Frontispiece: the upper part and right side of the leaf are broken off; the remainder measures $24\frac{1}{2} \times 12\frac{1}{2}$ cms.
1. ἀμερε-τίττιν διοτωμ
ίττι μενώντι εσ πετονή
πετοσοτι ἀταε

>>>

> >>>>>>>>>>>>

5 παὶ πε πάωσες θησαμνωσις ἐναγωρατον κινοῦτε
φιτή-μεταστίριον ετρην ετσ(ο)mοείτ εροτή επι
ποσ ετοτιν γε-πντατον εροτή επινεγ λεινωτ
φι-
τατινει λεπωτήρι οπρεισωτε καλύττουσε ετην-
ῳοεν εροτε λειλονοσ ἐνωε ετηοεν παρα-ωνεσ ὁιμα

10 γε-πνοστιν γες πετονὴ πενταχεί εβολ φιτὴ-νιωτ
γε-παιων ποτοειν γε-παιων λεποπ(λη)ρωμεν εν-
tεχὼ ετε-με-ςε σὲ πάλλας εντα-[ις] πετονὴ ἔκβω
μελομες θησαμποστολος ε(τ)ςω μελομες χε-

15 τε τεχὼ ετερε-πνοστι τι[πε]ι ʿοτὸς γραὶ πολτε.

1. page 1 of O¹; the left side of the leaf is missing; the remainder measures
27 x 14 1/2 cms; there are small defects and mildew spots; the text is supple-
mented from O² (44.6-47.7).
2. O² correctly: ετι Πιττη.
5. MS παωμε; Sah. παωμε.
10. MS γε-πνοστιν; Sah. γε-πνοστι.
12. MS σε; Sah. κε.
13. MS μμοος; Sah. μμοος. W. Schw. ε(τ)ςω; O² εςω. MS τε; Sah. ται τε.
I have loved you. I have wanted (to give) you life; the living Jesus,¹ who knows the truth.

1. This is the book of the gnoses of the invisible God,² by means of the hidden mysteries which show the way to the chosen race*, (leading) in rest (refreshment) to the life of the Father — in the coming of the Saviour, of the deliverer of souls who receive to themselves the Word of life² which is higher than all life — in the knowledge of the living Jesus, who has come forth through the Father from the aeon of light at the completion of the pleroma — in the teaching, apart from which there is no other, which the living Jesus has taught to his apostles, saying: “This is the teaching in which dwells the whole knowledge.”

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

* cf. 1 Pet. 2.9
° cf. 1 Joh. 1.1

¹ (2) living Jesus; see Kropp (Bibl. 22) III. p. 64; GEgypt III 64; ApPet 81; (also U 264.2).
² (5) invisible God; see ApJn 22 ff.; PS 368 etc.; (also 99.11).
THE FIRST BOOK OF JEU

καταγε λεπτασκα[ητ]-πυκνοσς ατω λεπτασκα-πυκνοσς λος εαυτην.
α[η]αμοστολος οτωμπ ην-στελιν ηνωτ ετω ω (α)μος ηε-πυκνοις νατασκον ετε ηαυτ-π(νος)μος 5 ηεκαας ηπετασμην ηπηκανο ατ[ω] ηπετσωρμαι λεπτασκα

ας πετονγ οτωμπ(κ) παξεγ ηε-λεπτασκασμη ηε παι ηεπσση[ν]-παπαλξε καρκη εοιλ ηε-πυκνομ ηεπετασκασμην.


αις πετονγ οτωμπ(κ) | 2 παξεγ ηε-πυκνομ ημας- 20 ειωτ παι ετρετε[τη]ξη εοιλ ηε-πυκνομ ημιοςςε ηπετιπυπεη [νελ]ο εοι πυκινι ηεμιπη εινερων ηε- πετ[ζω] ληςςος πατη ηεπετο ληπαξη ετρε-

τετ[ν]ηκης εοιλ ηαι ηπετοπσζα ηεπρξον ημ[ει]ς (α)ων ημι-πηςςορςς ετε-ηεπτατ-ζαν ηαιοςς. ηποτη κε ηποτη ηακαζητοςς ηπηπε ετετ(ησ)ηπη ευσπιε ερωτη ημαπαξη εη-στορχ η[τ]αρετετσοτονηγ

7 ΜΣ παξεγ; Σα. πεξαγ; also line 17.
8 ΜΣ ππαςκοτιμ; Σα. ταρπσωτημ.
9 12 ΜΣ ηεπηπατοταγη; better ηεπηποταγη.
10 ΜΣ αηςω; Σα. απκω. ΜΣ ηπηκαμ; Σα., Ο 2 νπωμ.
11 ΜΣ αηςω; Σα. απκα.
15 ΜΣ εκατεθαον; Σα. εκετεθαον.
20 W. Schw. pet...; read πετ...
CHAPTER 2

is he who has crucified the world, and who has not allowed the world to crucify him.’

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

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

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

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

* cf. Gal. 6.14
○ cf. Mt. 10.40 etc.
○ cf. Mt. 19.27, 29; Mk. 10.28, 29
* cf. Mt. 10.40
* cf. Joh. 12.31 etc.

1 (1) crucify the world; see GPh 63, log. 53; cf. GEgypt III 64; IV 75.
2 (20) course; Till: (perhaps) a metaphor; see Crum 129a.
3 (23) but you, my disciples: Till: but you are my disciples.
THE FIRST BOOK OF JEU

1 MS θεσαχ; Sah. θεσαχ.

2 MS γων...ιστι; Sah. γωνίστιν.

3 MS εροεί; Sah. εροί.

4 MS θατ; Sah. θατ. MS επαθίν; Sah. παθίν.

5 MS ε...σε; Sah. [π]σε.

6 MS γωνίστιν; Sah. γωνίστιν.

7 MS ετ...μποτει; O2 ετμ-ποτει.

8 MS εττάδο; O2 εττάδο.

9 MS αιε; read αιε.

10 page 3: the left edge of the leaf is missing and the remainder measures 25 1/2 x 15 cmc.; there are numerous defects and mildew spots; Schmidt: ν appears in the right hand margin.

11 MS αειε πτεί; read αειειε πτεί.

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

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

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

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

* cf. Joh. 14.31
\( \text{cf. Joh. 14.16, 26; 15.26; 16.7} \)

1 (14, 15) thy ... thy ... thou; lit. his ... his ... he.
ic [πετονγ] πεοικ .defaultValue ηπει χε-εκαστικ [επεστ] ηαρ πρε εκπατωγη γαρ πνων [χε- 
ηαας?] εκτσαδον εποτοειν ηπειε.

dic [πετονγ] οτωρα πεξαχ χε-πωςε ετσωον

5 ραα [νη-τιε ε]απατε-πκαρ υσπε παι εσατμωτ
[τε εροχ] χε-κοσελος. πτωτι ζε ετετυπακοςωμ-
[παβαχ]ε τετπαν-τιε επεστ ηαρ[ο]τωμ μαι[πεωτ ετ]

10 πκαρ δωση εξουτη εφρα εκε [φαταλω]τι
εροχ χε-αυς ρε χε-ε-ετετυπακοςωμ[η] [νη-π]καρ δωση
εξουτη εφρα εκε πε ρετεω [τιε επ]πωςε ηπη-
ηηωςε εκηλο ερο νηος [πρμ] πκαρ αλλα αερ-
ραμμε. απεξιτως [λο ερ] φωοκος αλλα αερ-
εποτραπειν. [ετα]ε- ται τετπατΣαι επαρξων
λαμπαω [αυς] πυρ-ταντε χε-στλαα τε ας-
οι ηαρ[η] ει ι ει πετονγ χε-ετετυπακωσε 

... 
... νος τετπαρ-ταντε χε-στλαα ετε χε-... ... 
αρη παρξη μη-πεοτεκα αμποκρον ... ... ...

15 πεμιτη αυς ετσωοι ερωτη εβολ [χε-τ]ετσοτ-
σκτ χε-αποκ οτεβολ απ μ[πκοκ]ομ ερο εεινε

2 MS εκπατωγη; Sah. εκπατωγη.
3 MS εκτσαδον; Sah. εκτσαδον.
6,9 MS ετετυπακοςωμ-; Sah. ετετυπακοςωμ-
9 MS αρ... τηαν ; O² αρατετπαν-τιε; Schmidt: a very remarkable
dialectical form.
14 MS πωοκος; read πουοκος.
15 W. Schw. ταη; read παη.
18 MS ετε; Sah. τε.
20 MS πεμιτη; Sah. πμμιτη.
21 μ[πκοκ]ομ; read μ[πκοκ]ομ; MS εεινε; read εεινε.
interpret for us how we may bring heaven down, for we have followed thee in order that thou shouldst teach us the true light."

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

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

* cf. Joh. 8.23

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

(19) ...; Greek word ending in -αρ.
THE FIRST BOOK OF JEU

43


4

| 2 | a in margin.
| 3 | perhaps read pet[πειν] or pet[ταξιν]ποι.
| 8 | MS παξετ; Sah. πεισα.
| 21 | MS ταφάσιως; read ταφάσιως.
| 22 | MS μιοει; Sah. μιοι.
| 23 | MS πιτακο; Sah. μιτακο.
powers (exousiai) and all the wicked ones. They do not come from me. And furthermore he who is born in the flesh of unrighteousness has no part in the Kingdom of my Father, and also he who knows me according to the flesh has no hope in the Kingdom of God, the Father.”

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

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

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

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

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

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

3 (22) my garment; cf. GPh 57, log. 24; GrPow 46; TriProt 45 etc.; (also note on U 256.25).
anapostolos [στώμα] πένατ:] χε-πνοεις εἰς πετό

ogy maec(α)kop] χωμι επνοηκ αὐτό χω εροὶ.

αὐτῷ παξ[εγ] χε-πνωξε εὖ εἰς ὁμοι νητς

χωμι[τητι] . . . . . . . . . . . . . . . . . . . . . .

1a.

αιμερη-τητιν οἰστωμ

εὖ νητς οἰστωμ εἰ

πετός τινε πες πνοσι πετα
tai πνε χωμεις [α]παρατοι πνοττε
gιη-ακτι[ερ]ιον ετοην εταιμοει εροη[ν] επη

γενος ετοττι ἡκ-πεατοι εγ[οσι] επωην αἱπεων

χι-τομει μη[ατω]πη μαρεγωτε 

εταιμωη εροον αἱπεδονος ο xls ετοες παρα-

ους νιμ ἡκ-πνοςιν χις πετός πεπατει εβόλ

χιη-παιωι νιτοεις ἡκ-παιωι ἀἱπενηρωλωι 

tεκω ετε-εκ-— se νιλλας (ε)πτα-εις πετός τεκω

εἰς ὁμοι αἰμεραποστόλος εἰς ἡκον ἡκοσ χε-ται τε 

tεκω ετερε-πνοςιν τηρῃ οηης γραι πρητς.

αἰς πετός οἰστωμ πεξατ] χε-παιωι ἀἱμεραποστόλος χε-

παιατει ἀἱπεταξαωιτ-πνεοςιος αὐτὸ ἀἱπενια-πνοεις

αἰς εαυτει.

6 page 1 of O²; the leaf is badly damaged and measures 27 × 16 cms.
13 MS εταιμωη: O¹ εταιμωη.
15 MS χιη-παιωι : O¹ χιη-παιωι ἡκ-παιωι.
16 MS σε; Sah. κε.
The apostles (answered) and said: "O Lord Jesus, thou living one, teach us the completion, and it suffices us."

And he said: "The word which I give to you yourselves ..." (Lacuna)

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

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

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

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* cf. 1 Pet. 2.9
○ cf. 1 Joh. 1.1
○ cf. Gal. 6.14

1 (5) ...; O breaks off here.
2 (6-47.7) Schmidt/Till omit these four pages in which the text is a copy of 39.1-42.15; the translation is almost identical.
3 (8) who knows; O: is the knowledge of.
4 (15) through the Father from the aeon of light; O: through the aeon of light.
апаностолос οτωθῇ φι-ος(μν) ομωτ ετάω
μμος ἡ-πιοεις ματσαβων εσε ηαυτ-πιοσοις
ζεκα(ε) ιπεζασθην ιπτιακον ατω ιπαεσωμε
ωμε.
5 ας πετους οτωθῇ πεζας ἡ-πεντασασθης οε
να παι ιπεντασθν-πισσαξε ἀργους εβολ. 1 2ας
ποτωμ οεπεντασθνοσ.
[a]οτωθῇ πα ιπανοσολος οτωθ [μ]μος ἡ-ας
ας ερον πιοεις ιτα[ρ]ισπατα νακ άνοι ιπεντα-
οσθυ πισος φι-πενιγθ τῆρη ανκα-ειωτ ανκα-
μαατ ανκα- πιωμε ανκα-κτης ις
αν-καπιτνοσ λυρρο αποσαγν πισοζ ζεκας εκατ-
σαβον επωιζ μπεκειων ιπεντασθνοσ.
ας πετους οτωθῇ πεζας ἡ-πωις μπειωτ
νε παι ετετειμθ ἐβολ φι-πενιος μπιοες πτες
ληστυζη νελο εσο πισκινε πισσαμν πιερου
φι-πεταξω μμος ιντι μπεκντο μπαζαζε ετε-
τετιοκθν εβολ ιπτιοσθαζ ειπαρχων μπειαιων
μμ-πενιοσρς ετε-καπτα-ναν μμαατ. ηπωιζ ἰε
πτετι ναλασθνοσ ισιε ιπτιςεζειν ειςοι ερωτι
μπαζαζε φι-οςωρζ ρεκας επεςθε σι
παρχων μπειαιων παι ετε-ιπεζες ελαατ ιος-
ερζακε ντας οριν ζεκας εοτισιζη να
πανοσολος. 2 3ας ρεκας εοτισιζην ετε-

3 MS ρεκα(ε); Sah. ρεκας.
11 πσωμ; Ο1 ππακαμ, πησωε; Ο1 ππειογε.
12, 13 MS εκατσαβον; Sah. εκετσαβον.
16 MS πισκινε; read πισκινε.
21 ρεκας πιεςθε; Ο1 πτ]αρετετιοσωμε ρεκας πιεςθε.
22 page 3: the leaf is very badly damaged and measures 26 x 16 cms.
24 ρεκας οτισιζην; unnecessary repetition.
24-46.1 ετεπαζωκ; Sah. ετεπαζωκ or τεταζωκ.

