Πρωτευαγγέλιο Θωμά ⸸ THE INFANCY GOSPEL OF THOMAS

INTRODUCTION

The *Infancy Gospel of Thomas* (aka the *Protoevangelium of Thomas*) is one of the earliest and most influential works detailing the life of the young Jesus. The stories within it appear to have been popular, with a wide geographical spread and many translations to new languages; at least some period of oral transmission of the source material is generally believed to have occurred, either wholly or as several different stories.

The oldest extant fragmentary manuscript dates to the 4th/5th Century and the earliest complete manuscript containing the work is that of *Codex Sabaiticus* (11th Century). The Greek and Latin texts here presented are from Constatine von Tischendorf's 1853 publication, *Evangelia Apocrypha*; the Greek is that of his 'A' text, with major differences in his 'B' text being noted. The English text is based in M.R. James' 1924 translations.

AUTHORSHIP AND DATES

The author of the work is not known; some versions include a pseudepigraphal attribution to 'Thomas the Israelite', which might be a reference to Thomas the Apostle but this attribution appears to date to the medieval period and is only in some manuscripts. Most scholars suggest that the *Infancy Gospel of Thomas* dates to the mid-to-late 2nd Century. The earliest evidence of the text comes from the late 2nd Century.

Πρωτευαγγέλιο Θωμά 1

ΘΩΜΑ ΙΣΡΑΗΛΙΤΟΥ ΦΙΛΟΣΟΦΟΥ ΡΗΤΑ ΕΙΣ ΤΑ ΠΑΙΔΙΚΑ ΤΟΥ ΚΥΡΙΟΥ

[1] *Ἀναγγέλλω ὑμῖν ἐγὼ Θωμᾶς Ἰσραηλίτης πᾶσι τοῖς ἐξ ἐθνῶν ἀδελφοῖς γνωρίσαι τὰ παιδικὰ καὶ μεγαλεῖα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅσα ἐποίησεν γεννηθεὶς ἐν τῇ χώρᾳ ἡμῶν. οὗ ἡ ἀρχὴ οὕτως.*

INFANCY GOSPEL OF THOMAS 1

THE STORIES OF THOMAS THE ISRAELITE, THE PHILOSOPHER, CONCERNING THE WORKS OF THE CHILDHOOD OF THE LORD

[1] I, Thomas the Israelite, tell you, even all the brothers that are of the Gentiles, to make known to you the works of the childhood of our Lord Jesus Christ and his mighty deeds, even all that he did when he was born in our land: whereof the beginning is thus:

Protevangelium Thomæ I

QUOMODO MARIA ET IOSEPH FUGIERUNT CUM EO IN EGYPTUM

[1] *Cum facta fuisset conturbatio, quoniam requisitio facta fuit ab Herode de domino nostro Iesu Christo, ut eum interficeret, tunc angelus dixit ad Ioseph Tolle Mariam et puerum eius, et fuge in Egyptum a facie eorum qui quaerunt eum interficere. Erat autem Iesus annorum II cum ingressus est in Egyptum.*

[2] *Et deambulante eo per agrum seminatum, porrexit manum et tulit de spicis et posuit eas super ignem et trituravit, et coepit comedere.*

PROTOEVANGELIUM THOMAE 1

HOW MARY AND JOSEPH FLED WITH HIM INTO EGYPT

[i] When there was a tumult because search was made by Herod for our Lord Jesus Christ, that he might slay him, then an angel said to Joseph, "Take Mary and her child and flee into Egypt from the face of those who seek to slay him. Now, Jesus was two years old when he entered Egypt.

[ii] And, as he walked through a sown field, he put forth his hand and took of the ears and put them upon the fire and ground them and began to eat.

INFANCY GOSPEL OF THOMAS 1

[1] Tischendorf's *Greek B* has the title, "*The Writing of the Holy Apostle Thomas concerning the Conversation of the Lord in his Childhood*." The text of this chapter, therein, is very similar to that presented here (*Greek A*).

PROTOEVANGELIUM THOMAE 1

[i] None of the extant *Greek MSS* has this extended prologue.

[ii] At the end of this verse, James adds (in brackets), "*And he gave such favour to that field that, year by year, when it was sown, it yielded to the lord of it so many measures of wheat as the number of the grains that he had taken from it*."

[3] *Cum autem in Egyptum introissent, acceperunt hospitium in domo cuiusdam viduae, et fecerunt in eodem loco aunum unum.*

[4] *Et factus est Iesus anni tertii. Et cum vidisset pueros ludentes, coepit ludere cum eis. Et accepit piscem unum aridum et misit eum in pelvim, et praecepit ei ut palpitaret. Et coepit palpitare. Et dixit iterum ad piscem Reiecta sal tuum quod habes, et ambula in aquam. Et factum est ita. Videntes autem vicini quod factum fuerat, nuntiaverunt mulieri viduae, in cuius domo morabatur Maria mater eius. Illa vero ut audivit, cum festinatione magna eiecit eos de domo sua.*

[iii] Now, when they had entered Egypt, they took lodging in the house of a certain widow, and abode in the same place for one year.

[iv] And Jesus became three years old. And, seeing boys playing, he began to play with them. And he took a dried fish and put it into a basin and commanded it to move, and it began to move. And again, he said to the fish, "Cast out your salt that is in you and go into the water." And it came to pass. But, when the neighbours saw what was done, they told it to the widow woman in whose house his mother Mary dwelt. And she, when she heard it, hasted and cast them out of her house.

[iii] Before '*Egypt*', James adds '*into*'.

[iv] After the 1st instance of '*move*', James adds '*to and fro*'.

Πρωτευαγγέλιο Θωμά 2

[1] *Τοῦτο τὸ παιδίον Ἰησοῦς πενταέτης γενόμενος παίζων ἦν ἐν διαβάσει ῥύακος, καὶ τὰ ῥέοντα ὕδατα συνήγαγεν εἰς λάκκους, καὶ ἐποίει αὐτὰ εὐθέως καθαρά, καὶ λόγῳ μόνῳ ἐπέταξεν αὐτά* [2] *Καὶ ποιήσας πηλὸν τρυφερὸν ἔπλασεν ἐξ αὐτοῦ στρουθία ιβ΄ καὶ ἦν σάββατον ὅτε ταῦτα ἐποίησεν. ἦσαν δὲ καὶ ἄλλα παιδία πολλὰ παίζοντα σὺν αὐτῷ.* [3] *Ἰδὼν δέ τις Ἰουδαῖος ἃ ἐποίει ὁ Ἰησοῦς ἐν σαββάτῳ παίζων, ἀπῆλθε παραχρήμα καὶ ἀνήγγειλε τῷ πατρὶ αὐτοῦ Ἰωσήφ Ἰδοὺ τὸ παιδίον σου ἐστιν ἐπὶ τὸ ῥυάκιον, καὶ λαβὼν πηλὸν ἔπλασεν πουλία ιβ, καὶ ἐβε βήλωσεν τὸ σάββατον.* [4] *Καὶ ἐλθὼν Ἰωσὴφ ἐπὶ τὸν τόπον καὶ ἰδὼν ἀνέκραξεν αὐτῷ λέγων Διὰ τί ταῦτα ποιεῖς ἐν σαββάτῳ ἅ οὐκ ἔξεστι ποιεῖν; ὁ δὲ Ἰησοῦς συγκροτήσας τὰς χεῖρας αὐτοῦ ἀνέκραξε τοῖς στρουθίοις καὶ εἶπεν αὐτοῖς Ὑπάγετε. καὶ πετα σθέντα τὰ στρουθία ὑπῆγον κράζοντα.* [5] *Ἰδόντες δὲ οἱ Ἰουδαῖα ἐθαμβήθησαν, καὶ ἀπελθόντες διηγήσαντο τοῖς πρώτοις αὐτῶν ὅπερ εἶδον πεποιηκότα τὸν Ἰησοῦν.*

INFANCY GOSPEL OF THOMAS 2

[1] This little child Jesus, when he was five years old, was playing at the ford of a brook; and he gathered the waters that flowed into pools, and made them straightway clean, and commanded them by his word alone. [2] And, having made soft clay, he fashioned thereof twelve sparrows. And it was the Sabbath when he did these things. And there were also many other little children playing with him. [3] And a certain Jew, when he saw what Jesus did, playing on the Sabbath day, departed straightway and told his father Joseph, "Lo, your child is at the brook, and he has taken clay and fashioned twelve little birds, and has polluted the Sabbath day." [4] And Joseph came to the place and saw, and cried out to him, saying, "Why do you do these things on the Sabbath, which it is not lawful to do?" But Jesus clapped his hands together and cried out to the sparrows and said to them, "Go!" And the sparrows took their flight and went away chirping. [5] And, when the Jews saw it, they were amazed and departed and told their chief men what they had seen Jesus do.

INFANCY GOSPEL OF THOMAS 2

1 *Greek B* opens, "*On a certain day, when there had fallen a shower of rain, he went forth from the house where his mother was and played on the ground where the waters were running*."

2 *Greek B* reads, "*But a certain son of Annas the scribe passed by bearing a branch of willow, and he overthrew the pools with the branch, and the waters were poured out. And Jesus turned about and said to him, 'O ungodly and disobedient one, what hurt have the pools done you that you have emptied them? You shall not finish your course, and you shall be withered up even as the branch that you have in hand.'*"

3 *Greek B* merges parts of vv. 4–5 into this verse.

4 *Greek B* lacks vv. 4–5 (cf. # 3).

5 James has '*that which*' in place of '*what*'.

Protevangelium Thomæ II

Quomodo Magister Eiecit Eum De Civitate

1 Et deambulante Iesu cum Maria matre eius per medium forum civitatis, respiciens vidit magistrum docentem discipulos suos. Et ecce XII passeres insidiantes inter se ceciderunt per murum in sinum illius magistri qui pueros docebat. Iesus autem cum vidisset, hilaris factus est et stetit. 2 Cum ille doctor vidit illum hilarem factum, cum furore magno dixit discipulis suis Ite adducite eum ad me. Cum autem sustulissent eum, magister apprehendit auriculam eius et dixit Quid vidisti quod hilaris factus es? At ille dixit ei Magister, ecce manus plena tritico. Ostendi illis et sparsi triticum, quod in periculo e medio gerunt: propter hoc enim pugnaverunt intra se ut dividerent triticum. 3 Et non praeteriit inde Iesus donec adimpletum est. Et hoc facto magister coepit eum proiicere de civitate una cum matre sua.

Protoevangelium Thomae 2

How a Master Cast Him out of the City

[i] And, as Jesus walked with Mary his mother through the midst of the city market, he looked about and saw a master teaching his pupils. And behold, 12 sparrows that were quarrelling one with another fell from the wall into the lap of the master who taught the boys. When Jesus saw it, he laughed and stood still. [ii] Now, when that teacher saw him laughing, he said to his pupils in great anger, "Go, bring him here to me." And, when they had brought him, the master took hold of his ear and said, "What did you see that you laughed?" And he said to him, "Master, see, my hand is full of corn, and I showed it to them, and scattered the corn, which they are carrying away †in danger†; for this cause, they fought with one another that they might partake of the corn." [iii] And Jesus did not leave the place until it was accomplished. And, for this, the master sought to cast him out of the city together with his mother.

Protoevangelium Thomae 2

[i] James has the word, '*twelve*', in place of '*12*' (here following the Latin text).

[ii] The dagger characters around '*in danger*' follow James.

[iii] In place of '*sought*', James has '*laboured*'.

