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NAG HAMMADI CODICES III,3-4 AND V,1

WITH

PAPYRUS BERLINENSIS 8502,3 AND ONYX FRAGMENTS 3 AND 4

EUAGGELION AND THE SOPHIA OF JESUS CHRIST

EDITED BY

DOUGLAS M. PARROTT

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XXVII

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NAG HAMMADI CODICES III,*3-4* AND V,*1*

WITH

PAPYRUS BEROLINENSIS 8502,*3* AND
OXYRHYNCHUS PAPYRUS 1081

EUGNOSTOS AND THE SOPHIA OF JESUS CHRIST

EDITED BY

DOUGLAS M. PARROTT



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TABLE OF CONTENTS

Foreword by James M. Robinson vii
Preface xi
Table of Tractates in the Coptic Gnostic Library xiii
Abbreviations xv
Works Consulted xvii
Textual Signs xxiii

Introduction 1
I Discovery 1
II Publication History 1
III Titles 2
IV The Relationship of the Tractates and its Significance 3
V Dating 5
VI Original Language 6
VII Provenance 7
VIII Writers and Audiences 8
IX Sources of Eugnostos 9
X Relationship of the Texts 16
XI The Codices 18
XII Physical State of the Tractates 19
XIII Scribal Characteristics 20
XIV Transcriptions 27
XV Translation Policies 29
XVI Footnotes and Endnotes 30
XVII Literary Forms 30
Guide to the Parallels 31
The Parallel Texts 35
Endnotes 181
Word Indices 185
Coptic Words 185
Greek Loan Words 201
Proper Nouns 208
Oxyrhynchus Papyrus 1081 209
Introduction 209
Text and Translation 211
Word Index 217

FOREWORD

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

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

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

The project was initiated in 1966 with only a limited number of tractates accessible, but rapidly developed as the texts became increasingly available. In view of the fact that the bulk of the material in Codices I–VI had at that time either been published or announced for imminent publication in complete editions in other languages, the edition in the Coptic Gnostic Library was envisaged in the complementary role of providing merely English translations in a single volume, which in subsequent planning was then envisaged as two volumes. It was at this stage that preliminary announcements were made in *New Testament Studies* 16 (1969) 185–90 and *Novum Testamentum* 12 (1970) 83–85, reprinted in *Essays on the Coptic Gnostic Library* (Leiden: Brill, 1970). The publisher and editorial board of Nag Hammadi Studies at their meeting in Uppsala, Sweden, in August 1973, recommended that the Coptic Gnostic Library edition be complete for Codices I–VI and BG as well as for VII–XIII. This plan was adopted by the volume editors at their September 1973 work session in Cairo. This resulted in Codices I–VI and BG

being planned for six, then nine volumes. They do not correspond precisely to the seven codices, for it is preferable to publish parallel texts together. Thus the present volume presents in parallel columns the two copies of *Eugnostos* (III,*3* and V,*1*) and the two copies of its Christianized second edition, *The Sophia of Jesus Christ* (III,*4* and BG,*3*) in order to facilitate study of the complex interrelations involved. After it was decided to include in Nag Hammadi Studies a new English edition of the other Coptic Gnostic codices known previously, the Askew and Bruce codices, the publisher included them in the Coptic Gnostic Library to make it complete.

The volumes and the editors of the Coptic Gnostic Library are as follows: *Nag Hammadi Codex I (The Jung Codex)* : Volume 1, *Introduction, Texts, and Translation*; Volume 2, *Notes*, volume editor Harold W. Attridge; NHS 22 and 23, 1985; *Nag Hammadi Codices II,1 and IV,1: The Apocryphon of John, Long Recension*, edited by Frederik Wisse, NHS 32, in preparation; *Nag Hammadi Codex II,2–7, together with XIII,2*, Brit. Lib. Or.4926(1), and P. Oxy. 1, 654, 655* : Volume 1, *Gospel According to Thomas, Gospel According to Philip, Hypostasis of the Archons, Indexes*; Volume 2, *On the Origin of the World, Expository Treatise on the Soul, Book of Thomas the Contender, Indexes*, edited by Bentley Layton, NHS 20 and 21, 1989; *Nag Hammadi Codex III,1 and Papyrus Berolinensis 8502,2: The Apocryphon of John, Short Recension*, edited by Peter Nagel, volume editor Frederik Wisse; *Nag Hammadi Codices III,2 and IV,2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, edited by Alexander Böhlig and Frederik Wisse in cooperation with Pahor Labib, NHS 4, 1975; *Nag Hammadi Codices III,3–4 and V,1 with Papyrus Berolinensis 8502,3 and Oxyrhynchus Papyrus 1081: Eugnostos and The Sophia of Jesus Christ*, edited and translated by Douglas M. Parrott, NHS 27, 1990; *Nag Hammadi Codex III,5: The Dialogue of the Savior*, volume editor Stephen Emmel, NHS XX, 1984; *Nag Hammadi Codices V,2–5 and VI with Papyrus Berolinensis 8502,1 and 4*, volume editor Douglas M. Parrott, NHS 11, 1979; *Nag Hammadi Codex VII*, volume editor Frederik Wisse; *Nag Hammadi Codex VIII*, volume editor John H. Sieber, NHS 31, in the press; *Nag Hammadi Codices IX and X*, volume editor Birger A. Pearson, NHS 15, 1981; *Nag Hammadi Codices XI, XII and XIII*, volume editor Charles W. Hedrick, NHS 28, 1990; *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers*, edited by J. W. B. Barns†, G. M. Browne and J. C. Shelton, NHS 16, 1981; *Pistis Sophia*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, NHS 9, 1978; *The Books of Jeu and the Untitled Text in the Bruce Codex*, edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, NHS 13, 1978. Thus, as now envisaged, the full scope of the edition is seventeen volumes.

An English translation of all thirteen Nag Hammadi Codices and P. Berol. 8502 has also been published in 1977 in a single volume, *The Nag Hammadi Library in English*, by E. J. Brill and Harper & Row. A first paperback edition of that preprint augmented by the inclusion of Yale inv. 1784 of the Beinecke Library at NHC III 145/146 (p. 238) appeared in 1981 at Harper & Row and

in 1984 at E. J. Brill. It was not possible to include there subsequent improvements in translations. A third, completely revised edition appeared in 1988 at E. J. Brill and Harper & Row.

The team research of the project has been supported primarily through the Institute for Antiquity and Christianity by the National Endowment for the Humanities, the American Philosophical Society, the John Simon Guggenheim Memorial Foundation, and Claremont Graduate School; and through the American Research Center in Egypt by the Smithsonian Institution. Members of the project have participated in the preparatory work of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, which has been done at the Coptic Museum in Cairo under the sponsorship of the Arab Republic of Egypt and UNESCO. The extensive work in the reassembly of fragments, the reconstruction of page sequence, and the collation of the transcriptions by the originals not only served the immediate needs of the facsimile edition, but also provided a basis for a critical edition. Without such generous support and such mutual cooperation of all parties concerned this edition could not have been prepared. Therefore we wish to express our sincere gratitude to all who have been involved.

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

Gary A. Bisbee (Chiron Inc.) in conjunction with the Computer Based Laboratory of Harvard University has designed the Coptic characters, keypunched the manuscript and produced the camera-ready copy for this volume with great commitment and competence.

Edmund S. Meltzer was kind enough to read the typescript and make valuable suggestions before the volume went to press.

We also wish to acknowledge our great indebtedness to the directors of E. J. Brill during the years in which this volume was in preparation, F. C. Wieder, Jr., Director Emeritus, the late T. A. Edridge, and Dr. W. Backhuys, Director Emeritus, and Drs. M. G. Elisabeth Venekamp, Vice-President, who is in charge of Nag Hammadi Studies for Brill.

James M. Robinson
General Editor

PREFACE

This project was begun in 1967, while I was a graduate student at the Graduate Theological Union. In connection with the Coptic Gnostic Library Project at the Institute for Antiquity and Christianity, James M. Robinson suggested that I try to produce the parallels of *Eug* and *SJC*, using the only source then available to us, namely, the text of Till's edition of BG and his footnotes, which contained the variants from *SJC*–BG found in *Eug*–III and *SJC*–III. His hope was that we might be able to test the then recently published arguments of Krause regarding the priority of *Eug*. The result was somewhat less than satisfactory because of the gaps in *Eug*–III in Till's edition—gaps made necessary by restricitons imposed upon him. When photos of the Nag Hammadi texts became available to the Institute for Antiquity and Christianity later in the decade, I began working on the parallels of *Eug*–III and *SJC*–BG in translation (with variant readings in footnotes), which would have been part of the then projected volume of Codices I–VI in English translation only.

When that was replaced in 1973, as a result of the decision to publish critical editions of all the texts, I put aside the parallels project in order to complete *Nag Hammadi Codices V, 2–5, and VI and Papyrus Berolinensis 8502, 1 and 4*, which was published in 1979. I have worked on various aspects of this edition since that time, using portions of the earlier work.

I want to express my thanks to a number of persons who have helped with this project. Stephen Emmel, while working as the Cairo representative of the Coptic Gnostic Library Project, recollated *Eug* III and retranscribed *SJC*–III, both with the aid of ultraviolet light, identified important fragments in *Eug*–V (after publication of the facsimile edition) and provided invaluable feedback for textual questions about *Eug*–V. Bentley Layton, while he was also in Cairo, recollated the whole of *Eug*–V with the use of ultraviolet light and made numerous important suggestions regarding the filling of lacunae. Martin Krause made available an early draft of his anticipated parallel edition. Hans-Martin Schenke provided photos of BG. And Harold Attridge lent his infrared photos of P. Oxy. 1081 for the new edition of that fragment included here.

Egyptologist Leonard Lesko (then at UC Berkeley, now at Brown University) and his assistant David Larkin gave expert and invaluable advice regarding knotty translational problems during a week in Berkeley in the spring of 1981.

Also, this edition has benefited in a variety of ways from the discussions at the fortnightly meetings of the Coptic Texts Seminar at Claremont Graduate School during the 1983–84 academic year. The regular participants in that group, besides myself, were James Goehring, Edmund S. Meltzer and James M. Robinson, all three from the CGS faculty; graduate students Jon Daniels,

Clayton Jefford, Stephen Patterson and Leif Vaage; and Richard Smith, then Instructor in Coptic at Fuller Theological Seminary.

Finally I want to thank Howard Jackson, Tulane Peterson, Jirair Tashjian and Leif Vaage, graduate students at CGS, who assisted me at various stages in the preparation of this volume. I am also grateful to Lenore Brashler for mediating expertly between me and her word processor.

The editing of this volume was made possible in part by grants from the Committee on Research of the University of California at Riverside.

Readers are requested to communicate to the general editor of the Coptic Gnostic Library any errors that may be found so that a list of corrections can be published.

Although this volume was accepted for publication in 1984, for a variety of reasons, including the special problems involved in setting it up, actual publication has been delayed for some time. During this time, of course, scholarship has continued, and I have been able to take some of it into consideration, but by no means all. I especially regret that limitations on the number of changes have not allowed me to incorporate references to Michel Tardieu's translation, with notes and comments, of *Eugnostos* and the *Sophia of Jesus Christ* in his *Ecrits gnostiques: Codex de Berlin*, Sources gnostiques et manichéennes 1 (1984). I anticipate making good use of it in a future commentary.

Douglas M. Parrott

TABLE OF TRACTATES IN THE COPTIC GNOSTIC LIBRARY

The following table lists, for the thirteen Nag Hammadi Codices and Papyrus Berolinensis 8502, the codex and tractate numbers, the tractate titles as used in this edition (the titles found in the tractates themselves, sometimes simplified and standardized, or, when the tractate bears no surviving title, one supplied by the editors), and the abbreviations of these titles. The abbreviations in parentheses are used only in this volume, for the sake of brevity.

I,*1*	*The Prayer of the Apostle Paul*	*Pr. Paul*
I,*2*	*The Apocryphon of James*	*Ap. Jas.*
I,*3*	*The Gospel of Truth*	*Gos. Truth*
I,*4*	*The Treatise on the Resurrection*	*Treat. Res.*
I,*5*	*The Tripartite Tractate*	*Tri. Trac.*
II,*1*	*The Apocryphon of John*	*Ap. John*
II,*2*	*The Gospel of Thomas*	*Gos. Thom.*
II,*3*	*The Gospel of Philip*	*Gos. Phil.*
II,*4*	*The Hypostasis of the Archons*	*Hyp. Arch.*
II,*5*	*On the Origin of the World*	*Orig. World*
II,*6*	*The Exegesis on the Soul*	*Exeg. Soul*
II,*7*	*The Book of Thomas the Contender*	*Thom. Cont.*
III,*1*	*The Apocryphon of John*	*Ap. John*
III,*2*	*The Gospel of the Egyptians*	*Gos. Eg.*
III,*3*	*Eugnostos the Blessed*	*Eugnostos (Eug)*
III,*4*	*The Sophia of Jesus Christ*	*Soph. Jes. Chr. (SJC)*
III,*5*	*The Dialogue of the Savior*	*Dial. Sav.*
IV,*1*	*The Apocryphon of John*	*Ap. John*
IV,*2*	*The Gospel of the Egyptians*	*Gos. Eg.*
V,*1*	*Eugnostos the Blessed*	*Eugnostos (Eug)*
V,*2*	*The Apocalypse of Paul*	*Apoc. Paul*
V,*3*	*The (First) Apocalypse of James*	*1 Apoc. Jas.*
V,*4*	*The (Second) Apocalypse of James*	*2 Apoc. Jas.*
V,*5*	*The Apocalypse of Adam*	*Apoc. Adam*
VI,*1*	*The Acts of Peter and the Twelve Apostles*	*Acts Pet. 12 Apost.*
VI,*2*	*The Thunder: Perfect Mind*	*Thund.*
VI,*3*	*Authoritative Teaching*	*Auth. Teach.*
VI,*4*	*The Concept of our Great Power*	*Great Pow.*
VI,*5*	*Plato, Republic 588b–589b*	*Plato Rep.*
VI,*6*	*The Discourse on the Eighth and Ninth*	*Disc. 8–9*
VI,*7*	*The Prayer of Thanksgiving*	*Pr. Thanks.*
VI,*8*	*Asclepius 21–29*	*Asclepius*
VII,*1*	*The Paraphrase of Shem*	*Paraph. Shem*
VII,*2*	*The Second Treatise of the Great Seth*	*Treat. Seth*
VII,*3*	*Apocalypse of Peter*	*Apoc. Pet.*
VII,*4*	*The Teachings of Silvanus*	*Teach. Silv.*

VII,*5*	*The Three Steles of Seth*	*Steles Seth*
VIII,*1*	*Zostrianos*	*Zost.*
VIII,*2*	*The Letter of Peter to Philip*	*Ep. Pet. Phil.*
IX,*1*	*Melchizedek*	*Melch.*
IX,*2*	*The Thought of Norea*	*Norea*
IX,*3*	*The Testimony of Truth*	*Testim. Truth*
X	*Marsanes*	*Marsanes*
XI,*1*	*The Interpretation of Knowledge*	*Interp. Know.*
XI,*2*	*A Valentinian Exposition*	*Val. Exp.*
XI,*2a*	*On the Anointing*	*On Anoint.*
XI,*2b*	*On Baptism A*	*On Bap. A*
XI,*2c*	*On Baptism B*	*On Bap. B*
XI,*2d*	*On the Eucharist A*	*On Euch. A*
XI,*2e*	*On the Eucharist B*	*On Euch. B*
XI,*3*	*Allogenes*	*Allogenes*
XI,*4*	*Hypsiphrone*	*Hypsiph.*
XII,*1*	*The Sentences of Sextus*	*Sent. Sextus*
XII,*2*	*The Gospel of Truth*	*Gos. Truth*
XII,*3*	*Fragments*	*Frm.*
XIII,*1*	*Trimorphic Protennoia*	*Trim. Prot.*
XIII,*2*	*On the Origin of the World*	*Orig. World*
BG,*1*	*The Gospel of Mary*	*Gos. Mary*
BG,*2*	*The Apocryphon of John*	*Ap. John*
BG,*3*	*The Sophia of Jesus Christ*	*Soph. Jes. Chr. (SJC)*
BG,*4*	*The Act of Peter*	*Act Pet.*

ABBREVIATIONS

(Abbreviations commonly found in standard English dictionaries are omitted from this list. Nag Hammadi tractates are listed at the beginning of the volume.)

A	Achmimic dialect
A_2	Subachmimic dialect
ADAIK	Abhandlungen des Deutschen Archäologischen Instituts Kairo
alt.	alternative
Apoc. Mos.	*Apocalypse of Moses*
Att (in notes)	*Attridge**
B	*Bohairic dialect*
BASP	*The Bulletin of the American Society of Papyrologists*
BDF	Blass, Debrunner and Funk*
BG	Berlin Gnostic codex (Papyrus Berolinensis 8502), ed. by Till (1955)* and Till–Schenke (1972)*
Corr.	Correction by scribe
D (in notes)	Doresse (1960)*
do.	ditto
Epiphan. *Pan.*	Epiphanius, *Panarion*
F	Fayyumic dialect
Gen	Book of Genesis
H (in notes)	Hunt*
JAC	*Jahrbuch für Antike und Christentum*
K (in notes)	Krause (1974)*
LSJ	Liddell, Scott and Jones*
LXX	Greek Version of the Old Testament (Septuagint)
NHC	Nag Hammadi Codex
NHLE	*Nag Hammadi Library in English*, 3rd ed., ed. by James M. Robinson*
NHS	Nag Hammadi Studies
NovT	*Novum Testamentum*
OLZ	*Orientalistische Literaturzeitung*
PO	*Patrologia orientalis*
P.	Papyrus manuscript
P. Oxy.	Papyrus Oxyrhynchus
par(r.)	parallel(s)
Pist. Soph.	*Pistis Sophia*
Plat. *Tim.*	Plato, *Timaeus*

* See "Works Consulted."

Pu (in notes)	Puech (1963)*
Rom	Letter to the Romans
S	Sahidic dialect
SBL	Society of Biblical Literature
sugg.	suggestion
TDNT	Kittel, G. and Friedrich, G., eds. *Theological Dictionary of the New Testament*, 10 vols. Trans. and ed. by G. W. Bromiley. Grand Rapids: Wm. B. Eerdmans, 1964–76.
T–S (in notes)	Till–Schenke*
Tr (in notes)	Trakatellis*
TU	Texte und Untersuchungen
W (in notes)	Wesseley*
VC	*Vigiliae christianae*
ZRGG	*Zeitschrift für Religions- und Geistesgeschichte*

* See "Works Consulted."

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TEXTUAL SIGNS

. A dot placed under a letter in the transcripton indicates that the letter is visually uncertain, even though the context may make the reading certain. Dots on the line outside of brackets in the transcription indicate missing letters that cannot be reconstructed but of which vestiges of ink remain.

[ ] Square brackets in the transcription indicate a lacuna in the MS in which there is every reason to believe that writing existed at one time. When the text cannot be reconstructed, or when it can only be partially reconstructed, the number of estimated missing letters, up to five, is indicated in the transcription by dots; beyond that an Arabic number is used, followed by a plus or minus sign (±). In the translation, brackets are used not only for lacunae but also for letters or portions of letters that do not make translatable sense units. Three dots in brackets indicate an unreconstructed, and therefore an untranslated, portion of indeterminate length. Brackets are not allowed to divide words: words are placed either entirely inside brackets or wholly outside, depending on an estimate of the certainty of the words they translate.

< > Pointed brackets indicate an editorial correction of a scribal omission or error. In the latter case a footnote records the MS reading.

{ } Braces indicate letters or words unnecessarily added by the scribe.

ˋ ˊ High strokes indicate that the letters so designated were written above the line by the scribe.

( ) Parentheses in the translation indicate material supplied by the translator for the sake of clarity.

† † Two daggers indicate that the words between them are considered corrupt.

INTRODUCTION

I. DISCOVERY

The thirteen Nag Hammadi codices were discovered in December, 1945, on the right bank of the Nile, near the town of al-Qasr (ancient Chenoboskia) and close to the larger town of Nag Hammadi, which is on the opposite bank.[1] Facsimile editions of all thirteen have been published. The MSS are now preserved in the Coptic Museum in Old Cairo, Egypt.

Evidence in the cartonnage used to stiffen the leather covers suggests the library was buried sometime in the last half of the fourth century C.E. (Barns et al.: nos. 63–65). It is possible the codices had been used by monks in the nearby Pachomian monasteries and were buried during a time of heresy-hunting.[2]

P. Berolinensis 8502 (commonly designated simply BG) was purchased in or near the city of Achmim, Egypt, and acquired for the Berlin Museum in 1896. At first Carl Schmidt, who initially proposed to edit it, gave it a fifth-century date, although subsequently he thought it should be dated later. Stegemann placed it in the early fifth century (Till–Schenke: 6–7).[3]

II. PUBLICATION HISTORY

The four tractates published here are two versions of *Eugnostos* and two of *The Sophia of Jesus Christ*. They are presented in parallel form because of the large amount of common material.

Eugnostos (abbreviated, *Eug*–V) is the first tractate of Nag Hammadi Codex V (1,1–17,18) and has not been published before in a critical edition. *Eugnostos, The Blessed* (abbreviated, *Eug*–III) is the third tractate of Nag Hammadi Codex III (70,1–90,13). The portions of the text and translation of *Eug*–III that are variations of sections in *The Sophia of Jesus Christ* were published in Till (1955) and Till–Schenke. However, non-parallel parts, including all the frame material, were omitted. The text and translation (modern Greek) of *Eug*–III was published by Trakatellis as part of his Harvard dissertation. His text was based on preliminary work of my own with

[1] The most authoritative account of the discovery and subsequent history of the codices is to be found in Robinson's introduction to the facsimile edition (1984).

[2] See Barns: 9–18. But for cautions about Barns's conclusions, see Shelton's introduction to Barns et al.

[3] For a brief account of the unsuccessful efforts of Schmidt to publish BG during his lifetime, see Till–Schenke: 1–2.

some modifications by George MacRae, who was the dissertation director (corrrespondence with MacRae). Translations of *Eug*–III by Krause (1974: 27–34) and myself (*NHLE*[3]: 206–43) have been published. In both cases the portion of *Eug*–V covering the missing two pages of *Eug*–III (79–80) was also published.

The two versions of *The Sophia of Jesus Christ* (hereafter, *SJC*) vary from each other in relatively minor ways. One version is the third tractate of BG (77,8–127,12), which was edited (text and German translation) by Till (1955). His edition was later revised by Schenke (Till–Schenke). Translated portions were also published by Puech (77,9–79,18; 124,9–126,16; 126,17–127,10) (1963: 246–47).

The other version is the fourth tractate of NHC III (90,14–119,18). It was published by Till with the BG version, in the sense that places where it varied from the BG text were printed in the footnotes. Unfortunately, in many instances the Till edition (and its revision) did not completely reflect the variations, particularly the orthographic ones. Krause translated the portions of *SJC*–III that vary from *Eug*–III and published them in endnotes (1974: 35–39). A translation by myself of all of *SJC*–III is published in *NHLE*[3]. In both cases, the parts of *SJC*–BG covering the missing four pages of *SJC*–III (109–10; 115–16) were also published.

In addition to the two Coptic MSS of *SJC*, one leaf of a Greek copy has survived among the Oxyrhynchus papyri. It is numbered 1081 and is presented here in a new edition, following the parallels.

III. TITLES

The title of *Eug*–III in the incipit is ⲉⲩⲅⲛⲱⲥⲧⲟⲥ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ, "Eugnostos, the Blessed," which agrees with the subscript title (90,12–13). But *Eug*–V has only faint traces of its subscript title and the incipit is very fragmentary. Enough of the latter is visible, however, to make clear that ⲡⲙⲁⲕⲁⲣⲓⲟⲥ, "the Blessed," was not part of the line. It is also evident that ⲡⲙⲁⲕⲁⲣⲓⲟⲥ could not have been part of the subscript title (see V 17,18n.). But what of "Eugnostos"? It appears nowhere in the tractate. The correct number of spaces is available in the incipit. And the same is true of the subscript, where, in addition, the only visible letter (omicron) is in the correct position for the reconstruction of "Eugnostos." But since other names would also be possible, the designation of "Eugnostos" as the title of the tractate depends on the recognition of the similarity of this tractate and *Eug*–III.

The titles of both copies of *SJC* appear in superscriptions and subscripts. The superscriptions are the same in both, except that the spelling of the *nomina sacra* in BG (ⲓ̅ⲥ̅ and ⲭ̅ⲥ̅) differs from that in Codex III (ⲓ̅ⲏ̅ⲥ̅ and ⲭ̅ⲣ̅ⲥ̅). In *SJC*–BG, the same title appears in the subscript, except that this time the *nomina sacra* are spelled as they are in the superscription of *SJC*–III. The subscript of *SJC*–III omits ⲭ̅ⲣ̅ⲥ̅, "Christ," perhaps through scribal error (see III.A, below). In regard to the difference between the *nomina sacra* in the

superscription and subscript of BG, it is noteworthy that while the former conform to the usage elsewhere in the codex (based on the Till–Schenke index), the latter are unique, suggesting a copyist's adjustment.

Till leaves ⲥⲟⲫⲓⲁ untranslated, on the ground that the word refers to the divine hypostasis who appears prominently in the tractate (1955: 55). Doresse (1948: 146) and Puech (1963: 245), however, prefer to translate it, on the ground that it refers to the teachings of Jesus found in the tractate. The latter view seems preferable because Sophia is not the dominant figure in the tractate, as one would expect if the tractate were titled after her. However, we have adopted Till's practice because it seems to have become generally accepted.

IV. THE RELATIONSHIP OF THE TRACTATES AND ITS SIGNIFICANCE

Because most of *Eug* is found in *SJC,* where it is attributed to Jesus, and because *Eug* seems to be without any obvious Christian elements, the question of priority was raised very early. It was thought that if *Eug* were composed first and had been used in the editing of *SJC,* then we would have a clear example of the movement from non-Christian Gnosticism to Christian Gnosticism.

Doresse argued for the priority of *Eug* (1948: 137–60) and was followed by Puech (1963: 248). Till, however, took the opposite position (1955: 54), without arguing the point. Schenke joined him, after carefully examining and rejecting the arguments of Doresse (1962: 265–67). (Schenke has since changed his mind [personal conversation in November, 1982].) A more persuasive approach (than that of Doresse) in favor of the priority of *Eug* was taken by Krause (1964). He began by distinguishing between the material common to both *Eug* and *SJC* and the material each has separately, and argued that that tractate was primary in which the common material and its separate material were most compatible. Using this criterion he concluded that the material special to *Eug* fitted better with the common material than did that of *SJC,* and that *Eug* therefore preceded *SJC*.

Although individual points of Krause's argument are not convincing (Parrott, 1971: 399–404), his method has had a significant effect: since he wrote, no one has attempted to argue the priority of *SJC*. It appears that as scholars have examined the tractates for themselves, in the light of his approach, they have become convinced of the greater likelihood of the priority of *Eug* by observing the artificiality of the dialogue framework of *SJC* and the differences in vocabulary and ideas between the common material in *SJC* and its separate material (on the latter point, see Parrott, 1971: 405–06). The priority of *Eug* is now usually simply assumed (e.g., Perkins: 35).

That conclusion would diminish in importance, however, if *Eug* could be shown to be Christian in some significant way. Schenke maintained that there were signs of Christian influence, without giving any specifics (1962:

265). Wilson listed terminology that might be Christian (115), but admitted that it fell short of demonstrating Christian influence. I suggested that the so-called summary section of *Eug*–III (85,9ff) was deliberately edited in a Christian direction, but it is also possible that haplography occurred (1971: 412–13; 1975: 180–81), and in any case *Eug*–V lacks the changes. The one rather clear indication of Christian influence in *Eug*–III is found at the conclusion, where editing appears to have sharpened the reference to the one who is expected (90,7–11), so that it easily is seen to refer to Christ in the next tractate, which is *SJC*. Since that sharpening is not found in *Eug*–V, it is possible that *Eug*–III has been subject to some Christian modifications, but that does not alter the basic non-Christian character of the original form of *Eug* (similarly, Ménard: 137). One should perhaps note here that the last sentence in *Eug*–V may be a direct quote from Mark 4:25 or one of its parallels, but it could also have been drawn from the common treasury of secular proverbs assumed by Bultmann as the source for the passage in the gospels (102–04).

There is another aspect of the relationship between these two tractates that needs to be discussed, namely, what appears to be their symbiosis. This is immediately suggested by their juxtaposition in Codex III. It is further suggested by the above-mentioned ending of *Eug,* which in its clearest expression, in Codex III, looks forward to the coming of one who will not need to be taught but who will "speak all these things to you joyously and in pure knowledge" (90,7–11), clearly (in Codex III) pointing to Christ in *SJC*. What could be the reason for this juxtaposition and interconnection?

When Doresse discussed *SJC,* he assumed the tractate was an attempt to make Christians think that Christ taught Gnosticism (so also Krause, 1964: 223) and suggested that the knowledge Christians had of the existence of *Eug* would have made clear to them that that was in fact a fraud (1960: 198). One suspects that problem would have been obvious to the Gnostics, which suggests then that they had something else in mind for *SJC,* something which would have made the relating of these two tractates more than a mistake.

An alternative would be that Christian Gnostics were interested in having those who knew and revered *Eug* come to know that Christ fulfilled the prophecy of Eugnostos (probably initially known by them in its more ambiguous form found in Codex V). That would make it possible for them to accept Christ as the new revealer and recognize that he had triumphed over the sinister powers, thereby opening the way for them to do so also. In other words, the intention may have been to convert non-Christian Gnostics to Christian Gnosticism.

Supporting this is the allusive nature of the references to traditional gnostic doctrines in the material added to *Eug* to produce *SJC*. The reader learns something, but not very much, about the ignorant and bad creator god (III 107,5–11), the sin of Sophia (III 114,14–18), the fall of the divine drops of light into the prison of this cosmic order (III 106,24–107,6, par.), the evil of sexuality (III 108,10–16, par.), and the punishment of the creator god and his

minions (BG 121,13–122,5). In no case is one of these doctrines presented in a fully developed way. That suggests that the intended audience was made up of those who already knew those doctrines; that is, that the intended audience were Gnostics. The one doctrine that is fully developed is the doctrine of Christ. (For a similar argument and conclusion, see Perkins, 1980: 98; see also Perkins, 1971: 177.)

Eug and *SJC* could both have a life of their own, as is demonstrated by Codex V, which has *Eug* but not *SJC*; and BG, which has *SJC* but not *Eug*. But it is the symbiotic relationship as seen in Codex III that seems to reveal the reason for the creation of *SJC*.

V. DATING

The dating of the composition of the tractates is difficult because no dateable events are referred to in them. Krause has suggested the first or second centuries C.E. for *Eug* without specifying the reasons (1974: 26). D. Trakatellis is more specific, suggesting the beginning of the second century C.E., because he thinks that *Eug* belongs early in the period in which the leading figures of Gnosticism made their appearance (32). However, those figures produced systems with clear Christian elements, whereas *Eug* has none. A date no later than the first century C.E. seems justified. An even earlier date is likely. *Eug* is directed against the views of "all the philosophers" (III 70,15). From the brief descriptions of these views, the philosophers can be identified as Stoic, Epicurean, and the theoreticians of Babylonian astrology. The latest time when these could be thought of as "all the philosophers" was probably the first century B.C.E. (Parrott, 1988).

As to the date of *SJC*, Puech has dated P. Oxy. 1081 early in the fourth century, thus providing a *terminus ad quem* (1950: 98 n. 2; 1963: 245). He also suggests that *SJC* might have been composed in the second half of the second century, or at the latest, the third century, but gives no reason (1963: 248). Till suggests a relative dating between *Ap. John* (NHC II,*1*; III,*1*; IV,*1*; BG *1*) and *Pist. Soph.* Assuming that *SJC* is an integrated whole, he argues that in it the understandable philosophical viewpoint found in *Ap. John* and its consistent development are diminished, while *SJC* seems to represent an early state in the development of a *Weltbild* that ends in *Pist. Soph.* (Till–Schenke: 56). Doresse puts *SJC* close to the first books of *Pist. Soph.* (1948: 159).

In contrast to these rather late datings, there are certain crucial elements that taken together suggest an early date. The likelihood that *SJC* was produced to persuade non-Christian Gnostics to accept Christian Gnosticism has already been mentioned. That suggests an early date, especially in view of the fact that it seems to be assumed that the intended audience knows little or nothing about Christ, although one cannot deny the possibility of a continuing body of non-Christian Gnostics to whom Christian Gnostics might have wanted to appeal.

Further, there is the absence of polemics connected with the gnostic-orthodox struggle. This is seen rather dramatically when the frame material of *SJC* is compared with that of *Ap. John*. In *Ap. John,* both the beginning and the ending contain elements that seem to refer to the conflict. John is depicted as a traditional Jewish Christian (going to the temple) at the start, who is confronted with charges against Christ by the Pharisee Arimanius. He is unable to answer them and so turns away from the temple and goes to the desert (II 1,5–19). John, then, is seen as moving from the inadequate orthodox way (based on Jewish tradition) to the gnostic way.

At the end of *Ap. John,* we sense the defensive posture of a group that anticipates attack in the instructions from Christ that the words of the revelation are to be given only to John's fellow spirits ("for this is the mystery of the immoveable race"), that John is to write down and keep secure what he has heard, and in the curse that follows against anyone who might sell what is written (probably to opponents) (II 31,28–37). There is none of that in *SJC*. In the beginning the disciples are perplexed (no reason is given) and go to the place where they have reason to think they will receive answers from the risen savior. And in the end, they are simply told to continue the savior's mission, which, according to the account, they begin to do by preaching the Gospel (i.e., what they have just heard).

Another reason for assigning an early date is the fact that *SJC* contains nothing that would clearly indicate that it had been influenced by the great systems of the middle third of the second century. There are numerous points of contact, of course, but nothing that demonstrates dependence. Finally, when one examines the attempt in *SJC* to integrate the person of Christ into the system of *Eug,* it is clear that problems remain: Christ is identified with Son of Man, but not with Savior; but a major section on the work of Christ (III 106,24–108,16, par.) is placed immediately after the section on the appearing of Savior, who is the son of Son of Man (III 106,15–24), which would lead one to think that a second identification of Christ — this time, with Savior — was being made. Perhaps in an attempt to resolve this confusion, the bridge section, which provides a summary of sorts, in *SJC* identifies Savior with Son of Man and ignores the son of Son of Man (BG 108,1–7) (although he is mentioned in the *Eug*–V parallel). All this suggests that in *SJC* we are at the beginning of the process by which Christian Gnosticism was to become rationalized or theologized.

Taken together, then, these points tend to the conclusion that *SJC* should be dated early. If *Eug* is dated in the first-century B.C.E., then *SJC* should probably be dated late in the first or early in the second century.

VI. ORIGINAL LANGUAGE

Prior to the identification by Puech of P. Oxy. 1081 as a leaf from a Greek copy of *SJC* (1950: 98, n. 2), Doresse asserted that *SJC* was composed origi-

nally in Coptic (1948: 152). But once the identification was made, a Coptic original became improbable. And given a Greek original of *SJC*, a Greek original of *Eug* is very likely. Further confirmation of this is provided by the presence in *Eug*–III of an untranslated conjugated Greek verb (75,8); evidently it was unfamiliar to the scribe-translator, so he left it as it was.

VII. PROVENANCE

Trakatellis holds that nothing can be concluded about the provenance of *Eug*. The fact that the scribe of *Gos. Eg.* has the name Eugnostos as his spiritual name, and could therefore be the same person as the writer of *Eug* (on the unlikelihood of which, see the next section), might suggest Egypt. But Trakatellis argues (following Böhlig–Wisse) that one cannot be certain that *Gos. Eg.* was in fact directed to the Egyptians (32).

There is, however, another element in *Eug* that suggests Egypt, namely, the reference to "the three hundred sixty days of the year" (III 84,4–5). In *Eug* the number of days of the year is thought of as existing because it is a reflection ("type") of the 360 supercelestial powers. Hence it is part of the necessary ordering of things. From ancient times the Egyptians had calculated the year as having 360 days, divided into twelve months of thirty days each, plus five epagomenal days (Bickerman: 42). Furthermore, when the Romans conquered Egypt they left the 360 day period intact, decreeing only that every four years another day should be added to the epagomenal days (Decree of Augustus, 26 B.C. [Bickerman: 49]), thus bringing the Egyptian year into line with the Julian year, which was standard elsewhere in the Roman Empire.

Przybylski has suggested several possible sources other than Egypt for the 360 day reference (1 Enoch, Jubilees, a purely theoretical rather than a practical calendar, ancient Babylon) (60–62), but it seems unlikely that any of them would have been the source without some word of explanation to the reader. It was only in Egypt where such a reference would have been taken for granted.[4]

A further reason for believing in an Egyptian provenance is found in the discussion of sources in Section IX.

If *Eug* had an Egyptian provenance, it is reasonable to think that *SJC* had one also.

[4] As noted, 360 days did not constitute the whole year for the Egyptians. But the references in *Eug*–III and *Eug*–V do not claim that, and indeed *Eug*–III seems to suggest that it is only a part of the year, with its strange word order and odd (for the context) preposition: ⲡϣⲙⲧ{ⲧ}ϣⲉⲥⲉ ⲛ̄ⲧⲛ̄ ⲧⲉⲣⲟⲙ<ⲡ>ⲉ ⲛ̄ⲥⲟⲟⲩ, lit., "The three hundred sixty *from* the year days" (84,4–5). It should be noted that the Valentinians also assumed a 360 day period (Iren., *Haer.* 2.15.1, and *Val. Exp.* [XI,2] 30,34–38).

VIII. WRITERS AND AUDIENCES

Eug

The name Eugnostos is not widely attested, but there is one reference to it (Pape and Bensler: s.v.; contra Bellet [47]). From the tractate there is no reason to think that it is anything other than a proper noun (derived from an adjective). It may be a spiritual name here (in contrast to a birth name), since Eugnostos is the spiritual name of the scribe of the colophon of *Gos. Eg.* (III 69,10–11). Or, if we can assume that the non-Christian *Eug* was earlier than the colophon of the Christianized *Gos. Eg.*, it may be that the name became spiritual within a gnostic community because it was the name of the revered writer of our tractate. Bellet's conjecture that Eugnostos is the title of an official in a gnostic circle requires for credibility an unlikely transposition, since the title should be in second position in relation to the name of the person possessing the title. Such a transposition has not been found in other sources, as Bellet himself admits (47 and 55–56).

The designation ⲡⲙⲁⲕⲁⲣⲓⲟⲥ , "the Blessed," which appears only in *Eug*–III, would probably not have been applied by the writer to himself, since it is honorific, and should therefore be considered secondary. It may have been inserted to indicate that Eugnostos was dead. Such usage was not limited to Christian communities, contrary to Bellet (55) (see *TDNT* 4:362 [Hauck] and LSJ: s.v.).

The writer of *Eug* may have been a teacher of some significance, since his writing is preserved in two quite different versions, testifying to long usage. In view of the fact that the compiler of Codex III placed *Gos. Eg.* and *Eug* side-by-side, he may have identified Eugnostos with the scribe of the colophon of *Gos. Eg.* If that was the case, it seems unlikely that he was correct (contra Doresse, 1948: 159; 1960: 196), in view of the probability that *Eug* was considerably earlier than *Gos. Eg.*

Eug is ostensively addressed to "those who are his" (III 70,1–2). "His" may refer to Eugnostos himself, in which case the audience would be his disciples. But one gains the impression from the tractate that the audience may not be familiar with some of Eugnostos' teachings (see, e.g., III 74,12–14). If that is the case, "his" could refer to a deity to whom the audience is thought to belong. "Sons of Unbegotten Father" are mentioned in III 75,22.

SJC

The author of *SJC* wants it to appear that he is a disciple (III 91,12–19, par.).[5] However in point of fact we have no knowledge of who the author is.

[5] In *Pist. Soph.*, Philip, Matthew and Thomas, all of whom are named in *SJC* (along with Bartholew and Mary), are designated as "those who are to write everything that Jesus says" (71,18–72,1; 72,11–20).

It seems clear, however, who the audience is. It is made up of those who, like the disciples in *SJC*, seek answers to basic questions about the meaning and purpose of the whole cosmic system, and about their place in it. As mentioned above, they are probably non-Christian Gnostics who are being encouraged by the writer to adopt Christianized Gnosticism.

IX. SOURCES OF EUGNOSTOS

It may be that *Eug* originally existed without the letter format, as a cosmogonic text, as Krause has suggested (1964: 222). The minor items that make it a letter could easily have been added, but there is no way to be certain (see XVII below).

There is evidence, however, that *Eug*, as we have received it, in both its versions, is the result of major earlier editorial activity. That can be seen in two places: in the first major portion of *Eug* (III 70,1–85,9, par.) (Part A), where two originally separate speculative patterns seem to have been combined; and in the second major part (III 85,9–90,3, par.) (Part B) where evidence is found that it may originally have been an independent unit.

A. Two Speculative Patterns in Part A

The two patterns emerge when a comparison is made of the first group of major deities and the second, the latter of which is described as "the type of those who preceded them" (III 82,10–11, a phrase omitted in *Eug*–V!), that is, the type of the first group. The following chart shows the comparison:

First Group (III 71,13–82,6, par.)	*Second Group* (III 82,7–83,2, par.)
(Variant terms found in only one text are indicated.)	
1) He Who Is; Unbegotten; Father of the Universe; Forefather; First Existent (III) (III 71,13–75,2,3)	1) Unbegotten (III); Unbegotten <Father of> All things (V). *Consort*: All-Wise Sophia.
2) Self-Father; Self-Begetter; Confronter (III); Self-grown, Self-constructed Father (III); He who Put Forth Himself (V) (III 75,3–11; 76,14–17)	2) Self-begotten. *Consort*: All-Mother Sophia (III).
3) Man (V); Immortal Man; Immortal Androgynous Man (III); Self-perfected Begetter (V); Begetter Mind who Perfects Himself (V); Begotten; Perfect Mind (III); Father; Self-Father Man; Man of the Depth (V); First Man (III).	3) Begetter (III); Begotten (V). *Consort*: All-Begettress Sophia (III).

Consort: All-wise Begettress Sophia; Thought, She of All Wisdoms, Begettress of the Wisdoms (V); Truth (V); Great Sophia (V). (III 76,19–V 8,32)

4) First-begotten Son of God (V); First Begetter Father (III); Adam of the Light (III); son of Man. *Consort*: First-begotten Sophia, Mother of the Universe; Love. (V 8,33–III 81,21)

4) First Begetter (III); Begotten of the First (V). *Consort*: First Begettress Sophia (III).

5) Savior, Begetter of All Things; All-Begetter (84,13) Son of Son of Man (V 13,12–13). *Consort*: Sophia, All-Begettress (III); Pistis Sophia (III 81,21–82,6)

5) All-Begetter (III); All-begotten (V). *Consort*: Love Sophia.

6) Arch-Begetter (III) (V, in lacuna). *Consort*: Pistis Sophia.

The most obvious and significant thing to observe is that the second group has one more deity than the first. It is also notable that the name of the consort of the fifth deity in the second group, namely, Love, is one of the names of the consort of the fourth being in the first group. Also, the name Pistis Sophia, which belongs to the consort of the sixth deity in the second group, is one of the names of the consort of the fifth deity in the first group. Notable also is the fact that the second group lacks the terms Man, Son of Man, Son of Son of Man, and Savior.

Contrary to III 82,10–11, then, the second group is not now the type of those who preceded them in any complete sense.

If we ask which list is primary, the answer seems to be the second, since the number six is important subsequently in the tractate (see discussion below), whereas the number five is not.

If we assume that III 82,10–11 originally was correct, the first group once had six members; now it lacks Arch-Begetter.

The reason for the dropping of the antetype of Arch-Begetter seems to be that another pattern was superimposed on the first group, the pattern of Immortal Man, Son of Man, and son of Son of Man—Savior. This pattern had no figure to identify with the antetype of Arch-Begetter.[6]

[6] The name Arch-Begetter (by some translators, simply transliterated as Archigenetor) does not appear in *Eug* after III 82,18; however, it does appear in *SJC*, in a non-*Eug* section, where it is identified with Yaldabaoth, the ignorant and malevolent creator god (BG 119,14–16).

The original form of the first group, then, would have resembled that of the second, except raised to a higher level of perfection. Thus, Unbegotten Father in the second group has a consort, while Unbegotten in the first is simply one. Moreover, Unbegotten in the second group is merely father of the multiplicities ("all things"), while Unbegotten in the first group is Father of the Universe. Therefore the first group would originally have looked something like the following:

1) He Who Is; Unbegotten; Father of the Universe; Forefather; First Existent.

2) Self-Father; Self-Begetter; Confronter; Self-grown, Self-constructed Father.

3) Begotten; Self-perfected Begetter; Perfect Mind; Begetter Mind who Perfects Himself (V). *Consort*: All-wise Begettress Sophia; Thought, She of All Wisdoms, Begettress of the Wisdoms; Truth; Great Sophia.

4) First-begotten; First Begetter Father. *Consort*: First-begotten Sophia, Mother of the Universe.

5) Begetter of All Things; All-Begetter. *Consort*: Love Sophia.

6) Arch-Begetter. *Consort*: Pistis Sophia.

The pattern here is one that is found in Egyptian religion: An initial all-encompassing divinity (Amun, in Egyptian thought), creates a separate divinity by himself (i.e., no consort is involved). This divinity is then responsible for the creation of four other divinities, each of whom have a single female consort, thus making a total of eight (in Egyptian thought, the Eight *Urgötter* of Hermopolis). These, in turn, are responsible for the creation of various heavenly realms and other divine beings, leading ultimately to the structures of this world (in Egyptian thought, they create the gods who bring structure to the cosmos). This pattern can be traced to the Theban theology of the Ramesside period and (judging from *Eug*) became more abstract and hence more universal by the end of the Ptolemaic period. Since the pattern was not found elsewhere in the period under study, it seems reasonable to think that Egyptian religion is its source (Parrott, 1987: 82–88).

The pattern imposed on this reconstructed original pattern, namely, the pattern of three androgynous men, Immortal man, Son of Man, and Savior, appears to be the result of speculation on the first five chapters of Genesis. An important clue to that is the identification of Son of Man with Adam. He is not earthly Adam, of course, but his antetype, Adam of the Light (III 81,12), who exists in the transcendent realm. Another clue is the identification of Son of Man as also "Son of *God*" (V 9,2–3).

The idea that Adam was androgynous comes from Gen 1:27 and 5:1, where it is said that God created Adam male and female. He also created him in his own image, which can be taken to mean that God himself is man and that he too is androgynous. Hence, if antetype Adam is Son of Man, antetype God is Immortal Man, Adam's father. Son of son of Man–Savior

should then in all probability be identified with the antetype of Seth, since only of Seth is it said that he was begotten in Adam's image (Gen 5:3) (and hence was androgynous).

The three man pattern appears to presuppose a myth like that found in *Apoc. Mos.*, where God is the benign ruler and Seth is the eschatological savior of Adam's progeny (13.1–3). One can speculate that the reason for combining this pattern with the Egyptian one was that those who thought of Seth as a savior felt the need to give their beliefs the support of a broader theological-philosophical context. The beginning of *Eug* makes clear that the writer, at any rate, felt that he was having to deal with a spiritual threat from various philosophical teachings — teachings that presupposed either that there was no transcendent world (Stoicism and astrology) or, if there were, that there was no connection between that world and this one (Epicureanism) (Parrott, 1988: 166–67).

The two patterns were combined by the simple expedient of adding the names of the second pattern at appropriate places. This is the same method used in *SJC,* where, in the Christianization process, Christ is identified with Son of Man. Probably the same thing has occurred in such tractates as *Ap. John* and *Gos. Eg.* (see Krause, 1964: 223; Hedrick, 1981). Since the names of the consorts are present in the second group, which was not affected by this combining, it seems likely that the three-man pattern lacked such names, and was simply identified as androgynous. As we have noted, because there was no fourth man, the antetype of Arch-Begetter (in the second group) was dropped. But instead of merely dropping his consort Pistis Sophia, the editor identified her with the consort of the preceding figure, which led, then, to the shifting of the name "Love" from that figure to the next preceding one. These names must have had some importance in the conceptuality of the editor, but what it might have been at the early date of *Eug* is not clear.

Part A then permits us to see the combining of a universalized Egyptian cosmological system and a speculative system based on Genesis. To the extent that these or similar elements are present in combined and elaborated form in later tractates, such as *Ap. John* and *Gos. Eg.*, we are probably justified in thinking of *Eug* as the source.

B. An Originally Independent Second Part: Part B (III 85,9–90,3, par.)

The originally independent character of Part B is suggested by the fact that it is at odds in a number of important ways with the earlier part of the tractate. The following analysis will show the points of conflict.

Part B is introduced by a bridge section, whose purpose is to relate it to the foregoing. In particular, the intention is to relate the number of aeons in Part B to those in Part A and to suggest that the aeons to be described are the types of the preceding ones. It is here that the problems begin.

The earliest version of the bridge section is undoubtedly in *Eug*–V (13,8–20), as Krause observed (1964: 221), which states that three aeons preceded (the same number as in Part B), with another aeon (that of Unbegotten, presumably) embracing them. The three are the aeons of Immortal Man, Son of Man, and Son of Son of Man. Left out of account, however, are Self-Begetter (the reflection of Unbegotten) and the twelve aeons created by All-Begetter for the twelve angels (III 84,13–17, par.). To be sure, no aeon is mentioned as having been created for Self-Begetter in Part A, but neither is one mentioned for son of Son of Man. So the three aeons of the bridge section (in *Eug*–V) do not accurately reflect the preceding material. It appears that they were designed to meet the need created by the presence of three aeons in Part B, in the light of what might be called the typological dogma.

What is described subsequently is called "the Eighth that appeared in Chaos" (III 85,19–21, par.). "Eighth" is probably to be thought of as the highest sphere of the visible cosmos (Chaos), perhaps the sphere of the fixed stars (the seven planets—including the sun and moon—each having their own spheres below it; for the fixed stars, see the description of the "multitudinous lights" in III 86,6–8). However, one cannot rule out the possibility, in view of the discussion below, that "Eighth" refers to the eighth day of creation.

The creation described in Part B is said to be the work of Immortal Man, even though his work seemed to have been concluded in Part A (V 8,15–18). The whole section appears to be based on Genesis 1–5, as was the case with the three-man pattern earlier. The clue to the Genesis connection is in the discussion of the androgyne "Assembly" (ⲉⲕⲕⲗⲏⲥⲓⲁ), which begins in III 86,24, par. Its female portion is called "Life" (ⲍⲱⲏ), and it is explained that in this way (by giving her this name) "it might be shown that from a female came the life in all the aeons" (III 87,5–8, par.). That is closely parallel to the LXX version of Gen 3:20, where the woman is given the name Ζωή rather than Eve, and where it is explained that she has that name "because she is the mother of all living things" (ὅτι αὕτη μήτηρ πάντων τῶν ζώντων).

Her mate, however, retains the name of the androgyne, as also happens in Genesis 3, but here he is called Assembly rather than Adam. The replacement of "Adam" with "Assembly" seems strange at first, since the Greek for "Assembly" is feminine. It thus breaks with the convention that the gender of names taken from common nouns should be the same as the sex of the being who is named (but see III 112,7–8, where it also occurs). However it seems clear that the writer is simply following the pattern of Genesis 3, without giving much thought to the convention. (Knowledge of the Hebrew Bible, where the word usually translated ἐκκλησία in the LXX is masculine [קהל], is unlikely in view of the general lack of such knowledge among Egyptian Jews [e.g., Philo].) In any case, there is no hint of this change of terminology in Part A, where, as has been noted, the term Adam is used (III 81,12, par.).

The change suggests that behind the account in Part B lies a body of speculative thought identifying antetype Adam (taken in a collective sense) with the type of an assembly that would subsequently appear, perhaps the assembly of the Gnostics. This seems unrelated to the statements in Part A that antetype Adam was Son of Man, "of the Light" (III 81,12, par.), and the type for time (III 83,22–23, par.).

The editor of *Eug* seems unaware of the tension here, or, indeed, that speculation on Adam lies behind Assembly. In what appears to be an editorial expansion (since it relates Part B to Part A), he identifies Assembly as the type not of Son of Man / Adam of the Light but of "the Assembly that surpasses heaven" (III 86,22–24, par.), which is described in III 81,3–10, par., and is in fact the creation of Son of Man / Adam (III 81,1–12, par.).

Assembly and his mate begin the spiritual generation that leads to the appearance of multifarious immortals (III 87,8–88,3, par.). The creation of the immortals is surprising, since the aeons of the immortals had earlier been described as above the sphere of the Eighth (III 85,17–18, par.). (This generating activity suggests typological speculation on Gen 4:25–5:32, where the sons of Adam and Eve are listed, along with their amazingly long life spans.)

The immortals in turn provide themselves with great kingdoms, through the authority of Immortal Man and his consort Sophia (III 88,3–89,3, par.), who is here given the name "Silence," which is different from her name in Part A, namely "All-wise Begettress" (III 77,3–4, par.). This realm, then, is said to provide the types for all subsequent creations (III 89,6–15, par.). That would seem to be in tension with the statement in Part A that our aeon is the type of Immortal Man (III 83,20–22, par.) (not the type of a separate realm created by him) and that temporal aspects of our aeon are the types of other beings described in Part A (III 83,22–84,11, par.).

In addition to these points of tension, it is worth noting that Part B seems to have been diminished in size as a result of being connected with Part A. The three aeons that have already been mentioned (V 14,3–7; III 86,8–13) are (1) beginning (V) or first (III), (2) the middle, and (3) the unending (V) and/or the perfect (V and III). Little is said about the first two in Part B and attention is concentrated on the third. However, the identification of the first two is important for our discussion, and that can be attempted by looking more closely at the third aeon.

The third aeon is named for Assembly (III 86,14–17, par.). If Assembly is initially antetype Adam and Eve (as androgyne), and then antetype Adam alone, then it would be reasonable to think that the third aeon is to be related (as antetype) to the account of creation that begins in Gen 2:4. The term "unending" would be appropriate, since there is no concluding formula for creation there, as there is in Gen 2:1. The term "perfect" would also be appropriate, since the third contains the ideal patterns for subsequent creations.

If that is the third aeon, then the first ("beginning") would perhaps be connected with the creation account that starts with Gen 1:1 ("In the beginning. . . ."). The second, "the middle," then might refer to the divine sabbath in Gen 2:2–3, which identification would be supported by V 14,7–9, as it is restored ("[The first] in it was called ['Above] Unity [and Rest']," implying that "Unity and Rest" was the Second aeon) (but note the *Eug*–III and *SJC* parallels).

These three, then, may well have reflected the whole of the Genesis creation account and been intended to present a complete account of cosmic origins. One can conjecture that the description of the three was truncated by the elimination of most of the discussion about the first two aeons, in order to fit the account into the scheme established in Part A.

When one takes into consideration the other differences we have noted, it is not unreasonable to think that originally Part B (minus the bridge section and the conclusion, and with the inclusion of the deleted material) stood by itself, as an account of the creation of the cosmos by the antetype of the creator God of Genesis, namely androgynous Immortal Man. The first aeon would perhaps have been the super-celestial and invisible realm, the third, the visible realm, and the second, the space that separated the two. The account may well have ended where it ends now, just at the point where our part of the visible cosmos would come into existence.

To summarize, in its present context, Part B appears to be a description of the highest level of the visible universe (the Eighth), and its three aeons are seen as types of three supercelestial and hence invisible ones. The evidence suggests, however, that Part B was originally an independent speculative account based on Genesis 1–5, which provided a total description of the universe, up to the point of the creation of the world as it is.

Looking back on the whole of this section, we have found that Part A is made up of two originally different speculative systems that have been combined; and now, in the discussion of Part B, we have found a third speculative scheme, which an editor has attempted to bring into some sort of harmony with Part A.

One must ask why it would have seemed necessary to combine these three. Why not simply start fresh in constructing a speculative system that would be inwardly consistent? First, as we have learned from the critical study of the book of Genesis, the bringing together of accounts that speak essentially of the same thing (e.g., the accounts of creation, the flood, etc.) may be a sign of the alignment of groups for whom these accounts had sacred significance before that alignment. The recognition that one of the systems contains an indirect reference to Seth, suggests the identity of one of the groups — Sethians, or more likely, proto-Sethians. It was this group that made use of the Egyptian cosmological pattern. An ideological reason has already been suggested for that — to have a broader theoretical structure for dealing with philosophical challenges. But the fact that it was Egyptian may suggest a strong Egyptian component in the group, for whom the pattern

would have had special significance. As to Part B, it is not possible to identify what group might have held it in special regard, but it is so different from Part A that there must have been a separate group of origin. Second, there is the conviction that truth is a self-consistent unity (V 6,9–14; 17,13–15). That is, the various parts of truth must agree among themselves. If one believes that different parts of truth are communicated separately, as the final editor of *Eug* appears to, then one could conclude that when those parts are put together, probably under the guidance of Thought (V 3,29–4,5, par.), one would have a broader, but, *ex hypothesi*, still consistent, expression of Truth. Obvious differences among the parts could be ascribed to human error in the reception of revelation and therefore could be thought of as correctable at a later time (III 90,4–11).

It may be that this explanation would also account for later developments in gnostic systems, where disparate elements seem often to be involved.

It should be noted here that there is nothing in the sources of *Eug* that can be considered classically Gnostic. The use of the theory of types means that both parts of *Eug* assume that the structures of this world are reflections of the supercelestial world, and not the creation of an inferior deity. There is only one reference to distinctively gnostic ideology, and that seems clearly editorial (III 85,8). However, *Eug* should nonetheless be considered proto-Gnostic, since it provided a theoretical basis for later developments that led to classic Gnosticism, as *SJC* shows.

X. RELATIONSHIP OF THE TEXTS

We have already noted that *Eug* was prior to *SJC* and that *Eug*–III was apparently edited in the light of *SJC* by sharpening the prediction at the end. Since that sharpening is only apparent because of the parallel in *Eug*–V, the latter's reading is probably to be thought of as earlier here. In addition to the prediction, there are two other places, which we noted, where *Eug*–V seems earlier than *Eug*–III, namely, the titles in the incipit and subscript.

We must now look at other evidence that bears on the question of the relationship of the texts.

An examination of the parallels shows that the two texts of *SJC* are very close. Differences in vocabulary and sentence structure mostly seem to reflect different Coptic translators rather than different Greek *Vorlagen*. Gaps in one text in comparison with the other, which are infrequent, can be explained as the result of homoioteleuton (e.g., BG 89,16–17, which is lacking in *SJC*–III) or minor editorial activity (e.g., BG 83,17–19, which is also lacking in *SJC*–III). If we take into consideration P. Oxy. 1081, which is very similar to the two Coptic texts, we are probably justified in thinking that there was only one major edition of *SJC*.

A further examination shows that the text of *Eug* used in composing *SJC* generally was closer to *Eug*–III than to *Eug*–V. A good indication of that is the bridge section (III 85,11–21 ‖ BG 108,1–18; V 13,8–18). *SJC*–BG has

two aeons, which are embraced by a third. *Eug*–III has the same pattern, although the first two are listed in reverse order. But *Eug*–V has three aeons, embraced by a fourth. Beyond that we can observe that the parallels between *Eug*–III and the two copies of *SJC* are very close, both in terms of the extent of text in parallel sections and in language. On the other hand, *Eug*–V differs, in regard to the extent of text alone, some eighteen times, at points where the other texts agree with each other.

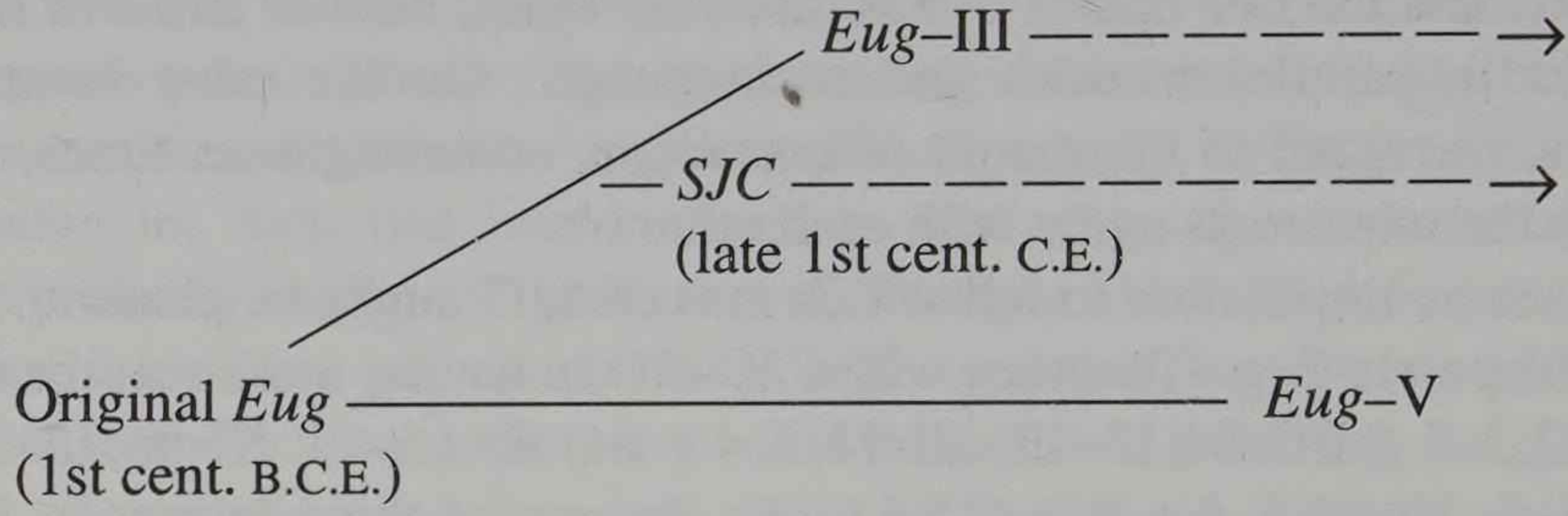
It seems impossible to tell which text of *SJC* might be closer to *Eug*–III. At four points *Eug*–III agrees with *SJC*–BG in having more text than *SJC*–III (III 72,3–6 ‖ BG 84,13–17; III 74,3–4 ‖ BG 89,16–17; III 86,22–24 ‖ BG 111,3–5; III 89,5–6 ‖ BG 115,14–15). In two of these instances, however, the lack in *SJC*–III might well be the result of homoioteleuton. In the other two, scribal error of some sort would not be surprising. There are also a few places where *Eug*–III and *SJC*–III agree against *SJC*–BG (e.g., III 72,11–13 ‖ 95,5–7 ‖ BG 85,6–9; III 73,12–13 ‖ 96,7–10 ‖ BG 87,1–4; III 76,23–24 ‖ 101,7–8 ‖ BG 94,9–11; III 87,9 ‖ 111,12 ‖ BG 112,3), but these are minor and attributable to coincidence, and may have arisen in the process of translation into Coptic.

Although the text used in the composition of *SJC* more closely resembled *Eug*–III than *Eug*–V, there are two significant places where *Eug*–V is closer to *SJC*. First, after the address proper, *Eug*–V has the same verb as the *SJC* parallels (V 1,3 ‖ III 92,7 ‖ BG 80,4), ⲧⲟⲩⲱϣ, "I want" (Gr. θέλω). Neither that verb nor an equivalent is found in *Eug*–III. And second, in the last sentence of *Eug*–V, both it and the two *SJC* parallels have the word ⲛ̄ⲥⲟⲩⲟ, "more." That word and the sentences it is found in have no parallel in *Eug*–III. Although the sentences are not exact parallels, there is a similar idea in both (*Eug*–V: "To everyone who has, more will be added"; *SJC*: "that you [the disciples] might shine in Light [even] more than these."), which suggests that at this point the writer of *SJC* was looking at a text of *Eug* closer to *Eug*–V.

We can conclude that the text used in the composition of *SJC* was generally like that of *Eug*–III, but that in a few places it was closer to *Eug*–V. Changes in the text that resulted in *Eug*–III, as it stands, would have occurred subsequent to the composition of *SJC*.

In comparison with *Eug*–III, *Eug*–V appears to have undergone considerable expansion. Although *Eug*–V has one significant gap (it lacks III 73,14–20), there are fourteen instances where it has more text (according to the arrangement of parallels in this text and excluding the section corresponding to the missing pp. 79–80 in *Eug*–III). It should probably be thought of as later than the text represented by *Eug*–III. However, as we have noted, it seems to have some readings that are earlier. *Eug*–V, then, appears to have developed independently and to have been subject to modification over a longer period of time.

The following time chart diagrams the conclusions about text relationships arrived at above:



It is not clear why *Eug*–III and the *SJC* texts did not share the extensive kind of modification that is found *Eug*–V. It may have had to do with the pairing of *Eug*–III and *SJC*, which could well have acted as a brake on normal scribal tendencies to add glosses, since it would have been evident that the texts had to remain quite similar. (That assumes that *Eug*–III and *SJC* were paired for most of their textual history.) It is also possible that both texts came to be thought of in some measure as scripture among certain groups of Gnostics.

The Coptic versions of *Eug* and *SJC* were translated by different persons. That is shown by the passage left untranslated in *Eug*–III, and its parallels (75,7–8 ‖ III 99,8–9 ‖ BG 91,10–12 ‖ V 4,21–3). In no case is that passage treated the same. While *Eug*–III does not translate it, *SJC*–III attempts to do so, but does it incorrectly, and *SJC*–BG also tries and succeeds. In *Eug*–V, the passage is translated, but quite differently from *SJC*–BG. (For a reconstruction of the Greek, see the section later in the volume on P. Oxy. 1081 [lines 46–50].)

As to the Coptic translations in their totality, *Eug*–III, *SJC*–III and *SJC*–BG all seem related. The grammar, sentence structure and vocabulary are frequently the same. In contrast, *Eug*–V is often quite different. The similarities of *Eug*–III, *SJC*–III and *SJC*–BG may be accounted for by assuming that they were translated by members of the same or related scribal groups, which had developed more or less common translation traditions. (For individual differences between the translators of *Eug*–III and *SJC*–BG, see endnote 4.)

XI. THE CODICES

A codicological analysis of NHC III has been done by Frederik Wisse (1975). In the process he has also described the characteristics of the scribal hand. Codicological analyses of NHC V and BG have been done by Robinson (1979: 16–30; 36–44). His analysis of BG supersedes the one in Till–Schenke (331–32). Further developments in the analysis of these

codices are to be found in Robinson (1984: chaps. 3 [The Quires]; 4 [The Rolls]; 5 [The Kollemata]; and 6 [The Covers]).

As to the dating of the codices themselves, the material in the cartonnage of the leather cover of NHC V is dated between 298 and 323 C.E. (Barns, et al.: 3), which provides a *terminus a quo* for the inscribing of the codex, but is only suggetive of the *terminus ad quem,* since the scraps used for the cartonnage could have come from a time considerably before the time of inscribing. Unfortunately the cartonnage of Codex III is no longer extant (*Facsimile Edition*: xiii). The date of BG was discussed above (see I). A recent examination of the cartonnage from the BG cover suggests that the cartonnage should be dated sometime late in the third century or early in the fourth (Treu).

XII. PHYSICAL STATE OF THE TRACTATES

Eug–V. The Codex as a whole is unevenly preserved (Parrott, 1979: 3–4), and *Eug* is the least well preserved of all the tractates. Substantial portions of the tops and bottoms of all the leaves are missing (more of the latter than the former). In addition, the first eight pages have significant gaps in the midst of the remaining text. Fading occurs throughout and is particularly marked on the first three right-hand pages. Flaking is found on p. 11.

It should be added that the quality of the papyrus is among the poorest in the library. Examples of this can be found on pp. 1 and 5, in the breaks in the vertical fibers, and the heavy, discolored horizontal fiber on p. 6, all of which forced the scribe to compensate in one way or another.

Numerous fragments were placed prior to the publishing of the facsimile edition (1975) and therefore need no comment here. However, two were placed subsequently. On August 8, 1977, Stephen Emmel, working at the Coptic Museum in Cairo, placed two fragments, nos. 1 and 40, in the inside lower margin area of pp. 5 and 6, thus providing more text at the beginning of 5,27–29 and at the end of 6,29–31 (see 9*f/10*f in Addenda et Corrigenda in Robinson, 1984).

Eug–III and SJC–III. Three leaves are missing from the tractates: 79–80, 109–10, and 115–16. Wisse has proposed that they (and three others in the codex) were removed by a dealer for showing to prospective buyers, which would sugget that they may still be extant (1975: 227).

Damage attributable to age and rough handling by the discoverers or middlemen is very limited in comparison with Codex V. Reconstruction of the text is required on pp. 70–74 (lower inner margin area), 73–88 (middle of the top area, extending down to the 5th line at one point), 87, 89, 93 (top outer corner), 95–100 (top, toward the inner margin), 105–14 (middle, inner margin area), 117–19 (middle third of page, from the inner margin to approx. 3 cm. from the outer margin). The MS is remarkably free of flaking or fading.

SJC–BG. The leaves on the whole are well preserved. Restorations are needed on pp. 96 (outer margin area), 97–106 (top margin area) and 111–18 (inner upper margin area). Fading occurs on pp. 77–79 and 118. One leaf

(85–86) was cracked or torn in antiquity subsequent to inscribing and was repaired with narrow strips of papyrus pasted over the break on both sides of the leaf. The strips on p. 86 partially cover letters of the text.

XIII. SCRIBAL CHARACTERISTICS

A. Errors and other Peculiarities

Eug–V

I have earlier listed some of the errors found here (1979: 4–5). The present list is based on a more intensive study of the tractate and is therefore more complete.

1. Errors corrected by the scribe
   a. Haplography corrected by letters written above the line or in the margin at the place of omission: 6,6.24; 7,17. In each case a stroke is placed above the letter. That occurs elsewhere in the codex only in 28,8.22. For similar corrections without a stroke, see 26,6.10.18; 27,3; 31,9.13; 56,23. This difference suggests there may have been more than one corrector of the codex.
   b. Deletion of incorrect letters by dotting: 7,26.33.
   c. Replacement of incorrect letters by letters written on top of them (i.e., covering them) without erasure: 2,18; 9,1; 10,3; 14,4.
   d. Marking out of an unnecessary letter: 14,4.
2. Errors not corrected by the scribe.
   a. Haplography: 2,16; 8,10; 9,17; 10,18.
   b. Unnecessary letters: 5,18; 15,4.
   c. Incorrect letters: 5,18; 6,29; 7,16; 7,20–22; 7,27; 8,7; 10,19.
3. Other peculiarities
   a. Omission of a circumflex with ⲥⲱ at 17,7.
   b. Use of a dot ("stop") to set off an attributive from the noun it depends on (5,4; 7,10; 17,14), perhaps as a way of rendering a Greek attributive adjective in the second position (note that the parallels for 5,4 and 17,14 have relative clauses in place of the attributives).
   c. Use of low dots as word separators in 8,7.16; 12,10 (see also 34,10).
   d. In 7,25 a dot may replace a sentence pronoun.
   e. Numeral written at end of 11,20 (a gloss, similar to those later in the codex [Parrott, 1979: 5]), with a stroke above.
   f. Instead of using a second present with a noun and an adverbial expression, the scribe in one instance uses a sentence pronoun and puts the adverbial expression in first position (11,14). Also sentence pronouns are used as shorthand for ϣⲱⲡⲉ ⲉ- in 7,24–29 and for ϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ⲭⲉ in 11,18–20 (cf. III 106,22).
   g. ⲭ is mistakenly written for ⲭ in 6,29; 7,20–22.

Eug–III and SJC–III

The scribe of Codex III is much more error prone than his counterpart in Codex V.

1. Errors corrected by the scribe.
   a. Haplography, corrected by letters written above the line at the place of omission: 72,14; 91,11; 95,2; 105,8; 113,11.
   b. Replacement of erased or partially erased letters by letters written on top of them: 70,2; 71,21; 72,8.21; 73,12.19.22; 77,16; 84,3; 85,9.16; 87,10; 89,10.12; 91,2; 94,15.20; 96,15 (correction of dittography); 97,11; 100,21; 102,7; 106,13; 107,1.6; 113,11; 118,2.5.6; 119,7.
   c. Erasure of unnecessary letters, etc.: 81,11 (erased point); 85,8; 87,22; 92,24 (erased dot); 95,24; 96,14 (erased stroke).
   d. Replacement of marked out letters by letters written above them: 72,12; 95,6 (marking out omitted); 97,18; 113,8. In all of these a change of meaning occurs.
   e. Marking out of unnecessary letters: 72,12; 89,10; 95,6; 106,19 (dialectal change); 113,8.
   f. Re-forming of a letter to make another without erasure: 73,4.

   It is possible that a second scribe made some of these corrections. The letters written by the corrector under "d" seem somewhat different from letters in the rest of the tractate, but the differences are not sufficient to make a determination of a second scribe certain (see Böhlig–Wisse for a similar judgment regarding III,*2* [4]; Wisse expresses more assurance about there being only one scribe in his later essay [1975: 236]).
2. Errors not corrected by the scribe.
   a. Haplography: 71,5; 73,10.14; 76,14; 83,5; 86,3.4.10.14.17; 89,10; 94,13(?); 95,22; 96,2.23; 97,7.17; 98,24.25; 99,8; 102,9; 103,6.10.23; 104,1; 107,7.8.21; 111,18.20; 113,7.
   b. Unnecessary letters: 74,10; 76,5 (dittography); 77,7; 84,5 (dittography).16; 85,4; 86,17; 95,6; 97,3 (dittography).18; 99,11; 113,8; 118,1 (dittography).
   c. Incorrect letters: 78,22–23 (reversal of letters); 82,2; 83,13.14; 84,13; 86,7; 87,23; 89,2; 91,15; 93,22; 101,20; 105,22; 106,14; 107,11; 113,1.
   d. Corruptions: 86,17; 99,8–9.19–22; 112,7–11.
3. Other Peculiarities.
   a. In 99,8–9 a Greek phrase is partially, and incorrectly, translated. It is left untranslated or rendered correctly in the parallels.
   b. The status pronominalis of ⲥⲱⲧⲙ is always spelled ⲥⲟⲧⲙⲉ≠.
   c. The lack of care of the scribe is further attested by random drops of ink that appear here and there; e.g., at 92,1.10.14; 94,12–13; 100,8.
   d. A sentence pronoun is used as shorthand for ⲯⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ⲭⲉ in 106,22 (cf. V 11,18–20).

SJC–BG

1. Errors corrected by the scribe.
   a. Haplography, corrected by letters written above the line at the place of omission: 84,1; 89,14; 92,2; 102,15; 112,16; 127,8.
   b. Replacement of erased letters by letters written on top of them: 92,18; 116,18.
   c. Erasure of unnecessary letters: 93,13; 108,15; 109,12; 116,17.
   d. Marking out of unnecessary letters: 78,10.
2. Errors not corrected by the scribe
   a. Haplogrpahy: 84,3.12; 86,11; 89,17; 91,16; 93,10; 95,10; 98,6; 101,12.18; 102,9; 110,4.5.11; 111,3.7; 112,7.10.12.16; 113,16; 114,7; 116,5; 118,15; 119,2; 123,9; 125,8 (misplacement).
   b. Unnecessary letters: 91,1; 95,10; 102,18; 105,7; 108,16; 110,12; 112,12; 115,16; 120,16; 124,15.
   c. Incorrect letters: 84,12; 87,5; 90,16; 92,11–12; 95,1.6; 99,4; 102,11; 103,15–16; 104,11; 105,8; 107,13; 109,15; 110,10; 112,14.16; 113,1.4.7 (mistranslation of Greek); 115,17; 119,11; 120,15; 121,4; 125,9–10 (misplacement). Of the above, the following may be errors of hearing: 84,12; 87,5; 105,8.
   d. Corruptions: 87,5; 103,15–16; 105,8; 116,8–9.
3. Other peculiarities
   a. Strokes are used instead of diereses over the diphthong ⲁⲓ in 104,11; 115,11; 123,16 (for the use of the dieresis, see 97,9).
   b. ⲇⲉ appears three times in the phrase ⲉⲃⲟⲗ ⲇⲉ ϩⲛ, when ⲉⲃⲟⲗ is not in first position in the sentence, in 111,3–4; 112,10; 126,2. It may be that ⲇⲉ simply provides a mild emphasis in these instances.
   c. Plene writing occurs in 83,7–8 (ⲉⲙⲡⲉⲁⲣⲭⲏ and ⲉⲙⲡⲉⲉⲍⲟⲩⲥⲓⲁ) and 122,15 (ⲱⲟⲣⲉⲡ).
   d. ⲭ is used for ⲍ in 112,15.17.
   e. Asterisks and diples in the body of the text highlight certain questions and answers (see detailed description below under Transcriptions).

B. Dialectal Influences

Eug–V

Although the dialect is basically S, there are numerous signs of other dialects, as is the case in the rest of the codex (Böhlig–Labib: 11–14):

1. The regular use of the demonstrative ⲡⲏ, ⲧⲏ, ⲛⲏ with the relative, as in B and F.
2. The regular use of ⲉⲧⲁ≠ for the first perfect relative and the second perfect, as in BAF[A_2] (for second perfect: 12,6; 14, 18).
3. The frequent irregular (from the point of view of S) use of ⲛ̄ⲧⲉ in the genitive construction.

4. The occasional appearance of the pronominal form ⲛ̄ⲧⲉϩ, as in A_2 (e.g. 3,8.15).
5. The consistent use of ⲉ as the qualitative of ⲉⲓⲣⲉ , as in A and F.
6. The use of ⲙⲁϩ-, as in A, A_2, and B, for the prefix for ordinal numbers (13,9.12), although ⲙⲉϩ- (S) occurs also (10,19).
7. The single appearance of ⲉⲗⲉ-, as in F, instead of ⲉⲣⲉ- (7,18).
8. The single appearance of the F form of the sign of the future (ⲛⲉϩ) (17,16).
9. The BAF form of the second perfect used as a temporal, a practice frequent in B and F (6,21; 10,13; 11,22; 14,18).
10. The AA_2 form of the negative third future (16,4).
11. The AA_2 form of the negative consuetudinis (2,17), although the S form also occurs.
12. ⲣ̄ regularly precedes Greek verbs as in A and A_2 (but this occurs in early S MSS also—Crum: 84a).
13. The following non-standard (for S) orthography:
    a. ⲙ̄ⲙⲉ as in A and A_2 (4,25);
    b. ⲛⲁⲥ as in A, A_2 and F (6,22.25; 9,10);
    c. ⲥⲁⲙ as in A, A_2 and F (6,10; 7,29; 12,27);
    d. ϫⲁⲉⲓⲥ as in A, A_2 and F (6,30).

I have not mentioned ⲡⲓ-, ⲧ-, ⲛⲓ- in the above. This form of the article is identified by Till as most characteristic of B and F (1961: sec. 64), but Krause subsequently noted that at least the plural is quite characteristic of early upper-Egyptian dialects as well (Krause–Labib: 29). In Codex V these forms are found intermingled with ⲡ-, ⲧ-, ⲛ-, without discernible difference in emphasis to a modern reader. Nor is it possible to see that one form of the article is preferred to the other with certain words.

As mentioned, these characteristics are essentially the same as in the rest of Codex V. Böhlig–Labib accounts for them by positing a Middle Egyptian (presumably, F) translator who intended to render the original into S but occasionally reverted to his native dialect (12). Schenke disagrees, seeing a pre-classical S dialect with A_2 features and only occasional signs of F (1966: col. 24). For *Eug*–V, Schenke is correct regarding the small number of items that occur only in Middle Egyptian (7. and 8. above). But his characterization of the dialect as pre-classical S makes it hard to understand the variations that go beyond spelling differences, since even the pre-classical stages of a language would need to have the internal consistency necessary for satisfactory communication. It is perhaps better to think of those differences as having appeared in the course of transmission as scribes from different regions adjusted the text in an *ad hoc* fashion (see Böhlig–Wisse, for a similar explanation as applied to Codex III [11–12]).

Eug–III and SJC–III

The dialect employed is S with no significant indications of other influences. Occasionally one finds orthography more familiar in other dialects according to Crum (e.g. ⲁⲛϩⲉ [A A_2] for ⲉⲛⲉⲉ; ⲉⲙⲁⲉⲧⲉ [A_2] for ⲁⲙⲁⲉⲧⲉ and ⲙⲉⲟⲩⲉ [A] for ⲙⲉⲉⲩⲉ, all of which are found along with standard S spelling). But these are also found in S texts that have become available since Crum (see Kasser) and therefore are best accounted for as reflecting an earlier non-standardized state of S spelling rather than A or A_2 influences, as proposed by Till–Schenke (21) (Böhlig-Wisse has made an observation similar to the one adopted here on the orthography of III,2 [6–7]).

SJC–BG

The dialect is basically S with some features that are similar to other dialects, especially A_2. Those features are not sufficient to make one think that we are dealing with a mixed dialect. Till–Schenke agrees with this and thinks that the translator intended to translate into pure S, that some forms were in doubt, and that in those cases he would sometimes revert to his native (non-S) dialect (21). Although all the orthographic forms referred to by Till–Schenke (18–20) are also found in S texts, the other features are not (the irregular use of the preposition ⲛⲧⲉ-, and the doubling of the ⲛ before an initial vowel), and therefore support Till–Schenke's view. The fact of the widespread nature of these peculiarities in the tractate makes Till–Schenke's explanation preferable here to the one proposed above for *Eug*–V.

It should be noted here that the use of ⲡⲓ-, ⲧ-, ⲛⲓ- is frequent in BG. This form of the article is preferred with words beginning with ⲁ. Mostly its use adds nothing discernible to the emphasis of the word to which it is attached beyond an ordinary article. When demonstrative force is desired, ⲉⲧⲙⲙⲁⲩ is normally added (105,7; 111,4; 119,12–13; 120,11–12; 121,5.8). In at least one instance, however, this form of the article (without ⲉⲧⲙⲙⲁⲩ) does have demonstrative force: 96,6.

C. Scribal Style

1. *Script*

In Codex V, the script is small and ligature occurs frequently where the line of one letter can naturally be extended to meet another, often without regard to word separation. The letters ⲙ, ⲩ and ⲱ regularly lean to the left, giving many lines the appearance of a bias in that direction. The scribe often ends a long vertical stroke (as with a ⲣ, ⲧ, ⲫ and ⲯ) with a slight curve to the left, showing a certain flair. The scribe also varies the width of his strokes (e.g., the middle horizontal stroke of the ⲉ is thinner than the rest of the letter). He enlarges the ⲭ when it comes at the beginning of a line. Often ⲩ,

when it appears at the end of a line (and sometimes elsewhere too), will have a non-cursive form (like a printed "y").

Codex III has a larger script than Codex V. Ligature often occurs where lines can be naturally extended, but there is less here than in Codex V. The scribe's strokes are uniformly thin in width with little interest shown in decorative accents. Letter size tends to be uniform throughout. No letters regularly lean, which gives a sense of verticality to the whole. Altogether, the impression is of ascetic spareness.

In BG, the script is bold and square in character, with strokes that tend to be heavier than in Codex III, but that vary in width, as in Codex V. Ligature occurs often within words. Letter size tends to be uniform, although sometimes letters become smaller toward the end of a line, as a result (apparently) of an attempt to stay within a margin (unmarked). It should be noted that an unusually large ψ begins 120,1, for no apparent reason. Final letters (in a line) are occasionally enlarged, perhaps in an effort to make the right margin straighter (see the discussion of diples below). The letters ϥ and ϒ (the non-cursive form is used throughout) often resemble each other, resulting in occasional difficulties in transcription (see note to 107,13). Sometimes the vertical stroke of ϥ, ϕ, and the like is extended into the line below.

2. *Superlinear Strokes*

The five uses of the superlinear stroke common to these tractates, and indeed throughout the library, are these: (1) It signals that two consonants are part of a single syllable and are united by a sub-vocalic sound; (2) It signals that an initial consonant is a sonant; (3) It is used to tie three consonants together in a sense unit (i.e., MNT); (4) It marks abbreviated Greek nouns (particularly *nomina sacra*); (5) It signals the omission of an N at the end of a line.

The scribe of Codex V is quite careful. In regard to the first use, he places the stroke over both consonants; for the second, he places it over only one; for the third and fourth he puts the stroke above all the letters, although typically he begins at the end of the first letter. As noted earlier, the scribe also places a stroke over letters that have been omitted in the course of copying and that are placed either above the place of omission or in the margin. In addition, at 11,20 a stroke is placed over a numeral written in the margin as a gloss for a number in the text (similar to other such numerals later in the codex).

Wisse has discussed the use of superlinear strokes in Codex III (1975: 235). I would only add to his careful analysis that they are regularly omitted with final ⲡ, ⲧ and ⲥ in two-consonant combinations.

In BG, the scribe is inconsistent in his use of superlinear strokes. He generally omits them over the initial ⲛ of the perfect relative/second perfect prefix (but see 97,9; 105,17; 113,11; 117,15; 126,1), as he does frequently with other initial ⲛ's or ⲙ's. Also they are omitted normally over the third

person masculine singular pronoun when it is suffixed to a consonant (but see 100,10), and over the final two consonants of such words as ϣⲟⲣⲡ and ⲟⲩⲱⲛⲍ (but see 125,15). The strokes are made with a certain casualness. Often the stroke over an initial sonant begins late and is continued over a portion of the following letter. Also when one expects two strokes side by side, the scribe makes only one (e.g., 101,19). For the editorial policy on strokes, see below under Transcriptions.

3. *Articulation Marks*

In Codex V, the scribe places curved vertical hooks on ⲣ, ⲣ and ⲧ when they are in the final position in a sense unit; i.e., always when they come at the end of a word, but also with ⲉⲧ, ⲙⲛⲧ, ⲁⲧ, etc., apparently to make clear syllabic closure. Sometimes ⲕ has a hook on it also, but there is no consistency about its use and we have therefore ignored such hooks in this edition.

In Codex III the scribe uses dots or short curved lines unattached to the letters in place of vertical hooks. These have been considered by Wisse (1975: 234).

BG has no such marks, except for the one in 88,11.

4. *Page Numerals*

Becasue of the method of presentation of the texts here, it has not been possible to show visually how the page numerals are related to the body of the text. A description is therefore provided here.

In Codex V, the few numerals that remain are found above the text just within the outer text margin. The numerals are placed between two horizontal strokes.

In Codex III, the page numerals appear in the center of the upper margin. No strokes accompany the numerals.

In BG, the page numerals are also written in the center of the upper margin. The numeral on p. 94 has, in place of the normal delta (after the fai), a figure resembling an alpha, although it is different in form from alphas found elsewhere in the text. The numerals have one horizontal stroke above them.

5. *Asterisks, External and Internal Diples and Paragraph Markers*

Asterisks are found only in BG. They occur in the left margin on the following pages: 86, between lines 6 and 7; 86,9; 87, between lines 8 and 9; 87,12; 106,11.14; 107,17. These serve to identify questions asked by Philip and Thomas (see textual note for 107,13) as well as the responses. On 86 and 87, the initial asterisks are accompanied by very large diples placed in the body of the text where the introduction to the question begins. In each case the scribe has lengthened the lower line of the diple so it ends on the

next line between the end of the introduction (ⲁϵ) and the first word of the question proper.

A similar diple is found in the body of the text at 82,19, this time introducing a question by Matthew. The marginal indicator in that case, however, is not an asterisk but a *paragraphus cum corone*. Another diple marks the introduction to the response to Matthew (83,4).

Asterisks are also used at the beginning and end of each of the lines at 127,11–12, in order to highlight the title.

No paragraph markers occur in the extant text of *Eug*–V. In *Eug*–III, a *paragraphus cum corone* appears in the left margin on p. 76, between lines 12 and 13, and two are found at the conclusion of the tractate, setting off the subscript title. In *SJC*–III, a *paragraphus cum corone* is found in the left margin between 96,14 and 15. In the first instance a major shift is indicated ("another knowledge principle"). In the second, a question by Thomas is signaled. In BG a *paragraphus* in the right margin is used to mark the introduction to the first general statement of the disciples' concerns by Philip at 79,18. A *paragraphus cum corone* occurs also in the left margin on p. 126 between lines 16 and 17, marking the beginning of the conclusion of the tractate.

External diples, used as line fillers in Codex III and BG (but not Codex V, except as concluding decorations), have been removed from the texts involved but have not been listed in footnotes. It is appropriate to list here the lines where they are found in the MSS.

In the two tractates in Codex III diples occur at the end of the following lines: 72,7; 73,4; 81,14.18; 82,6.22; 83,23; 85,14.23; 86,21(2); 87,15; 88,16; 91,11.23; 93,6.19; 94,8; 97,6; 98,21; 100,5; 102,16; 104,1; 106,1; 114,24; 117,10; 118,25. In *SJC*–BG diples are found at both the beginnings and ends of lines. They are at the beginning in the following lines: 80,5.6; 87,13; 108,6–10.16.17; 117,7.8; 123,14–17; 124,17; 127,3–7. They are at the ends of the following lines: 83,1–4; 89,1; 106,5.17.19; 107,1.2; 108,5.6.13(2); 109,8; 110,3.7(2); 111,11; 112,7(2).12; 115,15–17; 116,6(2).15.16; 117,9.15; 119,6.13; 120,10.13; 121,1–6; 122,5; 123,12; 124,11; 125,14; 126,8.12.15; 127,10.

In BG 108,13, the tip of the second diple is extended and curved back (as with the final ϵ in 127,3), giving Till–Schenke the impression of a third diple, which would be anomalous. Diples are also placed in the body of the BG text at a number of points, all of which are noted in the footnotes. In 116,8, one precedes the final two letters, perhaps as an indicator of an anacoluthon.

XIV. TRANSCRIPTIONS

The transcriptions of the three Nag Hammadi tractates presented here were made on the basis of careful examination of original MSS at the Coptic Museum in Cairo and a number of sets of photographs of those MSS in the

possession of the Institute for Antiquity and Christianity, by the editor and other members of the Claremont team (see the preface). They have been compared with a preliminary draft of parallels prepared some years ago by Martin Krause. *Eug*–III was also compared with the version published by Trakatellis (see II above). The *SJC*–BG transcription was made on the basis of the editio princeps (Till–Schenke) with the aid of photographs of the original MS.

Because of the similarities of the texts and the Coptic, as well as the relatively intact character of the MSS, occasional restorations and corrections of *Eug*–III, *SJC*–III and *SJC*–BG were done mostly without great difficulty. The same was not true, however, with *Eug*–V, where extensive lacunae made numerous restorations desirable. As noted above, the text is considerably expanded in comparison with the parallel texts, and the Coptic translator was from a different translation tradition. These factors made the use of the parallels problematic in the restorations. I want to acknowledge again the aid I received, particularly in regard to *Eug*–V, from Bentley Layton and Stephen Emmel.

As to the citations in the footnotes, since Krause's parallel version is only in draft form, it is not cited. However, Krause's translation of *Eug*–III, *SJC*–III and various portions of *Eug*–V and *SJC*–BG (1974) has often made it possible to extrapolate the Coptic text that lies behind it and refer to it in relation to the transcriptions.

The following, then, are the citation policies in this edition regarding restorations and emendations in each of the tractates.

Eug–V. Only Emmel is cited. Those citations occur where he lists photographic evidence for particular readings.

Eug–III. Divergences from Krause and Trakatellis are noted. They are also cited in support of this edition in case of disagreements. Till–Schenke is always cited where it takes a clear position. Silence in regard to Till–Schenke should be taken to mean lack of evidence, since only parts of *Eug*–III are published in that edition.

SJC–III. Divergences from Krause are noted (where they can be determined). Support for this edition is also cited, except for pp. 117–19, where there are numerous restorations and Krause has a continuous text; then, only divergences are noted. Till–Schenke is cited when it is clear; the text of *Eug*–III was dealt with in Till–Schenke only as it related to the editing of *SJC*–BG and therefore there are places where *Eug*–III is not printed. Silence in this edition regarding Till–Schenke means no evidence.

SJC–BG. Till–Schenke emendations are followed except where noted, and in those cases the Till–Schenke emendations are specified. Minor divergences, such as the dotting of a letter or the position of brackets, are not noted.

In regard to superlinear strokes, the following policies have been adopted for purposes of standardization. When a stroke spans two consonants in the MS, it is here only shown over the second, with two exceptions: where an initial ⲙ or ⲛ is a sonant and has a stroke that continues over an immediately following consonant (common in BG), the stroke is placed over the first letter only. The same policy is followed in regard to the conjunctive conjugation.

When a stroke spans three consonants in the MS, it is here placed over the middle letter only. Exceptions are made in the case of proper nouns and where the stroke is the sign of an abbreviation.

XV. TRANSLATION POLICIES

Since this is a parallel edition of four tractates, it has been necessary for the translations to be fairly literal to make comparison between the texts as easy as possible.

The following translation policies have been adopted here:

1) Abstract and predicate nouns that were (presumably) anarthrous in Greek (see BDF: sec. 252, 258) seem often to have been translated with an indefinite article in Coptic (Stern: sec. 232). In rendering these Coptic words in English, I have routinely omitted the article in the case of abstract nouns (but note III 77,11) and supplied a definite article in the case of the predicate nouns. Examples: V 4,11 (cf. parr.); 7,4; 7,6–9, parr.; III 101,18, par.

2) I have translated demonstrative plurals as singulars if they appear to reflect Greek demonstrative neuter plurals, which are routinely understood as singular.

3) There is some difficulty in distinguishing among names, titles, roles and attributes for the various divine beings. I have tended where possible to take terms as names, since knowledge of them seems to have been important among the Gnostics (see V 4,14–16).

4) Ethical datives have by and large not been translated since they are generally archaic in English. Examples: V 6,22; 6,26; III 88,12 (but see 88,21!).

5) Occasionally the adverb ⲛ̄ϣⲟⲣⲡ, which is usually translated "at first," or the like, is here translated "very soon," because "at first" does not seem appropriate in the context and something akin to the lexical rendering "early" does. Examples: V 6,16; 12,25; III 111,14.

6) The translation of ⲁⲣⲭⲏ has been difficult at times because of the problem of knowing whether it means "beginning" or "principle." I have sometimes opted for giving both possibilities in the text.

7) In regard to the notes, I have attempted to give the significant alternative renderings. In some cases I have noted incorrect readings that may have attained some currency. For ease of comparison, I have translated quotations from the German and modern Greek versions into English.

8) The Greek of Greek loan words is omitted in this edition. These can be readily identified in the Coptic text by anyone with facility in Greek. Highlighting them in the translation is not only esthetically jarring but potentially misleading, since it suggests that the words have not been integrated into Coptic, which might be true in some cases, but certainly not in all. A Greek Loan Word index is provided at the end of the volume.