16
The apostles answered with one voice, saying: "O Lord, teach us the way to crucify the world, that it may not crucify us, so that we are destroyed and lose our lives."

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

2a. The apostles answered, saying: "Speak to us, O Lord, that we may hear thee. We have followed thee with our whole hearts. We have left behind father and mother, we have left behind vineyards and fields, we have left behind goods and the greatness of rulers (kings), and we have followed thee**, so that thou shouldst teach us the life of thy Father who has sent thee**.""  
The living Jesus answered and said: "The life of my Father is this: that you receive your soul from the race of understanding (mind), and that it ceases to be earthly and becomes understanding through that which I say to you in the course of my discourse, so that you fulfil it and are saved from the archon of this aeon and his persecutions, to which there is no end. But you, my disciples, hasten to receive my word with certainty so that you know it¹, in order that the archon of this aeon* may not fight with you — this one who did not find any commandment of his in me* — so that you also, O my apostles, fulfil my word

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* cf. Mt. 10.40 etc.
** cf. Mt. 19.27, 29; Mk. 10.28, 29
*** cf. Mt. 10.40
**** cf. Joh. 12.31 etc.
***** cf. Joh. 14.31

¹ (21) so that you know it; omitted in O².
46 THE FIRST BOOK OF JEU

tpa<zw(n) e<ol ma<swa<xe e<ro<ti e<ro<i a<no<; <ou<;t
utap-ti<nti pr<ae<ne itetim<s;wne <iti-otma<tele<nes
the<ro<s e<ma-la<at na<hi<;w wso<o<; g<ra<i <yntc.<; n<;e
eter-e-penna ma<par(a)ma<nto<s ot<oj ma<so<s. ta<; te
5 <e <ou<;t<i<nti eteti<a<ov<zai ma<so<s <iti-ta<mnta<ne
ma<pena ma<parakla<nto<s eto<ta<;h.

a<to<ou<;h n<;i na<pos to<lo<s tyro<s <a-i-o<te<;m
po<ot ma<s<>a<i<;c ma<ni<we<;in<;c f<i;no<s ma<-
kapo<lo<ma<io<s ma<ni<akwi<ho<s e<to<;w ma<so<s je-p<so<;c
10 ic peto<;g pete-re-tetma<nta<;;a<;o<s por<;w e<ol e<xi-
ne<i;ta<;=inned i<;te<;co<;fia <a<;<i-ne<;e<;ine en<i;aco<;ro<;o<;e<;in
<ro<n<; po<o<;ei<; e<tm<;e-po<;o<;e<;i<; en<i;aco<;ro<;o<;e<;in enen-
<gio<; <ynti<;i<; e<no<;o<;e<;i<; emi<;o<;g pl<;o<;o<s m<;a<;e
<iti-teni<;oci<;i<; e<ta<;<;a<; o<;mo<s epen<;o<;t<; <ygni
15 m<;a<;o<;e<; ic peto<;g.

aic peto<;g o<;to<;v<;h pe<;a<;c je-nai<;at<; ma<;ro<;we
en<i;aco<;ro<;o<;n-nai a<;w a<;e<;e<; i<;t<;e<;e 4<;<; epen<;t
a<;w a<;e<;e<;i-p<;a<;g a<;e<i;aco<;t<;e<; e<;t<;e a<;w a<;e<;p-
ta<;nt<;e je-ot<;la<;at te.
20 a<;to<;ou<;h n<;i na<pos to<lo<s e<to<;w ma<so<s je-ic
peto<;g p<;o<;oe<;c <a<;o<; e<;po<; i<;t<;e<;e je-<;y<i;at<;e epen<;t
na<;w n<;e en<i;aco<;ro<;a<;g gar pe<;o<s je<;a<;e e<;ta<;<;a<;o<;n
epen<;o<;e<;i<; i<;t<;e.<;

aic peto<;g o<;to<;v<;h pe<;a<;c je-p<;a<;w<;e e<;t<;wo<;op
25 g<;ra<i <a-i-t<;e e<;e<i;at<;e-p<;a<;g <;wo<;e n<;ai e<i;at<;=tte
e<;ro<s je-kos<;mo<s. i<;t<;o<;ti<;e je e<i;eti<;<;a<;aco<;to<;i<;-
pa<;a<;c je te<;tin<;a<;t<;e epen<;t ne<;o<;<;o<;g g<;ra<i <yntt<i<;ti<; t<;e
pe p<;a<;w<;e n(afora)to<s m<;e<i;w<;t. e<i;eti<;<;a<;aco<;to<;i-

17 MS en<i;aco<;ro<;o<;n-nai; Sah. en<i;aco<;ro<;o<;n-nai.
MS a<;e<;r; read a<;e<;e<;e<;e.<;
21 W. Schw. <;y<i;at<;e<;e<; read e<i;at<;=tte<;e<; see O1.
in relation to me, and I myself make you free, and you become whole through a freedom in which there is no blemish. As the Spirit of the Comforter* is whole, so will you also be whole, through the freedom of the Spirit of the Holy Comforter.”

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

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

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

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


1 (3) whole; omitted in O².
2 (11) thy ... thy ... thou; lit. his ... his ... he.
3 (12) light-giving Light; O²: light which is in the light.
5. ἀσπροβάλε μειωθ. ἐβολ. ἐγὼ μειωθ.

0 τῷ[ο]ε [τηνατάκττικ]· παι πε πιοττε ἱταλν-

σια. ηπιάταση σπατε ἐπιειττο[ο]ε ἁπα. σεπα-

ςστε ἐροφ ἦ-ἰστ. ἀνεσσεσ ηπαιμα ἐροφ πη

παιωτ. πετατο ἐβολ. προεικτροβολη πεσμοτχ

πιετοποι. παι πε πειραι ἣοικ ἱτα-πεσεσατρος

15 ετπολ-ται. σεπαμοτε ἐροφ ἰπειραι. ἰε-ἰειαίω

ηωτικωλλιω. ετ-πτοπ πε πιοττε ἱταλνσια.

ηπιάταση σπατε ἐπιειττοποι ἁπα εκν-κε[ο] ετπολ-

ται. παι πε πττποι ππεσεσατρος ετικακακὴ ἁπα

ἐφαί εξωτ. ατω ται τε ἰε ετερε-ἰεσήρ σηρ

20 ἐβολ. μειωθ. ἐγὼ ἁπε ἐροτ. παι πε πττποι ετικὴ

ἐφρ μειωθ. εμπατοτκία ἐροφ ἐτρεφτα[τε]-προβολη

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

(Lacuna)

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

1 (9) he has emanated; on emanations, see Jonas (Bibl. 21) p. 186ff.; Hippol. V 15.3; Plotinus II 3.16; GTr 27, 41; TriTrac 73; PS 2; Keph VII p. 34; L1 p. 126; (cf. U 265.16, 17).
3 (12) Jeu; see Bousset (Bibl. 13) pp. 165, 166; PS 25 etc.; (also 105.7).
4 (14) treasuries; see Kropp (Bibl. 22) II p. 48, 53; Hippol. VI 9.8; PS 2 etc.; Keph XCI p. 230; on chambers of the sun, moon etc., see 1 Enoch XLI.
5 (15, 16) ...; the name of Jeu, the true God; see 48.1, 4; 51.23-25; 88.3, 4.
6 (17) treasuries; MS: a cryptogram replaces the word here and often subsequently.
THE FIRST BOOK OF JEU

pai ne peiutpos

Tai se te te enta-

ioiaiawtojxwmoj
pai ne peirain ces
namosste eproj ze-
piojste italosia.

pali on cenamosste eproj ze-Ieot & epaiajpe
neiot notamini se miproholh at w oti-otamini se
probolh ntv ehol khtj fijti-tkeletecia mpalot. |
6. nsewone neiot evoj npeoncr oti-otam-
hi se epakadat nape epro ejwot nseamosste eproj
ze-ieot pieotte italosia. ntoj petnawone neiot
nieoj tiroj. ethe ze-otprobolh pie nte-paiot pet-
ere-pioste italosia naprobale mecej fiti-
tkeletecia mpalot. ntoj petnarp-ape eprai ejwot.
nakim ejwot oti-otamini se miprobolh ntv ehol
ge-nieot tiroj. ehol fijti-tkeletecia mpalot eph
maikme ejwot nieoj npeoncratros tiroj.

nseamosste eproj ze-ntazic npeoncratros ntopos
oti-genanthia ntaia nspaone ehol khtoj.

pai se ne pieutpos etere-pioste italosia kii
eprai meej ejntatazot ejratj nape ejra[1] eji-
peoncratros. emnatazatj-probolh ehol ejra

1 ...Xwimio; read Xwimio.
3 MS enta; the verb is lacking, supply probale.
9 MS neiwt; t inserted above.
24 MS emnatazatj-probolh; Schmidt: an older Sahidic form of the status
constructus of the causative verb instead of the later tate-.
Jeu, the *true* God. This is his name

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

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

---

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

2 (12-17) they will be called ... move them; Till: they will be called Jeu. The true God will be father of all the Jeus, because he is an emanation of my Father whom the true God will emanate through the command of my Father. He who will be head over them will move them.
9 page 7: the leaf is preserved as a whole, but with small central defects; it measures $28\frac{1}{2} \times 17$ cms.

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

---

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

This is his *type* when he brings forth

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

---

1 (17) through the command of my father; this phrase is perhaps redundant.
ἀπὸ τὴν-τελετήν ἀπαίωτ ετρησμῶν ποὺ σεπας 
μοτε ἐπίσττε ἱταλνισά ἥ-εὐστ ποὺ κνιετ 
τηρτ. ποὶ ετε-πεζραν πε ποὶ θι-τάςει ἀπαίωτ 
ἴσιωσωτικοὶ χωλινοί. σωταί ἰς δε ετσκαπάρος 
ἐρατι παπο ἐγραί επ-πεζσκατρος τηρτ ετρεν 
προβάλει ερος. πεφττπος σε ποὶ πεταίουσ 
ειςῶρ μαροὶ εβολ. 
σωταί σε ὑώση ἐπτποςκ πεζσκατρος ποὶ 
ἐτοτεπεξοβολ μαροκ. σκιαρ-ἀπε ἐγραί εγχων 
πτερεῖ γας εμπαττποβάλει εβολ ερος. 
ἐτε- 
ποὶ πε πεφττπος ποὶ εττκιν ἐγραί 
μαροκ. επειγ 
σε 
μπεττπος 
πε 
ποί 
πιού 
ττ 
πτ 
ν 
ι 

αποκ αξε αἰεπικαλει 
ἀπραμ ἀπαίωτ ετε- 
ποὶ πε 
βε-εἰσεκι 
ἐπίσττε 
ἵταλνισά 
ἐκαλς 
επιποβάλε 
εβολ. πτοῦ 
σε 
ὑώσ 
ὑ 
ἐ 

αυταθημικ ὑτε-παιοτ ακια 
ἐπίσττε 
ἵταλνισά. 
αὐθοτοῦ 
ἐγραὶ 
ἐγχ 
ἐ 

1 MS πνεῦτ: read πνοττε.
8 MS σε inserted above.
9 W. ετοτεπεξοβολ, Schw. ετοτεπεξοβολ; read ετοτεπεξοβαλε.
20 MS ᾑως: read ᾑως.
22 MS αὐταθημικ: read αὐταθημικ.
through the command of my Father, in order to become god(s). The true God will be called Jeu, the father of all the Jeus; his name in the tongue of my Father is this: ... But when he is set up as head over all the treasuries, in order to emanate them, this now is his type which I have finished setting forth.

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

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

This is his character \(^1\) which is on his face thus:

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

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

---

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

\(^2\) (23) small idea (thought) ... the true God gave voice; see Hippol. VI 18; GTr 37; TriTrac 89; 2LogSeth 54; TriProt 36ff.; (see also 88.13ff., 23ff.).
ερότο γετε-παιωτ. αυτον οτεροου εβολ ησι πιστε τιτανθεια εσω μενοι ιπτειε. ξε-ιε ιε ιε αυτ
περετιον οτεροου εβολ. ακε εβολ ησι τευθωιν. ετε-ιτοσ τε τεπροολη αεμωπε μπειττοσ εκιω
ουε εβολ ικα-πεσεριν κονσατρος οινατρος.

πιστορν οτεροου πε παι επτατμοτε μενοι ησι
ιεωτ πιστε τιτανθεια ετε-παι πε ιτατει εβολ
μενοι πν υπτε.

παι πε πειεχαρακτιρ οτιι-οτατικ εις
παταρος ερατε κατα-
οινατρος επικαλασ
μεθλας ερπ- τπλαν
πινςατρος ετε-παι πε
εταγερατον μπωολον
tη μη-τπλαν. παι πε
πιστο σ τιτανθεια ππερεπροθε αεβολ ησι πιστε
20 ιταλθεια παι πε πειττοσ.

ππερε-γευκποσ αγερατε
ην-πεΟ πε απατε-τατικ μως
πε αγερατ αλεπικαλεi μπα
ραν ιμπαιωτ ηεκαας εκετρε-

7 W. Schw. τοπος; read τοπος.
15 MS τπλαν; read τπλαν.
21 page 9: the leaf is preserved as a whole but with numerous central
defects; it measures 28½ x 17 cms.
voice, saying thus: ... And when he had given voice, there came forth this voice which is the emanation. It was of this type as it proceeded forth from one side after another of each treasury.

