

I. Collections of Hermetica (Works Attributed to Hermes Trismegistus)

P. Graec. Vindob. 29456 recto and 29828 recto: Vienna papyri fragments from late second to third century that preserve two *Discourses of Hermes to Tat*.

Zosimus of Panopolis: Moralizing Alchemist who may quote from CH I and IV (3rd c.)

Lactantius: *Divinae Institutiones* 1.6.1-5; 1.7.2; 2.10.14; 2.14.6; 2.15.6-7; 4.6.4-9; 4.7.3; 4.9.3; 4.12.2; 4.27.20; 6.25.10-12; 7.18.4 (quotes from *Perfect Discourse*, CH IX, XII, XVI as well as SH I and IIa). (d. ca. 320)

Nag Hammadi: NHC VI. 6-8 “Discourse on the Eighth and Ninth,” “Prayer of Thanksgiving,” and “Perfect Discourse” (i.e., Coptic version of “Asclepius”) (4th c.) “Prayer of Thanksgiving” circulated independently (ca. 4th c.).

Cyril of Alexandria: *Contra Julianum* 1.549bc (=SH 1.1), 2.580b (=CH XI.22), 2.597d-600b (=CH XIV.6-7, 8-10), and 4.701ab (=Ascl. 29). Writing in 420’s and 30’s. Cyril knows of the composition/collection of 15 so-called Hermetic books in Athens (*Jul.* 1.548bc)

Stobaeus (SH): Iohannes of Stobi (5th c.) compiled an anthology of Greek poets, philosophers, historians, orators, doctors, and public figures in the education of his son Septimus: includes portions of CH II, IV, and X, the *Asclepius*, as well as Hermetic texts unique to Stobaeus that total 42 Hermetic excerpts. 4 books originally, separated into two collections with two volumes each – earliest MSS Bks. I and II – fourteenth century (cod. Farnesinus) and MSS Bks. III and IV is ca. 1000 (cod. Vindobonensis)

Prophecies of Pagan Philosophers, 21: CH XIII, 1-2, 4 in Syriac; also includes a dialogue addressed to Asclepius whose source is likely Cyril. (ca. 600)

Corpus Hermeticum (CH) – collection of 17 texts (I-XVIII, XV not included) whose earliest known collection is possibly that of Michael Psellus in the 11th c. Nock and Festugière’s edition makes use of 28 MSS dating from 14th – 17th c.

Definitions of Hermes: Armenian translation of “Definitions of Hermes Trismegistus to Asclepius” likely translated during the sixth – eighth centuries, but earliest MSS date to 1273 CE.

II. Overview of NHC VI

VI.I <i>Acts of Peter and the Twelve Apostles</i> (1.1 – 12.22)	Post-Crucifixion narrative of the Apostles
VI.II <i>Thunder, Perfect Mind</i> (13.1 – 21.32)	Paradoxical statements of self-revelation by an anonymous and transcendent figure
VI.III <i>Authoritative Teaching</i> (22.1 – 35.24)	Dualistic narrative of the descent and ascent of the soul
VI.IV <i>Concept of Our Great Power</i> (36.1 - 48.15)	Salvation history divided into three Aeons; narrative is dependent upon exegesis of Genesis and NT.
VI.V <i>Plato's Republic</i> 588b-89b (48.16 – 51.23)	Socrates' parable of the soul
VI.VI <i>Discourse on the Eighth and Ninth</i> (52.1 – 63.32)	Ascent towards a vision of the 8 th and 9 th wherein souls sing in silent praise to the Father – concludes with a command that the text be written in a book at the Temple of Diospolis in hieroglyphs.
VI.VII <i>Prayer of Thanksgiving</i> (63.33 – 65.7)	Prayer of thanksgiving for gifts to know and expound God and also for deifying knowledge while still alive
VI.VIIa <i>Scribal Note</i> (65.8 -14)	Addressed to the solicitor of the codex; defends the inclusion of a certain text.
VI.VIII <i>Asclepius</i> 21-9 (65.15 – 78.43)	The Egyptian prophecy of <i>Asclepius</i> contains prophecies of doom for the Temple of the World, Egypt, and Egypt's idols/religious institutions as well as predictions for future eschatological redemption and intervention by God. Finally souls face judgment before the Great Daimon.

III. The Request and Circulation of Hermetic Texts**NHC VI Scribal Note:** (VI, 65, 8 -14)

I have copied one *logos* of his (Hermes Trismegistus). For very many of his have come to me. I have not copied them, thinking that they had come to you (pl.) For truly I hesitate to copy these for you since perhaps they have come to you and the matter may be a bother to you since there are a large number of *logoi* of that one which have come to me.

POxy 2192:

Hand 1: "Have a copy made of books six and seven of Hypsicrates' *Men Who Appear in Comedies* and send it to me. Harpocratian says that Pollio has them among his books, and probably others have them too. And he also has the prose epitomes of Thersagorus' *Myths of Tragedy*.

Hand 2: Demetrius the bookseller has them, according to Harpocratian. I have ordered Apollonides to send to me some of my own books – which ones you'll find out from him. And if you find any volumes of Seleucus' work on *Tenses* that I don't own, have copies made and send them to me. Diodorus' circle also has some that I don't own.