Πρωτευαγγέλιο Θωμά 3

[1] *Ὁ δὲ υἱὸς Ἄννα τοῦ γραμματέως ἦν ἑστὼς ἐκεῖ μετὰ τοῦ Ἰωσήφ, καὶ λαβὼν κλάδον ἰτέας ἐξέχεε τὰ ὕδατα ἃ συνήγαγεν ὁ Ἰησοῦς.* [2] *Ἰδὼν δὲ ὁ Ἰησοῦς τὸ γινόμενον ἠγανάκτησε, καὶ εἶπε πρὸς αὐτόν Ἄδικε, ἀσεβὴ καὶ ἀνόητε, τί ἠδίκησάν σε οἱ λάκκοι καὶ τὰ ὕδατα; ἰδοὺ νῦν καὶ σὺ ὡς δένδρον ἀποξηρανθῆς, καὶ οὐ μὴ ἐνέγκῃς φύλλα οὔτε ῥίζαν οὔτε καρπόν.* [3] *Καὶ εὐθέως ὁ παῖς ἐκεῖνος ἐξηράνθη ὅλος. ὁ δὲ Ἰησοῦς ἀνεχώρησε καὶ ἀπῆλθεν εἰς τὸν οἶκον Ἰωσήφ. οἱ δὲ γονεῖς τοῦ ξηρανθέντος ἐβάστασαν αὐτὸν θρηνοῦντες τὴν νεότηταν αὐτοῦ, καὶ ἤγαγον πρὸς τὸν Ἰωσήφ, καὶ ἐνεκάλουν αὐτὸν ὅτι τοιοῦτον ἔχεις παιδίον ἐργαζόμενον τοιαῦτα.*

INFANCY GOSPEL OF THOMAS 3

[1] But the son of Annas the scribe was standing there with Joseph; and he took a branch of a willow and dispersed the waters that Jesus had gathered together. [2] And, when Jesus saw what was done, he was angry and said to him, "O evil, ungodly, and foolish one, what harm did the pools and the waters do you? Behold, now also you shall be withered like a tree, and shall not bear leaves, neither root, nor fruit. [3] And, immediately, that lad withered up wholly, but Jesus departed and went to Joseph's house. But the parents of him that was withered took him up, bewailing his youth, and brought him to Joseph, and accused him, "For, you have such a child who does such deeds."

Protevangelium Thomæ III

QUOMODO IESUS EGRESSUS EST DE EGYPTO

[1] *Et ecce angelus domini obvians Mariae dixit ad eam Tolle puerum et revertere in terram Iudaeorum: defuncti sunt*

PROTOEVANGELIUM THOMAE 3

HOW JESUS CAME OUT OF EGYPT

[i] And behold, an angel of the Lord met with Mary and said to her, "Take the child and return into the land of the Jews; for, they are

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INFANCY GOSPEL OF THOMAS 3

[1] *Greek B* has a shorter, very different text for this chapter: "[1] *Now Jesus made of that clay twelve sparrows; and it was the Sabbath day. And a child ran and told Joseph, saying, 'Behold, your child plays about the brook and has made sparrows of the clay, which is not lawful.'* [2] *And he, when he heard it, went and said to the child, 'Why do you so and profane the Sabbath?' But Jesus did not answer him but looked at the sparrows and said, 'Go, take your flight, and remember me in your life.' And, at the word, they took flight and went up into the air. And, when Joseph saw, it he was astonished."*

[2] James has '*hurt*' in place of '*harm*'.

[3] At the end of this verse, some *MSS* add: *Εἶτα ὁ Ἰησοῦς παρακληθεὶς παρὰ πάντων ἰάτρευσεν αὐτόν, ἰάσαντός τι μέλος τινά.*

PROTOEVANGELIUM THOMAE 3

[i] Or: *After these things, an angel of the Lord came to Joseph and to Mary the mother of Jesus and said to them, "Take the child, return into the land of Israel;*

enim qui quaerebant animam eius. Surrexit autem Maria cum Iesu, et perrexerunt in civitatem Nazareth quae est in propriis rebus patris sui. [2] *Ut autem exiit Ioseph de Egypto post mortem Herodis, tulit eum in deserto usque dum fieret tranquillitas in Ierusalem de iis qui quaerebant animam pueri. Et egit gratias deo quod dedit intelligentiam, et quia invenit gratiam coram domino deo, amen.*

dead who sought his life." So, Mary arose with Jesus and they went into the city Nazareth, which is in the inheritance of his (her?) father. [ii] But, when Joseph departed out of Egypt after the death of Herod, he took Jesus into the wilderness until there was quiet in Jerusalem from those who sought the life of the child. And he gave thanks to God, that he had given him understanding, and because he had found grace before the Lord God. Amen.

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for, they are dead who sought the life of the child. And they arose and went to Nazareth, where Joseph possessed the goods of his father.

[ii] Or: *And, when Jesus was seven years old, there was quiet in the realm of Herod from all those who sought the life of the child. And they returned unto Bethlehem and abode there.*

Πρωτευαγγέλιο Θωμά 4

[1] *Εἶτα πάλιν ἐπορεύετο διὰ τῆς κώμης, καὶ παιδίον τρέχων διερράγη εἰς τὸν ὦμον αὐτοῦ. καὶ πικρανθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Οὐκ ἀπελεύσει τὴν ὁδόν σου. καὶ παραχρῆμα πεσὼν ἀπέθανεν. ἰδόντες δέ τινες τὸ γινόμενον εἶπον Πόθεν τοῦτο τὸ παιδίον ἐγεννήθη, ὅτι πᾶν ῥῆμα αὐτοῦ ἔργον ἐστὶν ἕτοιμον;* [2] *Καὶ προσελθόντες οἱ γονεῖς τοῦ τεθνεῶτος τῷ Ἰωσὴφ κατεμέμφοντο λέγοντες Σὺ τοιοῦτον παιδίον ἔχων οὐ δύνασαι μεθ' ἡμῶν οἰκεῖν ἐν τῇ κώμῃ, ἢ δίδασκε αὐτῷ εὐλογεῖν καὶ μὴ καταρᾶσθαι· τὰ γὰρ παιδία ἡμῶν θανατοῖ.*

INFANCY GOSPEL OF THOMAS 4

[1] After that, again he went through the village and a child ran and dashed against his shoulder. And Jesus was provoked and said to him, "You shall not finish your course." And, immediately, he fell down and died. But certain, when they saw what was done, said, "Whence was this young child born; for, every word of his is an accomplished work?" [2] And the parents of him that was dead came to Joseph, and blamed him, saying, "You that have such a child can not dwell with us in the village; or do you teach him to bless and not to curse? For, he slays our children."

Protevangelium Thomæ IV

QUAE FECIT DOMINUS IESUS IN CIVITATE NAZARETH

Gloriosum est enarrare Thomam Israelitam et apostolum domini et de operibus Iesu postquam egressus est de Egypto in Nazareth. Intelligite omnes, fratres carissimi, quae fecit dominus Iesus quando fuit in civitate Nazareth: quod in primo capitulo.

[1] *Cum autem esset Iesus annorum quinque, facta est pluvia magna super terram, et deambulavit puer Iesus per eam.*

PROTOEVANGELIUM THOMAE 4

WHAT JESUS DID IN THE CITY OF NAZARETH

It is a glorious work for Thomas the Israelite the apostle of the Lord to tell of the works of Jesus after he came out of Egypt to Nazareth. Hear, therefore, all of you beloved brothers, the signs that the Lord Jesus did when he was in the city of Nazareth, as it is said in the first chapter.

[i] Now, when Jesus was five years old, there was a great rain on the earth, and the child Jesus walked about therein. And the rain was

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INFANCY GOSPEL OF THOMAS 4

[1] The literal translation of '*finish your course*' is '*go all your way*'.

[2] *Greek B* reads: *But they also departed and accused Joseph, saying, "You will not be able to dwell with us in this city; but, if you will, teach your child to bless and not to curse; for, verily he slays our children; and everything that he says becomes a perfect work."*

PROTOEVANGELIUM THOMAE 4

[i] The 'prologue' at the start of this chapter may suggest that, at some point, a new book or section was started here (and cf. #iii).

Et pluvia erat terribilis, quam congregavit in piscinam, et praecepit verbo suo ut fieret clara. Et statim facta est. [2] *Iterum tollebat de luto quod erat de ipsa piscina, et fecit ex eo ad mensuram XII passerum. Erat autem sabbatum cum hoc fecit Iesus inter pueros Iudaeorum. Et abierunt pueri Iudaeorum dicentes ad Ioseph patrem eius Ecce filius tuus ludebat simul nobiscum, tulitque lutum et fecit passeres, quod non fuit dignum facere in sabbato, et fregit illud. Et abiit Ioseph ad puerum Iesum et dixit illi Quare hoc fecisti, quod non erat dignum facere in sabbato? Iesus autem apertis manibus praecepit passeribus dicens Recedite in altum et volate: a nemine mortem invenietis. Et volantes coeperunt clamando laudare denm omnipotentem. Videntes autem Iudaei quae facta sunt admirati sunt, et abierunt nuntiantes signa quae fecit Iesus.* [3] *Pharisaeus autem qui erat cum Iesu apprehendit ramum olivae et coepit dirigare fontem quem fecit Iesus. Cumque hoc vidisset Iesus, turbatus dixit ad eum Sodomita impie et nesciens, quid te damnaverunt fontes aquae, facturae meae? Ecce sicut arbor arida fies, non habens radices nec folia nec fructum. Et statim arefactus cecidit in*

terrible; and he gathered the water into a pool and commanded with a word that it should become clear; and forthwith it did so. [ii] Again, he took of the clay that came of that pool and made thereof to the number of twelve sparrows. Now, it was the Sabbath day when Jesus did this among the children of the Hebrews; and the children of the Hebrews went and said to Joseph, his father, "Lo, your son was playing with us and he took clay and made sparrows, which it was not right to do on the Sabbath, and he has broken it." And Joseph went to the child Jesus and said to him, "Why have you done this, which it was not right to do on the Sabbath?" But Jesus spread forth his hands and commanded the sparrows, saying, "Go forth into the height and fly; you shall not meet death at any man's hands." And they flew and began to cry out and praise almighty God. But, when the Jews saw what was done, they marvelled and departed, proclaiming the signs that Jesus did. [iii] But a Pharisee who was with Jesus took a branch of an olive tree and began to empty the pool that Jesus had made. And, when Jesus saw it, he was vexed and said to him, "O you of Sodom, ungodly and ignorant, what hurt did the fountain of water do you, which I made? Lo, you shall become like a dry tree which has neither roots nor leaf nor fruit." And, straight away, he was

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[ii] James adds a paragraph break at the start of this verse.

[iii] After this verse, James adds the following paragraph: *All these things have I, Thomas the Israelite (Ishmaelite), written and recorded for the Gentiles and for our brethren, and likewise many other things that Jesus did, who was born in the land of Judah. Behold, the house of Israel has seen all these from the first even to the last, even how great signs and wonders Jesus did among them, which were good exceedingly. And this is he who shall judge the world according to the will of his Father, immortal and invisible, as the holy Scripture declares and as the prophets have testified of his works among all the peoples of Israel; for, he is the Son of God throughout all the World. And to him belong all glory and honour everlastingly, who lives and reigns God, world without end. Amen.*

terram et mortuus est. Parentes autem eius detulerunt eum mortuum, et increpabant Ioseph dicentes Ecce quod fecit filius tuus: doce eum orare et non blasphemare.

dried up and fell to the earth and died; but his parents carried him away dead and reviled Joseph, saying, "Behold what your son has done; teach him to pray and not to blaspheme."

Πρωτευαγγέλιο Θωμά 5

[1] *Καὶ προσκαλεσάμενος ὁ Ἰωσὴφ τὸ παιδίον κατ᾽ ἰδίαν ἐνουθέτει αὐτὸν λέγων Ἵνα τί τοιαῦτα κατεργάζει, καὶ πάσχουσιν οὗτοι καὶ μισοῦσιν ἡμᾶς καὶ διώκουσιν; εἶπε δὲ ὁ Ἰησοῦς Ἐγὼ οἶδα ὅτι τὰ ῥήματά σου ταῦτα οὐκ εἰσὶν σά, ὅμως σιγήσω διὰ σε· ἐκεῖνοι δὲ οἴσουσιν τὴν κόλασιν αὐτῶν. καὶ εὐθέως οἱ ἐγκαλοῦντες αὐτὸν ἀπετυφλώθησαν.* [2] *Καὶ οἱ ἰδόντες ἐφοβήθησαν σφόδρα καὶ ἠπόρουν, καὶ ἔλεγον περὶ αὐτοῦ ὅτι πᾶν ῥῆμα ὃ ἐλάλει, εἴτε καλὸν εἴτε κακόν, ἔργον ἦν καὶ θαῦμα ἐγένετο. ἰδόντες δὲ ὅτι τοιοῦτον ἐποίησεν ὁ Ἰησοῦς, ἐγερθεὶς ὁ Ἰωσὴφ ἐπέλαβεν αὐτοῦ τὸ ὠτίον καὶ ἔτιλεν σφόδρα.* [3] *Τὸ δὲ παιδίον ἠγανάκτησε καὶ εἶπεν αὐτῷ Ἀρκετόν σοί ἐστιν ζητεῖν καὶ μὴ εὑρίσκειν, καὶ μάλιστα οὐ σοφῶς ἔπραξας· οὐκ οἶδας ὅτι σός; μή με λύπει.*

INFANCY GOSPEL OF THOMAS 5

[1] And Joseph called the young child apart and admonished him, saying, "Why do such things, that these suffer and hate us and persecute us?" But Jesus said, "I know that these, your words, are not yours; nevertheless, for your sake, I will hold my peace; but they shall bear their punishment." And, immediately, those who accused him were smitten with blindness. [2] And they that saw it were sore afraid and perplexed, and said concerning him that every word that he spoke, whether it was good or bad, was a deed and became a marvel. And, when they saw what Jesus had so done, Joseph arose and took hold of his ear and wrung it sore. [3] And the young child was angry and said to him, "It suffices you to seek and not to find; and, verily, you have done unwisely: do you not know that I am yours? Vex me not!"