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

\[(\text{Jeu 1})^1 \quad \text{Place} \quad \text{Jeu} \quad \text{He will emanate} \]

Jeu

Jeu

This is his character. He will set up a rank corresponding to the treasuries, and will place it as watchers\(^2\) at the gate\(^2\) of the treasuries which are those which stand at the gate as the three ...\(^3\)

This is the true God. When the true God had emanated, this was his type:

\[
\ldots \quad \text{When this great one stood in the treasuries no ranks yet existed. I stood and I called upon the name of my Father, so that he should cause} \]

\footnotesize{\(^1\) (8-78.23) Jeu 1-28; cf. Preisendanz (Bibl. 29) XII 336 ff.\(^2\) (15) watchers; as decans, see CH Exc. Stob. VI 5; as archangels, see 1 Enoch XII, XX etc.; Jubilees IV 15; cf. also Preisendanz (Bibl. 29) IV 1465; On8th9th 62; Keph LVI p. 142; (also \footnotesize{U 239.25}).\(^3\) (18) the three ...; perhaps the three watchers.}
τὸν ἑαυτὸν ἔλθαντος ὑπὸ τῆς ἑλέουσας ἀλήθειας τούτης ἑξελέγη τοῦ εἰσαγωγοῦ τοῦ ἀγνοήματος. εἰς τὴν καταφθάσαν αὐτὸν ἀνεξάρτητον ἱστορικόν ἤθελον. ἀλλὰ διὰ τὸν, ὅτι καὶ οὕτως λέγεται ἡ ἁγιασμένη Ἑλέουσα ἀλήθεια. ἀνεξάρτητον ἤθελον διὰ πολλὰς περισσοτέρως ὑποτιθέμενον ἤθελον; εἰς τὴν καταφθάναν αὐτόν ἀνεξάρτητον ἤθελον ἀνεξάρτητον ἤθελον. ἀνεξάρτητον ἤθελον διὰ πολλὰς περισσοτέρως ὑποτιθέμενον ἤθελον.

---

7 MS ἔν-πεντοπος; read ἔμ-πεντοπος.
26 τοῦτο προβολή; read τοῦτο προβολήν.

30
other emanations to exist in the treasuries.

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

7. (Jeu 2)

His name: Jeu

... J eu

... 

... ...

... Jeu

... 

... 

... 

... 

... 

... 

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

These are the three watchers²

---

¹ (2) (power); lit. movement.
² (26) three watchers; see Kropp (Bibl. 22) II p. 40ff.; 1ApJas 33.
nai ne itazic entagtrrpyle aemoot ehol eto menntia itazic kata-thner ete-nai ne pet-
ttopoc coocu Kane nca-pica s nca-nai etiote eroot. oth-othaunwe ne | p.10 tagic 5
naageratoth nhoton nai-nai enagooth throt.

οτν-απαντσοοτε κανε όη-τταζίε τταζίε επιπαλ
ελλοοτ πε θροτ κατα-τταζίε επιπαλ ελλοοτ πε
απαντσοοτε ετν-απαντσοοτε κανε όη-τταζίε ττα-
ζίε πειπαλ πε παι οναζωζα

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

\[\text{...} \]
\[\text{...} \]
\[\text{...} \]
\[\text{...} \]
\[\text{...} \]
\[\text{...} \]
\[\text{...} \]
\[\text{... the three} \]
\[\text{watchers are these} \]
\[\text{...} \]

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

\[\text{Abr \ 3} \]

1 (7, 8) this name is that of the twelve; lit. this name of them is the twelve (cf. 55.1; 56.22 etc.).
neiflag 'tāp nṣēnh
an epitās'ic pneōnsatpoc
mpo-toein

5
nai ne pneχaarktirh

10

15

p. 11. epit-παντοπός κανε γενί-πτονος
πτονος ἅπτας'ic pneōns[k in margin] satpoc pneōs
satpoc ete-neiρan ne epit-πτονος. pneiρan χσρίς-
πetniawpo ne k(tor. nai ne ne neiflag ωzdaiw
zaωp ωzafaiw

nai ne nτα-ζωαίωτι ἅπταςποβάλε μεμος' ehōl
πτερε-τσόμ kōthos grai khty' αςποβάλε ehōl
25 εμπιτιθ μεμπ ετε-παi ne teμαιπτοπος κανε ρη-

2 W. Schw. iēδδ 'i ne; ne no longer visible.
12 MS ne nai; read nai ne.
16 page 11: the upper left hand corner of the leaf is missing and there are
many defects; it measures 29 x 71/2 cms.
8. (Jeu 3)

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

His name
...
Jeu

This is his character:
...

The watchers which stand within the gates are these: their names:
...

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

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

τεπροβολη τεπροβολη επειραν μεαοοτ πε καυκτικ
κατα-τοτι τοτι πινατζιζ· ετε-ναι πε οτει μπολ
νοτει ταποσ· ναι πε πραν κνεπροβολη

15 ετη-λευτιθ κανε γρα-πτοπος μπεονταρος κτε-
πεκταζιζ· ετε-κειραν πε ετγρα-πτοπος πτοπος
eταμπιθ δι-τταζιζ τταζιζ επειραν μεαοοτ πε
καυκτικ χωριζ-πεκταζωπε πγντοτ· ετμανγτεθε
νετε επαυτε εττρες-ατναλικ πνοειν παν.

20 π.12. ναι πε ητα-ζωζωαι προβαλε μεαοοτ
εβολ πτερε-τσομ βοθοτ γραπ πγντυ αεπροβαλε
eβολ καυκτικ καιποβολη ετε-ναι πε ιβ κανε.
ετη-
τεπροβολη τεπροβολη επειραν μεαοοτ πε καυκτικ
κατα-τοτι τοτι πινατζιζ ετε-ναι πε οτει

1 MS εμπτιθ· read εμπτιθ.
17 MS ετη-λευτιθ· read ετη-λευτιθ.
20 ζωζωαι· ζωζωαι appears in line 8.
according to each one of the ranks, and these are one outside the other endlessly. These are the names of the emanations.

9. (Jeu 4)

<table>
<thead>
<tr>
<th>His name</th>
<th>These are the names of the three watchers: ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeu</td>
<td>These also are the names of the emanations: ...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>

His character is this:

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

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

---

\(^1\) (7, 18) ζωζωμα, ζοζωμα; see On8th9th 56 (also 84.6; 124.9-17).
μενδολ ποτει τεανκον χωρικ-μεντριδας, πραπ ἀπό μεθαλα δενιωτ pointers οταλεδασιωτ· αιω.

ηαι πε πο μεθριας ανε· εσωε· ιεςεα ηαι δοιους πε νεπροβολος οτα, νανεαεας·
σωνειωιωας· τσαμαιως·
σωανειω· ντεμαπα·
σωναλαςι· ντενιαως·
σωνάλωςι· ντενεκσια·
ζαελνωςιa·

ετη-λεντενουςκανε διη-πτοπος πτοπος πιεθάν-15
σατρος κτε-νετρασις [δι margin]. κτε-νεπαςκο ετε-νι-
πτοπος. ετη-λι διη-τταςις τταςις επίραν εμαοος
πε μαπ χωρικ-νετασιωπε πνητοπος. εταναφας

ηαι πε πτα-ωθωιω προβολε εμαοος αβολ πτερε-
τσαε απαυοτ κοπτους αγαι πνητει αεπροβολε
αβολ μαμ απνοβολε ερε-αμε χανε διη-τεντροβολ επειρ | p. 13 εμαοος πε απαντα-
ηαι ετη-λεντενουςκανα-τοτει τουτει τταςις ερε-

ηαι μενδολ ποτει τεανκον χωρικ-μεντριδας. πμο-

7 τιωωω; ωωωω appears in line 19.
page 13: the leaf shows defects in the upper and lower central regions; it measures 28 1/2 ⨉ 17 cms.
endlessly, except for their watchers. The names of the three watchers are: ... ... ...

10. (Jeu 5) These are the three watchers:

<table>
<thead>
<tr>
<th>His name</th>
<th>These are the emanations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
</tr>
<tr>
<td>His character</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which ... emanated forth from him when the power of my Father radiated within him. He emanated twelve emanations. There are twelve heads in each emanation, and this name is that of the twelve, and there are twelve according to each one of the ranks. And they are one outside the other endlessly, except for the watchers. The three watchers¹ ... ... ...

¹ (28) the three watchers; Schmidt omits.
ετσι-αντιθή παρέ για-πενθαστρος πενθαστρος ετε-πενθαστρώς ετε-
πενθαστρός κε ετε-πενθαστρός κε ετε-πενθαστρός. ετσι-αντιθή-
ή για-πενθαστρός ταγίς επειτεπά εμμοιζ κε μάιη
χωρίς-πετάσσομε ήρετο ευθεύτερο επαλιώτ
ετρεφτ-ανθαλίς ποτοειν παν.

ναί πε πτε-ιωβάω προ μεμούν εβολ ιτερ-
τσόμαλ άπατον ήσθόσ γραφερ άιηερ εβολ
μάιη μαπονολήν. ερε-ήδ παρέ για-τεπονολήν τες-
πονολήν επιτας μεμούν κε μάιη. ετσι-αντιθή κας-
τα-τότει τοτει πιταζε ετε-ναί κε ερε-οτει ανθολ
ποτει ταμπον χωρίς-πετάσσαξ ιμπονολήν.
πο μετάλλαξ, οτείδα · ητώεδ · ωβάι.

16 ιτερ; Ρεάδ πτερε.
11. (Jeu 6)  These are the three watchers:

<table>
<thead>
<tr>
<th>His name</th>
<th>... ... ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeu</td>
<td>...</td>
</tr>
<tr>
<td>His <em>character</em></td>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which *emanated* forth from him when the power of my Father radiated within him. He *emanated* twelve *emanations*. There are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, that is these, and they are one outside the other endlessly, *except for* their *watchers* of the *emanations*. The three *watchers* : ... ... ...
etn-αντσχοοτε nαπε για-πεο ete-πεττατικε ne. ete-ιπατ ne etην-ιπτοπος· etn-αντσχοοτε για-ττατικε ττατικε. επιραν ημαιον ne μελλικ χωρις-μετρικαι. nαπων πεντοτο επιστογεμενε επαιωτ ετρευτικ-Ιαμαλικ ποτοειν πατ.

nαι ne ητα-ζευω προβαλε ημαιον εβόλ ετερε-τσωμ παιωτ δοσιον γρα πριτιγ. ασπροβαλε εβόλ μελλικες προβολη ετη-αντικε nαπε για-τει προβολη τεπροβολη. επιραν ημαιον ne μεικ.

etn-αντικε κατα-ττοει τοτει πττατικε. ερε-στει μεικολ ποτει τανκον. ete-ναι ne ιπατ ne ιπατ ημεπρος

11 MS πεττατικε, read πεττατικε.
17 MS τσωμ παιωτ; read τσωμ μπαιωτ. τ inserted above ω in παιωτ.
MS γρα πριτιγ; read γρα πριτιγ.
12. (Jeu 7)  

The three watchers:

... ... ...
〈The twelve emanations〉
...
...
...
...

His character

... ... ...

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

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

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

13. (Jeu 8)  These are the names of the emanations, except for their watchers.

His name  The three watchers:
... ...
Jeu ...
... ...
... ...
... ...
... ...
... ...
His character ...

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve according to each one of the ranks and they are one outside the other endlessly. The name of the three watchers: ... ... ... |
ετι-αντιθί πάπε φόι-πτόπος πτόπος ετε-νειτάζις
νε. ετε-πραν ην ετη-πτοπος. ετι-αντιθί ρη-ττάζ
νε ττάζις επειραν μεμοστ ην μπαλλιθί χωρις-
νεινασώμε ποριστότ. ετσαμή επισωτ ετρεφτε-ας
μαμός ποτόμι πατ.

ναι νε πτα-ιονισώρ προβάλε μεμοστ εβόλ.
πτερε-στώμ μπαλλωτν θοτόνγ δραί πρντη. αχπρος
ναλε εβόλ μιή μπροβόλν. ετι-αντιθί πάπε ρη-
τεπρόβολ Τεπρόβολν. επειραν μεμοστ ην αμίλ.
ετι-αντιθί κατα-τοτε τοτε κατάζις ερέ-οτει κωτε
εστει τανεσον. πν μπρόβολ ειξάω. ειξάη. θωιέλ.

16 ΜSποριθότ; read προτότ.
14. (Jeu 9)

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

His character

... ... ...

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve according to each one of the ranks, and one surrounds the other endlessly. The three watchers: ... ... ... |
page 17: the leaf is preserved as a whole, but with numerous defects; it measures 28 1/2 × 17 cms.

17 MS θυσίων; θυσίων written above.

20 MS μπροσθήν µπ.; read πάνε µπ.
15. (Jeu 10)

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

His character
... ...
... ...

The three *watchers*:

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

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

... ... ...
THE FIRST BOOK OF JEU

πυμολατ μεφτάλαζ σύρο
σώζει... τώδα... ἰαθεί... μιπρο-

σολν ὅλα.

εἰςταεεία.

οτεινωτεια.

οτεώτι... ιελθεζάζεια.

ζειεία... εῳτάζ... ιεωαεία.

οτεώτι... ιενζωωα.

εἰςταεαί... οτειεαεία.

οτεώτια.

ἐπὶ-ἀντίκοοοτε ηπαε ὑπ-πεθονατρος ετε-νεπ-

ταϊς ὅ. ετε-κράπ ὅ ἐπὶ ετὴ-ντοπος. ἐτὴ-

ἀντίκοοοτε ὑπ-ταϊς ταϊς επείπαν ἡμοοτ ὅ ἐμ-

ἀντίκοοοτε χῷρις-πεθανσψε νηντοτ ετωαγκτε-

νετε εναιωτ ετεμφή-ἀτηαιας ηνοοειν ενα.