XVI. FOOTNOTES AND ENDNOTES

The footnotes and endnotes have been kept as brief as possible. Attention has been focused on issues connected with editing and translating. Matters of interpretation have been dealt with only in passing, in view of an anticipated commentary. Special abbreviations for earlier editions have been adopted for the notes and are identified in the list of abbreviations. A separate set of notes is provided for each text, with transcription and translation notes combined. The endnotes deal with matters involving two or more texts, and the need to refer to them is signaled by a footnote in each instance.

XVII. LITERARY FORMS

Although *Eug* is in letter form, it quickly becomes apparent that it is basically a religio-philosophical controversy discourse, which has a form of its own. This form begins with a description of the position that is opposed. There is ṭhen a refuation of that position (often very brief). Finally the alternative proposed by the writer is presented, which is often the bulk of the piece. It can be found elsewhere as a separate form (e.g., *Orig. World* [II,*5*]), and in combination with the letter form (e.g., *The Letter of Ptolemy to Flora* [Epiphan., *Pan.* 33.3,1–7,10], first noted by Doresse [1948: 154–55]).

SJC is the account of a revelation discourse of a heavenly being (Christ) who appears in a special place, in response to the perplexities of his followers. There are twelve disciples, of whom only Philip, Thomas, Matthew and Bartholomew are named, and seven women, of whom only Mary (presumably Magdalene) is named. The discourse is punctuated by the questions of the followers. *SJC* concludes with a commission to the followers by Christ, who then disappears. The disciples then set forth to carry out the commission. The form of *SJC*, while unique among the Nag Hammadi writings, has close resemblances to *Ap. John*. (For further discussion of the form of Gnostic revelatory tractates, see Fallon, and Perkins, 1980: 25–58.)

GUIDE TO THE PARALLELS
of *Eug* and *SJC*
(Minor similarities and differences are not reflected)

Eug–III alone is referred to for "*Eug* Only" and "Common Material," except for those places found only in *Eug*–V. *SJC*–III is referred to for "*SJC* Only," except for those places found only in *SJC*–BG.

Sections opposite each other in the outside columns are so placed not because they are parallel in language (although they may be) but because they occupy the same relative space in the tractates.

Names of deities and other "realities" are italicized only at their first appearance.

Eug Only	*Common Material*	*SJC Only*
1. Address of letter (III 70,1–3).		1. Male disciples and women go to mountain in perplexity and meet resurrected savior; *Philip* states the general query. (III 90,14–92,7).
	2. Disputed views of philosophers about God and the cosmos (III 70,3–22).	
		3. Self-disclosure by savior (III 93,8–12).
	4. Refutation of philosophers (III 70,22–71,5).	
5. Invitation to another approach (III 71,5–13)		5. True knowledge to be given to elite (III 93,16–24). *Matthew*'s request: "Teach us the truth" (III 93,24–94,4).
	6. Description of *Him Who Is, The Unbegotten One,* primarily in negative terms (III 71,13–73,3).	
		7. *Philip* asks how he (Unbegotten) appeared to the perfect ones (III 95,19–22).
	8. He embraces all and is characterized by certain mental qualities (III 73,3–13). Their whole race is with Unbegotten (omitted by *Eug*–V) (III 73,14–16).	

	9. *Thomas* asks why these came to be (III 96,14–21).	
	Response: "Because of his mercy and love" (III 96,21–97,16).	
	10. They have not yet become visible (omitted by *Eug*–V). The difference between what comes from perishableness and imperishableness. Ignorance of this brings death (III 73,16–74,7).	
11. Transition to new topic (III 74,7–14)		11. *Mary* asks how "we" will know that (III 98,9–12).
	12. The way to true knowledge: go from visible to invisible with the aid of Thought (III 74,14–19).	
13. This is a knowledge principle (III 74,19–20)		
	14. Distinction between Forefather and Father. *Self-begotten Father* appears (III 74,20–75,12).	
	Revealing of the *Generation over Whom There is No Kingdom*. Rejoicing over Unbegotten Father (III 75,12–76,10).	
15. Transition to another knowledge principle (III 76,10–14).		15. *Matthew* asks how Man was revealed (III 100,16–21)
	16. Revealing of *Immortal Man* (III 76,14–77,2).	
17. About the female part of Immortal Man (III 77,2–77,9).		17. Role of Immortal Man in salvation; his consort (III 101,9–19).
	18. First appearance of names; creation of aeon for Immortal Man and the granting of authority (III 77,9–78,5).	
	Immortal Man's mental qualities (III 78,5–9).	
	The hierarchical differences among these qualities (III 78,9–17).	
19. Elaboration of differences. The relationship of numbers shows the relationship among these qualities (III 78,17–V 8,6).		

	20. The coming to appearance of other things from these qualities (V 8,6–18).	
21. Rejoicing in Immortal Man's kingdom (V 8,18–30).		21. *Bartholomew* asks whether the Son is related to Man or Son of Man (III 103,22–104,6).
	22. Revealing of *First-begotten (Begetter) Son of Man* and his *Sophia* (V 8,31–III 81,3).	Identified as *Christ*
23. The multitude of angels are lights (III 81,3–10).		23. *Disciples* request more details about Man (III 105,3–11).
	24. Son is called *Adam*. Rejoicing in the kingdom of Son of Man (III 81,10–21).	Additional material
		25. The savior is the revealer (III 106,5–9).
		Disciples ask how those who truly exist came to the world (III 106,9–15).
	26. Revealing of *Savior, Begetter of All Things,* and his *Sophia* (III 81,21–82,6).	
27. Revealing of the six spiritual powers by Savior (who then are identified as twelve by counting the consorts), and those that came from them. Antetypes of our aeon are provided by these and earlier revelations (III 82,7–84,11).		27. Saving work of the savior (III 106,24–108,16).
		Thomas asks how many are the aeons that surpass the heavens (III 108,16–23).
	28. Creation by All ("Self"—BG) Begetter of twelve aeons for the twelve angels (III 84,12–17).	
29. Creation of heavens and firmaments in these aeons (III 84,17–85,6).		
	30. Summary statement; defect of femaleness appears (III 85,6–9).	
		31. *Thomas* asks how many are the aeons of the immortals (BG 107,13–108,1).
	32. Description of aeons: (*Eug*–V has four aeons; *Eug*–III and *SJC* have three. The order differs between *Eug* and *SJC* [III 85,9–21]).	

Description of the revealing of the *Eighth* ("*Seventh*" *SJC*) by Immortal Man, with aeons, powers and kingdoms; the naming of aeons (III 85,21–86,16).

Designation of the third aeon as "*Assembly*" (III 86,16–87,9).

Assembly and his consort begin the engendering that leads to the revealing of all the immortals (III 87,9–88,3)

Authority of immortals comes from Immortal Man and Sophia. Immortals use it to provide themselves with domains and retinue (III 88,3–89,6).

From this area come the types of subsequent aeons and worlds (III 89,6–15).

General rejoicing by all natures (III 89,15–90,3).

34. Conclusion: Words of Eugnostos are to be accepted (preserved) until one who need not be taught comes (III 90,4–11).

33. (Inserted at III 88,21) *The Apostles* ask about those in the aeons (III 112,19–113,2).

34. Reason for the revelation (III 114,5–8).

35. *Mary* asks where the disciples came from, where they are going and what they should do in the world (III 114,8–12).

The coming into the lower regions of the drop from the Light (III 114,12–BG 119,16).

Development of psychic man (BG 119,17—121,13).

Coming of the savior and his work (BG 121,13–III 118,3).

Commissioning of disciples (III 118,3–119,8).

Disappearance of the savior and beginning of disciples' mission (III 119,8–17).

THE PARALLEL TEXTS

Please note: A new page of Coptic text always begins at the left margin of a line marked by a Coptic page number. It is not otherwise indicated.

	NHC III 90,14–91,9	BG 77,8–78,10	
[ϥ]	ⲧⲥⲟⲫⲓⲁ ⲛ̄ⲓ̄ⲏ̄ⲥ̄ ⲡⲉ̄ⲭ̄ⲣ̄ⲥ̄ ⲙⲛ̄ⲛ̄ ⁱ⁵ⲥⲁ	ⲧⲥⲟⲫⲓⲁ ⲛⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ | ⲙⲛⲛ̄ⲥⲁ	ⲟⲍ
	ⲧⲣⲉϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ⲥⲛ̄	ⲛⲧⲣⲉϥⲧⲱⲟⲩ̄ ¹⁰ ⲉⲃⲟⲗ ⲥⲛ̄	
	ⲛⲉ|ⲧⲙⲟⲟⲩⲧ̇	ⲛⲉⲧⲙⲟⲟⲩⲧ | ⲛ̄ⲧⲉⲣⲟⲩⲉⲓ ⲛ̄ⲥⲓ	
	ⲛⲉⲣⲉⲡⲉϥⲙⲛ̄ ⲧⲥ̄ⲛⲟ|ⲟⲩⲥ	ⲡⲉϥ|ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ	
	ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲙⲛ̄ ⲥⲁⲱϥⲉ | ⲛ̄ⲥⲥⲓⲙⲉ	ⲙ̄ⲙⲁⲑⲏ|ⲧⲏⲥ ⲙⲛ̄ ⲥⲁⲱϥⲉ ⲛ̄ⲥⲥⲓ̈|ⲙⲉ	
	ⲙⲁⲑⲏⲧⲉⲩⲉ ⲛⲁϥ ⲉ|ⲁⲩⲉⲓ	ⲉⲧⲉ ⲛⲉⲩⲙⲁⲑⲏ ¹⁵ⲧⲉⲩⲉ ⲛⲁϥ ⲉⲥⲣⲁⲓ̈	
	ⲉⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲉⲭⲙ̄ ⲡⲧⲟⲟⲩ	ⲉⲧⲣⲁ|ⲗⲓⲗⲁⲓⲁ ⲥⲙ ⲡⲧⲟⲟⲩ ⲉⲧⲉ	
ϥⲁ	ⲉⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲙⲁⲛⲧⲏ |	ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲙⲁ̄|ⲧⲏ ⲥⲓ	ⲟⲏ
	ⲥⲓ ⲣⲁⲱⲉ ⲛ̄ⲧⲉⲣⲟⲩⲥⲱⲟⲩⲥ	ⲣⲁⲱⲉ ⲉⲩⲁⲡⲟⲣⲓ ⲟⲩ̄ | ⲉⲧⲃⲉ	
	ⲥⲓⲟⲩ|ⲥⲟⲛ̈ ⲉⲩⲁⲡⲟⲣⲓ ⲉⲧⲃⲉ	ⲑⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲙ̄|ⲡⲧⲏⲣϥ ⲙⲛ̄	
	ⲧⲥⲩⲡⲟⲥⲧⲁ |ⲥⲓⲥ ⲙ̄ⲡⲧⲏⲣϥ· ⲙⲛ̄	ⲧⲟⲓⲕⲟⲛⲟⲙⲓ ⁵ⲁ ⲙⲛ ⲧⲉⲡⲣⲟⲛⲟⲓⲁ	
	ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⁵ ⲙⲛ̄ ⲧⲉⲡⲣⲟⲛⲟⲓⲁ	ⲉⲧⲟⲩ|ⲁⲁⲃ ⲙⲛ̄ ⲧⲁⲣⲉⲧⲏ	
	ⲉⲧⲟⲩⲁⲁⲃ· ⲙⲛ̄ | ⲧⲁⲣⲉⲧⲏ	ⲛ̄ⲛ̄ⲉ|ⲝⲟⲩⲥⲓⲁ ⲉⲧⲃⲉ ⲥⲱⲃ ⲛⲓⲙ |	
	ⲛ̄ⲛⲉⲝⲟⲩⲥⲓⲁ ⲁⲩⲱ ⲉⲧⲃⲉ | ⲥⲱⲃ ⲛⲓⲙ	ⲉⲧⲉⲣⲉⲡⲥⲱⲧⲏⲣ ⲉⲓⲣⲉ ⲙ̄|ⲙⲁⲩ	
	ⲉⲧⲉⲣⲉⲡⲥⲱⲧⲏⲣ ⲉⲓⲣⲉ | ⲙ̄ⲙⲟⲟⲩ	ⲛ̄ⲙ̄ⲙⲁⲩ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓ ¹⁰ⲟⲛ	
	ⲛ̄ⲙ̄ⲙⲁⲩ ⲥ̄ⲙ̄ ⲡⲙⲩⲥⲧⲏ|ⲣⲓⲟⲛ		
[90]	The Sophia of Jesus Christ. After ¹⁵	The Sophia of Jesus Christ. | After	77
	he rose from the | dead, his twelve |	he rose ¹⁰ from the dead, | when his	
	disciples and seven | women	| twelve disciples | and seven	
	continued to be his followers and |	women | who continued to be his	
	went to Galilee onto the mountain	followers ¹⁵ went up to Galilee |	
91	called "Divination | and Joy." When	onto the mountain	
	they gathered together | and were	called "Divination | and Joy" and	78
	perplexed about the underlying	were accordingly perplexed | about	
	reality | of the universe and the plan	the underlying reality | of the	
	and ⁵ the holy providence and | the	universe and the plan ⁵ and the holy	
	power of the authorities and about |	providence | and the power of the	
	everything that the Savior is doing |	authorities, | about everything | that	
	with them in the secret | of the holy	the Savior is doing with them, the	
		secrets ¹⁰ of	

SJC-III:

91,1 Preceding this line, MS has a short line of decoration with a *paragraphus cum corone* just below in the left margin.

91,1–2 See endnote 1.

91,2 Corr.: second ⲉ for erased ⲟ.

SJC-BG:

78,1–2 See endnote 1.

78,10 Corr.: ⲙ is marked out after ⲟⲛ.

NHC V NHC III

NHC III 91,9–24

ⲛ̄ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̀ⲡⲉ
ⲁⲩⲟⲩⲱⲛϩ ⲛ̄ⲑⲓ ⲡⲥⲱⲧⲏⲣ ϩⲛ̄
ⲧⲉⲩ|ⲯⲟⲣⲡ̀ ⲙ̀ⲙⲟⲣⲫⲏ ⲁⲗⲗⲁ
ϩⲙ̄ ⲡⲉ|ⲡⲛⲁ ⲛ̄ⲁϩⲟⲣⲁⲧⲟⲛ·
ⲡⲉⲩⲉⲓⲛⲉ ⲇⲉ | ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲛⲟⲩ
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲟⲩ|ⲟⲉⲓⲛ
ⲡⲉⲩⲥⲙⲟⲧ̀ ⲇⲉ ⲛ̄ⲛⲁⲱ ⲯⲁ ⲭⲉ
ⲉⲣⲟⲩ ⲛ̄ⲛⲉⲱ ⲥⲁⲣⲝ ⲛⲓⲙ
ⲉⲯⲁ<ⲥ>|ⲙⲟⲩ ⲯⲟⲡⲕ̄ ⲉⲣⲟⲥ ⲁⲗⲗⲁ
ⲟⲩⲥⲁⲣⲝ | ⲛ̄ⲕⲁⲑⲁⲣⲟⲛ ⲛ̄ⲧⲉⲗⲉⲓⲟⲛ
ⲛ̄ⲑⲉ | ⲛ̄ⲧⲁⲩⲧⲥⲁⲃⲟⲛ ⲉⲣⲟⲩ ϩⲓⲭⲙ̄
ⲡⲧⲟ|ⲟⲩ ⲉⲯⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ
ⲡⲁ ⲛ̄ⲭⲟⲉⲓⲧ̀ ϩⲛ̄ ⲧⲅⲁⲗⲓⲗⲁⲓⲁ· ⲁⲩⲱ
| ⲡⲉⲭⲁⲩ ⲭⲉ ⲧⲣⲏⲛⲏ ⲛⲏⲧⲛ̄ ⲧ|ⲣⲏⲛⲏ
ⲉⲧⲉ ⲧⲱⲉⲓ ⲧⲉ ⲧⲧ ⲙ̄ⲙⲟⲥ | ⲛⲏⲧⲛ̄
ⲁⲩⲣ̄ ⲱⲡⲏⲣⲉ ⲧⲏⲣⲟⲩ· | ⲁⲩⲱ ⲁⲩⲣ̄
ϩⲟⲧⲉ· ⲡⲥⲱⲧⲏⲣ ⲁϥ

BG 78,10–79,14

ⲛ̄ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉ|ⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ
ⲁⲩⲟⲩⲱⲛϩ | ⲉⲣⲟⲟⲩ ⲛ̄ⲛⲑⲓ ⲡⲥⲱⲧⲏⲣ
ϩⲛ̄ | ⲧⲉϥⲯⲟⲣⲡ ⲙ̄ⲙⲟⲣⲫⲏ ⲁ̄ | ⲁⲗⲗⲁ
ϩⲣⲁⲓ̈ ϩⲙ̄ ⲡⲓⲁϩⲟⲣⲁⲧⲟ̄ [15] ⲙ̄ⲡⲛⲁ
ⲡⲉϥⲉⲓⲛⲉ ⲇⲉ ⲛⲉ|ⲡⲉⲓⲛⲉ ⲡⲉ
ⲛ̄ⲛⲟⲩⲛⲟⲩ ⲛ̄|ⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ
ⲡⲟⲩⲟⲉⲓⲛ
ⲡⲉϥⲥⲙⲟⲧ ⲇⲉ ⲛⲁⲱ | ⲯⲁϫⲉ ⲉⲣⲟϥ ⲟⲑ
ⲙⲛ̄ ⲟⲩⲥⲁⲣⲝ | ⲉⲯⲁⲥⲙⲟⲩ ⲛⲁⲱ
ⲧⲱⲟⲩⲛ | ϩⲁⲣⲟϥ ⲁⲗⲗⲁ ⲟⲩⲥⲁⲣⲝ
ⲛ̄ⲕⲁ[5]ⲑⲁⲣⲟⲛ ⲛ̄ⲧⲉⲗⲓⲟⲥ ⲛ̄ⲧⲉϥ|ϩⲉ
ⲛⲧⲁⲩⲧⲥⲁⲃⲟⲛ ⲉⲣⲟϥ | ϩⲓ̈ ⲡⲧⲟⲟⲩ
ⲉⲧⲉⲯⲁⲩⲙⲟⲩ|ⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲡⲁ
ⲛ{ⲧ}ⲭⲟⲉⲓⲧ | ⲡⲉ ϩⲛ̄ ⲧⲅⲁⲗⲓⲗⲁⲓⲁ
ⲡⲉⲭⲁϥ [10] ⲭⲉ ⲧⲣⲏⲛⲏ ⲛⲏⲧⲛ̄ ⲧⲣⲏ|ⲛⲏ
ⲉⲧⲉ ⲧⲱⲓ̈ ⲧⲉ ⲧⲧ ⲙⲙⲟ`ⲥ´ | ⲛⲏⲧⲛ̄
ⲁⲩⲱ ⲁⲩⲣ ⲱⲡⲏⲣⲉ | ⲧⲏⲣⲟⲩ ⲁⲩⲣ̄
ϩⲟⲧⲉ ⲁⲡⲥⲱ|ⲧⲏⲣ

plan, [10] the Savior appeared, not in his | previous form, but in the | invisible spirit. And his likeness | resembles a great angel of light. | But his resemblance I must not describe. [15] No mortal flesh | could endure it, but only | pure (and) perfect flesh like | that which he taught us about on the mountain | called [20] "Of Olives" in Galilee. And | he said: "Peace be to you (pl.)! My peace | I give | to you!" And they all marveled | and were afraid. The Savior

the holy plan, | then the Savior appeared | to them, not in | his previous form | but in the invisible [15] spirit. And his likeness was | the likeness of a great | angel of light. But his resemblance I must not | describe. No mortal flesh | could endure | it, but only pure [5] (and) perfect flesh like his, | which he taught us about | on the mountain called | "Of Olives" | in Galilee. He said: [10] "Peace be to you (pl.)! My peace | I give | to you!" And they all marveled | and were afraid. The Savior |

79

SJC-III:

91,15 MS has ϥ (incorrect gender—noted by T–S).

NHC V 1,1–3		NHC III 70,1–3	
[ā]	[ϵγrNωCTOC N̄]NIψ [HPϵ . . .]ϫ | [8±] MN̄ N̄ψ[. .] ṆTϵ | [7±]̣[·] XAIPϵ [·]	ϵγrNωCTOC ΠMAKAPIOC ŃNϵ|Tϵ NOYϥ Nϵ Xϵ PAψϵ ϩN̄ Nϵ|ϵI·	o
[1]	[Eugnostos, to] the [sons . . .] | [. . .] and the [. . .] | [. . .] Greetings!	Eugnostos, the Blessed, to those | who are his. Rejoice in this, |	70

Eug-V:

1,1 Stroke over N is partially visible in MS.

"Sons": Here and elsewhere ψHPϵ could also be translated "children" ("child," when ψHPϵ is in the sing.).

1,1–2 If the word AΓϵNNHTOC appeared elsewhere in the tractate or indeed the codex, it would be tempting to restore NIψ [HPϵ M̄ΠI]ϫ\|[ΓϵNNHTOC], "the sons [of]\|[Unbegotten]," on the basis of 5,7–8.

Eug-III:

70,2 Corr.: second Nϵ for partly erased NOYϥ (dittography?).

"This": lit. "these," the Coptic of which is probably a too literal rendering of a Greek neuter pl. demonstrative, which is often used to refer to a singular thing (Smyth: sec. 1003) (so rendered by K & Tr); see also BG 120,14.

70,2–3 Bellet proposes that ϩN̄ NϵϵI (incorrectly transcribed as ϩNNϫI by him) equals ϩNϫI and should be translated, "*It is pleasing to me* that you know. . . ." PAψϵ might then be taken as rendering the Greek χαίρε, "Greetings." Thus the initial statement would be essentially the same as the parr. (without χαίρε in *SJC*) (57). Attractive as that is, it is probably an impossible reading of the text as it stands, since ϩNϫ≠ does not appear to be found elsewhere with the N geminated, or with a stroke over the N. Also the scribe has placed a stop betwen ϩN̄ NϵϵI and

NHC III 92,1–7

ⲩⲃ̣ ⲥⲱⲃⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲉ̈ⲧⲃⲉ ⲟⲩ |
ⲧⲉⲧⲛ̄ⲙⲉⲟⲩⲉ ⲧⲉⲧⲛ̄ⲁⲡⲟⲣⲉⲓ · |
ⲉⲧⲉⲧⲛ̄ⲱⲓⲛⲉ ⲛ̄ⲥⲁ ⲟⲩ ⲡⲉϫⲉ |
ⲫⲓⲗⲓⲡ̈ⲡⲟⲥ ϫⲉ ⲉⲧⲃⲉ
ⲑⲩⲡⲟ[5]ⲥⲧⲁⲥⲓⲥ ⲙ̄ⲡⲧⲏⲣⲟ̄ · ⲙⲛ̄
ⲧⲟⲓⲕⲟ|ⲛⲟⲙⲓⲁ · ⲡⲥⲱⲧⲏⲣ ⲡⲉϫⲁⲩ
ⲛⲁⲩ | ϫⲉ

BG 79,14–80,4

ⲥⲱⲃⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ [15] ϫⲉ ⲉⲧⲃⲉ ⲟⲩ
ⲧⲉⲧⲙ̄ⲙⲉ|ⲉⲩⲉ ⲏ̄ ⲉⲧⲃⲉ ⲟⲩ
ⲧⲉⲧⲛ̄|ⲁⲡⲟⲣⲓ ⲏ̄ ⲉⲧⲉⲧⲛ̄ⲱⲓⲛⲉ |
ⲛ̄ⲥⲁ ⲟⲩ ⲡⲉϫⲁⲩ ⲛ̄ⲥⲓ ⲫⲓⲗⲓⲡ|ⲡⲟⲥ
ⲉⲧⲃⲉ ⲑⲩⲡⲟⲥⲧⲁⲥⲓⲥ | ⲙ̄ⲡⲧⲏⲣⲩ ⲙⲛ̄ ⲡ̄
ⲧⲟⲓⲕⲟ|ⲛⲟⲙⲓⲁ ⲙⲡⲥⲱⲧⲏⲣ | ⲡⲉϫⲁⲩ
ϫⲉ

92 laughed and said to them: "What | are you thinking about? (Why) are you perplexed? | What are you searching for?" | Philip said: "For the underlying reality [5] of the universe and the plan." | The Savior said to them:

laughed and said to them: [15] "What are you thinking about? | What are you | perplexed about? What are you searching | for?" Philip said: "For the underlying reality | of the universe and the plan | of the Savior." | He said: 80

SJC-III:

92,1 There is a drop of ink above ⲡ in a position that suggests it was not intentionally placed there. Other random drops are found in the MS, e.g., 92,10 and 14; 94,12–13 (rt. margin).

SJC-BG:

79,19 MS has a *paragraphus* in the right margin next to ⲡⲟⲥ.

(*Eug*-III continued)

ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ, indicating that he probably understood the passage as it is rendered in my translation. Contrary to Bellet's assertion, the Coptic as it stands makes sense grammatically. The infinitive here (ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ) is not causative and dependent, but rather purely nominal, in apposition to ⲛⲉⲉⲓ. It is possible, to be sure, that errors were made in the course of transmission and that the original text was closer to the parr.

NHC V 1,3–17	NHC III 70,3–17
ⲧ̣ⲟⲩⲱⲱ | [ⲉⲧⲉⲧ]ⲛ̄ⲙ̣̄[ⲙⲉ] ⲭⲉ	ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ ⲭⲉ ⲣⲱⲙⲉ ⲛⲓⲙ |
ⲛ̄ⲣⲱⲙ̣[ⲉ] ⲧⲏⲣⲟⲩ ⲛ̄[5]ⲭⲡⲟ]	ⲛ̄ⲧⲁⲩⲭⲡⲟⲟⲩ ⲭⲛ̄ ⲛ̄ⲧⲕⲁⲧⲁⲃⲟⲗⲏ [5]
ⲙ̣̄ⲡⲕ̣[ⲁ]ⲍ ⲭⲓⲛ ⲛ̄ⲧⲕⲁ[ⲧ]ⲁⲃⲟⲗⲏ	ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲱⲁ ⲧⲉⲛⲟⲩ ⲥⲉⲟ |
ⲛ̄|[ⲧⲉ ⲡⲓ]ⲕ̣ⲟⲥⲙⲟⲥ ⲱⲁ ⲍⲟⲩⲛ	ⲛ̄ⲱⲍⲓⲃ ⲉⲩⲱⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩ|ⲧⲉ
ⲉ̣ⲧⲛⲟⲩ ⲥⲉ|ⲱ̣[ⲓⲛ]ⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ	ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲏ ⲟⲩⲉⲱ ⲛ̄ⲍⲉ ⲡⲉ |
ⲭⲉ ⲛⲓⲙ ⲡⲉ· | ⲏ̄ [ⲟⲩ]ⲁ̣ⲱ ⲙ̄ⲙⲓⲛⲉ	ⲙ̄ⲡⲟⲩⲍⲉ ⲉⲣⲟⲩ ⲛ̄ⲥⲁⲃⲉⲉⲩⲉ
ⲡⲉ· ⲁ ⲩ̣ⲱ ⲙ̄ⲡⲟⲩ|ⲃⲛ̄ⲧⲏ̄· ⲛⲉⲧⲙⲉⲩⲉ	ⲉⲧⲛ̄|ⲍⲏⲧⲟⲩ ⲛ̄ⲍⲟⲩⲟ ⲉⲃⲟⲗ ⲍⲛ̄
ⲇⲉ ⲉⲃ̣ⲟ̣ⲗ̣ ⲛ̄ⲍⲏ[10]ⲧⲟⲩ ⲭⲉ ⲍⲉⲛⲥⲁⲃⲉ	ⲧⲇⲓⲟⲓⲕⲏ [10]ⲥⲓⲥ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲧ
ⲛⲉ ⲉⲃⲟⲗ ⲍⲙ̄ ⲡⲓ|ⲣⲟ[ⲟ]ⲩ̣ⲱ ⲛ̄ⲧⲉ	ⲧⲁⲛⲧⲛ̄ | ⲉⲧⲙⲏⲉ ⲁⲩⲱ
ⲡⲓⲕⲟ̣ [ⲥ]ⲙ[ⲟ]ⲥ· ⲛⲏ ⲉⲧⲉ | ⲧⲙⲉ	ⲙ̄ⲡⲉⲡⲧⲁⲛⲧⲛ̄ ⲧⲁ|ⲍⲉ ⲧⲙⲏⲉ
ⲱⲟⲟⲡ̀ ⲛ̄ⲍⲏ̣ⲧⲟⲩ ⲁⲛ· ⲡⲓⲧⲉⲍⲟ | ⲅⲁⲣ	ⲧⲇⲓⲟⲓⲕⲏⲥⲓⲥ ⲛⲅⲁⲣ | ⲱⲁⲩⲱⲁⲭⲉ
ⲉⲣⲁⲧⲟ̄ ⲛ̄ⲧⲉ ⲡ̣[ⲓ]ⲁ̣ⲓⲱⲛ ⲱⲁⲩⲭⲟⲟⲩ |	ⲉⲣⲟⲥ ⲛ̄ⲱⲟⲙⲧⲉ ⲛ̄|ⲥⲓⲛⲱⲁⲭ ⲉ
ⲛ̄ⲱⲟⲙⲛ̄ⲧ̀ ⲛ̄ⲥⲙⲟⲩ̀ ⲉⲃ[ⲟⲗ]	ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲟⲩ
ⲍ̂ⲓ ⲧⲟ̣ⲟ̣ⲧⲟⲩ [15] ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲛ̄ⲥⲉⲧ	ⲛ̄[15]ⲛⲉⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉ |
ⲙ̣ⲉⲧⲉ̣ [ⲙⲛ̄] ⲛⲉ[ⲩ]|ⲉⲣⲏⲟⲩ ⲁⲛ·	ⲡⲁⲓ̈ ⲛ̄ⲥⲉⲥⲩⲙⲫⲱⲛⲉⲓ ⲁⲛ ⲍⲟⲉⲓ|ⲛⲉ
ⲁ ⲩ̣ⲟ̣[8±]ⲧ̣ⲟ | . [. .] ¨̄ [9±]·	

I want | [you to know] that all men, who are [5] [born] of the [earth], from the foundation of | [the] world until now | [inquire] about God, who he is | and what he is like, and they have not | found him. And those of them who think [10] they are wise, (speculating) from the | care (taken) of the world, | have no truth in them! For | the ordering of the aeon is spoken of | in three ways by them, [15] (and) hence they do not agree [with] each other. | [. . .] | [. . .]. For |

that you know that all men | born from the foundation [5] of the world until now are | dust. While they have inquired about God, | who he is and what he is like, | they have not found him. The wisest | among them have speculated about the truth from the ordering [10] of the world. | And the speculation has not reached | the truth. For the ordering | is spoken of in three (different) opinions | by [15] all the philosophers, (and) hence | they do not agree. For some | of

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Eug-V:

1,4 First and second superlinear strokes are in lacuna.

1,5 First superlinear stroke is in lacuna.

1,9 First superlinear stroke is in lacuna.

1,10 Between the last two letters MS has space with ink marks. The scribe apparently attempted to use the space but found he could not because of imperfections in the sheet.

NHC III 92,7–22

ⲧⲟⲩⲱⲱ ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ ⲡ ⲭⲉ
ⲛ̄ⲣⲱⲙⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲩⲭⲡⲟ|ⲟⲩ
ⲉⲡⲕⲁⲍ· ⲭⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ
ⲙ̄ [10]ⲡⲕⲟⲥⲙⲟⲥ ⲱⲁ ⲧⲉⲛⲟⲩ ⲉⲩⲟ |
ⲛ̄ⲱⲍⲓϭ ⲉⲩⲱⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩ|ⲧⲉ
ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲁⲩⲱ ⲟⲩⲁⲱ ⲙ̄|ⲙⲓⲛⲉ
ⲡⲉ ⲙ̄ⲡⲟⲩⲍⲉ ⲉⲣⲟⲩ ⲛ̄|ⲥⲁⲃⲉⲉⲩⲉ ⲇⲉ
ⲛ̄ⲍⲟⲩⲟ ⲉⲧⲛ̄ⲍⲏ[15]ⲧⲟⲩ ⲉⲃⲟⲗ ⲍⲛ̄
ⲧⲇⲓⲟⲓⲕⲏⲥⲓⲥ ⲙ̄|ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄
ⲡⲕⲓⲙ ⲁⲩⲧ | ⲧⲁⲛⲧⲛ̄
ⲙ̄ⲡⲉⲡⲉⲩⲧⲁⲛⲧⲛ̄ ⲇⲉ ⲧⲁ|ⲍⲉ ⲧⲙⲏⲉ·
ⲧⲇⲓⲟⲓⲕⲏⲥⲓⲥ ⲅⲁⲣ ⲱⲁⲩ|ⲱⲁⲭⲉ
ⲉⲣⲟⲥ ⲛ̄ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲍⲉ [20] ⲉⲩⲁⲣⲉ
ⲙ̄ⲙⲟⲥ ⲍⲓⲧⲛ̄ ⲛⲉⲫⲓⲗⲟ|ⲥⲟⲫⲟⲥ
ⲧⲏⲣⲟⲩ· ⲉⲧⲃⲉ ⲡⲁⲓ̈
ⲛ̄ⲥⲉ|ⲥⲩⲙⲫⲱⲛⲉⲓ ⲁⲛ· ⲍⲟⲉⲓⲛ ⲅⲁⲣ

| "I want you to know | that all men born | on earth from the foundation of [10] the world until now, being | dust, while they have inquired about God, | who he is and what he | is like, have not found him. Now the | wisest among [15] them have speculated from the ordering of | the world and (its) movement. | But their speculation has not reached | the truth. For it | is said that the ordering is directed in three ways [20] by all the philosophers, | (and) hence they do not | agree. For some of |

BG 80,4–81,5

ⲧⲟⲩⲱⲱ [5] ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ ⲧⲏⲣⲧⲛ̄ |
ⲉⲛⲉⲛⲧⲁⲩⲭⲡⲟⲟⲩ ⲉⲡ|ⲕⲁⲍ ⲭⲓⲛ
ⲧⲕⲁⲧⲁⲃⲟⲗⲏ | ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲱⲁ
ⲧⲉ|ⲛⲟⲩ ⲉⲩⲙⲉⲉⲩⲉ ⲉⲩⲱⲓ [10]ⲛⲉ
ⲛⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲭⲉ ⲛⲓⲙ | ⲡⲉ ⲏ
ⲟⲩⲁⲱ ⲛ̄ⲍⲉ ⲡⲉ | ⲙ̄ⲡⲟⲩⲍⲉ ⲉⲣⲟⲩ
ⲛⲥⲁⲃⲉ | ⲇⲉ ⲉⲧⲛ̄ⲍⲏⲧⲟⲩ {ⲭⲉ}
ⲉⲃⲟⲗ | ⲍⲛ ⲧⲇⲓⲟⲓⲕⲏⲥⲓⲥ
ⲙⲡⲕⲟ[15]ⲥⲙⲟⲥ ⲙⲛ̄ ⲡⲕⲓⲙ ⲁⲩⲧ |
ⲧⲟⲛⲧⲛ̄ ⲡⲉⲩⲧⲟⲛⲧⲛ̄ | ⲇⲉ
ⲙ̄ⲡⲉⲩⲧⲁⲍⲉ ⲧⲙⲉ | ⲧⲇⲓⲟⲓⲕⲏⲥⲓⲥ
ⲅⲁⲣ ⲱⲁⲩ
ⲭⲟⲟⲥ ⲉⲣⲟⲥ ⲭⲉ ⲥⲟⲩⲁⲣⲉ | ⲙ̄ⲙⲟⲥ ⲡⲁ
ⲛⲱⲟⲙⲛ̄ⲧⲉ ⲛⲍⲉ | ⲍⲓ̈ⲧⲛ
ⲛⲓⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲧⲏ|ⲣⲟⲩ ⲉⲧⲃⲉ ⲡⲁⲓ̈
ⲛⲥⲉⲥⲩⲙ [5]ⲫⲱⲛⲓ ⲁⲛ ⲍⲟⲓ̈ⲛ ⲅⲁⲣ

"I want [5] you all to know | that those who have been born | on earth from the foundation | of the world until now, | while they have thought to inquire [10] about God, who | he is and what he is like, | have not found him. Now the wisest | among them have speculated from | the ordering of the world [15] and (its) movement. | But their speculation | has not reached the truth. | For it is said that the ordering is directed | in three ways | by all the philosophers, | (and) hence they do not agree. [5] For

NHC V 1,17–24

ϩⲟⲩⲓⲛⲉ | ⲅⲁⲣ ⲉⲃ[ⲟⲗ ⲛ̄ϩⲏⲧⲟⲩ
ⲥⲉⲭⲱ ⲙ̄ⲙ]ⲟⲥ | ⲭ[ⲉ ⲟ]ⲩⲛ̄[ⲛⲁ ⲡⲉ
ϩⲓ ⲧⲟⲟⲧⲩ] ⲟⲩⲁ[ⲁ]ⲩ· [20]
ϩ[ⲛⲕ]ⲟ[ⲟⲩⲉ ⲭⲉ ⲉⲧⲁ]ⲩⲱⲱⲡⲉ
[ϩ]ⲁ|[ⲧⲛ̄ ⲟⲩⲡⲣⲟⲛⲟⲓⲁ ·] ϩⲛ̇ⲕⲟⲟⲩⲉ
ⲭ[ⲉ] | [ⲉⲧⲁⲩⲱⲱⲡⲉ ϩⲁⲧⲛ̄
ⲟⲩ]ϩⲓ ⲙⲁⲣⲙⲉ|[ⲛⲏ· ⲁⲩⲱ ⲗⲁⲁⲩ
ⲛ̄ⲛ]ⲁⲓ ⲙ̄ⲡⲉⲩⲭ[ⲓ] | [ⲉⲧⲙⲉ·

some [of them say] | that [it is spirit by] itself. [20] [Others, that] it was [subject to] | [providence]. Others, [that] | [it was subject to] fate. | [But] none [of] these has attained | [the truth.

NHC III 70,17–71,1

ⲛ̄ⲅⲁⲣ ⲛ̄ϩⲏⲧⲟⲩ ⲥⲉⲭⲱ ⲙ̄ⲙⲟⲥ |
ⲉⲡⲕⲟⲥⲙⲟⲥ ⲭⲉ ⲛ̄ⲧⲁⲩⲁⲅⲉ ⲙ̄ⲙⲟⲩ |
ϩⲓⲧⲟⲟ ⲧⲩ̄ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ·
ϩⲉⲛ[20]ⲕⲟⲟⲩⲉ ⲭⲉ ⲟⲩⲡⲣⲟⲛⲟⲓⲁ ⲧⲉ·
ϩⲉⲛ|ⲕⲟⲟⲩⲉ ⲭⲉ ⲟⲩⲡⲉⲧⲏⲡ̇ ⲉⲱⲱⲡⲉ
| ⲡⲉ ⲁⲩⲱ ⲟⲩⲟⲛ ⲛ̄ⲛⲁⲓ ⲁⲛ ⲛⲉ |
ⲧⲱⲟⲙⲧⲉ ⲥⲉ ⲛ̄ⲥⲙⲏ ⲛ̄ⲧⲁⲉⲓⲣ̄ | ⲱⲣⲡ̇
ⲛ̄ⲭⲟⲟⲩ ⲙⲛ̄ ⲟⲩⲉ̂ⲓ ⲙ̄ⲙⲟⲟⲩ
ⲏⲡ̇ ⲉⲧⲙⲏⲉ· ⲟⲁ

them say | about the world that it was directed | by itself. Others [20] that it is providence (that directs it). | Others, that it is fate. | But it is none of these. | Again, of the three voices I have just | mentioned, none is true. 71

Eug-V:

1,19 ⲁ: see Emmel, 1979: 182. First superlinear stroke is in lacuna. See note to *SJC*-BG par.

Eug-III:

70,21 "fate": see endnote 2.

NHC III 92,22–93,8

ⲛ̄|ϩⲏⲧⲟⲩ ⲥⲉϫⲱ ⲙ̄ⲙⲟⲥ
ⲉⲡⲕⲟ|ⲥⲙⲟⲥ ϫⲉ ⲉⲩⲁⲣⲉ ⲙ̄ⲙⲟⲩ
ϩⲓⲧⲟ
ⲟⲧⲩ̄ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ ϩⲉⲛⲕⲟⲟⲩ[ⲉ] |
ⲇⲉ ϫⲉ ⲟⲩⲡⲣⲟⲛⲟⲓⲁ ⲧⲉ·
ϩⲉⲛⲕⲟ|ⲟⲩⲉ ⲇⲉ ϫⲉ ⲟⲩⲡⲉⲧⲏⲡ̄
ⲉⲱⲱⲡⲉ | ⲡⲉ ⲁⲩⲱ ⲛ̄ⲟⲩⲟⲛ ⲛ̄ⲛⲁⲓ̈
ⲁⲛ ⲛⲉ [5] ⲧⲱⲟⲙⲧⲉ ⲥⲉ ⲛ̄ⲥⲙⲏ
ⲛ̄ⲧⲁⲉⲓⲣ̄ | ⲱⲣ̄ⲡ̄ ⲛ̄ϫⲟⲟⲩ ⲙ̄ⲙⲛ̄ ⲟⲩⲉⲓ
ⲙ̄|ⲙⲟⲟⲩ ϩⲛ̄ ⲉⲧⲙⲏⲉ ⲏ̂ ⲉⲃⲟⲗ
ϩⲓ|ⲧⲛ̄ ⲣⲱⲙⲉ·

them say about the world | that it is directed by itself.

93 Others, | that it is providence (that directs it). Others, | that it is fate. | But it is none of these. [5] Again, of the three voices I have | just mentioned, none | is close to the truth, and (they are) from | man.

BG 81,5–17

ⲛϩⲏ|ⲧⲟⲩ ⲥⲉϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ⲟⲩ|ⲡⲛⲁ̄ ⲉⲩⲟⲩⲁⲁⲃ ⲡⲉ ϩⲓ̈ⲧⲟ|ⲟⲧⲩ
ⲙⲙⲓⲛ ⲙ̄ⲙⲟⲩ ϩⲛⲕⲟ|ⲟⲩⲉ ⲇⲉ ϫⲉ
ⲟⲩⲡⲣⲟⲛⲟⲓⲁ [10] ⲧⲉ ϩⲛⲕⲟⲟⲩⲉ ⲇⲉ
ϫⲉ ⲟⲩ|ⲧⲉⲑⲟⲛⲧ ⲧⲉ ⲁⲩⲱ ⲟⲩⲁ
ⲛ̄|ⲛⲁⲓ̈ ⲁⲛ ⲡⲉ ⲧⲉⲉⲓⲱⲟⲙⲧⲉ | ⲥⲉ
ⲛⲥⲙⲏ ⲛⲧⲁⲩⲭⲟⲟⲩ ⲛ̄|ⲱⲟⲣⲡ ⲉⲃⲟⲗ
ϩⲓ̈ⲧⲛ̄ ⲛⲣⲱⲙⲉ [15] ⲛⲧⲁⲩⲭⲡⲟⲟⲩ
ⲉⲡⲕⲁϩ ⲙⲛ̄ | ⲟⲩⲟⲛ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ
ϩⲛ̄ ⲧ|ⲙⲏⲉ

some of | them say that | it is pure spirit by itself. | Others, | that it is providence (that directs it). [10] Others, that it is | fate. But it is none of | these. Again, these three | voices that have just been mentioned | are from men [15] who have been born on the earth; | none of them is of the | truth.

SJC-III:

92,24–25 See note to *SJC*-BG par.

92,24 Corr.: an erased superlinear stroke above ⲧⲟ.

93,3 "fate": see endnote 2.

93,8 Alt.: <ⲛ>ⲣⲱⲙⲉ, "from <*the*> *men*" (T–S); K has "through men."

SJC-BG:

81,7 "pure": "holy" (T–S). The Coptic can mean either. The T–S choice is based on the assumption that "the translator of BG took a form of ἅγειν for ἅγιον πν(εῦμ)α." That seems unlikely in view of the probable reconstruction of V 1,19. That the world is, in some sense, (pure) spirit and is directed by it was Stoic doctrine (see *TDNT* [6], 1968: 354–56 [Kleinknecht]). The parallels in *Eug*-III and *SJC*-III appear to reflect the Epicurean view that there is no directing power. Since the text earlier says that these three opinions are different, and "pure spirit," here, is, in essence, the same as providence, which is the next view, the readings in *Eug*-III and *SJC*-III are probably to be preferred.

81,10–11 "fate": see endnote 2.

NHC V 1,24–2,4	NHC III 71,1–8
9±]ϣ[.]πє. [25] [13±]. ⲛ̄[. .]	πєтєвολ гαρ ⲥιτο|ο тⲫ̄ ⲙ̄ⲙιⲛ
(7± lines lacking)	ⲙ̄ⲙοϥ ογвιοс єϥ|ϣογєιт̀ πє
	ϣαϥααϥ тєпро|ⲛοια
	ογмⲛ̄тсоб тє тєтⲥαⲛт̀ [5]
[B̄] м[7±]є м̄[12±] | пι̣[.	ογ<є͡ι є> мєсєсθαⲛє тє·
пє]тє ογⲛ̣ [ϣбом бє ⲙ̄ⲙοϥ	πєтє ογⲛ ϣ|бом бє ⲙ̄ⲙοϥ єєι
єєι] | єⲛ̣[ⲛ]ọγтє ⲛ̄тє [тмє	єⲥογⲛ ⲙ̄п|вολ ⲛ̄тєєιϣомтє
євολ ⲥ͡ιтⲛ̄] | кєсмⲏ̣ [ⲛ̄]сαвολ	ⲛ̄смн ⲛ̄тα|єιϣⲣ̄п ⲛ̄хοογ ⲛ̄ϥєι
. . .] [25] [. . .] | (7± lines lacking).	For whatever is from itself | is an empty | life; it is self-made. Providence | is foolish. (And) fate [5] is an undiscerning thing.
[2] [. . .] | [. . .] Whoever, then, [is able to come] | to the God of [truth by means of] | another voice,	Whoever, then, is able | to get free of | these three voices | I have just mentioned and

---

Eug-III:

71,3 ϣαϥααϥ "it is self-made": translation omitted by K & Tr (text is not emended by Tr).

71,4 "fate": see endnote 2.

71,5 T–S emends ογ<єιє є>, but elsewhere in *Eug*–III and *SJC*–III only ογє͡ι is found. "is . . . thing": "is something that is not known" (K [by an emendation?], followed by Tr, who does not emend the line).

71,6 "to get free of" (similarly, Tr): less likely, "penetrate to the solutions (sic) of" (K).

NHC III 93,8–16

ⲁⲛⲟⲕ ⲇⲉ ⲛ̄ⲧⲁⲉⲓⲉⲓ̂ ⲉ|ⲃⲟⲗ ⲥⲙ̄
ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ⲁⲡⲉⲣⲁⲛⲧⲟⲛ [10] ⲧ
ⲙ̄ⲡⲉⲉⲓⲙⲁ · ⲁⲛⲟⲕ ⲅⲁⲣ ⲧⲥⲟⲟⲩⲛ |
ⲙ̄ⲙⲟⲩ ⲭⲉ ⲉⲉⲓⲉⲭ ⲱ ⲛ̄ⲏⲧⲛ̄
ⲛ̄ⲧⲁ|ⲕⲣⲓⲃⲓⲁ ⲛ̄ⲧⲙⲏⲉ·
ⲡⲉⲧⲉ ⲟⲩⲉⲃⲟⲗ | ⲥⲓⲧⲟⲟ ⲧⲟ̅ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟⲩ ⲟⲩⲃⲓⲟⲥ | ⲉⲩⲥⲟⲟⲩ
ⲡⲉⲧⲉⲱⲁⲩⲁⲁⲩ · ⲧⲉⲡⲣⲟ [15]ⲛⲟⲓⲁ ⲙⲛ̄
ⲙⲛ̄ⲧⲥⲁⲃⲏ ⲛ̄ⲥⲏⲧⲥ̄ ⲧⲉ|ⲧⲥⲁⲛϯ ⲇⲉ
ⲙⲉⲥⲉⲥⲑⲁⲛⲉ ·

But I, who came | from Infinite Light, [10] I am here—for I know him (Light)— | that I might speak to you about the precise nature | of the truth.
For whatever is from | itself is a polluted life; | it is self-made. Providence [15] has no wisdom in it. And | fate does not discern.

BG 81,17–82,9

ⲁⲛⲟⲕ ⲇⲉ ⲛⲧⲁⲓⲉⲓ ⲉ|ⲃⲟⲗ ⲥⲙ
ⲡⲓⲟⲩⲟⲓⲛ ⲛⲁⲧⲁ|ⲣⲏⲭⲩ ⲁⲛⲟⲕ
ⲉⲧⲥⲟⲟⲩⲛ
ⲙ̄ⲙⲟⲩ ⲭⲉ ⲉⲉⲓⲉⲧⲁⲙⲉ | ⲧⲏⲩⲧⲛ̄ ⲡⲃ
ⲉⲧⲁⲕⲣⲓⲃⲉⲓⲁ ⲛ̄ⲧ|ⲙⲏⲉ
ⲡⲉⲧⲉ ⲟⲩⲉⲃⲟⲗ ⲅⲁⲣ | ⲥⲓⲧⲟⲟⲧⲩ
ⲙⲙⲓⲛ ⲙⲙⲟⲩ [5] ⲡⲉ ⲟⲩⲃⲓⲟⲥ
ⲉⲩⲥⲟⲟⲩ ⲡⲉⲧⲉ | ⲱ<ⲁⲩ>ⲁⲁⲩ
ⲧⲉ{ⲧ}ⲡⲣⲟⲛⲟⲓⲁ ⲟⲩ|ⲁⲥⲟⲫⲟⲛ ⲇⲉ
ⲧⲉ ⲧⲉⲑⲟⲛⲧ | ⲇⲉ ⲟⲩⲉⲓⲉ
ⲉⲙⲁⲥⲁⲓⲥⲑⲁⲛⲉ | ⲧⲉ

But I came | from Infinite Light— | I know him (Light)—
that I might instruct | you about the precise nature of the | truth. 82

For whatever | is from itself [5] is a wicked life; it is self-made. | And providence | lacks wisdom. And fate | is an undiscerning thing.

SJC-III:

93,16 “fate”: see endnote 2.

SJC-BG:

82,7 “fate”: see endnote 2.

NHC V 2,4–8

ⲛ̄ⲧ[ⲉⲓⲱ]ⲟⲙ[ⲧⲉ ⲛ̄ⲥⲙⲏ] [5]
ⲉⲧⲁⲩⲭⲟ[ⲟ]ⲩ· ⲭⲛⲁⲣ̄ⲥⲩⲙⲫⲱ[ⲛⲓ
ⲛ̄ⲟ]ⲩ|ⲟⲛ ⲛⲓⲙ
ⲉⲧⲃⲏⲏⲧⲭ̄·

ⲁⲩⲱ ⲭⲉ ⲛ̄[ⲛⲁⲧⲙⲟⲩ·] | ⲉⲩⲁⲧⲙⲟⲩ
ⲇⲉ ⲡⲉ ⲉⲩⲱⲟⲟⲡⲏ [ⲥⲛ̄ ⲧⲙ]ⲏⲧ[ⲉ
ⲛ̄]|ⲥⲉⲛⲣⲱⲙⲉ ⲉⲩⲙⲟⲟⲩⲧ·

different from these [three voices] [5]
that have been mentioned, he will
agree [in] | everything concerning
him,
and he is [immortal.] | But, although
he is immortal, he dwells [in the
midst of] | mortal men.

NHC III 71,8–13

ⲉⲥⲟⲩⲛ ⲥⲓ|ⲧⲛ̄ ⲕⲉⲥⲙⲏ ⲛ̄ⲭⲟⲩⲱⲛⲥ
ⲉⲃⲟⲗ ⲙⲡ[10]ⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ
ⲛ̄ⲭⲥⲩⲙⲫⲱ|ⲛⲓ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲧⲃⲏⲧⲭ̄

ⲡⲁⲓ̈ ⲟⲩ|ⲁⲑⲁⲛⲁⲧⲟⲥ ⲡⲉ ⲉⲭⲱⲟⲟⲡ̈
ⲥⲛ̄ ⲧⲙⲏ|ⲧⲉ ⲛ̄ⲛ̄ⲣⲱⲙⲉ ⲉⲱⲁⲩⲙⲟⲩ

come by means | of another voice to
confess the [10] God of truth and agree
| in everything concerning him,
he is | immortal, dwelling in the
midst | of mortal men.

Eug - III:

71,9 "to confess": "and reveal" (K & Tr).

NHC III 93,16–94,1

ⲚⲦⲱ|ⲦⲚ̄ ⲥⲉ ⲚⲉⲦⲤ̄ⲦⲞ ⲚⲎⲦⲚ
ⲉⲥⲟⲟⲩⲚ | ⲁⲩⲱ ⲚⲉⲦⲘ̄ⲡⲯⲁ
ⲘⲡⲤⲟⲟⲩⲚ | ⲥⲉⲛⲁ† ⲛⲁⲩ ⲚⲚⲎ ⲉⲧⲉ
Ⲙⲡⲟⲩ[20]ⲭⲡⲟⲟⲩ ⲉⲃⲟⲗ ⲭⲚ̄
ⲧⲉⲥⲡⲟⲣⲁ ⲚⲦⲉ|ⲧⲣⲓⲃⲏ ⲉⲧⲭⲁⲭⲘ̄·
ⲁⲗⲗⲁ ⲭⲘ̄ ⲡⲉⲭⲟⲩ|ⲉⲓⲧ̀
ⲉ<ⲧ>ⲁⲩⲧⲚ̄Ⲛⲟⲟⲩⲫ· ⲭⲉ
ⲡⲁⲓ̈ ⲅⲁⲣ | ⲟⲩⲁⲑⲁⲛⲁⲧⲟⲥ ⲡⲉ ⲭⲚ̄
ⲧⲙⲏⲧⲉ Ⲛ̄|Ⲣⲣⲱⲙⲉ ⲉⲧⲉⲯⲁⲩⲙⲟⲩ·
ⲡⲉⲭⲁⲫ·

[ϥ]ⲇ ⲛⲁⲫ ⲚⲘ̄ⲡⲓ ⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ ⲡⲭⲟⲉⲓⲥ

But to you | it is given to know; |
and whoever is worthy of knowledge
| will receive (it), whoever has not
been [20] begotten by the sowing of |
unclean rubbing but by First | Who
Was Sent,
for | he is an immortal in the midst
of | mortal men."
Matthew said
to him: "Lord,

BG 82,9–83,1

ⲚⲦⲱⲦⲚ̄ ⲇⲉ ⲡⲉⲧⲥⲧⲟ ⲚⲎ[10]ⲦⲚ̄
ⲉⲥⲟⲟⲩⲚ ⲘⲚ̄ ⲚⲉⲦⲘ̄|ⲡⲯⲁ ⲚⲥⲟⲟⲩⲚ
ⲥⲉⲛⲁⲧⲁ|ⲁⲥ ⲛⲁⲩ ⲛⲁⲓ̈ ⲉⲧⲉ
ⲙⲡⲟⲩ|ⲭⲡⲟⲟⲩ ⲉⲃⲟⲗ ⲭⲛ
ⲧⲉⲥⲡⲟ|ⲣⲁ ⲛⲧⲉⲧⲣⲓⲃⲏ ⲉⲧⲭⲁⲭⲘ̄ⲉ [15]
ⲁⲗⲗⲁ ⲉⲃⲟⲗ ⲭⲙ ⲡⲉⲭⲟⲩⲓ̈ⲧ |
ⲛⲧⲁⲩⲧⲚ̄Ⲛⲟⲟⲩⲫ ⲭⲉ
ⲡⲁⲓ̈ | ⲅⲁⲣ ⲟⲩⲁⲧⲙⲟⲩ ⲡⲉ ⲭⲛ
ⲧⲙⲏ|ⲧⲉ ⲚⲚⲉⲧⲉ ⲯⲁⲩⲙⲟⲩ Ⲛ̄ⲣⲱ|ⲙⲉ
ⲡⲉⲭⲁⲫ ⲛⲁⲫ ⲚⲘ̄ⲡⲓ ⲙⲁ
ⲑⲁⲓⲟⲥ ⲭⲉ ⲡⲉⲭⲥ̄

But to you it is given [10] to know;
and whoever is | worthy of knowing
will receive | it, whoever has not
been | begotten by the sowing | of
unclean rubbing [15] but by First |
Who Was Sent, for | he is an
immortal in the midst | of mortal
men."
| Matthew said to him:
"Christ,

[9]4 **83**

SJC-III:

93,16–19 "But . . . receive (it)": "To you is given to know, and to those who are worthy of knowledge. It will be given" (K).

93,22 MS has ⲟ (error noted by T–S).

SJC-BG:

82,9–12 "But . . . it": "But to you it is given to know, and to those who are worthy to know. It will be given to" (T–S).

82,9 MS has the last two letters in ligature.

82,19 MS has a *paragraphus cum corone* in the left margin and a large diple after ⲙⲉ. The diple seems intended to show the place of the major division.

NHC V 2,8–13

ⲡⲏ [ⲟⲩ]ⲛ ⲉⲧ|ϣⲟⲟⲡ̀ ⲛ̄ⲟⲩⲟⲉⲓϣ
ⲛⲓⲙ· ⲉⲩⲁ[ⲧ]ϣⲁϫⲉ [10] ⲙ̄ⲙⲟⲩ ⲡⲉ
ⲙ̄ⲡⲟⲩⲥⲟⲩⲱⲛⲩ̄ ⲛ̄ⲑⲓ ⲍⲉⲛⲁⲣⲭⲏ | ⲙⲛ̄
ⲍⲉⲛⲉϫⲟⲩⲥⲓⲁ· ⲟⲩⲧⲉ ⲛⲏ ⲉⲧⲧⲱ[ϣ·]
| ⲟⲩⲧⲉ [ϕ]ⲩⲥⲓⲥ ⲛⲓⲙ· ⲉⲓⲙⲏ[ⲧⲓ
ⲉⲩⲉ]ⲓⲙ[ⲉ] | ⲛⲁⲩ ⲟⲩⲁⲁⲩ·

NHC III 71,13–18

ⲡⲉⲧ|ϣⲟⲟⲡ̀ ⲟⲩⲁⲧϣⲁϫⲉ ⲉⲣⲟⲩ ⲡⲉ·
ⲙ̄ [15]ⲡⲉⲁⲣⲭⲏ ⲥⲟⲩⲱⲛⲩ
ⲙ̄ⲡⲉⲉϫⲟⲩ|ⲥⲓⲁ ⲙ̄ⲡⲉⲍⲩⲡⲟⲧⲁⲅⲏ
ⲙ̄ⲡⲉⲫⲩⲥⲓⲥ | ⲛⲓⲙ ϫⲛ̄
ⲛ̄ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ |
ⲉⲓⲙⲏⲧⲓ ⲛ̄ⲧⲟⲩ ⲟⲩⲁⲁⲩ·

[Now He] Who Always Is, | being ineffable, [10] no principles or authorities | knew him—neither those who [ordain] | nor any creature—except [he (alone) knew] | himself.

He Who | Is is ineffable. [15] No principle knew him, no authority, | no subjection, nor any creature | from the foundation of the world, | except he alone.

Eug-III:

71,15 “principle”: “power” (K).

NHC III 94,2–13

| ⲙ̄ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁⲱ ⲟⲛ ⲧⲙⲏⲉ·
ⲉⲓ|ⲙⲏⲧⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ’
ⲙⲁⲧⲁⲙⲟⲛ | ⲇⲉ ⲉⲧⲙⲏⲉ· ⲡⲥⲱⲧⲏⲣ
ⲡⲉϫⲁⲩ ϫⲉ
5 ⲡⲉⲧⲱⲟⲟⲡ̄ ⲟⲩⲁⲧⲱⲁϫⲉ ⲉⲣⲟⲩ ⲡⲉ
| ⲙ̄ⲡⲉⲁⲣⲭⲏ ⲥⲟⲩⲱⲛⲩ
ⲙ̄ⲡⲉⲉⲍⲟⲩ|ⲥⲓⲁ ⲙ̄ⲡⲉϩⲩⲡⲟⲧⲁⲅⲏ
ⲙ̄ⲡⲉⲫⲩ|ⲥⲓⲥ ⲛⲓⲙ ϫⲓⲛ
ⲛ̄ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄|ⲡⲕⲟⲥⲙⲟⲥ ⲱⲁ
ⲧⲉⲛⲟⲩ ⲉⲓⲙⲏⲧⲓ 10 ⲛ̄ⲧⲟⲩ ⲟⲩⲁⲁⲧⲥ̄·
ⲙⲛ̄ ⲡⲉⲧⲉϩⲛⲁⲩ | ⲉⲃⲱⲗⲡ̄ ⲛⲁⲩ
ⲉⲃⲟⲗ ϩⲓⲧⲟⲟ ⲧⲥ̄· | ⲡⲁⲓ̈ ⲉⲧⲉ
ⲟⲩⲉⲃⲟⲗ ϩⲙ̄ ⲡⲉϩⲟⲩ|ⲉⲓⲧ̀
ⲛ̄ⲟⲩⲟⲉⲓⲛ· ϫⲓⲛ ⲛ̄ⲧⲉⲛⲟⲩ

| no one can find the truth except |
through you. Therefore teach us |
the truth.” The Savior said:
5 “He Who Is is ineffable. | No
principle knew him, no authority, |
no subjection, nor any creature |
from the foundation of | the world
until now, except 10 himself alone
and anyone to whom he wants | to
make revelation through him | who
is from First | Light. From now on

BG 83,1–17

ⲙⲛ̄ ⲗⲁ|ⲁⲩ ⲛⲁⲱ ϩⲉ ⲉⲧⲙⲉ ⲉⲓⲙⲏⲧⲓ
| ⲉⲃⲟⲗ ϩⲓ̈ⲧⲟⲟⲧⲕ ⲙⲁⲧⲁⲙⲟ̄ | ⲇⲉ
ⲉⲧⲙⲏⲉ ⲡⲉϫⲁⲩ ⲛ̄5ⲇⲓ ⲡⲥⲱⲧⲏⲣ
<ϫⲉ>
ⲡⲉⲧⲱⲟⲟⲡ | ⲡⲓⲁⲧⲱⲁϫⲉ ⲉⲣⲟⲩ
ⲉⲧⲱⲟ|ⲟⲡ ⲉⲙⲡⲉⲁⲣⲭⲏ ⲥⲟⲩⲱⲛⲩ̄ |
ⲉⲙⲡⲉⲉⲍⲟⲩⲥⲓⲁ ⲟⲩⲧⲉ
ⲙ̄|ⲡⲉϩⲩⲡⲟⲧⲁⲅⲏ ⲟⲩⲧⲉ ⲙⲡⲉ10ⲃⲟⲙ
ⲟⲩⲧⲉ ⲙⲡⲉⲫⲩⲥⲓⲥ | ϫⲓⲛ
ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲕⲟ|ⲥⲙⲟⲥ
ⲥⲟⲩⲱⲛⲩ̄ ⲱⲁ ⲧⲉ|ⲛⲟⲩ ⲉⲓⲙⲏⲧⲓ
ⲛ̄ⲧⲟⲩ ⲟⲩⲁ|ⲁⲩ
ⲁⲩⲱ ⲙⲛ̄ ⲡⲉⲧⲉϩⲛⲁⲩ ⲉ15ⲃⲟⲗ
ϩⲓ̈ⲧⲟⲟⲧ ⲡⲉⲛⲧⲁⲩⲉⲓ | ⲉⲃⲟⲗ ϩⲙ
ⲡⲉϩⲟⲩⲉⲓⲧ ⲛⲟⲩ|ⲟⲩ̈ⲛ ϫⲓⲛ ⲧⲉⲛⲟⲩ

no one | can find the truth except |
through you. Therefore teach us |
the truth.” The Savior said:
5 “He Who Is, | the ineffable one
who exists, | no principle knew him,
| no authority, nor did | subjection 10
or power or creature | from the
foundation of the world know him |
until now, | except himself alone
| and anyone whom he wants (to
know him) 15 through me, who came
| from First Light. | From now on

SJC-III:

94,11 Alt.: ϩⲓⲧⲟⲟⲧ , “through me” (T–S [see BG par.], followed by K).

94,13 The sentence that follows this line in BG (83,17–19) may have been accidentally omitted here. However, the text makes sense without it.

SJC-BG:

83,4 MS has a large diple after the second word.

83,14 ⲡⲉⲧⲉϩⲛⲁⲩ : + <ⲉⲃⲱⲗⲡ̄ ⲛⲁⲩ>, “and whomever he wants <to make revelation to> through me” (T–S).

NHC V 2,13–17

ⲡⲏ ⲅⲁⲣ ⲉⲧⲙ̄ⲙⲁⲩ ⲉⲙⲛ̄ |
ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ̣ [ⲉ]ⲭⲱⲕ· ⲟⲩⲱⲁ ⲉⲛⲉⲥ
ⲡ[ⲉ·] [15] ⲉⲩⲱⲁ ⲉⲛⲉⲥ ⲡ̣ⲉ̣[·]
ⲙⲉⲕⲱⲱⲧ̀ ⲉⲣⲟⲕ ⲛ̄ⲟ̣[ⲩ]|| ⲭⲡⲟ·
ⲉ̣[ⲩ]ⲁ̣ⲧⲙⲓⲥⲓ ⲇⲉ ⲡⲉ <ⲕⲉ> ⲛ̄ⲛⲁⲧ̀ⲧ
[ⲉⲓⲛⲉ] | ⲉⲣⲟ[ⲕ·

NHC III 71,18–72,3

ⲡⲉⲧⲙ̄ⲙⲁⲩ | ⲅⲁⲣ ⲟⲩⲁⲑⲁⲛⲁⲧⲟⲥ
ⲡⲉ ⲟⲩⲱⲁ ⲁⲛⲏ[20]ⲍⲉ ⲡⲉ ⲉⲙⲛ̄ⲧⲉⲕ
ⲭⲡⲟ ⲟⲩⲟⲛ ⲅⲁⲣ | ⲛ̣ⲓⲙ ⲉⲧⲉ
ⲟⲩⲛⲧⲁⲕ ⲭⲡⲟ ⲕⲛⲁⲧⲁⲕⲟ |
ⲟ̣ⲩⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲡⲉ ⲉⲙⲛ̄ⲧⲕ̄ ⲁⲣⲭⲏ |
ⲟⲩⲁⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲕ
ⲁⲣⲭⲏ | ⲟⲩⲛ̄ⲧⲁⲕ ⲍⲁⲏ· ⲙ̄ⲙⲛ̄ ⲗⲁⲁⲩ
ⲁⲣⲭⲓ ⲉ
ⲭⲱⲕ ⲙ̄ⲙⲛ̄ⲧⲁⲕ ⲣⲁⲛ ⲡⲉⲧⲉ ⲟⲩⲛ̄|ⲧⲕ̄ ⲟⲃ
ⲣⲁⲛ ⲅⲁⲣ ⲡⲥⲱⲛⲧ̇ ⲛ̄ⲕⲉⲟⲩⲁ | ⲡⲉ

For since no divinity is over him, | he is eternal. [15] Being eternal, he does not experience | birth. And being unbegotten, <he is> without [likeness.]

For he | is immortal and eternal, [20] having no birth; for everyone | who has birth will perish. | He is unbegotten, having no beginning; | for everyone who has a beginning | has an end. No one rules over him. He has no name; for whoever has | a name is the creation of another. | He

72

Eug-III:

71,21 Corr.: first ⲕ for an erasure.

NHC III 94,14–24

| ⲁⲛⲟⲕ ⲡⲛⲟⲩ ⲛ̄ⲥⲱⲧⲏⲣ·
ⲡⲉⲧⲙ̄ [15]ⲙⲁⲩ ⲅⲁⲣ ⲟⲩⲁϯⲙⲟⲩ ⲡⲉ
ⲟⲩⲱⲁ | ⲉⲛⲉⲥ ⲡⲉ· ⲟⲩⲱⲁ ⲉⲛⲉⲥ ⲇⲉ
ⲡⲉ | ⲉⲙⲛ̄ⲧⲁⲩ ⲭⲡⲟ ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ
ⲉ|ⲧⲉ ⲟⲩⲛⲧⲁⲩ ⲭⲡⲟ ⲩⲛⲁⲧⲁⲕⲟ·
ⲟⲩ|ⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲡⲉ ⲉⲙⲛ̄ⲧⲫ̄ ⲁⲣⲭⲏ
[20] ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛⲧⲁⲩ
ⲁⲣ|ⲭⲏ ⲟⲩⲛ̄ⲧⲁⲩ ⲥⲁⲏ· ⲉⲙⲛ̄ ⲗⲁⲁⲩ
ⲁⲣ|ⲭⲓ ⲉⲭⲱⲩ ⲉⲙⲛ̄ⲧⲁⲩ ⲣⲁⲛ ⲡⲉⲧⲉ |
ⲟⲩⲛⲧⲁⲩ ⲣⲁⲛ ⲅⲁⲣ ⲡⲥⲱⲛϯ
ⲛ̄|ⲕⲉⲟⲩⲁ ⲡⲉ·

| I am the Great Savior.
For he [15] is immortal and eternal. |
Now he is eternal, | having no birth;
for everyone | who has birth will
perish. He is unbegotten, | having
no beginning; [20] for everyone who
has a beginning | has an end. Since
no one rules | over him, he has no
name; for whoever | has a name is
the creation of | another.

BG 83,17–84,13

ⲩⲛⲁ|ⲥⲱⲗⲡ ⲉⲣⲱⲧⲛ̄ ⲉⲃⲟⲗ ⲥⲓⲧⲟ |ⲟⲧ
ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩ ⲛ̄ⲥ̄ⲱ̄ⲣ̄
ⲡⲉⲧⲙ̄ⲙⲁⲩ ⲅⲁⲣ ⲟⲩⲁⲧⲙ̀ⲟ́ⲩ | ⲡⲉ ⲡⲇ
ⲟⲩⲱⲁ ⲉⲛⲉⲥ ⲡⲉ ⲟⲩ|ⲱⲁ ⲉⲛⲉⲥ ⲇⲉ
<ⲡⲉ> ⲉⲙⲛ̄ⲧⲁⲩ | ⲭⲡⲟ ⲙ̄ⲙⲁⲩ
ⲟⲩⲟⲛ ⲅⲁⲣ [5] ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛⲧⲁⲩ
ⲭⲡⲟ |· ⲩⲛⲁⲧⲁⲕⲟ ⲡⲁⲧⲭⲡⲟ ⲇⲉ |
ⲙⲛ̄ⲧⲉⲩ ⲁⲣⲭⲏ ⲟⲩⲟⲛ ⲅⲁⲣ | ⲛⲓⲙ
ⲉⲧⲉ ⲟⲩⲛⲧⲁⲩ ⲁⲣⲭⲏ | ⲟⲩⲛⲧⲁⲩ
ⲥⲁⲏ ⲁⲩⲱ ⲙⲛ̄ [10] ⲗⲁⲁⲩ ⲁⲣⲭⲉⲓ
ⲉⲭⲱⲩ ⲙⲛ̄|ⲧⲉⲩ ⲣⲁⲛ ⲡⲉⲧⲉ
ⲟⲩⲛⲧⲁⲩ | ⲣⲁⲛ ⲅⲁⲣ ⲡⲥⲱ<ⲛ>ⲧ
ⲛⲕⲉⲟⲩ|ⲁ ⲡⲉ

he will | make revelation to you
through | me.
I am the Great Savior.
For he is immortal | and eternal. 84
Now <he is> | eternal, having no |
birth; for everyone [5] who has birth |
will perish. And Unbegotten | has
no beginning; for everyone | who
has a beginning | has an end. And
no [10] one rules over him. He has no
| name; for whoever has | a name is
the <creation> of another. | He

SJC-III:

94,15 Corr.: ⲱ for ⲟ.

94,20 Corr.: second ⲣ for erased ⲭ.

SJC-BG:

84,3 Not emended by T–S.

84,12 MS has ⲡⲥⲱⲧⲉ, "the ransom."

NHC V 2,17–27

ϵγa]ϯ† ϵινϵ ⲇϵ ϵρoϥ πϵ·
mⲁϥ|ѡωπ̀ ϵ̣[poϥ N̄oγmo]ρ̣φh·
[π]ⲏ̣ γap | ϵ̣ϯ[ѡωπ̀ ϵρoϥ
N̄oγmoρϕ]h oγ[cωnϯ] [20] N̄ϯ̣ϵ
kϵ̣[oγa πϵ·
. . . . .]ϛm[.] ϵγ. | [. .]·
ϵn.[14±]ϒϵ | [N̄]ϯ̣oϥ oγaaϥ
[oγN̄taϥ N̄oγcmo]τ | [ϵ]ϥϵ
N̄noϭ ϵϙ̣[γon nim ⲁγω
ϵϥca]|[τ]π̄ ϵoγon n[im 12±] [25]
[. .]h· ⲁγϣ̣ [16±] | [.]τc̄
ϙγⲁ̣ϯ[17± ⲁϯ]|† ϵin [ϵ ϵρoϥ
19±]

NHC III 72,3–14

oγaϯ† ran ϵρoϥ πϵ mn̄taϥ |
morφh n̄rωmϵ πϵtϵ oγntq̄ [5]
morφh γap n̄rωmϵ πcωnϯ |
n̄kϵoγa πϵ
oγn̄taϥ· n̄noγsi|ⲇϵa m̄min
m̄moϥ n̄θϵ ⲁn n̄|tsiⲇϵa
n̄tⲁnxitc̄ h̄ n̄tannaγ | ϵpoc
ⲁλλa oγsiⲇϵa n̄ⳉm̄mѡ [10] tϵ
ϵcoγatb̄ n̄soγo ϵnka nim |
ϵccatπ̀ ϵniπthpq̄· ϵcnaγ | si
c`a´ nim ϵcϵϊωps m̄moc |
oγaac· siтoo tc̄ mmin m̄moc |
oγatap`h´xq̄ πϵ

| And [being without] likeness, he does not | take on [form]. For [whoever] | [takes on form is] the [creation] [20] of [another . . .] | [. . .] | only he [has a resemblance] | [that] is greater than [everything and better] | than everything [. . .] [25] [. . .]. And [. . .] | [. . . no] | likeness [. . .]

is unnameable. He has no | human form; for whoever has [5] human form is the creation | of another.
He has his own semblance— | not like | the semblance we have received and seen, | but a strange semblance [10] that surpasses all things | and is better than the totalities. It looks | to every side and sees itself | from itself. | He is infinite;

Eug-V:

2,18 Corr.: first π incorporates initial q (cf. 9,1n.).

2,20 ϵ̣ could be ⲉ̣. Only a large dot remains immediately before the lacuna. For ϵ with such a dot, see 3,13 (first ϵ) *Facsimile Edition–V*. If the letter were ⲉ, one would expect the dot to be a bit lower.

Eug-III:

72,8 Corr.: second ⲁn for an incomplete γ.

72,12 Corr.: sic`ⲁ´ for ϵsicϵ , "It looks *at* every *labor*" (both ϵ's are marked out; ⲁ seems to be in a second hand). See note to III 95,6.

NHC III 94,24–95,7

ογντaϥ ⲇε ⲛ̄ογϩι
ϥ[ε] ⲇεa ⲉⲓ̣[ⲱ]ϥ ⲙ̄ⲙιⲛ ⲙ̄ⲙοϥ τε ⲛ̄|ⲑε
ⲛ̣̄[τaτ]ετⲛ̄ⲛaγ ερος ⸌aN⸍ ̂ⲏ
ⲛ̄ⲑε | ⲛ̄τaτετⲛ̄ⲭιτⲥ̄ · aλλa
ογϩιⲇ εa | ⲛ̄ⲱⲙ̄ⲙω τε εcογaτⲃ̄
εⲛka [5] nim aγω εccοτⲡ̀
επτηρϥ · ε|cnaγ ϩι c{ε}⸌a⸍ nim ·
εcειωρϩ ⲙ̄ⲙοc | ϩιτοο τⲥ̄
ογaaτⲥ̄ εⲙⲛ̄ aρηⲭⲥ̄ |

And he has a semblance
9[5] of his own—not like | what you have seen and | received, but a strange semblance | that surpasses all things [5] and is better than the universe. | It looks to every side and sees itself | from itself. Since it is infinite,

BG 84,13–85,11

ογaτ† paN naϥ | πε mⲛ̄τεϥ
morφη ⲛ̄ [15]pωme πετε ογντaϥ |
morφη γaρ ⲛ̄pωme | πcωnt
nkεογa πε
ογ|ⲛ̄τⲏ̄ ογεine επωϥ ⲙ̄
min ⲙ̄ⲙοϥ πε ⲛ̄ⲑε aN | ⲡε
ⲛ̄τaτετⲛ̄ⲛaγ ⲏ̄ ⲛ̄ⲑε
ⲛ̄|τaτετⲛ̄ⲭι aλλa ογει|νε
ⲛ̄ⲱⲙ̄ⲙο εϥογοτⲃ [5] πε ενka nim
aγω εϥ|cοτπ ενιπτηρϥ
εϥει |ωρϩ ⲛ̄ca ca nim εϥnaγ |
εροϥ εβολ ϩⲓ̈τοοτϥ | maϣaϥ
ογaπεραντος [10] ⲇε πε
ογaττaκο ⲇε | πε

is unnameable. | He has no human form; [15] for whoever has | human form | is the creation of another. He has | a likeness of his own—not like | what you have seen and | received, but a | strange likeness that surpasses [5] all things and is | better than the totalities. It sees | on every side and looks at | itself from | itself. And he is infinite [10] and imperishable. | He

85

SJC-III:

95,1–2 Lacunae so restored by T–S.

95,6 Corr.: ϩιc⸌a⸍ for εϩιcε , "It looks *at* every *labor*"; the initial ε is marked out, a is written above the next ε in what may be a second hand, and that ε *is not* marked out. The same correction was made in the same way, and by the same hand, in 72,12, except that there the second ε *is* marked out. The a is written over an erased letter, possibly itself an a.

SJC-BG:

85,top MS has a strip of papyrus pasted above the page number. This strip and two on the other side of the leaf seem designed either to restore a broken leaf or to prevent a weakened one from breaking further.

NHC V 3,1–4

(5± lines lacking)

[Γ] [. . . ογмακαρι]ος [πε·
єγατνο]єι ммоц | [πε· 9±]
євол м[. . . .] єγатмісє | [πє·
єγατω]ахє єро[ц πє·]
шаγмоγтє | [єроц хє πι]ωτ
мπт[нр]ϥ·

| (5± lines lacking)

[3] [he is blessed. Since he is unknowable] | [. . . being] unbegotten (and) | [ineffable,] he is called | ["Father] of the Universe."

NHC III 72,14–73,3

ογατταгоц πє [15] ογа єцмнн
євол πє Ναφθар|тос· ογа
ємнтац πецєінє πє |
ογагаθос πє Наτωівє
ογат|шωωτ πє ογа єцмнн
євол | πє ογмакаріос πє
ογатνο[20]єι ммоц πє
єшацνоєι м|моц ммін ммоц·
ογатω!|тϥ πє· ογатхι бехм
Νсωц πє | ογтєλєіос πє
ємΝтєц шω
ωτ ογмак[а]ріос πє
Ναφθар|тос шаγхоос єроц
хє піωτ | мптнрц·

he is incomprehensible. [15] He is ever imperishable | (and) has no likeness (to anything). He is | unchanging good. He is | faultless. He is everlasting. | He is blessed. He is unknowable, [20] while he (nonetheless) knows | himself. He is immeasurable. | He is untraceable. He is | perfect, having no defect. He is imperishably blessed. | He is called "Father | of the Universe." 73

Eug-V:

3,2 Superlinear stroke is in lacuna.

Eug-III:

72,21 Corr.: ατω for partly erased ατхι.

NHC III 95,8–22

ογαϯταzoq πε εqmhn ebol· |
ογαφθαρτος πε εmn̄taq
πeqei [10]ne ογαγαθος πε
emeqωibe | ογατωωωϯ πε
ογωa anhze | πε ογmakapioc
πε emeγno|eie m̄moq
ωaqnoeie m̄moq | ογaatq̄
ογατωitq̄ πε ογaϯ[15]xi 6exme
n̄cωq πε· ογτελιος | πε
emn̄taq ωωωϯ ογmaka|pioc
πε n̄aφθαρτος ωaγmoγ|τε
eroq xe πειωϯ m̄mtnrq̄·

| φιλιππος πεxaq xe πxoeic
[20] πωc 6e aqoγωnz entελιος |
πεxaq naq n̄6i πτελιος
n̄cω|thp xe

| he is ever incomprehensible. | He is imperishable and has no likeness (to anything). [10] He is unchanging good. | He is faultless. He is eternal. | He is blessed. While he is not known, | he ever knows | himself. He is immeasurable. He is [15] untraceable. He is perfect, | having no defect. He is imperishably blessed. | He is called | 'Father of the Universe.'"
| Philip said: "Lord, [20] how, then, did he appear to the perfect ones?" | The perfect Savior said to him:

BG 85,11–86,9

ογαττazoq πε aγ|ω ογa
eqmhn ebol πε | aγω mn̄ πeϯne
mmoq | ογaγaθος πε aγω
meq[15]ωibe ογατωτa πε ογ|ωa
ene2 πε ογmak`a´pi |oc πε
ογατnoei mmoq | πε ωaqnoï
mmoq maγ|aaq ογατωitq πε
ογ
atxi ταϭce n̄cωq πε
ογ|τελιος πε emn̄taq ω|τa
m̄maγ ογmakapioc πε |
natxωz m̄ eωaγmoγte [5] eroq
xe πειωτ mπτhrq | πε
φιλιππος πεxaq | xe πεxc
πωc ϭe aqoγω|ne2 entελιος
πεxaq n̄|ϭi πτελιος ncωthp
xe

is incomprehensible and | everlasting, | and there is nothing like him. | He is good and he does not [15] change. He is faultless. He is | eternal. He is blessed. | He is unknowable; | he ever knows himself. | He is immeasurable. He is untraceable. He is | perfect, having no | defect. He is blessed | (and) without blemish, (he) who is called [5] 'Father of the Universe.'"
| Philip said: | "Christ, how, then, did he appear | to the perfect ones?" The perfect | Savior said:

86

SJC-BG:

86,top MS has a strip of papyrus pasted in such a way that it covers most of the page number.

86,4–5 Between these lines a narrow strip of papyrus is pasted in the MS, extending from the fifth letter almost to the end of the lines.

86,6 MS has a large diple between πε and after φιλιππος and a large asterisk in the left margin slightly below the level of the line.

86,9 MS has a large asterisk in the left margin.

NHC V 3,4–15

ⲥⲁⲑⲏ ⲇⲉ [5] [ⲙ̄ⲡⲁⲧⲉⲗ]ⲁⲁⲩ ⲟⲩⲱⲛ̣ⲥ̄
ⲉⲃⲟⲗ ⲛ̄ⲧⲉ | [ⲛⲏ ⲉⲧⲟⲩ]ⲟⲛⲥ̄·
ⲥⲉⲛⲙⲛ̄ⲧⲛⲟⲩ ⲙⲛ̄ ⲥⲉⲛ|[ⲉⲓⲟ]ⲩⲥⲓⲁ·
ⲡⲏ ⲇⲉ ⲉⲧⲱⲟⲟⲡ̀ ⲛ̄ⲥⲏⲧⲩ̄ | ⲉ̣[ⲩⲃ]ⲱ̣
ⲉⲩⲁⲙⲁⲥⲧⲉ ⲙ̄ⲡⲧⲏⲣⲩ̄ ⲛ̄ⲧⲉⲩ |
[ⲧ]ⲏ̣ⲣ̣ⲟ̣ⲩ· ⲉⲛⲥⲉⲁⲙⲁⲥⲧⲉ ⲇⲉ ⲛ̄ⲧⲟⲩ
ⲙ̄ⲙⲟⲩ [10] ⲁⲛ ⲉⲃⲟⲗ ⲥ̂ ⲧⲛ̄ ⲗⲁⲁⲩ·
ⲡⲁⲓ̈ ⲟⲩⲛⲟⲩⲥ | ⲡ[ⲉ ⲙ]ⲛ̣̄
ⲟⲩⲉⲛⲛⲟⲓⲁ [·] ⲟ̣ⲩ[ⲙ]ⲉⲉⲩⲉ ⲇⲉ |
ⲙ[ⲛ̄ ⲟ]ⲩ̣ⲥⲃⲱ ⲙⲛ̄ ⲟⲩⲱⲟⲭⲛⲉ· ⲙⲛ̄
ⲡⲏ | ⲉⲧⲥ̂ ⲭⲛ̄ ⲟⲩⲱⲟⲭ̣ⲛⲉ ⲙⲛ̄
ⲟⲩⲃⲟⲙ ⲡⲁ | ⲛⲓⲃⲟⲙ ⲧⲏⲣⲟⲩ ⲥⲱⲥ
ⲉⲩ[ⲱ]ⲟⲟⲡ̀ ⲛ̄ⲛⲟⲩ [15]ⲡⲏⲅⲏ ⲛ̄ⲧⲉⲩ
ⲧⲏⲣⲟⲩ·

Even before [5] anything is visible of | [those that are visible], majesties and | authorities, He Who Is in Himself | [continuously] embraces the totality of them all | but is not embraced [10] by anything. He is mind | and thought; also thinking and | teaching and counsel; and he is | above counsel and power—all powers | are his, since [he] is the [15] source of them all.

NHC III 73,3–14

ⲥⲁⲑⲏ ⲉⲙⲡⲁ̈ⲧⲉⲗⲁⲁⲩ | ⲟⲩⲱⲛⲥ ⲥⲛ̄
ⲛⲉⲧⲟⲩⲁⲛⲥ ⲉⲃⲟⲗ· [5] ⲧⲙ̄ⲛ̄ⲧⲛⲟⲃ ⲙⲛ̄
ⲛⲓⲉⲓⲟⲩⲥⲓⲁ ⲉ|ⲧⲱⲟⲟⲡ̀ ⲛ̄ⲥⲏⲧⲩ̄
ⲉⲩⲁⲙⲁⲥⲧⲉ ⲛ̄ⲛⲓ|ⲡⲧⲏⲣⲩ̄· ⲛ̄ⲧⲉ
ⲛⲓⲡⲧⲏⲣⲩ̄· ⲁⲩⲱ ⲙ̄|ⲙⲛ̄ ⲗⲁⲁⲩ
ⲁⲙⲁⲥⲧⲉ ⲙ̄ⲙⲟⲩ· ⲡⲉⲧⲙ̄|ⲙⲁⲩ ⲅⲁⲣ·
ⲟⲩⲛⲟⲩⲥ ⲧⲏⲣⲩ̄· ⲟⲩⲉⲛⲛⲟⲓⲁ [10] ⲙⲛ̄
ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲟ<ⲩ>ⲫⲣⲟⲛⲏⲥⲓⲥ |
ⲟⲩⲗⲟⲅⲓⲥⲙⲟⲥ ⲙⲛ̄ ⲟⲩⲇⲩⲛⲁⲙⲓⲥ |
ⲛ̄ⲧⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲥⲉⲛⲥⲓⲥⲟⲇⲩⲛⲁ|ⲙⲓⲥ ⲛⲉ ⲙ̄ⲡⲏⲅⲏ
ⲛ̄ⲛⲓⲡⲧⲏⲣⲩ ⲛⲉ
| ⲁⲩⲱ ⲡⲉⲩⲅⲉⲛⲟⲥ ⲧⲏⲣⲩ̄ <ⲭⲓⲛ

Before anything is | visible among those that are visible, [5] the majesty and the authorities that | are in him, he embraces the | totalities of the totalities, and nothing | embraces him. For he | is all mind, thought [10] and reflecting, considering, | rationality and power. | They all are equal powers. | They are the sources of the totalities. | And their whole race <from

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Eug-V:

3,9 Fourth letter: see Emmel, 1979: 183.

3,11 Superlinear stroke: see Emmel, 1979: 183.

Eug-III:

73,4 Corr.: ⲛⲉⲧⲟⲩⲁⲛⲥ for ⲡⲉⲧⲟⲩⲁⲛⲥ "(in) that which is visible."

73,5 "that": omitted by K & Tr (text is not emended by Tr).

73,6 "he embraces": less likely, "He rules" (K). For the concept, see *Gos. Truth* (I,*3*) 22,21–33.

73,8 "embraces": less likely, "rules" (K); see 73,6n.

73,10 So emended by T–S.

73,12 Corr.: ⲣ in ⲧⲏⲣⲟⲩ for erased ⲥ.

73,14 Not emended by T–S, K or Tr; ⲅⲉⲛⲟⲥ, "race": see endnote 3.

NHC III 95,22–96,10

ⲥⲁⲑⲏ ⲛ̄ⲥⲉⲟⲩ<ⲱ>ⲛⲥ̄ ⲗⲁⲁⲩ | ⲉⲃⲟⲗ
ⲛ̄ⲧⲉ ⲛⲉⲧⲟⲩⲁⲛⲥ ⲉⲃⲟⲗ ⲧⲙⲛ̄|ⲧⲛⲟⲩ
ⲙⲛ̄ ⲧⲉϫⲟⲩⲥⲓⲁ ⲉⲩⲱⲟⲟⲡ
ⲩ[ⲍ] ⲛ̄ⲥⲏⲧⲩ̄ ⲉⲩⲉⲙⲁⲥⲧⲉ [ⲙ̄ⲡⲥⲟ]ⲗⲱⲛ |
ⲛ̄<ⲛ>ⲓⲡⲧⲏⲣⲩ ⲉⲙⲛ̄ ⲗⲁⲁⲩ
ⲉⲙ̣[ⲁ]ⲥⲧⲉ | ⲙ̄ⲙⲟⲩ· ⲡⲉⲧⲙ̄ⲙⲁⲩ ⲅⲁⲣ
ⲟⲩ|ⲛⲟⲩⲥ ⲧⲏⲣⲩ ⲡⲉ ⲁⲩⲱ
ⲟⲩⲉⲛ[5]ⲛⲟⲓⲁ ⲡⲉ ⲙⲛ̄ ⲟⲩⲫⲣⲟⲛⲏⲥⲓⲥ
| ⲙⲛ̄ ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲙⲛ̄
ⲟⲩ|ⲗⲟⲅⲓⲥⲙⲟⲥ ⲙⲛ̄ ⲟⲩⲃⲟⲙ·
ⲛ̄ⲧⲟ|ⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲉⲛⲥⲓⲥⲟⲛ
ⲛ̄ⲇⲩ|ⲛⲁⲙⲓⲥ ⲛⲉ· ⲙ̄ⲡⲏⲅⲏ ⲛ̄ⲛⲓⲡⲧⲏⲣⲩ
[10] ⲛⲉ·
ⲁⲩⲱ ⲡⲉⲩⲅⲉⲛⲟⲥ ⲧⲏⲣⲩ ϫⲓⲛ |

BG 86,10–87,5

[10] ⲥⲁⲧⲉⲥⲏ ⲛ̄ⲥⲉⲟⲩⲱⲛⲥ ⲗⲁⲁⲩ |
ⲉⲃⲟⲗ <ⲛ̄ⲧⲉ> ⲛⲉⲧⲟⲩⲟⲛⲥ
ⲧⲙⲛ̄ⲧ|ⲛⲟⲩ ⲙⲛ̄ ⲛ̄ⲉϫⲟⲩⲥⲓⲁ
ⲉⲩⲱⲟ|ⲟⲡ ⲛ̄ⲥⲏⲧⲩ ⲉⲩⲉⲙⲁⲥⲧⲉ |
ⲛ̄ⲛⲓⲡⲧⲏⲣⲩ ⲛⲧⲉ ⲡⲧⲏⲣⲩ [15] ⲉⲙⲛ̄
ⲗⲁⲁⲩ ⲁⲙⲁⲥⲧⲉ ⲙ̄|ⲙⲟⲩ ⲡⲉⲧⲙⲙⲁⲩ
ⲅⲁⲣ ⲟⲩ|ⲛⲟⲩⲥ ⲧⲏⲣⲩ
ⲟⲩⲉⲛⲑⲩⲙⲏ|ⲥⲓⲥ ⲡⲉ ⲟⲩⲉⲛⲛⲟⲓⲁ
ⲡⲉ ⲙⲛ̄ | ⲟⲩⲙⲛ̄ⲧⲥⲁⲃⲉ ⲟⲩⲙⲉⲉⲩⲉ
ⲙⲛ ⲟⲩⲃⲟⲙ ⲡⲉ ⲛⲧⲟⲟⲩ ⲧⲏ|ⲣⲟⲩ ⲡⲍ
ⲥⲉⲱⲏⲱ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ | ⲍⲛ ⲧⲃⲟⲙ
ⲛ̄ⲧⲡⲏⲅⲏ ⲛ̄ⲛⲓⲡ |ⲧⲏⲣⲩ

| "Before anything is visible | of those that are visible, the | majesty and the authority are
9[6] in him, since he embraces the whole of the totalities, | while nothing embraces | him. For he is | all mind. And he is thought [5] and considering | and reflecting and | rationality and power. They | all are equal powers. | They are the sources of the totalities. [10] And their whole race from

[10] "Before anything is visible | <of> those that are visible, the | majesty and the authorities | are in him, since he embraces | the totalities of the universe, [15] while nothing embraces | him. For he is | all mind; he is reflecting; | he is thought and | wisdom; he is thinking
and power. They all | are equal to **87**
each other | in the power of the source of the | totalities. And all that came to be [5] from

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SJC-III:

95,24 Corr.: erased ⲍ at the end of the line.

96,1 Stroke over ⲙ in lacuna is visible.

Lacuna is not restored by T–S.

96,10 ⲅⲉⲛⲟⲥ, "race": see endnote 3.

SJC-BG:

86,13 "since he embraces": less likely, "He rules" (T–S); see III 73,6n.

86,15 "embraces": "rules" (T–S); see III 73,6n.

87,4–5 ⲡⲉⲛⲧⲁⲩⲱⲱⲡⲉ, "that came to be": See endnote 3.