Protevangelium Thomæ V

QUOMODO CIVES CONTRISTATI SUNT ADVERSUS IOSEPH PRO FACTIS IESU

[1] *Et post paucos dies deambulante Iesu cum Ioseph per villam concurrit de infantibus unus et percussit Iesum in*

PROTOEVANGELIUM THOMAE 5

HOW THE PEOPLE OF THE CITY WERE GRIEVED AGAINST JOSEPH BECAUSE OF WHAT JESUS DID

[i] And, after some days, as Jesus walked with Joseph through the city, one of the children ran and hit Jesus on the arms; but Jesus

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INFANCY GOSPEL OF THOMAS 5

[1] *Greek B* has a much shorter text for this chapter: *And, as Joseph sat on his seat, the child stood before him; and he took hold of his ear and pinched it sore. But Jesus looked at him earnestly and said, "It suffices you."*

[2] James suggests reading '*he saw*' as a possible alternative reading for '*they saw*'.

[3] James suggests reading '*suffices them*' as a possible alternative reading for '*suffices you*'.

PROTOEVANGELIUM THOMAE 5

[i] Literally translated, the verse ends, '*lose their senses*'.

ulnas. Iesus autem dixit ad eum Non sic perficias iter tuum. Et statim cecidit in terram et mortuus est. Illis autem videntibus mirabilia, clamaverunt dicentes Unde est iste puer? Et dixerunt ad Ioseph Non oportet esse nobiscum talem puerum. Ille autem abiit et tulit eum. Et dixerunt ei Recede de loco isto, et si te oportet esse nobiscum, doce eum orare et non blasphemare: filii autem nostri insensati sunt. [2] *Vocavit Ioseph Iesum et increpavit eum dicens Ut quid blasphemas? Habitatores isti odium habent super nos. Iesus autem dixit Ego autem scio quod isti sermones non sunt mei, sed tui sunt; ego autem tacebo propter te: ipsi autem videant in sapientia sua. Et hi statim qui loquebantur adversus Iesum caeci facti sunt. Et deambulantes dicebant Omnes sermones qui procedunt de ore eius exercitium habent.* [3] *Et cum vidisset Ioseph quae fecit Iesus, cum furore apprehendit eum per auriculam. Iesus autem turbatus dixit ad Ioseph Sufficit tibi videre me, non me tangere. Tu enim nescis quis ego sum: quod si scires, non me contristares. Et quamvis modo tecum sum, ante te factus sum.*

said to him, "So, finish your course!" And, immediately, he fell to the earth and died. But, when they saw this wonder, they cried out saying, "From where comes this child?" And they said to Joseph, "It is not right that such a child should be among us." And he left and took him with him. And they said to him, "Leave this place; and, if you must be with us, teach him to pray and not to blaspheme; for, our sons are put to death by him." [ii] And Joseph called Jesus and began to admonish him, saying, "Why do you blaspheme? Those who dwell in this place conceive hatred against us." But Jesus said, "I know that these words are not mine but yours; yet, for your sake, I will hold my peace. But let them see their own foolishness." And, straight away, those who spoke against Jesus were made blind; and, as they walked about, they said, "Every word that comes out of his mouth is fulfilled." [iii] And, when Joseph saw what Jesus had done, he took hold of him by his ear in anger; but Jesus was vexed and said to Joseph, "It suffices you to see me and not to touch me. For, you do not know who I am, which if you knew, you would not grieve me. And albeit I am with you now, yet was I made before you."

[ii] James suggests reading '*bear*' as a possible alternative reading for '*see*'.

[iii] This is Ch. XXXI in the *Paris MSS*.

Πρωτευαγγέλιο Θωμά 6

[1] *Καθηγητὴς δέ τις ὀνόματι Ζακχαῖος ἑστὼς ἐν μέρει τινὶ ἤκουσε τοῦ Ἰησοῦ ταῦτα λαλοῦντος τῷ πατρὶ αὐτοῦ, καὶ ἐθαύμασεν σφοδρῶς ὅτι παιδίον ὢν τοιαῦτα φθέγγεται.* [2] *Καὶ μετ' ὀλίγας ἡμέρας προσήγγισεν τῷ Ἰωσὴφ καὶ εἶπεν αὐτῷ ὅτι παιδίον φρόνιμον ἔχεις, καὶ νοῦν ἔχει· δεῦρο παράδος μοι αὐτὸ ὅπως μάθῃ γράμματα, καὶ ἐγὼ διδάξω αὐτὸ μετὰ τῶν γραμμάτων πᾶσαν ἐπιστήμην καὶ προσαγορεύειν πάντας τοὺς πρεσβυτέρους καὶ τιμᾶν αὐτοὺς ὡς προπάτορας καὶ πατέρας καὶ τοῦ ἀγαπᾶν συνηλικιώτας.* [3] *Καὶ εἶπεν αὐτῷ πάντα τὰ γράμματα ἀπὸ τοῦ ἀ ἕως τοῦ ὦ μετὰ πολλῆς ἐξετάσεως τρανῶς. ἐμβλέψας δὲ τῷ καθηγητῇ Ζακχαίῳ λέγει αὐτῷ Σὺ τὸ ἄλφα μὴ εἰδὼς κατὰ φύσιν, τὸ βῆτα πῶς ἄλλους διδάσκεις; ὑποκριτά, πρῶτον εἰ οἶδας δίδαξον τὸ ᾱ, καὶ τότε σοι πιστεύσομεν περὶ τοῦ β̄. εἶτα ἤρξατο ἀποστομίζειν τὸν διδάσκαλον περὶ τοῦ πρώτου γράμματος, καὶ οὐκ ἴσχυσεν αὐτῷ ἀνταποκριθῆναι.*

INFANCY GOSPEL OF THOMAS 6

[1] Now a certain teacher, Zacchaeus by name, stood there and he heard in part when Jesus said these things to his father and he marvelled greatly that, being a young child, he spoke such matters. [2] And, after a few days, he came near to Joseph and said to him, "You have a wise child, and he has understanding. Come, deliver him to me that he may learn letters. And I will teach him with the letters all knowledge, and that he salutes all the elders and honours them as grandfathers and fathers and loves them of his own years." [3] And he told him all the letters from Alpha even to Omega clearly, with much questioning. But Jesus looked on Zacchaeus the teacher and said to him, "You that does not know the Alpha according to its nature, how can you teach others the Beta? You hypocrite! First, if you know it, teach the Alpha, and then will we believe you concerning the Beta. Then he began to confound the mouth of the teacher concerning the first letter, and he could not prevail to answer

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INFANCY GOSPEL OF THOMAS 6

[1] *Greek B* reads: *And, on the morrow, he took him by the hand and led him to a certain teacher, Zacchaeus by name, and said to him, "Take this child, O master, and teach him letters." And the other said, "Deliver him to me, my brother, and I will teach him the scripture, and I will persuade him to bless all men and not to curse them."*

[2] *Greek B* reads: *And, when Jesus heard that, he laughed and said to them, "You speak that you know, but I have knowledge more than you; for, I am before the worlds. And I know when the fathers of your fathers were begotten, and I know how many are the years of your life." And everyone that heard it was amazed.*

[3] *Greek B* reads: *And again, Jesus said to them, "Do you marvel because I said to you that I know how many are the years of your life? Of a truth, I know when the world was created. Behold, now you do not believe me; when ye shall see my cross, then will you believe that I speak truth." And they were astonished when they heard all these things.*

[4] Ἀκουόντων δὲ πολλῶν λέγει τὸ παιδίον τῷ Ζακχαίῳ Ἄκουε, διδάσκαλε, τὴν τοῦ πρώτου στοιχείου τάξιν, καὶ πρόσχες ὧδε πῶς ἔχει κανόνας, καὶ μεσαχαρακτῆρα οὓς ὁρᾷς ξυνούς διαβαίνοντα, συναγομένους, ὕψους μὲν αὐτοὺς πορεύοντος πάλιν δὲ κεφαλαιοῦντος, τρισήμους ὁμογενεῖς, ὑπάρχους δὲ καὶ ὑποστάτους, ἰσομέτρους· κανόνας ἔχεις τοῦ ᾱ.

him. [4] And, in the hearing of many, the young child said to Zacchaeus, "Hear, O teacher, the ordinance of the first letter and pay heed to this, how it has lines, …

… you have the rules of the Alpha.

Protevangelium Thomæ VI

Quomodo Tractatus est Iesus a Magistro

[1] *Igitur quidam homo nomine Zacheus auscultabat omnia quae loquebatur Iesus ad Ioseph, et admiratus in semetipsum dicebat Talem puerum ita loquentem nunquam vidi. Et appropinquans ad Ioseph dixit ei Sapientem puerum habes: trade eum ad discendum litteras; cum autem doctus fuerit in studio litterarum, ego docebo eum honorifice ut non fiat insipiens. Respondit autem Ioseph et dixit ad eum Nemo potest docere eum nisi solus deus. Numquid creditis, parvus erit parvulus iste?* [2] *Iesus autem cum audisset talia dicentem Ioseph, dixit ad Zacheum Vere magister, quia quanta de ore*

Protoevangelium Thomae 6

How Jesus was Treated by the Master

[i] There was, therefore, a man named Zacheus who heard all that Jesus said to Joseph, and he marvelled in himself and said, "I have never beheld such a child that spoke so." And he came near to Joseph and said to him, "You have a wise child; deliver him to me to learn letters and, when he is learned in the study of the letters, I will teach him reverently that he does not become foolish." Joseph answered and said to him, "No man is able to teach him but God only. Do you think that this young child will be the occasion to us of little torment, my brother?" [ii] But, when Jesus heard Joseph saying these things, he said to Zacheus,

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[4] What follows after '*how it has lines*' and before '*you have the rules of the Alpha*' is really unintelligible in this and in all the parallel texts; a literal version would run something like this: *how it has lines, and a middle mark, which you see, common to both, going apart; coming together, raised up on high, dancing [a corrupt word], of three signs, like in kind [a corrupt word], balanced, equal in measure.*

Protoevangelium Thomae 6

[i] James notes: There should be mention of a cross in this sentence. *Syriac* has, "*Do you think that he is worthy to receive a little cross?*" See below.