ἀπ ὅ ἐπα-πισγωδι ἁρβαλε ἡμοοτ ἑβολ

ὑτερε-τσομ ἁπαιωτ κοτσοτ γρατ νηντή... αἰῃπρο-

βαλε ἑβολ ἡμελιπον ἱπροβολι. ἐπὶ-ἀντίκοοοτε

καυε ὑπ-τεπροβολι τεπροβολι επείπαν ἡμοοτ ὅ ἐμ-

ἐμελιπον. ἐπὶ-ἐμελιπον κατα-τοτει τοτει ἡπταϊς

ἐρε-οτει ἑπιβολ ποτει ἡμπον. ετε-και ὅ ποτε

ἑπραν χῷρις-πεθανσψε. πτ ἁμφτάζ κωνεια. ωμα.

ἀνείη.

4. 5 MS μιπροβολι ἵε : read ἵα μιπροβολι.

13 in the MS henceforth the section below the diagram is written in two columns.

of which the right hand one is to be read before the left.
16. (Jeu 11)

<table>
<thead>
<tr>
<th>The three watchers:</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
</tr>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The twelve emanations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>His character:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve according to each one of the ranks, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
etn-αντπσνοοτε κανε ρμ-πενωνσαιρος. ετε-νεπσ
taζις ηε. ετε-κραν ηε ετε-ντοπος. ετν-αντπσνοοτε
γν-τταζις ταζις ενειραν μμοοτ ηε αλλαντπσνοοτε
χωρις-κενκασονκεν πεντοτ ετωμαρενετε επαωτ
ετεεφ-αναλλις κονοειν καν.

αι ηε πτα-ειωοηι προβαλε μμοοτ εβολ πτερε-
tσνε απαιωτ δοτοτ ηραι πεντη. ασπραβαλε
εβολ αλλαντπσνοοτε μμοολην. ετν-αντπσνοοτε κανε
γν-τεποολοι τεποολοι ενειραν μμοοτ ηε μπο-
αυτις. ετν-αντπσνοοτε ρατα-τοτει τοτει ινυταζις
erε-οτει αλλολ ποτει ταμπον ετε-και ηε πετραν
χωρις-κενκασονκεν. πο μεπταλ μορειιλ· δαżαζι·
ηολαζ.

2 page 19: the upper and lower left hand parts of the leaf are missing and
there are many defects; it measures 271/2 x 17 cms.
12 ετν-; MS v inserted above.
17. (Jeu 12)

The three watchers:

His name
...
...

The twelve emanations:
...
...
...

Jeu

His character:
...
...

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

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

1 (27) the three watchers; Schmidt omits.
ετυμιτερποοοε μαίεα πεζονατρος ετε-ηνηρας

5
πεζαραχον

10


ετημιτερποοοε μαίεα πεζονατρος ετε-ηνηρας

15 ΜΕΝΗΝ ΝΑΙ ΕΝΤΑΣΙΟΙ ΔΕ ΕΠΗΡΑΙ ΠΕΖΟΝΑΤΡΟΣ ΕΤΗΜΙΤΕΡΠΟΟΟΕ

20 ΕΔΑΙΓΑΡΑ ΕΝΤΑΣΙΟΙΔΕ ΠΕΖΟΝΑΤΡΟΣ ΕΤΗΜΙΤΕΡΠΟΟΟΕ ΝΑΙ

25 ΤΩΜΑΙΕΙ ΕΙΣΑΓΑΓΑ ΕΙΣΟΤΕ
18. (Jeu 14)¹

His name
...
Jeu

The three watchers:
...
...
...

The twelve emanations:
...
...
...

His character:
...
...
...

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

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

¹ (1) MS Jeu 13 omitted.
THE FIRST BOOK OF JEU

etn-antchoosc nape ὅμη-πεφθανσατρος ete-πεφθ 
ταζίς ne. ete-πραν ne nai ete-ιντοπος. etn-ant 
choosc ὅμη-ταζίς ταζίς επειπαν ἅμοος ne am 
antchoosc χωρις-κεφάσωνπε πριντοε ετωάντας 
15 neve epaioe etrepι-έταναμικ νοτοειν nai.

nai ne κτα-οινίτα προβαλε ἅμοος εβολ πτερε 
τοει επαιοε δοσιοε γραϊ πριντι. αεπροβαλε 
eβολ εεεεεεεκθοους εμπρολ. etn-εντικ εινπρ 
obλοη nape ὅμη-τεπροβολη τεπροβολη επειπαν ἅ 
20 moov ne am. etn-antchoosc κατα-τοει τοει 
πταζίς ερε-οει εμπολ nοτει τεμπον. ete-ne 
ne πεφθα ξωρις-ενεφθαξ. πν ἁμοος ἡδει 
ταει. ὅδε εταεί·

1 page 21: the left side of the leaf is missing; the remainder measures 28 × 9½ cms.
18 MS ἅμοος expunged.
19. (Jeu 15)

The three watchers:

His name  ...  ...
...
Jeu  Twelve emanations:
...
...
...
His character  ...
...

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve according to each one of the ranks, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ...
...  ...  |
15 ete-iran he na] ete-un-topos. ete-untchouosq evna-
ttagic tttagic epiepan ammooq ne npib χυρικ-
netpaionpoe npontos etwanaq tannote epaiot etreft-
athalieis potseuin nai.

kai ne pta-diozhi probole ammooq ebol intere-
tsoaa epanawt botheq eprai npnty. aproubole
ebol ammuntchouosq amprobolh. ete-untchouosq nae
χυ-temprobolh temprobolh epiepan ammooq ne npib.
ete-untchouosq kata-tovei totei nitagie epe-otei
emhol totei tanncon. ete-kai ne petran χυρικ-
netpaion, np mevflaq wislaq: azaz: adazh.

16 npib; MS 1 inserted above.
22 MS npib; read npib.
20. (Jeu 16)

<table>
<thead>
<tr>
<th>The three <em>watchers</em> :</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name :</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Jeu</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>... ...</td>
</tr>
<tr>
<td>The twelve <em>emanations</em> :</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>... ...</td>
</tr>
<tr>
<td>... ...</td>
</tr>
<tr>
<td>... ...</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>His <em>character</em> :</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* : ... ... ... |
page 23: the leaf is badly damaged and there are defects throughout the left side; it measures 28 x 17 cms.

15 MS ὑαγὸμενεῦ: read ἑναγὸμενεῦ.
19 MS μηπναίε: read μηπνία παίε.
CHAPTER 21

21. (Jeu 17) The three watchers

His name

... ... ... ... The twelve emanations

Jeu

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

His character

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

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve according to each one of the ranks, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
επι-μεταποους πανε γεν-πετωντρόπος ετε-νευριστικός νε ετε-πραμ πε γαι ετη-νιποτος. επι-μεταποους γεν-ντταγική τταγική επειραμ μετανοες ετε-μεταποους γεν-ντταγική τταγική επειραμ μετανοες νε μετανοες κωρικ-ιεπαναπς πρότει εταληξιμετε еπαιωτ ετρεψ-ατηματον πονοειν πατ.

ναι πε επι-ιενάμα προβάλε μετανοες εβολ πιέρη-τσολα απαλώτ δοσθοτ εραν πρότει. αναπράβαλε εβολ μεταποους μεποβολή επι-μαντικον πανε γεν-τεποβολή τεποβολή επειραμ μετανοες νε μπί. επι-μαντικον κατα-τοτε τοτει ιμποτικον ερε-οτει ανσολ ποτει ταπιον. ετε-ναι πε επεραμ κωρικ-ιεπαναπ αγεινοι κυταλαμ μεταλαβ οτζαθε εξαδαι ανζιδαι.
22. (Jeu 18)  
The three *watchers*  
His name ... ...  
... The twelve *emanations*  
Jeu ... ...  
... ...  
His *character* ...  
... ...  

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

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: ... ... ...
2 page 25: the upper part of the leaf is defective and there are numerous central defects; it measures 28 x 17 cms.

18 MS ἰηραὶ; read ἰγραὶ.
## 23. (Jeu 19)

<table>
<thead>
<tr>
<th>The three watchers</th>
<th>His name</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>... ...</td>
</tr>
<tr>
<td>The twelve emanations</td>
<td>...</td>
</tr>
</tbody>
</table>

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

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

... ... ...
etn-μετσχος της βάλτε όπως θέλεις τον επιστήμονα. 
15 χωρίς-πεταιϊς και οιον πεταίς της μεταφοράς αυτής ελαφρώς κατεβάζεις ενπιστήμονα κατά

πολλά οποία ήταν το σημείο. 
20 πολλά τη βάλτε όπως θέλεις τον επιστήμονα. ετν-μετσχος της μεταφοράς αυτής ελαφρώς κατεβάζεις ενπιστήμονα κατά

12 dittography.
17 MS ἵπτια; read ἵπτα.
22 ἦ; MS πᾶς, a crossed out.
24.  (Jeu 20)  

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

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each rank, these being their names, except for their watchers. The three watchers: ... ... ...
etn-αντίθ ὑπερ ἡμ-νεύρον ete-νεύρταγες ἡ ἑτὲ-νεύραν ἵπ πναί ἐτή-νεύραν. ἡ ἑτα-μετανοοῦτε ἡμ-ταγες ἡ ἑτα-νεύραν ἡμ-νοοὐ ἢ ἑταὶ χωρίσται


2 page 27: the upper part of the leaf is defective and there are numerous central defects; it measures 27\(1/2\) × 17 cms.
25. (Jeu 21)

His name

... Twelve emanations

... His character

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

These are they which ... emanated forth, when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each rank, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
ετη-μετοχοντικε πανε ςε-πεζονατρος ετε-πεζοατς 
ζις η ετε-κραν νε αι ετη-μετονομ. ετη-μετλιθ ζι-
τταζικ τταζικ επειραν μειοντικ επειραν μειοντικ 
κετηπαζωπε πεντον ευραγτετε επαιωτ ετεευ-
ατιναλιν ποτειν πατ.

ναι η ετη-ειαζωι προσαλε μελοος εβολυ ιτερε-
τεσμε μελαιωτ δοστοε φριν πρητιν. ακποσαλε 
εβολ μελοτικ μεποβοιν. ετη-μετλιθ λακε ςι-
τεποβοδι τεποβοδι επειραν μειοντικ επειραν μειο-
ναλιθ ζι-τονει τονει πιταζικ ερε-οτει κωτε 
εστι ταυνον ετε-ναι η ετηπαν ςιρικ-πεζοατς.
πι μεζοατ ιεδιε· θωζαγαφα· θωζαζε·

70
26. (Jeu 22) The three _watchers_

<table>
<thead>
<tr>
<th>His name</th>
<th>...</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twelve <em>emanations</em></td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Jeu

<table>
<thead>
<tr>
<th>His <em>character</em></th>
<th>...</th>
<th>...</th>
</tr>
</thead>
</table>

And there are twelve heads in his _treasury_, that is his _ranks_; that is, the names are these which are in the _places_. And there are twelve in each _rank_, and this name is that of the twelve, _except for_ those that will be in them, _when they sing praises_ to my Father, so that he gives light- _power_ to them.

These are they which ... _emanated_ forth when the power of my Father radiated within him. He _emanated_ twelve _emanations_. And there are twelve heads in each _emanation_, and this name is that of the twelve; and there are twelve in each one of the _ranks_, and one surrounds the other endlessly, these being their names, _except for_ their _watchers_. The three _watchers_: ... ... ... |
the leaf is preserved as a whole, but with many central defects; it measures $28 \times 16\frac{1}{2}$ cms.

17 ἱωπάζζω; read ἱωπάζζα.
27. (Jeu 23)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three <em>watchers</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>The twelve <em>emanations</em></td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

His *character*  
...  
...  

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

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


28. (Jeu 24)

His name
...
Jeu
...

His character
...

The three watchers
...

The twelve emanations
...

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

These are they which ... emanated forth when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each one of the ranks, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers; ... ... ... |
ετι-μιτιβ πανε χι-πεψονσατρος ετε-πραν πε
10 1-------------i
15 διε επειραν καιτουτ πε χωρις-νετνασ
10 page 31: the leaf is defective on the left side and throughout the central
area; it measures 28 x 17 cms.
29. (Jeu 25)

<table>
<thead>
<tr>
<th>The three watchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>Twelve emanations</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>His character</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which ... emanated forth when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each one of the ranks, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ...
etn-metib nape qew-peqwnastroc ete-pran ne
hai etn-iptopoc. etn-metib qwi-ttagic ttagic
epeiwn meemots ne mnb chwric-netipnawpe iph-
15 tot etwyantemete epaiot etrewf-athamic pote
oem nay.

hai ne ute-wozna prabale meemots ehol iter-
tsom emnaeom botbos qrai nghty' aqipobale
ehol meemtnosoc mproholn. etn-metosoco
20 nape qwi-tprboli neproboli epeiwn meemots
ne mnb. etn-metosoco qwi-totei totei nittagic
er-otei kote eotei tamcon. ete-hai ne ipetra
chwric-netp labs, pwo stphag a'vte dede' anhrai
otrafacs.
30. (Jeu 26)

<table>
<thead>
<tr>
<th>The three watchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>Twelve emanations</td>
</tr>
<tr>
<td>Jeu</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

His character

... ...

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

These are they which ... emanated forth when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each one of the ranks, and one surrounds the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
2 page 33: the leaf is almost completely defective on the left side and the writing faded; it measures 26 x 16 cms.
31. (Jeu 27)

<table>
<thead>
<tr>
<th>The three watchers</th>
<th>...</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
<td>The twelve emanations</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>His character</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which ... emanated forth when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each one of the ranks, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
etι-µετεπυοστε νανε ηµ-πεφωνιατρος ετε-ηραν
не παρ ετη-ητοπος. ετι-µετιτα φη-ττας ττας
epeiraν ρρρρον ηε μεπεπυοστε χωρις-νετιας

ηαυ πε πηητοτ ετυπανηταπε επαιωτ ετρεγη-

ατημες κοτοεις ηακ.