NHC V

NHC III 73,14–16

ⲛ̄ⲱⲟⲣⲡ> ⲱⲁ ⲁⲣⲏ[15]ϫⲛⲟⲩ
ⲉⲩⲱⲟⲟⲡ̀ ⲥⲙ̄ ⲡⲉⲥⲟⲩⲉⲓⲧ̀ |
ⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ⲡⲁⲅⲉⲛⲛⲏⲧⲟⲥ·

first> to last [15] is in the
foreknowledge | of Unbegotten,

NHC III 96,11–20

ⲛ̄ϣⲟⲣⲡ̀ ϣⲁ ⲁⲣⲏⲭⲛⲟⲩ ⲛⲉⲩ|ⲥⲛ̄
ⲡⲉⲩϣⲣ̄ⲡ ⲛ̄ⲥⲟⲟⲩⲛ
ⲡⲓⲁ |ⲡⲉⲣⲁⲛⲧⲟⲥ ⲛ̄ⲁⲅⲉⲛⲛⲏⲧⲟⲥ |
ⲛ̄ⲉⲓⲱⲧ̀:
ⲑⲱⲙⲁⲥ ⲡⲉⲭⲁⲩ [15] ⲛⲁⲩ ⲭⲉ
ⲡⲭⲟⲉⲓⲥ ⲡⲥⲱⲧⲏⲣ | ⲉⲧⲃⲉ ⲟⲩ
ⲁⲛⲁⲓ̈ ϣⲱⲡⲉ· ⲏ̂ ⲉⲧⲃⲉ | ⲟⲩ ⲁⲛⲁⲓ̈
ⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ· ⲡⲉⲭⲁⲩ | ⲛ̄ⲑⲓ
ⲡⲧⲉⲗⲓⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ· ⲭⲉ ⲁⲛⲟⲕ |
ⲁⲉⲓⲉⲓ̂ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲥ [20]
ⲭⲉ ⲉⲉⲓⲛⲁⲭⲱ ⲛⲏⲧⲛ̄ ⲛ̄ⲥⲱⲃ·

| first to last was | in his foreknowledge, (that of) the infinite | Unbegotten | Father." Thomas said to him: [15] "Lord, Savior, | why did these come to be, and why | were these revealed?" | The perfect Savior said: | "I came from the Infinite [20] that I might tell you all

BG 87,5–15

ⲧⲁⲣⲭⲏ ϣⲁ <ⲁⲣⲏⲭⲛⲟⲩ> | ⲛⲁⲩⲥⲙ̄
ⲡⲉⲩϣⲟⲣⲡ ⲛⲥⲟ|ⲟⲩⲛ ⲡⲓⲁⲧⲁⲣⲏⲭⲩ
ⲛⲁⲧⲭⲡⲟⲩ | ⲛⲉⲓⲱⲧ
ⲡⲉⲭⲁⲩ ⲛⲑⲓ ⲑⲱ|ⲙⲁⲥ ⲭⲉ ⲡⲉⲭⲥ
ⲡⲥⲱⲧⲏⲣ ⲉ[10]ⲧⲃⲉ ⲟⲩ ⲁⲛⲁⲓ̈ ϣⲱⲡⲉ
ⲁⲩⲱ | ⲉⲧⲃⲉ ⲟⲩ ⲁⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ |
ⲡⲉⲭⲁⲩ ⲛⲑⲓ ⲡⲧⲉⲗⲓⲟⲥ ⲛ̄ⲥⲱⲣ | ⲭⲉ
ⲁⲛⲟⲕ ⲁ̈ⲓ̂ⲉⲓ̂ ⲉⲃⲟⲗ ⲥⲙ̄
ⲡⲓ|ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲭⲉ ⲉⲉⲓⲉⲧⲥⲉ [15]ⲃⲉ
ⲧⲏⲩⲧⲛ̄ ⲉⲛ̄ⲕⲁ

beginning to <end> | were in his foreknowledge, | (that of) the infinite Unbegotten | Father." Thomas said: | "Christ, Savior, why [10] did these come to be, and | why were they revealed?" | The perfect Savior | said: "I came from the | Infinite that I might teach [15] you all

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SJC-III:

96,12 Alt.: <ⲙ>ⲡⲓⲁⲡⲉⲣⲁⲛⲧⲟⲥ , "foreknowledge <*of*> *the infinite*" (T–S).

96,14 Corr.: a diagnoal stroke after the double stop is erased.

Between this line and the next, MS has a *paragraphus cum corone* in the left margin.

96,15 Corr.: ⲛⲁⲩ ⲭⲉ ⲡⲭ for erased ⲑⲱⲙⲁⲥ ⲡⲉ.

SJC-BG:

87,5 Alt.: ϣⲁ <ⲟ>ⲩ or ϣⲁ <ⲡⲉ>ⲩⲭⲱ<ⲕ>, "to (their) end" (T–S). This proposal is not satisfactory because ⲭⲱⲕ does not occur in this phrase (ⲭⲓⲛ ⲧⲁⲣⲭⲏ . . .) elsewhere in *SJC*–BG, while ⲁⲣⲏⲭⲛⲟⲩ does. The emendation adopted here is found in the parallels. It may be that ⲛⲁⲩ (line 6) should be included in the portion of the text to be emended (see *Eug*–III par.). Or perhaps it caused part of the initial problem through similarity of appearance.

87,7 Alt.: <ⲙ>ⲡⲓⲁⲧⲁⲣⲏⲭⲩ , "foreknowledge <*of*> *the infinite*" (T–S).

87,8 MS has a large diple after the first word and a large asterisk in the left margin slightly below the level of the line.

87,12 MS has a large asterisk in the left margin.

NHC V NHC III

NHC III 96,21–97,12

| ⲛⲓⲙ · ⲡⲉⲡⲛⲁ ⲉⲧⲱⲟⲟⲡ̀
ⲛⲉⲩ|ⲣⲉⲩⲭⲡⲟ ⲡⲉ· ⲉⲩⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲁⲩ
| ⲛ̄ⲟⲩⲃⲟⲙ <ⲛ̄>ⲟⲩⲟⲩⲥⲓⲁ
ⲛ̄ⲣⲉⲩⲭⲡⲟ
[ⲩⲍ] ⲛ̄ⲣ[ⲉⲩⲧ] ⲙ̣ⲟⲣⲫⲏ ⲍⲉⲕⲁⲁⲥ
ⲉⲥⲛⲁ|ⲟⲩⲱ̣[ⲛⲍ] ⲉⲃⲟⲗ ⲛ̄ⲃⲓ ⲧⲛⲟⲃ
ⲙ̄ⲙⲛⲧ̀|{ⲧ}ⲣⲙ̄ⲙⲁⲟ· ⲉⲧⲍⲏⲡ ⲛ̄ⲍⲏⲧⲩ̄
ⲉⲧⲃⲉ | ⲧⲉⲩⲙⲛ̄ⲧⲭⲣⲏⲥⲧⲟⲥ ⲙⲛ̄
ⲧⲉⲩⲁⲅⲁⲡⲏ [5] ⲁⲩⲣ̄ⲍⲛⲁⲩ ⲍⲓⲧⲟⲟ ⲧⲩ̄
ⲙ̄ⲙⲓⲛ ⲙ̄|ⲙⲟⲩ ⲉⲭⲡⲉ ⲍⲉⲛⲕⲁⲣⲡⲟⲥ
ⲭⲉ ⲛ̄|ⲛⲉⲩⲁⲡⲟⲗ<ⲁ>ⲩⲉ ⲟⲩⲁⲁⲧⲩ
ⲍⲛ̄ ⲧⲉⲩⲙⲛ̄|ⲧⲁⲅⲁⲑⲟⲥ· ⲁⲗⲗⲁ
ⲍⲉⲛⲕⲉⲡⲛⲁ ⲛ̄|ⲧⲉ ⲧⲅⲉⲛⲉⲁ
ⲛ̄ⲁⲧⲕⲓⲙ · ⲉⲩⲉⲭⲡⲉ [10] ⲥⲱⲙⲁ ⲍⲓ
ⲕⲁⲣⲡⲟⲥ· ⲟⲩⲉⲟⲟⲩ ⲙⲛ̄ | ⲟⲩⲧⲓⲙⲏ
ⲍⲛ̄ ⲟⲩⲁⲫⲑⲁⲣⲥⲓⲁ ⲙⲛ̄ | ⲡⲉⲩⲍⲙⲟⲧ̀

BG 87,15–88,12

ⲛⲓⲙ ⲡⲉ|ⲡⲛⲁ ⲉⲧⲱⲟⲟⲡ
ⲛⲉⲩⲣⲉⲩ|ⲭⲡⲟ ⲡⲉ ⲉⲩⲛⲧⲁⲩ ⲙⲙⲁⲩ
ⲛ|ⲛⲟⲩⲃⲟⲙ ⲛ̄ⲣⲉⲩⲭⲡⲉ ⲟⲩⲥⲓⲁ |
ⲛ̄ⲣⲉⲩⲧ ⲙⲟⲣⲫⲏ ⲭⲉⲕⲁⲁⲥ [20]
ⲉⲥⲉⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲛⲃⲓ ⲧⲛⲟⲃ
ⲙ̄ⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ ⲉⲧⲛ̄ⲍⲏⲧⲩ | ⲉⲧⲃⲉ
ⲧⲉⲩⲙⲛ̄ⲧⲭ̄ⲥ ⲙⲛ̄ ⲧⲉⲩ|ⲁⲅⲁⲡⲏ
ⲁⲩⲟⲩⲱⲱ ⲉⲃⲟⲗ ⲍⲓ|ⲧⲟⲟⲧⲩ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟⲩ ⲉⲭ[5]ⲡⲟ ⲛ̄ⲍⲛ̄ⲕⲁⲣⲡⲟⲥ ⲭⲉ
ⲛ̄ⲛⲉⲩ|ⲣⲁⲡⲟⲗⲁⲩⲉ ⲙⲁⲩⲁⲁⲩ
ⲛ̄ⲧⲩ̄|ⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ ⲁⲗⲗⲁ
ⲍⲛⲕⲉ|ⲡⲛⲁ ⲛⲧⲉ ⲧⲅⲉⲛⲉⲁ ⲉⲧⲉ |
ⲙⲁⲥⲕⲓⲙ ⲛ̄ⲥⲉⲭⲡⲉ ⲥⲱⲙⲁ [10] ⲍⲓ
ⲕⲁⲣⲡⲟⲥ ⲟⲩⲉⲟⲟⲩ ⲙⲛ̄ |
ⲟⲩⲙⲛ̄ⲧⲁⲧ'ⲧⲁⲕⲟ ⲙⲛ̄ ⲧⲉⲩ|ⲭⲁⲣⲓⲥ ⲡⲏ

| things. Spirit Who Is was the begetter, | who had | the power <of> a begetter
[97] and form-[giver's] nature, that | the great | wealth that was hidden in him might be revealed. Because of | his mercy and his love [5] he wished | to bring forth fruit by himself, that | he might not <enjoy> his | goodness alone but (that) other spirits | of the Unwavering Generation might bring forth [10] body and fruit, glory and | honor in imperishableness and | his infinite

things. | Spirit Who Is was the begetter, | who had | the power of one who begets substance | and gives form, that [20] the great wealth that was in him might be revealed. | Because of his mercy and his | love he wished | to bring forth [5] fruit by himself, that he might not | enjoy his | goodness alone but (that) other | spirits of the Generation That | Does Not Waver might bring forth body [10] and fruit, glory and | imperishableness and his | infinite

ⲡⲏ 88

SJC-III:

96,23 Not emended by T–S or K ("power, a begetting, form-[giving] nature").

97,7 Not emended by T–S or K, both of whom translate "*isolate* himself in." "Isolate" is somewhat removed from the lexical meaning of ἀπολύειν.

97,11 Corr.: ⲍ for erased ⲙ.

NHC V NHC III 73,16–19

ⲛⲉ|ⲙ̄ⲡⲁⲧⲟⲩⲉⲓ ⲅⲁⲣ ⲉⲡⲉⲧⲟⲩⲁⲛⲍ |
ⲛ̣ⲉⲟⲩⲛ ⲟⲩⲇⲓⲁⲫⲟⲣⲁ ⲇⲉ ϣⲟⲟⲡ· |
[ⲟ]ⲩⲧⲉ ⲛⲓⲁⲫⲑⲁⲣⲧⲟⲥ ⲛ̄ⲁⲓⲱⲛ

| for they had not yet come to
visibility. | Now a difference existed
| among the imperishable aeons.

Eug-III:

73,19 Corr.: ⲉ ⲛⲓ for erased ⲟⲩⲛ.

Lacuna so restored by T–S.

NHC III 97,12–23

ⲉⲧⲉ ⲙⲛⲧⲫ̄ ⲁⲣⲏⲭⲫ̄· | ⲭⲉ
ⲉⲣⲉⲡⲉⲩⲁⲣ ⲁⲑⲟⲛ ⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ |
ⲥⲓⲧⲛ̄ ⲡⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛ̄ⲛⲟⲩⲧⲉ [15]
ⲛ̄ⲉⲓⲱⲧ ⲛ̄ⲁⲫⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ· ⲙⲛ̄ |
ⲛⲉⲛⲧⲁⲩⲱⲱⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ̈ |
ⲛⲉ<ⲙ>ⲡⲁⲧⲟⲩⲉⲓ ⲇⲉ ⲉⲡⲉⲧⲟⲩⲁⲛⲥ
| ⲡⲉ· ⲟⲩⲛ̄ ⲟⲩ`ⲱ´{ⲉ}ⲓⲃⲉ ⲇⲉ
ⲉⲛⲁⲱⲱ<ⲩ> | ⲟⲩⲧⲉ ⲛⲓⲁⲫⲑⲁⲣⲧⲟⲛ·
ⲛⲉⲩⲱⲱ [20] ⲉⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ
ⲡⲉⲧⲉ | ⲟⲩⲛ ⲙⲁⲁⲭⲉ ⲙ̄ⲙⲟⲩ
ⲉⲥⲱⲧⲙ̄ ⲉ|ⲛⲓⲁⲡⲉⲣⲁⲛⲧⲟⲛ
ⲙⲁⲣⲉⲩⲥⲱⲧⲙ̄ | ⲁⲩⲱ ⲛⲉⲧⲣⲏⲥ

BG 88,12–89,7

ⲉⲧⲉ ⲙⲛ̄ ⲁⲣⲏⲭⲥ̄ ⲭⲉ | ⲕⲁⲁⲥ
ⲉⲩⲉⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ | ⲛⲑⲓ
ⲡⲉⲩⲁⲣⲁⲑⲟⲛ ⲉⲃⲟⲗ [15] ⲥⲓ̈ⲧⲟⲟⲧⲩ
ⲙⲡⲓⲁⲧⲭⲡⲟⲩ | ⲛⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ
ⲙ̄ⲙⲛ̄ⲧ|ⲁⲧⲧⲁⲕⲟ ⲛⲓⲙ ⲙⲛ̄
ⲛⲉⲛ|ⲧⲁⲩⲱⲱⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲉⲓ
| ⲛⲉⲙⲡⲁⲧⲟⲩⲉⲓ ⲇⲉ ⲉⲡⲉⲧⲟⲩ
ⲟⲛⲥ· ⲉⲃⲟⲗ ⲟⲩⲇⲓⲁⲫⲟⲣⲁ | ⲇⲉ
ⲉⲛⲁⲱⲱⲥ ⲥⲱⲟⲟⲡ ⲟⲩ|ⲧⲱⲟⲩ
ⲛ̄ⲛⲓⲁⲧⲧⲁⲕⲟ
ⲛⲉⲩ|ⲱⲱ ⲇⲉ ⲉⲃⲟⲗ ⲭⲉ ⲡⲉⲧⲉ
ⲟⲩ [5]ⲛⲧⲉⲩ ⲙⲁⲁⲭⲉ ⲙⲙⲁⲩ ⲉⲥⲱ|ⲧⲙ̄
ⲙⲁⲣⲉⲩⲥⲱⲧⲙ̄ ⲉⲛⲓⲁⲧ|ⲧⲁⲕⲟ ⲁⲛⲟⲕ

grace, | that his treasure might be revealed | by Self-begotten God, [15] the father of every imperishableness and | those that came to be afterward.
| But they had not yet come to visibility. | Now a great difference | exists among the imperishables."
He called [20] out saying: "Whoever | has ears to hear about | the infinities, let him hear"; | and "I have addressed those

grace, | that his treasure | might be revealed [15] by Unbegotten | God, the father of | every imperishableness and those that | came to be afterward.
| But they had not yet come to visibility.
Now a great difference | exists among | the imperishables."
And he | called out: "Whoever has [5] ears to hear, | let him hear about the imperishables! | I will

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SJC-III:

97,13 "that . . . revealed": "for his goodness was revealed" (K).

97,17 MS has ⲛ.

97,18 Corr.: ⲱ for marked out ⲥⲁ; the corrector neglected to mark out the following ⲉ (see similar problem in 113,8 and to a lesser degree in 95,6); originally ⲥⲁⲉⲓⲃⲉ , "shadow."
MS has ⲥ at end of line (gender agreement with ⲥⲁⲉⲓⲃⲉ).

SJC-BG:

88,19–89,2 "But . . . among" (so also Schenke in T–S: 340): or possibly, "But before they have come to what is revealed, a significant difference exists, however, between" (T–S).

NHC V 3,15–24

ⲡ̣[ⲏ] ⲅ̣ⲁ̣ⲣ ⲧⲏ̣ⲣⲟ̄ⲩ̄ | ⲉⲧⲉ ⲱⲁⲩⲱⲱⲡⲉ
ⲉⲃ[ⲟⲗ ⲥⲙ̄ ⲡ]ⲧⲁⲕⲟ· | ⲩⲛⲁⲣ̄
ⲁ†ⲱⲱⲡⲉ·
[ⲡⲏ ⲉ†ⲉⲃⲟⲗ] ⲥⲛ̄ †|[ⲁⲫ]ⲑⲁⲣ[ⲥⲓⲁ·
ⲩⲛⲁ]ⲣ̄ ⲁ[†ⲱⲱⲡⲉ ⲁⲛ·] ⲁ̣ⲗⲗⲁ |
ⲩⲛⲁⲣ̄ ⲥⲟⲩ̣[ⲉ ⲁⲫⲑⲁⲣⲧⲟⲛ·
ⲥⲱⲥ ⲟ]ⲩⲉⲃⲟⲗ [20] ⲥⲛ̄ †ⲁⲫⲑ̣ⲁ̣[ⲣⲥⲓⲁ
6±] ⲡⲉ· | ⲩ̣[12±]ⲱⲛ
[ⲟⲩⲙⲏ]ⲏ̣ⲱⲉ | [ⲅⲁⲣ ⲛ̄ⲧⲉ ⲛ]ⲓ̣ⲣⲱⲙⲉ
ⲁⲩⲥⲱ̣[ⲣⲙ̄· ⲉⲛⲥ]ⲉ|[ⲥⲟⲟⲩⲛ] ⲁ̣ⲛ
ⲛ̄ⲧ†ⲇ̣ⲓⲁⲫⲟⲣⲁ [ⲉⲧⲉ ⲧⲁⲓ̈ ⲧ]ⲉ· |
[ⲛ̄ⲑⲉ ⲛ̄ⲛⲏ ⲉ]ⲧⲥⲉⲧ[ⲃ̄]ⲣ̣ⲱ̣[ⲙⲉ·
ⲁⲩⲙⲟⲩ·]

For all | that comes [from the] perishable | will come to naught. [Whatever is] from | imperishableness [will not come to naught] but | will be more [imperishable, since] it is from [20] [. . .] imperishableness. | [. . . For] many | men went [astray because they did] | not [know] the difference; [that is,] | [as with] murderers, [they died.]

NHC III 73,20–74,7

[20] ⲙ̣ⲁⲣⲉⲛⲛⲟⲉⲓ ⲇⲉ ⲛ̄ⲧⲉⲉⲓⲥⲉ ⲭⲉ |
ⲛ̣ⲕⲁ ⲛⲓⲙ ⲛ̄ⲧⲁⲩⲱⲱⲡⲉ ⲉⲃⲟⲗ ⲥⲙ̄ |
ⲡ̣ⲧⲁⲕⲟ ⲥⲉⲛⲁⲧⲁⲕⲟ
ⲥⲱⲥ ⲉⲁⲩⲱⲱ|ⲡ̣ⲉ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡ†ⲁⲕⲟ·
ⲡⲉⲛⲧⲁⲩⲱⲱ
ⲡⲉ ⲉⲃⲟⲗ ⲥⲛ̄ ⲧⲁⲫⲑ̣ⲁ̣ⲣⲥⲓⲁ ⲟⲇ
ⲛⲩⲛⲁ|ⲧⲁⲕⲟ ⲁⲛ ⲁⲗⲗⲁ
ⲉⲩⲛⲁⲱⲱⲡⲉ ⲛ̄|ⲁⲫⲑⲁⲣⲧⲟⲥ
ⲥⲱⲥ ⲉⲁⲩⲱⲱⲡⲉ ⲉ|ⲃⲟⲗ ⲥⲛ̄
ⲧⲁⲫⲑⲁⲣⲥⲓⲁ·
ⲥⲱⲥⲧⲉ ⲟⲩ[5]ⲙⲏⲏⲱⲉ ⲛ̄ⲣⲱⲙⲉ
ⲁⲩⲡⲗⲁⲛⲁ | ⲙ̄ⲡⲟⲩⲥⲟⲩⲛ̄
ⲧⲉⲉⲓⲇⲓⲁⲫⲟⲣⲁ ⲉⲧⲉ | ⲧⲁⲓ̈ ⲧⲉ
ⲁⲩⲙⲟⲩ·

[20] Let us, then, consider (it) this way. | Everything that came from | the perishable will perish, since it came | from the perishable. Whatever came from imperishableness will not | perish but will become | imperishable, since it came from | imperishableness. So, [5] many men went astray | because they had not known this difference; that | is, they died.

74

Eug-V:

3,16 Final letter: see Emmel, 1979: 183.

3,19 Letter immediately after lacuna and last 3 letters: see Emmel, 1979: 183.

Eug-III:

73,22 Corr.: second ⲥ for erased ⲃ (initially ⲥⲱⲃ).

74,1 T–S and Tr restore [ⲑⲁ].

74,4 "so": "so that" (T–S, K & Tr).

NHC III 97,23–98,9	BG 89,7–20
ⲁⲛⲟⲕ ⲁⲉⲓϣⲁϫⲉ | ⲛ̄ⲙⲙⲁⲩ· ⲉⲧⲓ	ϯⲛⲁϣⲁϫⲉ | ⲙⲛ̄ ⲛⲉⲧⲣⲟⲉⲓⲥ ⲉⲧⲓ
ⲁⲩⲟⲩⲱⲥ ⲉⲧⲟⲟⲧⲟ̄·	ⲁⲩⲟⲩ|ⲱⲥ ⲉⲧⲟⲟⲧⲩ ⲡⲉϫⲁⲩ ϫⲉ
[ⲩⲏ] ⲡⲉϫⲁⲩ ϫⲉ	
ⲛ̄ⲕⲁ ⲛⲓⲙ ⲛ̄ⲧ[ⲁⲩϣ]ⲱ|ⲡⲉ ⲉⲃⲟⲗ ⲥⲙ̄	ⲛ̄[10]ⲕⲁ ⲛⲓⲙ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲉⲃⲟⲗ | ⲥⲙ
ⲡⲧⲁⲕⲟ ⲥⲉⲛ[ⲁⲧ]ⲁ|ⲕⲟ	ⲡⲧⲁⲕⲟ ⲩⲛⲁⲧⲁⲕⲟ
ϫⲉ ⲛ̄ⲧⲁⲩϣⲱⲡⲉ ⲉⲃⲟⲗ ⲥ̣ⲙ̄ |	ⲥⲱⲥ | ⲉⲩϣⲱⲡⲉ ⲉⲃⲟⲗ
ⲡⲧⲁⲕⲟ·	ⲥⲙ ⲡⲧⲁ|ⲕⲟ
ⲡⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲇⲉ [5] ⲉⲃⲟⲗ ⲥⲛ̄	ⲡⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲉⲃⲟⲗ | ⲥⲛ̄
ⲧⲙⲛ̄ⲧⲁⲧⲧⲁⲕⲟ ⲙⲉⲩⲧⲁ|ⲕⲟ ⲁⲗⲗⲁ	ⲧⲙⲛ̄ⲧⲁⲧ`ⲧⲁ´ⲕⲟ ⲙ̄ⲁ`ⲩ´ⲧⲁⲕⲟ [15]
ϣⲁⲩϣⲱⲡⲉ ⲛ̄ⲁⲧⲧⲁ|ⲕⲟ·	ⲁⲗⲗⲁ ⲩϣⲟⲟⲡ ⲛⲁⲧⲧⲁⲕⲟ |
	ⲥⲱⲥ ⲉⲩϣⲟⲟⲡ ⲉⲃⲟⲗ ⲥⲛ̄ |
	ⲧⲙⲛ̄ⲧⲁⲧⲧⲁⲕⲟ
ⲥⲱⲥ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲣⲱⲙⲉ | ⲁⲩⲥⲱⲣⲙ̄	ⲛ̄ⲑⲉ <ⲛ̄>ⲧⲁⲩ|ⲙⲏⲏϣⲉ ⲛ̄ⲣⲱⲙⲉ
ⲉⲙⲡⲟⲩⲥⲟⲩⲛ̄ ⲧⲉⲉⲓ|ⲇⲓⲁⲫⲟⲣⲁ ·	ⲥⲱⲣⲙ | ⲉⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ
ⲁⲩⲙⲟⲩ·	ⲛⲧⲉⲉⲓ [20] ⲇⲓⲁⲫⲟⲣⲁ ⲁⲩⲙⲟⲩ

who are awake." | Still he continued	address | those who are awake!"
[98] and said:	Still he continued | and said:
"Everything that came | from the	"Everything [10] that came from | the
perishable will perish, | since it	perishable will perish, since | it
came from | the perishable. But	comes from the perishable. |
whatever came [5] from	Whatever came | from
imperishableness does not perish |	imperishableness does not perish [15]
but becomes imperishable.	but is imperishable, | since it is from
	| imperishableness. Just as | many
| So, many men | went astray	men went astray | because they did
because they had not known this |	not know this [20] difference, (so) they
difference and they died."	died."

SJC-III:

98,1 So restored by T–S.

98,7 The section found in the parr. immediately before ⲥⲱⲥ, "so," may be missing here through homoioteleuton (so also T–S).

NHC V 3,25–4,2	NHC III 74,7–17
[25] [ⲁⲩⲱ ϩⲱ] ⲯⲁ ⲡⲉ[ⲓⲙ]ⲁ· ⲉ[ⲧⲃⲉ	ⲁⲩⲱ ϩⲱ̂ ⲯⲁ | ⲡⲉⲉⲓⲙⲁ· ⲉⲡⲓ ⲙⲛ̄
ⲡⲓ]‖[ⲁⲫⲑⲁⲣⲧⲟⲥ] ⲛ̣ⲛ̣ⲟⲩⲧⲉ ϩⲛ̣̄	ⲯⲟⲙ ⲛ̄ⲗⲁⲁⲩ̀ | ⲉ† ⲟⲩⲃⲉ
[7±] | [. . . . .] . ⲟ[.] ⲛ̣ⲧⲉ	ⲧⲉⲫⲩⲥⲓⲥ ⲛ̄ⲛ̄ⲯⲁⲭⲉ [10] ⲛ̄ⲧⲁⲉⲓⲣ̄
ⲧ[10±] | [. . . . .]ⲟⲥ ⲛ.[.]	ⲯⲣ̄ⲡ̇ ⲛ̄ⲭⲟⲟⲩ{ⲉ} ⲙ̄ⲡⲙⲁ|ⲕⲁⲣⲓⲟⲥ
ⲧⲙ̣[11±] | [7±] ⲉⲩ[ⲟ]ⲩ̇ⲱⲯ	ⲛ̄ⲁⲫⲑⲁⲣⲧⲟⲥ ⲛ̄ⲛⲟⲩⲧⲉ | ⲙ̄ⲙⲏⲉ·
[ⲉ]ⲛ[ⲁⲍⲧⲉ ⲉⲛⲓ][30][ⲯⲁⲭⲉ ⲉ†ⲕⲏ]	ⲉⲯⲱⲡⲉ ⲇⲉ ⲉⲩⲛ̄ ⲟⲩⲁ | ⲉⲩⲟⲩⲉⲯ
ⲉⲍⲣⲁⲓ̈ ⲛ̣[8±] | [8±]ⲉ	ⲡⲓⲥⲧⲉⲩ ⲉ ⲉⲛⲯⲁⲭⲉ | ⲉⲧⲕⲏ ⲉⲍⲣⲁⲓ̈
ⲙⲁ[ⲣⲉⲩⲃⲱⲕ ⲉⲃⲟⲗ]	ⲙⲁⲣⲉⲩⲙⲟⲩⲱⲧ̀ [15] ⲭⲛ̄ ⲙ̄ⲡⲉⲑⲏⲡ̇ ⲯⲁ
ⲍ[ⲓ ⲧⲛ̄ ⲛⲓⲁⲧ]ⲭⲓ ⲏ[ⲡⲉ ⲉⲣⲟⲟⲩ	ⲡⲭⲱⲕ ⲙ̄ⲡⲉ|ⲧⲟⲩⲁⲛⲍ ⲉⲃⲟⲗ ⲁⲩⲱ
ⲉ†ⲍⲏⲡ̇] | ⲉⲧ[ⲙ̄ⲙⲁⲩ·	ⲧⲉⲉⲓⲉⲛⲛⲟⲓ|ⲁ· ⲛⲁⲧⲥⲁⲃⲟⲩ
ⲙ]ⲁⲣⲉⲩ[ⲙⲟⲩⲱⲧ̀ ⲇⲉ ⲯⲁ ⲡⲓⲭⲱⲕ] |	

[25] [But this much is enough about the] | [imperishable] God in [. . .] | [. . .] of the [. . .] | [. . .] | [. . .] who wants [to believe the] [30] [words set] down (here) [. . .] | [. . .],

But this much is | enough, since it is impossible for anyone | to dispute the nature of the words [10] I have just spoken about the blessed, | imperishable, true God. | Now, if anyone | wants to believe the words | set down (here),

let [him leave]
4 [the numberless things that are hidden,] | [and] let him [go to the end]

let him go [15] from what is hidden to the end of what is visible, | and this Thought | will instruct him

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Eug-V:

3,25 Omission of circumflex with ⲍⲱ: see 17,7.

3,26 First superlinear stroke is in lacuna.

3,30 Superlinear stroke is in lacuna, but a circumflex is visible above what would have been the second letter in the second lacuna.

Eug-III:

74,10 Not emended by Tr.

74,11 "true God": less likely, "God of truth" (K & Tr).

NHC III 98,9–16 BG 89,20–90,9

ⲡⲉϫⲁⲥ ⲛⲁⲩ [10] ⲛ̄ⲥⲓ ⲙⲁⲣⲓⲥⲁⲙⲙⲏ
ϫⲉ ⲡϫⲟⲉⲓⲥ | ⲛ̄ⲁⲱ ⲛ̄ⲥⲉ ⲥⲉ
ⲉⲛⲛⲁⲥⲟⲩⲛ̄ ⲛⲁⲓ̈ | ⲡⲉϫⲉ
ⲡⲧⲉⲗⲓⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ ϫⲉ
| ⲁⲙⲏⲉⲓⲧⲛ̄ ϫⲓⲛ ⲛⲓⲁⲧⲟⲩⲱⲛⲥ |
ⲉⲃⲟⲗ ⲱⲁ ⲡϫⲱⲕ ⲛ̄ⲛⲉⲧⲟⲩⲁⲛⲥ· [15]
ⲁⲩⲱ ⲛ̄ⲧⲟⲥ ⲧⲁⲡⲟⲥⲣⲟⲓⲁ · ⲛ̄ⲧⲉ |
ⲧⲉⲛⲛⲟⲓⲁ ⲛⲁⲟⲩⲱⲛⲥ ⲛⲏⲧⲛ̄

ⲡⲉϫⲁⲥ
ⲛⲁⲩ ⲛ̄ⲥⲓ ⲙⲁⲣⲓⲥⲁⲙ ϫⲉ ⲡⲉ|ⲭⲥ ⲭ̄ⲥ̄
ⲡⲱⲥ ⲥⲉⲛⲁⲥⲟⲩⲱⲛ | ⲛⲁⲓ̈ ⲡⲉϫⲁⲩ
ⲛ̄ⲥⲓ ⲡⲧⲉⲗⲓⲟⲥ | ⲛ̄ⲥⲱⲧⲏⲣ ϫⲉ
ⲁⲙⲏⲉⲓⲧⲛ̄ [5] ϫⲓⲛ ⲛⲓⲁⲧⲟⲩⲱⲛⲥ
ⲉⲃⲟⲗ ⲱⲁ | ⲡϫⲱⲕ ⲛ̄ⲛⲉⲧⲟⲩⲟⲛⲥ
ⲉ|ⲃⲟⲗ ⲁⲩⲱ ⲛ̄ⲧⲟⲥ ⲧⲁⲡⲟⲣⲣⲟⲓ| ⲁ
ⲛ̄ⲧⲉⲛⲛⲟⲓⲁ ⲥⲛⲁⲟⲩⲱⲛⲥ | ⲛⲏⲧⲛ̄

Mary said to him: [10] "Lord, | then how will we know that?" | The perfect Savior said:
| "Come (pl.) from invisible | things to the end of those that are visible, [15] and the very emanation of | Thought will reveal to you

Mary said to him: | "Christ, how will that be known?" | The perfect | Savior said:
"Come (pl.) [5] from invisible things to | the end of those that are visible, | and the very emanation | of Thought will reveal | to you

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SJC-BG:

90,2 T–S suggests the third person pl. prefix of the verb may be the result of dittography (ⲡⲱⲥ); note that P.Oxy. 1081,26 supports the reading in *SJC*–III.

NHC V 4,3–12	NHC III 74,17–75,2
ⲛ̄ⲛⲏ ⲉ̣[ϯⲟⲩ]ⲟⲛⲥ̄ ⲁⲩⲱ [ⲩⲛⲁⲥⲓⲛⲉ	ⲭⲉ ⲡⲱⲥ ⲧⲡⲓⲥⲧⲓⲥ | ⲛ̄ⲛⲉⲧⲉ
ⲛ̄ⲛⲓⲁ ⲧ]|ⲟⲩⲱⲛ̣ⲥ̣ [ⲥⲣ]ⲁ̣ⲓ̈ ⲥⲛ̄	ⲛ̄ⲥⲉⲟⲩⲟⲛⲥ ⲉⲃⲟⲗ ⲁⲛ· ⲁⲩ|ⲥⲛⲧⲥ̄
ⲛⲉϯⲟ̣[ⲩⲟⲛⲥ̄· ϯⲉⲛ]⁵ⲛⲟⲓⲁ ⲅⲁⲣ	ⲥⲙ̄ ⲡⲉⲧⲟⲩⲁⲛⲥ ⲉⲃⲟⲗ·
ⲉ̣[ⲥⲛⲁ]ⲧⲁⲙⲟⲟⲩ[· ϯⲡⲓⲥⲧⲓⲥ] | ⲅⲁⲣ	
ⲛ̄ⲧⲉⲛⲡⲉ ⲧⲉ ⲛⲏ ⲉⲧⲉ̣ ⲛ̄ⲥⲉ̣[ⲟⲩⲟⲛⲥ̄]	
| ⲁⲛ ⲛⲉ ⲛⲏ ⲉⲧⲟⲩⲟⲛⲥ̄·	
ⲧⲁⲓ̈ ⲇⲉ [ⲧⲉ ⲟⲩⲁⲣⲭⲏ] |	
ⲛ̄ϯⲅⲛⲱⲥⲓⲥ ·	ⲟⲩ ²⁰ⲁⲣⲭⲏ ⲛ̄ⲥⲟⲟⲩⲛ ⲧⲉ ⲧⲁⲓ̈·
ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲧⲉ ⲡ̣[ⲧⲏⲣ]ⲫ̣ | ⲛ̄ⲛⲉⲱⲁⲩϯ	ⲡⲭⲟⲉⲓ̈ⲥ | ⲙ̄ⲡⲧⲏⲣⲫ ⲕⲁⲧⲁ
ⲣⲁⲛ ⲉⲣⲟⲫ ⲁⲛ ⲕⲁ[ⲧⲁ ⲧ]ⲙ̣ⲛ̄ ¹⁰ⲧⲙⲉ	ⲧⲁⲗⲏⲑⲉⲓⲁ ⲙ[ⲉⲩ]|ⲭⲟⲟⲥ ⲉⲣⲟⲫ
ⲭⲉ ⲡⲓⲱϯ · ⲁⲗⲗⲁ ⲡⲓⲱⲟⲣⲡ̄ ⲛ̣̄ⲉⲓⲱϯ |	ⲭⲉ ⲉⲓⲱⲧ · ⲁⲗⲗⲁ ⲡⲣ̣[ⲟ]|ⲡⲁⲧⲱⲣ
ⲡⲓⲱϯ ⲅⲁⲣ ⲟⲩⲁⲣⲭⲏ ⲡⲉ ⲛ̄ⲧⲉ ⲛⲏ	ⲡⲉⲓⲱⲧ· ⲅⲁⲣ ⲧⲁⲣⲭⲏ ⲙ̣̄
ⲉⲧⲛⲏⲟⲩ | ⲉⲃⲟⲗ· ⲉⲃⲟ[ⲗ]	ⲡⲉⲧⲟⲩⲁⲛⲥ [ⲉⲃⲟⲗ] ⲡ̣ⲉ ⲡⲉⲧⲙ̄|ⲙⲁⲩ ⲟ̣[ⲉ]
| of those [that are visible], and [he will find the invisible things] | in those that [are visible.] For Thought ⁵ [will] teach them. For [the] higher [faith] | is (that) those things that are not [visible] | are those that are visible. And this [is a principle] | of knowledge.	how faith | in those things that are not visible was | found in what is visible.
The Lord of the [Universe] | was not rightly called ¹⁰ "Father" but "Forefather." | For the Father is the beginning (*or* principle) of those that are to come | through him, but the	The Lord | of the Universe is not rightly | called "Father" but "Forefather." | For the Father is the beginning (*or* principle) of what is visible. For he (the Lord) ²⁰ This is a knowledge principle. **7[5]**

Eug-V:

4,8 Third superlinear stroke is in lacuna.

4,10 First and second superlinear strokes are in lacuna.

Eug-III:

74,21 So restored by T–S.

75,1 T–S and Tr restore [ⲥ ⲉⲃⲟⲗ ⲡ].

NHC III 98,16–25

ϵ|ϐολ· χϵ πως ⲧⲡⲓⲥⲧⲓⲥ ⲛ̄ⲛϵ|ⲧϵ
ⲛ̄ⲥϵⲟⲩⲟⲛϩ ϵϐολ ⲁⲛ· ⲁⲩⲥⲛⲧⲥ̄ |
ϩⲛ̄ ⲛϵⲧⲟⲩⲟⲛϩ ϵϐολ
ⲛⲧϵ ⲡⲓⲁⲅϵⲛⲛⲏⲧⲟⲥ ⲛ̄ϵⲓⲱⲧ
ⲡϵ | ⲧϵ ⲟⲩⲛ̄ⲧⲫ ⲙⲁⲁⲭϵ ϵⲥⲱⲧⲙ̄· |
ⲙⲁⲣϵⲫⲥⲱⲧⲙ̄·
ⲡⲭⲟϵⲓⲥ ⲙ̄ⲧⲏⲣⲫ | ϵⲱⲁⲩⲭⲟⲟⲥ
ϵⲣⲟⲫ ⲁⲛ χϵ ϵⲓⲱⲧ | ⲁⲗⲗⲁ
ⲡⲣⲟⲡⲁⲧⲱⲣ <· ⲡϵⲓⲱⲧ ⲅⲁⲣ> ⲧⲁⲣⲭⲏ
ⲛ̄ⲧϵ ⲛϵⲧⲛⲁⲟⲩⲱⲛϩ ϵϐολ <ⲡϵ>·
ⲡϵⲧⲙ̄

| how faith in those | things that are not visible was found | in those that are visible,
those that belong to Unbegotten Father. | Whoever has ears to hear, | let him hear.

The Lord of the Universe | is not called 'Father' | but 'Forefather.'
<For the Father is> the beginning (*or* principle) of those that will appear, but he (the Lord)

BG 90,9–91,2

ϵϐολ χϵ πως ⲧⲡⲓⲥ ⲧⲓⲥ
ⲛ̄ⲛⲓⲁ ⲧⲟⲩⲱⲛϩ ϵϐολ ⲁⲩ|ϩϵ ϵⲣⲟⲥ
ϩⲛ̄ ⲛϵⲧⲟⲩⲟⲛϩ ϵ|ϐολ
ⲛⲧϵ ⲡⲓⲁⲅϵⲛⲏⲧⲟⲥ ⲛϵⲓ|ⲱⲧ ⲡϵⲧϵ
ⲟⲩⲛ ⲙⲁⲁⲭϵ ⲙ̄|ⲙⲟⲩ ϵⲥⲱⲧⲙ̄
ⲙⲁⲣϵⲫⲥⲱ ⲧⲙ̄
ⲡϵⲭⲥ̄ ⲙ̄ⲡⲧⲏⲣⲫ ϵⲱⲁⲩ|ⲭⲟⲟ<ⲥ> ϵⲛ
ⲉⲣⲟⲫ ϩϵ ϵⲓⲱⲧ | ⲁⲗⲗⲁ
ⲡⲣⲟⲡⲁⲧⲱⲣ ⲡϵⲓⲱⲧ
ⲅⲁⲣ {ⲛ̄}ⲧⲁⲣⲭⲏ ⲛ̄ⲛϵⲧⲛⲁⲟⲩ|ⲱⲛϩ ϵϐολ ⲡϵ ⲡϵⲧⲙ̄ⲙⲁⲩ

how faith in invisible things was | found in those that are visible

| of Unbegotten Father. | Whoever has ears | to hear, let him hear.

The Lord of the Universe is | not called 'Father' | but 'Forefather.'
For the Father is the beginning (*or* principle) of those that will appear, | but he (the Lord)

ϥⲁ

91

SJC-BG:

90,16 ϵⲛ:<ⲁ>ⲛ (T–S). Emendation is not necessary (see Kasser: 2).

NHC V 4,12–22

ⲥⲓ ⲧⲟⲟⲧⲟ· ⲡⲓⲁ ⲧⲁⲣⲭ[ⲏ] ⲇⲉ |
ⲛⲛⲁⲧⲣ ⲥⲁ[ⲉ] ⲉⲩⲱⲟⲟⲛ
ⲛⲛⲟⲩⲱ[ⲟⲣ]ⲛ ⲛⲉⲓ|ⲱⲧ·
ⲥⲓⲛⲁ ⲭⲉ ⲉⲛⲉⲟⲩⲱⲱ ⲉⲣ ⲥⲙⲟⲧ 15
ⲛⲁⲩ ⲛⲛⲟⲩⲣⲁⲛ· ⲟⲩ ⲅⲁⲣ
ⲛⲧⲛⲛⲥⲟⲟⲩⲛ ⲁⲛ | ⲭⲉ ⲟⲩ ⲡ[ⲉ]·
ⲛⲟⲩⲟⲉⲓⲱ ⲇⲉ ⲛⲓⲙ ⲉⲩⲉⲓⲙⲉ | ⲉⲣⲟⲩ
ⲛⲥⲏⲧⲩ ⲛⲑⲉ ⲛⲥⲣⲁⲓ ⲥⲛ ⲟⲩⲉⲓⲇⲉⲁ |
ⲉⲥⲟⲩ[ⲱⲛ]ⲥ ⲉⲃⲟⲗ ⲉⲥⲉⲓⲛⲉ ⲙⲙⲟⲩ·
ⲛⲧⲟⲩ | ⲇⲉ ⲡⲉ [ⲡⲓⲥⲙⲟ]ⲧ ⲛⲧ[ⲉ]ⲩ
[ⲉⲧ]ⲁⲩⲧ [ⲣ]ⲁ[ⲛ] 20 ⲉⲣⲟⲩ ⲭ[ⲉ
ⲡⲓⲱⲧ ⲛ]ⲣⲉ[ⲩⲭⲡⲟ]ⲩ ⲟⲩⲁⲁⲩ |
ⲡⲓⲣ [ⲉⲩⲙⲧⲟ ⲙⲡⲉⲩⲥⲟ·] ⲉⲡⲓⲇⲏ ⲥⲙ |
ⲡⲓⲍ [ⲙⲟⲧ] ⲛ[ⲧⲉⲩ ⲉⲁⲩⲟⲩⲱⲛ]ⲥ

Unending Non-Principle (*or* beginning) | is Forefather | —in order that we might be ready to greet [15] him by name. For we do not know | who he is.
Now he always understands | himself within himself as in a semblance | that appears and resembles himself. And it | is [his resemblance that] was [called] [20] "Self-[begotten Father,] | He [Who Is before His Presence,"] since in | [his resemblance he appeared

NHC III 75,2–9

ⲅⲁⲣ ⲡⲁⲛ[ⲁ]ⲣⲭⲟⲥ ⲙⲡⲣⲟ|ⲡⲁⲧⲱⲣ

ⲉⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲙⲙⲓⲛ | ⲙⲙⲟⲩ ⲛⲥⲣⲁⲓ
ⲛⲥⲏⲧⲩ· ⲛⲑⲉ ⲛⲟⲩ [5]ⲉⲓⲁⲗ·
ⲉⲁⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲥⲙ ⲡⲉⲩ|ⲉⲓⲛⲉ
ⲛⲁⲩⲧⲟⲡⲁⲧⲱⲣ ⲉⲧⲉ ⲡⲁⲓ | ⲡⲉ
ⲡⲁⲩⲧⲟⲅⲉⲛⲉⲧⲱⲣ · ⲁⲩⲱ
ⲛⲁⲛ|ⲧⲟⲡⲟⲥ ⲉⲡⲓ ⲁⲛⲧⲟⲡⲓⲧⲱ
ⲙⲡⲣⲟ|ⲟⲛⲧⲟⲥ ⲛⲁⲅⲉⲛⲛⲏⲧⲟⲥ·

is | the beginningless | Forefather.

He sees himself | within himself, like a [5] mirror, having appeared in his | likeness as Self-Father, that is, | Self-Begetter, and as Confronter, | since he confronted | Unbegotten First Existent.

Eug-V:

4,13 Third superlinear stroke is in lacuna.

Eug-III:

75,1–3 "he . . . sees": less likely, "he, the Forefather without beginning, sees" (K & Tr). The lack of a sentence pronoun may result from the scribe's sensing that it would be stylistically unacceptable to put it in its expected place, either immediately before or after ⲅⲁⲣ, "for." Or perhaps ⲡⲉⲧⲙⲙⲁⲩ is thought of as a sentence pronoun in this context by the scribe (but see 71,18–19).

75,8 "since he confronted": "in the presence of" (K) (?).

NHC III 99,1–10	BG 91,2–13
[ⲫⲑ] ⲙⲁⲩ ⲇ[ⲉ ⲡⲓ]ⲁⲛⲁⲣⲭⲟⲥ ⲛ̄ⲡⲣⲟⲡⲁ|ⲧⲱⲣ[·	| ⲇⲉ ⲡⲓⲁⲛⲁⲣⲭⲟⲥ ⲡⲉ ⲛ̄ⲱⲣ̄ⲡ | ⲛ̄ⲉⲓⲱⲧ
ⲉⲩ]ⲛⲁⲩ ⲉⲣⲟⲩ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ | ⲛ̄ⲍⲣⲁ[ⲓ̈] ⲛ̄ⲍⲏⲧⲩ̄ ⲍⲛ̄ ⲟⲩⲉⲓⲁⲗ· ⲁⲩⲟⲩ|ⲱⲛⲍ ⲉⲃⲟⲗ ⲉⲩⲉⲓⲛⲉ ⲙ̄ⲙⲟⲩ ⲙ̄ⲙⲓⲛ [5] ⲙ̄ⲙⲟⲩ ⲛ̄ⲧⲟⲩ ⲇⲉ ⲡⲉⲩⲉⲓⲛⲉ ⲁⲩ|ⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ· ⲛ̄ⲟⲩⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓ|ⲱⲧ ⲍⲓⲧⲟⲟ ⲧⲩ̄ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ | ⲁⲩⲱ <ⲛ̄>ⲁⲛⲧⲟⲡⲟⲥ † ⲍⲓⲭⲛ̄ ⲛⲁⲛⲧⲟ|ⲡⲓⲧⲟⲛ † ⲡⲉⲡⲣⲟⲟⲛⲧⲟⲥ ⲛ̄ⲁⲣⲉⲛ [10] ⲛⲏⲧⲟⲥ	ⲉⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲙ̄ⲙⲓⲛ [5] ⲙ̄ⲙⲟⲩ ⲍⲣⲁⲓ̈ ⲛ̄ⲍⲏⲧⲩ̄ ⲍⲛ̄ ⲟⲩ|ⲉⲓⲁⲗ ⲱⲁⲩⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲉⲩ|ⲉⲓⲛⲉ ⲙ̄ⲙⲟⲩ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ | ⲛ̄ⲧⲟⲩ ⲇⲉ ⲡⲉⲩⲉⲓⲛⲉ ⲁⲩⲟⲩ|ⲟⲛⲍⲩ ⲉⲃⲟⲗ ⲛ̄ⲱⲣ̄ⲡ ⲛⲉⲓⲱⲧ [10] ⲛ̄ⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̄|ⲁⲛⲧⲟⲡⲟⲥ ⲉⲡⲓ ⲩⲙ̄ⲧⲟ ⲉⲃⲟⲗ | ⲙⲫⲟ ⲙ̄ⲡⲉⲧⲱⲟⲟⲡ ⲭⲓⲛⲛ̄ | ⲱⲟⲣⲡ ⲡⲓⲁⲅⲉⲛⲏⲧⲟⲥ
99 is [the] beginningless Forefather.	| is the beginningless | Forefather.
| Seeing himself | within himself in a mirror, he appeared | resembling himself, [5] but his likeness appeared | as Divine | Self-Father | and <as> Confronter † over the confronted ones, † | First Existent Unbegotten	Seeing himself [5] within himself in a | mirror, he appears | resembling himself, | but his likeness appeared | as Forefather, [10] as Divine Father, and as | Confronter, since he is | in the presence of Him Who Is from | the First, Unbegotten

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SJC-III:

99,1–2 Lacunae not restored by T–S.

99,8–9 ⲍⲓⲭⲛ̄ ⲛⲁⲛⲧⲟⲡⲓⲧⲟⲛ : The parr. make clear that the translator mistook the Greek subordinate conjunction, ἐπεί, for the preposition, ἐπί, and attempted to transform the subsequent word into a noun.

SJC-BG:

91,8–9 ⲁⲩⲟⲩⲟⲛⲍⲩ, "his likeness *appeared*": Translation assumes that the Coptic translator was rendering a Greek aorist middle (see P.Oxy. 1081,45). Alt. "But he showed his likeness as . . ." (T–S).

NHC V 4,22–32	NHC III 75,9–15
ⲉ[ⲃⲟⲗ] ⲛ̄|ⲱⲟ[ⲣⲡ̄ ⲙ̄]ⲡⲓⲁ[ⲧ]ⲭⲣⲟⲩ·	ⲟⲩⲥⲓ [10]ⲥⲟⲭⲣⲟⲛⲟⲥ ⲙⲉⲛ ⲡⲉ
[ⲛⲉⲙⲛ̄ⲧⲉⲩ ⲟⲩⲱⲱⲱ] | ⲛ̄[ⲭⲣⲟ]ⲛⲟⲥ	ⲙ̄ⲡⲉⲧⲥⲁ|ⲧⲉⲩⲥⲏ·
ⲙⲛ̄ ⲡⲏ ⲉⲧⲣ̄ ⲱ[ⲟⲣⲡ̄ ⲉⲣⲟⲩ	
ⲛ̄][25]ⲟ[ⲩⲟⲉⲓⲛ ·]	
ⲉⲩⲙ̄ⲙⲉ ⲉⲣⲟⲩ ⲁⲛ [ⲛ̄ⲱⲟⲣⲡ̄· ⲁⲗⲗⲁ]	
| [ⲛⲉⲙⲛ̄ ⲟⲩⲟ]ⲉⲓⲱ ⲉⲩⲉ	
ⲛ̄ⲛⲁ[ⲧⲱⲱⲡⲉ· ⲉⲩ]|[ⲛ̄ⲍⲏⲧⲩ	
ⲛ̄ⲟ]ⲩⲟⲉⲓⲱ ⲛⲓⲙ· [ⲁⲩⲱ	
ⲱⲁⲣⲉⲍⲟⲩ̈]|[ⲛⲉ ⲙⲉⲉ]ⲩⲉ ⲭⲉ	
ⲉⲩⲱⲏ[ⲱ ⲟ]ⲩ[ⲃⲏⲩ ⲁⲛ ⲍⲛ̄] | [ⲧⲥⲟⲙ·	ⲁⲗⲗⲁ ⲛ̄ⲩⲱⲏⲱ ⲟⲩⲃⲏⲩ | ⲁⲛ ⲍⲛ̄
ⲙⲛ̄ⲛⲥ]ⲱⲩ ⲁⲩⲟⲩⲱⲛ[ⲍ̄ ⲉⲃⲟⲗ] [3]0	ⲧⲥⲟⲙ· ⲙⲛ̄ⲛ̄ⲥⲱⲩ ⲁⲩⲟⲩ|ⲱⲛⲍ ⲉⲃⲟⲗ
[7±]· ⲛⲏ ⲉ[ⲧ]ⲛ̄ⲛⲁ . [5±] | [. . .	ⲛ̄ⲟⲩⲙⲏⲏⲱⲉ ⲛ̄ⲁⲛ|ⲧⲟⲡⲟⲥ
ⲙⲛ̄]ⲛⲥⲁ ⲁ̣ⲉ ⲍⲛ̄ⲛⲛ ⲟ̣[8±] | [.	ⲛ̄ⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛ̄ⲍⲓⲥⲟ [15]ⲭⲣⲟⲛⲟⲥ
ⲛ̄ⲁ]ⲩⲧⲟⲅⲉⲛⲏ[ⲥ 10±]	

before] \| Unbegotten. He was not equal] \| [in age] with the one [before him, who is] [25] [light,] since he did not know him [at first. But] \| [there was no] time when he was [non-existent, since he was] \| always [in him. And some] \| [think] that he is [not] equal [to him in] \| [power. Afterward] he revealed [30] [. . .], who [. . .] \| [. . .] And then in [. . .] \| [. . .] self-begotten [. . .]

[10] He is indeed of equal age with the one who is before \| him,

but he is not equal to him \| in power. Afterward he revealed \| many confronting, \| self-begotten ones, equal in age [15] (and)

Eug-V:

4,22–23 ⲛ̄ⲱⲟ[ⲣⲡ̄ ⲙ̄-], "[before]": The context requires that the Coptic be understood relationally, although normally it would be construed temporally.

4,24–25 "him . . . [light]": See P.Oxy. 1081,49–50 for a reconstruction of the Greek. ⲣ̄ ⲱ[ⲟⲣⲡ̄ ⲉⲣⲟ≠], "[before]": See note to 4,22–23.

4,25–27 The reconstruction of these lines is somewhat conjectural, since only the central portion remains in the MS and there are no parr. The reconstruction of the second lacuna in line 25 may be two letters too long.

4,30 Superlinear stroke is in lacuna.

NHC III 99,10–16

ⲛ̄ⲉⲓⲱⲧ ⲟⲩⲥⲓⲥⲟⲭⲣⲟ |ⲛⲟⲥ ⲙⲉⲛ ⲡⲉ
{ⲥ}ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲥⲁ|ⲧⲉⲩⲉⲣⲏ
ⲁⲗⲗⲁ ⲛ̄ⲩⲱϩⲱ ⲛ̄ⲙⲙⲁⲩ | ⲁⲛ ⲥⲛ̄
ⲧⲃⲟⲙ· ⲙⲛ̄ⲛ̄ⲥⲱⲩ ⲇⲉ ⲁⲩⲟⲩ|ⲱⲛⲥ
ⲉⲃⲟⲗ ⲛ̄ⲃⲓ ⲟⲩⲙⲏⲏⲱⲉ
ⲛ̄ⲁⲛ[15]ⲧⲟⲡⲟⲥ ⲛ̄ⲁⲩⲧⲟⲅⲉⲛⲏⲥ
ⲧⲏⲣⲟⲩ ⲛ̄|ⲥⲓⲥⲟⲭⲣⲟⲛⲟⲥ

[10] Father. He is indeed of equal age
| <with> the Light that is before |
him,

but he is not equal to him | in power.
And afterward was revealed | a
whole multitude of confronting, [15]
self-begotten ones, | equal in age

BG 91,13–92,2

ⲛⲉⲓⲱⲧ | ⲟⲩⲥⲓ̈ⲥⲟⲭⲣⲟⲛⲟⲥ ⲙⲉⲛ
ⲡⲉ [15] ⲙ̄ⲡⲉⲧⲥⲁⲧⲉⲩⲉⲣⲏ ⲛ̄ⲛⲟⲩ|ⲟ̈ⲓⲛ
ⲁⲗⲗ<ⲁ> ⲩⲱϩⲱ ⲟⲩⲃϩⲩ ⲁⲛ | ⲥⲛ̄
ⲧⲃⲟⲙ ⲙⲛⲛ̄ⲥⲱⲩ ⲇⲉ | ⲁⲩⲟⲩⲱⲛⲥ
ⲉⲃⲟⲗ ⲛⲃⲓ ⲟⲩⲁ
ⲧⲟ ⲛⲁⲛⲧⲟⲡⲟⲥ ⲛⲁⲩⲧⲟⲅⲉ|ⲛⲏⲥ ⳂⲂ
ⲧⲏⲣⲟⲩ ⲛⲥⲓ̈ⲥⲟⲭⲣⲟⲛⲟ`ⲥ´ |

[10] Father. | He is indeed of equal age [15]
with the one before him, who is
light,

| but he is not equal to him | in
power. And afterward | was
revealed a
whole multitude of confronting, 92
self-begotten ones, | equal in age

SJC-III:

99,11 Not emended by T–S ("*in* the light").

SJC-BG:

91,15 "with . . . light": "with that from the lights, which is before him" (T–S). ⲛ̄ⲛⲟⲩⲟ̈ⲓⲛ is most likely an attributive. The doubling of ⲛ before ⲟⲩ is a frequent practice in BG (T–S: 21). See P.Oxy. 1081,49–50 for a reconstruction of the Greek.

	NHC V 5,1–9	NHC III 75,15–23
ē	[8±]ⲩ̣ⲱ̣[9±]ⲛ̄ | [7± ⲥⲛ̄]ⲛ ⲉⲟ[ⲟⲩ	ⲛ̄ⲥⲓⲥⲟⲇⲩⲛⲁⲙⲓⲥ ⲉⲩ|ⲥⲁ ⲉⲟⲟⲩ
	ⲛ̄ⲛ]ⲁ̣ⲧⲧ ⲏⲡⲉ | [ⲉⲣⲟⲟⲩ· ⲛⲏ] ⲉⲧⲉ	ⲉⲙⲛ̄ⲧⲟⲩ ⲏⲡⲉ· ⲉⲱⲁⲩ|ⲙⲟⲩⲧⲉ
	ⲱⲁⲩ[ⲧ ⲣⲁⲛ] ⲉⲣⲟⲟⲩ· | [ⲭⲉ	ⲉⲣⲟⲟⲩ ⲭⲉ ⲧⲣⲉⲛⲉⲁ ⲉ|ⲧⲉ ⲙⲛ̄
	ⲧⲣⲉⲛⲉ]ⲁ̣· ⲛ̄ⲛⲁⲧⲣ̄ ⲣ̄[ⲣⲟ] ⲉⲥⲣⲁⲓ̈	ⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲥⲓⲭⲱⲥ ⲛ̄ⲥⲣⲁⲓ̈ | ⲥⲛ̄
	ⲉⲭⲱⲥ [5] [ⲛ̄ⲥⲣⲁⲓ̈ ⲥⲛ̄	ⲙ̄ⲙⲛ̄ⲧⲣ̄ⲣⲁⲓ̈ ⲉⲧⲕⲏ ⲉⲥⲣⲁⲓ̈
	ⲛⲓⲙ]ⲛ̄ⲧⲣ̄ⲣⲱ[ⲟⲩ] ⲉⲧⲕⲏ ⲉⲥⲣⲁⲓ̈	
	| [ⲡⲓⲁⲧⲟ] ⲇ[ⲉ ⲧ]ⲏⲣⲟ̄ ⲛ̄ⲧⲉ ⲛⲓⲁⲧⲣ̄	ⲡⲙⲏ[20]ⲏⲱⲉ ⲇⲉ ⲧⲏⲣⲟ̄ ⲙ̄ⲡⲙⲁ ⲉⲧⲉ
	ⲣ̄ⲣⲟ ⲉⲥⲣⲁⲓ̈ | [ⲉⲭⲱ]ⲟⲩ· ⲱⲁⲩⲧ ⲣⲁⲛ	ⲙⲛ̄ | ⲙⲛ̄ⲧⲣⲣⲟ ⲥⲓⲭⲱⲟ ⲱⲁⲩⲭⲟⲟⲥ
	ⲉⲣⲟⲟⲩ ⲭⲉ ⲛ̄|[ⲱⲏⲣ]ⲉ ⲛ̄ⲧⲉ	ⲉ|ⲣⲟⲟⲩ ⲭⲉ ⲛ̄ⲱⲏⲣⲉ
	ⲡⲓⲁⲧⲙⲓⲥⲉ ⲙⲛ̄ ⲡⲓⲡⲣ̄ⲣⲉ | [ⲉⲃ]ⲟ̣ⲗ	ⲛ̄ⲡⲁⲅⲉⲛⲛⲏ|ⲧⲟⲥ ⲛ̄ⲉⲓⲱⲧ·
	ⲙ̄ⲙⲟⲟⲩ ⲟⲩⲁⲁⲩ·	

5	[. . .] | [. . . in] glory (and) numberless, | [are those] who are [called] | ["The Generation] That Is Kingless [5] [Among the] Kingdoms That Exist."	power, being | in glory and without number, who are called | "The Generation over Whom | There Is No Kingdom among | the Kingdoms That Exist."
	| [And the] whole [multitude] of kingless | ones are called | "[Sons] of Unbegotten and Him Who | Put Forth Himself."	And the whole multitude [20] of the place over which there is no | kingdom is called | "Sons of Unbegotten | Father."

Eug-V:

5,3 Translation assumes the second half of a cleft sentence begins here.

5,4 The punctuation is not a stop but seems to be a way of dealing with a Greek attributive adjective in the second position. Note that the parr. use a relative. See also 17,14–15 and 7,10 (related).

NHC III 99,16–100,4

ϩⲓ ϩⲓⲥⲟⲇⲩⲛⲁⲙⲓⲥ | ⲉⲩϩⲁ
ⲉⲟⲟⲩ ⲉⲙ̄ⲛ̄ⲧⲟⲩ ⲏⲡⲉ·
ⲉⲱⲁⲩ|ⲙⲟⲩⲧⲉ ⲉⲡⲉⲩⲅⲉⲛⲟⲥ
ϫⲉ ⲧⲣⲉⲛⲉ|ⲁ· ⲉⲧⲉ ⲙ̄ⲛ̄ ⲙ̄ⲛ̄ⲧ̄ⲣ̄ⲣⲟ
ϩⲓϫⲱⲥ
†ⲉ[20]ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲛⲧⲁⲧⲉⲧⲛ̄ⲟⲩⲱⲛϩ
ⲛ̄|ϩⲏⲧⲕ̄ ϩⲱⲧⲧⲏⲟⲩⲧⲛ̄ ⲉⲃⲟⲗ ϩⲛ̄
ⲛⲓ|ⲣⲱⲙⲉ ⲉⲧⲙ̄ⲙⲁⲩ·†
ⲡⲙⲏⲏⲱⲉ | ⲇⲉ ⲑⲏⲣⲕ̄ ⲉⲧⲙ̄ⲙⲁⲩ ⲉⲧⲉ
ⲙ̄ⲛ̄ ⲙ̄ⲛ̄ⲧ|̄ⲣ̄ⲣⲟ ϩⲓϫⲱⲟⲩ ⲱⲁⲩⲙⲟⲩⲧⲉ
ⲉⲣⲟ
P ⲟⲩ ϫⲉ ⲛ̄ⲱϣⲏⲣⲉ ⲙ̄ⲡⲁⲣ[ⲉⲛⲛ]ⲏⲧⲟⲥ |
ⲛ̄ⲉⲓⲱⲧ
ⲡⲛⲟⲩⲧⲉ ⲡⲥ[ⲱⲧ]ⲏⲣ | ⲡϣⲏⲣⲉ
<ⲙ̄>ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓ̈ ⲉⲧⲉ | ⲡⲉⲩⲉⲓⲛⲉ
ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄

and power, | being in glory (and)
without number, whose race is called
| 'The Generation | over Whom
There Is No Kingdom'
† from the one [20] in whom you
yourselves have appeared | from
these | men. †
And that whole multitude | over
which there is no | kingdom is called
100 'Sons of Unbegotten | Father,
God, [Savior], | Son of God,' |
whose likeness is with you.

BG 92,3–16

ⲛ̄ϩⲓⲥⲟⲇⲩⲛⲁⲙⲟⲥ ⲉⲩϩⲁ ⲉ|ⲟⲟⲩ
ⲉⲙ̄ⲛ̄ⲧⲉⲩ ⲏⲡⲉ ⲡⲁⲓ̈ ⲉ[5]ⲧⲉ
ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲡⲉⲩⲅⲉ|ⲛⲟⲥ ϫⲉ
ⲧⲣⲉⲛⲉⲁ ⲉⲧⲉ ⲙ̄ⲛ̄ | ⲙ̄ⲛ̄ⲧ̄ⲣ̄ⲣⲟ
ϩⲓϫⲱⲥ
ⲡⲁⲓ̈ ⲛ̄ⲧⲁ|ⲧⲉⲧⲛ̄ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
ⲛ̄ϩⲏ|ⲧⲩ ⲉⲃⲟⲗ ⲇⲉ ϩⲛ̄ ⲛⲓⲣⲱⲙⲉ [10]
ⲉⲧⲙ̄ⲙⲁⲩ
ⲛⲧⲉ ⲡⲙⲁ ⲉⲧⲉ | ⲙ̄ⲛ̄ ⲙ̄ⲛ̄ⲧ̄ⲣ̄ⲣⲟ
ϩⲓϫⲱⲩ ⲱⲁ<ⲩ>|ⲙⲟⲩⲧⲉ ⲉⲣⲟ<ⲩ>
ϫⲉ ⲡⲁⲅⲉⲛⲏ|ⲧⲟⲥ

ⲡⲛⲟⲩⲧⲉ [15] ⲡⲁⲓ̈ ⲉⲧⲉ ⲙⲛⲧⲁⲩ ⲉⲓⲛⲉ
ⲛ̄ⲙ̄|ⲙⲏⲧⲛ̄

| and power, being in | glory without
number. [5] His race is called | 'The
Generation | over Whom There Is
No | Kingdom.'
It is in this (race) that | you
appeared. And by these men

[10] of the place over which | there is
no kingdom, <he> is called |
'Unbegotten,
| God, Savior | of the Sons of God,
[15] He Who Has No Likeness |
among You.'

SJC-III:

100,3 MS has ⲛ̄ (not emended by T–S).

SJC-BG:

92,11–12 MS has ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ (active instead of passive).

NHC V 5,9–21

ⲡⲓⲁϯⲥⲟⲩⲱⲛⲋ [10] ⲇⲉ ⲉⲩⲙⲉⲍ ⲉⲃⲟⲗ
ⲥⲛ̄ⲛ ⲉⲟⲟⲩ ⲛⲓⲙ ⲛ̄ⲁϯ|ⲧⲁⲕⲟ ⲙⲛ̄
ⲟⲩⲣⲉⲱⲉ ⲛ̄ⲛⲁϯⲱⲁⲝⲉ | ⲉ[ⲣⲟ]ⲩ·
ⲉ[ⲧ]ⲃⲉ ⲡⲁⲓ̈ ⲛⲉⲩⲕⲉⲱϩⲣⲉ | ⲧϩⲣⲟⲩ
ⲟⲩⲛ̄ⲧⲁⲩ ⲙ̄ⲡⲓⲙ̄ⲧⲟⲛ ⲥⲣⲁⲓ̈ | ⲛ̄ⲍϩⲧ⋋·
ⲉⲩⲣⲁⲱⲉ ⲉⲩⲙⲏⲛ ⲥⲙ̄ [15] ⲡⲉⲩⲉⲟⲟⲩ·
ⲛ̄ⲛⲁϯⲱⲓⲃⲉ ⲙⲛ̄ ⲡⲓⲧⲉ |ⲗⲏⲗ ⲛ̄ⲛⲁϯϯ
ⲱⲓ ⲉⲣⲟⲩ· ⲡⲏ ⲉⲧⲉ ⲙ̄|ⲡⲟⲩⲥⲱⲧⲉⲙ
ⲉⲣⲟⲩ ⲉⲛⲉⲍ· ⲟⲩⲧⲉ
ⲙ̄|[ⲡⲟ]ⲩⲥⲟⲩⲱⲛ⋋ ⲥⲣⲁⲓ̈ ⲍ<ⲛ̄>
{ⲡ}ⲕⲟⲥⲙⲟⲥ | ⲛⲓⲙ ⲛ̄ⲧⲁⲩ ⲙⲛ̄
ⲛⲉⲩⲁⲓⲱⲛ [·

ⲉ]ⲃⲟⲗ [20] ⲇⲉ ⲥⲙ̄ ⲡⲉⲓ̈ⲡⲓⲣⲉ ⲉⲃⲟ[ⲗ]
ⲙ̄ⲙⲟⲩ ⲟⲩⲁⲁⲩ | ⲁ[ⲥⲡ]ⲣⲣⲉ ⲉⲃⲟⲗ

Now the Unknowable [10] is full of every imperishable glory | and ineffable joy. | Therefore all his sons also | have rest | in him, ever rejoicing in [15] their unchanging glory and the | measureless jubilation that was | never heard of or | known among all their | worlds and aeons.

[20] Now from Him Who Put Forth Himself | came forth

NHC III 75,23–76,12

ⲛ̄ⲧⲟⲩ ⲇⲉ ⲡⲓⲁⲧⲛⲟⲉⲓ
ⲙ̄ⲙⲟⲩ ⲉⲩ[ⲙⲏⲍ ⲉ]ⲃⲟⲗ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ | ⲟ[ⲥ] **7[6]**
ⲛ̄ⲁⲫⲑⲁⲣⲥⲓⲁ [ⲙⲛ̄ ⲟ]ⲩⲣⲁⲱⲉ
ⲛ̄ⲁⲧⲱⲁ|ⲝⲉ ⲉⲣⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲧϩⲣⲟⲩ
ⲉⲩⲙ̄ⲧⲟⲛ | ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲍϩⲧ⋋· ⲉⲩⲙⲏⲛ
ⲉⲃⲟⲗ [5] ⲉⲩⲣⲁⲱⲉ ⲥⲛ̄ ⲟⲩⲣⲁⲱⲉ
ⲛ̄ⲁϯ{ⲧ}ⲱⲁⲝⲉ | ⲉⲣⲟⲩ ⲉⲥⲣⲁⲓ̈ ⲉⲭⲙ̄
ⲡⲉⲟⲟⲩ ⲉⲧⲉ ⲙⲉⲩ|ⲱⲓⲃⲉ ⲙⲛ̄
ⲡⲧⲉⲗⲏⲗ ⲉⲧⲉ ⲙⲉⲩⲱⲓⲧ⋋̄· | ⲡⲁⲓ̈
ⲉⲧⲉ ⲙ̄ⲡⲟⲩⲥⲟⲧⲙⲉⲩ ⲉⲛⲉⲍ ⲟⲩ|ⲇⲉ
ⲙ̄ⲡⲟⲩⲛⲟⲉⲓ ⲙ̄ⲙⲟⲩ ⲥⲛ̄ ⲛⲁⲓⲱⲛ [10]
ⲧϩⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥⲙⲟⲥ·
ⲁⲩⲱ | ⲥⲱ̂ ⲱⲁ ⲡⲉⲉⲓⲙⲁ ⲝⲉⲕⲁⲁⲥ
ⲛ̄ⲛⲉⲛ|ⲃⲱⲕ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲓⲁⲡⲓⲣⲟⲛ·

Now the Unknowable
[is] ever [full] | of imperishableness [and] ineffable joy. | They all are at rest | in him, [5] ever rejoicing in ineffable joy | over the unchanging glory | and the measureless jubilation | that was never heard or | known among all the aeons [10] and their worlds.
But | this much is enough, lest we | go on endlessly.

Eug-V:

5,13 Third and fourth letters: see Emmel, 1979: 183.

5,14 First two letters: see Emmel, 1979: 183.

5,18 First superlinear stroke is in lacuna. MS has ⲙ̄.

Eug-III:

76,1 K translates "[remains] always incorruptible," apparently restoring [ⲙⲏⲛ ⲉ]ⲃⲟⲗ. Tr translates "And the unknowable [is] in every imperishableness and in ineffable joy." For ⲛⲁⲩ ⲛⲓⲙ as "ever," see Crum: 235a.

76,2 T–S restores [ⲓⲁ] and [ⲟ] only. Tr restores [ⲓⲁ ⲁⲩⲱ ⲟ]. K has "in" (ⲥⲛ̄) for ⲙⲛ̄.

NHC III 100,4–16

ⲛⲧⲟⲩ [5] ⲇⲉ ⲡⲉ ⲡⲁⲧⲣⲛⲟⲉⲓ ⲙⲙⲟⲩ· | ⲉⲩⲙⲉⲩ ⲛⲉⲟⲟⲩ ⲛⲓⲙ ⲛ̀ⲁ̀ⲫⲑⲁⲣ|ⲧⲟⲛ ⲥⲓ ⲣⲁⲱⲉ ⲛⲁⲧⲱⲁⲭⲉ ⲉⲣⲟⲩ | ⲛⲧⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲉⲙⲧⲟⲛ ⲙ|ⲙⲟⲟⲩ ⲛⲥⲏⲧⲩ· ⲉⲩⲙⲏⲛ ⲉⲃⲟⲗ [10] ⲉⲩⲣⲁⲱⲉ ⲥⲛ̄ ⲟⲩⲣⲁⲱⲉ ⲛⲁⲧⲱⲁ|ⲭⲉ ⲉⲣⲟⲩ ⲥⲙ̄ ⲡⲉⲩⲉⲟⲟⲩ ⲉⲧⲉ ⲙⲉⲩ|ⲱⲓⲃⲉ ⲙⲛ̄ ⲡⲧⲉⲗⲏⲗ ⲉⲧⲉ ⲙⲉⲩ|ⲱⲓⲧⲩ· ⲡⲁⲓ̈ ⲙ̄ⲡⲟⲩⲥⲟⲧⲙⲉⲩ ⲉ|ⲛⲉⲥ ⲟⲩⲇⲉ ⲙ̄ⲡⲟⲩⲛⲟⲉⲓ ⲙⲙⲟⲩ [15] ⲥⲛ̄ ⲁⲓⲱⲛ ⲛⲓⲙ· ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥ|ⲙⲟⲥ ⲱⲁ ⲧⲉⲛⲟⲩ·

BG 92,16–93,12

ⲛⲧⲟⲩ ⲇⲉ ⲡⲓⲁⲧⲛⲟⲓ̈ | ⲙⲙⲟⲩ ⲉⲩⲙⲏⲥ ⲛⲛⲉⲟⲟⲩ | ⲛⲓⲙ ⲥⲓ̈ ⲙⲛ̄ⲧⲁⲧⲧⲁⲕⲟ ⲥⲓ̈ ⲣⲁⲱⲉ ⲛⲁⲧⲱⲁⲭⲉ ⲉⲣⲟⲩ | ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲧⲏⲣⲟⲩ ⲥⲉⲙ̄|ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲏⲧⲩ ⲉⲩ|ⲙⲏⲛ ⲉⲩⲣⲁⲱⲉ ⲥⲛ ⲟⲩⲣⲁ[5]ⲱⲉ ⲛⲛⲁⲧⲱⲁⲭⲉ ⲉⲣⲟⲩ ⲥⲙ̄ | ⲡⲉⲩⲉⲟⲟⲩ ⲉⲧⲉ ⲙⲉⲩⲱⲓ |ⲃⲉ ⲙⲛ̄ ⲡⲧⲉⲗⲏⲗ ⲉⲧⲉ ⲙⲁⲩ|ⲱⲓⲧⲩ ⲡⲁⲓ̈ ⲉⲧⲉ ⲙ̄ⲡⲟⲩ|ⲥⲟⲧⲙⲉⲩ ⲉⲛⲉⲥ ⲟⲩⲇⲉ ⲟ̄ [10] ⲙ̄ⲡⲟⲩⲛⲟⲓ̈ ⲙⲙⲟⲩ ⲥⲛ <ⲛ̄>ⲁⲓ|ⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥ|ⲙⲟⲥ ⲱⲁ ⲧⲉⲛⲟⲩ

Now he [5] is the Unknowable, | who is full of every imperishable glory | and ineffable joy. | They all are at rest | in him, [10] ever rejoicing in ineffable joy | in his unchanging glory | and measureless jubilation; | this was never heard | or known [15] among all the aeons and their worlds | until now."

Now the Unknowable | is full of every glory | and imperishableness and
ineffable joy. | And they all are at rest | in him, | ever rejoicing in ineffable joy [5] in | his unchanging glory | and the measureless jubilation | that was | never heard or even [10] known among all the aeons | and their worlds | until now." 93

SJC-III:

100,8 A probably random drop of ink is above the second ⲛ.

SJC-BG:

92,18 Corr.: first ⲓ for partly erased ⲧ.

NHC V 5,21–27	NHC III 76,13–17
ⲛ̄ⲥⲓ ⲕⲉⲁⲣⲭⲏ ⲉⲃⲟⲗ | [ⲙ̄ⲡⲉⲩⲭ]ⲫ̣ⲟ ⲟⲩⲁⲁⲩ ⲙ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ̣ | [ⲛ̄ⲱⲁⲭⲉ] ⲡⲁ̣ⲛⲧⲱⲥ·	| ⲕⲉⲁⲣⲭⲏ ⲛ̄ⲥⲟⲟⲩⲛ ⲧⲉ ⲧⲁⲓ· ⲉⲃⲟⲗ ⲥⲓ|ⲧⲟⲟⲧⲩ̄ ⲙ̄ⲡ<ⲁⲩⲧⲟ̣> ⲅⲉⲛⲛⲏⲧⲟⲥ
ⲡⲏ ⲅⲁ[ⲣ ⲉⲧⲁⲩ]|ⲟ̣[ⲩⲱⲛⲥ̄] ⲉⲃ̣ⲟⲗ ⲥⲁⲑⲏ ⲙ̄ⲡⲧⲏⲣⲩ̄ [25] ⲥⲙ̣̄ [ⲡⲓⲉⲱⲛ ⲛ̄ⲛ]ⲁⲧⲛ̄ⲁⲣⲏⲭⲩ̄ ⲡⲓⲱⲧ̀ [ⲉⲧ̀]|†[ⲟⲩⲱ ⲉⲃⲟⲗ] ⲙ̄ⲙⲟⲩ ⲟⲩⲁⲁ̣ⲩ· ⲉⲧ̣[ⲉ] | [ⲛ̄]ⲁ̣ⲣⲭⲏ[·]	ⲡⲉⲥⲟⲩⲉⲓⲧ̇ [15] ⲛ̄ⲧⲁⲩⲟⲩⲱⲛⲥ ⲥⲁⲑⲏ ⲙ̄ⲡⲧⲏⲣⲩ· | ⲥⲙ̄ ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲟⲩⲁⲩⲧⲟⲫⲩ|ⲏⲥ ⲡⲉ ⲛ̄ⲁⲩⲧⲟⲕⲧⲓⲥⲧⲟⲥ ⲛ̄ⲉⲓⲱⲧ̇
another principle | [from his] Only-begotten, Wholly Unique | [Word;]	| This is another knowledge principle from | <Self->begotten.
for it is [in] him [who] | [appeared] before the universe [25] [in the] infinite [aeon], the Father | [Who Put Forth] Himself, who [is] | [the] principle (*or* beginning),	The First [15] who appeared before the universe | in infinity is Self-grown, | Self-constructed Father,

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Eug-V:

5,22 First three letters after the lacuna: see Emmel, 1979: 183.

5,22–33 See 17,11.

5,23 [ⲛ̄ⲱⲁⲭⲉ], "[Word]": or [ⲛ̄ⲱⲏⲣⲉ], "[Son]"; see III,*2* (*Gos. Eg.*) 68,25–26 (ⲡⲉⲩ-ⲙⲟⲛⲟⲅⲉⲛⲛⲏⲥ ⲛ̄ⲱⲏⲣⲉ). The next sentence makes the reconstruction in the text more likely.

ⲡⲁ̣ⲛ: see Emmel, 1979: 183.

5,24 ⲟⲗ: see Emmel, 1979: 183.

Eug-III:

76,13 "knowledge principle from": "beginning of knowledge. Through" (K & Tr).

76,14 "<self->begotten": "unbegotten" (K); Tr does not emend but translates "unbegotten." Support for my emendation: 82,13–14 and V 5,20.

76,14–16 Both K & Tr have a comma after "-begotten" and a grammatical break after "infinity."

NHC III 100,16–101,1 BG 93,12–94,2

ⲡⲉϫⲁⲩ | ⲛⲁⲩ ⲛ̄ⲥⲓ ⲙⲁⲑⲑⲁⲓⲟⲥ ϫⲉ
ⲡϫⲟ|ⲉⲓⲥ ⲡⲥⲱⲧⲏⲣ· ⲡⲱⲥ ⲁⲡⲣⲱⲙⲉ
| ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ· ⲡⲉϫⲉ ⲡⲧⲉⲗⲓ [20]ⲟⲥ
ⲛ̄ⲥⲱⲧⲏⲣ· ϫⲉ †ⲟⲩⲱⲱ |
ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ ϫⲉ
ⲡⲉⲛⲧⲁⲩ | ⲟⲩⲱⲛϩ ϩⲁⲑⲏ ⲙ̄ⲡⲧⲏⲣⲩ·
ϩⲙ̄ | ⲡⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲡⲓⲁⲩⲧⲟⲫⲩⲏⲥ
ⲣⲁ ⲛ̄ⲁⲩⲧⲟⲕⲧⲓⲥⲧⲟⲥ ⲛ̄ⲉⲓⲱⲧ

ⲡⲉϫⲁⲩ | ⲛⲁⲩ ⲛ̄ⲥⲓ ⲙⲁⲑⲁⲓⲟⲥ ϫⲉ |
ⲡⲱⲥ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄ [15]ⲥⲓ
ⲡⲣⲱⲙⲉ ⲡⲉϫⲁⲩ ⲛ̄ⲥⲓ | ⲡⲧⲉⲗⲓⲟⲥ
ⲛ̄ⲥⲱⲧⲏⲣ ϫⲉ †|ⲟⲩⲱⲱ
ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ | ϫⲉ
ⲡⲉⲛⲧⲁϥⲟⲩⲱⲛϩ ϩⲁⲧⲉ|ϩⲏ ⲙ̄ⲡⲧⲏⲣϥ
ϩⲙ ⲡⲁⲡⲉⲣⲁⲛ [20]ⲧⲟⲛ
ⲡⲁⲩⲧⲟⲫⲩⲏⲥ ⲛⲁⲩⲧⲟⲕⲧⲓⲥ|ⲧⲟⲥ ⲣⲇ
ⲛⲉⲓⲱⲧ

Matthew said | to him: "Lord, |
Savior, how was Man revealed?" |
The perfect [20] Savior said: "I want |
you to know that
he who | appeared before the
universe in | infinity, Self-grown,
101 Self-constructed Father,

Matthew said | to him: | "How was
Man revealed?" [15] The perfect |
Savior said: "I | want you to know |
that
he who appeared before | the
universe in [20] infinity,
Self-grown, Self-constructed | 94
Father,

SJC-III:

100,21 Corr.: first ⲛ for a ⲩ (?); ⲡ for erased ⲛ.

SJC-BG:

93,13 Corr.: an ⲓ is erased immediately after ⲑ.

NHC V 5,27–6,5

п[ḥ] єтє пшa[x]є шo[oп̀] |
[N̄zнт]q̄·
єцмєz євoλ N̄oγoє̣[ιN] | [єцP̄
oγ]ọєιN N̄[N]aṫ[ша]x[є єpoц·]
| 30 [N̄тapxн] ạє єцмєę[γє
єтpє]|[пєцєιN]є шωп[є
N̄oγNoϭ N̄ϭoM N̄]
ϛ̄ o[γoєιN єцP̄] oγ[oєιN 9±] |
N̄ṭọγ[Noγ пιp]ωM[є єтє
oγapxн пє] | N̄тє [пoγo]єιN
єтM̄M̄ṃ̣ạ[γ aцoγωNz̄ M̄]|пιєωN
Ṇ[zo]ọγṫczı̂ M[є N̄Nатмoγ·
ṫ]5MN̄ṫzOO[γṫ] мєN ш[aγṫ paN
єpoc]

NHC III 76,18–77,1

| єцxнк євoλ гM̄ пoγoєιN
єтP̄oγ|oєιN N̄aтшaxє єpoц
пaï aцNo 20єι N̄тapxн
єтpєпєцєιNє шω|пє N̄oγNoϭ
N̄ϭoM· N̄тєγNoγ | aтapxн
M̄пoγoєιN єтM̄Maγ | oγωNz
євoλ N̄oγpωмє N̄aθa|Nатoc
N̄zOOγṫczıмє·
пєцpaN
M̄MN̄Tz[OOγṫ шaγxo]oc єpoц [oz]

that the Word | dwells,
full of shining, | [ineffable] light. 30
And [in the beginning,] when he
took thought | [to have] | [his
likeness] become [a great power of]
[6] [shining light . . . ,] | [immediately
Man, who is the principle (*or*
beginning)] | of that [light, appeared
as] | the androgynous [immortal]
aeon.
[The] 5 maleness [is called]

| and is full of shining, ineffable
light. | In the beginning, he decided
20 to have his likeness become | a
great power. Immediately, | the
principle (*or* beginning) of that light
| appeared as Immortal |
Androgynous Man. His male name
is [77]

Eug-V:

5,27–29 The left side of the text reflects fragment placements made by Stephen Emmel on August 8, 1977, at the Coptic Museum, Cairo, which are not included in the facsimile edition. The fragments are those numbered 1 and 40 in the facsimile edition.

6,3 Second superlinear stroke is in lacuna.

Eug-III:

76,19–20 "In . . . become": "This one comprehended ("perceived"—K) the ἀρχή, so that his appearance became" (T–S, K [similar] & Tr).

76,23 "appeared as" (so also T–S, alt. & Tr): "revealed" (T–S, alt. & K).

NHC III 101,1–8	BG 94,2–11
ϵϥ|ϫHK ϵBOλ M̄ΠOϒOϵIN	ϵϥϫHK ϵBOλ | M̄ΠOϒOϵIN ϵTP̄
ϵTP̄Oϒ|OϵIN ϵϒaϯѡaxϵ ϵPOϥ	OϒOϵIN | ϵOϒaTѡaxϵ ϵPOϥ Πϵ
Πϵ | ϵaϥNOϵI N̄TaPXH	ϵϥ5NOÏ NTaPXH ϵTPϵΠϵϥϵI |Nϵ
ϵTPϵΠϵϥ 5ϵINϵ ѡѡΠϵ N̄OϒNOϬ	ѡѡΠϵ ϩN OϒNOϬ NϬOM |
N̄ϬOM· | N̄TϵϒNOϒ aTaPXH	NTϵϒNOϒ ϵTMMaY aΠOϒO|ϵIN
M̄ΠOϒOϵIN | ϵTM̄MaY OϒѠNϩ	NTaPϫH ϵTM̄MaY Oϒ|ѠNϩ ϵBOλ
N̄OϒPѠMϵ | N̄aΘaNaTOC	ϩN OϒϩOϒϵIT N̄ 10PѠMϵ
N̄ϩOOϒϯCϩIMϵ	NN̄aΘaNaTOC N̄|ϩOϒTCϩÏMϵ
being full | of shining light | and	being full | of shining light | and
ineffable, | in the beginning, when	ineffable, 5 in the beginning, when
he decided to have his 5 likeness	he decided to have his likeness |
become a great power, | immediately	come to be in a great power, |
the principle (*or* beginning) | of that	immediately the light | of that
light appeared as Immortal |	principle (*or* beginning) | appeared
Androgynous Man,	in a first 10 immortal | androgynous
	man,

SJC-III:

101,4–5 "in . . . become": "when he comprehended the ἀρχή, so that his appearance became" (T–S).

101,7 "appeared as" (so also T–S, alt.): "revealed" (T–S, alt.).

SJC-BG:

94,5–6 "in . . . power": "(he) comprehends the ἀρχή, so that his appearance comes in great power" (T–S).

NHC V 6,6–11

| ⲭⲉ ⲡ̅ⲛⲟⲩⲥ ⲛ̅ⲣⲉⲩⲭⲣⲟ
[ⲉ]ⲧⲭⲱ[ⲕ ⲉⲃⲟⲗ] | ⲙ̅ⲙⲟⲩ ⲟⲩⲁⲁⲩ·
ⲧⲉⲩⲙⲛ̅ⲧⲥⲩ̂ [ⲙⲉ ⲇⲉ ⲭⲉ] |
ⲧⲉⲛⲛⲟⲓⲁ ⲧⲁ ⲛⲓⲥⲟⲫⲓⲁ. ⲧⲏⲣⲟⲩ
[ⲧⲣⲉⲩ]|ⲭⲡⲟ ⲛ̅ⲧⲉ ⲛⲓⲥⲟⲫⲓⲁ·

ⲱⲁⲩⲧ ⲣⲁ[ⲛ ⲉ]ⲣ[ⲟⲥ] [10] ⲭⲉ ⲧⲙⲉ·
ⲉⲡⲓⲇⲏ ⲥⲉⲱⲏⲱ ⲥⲛ̅ ⲧⲥⲁⲙ | ⲙⲛ̅
ⲛⲉⲩⲱⲟⲣⲡ̅ ⲛ̅ⲉⲓⲟⲧⲉ

| "Begetter Mind Who Perfects |
Himself." [And] his femaleness (is
called) | "Thought, She of All
Wisdoms, Begettress | of the
Wisdoms."

[She] is called [10] "Truth,"—since
they are equal in power | with their
forebears

NHC III 77,2–6

| ⲭⲉ ⲡⲉϫ[ⲡⲟ ⲡⲛⲟⲩⲥ ⲉⲧ]ϫⲏⲕ
ⲉⲃⲟⲗ· | ⲡⲉⲩⲣⲁⲛ [ⲇⲉ
ⲙⲙⲛ̅]ⲧⲥ̄ⲥⲓⲙⲉ ⲡⲁⲛⲥⲟ|ⲫⲟⲥ
ⲥⲟⲫⲓⲁ ⲛ̅ⲧⲉⲛⲉⲧⲉⲓⲣⲁ·
ⲥⲉⲭⲱ [5] ⲙ̅ⲙⲟⲥ ⲉⲣⲟⲥ ⲟⲛ ⲭⲉ
ⲉⲥⲉⲓⲛⲉ ⲙ̅ⲡⲉⲥ|ⲥⲟⲛ ⲁⲩⲱ
ⲡⲉⲥⲥⲩⲛⲍⲩⲅⲟⲥ·

| "[Begotten,] Perfect [Mind]."
| And his female name (is) "All-wise
| Begettress Sophia."

It is also said [5] that she resembles
her | brother and her consort.

Eug-V:

6,6 The unusual stroke over π indicates that the letter, written above the line, should be inserted (see 6,24; 7,17 [insertion from the margin]; 28,8.22). Although the stroke seems to continue to the left of the letter in the MS, the line is almost certainly the result of the bleeding of the ink along a papyrus fiber.

Second superlinear stroke is in lacuna.

Eug-III:

77,2 ⲡⲉϫ[ⲡⲟ: "Begotten": "the . . . [nous]" (ⲡⲉⲛ[ⲟⲩⲥ) (K). The form of the Coptic article suggests a noun with two initial consonants, and the trace of the first letter suggests ϫ rather than ⲛ. Tr restores ⲡⲉϫ[ⲟⲉⲓⲥ , "the [Lord." Support for my reconstruction: 82,14–15; V 10,20–21.

77,6–8 "consort . . . truth": "consort, a truth against which there is no contention; for as to the lower truth, the error that is with it" (K & Tr). Line 7 is not emended by Tr.

NHC III BG

NHC V 6,11–14	NHC III 77,6–9
ⲉⲧⲉ ⲛ̄ⲧⲟⲥ ⲧⲉ | ⲧⲙⲛ̄ⲧⲙⲉ ⲛ̄ⲛⲁⲧⲣ̄ ⲙⲁⲁ[ϩ] ⲉⲥ[ⲥⲟⲟⲩ]ⲛ̣ ⲙ̄|ⲙⲟⲥ ⲛ̄ϩⲏⲧⲥ̄ ϩⲙ̄ ⲡⲉⲧϩⲏⲧ· ⲉⲩⲛ̄ⲧⲁⲥ | ⲛ̄ⲧⲡⲗⲁⲛⲏ ⲉⲥⲧ ⲉϩⲣⲁⲓ ⲉϫⲱⲥ·	ⲟⲩ|ⲙⲏⲉ ⲉ{ⲩ}ⲙⲉⲩⲧ ⲛ̄ⲙⲙⲁⲥ ⲧⲉ· ⲧⲙⲏ|ⲉ ⲅⲁⲣ ⲙ̄ⲡⲉⲥⲏⲧ· ⲱⲁⲥⲧ ⲛ̄ⲙⲙⲁⲥ | ⲛ̄ⲥⲓ ⲧⲉⲡⲗⲁⲛⲏ ⲉⲧⲛ̄ⲙⲙⲁⲥ
—who is |indisputable truthfulness, [knowing] | herself within herself in secret, and having | error fighting against her.	| She is uncontested truth; | for here below error, which exists with truth, | contests it.

Eug-V:

6,12 ⲉⲥ[ⲥⲟⲟⲩ]ⲛ̣: The space in the lacuna seems sufficient for only three letters. One must assume therefore that the scribe either wrote very small or omitted something. Although the facsimile edition makes it appear that the final letter could be an ⲉ, ultraviolet examination suggests that ⲛ is more likely.