[ii] James adds a paragraph break at the start of this verse.

meo procedunt vera sunt. Et ante omnes fui dominus: vos autem alienigenae estis. Quoniam mihi data est gloria seculorum, vobis datum est nihil: quia ante secula ego sum. Ego autem scio quot anni erunt vitae tuae, et quoniam tolleris in exilium: quod dixit pater meus ut intelligas quia omnia quae procedunt de ore meo vera sunt. [3] *Iudaei autem qui astabant et audiebant sermones quos loquebatur Iesus, mirati sunt et dicebant quia talia mirabilia vidimus, et audivimus tales sermones ab isto puero, qualia nunquam audivimus nec audituri sumus ab alio aliquo homine, neque a pontificibus neque a magistris neque a Pharisaeis.* [4] *Respondit Iesus et dixit eis Ut quid miramini? Incredibilia habetis quia locutus sum veritatem? Scio quando nati estis et patres vestri: et si plus dixero vobis, quando mundus factus est, ego scio et qui me misit ad vos. Cum audissent Iudaei sermonem quem dixerat infans, mirati sunt propter hoc quod non poterant respondere. Et conversus in semetipsum infans exultavit et dixit Proverbium dixi vobis: ego autem scio quia debiles estis et nescientes.*

[5] *Dixit autem magister ille ad Ioseph Affer eum mihi, ego docebo eum litteras. Ioseph autem apprehendit puerum Iesum et adduxit illum in domum cuiusdam magistri, ubi alii pueri docebantur. Magister vero dulci sermone coepit eum docere litteras, et scripsit illi primum versiculum qui est*

"Verily, O master, all things that proceed out of my mouth are true. And I am before all men, and I am Lord, but you are the children of strangers; for, to me is given the glory of them (or of the worlds) but to you nothing is given; for, I am before all worlds. And I know how many are the years of your life, and when you shall raise that standard whereof my father spoke, then shall you understand that all things that proceed out of my mouth are true." [iii] But the Jews who stood by and heard the words that Jesus spoke, marvelled and said, "Now have we seen such wonders and heard such words from this child, as we have never heard neither shall hear from any other man, neither from the chief priests nor the doctors nor the Pharisees." [iv] Jesus answered and said to them, "Why do you marvel? Do you think it a thing incredible that I have told you the truth? I know when you were born, and your fathers; and, if I should say more to you, I know when the world was created, and who sent me to you." When the Jews heard the word that the child spoke, they were wroth because they were not able to answer him. And the child turned himself about and rejoiced and said, "I spoke to you a proverb; but I know that you are weak and know not anything."

[v] Now, that master said to Joseph, "Bring him to me and I will teach him letters." And Joseph took the child Jesus and brought him to the house of a certain master, where other children also were taught. But the master began to teach him the letters with

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[iii] James adds a paragraph break at the start of this verse.

[iv] James adds a paragraph break at '*When the Jews*'.

[v] James has '*of a certain master*' in brackets.

ab a usque t, et coepit eum palpare et docere. [6] *Doctor autem ille percussit infantem in capite: puer vero cum accepisset, dixit ad eum Me autem oportet te docere et te non docere me. Ego scio litteras quas tu vis docere mihi, et scio quia vos estis mihi tanquam vasa de quibus non exeunt nisi voces et non sapientia. Et incipiens versiculum dixit per litteras ab* A *usque ad* T *pleniter cum multa festinatione. Et respexit ad magistrum et dixit ei Tu autem nescis interpretare quod est* A *et* B*; quomodo vis docere alios? O hypocrita, si scis et dixeris mihi de* A*, tum dicam tibi de* B*. Ut autem coepit enarrare doctor ille de prima littera, non potuit ullum dare responsum.* [7] *Iesus autem dixit ad Zacheum Audi me, doctor, intellige primam litteram. Attende mihi quomodo habet duos versiculos: in medio grassando, permanendo, donando, dispergendo, variando, comminando: triplex deployde commiscendo: simul ingenio pariter ommia communia habentia.*

[8] *Cum vidisset Zacheus quia taliter divideret primam litteram, stupefactus est de prima littera et de tali homine et doctrina, et exclamavit et dixit Heu mihi, quod stupefactus sum ego: conduxi mihi turpitudinem per istum infantem.* [9] *Et dixit ad Ioseph Precor te valde, frater, tolle eum a me: quia non possum intueri in faciem eius neque audire graves*

sweet speech, and wrote for him the first line that goes from A to T, and began to flatter him and to teach him (and commanded him to say the letters); but the child held his peace. [vi] Then that teacher smote the child on the head and, when the child received the blow, he said to him, "I ought to teach you and not you to teach me. I know the letters that you would teach me, and I know that you are to me as vessels out of which comes nought but sound, and neither wisdom nor salvation of the soul. And, beginning the line, he spoke all the letters from A even to T fully with much quickness; and he looked at the master and said, "But you know not how to interpret A and B; how would you teach others? You hypocrite! If you know and can tell me concerning A, then will I tell you concerning B." But, when the teacher began to expound concerning the first letter, he was not able to give any answer. [vii] Then Jesus said to Zacheus, "Listen to me, O master and understand the first letter. Give ear to me, how that it has two lines …

[viii] Now, when Zacheus saw that he so divided the first letter, he was confounded at such names, and at his teaching, and cried out and said, "Woe is me! For, I am confounded: I have hired shame to myself by means of this child." [ix] And he said to Joseph, "I beg you earnestly, my brother, take him away from me; for, I cannot look on his face nor hear his mighty words. For,

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[vi] Tischendorf does not have the single letters in small caps, as we do here.

[vii] James notes that, at the end of this verse, 'eight quite unintelligible descriptive phrases follow'.

[viii] The paragraph break here follows both Tischendorf and James.

[ix] Cf. *Greek A*, 7:2.

sermones eius. Quia iste infans ignem domitare et mare refrenare potest: nam iste ante secula natus est. Quae vulva eum peperit aut qualis mater eum nutrivit, ignoro. [10] *O amici mei, dimissus sum in mentem meam, illusus sum ego miser. Ego autem dicebam me habere discipulum: ipse autem inventus est magister. Et turpitudinem meam non possum prae valere, quia senex sum; et quid ei loquar non possum invenire. Unde habeo irruere in validam infirmitatem et de isto seculo transmigrare, ant de ista civitate egredere, quia omnes viderunt turpitudinem meam: infans decepit me. Quid habeo ad alios respondere, aut quales sermones recitare, eo quod vicit me in prima littera? Stupesco ego, o amici mei et noti mei: neque primordium neque finem possum invenire quid ei respondeam.* [11] *Et nunc precor te, frater Ioseph, tolle eum a me et duc illum in domum tuam, quia iste magister est aut dominus aut angelus. Quid dicam, nescio.* [12] *Et Iesus conversus ad Iudaeos qui cum Zacheo erant dixit illis Omnes nunc non videntes videant, et non intelligentes intelligant, et surdi audiant, et qui propter me mortui sunt resurgant, et eos qui sunt sublimes ad altiora vocem, sicut praecepit mihi qui me misit ad vos. Cum antem siluisset puer Iesus, salvi facti sunt omnes infirmi qui propter sermones eius infirmabantur. Et non erant ausi loqui ad eum.*

this child is able to subdue the fire and to restrain the sea; for, he was born before the worlds. What womb bore him or what manner of mother brought him up, I know not. [x] O, my friends, I am astray in my wits, I am mocked, wretched man that I am. I said that I had a disciple but he is found to be my master. I cannot overcome my shame; for, I am old, and I cannot find wherewithal to answer him, so that I am likely to fall into heavy sickness and depart out of the world, or go away from this city; for, all men have seen my shame, that a child has ensnared me. What can I answer any man, or what words can I speak; for, he has overcome me at the first letter! I am confounded, O you, my friends and acquaintances, and I can find neither first nor last to answer him. [xi] And now I beg you, brother Joseph, remove him from me and take him to your house; for, either he is a sorcerer or a god or an angel, and what to say I know not." [xii] And Jesus turned himself to the Jews that were with Zacheus and said to them, "Now let all those who see not see and let them understand who understand not, and let the deaf hear, and let them arise who have died by my means, and let me call them who are high to that which is higher, even as he that sent me to you has commanded me." And, when the child Jesus ceased speaking, all the afflicted were made whole, as many as had been afflicted at his word. And they dared not speak to him.

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[x] This is Ch. XXXII in the *Paris MSS*.

[xi] The Latin text has '*Lord*' (*dominus*) in place of '*god*'.

[xii] Cf. *Greek A*, Ch. 8.

Πρωτευαγγέλιο Θωμά 7

[1] *Ὡς δὲ ἤκουσεν ὁ διδάσκαλος Ζακχαῖος τὰς τοσαύτας καὶ τοιαύτας ἀλληγορίας τοῦ πρώτου γράμματος εἰρηκότος τοῦ παιδός, ἠπόρησεν ἐπὶ τοσαύτην ἀπολογίαν καὶ διδασκαλίαν αὐτοῦ, καὶ εἶπεν τοῖς παροῦσιν Οἴμοι, ἠπορήθην ὁ τάλας ἐγώ, ἐμαυτῷ αἰσχύνην παρέχων ἐπισπασάμενος τὸ παιδίον τοῦτο.* [2] *Ἆρον οὖν αὐτό, παρακαλῶ σε, ἀδελφὲ Ἰωσήφ· οὐ φέρω τὸ αὐστηρὸν τοῦ βλέμματος αὐτοῦ, οὐ τρανῶ τὸν λόγον ἅπαξ. τοῦτο τὸ παιδίον γηγενὴς οὐκ ἔστι, τοῦτο δύναται καὶ πῦρ δαμάσαι· τάχα τοῦτο πρὸ τῆς κοσμοποιίας ἐστὶν γεγεννημένον. ποία γαστήρ τοῦτο ἐβάστασεν, ποία δὲ μήτρα τοῦτο ἐξέθρεψεν, ἐγὼ ἀγνοῶ. οἴμοι, φίλε, ἐξηχεῖ με, οὐ παρακολουθήσω τῇ διανοίᾳ αὐτοῦ· ἠπάτησα ἑαυτόν, ὁ τρισάθλιος ἐγώ· ἠγωνιζόμην ἔχειν μαθητήν, καὶ εὑρέθην ἔχειν διδάσκαλον.* [3] *Ἐνθυμοῦμαι, φιλοι, τὴν αἰσχύνην, ὅτι γέρων ὑπάρχων ὑπὸ παιδίου ἐνικήθην. καὶ ἔχω ἐκκακῆσαι καὶ ἀποθανεῖν διὰ τούτου τοῦ παιδός· οὐ δύναμαι γὰρ ἐν τῇ ὥρᾳ ταύτῃ ἐμβλέψαι εἰς τὴν ὄψιν αὐτοῦ. καὶ πάντων εἰπόντων ὅτι ἐνικήθην ὑπὸ παιδίου μικροῦ, τί ἔχω εἰπεῖν; καὶ τί διηγήσασθαι περὶ ὧν μοι εἶπε κανόνων τοῦ πρώτου*

INFANCY GOSPEL OF THOMAS 7

[1] Now when Zacchaeus the teacher heard such and so many allegories of the first letter spoken by the young child, he was perplexed at his answer and his instruction being so great, and said to them that were there, "Woe is me, wretch that I am, I am confounded; I have brought shame to myself by drawing to me this young child. [2] Take him away, therefore, I beg you, my brother Joseph. I cannot endure the severity of his look; I cannot once make clear my word. This young child is not earthly born; this is one that can tame even fire. Be like this is one begotten before the making of the world. What belly bore this, what womb nurtured it? I know not. Woe is me, O my friend, he puts me from my sense, I cannot follow his understanding. I have deceived myself, thrice wretched man that I am. I strove to get me a disciple and I am found to have a master. [3] I think, O my friends, on my shame; for, being old, I have been overcome by a young child – and I am even ready to faint and to die because of the boy; for, I am not able at this present hour to look him in the face. And, when all men say that I have been overcome by a little child, what have I to say? And what can I tell concerning the lines of the first letter whereof he spoke to me? I am ignorant, O my friends, for

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INFANCY GOSPEL OF THOMAS 7

1 *Greek B* reads: *Now Zacchaeus wrote the alphabet in Hebrew, and said to him, "Alpha." And the young child said, "Alpha." And again, the master said, "Alpha," and the young child likewise. Then again, the third time, the master said, "Alpha." Then Jesus looked at the teacher and said, "You that know not the Alpha, how can you teach another the Beta?" And the child beginning at the Alpha said of his own accord the two and twenty letters.*

2 Probably, we should read '*make clear* ***his*** *word*'.

3 An alternative reading for '*end of it*' is '*end of him*'.

στοιχείου; ἀγνοῶ, ὦ φίλοι· οὐ γὰρ ἀρχὴν καὶ τέλος αὐτοῦ γινώσκω. [4] Τοιγαροῦν ἀξιῶ σε, ἀδελφὲ Ἰωσήφ, ἀπάγαγε αὐτὸν εἰς τὸν οἶκόν σου. οὗτος τί ποτε μέγα ἐστίν, ἢ θεὸς ἢ ἄγγελος, ἢ τί εἶπω οὐκ οἶδα.

neither beginning nor end of it do I know. [4] Therefore, I beg you, my brother Joseph, take him away to you house; for, he is somewhat great, whether God or angel or what I should call him, I do not know."