παρ ηε ιητα-ωνζων προβαλε ρρρρον εβολ ιτε-
ρε-τηςα λαπαιωτ κοκορ ηραι ιητης. αυπροβαλε
εβολ µαη µπροβολη. ετι-µετιτα νανη ηη-τηπρο-
βολη τεν, επείραν ρρρρον ηε µεπεπυον. ετι-
µετιτα φη-ττετε τοτει πηητας ερε-οτει κωτε εοτει
ταπεον. ετε-παρ ηε νεπεραν χωρις-πετφηλαθ.

ρο µεπφηλαθ. ωιεδα. οηδαλε. οηδαρε. οζιεη/

3 [πωοιτιτ µεφηλαθ] and following 8 lines; Schmidt: this passage is illegible.
32. (Jeu 28)  

| His name |  
| --- | --- |  
| ... | ... |  
| ... |  

| <The three watchers> |  
| --- | --- |  
|  

| His character |  
| --- | --- |  
| ... | ... |  

| (The twelve emanations) |  
| --- | --- |  
|  

And there are twelve heads in his treasury; that is, the names are these which are in the places. And there are twelve in each rank, and this name is that of the twelve, except for those that will be in them, when they sing praises to my Father, so that he gives light-power to them. These are they which ... emanated forth when the power of my Father radiated within him. He emanated twelve emanations. And there are twelve heads in each emanation, and this name is that of the twelve; and there are twelve in each one of the ranks, and one surrounds the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |  

(Lacuna)  

1  

(23) (Lacuna).  

According to Schmidt’s pagination, pages 79.7-82.26 are leaves containing part of a gnostic hymn; Till places these pages as Fragment A at the end of the Second Book of Jeu. The present translation follows the edited Coptic text in retaining them here; cf. the gnostic hymns on pages 93.1-98.24; 139.1-140.14.
p. 35. ἡμι-πειρήγων ἄσω ἐτε-πειράν παφαρτόν πε παί ψαλμαζ. ἑώτε ἡμεῖς λόσι πταὶ εἰτῶορ εἴολ χιν-τκαταβολή ἔπικος· ἡμεῖς ῥαί ἔρι-κριόν ἄλατος ἅπαν αἰω ἱετοτγον τὴ-ροτ ἐροτή πνεύμον ἐποτειμ. >>

σωτὰς ἐροι εἰσταμένας ἐροι πυρρι ἔμφ να- εὐταχθοῦτ ἡμί-πειρήγων ἀπτρε-ιετός εἰμι ἄμμων εἰς ᾿σονν ἄσω ἀσκαστικά πρεπαρχὼν ἅμ- 

γενικανος ἅπαν-πλιτότρυος ῥαί ἡμί-πειρήγων παίων ἐτε-πειράν παφαρτόν πε παί ζαοταζ. ἑώτε ἡμεῖς λόσι πταὶ παί ἐττοορ εἴολ χιν-τκατα- 

βολή ἔπικος λόσι ῥαί ἔρι-κριόν ἅλατος ἅπαν ἄμμων εἰς ἀσκαστικά πρεπαρχὼν ἅμ-γενι- 


7 page 35: the left hand edge of the leaf is missing and there are small defects throughout with some mildew spots; the remainder measures 271/2 x 151/2 cms.
7-82.26 pages 35-38 are two misplaced leaves which contain part of a gnostic hymn.
8 W. Schw. παφαρτόν; read παφαρτόν.
(Fragment of a Gnostic Hymn)

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

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

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

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

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

\[3\] (14, 23 etc.) hast shone in thy mystery; lit. has shone in his mystery; (also 80.5, 15).
ταβολὴ αἰπκοσμὸς ὑπὶ ἐπι-καρχῶν ἀμπ-πηκανὸς
ἀμ-ηλιτουργὸς ἀμπερεισπάχτῃ οἱ[ων] σοστροτ της
ροτ ἐροτ πιθυτὸν εποτοεῖν. >>

ἐπὶ αὐτὴ ἐροτ εἰγταμετε ἐροτ πιθυρ ἀμφ ἐπὶ
5 ἐπταφθοῦσαν ἀμ-περὶ ἀετρε-ιεοτ σαμὶ ἀμπ-
ἐεερεύποτι παϊὶ ἀκαβειτα πρὲπιρκών ἀμπ-
πηκανὸς ἀμπ-ηλιτουργὸς ὑπὶ ἀμ-πηκανὸς ἀμπ-
πηκανὸς ἀμπ-ηλιτουργὸς ὑπὶ ἀμπερεισπάχτῃ πε παὶ ἄμ-

10 παὶ-τακαβολὴ αἰπκοσμὸς ὑπὶ ἐπι-καρχῶν της
ροτ ἀμπ-πηκανὸς ἀμ-ηλιτουργὸς ἀμπερεισπάχτῃ

p. 36. αἰὼν σοστροτ τηροτ ἐροτ ἐςιτὸν εποτοεῖν. >>

ἐπὶ αὐτὴ ἐροτ εἰγταμετε ἐροτ πιθυρ ἀμφ ἐπὶ
15 ἐπταφθοῦσαν ἀμ-περὶ ἀετρε-ιεοτ σαμὶ ἀμπερει-
ἐερεύποτι παὶὶ ἀκαβειτα πρὲπιρκών ἀμπ-
πηκανὸς ἀμπ-ηλιτουργὸς ὑπὶ ἀμ-
πηκανὸς ἀμπ-ηλιτουργὸς ὑπὶ ἀμ-

20 παὶὶ ἀμπερεισπάχτῃ πε παὶ ἄμ-

ἐπὶ αὐτὴ ἐροτ εἰγταμετε ἐροτ πιθυρ ἀμφ ἐπὶ
25 ἐπταφθοῦσαν [ἀ-περὶ ἀετρε-ιεοτ σαμὶ ἀμ-
περεισπάχτῃ παὶὶ ἀκαβειτα πρὲπιρκών ἀμ-
πηκανὸς ἀμπ-πηκανὸς ἀμπ-ηλιτουργὸς ὑπὶ ἀμ-

12 W. Schw. αἰὼν; read παϊὼν.
16 MS πρεπαρχῶν; read πρεπαρχῶν.
17 MS ἀηλιτουργος; read ἀηλιτουργος.
19 MS ἁιτεβολή; read ἁιν-τακαβολὴ ἀπκοσμὸς.
19, 20 MS ἀμ-παρχῶν; read ἀμ-παρχῶν.
in the archons and the decans and the ministers of the seventh aeon; gather them all together and take them to the light.

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

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

Hear me as I sing praises to thee, O First Mystery, who hast shone in thy mystery, who hast caused Jeu to establish the tenth aeon, and hast set up archons and decans and ministers in the tenth |
καίων ετε-πευραν ηαφωαρτον πε παι τανωταζ, σωτε μμεδος πα πται ετζοορε εβολ χιν-θκαταζ θολη μποκομος γραι ηι-καρχωι τηροτ ηι-ναζ ηαιος ηι-κλιτοττος ηαφωαρτον καιων σοοτετ 5 τηροτ εροτι ηκατοτ εποτοειν. >>

cωτα εροι ειστημετε εροι πιπρη μηθ παι επσ ταχθοτοτ γη-πευχ αχτρε-ιεοτ καιιε μπεργες μεντοτε καιων αχναισιτα κρεπαρχωι μη-γενες ηαιος μη-κλιτοττος γραι γη-πευρεγημοτοε
10 καιων ετε-πευραν ηαφωαρτον πε παι πλοτζαζα | p. 37. σωτε μμεδος πα πται ετζοορε εβολ χιν-θκαταζ θολη μποκομος γραι ηι-καρχωι (τη)ροτ ηι-ναζ ηαιος μη-κλιτοττος (μη)περγες μεντοτε καιων σοοτετ τηροτ εροτι ηκατοτ εποτοειν. >>
cωτα εροι ειστημετε εροι πιπρη μηθ παι επσ ταχθοτοτ γη-πευχ αχτρε-ιεοτ καιιε μπεργες μεντοτε καιων αχναισιτα κρεπαρχωι μη-γενες ηαιος μη-κλιτοττος(π)υοε γραι γη-πευρεγημεναοοτε καιων ετε-πευραν ηαφωαρτον πε παι παρηαζα..
20 σωτε μμεδος πα πται ετζοορε εβολ χιν-θκαταζ θολη μποκομος γραι ηι-καρχωι τηροτ ηι-ναζ ηαιος μη-κλιτοττος μπεργες μεντοτε καιων σοοτετ τηροτ εροτι ηκατοτ εποτοειν. >>
cωτα εροι ειστημετε εροι πιπρη μηθ παι επσ
tαχθοτοτ γη-πευχ αχτρε-ιεοτ καιιε μπεργος μποκοταζηκη μαροτος γραι ηι-να-ταζηκη μπεργες μεντοτε καιων ηι-ναζ ηαιος ηι-καρχωι

11 page 37: the right and left hand edges of the leaf are missing, and there are a few mildew spots; the remainder measures 27 x 9 1/2 cms.
13 (μη)περγες μεντοτε; read μπεργες μεντοτε.
aeon, whose imperishable name is .... Save all my members which have been scattered since the foundation of the world in all the archons and the decans and the ministers of the tenth aeon; gather them all together and take them to the light.

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

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

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

1 (16, 17) twelfth aeon; see PS 178.
ΑΗ-ΝΕΤΝΟΣΣΗ ΑΗ-ΝΕΤΖΟΕΙΣ ΑΗ-ΝΕΤΑΡΧΑΓΓΕΛΟΣ
ΑΗ-ΝΕΤΑΡΧΑΓΓΕΛΟΣ ΑΗ-ΝΕΤΑΝΑΝΟΣ ΑΗ-ΝΕΤΛΙΤΩΤΡΟΣ
ΕΤΕ-ΠΕΙΡΑΝ ΝΑΦΘΑΡΤΟΝ ΠΕ ΠΗ ΧΑΧΑΖΑΖΑ. ΣΩΤΕ
ΜΕΕΛΟΣ ΝΗ ΠΑΤ ΠΑΙ ΕΤΖΟΟΡΕ ΕΒΟΛ ΖΗΝ-ΤΗΝΑΣ
ΒΟΛΗ ΜΠΝΟΣΜΑΣ ΓΡΑΙ ΓΝ- | Ρ. 38. ΖΟΎΣΗΑΤΕ
ΜΠΡΟΒΟΛΗ ΝΑΓΟΡΑΤΟΣ ΑΗ-(Η)ΝΕΤΑΡΧΩΝ ΑΗ-ΝΕΤΖΟ
ΝΟΣΣΗ ΑΗ-ΝΕΤΖΟΕΙΣ (ΑΗ)ΝΕΤΑΡΧΑΓΓΕΛΟΣ ΑΗ-ΝΕΤΖ
ΑΓΓΕΛΟΣ ΑΗ-(Η)ΝΕΤΑΝΑΝΟΣ ΑΗ-ΝΕΤΛΙΤΩΤΡΟΣ ΑΣΩ
ΠΝΣΟΟΡΓΩΝ ΤΗΡΩΝ ΕΡΩΤΗ ΠΝΧΙΤΟΥ ΕΠΩΟΕΙΝ. >>
ΣΩΤΕ ΕΡΟΙ ΕΙΣΤΑΝΕΝΤΕ ΕΡΟΙ ΠΙΨΡΗ ΜΕΘ ΠΑΙ
ΕΝΤΑΚΘΩΤΩΝ ΓΕΛ-ΠΕΕΡΑΣΤΗΡΙΩΝ ΑΠΕΛΕΙΜΝΕΊΕΝΑ
ΜΕΜΒΡΑΝΩΜΕΝΑ ΠΑΙΩΝ ΑΣΩ ΑΣΚΑΩΣΙΑ ΜΗΝΟΛΟΓΗ
ΠΝΟΣΣΗ ΑΗ-ΝΑΓΟΡΑΤΟΣ ΓΡΑΙ ΓΕΛ-ΠΕΕΡΑΣΤΗΡΙΩΝ
ΜΕΜΒΡΑΝΩΜΕΝΑ ΠΑΙΩΝ ΕΤΕ-ΠΕΙΡΑΝ ΝΑΦΘΑΡΤΟΝ ΠΕ ΠΑΙ
ΛΑΖΑΖΑΖΑ. ΣΩΤΕ ΜΕΕΛΟΣ ΝΗ ΠΑΤ ΠΑΙ ΕΤΖΟΟΡΕ
ΓΡΑΙ ΓΕΛ-ΠΙΩΛΟΓΗ ΠΝΟΣΣΗ ΑΗ-ΝΑΓΟΡΑΤΟΣ ΑΣΩ
ΠΝΣΟΟΡΓΩΝ ΤΗΡΩΝ ΕΡΩΤΗ ΠΝΧΙΤΟΥ ΕΠΩΟΕΙΝ. >>
ΣΩΤΕ ΕΡΟΙ ΕΙΣΤΑΝΕΝΤΕ ΕΡΟΙ ΠΙΨΡΗ ΜΕΘ ΠΑΙ
ΕΝΤΑΚΘΩΤΩΝ ΓΕΛ-ΠΕΕΡΑΚ ΑΣΩ ΑΠΕΛΕΙΜΝΕΊΕΝΑ
ΠΑΙΩΝ ΑΣΑΙ ΠΑΝΤΕΡΟ ΜΗΝΟΛΟΓΗ ΠΝΟΣΣΗ ΓΡΑΙ ΓΕΛ-
ΟΤΤΟΠΟΣ ΠΑΝΡ ΕΥΚΟΤΗ ΕΤΕ-ΠΕΙΡΑΝ ΝΑΦΘΑΡΤΟΝ ΠΕ ΠΗ
ΧΑΧΑΖΑΖΑΡΑ. ΣΩΤΕ ΜΕΕΛΟΣ ΝΗ ΠΑΤ ΠΑΙ ΕΤΖΟΟΡΕ
ΕΒΟΛ ΖΗΝ-ΤΗΝΑΣ ΒΟΛΗ ΜΠΝΟΣΜΑΣ ΓΡΑΙ ΕΠ-ΝΑΡΧΩΝ
ΤΗΡΩΝ ΑΗ-ΝΑΕΝΑΝΟΣ ΑΗ-ΝΗΠΙΣ
ΤΟΤΡΟΣ ΑΣΩ ΠΝΣΟΟΡΓΩΝ ΤΗΡΩΝ ΕΡΩΤΗ ΠΝΧΙΤΟΥ
ΕΠΩΟΕΙΝ ΓΑΜΗΝ ΓΑΜΗΝ ΓΑΜΗΝ.