NHC III 101,9–19 BG 94,11–95,4

| ⲭⲉⲕⲁⲁⲥ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ ⲡⲓⲣⲱⲙⲉ [10]
ⲉⲧⲙ̄ⲙⲁⲩ ⲛ̄ⲁⲑⲁⲛⲁⲧⲟⲥ ⲉⲩⲉ† |
ⲙⲁⲧⲉ ⲙ̄ⲡⲉⲩⲭⲁⲓ ⲛ̄ⲥⲉⲛϩⲫⲉ |
ⲉⲃⲟⲗ ϩⲛ̄ ⲧⲃ̄ⲱⲉ ϩⲓⲧⲛ̄
ⲫⲉⲣⲙⲏ|ⲛⲉⲩⲧⲏⲥ ⲛ̄ⲧⲁⲩⲧⲛ̄ⲛⲟⲟⲩϥ·
ⲡⲁⲓ | ⲉⲧⲛⲙ̄ⲙⲏⲧⲛ̄ ⲱⲁ ⲡⲭⲱⲕ ⲉⲃⲟⲗ
[15] ⲛ̄ⲧⲙⲛ̄ⲧϩⲏⲕⲉ ⲛ̄ⲛ̄ⲥⲟⲟⲛⲉ·
ⲧⲉϥ|ⲥⲩⲛⲍⲩⲅⲟⲥ ⲇⲉ ⲧⲉ ⲧⲛⲟⲩ
ⲛ̄ⲥⲟ|ⲫⲓⲁ· ⲛ̄ⲧⲁⲩⲧⲟⲱⲥ̄ ⲭⲓⲛ
ⲛ̄ⲱⲟⲣⲡ | ⲛ̄ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ̄ ⲉⲩⲛⲟⲩϩⲃ̄
ϩⲓⲧⲛ̄ | ⲡⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛ̄ⲉⲓⲱⲧ

ⲭⲉⲕⲁⲁⲥ ⲉ|ⲃⲟⲗ ϩⲏⲧⲙ̄ ⲡⲓⲁⲧⲙⲟⲩ
ⲉ|ⲧⲙ̄ⲙⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲩⲉ† ⲙⲉ|ⲧⲉ
ⲙ̄ⲡⲟⲩⲭⲁⲓ ⲛ̄ⲥⲉⲛϩⲫⲉ [15] ⲉⲃⲟⲗ ϩⲛ̄
ⲧⲃ̄ⲱⲉ ⲉⲃⲟⲗ ϩⲏ|ⲧⲙ ⲡⲣⲉϥⲃⲱⲗ
ⲛ̄ⲧⲁⲩⲧⲁⲟⲩ|ⲟϥ ⲡⲁⲓ ⲉⲧⲛⲙ̄ⲙⲏⲧⲛ̄
ⲱⲁ | ϩⲁⲉ ⲛ̄ⲧⲙⲛ̄ⲧϩⲏⲕⲉ ⲛⲛ̄ⲥⲟ|ⲟⲛⲉ
ⲉⲧⲉϥⲱⲃⲉⲉⲣⲉ ⲧⲉ ⲧ
ⲥⲟⲫⲓⲁ ⲧⲛⲟⲩ ⲛⲧⲁ<ⲩ>ⲧⲟⲱⲥ̄ | ϥⲉ
ⲭⲓⲛⲛ̄ ⲱⲟⲣⲡ ⲛϩⲣⲁⲓ ⲛϩⲏⲧ[ϥ] |
ⲉⲩⲥⲩⲛⲍⲩⲅⲓⲁ ϩⲓⲧⲙ
ⲡⲓⲁⲩ|ⲧⲟⲅⲉⲛⲏⲥ ⲛⲉⲓⲱⲧ

| that through that Immortal [10] Man
they might attain | their salvation
and awake | from forgetfulness
through the interpreter | who was
sent, who | is with you until the end
[15] of the poverty of the robbers. And
his | consort is the Great Sophia, |
who from the first was destined in
him | for union by | Self-begotten
Father,

that through | that Immortal | Man
they might attain | salvation and
awake [15] from forgetfulness through
| the interpreter who was sent, | who
is with you until <the> | end of the
poverty of the robbers, | since his
companion is
Sophia, the great one, | who from the 95
first was destined in [him] | for
union by Self-begotten | Father.

SJC-III:

101,14 MS unaccountably has stroke over ⲱ.

SJC-BG:

94,11–13 "through . . . attain": "through this immortal one men might attain" (T–S).

95,1 MS has ϥ (active instead of passive).

NHC V 6,14–24

ⲉⲃⲟⲗ ⲇⲉ [15] ⲥⲙ̄ ⲡⲓⲣⲱⲙⲉ
ⲛ̄ⲛⲁⲧⲙⲟⲩ ⲁⲫⲟⲩⲱⲛⲥ̄ | ⲉⲃⲟⲗ
ⲛ̄ⲥⲱⲟⲣⲡ̄ ⲛ̄ⲑⲓ ⲡⲣⲁⲛ
ⲛ̄ⲧⲙⲛ̄ⲧⲛⲟ[ⲩ]||ⲧⲉ ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲭⲟⲉⲓⲥ
ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲣ[ⲟ] | ⲙⲛ̄ ⲛⲏ
ⲉⲧⲙⲛ̄ⲛ̄ⲥⲱⲟⲩ ⲉⲃⲟⲗ ⲥⲛ̄ ⲛⲁⲓ̈· | ⲡⲏ
ⲇⲉ ⲉⲧⲉⲩⲧ ⲣⲁ[ⲛ] ⲉⲣⲫ[ⲩ] ⲭⲉ
ⲡⲓⲱ[ⲧ] [20] ⲡⲓⲣ̣ ⲱⲙⲉ ⲛ̄ⲧⲉ ⲡⲱⲱⲕ
ⲟⲩⲉⲓⲱⲧ ⲉⲃⲫ̣[ⲗ] | ⲙ̄ⲙ[ⲟ]ⲩ̣
ⲉⲧⲁⲫⲟⲩⲱⲛⲥ̄ ⲙ̄ⲡⲁⲓ̈ ⲉⲃⲟⲗ ⲁⲩ|ⲭⲡⲟ
ⲛⲁⲩ ⲛ̄ⲟⲩⲛⲁⲥ ⲛ̄ⲛⲉⲱⲛ·

[ⲡⲣⲟ]ⲥ ⲧ[ⲉ]||ⲧⲉ ⲧⲱⲩ ⲙ̄ⲙⲛ̄ⲧⲛⲁⲥ·
ⲟⲩⲛ ⲫ̣[ⲩⲱⲃⲏⲣ] | ⲉⲩⲱⲟⲟⲡ̄ ⲥⲛ̄
ⲟⲩⲥⲱ ⲧ̄ ⲡ̄

Now [15] from Immortal Man very soon appeared | the name of divinity | and lordship and kingdom | and those that came afterward from them. | And he who is called "Father, [20] Man of the Depth, Self-Father," | when he revealed this, created | a great aeon [for] | his own majesty. There is [a companion] | in conjunction

NHC III 77,9–17

ⲉⲃⲟⲗ [10] ⲥⲓⲧⲟⲟⲧⲩ̄ ⲙ̄ⲡⲁⲑⲁⲛⲁⲧⲟⲥ
ⲛ̄ⲣⲱⲙⲉ | ⲁⲥⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ
ⲟⲩⲟⲛⲟⲙⲁ|ⲥⲓⲁ ⲛ̄ⲥⲱⲟⲣⲡ̄ ⲭⲉ
ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ | ⲥⲓ ⲙⲛ̄ⲧⲣ̄ⲣⲟ· ⲡⲓⲱⲧ̄
ⲅⲁⲣ ⲉⲫⲁⲩ|ⲭⲟⲟⲥ ⲉⲣⲟⲩ ⲭⲉ
ⲡⲣⲱⲙⲉ ⲛ̄ⲁⲩⲧⲟ [15] ⲡⲁⲧⲱⲣ
ⲁⲩⲟⲩⲱⲛⲥ ⲙ̄ⲡⲉⲉⲓ ⲉⲃⲟⲗ |
ⲁⲩⲧⲁⲙⲓⲟ ⲛⲁⲩ ⲛ̄ⲟⲩⲛⲟⲥ ⲛ̄ⲁⲓⲱⲛ

Through [10] Immortal Man | appeared the first designation, | namely, divinity | and kingdom, for the Father, who is | called "Self-Father Man," [15] revealed this. | He created a great aeon

| προς τεϥⲙ̄ⲛ̄ⲧⲛⲟⲥ

| for his own majesty.

Eug-V:

6,15–17 See endnote 4.

6,24 The stroke over ⲧ: see 6,6n.

Eug-III:

77,11 "appeared . . . designation": "first appeared a designation" (T–S, K [similar] & Tr).

77,16 Corr.: ⲧⲁⲙⲓⲟ ⲛ for partly erased ⲧⲁⲛⲟ ⲛⲁϥ.

NHC III 101,19–102,5

ⲉⲃⲟⲗ ϩⲙ̄ [20] ⲡⲁⲑⲁⲛⲁⲧⲟⲥ ⲛ̄ⲣⲱⲙⲉ
† ⲛ̄ⲧⲁⲩⲟⲩ|ⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄ⲥⲱⲟⲣⲡ̀ ϩⲓ
ⲙⲛ̄ⲧⲛⲟⲩ|ⲧⲉ ϩⲓ ⲙⲛ̄ⲧ̄ⲣⲣⲟ † ⲡⲉⲓⲱⲧ̀
ⲅⲁⲣ ⲉⲥⲯⲁⲩ
ⲣⲃ ⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ ⲡⲣⲱⲙⲉ·
ⲡⲁⲩ|ⲧⲟⲡⲁⲧⲱⲣ ⲁϥⲟⲩⲱⲛϩ ⲙ̄ⲡⲁⲓ̈
ⲉ|ⲃⲟⲗ ⲁϥⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛ̄ⲟⲩⲛⲟⲩ
ⲛ̄|ⲁⲓⲱⲛ

ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ϩⲟⲅⲇⲟⲁⲥ
[5] ⲡⲣⲟⲥ ⲧⲉϥⲙⲛ̄ⲧⲛⲟⲩ

BG 95,4–14

ⲉⲃⲟⲗ ϩⲓ̈ [5]ⲧⲙ̄ ⲡⲓⲁⲧⲙⲟⲩ ⲛⲣⲱⲙⲉ
ⲁⲣⲁ | † ⲁⲛⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲥⲱⲟⲣⲡ |
{ⲛ̄}ϩⲙ̄ ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ϩⲓ̈ ⲙⲛ̄ⲧ̄ⲣ|ⲣⲟ †
ⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲉⲥⲯⲁⲩϫⲟⲥ | ⲉⲣⲟϥ ϫⲉ
ⲡⲣⲱⲙⲉ ⲡⲁⲩⲧⲟ[10]ⲡⲁⲧⲱⲣ {ⲡⲁⲓ̈}
ⲁϥⲟⲩⲱⲛϩ <ⲙ̄ⲡⲁⲓ̈> ⲉ|ⲃⲟⲗ
ⲁϥⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛⲟⲩ|ⲛⲟⲩ ⲛⲁⲓⲱⲛ

ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ | ϩⲟⲅⲇⲟⲁⲥ
ⲡⲣⲟⲥ ⲧⲉϥⲙⲛ̄ⲧ|ⲛⲟⲩ

from [20] Immortal Man † who
appeared | as First and divinity and
kingdom, † | for the Father, who is
102 called 'Man, Self-Father,' | revealed
this. | And he created a great aeon, |

whose name is Ogdoad,
[5] for his own majesty.

Through [5] Immortal Man, then, |
† we first appeared | in divinity and
kingdom, † | for the Father, who is
called | 'Man, Self- [10] Father,'
revealed <this>. | And he created a |
great aeon,

whose name is | Ogdoad,
for his own majesty.

SJC-III:

101,21 ϩⲓ: <ϩⲛ̄> (T–S sugg.), resulting in the following rendering: "From Immortal Man he appeared first <in> (?) divinity. . . ." See endnote 4.

SJC-BG:

95,7 Alt. {ⲛ̄ϩ} ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ, etc. (T–S), which results in the following rendering for lines 6 and 7: "we first revealed divinity and kingdom." See endnote 4.

95,10 Not emended by T–S ("*he* appeared"). It may be that the Coptic translator mistook αὐτόν for αὐτός (see III 102,2).

NHC V 6,24–31	NHC III 77,17–24
ϵαϥ[ϯ ναϥ ⲛ̄ⲟⲩ]^{25}ⲛⲁⲥ	ⲁϥϯ ναϥ ⲛ̄|ⲟⲩⲛⲟⲥ ⲛ̄ϵϫⲟⲩⲥⲓⲁ·
ⲛ̣ⲛϵϫⲟⲩⲥⲓⲁ· ⲁϥⲣ̄ⲣ̣ⲣ[ⲟ ϵⲥⲣⲁⲓ̈] |	ⲁϥⲣ̄ ⲣⲣⲟ ϵⲥⲣⲁⲓ̈ | ϵⲭⲛ̄ ⲛ̄ⲥⲱⲛⲧ̇
[ϵⲭⲱⲟ]ⲩ· ϵⲁϥⲥⲱⲛⲧ̄ ⲛⲁ[ϥ	ⲧⲏⲣⲟⲩ ⲁϥⲥⲱⲛⲧ̇ ^{20} ναϥ
ⲛ̄ⲍϵⲛ]ⲛ̣ⲟⲩ|[ⲧϵ] ⲙⲛ̄	ⲛ̄ⲍϵⲛⲛⲟⲩⲧϵ ⲙⲛ̄
ⲍϵⲛⲁⲣⲭⲁⲅⲅⲉⲗ[ⲟⲥ ⲍⲉ]ⲛⲧⲃ[ⲁ̣	ⲍϵⲛⲁⲣⲭⲁⲅ |ⲅⲉⲗⲟⲥ ⲙⲛ̄
ⲙ̄]|[ⲙⲛ̄]ⲧⲁϯϯ ⲏⲡⲉ ⲉⲣⲟⲟⲩ [ⲉⲥⲣⲁⲓ̈	ⲍϵⲛⲁⲅⲅⲉⲗⲟⲥ ⲍⲉⲛⲧⲃⲁ | ⲉⲙⲛ̄ⲧⲟⲩ
ⲉⲩ]ⲯⲙ̄ⲱⲯ[ⲉ·]	ⲏⲡⲉ· ⲉⲥⲟⲩⲛ ⲉⲩⲍⲩⲡⲏ|ⲣⲉⲥⲓⲁ
| ⲉⲃⲟⲗ ⲇⲉ ⲍⲙ̄ ⲡⲁⲓ̈ ⲁⲥⲣ̣[ⲁⲣ]<ⲭ>ⲓ	ⲉⲃⲟⲗ ⲃⲉ ⲍⲓⲧⲟⲟⲧⲟ̄ ⲙ̄ⲡⲣⲱⲙⲉ |
ⲛ̄ⲃⲓ [ϯⲙ]ⲛ̄[ⲧ]^{30}[ⲛ]ⲟⲩⲧⲉ̣ ⲙⲛ̄	ⲉⲧⲙ̄ⲙⲁⲩ ⲁⲥⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄ⲃⲓ
ϯⲙⲛ̣̄[ⲧ]ⲭⲁⲉⲓⲥ̣ [ⲙⲛ̄ ϯⲙⲛ̄ⲧ]|[ⲣ̄]ⲣⲟ̣·	ⲧⲙⲛ̄ⲧ|
to whom he [gave] ^{25} great authority.	He gave him | great authority, and
He ruled | [over them], having	he ruled | over all creations. He
created [gods] | and archangels,	created ^{20} gods and archangels | and
unnumbered | myriads [for] retinue.	angels, myriads | without number,
	for retinue.
| Now from him [originated] divinity	| Now through that Man | originated
^{30} and lordship [and kingdom] | and	divinity

Eug-V:

6,29 MS has ⲭ (a common scribal error for ⲭ).

6,29–31 The right side of the text reflects fragment placements made by Stephen Emmel on August 8, 1977, at the Coptic Museum, Cairo, which are not included in the facsimile edition. The fragments are those numbered 1 and 40 in the facsimile edition.

6,29–32 The left margin in the MS appears to have been shifted about one letter's width to the right, perhaps because of an imperfection in the sheet.

Eug-III:

77,23 T–S holds that the section found in *SJC* following ⲍⲩⲡⲏⲣⲉⲥⲓⲁ is missing from *Eug*–III through homoioteleuton. However it seems more closely related to the *Sondergut* of *SJC* than to *Eug*.

NHC III 102,5–17

ⲁⲩⲧ ⲛⲁⲩ | ⲛ̄ⲟⲩⲛⲟϭ
ⲛ̄ⲉϫⲟⲩⲥⲓⲁ ⲁⲩⲣ̄ ⲣⲣⲟ | ⲉ̀ⲭⲙ̄
ⲡⲥⲱⲛⲧ̄ ⲛ̄ⲧⲙⲛ̀ⲧϩⲏⲕⲉ | ⲁⲩⲥⲱⲛ̀ⲧ
ⲛⲁⲩ ⲛ̄ϩⲉⲛⲛⲟⲩⲧⲉ | ⲙⲛ̄
ϩⲉⲛⲁⲣⲭⲁⲅ[10]ⲅⲉⲗⲟⲥ ϩⲉⲛⲧⲃⲁ
ⲉⲙⲛ̄ⲧⲟⲩ ⲏⲡⲉ | ⲉⲩⲱⲙ̄ⲱⲉ
ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ | ⲉⲧⲙ̄ⲙⲁⲩ ⲙⲛ̄
ⲡⲉⲡⲛ̄ⲁ ⲛ̄ⲱⲟ|ⲙⲛ̄ⲧ ⲛ̄ϩⲟⲟⲩⲧ̀ ⲉⲧⲉ
ⲡⲁ ⲧⲥⲟ|ⲫⲓⲁ ⲡⲉ ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ
ⲉ[15]ⲃⲟⲗ ⲅⲁⲣ ϩⲙ̄ ⲡⲉⲉⲓⲛⲟⲩⲧⲉ
ⲁⲥ|ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄ⲑⲓ
ⲧⲙⲛ̄<ⲧ>ⲛⲟⲩⲧⲉ | ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣⲟ·

He was given | great authority, and
he ruled | over the creation of
poverty. | He created gods | and
angels <and> archangels, [10] myriads
without number | for retinue
from that Light | and the | tri-male
Spirit, which is that of Sophia, | his
consort.

[15] For from this God originated |
divinity | and kingdom.

BG 95,14–96,8

ⲁⲩⲧ ⲇⲉ ⲛⲁⲩ ⲛ̄ⲛⲟⲩⲛⲟϭ [15]
ⲛⲉϫⲟⲩⲥⲓⲁ ⲁⲩⲣ̄ ⲣⲣⲟ ⲉϩⲣⲁⲓ | ⲉⲭⲛ
ⲛ̄ⲥⲱⲛⲧ ⲛ̄ⲧⲙⲛ̄ⲧϩ|ⲕⲉ ⲁⲩⲥⲱⲛⲧ
ⲛⲁⲩ ⲛ̄ϩⲛ̄ⲛⲟⲩ|ⲧⲉ ⲙⲛ̄ ϩⲛ̄ⲁⲅⲅⲉⲗⲟⲥ
ⲙⲛ̄ ϩⲛ̄|ⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ ϩⲛ̄ⲧⲃⲁ ⲉⲙⲛ̄
ⲧⲉⲩ ⲏⲡⲉ ⲉⲩⲱⲙⲱⲉ
ⲉ|ⲃⲟⲗ ϩⲙ̄ ⲡⲟⲩⲟⲩⲓⲛ ⲉⲧⲙ̄|ⲙⲁⲩ ⲙⲛ̄
ⲡⲉⲡⲛ̄ⲁ ⲛ̄ⲱⲙ̄ⲧ|ϩⲟⲟⲩⲧ ⲉⲧⲉ ⲡⲁⲓ̈
ⲡⲉ ⲡⲁ ⲧ[5]ⲥⲟⲫⲓⲁ ⲧⲉⲩⲱⲃⲉⲉⲣⲉ

ⲉ|ⲃⲟⲗ ⲅⲁⲣ ϩⲙ̄ ⲡⲓⲛⲟⲩⲧⲉ
ⲁⲥ|ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄ⲑⲓ ⲧⲙⲛ̄ⲧⲛⲟⲩ|ⲧⲉ
ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲣⲟ

| And he gave him great [15] authority,
and he ruled | over the creations of
poverty. | He created gods | and
angels and | archangels, myriads
without
number for retinue
| from that Light | and the tri-male
Spirit, | that is, that of [5] Sophia, his
companion.
| For from this God originated |
divinity | and kingdom.

ϫϥ

96

SJC-III:

102,7 Corr.: first ⲛ for ⲧ.

NHC V 6,31–7,8

ⲙⲛ̄ ⲛⲏ ⲉⲧⲟⲩⲏⲥ [ⲛ̄ⲥⲱⲟⲩ·] | [ⲉⲧⲃ]ⲉ
[ⲡⲁⲓ] ⲁⲩⲧ ⲣⲁⲛ ⲉ[ⲣⲟⲩ ⲭⲉ ⲡⲛⲟⲩ]
[ⲧⲉ ⲛ̄ⲧⲉ ⲛⲓⲛⲟ ⲩⲧ]ⲉ ⲡ̣[ⲓⲭⲟⲉⲓⲥ
ⲛ̄ⲧ]ⲉ | [ⲛⲓⲭⲟⲉⲓⲥ ⲡⲓⲣ̄ⲣ]ⲟ ⲛ̄ⲧ̣[ⲉ
ⲛⲓⲣ̄]ⲣⲱⲟⲩ· | [ⲁⲩⲟⲩⲱⲛⲥ̄ ⲇⲉ ⲉ]ⲃⲟⲗ
ⲥⲙ̄ [ⲡⲁ]ⲓ̈ ⲛ̄ⲑⲓ ⲕⲉ|[7±]̣ ⲟⲥ·
ⲉⲧ̣[ⲉ] ⲟⲩⲡⲏⲅⲏ [5] [ⲡⲉ ⲛ̄ⲧⲉ ⲛⲏ
ⲉⲧ]ⲁⲩⲱⲱ̣[ⲡ]ⲉ ⲙⲛ̄ⲛ̄ⲥⲱⲩ·
| [ⲟⲩⲛ̄ⲧⲁⲩ ⲇⲉ ⲛ̄ⲟ]ⲩⲛⲟⲩⲥ ⲙⲛ̄
ⲟⲩⲉⲛ|[ⲛⲟⲓⲁ]

ⲙ̣ⲛ̄ ⲟⲩⲱⲱ· ⲟⲩⲙⲉⲉⲩⲉ ⲇⲉ | [ⲙⲛ̄]
ⲟⲩⲥⲃ̣[ⲱ] ⲙⲛ̄ ⲟⲩⲱⲟⲭⲛⲉ·

those that follow [them]. |
[Therefore he] was
called ["God]
7 [of gods, Lord of] | [lords, King] of
kings." | [And] from [him appeared]
another | [. . .], who [is] the source
[5] [of those who came] afterward. |
[Now he has] mind and [thought]

| and will, also thinking | [and
teaching] and counsel

NHC III 78,1–8

ⲛⲟⲩⲧⲉ ⲙ̣[ⲛ̄ ⲧⲙⲛⲧⲣ̄ⲣⲟ· ⲉ]ⲧ̣ⲃⲉ ⲡⲁⲓ̈
ⲁⲩⲧ | ⲣⲛ̄ⲩ ⲭⲉ̀ ⲡⲛⲟ̣ⲩ̣[ⲧⲉ
ⲛⲛ̄ⲛⲟⲩ]ⲧ̣ⲉ· ⲡⲣ̄ⲣⲟ | ⲛ̄ⲣ̄ⲣⲱⲟⲩ·
ⲡⲉⲥⲟ[ⲩⲉⲓⲧ̀ ⲛ̄]ⲣⲱⲙⲉ

| ⲧⲡⲓⲥⲧⲓⲥ ⲡⲉ ⲛ̄ⲛ̄[ⲉ]ⲧ̣ⲛⲁⲱⲱⲡⲉ· [5]
ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ̈
ⲟⲩⲛⲧⲁⲩ ⲛ̄ⲥⲏⲧⲩ̄ ⲛ̄|ⲟⲩⲥⲓⲇⲓⲟⲛ
ⲛ̄ⲛⲟⲩⲥ ⲟⲩⲉⲛⲛⲟⲓⲁ·

ⲛ̄|ⲑⲉ ⲉⲧⲉ ⲫⲟ ⲛ̄ⲙⲟⲥ
ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ | ⲙⲛ̄
ⲟⲩⲫⲣⲟⲛⲏⲥⲓⲥ ⲟⲩⲗⲟⲅⲓⲥⲙⲟⲥ

those who will come [5] afterward.

He has, within, | a unique mind
(and) thought—just as | he is it
(thought)—(and) reflecting | and
considering, rationality

[and kingdom]. Therefore he was | called "God of gods," "King | of kings." First Man | is "Faith" for those who will come [5] afterward. [78]

Eug-V:

7,3 Third superlinear stroke is in lacuna.

7,4 The trace immediately following the first lacuna is compatible with the tail of an ⲁ or ⲙ.

Eug-III:

78,3–4 So restored by T–S (but superlinear stroke is omitted).

78,6–7 See endnote 5.

NHC III 102,17–103,1	BG 96,8–18
ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩ|ⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ	ⲁⲩⲱ ⲉ|ⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲥⲙⲟⲩ ⲉⲣⲟⲩ
ⲡⲛⲟⲩⲧⲉ ⲛ̄|ⲛ̄ⲛⲟⲩⲧⲉ· ⲡ̄ⲣ̄ⲣⲟ	ⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲛ̄ⲛⲟⲩⲧⲉ | ⲁⲩⲱ
ⲛ̄ⲣ̄ⲣⲱⲟⲩ ⲡⲉ ⲥⲟⲩⲉⲓⲧ ⲛ̄ⲣⲱⲙⲉ	ⲡ̄ⲣ̄ⲣⲟ ⲛ̄ⲛⲉⲣⲱⲟⲩ | ⲡⲱⲣ̄ⲡ ⲛ̄ⲣⲱⲙⲉ
ⲉⲩⲛ̄ⲧⲁⲩ ⲙ̄|ⲙⲁⲩ ⲙ̄ⲡⲉⲩⲥⲓⲇⲓⲟⲛ	ⲟⲩⲛⲧⲁⲩ | ⲙ̄ⲙⲁⲩ ⲥⲣⲁⲓ ⲛⲥⲏⲧⲩ̄
ⲛ̄ⲛⲟⲩⲥ | ⲛ̄ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲩ̄· ⲙⲛ̄	ⲛ̄ⲟⲩ|ⲛⲟⲩⲥ ⲉⲡⲱⲩ ⲡⲉ ⲙ̄ⲙⲓⲛ
ⲟⲩⲉⲛⲛⲟⲓⲁ	ⲙ̄ⲙⲟⲩ ⲙⲛ̄ ⲟⲩⲉⲛⲛⲟⲓⲁ
| ⲛ̄ⲑⲉ ⲉⲧⲩ̄ⲟ ⲙ̄ⲙⲟⲥ	| ⲛ̄ⲧⲥⲉ ⲉⲧⲩⲟ ⲙ̄ⲙⲟⲥ
ⲟⲩⲫⲣⲟⲛⲏ|ⲥⲓⲥ ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ	ⲟⲩ|ⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲙⲛ̄
ⲟⲩⲗⲟⲅⲓ|	ⲟⲩⲫⲣⲟ|ⲛⲏⲥⲓⲥ ⲟⲩⲙⲉⲉⲩⲉ
ⲣⲅ ⲥⲙⲟⲥ	

Therefore he | was called 'God of | gods,' 'King of kings.' [20] First Man

has | his unique mind, | within, and thought | —just as he is it (thought)— (and) considering, | reflecting, rationality,

And therefore | he blessed himself [10] as 'God of gods' | and 'King of kings.' | First Man

has, | within, a | mind, which is his own, [15] and thought | —just as he is it (thought)— | (and) reflecting and considering, | thinking

---

SJC-III:

102,23 See endnote 5.

SJC-BG:

96,9 ⲁⲩⲥⲙⲟⲩ ⲉⲣⲟⲩ, "he blessed himself": <ⲁⲩⲙⲟⲩⲧⲉ> ⲉⲣⲟⲩ, "he <was called>" (T–S sugg.); <ⲁⲩⲥⲙⲟⲩ> ⲉⲣⲟⲩ, "he <was blessed>" (T–S sugg.). In the context, self-benediction does not seem inappropriate.

96,16 See endnote 5.

NHC V 7,8–18

ⲙⲛ̄ | [ⲡⲏ ⲉ]ⲧⲥ̀ⲓ ⲭ[ⲛ̄ⲛ] ⲟⲩⲱⲟⲭⲛⲉ
ⲙⲛ̄ ⲟⲩⲃⲟⲙ [10] [ⲥ]ⲉ̣ⲛⲙⲉⲗ̣[ⲟⲥ]
ⲛ̄ⲧⲉⲗⲓⲟⲥ · ⲁⲩⲱ ⲛ̄ⲛⲁ|ⲧⲙⲟ[ⲩ·
ⲕⲁⲧ]ⲁ̣ ⲇⲉ ⲧⲁⲫⲑⲁⲣⲥⲓⲁ ⲉⲩ|ⲱ̣ⲏ̣ⲱ̣
ⲙⲛ̣̄ [ⲛ]ⲏ̣ ⲉⲧⲛⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ·
| ⲕ[ⲁⲧ]ⲁ̣ ⲧⲃ[ⲟⲙ] ⲇⲉ
ⲥⲉⲱⲃ̄ⲃⲓⲏⲟ ⲩⲧ· ⲛ̄|ⲑⲉ ⲉⲧⲉ ⲟⲩⲱⲧ
ⲟⲩⲉⲓⲱⲧ ⲟⲩⲉⲧ [15] ⲟⲩⲱⲏⲣⲉ· ⲁⲩⲱ
ⲡⲱⲏⲣⲉ ⲉⲩⲉⲛⲛⲟⲓⲁ | ⲧⲉⲛⲛⲟⲓⲁ
<ⲇ>ⲉ ⲉⲥⲟⲩⲁⲧⲃ̄ ⲉⲛⲓⲕⲉⲱⲱ |ⲭ̄ⲡ
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲥⲣⲁⲓ̈ ⲥⲛ̄
ⲛⲓⲁⲧ̣ |ⲭⲡⲟ· ⲉⲗⲉⲧⲙⲟⲛⲁⲥ

—even | [that which] is over
counsel—
and power: [10] perfect and immortal
[attributes]. | Now [in respect to]
imperishableness, they are | [equal]
to [those] that resemble them. | But
[in respect to power], they are
different, just | as father differs from
[15] son, and the son from thought, |
<and> the thought surpasses
everything else. | And in the (same)
way, among uncreated things, | the
monad

NHC III 78,9–17

| ⲙⲛ̄ ⲟⲩⲇⲩⲛⲁ̀ⲙⲓⲥ · ⲙⲉⲗⲟⲥ ⲛⲓⲙ
ⲉ[10]ⲧⲱⲟⲟⲡ̀ ⲥⲛ̄ⲧⲉⲗⲓⲟⲥ ⲛⲉ
ⲥⲛ̄ⲁⲑⲁⲛⲁ|ⲧⲟⲥ ⲛⲉ ⲕⲁⲧⲁ ⲙⲉⲛ
ⲧⲁⲫⲑⲁⲣⲥⲓⲁ ⲥⲉ|ⲱⲏⲱ·
ⲕⲁⲧⲁ ⲧⲃⲟⲙ ⲟⲩⲛ̄ ⲟⲩⲇⲓⲁ |ⲫⲟⲣⲁ·
ⲛ̄ⲑⲉ ⲛ̄ⲡⲱⲓⲃⲉ ⲛ̄ⲟⲩⲉⲓⲱⲧ̀ |
ⲉⲩⲱⲏⲣⲉ· ⲁⲩⲱ ⲟⲩⲱⲏⲣⲉ
ⲉⲩⲉⲛⲛⲟⲓⲁ [15] ⲁⲩⲱ ⲧⲉⲛⲛⲟⲓⲁ
ⲉⲡⲱⲱⲭⲡ̀ ⲛ̄ⲑⲉ ⲛ̄|ⲧⲁⲉⲓⲱⲣ̄ⲡ̀
ⲛ̄ⲭⲟⲟⲥ ⲥⲛ̄ ⲛⲉⲛⲧⲁⲩⲭⲡⲟ|ⲟⲩ·
ⲧⲙⲟⲛⲁⲥ ⲱ̂ ⲛ̄ⲱⲟⲣⲡ̀

| and power. All the attributes [10]
that exist are perfect and immortal. |
In respect to imperishableness, they |
are indeed equal.

(But) in respect to power, there is a
difference, | like the difference
between father | and son, and son
and thought, [15] and the thought and
the remainder. As | I said earlier,
among the things that were created, |
the monad is first.

Eug-V:

7,10 First superlinear stroke is in lacuna. Punctuation: see 5,4n.

7,12 First word: see Emmel, 1979: 183 (line identified as 7,22 up).

7,16 MS has ⲧ.

7,17 The stroke over ⲭ: see 6,6n. ⲭ is written in the left margin.

7,18 The F form of the nominal subject prefix of the present circumstantial is not found elsewhere in the codex; but see 29,6 for a similar form.

NHC III 103,1–10

ογδομ· μελος νιμ ὲγ|ωοοπ̀
ϩν̄τελιον νε αγω |
ϩενααναθατον νε κατα μεν |
ταφθαρσια σεωϩω·
κατα ογ^{5}δομ σεωοβε· ν̄θε
μ̄πωιβε | ν̄ογειωτ̀ εγωϩρε·
<αγω ογωϩρε> εγεννοια· |
αγω τεννοια επωωχπ̀ ν̄θε |
ν̄νενταειρ̄ ωρ̄π̀ ν̄χοογ ϩν̄ |
νενταγχποογ τμονας
ν̄^{10}ωορπ̀

BG 96,18–97,11

μν̄ | ογδομ μελος νιμ ετ
[ωοοπ ϩντελ]ι̣ον νε [q̄z̄]
ϩν̄|[ατμογ ν]ε̣ κ̣ατα μεν |
τμν̄ταττακο σεωϩω
| κατα δε τδομ σεωο^{5}βε νθε
μ̄πωιβε νογ|ειωτ εγωϩρε μν̄
ογ|ωϩρε εγεννοια μν̄
ογ|ενννοια επκεσεεπε | αγω
νθε ν̄ταϊχοοσ ν̄^{10}ωορπ
τμονας ϩν̄ ν̄|ωρ̄π ν̄χπο αν

103 power. All the attributes that exist | are perfect and | immortal. In respect to | imperishableness, they are indeed equal.

(But) in respect to ^{5} power, they are different, like the difference | between father and son, <and son> and thought, | and the thought and the remainder. As | I said earlier, among | the things that were created, the monad is ^{10} first.

and | power. All the attributes that exist are [perfect] (and) | [immortal]. **[97]** In respect to | imperishableness, they are indeed equal.

| But in respect to power, they are different, ^{5} like the difference between | father and son, and | son and thought, and | thought and the remainder. | Now, as I said ^{10} earlier, the monad is not among the | first creations.

SJC-III:

103,6 Erroneous omission noted by T–S.

SJC-BG:

97,10 MS has just one stroke over the last two letters.

97,10–11 ΤΜΟΝΑΣ . . . ΑΝ, "the monad . . . creations": T–S sees a textual corruption here and proposes that the text read ΤΜΟΝΑΣ ΝΩΟΡΠ or ΤΕ ΤΩΟΡΠ ϩΝ̄ ΝΩΟΡΠ ΝΧΠΟ, "the monad is the first among the first creations" (omitting ΑΝ). T–S may be correct, but see V par.

NHC V 7,18–28

ⲁⲩⲱ ϯⲇⲩⲁⲥ | ⲯⲁⲣⲣⲁⲓ
ⲉ[ⲛⲓⲇ]ⲉⲕⲁⲥ· ⲛⲓⲇⲉⲕⲁⲥ ⲇⲉ [20]
ⲥⲉⲣⲁⲣ<ⲭ>ⲓ ⲉⲣⲣⲁⲓ ⲉⲭⲛ̄ |
ⲛⲓⲁⲛⲱⲉ· ⲛⲓⲁⲛⲱⲉ ⲇⲉ
ⲥⲉⲣⲁⲣ<ⲭ>ⲉⲓ ⲉⲣⲣⲁⲓ ⲉⲭⲛ̄ |
ⲛⲓⲁⲛⲱⲟ· ⲛⲓⲁⲛⲱⲟ ⲇⲉ
ⲥⲉⲣⲁⲣ<ⲭ>ⲉⲓ | [ⲉ]ⲭⲛ̄ ⲛⲓⲁⲛⲧⲃⲁ ·
ⲡⲉⲩⲓⲥⲙⲟϯ ⲟⲛ ⲡⲉ | [ⲉⲧ]ⲱⲟⲟⲡ̄ ⲣⲛ̄
ⲛⲓⲁⲧⲙⲟⲩ· ϯⲙⲟⲛⲁⲥ [25] ⲉ ⲙⲛ̄
ϯⲉ[ⲛ]ⲛⲟⲓⲁ· ⲛⲁ ⲡⲓⲣⲱⲙ [ⲉ]
ⲛ̄|ⲛ[ⲁ]ⲧ[ⲙⲟⲩ·] ⲛⲓⲙⲉⲉⲩⲉ ⲱ[ⲱⲡⲉ]
| ⲉ<ⲛ>ⲇⲉⲕ[ⲁ]ⲥ· ⲛⲓⲁⲛⲱⲉ ⲇⲉ ⲛ[ⲉ
ⲛⲓⲥⲃⲟ]|ⲟⲩⲉ· [ⲛⲓⲁⲛ]ⲯ[ⲟ ⲇⲉ] ⲛⲉ

and the dyad | go up to [the] decads, and the decads [20] rule the hundreds, | and the hundreds rule | the thousands, and the thousands rule | the ten thousands. Again it is this pattern | [that] exists among the immortals: the monad [25] and the thought are those things that belong to [Immortal] Man. | The thinkings [are] for | <the> decads, and the hundreds are [the teachings,] | [and the thousands] are the

NHC III 78,17–24

ⲥⲟⲩⲛⲣ | ⲛ̄ⲥⲱⲥ ⲛ̄ⲑⲓ ⲧⲇⲩⲁⲥ ⲙⲛ̄
ⲧⲉⲧⲣⲓⲁⲥ | ⲯⲁⲣⲣⲁⲓ ⲉⲛⲣⲁⲙⲏⲧ̇
ⲛ̄ⲣⲁⲙⲏⲧ̇ ⲇⲉ [20] ⲥⲉⲁⲣⲭⲓ ⲉⲭⲛ̄
ⲛ̄ⲣⲁⲱⲉ· ⲉⲣⲉⲛ̄ⲣⲁⲱⲉ | ⲁⲣⲭⲓ ⲉⲭⲛ̄
ⲛ̄ⲣⲁⲱⲟ· ⲉⲣⲉⲛ̄<ⲣⲁ>ⲱⲟ· ⲁⲣ|ⲭⲓ
ⲉⲭⲛ̄ <ⲛ̄ⲣⲁ>ⲧⲃⲁ· ⲡⲉⲥⲙⲟϯ̇ ⲡⲉ ⲡⲁⲓ̈
<ⲍⲛ̄> | <ⲛ̄>ⲁⲑⲁⲛⲁⲧⲟⲥ ⲡⲉⲍⲟⲩⲉⲓϯ̇
ⲛ̄ⲣⲱ|ⲙⲉ ⲛ̄ⲧⲉⲉⲓⲍⲉ· ⲧⲉⲩⲙⲟⲛⲁⲥ ⲧⲉ
(Coptic pages 79 and 80 are missing.)

The dyad | follows it, and the triad, | up to the tenths. Now the tenths [20] rule the hundredths; the hundredths | rule the thousandths; the thousand<th>s rule | the ten thousand<th>s. This is the pattern <among the> | immortals. First Man | is like this: His monad

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Eug-V:

7,19–22 See endnote 6.

7,20–22 MS has in each case ⲭ (a common scribal error for ⲭ).

7,24–25 "the monad . . . Man": see 7,6–7. Apparently mind, thought and will are referred to. The punctuation in line 25 is a word separator but may also be intended to replace a missing sentence pronoun.

7,26 Corr.: ⲱⲟⲣⲡ̄, "first," is deleted at the beginning of the line by a dot over each letter.

7,27 MS has ϯ (sing.).

Eug-III:

78,19–21 Tr translates the fractions as whole numbers without emending the text. See endnote 6.

78,22 First emendation: MS has ⲛⲉ.

78,22–23 MS has ⲛ̄ⲍⲛ̄, "*of* immortal*s*" (not emended by Tr, although his translation reflects an emendation).

NHC III BG

NHC V 7,28–8,8

ⲛⲓⲱⲟⲭⲛ [ϵ·] | ⲛ[ⲓ]ⲁⲛⲧⲃⲁ [ⲇϵ ⲛ]ϵ
ⲛⲓⲃⲁⲙ · ⲛⲏ [ⲇϵ ϵⲧ][30][ⲱ]ⲱⲡϵ
ϵⲃ[ⲟⲗ ⲥⲛ̄] ⲛ̣ϵⲧ̣[. . . . ⲥϵ]|ⲱⲟⲟⲛ̀
ⲙⲛ̄ ⲛϵⲩⲁ[11±] | [ⲥ]ⲛ̄ⲛ̣ϵ ϵⲱ̣[ⲛ]
ⲛⲓⲙ [12±] | [. . .] . . [. .] ⲁ̣
ⲱⲱ̣[10±]
[ⲏ̄] ⲛ̄[7±] ⲁ̣ⲥⲟ[ⲩⲱⲛⲥ̄ ϵⲃⲟⲗ ⲥⲙ̄] |
ⲡⲛⲟⲩ[ⲥ ⲛ̄]ⲧⲁⲣ[ⲭⲏ ⲛ̄ⲇⲓ ⲑϵⲛⲛⲟⲓⲁ]
| ⲙⲛ̄ ⲛⲓⲙ [ϵϵ]ⲩϵ· ⲁ[ⲩⲱ ϵⲃⲟⲗ ⲥⲛ̄
ⲛⲓ]|ⲙϵϵⲩϵ ⲛ̣[ⲓⲥ]ⲃⲱ· ϵ[ⲃⲟⲗ ⲥⲛ̄
ⲛⲓⲥⲃⲱ] [5] ⲛⲓⲱⲟⲭⲛ̣ [ϵ·] ϵⲃⲟ[ⲗ ⲥⲛ̄
ⲛⲓⲱⲟⲭⲛϵ] | ⲟⲩⲇⲟⲙ·
ⲙⲛ̄ⲛ̄ⲥⲁ [ⲇ]ϵ ⲇϵ ⲙ̄[ⲙϵⲗⲟⲥ] |
ⲑⲏⲣⲟⲩ. ⲁ<ⲩ>ⲟⲩⲱⲛⲥ̄ ϵⲃ̣[ⲟ]ⲗ̣ ⲥⲛ̄
ⲛ̣[ϵⲩⲇⲟⲙ] | ⲛ̄ⲇⲓ ⲡⲏ ⲑⲏⲣⲩ̄

NHC III

counsels, | [and] the ten thousands
[are] the powers. [Now] those [who]
[30] come [from the . . .] | exist with
their [. . .] | [in] every aeon [. . .] |
[. . .]
[8] [. . . In the beginning, thought] | and
thinkings [appeared from] mind, |
[then] teachings [from] | thinkings,
counsels [5] [from teachings], (and)
power [from] | [counsels].
And after all [the attributes,] | all
that [was revealed] | appeared from

Eug-V:

7,33 Corr.: ⲩ deleted between ⲁ̣ and ⲱ by two superior dots.

8,4 ⲃⲱ: see Emmel, 1979: 183 (line identified as 8,30 up).

8,5 ϵⲃ: see Emmel, 1979: 183 (line identified as 8,29 up).

8,7 Low dot probably indicates word separation; see 8,16n.

MS has ⲩ (incorrect pl. pron.).

ⲁ̣: see Emmel, 1979: 183 (line identified as 8,27 up).

NHC III 103,10–12

<ⲛ̄>ⲑⲁⲏ ⲇⲉ ⲛ̄ⲛ̄ⲕⲁ ⲛⲓⲙ·
ⲁⲩ|ⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ
ⲡⲉⲛⲧⲁⲩⲟⲩⲟⲛⲥϥ | ⲉⲃⲟⲗ ⲧⲏⲣϥ·

And after everything, | all that was revealed | appeared from his power.

BG 97,11–14

ⲛ̄ⲥⲁⲉ ⲇⲉ | ⲛⲓ̄ⲕⲁ ⲛⲓⲙ ⲁϥⲟⲩⲟⲛⲥⲟⲩ
| ⲉⲃⲟⲗ ⲥⲛ ⲧⲉϥⲥⲟⲙ ⲛⲑⲓ |
ⲡⲉⲛⲧⲁϥⲟⲩⲟⲛⲥϥ ⲧⲏⲣϥ

And finally he who | revealed it all | revealed everything | from his power.

SJC-III:

103,11–12 "all . . . power": "all that was revealed from his power appeared" (T–S); less likely because of the Coptic punctuation and the parr.

SJC-BG:

97,11–14 "And . . . power": or ". . . he who wholly revealed himself . . ."; "But he brought to appearance the last (pl.) of all things from his power, namely, the one whom he brought to appearance completely" (T–S). The sentence appears to be corrupt; see parr.

NHC V 8,8–18 NHC III

ϵταγ[ογ]ọνz̄ϥ [ϵβολ] | αγω
αϥογωνz̄ [ϵβολ] ϩm̄ πη̣
[ϵταγ]10co<ν>tϥ̄ n̄6ι πη
ϵταγṃ[onkϥ̄] αγω | πη ϵταγ†
μορφη ν[αϥ α]ϥọγ̣ψνz̄ | ϵβολ
ϩm̄ πη ϵταγ[μο]ṇ[kϥ̄·] p̣η |
ϵταγ† ραν ϵροϥ· αϥογωνz̄ |
ϵβολ ϩm̄ πη ϵταγ† μορφη ναϥ·
15 ϵα†διαφορα n̄τϵ νη
ϵταγχπο|ογ. ογωνz̄ ϵβολ ϩm̄
πη ϵταγ† ṛ[αν] | ϵροϥ χιν
ταρχη ϣα αρηχϥ̄· καṭạ |
ογϭομ n̄τϵ νιϵων τη[ρ]ογ·

[his powers.] | And [from] what
[was] 10 created, what was
[fashioned] appeared. And | what
was formed appeared | from what
was [fashioned.] | What was named
appeared | from what was formed, 15
while the difference among begotten
things | appeared from what was
[named], | from beginning to end, by
| power of all the aeons.

Eug-V:

8,8 ọνz̄ϥ̣: see Emmel, 1979: 183 (line identified as 8,26 up).

8,9 ϩm̄: see Emmel, 1979: 184 (line identified as 8,25 up).

8,10 Last three letters and preceding superlinear stroke: see Emmel, 1979: 184 (line identified as 8,24 up). The stroke is visible in the MS. Emmel reports seeing a remnant of the letter under the stroke, but none is visible in a photo taken prior to removal of transparent tape.

8,11 ϒψνz̄: see Emmel, 1979: 184 (line identified as 8,23 up).

8,12 Final word: see Emmel, 1979: 184 (line identified as 8,22 up).

8,13 Final letter: see Emmel, 1979: 184 (line identified as 8,21 up).

8,16 Low dot after initial οϒ is not a stop; it makes clear word separation; cf. V 34,10.

NHC III 103,12–21

ⲉⲃⲟⲗ ϩⲛ̄ ⲧⲉⲩⲥⲟⲙ· | ⲁⲩⲱ ⲉⲃⲟⲗ
ϩⲙ̄ ⲡⲉⲛⲧⲁⲩⲥⲟⲛⲧⲩ̄ | ⲁⲩⲟⲩⲱⲛϩ
ⲉⲃⲟⲗ ⲛ̄ⲥⲓ ⲡⲉⲛⲧⲁⲩ [15]ⲣ̄ⲡⲗⲁⲥⲥⲁ
ⲙ̄ⲙⲟⲩ ⲧⲏⲣⲩ· ⲉⲃⲟⲗ ϩⲙ̄ |
ⲡⲉⲛⲧⲁⲩⲣ̄ⲡⲗⲁⲥⲥⲁ ⲙ̄ⲙⲟⲩ
ⲁⲩ|ⲟⲩⲱⲛϩ ⲛ̄ⲥⲓ ⲡⲉⲛⲧⲁⲩϫⲓ
ⲙⲟⲣ|ⲫⲏ ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲉⲛⲧⲁⲩϫⲓ
ⲙⲟⲣⲫⲏ | ⲡⲉⲛⲧⲁⲩ† ⲣⲁⲛ ⲉⲣⲟⲩ
ⲉⲧⲃⲉ ⲡⲁⲓ [20] ⲁⲡⲱⲓⲃⲉ ⲱⲱⲡⲉ
ⲛ̄ⲛⲓⲁⲅⲉⲛⲛⲏ |ⲧⲟⲥ ϫⲛ̄ ⲛ̄ⲧⲁⲣⲭⲏ ⲱⲁ
ⲁⲣⲏϫⲛⲟⲩ

BG 97,15–98,7

[15] ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲙ ⲡⲉⲛⲧⲁⲩ|ⲥⲟⲛⲧⲩ
ⲧⲏⲣⲩ ⲁⲩⲟⲩⲱⲛϩ | ⲉⲃⲟⲗ ⲛ̄ⲥⲓ
ⲡⲉⲛⲧⲁⲩⲡⲗⲁⲥ|ⲥⲁ ⲙ̄ⲙⲟⲩ ⲧⲏⲣⲩ
ⲉⲃⲟⲗ | ϩⲙ ⲡⲉⲛⲧⲁⲩⲡⲗⲁⲥⲥⲁ ⲙ̄
ⲙⲟⲩ ⲁⲩⲟⲩⲱ̣[ⲛϩ ⲉⲃⲟⲗ ⲛⲥⲓ] | [ⲩ̄ⲏ̄]
ⲡⲉⲛⲧⲁⲩϫⲓ ⲙⲟⲣⲫⲏ ϩ̣ⲙ |
ⲡⲉⲛⲧⲁⲩϫⲓ ⲙⲟⲣⲫⲏ ⲡⲉ | ⲛ̄ⲧⲁⲩ†
ⲣⲁⲛ ⲛ̀ⲁⲩ ⲉⲃⲟⲗ ϩⲙ̄ [5] ⲡⲁⲓ ⲁⲡⲱⲓⲃⲉ
ⲱⲱⲡⲉ ⲛ̄|ⲛⲓⲁ <ⲧ>ϫⲡⲟⲟⲩ ϫⲓⲛ
ⲧⲁⲣⲭⲏ ⲱⲁ | ⲁⲣⲏϫⲛⲟⲩ

And from what | was created, | all that was fashioned [15] appeared; from | what was fashioned | appeared what was formed; | from what was formed, | what was named. Thus [20] came the difference among the unbegotten ones | from beginning to end."

[15] And from everything that he | created, all that | was fashioned | appeared; | from what was fashioned,
appeared | what was formed; from | what was formed, | what was named. From [5] this came the difference among | the unbegotten things from beginning to | end." **[98]**

NHC V 8,18–28 NHC III

ⲡⲓⲣⲱ |ⲙⲉ ⲇⲉ ⲛ̄ⲛⲁⲧⲙⲟⲩ ⲉⲩⲙⲉⲩⲥ
ⲉⲃⲟⲗ ⲛ̄ⲛ̣[ⲉ]²⁰ⲟⲟⲩ̣ ⲛⲓⲙ·
ⲛ̄ⲛⲁϯⲧⲁⲕⲟ ⲙⲛ̄ ⲟⲩⲣⲁⲱⲉ̣ |
ⲛ̄ⲛⲁϯⲱⲁⲭⲉ ⲙ̄ⲙⲟⲩ·
ⲉⲣⲉⲧⲉⲩⲙⲛ̄ ⲧⲣ̄|ⲣⲟ ⲑⲏⲣⲥ̄ ⲧⲉⲗⲏⲗ
ⲙ̄ⲙⲟⲥ ⲛ̄ⲥⲏⲧⲥ̄ ⲥⲛ̄ ⲟⲩ|ⲧⲉⲗⲏⲗ ⲛ̄ⲱⲁ
ⲉⲛⲉⲥ· ⲛⲏ ⲉⲧⲉ ⲙ̄ⲡ̣[ⲟⲩ]|ⲥⲱⲧⲙ̄
ⲉⲣⲟⲟⲩ ⲉⲛⲉⲥ· ⲟⲩⲧⲉ
ⲙ̄[ⲡⲟⲩ]²⁵ⲥⲟ[ⲩ]ⲱⲛⲟⲩ ⲥⲛ̄ⲛ ⲉ[ⲱ]ⲛ
ⲛⲓⲙ ⲉ[ⲧⲁⲩ]|[ⲱ]ⲱ̣ⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲱ̣[ⲟ]ⲩ̣
[ⲙ]ⲛ̄ ⲛⲉⲩⲕⲟ[ⲥ]|[ⲙⲟⲥ: ⲙⲛ̄ⲛ̄ⲥⲱⲩ
ⲁⲥⲱ̣[ⲱ]ⲡⲉ ⲛ̄ⲥⲓ ⲕ̣[ⲉ]|[ⲁ]ⲣ̣ⲭⲏ ⲉⲃⲟⲗ
ⲥ[ⲙ̄

Now Immortal Man | is full of every
[20] imperishable glory and ineffable |
joy. His whole kingdom | rejoices in
| everlasting rejoicing, those who
never | have been heard of or known
[25] in any aeon that | [came] after
[them and] its [worlds]. | Afterward
[another] | [principle] came from

NHC III 103,22–104,4 BG 98,7–13

| ⲧⲟⲧⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̄ⲑⲓ
ⲃⲁⲣⲑⲟⲗⲟ|ⲙⲁⲓⲟⲥ ϫⲉ ⲡⲱⲥ
ⲁⲩⲟⲛⲟⲙⲁⲍⲉ <ⲙ̄ⲙⲟⲩ> ⲛⲓ
ⲣⲇ ⲡⲉⲩⲁⲅⲅⲉⲗ<ⲓ>ⲟⲛ ϫⲉ ⲡⲣⲱⲙⲉ |
ⲁⲩⲱ ⲡⲱⲛⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ ⲡⲉⲉⲓ|ⲱⲛⲣⲉ
ⲃⲉ ⲟⲩⲉⲃⲟⲗ ⲛ̄ⲛ̄ ⲛⲓⲙ ⲙ̄|ⲙⲟⲟⲩ ⲡⲉ

| Then Bartholomew | said to him: "How (is it that) <he> was designated in
104 the Gospel 'Man' | and 'Son of Man'? | To which of | them, then, is this Son related?" The

ⲧⲟⲧⲉ ⲡⲉϫⲁⲩ | ⲛⲁⲩ ⲛ̄ⲑⲓ
ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓ|ⲟⲥ ϫⲉ ⲡⲱⲥ
ⲁⲩⲙⲟⲩⲧⲉ [10] ⲉⲣⲟⲩ ⲛ̄ⲙ̄
ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ | ϫⲉ ⲡⲣⲱⲙⲉ ⲁⲩⲱ
ⲡⲱⲛⲣⲉ | ⲙ̄ⲡⲣⲱⲙⲉ ⲡⲓⲱⲛⲣⲉ
ⲟⲩⲉ|ⲃⲟⲗ ⲛⲁⲱ ⲙ̄ⲙⲟⲟⲩ ⲡⲉ

Then Bartholomew | said to him: | "How (is it that) he was called [10] in the Gospel | 'Man' and 'Son | of Man'? | To which of them is the Son

NHC V 8,28–9,3 NHC III

π]ⲓ ⲣⲱ[ⲙⲉ] ⲛ̄ⲛⲁⲧⲙⲟⲩ[·] | ⲡⲏ ⲉⲧⲉ
ⲱⲁⲩⲧ [ⲣⲁⲛ ⲉ]ⲣⲟⲩ ⲭⲉ
ⲡⲓⲣⲉⲩ [30][ⲭⲡⲟ] ⲛ̄ⲭⲱⲕ ⲉ[ⲃⲟⲗ
ⲙ̄]ⲙⲟⲩ ⲟⲩ[ⲁⲁⲩ·] | [ⲛ̄ⲧⲉⲣⲉⲩⲭⲓ
ⲡⲓⲧ] ⲙⲉⲧⲉ ⲛ̄ⲧⲉⲩⲥⲩⲛ[ⲍⲩⲅⲟⲥ] |
[ⲧⲛⲟⲥ ⲛ̄ⲥⲟⲫⲓⲁ ⲁⲩ]ⲟⲩⲱⲛ̄ⲍ̄ ⲉⲃ[ⲟⲗ
ⲙ̄]|[ⲡⲓⲱⲟⲣⲡ̄ ⲙ̄ⲙⲓⲥⲉ ⲉⲧ]ⲙ̄ⲙⲁ[ⲩ]
ⲛ̄ⲍ[ⲟⲟⲩⲧ]
[ⲫ] [ⲥⲍⲓ̂ ⲙⲉ· ⲡⲏ ⲉⲧ]ⲉ ⲱⲁ[ⲩⲧ ⲣ]ⲁⲛ |
[ⲉⲣⲟⲩ ⲭⲉ ⲡⲓⲱⲏⲣⲉ] ⲛ̄ⲱⲟⲣ[ⲡ̄]
ⲙ̄ⲙⲓⲥⲉ | [ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ]·

Immortal [Man], | who is [called]
"Self-perfected [30] [Begetter.]" |
[When he received the consent] of
his [consort,] | [Great Sophia, he]
revealed | [that first-begotten
androgyne,]
[9] [who is called] | "First-begotten
[Son] | [of God]."

Eug-V:

8,33 Third superlinear stroke is in lacuna.

9,1 Corr.: ⲛ incorporates initial ⲩ (cf. 2,18n.).

9,2 First superlinear stroke is in lacuna.

NHC III 104,4–16

ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̄ⲑⲓ [5] ⲡⲉⲧⲟⲩⲁⲁⲃ· ϫⲉ
ⲧⲟⲩⲱⲱ· ⲉⲧⲣⲉ|ⲧⲛ̄ⲉⲓⲙⲉ ϫⲉ
ⲡⲉⲍⲟⲩⲉⲓϯ ⲛ̄ⲣⲱ|ⲙⲉ ⲱⲁⲩⲙⲟⲩⲧⲉ
ⲉⲣⲟⲩ ϫⲉ | ⲡⲣⲉⲩϫⲡⲟ ⲡⲛⲟⲩⲥ
ⲉⲧϫⲏⲕ | ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲟ̄ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟⲩ [10] ⲡⲁⲓ̈ ⲁⲩⲉⲛⲑⲩⲙⲉⲓ ⲙⲛ̄
ⲧⲛⲟⲃ ⲛ̄|ⲥⲟⲫⲓⲁ ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ
ⲁⲩⲟⲩ|ⲱⲛⲍ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲩⲱⲟⲣⲡ̀
ⲛ̄ϫⲡⲟ | ⲛ̄ⲱⲏⲣⲉ ⲛ̄ⲍⲟⲟⲩⲧ̀ⲥⲍⲓⲙⲉ
ⲡⲉⲩ|ⲣⲁⲛ ⲛ̄ⲍⲟⲟⲩⲧ̀ ⲱⲁⲩⲙⲟⲩⲧⲉ
ⲉ[15]ⲣⲟⲩ ϫⲉ ⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲱⲣ ·
ⲛ̄|ⲱⲏⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ·

Holy One [5] said to him: "I want you | to know that
First Man | is called | 'Begetter, Self-perfected | Mind.' [10] He reflected with Great | Sophia, his consort, and revealed | his first-begotten, | androgynous son. His | male name [15] is called 'First Begetter | Son of God';

BG 98,13–99,9

ⲡⲉ|ϫⲁⲩ ⲛ̄ⲑⲓ ⲡⲉⲧⲟⲩⲁⲁⲃ ϫⲉ [15]
ⲧⲟⲩⲱⲱ ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ | ϫⲉ
ⲡⲉⲍⲟⲩⲉⲓⲧ ⲛ̄ⲣⲱⲙⲉ ⲉ|ⲧⲉ
ⲱⲁⲩϫⲟⲟⲥ ⲉⲣⲟⲩ ϫⲉ ⲡⲣⲉⲩ|ϫⲡⲟ
ⲡⲛⲟⲩⲥ ⲛⲁⲩⲧⲟⲧⲉ
[ⲗⲓⲟⲥ ⲡⲁⲓ ⲁⲩⲉⲛ]ⲑⲩⲙⲉⲓ ⲙⲛ̄ | [ⲫ̄ⲑ̄]
ⲧⲉⲉⲓⲛⲟⲃ ⲛⲥ]ⲟⲫⲓⲁ ⲧⲉⲩ|ⲱ[ⲃⲉ]ⲑⲣ
ⲁⲩⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ |
ⲙⲡⲉⲩⲡⲣⲟⲧ<ⲟ>ⲅⲉⲛ<ⲏⲧⲟⲥ> [5]
ⲛ̄ⲱⲏⲣⲉ ⲛ̄ⲍⲟⲩⲧⲥⲍⲓ̈ⲙⲉ | ⲡⲁⲓ̈ ⲉⲧⲉ
ⲡⲉⲩⲣⲁⲛ ⲛ̄ⲍⲟ|ⲟⲩⲧ ⲡⲉ
ⲡⲣⲟⲧⲟⲅⲉⲛⲉ|ⲧⲱⲣ ⲡⲱⲏⲣⲉ
ⲙ̄ⲡⲛⲟⲩ|ⲧⲉ

related?" | The Holy One said: [15] "I want you to know | that
First Man, who | is called | 'Begetter, Self-perfected Mind,' reflected with | [this Great] Sophia, his | companion, and revealed | his first-<begotten>, [5] androgynous son, | whose male name | is First Begetter, | Son of God,

[99]

SJC-BG:

98,18–99,1 T–S mistakes the last 7 letters of 98,18 for two words and divides thus: ⲛⲁⲩ, "to them" and ⲧⲟⲧⲉ, "then." The latter word is made the beginning of a new sentence, which is continued by T–S on 99,1 with the questionable restoration of ⲟⲩⲛ.

99,3 Alt. ⲱⲃⲉⲉⲣ<ⲉ> (T–S; unnecessary since ⲱⲃⲉⲉⲣ is also fem. [Kasser: 84]).

99,4 MS has ⲡⲣⲟⲧⲉⲅⲉⲛⲉⲧⲱⲣ , "First Begetter" (harmonization: see lines 7 and 14). T–S has only the first emendation, but translates as above, which is possible because of the ambiguity of the word (see LSJ, s.v.). It is difficult to believe, however, that that ambiguity was involved here.

NHC V 9,3–15	NHC III 81,1–5
τεϥ[ⲙⲛ̄]ϯⲥⲍⲓ̂ ⲙⲉ | [ⲭⲉ ϯⲱⲟⲣⲡⲉ]	
ⲙ̄ⲙⲓ[ⲥⲉ] ⲛ̣ⲥⲟⲫⲓⲁ [5] [ϯⲙⲁⲁⲩ	
ⲙ̄ⲡⲧⲏⲣ]ϥ̄· ⲉⲧⲉ ⲱⲁⲣⲉⲍⲟ |[ⲓⲛⲉ	
ⲙⲟⲩⲧⲉ] ⲉⲣⲟⲥ ⲭⲉ ⲧⲁⲅⲁⲡⲏ· |	
[ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲓ]ⲱⲟⲣⲡ̄ ⲙ̄ⲙⲓⲥⲉ	
ⲉⲩⲛ̄|[ⲧⲁϥ ⲛ̄ⲧⲉϥⲉ]ⲝⲟⲩⲥⲓⲁ ⲉⲃⲟⲗ	
ⲍⲙ̄ | [ⲡⲉ]ϥ̣[ⲉⲓⲱϯ·	
ⲁϥ]ⲧⲁⲙⲓⲟ ⲛⲁϥ ⲛ̄ⲟⲩ [10] ⲛⲁⲇ	
ⲛ̣[ⲉⲱⲛ] ⲡⲣⲟⲥ ⲧⲉϥⲙⲛ̄ⲧⲛⲟⲇ·	
| ⲉ̣[ϥⲧⲁⲙⲓⲟ] ⲛ̣ⲁϥ ⲛ̄ⲍⲉⲛⲁⲅⲅⲉⲗⲟⲥ	ⲁϥⲧⲁⲙ[ⲓⲟ ⲛⲁϥ ⲛ̄ⲍⲉⲛ]ⲁⲅⲅⲉⲗⲟⲥ | [ⲡⲁ]
| ⲛ̣ⲛ̣ⲁ[ⲛ]ⲧⲃ̣ⲁ ⲛ̣ⲛⲁϯ ⲏⲡⲉ ⲉⲣⲟⲟⲩ	ⲍⲉⲛⲧⲃ[ⲁ ⲉⲙⲛ̄ⲧⲟⲩ] ⲏ̣ⲡⲉ ⲉⲍⲟⲩⲛ |
| ⲉⲍⲣⲁⲓ̈ ⲉⲩⲱⲙ̄ⲱⲉ·	ⲉⲩⲍⲩⲡⲏⲣⲉ̣ⲥⲓⲁ·
ⲡⲁⲱⲉ̈ⲓ ⲧⲏⲣϥ̄ | ⲛ̄ⲛⲓⲁⲅⲅⲉⲗⲟⲥ	ⲡⲙⲏⲏⲱⲉ ⲧⲏⲣϥ̄ | ⲛ̄ⲛ̄ⲁⲅⲅⲉⲗ̣ⲟⲥ
ⲉⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟ [15] ⲟⲩ ⲭⲉ	ⲉⲧⲙ̄ⲙⲁⲩ ⲱⲁⲩⲭⲟ [5] ⲟⲥ ⲉⲣⲟⲟⲩ ⲭⲉ

His female aspect | [is "First-]
begotten Sophia, [5] [Mother of the
Universe]," whom some | [call]
"Love." | [Now] First-begotten,

since he has | [his] authority from |
his [father],
created a [10] great [aeon] for his own
majesty,
| [creating] numberless myriads of |
angels | for retinue.
The whole multitude | of angels,
who are called

He created angels, | myriads
[without] number, | for retinue. The
whole multitude | of those angels are
called

[81]

Eug-V:

9,10 First superlinear stroke is in lacuna.

9,12 First superlinear stroke is in lacuna.

For the remarkable reconstruction of the first word I am indebted to Bentley Layton.

NHC III 104,16–105,2

ⲡⲉⲩⲣⲁⲛ | ⲛ̄ⲥⲥⲓⲙⲉ ⲧⲥⲟⲫⲓⲁ
ⲛ̄ⲡⲣⲱⲧⲟ|ⲅⲉⲛⲉⲧⲓⲣⲁ ⲧⲙⲁⲁⲩ
ⲙ̄ⲡⲧⲏⲣⲟ̄· | ⲱⲁⲣⲉⲥⲟⲉⲓⲛⲉ ⲙⲟⲩⲧⲉ
ⲉⲣⲟⲥ [20] ⲭⲉ ⲧⲁⲅⲁⲡⲏ· ⲛ̄ⲧⲟⲩ ⲇⲉ
ⲡⲱⲟⲣⲡ̀ | ⲛ̄ⲭⲡⲟ
ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ | ⲡⲉⲭⲣⲥ
ⲉⲩⲛ̄ⲧⲁⲩ ⲛ̄ⲧⲉⲍⲟⲩⲥⲓⲁ | ⲥⲓⲧⲙ̄
ⲡⲉⲩⲉⲓⲱⲧ̀

ⲁⲩⲧⲁⲙⲓⲟ | ⲛⲁⲩ ⲛ̄ⲟⲩⲙⲏⲏⲱⲉ
ⲛ̄ⲁⲣ̀ⲅⲉ
ⲣⲉ ⲗⲟⲥ ⲉⲙⲛ̄ⲧⲟⲩ ⲏⲡⲉ
ⲉⲩⲥⲩⲡⲏ|ⲣⲉⲥⲓⲁ

his female | name, 'First | Begettress Sophia, Mother of the Universe.' | Some call her [20] 'Love.' Now first- | begotten is called | 'Christ.' Since he has authority | from his father,

he created | a multitude of angels
105 without number for retinue

BG 99,9–100,1

ⲉⲧⲉ ⲡⲉⲭⲥ ⲡⲉ
ⲡⲉⲩ[10]ⲣⲁⲛ ⲙ̄ⲙⲛ̄ⲧⲥⲥⲓⲙⲉ ⲡⲉ
ⲡⲣⲟ|ⲧⲟⲅⲉⲛⲉⲧⲉⲓⲣⲁ ⲧⲥⲟⲫⲓⲁ |
ⲧⲙⲁⲩ ⲙ̄ⲡⲧⲏⲣⲩ ⲧⲁⲓ̈ ⲉⲧⲉ |
ⲱⲁⲣⲉⲥⲟⲒ̈ⲛ ⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ⲭⲉ |
ⲧⲁⲅⲁⲡⲏ ⲡⲉⲡⲣⲟⲧⲟⲅⲉⲛⲉ [15]ⲧⲱⲣ ⲅⲁⲣ
ⲉⲱⲁⲩⲙⲟⲩⲧⲉ | ⲉⲣⲟⲩ ⲭⲉ ⲡⲉⲭⲥ̄
ⲉⲟⲩⲛ̄ⲧⲉⲩ | ⲧⲉⲍⲟⲩⲥⲓⲁ ⲥⲒ̈ⲧⲟⲟⲧⲩ
ⲙ̄|ⲡⲉⲩⲉⲓⲱⲧ

ⲁⲩⲧⲁⲙⲓⲟ ⲛⲁⲩ | ⲛⲟⲩⲁⲧⲟ
ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲙⲛ̄
ⲧⲟⲩ ⲏⲡⲉ ⲉ[ⲩⲥⲩⲡⲏⲣⲉⲥⲓⲁ] [ⲣ̄]

| who is Christ; his [10] female name is First | Begettress, Sophia, | Mother of the Universe, | whom some call | 'Love.' For First Begetter, [15] who is called | 'Christ,' since he has | authority from | his father,

created | a multitude of angels without number for [retinue] **[100]**

SJC-BG:

100,1 Restoration is T–S, alt. Others are: ⲉ[ⲩⲱⲙⲱⲉ] (correctly rejected by T–S as too short); ⲉ[ⲍⲟⲩⲛ ⲉⲩⲱⲙⲱⲉ] (T–S, alt.; a combination not found elsewhere in BG). Meanings are similar in all cases.

NHC V 9,15–21

ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲛⲉⲧⲟⲩⲁⲁⲃ | ⲛ̣ⲏ
ⲉⲧⲉ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲙ̄ⲛ̄ ⲛⲓⲁⲧⲥⲁ ⲉⲓ|[ⲃ]ⲉ
<ⲛⲉ>· ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲛ ⲉⲧⲙ̄ⲙⲁⲩ |
[ⲉ]ⲯⲱⲡⲉ ⲉⲩⲯⲁⲛϯ ⲡⲓ ⲉⲣⲛ̄
ⲛⲉⲩ|ⲉ̣ⲣ̣ⲏ̣ⲟⲩ·
ⲯⲁⲣⲉⲛⲉⲩⲁⲥⲡⲁⲥⲙⲟⲥ · [20] [ⲯⲱⲡ]ⲉ
ⲛ̄ⲥⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲉⲓⲛⲉ |
[ⲙ̄ⲙⲟⲟⲩ·]

NHC III 81,5–10

ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲛⲉ|ⲧⲟⲩⲁⲁⲃ·
ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲁⲧⲥⲁⲉⲓⲃⲉⲥ |
ⲛⲉⲧⲙ̄ⲙⲁⲩ ⲇⲉ ⲉⲩⲯⲁⲛⲁⲥⲡⲁⲍⲉ |
ⲛ̄ⲛⲉⲩⲉⲣⲏⲟⲩ ⲯⲁⲣⲉⲛⲉⲩⲁⲥⲡⲁⲥ |
ⲙⲟⲥ ⲯⲱⲡⲉ ⲛ̄ⲥⲉⲛⲁⲅⲅⲉⲗⲟⲥ
ⲉⲩ[10]ⲉⲓⲛⲉ ⲙ̄ⲙⲟⲟⲩ

[15] "Assembly of the Holy Ones," | are the lights and shadowless ones. | Now when these angels | kiss each other, | their embraces [20] [become] angels like | [themselves.]

[5] "Assembly of the | Holy Ones, the Shadowless Lights." | Now when these greet | each other, their embraces | become angels [10] like themselves.

Eug-V:

9,21 MS has a blank of approx. 1 cm. between the lacuna and the subsequent word.

Eug-III:

81,5–6 "Assembly . . . Lights" (similarly, Tr): "The church of the saints of light without shadow" (K); ". . . of the holy lights . . ." (K, footnote).

NHC III 105,2–9

ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲙⲛ̄ ⲡⲟⲩ|ⲟⲉⲓⲛ· ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲛ̄ⲑⲓ ⲛⲉⲩⲙⲁ|ⲑⲏⲧⲏⲥ ⲭⲉ ⲡⲭⲟⲉⲓⲥ ⲡⲉⲧⲉⲱⲁⲩ[5]ⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ ⲡⲣⲱⲙⲉ· ⲟⲩ|ⲱⲛϩ ⲛⲁⲛ ⲉⲧⲃⲏⲏⲧϥ̄· ⲭⲉⲕⲁⲁⲥ | ϩⲱⲱⲛ ⲉⲛⲁⲉⲓⲙⲉ ⲁⲕⲣⲓⲃⲱⲥ ⲉ|ⲧⲃⲉ ⲡⲉⲩⲉⲟⲟⲩ ⲡⲉⲭⲁϥ ⲛ̄ⲑⲓ ⲡⲧⲉ|ⲗⲓⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ· ⲭⲉ ⲡⲉⲧⲉ

BG 100,2–10

| ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲉ[ⲡⲛⲁ̄ ⲙⲛ ⲡⲟ]ⲩ|ⲟⲩⲓⲛ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲛ̄ⲑⲓ ⲛⲉⲩ|ⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ ⲡⲉⲭⲥ̄ ⲡⲉⲓ[5]ⲱⲧ ⲉⲧⲉ ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ | ⲭⲉ ⲡⲣⲱⲙⲉ ⲙⲁⲧⲥⲁⲃⲟⲛ ⲉ|ⲣⲟⲩ ⲭⲉⲕⲁⲁⲥ ϩⲱⲱⲛ ⲉⲛ|ⲛⲁⲥⲟⲩⲱⲛ ⲡⲉⲩⲉⲟⲟⲩ ⲁⲕⲣⲓ|ⲃⲱⲥ ⲡⲉⲭⲁϥ ⲛⲥⲓ ⲡⲧⲉⲗⲓⲟⲥ [10] ⲛ̄ⲥⲱⲧⲏⲣ ⲭⲉ ⲡⲉⲧⲉ

| from Spirit and Light." | His disciples | said to him: "Lord, reveal to us [5] about the one | called 'Man' that | we also may know his glory exactly." | The perfect | Savior said: "Whoever

| from [Spirit and] Light." | His | disciples said to him: "Christ, [5] teach us | about the Father, | who is called 'Man,' that we also may | know his glory exactly." | The perfect [10] Savior said: "Whoever

NHC V 9,21–25

ⲡⲉⲩⲱⲟⲣⲡ̄ ⲙ̄ⲙⲓⲥⲉ | [. . . . .
ⲛ̄ⲉⲓ]ⲱⲧ ⲱ̣[ⲁ]ⲩ̣ⲧ ⲣⲁⲛ̣ [ⲉⲣ]ⲟⲩ | [ⲭⲉ
. . . . .] . [.]ⲛ̣ⲟ̣[ⲩⲥ· ⲁ]ⲇⲁ[ⲙ ⲉⲧ]ⲉ
| [ⲡⲓⲃⲁⲗ ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ ⲡⲉ·] ⲡⲏ
[ⲉⲧⲁⲩ] [25] [ⲉ͂ⲓ ⲉⲃⲟⲗ ⲅⲙ̄
ⲡⲟⲩⲟⲉⲓⲛ ·]

NHC III 81,10–12

ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲉ |ⲧⲱⲣ· ⲛ̄ⲉⲓⲱⲧ̇
ⲱⲁⲩⲭⲟⲟⲥ ⲉⲣⲟⲩ | ⲭⲉ ⲁⲇⲁⲙ ⲡⲁ
ⲡⲟⲩⲟⲉⲓⲛ ·

Their first-begotten | [. . . father] is called | [". . . Mind, Adam," who] | [is the Eye of Light,] who [25] [came from Light,]

First Begetter | Father is called | "Adam of the Light."

Eug-V:

9,23 MS has a stroke above the second lacuna.

Eug-III:

81,11 Corr.: an erased point between first ⲱ and ⲣ. The point following ⲣ is inexplicable, unless it, together with the erased point, was intended to signal the deletion of ⲣ.

NHC III 105,9–19

ογντϥ [10] ⲙⲁⲁϫⲉ ⲙⲙⲁⲩ ⲉⲥⲱⲧⲙ̄
ⲙⲁⲣⲉϥ|ⲥⲱⲧⲙ̄·
ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲱⲣ ⲛ̄|ⲉⲓⲱⲧ
ⲉⲱⲁⲩⲭⲟⲟⲥ ⲉⲣⲟϥ ϫⲉ ⲁⲇⲁⲙ· |
[ⲡ]ⲃⲁⲗ ⲙ̄ⲡⲟⲩⲟⲉⲓⲛ ϫⲉ ⲛ̄ⲧⲁϥⲉⲓ
ⲉ|[ⲃⲟ]ⲗ ϩⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ

ⲉⲧⲣ̄ ⲟⲩⲟⲉⲓⲛ [15] [ⲙⲛ̄]
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ·
ⲛ̄|ⲁⲧⲱⲁϫⲉ ⲉⲣⲟⲟⲩ ⲛ̄ⲁⲧϩⲁⲉⲓⲃⲉⲥ |
ⲉⲩⲧⲉⲣⲡⲏ ⲉⲩⲙⲏⲛ ⲉⲃⲟⲗ ⲉⲩⲣⲁ|ⲱⲉ
ϩⲛ̄ ⲧⲉⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲛ̄ⲧⲁⲩ|ϫⲓⲧⲥ̄
ⲛ̄ⲧⲛ̄ ⲡⲉⲩⲉⲓⲱⲧ

has [10] ears to hear, let him | hear.
First Begetter | Father is called
'Adam, | Eye of Light,' because he
came | from shining Light,

[15] [and] his holy angels, who are
ineffable | (and) shadowless, | ever
rejoice with joy | in their reflecting, |
which they received from their
Father.

BG 100,10–101,6

ογⲛ̄ⲧϥ̄ | ⲙⲁⲁϫⲉ ⲉⲥⲱⲧⲙ̄
ⲙⲁⲣⲉϥ|ⲥⲱⲧⲙ̄
ⲡⲉⲡⲣⲟⲧⲟⲅⲉⲛⲉⲧⲱⲣ | ⲛ̄ⲉⲓⲱⲧ
ⲉⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ | ϫⲉ ⲁⲇⲁⲙ
ⲡⲃⲁⲗ ⲙⲡⲟⲩⲟⲩⲓⲛ [15] ⲉⲃⲟⲗ ϫⲉ ⲁϥⲉⲓ
ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲟⲩ|ⲟⲩⲓⲛ
ⲧⲉϥⲙⲛⲧⲉⲣⲟ ⲇⲉ ⲧⲏⲣⲥ | ⲧⲁ
ⲡⲟⲩⲟⲩⲓⲛ ⲧⲉ
ⲉⲧⲣ̄ ⲟⲩⲟⲩⲓⲛ | ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧⲟⲩⲁ
[ⲁⲃ ⲛⲁⲧⲱⲁϫⲉ] ⲉⲣⲟⲟⲩ | [ϩⲁ]
[ⲛⲁⲧϩⲁⲓⲃⲉⲥ] ⲥⲉⲧⲉⲣⲡⲉ | ⲉⲩⲙⲏⲛ
ⲉⲃⲟⲗ ⲉⲩⲣⲉⲱⲉ | ϩⲛ̄
ⲧⲉⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲛ̄[5]ⲧⲁⲩϫⲓⲧⲥ̄
ⲛⲧⲟⲟⲧϥ̄ ⲙ̄|ⲡⲉⲩⲉⲓⲱⲧ

has | ears to hear, let him | hear.
First Begetter | Father is called |
'Adam, Eye of Light,' [15] because he
came from Light.
| And his whole kingdom | is of the
shining Light,
| and his holy angels, who are
[ineffable] | (and) [shadowless], ever [101]
rejoice | with joy | in their reflecting,
[5] which they received from | their
Father.

SJC-III:

105,14 Regarding the section in the parr. (added here by K) following ⲡⲟⲩⲟⲉⲓⲛ, "Light," see BG 100,16–17n.

SJC-BG:

100,16–17 ⲧⲉϥⲙⲛⲧⲉⲣⲟ . . . ⲧⲉ, "And . . . Light" (omitting "shining"): T–S holds that this section is missing in *SJC*–III through homoioteleuton.

	NHC V 9,25–10,2	NHC III 81,12–21
	ⲡⲓⲱ̣ [ⲏⲣⲉ] | [ⲉⲧⲉⲣⲉⲧⲉⲩⲙⲛ̄ⲧⲣ̄ⲣⲟ	ⲧⲙⲛ̄ⲧⲣ̄|ⲣⲟ ⲇⲉ ⲙ̄ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ
	ⲙ]ⲉⲥ ⲧ̣[ⲏⲣⲥ̄] | [ⲛ̄ⲟⲩⲣⲁⲱⲉ	
	ⲛ̄ⲛⲁⲧⲱⲁ]ⲭ̣ⲉ ⲙ̄ⲙ[ⲟⲩ] | [21±] |	
	[21±] [30] [21±] | [21±] | [21±] |	ⲉⲥ|ⲙⲉⲥ ⲛ̄ⲣⲁⲱⲉ ⲛ̄ⲁⲧ̇ⲱⲁⲭⲉ ⲉⲣⲟⲩ
	[11± ⲟⲩⲇⲉ ⲙ̄ⲡⲉⲩⲟⲩ]	[15] ⲙ̄ⲛ̄ ⲟⲩⲧⲉⲗⲏⲗ ⲉⲙⲉⲩⲱⲓⲃⲉ
[1]	[ⲱⲛⲍ̄ ⲍⲛ̄ⲛ ⲉⲱ]ⲛ ⲛ̣[ⲓⲙ ⲉⲧⲁⲩⲱⲱⲡⲉ]	ⲉⲩⲧⲉⲣ|ⲡⲉ ⲉⲩⲙⲏⲛ ⲉⲃⲟⲗ ⲍⲛ̄
	| ⲙⲛ̄ⲛⲥⲱ̣[ⲟⲩ] ⲙⲛ̄ [ⲛⲉⲩⲕⲟⲥⲙⲟⲥ·	ⲟⲩⲣⲁⲱⲉ ⲛ̄ⲁⲧ̇|ⲱⲁⲭⲉ ⲉⲣⲟⲩ ⲉⲍⲣⲁⲓ̈ ⲉⲭⲛ̄ ⲡⲉⲩⲉⲟⲟⲩ | ⲛ̄ⲁⲧ̇ⲧⲁⲕⲟ· ⲡⲁⲓ̈ ⲉⲧⲉ ⲙ̄ⲡⲟⲩⲥⲟ|ⲧⲙⲉⲩ ⲉⲛⲉⲍ ⲟⲩⲇⲉ ⲙ̄ⲡⲉⲩⲟⲩⲱⲛⲍ [20] ⲉⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲩⲱⲱⲡⲉ | ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥⲙⲟⲥ·

	the [Son] | [whose whole kingdom	And the kingdom | of Son of Man
	is] full | [of ineffable joy] | [. . .] |	is | full of ineffable joy [15] and
	[. . .] [30] [. . .] | [. . .] | [. . .] |	unchanging jubilation, (they) ever
	[. . . nor has it been revealed]	rejoicing | in ineffable joy | over
[10]	[in all the aeons that came] |	their imperishable | glory, which has
	afterward and [their worlds.]	| never been heard nor has it been
		revealed [20] to all the aeons that came
		to be | and their worlds.

Eug-V:

10,2 First superlinear stroke is in lacuna.

NHC III 105,19–106,6

ⲧⲙⲛ̄ⲧⲣ̄[20]ⲣⲟ ⲧⲏⲣⲥ̄ ⲙ̄ⲡⲱⲏⲣⲉ
ⲙ̄ⲡⲣⲱⲙⲉ
| ⲡⲉⲧⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ
ⲡ|ⲱⲏⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲉ<ⲥ>ⲙⲏⲥ ⲛ̄ⲣⲁ|ⲱⲉ ⲛ̄ⲁⲧⲱⲁϫⲉ
ⲉⲣⲟϥ ⲛ̄ⲁⲧⲥⲁⲉⲓⲃⲉⲥ | ⲥⲓ ⲧⲉⲗⲏⲗ
ⲉⲙⲉϥⲱⲓⲃⲉ ⲉⲩⲣⲟⲟⲩϯ [25] ⲉⲥⲣⲁⲓ̈
ⲉϫⲙ̄ ⲡⲉϥⲉⲟⲟⲩ ⲛ̄ⲁϯⲧⲁⲕⲟ
ⲉⲧⲉ ⲙ̄ⲡⲟⲩⲥⲟⲧⲙⲉϥ ⲉⲛⲉⲥ ⲱⲁ |
ⲧⲉⲛⲟⲩ ⲟⲩⲇⲉ ⲙ̄ⲡⲉϥⲟⲩⲱⲛⲥ |
ⲉⲃⲟⲗ ⲥⲛ̄ ⲛⲁⲓⲱⲛ ⲛ̄ⲧⲁⲩⲱⲱⲡⲉ |
ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ̈ ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥⲙⲟⲥ·
[5] ⲁⲛⲟⲕ ⲛ̄ⲧⲁⲉⲓⲉⲓ̂ ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄
ⲡⲁⲩ|ⲧⲟⲅⲉⲛⲏⲥ ⲙⲛ̄

The whole kingdom [20] of Son of Man,
| who is called 'Son | of God,'
is full of | ineffable and shadowless joy, | and unchanging jubilation,
(they) rejoicing [25] over his imperishable
glory, which has never been heard
| until | now, nor has it been revealed
| in the aeons that came | afterward and their worlds. [5] I came from Self- | begotten and

BG 101,6–102,3

ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲇⲉ | ⲧⲁ ⲡⲱⲏⲣⲉ
ⲙⲡⲣⲱⲙⲉ | ⲧⲉ
ⲉⲧⲉ ⲱⲁⲩⲙⲟⲩⲧⲉ | ⲉⲣⲟϥ ϫⲉ
ⲡⲉⲭ̅ⲥ̅
ⲉⲥⲙⲉⲥ [10] ⲧⲏⲣⲥ̄ ⲛⲣⲁⲱⲉ
ⲛⲁⲧⲱⲁ|ϫⲉ ⲉⲣⲟϥ ⲛⲁⲧⲥⲁⲓ̈ⲃⲉⲥ |
<ⲙⲛ̄> ⲟⲩⲧⲉⲗⲏⲗ ⲉⲙⲁϥⲱⲓⲃⲉ |
ⲉⲩⲧⲉⲣⲡⲉ ⲉⲩⲙⲏⲛ ⲉⲃⲟⲗ | ⲉⲥⲣⲁⲓ̈
ⲉϫⲙ̄ ⲡⲉϥⲉⲟⲟⲩ [15] ⲛⲁⲧⲧⲁⲕⲟ ⲡⲁⲓ̈
ⲉⲧⲉ ⲙ̄|ⲡⲟⲩⲥⲟⲧⲙⲉϥ ⲉⲛⲉⲥ ⲱⲁ |
ⲧⲉⲛⲟⲩ ⲟⲩⲇⲉ ⲙⲡⲉϥⲟⲩ|ⲱⲛⲥ ⲥⲛ̄
<ⲛ>ⲁⲓⲱⲛ ⲛⲧⲁⲩⲱⲱ|ⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ
ⲛⲁⲉⲓ ⲙⲛ̄
ⲛⲉⲩⲕⲟⲥ[ⲙⲟⲥ [P̄B̄]
ⲁⲛⲟⲕ ⲡⲉⲛ]|ⲧⲁϥⲉⲓ ⲉⲃⲟ[ⲗ ⲥⲙ
ⲡⲁⲩⲧⲟⲅⲉ]|ⲛⲏⲥ ⲁⲩⲱ ⲉⲃⲟⲗ

Now the kingdom is | that of Son of Man,
| who is called | 'Christ.'
It is completely [10] full of ineffable | and shadowless joy, | <and> unchanging jubilation, | (they) ever rejoicing | over his imperishable [15] glory, which has | never been heard
| until | now, nor has it been revealed
| in <the> aeons that came | afterward and
their worlds. **[102]**
| [I] came [from Self-begotten] | and from the

SJC-III:

105,22 MS has ϥ (incorrect gender, by attraction to ⲡⲱⲏⲣⲉ, "Son"; not emended by T–S).

SJC-BG:

101,12 Alt.: <ⲥⲓ>ⲧⲉⲗⲏⲗ (T–S, alt.).

101,18 Alt.: ⲥⲛ̄ ⲁⲓⲱⲛ <ⲛⲓⲙ>, "in <every> aeon" (T–S, alt.).

NHC V 10,2–6	NHC III 81,21–23
мN̄] | N̄cωч а[ч]ϣωпє̣ [N̄бι . . .	
єволλ] | гM̄ паї̈· є̣[т]є пωϩ̣[рє	пωнрє бє | M̄прωмє
M̄пιрωмє] [5] пє· єач[†] мєтє̣	аусумфωнєι мN̄ | тсофια
[мN̄ тсофια тєч]|сунзугос·	тєусунзугос
| Afterward [. . .] came from | him,	Then Son | of Man consented with |
[who] is Son [of Man.] [5] Having	Sophia, his consort,
consented [with Sophia, his] |	
consort,	

Eug-V:

10,3 Corr.: а over false start of another letter.

NHC III 106,6–17

ⲡⲉⲥⲟⲩⲉⲓⲧ ⲛ̄|ⲟⲩⲟⲉⲓⲛ ⲉⲧⲉ ⲙⲛ̄
ⲁⲣⲏⲁⲩ̈· ⲭⲉ | ⲉⲉⲓⲉⲙⲏⲛⲉ̀ⲩ ⲉ ⲛⲏⲧⲛ̄
ⲛ̄ⲛ̄ⲕⲁ | ⲛⲓⲙ· ⲡⲁⲗⲓⲛ ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ
[10] ⲡⲉⲭⲁⲩ ⲭⲉ ⲙⲁⲧⲁⲙⲟⲛ ⲥⲛ̄
ⲟⲩ|ⲱⲛⲥ ⲉⲃⲟⲗ ⲭⲉ ⲡⲱⲥ ⲉⲃⲟⲗ ⲥⲛ̄
ⲛⲓ|ⲁⲧⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲁⲩⲉⲓ ⲉⲡⲉⲥⲏⲧ
| ⲥⲓⲧⲛ̄ ⲡⲓⲁⲑⲁⲛⲁⲧⲟⲥ ⲉⲡⲕⲟⲥ|ⲙⲟⲥ
ⲉⲱⲁ<ⲩ>ⲙⲟⲩ ⲡⲉⲭⲉ ⲡⲧⲉ [15]ⲗⲓⲟⲥ
ⲛ̄ⲥⲱⲧⲏⲣ· ⲭⲉ

ⲡⲱⲏⲣⲉ ⲙ̄|ⲡⲣⲱⲙⲉ ⲁⲩⲓ ⲙⲛ̄
ⲧⲥⲟⲫⲓⲁ ⲧⲉⲩ|ⲥⲩⲛⲍⲩⲅⲟⲥ

First | Infinite Light that | I might reveal everything to you." | Again, his disciples said: [10] "Tell us clearly | how (it is that) they came down from the | invisibilities, | from the immortal (realm) to the world | that dies?" The perfect [15] Savior said:

"Son of | Man consented with Sophia, his

BG 102,3–17

ⲥⲙ ⲡⲉ|ⲥⲟⲩⲉⲓⲧ ⲛ̄ⲟⲩⲟⲩ̈ⲛ̄
ⲙⲡⲓⲁ [5]ⲡⲉⲣⲁⲛⲧⲟⲛ ⲭⲉ
ⲉⲉⲓⲛⲁ ⲧⲥⲁ|ⲃⲉ ⲧⲏⲩⲧⲛ̄ ⲉⲛⲁⲩ̈
ⲧⲏⲣⲟⲩ | ⲡⲁⲗⲓⲛ ⲡⲉⲭⲁⲩ ⲛⲥⲓ
ⲛⲉⲩ|ⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ ⲡⲉⲭ̅ⲥ̅
ⲙⲁ|ⲧⲥⲁⲃⲟⲛ ⲥⲛ̄ⲛ̄ ⲟⲩⲱⲛⲥ <ⲉⲃⲟⲗ
ⲭⲉ ⲡⲱⲥ> ⲉ[10]ⲃⲟⲗ ⲥⲛ̄ ⲛⲓⲁⲧⲟⲩⲱⲛⲥ
ⲛⲁ|ⲉⲓ ⲉⲧⲱⲟⲟⲡ ⲉⲁ<ⲩ>ⲉⲓ
ⲉⲡⲉ|ⲥⲏⲧ ⲉⲃⲟⲗ ⲥⲛ̄ ⲛⲓⲁⲧⲙⲟⲩ |
ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲧⲉ ⲱⲁⲩ|ⲙⲟⲩ
ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ ⲡⲧⲉⲗⲓ [15]ⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ
`ⲭⲉ´
ⲡⲱⲏⲣⲉ ⲙ̄|ⲡⲣⲱⲙⲉ ⲁⲩⲥⲩⲙⲫⲱⲛⲓ ⲙⲛ̄
| ⲧⲥⲟⲫⲓⲁ ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ |

| First Light of the [5] infinite that I might teach | you all these things." | Again, his disciples | said: "Christ, teach | us clearly <how> (it is) that [10] those who truly exist came down | from the invisibilities, | from the immortals, | to the world that | dies?" The perfect [15] Savior said: "Son of | Man consented with | Sophia, his consort

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SJC-III:

106,10 "clearly": "through a revelation" (K).

106,13 Corr.: third ⲁ for erased ⲟ.

106,14 MS has ⲩ (incorrect pronoun number; not emended by T–S).

SJC-BG:

102,4–5 MS has stroke over the second ⲛ (line 4), which rightly belongs over the following ⲙ.

Alt.: <ⲛ̄>ⲁⲡⲉⲣⲁⲛⲧⲟⲛ, "*infinite* light" (T–S sugg.).