Protevangelium Thomæ VII

Quomodo Iesus Resuscitavit Puerum

[1] *Una autem die cum ascenderet in domo quadam cum infantibus, coepit ludere cum eis Iesus. Unus autem de istis pueris irruit per posticum, qui statim mortuus est. Et cum hoc vidissent infantes, omnes fugierunt: Iesus autem remansit in domo illa.* [2] *Et cum venissent parentes pueri qui defunctus fuerat, dicebant adversus Iesum Vere tu eum irruere fecisti. Et insidiabantur ei. Iesus autem descendens de domo illa stetit super infantem mortuum et clamavit clara voce nomen infantis Sinoo Sinoo, surge et dic si ego irruere te feci. Et subito surrexit et dixit Non, domine. Cum vidissent autem parentes eius tam magnum miraculum quod fecit Iesus, glorificaverunt deum et adoraverunt Iesum.*

Protoevangelium Thomae 7

How Jesus Raised up a Boy

[i] Now, one day, when Jesus climbed up on a house with the children, he began to play with them; but one of the boys fell down through the door out of the upper chamber and died straight away. And, when the children saw it, they fled, all of them, but Jesus remained alone in the house. [ii] And, when the parents of the child who had died came, they spoke against Jesus saying, "Of a truth, you made him fall." But Jesus said, "I never made him fall." Nevertheless, they accused him *still*. Jesus, therefore, came down from the house and stood over the dead child and cried with a loud voice, calling him by his name, "Zeno, Zeno, arise! And say if I made you fall." And, on a sudden, he arose and said, "No, Lord." And, when his parents saw this great miracle that Jesus did, they glorified God and worshipped Jesus.

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[4] *Greek B* lack this verse.

Protoevangelium Thomae 7

[i] At least *1 MS* opens with *Unus autem*.

[ii] The formatting of '*still*' in italics follows James.

Πρωτευαγγέλιο Θωμά 8

[1] *Τῶν δὲ Ἰουδαίων παραινούντων τῷ Ζακχαίῳ, ἐγέλασε τὸ παιδίον μέγα καὶ εἶπεν Νῦν καρποφορείτωσαν τὰ σά, καὶ βλεπέτωσαν οἱ τυφλοὶ τῇ καρδίᾳ. ἐγὼ ἄνωθεν πάρειμι ἵνα αὐτοὺς καταράσομαι καὶ εἰς τὰ ἄνω καλέσω, καθώς διετάξατο ὁ ἀποστείλας με δι᾽ ὑμᾶς.* [2] *Καὶ ὡς τὸ παιδίον κατέπαυσε τὸν λόγον, εὐθέως ἐσώθησαν οἱ πάντες οἱ ὑπὸ τὴν κατάραν αὐτοῦ πεσόντες. καὶ οὐδεὶς ἀπὸ τότε ἐτόλμα παροργίσαι αὐτόν, ὅπως μὴ καταράσεται αὐτὸν καὶ ἔσται ἀνάπηρος.*

INFANCY GOSPEL OF THOMAS 8

[1] And, as the Jews were counselling Zacchaeus, the young child laughed greatly and said, "Now let those bear fruit that were barren and let them see that were blind in heart. I am come from above that I may curse them, and call them to the things that are above, even as he commanded who has sent me for your sakes." [2] And, when the young child ceased speaking, immediately all those were made whole that had come under his curse. And no man after that dared provoke him, lest he should curse him, and he should be maimed.

Protevangelium Thomæ VIII

QUOMODO IESUS SANAVIT PEDEM PUERI

[1] *Post paucos vero dies puer quidam in ipso vico findebat ligna percussitque pedem suum.* [2] *Et cum venisset turba multa ad eum, venit et Iesus cum illis. Et tetigit pedem qui laesus fuerat, et subito sanus factus est. Dixit autem ei Iesus Surge et finde ligna et memora mei. Cum autem vidisset turba signa quae cum eo facta sunt, adoraverunt Iesum et dixerunt Vere certissiine credimus quia deus es.*

PROTOEVANGELIUM THOMAE 8

HOW JESUS HEALED THE FOOT OF A BOY

[i] And, after a few days, a certain boy of that village was cleaving wood and smote his foot. [ii] And, when many people came to him, Jesus also came with them. And he touched the foot that was hurt and, forthwith, it was made whole. And Jesus said to him, "Arise and cleave the wood and remember me." But, when the multitude that were with him saw the signs that were done, they worshipped Jesus and said, "Of a truth, we believe surely that you are God."

INFANCY GOSPEL OF THOMAS 8

[1] In place of '*that were barren*', here following James, *Greek A* has '*that are yours*'.

[2] For this chapter, *Greek B* has text that resembles that of Ch. 7.

PROTOEVANGELIUM THOMAE 8

[i] The text here closely resembles that of *Greek A*, Ch. X (and *Greek B*, Ch. IX).

[ii] The text of the last sentence varies between *MSS*.

Πρωτευαγγέλιο Θωμά 9

[1] Καὶ μεθ᾽ ἡμέρας δέ τινας ἔπαιζεν ὁ Ἰησοῦς ἐν τινι δώματι ἐν ὑπερῴῳ, καὶ ἓν τῶν παιδίων τῶν παιζόντων μετ᾽ αὐτοῦ πεσὼν ἀπὸ τοῦ δώματος κάτω ἀπέθανε· καὶ ἰδόντα τὰ ἄλλα παιδία ἔφυγον, καὶ κατέστη ὁ Ἰησοῦς μόνος. [2] Καὶ ἐλθόντες οἱ γονεῖς τοῦ τεθνεῶτος ἐνεκάλουν ... ἐκεῖνοι δὲ ἐπηρέαζον αὐτόν. [3] Κατεπήδησεν ὁ Ἰησοῦς ἀπὸ τοῦ στέγου καὶ ἔστη παρά τὸ πτῶμα τοῦ παιδίου, καὶ ἔκραξε φωνῇ μεγάλῃ καὶ εἶπεν Ζῆνον, — οὕτω γὰρ τὸ ὄνομα αὐτοῦ ἐκαλεῖτο — ἀναστὰς εἰπέ μοι, ἐγώ σε κατέβαλον; καὶ ἀναστὰς παραχρήμα εἶπεν Οὐχὶ κύριε, οὐ κατέβαλας ἀλλὰ ἀνέστησας. καὶ ἰδόντες ἐξεπλάγησαν. οἱ δὲ γονεῖς τοῦ παιδίου ἐδόξασαν τὸν θεὸν ἐπὶ τῷ γεγονότι σημείῳ, καὶ προσεκύνησαν τῷ Ἰησοῦ.

INFANCY GOSPEL OF THOMAS 9

[1] Now, after certain days, Jesus was playing in the upper story of a certain house, and one of the young children that played with him fell down from the house and died. And the other children, when they saw it, fled; and Jesus remained alone. [2] And the parents of him that was dead came and accused him that he had cast him down … but they reviled him still. [3] Then Jesus leaped down from the roof and stood by the body of the child and cried with a loud voice and said, "Zeno – for, so was his name called – arise and tell me, did I cast you down?" And, straight away, he arose and said, "No, Lord, you did not cast me down but did raise me up." And, when they saw it, they were amazed; and the parents of the child glorified God for the sign that had come to pass, and worshipped Jesus.

Protevangelium Thomæ IX

QUALITER IESUS ATTULIT AQUAM IN PALLIO

[1] Et cum esset Iesus annorum sex, direxit eum mater eius ad hauriendam aquam. Cumque venisset Iesus ad fontem vel ad

PROTOEVANGELIUM THOMAE 9

HOW JESUS BORE WATER IN HIS CLOAK

[i] And, when Jesus was six years old, his mother sent him to draw water. And, when Jesus was come to the well, there were

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INFANCY GOSPEL OF THOMAS 9

[1] The text of *Greek B* for this chapter resembles that of Ch. 8.

[2] In place of the ellipsis, James has (in parentheses): And Jesus said, "*I did not cast him down*."

[3] James has parentheses in place of the dashes.

PROTOEVANGELIUM THOMAE 9

[i] The text here closely resembles that of *Greek A*, Ch. XI (and *Greek B*, Ch. X).

puteum, erant ibi plurimae turbae et fregerunt hydriam eius.
2 Ipse vero accepit pallium eius, in quo induebatur, et implevit eum aqua, et attulit Mariae matri eius. Cumque mater vidisset miraculum quod fecit Iesus, osculata est eum et dixit Domine, exaudi me et salva filium meum.

many people there and they broke his pitcher. [ii] But he took the cloak that he had on him, filled it with water, and brought it to Mary his mother. And, when his mother saw the miracle that Jesus did, she kissed him and said, "Lord, listen to me and save my son."

[ii] In place of *osculata est* one *MS* has *obschulatus est*.

Πρωτευαγγέλιο Θωμά 10

[1] *Μετ' ὀλίγας ἡμέρας σχίζων τις ξύλα ἐν τῇ γωνίᾳ νεώτερος, ἔπεσεν ἡ ἀξίνη καὶ διέσχισεν τὴν βάσιν τοῦ ποδὸς αὐτοῦ, καὶ ἔξαιμος γενόμενος ἀπέθνησκεν.* [2] *Θορύβου δὲ γενομένου καὶ συνδρομῆς, ἔδραμε καὶ τὸ παιδίον Ἰησοῦς ἐκεῖ καὶ βιασάμενος διῆλθεν τὸν ὄχλον, καὶ ἐκράτησεν τοῦ νεανίσκου τὸν πεπληγότα πόδαν, καὶ εὐθέως ἰάθη. εἶπε δὲ τῷ νεανίσκῳ Ἀνάστα νῦν, σχίζε τὰ ξύλα καὶ μνημόνευέ μου. ὁ δὲ ὄχλος ἰδὼν τὸ γεγονὸς προσεκύνησαν τὸ παιδίον, λέγοντες Ἀληθῶς πνεῦμα θεοῦ ἐνοικεῖ ἐν τῷ παιδίῳ τούτῳ.*

INFANCY GOSPEL OF THOMAS 10

[1] After a few days, a certain young man was cleaving wood in the neighbourhood, and the axe fell and cut in sunder the sole of his foot; and, losing much blood, he was at the point to die. [2] And, when there was a tumult and concourse, the young child Jesus also ran thither and by force passed through the multitude and took hold of the foot of the young man that was smitten, and straight away it was healed. And he said to the young man, "Arise now and cleave the wood and remember me." But, when the multitude saw what was done, they worshipped the young child, saying, "Verily the spirit of God dwells in this young child."

Protevangelium Thomæ X

QUOMODO IESUS SEMINAVIT TRITICUM

[1] *Cum autem esset tempus seminandi, egressus est Ioseph ad seminandum triticum, et secutus est eum Iesus. Dum autem coepit seminare Ioseph, extendit nianum Iesus et tulit de tritico quantum pusillo tenere potuit et dispersit.* [2] *Venit ergo Ioseph in tempore metendi ut meteret messem suam. Venit et Iesus, collegit spicas quas disperserat, et fecerunt centum*

PROTOEVANGELIUM THOMAE 10

HOW JESUS SOWED WHEAT

[i] Now, when it was seed time, Joseph went forth to sow corn and Jesus followed after him. And, when Joseph began to sow, Jesus put forth his hand and took of the corn so much as he could hold in his hand and scattered it. [ii] Joseph, therefore, came at the time of harvest to reap his harvest. And Jesus also came and gathered the ears that he had sown, and they made a

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INFANCY GOSPEL OF THOMAS 10

[1] A more literal translation of '*neighbourhood*' is '*corner*'.

[2] The text of *Greek B* for this chapter resembles that of Ch. 7.

PROTOEVANGELIUM THOMAE 10

[i] The text here resembles that of *Greek A*, Ch. XII.

[ii] James has '*of Jesus*' in brackets.

modia optimi frumenti: et vocavit pauperes et viduas et orphanos, et erogavit illis triticum quod fecerat. Ioseph tulit de ipso frumento modicum pro benedictione Iesu in domum suam.

hundred measures of good corn; and he called the poor and the widows and fatherless and gave them the corn that he had gained, save that Joseph took a little thereof to his house for a blessing of Jesus.