5 W. Schw. ΖΟΡΤΑΤΣΕΤΕ; read πξοςτατσετε.
12 W. Schw. ασκαωσια; read ασκαωσια.
20 MS επαντερο; read εταντερο.
20, 21 MS μποτειν; read μποτειν.
and their lords and their archangels and their angels and their decans and their ministers, in a rank of the thirteenth aeon, whose imperishable name is .... Save all my members which have been scattered since the foundation of the world in the 24 invisible emanations and their archons and their gods and their lords and their archangels and their angels and their decans and their ministers; and gather them all together and take them to the light.

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

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

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1 (1. 7) archangels, angels, decans; see Kropp (Bibl. 22) III p. 28 ff: Origen c. Cels. VI 30; PS 2.
2 (20) Jabraoth; see Böhlig (Bibl. 10) p. 88; Bousset (Bibl. 13) p. 347; Preisendanz (Bibl. 29) VII 316; cf. PS 128; 355.
3 (21) place of pure air; see Origen de Princ. II 11.6; ApAscl 76; Keph VII p. 35 (also U 263.16, 17).
page 39: the right hand edge of the leaf is missing; the remainder measures 20 x 12 cms; there are a few mildew spots.

the cryptogram appears to stand for the phrase: ερε......προτυν επι-

tετεμνε

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

the cryptogram perhaps stands for the phrase: πυτ ποντυν πτερεφρασιν

12 the same cryptogram probably stands here for the phrase: επτυλιν προτυ

μπεγονσατρος.

15 the cryptogram here denotes : ταταγις ετικωτε εροi.

16 MS επανει; read επτανει.

20 MS πταγις; read πταγις.

22 MS ετετεμνε; read επτετεμνε.
33. ... (six places surround him) (in the midst of which is)\(^1\) .... When you come to this place, seal yourselves with this seal\(^2\):

This is its name: ..., while the cipher \(^3\) 70331 (?) is in your hand. Furthermore say this name ... three times, and the watchers and the veils\(^4\) are drawn back, until you go to the place of their Father and he gives (you his seal and his name)\(^5\) and you cross over (the gate into his treasury)\(^6\). This now is the placing of this treasury."

We came forth again outside to the 55th\(^7\) treasury of .... I and (my rank which surrounds me).

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

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1 (5) (in the midst of which is); MS: a cryptogram replaces the words in brackets here and subsequently (see also 84.17).
2 (6) seal yourselves with this seal; see Bousset (Bibl. 13) p. 286ff.; Epiph. 27.5.9; Exc. e Theod. 86; Hippol. V 10.1; Origen c. Cels. VI 27; PS 197 etc.; Keph XC p. 225; (also 105.2; 107.1, 2 etc.; U 232.25).
3 (7) cipher; cf. Hippol. IV 2.1.
4 (10) veils; see HypArch 94; PS 23 etc.; Keph XXIV p. 71; (cf. U 237.3, 4).
5 (11) (you his seal and his name); MS: cryptogram; cf. Schmidt (Bibl. 32) pp. 669ff.; (also 84.12, 24; 85.10 etc.).
6 (12) (the gate into his treasury); MS: cryptogram (see also 84.12, 24; 85.10 etc.).
7 (14) 55th; MS: 56th.
elwancorot ehol waiia-cnte ampekol atw cnte ampeqoqat epe-sotei gn-tamnite. ta1 te tsonages ratot unetqagc amanteiot gn-nettonoc.

cswta se tenot etsonio egrai ameio etetna

\begin{center}
\begin{tikzpicture}
\draw (0,0) -- (1,1) -- (2,0) -- (1,-1) -- cycle;
\draw (0,0) -- (1,0) -- (0,1) -- cycle;
\draw (1,0) -- (1,1) -- (0,1) -- cycle;
\end{tikzpicture}
\end{center}


5 walei ehol enio cfr amawtn gn-teicfr ete ta1 te

pai pe nesran zwazeow axiq norton ammate epe-tepsiqfoc gn-tetisig xar eaw axi-peiran nu

\begin{center}
\begin{tikzpicture}
\draw (0,0) -- (1,1) -- (2,0) -- (1,-1) -- cycle;
\draw (0,0) -- (1,0) -- (0,1) -- cycle;
\draw (1,0) -- (1,1) -- (0,1) -- cycle;
\end{tikzpicture}
\end{center}

\" 40. neflaqc nntaqic am-
nkatapetaqamc watconoc nac wantetnibxk ent-
tonoc amnetewtn pe-psiqfoc wantetnibxk e\textsuperscript{2}c. pai

se pe tsonio egrai ameio cfilei netqagc thrcl.

palin on amei ehol cfilei nte-neyowzioa.

10 anor amn-taqic etncte eroi. nesar ide-cswta etsonio

\begin{center}
\begin{tikzpicture}
\draw (0,0) -- (1,1) -- (2,0) -- (1,-1) -- cycle;
\draw (0,0) -- (1,0) -- (0,1) -- cycle;
\draw (1,0) -- (1,1) -- (0,1) -- cycle;
\end{tikzpicture}
\end{center}

\" 5 eiwthamc entonoc cfratuce amawtn gn-teicfr.

pai pe nesran axiq norton ammate

\begin{center}
\begin{tikzpicture}
\draw (0,0) -- (1,1) -- (2,0) -- (1,-1) -- cycle;
\draw (0,0) -- (1,0) -- (0,1) -- cycle;
\draw (1,0) -- (1,1) -- (0,1) -- cycle;
\end{tikzpicture}
\end{center}

zwazeow epe-tepsiqfoc gn-tetisig xar

\begin{center}
\begin{tikzpicture}
\draw (0,0) -- (1,1) -- (2,0) -- (1,-1) -- cycle;
\draw (0,0) -- (1,0) -- (0,1) -- cycle;
\draw (1,0) -- (1,1) -- (0,1) -- cycle;
\end{tikzpicture}
\end{center}

\" atw axi-peiran nu ncon xe-otlczowax

\begin{center}
\begin{tikzpicture}
\draw (0,0) -- (1,1) -- (2,0) -- (1,-1) -- cycle;
\draw (0,0) -- (1,0) -- (0,1) -- cycle;
\draw (1,0) -- (1,1) -- (0,1) -- cycle;
\end{tikzpicture}
\end{center}

\" atw ware-neflaqc cfilei-taqic am-
nkatapetaqamc watconoc nac wantet-
tnibxk entonoc amnetewtn pe-psiqfoc nttexiqoop e\textsuperscript{2}c.

25 pai se pe tsonio egrai amei netqagc.

palin on amei ehol elaqecn pron cr anor amn-

6-9 the diagram is missing, but seen in W. Schw.
10 MS nntaqic; read mn-ntaqic.
14 MS cfilei; read elneaqec p\textsuperscript{2}.3.
I distribute them, I place two outside it, and two inside it, and one in my (?) midst. This is the establishment of these ranks of Fatherhood in these places.

\(<I\ said:\>\)'Hear now the placing of this treasury. When you come to this treasury, seal yourselves with this seal, which is:

This is its name: …\(^1\) Say it only once while this cipher 600515 (?) is in your hand, and say this name … three times, and the watchers and the ranks and the veils are drawn back, until you go to the place of their Father, (and he gives you his seal and his name), until you go to (the gate into his treasury). Now this is the placing of this treasury and all those within it.'

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

This is its name. Say it only once …, while this cipher 90410 (?) is in your hand, and say this name … three times, and the watchers and the ranks and the veils are drawn back, until you go to the place of their Father and he (gives you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this treasury.'

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

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\(^1\) zwilezzw; see 55.7; 124.9-17.
αιεὶ επειτοπος οὔωζωω. σωταὶ σε τενος 6τειςίνωρ εβόλ μμ-νετήριτυ τηρ ερε-γ επειτοπος κωτε ερος. ετειςάνει επειτοπος σφρ μμωτι μη-τείςφρε.

5 παι σε πεσρ ιεαπίσεασει αξιη νοτς σον μματε. ερε-τουίνφας μη-τείςφσια ἄρισ ατω αξι-πειραν δων πυ μενον ωζωω ἰενζωα ατω ωάρε-νεφτλαξ μη-πταχικ μμ-καταπετακμα μασκοντ πατ ῶαπτες
tηνων ωα-πενεισωτ πενταφεος επειτιξιοορ ερος εγ. παι σε πε τσινκω ερας μμεθεος μμ-νετήριτυ.

10 p.41. παλιν οπ αει εβολ επειτοπος μονον μη-επειτω. πεσαι κε-σωτα σε τενος ετα-τσινκω ερας μμεθεος μμ-νετήριτυ τηρ ερε-
gε επειτοπος κωτε ερ. ετειςάνει επειτοπος σφραγιζε μμωτι μη-τείςφραζισ

παι σε πεσραν ιαδιζωα
παι σε πεσραν ιαδιζωα

15 αξιη νοτς σον μματε ερε-τουίνφας μη-τείςφσια ἄρισ ατω αξι-πειραν δων πυ μενον εεεειν

20 ωζωαλε ιατ ωάρε-νεφτλαξ μη-πταχικ μμ-καταπετακμα μασκοντ πατ ῶαπτες
tηνων επειτοπος μμεθεος δε

25 παι σε πε τσινκω ερας μμεθεος μμ-νετήριτυ τηρος.

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1 οὔωζωω; read πονοζωω.
5-10 the diagram is missing, but seen in W. Schw.
7 MS δων; read ωον.
12 page 41: the left edge of the leaf is missing; the remainder measures 27 x 11 cms.
rank (which surrounds me)\(^1\). We came to the place of .... (I said): 'Hear now at this time its distribution and all within it. Six places surround it. When you come to this place, seal yourselves with this seal:

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

36. We came forth again to the 58th treasury of ..., I (and my rank which surrounds me). I said: 'Hear now at this time the placing of this treasury and all within it. Six places surround it. When you come to this place, seal yourselves with this seal:

This is its name: .... Say it only once, while this cipher 70122 (?) is in your hand, and say also this name ... three times, and the watchers and the ranks and the veils are drawn back, until you go to the place of their Father and he gives (you his seal and his name), and you cross over (the gate into his treasury). This now is the placing of this treasury and all those within it.'

\(^1\) (1) (which surrounds me); MS: cryptogram; see also 85.13; 86.2 etc.).
palin on anei ebol enaporet pnoncr nte-otini
zaon anoi mi-te: cwm se tenov etqinw epri
epe\[\] mi-netnheti ttep er-e-ntopoc kote ep e\[\] etnetnanei se epnetopoc efratize m\[\]epoq qn-teis
efratic ete-tai te.

pai ne peespan zhnhwezwas axky
poston mate ereto-ntinizfoc qn-netniyta qrnz palin on
onassaze meipei nti onon zwoz
otwina atw share-nefta man-
nitazic m\[\]i-khatapetacba
watiwcoy nat shantetnibik epnetopoc mepetenot
nq-fzq nteqinvar epz. pai se ne tsinik w epri
mepe\[\].

15 palin on anei ebol enaprege pnonatroc nwas
zaqzw | p. 42. [anob] r pexai nhamanxhis
xe-cwm teke-teqinw eprai mepe\[\] ere-koos ntopoq kote eposh epe-wazanzo qosni qn-netninte.
peqshaq snaq etekni qaratof npeqtopos uteqie
20 ntopoq ne tposth npeqtopos eteapratq qnto-
tot. peqshoq snaq epe-ntialfa qntot mepe-
topoq xe-snaq qitpe atow snaq qiptq. ntopoq ne
peqoqtoq meqoqetn ekadwq eratq menow epesq-
topoq atw meqopoti. nelalfa qwoq ntopoq ne
nikhatapetacba etekni erqy. palin on epe-tb ntopoq qne-pepotnoc enti-ntiq naqpe qne-ntopos ntopoq
epepan m\[\]epooq ne \[\]epi enti-tb uteqie qne-

7 MS mate; read m\[\]atac.
16 W. Schw. ...r p; read [anob] m\[\]i-ttazic. etkote epos.
18 wazanzo; read wazanzw.
37. We came forth again to the 59th treasury of ..., I (and my rank which surrounds me). (I said) : 'Hear now at this time the placing of this treasury and all within it. Six places surround it (in the midst of which is ...). When you come to this place, seal yourselves with this seal, which is:

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

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

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¹ (15) 60th treasury; see also 91.19; 96.11.
² (15, 16) ...; cf. 88.4.
³ (23) you will; lit. thou wilt.
pepernep etn-γενεασιν πταχει πατον χαον pepernep καλ καλ καταρχαι αρχις εξωντ νεκες μοτε ερον νε-πηνορν πτωμ. ατω νημορν μεμ.
palim on etn-οσπταλ μματε γιροτι μμεγι
5 palim on μμεγιβλ ete-γεμεβλ μμοις νε. οτι-ν μυταλ μμοις ερε-θ μεφταλας γιρωντ ετη-η γερν-
tptαλ τηταλ εοσωτ πραν μπορα ποτα μμοοτ.
tepωτ σε ετετιμαει επεινοπος εφρατιμε μμ
μωτι μι-τεμεφρατικ ετε-ται τε. παι πε νεκραι χας
3αφαλωζαν αξις ποτος μματε ερε-τεμπυνφος μω-
tετειςιν(ω) λωπε. | p. 43. ται τε τεςφρατικ
palim on αξι-πεικέραν χως
ωφι πωματ ικον μεγαλαζας
ζωαλωζαν. ατω μαρε-μτας
4 ην-ηκαταπεταεις κοκοτ
νατ ωαλετηνωκ ετοπος μεπειων κεγες
ντετε
μισουε εροτι ωαλετηνωκ
ετπδαλ προσι μμεζονερ
ντε-μεφταλας εταματα νες
νατ ετεςφρατικ μπεζιωντ μπεςακοτ νατ ζε-ατ-
ντωμε ωαλετηνωκ ετοπος εταμεζιοτι.
παι
σε θε εραί μπεζιωρι μμ-πετιγητι
χωρις-πετααονειε προτις.