102,11 MS has ⲫ, "*he* came down" (translation line 10) (emendation is T–S sugg.); unemended, "those who truly exist" would be in apposition to "the invisiblities."

NHC V 10,6–18

ⲁⲩ[ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ] | ⲛⲟⲩⲛⲟⲩ
ⲙ̄ⲫⲱⲥ[ⲧⲏⲣ ⲉⲩⲉ ⲛ̄ⲥⲟ]|ⲟⲩⲧⲥⲥ̀ⲓⲙⲉ·
ⲉⲧⲉ [ⲡⲉⲩⲣⲁⲛ ⲛ̄ⲥⲟ]|ⲟⲩⲧ
ⲱⲁⲩⲙⲟⲩ[ⲧⲉ ⲉⲣⲟⲩ ⲭ]ⲉ
ⲡ[ⲥⲱ][10]ⲧⲏⲣ ⲡⲓⲣⲉⲩⲭⲡⲟ ⲛ̄ⲧ[ⲉ
ⲛⲓⲧⲏⲣ]ⲟⲩ· | ⲡⲉⲩⲣⲁⲛ
ⲙ̄ⲙⲛ̄ⲧⲥⲥ̀ⲓ ⲙ̣[ⲉ ⲱⲁⲣⲉⲥ]ⲟ|ⲉⲓⲛⲉ ⲧ
ⲣⲁⲛ ⲉⲣⲟⲥ ⲭⲉ [ⲧⲡⲓⲥⲧⲓⲥ]
ⲧ̣ⲥ̣[ⲟ]|ⲫⲓⲁ·
ⲉⲧⲁⲡⲥⲱⲧⲏⲣ ⲟⲩⲛ ⲧ ⲙⲉⲧⲉ | ⲙⲛ̄
ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ ⲧⲡⲓⲥⲧⲓⲥ· [15]
ⲧⲥⲟⲫⲓⲁ· ⲁⲩⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ
ⲛ̄ⲛⲟⲩⲁ[ⲛ]|ⲥⲟⲟⲩ ⲙ̄ⲡⲛⲓⲕⲏ ⲉⲥⲉ
ⲛ̄ⲥⲟⲟⲩⲧ | ⲥⲥ̀ⲓⲙⲉ· ⲉⲧⲉ ⲛ̄ⲣⲁⲛ
ⲛ̄ⲧⲉ̣ⲩⲙⲛ̄ⲧ̣[ⲍⲟ]|ⲟⲩⲧ ⲛⲁⲓ ⲛⲉ·

he [revealed] | a great luminary,
[who is] androgynous (and) | whose
[male name] | is called
["Savior,] [10] Begetter of [All
Things"]. | Some call his
feminine | name "[Pistis] Sophia." |
Then when Savior consented with |
his consort, Pistis [15] Sophia, he
revealed | six spiritual beings, who
are androgynous, (and) | whose
masculine names | are these:

NHC III 81,23–82,12

ⲁⲩⲟⲩ|ⲱⲛⲍ ⲉⲃⲟⲗ ⲛ̄ⲟⲩⲛⲟⲩ
ⲛ̄ⲟⲩⲟⲉⲓⲛ
ⲛ̄ⲍⲟⲟⲩⲧ̣ [ⲥⲥⲓⲙⲉ · ⲡⲉⲩⲣ]ⲁⲛ [ⲡⲃ]
ⲙ̄ⲙⲛⲧ̀|ⲍⲟⲟⲩⲧ̀ ⲱⲁ<ⲩ>[ⲭⲟⲟⲥ
ⲉⲣⲟⲩ] ⲭ̣ⲉ ⲡⲥⲱ|ⲧⲏⲣ ⲡⲣⲉⲩⲭⲡⲉ
ⲛ̄ⲕⲁ ⲛ̣[ⲓ]ⲙ ⲡⲉⲩⲣⲁⲛ | ⲙ̄ⲙⲛ̄ⲧⲥⲥⲓⲙⲉ
ⲱⲁⲩⲭⲟⲟⲥ ⲉⲣⲟⲩ ⲭⲉ [5] ⲧⲥⲟⲫⲓⲁ
ⲡⲁⲛⲅⲉⲛⲉⲧⲓⲣⲁ ⲱⲁⲣⲉ|ⲍⲟⲉⲓⲛ
ⲭⲟⲟⲥ ⲉⲣⲟⲥ ⲭⲉ ⲧⲡⲓⲥⲧⲓⲥ
| ⲡⲥⲱⲧⲏⲣ ⲃⲉ ⲁⲩⲥⲩⲙⲫⲱⲛⲉⲓ ⲙⲛ̄ |
ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ ⲧⲡⲓⲥⲧⲓⲥ ⲥⲟⲫⲓⲁ |
ⲁⲩⲟⲩⲱⲛⲍ ⲛ̄ⲥⲟⲟⲩ
ⲙ̄ⲡⲛⲉⲩⲙⲁ [10]ⲧⲓⲕⲟⲛ ⲛ̄ⲍⲟⲟⲩⲧⲥⲥⲓⲙⲉ
ⲉⲡⲧⲩ|ⲡⲟⲥ ⲡⲉ ⲛ̄ⲛⲉⲧⲍⲁⲧⲉⲩⲍⲏ·
ⲛ̄ⲍⲟⲟⲩⲧ̀ | ⲛ̄ⲉⲩⲣⲁⲛ ⲛⲉ ⲛⲁⲓ

and | revealed a great androgynous
light.
[His] masculine name | is [called] [82]
"Savior, | Begetter of
All Things." His feminine name | is
called [5] "Sophia, All-
Begettress." Some | call her
"Pistis." | Then Savior consented
with | his consort, Pistis Sophia, |
and revealed six androgynous
spiritual beings [10] who are the type |
of those who preceded them. | Their
male names are these:

Eug-III:

82,1 T–S restores only ⲡⲉⲩⲣ].

82,2 MS has ⲩ̣. Alt. ⲱⲁⲣ[ⲉⲍⲟⲓⲛ ⲭⲟⲟⲩ ⲭ]ⲉ, "name [*is called*]" (?) (Tr; an unusual locution in the context; see lines 5 and 6). All that remains of ⲩ̣ is the lower part of the long vertical line, which would be compatible also with ⲣ or ⲧ.

NHC III 106,17–24

ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄|ⲟⲩⲛⲟϭ
ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲛ̄ϩⲟⲟⲩϯ | ⲥϩⲓⲙⲉ ·
ⲡⲉϥⲣⲁⲛ ⲛ̄ϩⲟⲟⲩϯ [20] ⲱⲁⲩⲙⲟⲩⲧⲉ
ⲉⲣⲟϥ ⲭⲉ ⲡⲥⲱ|ⲧⲏⲣ ⲡⲣⲉϥⲭⲡⲉ ⲛ̄ⲕⲁ
ⲛⲓⲙ · ⲡⲉϥ|ⲣⲁⲛ ⲛ̄ⲥϩⲓⲙⲉ ⲡⲉ
ⲡⲁⲛⲅⲉⲛⲉⲧⲓ|ⲣⲁ ⲥⲟⲫⲓⲁ
ⲱⲁⲣⲉϩⲟⲉⲓⲛ ⲙⲟⲩⲧⲉ | ⲉⲣⲟⲥ ⲭⲉ
ⲧⲡⲓⲥⲧⲓⲥ

BG 102,18–103,9

ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ {ϩ}ⲛ̄ⲛⲟⲩ|
[ⲛⲟϭ ⲛⲟⲩⲟⲉⲓⲛ] ⲛϩⲟⲩⲧ|[ⲥϩⲓⲙⲉ [p̄ⲗ̄]
ⲧⲉ]ϥⲙⲛ̄ⲧϩⲟ|ⲩⲧ ⲙⲉⲛ
ⲉⲱⲁⲩⲙⲟⲩ|ⲧⲉ ⲉⲣⲟⲥ ⲭⲉ ⲡⲥⲱⲧⲏⲣ
[5] ⲡⲣⲉϥⲭⲡⲟ ⲛ̄ⲅ̄ⲕⲁ ⲛⲓⲙ |
ⲧⲉϥⲙⲛ̄ⲧϩϯⲙⲉ ⲇⲉ ⲭⲉ | ⲥⲟⲫⲓⲁ
ⲡⲁⲛⲅⲉⲛⲏⲧⲉⲓ|ⲣⲁ ⲉⲧⲉ ⲱⲁⲣⲉϩⲟⲩⲓⲛ
ⲙⲟⲩ|ⲧⲉ ⲉⲣⲟⲥ ⲭⲉ ⲧⲡⲓⲥⲧⲓⲥ

| consort, and revealed | a great androgynous light. | His male name [20] is called 'Savior, | Begetter of All Things.' His | female name is 'All-Begettress Sophia.' | Some call her | 'Pistis.'

| and revealed a [great] androgynous [light]. | His maleness | is called | 'Savior, [5] Begetter of All Things'; | and his femaleness is called | 'Sophia, All-Begettress,' | whom some call | 'Pistis.' **[103]**

SJC-BG:

102,18 Not emended by T–S ("appeared *in*"). I had earlier thought it best not to emend [1975: 176, n.3], but the testimony of the other texts here, as well as the evidence of scribal carelessness elsewhere in BG, have persuaded me otherwise.

NHC V 10,18–11,4

ⲡⲱⲟⲣⲡ̄ ⲡⲉ ⲡ<ⲓ>ⲁ̣ⲧ|ϫⲡⲟ <ⲛ̄ⲉⲓⲱⲧ
ⲛ̄ⲛⲓ>ⲧⲏⲣⲟⲩ· ⲡⲙⲉⲩⲥⲛⲁⲩ [ⲡⲉ] 20
ⲡⲓϫⲡⲟ ⲉⲃⲟⲗ ⲙ̄ⲙⲟⲩ·
ⲡⲓⲙ̣[ⲉⲩⲱⲟⲙⲛ̄ⲧ] | ⲡⲉ ⲡⲏ
ⲉⲧⲁⲩ ϫ̣ⲡⲟⲩ[· ⲡⲙⲉⲩⲭⲧⲟ]|ⲟⲩ [ⲡⲉ]
ⲡⲓϫⲡ[ⲟ] ⲛ̄ⲧⲉ ⲡ[ⲱⲟⲣⲡ̄·] |
ⲡⲙ̣[ⲉⲩ]ⲧ̣ⲟⲩ [ⲡⲉ ⲡⲓϫⲡⲟ ⲧⲏⲣⲟ̄·
ⲡⲙⲉⲩ] | [ⲥⲟⲟⲩ] ⲡ[ⲉ 15±]
25[. . . .] ⲛⲓⲣ̣[ⲁⲛ
ⲛ̄ⲧⲉⲩⲙⲛ̄ⲧ̣ⲥⲩ̂ⲙⲉ] | [ⲛⲁⲓ ⲛⲉ·]
ⲧⲥ[ⲟⲩⲉⲓⲧⲉ ⲡⲉ 6±] |
(6± lines lacking)
[ⲓ̄ⲁ̄] [12±] . [10±] | [13±] ⲧ[ⲙⲉⲩⲧⲉ
ⲡⲉ] | [ⲧⲁⲅⲁⲡⲏ ⲧⲥⲟⲫ]ⲓ̣ⲁ·
ⲧ[ⲙⲉ]ⲩ̣[ⲥⲟ ⲡⲉ] | [ⲧⲡⲓⲥⲧⲓⲥ
ⲧ]ⲥⲟⲫⲓ[ⲁ·

first, "Unbegotten | <Father of> All Things"; second, 20 "Self-begotten"; [third,] | "Begotten"; [fourth,] | "Begotten of the [First";] | fifth, ["All-begotten"; sixth,] | [. . .] 25 [. . .] the [feminine names] | [are these: first, . . .] | (6± lines lacking)
[11] [. . .] | [. . . fifth,] | ["Love Sophia"; sixth,] | ["Pistis] Sophia."

NHC III 82,12–83,2

ⲡⲱⲟⲣⲡ̄ ⲡⲉ ⲡⲁ|ⲅⲉⲛⲛⲏⲧⲟⲥ
ⲡⲙⲉⲩⲥⲛⲁⲩ ⲡ̄ⲉ ⲡⲁⲩ|ⲧⲟⲅⲉⲛⲛⲏⲧⲟⲥ
ⲡⲙⲉⲩⲱⲟⲙⲛ̄ⲧ· 15 ⲡⲉ ⲡⲅⲉⲛⲉⲧⲱⲣ·
ⲡⲙⲉⲩϥⲧⲟⲟⲩ ⲡⲉ |
ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲱⲣ · ⲡⲙⲉⲩⲧ|ⲟⲩ
ⲡⲉ ⲡⲁⲛⲅⲉⲛⲉⲧⲱⲣ · ⲡⲙⲉⲩⲥⲟⲟⲩ |
ⲡⲉ ⲡⲁⲣⲭⲓⲅⲉⲛⲉⲧⲱⲣ · ⲛ̄ⲣⲁⲛ ϩⲱⲟⲩ |
ⲛ̄ⲛⲉⲩⲓⲟⲙⲉ ⲛⲉ ⲛⲁⲓ̈· ⲧⲱⲟⲣⲡ̄ ⲡⲉ 20
ⲡ̄ⲡⲁⲛⲥⲟⲫⲟⲥ ⲥⲟⲫⲓⲁ· ⲧⲙⲉⲩⲥⲛ̄ⲧⲉ
| ⲡⲉ ⲡⲁⲛⲙⲏⲧⲱⲣ· ⲥⲟⲫⲓⲁ·
ⲧⲙⲉⲩϣⲟ |ⲙ̄ⲧⲉ ⲡⲉ ⲡⲁⲛⲅⲉⲛⲉⲧⲓⲣⲁ
ⲥⲟⲫⲓⲁ·
| ⲧⲙⲉⲩϩⲧⲟⲉ ⲡⲉ
ⲧⲉⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲓ |ⲣⲁ ⲥⲟⲫⲓⲁ·
ⲧⲙⲉⲩⲧⲉ ⲧⲉ ⲧⲁⲅⲁⲡⲏ ⲥⲟ
ⲫⲓⲁ· ⲧⲙ̣[ⲉⲩⲥⲥⲟⲉ ⲧⲉ ⲧⲡ]ⲓ̣ⲥⲧⲓⲥ [ⲡⲅ]
ⲥⲟ|ⲫⲓⲁ ·

first, "Unbegotten"; | second, "Self- | begotten"; third, 15 "Begetter"; fourth, | "First Begetter"; fifth, | "All-Begetter"; sixth, | "Arch-Begetter." Also the names | of the females are these: first, 20 "All-wise Sophia"; second, | "All-Mother Sophia"; third, | "All-Begettress Sophia"; | fourth, "First Begettress | Sophia"; fifth, "Love Sophia"; [sixth], "Pistis Sophia." **[83]**

Eug-V:

10,19 For restoration, see V 3,4.

NHC III BG

NHC V 11,4–19	NHC III 83,2–10
ⲟ]ⲩⲛ̄ⲧⲁⲩ [5] [ⲇⲉ ⲛ̄ⲥⲉⲛⲕⲉⲣ]ⲁⲛ· ⲛ[ⲏ	
ⲉ]ⲧⲁⲓⲧⲁⲁⲩ | [ⲛⲏⲧⲛ̄ ⲛ̄ⲱⲟⲣⲡ̄·	
ⲉ]ⲃⲟⲗ ⲇⲉ ⲥⲙ̄ ⲡⲓⲧ ⲙⲉ|[ⲧⲉ ⲛ̄ⲧⲁⲩ]	ⲉⲃ[ⲟⲗ ⲥⲛ̄ ⲧⲉ]ⲩⲥⲩⲛⲫⲱⲛⲏ|ⲥⲓⲥ
ⲉⲧⲁⲩⲣ̄ ⲱⲟⲣⲡ̄ ⲛ̄ⲭⲟⲟⲩ· |	ⲛ̄ⲧⲁⲉⲓⲣ ⲱⲣ̄ⲡ̄ ⲛ̄ⲭⲟⲟⲩ ⲁⲩⲟⲩ|ⲱⲛⲥ
[ⲁⲩⲟⲩⲱⲛⲥ̄] ⲉⲃⲟⲗ ⲛ̄ⲇⲓ	ⲥⲛ̄ ⲛⲁⲓⲱⲛ ⲉⲧⲕⲏ ⲉⲥⲣⲁⲓ̈ ⲛ̄ⲇⲓ [5]
ⲥⲉⲛⲉⲛⲛⲟⲓⲁ | [ⲥⲛ̄ ⲥⲉⲛⲉⲱⲛ] ⲉⲁⲩⲣ̄	ⲛ̄ⲉⲛⲛⲟⲓⲁ· ⲉⲃⲟⲗ ⲥⲛ̄ <ⲛ̄>ⲉⲛⲛⲟⲓⲁ
ⲱⲟⲣⲡ̄ ⲛ̄ⲭⲟⲟⲩ [10] ⲉⲃⲟ[ⲗ ⲇⲉ ⲥⲛ̄]	ⲛⲉⲛ|ⲑⲩⲙⲏⲥⲓⲥ ⲉⲃⲟⲗ ⲥⲛ̄
ⲛⲓⲉⲛⲛⲟⲓⲁ ⲛⲓⲙⲉⲉⲩ ⲉ· | ⲉ[ⲃⲟⲗ ⲇⲉ	ⲛⲉⲛⲑⲩⲙⲏⲥⲓⲥ | ⲛⲉⲫⲣⲟⲛⲏⲥⲓⲥ
ⲥⲛ̄] ⲛⲓⲙⲉⲉⲩⲉ ⲛⲓⲥⲃⲟⲟⲩⲉ· | ⲉⲃ[ⲟⲗ	ⲉⲃⲟⲗ ⲥⲛ̄ ⲛⲉⲫⲣⲟⲛⲏ|ⲥⲓⲥ
ⲇⲉ ⲥⲛ̄] ⲛⲓⲥⲃⲟⲟⲩⲉ ⲛⲓⲱⲟⲭⲛⲉ· |	ⲛ̄ⲗⲟⲅⲓⲥⲙⲟⲥ· ⲉⲃⲟⲗ ⲥⲛ̄
ⲉⲃⲟⲗ ⲇⲉ ⲥⲛ̄ ⲛⲓⲱⲟⲭⲛⲉ ⲛⲓⲟⲩⲱⲱ·	ⲛ̄ⲗⲟⲅⲓ|ⲥⲙⲟⲥ ⲛⲉⲑⲉⲗⲏⲥⲓⲥ· ⲉⲃⲟⲗ
| ⲉⲃⲟⲗ ⲇⲉ ⲥⲛ̄ ⲛⲓⲟⲩⲱⲱ ⲛⲉ	ⲥⲛ̄ ⲛⲉ[10]ⲑⲉⲗⲏⲥⲓⲥ ⲛ̄ⲗⲟⲅⲟⲥ·
ⲛⲓⲱⲁⲭ ⲉ·	
[15] ⲟⲩⲛ̄ⲧⲁⲩ ⲇⲉ ⲛ̄ⲥⲉⲛⲕⲉⲣⲁⲛ·	
ⲛⲓⲉⲛ|ⲛⲟⲓⲁ ⲇⲉ ⲱⲁⲩⲙⲟⲩⲧⲉ	
ⲉⲣⲟⲟⲩ ⲭⲉ | ⲛ̣ⲓⲛⲟⲩⲧⲉ· ⲛⲓⲙⲉⲉⲩ ⲉ	
ⲇⲉ ⲭⲉ ⲛⲓ|[ⲭⲟ]ⲉⲓⲥ· ⲛⲓⲥⲃⲱ ⲛⲉ	
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ· | ⲛ̣ⲓⲱⲟ̣ ⲭⲛⲉ ⲛⲉ	

[And] they have [5] [other names, which] I gave | [you earlier.]
Now from the consent | [of those] who have just been mentioned, | thoughts [appeared] | [in aeons] that were mentioned earlier. [10] [And from] thoughts, thinkings; | [and from] thinkings, teachings; | [and from] teachings, counsels; | and from counsels, wills; | and from wills are words.
[15] Now they have other names. Thoughts | are called | "gods"; thinkings, | "lords"; teachings are "angels"; | counsels are

[From the] consenting	of those I have just mentioned, thoughts appeared	in the aeons that exist. [5] From thoughts, reflectings;	from reflectings,	considerings; from considerings,	rationalities; from rationalities,	wills; from [10] wills, words.

Eug-III:

83,3–4 K omits "in" and incorrectly makes "aeons" the subject of "appeared" (followed by Tr).

83,5 Not emended by Tr, although his translation reflects the above emendation (so also K's translation). My translation omits the articles here and elsewhere in the list because it appears that inclusive collectivities are referred to.

NHC III BG

NHC V 11,19–25	NHC III 83,10–16
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ· † ⲛⲓⲟⲩ [20] [ⲱⲱ ⲛ]ⲉ	
ⲛⲓⲱⲁⲭⲉ· †	
†ⲁⲛⲙⲛ̄†<ⲥⲛⲟⲟⲩⲥ> ⲓⲃ̄ | [ⲇⲉ] ⲛ̣ⲧⲉ	ⲧⲙⲛ̄ⲧⲥ̄ⲛⲟⲟⲩⲥ | ⲥⲉ ⲛ̄ⲥⲟⲙ
ⲛⲓⲥⲟⲙ ⲉⲧⲉ ⲁⲩⲣ̄ ⲱⲟ|[ⲣⲡ̄	ⲛ̄ⲧⲁⲉⲓⲣ̄ ⲱⲣ̄ⲡ ⲛ̄ⲭⲟⲟⲩ |
ⲛ̄]ⲭ̣[ⲟⲟ]ⲩ ⲉⲧⲁⲩⲉⲓⲣⲉ ⲛ̄ⲛⲟⲩ̣† |	ⲁⲩⲥⲩⲙⲫⲱⲛⲉⲓ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲟⲩ |
[ⲙⲉⲧ]ⲉ· ⲁⲩⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ	ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄ⲥⲓ ⲛ̄ϩⲟⲟⲩⲧ
ⲛ̣ⲛⲟⲩⲁⲛ|[ⲥⲟ ⲛ̄ⲥⲟⲙ ⲙ̄ⲡⲛ̄]ⲓⲕⲏ	<ϛ̄ ϛ̄> | ⲛⲉϩⲓⲟⲙⲉ <ϛ̄ ϛ̄>· ϩⲱⲥⲧⲉ
ⲧⲟ̣ⲩⲉ̣[ⲓ] ⲧⲟⲩⲉ̣[ⲓ] [25] [ⲙ̄]ⲙⲟⲟⲩ̣	ⲛ̄ⲥⲉⲣ̄ ⲱⲩⲉ [15]ⲥⲛⲟⲟⲩⲥ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ·
ⲛ̄ⲑⲉ ⲉⲧ[ⲉ ⲛⲏ] ⲙ̄ⲙ[ⲛ̄ⲧϩⲟⲟⲩⲧ†] |	ⲧⲉⲱⲩⲉⲥⲛⲟ |ⲟⲩⲥ ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
"angels"; † [wills] [20] [are] "words." †	
[Now] when the | twelve powers	Then the twelve | powers, whom I
who have [just] | been [discussed]	just discussed, | consented with each
achieved | [consent], each (pair)	other. | <Six> males (each) (and)
revealed | [six spiritual powers]. [25]	<six> females (each) were revealed,
Just as [the masculine (off-spring)]	| so that there are seventy- [15] two
	powers. Each one of the seventy-
	two | revealed

Eug-V:

11,19–20 Some text has apparently dropped out: ⲛⲓⲱⲁⲭⲉ , "words," is not another name (11,15).

11,20 The numeral at the end of the line following the written number is probably a scribal gloss, similar to those in *Apoc. Adam* (V,5) 80,9; 81,14; 82,4; 82,10. Apparently interest in the gloss led the final copyist to overlook the second half of the number.

11,23 Third letter after lacuna: see Emmel, 1979: 184.

Second superlinear stroke is in lacuna.

11,24 Emmel reconstructs]ⲡ̣ⲛ̣[ⲁⲧ]ⲓ̣ⲕⲏ (1979: 184). An examination of the photographs leaves me unconvinced of any ink traces before ⲓ̣ⲕⲏ; moreover the abbreviation Emmel employs for πνευματική differs from that used in the one other place in the codex where the word is found: 10,16.

11,25 Second and fifth letters after first lacuna: see Emmel, 1979: 184.

Eug-III:

83,13–14 MS has, in each case, ⲥ̄ ⲥ̄. Since ⲥ̄ is the numeral for 200, it is inappropriate in the context. At some point in the transmission of the text stigmas (ϛ) were apparently mistaken for sigmas (ⲥ). Not emended by Tr, although his translation reflects an emendation (so also K).

Corr.: second ⲥ̄ (line 13) for erased ϩⲓⲙⲉ .

NHC III BG

NHC V 11,26–12,4	NHC III 83,16–20
[ⲛ̄]ⲧⲉ ⲛⲉⲩⲥⲟⲟ[ⲩ· ⲉⲩⲉ] ⲛ̄ⲥⲟⲟⲩ	ⲛ̄ⲇⲓ ⲧⲟⲩⲉⲓ ⲧⲟⲩ|ⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲧⲟⲩ
ⲥⲟ[ⲟⲩ·] | [ⲍⲱ]ⲥⲧⲉ ⲛ̣[ⲏ ⲉⲧ]ⲯⲱⲡⲉ	ⲙ̄ⲡⲛⲉⲩⲙⲁⲧⲓ|ⲕⲟⲛ
ⲛ̄ⲍ[ⲓⲟⲙⲉ ⲙ̄]|[ⲡⲛ̄]ⲁ̣· ⲉⲩ[ⲉ	ⲉⲧⲉ ⲛⲁⲓ̈ ⲛⲉ ⲧⲱⲙ̄ⲧⲱⲩⲉⲥⲉ
ⲛ̄ⲥⲟ]ⲥ[ⲟ· ⲁⲩⲱ ⲛⲁⲓ̈ ⲉⲧ]|ⲉ	ⲛ̄|ⲇⲩⲛⲁⲙⲓⲥ ⲡⲉⲩⲍⲱⲧⲣ̄ ⲑⲏⲣⲟⲩ ⲡⲉ
ⲛⲓⲁ [ⲛⲱⲩⲫⲉⲥⲛⲟⲟⲩⲥ ⲛ̄ⲧⲉ	[20] ⲡⲟⲩⲱⲱⲩ·
ⲛⲓⲁ]ⲩⲛ[30]ⲁⲙⲓⲥ ⲛⲉ ⲁⲩⲟⲩⲱⲛⲍ̄	
ⲉⲃⲟⲗ 6±]	
(2± lines lacking)	
[ⲓⲃ̄] [. ⲛⲓⲁⲛⲱⲙ]ⲛ̄ⲧⲯ̣[ⲉⲥⲉ· ⲡⲉⲩⲍⲱⲧⲣ̄	
ⲡⲉ] | [ⲡⲓⲟ ⲩⲱⲱⲩ	
ⲙ̄ⲡⲓ]ⲱⲧ· ⲫ̣[ⲏ ⲉⲧⲁⲫⲟⲩⲟⲛⲍⲟⲩ] |	
ⲭⲉ ⲉⲩ[ⲉⲯ]ⲱⲡⲉ [ⲛ̄ⲍⲉⲛⲧⲩⲡⲟⲥ ·] |	
ⲡⲓⲣⲱⲙ [ⲉ ⲥ]ⲉ ⲛ̄ⲛ[ⲁⲧⲙⲟⲩ	ⲡⲁⲑⲁⲛⲁⲧⲟⲥ ⲥⲉ ⲛ̄ⲣⲱⲙⲉ |
| of the six (pairs) of them [are] six each, | so [those who] are [female] | [spirits are six each. And these] | [seventy-two] [30] [powers revealed . . .] | (2± lines lacking)	| five spiritual (powers), | which (together) are the three hundred sixty | powers. The union of them all is [20] the will.
[12] [. . . the three hundred sixty. Their union is] | [the will of the Father, who revealed them] | that they might become [types.] | [Therefore our aeon]	Therefore our aeon came to be as the type

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Eug-V:

11,26 Third letter after first lacuna: see Emmel, 1979: 184.

11,27 ⲯ: see Emmel, 1979: 184. Emmel reconstructs ⲉ̣ immediately after the first lacuna, but all that is visible is the top of the curve. Since a middle stroke, which usually extends to the right of the upper curve, is not visible, the more likely reconstruction is ⲥ.

12,1 First superlinear stroke is in lacuna.

12,2 See endnote 7.

Eug-III:

83,20 "will": see endnote 7.

NHC III BG

NHC V 12,4–12	NHC III 83,21–84,4	
ⲁⲡⲉⲛⲉⲱⲛ] [5] ⲱⲱⲡⲉ ⲙ̄ⲡⲉⲩⲧ[ⲩⲡⲟⲥ· ⲡⲓⲭⲣⲟⲛⲟⲥ] | ⲇⲉ ⲉⲧⲁⲩⲱⲱⲡⲉ ⲛ̄ⲟ[ⲩⲧⲩⲡⲟⲥ ⲛ̄]|ⲧⲉ ⲡⲓⲱⲟⲣⲡ̅ ⲛ̄ⲭⲡⲟ ⲛ̣[ⲧⲉⲩ ⲛ̄ⲱⲏⲣⲉ·] | ϯⲣⲟⲙⲡⲉ ⲇⲉ ⲁⲥⲱ[ⲱⲡⲉ ⲛ̄ⲟⲩⲧⲩⲡⲟⲥ] | ⲛ̄ⲧⲉ ⲡⲥ̅ⲣ̅· ⲡⲓⲙⲛ̄ϯ[ⲥⲛⲟⲟⲩ]ⲥ ⲇⲉ [10] ⲛ̄ⲛⲉⲃⲟϯ. ⲁⲩⲱⲱⲡ[ⲉ ⲛ̄ⲟⲩⲧⲩⲡ]ⲟⲥ | ⲛ̄ⲧⲉ ϯⲙⲛ̄ϯⲥⲛⲟⲟⲩ[ⲥ ⲛ̄ⲑⲟⲙ ⲉⲧ]ⲁⲩ|ⲟⲩ ⲱⲛⲍ̄ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲥ̅ⲣ̅· ⲛⲓⲁⲫⲅⲉⲗⲟⲥ |	ⲁⲩⲱⲱⲡⲉ ⲛⲁⲩ ⲛ̄ⲧⲩⲡⲟⲥ ⲛ̄ⲑⲓ ⲡⲉⲛ|ⲁⲓⲱⲛ· ⲡⲉⲭⲣⲟⲛⲟⲥ ⲁⲩⲱⲱⲡⲉ ⲛ̄|ⲧⲩⲡⲟⲥ ⲙ̄ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲱⲣ ⲡⲉⲩⲱⲏⲣ[ⲉ· ⲧⲉⲣⲟⲙⲡⲉ ⲁ]ⲥⲱⲱⲡⲉ [ⲡⲇ] ⲛ̄|ⲧⲩⲡⲟⲥ ⲙ̄ⲡ[ⲥⲱⲧⲏⲣ· ⲡⲙⲛ̄]ϯⲥⲛⲟ|ⲟⲩⲥ ⲛ̄ⲉⲃⲟϯ ⲁⲩⲱⲱⲡⲉ ⲛ̄ⲧⲩⲡⲟⲥ | ⲛ̄ⲧⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲑⲟⲙ·	
came to be [5] as the [type] of [Immortal] Man. [Time] | came to be as the [type of] | [his] first-begotten [son.] | The year [came to be as the type] | of Savior. The twelve [10] months came to be [as the type] | of the twelve [powers who] | appeared from Savior. They are	| of Immortal Man. | Time came to be as | the type of First Begetter, his son. [The year] came to be as | the type of [Savior. The] twelve | months came to be as the type | of	[84]

Eug-V:

12,5 Superlinear stroke is in lacuna.

12,6 First superlinear stroke is in lacuna.

12,10 Low dot may indicate word separation (see 8,7 and 8,16).

12,12 Third superlinear stroke is in lacuna.

Eug-III:

83,21–22 K unaccountably does not translate the possessive article ⲡⲉⲛ- ("our"), leaving instead a lacuna indicator. He also incorrectly makes "the immortal Man" the subject of the sentence.

84,1 ⲁⲩⲱ]ⲱⲡⲉ (Tr—incorrectly restored).

[ⲧⲉⲣⲟⲙⲡⲉ], ["the year"]: ["the all-begetter"] (ⲡⲁⲛⲅⲉⲛⲉⲧⲱⲣ) (K) (too long for the lacuna).

84,2 "savior": not restored by K.

84,3 Corr.: ⲧⲩⲡⲟⲥ for ⲧⲟⲡⲟⲥ (erasure).

MS has the second superlinear stroke in lacuna.

NHC III BG

NHC V 12,13–21

ⲛⲉ ⲡⲓⲱⲙⲛ̄ ⲧⲱⲉⲥⲉ ⲛ̄ⲍⲟⲟⲩ ⲛ̄ⲧⲉ |
ⲧⲉⲣⲟⲙⲡⲉ· ⲁⲩⲱⲱⲡⲉ
ⲛ̄ⲟⲩⲧⲩ [15]ⲡⲟⲥ ⲛ̄ⲧⲉ ⲧⲱⲙⲛ̄ⲧⲱⲉⲥⲉ
ⲛ̄ⲥⲟⲙ | ⲉⲧⲁⲩⲟⲩⲱⲛⲍ̄ ⲉⲃⲟⲗ ⲥⲙ̄
ⲡⲥⲱⲧⲏⲣ· | ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ
ⲉⲧⲁⲩⲱⲱⲡⲉ ⲉⲃ̣[ⲟⲗ] | ⲥⲛ̄ ⲛⲁⲓ̈ ⲉⲩⲉ
ⲛ̄ⲛⲁⲧⲧ ⲏⲡⲉ ⲉⲣⲟⲟⲩ[·] | ⲁⲩⲱⲱⲡⲉ
ⲛ̄ⲟⲩⲧⲩⲡⲟⲥ ⲛ̄ⲧⲁ[ⲩ] [20] ⲛ̄ⲥⲓ
ⲛⲓⲍⲟⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲟⲩⲛⲟⲩ ⲙ[ⲛ̄] |
ⲛⲉⲩⲥⲟⲩⲥⲟⲩ·

NHC III 84,4–11

ⲡⲱⲙⲧ [5]{ⲧ}ⲱⲉⲥⲉ ⲛ̄ⲧⲛ̄
ⲧⲉⲣⲟⲙ<ⲡ>ⲉ ⲛ̄ⲍⲟⲟⲩ ⲛ̄|ⲧⲁⲩⲱⲱⲡⲉ
ⲛ̄ⲧⲩⲡⲟⲥ ⲛ̄ⲧⲱⲙ̄ⲧⲱⲉ|ⲥⲉ ⲛ̄ⲥⲟⲙ·
ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲩⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ | ⲥⲙ̄
ⲡⲥⲱⲧⲏⲣ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲁⲩ|ⲱⲱⲡⲉ
ⲉⲃⲟⲗ ⲥⲛ̄ ⲛⲁⲓ̈ ⲉⲧⲉ ⲙⲛ̄ ⲏⲡⲉ [10]
ⲉⲣⲟⲟⲩ ⲁⲩⲱⲱⲡⲉ ⲛⲁⲩ ⲛ̄ⲧⲩⲡⲟⲥ |
ⲛ̄ⲥⲓ ⲛⲉⲩⲛⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲩⲥⲟⲩⲥⲟⲩ

| the angels. The three hundred sixty days of | the year came to be as the type [15] of the three hundred sixty powers | who appeared from Savior. | The days with their hours and | moments came to be as the type of | the angels who came from [20] them (the three hundred sixty powers), since | they are numberless.

the twelve powers. The three [5] hundred sixty days of the year | came to be as the type of the three hundred | sixty powers who appeared | from Savior. Their hours | and moments came to be as the [10] type of the angels who came | from them (the three hundred sixty powers) (and) who are without number.

Eug-V:

12,13 The absence of punctuation after ⲛⲉ may indicate that ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉ, "They are the angels," is a gloss (see par.), or it may mean that the scribe intended the rendering "The angels are the three hundred sixty days of the year. They came to be. . . ."

Eug-III:

84,5 MS has ⲧⲉⲣⲟⲙⲧⲉ. Tr emends this word but lacks the initial emendation.

NHC III 106,24–107,5 BG 103,10–17

ⲛⲉⲧⲛⲏⲟⲩ [25] ⲧⲏⲣⲟⲩ ⲉⲣⲟⲩⲛ
ⲉⲡⲕⲟⲥⲙⲟⲥ ⲛ̄
PZ ⲑⲉ ⲛ̄ⲟⲩⲧⲁ†ⲗⲉ ⲉⲃⲟⲗ ⲣⲙ̄
ⲡⲟⲩⲟⲉⲓⲛ | ⲉⲃⲟⲗ ⲣⲓⲧⲟⲟ ⲧⲫ̄ ⲙ̄ⲡⲁⲓ̈
ⲉⲩⲧⲛ̄ⲛⲟ|ⲟⲩ ⲙ̄ⲙⲟⲟⲩ ⲉⲡⲕⲟⲥⲙⲟⲥ
ⲙ̄ⲡⲡⲁⲛ|ⲧⲟⲕⲣⲁⲧⲱⲣ· ⲭⲉ ⲉⲩⲉⲣⲁⲣⲏⲣ
ⲉⲣⲟⲟⲩ [5] ⲉⲃⲟⲗ ⲣⲓⲧⲟⲟ ⲧⲫ̄· ⲁⲩⲱ

[10] ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲏⲩ ⲉⲡ|ⲕⲟⲥⲙⲟⲥ
ⲁⲩⲧⲛ̄ⲛⲟⲟⲩ|ⲥⲉ ⲉⲃⲟⲗ ⲣⲓ̈ⲧⲙ̄ ⲡⲁⲉⲓ
| ⲛ̄ⲑⲉ ⲛ̄ⲛⲟⲩⲧⲁ†ⲗⲉ ⲉⲃⲟⲗ | ⲣⲙ
ⲡⲟⲩⲟⲓ̈ⲛ ⲉⲡⲕⲟⲥⲙⲟⲥ [15]
ⲙⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ †ⲉⲁ|ⲣⲉⲣ ⲉⲣⲟⲩ
ⲉⲃⲟⲗ ⲣⲓ̈ⲧⲟⲟⲧⲩ † | ⲁⲩⲱ

All who come [25] into the world, like
107 a drop from the Light, | are sent by
him | to the world of Almighty, |
that they might be guarded [5] by him.
And the

[10] All who come into the | world
have been sent | by him, | like a drop
| from the Light, to the world [15] of
Almighty, | † to guard it by him. †
| And the

SJC-III:

107,1 Corr.: second ⲗ for erased ⲣ; ⲣ for erased letter.

NHC V NHC III

NHC III 107,5–14

ⲁⲡⲥⲱⲛⲍ ⲛ̄|ⲧⲉⲩⲃ̄ⲱⲉ ⲙⲟⲣⲫ̄· ⲥⲙ̄
ⲡⲉⲧⲉⲍⲛⲉⲥ· | ⲛ̄ⲧⲥⲟⲫⲓⲁ ⲭⲉ
ⲉⲣⲉⲡⲍⲱⲃ <ⲛⲁⲟⲩⲱⲛⲍ> ⲉⲃⲟⲗ
ⲥⲓ|ⲧⲟⲟⲧⲫ̄ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ̄
ⲛ̄ⲧⲙ̄ⲛ<ⲧ>|ⲥⲏⲕⲉ ⲉⲧⲃⲉ
ⲧⲉⲩⲙⲛ̄ⲧⲭⲁⲥⲓ ⲥⲏⲧ [10] ⲙⲛ̄
ⲧⲉⲩⲙⲛ̄ⲧⲃ̄ⲗⲗⲉ· ⲙⲛ̄
ⲧⲙⲛⲧⲁ|ⲧⲥⲟⲟⲩⲛ ⲭⲉ ⲁ<ⲩ>† ⲣⲁⲛ
ⲉⲣⲟⲩ· ⲁⲛⲟⲕ | ⲇⲉ ⲛ̄ⲧⲁⲉⲓⲉ͡ⲓ ⲉⲃⲟⲗ
ⲥⲛ̄ ⲛ̄ⲧⲟⲡⲟⲥ ⲙ̄|[ⲡ]ⲫⲁⲣⲉ· ⲥⲙ̄
ⲡⲉⲧⲉⲍⲛⲉⲩ ⲙ̄ⲡⲓⲛⲟⲩ | [ⲛ̄ⲟ]ⲩⲟⲉⲓⲛ
ⲛ̄ⲧⲁⲍⲉ͡ⲓ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲥⲱⲛⲍ

bond of | his forgetfulness bound him by the will | of Sophia, that the matter might be <revealed> through it | to the whole world in poverty | concerning his (Almighty's) arrogance [10] and blindness and | the ignorance that he was named. But I | came from the places | above by the will of the great | Light, (I) who escaped from that bond;

BG 103,17–104,11

ⲧⲙ̄ⲣⲣⲉ ⲛ̄ⲧⲉⲩⲃ̄ⲱⲉ | ⲁⲥⲙⲟⲣⲩ ⲥⲙ
ⲡⲟⲩⲱⲱⲉ ⲛ̄
ⲧⲥⲟⲫⲓⲁ [ⲭⲉⲕⲁⲁⲥ ⲉⲣⲉⲡⲓ]|ⲥⲱⲃ [ⲣⲁ]
ⲛⲁⲟⲩ[ⲱⲛⲍ ⲉⲃⲟⲗ ⲙ]|ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲩ ⲥⲛ ⲧⲙ̣[ⲛⲧ]|ⲥⲏⲕⲉ ⲉⲧⲃⲉ
ⲧⲉⲩⲙⲛ̄ⲧⲭⲁ[5]ⲥⲓ ⲥⲏⲧ ⲙⲛ̄
ⲧⲉⲩⲙⲛ̄ⲧⲃⲗ̄ⲗⲉ | ⲙⲛ̄
ⲧⲉⲩⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ ⲭⲉ | ⲁⲩ† ⲣⲁⲛ
ⲉⲣⲟⲩ ⲁⲛⲟⲕ ⲇⲉ | ⲁⲓ͡ⲉⲓ ⲉⲃⲟⲗ ⲥⲛ
ⲛ̄ⲧⲟⲡⲟⲥ | ⲛⲧⲡⲉ ⲥⲣⲁⲓ ⲥⲙ ⲡⲟⲩⲱⲱ
ⲙ̄ [10]ⲡⲛⲟⲩ ⲛⲟⲩⲟⲓⲛ ⲁⲓ̄ⲃⲱⲗ
ⲙ̄|ⲡⲥⲱⲛ<ⲥ> ⲉⲧⲙ̄ⲙⲁⲩ

fetter of his forgetfulness | bound him by the will of Sophia, [so that the] | matter might be revealed [to] | the whole world in poverty | concerning his (Almighty's) arrogance [5] and blindness | and his ignorance that | he was named. But I | came from the places | above by the will of [10] the great Light; I have loosed | that <bond>; **[104]**

SJC-III:

107,6 Corr.: second ⲥ for erased ⲛ.

107,7 So emended by T–S (in translation only) & K.

107,8 "in poverty": "as poverty" (K).

107,9 "concerning": "because of" (K).

107,11 MS has ⲩ (active rather than passive: "*he* gave himself a name"; not emended by T–S or K). For the significance of a deity's being named, see 94,21–24, and parr.

107,13 T–S restores [ⲡⲥ].

107,14 "who": "which" (K) (great light? will?).

SJC-BG:

104,4 "concerning": "because of" (T–S).

104,6–7 See III 107, 11n.

104,11 MS has ⲧ, "that *creation*" (not emended by T–S).

N.B. the stroke rather than the expected dieresis in the last word; see also 115,11 and 123,16.

NHC V NHC III

NHC III 107,15–22

15 [ϵτ]ⲙ̣ⲙⲁⲩ ⲁⲉⲓⲥⲱⲗⲡ̀ ⲙ̄ⲫⲱⲃ
ⲛ̄ⲛ̄|[ⲥ]ⲟⲟⲛⲉ ⲁⲉⲓⲧⲟⲩⲛⲟⲥϥ̄
ϫⲉⲕⲁⲁⲥ ⲉϥ|ⲛⲁ† ⲕⲁⲣⲡⲟⲥ
ⲉⲛⲁⲱⲱϥ ⲉⲃⲟⲗ | [ϩ]ⲓ ⲧⲟⲟⲧ̀ ⲛ̄ⲑⲓ
ⲡⲓⲧⲁ̄ †ⲗⲉ ⲉⲧⲙ̄ⲙⲁⲩ |
ⲡⲉⲛⲧⲁⲩⲧⲛ̄ⲛⲟⲟⲩϥ ϩⲓⲧⲛ̄ ⲧⲥⲟⲫⲓⲁ
20 ⲉϥⲉϫⲱⲕ ⲉⲃⲟⲗ ⲁⲩⲱ
ⲛ̄ⲛⲉϥⲱⲱⲱⲧ | ⲑⲉ· ⲁⲗⲗⲁ
ⲉⲩⲛⲁⲛⲟϩ <ⲃ>ϥ ⲉⲃⲟⲗ ϩⲓⲧⲟ |ⲟⲧ̀
ⲡⲛⲟⲑ ⲛ̄ⲥⲱⲧⲏⲣ ϫⲉ

15 I have cut off the work of the | robbers; I have wakened that drop | that was sent from Sophia, | that it | might bear much fruit 20 through me and be perfected and not again be | defective but be <joined> through | me, the Great Savior, that

BG 104,12–105,4

ⲁ̄ⲥⲱⲗⲡ | ⲙⲫⲱⲃ ⲙ̄ⲡⲙ̄ⲣⲁⲟⲩ
ⲛ̄ⲥⲟⲛⲉ | ⲁ̈ⲧⲟⲩⲛⲟⲥϥ ϫⲉⲕⲁⲁⲥ
ⲉϥⲉ|† ⲕⲁⲣⲡⲟⲥ ⲉⲛⲁⲱⲱϥ ⲉⲃⲟⲗ 15
ϩⲓ̈ⲧⲟⲧ ⲛⲑⲓ †ⲧⲁ̄†ⲗⲉ ⲉⲧⲙ̄|ⲙⲁⲩ
ⲧⲁⲓ̈ ⲛⲧⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲥ | ⲉⲃⲟⲗ
ϩⲓ̈ⲧⲟⲟⲧⲥ ⲛ̄ⲧⲥⲟⲫⲓ |ⲁ ⲛⲥ̄ϫⲱⲕ
ⲛⲥ̄ⲧⲙⲱⲱⲡⲉ
ⲑⲉ [ⲛ̄]ⲱⲧⲁ ⲁⲗⲗⲁ ⲉⲩⲉⲛⲁ|ϩⲃⲉⲥ [ⲣⲛ̄ⲉ]
ⲉⲃⲟⲗ ϩⲓ̈ⲧⲟⲟⲧ ⲁ|ⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲑ
ⲛⲥⲱⲧⲏⲣ | ϫⲉⲕⲁⲁⲥ

I have cut off | the work of the robber tomb; | I have wakened that drop | that was sent 15 from Sophia, | that it | might bear much fruit | through me and be perfected and not again become defective but be joined | through me—I | am the Great Savior— | that [105]

SJC-III:

107,15 MS has first superlinear stroke in lacuna.

"cut off": "revealed" (K, apparently translating ϭⲱⲗⲡ instead of ⲥⲱⲗⲡ).

107,18 Regarding the gender of ⲧⲁ̄†ⲗⲉ, see BG 104,13–105,2n. and Till's endnote (T–S: 328).

107,21 Not emended by T–S or K ("be separated"). T–S takes the word to refer to separation from material bonds. ⲛⲟϩ≠ is unattested elsewhere as stat. pron. of ⲛⲟⲩϩⲉ, "separate." In view of the BG par. it seems, therefore, more likely that ⲛⲟϩ≠ should be emended as above. See BG 105,1–2n.

SJC-BG:

104,13–105,2 N.B., the pronouns referring to ⲧⲗ†ⲗⲉ are masc., preceding its occurrence, and fem. following it. T–S suggests that the scribe copied his *Vorlage* until he came to the noun, which he took to be fem. (it occurs as either masc. or fem.). Subsequent pronouns therefore were changed (T–S: 328).

105,1–2 "be joined": less likely, "be fertilized" (T–S). T–S takes the verb to be different from, although similar in appearance to, ⲛⲟⲩϩⲃ, "to yoke, be joined" (Crum: 243a). Crum also makes this distinction but expresses his uncertainty (243b). For the transitive use of ⲛⲟⲩϩⲃ (2), meaning "to fertilize," Crum cites only the instance here, the grammatical object of which he mistakenly takes to be a female personage. For the concept of joining, see 122,5–123,1.

NHC V NHC III

NHC III 107,22–108,12

ερεπεч|εοογ ναογωνς εβολ·
χεκαας | εγνατμαεϊε
τκεcοφια εβολ ςm̄ [25] πεβρως
ετm̄μαγ χε n̄νενεc
ρη ωηρε δε ωωπε n̄ωτα αλλα |
εγναϯ ματε ςn̄ τετιμη mn̄ |
ογεοογ n̄cεβωκ εςραϊ ωα
πεγ|εiωϯ n̄cεcογn̄ n̄ωαχε
m̄πογ[5]οειν m̄mnϯςοογϯ n̄τωτn̄
n̄|δε n̄ταγτn̄νοογ τηογτn̄
ςι|τm̄ πωηρε n̄ταγτn̄νοογч· |
χε ετετναχι ογοειν
n̄τετn̄·|caςε τηνογ εβολ
n̄τβωε n̄[10]νεϫογcια αγω
n̄ctm̄ογωνς | δε ετβε τηνογ
n̄δι τετρiβη | ετϫαςm̄ τη ετε

his | glory might be revealed, so that
| Sophia might also be justified in
regard to that [25] defect, that her
108 sons might not again become
defective but | might attain honor
and | glory and go up to their |
Father and know the words of the
masculine Light. And [5] you | were
sent by | the Son, who was sent |
that you might receive Light and |
remove yourselves from the
forgetfulness of [10] the authorities,
and that it might not again come to
appearance | because of you,
namely, the unclean rubbing | that is

BG 105,4–106,5

ερεπεчεο [5]ογ ογωνς εβολ χε
εγ|ετmaïε τκεcοφια | εβολ
ςm̄ πιψτα ετ{ε}|<mmay χε
n̄>νενεcψη|ρε δε ψωπε n̄ψτα
αλλα [10] εγεματε n̄νογτιμη |
mn̄ ογεοογ n̄cεβωκ | εςραϊ ψα
πεγειωτ αγ|ω n̄cεcογωn
τεςϊη n̄n̄|ψαχε mπογοειn
n̄τω[15]τn̄ αγτn̄νοογ τηγτn̄ |
εβολ ςϊτοοτч m̄πψη|ρε
n̄ταγτn̄νοογч χεκα|ac
ετετναχι ογοϊn n̄
τετn̄caςε τηγ[τ]n̄ ε|βολ [p̄ς̄]
n̄τβωε nn̄εϫογ|cια
n̄ctm̄ογωνς δε ετ|βε τηγτn̄
nδι †τρiβη [5] ετϫαςm̄ τεβολ ςm̄

his glory [5] might be revealed, so that
Sophia | might also be | justified in
regard to <that> defect, | <that> her
sons | <might not> again become
defective but [10] might attain honor |
and glory and go | up to their Father
and | know the way of the | words of
Light. You [15] were sent | by the
Son, | who was sent that | you might
receive Light and
remove yourselves | from the **[106]**
forgetfulness of the authorities, | and
that it might not again come to
appearance | because of you,
namely, the unclean rubbing [5] that is

SJC-III:

108,11 "because of you": "for your sakes" (K).

SJC-BG:

105,8 MS has ⲙⲁⲫⲯⲓⲛⲉ , "that *does not seek*."

NHC V 12,21–23 NHC III 84,12–15

ⲛ̄ⲧⲉⲓⲥⲉ ⲟⲛ ⲛ[ⲏ ⲉ]|ⲧⲁⲩⲟⲩⲱⲛⲥ̄ | ⲛ̄ⲧⲉⲣⲟⲩⲱⲛⲥ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ

ⲉⲃⲟⲗ· ⲁⲩⲧⲁⲙⲓⲟ ⲛ̣[ⲁⲩ] | ⲛ̄ⲑⲓ ⲛⲉⲛ|ⲧⲁⲉⲓⲱⲁⲭⲉ ⲉⲣⲟⲟⲩ

ⲡⲉⲩⲉⲓⲱⲧ̀ ⲡⲓⲣⲉⲩⲭⲡⲟ ⲛ̄[ⲛⲏ] | ⲁⲩⲧⲁⲙⲓⲟ ⲛⲁ<ⲩ> | ⲛ̄ⲑⲓ

ⲡⲁⲛⲅⲉⲛⲉⲧⲱⲣ ⲡⲉⲩⲉⲓⲱⲧ̇ ⲛ̄[15]ⲱⲟⲣⲡ̈

Thus, again, | the father of those who appeared, | Begetter of All [Things], very soon created

| And when those whom I have discussed appeared, | All-Begetter, their father, very soon | created

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Eug-III:

84,12 ⲛ̄ⲧⲉⲣⲟⲩ<ⲟⲩ>ⲱⲛⲥ (Tr; unnecessary emendation).

84,13 MS has ⲩ (correction of untranslated ethical dative): not emended by Tr, who translates "for them" (so also K).

"their father, very soon": "their first father" (T–S, K & Tr).

NHC III 108,12–25

ογεβολ τε | ϩ̄μ̄ πεκρωμ· ετϩα
ϩοτε· πεν|ταψει εβολ ϩ̄μ̄
πϲαρκινος μ̄[15]μοογ ϩωμ·
ερραϊ εχν̄ τεγ|προνοια · τοτε
πεχαϥ να[ϥ] | ν̄ϭι θωμας χε
πϫοεις πϲω|τηρ νετογατβ̄
ενπηογε ογ|ηρ νε· νεγαιων·
πεχε πτε[20]λιος ν̄ϲωτηρ· χε
†επαινογ | μ̄μωτν̄ χε
τετν̄ϣινε ν̄ϲα | νινοϭ ν̄αιων
χε νετν̄νογ|νε εγϩν̄
νιαπεραντον

ν̄τε|ρογωνϩ δε ν̄ϭι νη
ν̄ταει[25]ϣαχε ερooγ ν̄ϣορπ̀
ϥτϲα[νο]

| from the fearful fire that | came from their fleshly part. [15] Tread upon their | malicious intent." Then Thomas said to [him]: | "Lord, Savior, | how many are the aeons of those | who surpass the heavens?" The perfect [20] Savior said: "I praise | you (pl.) because you ask about | the great aeons, for your roots | are in the infinities.
Now when | those whom I have discussed earlier were revealed, [25] he [provided]

BG 106,5–107,5

π|κωϩ ετϩατν̄ τεντας|ει εβολ
ϩμ πϲαρκινος | μ̄μοογ αγω
ετετνε|ϩωμ εχν
τεϥπρονοι [10]α τοτε πεχαϥ
ναϥ ν̄ϭι | θωμας χε πεχ̄ϲ̄
πϲω|τηρ ογηρ νε νιαιων |
ετογοτβ̄ εμπηγε πε|χαϥ νϭι
πτελιος ν̄ϲω[15]τηρ χε
†επαινογ μ̄|μωτν̄ χε
τετν̄ϣινε | ετβε νινοϭ ναιων
| χε νετν̄νογνε εγϩρα|ει ϩν̄
νιαπεραντον
ν̄τερογωνϩ δε νϭι | P̄Z̄
νενταϊχοογ νϣο|ρεπ' αϥp̄
ϣp̄π ν̄ταμι|ο ναϥ νϭι
παγτογενε [5]τωρ νειωτ

from the | envy that is with what | came from their fleshly part, | and (also) that you might | tread upon his malicious intent." [10] Then Thomas said to him: | "Christ, Savior, | how many are the aeons | that surpass the heavens?" The | perfect Savior said: [15] "I praise | you (pl.) because you ask | about the great aeons, | for your roots are | in the infinities.
Now when | those whom I have discussed earlier were revealed, | Self-Begetter | Father very soon created

107

SJC-III:

108,25 Bracketed letters are those presumed to be at the beginning of 109,1.

SJC-BG:

106,6 Alt. for line: <ϰωϩτ ετϩα ϩοτε νταϥ->, "the <*fearful fire that*> came . . ." (T–S sugg.); see *SJC*–III par.

106,11 MS has a large asterisk in the left margin.

106,14 MS has a large asterisk in the left margin.

NHC V 12,24–30

ⲧⲏⲣⲟⲩ ⲙ̄ⲙⲛ̄ⲧⲥⲛⲟⲟ[ⲩⲥ ⲛ̄ⲛⲉⲱⲛ] 25
ⲛ̄ⲱⲟⲣ[ⲡ̄] ⲉⲩ[ⲱⲙ]ⲱⲉ
ⲙ̄ⲡⲓⲙⲛ̄ⲧⲥⲛ[ⲟⲟⲩⲥ·]
| [ⲛ̄ⲧ]ⲍⲉ ⲛⲉⲓ[ⲉⲱⲛ· ⲡ]ⲟⲩⲁ ⲡⲟⲩⲁ
ⲛ̄ⲛ[ⲏ] | ⲛ̄ⲧ$\overline{ⲟⲃ}$ ⲛ̄ⲅⲁⲙ
ⲉⲧⲁ[ⲩⲟⲩ]ⲱⲛⲍ̄ ⲉ[ⲃⲟⲗ] | [ⲛ̄ⲍ]ⲏⲧ[ⲫ̄·
ⲟⲩⲛ̄ⲧⲁⲩ ⲛ̄ⲧⲟⲩ] ⲛ̣ⲥⲧⲉ[ⲣⲉⲱⲙⲁ] |
[ⲍ]ⲛ̄ ⲛⲉ[ⲩⲡⲏⲟⲩⲉ ⲧⲏⲣⲟⲩ·]
ⲍⲱⲥⲧ[ⲉ] 30 ⲛ̣[ⲥ]ⲉ[ⲣ̄ ⲱⲙⲛ̄ⲧⲱⲉⲥⲉ
ⲛ̄ⲥⲧⲉⲣⲉⲱⲙⲁ . . . .]
(2± lines lacking)

| twelve [aeons] 25 for [retinue] for the twelve (powers).
| So each of the [aeons] of | the seventy-two powers who appeared | [from him have five] firmaments | [in all their heavens], so 30 [there are three hundred sixty firmaments . . .]
| (2± lines lacking)

NHC III 84,15–85,3

ⲙ̄ⲙⲛ̄ⲧⲥ̄ⲛⲟⲟⲩⲥ ⲛ̄ⲁⲓⲱⲛ | ⲉⲍⲟⲩⲛ
ⲉⲧⲍⲩⲡⲏⲣⲉⲥⲓⲁ
ⲙ̄{ⲛ̄}ⲡⲙⲛ̄|ⲧⲥ̄ⲛⲟⲟⲩⲥ ⲛ̄ⲁⲣⲭⲉⲗⲟⲥ·
ⲁⲩⲱ ⲛ̄ⲍⲣⲁⲓ̈ | ⲍⲛ̄ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ
ⲛⲉⲩⲛ̄ ⲥⲟⲉ· ⲥⲟⲉ· ⲡⲉ· ⲍⲙ̄ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲟⲩ ⲍⲱⲥⲧⲉ 20 ⲛ̄ⲥⲉⲣ̄
ⲱⲩⲉⲥⲛⲟⲟⲩⲥ ⲙ̄ⲡⲉ ⲛ̄ⲧⲉ
ⲧⲉⲱ|ⲩⲉⲥⲛⲟⲟⲩⲥ ⲛ̄ⲅⲟⲙ ⲛⲁⲓ̈
ⲛ̄ⲧⲁⲩⲟⲩⲱⲛⲍ | ⲉⲃⲟⲗ ⲛ̄ⲍⲏⲧⲫ̄· ⲁⲩⲱ
ⲍⲛ̄ ⲙ̄ⲡⲏⲟⲩⲉ | ⲧⲏⲣⲟⲩ ⲛⲉⲟⲩⲛ ⲧⲟⲩ
ⲧⲟⲩ ⲛ̄ⲥⲧⲉ|ⲣⲉⲱⲙⲁ ⲍⲱⲥⲧⲉ ⲛ̄ⲥⲉⲣ̄
ⲱⲙ̄ⲧⲱⲉ
ⲥⲉ ⲛ̄ⲥⲧⲉ̣[ⲣⲉⲱⲙⲁ ⲛ̄]ⲧⲉ [ⲡⲉ]
ⲧⲱⲙⲧⲱⲉ|ⲥⲉ ⲛ̄ⲅⲟⲙ̣ [ⲛⲁⲓ̈
ⲛ̄ⲧⲁⲩⲟ]ⲩⲱⲛⲍ ⲉⲃⲟⲗ | ⲛ̄ⲍⲏⲧⲟⲩ

15 twelve aeons | for retinue for the twelve | angels. And in | each aeon there were six (heavens), | so 20 there are seventy-two heavens of the seventy-two | powers who appeared | from him. And in each of the heavens | there were five firmaments, | so there are (altogether) three hundred sixty [firmaments] of the three hundred | sixty powers that appeared | from them. [85]

Eug-V:

12,28 Fifth superlinear stroke is in lacuna.

12,30 MS has a superlinear stroke visible in the second lacuna above the letter that would have followed ⲥⲧⲉⲣⲉⲱⲙⲁ .

Eug-III:

84,16 Not emended by T–S, K or Tr ("*with* the twelve").

85,1 Tr restores as above but leave ⲛ̄ⲧⲉ untranslated ("[firmaments]. Three hundred") (similarly, K).

85,3 "from . . . firmaments": less likely, "from the firmaments. When they" (K & Tr).

NHC III

(Coptic pages 109 and 110 are missing.)

BG 107,5–8

ⲙⲙⲛ̄ⲧⲥ|ⲛⲟⲟⲩⲥ ⲛ̄ⲁⲓⲱⲛ
ⲉⲩⲥⲏ|ⲡⲉⲣⲏⲥⲓⲁ ⲙ̄ⲡⲓⲙⲛ̄ⲧⲥ|ⲛⲟⲟⲩⲥ
ⲛⲁⲅⲅⲉⲗⲟⲥ

5 twelve | aeons for retinue | for the twelve | angels.

	NHC V 13,1–7	NHC III 85,3–9
[ī r̄]	[9±] .[. ϵт]ⲁγ̄ⲣ̄ ⲱo|[ⲣⲛ̄ ⲛ̄ⲭooγ·	
	ⲛ̄тϵ]ⲣϵⲛ[ⲓcт]ϵⲣϵⲱⲙⲁ | [ⲭⲱⲕ	ⲛϵcтϵⲣϵⲱⲙⲁ ⲛ̄тϵ|ⲣoγ ⲭⲱⲕ
	ϵⲃoλ· ⲁ]γ† ⲣ[ⲁⲛ] ϵⲣooγ ⲭϵ |	ϵⲃoλ ⲁγ† ⲣⲛ̄{ⲛ}oγ ⲭϵ [5]
	[†т̄ⲥ̄ ⲙ̄ⲡⲏoγϵ] ⲛ̄ⲛⲓⲱ̣ [oⲣ]ⲛ̄	·тⲱⲙ̄тⲱϵcϵ ⲛ̄ⲡϵ ϵⲡⲣⲁⲛ
	ⲛ̄ⲛϵⲱⲛ·	ⲛ̄ⲙ̄|ⲡⲏoγϵ ϵтⲍⲁтϵγⲍⲏ·
	[5] [ⲛⲁ ̈ ⲇϵ тⲏⲣoγ ⲍ]ϵⲛтϵⲗⲓoc	ⲁγⲱ ⲛⲁ ̈ тⲏ|ⲣoγ cϵⲭⲏⲕ ⲁγⲱ
	ⲛϵ ϵⲛⲁ|[ⲛoγoγ ⲁγ]ⲱ ⲛ̄†ⲍϵ	ⲛⲁⲛoγ ⲁγⲱ ⲛ̄тϵ|ϵⲓⲍϵ ⲁⲧoγⲱⲛⲍ
	ⲁⲧoγⲱⲛⲍ̄ | [ϵⲃoλ ⲛ̄ⲥⲓ ⲡϵ]ⲱ̣тⲁ	ϵⲃoλ ⲛ̄ⲥⲓ ⲡⲍγcтϵ|ⲣⲏⲙⲁ
	ⲛ̄†ⲙⲛ̄†cⲍ̂ ⲙϵ·	ⲛ̄тⲙⲛ̄тⲥ̄ⲍⲓⲙϵ ·

[13] [. . . that] have | [just been mentioned.
When] the firmaments | [were complete,] they were [called] | ["The Three Hundred Sixty Heavens] of the [First] Aeons."

[5] [And all these] are perfect and | [good. And] in this way [the] defect | of femaleness appeared.

When the firmaments | were complete, they were called [5] "The Three Hundred Sixty Heavens," according to the name of the | heavens that were before them. And all these | are perfect and good. And in this | way the defect | of femaleness appeared.

Eug-V:

13,1 Superlinear stroke is in lacuna.

Eug-III:

85,4 Not emended by Tr.

85,8 Corr.: erased ⲓ at end of line.

85,9 Corr.: ⲏⲙⲁ for erasures.

NHC III BG 107,8–108,1

ⲛⲁ|ⲓ ⲧⲏⲣⲟⲩ ⲥⲛⲧⲉⲗⲓⲟⲛ ⲛⲉ [10]
ⲁⲩⲱ ⲛⲁⲛⲟⲩⲟⲩ ⲉⲃⲟⲗ |
ⲥⲓⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛⲁⲓ ⲁⲩⲟⲩ|ⲱⲛⲥ
ⲉⲃⲟⲗ ⲛⲥⲓ ⲡⲉϣ|ⲧⲁ ⲥⲛ̄ ⲧⲉⲥⲥⲓⲙⲉ
ⲡⲉⲭⲁ<ⲩ> | ⲛⲁⲩ ⲭⲉ ⲟⲩⲏⲣ ⲛⲉ
ⲛⲓ [15]ⲁⲓⲱⲛ ⲭⲓⲛ ⲛⲓⲁⲡⲉⲣⲁ̄ |ⲧⲟⲛ
ⲛ̄ⲧⲉ ⲛⲓⲁⲧⲙⲟⲩ ⲡⲉ|ⲭⲁⲩ ⲛⲥⲓ
ⲡⲧⲉⲗⲓⲟⲥ ⲛⲥⲱ|ⲧⲏⲣ ⲭⲉ ⲡⲉⲧⲉ
ⲟⲩⲛⲧⲩ | ⲙⲁⲁⲭⲉ ⲉⲥⲱⲧⲙ̄ ⲙⲁⲣⲉⲩ
ⲥⲱⲧⲙ̄ ⲣⲏ

All | these are perfect [10] and good. |
Thus | the defect | in the female
appeared."
And <he> said | to him: "How many
are the [15] aeons of the immortals, |
starting from the infinities?" | The
perfect Savior said: | "Whoever has |
ears to hear, let him
hear. **108**

SJC-BG:

107,13 T–S has ⲩ, "they" (followed by K), but it is difficult to determine from the photograph whether the scribe intended ⲩ or ⲩ. If the pl. was intended, this is the only instance in the tractate where the questioner or questioners are not clearly identified. If the sing., the questioner remains Thomas.

107,14–16 "How . . . infinities?": "How many aeons are there of the boundless ones of the immortals?" (T–S).

107,17 MS has a large asterisk in the left margin.

NHC V 13,7–19

| [ⲁⲩⲱ ⲡⲓⲱⲟⲣ]ⲡ̄ ⲛ̄ⲛⲉⲱⲛ ⲡⲁ
ⲡⲓⲣⲱ |ⲙⲉ ⲛ̄[ⲛⲁⲧⲙⲟ]ⲩ ⲡⲉ·
ⲡⲓⲙⲁⲍⲥⲛⲁⲩ [10] ⲡ[ⲁ ⲡⲱⲏⲣⲉ
ⲙ̄]ⲡⲣⲱⲙⲉ ⲡⲉ· ⲡⲏ ⲉⲧⲟⲩ|ⲙ̣ⲟ̣ⲩ̣[ⲧⲉ
ⲉ]ⲣ̣[ⲟ]ⲩ ⲭⲉ ⲡⲱⲟⲣⲡ̄ ⲙ̄ⲙⲓⲥⲉ·

| ⲡⲓⲙⲁⲍⲱⲟⲙⲉϯ ⲡⲁ ⲡⲱⲏⲣⲉ
ⲙ̄|ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ ⲡⲉ· ⲡⲏ ⲉⲧⲉ |
ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ ⲡⲥⲱⲧⲏⲣ·
[15] ⲡ̣ⲏ ⲇⲉ ⲉⲧⲁⲙⲁⲍⲧⲉ ⲛ̄ⲛⲁⲓ̈ ⲡⲉ
ⲡⲓⲉⲱⲛ | [ⲙ̄ⲡⲓ]ⲁ̣ⲧⲣ̄ ⲣⲣⲟ ⲉⲍⲣⲁⲓ̈
ⲉⲭⲱⲩ ⲛ̄ⲧⲉ | [ⲡⲛⲟⲩⲧ]ⲉ ⲛ̄ⲱⲁ
ⲉⲛ̣ⲉⲍ ⲙⲛ̄ ⲡⲓⲁ ⲧⲛ̄|[ⲁⲣⲏⲭⲩ̄ ⲛ̄ⲧ]ⲉ
[ⲛⲓⲉ]ⲱ̣[ⲛ ⲛ̄]ⲧ̣ⲉ ⲛ̣ⲓ̣ [ⲁ]ⲧⲙⲟⲩ | [ⲡⲏ

| [Now the first] aeon is that | of [Immortal] Man. The second [10] is that [of Son of] Man, who is | called "First-begotten."
| The third is that of the son of | Son of Man, who is | called "Savior."
[15] Now that which embraces these is the aeon | [of the] Unruled One, of | [the] Eternal [God] and the | [Infinite, (the aeon) of the aeons of] the immortals, | (the

NHC III 85,9–18

ⲡⲉⲍⲟⲩⲉⲓⲧ̇ [10] ⲇⲉ ⲛ̄ⲁⲓⲱⲛ ⲡⲁ
ⲡⲁⲑⲁⲛⲁⲧⲟⲥ ⲛ̄ⲣⲱⲙⲉ | ⲡⲉ
ⲡⲙⲉⲍⲥⲛⲁⲩ ⲛ̄ⲁⲓⲱⲛ ⲡⲁ ⲡⲱⲏⲣⲉ |
ⲙ̄ⲡⲣⲱⲙⲉ ⲡⲉ ⲡⲉⲧⲉⲱⲁⲩⲭⲟⲟⲥ
ⲉ|ⲣⲟⲩ ⲭⲉ ⲡⲉⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲱⲣ
ⲡⲉⲧⲉ | ⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ
ⲡⲥⲱⲧⲏⲣ

[15] ⲡⲉⲧⲉⲙⲁⲍⲧⲉ ⲛ̄ⲛⲁⲓ̈ ⲡⲁⲓⲱⲛ
ⲡⲉⲧⲉ | ⲙ̄ⲛ ⲙⲛ̄ⲧ̄ⲣⲣⲟ ⲍⲓⲭ ⲱⲩ ⲛ̄ⲧⲛ̄
ⲡⲱⲁ | ⲉⲛⲉⲍ ⲛ̄ⲛⲟⲩⲧⲉ
ⲛ̄ⲁⲡⲉⲣⲁⲛⲧⲟⲥ ⲡⲁⲓ|ⲱⲛ ⲛ̄ⲧⲉ
ⲛⲓⲁⲓⲱⲛ ⲛ̄ⲧⲛ̄ ⲛⲁⲑⲁⲛⲁⲧⲟⲥ |

The first [10] aeon, then, is that of Immortal Man. | The second aeon is that of Son of | Man, who is called | "First Begetter," (and) who | is called "Savior."

[15] That which embraces these is the aeon | over which there is no kingdom, (the aeon) of the | Eternal Infinite God, the | aeon of the aeons of the immortals

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Eug-V:

13,8 First superlinear stroke is in lacuna.

13,9 Superlinear stroke is in lacuna.

Eug-III:

85,15 "embraces" (so also Tr): "rules over" (K); see 73,6n.

85,16 Corr.: second ⲧ for partially inscribed and erased ⲛ.

85,17 "Eternal Infinite God" (similarly, K [footnote], & Tr): "divine, boundless Eternal One" (T–S); "eternal, divine unlimited" (K).

NHC III BG 108,1–18

ⲡϣⲟⲣⲡ ⲛⲁⲓ̅ⲱ̅ | ⲡⲁ ⲡϣⲏⲣⲉ
ⲙ̅ⲡⲣⲱⲙⲉ | ⲡⲉ ⲡⲉⲧⲉ ϣⲁⲩⲙⲟⲩⲧⲉ |
ⲉⲣⲟϥ ⲭⲉ ⲡⲣⲟⲧⲟⲅⲉⲛⲉ [5]ⲧⲱⲣ ⲡⲉⲧⲉ
ϣⲁⲩⲙⲟⲩ|ⲧⲉ ⲉⲣⲟϥ ⲭⲉ ⲡⲥⲱⲧⲏⲣ |
ⲡⲁⲓ̈ ⲛⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ |
ⲡⲙⲉϩⲥⲛⲁⲩ ⲛⲁⲓⲱⲛ ⲡⲁ | ⲡⲣⲱⲙⲉ
ⲉⲧⲉ ϣⲁⲩⲙⲟⲩ [10]ⲧⲉ ⲉⲣⲟϥ ⲭⲉ
ⲁⲇⲁⲙ ⲡⲃⲁⲗ | ⲙ̅ⲡⲟⲩⲟⲓ̈ⲛ

ⲡⲉⲧⲁⲙⲁϩ|ⲧⲉ ⲛ̅ⲛⲁⲓ̈ ⲡⲓⲁⲓⲱⲛ ⲡⲉ |
ⲉⲧⲉ ⲙⲙ̅ ⲙⲛ̅ⲧ̅ⲣ̅ⲣⲟ ϩⲓ̈|ⲭⲱϥ ⲛ̅ⲧⲉ
ⲡⲓϣⲁ ⲉⲛⲉϩ [15] ⲛⲁⲡⲉⲣⲁⲛⲧⲟⲛ
ⲛⲛⲟⲩ|ⲧⲉ ⲡⲓⲁⲩⲧⲟⲅⲉⲛⲏⲥ
{ⲛ̅}|ⲛⲁⲓⲱⲛ ⲛⲧⲉ ⲛⲓⲁⲓⲱⲛ |
ⲉⲧⲛ̅ϩⲏⲧϥ ⲛ̅ⲛⲁⲧⲙⲟⲩ

The first aeon | is that of Son of Man, | who is called | 'First Begetter,' [5] who is called | 'Savior,' | who has appeared. | The second aeon (is) that of | Man, who is called [10] 'Adam, Eye | of Light.'

That which embraces | these is the aeon | over which there is no kingdom, | (the aeon) of the Eternal [15] Infinite God, | the Self-begotten aeon | of the aeons | that are in it, (the aeon) of the immortals,

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SJC-BG:

108,11 "embraces": "rules" (T–S); see III 73,6n.

108,14–15 "Eternal, Infinite God": "eternal, divine Boundless" (T–S).

108,15 Corr.: an erased letter between the last two ⲛ's.

NHC V 13,19–27

ⲉⲧⲛ̄ⲧⲡⲉ ⲛ̄ⲧⲙⲁⲍⲱⲙⲟⲩ]ⲛ̣ⲉ [20]
[ⲉⲧⲁⲥⲟⲩⲱⲛⲍ̄ ⲉⲃⲟⲗ ⲍⲙ̄ ⲡⲓ]ⲭⲁⲟⲥ·
| [ⲡⲓⲣⲱⲙⲉ ⲇⲉ ⲛ̄ⲛⲁⲧ]ⲙⲟⲩ
ⲁⲩⲟⲩ|[ⲱⲛⲍ̄ ⲉⲃⲟⲗ ⲛ̄ⲍⲉⲛⲉⲱ]ⲛ ⲙ̣ⲛ̄
ⲍⲉⲛ|[ⲙⲛ̄ⲧⲣ̄ⲣⲱⲟⲩ ⲙⲛ̄ ⲍⲉ]ⲛⲟⲩ[ⲙ·] |
[ⲁⲩⲧ ⲉϫⲟⲩⲥⲓⲁ ⲛⲁⲩ] ⲧⲏⲣⲟⲩ [25]
[ⲉⲧⲁⲩⲟⲩⲱⲛ]ⲍ̣ ⲉⲃⲟ[ⲗ] ⲛ̣ⲍ̣ⲏⲧⲟ̄ |
[16±]ⲁⲩ[. .] | [13± ⲙ̄ⲡⲓ]ⲭⲁⲟⲥ̣·
(5± lines lacking)

aeon) [above the Eighth] [20] [that appeared in] chaos.

| [Now Immortal Man revealed] | [aeons] and [kingdoms] | [and powers] | [and gave authority to] all [25] [who appeared] from him | [. . .] | [. . . of] chaos. | (5± lines lacking)

NHC III 85,19–86,5

ⲉⲧⲛ̄ⲍⲏⲧⲟ̄· ⲡⲥ̀ⲁⲛⲍⲣⲉ-
ⲛ̄ⲧⲙⲉⲍⲱ [20]ⲙⲟⲩⲛⲉ ⲛ̄ⲧⲁⲍⲟⲩⲱⲛⲍ
ⲉⲃⲟⲗ ⲍⲙ̄ ⲡ|ⲭⲁⲟⲥ

ⲛ̄ⲧⲟⲩ ⲇⲉ ⲡⲁⲑⲁⲛⲁⲧⲟⲥ ⲛ̄ⲣⲱ|ⲙⲉ
ⲁⲩⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲛ̄ⲍⲛ̄ⲁⲓⲱⲛ | ⲙⲛ̄
ⲍⲛ̄ⲟⲟⲙ ⲙⲛ̄ ⲍⲉⲛⲙⲛⲧⲣ̄ⲣⲟ | ⲁⲩⲧ
ⲛ̄ⲧⲉϫⲟⲩⲥⲓⲁ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ·
ⲛ̄ⲧⲁⲩⲟ̣[ⲩ]ⲱ̣[ⲛⲍ ⲉⲃⲟⲗ ⲛ̄]ⲍ̣ⲏⲧⲟ̄· [ⲡⲍ]
ⲉ|ⲧⲣⲟⲩⲧⲁⲛⲟ̣ [ⲛ̄ⲛⲁⲓ̈ ⲉⲧⲟⲩⲁ]ⲱⲟⲩ
| ⲱⲁ ⲛⲉⲍⲟⲟⲩ ⲉⲧⲙ̣̄ⲡ̣<ⲥ>ⲁ̣ⲍ̣ⲣⲉ
ⲙ̄ⲡⲉⲭⲁ|ⲟⲥ ⲛⲁⲓ̈ ⲅⲁⲣ ⲁⲩⲥⲩⲙⲫⲱⲛⲓ
ⲙⲛ̄ <ⲛ>ⲉⲩ[5]ⲉⲣⲏⲟⲩ

who are in it, (the aeon) above the Eighth [20] that appeared in | chaos.

Now Immortal Man | revealed aeons | and powers and kingdoms | and gave authority to everyone who [appeared from] him | to make [whatever they desire] | until the days that are above chaos. | For these consented with each other [86]

Eug-V:

13,22 First letter after lacuna: see Emmel, 1979: 185.

13,25 First letter after first lacuna: see Emmel, 1979: 185.

Eug-III:

85,19 "above": "the upper part of" (K & Tr).

85,20 "in" (so also T–S): "out of" (T–S, alt., K & Tr).

86,1 So restored by T–S, except that second ⲍ is in lacuna.

86,2 Alt.: [ⲟ ⲛ̄ⲛⲉⲧⲟⲩⲟⲩⲁ]ⲱⲟⲩ (T–S & Tr); the doubling of ⲟⲩ is uncharacteristic of the scribe (see 84,12; 89,4).

86,3 "that are above": "of the upper part" (Tr).

86,4 Not emended by Tr, although his translation, which follows K, reflects the above emendation.

NHC III BG 108,19–109,15

| ⲛⲧⲁⲓⲭⲟⲟⲩ ⲛ̄ⲱⲟⲣⲡ
ⲛ̄ⲧⲡⲉ ⲛ̄ⲧⲙⲉⲥⲥⲁⲱϥⲉ | ⲡ̄ⲑ̄
ⲛⲧⲁⲥⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲥⲛ̄ | ⲧⲥⲟⲫⲓⲁ
ⲉⲧⲉ ⲡⲉⲥⲟⲩⲓ̈ⲧ | ⲛⲁⲓⲱⲛ ⲡⲉ
ⲛⲧⲟϥ ⲇⲉ ⲡⲓ[5]ⲣⲱⲙⲉ ⲛⲁⲧⲙⲟⲩ
ⲁϥⲟⲩ|ⲱⲛⲥ ⲛ̄ⲥⲛ̄ⲁⲓⲱⲛ ⲉⲃⲟⲗ | ⲙⲛ̄
ⲥⲛ̄ⲟⲟⲙ ⲙⲛ̄ ⲥⲙ̄ⲙⲛ̄|ⲧⲣ̄ⲣⲟ ⲁⲩⲱ ⲁϥⲧ
ⲛⲧⲉ|ϫⲟⲩⲥⲓⲁ ⲛ̄ⲛⲉⲧⲟⲩⲟⲛⲥ [10]
ⲧⲏⲣⲟⲩ ⲛⲥⲏⲧϥ ⲭⲉ ⲉⲩⲉ|ⲉⲓⲣⲉ
ⲛ̄ⲛⲉⲩⲟⲩⲱϣ ϣⲁ | ⲛⲓⲥⲁⲉ ⲉⲧⲉ
ⲛⲉⲧⲛⲧⲡⲉ | ⲛⲉ ⲙ̄ⲡⲉⲭⲁⲟⲥ ⲛⲁⲓ̈
ⲅⲁⲣ | ⲁⲩⲥⲩⲙⲫⲱⲛⲓ ⲙⲛ̄ ⲛⲉⲩ [15]ⲉⲣⲏⲩ

| whom I described earlier,
(the aeon) above the Seventh | that **109**
appeared from | Sophia,
which is the | first aeon.
Now [5] Immortal Man revealed |
aeons | and powers and kingdoms |
and gave authority | to all who
appear [10] in him that they might |
exercise their desires until | the last
things that are above | chaos. For
these | consented with each [15] other

SJC-BG:

109,2 "from" (so also T–S, alt.): "in" (T–S).

109,3 "which": or "who" (presumably Sophia).

109,12 Corr.: a mostly erased letter (ⲥ?) after the first ⲧ, whose superlinear stroke remains.

NHC V 14,1–10

[ⲓⲁ] [.] . . [. . .] . [12±] | [ϩ]ⲛ̄
ⲉⲟ[ⲟⲩ] ⲛ̣ⲛⲁ[ⲧⲧ ⲏⲡⲉ ⲉⲣⲟⲟⲩ·] |
ⲛⲏ ⲉⲧⲁ[ⲩⲧ] ⲡⲉⲩⲣ[ⲁⲛ ⲉⲣⲟⲟⲩ·
ⲛⲁⲓ] | ⲛ̄ⲧⲉ ⲧⲁ[ⲣⲭ]ⲏ ⲙⲛ̄ [ⲧⲙⲏⲧⲉ
ⲙⲛ̄ ⲧ]⁵ⲁⲧⲣ̄ ϩⲁⲏ [ⲉ]ⲧⲉ ⲡ[ⲭⲱⲕ
ⲉⲃⲟⲗ ⲡⲉ·
ⲡⲉ]|ϩⲟⲩⲉⲓⲧ ⲛ̄ⲛⲉⲱ[ⲛ ⲙⲛ̄ ⲡⲓⲙⲉϩ
ⲥⲛⲁⲩ] | ⲙⲛ̄ ⲡⲓⲙⲉϩⲱⲟⲙ [ⲉⲧ·
ⲡⲉϩⲟⲩⲉⲓⲧ] | ϩⲙ̄ ⲡⲁⲓ ⲁⲩⲧ ⲣⲁⲛ
ⲉ̣[ⲣⲟⲩ ϫⲉ ⲡⲓⲥⲁϩ]|ⲣⲉ ⲛ̄ⲧⲉ
ⲧⲙⲛ̄ⲧⲟⲩ[ⲁ ⲙⲛ̄ ⲡⲓⲙ̄ ⲧⲟⲛ·
ⲟ]ⲩ[ⲛ̄]¹⁰ⲧⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ

NHC III 86,5–15

ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙ̄ⲙⲛⲧ|ⲛⲟⲃ ⲛⲓⲙ·
ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛ̄ ⲟⲩⲡⲛⲁ̄ |
<ⲛ̄>ⲟⲩⲙⲏⲏⲱⲉ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲉⲩ|ϩⲁ
ⲉⲟⲟⲩ ⲉⲙⲛ̄ⲧⲟⲩ ⲏⲡⲉ ⲛⲁⲓ ⲛ̄|ⲧⲁⲩⲧ
ⲣⲓⲛⲟⲩ ⲛ̄ⲧⲁⲣⲭⲏ
ⲉⲧⲉ ⲡⲉⲉⲓ ¹⁰ ⲡⲉ ⲧⲉϩⲟⲩⲉⲓⲧⲉ
ⲧⲙⲏⲧⲉ <ⲙⲛ̄> ⲡⲭⲱⲕ
| ⲉⲃⲟⲗ
ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϩⲟⲩⲉⲓⲧ̇ ⲛ̄ⲁⲓ|ⲱⲛ
ⲙⲛ̄ ⲡⲙⲉϩⲥⲛⲁⲩ ⲙⲛ̄ ⲡⲙⲉϩ|ⲱⲟⲙⲛ̄ⲧ
ⲡⲉϩⲟⲩⲉⲓⲧ̇ ⲁⲩⲧ ⲣⲛ̄ⲩ | ϫⲉ
ⲧⲙⲛ̄<ⲧ>ⲟⲩⲁ ⲁ<ⲩⲱ>
ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲉⲩ ¹⁵ⲛ̄ⲧⲉ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ

[14] [. . .] | [in glory (and) numberless.] | They [received] their [names, those] | of the [beginning] and [the middle and the] ⁵ unending, which [is the perfect, the] | first aeon [and the second] | and the third. [The first] | in it was called ["Above] | Unity [and Rest."] ¹⁰ Each one has

⁵ and revealed | every magnificence, even from spirit, | multitudinous lights | that are glorious and without number. These | received names in the beginning, that ¹⁰ is, the first, the middle, <and> the perfect; | that is, the first aeon and | the second and the third. | The first was called | "Unity and Rest." ¹⁵ Since each one

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Eug-V:

14,2 Superlinear strokes are in lacuna.

Reconstruction: see 5,2.

14,4 Corr.: after first ⲉ, ⲛ is crossed out. The following ⲧ seems to be made from an initial ⲓ (i.e., the scribe first wrote ⲛⲓ [pl. art.]).

Eug-III:

86,7 MS has ⲙ̄ (not emended by Tr).

86,10 MS has ⲙ̄. Not emended by T–S or Tr, although Tr's translation, which follows K's ("the midst, the perfection"), reflects the emendation ⲧⲙⲏⲧⲉ {ⲙ̄}ⲡⲭⲱⲕ ⲉⲃⲟⲗ.

86,14 Tr lacks the first emendation but has the second.

NHC III BG 109,15–110,8

ⲁ<ⲩ>ⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ | ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩ
ⲛⲓⲙ ⲁⲩⲱ | ⲉⲃⲟⲗ ⲥⲙ ⲡⲉⲡⲛⲁ̄
ⲛⲟⲩ|ⲁⲧⲟ ⲛ̄ⲟⲩⲟⲩⲏⲛ ⲉⲩⲥⲁ ⲉⲟ|ⲟⲩ
ⲉⲙⲛ̄ⲧⲉⲩ ⲏⲡⲉ ⲛⲁⲓ̈ ⲛ̄
ⲧⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ | ⲥⲛ̄ ⲧⲁⲣⲭⲏ ⲡ̄ⲓ̄

ⲉⲧⲉ ⲡⲁⲉⲓ | ⲡⲉ ⲡⲉⲥⲟⲩⲉⲓⲧ ⲛⲁⲓⲱ̄ |
ⲙⲛ̄ <ⲡⲙⲉⲥ>ⲥⲛⲁⲩ ⲙⲛ̄
<ⲡⲙⲉⲥ>ⲱⲟⲙⲛⲧ [5] ⲡⲉⲥⲟⲩⲉⲓⲧ
<ⲡⲉ> ⲉⲱⲁⲩⲙⲟⲩ|ⲧⲉ ⲉⲣⲟⲩ ⲭⲉ
ⲧⲙⲛ̄ⲧⲟⲩⲁ | ⲁⲩⲱ ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ |
ⲡⲟⲩⲁ ⲡⲟⲩⲁ

and revealed | every magnificence,
even | from spirit, | multitudinous
lights that are glorious | and without
number. These
were called | in the beginning, **110**

that is, | the first aeon | and <the
second> and <the third>. [5] The first
<is> called | 'Unity | and Rest.' |
Each

SJC-BG:

109,15 MS has ⲩ, "*he* revealed" (not emended by T–S).

110,4 Not emended by T–S ("and *two* and *three*"), although T–S recognizes that *Eug*–III par. has the better text.

110,5 Not emended by T–S. The gap in the sentence, remedied here by the insertion of a copula, may be caused by the omission of a line of text (see V par.).

NHC V 14,10–18

ⲡ[ⲉⲩⲣⲁⲛ·] ⲉⲧⲣⲉⲩ|ϯ ⲣⲁⲛ ⲇⲉ ⲭⲉ
ⲧⲉⲕⲕ[ⲗⲏⲥⲓⲁ ⲙ̄]ⲡⲓ |ⲙⲉⲥⲱⲟⲙⲉϯ
ⲛ̄ⲛⲉ[ⲱⲛ ⲉⲧ]ⲃⲉ | ⲡⲁϣⲁ ⲓ̈
ⲉⲧⲁϥⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲥⲙ̄ | ⲡⲓⲟⲩⲁ·

ⲭⲉ ⲉⲩⲉⲥⲱⲟⲩⲥ ⲧⲏⲣⲟⲩ

[15] ⲉⲩⲙⲁ ⲉⲥⲣⲁ ⲓ̈ ⲉⲟⲩⲁ ⲛ̄ⲥⲉϯ
ⲡⲉⲩ|ⲣⲁⲛ ⲭⲉ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲃⲟⲗ | ⲥⲛ̄
ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉϯⲭⲟⲥⲉ ⲉⲛ[ⲓⲡⲉ·] |
ⲉⲧⲁⲥⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ

NHC III 86,15–24

ⲙ̄ⲙⲁⲩ ⲡⲉⲩ|ⲣⲁⲛ {ⲭⲉ}
ⲁⲩⲟⲛⲟⲙⲁⲍⲉ ⲛ̄ⲧⲉⲕⲕⲗⲏ|ⲥⲓⲁ
{ⲥ}ⲙ̄ⲡ<ⲙⲉⲥ>ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲁⲓⲱⲛ {ⲭⲉ}
ⲉ|ⲃⲟⲗ ⲥⲙ̄ ⲡⲓⲁⲧⲟ ⲛ̄ⲙⲏⲏⲱⲉ
ⲛ̄ⲧⲁ|ⲥⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲓⲟⲩⲁ
ⲛ̄ⲟⲩ[20]ⲁⲧⲟ ⲉⲧⲃⲉ ⲡⲁ ⲓ̈
ⲉⲣⲉⲡⲓⲙⲏⲏⲱⲉ | ⲥⲱⲟⲩⲥ

ⲛ̄ⲥⲉⲉⲓ ⲉⲩⲙⲛ̄ⲧⲟⲩⲁ· | ϣⲁⲩⲙⲟⲩⲧⲉ
ⲉⲣⲟⲟⲩ ⲭⲉ
ⲉⲕⲕⲗⲏ|ⲥⲓⲁ ⲉⲃⲟⲗ ⲥⲛ̄ ϯⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉⲧⲟⲩⲁⲧⲃ· | ⲉⲧⲡⲉ

[its (own) name.] And the naming | [of] the third | [aeon] as "Assembly" is [because of] | the multitude that appeared in | the one, so that they all might be gathered [15] together and | named "Assembly," from | the Assembly above the [heavens.] | When the

has its (own) | name, the | <third> aeon was designated "Assembly" | from the great multitude that | appeared in the multitudinous one. [20] Therefore, when the multitude | gathers and comes to a unity, | they are called "Assembly," | from the Assembly that surpasses | heaven. Therefore, the Assembly of

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Eug-III:

86,16–20 See endnote 8.

86,17 Not emended by Tr, although his translation reflects the second emendation, as does K's, which lacks the other two also; T–S does not have the first emendation; see endnote 8.

NHC III 111,1–3

ρια ⲛⲥⲉⲉⲓ̂ ⲉⲩⲙⲛ̄ⲧⲟⲩⲁ· ⲱⲁⲛⲙⲟⲩ|ⲧⲉ
ⲉⲣⲟⲟⲩ ⲭⲉ

ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉ | ⲧⲙⲉⲥⲱⲙⲟⲩⲛⲉ·

111 and come to a unity, we call | them

'Assembly | of the Eighth.'

BG 110,8–111,7

ⲟⲩⲛ̄ⲧⲁⲩ | ⲡⲉⲩⲣⲁⲛ ⲉⲃⲟⲗ ⲭⲉ
ⲁⲩ [10]<ⲟ>ⲛⲟⲙⲁⲍⲉ ⲛ̄ⲧⲉⲕⲕⲗⲏ|ⲥⲓⲁ
ⲙ̄ⲡ<ⲙⲉⲥ>ⲱⲟⲙⲛ̄ⲧ ⲛⲁⲓ|ⲱⲛ {ⲭⲉ}
ⲉⲃⲟⲗ ⲥⲙ ⲡ|ⲙⲏⲏⲱⲉ ⲉⲧⲛⲁⲱⲱⲩ |
ⲛ̄ⲧⲁⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ [15] ⲥⲛ̄ ⲟⲩⲁ
ⲁⲩⲁⲧⲟ ⲟⲩⲟⲛ|ⲥⲟⲩ ⲉⲃⲟⲗ ⲉⲃⲟⲗ
ⲇⲉ | ⲭⲉ ⲛⲓⲙⲏⲏⲱⲉ ⲱⲁⲩ
[ⲥ]ⲱⲟⲩⲥ ⲉⲥⲟⲩⲛ

ⲡⲓⲁ

ⲛ̄ⲥⲉⲣ ⲟⲩ|[ⲁ ⲉ]ⲧⲃⲉ ⲡⲁⲓ̈
ⲉⲱⲁⲩⲙⲟⲩ|[ⲧⲉ] <ⲉⲣⲟⲟⲩ> ⲭⲉ
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲃⲟⲗ | ⲇⲉ ⲥⲛ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲙ̄[5]ⲙⲁⲩ ⲉⲧⲟⲩⲟⲧⲃ
ⲉⲧⲡⲉ
| ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲧⲉⲕⲕⲗⲏⲥⲓ|ⲁ

one has | its (own) name; for [10] the
<third> aeon | was designated
'Assembly' | from the | great
multitude that | appeared: [15] in one,
a multitude revealed themselves. |
Now because | the multitudes
gather and become one, | therefore
<they> are called | 'Assembly,' |
from that Assembly [5] that surpasses
heaven. | Therefore the Assembly |
<of>

ⲡⲓⲁ

111

SJC-III:

111,2 The section in the parr. immediately after ⲭⲉ may be missing here through homoioteleuton (so also T–S).