Πρωτευαγγέλιο Θωμά 11

[1] *Ὄντος δὲ αὐτοῦ ἑξαέτους, πέμπει αὐτὸν ἡ μήτηρ αὐτοῦ ὕδωρ ἀντλῆσαι καὶ φέρειν ἐν τῷ οἴκῳ, δεδωκώς αὐτῷ ὑδρίαν. ἐν δὲ τῷ ὄχλῳ συγκρούσας, ἡ ὑδρία ἐρράγη.* [2] *Ὁ δὲ Ἰησοῦς ἁπλώσας τὸ παλίον ὅπερ ἦν βεβλημένος, ἐγέμισεν αὐτὸ ὕδωρ καὶ ἤνεγκε τῇ μητρὶ αὐτοῦ, ἰδοῦσα δὲ ἡ μήτηρ αὐτοῦ τὸ γεγονὸς σημεῖον κατεφίλει αὐτόν, καὶ διετήρει ἐν αὐτῇ τὰ μυστήρια ἃ ἔβλεπεν αὐτὸν ποιοῦντα.*

INFANCY GOSPEL OF THOMAS 11

[1] Now, when he was six years old, his mother sent him to draw water and bear it into the house and gave him a pitcher; but, in the press, he struck it *against another* and the pitcher was broken. [2] But Jesus spread out the garment that was on him and filled it with water and brought it to his mother. And, when his mother saw what was done, she kissed him; and she kept within herself the mysteries that she saw him do.

Protevangelium Thomæ XI

QUOMODO IESUS ADAEQUAVIT LIGNUM BREVIUS LONGIORI

[1] *Et factus est Iesus annorum octo. Erat architector Ioseph, et faciebat ipse aratra et iuga bobum. Quadam die dixit quidam dives ad Ioseph Domine, fac mihi grabatum unum et utile et speciosum. Erat autem Ioseph in tribulatione, quia lignum quod habebat actum ad hoc opus erat breve.* [2] *Dixit Iesus ad eum Noli contristari. Apprehende hoc lignum ab uno capite et ego per aliud, et extrahamus illud. Quod et factum est. Et statim invenit illud utile ad hoc quod voluit. Et dixit ad Ioseph Ecce, labora quod vis. Ioseph autem cum vidisset quod fecerat,*

PROTOEVANGELIUM THOMAE 11

HOW JESUS MADE A SHORT BEAM EVEN WITH A LONG ONE

[i] And Jesus came to be eight years old. Now, Joseph was a builder and wrought ploughs and yokes for oxen. And, one day, a certain rich man said to Joseph, "Sir, make me a bed serviceable and comely." But Joseph was troubled because the beam that he had made ready for the work was short. [ii] Jesus said to him, "Do not be troubled, but take hold of this beam by the one end and I by the other and let us draw it out." And so, it came to pass and, forthwith, he found it serviceable for that which he desired. And he said to Joseph, "Behold, fashion

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INFANCY GOSPEL OF THOMAS 11

[1] The formatting of word in italics follows James.

[2] The *Greek B* text for this chapter resembles *Greek A*, Ch. 13.

PROTOEVANGELIUM THOMAE 11

[i] Cf. *Greek A*, Ch. XIII (and *Greek B*, Ch. XI).

[ii] In place of '*he*' before '*found it*', James has '*Joseph*' in italics.

amplexavit eum et dixit Beatus sum ego, quod talem filium dedit mihi deus.

what you will." But Joseph, when he saw what was done, embraced him and said, "Blessed am I that God has given me such a son."

Πρωτευαγγέλιο Θωμά 12

[1] *Πάλιν δέ ἐν καιρῷ τοῦ σπόρου ἐξῆλθεν τὸ παιδίον μετὰ τοῦ πατρὸς αὐτοῦ ἵνα σπείρει σῖτον εἰς τὴν χώραν αὐτῶν· καὶ ἐν τῷ σπείρειν τὸν πατέρα αὐτοῦ ἔσπειρε καὶ τὸ παιδίον Ἰησοῦς ἕνα κόκκον σίτου.* [2] *Καὶ θερίσας καὶ ἁλωνίσας ἐποίησε κόρους ρ, καὶ καλέσας πάντας τοὺς πτωχοὺς τῆς κώμης εἰς τὴν ἅλωνα ἐχαρίσατο αὐτοῖς τὸν σῖτον· καὶ Ἰωσὴφ ἔφερεν τὸ καταλειφθέν τοῦ σίτου. ἦν δὲ ἐτῶν ἢ ὅτε τοῦτο ἐποίησε τὸ σημεῖον.*

INFANCY GOSPEL OF THOMAS 12

[1] Again, in the time of sowing, the young child went forth with his father to sow wheat in their land; and, as his father sowed, the young child Jesus sowed also one corn of wheat. [2] And he reaped it and threshed it and made thereof a hundred cors; and he called all the poor of the village to the threshing floor and gave them the wheat. And Joseph took the residue of the wheat. And he was eight years old when he wrought this sign.

Protevangelium Thomæ XII

QUALITER IESUS TRADITUS EST AD ADDISCENDUM LITTERAS

[1] *Et cum vidisset Ioseph quod talem gratiam habuisset et statura crescebat, considerabat eum tradere ad discendum litteras. Et tradidit illum ad alium doctorem ut eum doceret. Dixit autem ille doctor ad Ioseph Quales litteras desideras illum puerum docere? Respondit Ioseph et dixit Primum doce ei litteras gentilicas et postea hebraeas. Sciebat autem doctor illum esse optimae intelligentiae, et libenter suscipiebat eum. Et cum scripsisset ei primum*

PROTOEVANGELIUM THOMAE 12

HOW JESUS WAS DELIVERED OVER TO LEARN LETTERS

[i] And, when Joseph saw that he had so great grace and that he increased in stature, he thought to deliver him over to learn letters. And he delivered him to another doctor that he should teach him. Then said that doctor to Joseph, "What manner of letters would you teach this child?" Joseph answered and said, "Teach him first the letters of the Gentiles and after that the Hebrew." Now, the doctor knew that he was of an excellent understanding and received him gladly. And, when he had written for him the first

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INFANCY GOSPEL OF THOMAS 12

[1] Tischendorf's *Greek B* text lacks Chs 12–19.

[2] James has '*measures*' in place of '*cors*', with the latter in parentheses.

PROTOEVANGELIUM THOMAE 12

[i] Cf. *Greek A*, Ch. XIV.

versiculum, quod est A et B, docebat illum per aliquantas horas: Iesus vero tacebat et nihil ei respondit. [2] *Dixit Iesus ad magistrum Si vere magister es et vere scis litteras, dic mihi fortitudinem de A, ego autem dicam tibi fortitudinem de B. Tunc furore repletus magister eius percussit eum in capite. Iesus autem iratus maledixit eum, et subito cecidit et mortuus est.*

[3] *Iesus autem régressus est in domum suam. Ioseph vero disposuit ad Mariam matrem eius ut non dimitteret eum egredi de atrio domus suae.*

line, that is to say A and B, he taught him for the space of some hours; but Jesus held his peace and answered nothing. [ii] At last, Jesus said to the master, "If you are verily a master and indeed know the letters, tell me the power of A, and I will tell you the power of B." Then was the master filled with indignation and smote him on the head. But Jesus was angry and cursed him and, on a sudden he fell down and died.

[iii] But Jesus returned to his own home. And Joseph enjoined Mary his mother that she should not let him go out of the court of the house.

[ii] Tischendorf does not have the single letters in small caps, as we do here.

[iii] James does not include the paragraph break at the start of this verse.

Πρωτευαγγέλιο Θωμά 13

[1] *Ὁ δὲ πατὴρ αὐτοῦ τέκτων ἦν, καὶ ἐποίει ἐν τῷ καιρῷ ἐκείνῳ ἄροτρα καὶ ζυγούς. ἐπετάγη αὐτῷ κράββατος παρά τινος πλουσίου ὅπως ποιήσει αὐτῷ. τοῦ δὲ ἑνὸς κανόνος τοῦ καλουμένου ἐναλλάκτου ὄντος κολοβωτέρου, μὴ ἔχοντες τί ποιῆσαι, εἶπεν τὸ παιδίον ὁ Ἰησοῦς τῷ πατρὶ αὐτοῦ Ἰωσήφ Θὲς κάτω τὰ δύο ξύλα, καὶ ἐκ τοῦ μέσου μέρους ἰσοποίησον αὐτά.* [2] *Καὶ ἐποίησεν Ἰωσὴφ καθὼς εἶπεν αὐτῷ τὸ παιδίον. ἔστη δὲ ὁ Ἰησοῦς ἐκ τοῦ ἑτέρου μέρους καὶ ἐκράτησεν τὸ κολοβώτερον ξύλον, καὶ ἐκτείνας αὐτὸ ἴσον ἐποίησεν τοῦ ἄλλου. καὶ εἶδεν ὁ πατὴρ αὐτοῦ Ἰωσὴφ καὶ ἐθαύμασε, καὶ περιλαβὼν τὸ παιδίον κατεφίλει λέγων Μακάριός εἰμι, ὅτι τὸ παιδίον τοῦτο δέδωκέ μοι ὁ θεός.*

INFANCY GOSPEL OF THOMAS 13

[1] Now, his father was a carpenter and made at that time ploughs and yokes. And there was required of him a bed by a certain rich man, that he should make it for him. And whereas one beam, that which is called the shifting one, was too short and Joseph did not know what to do, the young child Jesus said to his father Joseph, "Lay down the two pieces of wood and make them even at the end next to you." [2] And Joseph did as the young child said to him. And Jesus stood at the other end and took hold of the shorter beam and stretched it and made it equal with the other. And his father Joseph saw it and marvelled; and he embraced the young child and kissed him, saying, "Happy am I; for, God has given me this young child."

Protevangelium Thomæ XIII

QUOMODO ALIO MAGISTRO TRADITUS EST

[1] *Post multos alios dies venit alius doctor, amicus Ioseph, et dixit ad eum Trade eum mihi, et ego cum multasuavitate docebo eum litteras. Et dixit ad eum Ioseph Sipervales, accipe eum ad disciplinandum. Fiat cum gaudio.Cum accepisset eum*

PROTOEVANGELIUM THOMAE 13

HOW HE WAS DELIVERED TO ANOTHER MASTER

[i] After many days, there came another doctor who was a friend of Joseph and said to him, "Deliver him to me and I will teach him letters with much gentleness." And Joseph said to him, "If you are able, take him and teach him, and it shall be done

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INFANCY GOSPEL OF THOMAS 13

[1] For '*at the end next to you*', here following James, the *MSS* have '*at the middle part*'.

[2] Compare this chapter with the Latin text of Ch. XI.

PROTOEVANGELIUM THOMAE 13

[i] The *MSS* do not have the name, '*Jesus*', here following James.

doctor, ibat cum timore et magna constantia, et habebat eum cum exultatione. [2] *Et cum venisset ad domum doctoris, invenit librum in eodem loco iacentem, et apprehendit eum et aperuit, et non legebat ea quae scripta erant in libro, sed aperiebat os suum et loquebatur de spiritu sancto et docebat legem. Omnes vero qui ibidem stabant diligenter eum audiebant, et magister ille iuxta illum sedebat et libenter eum audiebat, et deprecabatur eum ut amplius doceret. Cum collecta fuisset turba multa, audiebant omnem sanctam doctrinam quam docebat et dilectos sermones qui exiebant de ore eius, qui pusillus cum esset talia dicebat.*

[3] *Cum audisset Ioseph, timuit, et currens ... magister ille, ubi erat Iesus, dixit ad Ioseph Scias, frater, quia recepi infantem tuum ad docendum vel ad disciplinandum: ipse autem multa gravitate et sapientia repletus est. Ecce nunc tolle eum cum gaudio in domum tuam, frater: quia gravitas quam habet a domino data est ei.* [4] *Cum audisset Iesus magistrum talia dicentem, hilaris factus est et dicebat Ecce nunc, magister, vere dixisti. Propter te resurgere habet qui erat mortuus. Et tulit eum Ioseph in donium suam.*

gladly." And, when the doctor received *Jesus*, he went with fear and great boldness and took him rejoicing. [ii] And, when he was come to the house of the doctor, he found a book lying in that place and took it and opened it, and did not read those things that were written therein but opened his mouth and spoke by the Holy Ghost and taught the law; and all that stood by listened attentively, and the teacher sat by him and heard him gladly and entreated him to continue teaching. And many people gathered together and heard all the holy doctrine that he taught and the beloved words that proceeded out of his mouth, marvelling that he being a little child spoke such things.