4 MS illegible; Schw. μματε γιροτι.
11 page 43: the leaf is badly damaged; only the lower left hand edge remains
and measures 22 1/2 x 14 cms; numerous mildew spots are present.
12 the diagram is missing, but seen in W. Schw.
24 W. Schw. πσιμκο; read τσιμκο.
another multitude of ranks in this treasury outside of these. And they make a head to rule over them, which is called the first ordinance and the first mystery.

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

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

1 (7) the name of each one of them is different; Schmidt: the name of each one of them is a unique name.
εἰσερχόμενοι δὲ αὐξώ ερωτὴν ἅπνη ἐγραὶ κηφενχρ 
τὸς μη-κηφενχρὰς ὑμῶν τὸν τὰ παρ οἱ ὅλος ὁ 
σωτικόλαμιο ὡς-κηφενχρὰς παρακαθάρισε 
τοτε πεζε-μέασθενε μικρὰ τα-κηφενχρὰς εἰς 
ματειώτα 
τρότον ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸ 
πεζε-ις ἔτεσι τα-κηφενχρὰς εἰς-πεζε 
ματειώτα 

tοτε πεζε-μέασθενε μικρὰ τα-κηφενχρὰς εἰς 
ματειώτα 
τρότον ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑπὸν ὑποπο- 

1 MS εἰσερχόμενοι; read εἰσερχόμενοι.
17 MS γίττ-ναϊωτ; read γίττ-ναϊωτ.
18 MS αἰπώνε; read αἰπώνε.
19 MS αἰπωδολε; read αἰπωδολε.

102
Behold now I have told you of the placing of all the treasuries, with all those who will be in them from the treasury of the true God whose name is this: ...¹ as far as the treasury of ... Behold now I have said to you the placing of them all except for those which will be in them all when they sing praises to my Father, so that he gives light-power to them.'”

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

Jesus said to them: “They came into existence because of this small idea;² my Father left one behind, and did not draw it to himself. He drew all to himself as far as this small idea which he left behind, and did not draw it to himself. I radiated forth in this small idea as one originating from³ my Father. I bubbled up and I flowed forth from it. I radiated forth from it. It emanated me forth and I was the first emanation from within it. And I was its whole likeness and its image. As it emanated me forth I stood in its presence.

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

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¹ (3, 4); cf. 47.15, 16; 51.23-25; also 86.15, 16.
² (13, 17) this small idea; see note on 50.23.
³ (17) from; or through.
⁴ (23, 24) small idea radiated forth ... another voice; cf. TriProt 36 (also 50.23: 93.4 ff.).
The First Book of Jeu

There is a leaf missing from page 45, so the texts of W. Schw. are denoted by page 45 and O denotes the O's transcription of W. Schw.

13 W. Schw. ete po; read etetpo.
15 page 45; the leaf is missing and O denotes the transcripts of W. Schw.
19 O. pnefraptic; read pnefraptic.
Again (the second emanation) proceeded one by one and became all these places, proceeding one after another. It (the idea) caused all these places to come into existence.

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

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

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

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

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

10 τετοσ σε μα ηαν μπραν ειναξοος ηαν. ζε-κεταποσ ειτρετημωντων μην ϋαξοος ερωτι τετοσ σε πεναος ακιε ερον. ζηκαλας επεκοος ιπιντοπος ηηρυ ενε[ ]ιπεσοκοτ ηαν ζαι μιςωρος ωαρδαι εφαι μμοοτ ηηρυ.

15 τοτε πεζε-ισ ηαν ζε-σωταμ ιπαξοος ερωτι ιπετικας δια-πετηνητ ιπετηγαρες ερος.

p. 46. τοτε πεξατη ηαγ ζε-ηητος πε νηνος πραν ιπη-πενεωτ επιοον ζαι μιςωροι ε(τ)ήητ ηηρυ. 

πεζε-χ, ζε-μμοοιν: αλλα πραν ιπηνοσ πατηα λ

20 μις ετην-ιπτοπος ηηρυ επακαξοος ωαρε-ιπτοπος ηηρυ σεκοτ λατ. ετε-ηε[ ] ζαι μιςωρος ωαρδαι εφαι μμοοτ ηηρυ ωα-πεθηνόρ μηποτε ιταλης ηηοι. πεθηλαξ μι-ιταςις μι-ικαταπεταςα εας σεκοτ λατ ηηρυ. πας πε πραν ειαξοος. αδα ωωω

25 τεπεξαααααααααααααααα αεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε εεε ηηρυ μηποτε

4 ο. ωαποτ; read ωαποτω.
11 ο. ιπε; read ιπε[ ].
13 ο. ιπηντοπος; read ιπτοπος ηε επτοπος.
18 ο. ετήητ?
40. Then the disciples of Christ said to him: “O Lord, when we said to thee: ‘Give us one name only which suffices for all places’¹, then thou didst say to us: ‘When I have finished allowing you to see all the places I will say it to you’. Behold, we have seen them all, and all those within them. And thou hast said to us their names and the name of their seals and all their ciphers, so that all the places from the first to the last of them all are drawn back. Now at this time give us the name about which thou hast said to us: ‘When I shall have finished showing you the treasuries I will say it to you’. Now at this time, our Lord, say it to us so that we may say it at all the places of the treasuries, and they be drawn back from the first to the last of them all.”

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

Then they said to him: “Is it the great name of thy Father who exists from the beginning, or (?) another than him?”

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

... 

... 

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

¹ (2) one name alone which suffices for all places (see also 96.26).
πταλνως εκαντοπος νναιαννολ. αρεατ-της τυ ρη-πτοπος νναιαννολ πτετηνομάζει μμος. ατω σφραγίζε μμωντι εη-τεισφραγις ετε-ταί τε παι πε πεσραν χλνως 5 καλλάνας αξις πε ψφρν εαν άπα παρά μμας πε τητησφός εη-τεισ-
σις μμως ετετισάκας ετετηνομάζει μμος αξι-παι ψφρν μμισος κωτε μμωτι επετω-
κοος αμήνησερ ετετη
σιτής σφραγίζε μμως-
ti εη-τεισφραγις αξι-

10 πεσραν ερε-τησφός εη-τεισίς μμισως αξι-πει
σα τω 47. μωνος ποτον μματε ετετηνομάζει μμος. ετετικοτε μμωτι επε-κοος αμε
σφραγίζε ετετησαλως ετετηνομάζει μμος. αξις εε-μαρε-νεμφάλας μπς πο ταρων τεμπον

15 μμ-ταβολ. μμ-παγις τι μν ικ πο μμ-κατας-
πακες αμ νι πο μμ-κοοπ/ ιπεηνοτε μμαςσθε ετετηνιετών τουρς μαροτσοκοτ πατ εε-
λιονομάζει μινος πραν εταρχωος ηαν ισι ποτοτα μνόπη
tηρ ποεο τορ σαντμάθων ετοπος μινοτητε μνα-
λεως. ετετησος ετετινεξε-πειραν μμ-πεισάξε
μμ-πειφ ετετισκοτε μμωτι επειρα κνοος αμπ-
εσακτρ κ ετετησ-πτοπος ετετησίτες κε ιφθα
μπηλι μμ-παγις ιπεηηνινςτρος μμ-πεισκατα

16,17 Ο. ετετηνομάζει; read ετετηνομάζε.
20, 21 Ο. τι μν ικ πο; unknown abbreviation.

8 O. ζωντς; read ζωντς.
16 page 47; the leaf is now missing.
of the *places* of those of the outermost. Stand in the *place* of those of the outermost and *invoke* it, and *seal* yourselves with this *seal* which is this:

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

In the moment that you say this name and these words and this *mystery*, and you turn yourselves to the four corners2 of the *treasury*, or when you are in the *place* in which you are, then the *watchers of the gates* and the *ranks* of the *treasuries* and their *veils*, which are drawn before these ⟨fathers⟩, will all be

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1  (20, 21) the (?) treasuries; (?) denotes an unknown cryptogram.
2  (26) turn yourselves to the 4 corners; cf. Preisendanz (Bibl. 29) XIII 642ff.; ParaSem 46; PS 385 (also 107.5 etc.; U 269.5).
92 THE FIRST BOOK OF JEU

tacca et ca eph-keiейote: сепасонот нат тирот
χιν πρωτι εβόλ μεμοτ тирот. χιν μεμορι
πλάρε έφαε μεμοτ τηρ σεπάνοι от εφαρε
επετεινη μεμοτ ωαλτεπιχωο εροτι ηπ-
ποπος ннн тηρ ωαλτεπιχωο ωα-ποπος μπ-
ποτε πταλνων. εταιβωλ πποπος κτε-πασω.

eίσχυτε αίσω ερωτι αίπραν ενταξοος ερωτι
πλ监督检查 ερωτι ωαλτε-ποπος τηρ
ινн со нгω ωαλτεπιχωο ωα-ποπος μποποτε
πταλνων. εταιβωλ πποπος κτε-πασω.

eίσχυτε σε αίξοος ερωτι γαρέξ ερωτι αίπρ-
ξοος ετετινην εβόλ χε-ενε-πτ(ο) τηροτ ροτ
τεθε-τεχιασον ετσώοο εραι προτν.

eίσχυτε σε αίξοος ερωτι μπαντιβ ετετικωτε
εροι τηρτι μη-|  р.48. τεσθρατιс. μμ-τεσθρας.

είσχυτε σε αίσω ερωτι αίπραν εντατετιςιτ
ερ ετετικαδει ρν-πετικην.

πτερερσοτο αε εφρω μμος εροτι. πεχαη нατ
εφαρεταγ ρν-πεο μμαναντοιζ χε-οτερ-τιττι
πεω. πτοοτ αε ατάροο πεωζη. ακμαοομε εροτι
ρν-πεο αχει εφραι επελερεσαοη μο προοτ αρασ-
ερατη ρν-ποπος ετεματ.

πεχαη αε нат μπαντιβ χε-κωτε εροι τηρτι.
πτοοτ αε ατκωτε εροτι εροτι. πεχαη нατ χε-
οτωμη πεωι πτετιψ-εοοτ μμαολ πταφ-εοοτ εροτι
μπασωτ ετε-τσινεω εβόλ πνενπατρος τηροτ.
πτογ αε αραρξι μπαμπετε ετψ-εοοτ εροτι μμ-

1 W. πετειοτε; Schw. πετειοτε; read пеетеоте.
7 O. εισχυτε; read εισχυτε.
12 Schw. πτ(ο); read πτοπος.
13 W. ημυοον; Schw. ημυοον, ρ crossed out.
20 O. αταρον; better ανταρον.
drawn back, from within [to without of] them all, from first to last of them all. They are drawn back in their own likenesses, until you pass across into the places of all the treasuries, until you go to the place of the true God, which is outside the places of my Father.

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

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

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

He said to them, the twelve: "Surround me, all of you." They moreover all surrounded him. He said to them: "Answer me and give glory with me as I give glory to my Father, on account of the distribution of all the treasuries." He however began to sing praises, giving glory to | his Father, saying thus:
предмете еγξω λαμος πτειγε ξe-Ή-εοσι παν ηε-ντος; πε παπνοσ ϊραν ητε-πιωτ ηε-πε(ι)cραι πε μπειτοπος λαμος ξe-ντοκ πεπτακονι εροι τηρ ηταλνηςια ηαμηηα-ναι απεηνοτι λαμεεει επολ εγηγηνοκε εροι ξe-εοσι σε ξe πεκοτωμ εποτε πιαηετης.

τοτε αευηρε-νεγημαηνηςι ατωηθα ξe-ξαμηιη δα-μην δαμηιη ηνομεν ιηενπ. πεηαξη πατ ποηωμε ξe-ατωμ ενοι ξe-ξαμηιη ηνα-εοσι πιλ.

παλιν ον πεηαξη ξe-σγηανετε εροι ω πλοτη παλωτ ξe-ντοκ πεπτακονα-ναι απεηνοτι λαμεεει εγηηοτικο γραι ποητη ηε-ω σε ω πλοτοι | p. 49 | τε πιαηετης.

τοτε πεηαξη ξε-θενο πο ιηενπ.

τοτε πεηαξη ξe-σγηανετε εροι ω πλοτη πιαηηετηςι ξe-ντοκ πεπτακοναθη το γραι ποητη λαηηιη λαηηοκ. επεηοτομε πε εηηρηηοτικο. ξε-εοσι σε ω πλοτη πιαηετης.

πεηαξη ον ξe-θενο πο ιηενπ.

σγηανετε εροι ω πλοτη πιαηηετηςι ξe-ντοκ ζηαε-πεκοτομ λαηηιη λαηηοκ αηηοτικο γραι ποητη ειο ποςπροβολ ποςωτε. απωλε επολ γραι ποητη ξe-εοσι σε πεκοτομ πε εηηρηαι ηετοι υπηηε. ω πλοτη πιαηετης.