SJC-BG:

110,9–16 See endnote 8.

110,10 MS has ⲁ.

110,11 Not emended by T–S ("the *three* aeons").

110,12 Not emended by T–S.

NHC V 14,18–30

ⲧ[ⲉⲕⲕⲗⲏ]|ⲥⲓⲁ ⲛ̄ⲧⲉ ⲧⲥⲟ[ⲣ]ⲇⲟⲁⲥ·
[ⲁⲩⲧ ⲣⲁⲛ] [20] ⲉⲣⲟⲥ·
ⲉⲩ[ⲥⲟⲟⲩⲧⲥⲥ̀ⲓⲙⲉ ⲧⲉ· ⲕⲁ]|ⲧⲁ ⲫ[ⲉ
ⲛ̄ⲟⲩⲙⲉⲣⲟⲥ ⲛ̄ⲥⲟⲟⲩⲧ ⲙⲛ̄] |
ⲟⲩⲙⲉⲣ[ⲟⲥ ⲛ̄ⲥⲥ̀ⲓⲙⲉ· ⲡⲓⲙⲉⲣⲟⲥ
ⲛ̄ⲥⲟ]|ⲟⲩⲧ ⲁⲩⲧ [ⲣⲁⲛ ⲉⲣⲟⲩ ⲭⲉ
ⲧⲉⲕ]|ⲕⲗⲏⲥⲓⲁ · [ⲡⲓⲙⲉⲣⲟⲥ ⲇⲉ
ⲛ̄ⲥⲥ̀ⲓⲙⲉ] [25] ⲭⲉ [ⲍⲱⲏ ⲭⲉ
ⲉⲥⲛⲁⲟⲩⲱⲛⲍ̄ ⲉⲃⲟⲗ ⲭⲉ] | ⲁⲡⲱⲛⲍ̄
ⲱ[ⲱ]ⲡⲉ [ⲉⲃⲟⲗ ⲥⲛ̄ⲛ ⲟⲩ]|[ⲥⲥ̀ⲓ]ⲙⲉ
ⲛ̄[ⲛⲏ] ⲧⲏ[ⲟⲩ· ⲛⲓⲣⲁⲛ ⲇⲉ] |
ⲧⲏⲟⲩ [16±] | ⲙⲉ ⲛ̄ⲛ[17±] [30]
(3± lines lacking)

NHC III 87,1–12

ⲧⲙⲉⲥⲱ[ⲙⲟⲩⲛⲉ· ⲁⲩⲟ]ⲩⲟⲛⲍⲥ [ⲡⲍ]
ⲉⲃⲟ[ⲗ] | ⲉⲩⲥⲁⲟⲩ[ⲧⲥⲥⲓⲙⲉ· ⲁⲩ]ⲧ
ⲣⲁⲛ ⲉⲣⲟⲥ | ⲉⲕ ⲙⲉⲣⲟⲥ ⲛ̄ⲍⲟⲟⲩⲧ
[ⲁ]ⲩⲱ ⲉⲕ ⲙⲉⲣⲟⲥ | ⲛ̄ⲥⲥⲓⲙⲉ·
ⲡⲍⲟⲟⲩⲧ ⲁⲩⲧ ⲣⲛ̄ⲩ ⲭⲉ ⲉⲕ[5]ⲕⲗⲏⲥⲓⲁ
ⲧⲉⲥⲥⲓⲙⲉ ⲭⲉ ⲍⲱⲏ ⲭⲉ|ⲕⲁⲁⲥ
ⲉⲥⲛⲁⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲭⲉ ⲉⲃⲟⲗ | ⲍⲛ̄
ⲟⲩⲥⲥⲓⲙⲉ ⲁⲡⲱⲛⲍ ⲱⲱⲡⲉ· ⲍⲛ̄ |
ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ· ⲣⲁⲛ ⲛⲓⲙ
ⲉⲁⲩⲭⲓ|ⲧⲟⲩ ⲭⲓⲛ ⲛ̄ⲧⲁⲣⲭⲏ ⲉⲃⲟⲗ
ⲍⲙ̄ ⲡⲉⲩ[10]ⲙⲉⲧⲉ ⲙⲛ̄ ⲧⲉⲩⲉⲛⲛⲟⲓⲁ
ⲁⲩⲟⲩⲱⲛⲍ | ⲛ̄ⲑⲓ ⲛ̄ⲇⲩⲛⲁⲙⲓⲥ ⲛⲁⲓ̈
ⲛ̄ⲧⲁⲩⲧ ⲣⲓ|ⲛⲟⲩ ⲭⲉ ⲛ̄ⲛⲟⲩⲧⲉ·

[Assembly] of the Ogdoad | appeared, it [was named,] [20] [because it was androgynous, according to] | [a male portion and] | a [female] portion. [The male] | [portion] was [called] "Assembly," | [and the female portion,] [25] ["Life," that it might be shown that] | life for all [things came] | [from a female. And] all | [the names . . .] | (3± lines lacking)

the [Eighth was] revealed | as [androgynous] and was named | partly as male and partly | as female. The male was called "Assembly," [5] the female, "Life," that | it might be shown that from | a female came the life | in all the aeons. Every name was received, | starting from the beginning. From his [10] concurrence with his thought, | the powers appeared who were called | "gods";

[87]

Eug-V:

14,27 Circumflex is visible in MS. Superlinear stroke is not visible in MS.

Eug-III:

87,1 Tr restores second perfect.

87,2 Corr.: first ⲁ for erased ⲉ (transcribed as ⲟ by Tr). Tr restores ⲁⲩ]ⲧ ⲣⲁⲛ, as above, but translates in the present, following K (similarly in line 4); T–S does not restore ⲁⲩ.

87,10 Corr.: ⲍ for an erased letter.

See endnote 9.

NHC III 111,3–15

ⲁⲥⲟⲩⲱⲛⲥ ⲉ|ⲃⲟⲗ ⲉⲩⲥⲟⲟⲩⲧⲥⲥⲓⲙⲉ
ⲧⲉ· ⲁⲩⲧ ⲣⲁⲛ [5] ⲉⲣⲟⲥ ⲉⲕ ⲙⲉⲣⲟⲥ
ⲛⲥⲟⲟⲩⲧ ⲁⲩⲱ | ⲉⲕ ⲙⲉⲣⲟⲥ
ⲛⲥⲓⲙⲉ· ⲫⲟⲟⲩⲧ ⲙⲉⲛ | ⲱⲁⲩⲧ ⲣⲛⲩ
ⲭⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲧⲉ|ⲥⲥⲓⲙⲉ ⲇⲉ
ⲱⲁⲩⲧ ⲣⲛ̄ⲥ ⲭⲉ ⲍⲱⲏ | ⲭⲉ
ⲉⲩⲛⲁⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲭⲉ ⲉⲃⲟⲗ [10]
ⲥⲓⲧⲛ̄ ⲟⲩⲥⲥⲓⲙⲉ ⲁⲡⲱⲛⲥ ⲱⲱⲡⲉ
ⲛ̄|ⲛⲓⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲣⲁⲛ ⲇⲉ ⲛⲓⲙ
ⲁⲩ|ⲭⲓⲧⲟⲩ ⲭⲓⲛ ⲛ̄ⲧⲁⲣⲭⲏ ⲉⲃⲟⲗ
ⲅⲁⲣ ⲥⲙ̄ | ⲡⲉⲩⲭⲱⲛⲩ ⲙⲛ̄
ⲧⲉⲩⲉⲛⲛⲟⲓⲁ ⲁⲩⲟⲩ|ⲱⲛⲥ ⲉⲃⲟⲗ
ⲛ̄ⲑⲓ ⲛ̄ⲑⲟⲙ· ⲛ̄ⲱⲟⲣⲡ̄ ⲛⲁⲓ̈ [15]
[ⲛ̄ⲧ]ⲁⲩⲧ ⲣⲁⲛ ⲉⲣⲟⲟⲩ ⲭⲉ ⲛⲟⲩⲧⲉ·

It appeared | as androgynous and was named [5] partly as male and | partly as female. The male | is called 'Assembly,' while the | female is called 'Life,' | that it might be shown that from [10] a female came the life for | all the aeons. And every name was | received, starting from the beginning. For from | his concurrence with his thought, the powers | very soon appeared who [15] were called 'gods';

BG 111,7–112,9

<ⲛ̄>ⲧⲙⲁⲍⲱⲙⲟ ⲩⲛⲉ ⲛ̄|ⲧⲁⲩⲟⲩⲟⲛⲍⲥ̄
ⲉⲃⲟⲗ ⲭⲉ | ⲍⲟⲩⲧⲥⲍⲓ̈ⲙⲉ ⲁⲩⲧ ⲣⲁⲛ
ⲉ[10]ⲣⲟⲥ ⲉⲕ ⲙⲉⲣⲟⲩⲥ ⲙ̄ⲙⲛ̄ⲧ|ⲍⲟⲟⲩⲧ
ⲁⲩⲱ ⲉⲕ ⲙⲉ|ⲣⲟⲩⲥ ⲙ̄ⲙⲛ̄ⲧⲥⲍⲓⲙⲉ |
ⲫⲟⲟⲩⲧ ⲙⲉⲛ ⲁⲩⲙⲟⲩⲧⲉ | ⲉⲣⲟⲩ
ⲭⲉ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲉ[15]ⲥⲍⲓ̈ⲙⲉ ⲇⲉ
ⲁⲩⲙⲟⲩⲧⲉ ⲉ|ⲣⲟⲥ ⲭⲉ ⲍⲱⲏ ⲭⲉ
ⲉⲩⲉ|ⲟⲩⲟⲛⲍⲩ ⲉⲃⲟⲗ ⲭⲉ ⲉⲃⲟⲗ | ⲍⲛ̄
ⲧⲉⲥⲍⲓ̈ⲙⲉ ⲁⲡⲱⲛⲍ
ⲱⲱⲡⲉ ⲛⲛⲓⲁⲓⲱⲛ [ⲧⲏ]|ⲣⲟⲩ ⲛⲣⲁⲛ P̄I B̄
ⲇⲉ ⲧⲏⲣⲟⲩ· [ⲁⲩ]|ⲭⲓⲧⲟⲩ ⲛ̄ⲧⲟⲟⲧⲥ̄
ⲛ̄ⲧ[ⲁⲣ]|ⲭⲏ ⲉⲃⲟⲗ ⲅⲁⲣ ⲍⲛ̄
ⲧⲉⲩⲉⲩ· [5]ⲇⲟⲕⲓⲁ ⲙⲛ̄ ⲧⲉⲩⲉⲛⲛⲟⲓ |ⲁ
ⲁⲩⲣ̄ ⲱⲣ̄ⲡ̄ ⲛ̄ⲟⲩⲱⲛ̄ⲍ ⲉ|ⲃⲟⲗ <ⲛ̄ⲑⲓ>
ⲛ̄ⲑⲟⲙ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲩ|ⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ
ⲭⲉ ⲛⲟⲩ|ⲧⲉ

the Eighth was | revealed as | androgynous and was named [10] partly as masculine | and partly | as feminine. | The male was called | 'Assembly,' [15] while the female was called | 'Life,' that it might be | shown that from | the female came the life for all the aeons. | And all the names were | received from the beginning (*or* principle). | For from his consent [5] with his thought, | the powers very soon appeared | who were | called 'gods';

112

SJC-III:

111,13 See endnote 9.

SJC-BG:

111,7 Not emended by T–S.

112,4 See endnote 9.

NHC V 15,1–7	NHC III 87,12–18
[ⲓ̅ϵ] (Line 1 lacking)	
| [. . . . . ⲛ̄ⲍⲉⲛⲛⲟ]ⲩ ⲧ[ⲉ ⲛ̄]ⲧⲉ	
ⲛⲓⲛ[ⲟⲩ]|[ⲧⲉ·	
ⲛⲓⲛⲟⲩⲧⲉ ⲇⲉ ⲛ̄]ⲧⲉ ⲛ[ⲓⲛⲟⲩ]ⲧⲉ	ⲛ̄ⲛⲟⲩⲧⲉ ⲇⲉ | ⲉⲃⲟⲗ ⲍⲛ̄
ⲁ[ⲩ]|[ⲟⲩⲱⲛⲍ̄ ⲉⲃⲟⲗ]	ⲛⲉⲩⲫⲣⲟⲛⲏⲥⲓⲥ ⲁⲩⲟⲩ|ⲱⲛⲍ ⲉⲃⲟⲗ
{ⲍ}ⲛ̄ⲍⲉ[ⲛⲛ]ⲟⲩⲧⲉ ⲍⲛ̄ [5]	ⲛ̄ⲍⲛⲛⲟⲩⲧⲉ ⲛ̄ⲛⲟⲩ[15]ⲧⲉ· ⲛ̄ⲛⲟⲩⲧⲉ
[ⲛⲉⲩⲙⲛ̄ⲧⲥⲁⲃⲉ·] ⲛⲓⲛ[ⲟ]ⲩⲧⲉ ⲇⲉ |	ⲇⲉ ⲉⲃⲟⲗ ⲍⲛ̄ ⲛⲉⲩ|ⲫⲣⲟⲛⲏⲥⲓⲥ
[ⲁⲩⲟⲩⲱⲛⲍ̄ ⲉⲃⲟ]ⲗ ⲍⲛ̄ ⲛⲉⲩⲥⲃⲱ· |	ⲁⲩⲟⲩⲱⲛⲍ ⲛ̄ⲍⲛ̄ⲭⲟ|ⲉⲓⲥ· ⲛ̄ⲭⲟⲉⲓⲥ
[ⲛ̄ⲍⲉⲛⲭⲟⲉⲓⲥ ⲛ̄]ⲧⲉ ⲍⲉⲛⲭⲟⲉⲓⲥ·	ⲇⲉ ⲛ̄ⲛ̄ⲭⲟⲉⲓⲥ ⲉⲃⲟⲗ | ⲍⲛ̄
[15] (Line 1 lacking) | [. . . gods of] the [gods;]	
| [and the gods of the gods] |	and the gods | from their
[revealed] gods in [5] [their wisdoms;]	considerings revealed | divine gods;
and the gods | [revealed] from their teachings | [lords of] lords; [and]	[15] and the gods from their | considerings revealed lords; | and the lords of the lords from

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Eug-V:

15,4 MS has ⲍⲛ̄, "in."

Eug-III:

87,14–15 ⲛ̄ⲛⲟⲩⲧⲉ, "divine": untranslated by K; the English translator's note in K suggests it may be a dittography; Tr renders "gods *of gods*."

NHC III 111,16–20	BG 112,9–16
| [ⲛ̄]ⲛ̣ⲟⲩⲧⲉ ⲇⲉ ⲛ̄ⲛ̄ⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲛ̄ ⲧⲉⲩ|ⲙⲛ̄ⲧⲥⲁⲃⲉ ⲁⲩⲟⲩⲱⲛϩ ⲛ̄ϩⲉⲛⲛⲟⲩⲧⲉ | ⲉⲃⲟⲗ· <ⲛ̄ⲛⲟⲩⲧⲉ ⲇⲉ> ϩⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲁⲃⲉ ⲁⲩⲟⲩⲱⲛϩ | ⲛ̣ϩⲉⲛⲭⲟⲉⲓⲥ ⲉⲃⲟⲗ· ⲛ̄ⲭⲟⲉⲓⲥ ⲇⲉ ⲛ̄[20][ⲛ̄]ⲭⲟⲉⲓⲥ ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ	ⲛ̄ⲛⲟⲩⲧⲉ ⲇⲉ ⲛⲛ̄ⲛⲟⲩ[10]ⲧⲉ ⲉⲃⲟⲗ ⲇⲉ ϩⲛ̄ ⲧⲉ<ⲩ>ⲫⲣⲟ|ⲛⲏⲥⲓⲥ ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ | <ⲛ̄>ⲛ̄ⲛⲟⲩⲧⲉ {ⲛ}ⲛ̄ⲛⲟⲩⲧⲉ | ⲛⲛ̄† ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧ|ⲥⲁⲃⲉ ⲁ<ⲩ>ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ | [15] ⲛ̄<ⲭ̄>ⲥ̄ ⲛ̄<ⲭ̄>ⲥ ⲛ<ⲭ̄>ⲥ̄ ⲇⲉ ⲛ̄ⲛ<ⲭ̄>ⲥ̄ | ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
| and [the] gods of the gods from their | wisdom revealed gods; | <and the gods> from their wisdom revealed | lords; and the lords of [20] the lords from their thinkings revealed lords;	| and the gods of the gods [10] from <their> considering | revealed | <the> divine gods; | and the gods from their wisdom | revealed [15] <the lords> of <lords>; and the <lords> of the <lords> | <from> thinkings

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SJC-III:

111,17–18 The first letter of each line has been lost from the MS but is preserved in old photographs. See Emmel, 1978: 204.

111,19–20 MS has first superlinear stroke in lacuna (line 19).

At the beginning of each line T–S restores [ⲛ] and [ⲛ] respectively.

Line 20 is not emended by T–S ("the lords of the lords revealed their thoughts of lords"). However T–S considers the correct reading to be found in *Eug*–III.

SJC-BG:

112,10 {ⲇⲉ} (T–S). Although untranslatable, ⲇⲉ does seem to have an emphasizing function here in Coptic, perhaps on analogy with its use with pronouns in Greek.

112,12–13 <ⲛ̄>ⲛ̄ⲟⲩⲧⲉ . . . ⲛⲛ̄†, "<the> . . . gods": "<the> gods. The divine gods" (T–S).

Alt.: first emendation: <ⲛ̄ϩⲉ> (indefinite article) (T–S, alt.).

112,14 MS has ⲩ (incorrect pronoun number).

112,15 MS has ⲭ for each emendation. Without the emendation the translation would be "Christs" here and on line 17 in each case (not emended by T–S, although the error is recognized). ⲭ for ⲯ is a common scribal error.

NHC V 15,7–20

ⲛⲓϫⲟ|[ⲉⲓⲥ ⲇⲉ ⲛ̄ⲛ]ⲓϫⲟⲉⲓⲥ
ⲁⲩⲟⲩⲱⲛⲥ̄ | [ⲉⲃⲟⲗ ⲥⲛ̄
ⲛⲉ]ⲩⲱⲟϫⲛⲉ ⲛ̄ⲥⲉⲛϫⲟ [10][ⲉⲓⲥ·
ⲁⲛⲓϫⲟⲉⲓ]ⲥ ⲇⲉ ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ | ⲥⲛ̄
[ⲛⲉⲩⲥⲟⲙ] ⲛ̄ⲥⲉⲛⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ· |
ⲛ[ⲓⲁⲣⲭⲓⲁⲅⲅ]ⲉⲗⲟⲥ ⲇⲉ ⲁⲩⲟⲩⲱⲛⲥ̄ |
ⲉⲃⲟⲗ ⲥ̣ⲛ̄ ⲛⲉ̣ⲩⲱⲁϫⲉ
ⲛ̄ⲥⲉⲛⲁⲅⲅⲉ |ⲗⲟⲥ· ⲁⲩⲱ ⲉⲃⲟⲗ ⲥⲛ̄
ⲛⲁⲓ̈ ⲁⲩⲟⲩ [15]ⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲛ̄ⲥⲓ
ⲥⲉⲛⲉⲓⲇⲟⲥ ⲙⲛ̄ | ⲥⲉⲛⲥⲭⲏⲙⲁ ⲙⲛ̄
ⲥⲉⲛⲙⲟⲣⲫⲏ | ⲙ̣ⲛ̄ ⲛⲓⲉⲱⲛ ⲧⲏⲣⲟⲩ
ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥ|[ⲙⲟⲥ·] ⲟⲩ̣ⲛ̄ⲧ̣[ⲉ]
ⲛ̣ⲓⲁⲧⲙⲟⲩ ⲧⲏⲣⲟⲩ | [ⲛ̄ⲧⲉϫⲟⲩⲥⲓⲁ
ⲉⲃⲟⲗ ⲥⲛ̄ ⲧⲥ]ⲟⲙ ⲙ̄ⲡⲓ [20][ⲣⲱⲙⲉ

NHC III 87,18–88,7

ⲛⲉⲩⲗⲟⲅⲟⲥ ⲁⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ |
ⲛ̄ⲥⲛ̄ⲛⲁⲟⲉⲓⲥ· ⲛ̄ϫⲟⲉⲓⲥ ⲇⲉ ⲉⲃⲟⲗ ⲥⲛ̄
[20] ⲛⲉⲩⲥⲟⲙ ⲁⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ
ⲛ̄ⲥⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲁⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ | ⲥⲛ̄ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲩ|
ⲛ̄ⲥⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲉ|ⲃⲟⲗ ⲥⲛ̄ <ⲛ>ⲁⲓ̈
ⲁⲧⲥⲓⲇⲉⲁ ⲟⲩⲱⲛⲥ·
ⲥⲓ· ⲥϫⲏⲙ̣[ⲁ ⲥⲓ̈ ⲙⲟⲣⲫⲏ] ⲉ† ⲣⲁⲛ | [ⲡⲏ]
ⲉⲛⲓⲁⲓ [ⲱⲛ ⲧⲏⲣⲟⲩ ⲙⲛ̄]
ⲛⲉⲩⲕⲟ|ⲥⲙⲟⲥ· ⲛⲁ[ⲑ]ⲁⲛⲁⲧⲟⲥ
ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁ|ⲉⲓⲣ̄ ⲱⲣ̄ⲡ ⲛ̄ϫⲟⲟⲩ
ⲉⲩⲛ̄ⲧⲟⲩ ⲧⲉ [5]ϫⲟⲩⲥⲓⲁ ⲧⲏⲣⲟⲩ
ⲉⲃⲟⲗ ⲥⲛ̄ ⲧⲥⲟⲙ ⲙ̄|ⲡⲓⲁⲑⲁⲛⲁⲧⲟⲥ
ⲛ̄ⲣⲱⲙⲉ ⲙⲛ̄ ⲧⲥⲟ|ⲫⲓⲁ

the | [lords of the] lords revealed | [from their] counsels lords; [10] and [the lords] revealed | from [their powers] archangels; | and the [archangels] revealed | from their words angels; | and from them appeared [15] shapes and | structures and forms | and all the aeons and their worlds. | All the immortals have | [authority from the power] of [20] [Immortal Man

| their words revealed lords; | and the lords from [20] their powers revealed | archangels; the archangels | revealed angels; from | <them> the semblance appeared
with structure [and form] for naming [88]
| [all] the aeons [and] their worlds. | All the immortals, whom | I have just described, have authority—all of them— [5] from the power of | Immortal Man and Sophia,

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Eug-V:

15,13 First superlinear stroke is in lacuna.

Eug-III:

87,21 "archangels" (2): +"<out of their words> (K).

87,22 Corr.: at the end of the line the letters ⲃⲟⲗ are erased.

87,23 MS has ⲧⲁⲓ̈, "her" or "this" (not emended by K or Tr).

88,2–3 Lacuna in line 3, so restored by T–S.

"their worlds. All the immortals" (so also T–S): "all their immortal worlds" (K & Tr).

NHC III 111,20–112,7

<ϩ>ⲛ̄ ⲛⲉⲩⲙⲉ|ⲟⲩⲉ ⲛ̄ϩⲉⲛⲭⲟⲉⲓⲥ ·
ⲛ̄ⲭⲟⲉⲓⲥ ⲇⲉ ϩⲛ̄ | ⲧⲉⲩⲃⲟⲙ
ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
ⲛ̄ϩⲉⲛⲁⲣ|[ⲭⲁ]ⲅⲅⲉⲗⲟⲥ ·
ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ | [ϩ]ⲛ
ⲛⲉⲩⲗⲟⲅⲟⲥ ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄
ⲣⲓⲃ ϩⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄ ⲛⲁⲓ̈
ⲁϩⲉⲛ|ϩⲓⲇⲉⲁ ⲟⲩⲱⲛϩ ϩⲓ ⲥⲭⲏⲙⲁ ϩⲓ
ⲙⲟⲣ|ⲫⲏ ϩⲓ ⲣⲁⲛ ⲉⲛⲓⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ |
ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥⲙⲟⲥ · ⲛ̄ⲁⲑⲁⲛⲁⲧⲟⲥ
ⲇⲉ ⲛ̄ⲧⲁⲉⲓⲭⲟⲟⲩ ⲛ̄ⲱⲟⲣⲡ̄ ⲟⲩⲛ̄|ⲧⲁⲩ
ⲉϫⲟⲩⲥⲓⲁ ⲧⲏⲣⲟⲩ ⲉⲃⲟⲗ ϩⲙ̄ |
ⲡⲓⲁⲑⲁⲛⲁⲧⲟⲥ ⲛ̄ⲣⲱⲙⲉ † ⲡⲉⲧⲉ

BG 112,16–113,15

<ϩⲛ̄> ⲥ̀ϩ́ⲙ̄ⲙⲉ|ⲉⲩⲉ ⲛ̄<ⲭ̄>ⲥ̄ ⲛ̄<ⲭ̄>ⲥ̄
ⲇⲉ ⲉⲃⲟⲗ
ϩⲛ̄ ⲧⲉⲩⲃⲟⲙ ⲁ<ⲩ>[ⲟ]ⲩⲱⲛϩ | ⲣⲓⲏ
[ⲉ]ⲃⲟⲗ ⲛ̄ϩⲛ̄ⲁⲣⲭⲓⲁⲅⲅⲉ| [ⲗⲟ]ⲥ
ⲛⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ | [ⲉⲃ]ⲟⲗ ϩⲛ̄
ⲛⲉⲩⲗⲟⲅⲟⲥ ⲁ<ⲩ>[ⲟ]ⲩⲱⲛϩ ⲉⲃⲟⲗ
ⲛ̄ϩⲛ̄ⲁⲣ|ⲅⲉⲗⲟⲥ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛ̄
ⲛⲁ|ⲉⲓ ‘<ϩⲉⲛϩⲓⲇⲉⲁ ⲁ>ⲩⲟⲩⲱⲛϩ
ⲉ|ⲃⲟⲗ ϩⲓ ⲥⲭⲏⲙⲁ ϩⲓ̈ ⲙⲟⲣ|ⲫⲏ ϩⲓ̈
ⲣⲁⲛ ⲉⲛⲓⲁⲓⲱⲛ ⲧⲏ[10]ⲣⲟⲩ ⲙⲛ̄
ⲛⲉⲩⲕⲟⲥⲙⲟⲥ | ⲛⲓⲁⲧⲙⲟⲩ ⲇⲉ
ⲛ̄ⲧⲁⲓ̈ⲱⲁ|ⲭⲉ ⲉⲣⲟⲟⲩ ⲛⲱⲟⲣⲡ
ⲟⲩ̄|ⲧⲟⲩ ⲉϫⲟⲩⲥⲓⲁ ⲉⲃⲟⲗ ϩⲛ̄ |
ⲧⲃⲟⲙ ⲙ̄ⲡⲓⲁⲧⲙⲟⲩ ⲛ̄[15]ⲣⲱⲙⲉ ⲡⲉⲧⲉ

| and the lords from | their power revealed archangels; | the archangels | from their words revealed angels;
112 from them | semblances appeared with structure and form | and name for all the aeons | and their worlds. And the immortals, [5] whom I have just described, all have | authority from | Immortal Man, † who

revealed <lords>; | and the <lords> from their power revealed | 113
archangels; | and the archangels | from their words [5] revealed angels; | and from them | <semblances> appeared | with structure and form | and name for all the aeons [10] and their worlds. | And the immortals, whom I have | just described, have | authority from | the power of Immortal [15] Man, who

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SJC-BG:

112,16 Not emended by T–S ("the <lords> of the <lords> revealed <lord>-thoughts"). However T–S considers that the correct reading is found in *Eug*–III.

112,17 MS has ⲭ for both emendations (not emended by T–S).

113,1 MS has ⲩ (incorrect pronoun number).

113,4 MS has ⲩ (incorrect pronoun number).

113,7 MS has ⲁⲓ̈ⲛⲁⲩ ⲉ, "I saw that structure . . . appeared"; T–S plausibly suggests that the translator of the Greek misunderstood ἰδέα and thought it meant, "I saw," but T–S does not emend the text. In the T–S translation, however, "<semblances (ἰδέα)>" is inserted before "structure," while "I" and "saw" remain as the subject and verb!

NHC V 15,20–16,2

ⲛ̄ⲛⲁⲧⲙⲟⲩ ⲉⲧ ⲣⲁⲛ] ⲉ̣ⲣⲟⲟⲩ· |
[ⲧⲥⲟⲫⲓⲁ ⲁⲩⲧ ⲣⲁⲛ ⲉⲣⲟⲥ ⲭⲉ]
ⲧⲥⲓⲅⲏ | [ⲭⲉ ⲁⲥⲭⲱⲕ
ⲛ̄ⲧⲉⲥⲙⲛ̄ⲧⲛⲁ]ⲟ ⲧⲏⲣⲥ̄ | [ⲥⲛ̄
ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲁⲭⲛ̄] ⲱⲁⲭⲉ |
[19±]ⲁⲩ
(8± lines lacking)

[ⲓ̄ⲍ̄] [12± ⲉⲟⲟⲩ ⲛ̄ⲛⲁⲧ]|[ⲱ]ⲁⲭⲉ
[ⲙ̄ⲙ]ⲟⲟ[ⲩ· ⲛⲏ ⲉⲧⲉ

to name] them. | [Sophia they called] "Silence," | [because she perfected her] whole [majesty] | [by reflecting without] a word. | [. . .] [25] (8± lines lacking)

[16] [. . . ineffable] | [glory, who

NHC III 88,7–19

ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ ⲧⲁⲓ ⲛ̄ⲧⲁⲩ|ⲭⲟⲟⲥ
ⲉⲣⲟⲥ ⲭⲉ ⲥⲓⲅⲏ· ⲛ̄ⲧⲁⲩⲧ ⲣⲛ̄ⲥ | ⲭⲉ
ⲥⲓⲅⲏ ⲭⲉ ⲛ̄ⲍⲣⲁⲓ ⲥⲛ̄
ⲟⲩⲉⲛⲑⲩⲙⲏ [10]ⲥⲓⲥ ⲁⲭⲛ̄ ⲱⲁⲭⲉ
ⲁⲥⲭⲱⲕ ⲛ̄ⲧⲉⲥ|ⲙⲛ̄ⲧⲛⲟⲃ
ⲛ̄ⲁⲫⲑⲁⲣⲥⲓⲁ ⲉⲩⲛ̄ⲧⲁⲩ |
ⲛ̄ⲧⲉⲍⲟⲩⲥⲓⲁ ⲁⲩⲧⲥⲁⲛⲟ ⲛⲁⲩ ⲛ̄ⲃⲓ |
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲍⲉⲛⲛⲟⲃ |
ⲙ̄ⲙⲛ̄ⲧⲣ̄ⲣⲱⲟⲩ ⲥⲛ̄ ⲙ̄ⲡⲏⲟⲩⲉ ⲧⲏ[15]ⲣⲟⲩ
ⲛ̄ⲁⲑⲁⲛⲁⲧⲟⲥ ⲙ̄ⲛ ⲛⲉⲩⲥⲧⲉ|ⲣⲉⲱⲙⲁ
ⲥⲛ̄ⲑⲣⲟⲛⲟⲥ ⲍⲉⲛⲣ̄ⲡⲉ | ⲡⲣⲟⲥ
ⲧⲉⲩⲙⲛ̄ⲧⲛⲟⲃ
ⲍⲟⲩⲓⲛⲉ ⲙⲉⲛ | ⲥⲛ̄ ⲙ̄ⲙⲁ ⲛ̄ⲱⲱⲡⲉ ⲙⲛ̄
ⲍⲉⲛⲍⲁⲣ|ⲙⲁ ⲉⲩⲍⲁ ⲉⲟⲟⲩ

| his consort, who was | called "Silence," (and) who was named | "Silence" because by reflecting [10] without speech she perfected her | own majesty. Since the imperishabilities had | the authority, each provided | great | kingdoms in all the immortal heavens [15] and their firmaments, | thrones, (and) temples, | for their own majesty. Some, indeed, | (who are) in

[16] dwellings and in chariots, | being in

Eug-V:

16,2–3 Reconstruction: see 8,23–24.

Eug-III:

88,10 See endnote 10.

88,11 See endnote 11.

88,12 "provided": "created" (K, translating ⲧⲁⲙⲓⲟ instead of ⲧⲥⲛⲁⲟ; followed by Tr, who does not emend).

88,17–19 "Some . . . glory": "some indeed dwelling-places and chariots unspeakably glorious" (K, who overlooks ⲥⲛ̄, "in," & Tr).

NHC III 112,8–17

| ϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉ ⲧⲥⲓⲅⲏ ⲭⲉ
| ⲉⲃⲟⲗ ϩⲛ̄ ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ ⲁⲭⲛ̄ [10]
ϣⲁⲭⲉ ⲁⲥⲭⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ
ⲧⲉⲥ|ⲙⲛ̄ⲧⲛⲟⲩ ⲧⲏⲣⲥ̄ †
ⲛ̄ⲁⲫⲑⲁⲣⲥⲓⲁ ⲉⲩ|ⲛ̄ⲧⲁⲩ ⲅⲁⲣ
ⲛ̄ⲧⲉϫⲟⲩⲥⲓⲁ ⲁⲩⲧⲁⲙⲓⲟ | ⲛⲁⲩ
ⲛ̄ⲟⲩⲛⲟⲩ ⲛ̄ⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲛ̄ⲑⲓ | ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄
ⲧⲙⲉϩϣ [15]ⲙⲟⲩⲛⲉ· ⲁⲩⲱ
ϩⲉⲛⲑⲣⲟⲛⲟⲥ ⲙ[ⲛ̄] | ϩⲉⲛⲣ̄ⲡⲉ·
ϩⲉⲛⲥⲧⲉⲣⲉⲱⲙⲁ ⲡⲣⲟϥ |
ⲛⲉⲩⲙⲛ̄ⲧⲛⲟⲩ

BG 113,15–114,9

ϣⲁⲩⲙⲟⲩ|ⲧⲉ ⲉⲣⲟⲩ ⲭⲉ ⲡⲕⲁⲣⲱⲩ
<ⲉⲃⲟⲗ ⲭⲉ> | ϩⲓⲧⲛ̄
ⲟⲩⲉⲛⲑⲩⲙⲏⲥⲓⲥ | ⲁⲭⲛ̄ ϣⲁⲭⲉ
ⲧⲉⲩⲙⲛ̄ⲧ
ⲛⲟⲩ ⲧⲏⲣⲥ ⲁⲩϫⲟⲕⲥ ⲉ̣|ⲃⲟⲗ
ⲛ̄ⲁⲧⲧⲁⲕⲟ ⲉⲩ[ⲛ]|ⲧⲟⲩ ⲧⲉϫⲟⲩⲥⲓⲁ
ⲁⲩⲧ[ⲁ]|ⲙⲓⲟ ⲛⲁⲩ ⲛ̄ⲛⲟⲩⲛⲟ[ⲩ
ⲙ][5]ⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ϩ̣[ⲛ] |
ⲧⲉⲩϩⲟⲣⲇⲟⲁⲥ ⲙⲛ̄
ⲡⲉⲩ|ⲥⲧⲉⲣⲉⲱⲙⲁ <ⲙ>ⲛ̄
ϩⲛ̄ⲑⲣⲟ|ⲛⲟⲥ ⲙⲛ̄ ϩⲛⲣ̄ⲡⲉ ⲡⲣⲟⲥ |
ⲛⲉⲩⲙⲛ̄ⲧⲛⲟⲩ

| is called ‘Silence’ | because by reflecting without [10] speech all her own majesty was perfected. † | For since the imperishabilities had | the authority, each created | a great kingdom | in the Eighth [15] and (also) thrones and | temples (and) firmaments for | their own majesties.

is called | ‘Silence,’ <because> | by reflecting | without speech he perfected all his own majesty. | Since the imperishables had | the authority, they created | a great [5] kingdom. Each one is [in] | his ogdoad with his | firmament <and> thrones | and temples for | their own majesties.

114

SJC-III:

112,10 See endnote 10.

112,11 See endnote 11.

112,16 ⲡⲣⲟϥ: ⲡⲣⲟ[ⲥ] (T–S).

SJC-BG:

113,16 Not emended by T–S.

113,18–114,1 See endnote 10.

114,2 See endnote 11.

114,4 Alt. {ⲛ̄}ⲛⲟⲩ (T–S; unnecessary in view of examples in 78,16 and 95,14).

114,7 Not emended by T–S (“his firmament *of* thrones,” although T–S translates “his firmament, thrones,” i.e., as though the ⲛ̄ before ϩⲛ̄ⲑⲣⲟⲛⲟⲥ were deleted).

NHC V 16,2–6	NHC III 88,19–23
ⲙ̄ⲡⲟⲩ]|[ⲥ]ⲱⲧⲙ̣̄ [ⲉⲣ]ⲟⲟⲩ [ⲛ̄ⲱⲁ ⲉⲛⲉⲍ· ⲍⲱⲥ] | ⲛⲉⲩⲱ [ⲭⲟ]ⲟⲩ ⲛ̄[ⲛⲓⲫⲩⲥⲓⲥ ⲧⲏⲣⲟⲩ·]	ⲛ̄ⲁⲧⲱⲁⲭⲉ ⲉⲣⲟⲟⲩ [20] ⲛⲁⲓ̈ ⲉⲙⲛ̄ ⲱⲟⲟⲙ ⲉⲭⲟⲟⲩ ⲍⲙ̄· ⲫⲩ|ⲥⲓⲥ ⲛⲓⲙ·
[5] ⲁⲩⲧⲁⲙⲓ̣ⲟ ⲇⲉ ⲛ[ⲁⲩ ⲛ̄ⲍⲉⲛⲥⲧⲣⲁⲧⲓⲁ] | ⲛ̄ⲧⲉ ⲍⲉⲛⲁⲣⲭⲓⲁⲣ̣[ⲭⲉⲗⲟⲥ ⲙⲛ̄	ⲁⲩⲧⲥⲁⲛⲟ ⲛⲁⲩ ⲛ̄ⲍⲉⲛ|ⲥⲧⲣⲁⲧⲓⲁ ⲛ̄ⲁⲣ̈ⲭⲉⲗⲟⲥ ⲍⲉⲛⲧⲃⲁ ⲉ|ⲙⲛ̄ⲧⲟⲩ ⲏⲡⲉ ⲉⲍⲟⲩⲛ ⲉⲩⲍⲩⲡⲏ
have] | [never been heard of, since] | they cannot [be sent] into [any creature.]	ineffable glory [20] and not able to be sent into any creature,
[5] Now they created [hosts] | of archangels [and]	| provided for themselves | hosts of angels, myriads | without number, for retinue

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Eug-V:

16,4 "sent": see endnote 12.

Eug-III:

88,20 "and . . . creature": less likely, "which cannot be described in any condition" (K & Tr [similar]).

"sent": See endnote 12.

88,21 "provided": "created" (K, translating ⲧⲁⲙⲓⲟ instead of ⲧⲥⲁⲛⲟ; followed by Tr, who does not emend).

NHC III 112,17–113,5	BG 114,9–115,7	
ⲛⲁⲓ ⲅⲁⲣ ⲧⲏⲣⲟⲩ | ⲁⲩⲱⲱⲡⲉ ⲥⲓⲧⲛ̄	ⲛⲁⲓ ⲅⲁⲣ [10] ⲧⲏⲣⲟⲩ ⲁⲩⲱⲱⲡⲉ ⲥⲙ̄ |	
ⲡⲉⲧⲉⲥⲛⲉ | ⲧⲙⲁⲁⲩ ⲙ̄ⲡⲧⲏⲣϥ· ⲧⲟⲧⲉ	ⲡⲟⲩⲱⲱ ⲛ̄ⲧⲙⲁⲩ ⲙ̄ⲡⲧⲏ|ⲣϥ̄ ⲧⲟⲧⲉ	
ⲛⲁ[20]ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ	ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ | ⲉⲧⲟⲩⲁⲁⲃ	
ⲡⲉⲭⲁⲩ | ⲛⲁϥ ⲭⲉ ⲡⲭⲟⲉⲓⲥ	ⲡⲉⲭⲁⲩ ⲛⲁϥ | ⲭⲉ ⲡⲉⲭ̅ⲥ̅ ⲡⲥⲱⲧⲏⲣ	
ⲡⲥⲱⲧⲏⲣ· | ⲁⲭⲓ ⲛⲉⲧⲥⲛ̄ ⲛⲓⲁⲓⲱⲛ	ⲛⲉⲧ[15]ⲥⲛ̄ ⲛⲓⲁⲓⲱⲛ ⲟⲩⲟⲛⲥⲟⲩ |	
ⲉⲣⲟⲛ ⲭⲉ | ⲧⲁⲛⲁⲅⲕⲏ ⲛⲁⲛ ⲧⲉ	ⲛⲁⲛ ⲉⲃⲟⲗ ⲉⲡⲓ ⲧⲁⲛⲁⲅ|ⲕⲏ ⲉⲣⲟⲛ	
ⲉⲧⲣⲉⲛⲱ ⟦ⲓ⟧|ⲛⲉ ⲛ̄ⲥⲱⲟⲩ ⲡⲉⲭⲉ	ⲧⲉ ⲉⲱⲓⲛⲉ ⲛ̄|ⲥⲱⲟⲩ ⲡⲉⲭⲁϥ ⲛⲥⲓ	
ⲡⲧⲉⲗⲓⲟⲥ ⲛ̄	ⲡⲧⲉ	
ⲣⲓⲅ ⲥⲱⲧⲏⲣ ⲭⲉ ⲉⲱⲭⲉ <ⲉ>ⲧⲉⲧⲛ̄ⲱⲓⲛⲉ	⟦ⲗ⟧ⲓⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ ⲭⲉ ⲉⲱ|⟦ⲭ⟧ⲉ	ⲣⲓⲉ
| ⲛ̄ⲥⲁ ⲍⲱⲃ ⲛⲓⲙ· ⲧⲛⲁⲭⲟⲟⲩ ⲉⲣⲱⲧⲛ̄	ⲧⲉⲧⲛ̄ⲱⲓⲛⲉ ⲛⲥⲁ | ⟦ⲍⲱ⟧ⲃ ⲛⲓⲙ	
	ⲧⲛⲁⲭⲟⲟⲩ ⲉ|⟦ⲣⲱ⟧ⲧⲛ̄	
| ⲁⲩⲧⲁⲙⲓⲟ ⲛⲁⲩ ⲛ̄ⲍⲉⲛⲥⲧⲣⲁⲧⲓⲁ	ⲁⲩⲧⲁⲙⲓⲟ ⲛⲁⲩ ⲛ̄[5]ⲍⲛ̣ⲥⲧⲣⲁⲧⲓⲁ	
ⲛ̄|ⲁⲅⲅⲉⲗⲟⲥ ⲍⲉⲛⲧⲃⲁ ⲉⲙⲛ̄ⲧⲟⲩ	ⲛⲁⲅⲅⲉⲗⲟⲥ | ⲍⲛⲧⲃⲁ ⲉⲙⲛⲧⲟⲩ ⲏⲡⲉ	
ⲏⲡⲉ [5] ⲉⲩⲱⲙ̄ⲱⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲟⲟⲩ	ⲉⲩ|ⲱⲙ̄ⲱⲉ ⲙⲛ̄ ⲟⲩⲉⲟⲟⲩ	

For these all | came by the will | of the Mother of the Universe." Then [20] the Holy Apostles said | to him: "Lord, Savior, | tell us about those who are in the aeons, | since it is necessary for us to ask | about them." The perfect

113 Savior said: "If you ask | about anything, I will tell you. | They created hosts of | angels, myriads without number [5] for retinue and their glory. They

For these [10] all came by | the will of the Mother of the Universe." | Then the Holy Apostles | said to him: | "Christ, Savior, [15] reveal to us those who are in the aeons, | since it is necessary | for us to ask about | them." The perfect

Savior said: "If | you ask about | anything, I will tell | you. They created [5] hosts of angels, | myriads without number for | retinue and glory. And **115**

SJC-III:

113,1 MS has ⲁ (not emended by T–S).

NHC V 16,6–17

ϩεN]|ⲁⲣⲣⲉⲗⲟⲥ ⲛ̄ⲧⲉ ϩⲉⲛⲧ̣[ⲃⲁ
ⲛ̄ⲁϯϯ] | ⲏⲡⲉ ⲉⲣⲟⲟⲩ ⲉⲩ[ⲱⲙ̄ⲱⲉ
ⲙⲛ̄ ⲟⲩ]|ⲉⲟⲟⲩ ⲙⲛ̄
ϩⲉⲛⲡⲁ[ⲣⲑⲉⲛⲟⲥ ⲙⲛ̄] [10] ϩⲉⲛⲛ̄ⲛⲁ·
ⲉⲩⲉ ⲛ̄ⲛ̣[ⲩⲟⲉⲓⲛ] ⲛ̣ⲛⲁϯ|ⲱⲁⲝⲉ
ⲙ̄ⲙⲟⲟⲩ· ⲙ̣[ⲛ̄ⲧⲟⲩ ϩⲓⲥ]ⲉ | ⲅⲁⲣ
ϩⲁⲧⲟⲟⲧⲟⲩ· ⲟⲩ[ⲧ]ⲉ̣
[ⲟⲩ]ⲙⲛ̄ϯ|ⲁϯⲥⲟⲙ· ⲁⲗⲗⲁ ⲟⲩⲱⲱ
ⲟⲩⲁⲉⲧⲏ̄ | ⲡⲉ·
ⲁⲩⲱ ⲱⲁⲭⲱⲱⲡⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ·
[15] ⲁⲩⲱ ⲛ̄ⲧⲉⲓⲏⲉ ⲁⲭⲁⲱⲕ ⲉⲃⲟⲗ
ⲛ̄ⲥ̣[ⲓ] | ⲡⲉⲱⲛ ⲙⲛ̄ ⲧⲡⲉ ⲙⲛ̄
ⲡⲓⲥⲧⲉⲣⲉⲱ̣|ⲙⲁ ⲛ̄ⲧⲉ ⲡⲣⲱⲙⲉ

| angels, (hosts) of [numberless] | myriads for [retinue and] | glory, even [virgins and] [10] spirits, who are ineffable | [lights]. For [they have no sickness] | nor weakness, | but it is only will, | and it comes to be in an instant. [15] And thus was completed | the aeon, with (its) heaven and firmament, | of Immortal Man

NHC III 89,1–8

ⲣⲉⲥⲓⲁ ⲙⲛ̄ ⲟⲩⲉⲟⲟⲩ ⲉⲧⲓ [ⲡⲑ]
ϩⲉⲛⲡⲁⲣⲉ̣[ⲉ]|ⲛⲟⲥ ⟨ⲙ̄⟩ⲛ̄ⲛⲁ
ⲛⲟⲩⲟⲉⲓⲛ ⲛ̄ⲁⲧⲱⲁⲭⲉ | ⲉⲣⲟⲟⲩ·
ⲙ̄ⲙⲛ̄ ϩⲓⲥⲉ ⲙ̄ⲙⲁⲩ ϩⲁⲧⲏ|ⲟⲩ ⲙⲛ̄
ⲙⲛ̄ⲧ̇ⲁⲧⲃⲟⲙ· ⲁⲗⲗⲁ ⲟⲩⲱⲱⲉ [5]
ⲙ̄ⲙⲁⲧⲉ ⲡⲉ·

and glory, even virgin | spirits, the ineffable lights. | They have no sickness | nor weakness, but it is only will: [5] it comes to be in an instant. | Thus were completed | the aeons with their heavens and firmaments | for the glory [89]

Eug-V:

16,8 Stroke over ⲙ is visible.

16,10 Third superlinear stroke is in lacuna.

ϯ: see Emmel, 1979: 185 (line identified as extant line 9).

16,11 End of line: see Emmel, 1979: 185 (line identified as 16, extant line 10); Emmel's restoration is too short for the lacuna.

Eug-III:

89,1–2 "even . . . lights": less likely, in view of V 16,9–11, "indescribable virgin spirits of light" (K & Tr).

89,2 MS has ⲛ̄ (not emended by Tr).

89,6 "Thus" could be taken with the preceding sentence (noted by T–S).

89,8 "for": "of" (T–S, but "perhaps 'for'"; K & Tr).

NHC III 113,5–12

ⲁⲩⲧⲁ|ⲙⲓⲟ ⲛ̄ⲥⲉⲛⲡⲁⲣⲑⲉⲛⲟⲥ
ⲙ̄ⲡⲛⲁ ⲛ̄|ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲁⲧ̈ⲱⲁⲭⲉ
ⲉⲣⲟⲟⲩ ⲛ̄ⲁ<ⲧ>|`ⲱ´{ⲉ}ⲓⲃⲉ ⲉⲙⲛ̄
ⲥⲓⲥⲉ ⲅⲁⲣ ⲙ̄ⲙⲁⲩ | ⲥⲁⲧⲏⲟⲩ ⲁⲩⲱ
ⲙⲛ̄ ⲙⲛⲧⲁⲧⲃⲟⲙ [10] ⲁⲗⲗⲁ ⲟⲩⲱⲱ
ⲡⲉ

ⲁⲛⲁⲓⲱⲛ ⲭⲱⲕ ⲉ|ⲃⲟⲗ ⲛ̄ⲧⲉⲉⲓⲥⲉ ⲥⲛ̄
ⲟⲩⲃⲉⲡ`ⲏ´ ⲙⲛ̄ ⲙ̄ⲡⲉ | ⲙⲛ̄
ⲛⲉⲥⲧⲉⲣⲉⲱⲙⲁ ⲥⲙ̄ ⲡⲉⲟⲟⲩ |

created | virgin spirits, the |
ineffable and unchangeable lights. |
For they have no sickness | nor
weakness, [10] but it is will.

Thus the aeons were completed |
quickly with the heavens | and the
firmaments in the glory

BG 115,7–18

ⲁⲩ|ⲧⲁⲙⲓⲟ ⲇⲉ ⲛ̄ⲥⲙ̄ⲡⲁⲣⲑⲉ|ⲛⲟⲥ
ⲙ̄ⲡⲛⲁ ⲛⲟⲩⲟⲩⲏⲛ ⲛ̄[10]ⲁⲧⲱⲁⲭⲉ
ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲛ̄|ⲁⲧⲥⲁⲓ̈ⲃⲉⲥ ⲙⲛ̄
ⲥⲓ̈ⲥⲉ ⲅⲁⲣ | ⲥⲁⲧⲏⲩ ⲟⲩⲧⲉ ⲙⲛ̄
ⲁⲧⲃⲟⲙ | ⲁⲗⲗⲁ ⲟⲩⲱⲱⲉ ⲙⲙⲁⲧⲉ
ⲡⲉ

| ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲩⲱⲱ [15]ⲡⲉ
ⲛ̄ⲧⲥⲉ ⲁⲩⲭⲱⲕ ⲛⲥⲓ | ⲛ̄ⲁⲓⲱⲛ ⲙⲛ̄
{ⲛ}ⲙ̄ⲡⲏⲩⲉ | ⲙⲛ̄ <ⲛ>ⲉⲥⲧⲉⲣⲉⲱⲙⲁ
ⲙ̄|ⲡⲉⲟⲟⲩ ⲙⲡⲓⲣⲱⲙⲉ ⲛⲁⲧ

they | created virgin | spirits, [10] the
ineffable and shadowless | lights.
For there is no sickness | among
them nor weakness, | but it is only
will, | and they came to be in an
instant. [15] Thus were completed the
aeons | with the heavens | and the
firmaments for | the glory of
Immortal Man

SJC-III:

113,8 Corr.: `ⲱ´ for marked out ⲑⲁ; ⲥ marked out after second ⲉ (see 97,18 for similar correction); uncorrected, the text agrees with the BG par.

113,11 Corr.: first ⲙ for erased letter.

SJC-BG:

115,15 "Thus" could be taken with the preceding sentence (noted by T–S).

115,17 MS has ⲡ, "*the* firmament" (not emended by T–S).

"for": "of" (T–S, but "perhaps 'for' ").

NHC V 16,17–28	NHC III 89,8–18
ⲛ̄ⲛⲁⲧⲙⲟⲩ [ⲙⲛ̄] | ⲧⲉϥⲥⲟⲫⲓⲁ ⲉⲧ[ⲉ	ⲙ̄ⲡⲁⲑⲁⲛⲁⲧⲟⲥ | ⲛ̄ⲣⲱⲙⲉ ⲙⲛ̄
ⲟⲩⲛ̄ⲧⲁϥ ⲛ̄ⲍⲏ]|ⲧⲫ̄ ⲛ̄ⲧ̣[ⲉ]ⲥ̣[ⲙⲟⲧ	ⲧⲥⲟⲫⲓⲁ ⲧⲉϥⲥⲩⲛ [10]ⲍⲩⲅⲟⲥ ⲡⲙⲁ
ⲛ̄ⲉⲱⲛ ⲛⲓⲙ ⲙⲛ̄ ⲕⲟ]²⁰ⲥⲙ[ⲟⲥ ⲛⲓⲙ	ⲉⲧⲁ<ϥⲱⲱⲡ ⲉⲣⲟϥ ⲛ̄ⲧⲉⲥⲙⲟⲧ
ⲙⲛ̄ ⲛⲏ ⲉⲧⲁⲩⲱⲱⲡⲉ] | ⲛ̄ⲥⲱ̣[ⲟⲩ	ⲛ̄>ⲉⲱⲛ ⲛⲓⲙ ⲙⲛ̄ | ⲛⲉⲩⲕⲟⲥⲙⲟⲥ
ⲉⲧⲣⲉⲩⲧⲥⲁⲛⲟ ⲛ̄ⲛⲓⲧⲩ]|ⲡⲟⲥ	ⲙⲛ̄ ⲛⲉⲛⲧⲁⲩⲱⲱ|ⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁ̈
ⲉⲃⲟ̣[ⲗ ⲍⲙ̄ ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ] | ⲍⲛ̄	ⲉⲧⲣⲟⲩⲧⲥⲁⲛⲟ ⲛ̄|ⲛ̄ⲧⲩⲡⲟⲥ ⲙ̄ⲡⲙⲁ
ⲙ̄ⲡ[ⲏⲟⲩⲉ ⲙ̄ⲡⲓⲭⲁⲟⲥ ⲙⲛ̄	ⲉⲧⲙ̄ⲙⲁⲩ ⲛⲉⲩ|ⲉⲓⲛⲉ ⲍⲛ̄ ⲙ̄ⲡⲏⲟⲩⲉ
ⲛⲉⲩ]|[ⲕ]ⲟⲥⲙ[ⲟⲥ· ⲁⲩⲱ ⲧⲉⲫⲩⲥⲓⲥ	ⲙ̄ⲡⲉⲭⲁⲟⲥ ⲙⲛ̄ [15] ⲛⲉⲩⲕⲟⲥⲙⲟⲥ·
5±] [25] [ⲧ]ⲏⲣ̣[ⲥ̄	ⲧⲉⲫⲩⲥⲓⲥ ⲇⲉ ⲧⲏⲣⲥ̄
	| ⲉⲃⲟⲗ ⲍⲙ̄ ⲡⲁⲑⲁⲛⲁⲧⲟⲥ ⲭⲓⲛ
	ⲙ̄ⲡⲁ|ⲅⲉⲛⲛⲏⲧⲟⲥ
17±] | [21±] | [21±] | [21±] |	ⲱⲁ ⲡⲃⲱⲗⲡ̇ ⲉⲃⲟⲗ ⲙ̄|ⲡⲉⲭⲁⲟⲥ ⲍⲙ̄
[and] | his Sophia, [which has in] | it	of Immortal | Man and Sophia, his
the [pattern of every aeon and] [20]	consort: [10] the area which
[every world and those that came] |	<contained the pattern of> every
afterward, [in order to provide the	aeon and | their worlds and those
types] | [from there] | in the	that came | afterward, in order to
[heavens of chaos and their] |	provide | the types from there, their |
worlds. [And all natures . . .]	likenesses in the heavens of chaos
	and [15] their worlds. And all natures
[25] [. . .] | [. . .] | [. . .] | [. . .] |	|
	from the Immortal One, from
	Unbegotten
	| to the revelation of | chaos, are in

Eug-V:

16,25 The superlinear stroke is visible, since a large portion of it is over ⲣ (not an unusual position for a final stroke in this tractate).

Eug-III:

89,10 Corr.: ⲧ for erasure; corr.: ⲱⲛ for ⲟ; a letter has been marked out between ⲉⲱⲛ and ⲛⲓⲙ ; not emended by K or Tr, although both note (as does T–S) that the sentence is incomplete as it stands.

89,12 Corr.: third ⲛ for ⲓ̈.

"provide": "create" (K, translating ⲧⲁⲙⲓⲟ instead of ⲧⲥⲁⲛⲟ; followed by Tr, who does not emend).

89,14 ⲙ̄ⲡⲉⲭⲁⲟⲥ, "of chaos": ⲙ<ⲛ̄> ⲡⲉⲭⲁⲟⲥ, "<and> chaos" (T–S, "probably").

89,18 "are": omitted by T–S, K & Tr, for all of whom the predicate begins in line 21 ("ever delight themselves . . .").

NHC III 113,13–21

ⲙⲡⲁⲑⲁⲛⲁⲧⲟⲥ ⲛ̄ⲣⲱⲙⲉ· ⲙⲛ̄
ⲧⲥⲟ|ⲫⲓⲁ ⲧⲉⲩⲥⲩⲛⲍⲩⲅⲟⲥ ⲡⲙⲁ
ⲛ̄ⲧⲁⲩⲭⲓ [15] ⲥⲙⲟϯ ⲙ̄ⲙⲁⲩ ⲛ̄ⲑⲓ
ⲁⲓⲱⲛ ⲛⲓⲙ ⲥⲓ ⲕⲟ|[ⲥ]ⲙⲟⲥ ⲙⲛ̄
ⲛⲉⲛⲧⲁⲩⲱⲱⲡⲉ ⲙⲛ̄ⲛ̄|ⲥⲁ ⲛⲁⲓ̈
ⲉⲃⲟⲗ ⲛ̄ⲍⲏⲧⲩ̄ ⲉⲡⲉⲩⲧⲁⲙⲓⲟ |
ⲛ̄ⲍⲉⲛⲉⲓⲛⲉ ⲥⲛ̄ ⲙ̄ⲡⲉ ⲙ̄ⲡⲉⲭⲁⲟⲥ |
ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥⲙⲟⲥ· ⲧⲉⲫⲩⲥⲓⲥ ⲇⲉ [20]
ⲧⲏⲣⲥ

BG 115,18–116,13

ⲙⲟⲩ ⲙⲛ ⲧⲥⲟⲫⲓⲁ ⲡ̄ⲓ̄ⲍ̄
ⲧⲉ̣[ⲩ]|ⲥⲩⲛⲍⲩⲅⲟⲥ ⲡⲙⲁ ⲛ̄[ⲧⲁⲩ]|ⲭⲓ
ⲧⲩⲡⲟⲥ ⲉⲃⲟⲗ ⲛ̄[ⲥⲏⲧⲩ] | ⲛ̄ⲑⲓ ⲁⲓⲱⲛ
ⲛⲓⲙ ⲥⲓ̈ ⲕ̣[ⲟⲥ][5]ⲙⲟⲥ <ⲙⲛ̄>
ⲛ̄ⲧⲁⲩⲱⲱⲡⲉ ⲙⲛ̣̄|ⲛⲛ̄ⲥⲁ ⲛⲁⲓ̈ ⲁⲩⲭⲓ
ⲧⲩ|ⲡⲟⲥ ⲉⲃⲟⲗ ⲥⲙ ⲡⲙⲁ ⲉ|ⲧⲙ̄ⲙⲁⲩ
ⲉⲧⲁⲙⲓⲟ <ⲛ̄>ⲛ<ⲉⲩ>|ⲉⲓⲛⲉ ⲙⲡⲏⲩⲉ
ⲙ{ⲛ̄}ⲡⲉ[10]ⲭⲁⲟⲥ ⲙⲛ̄ ⲛⲉⲩⲕⲟⲥⲙⲟⲥ
| ⲫⲩⲥⲓⲥ ⲇⲉ ⲛⲓⲙ

ⲭⲓⲛ ⲙ̄ⲡⲟⲩⲱⲛⲥ ⲙ̄ⲡⲉⲭⲁⲟⲥ | ⲉⲃⲟⲗ

| of Immortal Man and Sophia, | his consort: the area from which [15] every aeon and world | and those that came afterward | took (their) pattern for their creation | of likenesses in the heavens of chaos | and their worlds. And all natures,

and Sophia, his | consort: the area [from which] | every aeon and world | <and> those that came afterward [5] took (their) types. | They took (their) types | from there | to create <their> | likenesses for the heavens <of> [10] chaos and their worlds. | And all natures,

116

[20] starting from the revelation of chaos, | are

starting from | the revelation of chaos, | are

SJC-III:

113,16 Lacuna so restored by T–S.

113,18 Alt.: ⲙ<ⲛ̄> ⲡⲉⲭⲁⲟⲥ, "<and> chaos" (T–S, "probably").

SJC-BG:

116,5 Not emended by T–S.

MS has final superlinear stroke in lacuna.

116,8–9 On line 8, MS has a large diple followed by ⲛⲁ at the end of the line (not emended by T–S). On line 9, T–S does not emend but divides the first four letters, ⲉⲓ ⲛⲉ, and translates the whole, "in order to create. These are: the heavens and chaos" (see explanatory n., T–S: 273). The lack of clear meaning, the parallels, and the unusualness of ⲧⲁⲙⲓⲟ without an object make the T–S solution unacceptable. The problem may have been caused by an error of hearing.

116,12 ⲡⲭⲁⲟⲥ, "chaos": <ⲡⲭⲣⲓⲥⲧⲟⲥ >, "<Christ>" (Schenke, 1962: 275, n. 57).

NHC V 16,29–17,9

[21±] [30] [21±] | [8± ϵγραψϵ
ϵγmhn]
[ī z̄] [ϛm̄ πϵγϵooγ· n̄nat]ψιβ̣ [ϵ] |
[mn̄ πιm̄ton n̄n]a†[† ψ]ι̣ ϵρο[ϥ·]
| [nh ϵτϵ mn̄ ψ]ϕom ṇ̄[oγ]ψaxϵ̣
| [ϵxω m̄mooγ]· n̄cϵ̣[co]γωnoγ
[5] [ϛn̄ nιϵωn thp]oγ ϵταγψωπϵ
| [mn̄n̄ca] ṇ̄[aï] mn̄ nϵγϭom·
| [7±] ϛ̣ω ϵρωtn̄ ψa πϵïma
| [nh ⲇϵ th]p̣ọ[γ] ϵ̣taγp̄ ψopπ̄ |
ṇ̄[xooγ nht]n̄· aïψaxϵ m̄mooγ

NHC III 89,18–90,6

πoγoϵin ϵtp̄ oγoϵin· |
n̄atϛaϵibϵc· mn̄ oγp̣aψϵ
n̄atψa [20] xϵ ϵroϥ mn̄ oγtϵlhλ
ṇ̄natxo|oϥ ϵγtϵrπϵcθai
ϵγmhn ϵboλ | ϵϛraï ϵxm̄
πϵγϵooγ ϵtϵ mϵϥ|ψibϵ mn̄
taⲛapaγcic ϵtϵ maγ|ψitc̄
taï ϵtϵ mn̄ ψϭom ϵψaxϵ |
ϵroc oγⲇϵ n̄nϵγϵψnoϵi | ϥ
m̄moc n̄ϛraï ϛn̄ naiωn th|roγ
n̄taγψωπϵ mn̄ nϵγϭom
| aγω ϛω ψa πϵϵima·
naï ⲇϵ th[5]roγ n̄taϵip̄ ψrп̇
n̄xooγ nak | aϵixooγ

[. . .] [30] [. . .] | [. . . ever
rejoicing]
[17] [in their unchanging glory] | [and the
unmeasured rest,] | [which cannot be
described] | or [known] [5] [among all
the aeons] that came to be |
[afterward] and their powers.

| [. . .] this much is enough for you.
| [Now all] that has just been | [said
to you,] I spoke

the light that shines without shadow
| and (in) ineffable joy [20] and
unutterable jubilation. | They ever
delight themselves | on account of
their glory that does not change | and
the rest that is not measured, | which
cannot be described
or conceived | among all the aeons | 90
that came to be and their powers.
| But this much is enough.
Now all [5] I have just said to you, | I
said

Eug-V:

16,31–17,1 Reconstruction: see 5,14–15.

17,3 Second superlinear stroke is in lacuna.

NHC III 113,21–114,7

ϩⲘ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲧⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲉ|ⲧⲉ
ⲙⲛ̄ⲧⲫ̄ ϩⲁⲉⲓⲃⲉⲥ ⲙⲛ̄ ⲟⲩⲣⲁⲱⲉ |
ⲉ̣ⲛⲉⲩⲉⲱ ⲱⲁⲭⲉ ⲉⲣⲟⲩ ⲙⲛ̄
ⲟⲩ|ⲧ̣ⲉⲗⲏⲗ ⲛ̄ⲁϯⲭⲟⲟⲩ ⲉⲩⲙⲏⲛ
ⲉⲃⲟⲗ [25] ⲉⲩⲣⲟⲟⲩϯ ⲉϩⲣⲁⲓ ⲉⲭⲛ̄
ⲡⲉⲩⲉⲟⲟⲩ
ⲣⲓⲁ ⲛ̄ⲁϯⲱⲓⲃⲉ ⲙⲛ̄ ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ
ⲛ̄ⲁ|ⲧⲱⲓⲧⲥ̄ ⲧⲁⲓ ⲉⲧⲉ ⲛ̄ⲛⲉⲩⲉⲱ
ⲱⲁ|ⲭⲉ ⲉⲣⲟⲥ ϩⲛ̄ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ
ⲛ̄ⲧⲁⲩ|ⲱⲱⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ ⲙⲛ̄
ⲛⲉⲩ[5]ⲥⲟⲙ ⲧⲏⲣⲟⲩ·

ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲛ̄|ⲧⲁⲉⲓⲭⲟⲟⲩ
ⲉⲣⲱⲧⲛ ⲛ̄ⲱⲟⲣⲡ̄ ⲁⲉⲓ|ⲭⲟⲟⲩ

in the Light that shines without
shadow | and joy that cannot be
described | and | unutterable
jubilation. They ever [25] delight
themselves on account of their
unchanging glory
114 and the immeasurable rest, | which
cannot be described | among all the
aeons that | came to be afterward
and all their [5] powers.

Now all that | I have just said to you,
I | said

BG 116,13–117,10

ϩⲘ ⲡⲓⲟⲩⲟⲩⲏⲛ ⲉ|ⲧⲣ̄ ⲟⲩⲟⲩⲏⲛ
ⲛⲁⲧϩⲁⲓⲃⲉⲥ [15] ⲉⲩϩⲘ̄ ⲡⲣⲁⲱⲉ
ⲛⲛⲁⲧ|ⲱⲁⲭⲉ ⲉⲣⲟⲩ ⲙⲛ̄ ⲡⲧⲉ|ⲗⲏⲗ
ⲛⲁⲧⲭⲟⲟⲩ ⲉⲩ|ⲧⲉⲣⲡⲉ ⲉⲩⲙⲏⲛ
ⲉⲃⲟⲗ
[ⲉ]ⲉ̣ⲣⲁⲓ ⲉⲭⲙ ⲡⲉⲩⲉⲟⲟⲩ | ⲣ̄ⲓ̄ⲍ̄
[ⲛ]ⲁ̣ⲧⲱⲓⲃⲉ ⲙⲛ̄ ⲡⲉⲩⲙ̄|[ⲧⲟ]ⲛ
ⲛⲁⲧⲱⲓⲧⲫ̄ ⲛⲁⲓ ⲉ|[ⲧⲉ] ⲛⲉⲩⲱ
ⲱⲁⲭⲉ ⲉⲣⲟ[5][ⲟ]ⲩ ϩⲛ ⲁⲓⲱⲛ ⲛⲓⲙ
ⲛ̄|ⲧⲁⲩⲱⲱⲡⲉ ⲙⲛ̄ⲛⲥⲁ | ⲛⲁⲓ ⲙⲛ̄
ⲛⲉⲩⲥⲟⲙ ⲧⲏ|ⲣⲟⲩ

in the Light | that shines without
shadow, [15] being in the ineffable joy
| and the unutterable | jubilation. |
They ever delight themselves
on account of their unchanging | **117**
glory and their immeasurable | rest,
which | cannot be described [5] among
all the aeons that | came to be
afterward | and all their powers.

| These things that I have just | said,
I said to you

SJC-III:

113,21 "are in": "from" (T–S; for T–S the predicate begins in lines 24–25, "ever delight themselves . . .").

SJC-BG:

116,13–15 "are . . . being": "from the light . . . are" (T–S).

116,17–18 Corr.: ⲱⲓ erased at the end of line 17; ⲧ for partly erased ⲡ at the beginning of line 18; originally ⲱⲓⲡⲉ , "be ashamed."

NHC V 17,10–18	NHC III 90,6–12
10 ⲛ̄ⲉ̣[ⲉ ⲉⲛⲉⲩ]ⲛ̄ ⲥⲟⲙ	ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲕⲛⲁⲱ | ⲧⲱⲟⲩⲛ
ⲛ̄ⲧⲉⲧⲛ̄ⲱⲟⲡⲟⲩ | ⲉ[ⲣⲱⲧⲛ̄ ⲧⲏ]ⲣ̣ⲟⲩ	ⲙ̄ⲙⲟⲥ· ⲱⲁⲛ̣ⲧⲉⲡⲓⲁⲧ· | † ⲥⲃⲱ
ⲱⲁⲛⲧⲉⲡⲓⲱⲁⲭⲉ | ⲛ̄ⲛⲁ[ⲧ† ⲥ]ⲃⲱ	ⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ· ⲛ̄ⲥⲏⲧⲕ· | ⲁⲩⲱ ⲛⲁⲓ̈
ⲛⲁⲩ ⲱⲁⲛⲧⲉⲩⲡⲣ̄ⲣⲉ | ⲉⲃⲟⲗ ⲥⲛ̄	ⲧⲏⲣⲟⲩ ⲩⲛⲁⲭⲟⲟⲩ ⲉ[10]ⲣⲟⲕ ⲥⲛ̄
ⲧⲏⲩⲧⲛ̄· ⲁⲩⲱ ⲩⲛⲁ|ⲃⲱⲗ ⲛⲏⲧⲛ̄	ⲟⲩⲣⲁⲱⲉ ⲙⲛ̄ ⲟⲩⲥⲟⲟⲩⲛ |
ⲛ̄ⲛⲁⲓ̈ ⲥⲛ̄ ⲟⲩⲣⲛⲱⲥⲓⲥ · 15 ⲛ̄ⲛⲟⲩⲟⲧⲉ	ⲉⲩⲧⲟⲩⲃⲏⲟⲩ
ⲉⲥⲧⲃ̄ⲃⲏⲟⲩⲧ·	
ⲟⲩⲟⲛ | ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲩ	
ⲥⲉⲛⲉⲟⲩ|ⲱⲥ [ⲙ̄ⲡⲁⲓ̈] ⲛ̣ⲥ̣ⲟⲩⲟ :	
| [ⲉⲩⲣⲛⲱⲥⲧ]ⲟ̣[ⲥ]	ⲉⲩⲣⲛⲱⲥⲧⲟⲥ ⲡⲙⲁ|ⲕⲁⲣⲓⲟⲥ
10 in [such a way that] you might preserve it | [all], until the word that need not be taught | comes forth | among you, and it will | interpret these things to you in knowledge 15 that is one and pure. | For [to] everyone who has, | more will be added. | [EUGNOSTOS]	in the way you might | accept, until the one who need not be taught | appears among you, | and he will speak all these things to you 10 joyously and in | pure knowledge. | EUGNOSTOS, THE BLESSED

Eug-V:

17,11 Translation: see 5,22–23.

17,14 Punctuation: see 5,4n.

17,17 Stroke over ⲙ is visible.

17,17–18 Decorative diples and a line to the margin follow the full stop. Decorative marks are also visible on the next line to the right of what remains of the title. The left side of that line is in lacuna.

17,18 A small mark appears on the *Facsimile Edition–V* page to the upper left of the omicron. An ultraviolet examination of the original by James M. Robinson in December, 1980, failed to show any indication of ink.

It seems likely that the title contained only ⲉⲩⲣⲛⲱⲥⲧⲟⲥ . It is only one line long (there is no decoration for a second line), and the practice of the scribe elsewhere in the codex is to center titles so there is about as much decoration on the right side as on the left. If that held true here, the space between the left and right decorations would have allowed only one word of nine letters, not two words, as in *Eug*–III.

Eug-III:

90,11 MS has a *paragraphus cum corone* in the left margin just below the line. The end of the text is decorated, as is the title, with diples and lines.

NHC III 114,7–8

ϣⲁⲛⲧⲉⲧⲛ̄ⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲥⲙ̄ |
ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ⲥⲟⲩⲟ ⲉⲛⲁⲓ̈·

that you might shine in | Light more
than these."

BG 117,10–12

ϣⲁⲛⲧⲉⲧⲛ̄ⲣ ⲟⲩⲟⲩ̈ⲛ | ⲥⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ
ⲁⲩⲱ ⲛⲥⲟⲩ|ⲟ ⲉⲛⲁⲓ̈

10 that you might shine | in Light
even more | than these."

SJC-III:

114,7 See endnote 13.

SJC-BG:

117,10 See endnote 13.

Since *Eug* concludes on p. 166, both facing pages will be used for the remainder of *SJC*, beginning with p. 170.

NHC III 114,8–25

ⲡⲉϫⲁⲥ | ⲛⲁⲩ ⲛ̄ⲑⲓ ⲙⲁⲣⲓⲥⲁⲙⲙⲏ
ϫⲉ ⲡϫⲟ[10]ⲉⲓⲥ ⲉⲧⲟⲩⲁⲁⲃ·
ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛ̄|ⲧⲁⲩⲉⲓ ⲧⲱⲛ ⲏ̂
ⲉⲩⲛⲁ ⲉⲧⲱⲛ ⲏ̂ ⲉⲩ|ⲛⲁⲣ ⲟⲩ
ⲙ̄ⲡⲉⲉⲓⲙⲁ · ⲡⲉϫⲁⲩ ⲛⲁⲩ | ⲛ̄ⲑⲓ
ⲡⲧⲉⲗⲓⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ· ϫⲉ ⲧⲟⲩ|ⲱⲱ
ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ ϫⲉ ⲧⲥⲟⲫⲓⲁ [15]
ⲧⲙⲁⲁⲩ ⲙ̄ⲡⲧⲏⲣⲩ·
ⲁⲩⲱ ⲧⲥⲩⲛⲍⲩ |ⲅⲟⲥ ⲁⲥⲣ̄ ⲥⲛⲁⲥ
ⲥⲓⲧⲟⲟ ⲧⲥ̄ ⲙ̄ⲙⲓⲛ̣ | ⲙ̄ⲙⲟⲥ ⲉⲧⲣⲉⲛⲁⲏ
ⲱⲱⲡⲉ ⲁϫⲙ̄ | ⲡⲉⲥⲥⲟⲟⲩⲧ ⲥⲙ̄
ⲡⲉⲧⲉⲥⲛⲁⲩ ⲇⲉ | ⲙ̄ⲡⲉⲓⲱⲧ ⲙ̄ⲡⲧⲏⲣⲩ̄·
ϫⲉ ⲉⲣⲉⲡⲉⲩ [20]ⲁⲅⲁⲑⲟⲛ ⲟⲩⲱⲛⲥ
ⲉⲃⲟⲗ ⲛ̄ⲁⲧⲙⲉ|ⲟⲩⲉ ⲉⲣⲟⲩ·
ⲁⲩⲧⲁⲙⲓⲟ ⲙ̄ⲡⲉⲉⲓⲕⲁ |ⲧⲁⲡⲉⲧⲁⲥⲙⲁ
ⲟⲩⲧⲱⲟⲩ ⲛ̄ⲛⲓⲁ |ⲑⲁⲛⲁⲧⲟⲥ ⲁⲩⲱ
ⲟⲩⲧⲱⲟⲩ ⲛ̄ⲛⲉ|ⲛ̄ⲧⲁⲩⲱⲱⲡⲉ

Mary said | to him: "Holy Lord, [10] where did your disciples | come from and where are they going and (what) should they | do here?" | The perfect Savior said to them: "I want | you to know that Sophia, [15] the Mother of the Universe and the consort, | desired by herself | to bring these to existence without | her male (consort). But by the will | of the Father of the Universe, that his [20] unimaginable goodness might be revealed, | he created that curtain | between the immortals | and those | that came

BG 117,12–118,10

ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲛ̄|ⲑⲓ ⲙⲁⲣⲓⲥⲁⲙ ϫⲉ
ⲡⲉϫ̄ⲥ̄ | ⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲕⲙⲁⲑⲏ[15]ⲧⲏⲥ
ⲛ̄ⲧⲁⲩⲉⲓ ⲧⲱⲛ ⲏ̄ | ⲉⲩⲛⲁⲃⲱⲕ ⲉⲧⲱⲛ
| ⲏ ⲉⲩⲣ ⲟⲩ ⲙ̄ⲡⲓⲙⲁ ⲡⲉ|ϫⲁⲩ ⲛⲁⲩ
ⲛ̄ⲑⲓ ⲡⲧⲉⲗⲓⲟⲥ
ⲛ̄ⲥⲱⲧⲏⲣ ϫⲉ ⲧⲟⲩⲱ[ⲱ] | [ⲣ̄]ⲓ̄ⲏ
ⲉⲧⲣⲉⲧⲛ̄ⲉⲓⲙⲉ ϫⲉ ⲧ̣[ⲥⲟ]|ⲫⲓⲁ
ⲧⲙⲁⲩ ⲛ̄ⲛⲓⲡⲧ [ⲏⲣⲩ]

Mary said to | him: "Holy | Christ, where did your [15] disciples come from and | where will they go | and what should they do here?" | The perfect Savior said: "I want | you to know that Sophia, | the Mother of the totalities—

| will reveal his goodness, [5] and it will be revealed | with his mercy and his untraceable | nature. He | created the curtain | between the immortals [10] and those

[1]18

NHC III 114,24–25

ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ [25] ⲭⲉ
ⲉⲣⲉⲡⲁⲕⲟⲗⲟⲩⲑⲟⲛ ⲁⲕⲟⲗⲟⲩ[ⲑⲉⲓ]
(Coptic pages 115 and 116 are
missing.)

afterward, [25] that the consequence
might follow

BG 118,10–119,11

ⲛⲉⲛⲧⲁⲩⲱⲱ|ⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲛⲁⲓ
ⲭⲉⲕⲁ|ⲁⲥ ⲉϧⲉⲡⲉⲧⲏⲡ ⲉⲱⲱ|ⲡⲉ
ⲉⲩⲉⲟⲩⲁⲍⲩ
ⲛⲥⲁ ⲁⲓ|ⲱⲛ ⲛⲓⲙ ⲁⲩⲱ ⲡⲉⲭⲁⲟⲥ [15]
ⲭⲉ ⲉⲩⲉ<ⲟⲩ>ⲱⲛⲍ ⲛⲑⲓ ⲡⲉⲱ|ⲧⲁ
ⲛ̄ⲧⲉⲥⲍⲓⲙⲉ ⲛ̄ⲥⲱⲱ|ⲡⲉ
ⲉⲣⲉⲧⲉⲡⲗⲁⲛⲏ † ⲛⲙ̄|ⲙⲁⲥ ⲛⲁⲓ ⲇⲉ
ⲛⲧⲁⲩⲱⲱ
ⲡⲉ ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ | ⲛ̄ⲛⲟⲩⲡⲛⲁ ⲣⲓⲑ
ⲉⲃⲟⲗ ⲍⲛ <ⲛ̄>ⲁⲓ|ⲱⲛ ⲛ̄ⲧⲡⲉ
ⲛ̄ⲛ̄ⲁⲡⲟⲣ|ⲣⲟⲓⲁ ⲛⲟⲩⲟⲩⲓⲛ ⲛⲑⲉ
ⲛ[5]ⲧⲁⲩⲭⲟⲟⲥ ⲛ̄ⲱⲟⲣⲡ ⲟⲩ|ⲧⲁ†ⲗⲉ
ⲉⲃⲟⲗ ⲍⲙ̄ ⲡⲟⲩ|ⲟⲉⲓⲛ ⲙⲛ̄ ⲡⲉⲡⲛⲁ
ⲉⲁⲥⲉⲓ | ⲉⲍⲣⲁⲓ ⲉⲙⲙⲉⲣⲟⲥ ⲙ̄ⲡⲓ|ⲧⲛ̄
ⲛⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁ [10]ⲧⲱⲣ
ⲙ̄ⲡⲉⲭⲁⲟⲥ ⲭⲉⲕⲁ|ⲁⲥ

that came | afterward, that | what has
to be | might follow
every aeon | and chaos, [15] that the
defect of the female | might
<appear>, and it might come about
that | Error would contend with |
her. And these became
the curtain | of spirit. From <the>
aeons | above the emanations | of
Light, as [5] I have said already, a |
drop from Light | and Spirit came |
down to the lower regions | of
Almighty [10] in chaos, that

119

SJC-III:

114,24 T–S restores ⳝ[.] at the end of the line, but the remains are more likely those of a diple.

114,25 Bracketed letters are presumed to be at the beginning of 115,1 (so restored by T–S).

SJC-BG:

118,15 Not emended by T–S or K ("might *live*"). Emendation is T–S sugg.; for support, see 107,11–12.

118,16–18 "and it . . . her": "and she engage in a struggle with Error" (an admittedly free translation by T–S); "and she (Sophia) might come to be, since Error fights with her" ("literal" rendering by T–S in n.); "and she (female) exist, Error contending with her" (K).

NHC III BG 119,11–120,11

ϵ<ϒ>ϵοϒωνϩ ⲛ̄ⲛϵϒ|ⲡⲗⲁⲥⲙⲁ
ϵⲃοⲗ ϩⲛ̄ ⲧⲧⲁ̄|ⲧⲗϵ ϵⲧⲙ̄ⲙⲁϒ
ϵϒⲧⲁ|ⲭο ⲛⲁϥ ⲡϵ
ⲡⲁⲣⲭⲓⲅϵⲛϵ [15]ⲧⲱⲣ ϵⲧϵ
ⲱⲁϒⲙοϒⲧϵ | ϵⲣοϥ ⲭϵ
ⲓⲁⲗⲇⲁⲃⲁⲱⲑ | ⲧⲧⲁ̄ⲧⲗϵ ϵⲧⲙ̄ⲙⲁϒ
ⲁⲥ|οϒⲱⲛϩ ⲛ̄ⲛϵϒⲡⲗⲁⲥⲙⲁ | ϵⲃοⲗ
ϩⲓⲧⲙ̄ ⲡⲛⲓϥϵ ϵϒ
ⲯⲩⲭⲏ ϵⲥⲟⲛϩ ⲁⲥϩⲱⲃⲃ | ⲁⲥⲛ̄ⲕⲟⲧⲕ P̄K̄
ϵⲃοⲗ ϩⲛ̄ ⲧⲃ̄|ⲱϵ ⲛⲧϵⲯⲩⲭⲏ
ⲛⲧⲉⲣϵⲥ|ϩⲙⲟⲙ ϵⲃοⲗ ϩⲙ ⲡⲛⲓϥϵ [5]
ⲛ̄ⲧϵ ⲡⲛⲟⲃ ⲛⲟⲩⲟϵⲓⲛ | ⲛ̄ⲧϵ
ⲫⲟⲟⲩⲧ ⲁⲩⲱ ⲁϥⲙϵ|ϵⲩϵ
ϵϩⲙ̄ⲙϵϵⲩϵ ϵⲩ|ⲭⲓ ⲣⲁⲛ ⲧⲏⲣⲟⲩ
ⲛ̄ⲃⲓ ⲛϵⲧ|ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ
ⲙⲡϵⲭⲁ [10]ⲟⲥ ⲁⲩⲱ ⲛⲕⲁ ⲛⲓⲙ
ϵⲧⲛ̄|ϩⲏⲧϥ ϩⲓⲧⲟⲧϥ ⲙⲡⲓⲁ ⲧⲙ̀ⲟ́ⲩ |

| their molded forms might appear | from that drop, | for it is a judgment | on him, Arch-Begetter, [15] who is called | 'Yaldabaoth.' | That drop revealed | their molded forms | through the breath, as a living soul. It was withered | and it slumbered in the ignorance | of the soul. When it | became hot from the breath [5] of the Great Light | of the Male, and it took | thought, (then) | names were received by all who | are in the world of chaos [10] and all things that are in | it through that 120

SJC-BG:

119,11 MS has ϥ, "that *he* might reveal their" (not emended by T–S or K).

119,19 "as": "in" (T–S & K).

NHC III BG 120,11–121,10

ⲉⲧⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲉⲣⲉⲡⲛⲓ |ⲭⲉ ⲛⲓⲭⲉ
ⲉⲥⲟⲩⲛ ⲉⲣⲟ̀ⲩ | ⲛⲁⲓ̈ ⲇⲉ
ⲛ̄ⲧⲉⲣⲟⲩⲱⲱⲡⲉ [15] ⲥⲙ ⲡⲟⲩⲱⲱ
ⲛ̄ⲧ<ⲙⲁ>ⲁⲩ | {ⲛ̄}ⲧⲥⲟⲫⲓⲁ
ⲭⲉⲕⲁⲁⲥ ⲛ̄ⲥⲃ̄|ⲥⲱ ⲉⲧⲙ̄ⲡⲓⲙⲁ
ⲉⲩⲉⲥⲟⲣ
ⲙⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲛ̄ⲑⲓ ⲡⲓ|ⲁⲧⲙⲟⲩ P̄K̄ā
ⲛ̄ⲣⲱⲙⲉ ⲉⲩⲧⲁ|ⲭⲟ ⲛⲁⲩ ⲛⲛⲓⲥⲟⲛⲉ
ⲁⲩⲱ | ⲁ<ⲩ>ⲁⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲡⲛⲟⲏ [5]
ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲛⲓⲩⲉ ⲉⲧⲙ̄|ⲙⲁⲩ
ⲉⲩⲯⲩⲭⲓⲕ ⲟⲥ ⲇⲉ | ⲡⲉ
ⲉⲙⲡⲉⲩⲱⲟⲙⲟⲟⲙ ⲉ|ⲱⲱⲡ ⲉⲣⲟⲩ
ⲛ†ⲟⲟⲙ ⲉⲧⲙ̄|ⲙⲁⲩ ⲱⲁⲛⲧⲩⲭⲱⲕ
ⲛⲑⲓ [10] ⲡⲁⲣⲓⲑⲙⲟⲥ ⲙ̄ⲡⲉⲭⲁⲟⲥ |

| Immortal One, when the breath |
blew into him. | But when this came
about [15] by the will of Mother |
Sophia—so that Immortal Man |
might piece together
the garments there | for a judgment | **121**
on the robbers— | <he> then
welcomed the blowing [5] of that
breath; | but since he was soul-like, |
he was not able to take | that power
for himself | until [10] the number of
chaos should be complete,

SJC-BG:

120,14 "this": lit. "these" (rendered as above by T–S but not by K); see III 70,2n.

120,15 MS has ⲛ̄ⲧⲙ̄ⲙⲁⲩ; alt.: <ⲉ>ⲧⲙ̄ⲙⲁⲩ, "by *that* will of Sophia" (T–S, alt.).

120,16–121,3 Apparently a gloss on lines 14–15 that has crept into the text. It represents an ascetic interpretation of the will of Sophia; i.e., she brought all this about so that nakedness might be covered and the robbers (who use sex to enslave the soul) might therefore be rebuked (cf. Gen 3:21).

121,2–3 "for a jugment on the robbers" (so also Schenke in T–S: 340, & K): less likely, "while (or "whereby") the robbers were condemned for them" (T–S).

121,4 MS has ⲩ, "they" (emended as above by Schenke in T–S: 340; not emended by T–S or K).

NHC III 117,1–6

ⲣⲓⲍ ⲉⲧⲙⲙⲁⲩ ⲙⲛ̄ ⲡⲛⲓϥⲉ ⲛ̄ⲥⲉⲱⲱ|ⲡⲉ
ⲙ̄ⲡⲉⲥⲛⲁⲩ ⲛ̄ⲟⲩⲁ ⲛ̄ⲑⲉ ⲟⲛ ϫⲓⲛ |
ⲛ̄ⲱⲟⲣⲡ̄ ϫⲉ ⲉⲧⲉⲧⲛⲁ† ⲕⲁⲣⲡⲟⲥ |
ⲉⲛⲁⲱⲱϥ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉⲍⲣⲁⲓ ⲱⲁ [5]
ⲡⲉⲧⲱⲟⲟⲡ̄ ϫⲓⲛ ⲛ̄ⲱⲟⲣⲡ̄ ⲍⲛ̄
ⲟⲩ|ⲣⲁⲱⲉ ⲛ̄ⲁⲧⲱ̣[ⲁ]ϣ̣ⲉ ⲉⲣⲟϥ ⲙⲛ̄

BG 121,11–122,16

ⲉϥⲱⲁⲛϫⲱⲕ ⲇⲉ ⲛⲥⲓ ⲡ̀ⲟ̀ⲩ|ⲟⲉⲓⲱ
ⲉⲧⲏⲡ ⲍⲩ̈ⲧⲙ ⲡⲛⲟⲥ | ⲛⲁⲅⲅⲉⲗⲟⲥ
ⲁⲛⲟⲕ ⲇⲉ ⲁⲉⲓ|ⲧⲥⲁⲃⲉ ⲧⲏⲩⲧⲛ̄
ⲉⲡⲣⲱⲙⲉ [15] ⲛⲁⲧⲙⲟⲩ ⲁⲩⲱ ⲁ̈ⲃⲱⲗ
ⲉ|ⲃⲟⲗ ⲛⲛ̄ⲥⲛⲟⲟⲩⲍ ⲛⲛ̄ⲥⲟ|ⲟⲛⲉ
ⲛⲥⲁ ⲛⲃⲟⲗ ⲙ̄ⲙⲟϥ | ⲁ̈ⲍⲱⲱϥ
ⲛⲙ̄ⲡⲩⲗⲏ ⲛ̄ⲧⲉ
ⲛⲓⲁⲧⲛⲁⲉ ⲙ̄ⲡⲉⲩⲙ̄ⲧⲟ | ⲉⲃⲟⲗ ⲣ̄ⲕ̄ⲃ̄
ⲁ̈ⲑⲃ̄ⲃⲓⲟ ⲛⲧⲉⲩ|ⲡⲣⲟⲛⲟⲓⲁ ⲁⲩϫⲓ
ⲱⲓⲡⲉ | ⲧⲏⲣⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ ⲉ[5]ⲃⲟⲗ
ⲍⲛ̄ ⲧⲉⲩⲃ̄ⲱϥ ⲉⲧ|ⲃⲉ ⲡⲁ̈ⲓ ⲥⲉ ⲁ̈ⲓⲉⲓ
ⲉⲡⲓⲙⲁ | ϫⲉⲕⲁⲁⲥ ⲉⲩⲉⲛⲟⲩⲍⲃ̄ ⲙⲛ̄ |
ⲡⲓⲡ̄ⲛⲁ̄
ⲉⲧⲙ̄ⲙⲁⲩ ⲙⲛ̄ | ⲡⲛⲓϥⲉ ⲁⲩⲱ
ⲉⲩⲉⲱⲱ [10]ⲡⲉ ⲙ̄ⲡⲉⲥⲛⲁⲩ ⲉⲩⲁ
ⲛⲟⲩ|ⲱⲧ ⲕⲁⲧⲁ ⲑⲉ ϫⲓⲛⲛ̄ ⲱⲟ|ⲣⲡ
ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁ† | ⲕⲁⲣⲡⲟⲥ
ⲉⲛⲁⲱⲱϥ ⲛ̄|ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉⲍⲣⲁⲓ
ⲉⲡⲉⲧ [15]ⲱⲟⲟⲡ ϫⲓⲛⲛ̄ ⲱⲟⲣⲉⲡ | ⲙⲛ̄

| (that is,) when the time |
determined by the great | angel is
complete. Now I have taught | you
about Immortal [15] Man and have
loosed | the bonds of the robbers |
from him. | I have broken the
gates of
the pitiless ones in their presence. | I
have humiliated their | malicious
intent, and they all have been
shamed | and have risen [5] from their
ignorance. Because | of this, then, I
came here, | that they might be
joined with | that Spirit
and | Breath, and might [10] from two
become a single one, | just as from
the first, | that you might yield |
much fruit | and go up to Him Who
Is [15] from the Beginning,

117 that [. . .] and Breath, and might |
from two become one, just as from |
the first, that you might yield much
fruit | and go up to [5] Him Who Is
from the Beginning, in | ineffable
joy and

122

NHC III 117,6–18

ογεοογ | μν̄ ο[γταειο μν̄
ο]γϩμοτ̀ ν̄τε | [π]ε[ιωτ̀
μ̄πτηρϥ] ⲡetcooγn | [ϭε
μ̄πειωτ̀ ϩν̄ ογrn]ωcic
ν̄κα [10][θαρον παϊ ϥναχω]ρι
επιωτ̀ | [ν̄ϥμ̄τον μ̄μοϥ ϩμ̄]
παγεννη|[τοc ν̄ειωτ̀
πετcoo]γn ⲇε μ̄|[μοϥ ϩν̄
ογϣωω]ⲧ̀ εϥναχω|[ρι επϣωωτ̀
ⲁγ]ω ταναπαγcic [15]
[ν̄τμεϩϣμογ]ⲛε· πετcooγn |
[ⲇε μ̄πεⲛⲛⲁ ν̄ⲁθ]ⲁναtoc ν̄τε |
[π]ογοειν ϩν̄ tcirh ϩitν̄
τενθγ|[μ]ⲏcic μν̄ τεγⲇοκια

glory | and [honor and] grace of |
[the Father of the Universe].
Whoever, [then], knows | [the Father
in pure] knowledge [10] [will depart]
to the Father | [and repose in]
Unbegotten | [Father]. But
[whoever knows] | [him defectively]
will depart | [to the defect] and the
rest [15] [of the Eighth. Now]
whoever knows | Immortal [Spirit] |
of Light in silence, through reflecting
| and consent

BG 122,16–123,15

ογραϣε ναtϣaxε | ερογ μν̄
ογεοογ μν̄ | ογtaïο μν̄
ογχαριc
ντε πειωτ μπτηρϥ | πετcooγn
ϭε μ̄πιωτ | ϩν ογcooγn
εϥογααβ | εϥναβωκ ϣα πειωτ
[5] αγω εϥεμ̄τον μ̄μοϥ | ϩμ
πια τχποϥ νειωτ | πετcooγn
ⲇε μ̄μοϥ | ϩν ογϣτⲁ εϥεϣωπε
| ϩμ̄ πεϣτⲁ νⲛ̄<μ>τον μ̄ [10]μοϥ
ϩν̄ τμεϩϣμογνε | πετcooγn
ⲇε μπιⲛⲛⲁ | ναtμογ ετε
πογοϊν | πε ϩν ογκαρωϥ ϩϊtν̄ |
τενθγμηcic μν̄ τεγ [15]ⲇοκια

| with ineffable joy | and glory and |
honor and grace
of the Father of the Universe. | 123
Whoever, then, knows the Father | in
pure knowledge | will go to the
Father [5] and repose | in Unbegotten
Father. | But whoever knows him |
defectively will dwell | in the defect
and repose [10] in the Eighth. | Now
whoever knows Immortal Spirit, |
who is Light, | in silence, through |
reflecting and consent [15] in truth,

SJC-III:

117,9 T–S restores only ϩν].

