; 19,8; 29,17; 32,5.
ΧΟΟ II 3,25; [4,19]; 7,29; 9,5; 11,19; 12,13; 13,20; 22,23;
 22,25; 23,3; 29,6. III 6,14; 6,17; 6,19; [7,2]; 15,20; 18,24;
 [23,14]; 29,5; 29,8; 29,22; 37,22; [39,15]; 40,9. BG 20,14;
 22,12; 45,9; 58,17; 59,2; 59,18; 73,5; 50,14; 77,4.
ΧΟΥ (756a) n. m. head II 15,31.
ΧΩΚ (761a) vb. intr. be completed, full, end; tr. complete, finish; n.
 m. completion, perfection II 3,4; 3,6; [4,1]; 7,15; 8,19; 10,4;
 13,34; 19,4; 26,5; 27,11; 31,27. III 11,3; [33,22]; [35,18].
 BG 23,14; 25,11; [32,3]; 45,5; 46,11; 66,10; 69,13.
ΠΧΩΚ as translation of πλήρωμα BG 36,9; 47,3; 56,17;
 57,18; 57,19; 61,5; 64,2; 64,11.
ΧΟΚ BG 23,12; 23,13.
ΧΗΚ† (see τέλειος) II 3,6; [3,19]; [4,34]; 4,35; 5,1; 5,19;
 6,30; 6,32; 14,20; 30,12. III 5,4; 7,19; 8,12; 13,16; 15,2.
 BG 24,9; 27,11; 27,15; 31,4; 35,20; 37,14; 53,14. IV [8,25].
ΧΕΚΑΛC (764a) conj. that, in order that II [2,18]; [2,21]; 2,25;
 3,5; 3,35; 7,27; 10,12; 10,16; 14,9; 15,3; 15,12; 15,26; 20,26;
 21,5; 22,6; 22,14; 22,27; 23,22; 23,30; 25,8; 25,11; 25,14; 26,5;
 28,28; 29,18; 30,28; 30,31; 30,35; 31,24; 31,29; 31,32.
 III [3,8]; 22,16; [25,19]; [27,20]; [28,13]; 28,22; [29,10]; 32,16;

32,20; 32,22; 33,21; 37,11; 38,13. BG 22,6; 22,12; 32,17; 38,3;
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