τοτε ατωηθα ξe-θενο πο ιηενπ ω πλοτη πιαηηετηςι.
"I give glory to thee, thou who art he whose great name is Father, whose signs are of this type: 

Because thou hast completely withdrawn thyself into thyself in truth, until thou didst give place to this small idea\(^1\) which thou didst not draw to thyself, what now is thy will, O unapproachable God?"

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

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

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

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

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

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

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

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

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\(^1\) (4) this small idea; see also 88.16, 17 and note on 50.23.
\(^2\) (14) (amen, amen, amen); MS: cryptogram (also 93.19, 25 etc.).
THE FIRST BOOK OF JEU

1 the cryptogram here stands for πιστε ρωτηρια, O. ακροβολος; read ακροβολος.
10 O. ατομμα; read ιατομμα.
13 O. ακροβολος; read ακροβολος.
16 O. τε; read χε, O. πιστε; read ω πιστε.
22 Schw. ετρε: πνα; read ετρε-πνα.
24 Probably the words ω πιστε χε-πνακς πεπτακςαν χρα πιντι μμι μμος μπεικοτι μεμετε ακροβολος εβολ πτεμεθ μαρμαρον αν- сορε εβολ πρεπιπος ετρωετε ερον χε-ου se πεν- στου πε ετρε-πνας τον χωπε ω πιστε.

15 άοτομμα | p. 50. τετε φιστοτε πισατρητη.

49 άοτομμα ερον ω πιστε χε-πνακς πεπτακςαν χρα πιντι μμι μμος μπεικοτι μεμετε ακροβολος εβολ πτεμεθ μαρμαρον αν- сορε εβολ πρεπιπος ετρωετε ερον χε-ου se πεν- στου πε ετρε-πνας τον χωπε ω πιστε.

10 άοτομμα ερον ω πιστε χε-πνακς πεπτακςαν χρα πιντι μμι μμος μπεικοτι μεμετε ακροβολος εβολ πτεμεθ μαρμαρον αν- σορε εβολ πρεπιπος ετρωετε ερον χε-ου se πεν- στου πε ετρε-πνας τον χωπε ω πιστε.

24 Probably the words ω πιστε χε-πνακς πεπτακςαν χρα πιντι, separate ερον and μμι μμος.
“I sing praise to thee, O (unapproachable God), for thou hast emanated me as a single emanation. What now is thy will so that all these things should come into existence, O (unapproachable God)?”

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

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

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

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

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

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

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

“I sing praise to thee, O unapproachable God, for thou thyself hast shone forth within thyself. Thou hast emanated |
πτεινεπροβολήν ακκαδικά μετοχος εξάποτος της ροτ. χε-οτ σε ω πιτχ.

tote πεζαχ χε-ς το ω πις το.

†ταμανετε ερον χε-πτοκ πεντακόσιον προς 5 τον μενιν μεμοκ ακροβαλε εβολ πηπραν ακτή-
ραν εροκ χε-ς, χε-οτ σω πις το.

πεζαχ χε-ς το ωτή.

†ταμανετε ερον χε-πτοκ πεντακόσιον γραί

πε πνικ μεμοκ ακροβαλε εβολ πη(γ)εποτος. 10 ακτρεψωπε ἀν-πες τήρ χε-οτ σε πενοται 

πε ετρε-ναί τῷροτ ψωπε ως το.

tote ατοτωπα χε-ς το ω πις το.

†ταμανετε ερον πτοκ ω τοτήρ χε-πτοκ πεντα-
κόσιον γραί προτε μεμιοκ ακροβαλε εβολ

ποτανομίας ακεία επελαπνετε κεκάς εκετ-

ραν ερότο χε-ποτοτε πταλνωία χε-οτ σε πεν-
οται 

πε ετρε-ναί τῷροτ ψωπε.

tote ατοτωπα χε-ς το ω πιτχ.

†ταμανετε ερ πτοκ πης χε-πτοκ πεντακόσιον

20 βοτ προτε μεμιοκ ακροβαλε εβολ ότατ-

ναμίας ακεία επποτε πταλνωία ετρεκέςια επνέε

ψωπε ακροβολή | ἐρ. 51. ετριγν-πες κεκάς

ετεροβαλε εβολ πηκεπροβολή πυτα(γ)οτ ερας

τον πνεσταζία τῷροτ γιν-κες.

χε-οτ σε πενοται 

25 πε ναί ετρε-ναί τῷρ ψωπε ω ς το.

4 O. προτοτ; read πριττίκ.
5 O. πηπραπ; read πηπραπ.
6 O. εροοκ; read εροοκ. O. σω; read σε ω.
8, 9 O. γραί πε πνίκ; read γραί πριττίκ.
20 O. ποτανομίας; read ποτανομίας.
21 επεκεσωπε, read επεκεσωπε.
22 page 51: the right edge and lower part of the leaf are missing, and there 

are numerous central defects and mildew spots.
23 two letters are missing; read πυτα(γ)οτ.
this *emanation* also, thou hast *set* it over all *places*. What now, *(O unapproachable God)*?

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

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

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

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

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

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

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

*I sing praise* to thee, *O* (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated a power*. It moved the *true God*, so that he moved the rest of the *emanations* which are over the *treasuries*, so that they *emanated other emanations* and thou didst set them all up as *ranks* in the *treasuries*. What now is thy will, so that all these things should come into existence, *(O unapproachable God)*?”
tote ατοσωμα ζε-γα 5 ωτη.

10 Τοτε εροκ ετοκ πνοστε πιατηρατε ζε-πτοκ πεπτακδοτον οραν προντι Μεμιν Μεμων. ακπροβολε εβολ ποσπροβολη. ετρεστατο εβολ ετε 15 κεφαλαια πατα- [ ] κιν μεσαρη ωαρε εφαι με μουτ τηρεν. ζε-οτ σε πεκοσωμ πε ετρε-ναι τηρεν ωσεω ω πις-σοτε.

20 tote ατοσωμα ζε-γα 3 ωτη.

25 Τοτε εροκ ετοκ πνοστε πιατηρατε ζε-πτοκ πεπτακδοτον οραν προντι Μεμιν Μεμων. ακ- προβολε εβολ ποσποσ πισα ακνιμ ερος ετρες- τατε-σφρατε εφαι. ζε-οτ σε πεκοσωμ πε. ετρε- ναι τηρεν ωσεω ω πις-σοτε.

tote ατοσωμα ζε-γα 3 ωτη.

25 Τοτε εροκ ετοκ πινο ζε-πτοκ πεπτακδο- 40 τον οραν προντι Μεμιν Μεμων αντ(τε...)ερον επενεσσ πραν επτακατας ετοτην ετε-ναι πε εακ-

4 MS ακπροβολε; read ακπροβολε.
12 Schw. ποτέτειπ . . .(τε); Schmidt: perhaps ποτώτ μπροβολη? or ποτει ταυσπο.
25 Schw. αν(τρε)...; read perhaps αντα[το].
Then they answered: "(Amen, amen, amen)" three times, "O (unapproachable God)."

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

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

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

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

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

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

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

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1 (14, 15) 5 trees; see note on 100.2.
97 THE FIRST BOOK OF JEU

\[ \text{p}(\text{n}) \text{e \ pi} \text{to} \text{pos t} \text{i} \text{ro} \text{v \ so} \text{ko} \text{v \ ka} \text{v \ ze-} \text{o} \text{-t} \text{e \ se \ wo} \text{ pi} \text{-} \text{ga} \text{te} \text{.} \]

\[ \text{ato} \text{to} \text{w} \text{h} \text{x} \text{e-} \text{z} \text{ho} \text{(n)wte} \text{.} \]

\[ \text{fr} \text{ama} \text{te} \text{e} \text{ro} \text{k \ it} \text{ok \ pi} \text{ost} \text{e | p} \text{52. \na} \text{t} \text{e} \]

\[ \text{prat} \text{e \ ze-} \text{itok \ pe} \text{n} \text{ta} \text{k} \text{hos} \text{t} \text{h} \text{os} \text{ gra} \text{i \ ny} \text{h} \text{tik \ mee} \text{m \ mee} \text{m} \text{ok} \text{.} \text{ ak} \text{proval} \text{e} \text{e} \text{bo} \text{l \ po} \text{to} \text{yik} \text{on} \text{ po} \text{to} \text{en} \text{.} \text{ akta} \text{dos} \text{ e} \text{ra} \text{te} \text{ es} \text{k} \text{o} \text{te} \text{ e} \text{ro} \text{k \ mee} \text{m \ mee} \text{m} \text{ok} \text{.} \text{ ze-} \text{w} \text{ se \ pe} \text{k} \text{o} \text{to} \text{w} \text{y} \text{ pe} \text{ etre-} \text{hai \ t} \text{i} \text{ro} \text{v \ sh} \text{w} \text{pe \ w \ pi} \text{ost} \text{e} \text{ pi} \text{ati} \text{r} \text{at} \text{e} \text{.} \]

\[ \text{ato} \text{to} \text{w} \text{h} \text{x} \text{e-} \text{z} \text{ho} \text{w} \text{te} \text{.} \]

\[ \text{fr} \text{ama} \text{te} \text{e} \text{ro} \text{k \ it} \text{ok \ pi} \text{ost} \text{e \ pi} \text{ati} \text{r} \text{at} \text{e} \text{ ze-} \text{itok \ pe} \text{n} \text{ta} \text{k} \text{hos} \text{t} \text{h} \text{os} \text{ gra} \text{i \ ny} \text{h} \text{tik \ mee} \text{m \ mee} \text{m} \text{ok \ ak} \text{ proval} \text{e} \text{e} \text{bo} \text{l \ po} \text{to} \text{yik} \text{on} \text{ po} \text{to} \text{en} \text{.} \text{ akta} \text{dos} \text{ e} \text{ra} \text{te} \text{ es} \text{k} \text{o} \text{te} \text{ e} \text{ro} \text{k \ mee} \text{m \ mee} \text{m} \text{ok} \text{.} \text{ ze-} \text{w} \text{ se \ pe} \text{k} \text{o} \text{to} \text{w} \text{y} \text{ pe} \text{ etre-} \text{hai \ t} \text{i} \text{ro} \text{v \ sh} \text{w} \text{pe \ w} \text{ pi} \text{50} \text{.} \]

\[ \text{tote \ a} \text{to} \text{to} \text{w} \text{h} \text{x} \text{e-} \text{z} \text{ho} \text{w} \text{te} \text{.} \]

\[ \text{fr} \text{ama} \text{te} \text{e} \text{ro} \text{k \ w \ it} \text{ok \ pi} \text{ost} \text{e \ pi} \text{ati} \text{r} \text{at} \text{e} \text{ ze-} \text{itok \ pe} \text{n} \text{ta} \text{k} \text{hos} \text{t} \text{h} \text{os} \text{ gra} \text{i \ ny} \text{h} \text{tik \ mee} \text{m \ mee} \text{m} \text{ok \ ak} \text{ proval} \text{e} \text{e} \text{bo} \text{l \ po} \text{to} \text{yik} \text{on \ xin \ ny} \text{orp \ e} \text{k} \text{nasa} \text{w} \text{r} \text{bo} \text{l \ po} \text{to} \text{yik} \text{on} \text{ po} \text{to} \text{en} \text{.} \text{ akta} \text{dos} \text{ e} \text{ra} \text{te} \text{ es} \text{k} \text{o} \text{te} \text{ e} \text{ro} \text{k \ ze-} \text{e} \text{t} \text{w} \text{ se \ pe} \text{k} \text{o} \text{to} \text{w} \text{y} \text{ pe} \text{ etre-} \text{hai \ t} \text{i} \text{ro} \text{v \ sh} \text{w} \text{pe \ w} \text{ pi} \text{50} \text{.} \]

\[ \text{fr} \text{ama} \text{te} \text{e} \text{ro} \text{k \ w \ it} \text{ok \ pi} \text{ost} \text{e \ pi} \text{ati} \text{r} \text{at} \text{e} \text{ ze-} \text{itok \ pe} \text{n} \text{ta} \text{k} \text{hos} \text{t} \text{h} \text{os} \text{ gra} \text{i \ ny} \text{h} \text{tik \ mee} \text{m \ mee} \text{m} \text{ok \ ak} \text{ proval} \text{e} \text{e} \text{bo} \text{l \ po} \text{to} \text{yik} \text{on} \text{ po} \text{to} \text{en} \text{.} \text{ akta} \text{dos} \text{ e} \text{ra} \text{te} \text{ es} \text{k} \text{o} \text{te} \text{ e} \text{ro} \text{k \ ze-} \text{e} \text{t} \text{w} \text{ se \ pe} \text{k} \text{o} \text{to} \text{w} \text{y} \text{ pe} \text{ etre-} \text{hai \ t} \text{i} \text{ro} \text{v \ sh} \text{w} \text{pe \ w} \text{ pi} \text{50} \text{.} \]

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1 \( \text{p}(\text{n}) \); read \( \text{nt} \).
13 MS \( \omega \) \( \text{se} \); read \( \text{et} \).
They answered: "(Amen, amen, amen," three times, "O (unapproachable God)."

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

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

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

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

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

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

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

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1 (18) great logoi corresponding to mysteries; cf. title on 99.2, 3.
tote ἀτοσώμη ἢ ζε-έβοτε.

τῇ ἐπιεῖτε ἵππων ἄποιστε πιατιράτει ἦ

πεντακόσιοι ἦπα προκάτω ἢ ἦ 

πικάτα- ἢ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιοῦ πιο uç ἢ ζε-έβοτε.

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

6 MS πικάτα- : read πικάτα- .

12 the cryptogram stands for θεμιεῖτε ἐροκ.

23 W. Schw. omit a line: Schmidt: the following only are now visible:

[πτοκ]; read [πτοκ πε].
Then they answered: "(Amen, amen, amen, three times), O (unapproachable God)."

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

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

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

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

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

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

The Book of the great Logos corresponding to Mysteries.

\(^{1}\) (12) (I sing praise to thee); MS: cryptogram.