117,10 T–S restores only [θαρον] and [χω].

117,12 T–S restores only [τοc.

117,14 T–S restores only [ρι.

117,16 T–S restores only ⲁθ].

117,18 ⲉγⲇοκια , "consent": "the *eudokia* (= the decree)" (K) (?). See endnote 9.

SJC-BG:

123,12–13 "Light, in silence" (so also Schenke in T–S: 340): "Light in silence" (T–S).

123,14–15 T–S leaves both ⲉνθγμηcic and ⲉγⲇοκια untranslated. See endnote 9.

NHC III 117,18–118,6

ϩN̄ ⲧⲙⲏⲉ | ⲙⲁⲣⲉⲫⲉⲓⲛⲉ ⲛⲁⲓ
ⲛ̄ϩⲉⲛⲥⲩⲙⲃⲟⲗⲟⲛ [20] ⲛ̄ⲧⲉ
ⲡⲓⲁϩⲟⲣⲁⲧⲟⲛ ⲁⲩⲱ ⲉⲫⲛⲁⲱⲱ|ⲡⲉ
ⲛ̄ⲟⲩⲟⲉⲓⲛ ϩⲙ̄ ⲡⲉⲡⲛⲁ ⲛ̄ⲧⲥⲓⲅⲏ |
ⲡⲉⲧⲥⲟⲟⲩⲛ ⲙ̄ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱ|[ⲙ]ⲉ
ϩN̄ ⲟⲩⲥⲟⲟⲩⲛ ⲙN̄ ⲟⲩⲁⲅⲁⲡⲏ |
ⲙⲁⲣⲉⲫⲉⲓⲛⲉ ⲛⲉⲉ͂ⲓ ·
ⲛ̄ⲟⲩⲥⲩⲙⲃⲟⲗⲟⲛ
ⲡⲓⲏ {ⲛ}ⲛ̄ⲧⲉ ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ ⲛ̄ⲭ|ⲣⲓ
ⲉⲛⲙⲁ ⲙN̄ ⲛⲉⲧϩN̄ ⲧⲙⲉϩⲱⲙⲟⲩ|ⲛⲉ
ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲁⲉⲓⲟⲩⲱⲛϩ ⲛⲏⲧⲛ̄ |
ⲙ̄ⲡⲣⲉⲛ ⲙ̄ⲡⲓⲧⲉⲗⲓⲟⲥ ⲡⲟⲩⲱⲱⲉ [5]
ⲧⲏⲣⲩ ⲛ̄ⲧⲙⲁⲁⲩ ⲛ̄ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧⲟⲩ|ⲁⲁⲃ· ⲭⲉ ⲉⲫⲛⲁⲭⲱⲕ ⲉⲃⲟⲗ

in the truth, | let him bring me signs [20] of the Invisible One, and he will become | a light in the Spirit of Silence. | Whoever knows Son of Man | in knowledge and love, | let him bring me a sign
118 of Son of Man, that he might depart | to the dwelling-places with those in the Eighth. | Behold, I have revealed to you | the name of the Perfect One, the whole will [5] of the Mother of the Holy Angels, | that the masculine [multitude]

BG 123,15–124,15

ϩNN ⲟⲩⲙⲏⲉ ⲙⲁ|ⲣⲉⲫⲉⲓⲛⲉ ⲛⲁⲓ
ⲛ̄ϩⲛ̄ⲥⲩⲙ|ⲃⲟⲗⲟⲛ ⲛⲧⲉ ⲡⲓⲁⲧⲛⲁⲩ
ⲉ|ⲣⲟⲫ ⲁⲩⲱ ⲉⲫⲉⲱⲱⲡⲉ | ⲛⲟⲩⲟⲩⲉ
ϩⲙ ⲡⲉⲡⲛⲁ ⲙ̄
ⲡⲕⲁⲣⲱⲫ ⲡⲉⲧⲥⲟⲟⲩⲛ | ⲙ̄ⲡⲱⲏⲣⲉ ⲣⲕⲇ
ⲙ̄ⲡⲣⲱⲙⲉ | ϩN ⲟⲩⲥⲟⲟⲩⲛ ⲙN̄
ⲟⲩⲁ|ⲅⲁⲡⲏ ⲙⲁⲣⲉⲫⲉⲓⲛⲉ ⲛⲁ[5]ⲉⲓ
ⲛⲛⲟⲩⲥⲩⲙⲃⲟⲗⲟⲛ | ⲙⲡⲱⲏⲣⲉ
ⲙⲡⲣⲱⲙⲉ | ⲁⲩⲱ ⲉⲫⲛⲁⲱⲱⲡⲉ
ⲙ̄|ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ ⲙN̄ ⲛⲉⲧ|ϩN̄
ⲧⲙⲉϩⲱⲙⲟⲩⲛⲉ ⲉⲓⲥ [10] ϩⲏⲛⲧⲉ
ⲁⲏⲧⲥⲉⲃⲉ ⲧⲏⲩ<ⲧ>ⲛ̄ | ⲉⲡⲣⲁⲛ
ⲙ̄ⲡⲓⲧⲉⲗⲓⲟⲥ | ⲡⲟⲩⲱⲱⲉ ⲧⲏⲣⲩ
ⲛ̄ⲛ̄ⲁⲅ|ⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙN̄ |
ⲧⲙⲁⲁⲩ ⲭⲉⲕⲁⲁⲥ ⲉⲫ[15]ⲉⲭⲱⲕ

let him | bring me signs of | the Invisible One, | and he will become | a light in the Spirit of Silence. Whoever knows | Son of **124** Man | in knowledge and love, | let him bring [5] me a sign | of Son of Man, | and he will dwell there | with those | in the Eighth. Behold, [10] I have taught you | the name of the Perfect One, | the whole will of the holy angels | and | the Mother, that [15] the male

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SJC-III:

117,20 MS has first superlinear stroke in lacuna.

118,1 So emended by T–S.

118,2 Corr.: first ⲙ for erased letter.

118,5 Corr.: first ⲛ for erased letter.

118,6 Corr.: ⲫ for incomplete and erased ⲛ.

SJC-BG:

124,15 Alt. word division: ⲭⲱⲕⲙ̄ ⲙⲡⲓⲙⲁ, "that the . . . might *wash* there" (Carl Schmidt as reported in T–S).

NHC III 118,6–17

ⲙ̄ⲡⲉ|ⲉⲓⲙⲁ ⲛ̄ⲥⲓ ⲡ̣ⲙ̣ⲏ̣[ⲏⲱⲉ
ⲙ̄ⲙ]ⲛ̣̄ⲧⲥⲟ|ⲟⲩⲧ̀ ϫⲉ ⲉⲩ[ⲉⲟⲩⲱⲛⲥ ⲥⲛ̄
ⲛⲓⲁⲓ]ⲱ̣[ⲛ] | ⲉⲃⲟⲗ ⲛ̄ⲥⲓ
[ⲛⲓⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲁⲩⲱ] [10]
ⲛⲉⲛⲧⲁⲩⲱ̣[ⲱⲡⲉ ⲥⲛ̄ ⲧⲙⲛ̄ⲧⲣⲙⲙⲁⲟ]
| ⲛ̄ⲛⲁⲧϫⲓ ⲥⲉ̣[ϫⲙⲉ ⲛ̄ⲥⲱⲥ ⲛ̄ⲧⲉ
ⲡⲛⲟⲥ] | ⲛ̄ⲁⲥⲟⲣⲁ̣[ⲧⲟⲛ ⲙ̄ⲡⲛ̄ⲁ̄ ϫⲉ
ⲉⲩⲉϫⲓ] | ⲧⲏⲣⲟⲩ ⲉⲃⲟⲗ̣ [ⲥⲙ̄
ⲡⲉⲩⲁⲅⲁⲑⲟⲛ] | ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲙ[ⲙⲁⲟ
ⲛ̄ⲧⲉⲩⲁⲛⲁⲡⲁⲩ] [15]ⲥⲓⲥ ⲉⲧⲉ ⲙⲛ̄
ⲙ̄ⲛ̣[ⲧⲣ̄ⲣⲟ ⲥⲓϫⲱⲥ· ⲁ]|ⲛⲟⲕ
ⲛ̄ⲧⲁⲉⲓⲉ͂ⲓ [ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲱⲟⲣⲡ̀
ⲛ̄]|ⲧⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲩ· ϫⲉ

| may be completed here, | that there [might appear, in the aeons,] | [the infinities and] [10] those that [came to be in the] untraceable | [wealth of the Great] | Invisible [Spirit, that they] all [might take] | [from his goodness,] | even the wealth [of their rest] [15] that has no [kingdom over it]. I | came [from First] Who | Was Sent, that

BG 124,15–125,12

ⲙ̄{ⲙ}ⲡⲓⲙⲁ ⲛⲥⲓ | ⲡⲙⲏⲏⲱⲉ
ⲛⲥⲟⲟⲩⲧ | ϫⲉ ⲉⲩⲉⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ |
ⲥⲛ̄ ⲛⲓⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ϫⲓⲛ
ⲛⲓⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲱⲁⲥⲣⲁ|ⲉⲓ ⲣ̄ⲕ̄ⲉ̄
ⲉⲛⲉⲛⲧⲁⲩⲱⲱⲡⲉ | ⲥⲛ̄ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ
ⲛ̄ⲛⲁⲧ|ⲭⲓ ⲧⲁⲃⲥⲉ ⲛ̄ⲥⲱⲥ ⲛ̄ⲧⲉ
ⲡⲛⲟⲥ [5] ⲛ̄ⲛⲁⲧⲛⲁⲩ ⲉⲣⲟⲩ ⲙⲡⲛ̄ⲁ̄ |
ϫⲉ ⲉⲩⲉϫⲓ ⲧⲏⲣⲟⲩ ⲉⲃⲟⲗ | ⲥⲛ̄
ⲧⲉⲩⲙⲛⲧⲁⲅⲁⲑⲟⲥ ⲙⲛ̄ |
ⲧⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ <ⲛ̄ⲧⲉ ⲡⲉⲩⲙⲁ
ⲛⲙ̄ⲧⲟⲛ> ⲉⲧⲉ ⲙⲛ̄ | ⲙⲛ̄ⲧⲣ̄ⲣⲟ
ⲥⲓⲏϫⲱ<ⲩ> {ⲛ̄ⲧⲉ ⲡⲉⲩ [10]ⲙⲁ ⲛⲙ̄ⲧⲟⲛ}
ⲁⲛⲟⲕ ⲇⲉ ⲛ̄|ⲧⲁⲏⲉⲓ ⲉⲃⲟⲗ ⲥⲙ
ⲡⲉⲥⲟⲩⲏⲧ | ⲛⲧⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲩ ϫⲉ

multitude may be | completed here, | that they might appear | in all the aeons, from
the infinities to | those that came to be | in the untraceable wealth | of the Great [5] Invisible Spirit, | that they all might take | from his goodness, even | the wealth <of their place of repose> that has no | kingdom over it. [10] And I | came from First | Who Was Sent,

125

SJC-III:

118,7 Alt.: ⲙ̄]ⲡ̣ (T–S; incorrect restoration made on the basis of the visible superlinear stroke and the cross stroke).

118,8 "there [. . . aeons]": "[they may reveal aeons]" (K).

118,9 Lacuna not restored by K.

118,11 T–S restores only [ϫⲙⲉ.

118,12 T–S restores only [ⲁⲧⲟⲥ (incorrect gender for ⲡⲛⲁ̄).

118,14 T–S restores only ⲛⲧⲉⲩⲁⲛⲁⲡⲁⲩ].

118,15 T–S restores only [ⲛ̄ⲧⲣⲣⲟ ⲥⲓϫⲱⲥ .

SJC-BG:

125,8 Not emended by T–S.

125,9 MS has ⲥ (not emended by T–S).

125,9–10 Bracketed words not deleted by T–S.

NHC III 118,17–119,6

ⲉⲉⲓⲛⲁϩⲟ ⲓ̈ϣⲛ̣[ϩ] | ⲛⲏⲧⲛ̄ ⲉⲃⲟⲗ
ⲙ̄ⲡⲉⲧϣⲟⲟⲡ̀ ϫⲛ̄ ⲛ̄|ϣⲟⲣⲡ̀ ⲉⲧⲃⲉ
ⲧⲙⲛ̄ⲧϫⲁⲥⲓ ϩⲏⲧ̀ [20]
ⲙ̄ⲡⲁⲣⲭⲓⲅⲉⲛⲉⲧⲱⲣ · ⲙⲛ̄
ⲛⲉϥⲁⲅ|ⲅⲉⲗⲟⲥ ϫⲉ ⲥⲉϫⲱ ⲙ̄ⲙⲟⲥ
ⲉⲣⲟⲟⲩ | ϫⲉ ϩⲉⲛⲛⲟⲩⲧⲉ ⲛⲉ·
ⲁⲛⲟⲕ ⲇⲉ | ⲛ̄ⲧⲁⲉⲓⲉⲓ̂ · ⲉⲥⲁϩⲱⲟⲩ
ⲛ̄ⲧⲉⲩⲙⲛⲧ̀|ⲃⲗ̄ⲗⲉ· ϫⲉ ⲉⲉⲓⲛⲁϫ ⲱ
ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ [25] ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲧϩⲓϫⲙ̄
ⲡⲧⲏⲣⲩ·
ⲣⲓⲑ ⲛ̄ⲧⲱⲧⲛ̄ ϭⲉ ϩⲱⲙ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄
ⲛⲉⲩ|ⲙ̄ϩⲁⲟⲩ ⲧⲉⲩⲡⲣⲟⲛⲟⲓⲁ
ⲙⲁⲑⲃ̄|ⲉⲓⲟⲥ ⲁⲩⲱ ⲡⲉⲩⲛⲁϩⲃ̄
ⲟⲩⲟⲩⲟⲛⲩ· | ⲁⲩⲱ ⲡⲱⲓ̈ ⲙⲁⲧⲟⲩⲛⲟⲥⲩ
ⲁⲉⲓϯ [5] ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲉϫⲟⲩⲥⲓⲁ ⲛ̄ⲛ̄ⲕⲁ
ⲛⲓⲙ· | ϩⲱⲥ ⲱⲏⲣⲉ ⲛ̄ⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ

I might reveal | to you Him Who Is from | the Beginning, because of the arrogance [20] of Arch-Begetter and his angels, | since they say about themselves that | they are gods. And I | came to remove them from their blindness | that I might tell everyone [25] about the God who is above the universe.

119 Therefore, tread upon their | graves, humiliate their malicious intent | and break their yoke | and arouse my own. I have given [5] you authority over all things | as Sons of Light,

BG 125,12–126,12

ⲉⲉⲓ|ⲉⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲏⲧⲛ̄
ⲙ̄|ⲡⲉⲧϣⲟⲟⲡ ϫⲓⲛⲛ̄ ϣⲟ [15]ⲣⲡ̄ ⲉⲧⲃⲉ
ⲧⲙⲛⲧϫⲁⲥⲓ | ϩⲏⲧ
ⲙⲡⲁⲣⲭⲓⲅⲉⲛⲉⲧⲱⲣ | ⲙⲛ̄
ⲛⲉϥⲁⲣⲭⲉⲗⲟⲥ ϫⲉ ⲥⲉ|ϫⲱ ⲙ̄ⲙⲟⲥ
ⲉⲣⲟⲟⲩ ϫⲉ | ϩⲛⲛⲟⲩⲧⲉ ⲛⲉ ⲁⲛⲟⲕ
ⲇⲉ
ⲛ̄ⲧⲁ̈ⲓ̈ⲉⲓ̂ ⲉⲥⲟⲟϩⲉ ⲙ̄ⲙⲟ|ⲟⲩ ⲉⲃⲟⲗ ⲣ̄ⲕ̣ⲍ̄
ⲇⲉ ϩⲛ̄ ⲧⲉⲩⲙⲛ|ⲧⲃⲗ̄ⲗⲉ ϫⲉ
ⲉⲉⲓⲉⲧⲥⲁⲃⲉ | ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲡⲛⲟⲩⲧⲉ [5] ⲉⲧϩⲓ̈ϫⲙ̄ ⲡⲧⲏⲣⲩ
ⲛ̄ⲧⲱ|ⲧⲛ̄ ϭⲉ ϩⲱⲙ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄ |
ⲛⲉⲩⲙ̄ϩⲁⲟⲩ ⲁⲩⲱ ⲛⲧⲉ|ⲧⲛ̄ⲑⲃ̄ⲃⲓⲟ
ⲛ̄ⲧⲉⲩⲡⲣⲟ|ⲛⲟⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ϩⲱⲱⲩ
ⲙ̄ [10]ⲡⲉⲩⲛⲁϩⲃⲉⲩ ⲁⲩⲱ
ⲛ̄ⲧⲉ|ⲧⲛ̄ⲧⲟⲩⲛⲟⲥ ⲙ̄ⲡⲉⲧⲉ | ⲡⲱⲉⲓ

that I | might reveal to you | Him Who Is from the Beginning, [15] because of the arrogance | of Arch-Begetter | and his angels, since they | say about themselves that | they are gods. And I
came to remove them | from their blindness | that I might teach | everyone about the God [5] who is above the universe. | Therefore, tread upon | their graves and | humiliate their malicious intent | and break their [10] yoke and | arouse whoever | is mine. For I have given

126

SJC-III:

118,18–19 See endnote 14.

SJC-BG:

125,14–15 See endnote 14.

NHC III 119,6–16	BG 126,12–127,8	
ⲭⲉ ⲉⲧⲉ|ⲧⲛⲁⲍⲱⲙ ⲉⲍⲣⲁⲓ ⲉⲭⲛ̄	ⲡⲉ ⲁⲓ† ⲅⲁⲣ ⲛⲏ|ⲧⲛ̄ ⲛⲧⲉⲯⲟⲩⲥⲓⲁ	
ⲧⲉⲩⲃⲟⲙ· ⲍⲁ | [ⲛ]ⲉⲧⲛ̄[ⲟ]ⲩⲉⲣⲏⲧⲉ·	ⲛⲏⲕⲁ | ⲛⲓⲙ ⲍⲱⲥ ⲱⲏⲣⲉ ⲛ̄ⲧⲉ	
ⲛⲁⲓ ⲛⲉ ⲛ̄ⲧⲁⲩ|[ⲭⲟⲟⲩ ⲛ̄ⲃⲓ]	ⲡ̀ⲟ̀ⲩ [15]ⲟⲩⲓⲛ ⲉⲍⲱⲙ ⲉⲭⲛ̄	
ⲡ̣[ⲙⲁⲕⲁ]ⲣⲓⲟⲥ ⲛ̄ⲥⲱⲧⲏⲣ· [10] [ⲁⲩⲣ̄	ⲧⲉⲩ|ⲃⲟⲙ ⲍⲛ̄ ⲛⲉⲧⲛ̄ⲟⲩⲣⲏⲧⲉ | ⲛⲁⲓ	
ⲁⲧⲟⲩⲱⲛⲍ ⲛ̄ⲥⲁ ⲛⲃⲟ]ⲗ ⲛⲁⲩ· ⲧⲟⲧⲉ	ⲁⲩⲭⲟⲟⲩ ⲛⲃⲓ ⲡⲙⲁ|ⲕⲁⲣⲓⲟⲥ	
| [ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲑⲏⲣⲟⲩ ⲁⲩⲱ]ⲱⲡⲉ	ⲛⲥⲱⲧⲏⲣ ⲁⲩⲣ̄	
ⲍⲛ̄ ⲟⲩ|[ⲛⲟⲃ ⲛ̄ⲧⲉⲗⲏⲗ	ⲁⲧⲟⲩⲱⲛ[ⲍ] ⲛ̄ⲥⲁ ⲛⲃⲟⲗ ⲙ̄|ⲙⲟⲟⲩ	ⲣ̄[ⲕ̄]ⲍ̄
ⲛ̄ⲁⲧ]ⲱ[ⲁ]ⲭⲉ ⲉⲣⲟⲩ ⲍⲙ̄ | [ⲡⲉⲡⲛⲁ	ⲁⲩⲱⲱⲡⲉ ⲍⲛ̄ ⲍⲛ̄|ⲛⲟⲃ ⲛⲣⲁⲱⲉ	
ⲭⲓⲛ] ⲡⲉⲍⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ |	ⲛⲁⲧⲱⲁⲭⲉ | ⲉⲣⲟⲟⲩ ⲍⲙ̄ ⲡⲓⲡⲛⲁ	
[ⲁⲛⲉⲩⲙⲁⲑⲏⲧ]ⲏⲥ ⲁⲣⲭⲉⲥⲑⲁⲓ	ⲭⲓⲛ̄ [5] ⲡⲉⲍⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ ⲁⲩⲣ̄ |	
ⲉⲧⲁⲱⲉ [15][ⲟⲉⲓⲱ ⲙ̄ⲡⲉⲩⲁ]ⲅ̣ⲅⲉⲗⲓⲟⲛ	ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄ⲥⲓ ⲛⲉⲩⲙⲁ|ⲑⲏⲧⲏⲥ	
ⲙ̄ⲡⲛⲟⲩ|[ⲧⲉ ⲡⲉⲡⲛⲁ ⲛ̄ⲁ]ⲫⲑⲁⲣⲧⲟⲛ	ⲉⲧⲁⲱⲉⲟⲉⲓⲱ | ⲙ̄ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ	

| that you might tread upon their power with | [your] feet." These are the things [the] blessed | Savior [said,] [10] [and he disappeared] from them. Then | [all the disciples] were in | [great, ineffable joy] in | [the spirit from] that day on. | [And his disciples] began to preach [15] [the] Gospel of God, | [the] eternal, imperishable [Spirit].	you | authority over all | things as Sons of Light [15] to tread upon their | power with your feet." | These are the things the blessed | Savior said, and he disappeared from them. | And they were in | great, ineffable joy | in the spirit from [5] that day on. And his | disciples began | to preach | the Gospel of	1[2]7

SJC-III:

119,7 Corr.: ⲩ for erased ⲫ.

119,10 T–S restores only ⲉⲃⲟ]ⲗ.

119,11 T–S restores only ⲱ].

119,13–14 See endnote 15.

119,14 Lacuna so restored by T–S.

119,16 The neuter form of the adjective makes restoration of ⲡⲉⲓⲱⲧ ⲛ̄ⲁ]ⲫⲑⲁⲣⲧⲟⲛ, "imperishable [Father]," following BG (so restored by K), unlikely if not impossible (so also T–S). T–S suggests ⲡⲉⲓⲱⲧ ⲛ̄ⲛⲁ]ⲫⲑⲁⲣⲧⲟⲛ, "Father of the] imperishable things," or ⲛ̄ⲧⲙⲛⲧⲣⲣⲟ ⲛ̄ⲁ]ⲫⲑⲁⲣⲧⲟⲛ, "[of the] imperishable [Kingdom]." Support for my reconstruction: 117,16.21; 118,12.

SJC-BG:

126,16 MS has a *paragraphus* in the left margin just below the line of the text.

127,1–12 MS has extensive decorations in both margins and surrounding the title.

127,4–5 See endnote 15.

NHC III 119,16–18

ⲛ̄ⲱⲁ | [ⲉ]ⲛⲉⲥ ⲥⲁⲙⲏⲛ:
ⲧⲥⲟⲫⲓⲁ ⲛ̄ⲓ̅ⲏ̅ⲥ̅

| Amen. | THE SOPHIA
OF JESUS

BG 127,8–12

ⲙ̄ⲡⲛ̀ⲟ́ⲩ | ⲧⲉ ⲡⲉⲓⲱⲧ ⲛⲱⲁ ⲉⲛⲉⲥ
ⲛ̄[10]ⲛⲁⲧⲧⲁⲕⲟ ⲱⲁ ⲛⲓⲉⲛⲉⲥ |
ⲧⲥⲟⲫⲓⲁ ⲛ̄|ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲭ̅ⲣ̅ⲥ̅

God, | the eternal Father, [10]
imperishable forever. | THE
SOPHIA OF | JESUS CHRIST

SJC-III:

119,17 Lacuna so restored by T–S.

119,17–18 MS has diple and line decorations at the end of the text proper and surrounding the title.

ENDNOTES

1. III 91,1–2 || BG 78,1–2 "Divination" (derived from μαντεία): less likely, "Place of Harvest Time" (T–S) or "Place of Ripeness" (Pu & K). See Till's note, T–S: 327. The word division ⲙⲁ ⲛ̄, assumed by T–S, Pu & K, is not supported by the scribe of either III or BG. The former omits the expected stroke over the ⲛ, and in BG the scribe treats ⲛ as though it were a part of ⲙⲁ by using the conventional stroke over ⲁ at the end of the line in place of the ⲛ. The spelling ⲙⲁⲛⲑ may reflect an Ionic form (μαντηΐ̈η) and may have been an attempt to archaize. Μαντεία is related to joy, as here, in Plat. *Tim.* 71d.

2. III 70,21 ⲟⲩⲡⲉⲧⲏⲡ ⲉϣⲱⲡⲉ, "fate" || III 93,3 (do.) || BG 81,10–11 ⲟⲩⲧⲉⲑⲟⲛⲧ, "fate": The par. in V, of which Till was unaware (T–S: 327), makes clear that "fate" is the correct translation, both here and where ⲧⲉⲑⲟⲛⲧ recurs (III 71,4 [ⲧⲉⲧϩⲁⲛⲧ]; III 93,15–16 [do.]; BG 82,7). Crum says that ϩⲟⲛⲧ is a qualitative of unknown meaning, citing only the instance in BG (691b). Till considers that it might be an unattested qualitative of ϩⲱⲛ, "bid, command" (Crum: 688a) but expresses his uncertainty (T–S: 327). It is more likely a qualitative of ϩⲱⲛⲧ, "approach," where the form ϩⲁⲛⲧ (found in III) is attested (Crum: 691b). Its basic meaning then would be "that which comes," or the like (so also K & Tr). The use of the fem. article probably reflects ἡ εἱμαρμένη.

3. III 73,14 || III 96,10 || BG 87,4–5 T–S suggests, probably correctly, that behind the differences among these texts lies confusion over γένος and γενόμενος.

4. V 6,15–17 || III 77,11–13 || III 101,20–22 || BG 95,6–8 The lack of the term ⲟⲛⲟⲙⲁⲥⲓⲁ (ⲣⲁⲛ), "designation" ("name"), in either version of *SJC*, while it is present in both versions of *Eug*, shows that the haplography probably occurred in the text of *SJC* rather than *Eug*. And further, since the Greek text used by both *SJC* translators was, in all probability, uniform (see Introduction, sec. X), and the Coptic texts are so different, we are probably justified in thinking that the translators met the problem in the Greek independently and attempted to deal with it each in his own way in their translations. (It is possible that subsequent Coptic copyists were involved, but that seems less likely in view of the fact that *both* texts deal with the problem, suggesting that it could not easily be overlooked by a translator.) If that was the case, then those attempts provide us with some evidence about the two Coptic translators of *SJC*.

The translator of *SJC*–III seems to be more conservative (e.g., he preserves the correct person and number of the, for him, lost subject), but he makes a clumsy and basically meaningless connection with the preceding sentence. The translator of *SJC*–BG is more daring, conceiving of the idea that the passage was a reference to the intiial appearance of the gnostic race, which would mean that it was engendered by Immortal Man. Unfortunately, in taking that position, he has ignored a preceding statement that the gnostic race appeared prior to Immortal Man (III 99,13–19 || BG 91,17–92,9).

5. III 78,6–7 || III 102,23 || BG 96,16 ⲛ̄ⲑⲉ ⲉⲧⲉ ⲫⲟ ⲛ̄ⲙⲟⲥ (and the like), "just as he is it (thought)": Appears to be a gloss (n.b. its absence in V). The point seems to be that First Man not only *has* thought but *is* thought. That is perhaps based on an identification of his feminine aspect, the Great Sophia (see III 104,10–11 & parr.), with hypostasized thought. T–S renders "just as he is" (connection with preceding and following is not clear); K, "just as he is a reflection"; Tr, "thought as he is" (?).

6. V 7,19–22 || III 78,19–21 In V there are whole numbers, while III has fractions. The former version is probably to be preferred since it is the more difficult reading, i.e., it is easier to imagine larger fractions (e.g., tenths) ruling over smaller fractions (e.g., hundredths), then smaller whole numbers (e.g., tens) ruling over larger ones (e.g., hundreds). N.B. that the last two numbers were left unchanged in III.

7. V 12,2 || III 83,20 "will": less likely, "interval" (Crum: 501b).

8. III 86,16–20 ⲁⲩⲟⲛⲟⲙⲁⲍⲉ . . . ⲛ̄ⲟⲩⲁⲧⲟ, "the . . . multitude" || BG 110,9–16: "they called the church in the third aeon 'the multitude from the multitude, which the multitude caused to appear from the one'" (K [III]; similarly Tr); "the 'church of the three aeons' was spoken of, because, from the crowd that came to appearance in (or 'from') one, a multitude was revealed" (T–S [BG]); "the church of the three aeons was furnished with names . . ." (Schenke in T–S: 340 [BG]). The problem of III 86,16–17 and BG 110,9–12, reflected in the variety of translations above (n.b. the similarity of the texts), may go back to the Greek where the distinction between the designation and the designee may not have been clear grammatically. That the designation is "Assembly" or "Church," however, is evident from III 86,22 and BG 111,3. And that one of the aeons *is* the designee is clear from III 86,14–16 and BG 110,8–9. As to the omission of the ordinal prefixes, see 110,4 for additional examples of the error in BG. In III, lines 11–13 make clear the error (for omission of numeral prefixes, see 78,21–22). Both texts appear to have been adjusted in minor ways in hopes of making sense out of what was received, but the result was to make a difficult situation worse. The text of V, lacking those adjustments, seems closer to the original. Since the original can be discerned, I have chosen to edit *Eug*-III and SJC-BG accordingly.

For ⲡⲓⲟⲩⲁ ⲛ̄ⲟⲩⲁⲧⲟ, "the multitudinous one" (III 86,19–20), T–S has "one as a multitude"; K & Tr omit a translation of ⲛ̄ⲟⲩⲁⲧⲟ, although Tr leaves the text unemended.

9. III 87,10 ⲙⲉⲧⲉ, "concurrence" || III 111,13 ϫⲱⲛϥ, "concurrence" || BG 112,4 ⲉⲩⲇⲟⲕⲓⲁ , "consent": "good will" (Tr [*Eug*–III]); "good pleasure" (K [*Eug*–III]); untranslated (T–S [BG]). Basic for understanding ⲉⲩⲇⲟⲕⲓⲁ here, as well as the Coptic words used to translate it, is the observation of LSJ that εὐδοκία can be equivalent to εὐδόκησις when used of God. Thus it can mean "consent, concurrence." See also *TDNT* (2), 1964: 750 (Schrenk).

10. III 88,10 || III 112,10 || BG 113,18–114,1 The fem. pronouns in III 88,10 refer to Sophia (contra T–S). It appears that the reference to Sophia was dropped at an early stage from *SJC* and that the BG version (with masc. pronouns) reflects a more careful adjustment to that fact than does *SJC*–III.

11. III 88,11 || III 112,11 || BG 114,2 Should ⲁⲫⲑⲁⲣⲥⲓⲁ (*Eug*–III & *SJC*–III) or ⲁⲧⲧⲁⲕⲟ (BG) be translated with the preceding ⲙⲛⲧⲛⲟϭ, "majesty," as an adjective (as though a genitive) (so also K & Tr [*Eug*–III]) or in an identity relationship ("as imperishability") (so T–S [*Eug*–III & *SJC*–III])? Or should they be taken with the following ⲉⲩⲛⲧⲟⲩ, "had," as the plural subject, as I have done (so also T–S [BG])? My decision is based on the clear-cut nature of the case in BG and the difficulty of relating ⲁⲫⲑⲁⲣⲥⲓⲁ (in *Eug*–III & *SJC*–III) satisfactorily to ⲙⲛⲧⲛⲟϭ.

12. V 16,4 || III 88,20 "sent": or "sown" (ϫⲟ, Crum: 752a).

13. III 114,7 || BG 117,10 "that you might shine" (so also T–S): "until you shine" (K).

14. III 118,18–19 || BG 125,14–15 "Him Who Is from the Beginning": "that which is from the beginning" (T–S, D & K).

15. III 119,13–14 || BG 127,4–5 "from that day on. And his": "From that day (on) his" (T–S, Pu, D & K).

WORD INDICES

Words in the Coptic Words index are ordered according to Crum's *Coptic Dictionary*. Nouns are indicated simply by gender designation (m. or f.), where that is clear. Where it is not, nn. is used. Verbs are indicated by v. ⁺ designates the qualitative form of the Coptic verb. Definitions are omitted as unnecessary in view of the translations to which the entries refer. Where a word or phrase is split between two lines in the text, only the first line is indicated. In the Greek Loan Words index the Coptic form of Greek loan words is not shown when the Coptic and Greek are identical in spelling; in this connection, a Greek rough breathing mark and a Coptic ⲍ are considered identical.

Omissions from the Coptic Words index because of frequency of occurrence and minor grammatical and lexical interest include the conjuctions ⲁⲩⲱ and ⲙⲛ̄, demonstratives (except ⲉⲧⲙ̄ⲙⲁⲩ), possessive pronouns, the preposition ⲍⲛ̄ (except in combinations), and ⲛ̄ⲥⲓ. Omissions from the Greek Loan Word index include the conjunctions ἀλλά, γάρ, δέ and μέν. From the Proper Nouns index are omitted all proper nouns constructed from verbs or attributives (except ⲉⲩⲅⲛⲱⲥⲧⲟⲥ and ⲭⲣⲓⲥⲧⲟⲥ). Those are fully indexed in the other word indices.

COPTIC WORDS

ⲁⲙⲟⲩ: See ⲉⲓ .

ⲁⲙⲁⲍⲧⲉ v. V 3,8.9; 13,15. III 73,6.8. BG 86,15; 108,11. ⲉⲙⲁⲍⲧⲉ III 85,15; 96,1.[2]. BG 86,13.

ⲁⲛ- (collective numeral indicator) V 7,20.21.22twice.23.27.[28].[29]; 9,[12]; 10,[15]; 11,<20>.[23].[29]; 12,[1].

ⲁⲛ negative particle V 1,12.16; 3,10.[18].23; 4,7.9.15.25.[28]. III 70,16.22; 72,7; 74,2.18; 75,12; 92,22; 93,4; 95,2; 98,18.23; 99,13. BG 78,13; 81,5.12; 85,1; 89,19; 91,16; 97,11. ⲉⲛ III 91,11. BG 90,16.

ⲁⲛⲟⲕ pron. III 93,8.10; 94,14; 96,18; 97,23; 106,5; 107,11; 118,[15].22. BG 81,17.19; 83,19; 87,13; 89,7; 102,[1]; 104,7; 105,2; 121,13; 125,10.19.

ⲁⲣⲏⲝ≠ nn. V 8,17. III 73,14; 95,7; 96,11; 97,12; 103,21; 106,7. BG 87,<5>; 98,7. ⲁⲧⲁⲣⲏⲝ≠ III 72,14. BG 81,18; 87,7. ⲁⲧⲛ̄ⲁⲣⲏⲝ≠ V 5,25; 13,[17]. ⲙⲛ̄ ⲁⲣⲏⲝ≠ BG 88,12.

ⲁⲧⲟ m. V 5,[6]. III 86,18.19. BG 91,18; 99,19; 109,18; 110,15.

ⲁϣ interrog. pron. BG 98,13. ⲁϣ ⲙ̄ⲙⲓⲛⲉ V 1,8. III 92,12. ⲛ̄ⲁϣ ⲛ̄ⲍⲉ III 98,11. ⲟⲩⲁϣ ⲛ̄ⲍⲉ BG 80,11. ⲉϣ ⲛ̄ⲍⲉ III 70,7.

ⲁϣⲁⲓ m. V 14,13. ⲁϣⲉⲓ̈ V 9,13.

ⲁⲭⲛ̄ prep. V 15,[23]. III 88,10; 112,9; 114,17. BG 113,18.

ⲃⲱⲕ v. BG 117,16. ⲃⲱⲕ ϣⲁ- BG 123,4. ⲃⲱⲕ ⲉⲃⲟⲗ ⲥⲛ̄ III 76,12. ⲃⲱⲕ ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄- V 3,[31]. ⲃⲱⲕ ⲉⲥⲣⲁⲓ ⲉ- BG 122,14. ⲃⲱⲕ ⲉⲥⲣⲁⲓ ϣⲁ- III 108,3; 117,4. BG 105,11.

ⲃⲁⲗ V 9,[24]. III 105,13. BG 100,14; 108,10.

ⲃⲱⲗ v. V 17,14. BG 104,10. ⲃⲱⲗ ⲉⲃⲟⲗ BG 121,15. ⲣⲉϥⲃⲱⲗ nn. BG 94,16.

ⲃⲟⲗ m.: ⲉⲃⲟⲗ ⲛ̄- BG 98,12. ⲉⲃⲟⲗ ϫⲉ BG 100,15; 110,9.16. ⲃⲟⲗ and ⲉⲃⲟⲗ are otherwise listed with the verb or preposition in conjunction with which they occur.

ⲃⲁ̄ⲗⲉ nn.: ⲙⲛ̄ⲧⲃⲁ̄ⲗⲉ III 107,10; 118,23. BG 104,5; 126,2.

ⲉⲃⲟⲧ m. V 12,10. III 84,3.

ⲉⲛⲉⲥ m.: ϣⲁ ⲉⲛⲉⲥ III 85,16. BG 108,14. ⲉⲛⲉⲥ adj.: ⲛ̄ϣⲁ ⲉⲛⲉⲥ V 8,23; 13,17; 16,[3]. III 119,[16]. BG 127,9. ϣⲁ ⲁⲛϩⲥⲉ III 71,19; 95,11. ϣⲁ ⲉⲛⲉⲥ V 2,14.15. III 94,15.16. BG 84,2.3; 85,16. ϣⲁ ⲛⲓ- ⲉⲛⲉⲥ BG 127,10. ⲉⲛⲉⲥ adv. V 5,17; 8,24. III 76,8; 81,19; 100,13; 106,1. BG 93,9; 101,16.

ⲉⲣϩⲏ nn.: ⲛⲉⲩⲉⲣϩⲟⲩ V 1,[15]; 9,18. III 81,8; 83,12; 86,4. BG 87,2; 109,14.

ⲉⲥⲛⲧ m.: ⲙ̄ⲡⲉⲥⲛⲧ III 77,8. See further ⲉⳓ.

ⲉⲧⲃⲉ- prep. V 3,[25]; 14,[12]. III 91,3.6; 92,4; 97,3; 107,9; 108,11; 118,19. BG 78,3.7; 80,1; 88,2; 104,4; 106,3; 125,15. ⲉⲧⲃⲉ ⲡⲁⲓ V 1,15; 5,12; 6,[32]. III 70,15; 78,[1]; 86,20; 92,21; 102,17; 103,19. BG 81,4; 96,8; 111,[2].6; 122,5. ⲉⲧⲃⲉ ⲡⲉⲉⲓ- III 86,24. ⲉⲧⲃⲉ ⲟⲩ III 92,1; 96,16 twice. BG 79,15.16; 87,9.11. ⲉⲧⲃⲏ(ⲏ)ⲧ≠ V 2,6. III 71,11; 105,6.

ⲉⲟⲟⲩ m. V 5,[2].10.15; 8,[19]; 14,[2]; 16,[1].9; 17,[1]. III 75,16; 76,6; 81,17; 86,8; 88,19; 89,1.8.22; 97,10; 99,17; 100,6.11; 105,8.25; 107,23; 108,3; 113,5.12.25; 117,6. BG 88,10; 92,3.17; 93,6; 100,8; 101,14; 105,4.11; 109,18; 115,7.18; 117,1; 122,17.

ⲉϣϫⲉ conj. III 113,1. BG 115,[1].

ⳓ v. III 114,11. BG 117,15. ⳓ ⲉ- V 2,[2]. III 73,17; 86,21; 90,18; 97,17; 111,1; 118,23. BG 88,19; 122,6; 126,1. ⳓ ⲉⲃⲟⲗ ⲥⲛ̄ V 9,[25]. III 93,8; 96,19; 105,[13]; 107,12.14; 108,14; 118,[16]. BG 81,17; 83,15; 87,13; 100,15; 102,[2]; 104,8; 106,7; 125,11. ⳓ ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄- III 106,5. ⳓ ⲉⲡⲉⲥⲛⲧ III 106,12. BG 102,11. ⳓ ⲉⲥⲟⲩ̀ⲛ III 71,8. ⳓ ⲉⲥⲟⲩⲛ ⲙ̄ⲡⲃⲟⲗ ⲛ̄- III 71,6. ⳓ ⲉⲥⲣⲁⲓ ⲉ- BG 77,11; 119,7. ⲁⲙϩⲉⲓⲧⲛ̄ imperat. III 98,13. BG 90,4. For qualitative,see ⲛⲏⲩ†.

ⲉⲓⲁⲗ f. III 75,5; 99,3. BG 91,6.

ⲉⲓⲙⲉ v.: ⲉⲓⲙⲉ ϫⲉ III 70,3; 92,7; 100,21; 104,6; 114,14. BG 93,17; 98,15; 118,2. ⲙ̄ⲙⲉ ϫⲉ V 1,[4]. ⲉⲓⲙⲉ ⲛⲁ≠ V 2,[12]. ⲉⲓⲙⲉ ⲉ- (ⲉⲣⲟ≠) V 4,16. BG 80,5. ⲙ̄ⲙⲉ ⲉⲣⲟ≠ V 4,25. ⲉⲓⲙⲉ ⲉⲧⲃⲉ- III 105,7.

ⲉⲓⲛⲉ v. (carry): ⲉⲓⲛⲉ ⲛⲁ≠ III 117,19. BG 123,16; 124,4. ⲉⲓⲛⲉ ⲛⲉ≠ III 117,24.

ⲉⲓⲛⲉ v. (resemble) V 4,18; 9,20. III 77,5; 81,10; 99,4. BG 91,7. ⲓⲛⲉ BG 85,13. ⲓⲛⲉ ⲉⲃⲟⲗ V 7,12. ⲉⲓⲛⲉ m. V 5,[31]. III 72,16; 75,6; 76,20; 89,14; 91,12; 95,9; 99,5; 100,4; 101,5; 113,18. BG 78,15.16; 84,18; 85,3; 91,8; 92,15; 94,5; 116,9. ⲁⲧ† ⲉⲓⲛⲉ ⲉⲣⲟ≠ V 2,[16].[17].[26].

ⲉⲓⲣⲉ v. V 11,22. III 91,7. BG 78,8; 109,11. ⲣ̄- V 12,[30]. III 83,14; 84,20.24; 114,12. BG 117,17. See further ⲕⲁⲍ, ⲱⲱⲣⲡ̄, ⲍⲟⲩⲟ. ⲁⲁ≠ III 71,3; 93,14. BG 82,6. ⲉ† V 2,6.<16>.23; 4,26; 5,[26]; 6,[2]; 10,[7].16; 11,[26].[28]; 12,18; 16,10. ⲟ† III 70,5; 78,7.17; 92,10; 102,23. BG 96,16.

ⲉⲓⲱⲣⲍ v. III 72,12; 95,6. ⲉⲓⲱⲣⲍ ⲛ̄ⲥⲁ- BG 85,6.

ⲉⲓⲥ interj.: ⲉⲓⲥ ⲍⲏⲏⲧⲉ III 118,3. BG 124,9.

ⲉⲓⲱⲧ m. V 7,14; 9,[9].[22]. III 74,22.23; 76,17; 78,13; 84,14; 97,15; 98,23.<24>; 99,6; 101,1.22; 103,6; 104,23; 105,19; 108,4; 117,[9]. BG 88,16; 90,16.17; 91,10; 95,8; 97,6; 99,18; 100,4; 101,6; 105,12; 123,4; 127,9. ⲓⲱⲧ V 4,10.11; 6,[19]; 12,[2]. III 77,13; 117,10. BG 123,2. ⲁⲅⲉⲛⲛⲏⲧⲟⲥ ⲛ̄(ⲉ)ⲓⲱⲧ III 75,22; 96,13; 98,20; 99,9; 100,1; 117,[11]. BG 90,12; 91,13. ⲁⲧⲭⲡⲟ(ⲫ) ⲛ̄ⲉⲓⲱⲧ V 10,<18–19>. BG 87,7; 123,6. ⲁⲩⲧⲟⲅⲉⲛⲉⲧⲱⲣ ⲛ̄ⲉⲓⲱⲧ BG 107,4. ⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛ̄ⲉⲓⲱⲧ III 101,19. BG 95,3. ⲁⲩⲧⲟⲫⲩⲏⲥ ⲛ̄ⲁⲩⲧⲟⲕⲧⲓⲥⲧⲟⲥ ⲛ̄ⲉⲓⲱⲧ BG 94,1. ⲉⲓⲱⲧ ⲉⲃⲟⲗ ⲙ̄ⲙⲟⲩ V 6,[20]. (ⲉ)ⲓⲱⲧ ⲙ̄ⲡⲧⲏⲣⲫ̄ V 3,[4]. III 73,2; 95,18; 114,19; 117,[8]. BG 86,5; 123,1. ⲉⲓⲱⲧ ⲡⲓⲣⲉⲩⲭ ⲡⲟ ⲛ̄ⲛⲏ ⲧⲏⲣⲟⲩ V 12,[23]. ⲓⲱⲧ ⲛ̄ⲣⲉⲩⲭⲡⲟⲩ ⲟⲩⲁⲁⲩ V 4,[20]. ⲓⲱⲧ ⲡⲉⲧⲁⲩⲭⲡⲟ ⲙ̄ⲙⲟⲩ ⲟⲩⲁⲁⲩ V 5,[25]. ⲡⲣⲱ(or ⲟ)ⲧⲟⲅⲉⲛⲉⲧⲱⲣ ⲛ̄(ⲉ)ⲓⲱⲧ III 81,10; 105,11. BG 100,12. ⲱ(ⲟ)ⲣⲡ̄ ⲛ̄ⲉⲓⲱⲧ or ⲛ̄ⲉⲓⲟⲧⲉ V 4,10.[13]; 6,11. BG 91,3.9.

ⲉⲓⲧⲛ̄ m.: ⲙ̄ⲡⲓⲧⲛ̄ ⲛ̄ⲧⲉ- BG 119,8.

ⲕⲉ- adj. V 2,4; 5,12.21; 7,3.16; 8,[27]; 11,[5].15. III 71,9; 76,13; 97,8; 107,24. BG 88,7; 105,6. ⲕⲉⲟⲩⲁ V 2,[20]. III 72,2.6; 94,24. BG 84,12.17. ⲕⲟⲟⲩⲉ pl. V 1,[20].21. III 70,19.20; 93,[1].2. BG 81,8.10. See further ⲥⲉⲉⲡⲉ.

ⲕⲱ v.: ⲕⲏ† ⲉⲍⲣⲁⲓ̈ V 3,[30]; 5,5. III 74,14; 75,19; 83,4. See further ⲣⲟ.

ⲕⲓⲙ v. BG 88,9. ⲕⲓⲙ m. III 92,16. BG 80,15. ⲁⲧⲕⲓⲙ III 97,9.

ⲕⲣⲱⲙ m. III 108,13.

ⲕⲁⲍ m. III 92,9. BG 80,7; 81,15. See further ⲭⲡⲟ.

ⲕⲱⲍ m. BG 106,6.

ⲗⲁⲁⲩ indef. pron. V 1,[23]; 3,[5].10. III 73,3; 74,8; 95,22. BG 86,10. (ⲙ̄)ⲙⲛ̄ ⲗⲁⲁⲩ III 71,24; 73,7; 94,2.21; 96,2. BG 83,1; 84,9; 86,15.

ⲙⲁ m. V 14,15. III 75,20; 89,10; 113,14; 118,2. BG 92,10; 116,2.7; 125,<8>. ⲡⲓⲙⲁ BG 122,6. ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ V 16,[22]. III 89,13. BG 124,8. ⲙ̄ⲡ(ⲓ)ⲙⲁ BG 117,17; 120,17; 124,15. ⲙ̄ⲡⲉⲉⲓⲙⲁ III 93,10; 114,12; 118,6. ⲙⲁ ⲛ̄ⲱⲱⲡⲉ III 88,18. See further ⲧⲏ, ⲍⲱ.

ⲙⲁ- (imperat. of †): See ⲧⲁⲙⲟ, ⲧⲥⲃⲟ, ⲧⲟⲩⲛⲟⲥ, ⲑⲃ̄ⲃⲓⲟ.

ⲙⲉ f. V 1,12.[24]; 6,10. BG 80,17; 83,2. ⲙⲏⲉ III 70,11.12; 71,1; 74,12; 77,7 twice; 92,18; 93,7.12; 94,2.4; 117,18. BG 81,17; 82,3; 83,4; 123,15. ⲙⲛ̄ⲧⲙⲉ V 4,9; 6,12. See further ⲛⲟⲩⲧⲉ.

ⲙⲟⲩ v. V 3,[24]. III 71,13; 74,7; 91,16; 93,24; 98,9; 106,14. BG 79,3; 82,18; 89,20; 102,14. ⲙⲟⲟⲩⲧ† V 2,8. ⲛⲉⲧⲙⲟⲟⲩⲧ† BG 77,10. ⲙⲟⲩ m.: ⲁⲧⲙⲟⲩ V 2,[6].7; 6,[4]; 7,[10].24; 13,[18]; 15,18. III 94,15. BG 82,17;

84,1; 97,[2]; 102,12; 107,16; 108,18; 113,11; 118,9; 120,11; 123,12. See further ⲣⲱⲙⲉ.

ⲙⲁⲁⲣ m.: ⲁⲧⲡ ⲙⲁⲁⲣ V 6,[12].

(ⲙ̄)ⲙⲛ̄- (negation of existence) V 2,13; 4,[26]. III 70,24; 93,6.15; 95,7; 106,7; 113,9. BG 81,15; 85,13; 115,11.12. ⲙ̄ⲙⲛ̄- ⲙ̄ⲙⲁⲩ III 89,3; 113,8. ⲙⲛ̄ⲧ(ⲉ)≠ V 4,[23]; 16,[11]. III 71,22; 72,23; 94,19; 97,12. BG 84,7.10.14. (ⲙ̄)ⲙⲛ̄ⲧⲁ≠ III 71,20; 72,1.3.16; 94,17.22; 95,9.16. BG 92,15. ⲙⲛ̄ⲧⲁ≠ ⲙ̄ⲙⲁⲩ BG 84,3; 86,2. See further ⲁⲣⲏⲓ≠, ⲗⲁⲁⲩ, ⲣ̄ⲣⲟ, ⲱⲡ, ⲭⲁⲉⲓⲃⲉⲥ, ⲃⲟⲙ.

ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟ≠ III 70,19; 71,2; 72,7.13.21; 75,3; 93,1.13; 95,1; 97,5; 99,2.4.7; 104,9; 114,16. BG 81,8; 82,4; 84,18; 88,4; 91,4.7; 96,14.

ⲙⲓⲛⲉ f.: See ⲁⲱ.

ⲙⲟⲩⲛ v.: ⲙⲏⲛ† V 5,14; 16,[31]. BG 93,4. ⲙⲏⲛ† ⲉⲃⲟⲗ III 72,15.18; 76,4; 81,16; 89,21; 95,8; 100,9; 105,17; 113,24. BG 85,12; 101,3.13; 116,18.

ⲙⲟⲩⲛⲕ v.: ⲙⲟⲛⲕ≠ V 8,[10].[12].

ⲙ̄ⲡⲱⲁ v.: ⲙ̄ⲡⲱⲁ ⲛ̄- III 93,18. BG 82,10.

ⲙⲟⲩⲣ v.: ⲙⲟⲣ≠ III 107,6. BG 103,18. ⲙ̄ⲣⲣⲉ f. BG 103,17.

ⲙⲓⲥⲉ m. ⲱⲟⲣⲡ̄ ⲙ̄ⲙⲓⲥⲉ V 8,[33]; 9,7.21; 13,11. ⲱⲟⲣⲡⲉ ⲙ̄ⲙⲓⲥⲉ V 9,[4]. ⲱⲏⲣⲉ ⲛ̄ⲱⲟⲣⲡ̄ ⲙ̄ⲙⲓⲥⲉ V 9,[2]. ⲁⲧⲙⲓⲥⲉ V 3,2; 5,8. ⲁⲧⲙⲓⲥⲓ V 2,16.

ⲙⲏⲧ cardinal number: ⲣⲁⲙⲏⲧ III 78,19 twice. ⲙⲛ̄ⲧ- in the following cardinal number: ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ V 12,[9].[11].[24].[25]. III 83,10; 84,2.4.15.16; 90,16. BG 77,12; 107,5.7. ⲁⲛ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ V 11,<20>.

ⲙⲁⲧⲉ v.: ⲙⲁⲧⲉ ⲛ̄- BG 105,10. ⲙⲁⲧⲉ m. † ⲙⲁⲧⲉ ⲛ̄- III 101,10. † ⲙⲁⲧⲉ ⲥⲛ̄- III 108,2. † ⲙⲉⲧⲉ ⲙⲛ̄- V 1,[15]; 10,[5].13. † ⲙⲉⲧⲉ ⲛ̄- BG 94,13. † ⲙⲉⲧⲉ m. V 8,[31]; 11,[6].[22]. ⲙⲉⲧⲉ ⲙⲛ̄- III 87,10.

ⲙⲁⲧⲉ: ⲙ̄ⲙⲁⲧⲉ adv. III 89,5. BG 115,13.

ⲙⲏⲧⲉ f. V 14,[4]. III 86,10. ⲥⲛ̄ ⲧⲙⲏⲧⲉ V 2,[7]. III 71,12; 93,23. BG 82,17.

ⲙⲟⲩⲧⲉ v.: ⲙⲟⲩⲧⲉ ⲉⲣⲟ≠ BG 110,1. ⲙⲟⲩⲧⲉ ⲉ- (ⲉⲣⲟ≠) ⲭⲉ V 3,[3]; 9,[6].14; 10,[9]; 11,16; 13,[11].14. III 75,17; 85,14; 86,22; 91.1.19; 95,17; 99,17.24; 102,1.18; 104,7.14.19.21; 105,5.21; 106,20.23; 111,1; 112,8. BG 78,1; 79,7; 86,4; 92,5.12; 98,9; 99,13.15; 100,5.13; 101,8; 103,3.8; 108,3.5.9; 110,5; 111,13.15; 112,8; 113,15; 119,15. ⲙⲟⲩⲧⲉ ⲭⲉ BG 111,[2].

ⲙ̄ⲧⲟ m.: ⲙ̄ⲧⲟ ⲉⲃⲟⲗ BG 122,1. ⲙ̄ⲧⲟ ⲉⲃⲟⲗ prep. BG 91,11. ⲣⲉⲫⲙ̄ⲧⲟ ⲙ̄- V 4,[21].

ⲙ̄ⲧⲟⲛ v.: ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟ≠ ⲥⲛ̄- (ⲛ̄ⲥⲏⲧ≠) III 76,3; 100,8; 117,[11]. BG 93,2; 123,5.<9>. ⲙ̄ⲧⲟⲛ m. V 5,13; 14,[9]; 17,[2]. BG 117,[2]; 125,<8>.

ⲙⲁⲩ nn.: ⲉⲧⲙ̄ⲙⲁⲩ V 2,13; 4,[2]; 6,[3]; 8,[33]; 9,17. III 71,18; 73,8; 75,1; 76,22; 77,24; 81,4.7; 94,14; 96,3; 98,25; 99,22.23; 101,7.10; 102,12; 107,[15].18.25; 117,1; 119,13. BG 84,1; 86,16; 91,2; 92,10; 94,7.8.12; 96,2; 104,11.15; 111,4; 116,7; 119,13.17; 120,12; 121,5.8; 122,8; 127,5. See further ⲙⲁ, (ⲙ̄)ⲙⲛ̄-, ⲟⲩⲟⲛ.

ⲙⲁⲁⲩ f. III 118,5. BG 120,15; 124,14. ⲙⲁⲁⲩ ⲙ̄ⲡⲧⲏⲣϥ̄ V 9,[5]. III 104,18; 112,19; 114,15. ⲙⲁⲩ ⲙ̄ⲡⲧⲏⲣϥ̄ BG 99,12; 114,11. ⲙⲁⲩ ⲛ̄ⲛⲓⲡⲧⲏⲣϥ̄ BG 118,[3].

ⲙⲉⲉⲩⲉ v. V 4,[28]; 5,[30]. BG 79,15; 80,9. ⲙⲉⲩⲉ V 1,9. ⲙⲉⲟⲩⲉ III 92,2. ⲙⲉⲉⲩⲉ ⲉ- BG 120,6. ⲙⲉⲉⲩⲉ m. V 3,[11]; 7,7.26; 8,[3].4; 11,10.11.17. BG 86,19; 96,18; 112,16; 120,7. ⲙⲉⲟⲩⲉ III 111,20. ⲁⲧⲙⲉⲟⲩⲉ ⲉⲣⲟ≠ III 114,20.

ⲙⲏⲏⲱⲉ m. V 3,[21]. III 74,5; 75,13.19; 81,3; 86,7.18.20; 98,7; 99,14.22; 104,24; 118,[7]. BG 89,18; 110,13.17; 124,16.

ⲙⲟⲩⲱⲧ v. V 4,[2]. III 74,14.

ⲙⲟⲩⲍ v.: ⲙⲉⲍ⁺ V 9,[26]. III 81,14; 100,6. BG 101,9. ⲙⲏⲍ⁺ III 105,22. BG 92,17. ⲙⲉⲍ⁺ ⲉⲃⲟⲗ V 5,10.28; 8,19. ⲙⲏⲍ⁺ ⲉⲃⲟⲗ III 76,[1]. ⲙⲁⲍ- and ⲙⲉⲍ- in ordinal numbers; see ⲥⲛⲁⲩ, ⲥⲟⲟⲩ, ⲥⲁⲱⲟ̄, ϯⲟⲩ, ⲱⲙⲟⲩⲛ, ⲱⲟⲙⲛ̄ⲧ, ⲩⲧⲟⲟⲩ.

ⲙⲍⲁⲁⲩ m.: ⲙⲍⲁⲟⲩ III 119,2. BG 104,12; 126,7.

ⲙⲁⲁⲭⲉ m. III 97,21; 98,21; 105,10. BG 89,5; 90,13; 100,11; 107,19.

ⲛⲁ m. BG 118,6. ⲁⲧⲛⲁⲉ BG 122,1.

ⲛⲁ v.: ⲛⲁ ⲉ- III 114,11.

ⲛⲏⲩ⁺ ⲉ- BG 103,10. ⲛⲏⲟⲩ⁺ ⲉⲃⲟⲗ V 4,11. ⲛⲏⲟⲩ⁺ ⲉⲍⲟⲩⲛ ⲉ- III 106,24.

ⲛ̄ⲕⲁ m.: ⲛ̄ⲕⲁ ⲛⲓⲙ III 72,10; 73,21; 82,[3]; 95,4; 98,1; 103,10; 106,8.21; 119,5. BG 85,5; 87,15; 89,9; 120,10. ⲣ̄ⲕⲁ ⲛⲓⲙ BG 97,12; 103,5; 126,13.

ⲛ̄ⲕⲟⲧⲕ v. BG 120,2.

ⲛⲓⲙ interrog. pron. V 1,7. III 70,7; 92,12; 104,3. BG 80,10.

ⲛⲓⲙ indef. pron. V 2,12; 5,10.19; 7,32; 8,20.25; 10,[1]; 16,[19].[20]. III 70,3; 71,17; 72,12; 78,9; 86,6; 87,8; 88,21; 89,10; 91,15; 94,8; 95,6; 97,15; 100,6.15; 103,1; 111,11; 113,15. BG 85,7; 88,17; 92,18; 96,19; 109,16; 116,4.11; 117,5; 118,14. See further ⲛ̄ⲕⲁ, ⲛⲁⲩ, ⲟⲩⲁ, ⲟⲩⲟⲛ, ⲟⲩⲟⲉⲓⲱ, ⲍⲱⲃ.

ⲛⲁⲛⲟⲩ- v. III 85,7. ⲛⲁⲛⲟⲩ≠ V 13,[5]. BG 107,10.

ⲛⲟⲩⲛⲉ f. III 108,22. BG 106,18.

ⲛⲟⲩⲧⲉ m. V 1,7; 3,26; 6,[26]; 9,[3]; 11,17; 13,[17]; 15.[2] twice. [3] twice.[4].[5]. III 70,6; 74,11; 77,20; 87,12 twice.14 twice.15; 92,11; 100,2; 102,8.15; 111,15.16 twice.17.<18>; 118,22; 119,[15]. BG 80,10; 92,13; 95,17; 96,6; 112,8.9 twice.12 twice; 125,19; 127,8. ⲛ̄ϯ BG 112,13. ⲁⲧⲭⲡⲟⲩ ⲛ̄ⲛⲟⲩⲧⲉ BG 88,15. ⲁⲩⲧⲟⲅⲉⲛⲏⲥ ⲛ̄ⲛⲟⲩⲧⲉ III 97,14. ⲛⲟⲩⲧⲉ ⲉⲧⲍⲓⲭⲙ̄ ⲡⲧⲏⲣⲟ̄ III 118,25. BG 126,4. ⲛⲟⲩⲧⲉ ⲛ̄ⲛ̄ⲛⲟⲩⲧⲉ III 78,[2]; 102,18. BG 96,10. ⲛⲟⲩⲧⲉ ⲛ̄ⲧⲉ ⲛ̄ⲛⲟⲩⲧⲉ V 6,[32]. ⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲗⲏⲑⲉⲓⲁ III 71,10. ⲛⲟⲩⲧⲉ ⲛ̄ⲧⲉ ⲧⲙⲉ V 2,[3]. ⲛⲟⲩⲧⲉ adj. III 85,17; 87,14; 99,6. BG 91,10; 108,15. ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ V 2,14; 6,16.[29]. III 77,12.24; 101,21; 102,16. BG 95,7; 96,7. See further ⲱⲏⲣⲉ.

ⲛ̄ⲧⲟⲥ pron. V 6,11. III 98,15. BG 90,7.

ⲛ̄ⲧⲱⲧⲛ̄ pron. III 93,16; 108,5; 119,1. BG 82,9; 105,14; 126,5.

ⲛ̄ⲧⲟⲟⲩ pron. III 73,12; 76,3; 96,7; 100,8. BG 87,1; 93,2.

ⲛ̄ⲧⲟϥ pron. V 2,[22]; 4,18; 9,[7]. III 71,18; 75,23; 85,21; 94,10; 99,5; 100,4; 104,20. BG 83,13; 91,8; 92,16; 109,4.

ⲛ̄ⲧⲟϥ conj. V 3,9.

ⲛⲁⲩ v. III 72,11; 95,6. BG 85,2. ⲛⲁⲩ ⲉⲣⲟ≠ III 72,8; 75,3; 95,2; 99,2. BG 85,7; 91,4. ⲁⲧⲛⲁⲩ ⲉⲣⲟ≠ BG 123,17; 125,5.

ⲛⲁⲩ m.: ⲛ̄ⲛⲁⲩ ⲛⲓⲙ III 76,1.

ⲛⲁⲱⲉ- v.: ⲛⲁⲱⲱ≠ III 97,18; 107,17; 117,4. BG 89,2; 104,14; 110,13; 122,13.

ⲛⲓⲫⲉ v.: ⲛⲓⲫⲉ ⲉⲍⲟⲩⲛ ⲉⲣⲟ≠ BG 120,13. ⲛⲓⲫⲉ m. III 117,1. BG 119,19; 120,4.12; 121,5; 122,9.

ⲛⲟⲩⲍⲃ̄ v.: ⲛⲟⲩⲍⲃ̄ ⲙⲛ̄- BG 122,7. ⲛⲟⲍⲃ≠ III 107,<21>. ⲛⲁⲍⲃⲉ≠ BG 105,1. ⲛⲟⲩⲍⲃ̄ m. III 101,18. ⲛⲁⲍⲃ̄ III 119,3. ⲛⲁⲍⲃⲉ BG 126,10.

ⲛⲁⲍⲧⲉ v.: ⲛⲁⲍⲧⲉ ⲉ- V 3,[29].

ⲛⲟⲃ adj. V 2,23; 5,[31]; 8,[32]; 10,7. III 76,21; 77,16.17; 81,24; 88,13; 91,13; 94,14; 97,2; 101,5.16; 102,3.6; 104,10; 106,18; 107,13.22; 108,22; 112,13; 118,[11]; 119,[12]. BG 78,16; 83,19; 87,20; 94,6; 95,1.12.14; 99,[2]; 103,[1]; 104,10; 105,3; 106,17; 114,[4]; 120,5; 121,12; 125,4; 127,3. ⲛⲁⲃ V 6,22.25; 9,10. ⲙⲛ̄ⲧⲛⲟⲃ V 3,6; 9,10. III 73,5; 77,17; 86,5; 88,11.17; 95,23; 102,5; 112,11.17. BG 86,11; 95,13; 109,16; 113,18; 114,9. ⲙⲛ̄ⲧⲛⲁⲃ V 6,23; 15,[22].

ⲟⲛ adv. V 7,23; 12,21. III 77,5; 117,2. BG 93,9.

ⲟⲉⲓⲱ nn.: ⲧⲁⲱⲉ ⲟⲉⲓⲱ III 119,[14]. BG 127,7.

ⲡⲉ f. V 14,[17]; 16,16. III 84,20; 85,5; 86,24; 89,7; 113,11.18. BG 111,5. ⲡⲏⲩⲉ pl. BG 106,13; 115,16; 116,9. ⲡⲏⲟⲩⲉ pl. V 12,[29]; 13,[4]; 16,[23]. III 108,18. ⲛ̄ⲧⲡⲉ V 4,6. BG 104,9. ⲛ̄ⲧⲡⲉ ⲛ̄- V 13,[19]. BG 109,1.12; 119,3.

ⲡⲉⲓ f.: † ⲡⲓ ⲉⲣⲛ̄- V 9,18.

ⲡⲉⲓⲣⲉ v.: ⲡⲣ̄ⲣⲉ ⲉⲃⲟⲗ V 5,[21]. ⲡⲣ̄ⲣⲉ ⲉⲃⲟⲗ ⲍⲛ̄- V 17,12. ⲡⲣ̄ⲣⲉ m.: ⲡⲣ̄ⲣⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ≠ V 5,[8]. ⲡⲓⲣⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ≠ V 5,[20].

ⲡⲉϫⲉ- v.: ⲡⲉϫⲉ- ϫⲉ III 92,3; 98,12; 100,19; 106,14; 108,19; 112,24. ⲡⲉϫⲁ≠ BG 79,18; 83,4. ⲡⲉϫⲁ≠ ϫⲉ III 91,21; 94,4; 95,19; 96,17; 98,1; 105,8; 106,10. BG 79,9; 80,4; 86,6.8; 87,8.12; 89,9; 90,3; 93,15; 98,13; 100,9; 102,7.14; 106,13; 107,16; 114,18. ⲡⲉϫⲁ≠ ⲛⲁ≠ ϫⲉ III 92,1.6; 93,24; 95,21; 96,14; 98,9; 100,16; 103,22; 104,4; 105,3; 108,16; 112,20; 114,8.12. BG 79,14; 82,19; 89,20; 93,12; 98,7; 100,3; 106,10; 107,13; 114,13; 117,12.17.

ⲣⲟ m.: ⲕⲁⲣⲱϥ m. BG 113,16; 123,13; 124,1. ⲣⲁ- in fractions: III 78,19 twice.20 twice.21 twice.<22>.

ⲣⲱⲙⲉ m. V 1,[4]; 2,8; 3,22.[24]; 6,[2].20. III 70,3; 71,13; 72,4.5; 74,5; 76,23; 77,23; 92,8; 93,8.24; 98,7; 99,22; 100,18; 101,7.9; 104,1; 105,5. BG 81,14; 82,18; 84,15.16; 89,18; 92,9; 93,15; 98,11; 100,6; 108,9. ⲁⲑⲁⲛⲁⲧⲟⲥ ⲛ̄ⲣⲱⲙⲉ III 77,10; 83,20; 85,10.21; 88,6; 89,8; 101,20; 112,7; 113,13. ⲁⲧⲙⲟⲩ ⲛ̄ⲣⲱⲙⲉ BG 94,12; 95,5; 113,14; 121,2. ⲣⲱⲙⲉ ⲛ̄(ⲛ)ⲁⲧⲙⲟⲩ V 6,15; 7,[25]; 8,18.[28]; 12,[4]; 13,[8].[21]; 15,[20]; 16,17. BG 109,5; 115,18; 121,14. ⲣⲱⲙⲉ ⲡ- or ⲛ̄ⲁⲩⲧⲟⲡⲁⲧⲱⲣ III 77,14;

102,1. BG 95,9. ϣⲣⲡ̄ ⲛ̄ⲣⲱⲙⲉ BG 96,12. ϩⲟⲩⲉⲓⲧ ⲛ̄ⲣⲱⲙⲉ III 78,[3].23; 102,20; 104,6. BG 94,9; 98,16. ϩⲟⲩⲉⲓⲧ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲛ̄ⲁⲑⲁⲛⲁⲧⲟⲥ BG 94,9. ⲣⲙ̄ⲙⲁⲟ m.: ⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ III 97,2; 118,[10].[14]. BG 88,1; 125,3.8. See further ϣⲏⲣⲉ, ϩⲱⲧⲃ̄.

ⲣⲟⲙⲡⲉ f. V 12,8.14. III 84,[1].<5>.

ⲣⲁⲛ m. V 4,15; 6,16; 10,[8].11.17.[25]; 11,[5].15; 14,[10].[27]. III 72,1.2; 76,24; 77,3; 82,[1].3.12.18; 85,5; 86,16; 87,8; 94,22.23; 102,4; 104,14.16; 106,19.22; 111,11; 112,3. BG 84,11.12; 95,12; 99,6.10; 110,9; 112,2; 113,9; 124,11. ⲣⲉⲛ III 118,4. † ⲣⲁⲛ ⲉ- (ⲉⲣⲟ≠) V 8,13.[16]; 14,[3].[19]; 15,[20]. III 87,2; 88,1; 103,19; 111,4. BG 104,7; 111,9. † ⲣⲁⲛ ⲉ- (ⲉⲣⲟ≠) ⲭⲉ V 4,9.[19]; 5,[3].7; 6,[5].[9].[19].[32]; 8,[29]; 9,[1].[22]; 10,12; 13,[3]; 14,[8].[23]; 15,[21]. III 107,11; 111,15. † ⲣⲁⲛ ⲛⲁ≠ BG 98,4. † ⲣⲁⲛ ⲭⲉ V 14,11.15. † ⲣⲛ̄≠ ⲭⲉ III 78,1; 85,4; 86,13; 87,4; 88,8; 111,7.8. † ⲣⲓⲛ≠ III 86,9. † ⲣⲓⲛ≠ ⲭⲉ III 87,11. ⲭⲓ ⲣⲁⲛ BG 120,8. ⲁⲧ† ⲣⲁⲛ ⲉⲣⲟ≠ III 72,3. ⲁⲧ† ⲣⲁⲛ ⲛⲁ≠ BG 84,13.

ⲣ̄ⲡⲉ m. III 88,16; 112,16. BG 114,8.

ⲣ̄ⲣⲟ m.: ⲣ̄ⲣⲟ ⲛ̄ⲛⲉⲣⲱⲟⲩ BG 96,11. ⲣ̄ⲣⲟ ⲛ̄ⲣ̄ⲣⲱⲟⲩ III 78,2; 102,19. ⲣ̄ⲣⲟ ⲛ̄ⲧⲉ ⲛⲓⲣ̄ⲣⲱⲟⲩ V 7,[2]. ⲙⲛ̄ⲧⲣ̄ⲣⲟ V 6,[17].[30]; 8,21; 9,[26]. III 77,13; 78,[1]; 81,12; 85,23; 101,22; 102,17; 105,19; 112,13. BG 95,7; 96,8; 109,7; 114,5. ⲙⲛ̄ⲧⲉⲣⲟ BG 100,16; 101,6. ⲙⲛ̄ⲧⲣ̄ⲣⲱⲟⲩ pl. V 5,[5]; 13,[23]. III 88,14. ⲙⲛ̄ⲧⲣ̄ⲣⲁⲓ pl. III 75,19. ⲣ̄ ⲣ̄ⲣⲟ ⲉⲥⲣⲁⲓ ⲉⲭⲛ̄- (ⲉⲭⲱ≠) V 6,[25]. III 77,18. BG 95,15. ⲣ̄ ⲣ̄ⲣⲟ ⲉⲭⲛ̄- III 102,6. ⲁⲧⲣ̄ ⲣ̄ⲣⲟ ⲉⲥⲣⲁⲓ ⲉⲭⲱ≠ V 5,[4].[6]; 13,16. ⲙⲛ̄ ⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲥⲓⲭⲱ≠ III 75,18.20; 85,16; 99,19.23; 118,[15]. BG 92,6.11; 108,13; 125,8.

ⲣⲟⲉⲓⲥ v. BG 89,8. ⲣⲏⲥ† III 97,23.

ⲣⲟⲟⲩϣ m. V 1,[11].

ⲣⲁϣⲉ v.: ⲣⲁϣⲉ ⲥⲛ̄- V 5,14. III 70,2; 76,5; 100,10; 105,17. BG 93,4. ⲣⲉϣⲉ ⲥⲛ̄- BG 101,3. ⲣⲁϣⲉ m. V 8,20; 9,[27]. III 76,2.5; 81,14.16; 89,19; 90,10; 91,2; 100,7.10; 105,22; 113,22; 117,6. BG 78,2; 93,1.4; 101,10; 116,15; 122,16; 127,3. ⲣⲉϣⲉ V 5,11.

ⲥⲁ m. III 72,12; 95,6. BG 85,7. ⲛ̄ⲥⲁ (ⲛ̄)ⲃⲟⲗ ⲛ̄- (ⲙ̄ⲙⲟ≠) V 2,[4]. III 119,[10]. BG 121,17. ⲙⲛ̄ⲛ̄ⲥⲁ- (-ⲥⲱ≠) V 4,[29].[31]; 6,18; 8,6.27; 10,[2]. III 75,12; 90,14; 99,13. BG 77,9; 91,17. See further ⲥⲣⲁⲓ.

ⲥⲁⲃⲉ m. V 1,10. BG 80,12. ⲥⲁⲃⲉⲉⲩⲉ pl. III 70,8; 92,14. ⲙⲛ̄ⲧⲥⲁⲃⲉ V 15,[5]. III 111,17.18; BG 86,19; 112,13. ⲙⲛ̄ⲧⲥⲁⲃⲏ III 93,15. ⲥⲃⲱ f. V 3,12; 7,[8]; 8,[4] twice; 11,18; 15,6. ⲥⲃⲟⲟⲩⲉ pl. V 7,[27]; 11,11.12. ⲁⲧ† ⲥⲃⲱ III 90,7. ⲁⲧ† ⲥⲃⲱ ⲛⲁ≠ V 17,[12].

ⲥⲱⲃⲉ v. III 92,1. BG 79,14.

ⲥⲱⲗⲡ v. III 107,15. BG 104,11.

ⲥⲙⲏ f. V 2,4.[4]. III 70,23; 71,7.9; 93,5. BG 81,13.

ⲥⲙⲟⲩ v.: ⲥⲙⲟⲩ ⲉⲣⲟ≠ ⲭⲉ BG 96,9.

ⲥⲙⲟⲧ m. V 1,14; 2,[22]; 4,[19].[22]; 7,23; 16,[19]. III 78,22; 89,<12>; 91,14. BG 79,1. ⲭⲓ ⲥⲙⲟⲧ ⲙ̄ⲙⲟ≠ III 113,14.

ⲥⲟⲛ m. III 77,6.

ⲥⲟⲟⲛⲉ m. III 101,15; 107,[16]. BG 94,18; 121,16. ⲥⲟⲛⲉ BG 104,12; 121,3.
ⲥⲱⲛⲧ̄ v.: ⲥⲱⲛⲧ̄ ⲛⲁ≠ V 6,[26]. III 77,19; 102,8. BG 95,17. ⲥⲟⲛⲧ≠ V 8,<10>. III 103,13. BG 97,16. ⲥⲱⲛⲧ̄ nn. V 2,[19]. III 72,2.5; 77,19; 94,23; 102,7. BG 84,<12>.17; 95,16.
ⲥⲛⲁⲩ cardinal number III 117,2. BG 122,10. ⲙⲉⲣⲥⲛⲁⲩ V 10,19; 14,[6]. III 82,13; 85,11; 86,12. BG 108,8; 110,<4>. ⲙⲉⲣⲥⲛ̄ⲧⲉ III 82,20. ⲙⲁⲣⲥⲛⲁⲩ V 13,9. ⲓⲃ̄ V 11,20. See further ⲙⲏⲧ, ⲥⲁϣϥ.
ⲥⲱⲛⲣ m. III 107,5.14. BG 104,<11>. ⲥⲛⲟⲟⲩⲣ pl. BG 121,16.
ⲥⲟⲡ m. ⲣⲓⲟⲩⲥⲟⲡ III 91,2.
ⲥⲉⲉⲡⲉ m.: ⲕⲉⲥⲉⲉⲡⲉ BG 97,8.
ⲥⲱⲣⲙ̄ v. V 3,[22]. III 98,8. BG 89,18.
ⲥⲱⲧⲙ̄ v. III 97,22; 98,21.22; 105,10.11. BG 89,5; 90,14 twice; 100,11.12; 107,19; 108,1. ⲥⲱⲧⲙ̄ ⲉ- (ⲉⲣⲟ≠) V 8,24; 16,[3]. III 97,21. BG 89,6. ⲥⲱⲧⲉⲙ ⲉⲣⲟ≠ V 5,17. ⲥⲟⲧⲙⲉ≠ III 76,8; 81,18; 100,13; 106,1. BG 93,9; 101,16.
ⲥⲱⲧⲡ v.: ⲥⲁⲧⲡ† ⲉ- V 2,[23]. III 72,11. ⲥⲟⲧⲡ† ⲉ- III 95,5. BG 85,6.
ⲥⲟⲟⲩ cardinal number V 11,[26]. III 82,9. ⲥⲟⲟⲩ ⲥⲟⲟⲩ V 11,[26]. ⲥⲟⲉ ⲥⲟⲉ III 84,18. ⲥⲟ ⲥⲟ V 11,[28]. ⲥⲥ̄ III 83,<13>.<14>. ⲙⲉⲣⲥⲟⲟⲩ V 10,[23]. III 82,17. ⲙⲉⲣⲥⲟⲉ III 83,[1]. ⲙⲉⲣⲥⲟ V 11,[3]. ⲁⲛⲥⲟⲟⲩ V 10,[15]. ⲁⲛⲥⲟ V 11,[23].
ⲥⲟⲟⲩⲛ v. V 4,15. III 93,17. BG 82,10. ⲥⲟⲟⲩⲛ ⲛ̄- (ⲙ̄ⲙⲟ≠) V 3,[23]; 6,[12]. III 93,10; 117,8.[12].15.22. BG 81,19; 89,19; 123,2.7.11; 124,1. ⲥⲟⲩⲛ̄- III 74,6; 98,8.11; 108,4. ⲥⲟⲩⲱⲛ- BG 90,2; 100,8; 105,13. ⲥⲟⲩⲱⲛ≠ V 2,10; 5,18; 8,[25]; 17,[4]. III 71,15; 94,6. BG 83,7.12. ⲥⲟⲟⲩⲛ m. III 74,20; 76,13; 90,10; 93,18; 117,23. BG 82,11; 123,3; 124,3. ϣ(ⲟ)ⲣⲡ̄ ⲛ̄ⲥⲟⲟⲩⲛ III 96,12. BG 87,6. ⲍⲟⲩⲉⲓⲧ ⲛ̄ⲥⲟⲟⲩⲛ III 73,15. ⲁⲧⲥⲟⲩⲱⲛ≠ V 5,9. ⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ III 107,10. BG 104,6.
ⲥⲟⲩⲥⲟⲩ m. V 12,21. III 84,11.
ⲥⲁϣϥ cardinal number: ⲥⲁϣϥⲉ III 90,17. BG 77,13. ϣϥⲉⲥⲛⲟⲟⲩⲥ III 83,14.15; 84,20 twice. ⲙⲉⲣⲥⲁϣϥⲉ BG 109,1. ⲁⲛϣϥⲉⲥⲛⲟⲟⲩⲥ V 11,[29]. ⲟⲃ̄ V 12,27.
ⲥⲱϣϥ v.: ⲥⲟⲟϥ† III 93,14.
ⲥⲱⲟⲩⲍ v. V 14,14. III 86,21; 91,2. ⲥⲱⲟⲩⲍ ⲉⲍⲟⲩⲛ BG 111,[1].
ⲥⲟⲟⲍⲉ v.: ⲥⲟⲟⲍⲉ ⲙ̄ⲙⲟ≠ ⲉⲃⲟⲗ ⲍⲛ̄- BG 126,1. ⲥⲁⲍⲉ- ⲉⲃⲟⲗ ⲛ̄- III 108,9. BG 106,1. ⲥⲁⲍⲱ≠ ⲛ̄- III 118,23.
ⲥⲓⲙⲉ f. and adj. V 14,[22].[24].[27]. III 87,4.5.7; 90,18; 104,17; 106,22; 111,6.8.10. BG 77,13; 107,13; 111,15.18; 118,16. ⲍⲓⲟⲙⲉ pl. V 11,[27]. III 82,19; 83,14. ⲙⲛ̄ⲧⲥⲓⲙⲉ V 6,[7]; 9,[3]; 10,[11].[25]; 13,7. III 77,[3]; 82,4; 85,9. BG 99,10; 103,6; 111,12. See further ⲍⲟⲟⲩⲧ.
ⲥⲟⲩ m.: ⲙⲛ̄ⲧⲥⲟⲩ III 71,4.

ⲧⲁⲓⲟ m. III 117,[7]. ⲧⲁⲓⲟ BG 122,18.
† v.: †- III 107,17; 117,3. BG 104,14; 122,12. † ⲛ- (ⲛⲁ≠) V 6,[24]; 8,[11].14; 13,[24]. III 77,17; 85,24; 93,19; 102,5; 119,4. BG 95,14;

109,8; 126,12. † ⲙ̄ⲙⲟ⸗ ⲛⲁ⸗ III 91,22. BG 79,11. † ⲛ̄ⲙⲙⲁ⸗ III 77,7.8. BG 118,17. † ⲟⲩⲃⲉ- III 74,9. † ⲉⲥⲣⲁⲓ ⲉⲭⲱ⸗ V 6,14. ⲧⲁⲁ⸗ ⲛⲁ⸗ V 11,[5]. BG 82,11. ⲧⲟ† ⲛⲁ⸗ III 93,17. BG 82,9. ⲣⲉⲩ† III 97,[1]. BG 87,19. See further ⲉⲓⲛⲉ, ⲙⲁⲧⲉ, ⲡⲉⲓ, ⲣⲁⲛ, ⲥⲁⲃⲉ, ⲧⲟⲛⲧⲛ̄, ⲟⲩⲱ, ⲱⲡ, ⲱⲓ.

ⲧⲃⲁ cardinal number V 6,[27]; 16,[7]. III 77,21; 81,[2]; 88,22; 102,10; 113,4. BG 95,19; 115,6. ⲁⲛⲧⲃⲁ V 7,23.[29]; 9,[12]. <ⲣⲁ>ⲧⲃⲁ III 78,22.

ⲧⲃ̄ⲃⲟ v.: ⲧⲟⲩⲃⲏⲟⲩ† III 90,11. ⲧⲃ̄ⲃⲏⲟⲩⲧ† V 17,15.

ⲧⲁⲕⲟ v. III 71,21; 73,22; 74,2; 94,18; 98,[2].5. BG 84,6; 89,11.14. ⲧⲁⲕⲟ m. V 3,16. III 73,22.23; 98,2.4. BG 89,11.12. ⲁⲧⲧⲁⲕⲟ V 5,10; 8,20. III 81,18; 98,6; 105,25. BG 85,10; 89,3.6.15; 101,15; 114,2; 127,10. ⲙⲛ̄ⲧⲁⲧⲧⲁⲕⲟ III 98,5. BG 88,11.16; 89,14.17; 92,18; 97,3.

ⲧⲉⲗⲏⲗ v.: ⲧⲉⲗⲏⲗ refl. V 8,22. ⲧⲉⲗⲏⲗ m. V 5,15; 8,23. III 76,7; 81,15; 89,20; 100,12; 105,24; 113,24; 119,[12]. BG 93,7; 101,12; 116,16.

ⲧⲁ̄ⲧⲁ̄ v.: ⲧⲁ̄†ⲗⲉ m. or f. III 107,1.18; BG 103,13; 104,15; 119,6.12.17.

ⲧⲁⲙⲓⲟ v. III 113,5; 114,21. BG 115,8; 116,8; 118,8. ⲧⲁⲙⲓⲟ ⲛⲁ⸗ V 9,9.[11]; 12,[22]; 16,[5]. III 77,16; 81,[1]; 84,13; 102,3; 104,23; 112,12; 113,3. BG 95,11; 99,18; 107,3; 114,[3]; 115,4. ⲧⲁⲙⲓⲟ m. III 113,17.

ⲧⲁⲙⲟ v.: ⲧⲁⲙⲉ- BG 82,1. ⲧⲁⲙⲟ⸗ V 4,[5]. ⲙⲁⲧⲁⲙⲟ imperat. III 94,3. BG 83,3. ⲙⲁⲧⲁⲙⲟ⸗ ⲭⲉ III 106,10.

ⲧⲙⲁ(ⲉ)ⲓⲟ v.: ⲧⲙⲁⲉⲓⲉ - III 107,24. ⲧⲙⲁⲓⲉ - BG 105,6.

ⲧⲱⲛ interrog. adv. III 114,11. BG 117,15. ⲉⲧⲱⲛ III 114,11. BG 117,16.

ⲧⲁⲛⲟ v. III 86,[2].

ⲧⲛ̄ⲛⲟⲟⲩ v.: ⲧⲛ̄ⲛⲟⲟⲩ ⲉ- III 107,2. ⲧⲛ̄ⲛⲟⲟⲩ⸗ III 93,22; 101,13; 108,7; 118,17. BG 82,16; 105,17; 125,12. ⲧⲛ̄ⲛⲟⲟⲩ⸗ ⲥⲓⲧⲛ̄- III 107,19; 108,6. ⲧⲛ̄ⲛⲟⲟⲩ ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄- (ⲥⲓⲧⲟⲟ ⲧ⸗) BG 103,11; 104,16; 105,15.

ⲧⲟⲛⲧⲛ̄ v.: † ⲧⲟⲛⲧⲛ̄ BG 80,15. † ⲧⲁⲛⲧⲛ̄ III 92,16. † ⲧⲁⲛⲧⲛ̄ ⲉ- III 70,10. ⲧⲟⲛⲧⲛ̄ m. BG 80,16. ⲧⲁⲛⲧⲛ̄ III 70,11; 92,17.

ⲧⲏⲣ⸗ adj. V 1,4; 3,[8].14.15 twice; 5,[6].13; 6,8; 7,17; 8,7.8.[18].22; 9,13.[26]; 10,19.[23]; 12,[29]; 13,[5].24; 14,14.[27].28; 15,17.18.22; 16,[4].[25]; 17,[5].[8].[11]. III 70,15; 73,9.12.14; 75,20; 76,3.10; 77,19; 81,3.20; 83,19; 84,18.23; 85,6; 87,8; 88,[2].3.5.14; 89,15; 90,2.4.9; 91,23; 92,8.21; 96,4.8.10; 99,15.23; 100,8; 103,12.15; 105,20; 106,25; 107,8; 111,11; 112,3.6.11.17; 113,20; 114,3.5 twice; 118,5.13; 119,[11]. BG 79,13; 80,5; 81,3; 86,17; 87,1.5; 92,2; 93,2.11; 97,14.16.18; 100,16; 101,10; 102,6; 104,3; 107,9; 109,10; 112,[1].2; 113,9; 114,1.10; 117,7; 120,8; 122,4; 124,12.18; 125,6. ⲡⲧⲏⲣⲟ̄ V 3,8; 5,24. III 72,11; 73,7 twice.13; 76,15; 91,4; 92,5; 95,5; 96,2.9; 100,22; 114,15. BG 78,4; 80,2; 85,6; 86,14 twice; 87,3; 93,19. ⲛⲓⲧⲏⲣⲟ ⲩ V 10,[10]. See further ⲉⲓⲱⲧ, ⲙⲁⲁⲩ, ⲛⲟⲩⲧⲉ, ⲭⲟⲉⲓⲥ.

ⲧⲱⲣⲉ f. occurring in the following prepositions: ⲛ̄ⲧⲛ̄- III 84,5; 85,16.18. ⲥⲓⲧⲛ̄ - III 71,8; 92,20; 101,12.18; 104,23; 106,13; 112,18. BG 81,3; 95,3; 119,19; 123,13. ⲥⲁⲧⲛ̄- V 1,[20]. BG 106,6. ⲥⲓⲧⲟ(ⲟ)ⲧ⸗ V 1,[19]. III 70,19; 72,13; 92,24; 95,7; 97,5; 99,7; 104,9; 107,7; 114,16; 117,17. BG 81,7; 99,17; 120,11. ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄- V 2,[3]; 3,10.[31]. III 93,7; 101,9;

111,9. BG 81,14; 94,11.15; 95,4; 113,<16>. ⲉⲃⲟⲗ ϩⲓⲧⲟ (ⲟ)ⲧ≠ V 1,[14]; 4,[12]. III 70,14; 71,1; 76,13; 77,9.23; 93,12; 94,3.11; 107,2.5.[17].21. BG 82,3; 83,3.14.18; 85,8; 88,3.14; 103,16; 104,14; 105,2; 107,10.

ⲧⲥⲁⲃⲟ v.: ⲧⲥⲁⲃⲉ- ⲉ- BG 102,5; 121,14; 126,3. ⲧⲥⲉⲃⲉ- ⲉ- BG 87,14; 124,10. ⲧⲥⲁⲃⲟ≠ ⲉⲣⲟ≠ III 91,18. BG 79,6. ⲧⲥⲁⲃⲟ≠ ⲭⲉ III 74,17. ⲙⲁⲧⲥⲁⲃⲟ≠ imperat. BG 102,8. ⲙⲁⲧⲥⲁⲃⲟ≠ ⲉⲣⲟ≠ BG 100,6.

ⲧⲥⲁⲛⲟ v. V 16,[21]. III 89,12; 108,[25]. ⲧⲥⲁⲛⲟ ⲛ̄- (ⲛⲁ≠) III 88,12.21.

ⲧⲟⲩ cardinal number V 12,[28]. III 83,17. ⲧⲟⲩ ⲧⲟⲩ III 84,23. ⲙⲉϩⲧⲟⲩ V 10,[23]. III 82,16. ⲙⲉϩⲧⲉ V 11,[2]. III 82,24.

ⲧⲟⲟⲩ m. III 90,19; 91,18. BG 77,16; 79,7.

ⲧⲁ(ⲟ)ⲩⲟ v.: ⲧⲁⲟⲩⲟ≠ BG 94,16.

ⲧⲱⲟⲩⲛ v.: ⲧⲱⲟⲩⲛ ⲙ̄ⲙⲟ≠ III 90,7. ⲧⲱⲟⲩⲛ ϩⲁⲣⲟ≠ BG 79,3. ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄- III 90,15. BG 77,9; 122,4.

ⲧⲟⲩⲛⲟⲥ v. BG 126,11. ⲧⲟⲩⲛⲟⲥ≠ III 107,16. BG 104,13. ⲙⲁⲧⲟⲩⲛⲟⲥ≠ imperat. III 119,4.

ⲧⲱϣ v. V 2,[11]. ⲧⲟϣ≠ ⲉ- III 101,17. BG 95,1.

ⲧⲁϣⲉ-: See ⲟⲉⲓϣ .

ⲧⲁϩⲟ v.: ⲧⲁϩⲉ- III 70,11; 92,17. BG 80,17. ⲁⲧⲧⲁϩⲟ≠ III 72,14; 95,8. BG 85,11. ⲧⲁϩⲟ m.: ⲧⲉϩⲟ ⲉⲣⲁⲧ≠ V 1,12.

ⲑⲃ̄ⲃⲓⲟ v. BG 122,2; 126,8. ⲙⲁⲑⲃ̄ⲉⲓⲟ imperat. III 119,2.

ⲧⲁϫⲟ nn.: ⲧⲁϫⲟ ⲛⲁ≠ BG 119,13; 121,2.