[iii] But, when Joseph heard, he was afraid and ran to the place where Jesus was; and the master said to Joseph, "Know, my brother, that I received your child to teach him and instruct him; but he is filled with great grace and wisdom. *Therefore*, behold now, take him to your house with joy, because the grace that he has is given him of the Lord." [iv] And, when Jesus heard the master speak thus, he was joyful and said, "Lo, now you have spoken well, O master; for your sake shall he rise again who was dead." And Joseph took him to his own home.

[ii] James does not include the paragraph break at the end of this verse.

[iii] The *MSS* do not include the word, '*Therefore*', here following James.

[iv] Cf. *Greek A*, Ch. XV.

Πρωτευαγγέλιο Θωμά 14

[1] *Ἰδὼν δὲ Ἰωσὴφ τὸν νοῦν τοῦ παιδίου καὶ τὴν ἡλικιότητα, ὅτι ἀκμάζει, πάλιν ἐβουλεύσατο μὴ εἶναι αὐτὸ ἄπειρον τῶν γραμμάτων, καὶ ἀπαγαγὼν αὐτὸ παρέδωκεν ἑτέρῳ διδασκάλῳ. εἶπε δὲ ὁ διδάσκαλος τῷ Ἰωσήφ Πρῶτον παιδεύσω αὐτὸ τὰ ἑλληνικά, ἔπειτα τὰ ἑβραϊκά. ᾔδει γὰρ ὁ διδάσκαλος τὴν πείραν τοῦ παιδίου, καὶ ἐφοβήθη αὐτό· ὅμως γράψας τὸν ἀλφάβητον ἐπετήδευεν αὐτὸ ἐπὶ πολλὴν ὥραν, καὶ οὐκ ἀπεκρίνατο αὐτῷ.* [2] *Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς Εἰ ὄντως διδάσκαλος εἶ, καὶ εἰ οἶδας καλῶς τὰ γράμματα, εἰπέ μοι τοῦ ἄλφα τὴν δύναμιν, κἀγώ σοι ἐρῶ τὴν τοῦ βῆτα. πικρανθεὶς δὲ ὁ διδάσκαλος ἔκρουσεν αὐτοῦ εἰς τὴν κεφαλήν. τὸ δὲ παιδίον πονέσας κατηράσατο αὐτόν, καὶ εὐθέως ἐλιποθύμησε καὶ ἔπεσεν χαμαὶ ἐπὶ πρόσωπον.* [3] *Ἀπεστράφη δὲ τὸ παιδίον εἰς τὸν οἶκον Ἰωσήφ. Ἰωσὴφ δὲ ἐλυπήθη, καὶ παρήγγειλε τῇ μητρὶ αὐτοῦ ὅπως ἔξω τῆς θύρας μὴ ἀπολύσεις αὐτόν, διότι ἀποθνήσκουσιν οἱ παροργίζοντες αὐτόν.*

INFANCY GOSPEL OF THOMAS 14

[1] But, when Joseph saw the understanding of the child, and his age, that it was coming to the full, he thought to himself again that he should not be ignorant of letters; and he took him and delivered him to another teacher. And the teacher said to Joseph, "First, I will teach him the Greek letters and, after that, the Hebrew. For, the teacher knew the skill of the child and was afraid of him; notwithstanding, he wrote the alphabet and Jesus pondered thereon a long time and did not answer him. [2] And Jesus said to him, "If you are indeed a teacher and if you know letters well, tell me the power of the Alpha and then will I tell you the power of the Beta." And the teacher was provoked and smote him on the head. And the young child was hurt and cursed him; and, straight away, he fainted and fell to the ground on his face. [3] And the child returned to the house of Joseph; and Joseph was grieved and commanded his mother, *saying*, "Do not let him forth without the door; for, all those die who provoke him to wrath."

Protevangelium Thomæ XIV

QUOMODO IESUS LIBERAVIT IACOB A PERCUSSIONE SERPENTIS

[1] *Direxit autem Ioseph Iacob ad colligendam stipulam, et secutus est eum Iesus. Iacob autem colligendo stipulam,*

PROTOEVANGELIUM THOMAE 14

HOW JESUS MADE JAMES WHOLE OF THE BITE OF A SERPENT

[i] Now, Joseph sent James to gather straw and Jesus followed after him. And, as James gathered straw, a viper bit him and

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INFANCY GOSPEL OF THOMAS 14

1 Compare this chapter with the Latin text of Ch. 14.

2 Note that the Greek text here spells out the letters (*ἄλφα* & *βῆτα*) in full.

3 The *MSS* lack the word, *'saying'*.

PROTOEVANGELIUM THOMAE 14

i Cf. the text of *Greek A*, Ch. XVI.

momordit eum vipera, et cecidit in terram quasi mortuus per venenum. Cumque talia vidisset Iesus, sufflavit in plagam eius, et subito sanus factus est Iacob, et vipera mortua est.

he fell to the earth as dead by means of the venom. But, when Jesus saw that, he breathed on his wound and, forthwith, James was made whole, and the viper died.

Πρωτευαγγέλιο Θωμά 15

[1] *Μετὰ δὲ χρόνον τινὰ ἕτερος πάλιν καθηγητής, γνήσιος φίλος ὢν τοῦ Ἰωσήφ, εἶπεν αὐτῷ Ἄγαγέ μοι τὸ παιδίον εἰς τὸ παιδευτήριον· ἴσως ἂν δυνηθῶ ἐγὼ μετὰ κολακείας διδάξαι αὐτὸ τὰ γράμματα. καὶ εἶπεν Ἰωσήφ Εἰ θαρρεῖς, ἀδελφέ, ἔπαρον αὐτὸ μετὰ σεαυτοῦ. καὶ λαβὼν αὐτὸ μετ᾽ αὐτοῦ μετὰ φόβου καὶ ἀγῶνος πολλοῦ, τὸ δὲ παιδίον ἡδέως ἐπορεύετο.* [2] *Καὶ εἰσελθὼν θρασὺς εἰς τὸ διδασκαλεῖον εὗρε βιβλίον κείμενον ἐν τῷ ἀναλογίῳ, καὶ λαβὼν αὐτὸ οὐκ ἀνεγίνωσκε τὰ γράμματα τὰ ἐν αὐτῷ, ἀλλὰ ἀνοίξας τὸ στόμα αὐτοῦ ἐλάλει πνεύματι ἁγίῳ, καὶ ἐδίδασκε τὸν νόμον τοὺς περιεστῶτας. ὄχλος δὲ πολὺς συνελθόντες παριστήκεισαν ἀκούοντες αὐτοῦ, καὶ ἐθαύμαζον ἐν τῇ ὡραιότητι τῆς διδασκαλίας αὐτοῦ καὶ τῇ ἑτοιμασίᾳ τῶν λόγων αὐτοῦ, ὅτι νήπιον ὢν τοιαῦτα φθέγγεται.* [3] *Ἀκούσας δὲ Ἰωσὴφ ἐφοβήθη, καὶ ἔδραμεν εἰς τὸ διδασκαλεῖον λογισάμενος μὴ οὗτος ὁ καθηγητής ἐστιν ἄπειρος. εἶπε δὲ ὁ καθηγητής τῷ Ἰωσήφ Ἵνα εἰδῇς, ἀδελφέ, ὅτι ἐγὼ μὲν παρέλαβον τὸ παιδίον ὡς μαθητήν, αὐτὸ δὲ πολλῆς χάριτος καὶ σοφίας μεστόν ἐστιν· καὶ λοιπὸν ἀξιῶ σε, ἀδελφέ, ἆρον αὐτὸ εἰς τὸν οἶκόν σου.* [4] *Ὡς δὲ ἤκουσεν τὸ παιδίον ταῦτα, εὐθέως προσεγέλασεν αὐτῷ καὶ εἶπεν Ἐπειδὴ ὀρθῶς ἐλάλησας καὶ ὀρθῶς ἐμαρτύρησας, διὰ σὲ κἀκεῖνος ὁ πληγωθεὶς*

INFANCY GOSPEL OF THOMAS 15

[1] And, after some time, another teacher – a good friend of Joseph – said to him, "Bring the young child to me to the school; perhaps I may be able by cockering him to teach him the letters." And Joseph said, "If you have no fear, my brother, take him with you." And he took him with him, in fear and troubled spirit, but the young child followed him gladly. [2] And, going boldly into the school, he found a book lying on the pulpit and he took it, and did not read the letters that were therein, but opened his mouth and spoke by the Holy Spirit, and taught the law to those who stood by. And a great multitude came together and stood there listening and marvelled at the beauty of his teaching and his words in that, being an infant, he uttered such things. [3] But, when Joseph heard it, he was afraid, and ran to the school thinking whether this teacher also were without skill; but the teacher said to Joseph, "Know, my brother, that I received this child for a disciple, but he is full of grace and wisdom; and now I beg you, brother, take him to your house." [4] And, when the young child heard that, he smiled at him and said, "For as much as you have said well and have borne true witness, for your sake shall he also that was struck be healed." And,

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INFANCY GOSPEL OF THOMAS 15

1 James has '*faithful*' in place of '*good*'.

2 In place of '*boldly*', James has '*with boldness*'.

3 An alternative reading for '*without skill*' is '*smitten with infirmity*'.

4 James has '*smitten*' in place of '*struck*'.

ἰαθήσεται, καὶ παραυτὰ ἰάθη ὁ ἕτερος καθηγητής. παρέλαβε δὲ Ἰωσὴφ τὸ παιδίον καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

forthwith, the other teacher was healed. And Joseph took the young child and departed to his house.

Protevangelium Thomæ XV

Quomodo Iesus Resuscitavit Puerum

1 Post paucos dies infans vicinus eius defunctus est, et deplorabat eum mater eius valde. Audiens hoc Iesus abiit et stetit super puerum, et pulsavit in pectore eius et dixit Tibi dico, infans, noli mori sed vive. Et statim surrexit infans. Dixit autem Iesus ad matrem pueri Tolle filium tuum et da ei ubera et recordare mei. 2 Videntes autem turbae hoc miraculum dixerunt In veritate infans iste coelestis est: iam enim plures animas liberavit a morte, et salvos fecit omnes sperantes in se.

3 Scribae et Pharisaei dixerunt ad Mariam Tu es mater istius infantis? Maria autem dixit Vere ego sum. Et dixerunt ad eam Beata es inter mulieres, quoniam benedixit deus fructum ventris tui, quod talem gloriosum infantem et tale donum sapientiae dedit tibi quale nunquam vidimus nec audivimus. 4 Surrexit Iesus et secutus est matrem suam. Maria autem servabat omnia in corde suo quanta fecit Iesus signa magna in populo, sanando infirmos multos. Iesus

Protoevangelium Thomae 15

How Jesus Raised up a Boy

i After a few days, a child that was his neighbour died, and his mother mourned for him sorely; and, when Jesus heard, he went and stood over the child and smote him on the breast and said, "Child, I say to you, do not die but live." And, immediately, the child arose; and Jesus said to the mother of the child, "Take up your son and give him suck, and remember me." ii But the multitudes, when they saw that miracle, said, "Of a truth, this child is from heaven; for, now has he set free many souls from death and has saved all those who hoped in him."

iii The Scribes and Pharisees said to Mary, "Are you the mother of this child?" And Mary said, "Truly I am." And they said to her, "Blessed are you among women, because God has blessed the fruit of your womb in that he has given you a child so glorious; for, so great gifts of wisdom we have never seen nor heard in any." iv And Jesus arose and followed his mother. But Mary kept in her heart all the great signs that Jesus wrought among the people, in healing many that were sick. And Jesus increased in

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Protoevangelium Thomae 15

i Cf. the text of *Greek A*, Ch. XVII.

ii At the end of this verse, a gap in all the *Latin MSS* is filled by *Greek A*, 19:1–3 (Jesus and the doctors in the Temple).

iii James adds a paragraph break at the end of this verse.

iv After '*Israelite*', James adds '*Ishmaelite*' in parentheses.

autem crescebat statura et sapientia, et omnes qui videbant eum glorificabant deum patrem omnipotentem, qui est benedictus in secula seculorum, amen.