ⲧⲁϭⲥⲉ f.: ⲁⲧϫⲓ ⲧⲁϭⲥⲉ ⲛ̄ⲥⲱ≠ BG 86,1; 125,3. ⲙⲛ̄ⲧⲁⲧϫⲓ ⲧⲁϭⲥⲉ ⲛ̄ⲥⲱ≠ BG 118,6. Cf. ϭⲉϫⲙ̄, with which ⲧⲁϭⲥⲉ is parallel.

ⲟⲩ interrog. pron. V 4,16. III 92,3; 114,12. BG 79,18; 117,17. See further ⲉⲧⲃⲉ-.

ⲟⲩⲁ cardinal number and indef. pron. V 14,14.15. III 72,15.16.18; 74,12; 86,19; 117,2. BG 81,11; 85,12; 110,15. ⲟⲩⲉ̂ⲓ III 70,24; 71,<5>; 93,6. ⲟⲩⲉⲓⲉ BG 82,8. ⲟⲩⲁ ⲛⲓⲙ III 71,23. ⲡⲟⲩⲁ ⲡⲟⲩⲁ V 12,[26]; 14,10. III 84,19; 86,15; 88,13; 112,14. BG 110,8; 114,5. ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ V 11,[24]. III 83,16. ⲙⲛ̄ⲧⲟⲩⲁ V 14,[9]. III 86,14.21; 111,1. BG 110,6. ⲣ̄ ⲟⲩⲁ BG 111,[1]. See further ⲕⲉ-, ⲟⲩⲱⲧ.

ⲟⲩⲁⲁ≠ refl. adj. V 1,[19]; 2,13.22; 5,9.20.22; 6,7; 8,[30]. III 71,18; 72,13. BG 83,13. ⲟⲩⲁⲁⲧ≠ III 94,10; 95,7.14; 97,7. ⲟⲩⲁⲉⲧ≠ V 16,13. ⲙⲁⲩⲁⲁ≠ BG 85,9.18; 88,6. See further ⲉⲓⲱⲧ .

ⲟⲩⲱ nn.: † ⲟⲩⲱ ⲉⲃⲟⲗ V 5,[26].

ⲟⲩⲟⲉⲓⲛ m. V 4,[25]; 5,[28]; 6,[1].[3]; 9,16.[24].[25]; 16,[10]. III 76,18.22; 81,6.12.24; 86,7; 89,2.18; 91,13; 93,9; 94,13; 99,11; 101,2.6; 102,11; 105,2.13.14; 106,7.18; 107,1.[14]; 108,4.8; 113,7.21; 114,8; 117,17.21. BG 78,17; 94,3.7; 103,[1]; 105,14; 117,11; 119,6; 120,5. ⲟⲩⲟⲩ̈ⲛ BG 81,18; 83,16; 91,15; 96,2; 100,[2].14.15.17; 102,4; 103,14; 104,10; 105,18; 108,11; 109,18; 115,9; 116,13; 119,4; 123,12.19. ⲣ̄ ⲟⲩⲟⲉⲓⲛ V 5,[29]; 6,[1]. III 76,18; 89,18; 101,2; 105,14; 113,21; 114,7. BG 94,3. ⲣ̄ ⲟⲩⲟⲩ̈ⲛ BG 100,17; 116,14; 117,10. See further ϣⲏⲣⲉ.

ⲟⲩⲟⲛ (affirmation of existence): ⲟⲩⲛ̄- V 6,23. III 73,18; 74,12; 78,12;

84,18.23; 97,18. ⲟⲩⲛ̄- ⲙ̄ⲙⲟ≠ III 97,21. BG 90,13. ⲟⲩⲛ̄ⲧⲉ- V 14,[9]; 15,[18]. ⲟⲩⲛ̄ⲧⲉ- ⲙ̄ⲙⲁⲩ III 86,14. ⲟⲩⲛ̄ⲧ(ⲉ)≠ III 72,1.4; 88,4; 98,21. BG 84,17; 99,16; 100,10; 107,18; 113,12; 114,[2]. ⲟⲩⲛ̄ⲧ(ⲉ)≠ ⲙ̄ⲙⲁⲩ III 105,9. BG 89,4. ⲟⲩⲛ̄ⲧⲁ≠ V 2,[22]; 5,13; 6,13; 7,[6]; 9,[7]; 11,[4].15; 12,[28]; 16,[18]; 17,16. III 71,21.23.24; 72,6; 78,5; 88,11; 94,18.20. 21.23.24; 104,22; 112,5.11. BG 84,5.8.9.11.15; 110,8. ⲟⲩⲛ̄ⲧⲁ≠ ⲙ̄ⲙⲁⲩ III 96,22; 102,20. BG 87,17; 96,12. See further ⲥⲟⲙ.

ⲟⲩⲟⲛ indef. pron. III 70,22; 93,4. ⲟⲩⲟⲛ ⲙ̄ⲙⲟ≠ BG 81,16. ⲟⲩⲟⲛ ⲛⲓⲙ V 2,[5].[23].[24]; 17,15. III 71,11.20; 85,24; 94,17.20; 118,24. BG 84,4.7; 103,10; 126,4. ⲟⲩⲁⲛ ⲛⲓⲙ III 71,23.

ⲟⲩⲛⲟⲩ f. V 12,20. ⲟⲩⲛⲟⲟⲩⲉ pl. III 84,11. ⲛ̄ⲧⲉⲩⲛⲟⲩ V 16,14. III 76,21; 89,5; 101,6. BG 94,7; 115,14. ⲛ̄ⲧⲟⲩⲛⲟⲩ V 6,[2]. ⲧⲉⲛⲟⲩ III 70,5; 92,10; 94,9.13; 100,16; 106,2. BG 80,8; 83,12.17; 93,12; 101,17. ⲑⲛⲟⲩ V 1,6.

ⲟⲩⲱⲛ(ⲉ)ⲍ v. V 6,[3]; 9,[33]. III 73,4; 76,15; 82,9; 83,3; 87,10.16.23; 91,10; 95,20; 99,20; 100,22; 101,7; 103,17; 108,10.24; 112,2. BG 86,7; 93,18; 101,17; 106,3; 107,1; 118,<15>; 119,11. ⲟⲩⲟⲛⲥ̄≠ V 12,[2]. BG 97,14. ⲟⲩⲟⲛⲥ̄ⲧ V 3,[6]; 4,[3].[4].[6].7. BG 86,11; 109,9. ⲟⲩⲁⲛⲥ̄ⲧ III 73,17; 97,17; 98,14. ⲟⲩⲱⲛⲥ̄ ⲉ- (ⲉⲣⲟ≠) III 81,19. BG 78,11. ⲟⲩⲱⲛⲥ̄ ⲛⲁ≠ ⲉⲃⲟⲗ III 98,16; 118,[17]. BG 90,8. ⲟⲩⲟⲛⲥ≠ ⲛⲁ≠ ⲉⲃⲟⲗ BG 114,15. ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ V 3,5; 4,[18].[22].[29]; 5,[24]; 6,15.21; 8,[1].[7].[9].11. 13.16.[32]; 10,[6].15; 11,[8].23.[30]; 12,12.16.22.[27]; 13,[6].[20]. [21].[25]; 14,13.18.[25]; 15,[4].[6].[8].10.12.14. III 71,9; 75,5.12; 76,23; 77,11.15; 81,23; 83,13.16; 84,7.12.21; 85,[2].8.20.22; 86,[1].5.18; 87,6.13.18.20.22; 90,8; 95,22; 96,17; 97,[2]; 98,25; 99,3.6.13; 100,19; 101,20; 102,2; 103,11.14; 104,11; 106,2.17; 107,23; 111,9.13.17.18.20.22.24; 114,20; 118,[8]. BG 86,10; 87,11.20; 88,13; 91,1.6.18; 93,14; 95,6.10; 97,16; 98,[1]; 99,3; 102,18; 105,5; 107,11; 108,7; 109,5.15; 110,14; 112,6.11.14.16; 113,[1].[5].7; 118,[5]; 119,18; 124,17. ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲉ- III 111,3. ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲛ̄- (ⲛⲁ≠) III 107,<7>. BG 104,[2]; 125,13. ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲥⲛ̄- (ⲛ̄ⲥⲏⲧ≠) V 7,[3]. BG 92,8; 94,8; 97,12; 109,2. ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄- III 97,13. ⲟⲩⲱⲛⲥ- ⲉⲃⲟⲗ BG 118,4. ⲟⲩⲟⲛⲥ≠ ⲉⲃⲟⲗ V 8,[8]. III 87,[1]; 103,11. BG 91,8; 110,15; 111,8.17. ⲟⲩⲟⲛⲥ̄ⲧ ⲉⲃⲟⲗ III 74,18; 98,18.19. BG 88,19; 90,6.11. ⲟⲩⲁⲛⲥ̄ⲧ ⲉⲃⲟⲗ III 73,4; 74,16.19; 75,[1]; 95,23. ⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ m. III 106,10; 113,20. BG 102,<9>; 116,12. ⲁⲧⲟⲩⲱⲛⲥ̄ V 4,[3]. BG 102,10. ⲁⲧⲟⲩⲱⲛⲥ̄ ⲉⲃⲟⲗ III 98,13; 106,12. BG 90,5.10. ⲡ̄ ⲁⲧⲟⲩⲱⲛⲥ̄ ⲛ̄ⲥⲁⲃⲟⲗ ⲛⲁ≠ III 119,[10]. ⲡ̄ ⲁⲧⲟⲩⲱⲛⲥ̄ ⲛ̄ⲥⲁ ⲛ̄ⲃⲟⲗ ⲙ̄ⲙⲟ≠ BG 126,[18].

ⲟⲩⲟⲡ v.: ⲟⲩⲁⲁⲃ† BG 81,7; 123,3. ⲉⲧⲟⲩⲁⲁⲃ† V 9,15. III 81,5; 91,5.9; 104,5; 105,15; 112,20; 114,10; 118,5. BG 78,5.10; 98,14; 100,[18]; 114,13; 117,14; 124,13.

ⲟⲩⲏⲣ interrog. pron. III 108,18. BG 106,12; 107,14.

ⲟⲩⲣⲟⲧ v.: ⲣⲟⲟⲩⲧ† ⲉⲍⲣⲁⲓ ⲉⲭⲛ̄- III 105,24; 113,25.

ⲟⲩⲉⲣⲏⲧⲉ f. III 119,[8]. ⲟⲩⲣⲏⲧⲉ BG 126,16.

ⲟⲩⲱⲧ adj.: ⲟⲩⲟⲧⲉ V 17,15. ⲟⲩⲁ ⲛ̄ⲟⲩⲱⲧ BG 122,10.

ογτε- prep. III 73,19; 97,19. BG 118,9.10. ογτω≠ III 114,22.23. BG 89,2.
ογ(ω)ωτε v.: ογωτ- v. V 7,14. ογετ- V 7,14.
ογωτB̄ v.: ογατB̄† ε- V 7,16. III 72,10; 86,23; 95,4; 108,18. ογοτB̄ ε- BG 85,4; 106,13; 111,5.
ογοειϣ m. V 4,[26]. BG 121,11. N̄ογοειϣ nim V 2,9; 4,16.[27].
ογωϣ v. V 1,3; 3,[29]; 4,14. III 92,7; 100,20; 104,5; 114,13. BG 80,4; 88,3; 93,17; 98,15; 118,[1]. ογεϣ- III 74,13. ογαϣ≠ III 86,[2]. ογωϣ m. V 7,7; 11,13.14.[19]; 12,[2]; 16,13. III 83,20; 113,10. BG 104,9; 109,11; 114,11; 120,15. ογωϣε III 89,4; 118,4. BG 103,18; 115,13; 124,12.
ογωϩ v. V 17,16. ογωϩ ετοοτ≠ III 97,24. BG 89,8. ογαϩ≠ N̄ca- BG 118,13. ογнϩ† N̄cω≠ V 6,[31]. III 78,17.
ογϫαι m. III 101,11. BG 94,14.
ογωϭп v.: ογοϭп≠ III 119,3.

ωвϣ v.: (ε)вϣε f. III 101,12; 107,6; 108,9. BG 94,15; 103,17; 106,2; 120,2; 122,5.
ωNϩ v.: oNϩ† BG 120,1. ωNϩ m. V 14,26. III 87,7; 111,10. BG 111,18.
ωп v.: нп† ε- III 71,1; 98,19. нп† гітM̄- BG 121,12. пєтнп† єϣωпє III 70,21; 93,3. BG 118,12. нпє f.: мN̄ нпє єро≠ III 84,9. мN̄т(є)≠ нпє III 75,16; 77,22; 81,2; 86,8; 88,22; 99,17; 102,10; 105,1; 113,4. BG 92,4; 95,19; 99,19; 109,19; 115,6. ат† нпє єро≠ V 5,[2]; 9,12; 12,18; 14,[2]; 16,[7]. мN̄тат† нпє єро≠ V 6,[28]. атϫі нпє єро≠ V 4,[1].
ωϣ v.: ωϣ євоλ III 97,19. BG 89,4.

ϣ- v. III 90,6; 91,15; 94,2. BG 79,3; 83,2. Nа≠ ϣ- (non-literary form) III 91,14. BG 79,1. (N̄)Nє≠ ϣ- V 16,4. III 113,23; 114,2. See further ϭом.
ϣа- prep. V 4,[2]; 8,17. III 70,5; 73,14; 74,15; 86,3; 89,17; 92,10; 94,9; 96,11; 98,14; 100,16; 101,14; 103,21; 106,1. BG 80,8; 83,12; 87,5; 90,5; 93,12; 98,6; 101,16; 109,11. ϣа ϩоγN ε- V 1,6. ϣаϩра(є)і ε- V 7,19. III 78,19. BG 125,1. See further єNєϩ, ϩае.
ϣє cardinal number: ϣмN̄тϣєсє V 12,13.15.[30]. ϣM̄тϣєсє III 83,18; 84,4.6.24; 85,1.5. аNϣє V 7,20.21.27. рaϣє III 78,20 twice. аN-ϣмN̄†ϣєсє V 12,[1]. T̄З̄ V 13,[4].
ϣі v.: ϣіт≠ III 76,7; 89,24; 100,13. BG 93,8. атϣіт≠ III 72,21; 95,14; 114,1. BG 85,19; 117,3. ат† ϣі єро≠ V 5,16; 17,[2].
ϣо cardinal number: аNϣо V 7,22 twice.[28]. рaϣо III 78,21 twice.
ϣівє v. III 76,7; 81,15; 89,23; 95,10; 100,12; 105,24. BG 85,15; 93,6; 101,12. ϣовє† III 103,5. BG 97,4. ϣB̄BiнoγT V 7,13. ϣівє m. III 78,13; 97,18; 103,5.20. BG 97,5; 98,5. атϣівє V 5,15; 17,[1]. III 72,17; 113,7; 114,1. BG 117,2.
ϣвнр m. V 6,[23]. ϣвєєрє f. BG 94,19; 96,5. ϣвєєр BG 99,[3].
ϣωк m. V 6,20.
ϣммо nn. and adj. BG 85,4. ϣммω III 72,9; 95,4.
ϣмоγN cardinal number: мєгϣмоγNє III 85,19; 87,[1]; 111,3; 112,14; 117,[15]; 118,2. BG 123,10; 124,9. магϣмоγNє V 13,[19]. BG 111,7.

ϣⲟⲙⲛ̄ⲧ cardinal number V 1,14. III 92,19. ϣⲟⲙⲧⲉ V 2,[4]. III 70,13.23; 71,7; 93,5. BG 81,12. ϣⲟⲙⲛ̄ⲧⲉ BG 81,2. ⲙⲉⲣϣⲟⲙⲛ̄ⲧ V 10,[20]. III 82,14; 86,12.<17>. BG 110,<4>.<11>. ⲙⲉⲣϣⲟⲙⲧⲉ III 82,21. ⲙⲉⲣϣⲟⲙⲉⲧ V 14,[7].[11]. ⲙⲁⲣϣⲟⲙⲉⲧ V 13,12. See further ϣⲉ, ⲣⲟⲟⲩⲧ.

ϣⲙ̄ϣⲉ m. V 6,[28]; 9,13; 12,[25]; 16,[8]. III 102,11; 113,5. BG 96,1; 115,7.

ϣⲓⲛⲉ v. BG 105,8. ϣⲓⲛⲉ ⲉⲧⲃⲉ- BG 106,16. ϣⲓⲛⲉ ⲛ̄ⲥⲁ- (ⲛ̄ⲥⲱ≠) V 1,[7]. III 70,6; 92,3.11; 108,21; 112,[23]; 113,1. BG 79,17; 80,9; 114,17; 115,2.

ϣⲱⲡ v.: ϣⲱⲡ ⲉ- (ⲉⲣⲟ≠) ⲛ̄- V 2,15.[18].[19]. III 89,<10>. BG 121,8. ϣⲟⲡ≠ ⲉⲣⲟ≠ V 17,[10]. III 91,16.

ϣⲓⲡⲉ m.: ϫⲓ ϣⲓⲡⲉ BG 122,3.

ϣⲱⲡⲉ v. V 10,3; 16,14. III 76,20; 81,20; 89,5; 90,3; 96,16; 111,10; 112,18; 114,17; 119,[11]. BG 87,4.10; 115,14; 118,16. ϣⲟⲟⲡ† V 4,13; 7,31. III 73,18; 78,10; 103,2. BG 83,6; 89,2; 97,[1]; 102,11. ϣⲱⲡⲉ ⲉ- V 7,[26]. ϣⲱⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ- (-ⲥⲱ≠) V 7,[5]; 8,[26]; 10,[1]; 17,[5]. III 78,4; 89,11; 97,16; 106,3; 113,16; 114,4.24. BG 88,18; 101,18; 116,5; 117,6; 118,10. ϣⲱⲡⲉ ⲛ̄- V 5,[31]; 9,[20]; 11,[27]; 12,[3].5.6.[8].[10].14.19. III 74,2; 81,9; 83,22; 84,1.3.6; 98,6; 101,5; 103,20; 108,1; 117,20. BG 98,5; 104,18; 105,9; 112,1; 118,18; 123,18; 124,7. ϣⲱⲡⲉ ⲛ̄- ⲉ- BG 122,9. ϣⲱⲡⲉ ⲛ̄- (ⲛⲁ≠) ⲛ̄- III 83,21; 84,10; 117,1. ϣⲱⲡⲉ ⲛ̄ⲥⲱ≠ V 16,[20]. ϣⲱⲡⲉ ⲥⲛ̄- (ⲛ̄ⲥⲏⲧ≠). III 87,7; 118,[10]. BG 94,6; 114,10; 120,14; 123,8; 125,2; 127,2. ϣⲱⲡⲉ ⲥⲁⲧⲛ̄- V 1,[20].[22]. ϣⲟⲟⲡ† ⲛ̄- V 3,[14]. BG 89,15. ϣⲟⲟⲡ† ⲥⲛ̄- (ⲛ̄ⲥⲏⲧ≠) V 1,12; 2,[7]; 3,7; 5,[27]; 6,24; 7,24. III 71,12; 73,6.15; 95,24. BG 86,12. ϣⲱⲡⲉ ⲉⲃⲟⲗ ⲥⲛ̄ (ⲛ̄)- V 3,[16]; 7,[30]; 8,[27]; 12,[17]; 14,[26]. III 73,21.22.23; 74,3; 84,9; 98,[1].3.4. BG 89,10.12.13. ϣⲟⲟⲡ† ⲉⲃⲟⲗ ⲥⲛ̄- BG 89,16. ⲉⲧϣⲟⲟⲡ† V 2,8. III 71,13; 94,5; 96,21. BG 83,5; 87,16. ⲉⲧϣⲟⲟⲡ† ϫⲓⲛ ⲛ̄ϣⲟⲣ(ⲉ)ⲡ III 117,5; 118,18. BG 91,12; 122,14; 125,14. (ⲣ̄) ⲁⲧϣⲱⲡⲉ V 3,17.[18]; 4,[26]. ⲉϣⲱⲡⲉ conj. V 9,[18]. III 74,12. See further ⲙⲁ, ⲱⲡ.

ϣⲡⲏⲣⲉ nn.: ⲣ̄ ϣⲡⲏⲣⲉ III 91,23. BG 79,12.

ϣⲏⲣⲉ m. V 1,[1]; 5,[8].12; 7,15 twice; 9,[2].[25]; 12,[7]; 13,12. III 75,22; 78,14 twice; 84,[1]; 100,1; 103,6.<6>; 104,3.13; 108,1.7. BG 97,6.7; 98,12; 99,5; 105,8.16. ϣⲏⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ III 100,3; 104,16; 105,22. BG 99,8. ϣⲏⲣⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ BG 92,14. ϣⲏⲣⲉ ⲙ̄ⲡ(ⲓ)ⲣⲱⲙⲉ V 10,[4]; 13,[10].13. III 81,13.21; 85,11; 104,2; 105,20; 106,15; 117,[22]; 118,1. BG 98,11; 101,7; 102,15; 108,2; 124,2.6. ϣⲏⲣⲉ ⲛ̄ⲧⲉ ⲡⲟⲩⲟ(ⲉ)ⲓⲛ III 119,6. BG 126,14. See further ⲙⲓⲥⲉ .

ϣⲱⲣⲡ̄ v.: ϣⲣ̄ⲡ ⲛ̄- III 71,8; 78,16. ϣⲟⲣⲡ̄ nn. and adj. V 10,18; 13,[4].[8]. III 77,12; 82,12.19; 91,11; 118,[16]. BG 78,13; 108,1. ϣ(ⲟ)ⲣⲡ̄ ⲛ̄ϫⲡⲟ V 12,7. III 104,12,20. BG 97,11. ϫⲡⲟ ⲛ̄ⲧⲉ ⲡϣⲟⲣⲡ̄ V 10,[22]. ⲛ̄ϣⲟⲣ(ⲉ)ⲡ adv. V 4,[25]; 6,16; 11,[6]; 12,[25]. III 78,17; 84,14; 101,21; 103,9; 108,25; 111,14; 112,5; 114,6. BG 81,13; 95,6; 97,9; 107,2; 108,19; 113,12; 117,8; 119,5. ⲛ̄ϣⲟⲣⲡ̄ ⲛ- V 4,[22]. ϫⲓⲛ ⲛ̄ϣⲟⲣ(ⲉ)ⲡ III 73,<14>; 96,10; 101,17; 117,2. BG 95,2; 122,11. ⲣ̄ ϣⲟⲣⲡ̄ ⲉ- V 4,[24]. ⲣ̄ ϣⲟⲣⲡ̄ ⲛ- V 11,7.9.[21]; 13,[1]; 17,8. ⲣ̄ ϣⲣ̄ⲡ ⲛ̄- III 70,23; 74,10; 83,3.11;

88,4; 90,5; 93,5; 103,8. BG 107,3; 112,6. See further ϵιωτ, micϵ, ρωmϵ, cooγn, ϣωπϵ.

ϣωωτ v. III 107,20. ϣωωτ m. III 72,23; 95,16; 117,[13].[14]. ατϣωωτ III 72,17; 95,11. ϣτa m. V 13,[7]. III 108,1. BG 86,2; 105,1.7.9; 107,12; 118,15; 123,8.9. ατϣτa BG 85,15.

ϣογο v.: ϣογϵit† III 71,3.

ϣωϣ v.: ϣhϣ† III 78,12; 103,4. BG 97,3. ϣhϣ† mn̄- (n̄mma≠) V 7,[12]. III 99,12. BG 87,2. ϣhϣ† ογbh- V 4,[28]. III 75,11. BG 91,16. ϣhϣ† (ϩ)n̄- V 6,10. ϣωϣ m. V 4,[23].

ϣϩiϭ m. III 70,6; 92,11.

ϣaxϵ v.: ϣaxϵ ϵro≠ III 70,13; 84,13; 89,24; 91,14; 92,19; 108,25; 113,23; 114,2. BG 79,2; 113,11; 117,4. ϣaxϵ m̄mo≠ V 17,9. ϣaxϵ mn̄- (n̄m̄ma≠) III 97,23. BG 89,7. ϣaxϵ m. V 3,[30]; 5,[23].[27]; 11,14.20; 15,13.23; 17,[3].11. III 74,9.13; 88,10; 108,4; 112,10. BG 105,14; 113,18. atϣaxϵ ϵro≠ V 3,[3]; 5,[11].[29]. III 71,14; 76,2.5.19; 81,14.16; 88,19; 89,2.19; 94,5; 100,7.10; 101,3; 105,16.23; 113,7; 117,[6]; 119,[12]. BG 83,6; 93,1.5; 94,4; 101,[1].10; 115,10; 116,15; 122,16; 127,3. atϣaxϵ m̄mo≠ V 2,[9]; 8,21; 9,[27]; 16,[1].10. ϭinϣaxϵ III 70,14.

ϣoxnϵ m. V 3,12.13; 7,8.9.[28]; 8,[5] twice; 11,12.13.19; 15,[9].

ϣωxp m. V 7,16. III 78,15; 103,7.

ϥi v.: ϥi mn̄- III 106,16.

ϥtooγ cardinal number: mϵϩϥtooγ V 10,[21]. III 82,15. mϵϩϥtoϵ III 82,23.

ϩa- prep. III 75,10.16; 82,11; 85,6; 86,8; 88,19; 99,17; 119,7. BG 92,3; 109,18. See further twρϵ, ϩh.

ϩaϵ nn. BG 109,12. ϩah III 71,24; 94,21; 103,10. BG 84,9. n̄ϩaϵ n̄- BG 97,11. ϣa ϩaϵ BG 94,17. atp̄ ϩaϵ V 4,[13]. atp̄ ϩah V 14,5.

ϩϵ v.: ϩϵ ϵ- (ϵro≠) III 70,8; 92,13. BG 80,12; 83,2; 90,11.

ϩϵ f. III 92,19. BG 81,2. n̄θϵ n̄- V 3,[24]; III 72,7; 75,4; 78,13; 91,13; 103,5; 106,25. BG 97,5; 103,13. n̄θϵ V 4,17; 7,13.17; 11,25; 17,[10]. III 78,6.15; 91,17; 95,1.2; 102,23; 103,7; 117,2. BG 85,1.2; 89,17; 119,4. n̄tϩϵ BG 96,16. n̄tϩϵ V 12,[26]; 13,6. BG 115,15. n̄tϵ(ϵ)iϩϵ V 12,21; 16,15. III 73,20; 78,24; 85,7; 89,6; 113,11. n̄tϵϥϩϵ BG 79,5. kata θϵ V 14,[20]. III 90,6. BG 122,11. See further aϣ.

ϩh f.: ϩaθh n̄- V 3,4; 5,24. III 73,3; 76,15; 95,22; 100,22. ϩatϵ≠ (ϵ)ϩh III 75,10; 82,11; 85,6; 99,11. BG 91,15. ϩatϵϩh BG 86,10; 93,18.

ϩi- prep. III 72,12; 77,13; 88,1.[1]; 91,2; 95,6; 97,10; 99,16; 100,7; 101,21.22; 103,23; 105,24; 112,2 twice.3; 113,15. BG 78,2; 79,7; 88,10; 92,18 twice; 95,7; 113,8 twice.9; 116,4. See further twρϵ, xω≠.

ϩih f. BG 105,13.

ϩo m. V 4,[21]. BG 91,12.

ϩω v.: ϩ̄ω ϣⲁ πϵ(ϵ)ιμⲁ V 3,[25]; III 74,7; 76,11; 90,4. ϩω ϵρο≠ ϣⲁ πϵϊμⲁ V 17,7.

ϩωω≠ pron. III 105,7. BG 100,7. ϩω≠ III 82,18. ϩωτ≠ III 99,21.

ϩωϐ m. III 107,7.15. BG 104,2.12. ϩωϐ ⲛιμ III 91,7; 96,20; 113,2. BG 78,7; 115,[3].

ϩⲁϵιϐϵϲ f.: ⲁτϩⲁ(ϵ)ιϐϵϲ III 81,6; 89,19; 105,16.23. BG 101,[2].11; 115,11; 116,14. ⲁτϩⲁϵιϐϵ V 9,[16]. μ̄ⲛτ≠ ϩⲁϵιϐϵϲ III 113,22.

ϩωϐϲ v.: ϩ̄ϐ̄ϲω f. BG 120,16.

ϩϰο v.: ϩϩϰϵ adj.: μ̄ⲛτϩϩϰϵ III 101,15; 102,7; 107,8. BG 94,18; 95,16; 104,[3].

ϩωμ v.: ϩωμ ϵϫⲛ̄- BG 106,9; 126,15. ϩωμ ϵϩⲣⲁϊ ϵϫⲛ̄- III 108,15; 119,1.7. BG 126,6.

ϩμομ v. BG 120,4.

ϩμοτ m. III 97,12; 117,7. ⲣ̄ ϩμοτ ⲛⲁ≠ V 4,14.

ϩοϒⲛ m.: ϵϩοϒⲛ ϵ- III 77,22; 81,2; 84,16; 88,23. See further ϣⲁ-.

ϩωⲛ v.: ϩϩⲛ† ϵ- III 93,7.

ϩο(ϵ)ιⲛϵ indef. pron. V 4,[27]; 9,[5]; 10,[11]. III 88,17; 104,19. ϩο(ϵ)ιⲛ III 82,6; 106,23. BG 99,13; 103,8. ϩοϵιⲛϵ ⲛ̄ϩϩτ≠ III 70,16; 92,22. ϩοϊⲛ ⲛ̄ϩϩτ≠ BG 81,5. ϩοϊⲛϵ ϵϐοⲗ ⲛ̄ϩϩτ≠ V 1,[17].

ϩⲛϵ- nn. and v.: ϵϩⲛⲁ≠ ϵ- III 94,10. ϵτϵϩⲛϵ- III 112,18. ϵτϵϩⲛϵ≠ III 107,6.13. ϵτϵϩⲛⲁ≠ III 114,18. BG 83,14. ⲣ̄ ϩⲛⲁ≠ III 97,5; 114,16.

ϩωⲛτ v.: τϵτϩⲁⲛτ† III 71,4; 93,16. τϵθοⲛτ† BG 81,11; 82,7.

ϩωⲡ v.: ϩϩⲡ† V 4,[1]; 6,13. III 74,15. ϩϩⲡ† ⲛ̄ϩϩτ≠ III 97,3.

ϩⲣⲁϊ m.: ϩⲣⲁϊ ϩⲛ̄- (ⲛ̄ϩϩτ≠) V 4,[4]; 5,13.18. BG 78,14; 91,5; 96,13; 104,9. ϩⲣⲁϵι ϩⲛ̄- BG 106,18. ϵϩⲣⲁϊ ϵ- V 6,[28]; 9,13; 14,15. ϵϩⲣⲁϊ ϵϫⲛ̄- V 7,20.21. III 76,6; 81,17; 89,22. BG 101,14; 117,[1]. ⲛ̄ϩⲣⲁϊ ϩⲛ̄- (ⲛ̄ϩϩτ≠) V 4,17; 5,[5]; 7,17. III 75,4.18; 84,17; 88,9; 90,2; 99,[3]; 101,18; 102,22. BG 95,2. ϲⲁ(ⲛ)ϩⲣϵ m. V 14,[8]; III 85,19. μ̄ⲡ<ϲ>ⲁϩⲣϵ ⲛ̄- III 86,3. μ̄ⲡϲⲁϩⲣϵ III 107,[12]. See further ϣⲁ-.

ϩⲁⲣϵϩ v.: ϩⲁⲣⲛϩ ϵρο≠ III 107,4. ⲁⲣϵϩ ϵρο≠ BG 103,15.

ϩιϲϵ m.: ϩιϲϵ ϩⲁτοοτοϒ V 16,[11]. ϩιϲϵ ϩⲁτⲏ(ο)ϒ III 89,3; 113,8. BG 115,11.

ϩⲛτ m.: See ϫιϲϵ .

ϩοτϵ f.: ⲣ̄ ϩοτϵ III 91,24. BG 79,13. ϩⲁ ϩοτϵ adj. III 108,13.

ϩωτϐ̄ v.: ϩϵτϐ̄ ⲣⲱμϵ V 3,[24].

ϩωτⲡ m. V 6,24.

ϩωτⲣ̄ m. V 12,[1]. III 83,19.

ϩοοϒ m. V 12,13.20. III 84,<5>; 86,3; 119,13. BG 127,5.

ϩοοϒ v. BG 82,5.

ϩοϒο m.: ⲛ̄ϩοϒο V 17,17. III 70,9; 92,14. ⲛ̄ϩοϒο ϵ- III 72,10; 114,8. BG 117,11. ⲣ̄ ϩοϒϵ- V 3,[19].

ϩοϒ(ϵ)ιτ nn. V 14,6.7. III 76,14; 78,[3].23; 85,9; 86,11.13; 93,21; 94,12; 106,6. BG 82,15; 83,16; 102,4; 109,3; 110,3.5; 125,11. ϩοϒϵιτϵ V 10,[26]. III 86,10. See further ⲣⲱμϵ, ϲοοϒⲛ.

ϩοοϒτ m. and adj. V 10,[8]; 14,[21].[22]. III 82,11; 83,13; 87,3.4; 104,14;

106,19; 111,5.6; 114,18. BG 99,6; 111,13; 120,6; 124,16. ϣOMN̄T N̄ϩOOYT III 102,12. ϣM̄TϩOOYT BG 96,3. ϩOOYTCϩIME V 6,[4]; 8,[33]; 10,[7].16; 14,[20]. III 76,24; 82,[1].10; 101,8; 104,13; 106,18; 111,4. ϩAOYTCϩIME III 87,[2]. ϩOYTCϩIME BG 94,11; 99,5; 103,[1]; 111,9. MN̄TϩOOYT V 6,[5]; 10,[17]; 11,[25]. III 77,[1]; 82,1; 108,5; 118,[7]. BG 103,2; 111,10.

ϩωϣϥ v. BG 121,18; 126,9.

ϩAϩTN- prep.: ϩATHϨ: See ϩICЄ .

ϩωϭB v. BG 120,1.

Ⲭⲓ v. BG 85,3. Ⲭⲓ- V 8,[31]. III 103,17.18; 108,8. BG 98,2.3; 105,18. ⲬⲒⲦϨ III 72,8; 87,8; 95,3; 111,12. Ⲭⲓ Ⲉ- V 1,[23]. Ⲭⲓ ⲈⲂⲟⲗ ϩN̄- (N̄ϩHTϨ) III 118,[12]. BG 116,[3].6; 125,6. ⲬⲒⲦϨ N̄TN̄- (N̄TOOTϨ) III 105,19. BG 101,5; 112,3. See further ⲢⲀⲚ, ⲥⲙⲟⲧ, ⲦⲀⲃⲥⲈ, ⲱⲡ, ϣⲓⲡⲉ , ⲃⲉⲭⲘ̄.

Ⲭⲟ v.: ⲬⲞϨ N̄- V 16,[4], ⲬⲞϨ ϩN̄- III 88,20.

Ⲭⲱ v.: ⲬⲞⲞϨ V 2,[5]; 11,7.9.[22]; 13,[2]. III 70,24; 71,8; 74,10; 78,16; 83.3.11; 88,4; 90,6; 93,6; 103,8; 112,5; 114,7; 119,[9]. BG 81,13; 97,9; 107,2; 108,19; 117,8; 119,5; 126,17. ⲬⲰ M̄MOϨ V 17,[4]. ⲬⲰ M̄MOC Ⲭⲉ V 1,[18]. III 92,23; 97,20. BG 81,6. ⲬⲰ M̄MOC Ⲉ- (ⲈⲢOϨ) Ⲭⲉ III 70,17; 77,4; 118,21. BG 125,18. ⲬⲰ N̄- (NⲀϨ) III 93,11; 96,20; 118,24. ⲬⲞⲞϨ Ⲉ- (ⲈⲢOϨ) III 90,9; 113,2; 114,6. BG 115,[3]. ⲬⲞⲞϨ ⲈⲢOϨ Ⲭⲉ BG 90,16. ⲬⲞⲞϨ N̄- (NⲀϨ) V 1,13; 17,[9]. III 90,5. BG 117,9. ⲬⲞⲞC ⲈⲢOϨ Ⲭⲉ III 73,2; 74,22; 75,21; 77,[1].14; 81,4.11; 82,[2].4.6; 85,12; 88,8; 98,23; 105,12. BG 81,1; 98,17. ⲬⲞC ⲈⲢOϨ Ⲭⲉ BG 95,8. ⲀⲬⲒ- ⲈⲢOϨ imperat. III 112,22. ⲀⲦⲬⲞⲞϨ III 89,20; 113,24. BG 116,17.

ⲬⲱϨ m. occurring in the following prepositions: ⲈⲬN̄- (ⲈⲬⲱϨ) V 2,[14]; 7,[23]. III 71,24; 78,20.21.22; 90,19; 94,22. BG 84,10. ϩIⲬN̄(N̄)- V 3,13; 7,[9]. III 91,18; 99,8. See further ϩⲢⲀⲒ.

ⲬⲱⲔ v. V 15,[22]. III 88,10. BG 104,18; 115,15; 121,9.11; 124,15. ⲬⲎⲔ⁺ III 85,7. ⲬⲱⲔ ⲈⲂⲟⲗ V 13,[3]; 16,15. III 85,4; 89,6; 107,20; 112,10; 113,10; 118,6. ⲬⲱⲔ ⲈⲂⲟⲗ M̄MOϨ V 6,[6]. ⲬⲞⲔϨ ⲈⲂⲟⲗ BG 114,1. ⲬⲎⲔ⁺ ⲈⲂⲟⲗ III 77,2; 104,8. ⲬⲎⲔ⁺ ⲈⲂⲟⲗ N̄- III 101,2. BG 94,2. ⲬⲎⲔ⁺ ⲈⲂⲟⲗ ϩN̄- III 76,18. ⲬⲱⲔ m. V 4,[2]. III 74,15; 98,14. BG 90,6. ⲬⲱⲔ ⲈⲂⲟⲗ V 14,[5]. III 86,10; 101,14. ⲬⲱⲔ ⲈⲂⲟⲗ M̄MOϨ V 8,[30].

ⲬⲈⲔⲀⲀⲤ conj. III 76,11; 87,5; 97,1; 101,9; 105,6; 107,16.23. BG 87,19; 88,12; 94,11; 100,7; 104,[1].13; 105,4.17; 118,11; 119,10; 120,16; 122,7.12; 124,14.

ⲬIN- prep. V 8,17. III 92,9; 98,13; 119,[13]. BG 80,7; 83,11.17; 87,5; 90,5; 98,6; 107,15; 124,18; 127,4. Ⲭ(Ⲓ)N N̄- V 1,5. III 70,4; 71,17; 74,15; 87,9; 89,16; 94,8.13; 103,21; 111,12; 113,20. BG 116,11. See further ϣⲱⲢⲡ̄.

ⲬⲱNϥ m. III 111,13.

ⲬⲠⲞ v. BG 88,4. ⲬⲠⲈ- III 97,6.9. BG 88,9. ⲬⲠⲞϨ V 8,15; 10,21. III 70,4; 78,16; 103,9. ⲬⲠⲞ NⲀϨ V 6,22. ⲬⲠⲞϨ Ⲉ- III 92,8. BG 80,6; 81,15. ⲬⲠⲞ ⲈⲂⲟⲗ M̄MOϨ V 10,20. ⲬⲠⲞϨ ⲈⲂⲟⲗ ϩN̄- III 93,20. BG 82,13. ⲬⲠⲞ m. V 2,16; 5,[22]; 10,22.[23]. III 71,20.21; 77,[2]; 94,17.18. BG 84,4.5.

ⲁⲧϫⲡⲟ V 7,17; 10,18. BG 84,6. ⲁⲧϫⲡⲟ≠ V 4,[23]. BG 98,6. ⲣⲉⲫϫⲡⲟ m. V 6,6.[8]; 8,[29]; 10,10. III 96,22.23; 104,8. BG 87,16; 98,17; 103,5. ⲣⲉⲫϫⲡⲉ- III 82,3; 106,21. BG 87,18. ϫⲡⲟ ⲙ̄ⲡⲕⲁⲣ V 1,[5]. See further ⲉⲓⲱⲧ, ⲛⲟⲩⲧⲉ, ⲱⲱⲣⲡ̄.

ϫⲟⲉⲓⲥ m. V 11,[18]; 15,[7] twice.7.[8].[9].[10]. III 87,16.17 twice.19 twice; 94,1; 95,19; 96,15; 98,10; 100,17; 105,4; 108,17; 111,19 twice.20.21 twice; 112,21; 114,9. BG 112,<15> four times.<17> two times. ϫⲟⲉⲓⲥ ⲙ̄ⲡⲧⲏⲣⲫ̄ III 74,20; 98,22. ϫⲥ̄ ⲙ̄ⲡⲧⲏⲣⲫ̄ BG 90,15. ϫⲟⲉⲓⲥ ⲛ̄ⲧⲉ ⲡⲧⲏⲣⲫ̄ V 4,[8]. ϫⲟⲉⲓⲥ ⲛ̄ⲧⲉ ⲛ̄ϫⲟⲉⲓⲥ V 7,[1]. ⲙⲛ̄ⲧϫⲟⲉⲓⲥ V 6,17. ⲙⲛ̄ⲧϫⲁⲉⲓⲥ V 6,[30].

ϫⲓⲥⲉ v.: ϫⲟⲥⲉ⁺ ⲉ- V 14,17. ⲙⲛ̄ⲧϫⲁⲥⲓ ⲅⲏⲧ III 107,9; 118,19. BG 104,4; 125,15.

ϫⲟⲉⲓⲧ m.: (ⲧⲟⲟⲩ) ⲛ̄ϫⲟⲉⲓⲧ III 91,20. BG 79,8.

ϫⲱⲅⲙ̄ v.: ϫⲁⲅⲙ̄⁺ III 93,21; 108,12. BG 106,5. ϫⲁⲅⲙ̄ⲉ⁺ BG 82,14. ⲁⲧϫⲱⲅⲙ̄ BG 86,4.

ϭⲱ v. V 3,[8].

ϭⲱⲗⲡ v.: ϭⲱⲗⲡ ⲉⲣⲟ≠ BG 83,18. ϭⲱⲗⲡ ⲛⲁ≠ III 94,11. ϭⲱⲗⲡ m.: ϭⲱⲗⲡ ⲉⲃⲟⲗ III 89,17.

ϭⲟⲙ f. V 3,13.14; 4,[29]; 5,[31]; 7,9.[13]; 8,6.[7].18; 11,21.[24]; 12,[11].15; 13,[23]; 15,[11].[19]; 17,6. III 75,12; 76,21; 78,12; 83,11; 84,4.7.21; 85,2.23; 87,20; 88,5; 90,3; 96,7.23; 99,13; 101,5; 103,1.5.12; 111,14.22; 114,5; 119,7. BG 83,10; 87,1.3.18; 91,17; 94,6; 96,19; 97,4.13; 109,7; 112,7; 113,1.14; 117,7; 121,8; 126,16. ϭⲁⲙ V 6,10; 7,29; 12,27. ⲙⲛ̄ ⲱϭⲟⲙ III 88,20; 89,24. ⲙⲛ̄ ⲱϭⲟⲙ ⲛ̄- V 17,[3]. III 74,8. ⲟⲩⲛ̄ ϭⲟⲙ V 17,[10]. ⲟⲩⲛ̄ ⲱϭⲟⲙ ⲙ̄ⲙⲟ≠ V 2,[2]. III 71,5. ⲁⲧϭⲟⲙ BG 115,12. ⲙⲛ̄ⲧⲁⲧϭⲟⲙ V 16,12. III 89,4; 113,9. ⲱϭⲙ̄ϭⲟⲙ BG 121,7.

ϭⲓⲛⲉ v. V 4,[3]. ϭⲛ- III 94,2. ϭⲛⲧ≠ V 1,9. III 74,19; 98,18. See further ϭⲟⲙ.

ϭⲉⲡⲏ v.: ⲅⲛ̄ ⲟⲩϭⲉⲡⲏ III 113,11.

ϭⲣⲱⲅ m. III 107,25.

ϭⲉϫⲙ̄ nn. (not attested elsewhere): ⲁⲧϫⲓ ϭⲉϫⲙ(ⲉ) ⲛ̄ⲥⲱ≠ III 72,22; 95,14; 118,[11]. Cf. ⲧⲁϭⲥⲉ, with which ϭⲉϫⲙ̄ is parallel. ϭⲉϫⲙ̄ may be related to ϭⲁϫⲙⲏ (Crum: 842b).

GREEK LOAN WORDS

ἀγαθός III 72,17; 95,10. BG 85,14. ἀγαθόν III 97,13; 114,20; 118,[13]. BG 88,14; 118,[4]. ⲙⲛ̄ⲧⲁⲅⲁⲑⲟⲥ III 97,7. BG 88,7; 125,7.

ἀγάπη V 9,6; 11,[3]. III 82,24; 97,4; 104,20; 117,23. BG 88,3; 99,14; 124,3.

ἄγγελος V 9,11.14.17.20; 11,18.19; 12,12.17; 15,13; 16,7. III 77,21; 81,[1].4.9; 84,8.17; 87,22; 88,22; 91,13; 102,9; 104,24; 105,15; 112,1; 113,4; 118,5.20. BG 78,17; 95,18; 99,19; 100,18; 107,8; 113,5; 115,5; 121,13; 124,12; 125,17.

ἄγειν. ⲁⲅⲉ III 70,18; 92,20.24. BG 81,1.
ἀγένητος BG 90,12; 91,13; 92,12.
ἀγέννητος III 71,22; 73,16; 75,9.22; 82,12; 89,16; 94,19; 96,13; 98,20; 99,9; 100,[1]; 103,20; 117,[11].
ἀθάνατος III 71,12.19; 76,23; 77,10; 78,10.23; 83,20; 85,10.18.21; 88,[3].6.15; 89,8.16; 93,23; 101,8.10.20; 106,13; 112,4.7; 113,13; 114,22; 117,[16]. BG 94,10. ἀθάνατον III 103,3.
αἰσθάνεσθαι. ⲁⲓⲥⲑⲁⲛⲉ BG 82,8. ⲉⲥⲑⲁⲛⲉ III 71,5; 93,16.
αἰών V 1,13; 5,19; 7,[31]. III 73,19; 76,9; 77,16; 81,20; 83,4.22; 84,15.18; 85,10.11.15.17.18.22; 86,11.17; 87,8; 88,2; 89,7; 90,2; 100,15; 102,4; 106,3; 108,19.22; 111,11; 112,3.22; 113,10.15; 114,3; 118,[8]. BG 93,10; 95,12; 101,18; 106,12.17; 107,6.15; 108,1.8.12.17 twice; 109,4.6; 110,3.11; 112,1; 113,9; 114,15; 115,16; 116,4; 117,5; 118,13; 119,2; 124,18. ⲉⲱⲛ V 5,[25]; 6,4.22; 7,[32]; 8,18.[25]; 9,[10]; 10,[1]; 11,[9]; 12,[4].[24].[26]; 13,4.8.15.[18].[22]; 14,[6].[12]; 15,17; 16,16.[19]; 17,[5]. III 89,10.
ἀκολουθεῖν. ⲁⲕⲟⲗⲟⲩⲑⲉⲓ III 114,[25].
ἀκόλουθον III 114,25.
ἀκρίβεια BG 82,2. ⲁⲕⲣⲓⲃⲓⲁ III 93,11.
ἀκριβῶς III 105,7. BG 100,8.
ἀλήθεια III 71,10; 74,21.
ἀμήν. ϩⲁⲙⲏⲛ III 119,17.
ἀνάγκη III 112,23. BG 114,16.
ἀνάπαυσις III 86,14; 89,23; 114,1; 117,14; 118,[14]. BG 110,7.
ἄναρχος III 75,[2]; 99,1. BG 91,3.
ἀντωπεῖν. ⲁⲛⲧⲟⲡⲓⲧⲱ III 75,8. ⲁⲛⲧⲟⲡⲓⲧⲟⲛ III 99,8.
ἀντωπός. ⲁⲛⲧⲟⲡⲟⲥ III 75,7.13; 99,8.14. BG 91,11; 92,1.
ἀόρατος. ⲁϩⲟⲣⲁⲧⲟⲛ III 91,12; 117,20; 118,[12]. BG 78,14.
ἄπειρος. ⲁⲡⲓⲣⲟⲛ III 76,12.
ἀπέραντος III 85,17; 96,12.19. BG 85,9. ἀπέραντον III 76,16; 93,9; 97,22; 100,23; 108,23; 118,[9]. BG 87,14; 93,19; 102,4; 106,19; 107,15; 108,15; 125,1.
ἀπολαύειν. ⲁⲡⲟⲗⲁⲩⲉ III 97,<7>. ⲣⲁⲡⲟⲗⲁⲩⲉ BG 88,6.
ἀπορεῖν. ⲁⲡⲟⲣⲓ III 91,3. BG 78,2; 79,17. ⲁⲡⲟⲣⲉⲓ III 92,2.
ἀπόρροια BG 90,7; 119,3. ⲁⲡⲟϩⲣⲟⲓⲁ III 98,15.
ἀπόστολος III 112,19. BG 114,12.
ἄρα BG 95,5.
ἀρετή III 91,6. BG 78,6.
ἀριθμός BG 121,10.
ἅρμα III 88,18.
ἁρμόζειν. ϩⲟⲣⲙⲁⲍⲉ (reflecting the late form ὁρμάζειν) BG 120,17.
ἀρχάγγελος V 6,[27]. III 77,20; 87,21 twice; 102,9; 111,22.23. ⲁⲣⲭⲓⲁⲅⲅⲉⲗⲟⲥ V 15,11.[12]; 16,[6]. BG 95,19; 113,[2].3.
ἄρχειν. ⲁⲣⲭⲓ III 71,24; 78,20.21 twice; 94,21. ⲁⲣⲭⲉⲓ BG 84,10. ⲁⲣⲭⲉⲥ-

ⲑⲁⲓ III 77,24; 102,16; 119,14. BG 96,6. ⲣⲁⲣⲭⲓ V 6,[29]; 7,20. ⲣⲁⲣⲭⲉⲓ V 7,21.22. ⲣⲁⲣⲭⲉⲥⲑⲁⲓ BG 127,5.
ἀρχή V 2,10; 4,[7].11.[12]; 5,21.27.[30]; 6,[2]; 8,[2].17.[28]; 14,[4]. III 71,15.22.23; 74,20.23; 76,13.20.22; 86,9; 87,9; 94,6.19.20; 98,24; 101,4.6; 103,21; 111,12. BG 83,7; 84,7.8; 87,5; 91,1; 94,5.8; 98,6; 110,2; 112,[3]. ⲁⲣⲁⲣⲭⲏ V 4,[12].
ἀρχιγενέτωρ III 82,18; 118,20. BG 119,14; 125,16.
ἄσοφον BG 82,7.
ἀσπάζεσθαι. ⲁⲥⲡⲁⲍⲉ III 81,7. BG 121,4.
ἀσπασμός V 9,19. III 81,8.
αὐτογενέτωρ III 75,7. BG 107,4.
αὐτογενής V 4,[32]. III 75,14; 97,14; 99,15; 101,19; 106,5. BG 92,1; 95,3; 102,2; 108,16.
αὐτογέννητος III 76,<14>; 82,13.
αὐτόκτιστος III 76,17; 101,1. BG 94,1.
αὐτοπάτωρ III 75,6; 77,14; 102,1. BG 95,9.
αὐτοτέλειος. ⲁⲩⲧⲟⲧⲉⲗⲓⲟⲥ BG 98,[18].
αὐτοφυής III 76,16; 100,23. BG 94,1.
ἀφθαρσία V 3,[18].[20]; 7,11. III 74,1.4; 76,2; 78,11; 88,11; 97,11.15; 103,4; 112,11.
ἄφθαρτος V 3,[26]. III 72,15; 73,1.19; 74,3.11; 95,9.17. ἄφθαρτον V 3,[19]. III 97,19; 100,6; 119,[16].

βίος III 71,2; 93,13. BG 82,5.

γενεά V 5,[4]. III 75,17; 97,9; 99,18. BG 88,8; 92,6.
γενέτειρα III 77,4.
γενέτωρ III 82,15.
γένος III 73,14; 96,10; 99,18. BG 92,5.
γνῶσις V 4,8; 17,14. III 117,[9].

δεκάς V 7,[19].19.[27].
διαφορά V 3,23; 8,15. III 73,18; 74,6; 78,12; 98,9. BG 89,1.20.
διοίκησις III 70,9.12; 92,15.18. BG 80,14.18.
δυάς V 7,18. III 78,18.
δύναμις V 11,[29]. III 73,11; 78,9; 83,15.19; 87,11; 96,8.

εἰ μήτι. ⲉⲓⲙⲏⲧⲓ V 2,[12]. III 71,18; 94,2.9. BG 83,2.13.
εἶδος V 15,15.
εἱμαρμένη. ϩⲓⲙⲁⲣⲙⲉⲛⲏ V 1,[22].
εἰρήνη. ϯⲣⲏⲛⲏ III 91,21 twice. BG 79,10 twice.
ἐκ III 87,3 twice. BG 111,10.11. See further μέρος.
ἐκκλησία V 9,15; 14,[11[.16.17.[18].[23]. III 81,5; 86,16.22.23.24; 87,4; 111,2.7. BG 110,10; 111,3.4.6.14.
ἐνθυμεῖν. ⲉⲛⲑⲩⲙⲉⲓ III 104,10. BG 99,[1].

ἐνθύμησις V 15,[23]. III 73,10; 78,7; 83,5.6; 88,9; 96,6; 102,24; 105,18; 112,9; 117,[17]. BG 86,17; 96,17; 101,4; 113,17; 123,14.
ἔννοια V 3,11; 4,[4]; 6,8; 7,[6].15.16.[25]; 8,[2]; 11,8.10.15. III 73,9; 74,16; 78,6.14.15; 83,5 twice; 87,10; 96,4; 98,16; 102,22; 103,6.7; 111,13. BG 86,18; 90,8; 96,15; 97,7.8; 112,5.
ἐξουσία V 2,11; 3,[7]; 6,25; 9,[8]; 13,[24]; 15,[19]. III 71,15; 73,5; 77,18; 85,24; 88,4.12; 91,6; 94,6; 95,24; 102,6; 104,22; 108,10; 112,6.12; 119,5. BG 78,6; 83,8; 86,12; 95,15; 99,17; 106,2; 109,8; 113,13; 114,3; 126,13.
ἐπαινεῖσθαι. ⲉⲡⲁⲓⲛⲟⲩ III 108,20. BG 106,15.
ἐπεί. ⲉⲡⲓ 74,8; 75,8. BG 91,11; 114,16.
ἐπειδή. ⲉⲡⲓⲇⲏ V 4,21; 6,10.
ἑρμηνευτής III 101,12.
ἔτι III 89,1; 97,24. BG 89,8.
εὐαγγέλιον III 104,1; 119,[15]. BG 98,10; 127,8.
εὐδοκία III 117,18. BG 112,4; 123,14.

ζωή V 14,[25]. III 87,5; 111,8. BG 111,16.

ἤ V 1,8. III 70,7; 72,8; 93,7; 95,2; 96,16; 114,11 twice. BG 79,16.17; 80,11; 85,2; 117,15.17.

θέλησις III 83,9.10.
θρόνος III 88,16; 112,15. BG 114,7.

ἰδέα. ⲥⲓⲇⲉⲁ III 72,6.8.9; 87,23; 94,24; 95,3; 112,2. BG 113,<7>. ⲉⲓⲇⲉⲁ V 4,17.
ἴδιος. ⲥⲓⲇⲓⲟⲛ III 78,6; 102,21.
ἵνα V 4,14.
ἰσοδύναμις. ⲥⲓⲥⲟⲇⲩⲛⲁⲙⲓⲥ III 73,12; 75,15; 99,16. ⲥⲩⲥⲟⲇⲩⲛⲁⲙⲟⲥ BG 92,3.
ἴσος. ⲥⲓⲥⲟⲛ III 96,8.
ἰσόχρονος. ⲥⲓⲥⲟⲭⲣⲟⲛⲟⲥ III 75,9.14; 99,10.16. BG 91,14; 92,2.

καθαρόν III 91,17; 117,[9]. BG 79,4.
καρπός III 97,6.10; 107,17; 117,3. BG 88,5.10; 104,14; 122,13.
κατά V 4,[9]; 7,[11].[13]; 8,17; 14,[20]. III 74,21; 78.11.12; 90,6; 103,3.4. BG 97,2.4; 122,11.
καταβολή V 1,[5]. III 70,4; 71,17; 92,9; 94,8. BG 80,7; 83,11.
καταπέτασμα III 114,21. BG 118,8; 119,1.
κόσμος V 1,6.[11]; 5,18; 8,[26]; 10,[2]; 15,[17]; 16,[19].[24]. III 70,5.10.18; 71,17; 76,10; 81,21; 88,2; 89,11.15; 92,10.16.23; 94,9; 100,15; 106,4.13.25; 107,3.8; 112,4; 113,[15].19. BG 80,8.14; 83,11; 93,11; 102,[1].13; 103,11.14; 104,3; 113,10; 116,[4].10; 120,9.

λογισμός III 73,11; 78,8; 83,8 twice; 96,7; 102,24.
λόγος III 83,10; 87,18; 111,24. BG 113,4.

μαθητεύειν. ⲙⲁⲑⲏⲧⲉⲩⲉ III 90,18. BG 77,14.
μαθητής III 90,17; 105,3; 106,9; 114,10; 119,[11].[14]. BG 77,12; 100,4; 102,8; 117,14; 127,6.
μακάριος V 3,[1]. III 70,1; 72,19; 73,[1]; 74,10; 90,12; 95,12.16; 119,[9]. BG 85,16; 86,3; 126,17.
μαντεία. ⲙⲁⲛⲧⲏ III 91,1. BG 78,1. (reflecting an Ionic form; see LSJ, s.v.)
μέλος V 7,[10]; 8,[6]. III 78,9; 103,1. BG 96,19.
μέρος V 14,21.[22] twice.[24]. BG 119,8. ⲙⲉⲣⲟⲩⲥ BG 111,10.11. ⲉⲕ ⲙⲉⲣⲟⲥ III 87,3 twice; 111,5.6.
μηνύειν. ⲙⲏⲛⲉⲩⲉ III 106,8.
μονάς V 7,18.24. III 78,17.24; 103,9. BG 97,10.
μονογενής V 5,22.
μορφή V 2,[18].[19]; 8,11.14; 15,16. III 72,4.5; 88,[1]; 91,11; 97,1; 103,17.18; 112,2. BG 78,13; 84,14.16; 87,19; 98,2.3; 113,8.
μυστήριον III 91,8. BG 78,9.

νήφειν. ⲛⲏⲫⲉ III 101,11. BG 94,14.
νοεῖν. ⲛⲟⲉⲓ III 72,20; 73,20; 76,9.19; 90,1; 100,14; 101,4. ⲛⲟⲉⲓⲉ III 95,12.13. ⲛⲟⲩ BG 85,18; 93,10; 94,4. ⲁⲧⲛⲟⲉⲓ V 3,[1]. III 72,19; 75,23. BG 85,17. ⲁⲧⲛⲟⲩ BG 92,16. ⲁⲧⲛ̄ⲛⲟⲉⲓ III 100,5.
νοῦς V 3,10; 6,6; 7,6; 8,[2]; 9,[23]. III 73,9; 77,[2]; 78,6; 96,4; 102,21; 104,8. BG 86,17; 96,14; 98,18.

ὀγδοάς. ⲍⲟⲅⲇⲟⲁⲥ V 14,[19]. III 102,4. BG 95,13; 114,6.
οἰκονομία III 91,4.9; 92,5. BG 78,4.10; 80,2.
ὅλος. ⲍⲟⲗⲱⲛ III 96,[1].
ὀνομάζειν. ⲟⲛⲟⲙⲁⲍⲉ III 86,16; 103,23. BG 110,9.
ὀνομασία III 77,11.
οὐ V 4,15.
οὐδέ V 9,[33]. III 76,8; 81,19; 90,1; 100,14; 106,2. BG 93,9; 101,17.
οὖν V 2,[8]; 9,17; 10,13. BG 78,2.
οὐσία III 96,23. BG 87,18.
οὔτε V 2,11.12; 5,17; 8,24; 16,[12]. BG 83,8.9.10; 115,12.

πάλιν III 106,9. BG 102,7.
παμμήτωρ. ⲡⲁⲛⲙⲏⲧⲱⲣ III 82,21.
πανγενέτειρα. ⲡⲁⲛⲅⲉⲛⲉⲧⲓⲣⲁ III 82,5.22; 106,22. ⲡⲁⲛⲅⲉⲛⲏⲧⲉⲓⲣⲁ BG 103,7.
πανγενέτωρ III 82,17; 84,14.
πάνσοφος III 77,3; 82,20.
παντοκράτωρ III 107,3. BG 103,15; 119,9.
πάντως V 5,23.

παρθένος V 16,[9]. III 89,[1]; 113,6. BG 115,8.
πηγή V 3,15; 7,4. III 73,13; 96,9. BG 87,3.
πιστεύειν. πιστεγε III 74,13.
πίστις V 4,[5]; 10,[12].14; 11,[4]. III 74,17; 78,4; 82,6.8; 83,[1]; 98,17; 106,24. BG 90,9; 103,9.
πλανᾶσθαι. πλανα III 74,5.
πλάνη V 6,14. III 77,9. BG 118,17.
πλάσμα BG 119,12.18.
πλάσσειν. πλαcca BG 97,17.19. ⲣπλαcca III 103,15.16.
πνεῦμα. ⲡⲛⲁ V 1,[19]; 11,[28]; 16,10. III 86,6; 89,2; 91,12; 96,21; 97,8; 102,12; 105,2; 113,6; 117,[16].21; 118,[12]; 119,[13].[16]. BG 78,15; 81,7; 87,16; 88,8; 96,3; 100,[2]; 109,17; 115,9; 119,2.7; 122,8; 123,11.19; 125,5; 127,4.
πνευματικόν III 82,9; 83,17. ⲡⲛⲓⲕⲏ V 10,16; 11,[24].
πνοή BG 121,4.
προεῖναι. προοντος III 75,8; 99,9.
πρόνοια V 1,[21]. III 70,20; 71,3; 91,5; 93,2.14; 108,16; 119,2. BG 78,5; 81,9; 82,6; 106,9; 122,3; 126,8.
προπάτωρ III 74,[22]; 75,2; 98,24; 99,1. BG 90,17.
πρός V 6,[22]; 9,10. III 77,17; 88,17; 102,5; 112,16. BG 95,13; 114,8.
πρωτογενέτειρα. πρωτογενετιρα III 82,23; 104,17. προτογενετειρα BG 99,10.
πρωτογενέτωρ III 81,10; 82,16; 83,23; 85,13; 104,15; 105,11. προτογενετωρ BG 99,7.14; 100,12; 108,4.
πρωτογένητος. προτ<ο>γενητος BG 99,<4>.
πύλη BG 121,18.
πῶς III 74,17; 95,20; 98,17; 100,18; 103,23; 106,11. BG 86,7; 90,2.9; 93,14; 98,9; 102,<9>.

σάρκινος III 108,14. BG 106,7.
σάρξ III 91,15.16. BG 79,2.4.
σιγή V 15,21. III 88,8.9; 112,8; 117,17.21.
σοφία V 6,8.9; 8,[32]; 9,4; 10,[5].[12].15; 11.[3].[4]; 15,[21]; 16,18. III 77,4; 81,23; 82,5.8.20.21.22.24 twice; 83,1; 88,6; 89,9; 90,14; 101,16; 102,13; 104,11.17; 106,16.23; 107,7.19.24; 113,13; 114,14; 119,18. BG 77,8; 95,1; 96,5; 99,[2].11; 102,17; 103,7; 104,1.17; 105,6; 109,3; 116,1; 118,[2]; 120,16; 127,11.
σπορά III 93,20. BG 82,13.
στερέωμα V 12,[28].[30]; 13,[2]; 16,16. III 84,23; 85,[1].3; 88,15; 89,7; 112,16; 113,12. BG 114,7; 115,17.
στρατία V 16,[5]. III 88,22; 113,3. BG 115,5.
συζυγία BG 95,3.
σύζυγος. cγnzγγoc V 8,[31]; 10,6.14. III 77,6; 81,23; 82,8; 88,7; 89,9; 101,16; 102,14; 104,11; 106,17; 113,14; 114,15. BG 102,17; 116,2.
σύμβολον III 117,19.24. BG 123,16; 124,5.

συμφωνεῖν. cγмφωνει III 70,16; 81,22; 82,7; 83,12; 92,22. cγмφωνι III 71,10; 86,4. BG 81,4; 102,16; 109,14. p̄cγмφωνι V 2,[5].
συμφώνησις. cγνφωνηcιc III 83,2.
σχῆμα V 15,16. III 88,[1]; 112,2. BG 113,8.
σῶμα III 97,10. BG 88,9.
σωτήρ V 10,[9].13; 12,16; 13,14. III 82,2.7; 84,[2].8; 85,14; 91,7.10.24; 92,6; 94,4.14; 95,21; 96,15.18; 98,12; 100,[2].18.20; 105,9; 106,15.20; 107,22; 108,17.20; 112,21; 113,1; 114,13; 119,9. BG 78,8.12; 79,13; 80,3; 83,5; 86,9; 87,9; 90,4; 92,13; 93,16; 100,10; 102,15; 103,4; 105,3; 106,11.14; 107,17; 108,6; 114,14; 115,1; 118,1; 126,18. c̄ω̄p̄ BG 83,19; 87,12. c̄p̄ V 12,9.12.

τέλειος III 72,23. τέλειον III 91,17. τελιοc V 7,10; 13,5. III 78,10; 95,15.20.21; 96,18; 98,12; 100,19; 105,8; 106,14; 108,19; 112,24; 114,13; 118,4. BG 79,5; 86,2.8.9; 87,12; 90,3; 93,16; 100,9; 102,14; 106,14; 107,17; 114,[18]; 117,18; 124,11. τελιον III 103,2. BG 97,[1]; 107,9.
τέρπεσθαι III 89,21. τερπε III 81,15. BG 101,2.13; 116,18. τερπη III 105,17.
τιμή III 97,11; 108,2. BG 105,10.
τόπος III 107,12. BG 104,8.
τότε III 103,22; 108,16; 112,19; 119,10. BG 98,7; 106,10; 114,12.
τριάς III 78,18
τριβή III 93,21; 108,11. BG 82,14; 106,4.
τύπος V 12,[3].[5].[6].[8].[10]; 12,14.19; 16,[21]. III 82,10; 83,21.23; 84,2.3.6.10; 89,13. BG 116,3.6.

ὑπηρεσία III 77,22; 81,3; 84,16; 88,23; 105,1. BG 100,[1]. ϩηπερηcια BG 107,6.
ὑπόστασις III 91,3; 92,4. BG 78,3; 80,1.
ὑποταγή III 71,16; 94,7. BG 83,9.
ὑστέρημα III 85,8.

φιλόσοφος III 70,15; 92,20. BG 81,3.
φρόνησις III 73,10; 78,8; 83,7 twice; 87,13.16; 96,5; 102,23. BG 96,17; 112,10.
φύσις V 2,[12]; 16,[4].[24]. III 71,16; 74,9; 88,20; 89,15; 94,7; 113,19. BG 83,10; 116,11.
φωστήρ V 10,[7].

χαίρειν. χαιρε V 1,3.
χάος V 13,20.27; 16,[23]. III 85,21; 86,3; 89,14.18; 113,18.20. BG 109,13; 116,10.12; 118,14; 119,10; 120,9; 121,10.
χάρις BG 88,12; 122,18.
χρηστός. мn̄τχρнcтoc III 97,4. мn̄τx̄c̄ BG 88,2.

χρόνος V 4,[24]; 12,[5]. III 83,22.
χωρεῖν. χωρι III 117,[10].[13]; 118,1.

ψυχή BG 120,1.3.
ψυχικός BG 121,6.

ὡς V 3,14.[19]; 16,[3]. III 73,22; 74,3; 98,7; 119,6. BG 89,11.16; 126,14.
ὥστε V 12,[29]. III 74,4; 83,14; 84,19.24.

PROPER NOUNS

ⲁⲇⲁⲙ. ⲁⲇⲁⲙ ⲡⲃⲁⲗ ⲙ̄ⲡⲟⲩⲟ(ⲉ)ⲓⲛ V 9,[23]. III 105,12. BG 100,14; 108,10. ⲁⲇⲁⲙ ⲡⲁ ⲡⲟⲩⲟⲉⲓⲛ III 81,12.

ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ III 103,22. BG 98,8.

ⲅⲁⲗⲓⲗⲁⲓⲁ III 90,19; 91,20. BG 77,15; 79,9.

ⲉⲩⲅⲛⲱⲥⲧⲟⲥ V 1,[1]; 17,[18]. III 70,1; 90,12.

ⲑⲱⲙⲁⲥ III 96,14; 108,17. BG 87,8; 106,11.

ⲏⲁⲗⲇⲁⲃⲁⲱⲑ BG 119,16.
ⲓⲏⲥⲟⲩⲥ. ⲓ̅ⲏ̅ⲥ̅ III 119,18. ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲭ̅ⲣ̅ⲥ̅ III 90,14. BG 127,12. ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ BG 77,8.

ⲙⲁⲑⲑⲁⲓⲟⲥ III 94,1; 100,17. ⲙⲁⲑⲁⲓⲟⲥ BG 82,19; 93.13.

ⲙⲁⲣⲓⲅⲁⲙⲙⲏ III 98,10; 114,9. ⲙⲁⲣⲓⲅⲁⲙ BG 90,1; 117,13.

ⲥⲟⲫⲓⲁ V 6,8.9; 8,[32]; 9,4; 10,[5]; 15,[21]; 16,18. III 81,23; 88,6; 89,9; 101,16; 102,13; 104,11; 106,16; 107,7.19.24; 113,13; 114,14. BG 95,1; 96,5; 99,[2]; 102,17; 104,1.17; 105,6; 109,3; 116,1; 118,[2]; 120,16. ⲁⲅⲁⲡⲏ ⲥⲟⲫⲓⲁ V 11,[3]. III 82,24. ⲡⲁⲛⲅⲉⲛⲉⲧⲓⲣⲁ ⲥⲟⲫⲓⲁ III 82,22; 106,22. ⲥⲟⲫⲓⲁ ⲡⲁⲛⲅⲉⲛⲉ(or ⲏ)ⲧ(ⲉ)ⲓⲣⲁ III 82,5. BG 103,7. ⲡⲁⲛⲙⲏⲧⲱⲣ ⲥⲟⲫⲓⲁ III 82,21. ⲡⲁⲛⲥⲟⲫⲟⲥ ⲥⲟⲫⲓⲁ III 82,20. ⲡⲁⲛⲥⲟⲫⲟⲥ ⲥⲟⲫⲓⲁ ⲛ̄ⲅⲉⲛⲉⲧⲉⲓⲣⲁ III 77,3. ⲡⲓⲥⲧⲓⲥ ⲥⲟⲫⲓⲁ V 10,[12].14; 11,[4]. III 82,8; 83,[1]. ⲡⲣⲱ(or ⲟ)ⲧⲟⲅⲉⲛⲉⲧ(ⲉ)ⲓⲣⲁ ⲥⲟⲫⲓⲁ III 82,23. BG 99,10. ⲥⲟⲫⲓⲁ ⲛ̄ⲡⲣⲱⲧⲟⲅⲉⲛⲉⲧⲓⲣⲁ III 104,17.

ⲫⲓⲗⲓⲡⲡⲟⲥ III 92,4; 95,19. BG 79,18; 86,6.

ⲭⲣⲓⲥⲧⲟⲥ . ⲭ̅ⲣ̅ⲥ̅ III 104,22. ⲭ̅ⲥ̅ BG 99,9.16; 101,9; ⲭ̅ⲥ̅ where it is perhaps an error for ⲭ̅ⲥ̅ (i.e., ⲭⲟⲉⲓⲥ , q.v.): BG 83,1; 86,7; 87,9; 90,2; 100,4; 102,8; 106,11; 114,14; 117,13. (ⲭ̅ⲥ̅ in BG 112,15 four times, and 112,17 twice, is clearly an error.) See further ⲓⲏⲥⲟⲩⲥ.

PAPYRUS OXYRHYNCHUS 1081
GREEK FRAGMENT OF THE SOPHIA OF JESUS CHRIST

INTRODUCTION

P. Oxy. 1081 is closely parallel to both *SJC*–III, from 97,16 to 99,12, and *SJC*–BG, from 88,18 to 91,15. It is related, but less closely, to the parallel sections of the two *Eug* texts.

P. Oxy. 1081 was first edited and published by Hunt in 1911 (16–19), who was not aware of its connection with the as yet unpublished *SJC*–BG. Wessely republished it 13 years later; he depended on the Hunt collation, but added some restorations.[1]

In 1950 Puech identified the papyrus as a fragment of *SJC* (98, n.2; see also 1963: 245). Till included edited portions of the text in his edition of BG, but made no attempt to publish the complete text: he considered P. Oxy. 1081 too fragmentary to help with understanding the Coptic of *SJC*–BG and parr. (1955: 216) and expected Puech himself soon to publish a new edition of the papyrus (1955: 53). That edition never appeared. In 1975, Attridge published an edition based on infrared photographs, taking into account all the relevant Coptic texts with the exception of *Eug*–V, which is less useful than the other texts mentioned above.

I began working on P. Oxy. 1081 in 1970 in preparation for this volume, and at the suggestion of Alan Sparks, then Associate Director of the Institute for Antiquity and Christianity in Claremont, I wrote to Peter Parsons of Christ Church, Oxford, with the request that he examine the papyrus directly and respond to my queries. This he graciously did in May 1971 and again in November of the following year (in response to follow-up questions). More recently Attridge generously lent me the photographs he used in his edition.

The text and translation published here, then, are the result of the reworking of the fragmentary text in the light of the earlier editions (especially that of Attridge), with the aid both of the observations and suggestions of Parsons and of Attridge's photos. The numerous differences from earlier editions are discussed in the notes.

The MS consists of three large fragments of one leaf from a papyrus codex, with writing on both sides. The largest (A) measures 15.9 × 5.7 cm. The next in size (B) is 12.9 × 5.1 cm. The smallest (C) is 6.5 × 5.8 cm. "A" has the remains of the text along most of the inside margin, starting with the top lines. "B" has the remains along with outside margin for the middle half of the page. And "C" has what remains of the bottom of the page. The

[1] Hunt's text was reprinted by E. Klostermann, and Wesseley's, by A. De Santos Otero.

verso/recto designation given to sides one and two respectively by Hunt is misleading as these terms are used today, since, in the codex from which the leaf came, side one would have been the recto and side two the verso. The recto has the vertical fibers, while the verso has the horizontal. It is evident from a calculation of the average size of extant letters that those restored with certainty in the lacuna between the lower part of "B" and "C" require a space 3 to 4 mm. wider than that provided in the present fragment placement. The additional space (created by moving "B") would also straighten the lines that run between "A" and "B", which now would, if written out, appear slightly bowed.

In view of the above, the MS measurement given by Hunt (20.3 × 10.7 cm.) must be modified to 20.3 × 11.1 cm. The average length of the lines whose beginnings and endings are extant (16 in all) is 9 cm., according to Attridge; but this also must be changed by the addition of 4 mm. The MS is located in the Library of Cambridge University, where it has been given the acquisition number 5894. Paleographic evidence suggests that it is to be dated early in the 4th century.

Attridge holds that the text of P. Oxy. 1081 is closer to that of *SJC*–III than *SJC*–BG (8). He cites four instances where P. Oxy. 1081 agrees with *SJC*–III against *SJC*–BG: line 7 (III 97,21–22; BG 89,5–7); line 9 (III 97,23; BG 89,7); line 25 (III 98,10; BG 90,2); and line 26 (III 98,11; BG 90,2). Line 7 involves a shift of a phrase from one part of the sentence to another; line 9 involves a difference in tenses (but in fact there is no agreement among any of the texts here, and similar minor tense differences are found elsewhere also); line 25 has to do with the difference between $\overline{\text{xc}}$ and $\overline{\text{xc}}$, which might be accounted for on the basis of individual scribal error, since confusion over these terms is widespread; and line 26 involves a difference of pronominal subject, which might be the result of dittography (see BG 90,2n.). Of these, then, only the first may be significant.

As to the agreements between P. Oxy. 1081 and *SJC*–BG against *SJC*–III, Attridge cites only two: line 11 (BG 89,10–11; III 98,1–2) involving the difference of the number of the pronominal subject, which, as he says, is not significant in this instance; and line 34 (misidentified by him as line 35) (BG 90,12; III 98,19), where there is a minor addition in *SJC*–III, which is probably a scribal gloss, as Attridge says. Neither of these can be considered significant. There are two other agreements, overlooked by him, where P. Oxy. 1081 and *SJC*–BG have a phrase in common that is omitted in *SJC*–III: line 18–19 (BG 89,16–17; III 98,7); and line 38 (BG 90,17–18; III 98,24). Since the omissions in *SJC*–III in these instances could be explained as the result of homoioteleuton, one can say only that a special connection between P. Oxy. 1081 and *SJC*–BG is possible.

P. Oxy. 1081, then, is a text that is very close to the two Coptic texts of *SJC*. Its special affinities to one or the other of those texts seem too minor to permit a judgment about which one is closer to the Greek.

PAPYRUS OXYRHYNCHUS 1081

Fragment of *SJC*

(= NHC III 97,16–99,12; BG 88,18–91,15;
NHC III 73,16–75,11; NHC V 3,15–4,25)

[τοῖς μετὰ ταῦ]
Vertical τα γεγονόσι[ν. εἰς δὲ]
Fibers 2 τὸ ἐμφανὲς [οὐκ ἔτι ἐ]
ληλύθεισαν. [διαφο]
4 ρά τε πολλὴ [μεταξὺ]
τῶν ἀφθάρ[τ]ῳ̣ν. [ὁ δ' ἐφώ]
6 νει· ὁ ἔχων ὦ̣τα τ[ῶν ἀ]
περάντων [ἀ]κο[ύει]ν ἀ
8 κουέτω κα[ὶ] τ̣οῖς ἐ̣γρη
γορ̣ο̣ῦ̣σ̣ιν [ἐγ]ὼ λαλῶ. ἔτι
10 προ[σθεὶς ε]ἶπεν· πᾶν
τὸ γε̣[ινόμε]νον ἀπὸ
12 τῆς [φθορᾶς] ἀπογεί
νετ[αι ὡς ἀπ]ὸ φθορᾶς
14 γεγ[ονός· τὸ] δ̣ὲ γε[ι]νό

Line 1, Att restores [οὐ δὲ εἰς]. For restoration here of movable ν, see BDF sec. 20.

Line 2, Att restores ἐμφανὲ[ς αὐτοὶ ἦ]. For the position of the negative, relative of the verb, see BDF sec. 433. ἦ is incorrect as the augment of the pluperfect in this case.

Line 4, τε may be a mistake for δέ. Att restores [ἦν ἐντὸς]. The use of the imperfect contrasts with the Coptic of *SJC*. Regarding ἐντός, Crum cites no instance where the Coptic par., ⲟⲩⲧⲉ, translates ἐντός. As Att himself notes, ⲟⲩⲧⲉ is commonly used to translate μεταξύ.

Line 5, ν̣: so also Att. H brackets it. The top of the left stroke is visible. Att restored [ὁ δὲ φω]|νεῖ. However, since the Coptic calls for an imperfect tense, he has in correspondence suggested the restoration adopted here. H restored [τυγχά]νει at the suggestion of Swete.

Lines 6–8, ὁ . . . ἀκουέτω: *SJC*–III has the exact par. (97,20–22) in contrast to BG.

Line 6, Both H and Att bracket the first τ. However, the photo shows the tip of the right end of the crossbar.

Line 8, Both H and Att show the second τ as certain. However all that remains is 1 mm. of the right portion of a horizontal line, which would be compatible also with π. Att is undoubtedly correct that ε should be read rather than α (H) before γρη, although the traces are not as clear-cut as he indicates.

Line 9, ο̣ῦ̣σ̣: Att considers all as certain. H correctly places a dot under σ. Only a trace of the bottom of the υ remains. Only a bit of the left side of the curve of the o remains, which would be compatible also with ε or σ. Of the σ only the top and bottom ends of the curve remain, which would be compatible also with ε.

Line 10, προ[σθεὶς: restored by W.

μεν[ον ἀπὸ] ἀφ[θ]αρ
σίας [οὐκ ἀπο]γείν[εται]
ἀλλ[ὰ μ]έν[ει] ἄφ[θαρ]
τον ὡς ἀπὸ ἀ[φ]θ[αρσί]
[α]ς γεγονός. [ὥς]τ[ε πλῆ]
[θος] τῶν ἀν[θρ]ώ[πων]
ἐπλανήθ[ησαν καὶ]
μὴ εἰδότ[ες τὴν δια]
φ[ο]ρὰν τα[ύτην ἀπέ]
θανον. [λέγει δὲ αὐτῷ]
Horizontal [Μαριὰμ ὅτ]ι κε πῶς οὖν
Fibers [ταῦτα γιν]ώσκομεν; λέγε[ι]
[ὁ τέλειος σ]ωτήρ· διέλθε
[τε ἀπὸ τῶν] ἀφανῶν κα[ὶ]
[εἰς τ]ὸ τέ[λο]ς τῶν φαινο

Line 16, Att inadvertently omitted the bracketing of the last four letters (acknowledged in correspondence).

Line 19, Last half of line: [.] τ[ινες] (H followed by T–S); [ ] π[ληθο] (Att). τ seems more likely than π since the portion of the crossbar to the left of the vertical (all that can be seen) is longer than the crossbars of most of the π's in the MS. Both H and Att accepted the placement of the two fragments involved, relative to each other. When they are further separated by 3 or 4 mm. (see introductory discussion), then it becomes possible to make the restoration preferred by Att and incorporated above. It also makes unnecessary Att's unlikely word division.

Line 20, Initial lacuna: H (followed by T–S) restores only two letters (δέ). Att rightly finds room for three (ς δὲ).

Line 21, π: considered certain by H and Att, but all that remains is 1 mm. of the bottom of the left leg. It would be compatible also with ι, κ, ν etc.

Line 22, μ: considered certain by H and Att, but much of it has been lost to holes and flaking, and what remains is only a bit of the beginning and end and a small part of the center.

Lines 22–24, μὴ . . . [ἀπέ]θανον: Restorations made by T–S.

Line 23, φ: considered certain by H and Att, but remaining traces would be compatible also with ψ.

Line 24, An historical present is restored because of λέγει in line 26 (so too Att), but note the aorist in line 10.

Line 26, γιν]ώσκομεν: late form (see BDF: sec. 34 [4]). T–S and Att restore γιγν]ώσκομεν (Att omits the dot). All that remains of the ω is a 2 mm. vertical portion of its right side, which made it possible for H to reconstruct ι.

ε: considered certain by H and Att, but only a portion of the curve remains and there is no sign of the horizontal strokes. An o or σ could also be read.

Line 28, ἀπό: ἐκ (Att); διά (T–S). For ἀπό rather than ἐκ, see BDF: sec. 209. Regarding διά, Crum cites no instance of the Coptic ϫIN (III 98,13; BG 90,5) being used to translate it (773a).

30 [μέ]νων ϙαὶ αὐτὴ ἡ ἀπό̣[ρ]
ροια τῆ̂[ς ἐ]ννοίας ἀνα
32 δείξει ὑ̣[μῖ]ν πῶς ἡ πίστ̣[ις]
—τ̣ῶν [ἀ]δή[λ]ων—
εὑρ[ετ]έ̣[α τ]ῇ̣ φαινομέ
34 νῃ τοῦ ἀγ[εννή]τ̣ου πρς̄.
ὁ ἔχων ὦτ̣[α ἀκού]ε̣ιν ἀ
36 κουέτω. [ὁ τῶν ὅλ]ων δε̣
σπότης ο[ὐ καλεῖτα]ι̣ πρ̄ ἀλ
38 λὰ προπά̣[τωρ· ὁ γὰ]ρ π̣ρ̣̄ [ἀρ]

Line 29, Att brackets the first o, but a bit of the bottom of the letter is visible. H restores [ει]ς τ̣ο̣ (incorrectly reported by Att), which leaves too much unfilled space in the lacuna, as H admits. T–S suggests, as an alternative to H, εἰ]ς τ̣έ̣[λο]ς (incorrectly reported by Att).

Line 30, W, T–S and Att incorrectly accent αυτη as a demonstrative. H, W, and Att do not restore ρ at the end of the line, perhaps because of concern that the letter would have been beyond the margin established by the scribe. But the vertical side shows the scribe exercising considerable freedom regarding the right margin, and there is thus no reason to think that he would not have done the same on the horizontal side when necessary. T–S restores ρ.

Line 32, Att inadvertently omitted the bracketing of the last two letters of the line (confirmed in corresondence).

Words between dashes are in the left margin of the MS. As to whether any letters preceded των, H says it is not certain, "but there is a speck of ink over the ω, and the margin above is imperfect." Att claims to see more than H and on that basis reconstructs [ἡ] ἐ̣κ̣. But a close examination of the photos suggests that the ink traces Att describes are mostly shadows seen through tiny holes in the papyrus—holes resulting in part from the flaking off of the vertical layer of papyrus on the opposite side of the leaf. The few genuine ink specks may have been either random drops from the scribe's pen, or the remains of a sign indicating an insertion, or the remains of the fem. article relating the phrase attributively to ἡ πίστις, or blotting from the opposite page.

Line 33, τῇ̣ φαινομένῃ, "through that which appears": Att suggests the reference is to ἡ ἀπόρροια, "the emanation," but that would yield doubtful sense in the context. A more likely reference is ⲧⲅⲉⲛⲉⲁ ⲉⲧⲉ ⲙⲛ̄ ⲙⲛ̄ⲧ̄ⲣⲣⲟ ⲍⲓⲭⲱⲥ ⲉⲃⲟⲗ, "the Generation over Whom There Is No Kingdom" (III 99,18–20), i.e., the community of those who belong to Unbegotten Father (III 99,22–100,2).

Line 34, τ̣: so also Att, but H reconstructs ϙ̣. All that remains is 3 mm. of the right side of the crossbar, but it is angled up about 20 degrees, unlike any other τ found in the MS. As Att notes, the presence of the Greek loanword in both versions of *SJC* seems to resolve the uncertainty of the trace. The scribe may have been forced by an imperfection in the papyrus to make the top of his vertical stroke lower than usual, and then the crossbar was used to reestablish the former line level. T–S reconstructs ἀγ[ενή]του (omitting a dot under the τ).

Line 35, ε̣: so also H, but considered certain by Att. All that remains is the right tip of the horizontal stroke.

Line 36, ω̣: considered certain by H and Att, but all that remains is the right curve, which would be compatible also with o.

ε̣: considered certain by H and Att, but only 2 mm. of the horizontal stroke remains.

χή ἐ[σ]τ̣[ιν τῶν μ]ελλόν̣
40 των̣ [φαίνεσθαι. ἐ]κεῖνο[ς]
[δὲ ὁ ἄναρχος προ]πάτω[ρ].
42 [εἰσορῶ]ν̣ α̣ὐ̣τ̣ὸ̣ν̣ [ἑ]ν̣ ἑαυ̣τ̣[ῷ]
[ἐσόπτ]ρῳ· ὅμ[οιος] ἑα̣υ̣
44 [τῷ φαίν]εται· α̣ὐ̣[τοῦ δὲ]
[τὸ ὁμ]ο̣[ίω]μ̣α ἀν[εφάνη ὡς]
46 [προπάτ]ωρ θ̄ς̄ π̄η̄[ρ̄] κ̣[αὶ]
[ἀντωπὸς ἐ]πὶ ἀντ̣[ω]π̣ῖ̣[το]
48 [τῷ προόν]τ̣ι ἀγεννή̣τ[ῳ]
[π̄ρ̄ῑ. ἰσόχρονο]ς μὲν τοῦ

Line 38, Att inadvertently omitted the bracketing of the last two letters of the line.

Line 39, ν̣: considered certain by H and Att, but only the left stroke is visible. It would be compatible also with ι.

Lines 40–41, ν̣: considered certain by H and Att, but all that is visible is the top 2 mm. of the left stroke.

Att restores δὲ at the end of line 40 rather than in line 41, and omits the article in line 41. The result is that line 40 is longer in his reconstruction than one would expect, while line 41 is shorter.

Line 43, Att has εἰσόπτρῳ, but ἐσόπτρῳ is the more common form. Att restores ἑ[αυτ], but remains of both α and υ are clear in the photo.

Line 45, Att restores [ὁμοι]ῴ[μα]τ̣α ἀν[αφαίνει]. Although he makes no attempt to restore the words, H records ω̣ after the first lacuna, and μ̣ immediately after the second. What remains of the letter after the first lacuna is about of a circle, with the opening where one would expect if it were the right half of an ω. But the curve is rounder than with most of the ω's in the text and more resembles that of an o. In addition, there are signs in the photo of flaking where the remainder of the circle would have been if the letter were an o.

As to what appears after the second lacuna, Att thinks he sees not the beginning of a μ but the tail of an α (although he does not dot the α in his transcription). But α's in this text mostly have the long stroke steeply angled to the end of the tail, whereas the remnant is horizontal. It is certainly not the beginning of a μ, but is, in all likelihood, the end of one. The space between μ̣ and α is 2 mm. and does not offer room for the τ proposed by Att. The vertical line he describes is very uncertain, and there is no sign of a crossbar, which would be expected. The reconstruction offered above agrees in number with the Coptic.

Att's reconstruction of the present active form of ἀναφαίνεν disagrees with the Coptic, which calls for an aorist and in BG, probably a middle (see BG 91,8n.). The reconstruction adopted above, although passive in form, is understood as a middle (see Smyth: sec. 814), and is compatible with the Coptic perfect without a reflexive pronoun in *SJC*–III.

Line 46, ω̣: so also H, but considered certain by Att. All that remains is about 1 mm. of the middle section of the curve on the right side. It would be compatible also with o, θ, and φ.

Att brackets κ, overlooking the remains of the foot of the right leg, which had been seen by H. Att places ἀν, from ἀντωπὸς, at the end of the line.

Line 47, ἀντ̣[ω]πῖ̣[το]: Att restores ἀντ̣[ω]π̣[εῖ τῷ]. Remains of the mid-portion of ι are clear. A Greek imperfect middle is called for (see III 75,8).

Line 48, Att puts the article in the preceding line, making his reconstruction of the first

50 [ὄντος πρὸ αὐ]τ̣ο̣[ῦ φωτός]

TRANSLATION

[to those] that came to be
Vertical [afterward. But] they had not yet come
Fibers 2 [to] visibility.
Now there is a great difference
4 [among]
the imperishables." [Then he called out,]
6 "Whoever has ears [to]
[hear] about the infinities,
8 let him hear. And I speak to those who
are awake." Still
10 [continuing] he said: "All
that [comes] from
12 the [perishable] passes away,
[since] it [came] from the perishable.
14 But what comes
[from] imperishableness
16 [does not pass away]
but [remains] imperishable,
18 since it came from [imperishableness].
[So, many]
20 [men]
went astray, [and,]
22 not knowing
[this] difference, they died."

---

lacuna here too short.

Line 50, The second visible letter could be either ω or o, as Att notes.

Att reconstructs to line 52 thus: [προάρχοντος] τ̣ῴ̣[ν φω] | [τῶν ἀλλὰ ἀνόμοιος δυν]|[άμει]. It is not clear that ⲙ̄ⲡⲉⲧⲥⲁ ⲧⲉⲩⲉⲥⲏ would have translated προάρχοντος, and ⲛ̄ⲛⲟⲩⲟⲩⲉ̈ⲓⲛ is much more likely a translation of a sing. than a pl. (see III 99,11).

24 [And Mary said to him:]
Horizontal "Lord, how then
Fibers 26 do we know [that?" The perfect] Savior said:
"Come
28 [from] invisible things even
[to the end] of those that are visible,
30 and the very emanation
of Thought will show
32 [you] how faith—in the invisibles—
must be found through that which appears
34 of [Unbegotten] Father.
Whoever has ears to [hear], let
36 him hear. [The] ruler [of everything]
[is not called] 'Father' but
38 'Forefather.' For [the] Father [is the beginning]
[of those that] are
40 [to appear; but] that one is
[the beginningless] Forefather.
42 [Seeing] himself within himself
[in a mirror], he [appears]
44 [like] himself, [but his likeness]
[appeared as]
46 [Forefather], Divine Father, [and]
[Confronter], since [he] was confronting
48 [First Existent] Unbegotten
[Father]. [He is] indeed [of equal age] with the one
50 [before him, who is light]

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GREEK WORDS
IN
PAPYRUS OXYRHYNCHUS 1081

ἀγέννητος [34],48
ἄδηλος [32]*
ἀκούειν [7],7, [35],35
ἀναδεικνύναι 31
ἄναρχος [41]
ἀναφαίνεσθαι [45]
ἄνθρωπος [20]
ἀντωπεῖν [47]
ἀντωπός [47]
ἀπέραντος [6]
ἀπό 11, [13], [15], 18, [28]
ἀπογίνεσθαι 12, [16]
ἀποθνήσκειν [23]
ἀπόρροια [30]
ἀρχή [38]
ἀφανής 28
ἀφθαρσία [15], [18]
ἄφθαρτος [5], [17]

γίνεσθαι 1, [11], [14], [14], 19
γινώσκειν [26]

δεσπότης 36
διαφορά [3], [22]
διέρχεσθαι 27

ἐγείρεσθαι 8
ἐγώ [9]
εἰδέναι 22
εἶναι [39], [50]
εἰπεῖν [10]
εἰς [1], [29]
εἰσορᾶν [42]
ἐμφανής 2
ἔννοια [31]
ἐπί (for ἐπεί) [47]
ἔρχεσθαι 2
ἔσοπτρον [43]
ἔτι 2, 9
εὑρίσκειν [33]
ἔχειν 6, 35

θεός 46

ἰσόχρονος [49]

καλεῖν [37]
κύριος 25

λαλεῖν 9
λέγειν [24], 26

Μαριάμ [25]
μέλλειν [39]
μένειν [17]
μετά [0]
μεταξύ [4]

ὅλος [36]

ὅμοιος [43]
ὁμοίωμα [45]
οὗς 6, [35]
πᾶς [10]
πατήρ 34, 37, 38, [46], [49]
πίστις [32]
πλανᾶσθαι 21
πλῆθος [19]
πολύς 4
πρό [50]
προεῖναι [48]
προπάτωρ [38], [41], [46]
προστιθέναι [10]
πῶς 25, 32
σωτήρ [27]
τέλειος [27]
τέλος [29]
φαίνεσθαι 29, 33, [40], [44]
φθορά [12], 13
φωνεῖν [5]
φῶς (contr. of φάος) [50]
ὡς [13], 18, [45]
ὥστε [19]

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