Post haec omnia Thomas Israelita Scripsi quae vidi et recordatus sum gentibus et fratribus nostris, et multa alia quae fecit Iesus, qui natus est in terris Iudae. Ecce omnia vidit domus Israel a primo usque ad novissimum, quanta signa et mirabilia fecit Iesus in ipsis valde bona et invisibilia patri suo, quomodo enarrat scriptura sancta et prophetae testificati sunt opera eius in omnibus populis Israel. Et ipse est qui debet iudicare mundum secundum voluntatem immortalitatis: quoniam ipse est filius dei in universo orbe terrae. Ipsum decet omnis gloria et honor in sempiternum, qui vivit et regnat deus per omnia secula seculorum, amen.

stature and wisdom, and all that saw him glorified God the Father Almighty, who is blessed for ever and ever. Amen.

All these things have I, Thomas the Israelite (Ishmaelite), written and recorded for the Gentiles and for our brethren, and likewise many other things that Jesus did, who was born in the land of Judah. Behold, the house of Israel has seen all these from the first even to the last, even how great signs and wonders Jesus did among them, which were exceedingly good. And this is he who shall judge the world according to the will of his Father, immortal and invisible, as the holy Scripture declares and as the prophets have testified of his works among all the peoples of Israel; for, he is the Son of God throughout all the world. And to him belong all glory and honour everlastingly, who lives and reigns God, world without end. Amen.

Πρωτευαγγέλιο Θωμά 16

1 Ἔπεμψε δὲ Ἰωσὴφ τὸν υἱὸν αὐτοῦ τὸν Ἰάκωβον τοῦ δῆσαι ξύλα καὶ φέρειν εἰς τὸν οἶκον αὐτοῦ· ἠκολούθει δὲ καὶ τὸ παιδίον Ἰησοῦς αὐτῷ. καὶ συλλέγοντος τοῦ Ἰακώβου τὰ φρύγανα, ἔχιδνα ἔδακε τὴν χεῖραν Ἰακώβου. 2 Καὶ κατατεινομένου αὐτοῦ καὶ ἀπολλυμένου προσήγγισεν ὁ Ἰησοῦς καὶ κατεφύσησε τὸ δῆγμα· καὶ εὐθέως ἐπαύσατο ὁ πόνος, καὶ τὸ θηρίον ἐρράγη, καὶ παραυτὰ ἔμεινεν ὁ Ἰάκωβος ὑγιής.

INFANCY GOSPEL OF THOMAS 16

1 And Joseph sent his son James to bind fuel and carry it into his house. And the young child Jesus also followed him. And, as James was gathering faggots, a viper bit the hand of James. 2 And, as he was sorely afflicted and ready to perish, Jesus came near and breathed on the bite, and straight away the pain ceased, and the serpent burst; and, forthwith, James continued whole.

INFANCY GOSPEL OF THOMAS 16

1 Neither *Greek B* nor the *Latin MSS* include Chs 16–19.

2 Compare this chapter with the Latin text of Ch. 14.

Πρωτευαγγέλιο Θωμά 17

[1] *Μετὰ δὲ ταῦτα ἐν τῇ γειτονίᾳ τοῦ Ἰωσὴφ νοσῶν τι νήπιον ἀπέθανεν, καὶ ἔκλαιεν ἡ μήτηρ αὐτοῦ σφόδρα. ἤκουσε δὲ ὁ Ἰησοῦς ὅτι πένθος μέγα καὶ θόρυβος γίνεται, καὶ ἔδραμε σπουδαίως· καὶ εὑρὼν τὸ παιδίον νεκρόν, καὶ ἥψατο τοῦ στήθους αὐτοῦ καὶ εἶπεν Σοὶ λέγω, βρέφος, μὴ ἀποθάνης ἀλλὰ ζῆσον, καὶ ἔστω μετὰ τῆς μητρός σου. καὶ εὐθὺς ἀναβλέψας ἐγέλασεν, ἶπε δὲ τῇ γυναικί Ἄρον αὐτὸ καὶ δὸς γάλα, καὶ μνημόνευέ μου.* [2] *Καὶ ἰδὼν ὁ παρεστὼς ὄχλος ἐθαύμασεν, καὶ εἶπον Ἀληθῶς τὸ παιδίον τοῦτο ἢ θεὸς ἦν ἢ ἄγγελος θεοῦ, ὅτι πᾶς λόγος αὐτοῦ ἔργον ἐστὶν ἕτοιμον. καὶ ἐξῆλθεν ὁ Ἰησοῦς ἐκεῖθεν παίζων μετὰ καὶ ἑτέρων παιδίων.*

Infancy Gospel of Thomas 17

[1] And, after these things, in the neighbourhood of Joseph, a little child fell sick and died, and his mother wept sorely. And Jesus heard that there was great mourning and trouble, and he ran quickly and found the child dead; and he touched his breast and said, "I say to you, child, do not die but live and be with your mother." And straight away it looked up and laughed. And he said to the woman, "Take him up and give him milk, and remember me." [2] And the multitude that stood by saw it, and marvelled, and said, "Of a truth, this young child is either a God or an angel of God; for, every word of his is a perfect work." And Jesus departed thence and was playing with other children.

Infancy Gospel of Thomas 17

[1] Some emend *νοσῶν* to *νοσοῦν*.

[2] Others read *καὶ μετὰ* in place of *μετὰ καὶ*.

Πρωτευαγγέλιο Θωμά 18

[1] *Μετὰ δὲ χρόνον τινὰ οἰκοδομῆς γενομένης καὶ θορύβου μεγάλου, ἵστατο ὁ Ἰησοῦς καὶ ἀπῆλθεν ἕως ἐκεῖ. καὶ ἰδὼν ἄνθρωπον νεκρόν κείμενον ἐπελάβετο τῆς χειρὸς αὐτοῦ καὶ εἶπεν Σοὶ λέγω, ἄνθρωπε, ἀνάστα, ποίει τὸ ἔργον σου. καὶ εὐθέως ἀναστὰς προσεκύνησεν αὐτόν.* [2] *Ἰδὼν δὲ ὁ ὄχλος ἐθαύμασεν καὶ εἶπεν Τοῦτο τὸ παιδίον οὐράνιόν ἐστιν· πολλὰς γὰρ ψυχὰς ἔσωσεν ἐκ θανάτου, καὶ ἔχει σῶσαι ἕως πάσης τῆς ζωῆς αὐτοῦ.*

INFANCY GOSPEL OF THOMAS 18

[1] And, after some time, there was work of building. And there came a great tumult, and Jesus arose and went thither; and he saw a man lying dead, and took hold of his hand and said, "Man, I say to you, arise and do your work." And, immediately, he arose and worshipped him. [2] And, when the crowd saw it, they were astonished, and said, "This young child is from heaven; for, he has saved many souls from death and has power to save them all his life long."

INFANCY GOSPEL OF THOMAS 18

[1] In place of *νεκρόν κείμενον*, some read *κείμ νεκρόν*.

[2] James has '*multitude*' in place of '*crowd*'.

Πρωτευαγγέλιο Θωμά 19

[1] *Ὄντος δὲ αὐτοῦ δωδεκαετοῦς ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατὰ τὸ ἔθος εἰς Ἱερουσαλήμ εἰς τὴν ἑορτὴν τοῦ πάσχα μετὰ τῆς συνοδίας αὐτῶν, καὶ μετὰ τὸ πάσχα ὑπέστρεφον εἰς τὸν οἶκον αὐτῶν. καὶ ἐν τῷ ὑποστρέφειν αὐτοὺς ἀνῆλθε τὸ παιδίον Ἰησοῦς εἰς Ἱεροσόλυμα· οἱ δὲ γονεῖς αὐτοῦ ἐνόμισαν αὐτὸν ἐν τῇ συνοδίᾳ εἶναι.* [2] *Ὁδευσάντων δὲ ὁδὸν ἡμέρας μιᾶς, ἐζήτουν αὐτὸν ἐν τοῖς συγγενέσιν αὐτῶν, καὶ μὴ εὑρόντες αὐτὸν ἐλυπήθησαν, καὶ ὑπέστρεψαν πάλιν εἰς τὴν πόλιν ζητοῦντες αὐτόν. καὶ μετὰ τρίτην ἡμέραν εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα τοῦ νόμου καὶ ἐρωτῶντα αὐτούς. προσεῖχον δὲ πάντες καὶ ἐθαύμαζον, πῶς παιδίον ὑπάρχων ἀποστομίζει τοὺς πρεσβυτέρους καὶ διδασκάλους τοῦ λαοῦ, ἐπιλύων τὰ κεφάλαια τοῦ νόμου καὶ τὰς παραβολὰς τῶν προφητῶν.* [3] *Προσελθοῦσα δὲ ἡ μήτηρ αὐτοῦ Μαρία εἶπεν αὐτῷ Ἵνα τί τοῦτο ἐποίησας ἡμῖν, τέκνον; ἰδοὺ ὀδυνώμενοι ἐζητοῦμέν σε καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Τί με ζητεῖτε; οὐκ οἶδατε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;* [4] *Οἱ δὲ γραμματεῖς καὶ οἱ Φαρισαῖοι εἶπον Σὺ εἶ μήτηρ τοῦ παιδίου τούτου; ἡ δὲ εἶπεν Ἐγώ εἰμι. καὶ εἶπον αὐτῇ Μακαρία σὺ εἶ ἐν γυναιξίν, ὅτι ηὐλόγησεν ὁ θεὸς τὸν καρπὸν τῆς κοιλίας σου· τοιαύτην γὰρ δόξαν καὶ τοιαύτην*

INFANCY GOSPEL OF THOMAS 19

[1] And, when he was twelve years, old his parents went according to the custom to Jerusalem to the feast of the Passover with their company; and, after the Passover, they returned to go to their house. And, as they returned, the child Jesus went back to Jerusalem; but his parents supposed that he was in their company. [2] And, when they had gone a day's journey, they sought him among their kinsfolk; and, when they did not find him, they were troubled and returned again to the city seeking him. And, after the third day, they found him in the temple sitting in the midst of the doctors and hearing and asking them questions. And all men paid heed to him and marvelled how that, being a young child, he put to silence the elders and teachers of the people, expounding the heads of the law and the parables of the prophets. [3] And his mother Mary came near and said to him, "Child, why have you done this to us? Behold, we have sought you, worrying." And Jesus said to them, "Why do you seek me? Do you not know that I must be in my Father's house?" [4] But the scribes and Pharisees said, "Are you the mother of this child?" And she said, "I am." And they said to her, "Blessed are you among women because God has blessed the fruit of

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INFANCY GOSPEL OF THOMAS 19

1 Some *MSS* add *ὁ* before *Ἰησοῦς*.

2 Cf. Lk 2:41–52.

3 Some *MSS* omit *τί* after *Ἵνα*.

4 At least one MS omits *Μακαρία σὺ εἶ*.

ἀρετὴν καὶ σοφίαν οὔτε ἴδομεν οὔτε ἠκούσαμέν ποτε.
[5] Ἀναστὰς δὲ Ἰησοῦς ἠκολούθησεν τῇ μητρὶ αὐτοῦ, καὶ ἦν
ὑποτασσόμενος τοῖς γονεῦσιν αὐτοῦ. ἡ δὲ μήτηρ αὐτοῦ
διετήρει πάντα τὰ γενόμενα. ὁ δὲ Ἰησοῦς προέκοπτε σοφίᾳ καὶ
ἡλικίᾳ καὶ χάριτι·

αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

your womb. For, such glory and such excellence and wisdom
we have neither seen nor heard at any time." [5] And Jesus
arose and followed his mother and was subject to his parents;
but his mother kept in mind all that came to pass. And Jesus
increased in wisdom and stature and grace.

To him be glory for ever and ever. Amen.

[5] Tischendorf does not have the paragraph break before the closing doxology.