
Πρωτευαγγέλιο Ιακώβου † THE PROTOEVANGELIUM OF JAMES

INTRODUCTION

The *Protoevangelium of James* (a late title, given by Guillaume Postel in the 16th Century) tells of the miraculous birth of Mary, the birth of Jesus, and the early days of Jesus' life. It is also the earliest surviving attestation to the *perpetual* virginity of Mary – a doctrine preached by the Catholic church. M.R. James notes that it is generally accepted that the story of the death of Zacharias (Chs 22–24) does not really belong in the book; there is also difficulty with the sudden introduction of Joseph as the narrator in 18:2.

The earliest manuscript of the text (*Papyrus Bodmer V*) dates to the 3rd or 4th Century and the earliest 'complete' manuscript is *Paris B.N. Gr. 1454* (10th Century). The [Greek text](#) here presented is (mostly) that assembled by Rolf Mainz; the English text is based on [Mark M. Mattison's 2018 translation](#). Although we have MSS of translations into various languages (the earliest of which is Syriac), there is – strangely – no extant *Latin* MS (however, much of the text, in an expanded form, can be found in the Latin *Infancy Gospel of Matthew*).

AUTHORSHIP AND DATES

Although the author claims to be James ('the brother of the Lord'), the work is pseudepigraphal and the actual author is unknown. The book was well known to Origen in the early 3rd Century and probably to Clement of Alexandria at the end of the 2nd, so is assumed to have been in circulation soon after 150 CE.

Although the early chapters draw heavily on the Hebrew Scriptures, the author is clearly not familiar with Jewish life or practices; most scholars now accept that the book was written by an Orthodox Christian.

Πρωτευαγγέλιο Ιακώβου 1

ΓΕΝΕΣΙΣ ΜΑΡΙΑΣ, ΑΠΟΚΑΛΥΨΙΣ ΙΑΚΩΒ

¹ Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἦν Ἰωακεῖμ πλούσιος σφόδρα, καὶ προσέφερε κυρίῳ τὰ δῶρα αὐτοῦ διπλᾶ λέγων ἐν ἑαυτῷ· Ἔσται τὸ τῆς περισσείας μου ἅπαντι τῷ λαῷ καὶ τὸ τῆς ἀφέσεως κυρίῳ τῷ θεῷ εἰς ἰλασμὸν ἐμοί.

² Ἐνήγγισεν δὲ ἡ ἡμέρα κυρίου ἡ μεγάλη καὶ προσέφερον οἱ υἱοὶ Ἰσραὴλ τὰ δῶρα αὐτῶν, καὶ ἔστη κατενώπιον αὐτοῦ καὶ Ῥουβὴλ λέγων· Οὐκ ἔξεστίν σοι πρώτῳ προσενεγκεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραὴλ. ³ καὶ ἔλυπήθη Ἰωακεῖμ καὶ ἀπίει εἰς τὸν οἶκον αὐτοῦ, καὶ ἐλθὼν εἰς τὴν δωδεκάφυλον τοῦ λαοῦ λέγει· ὄψομαι, εἰ ἐγὼ μόνος οὐκ ἐποίησα σπέρμα ἐν τῷ Ἰσραὴλ. ἠρεύνησε δὲ καὶ εὔρε πάντας τοὺς δικαίους, ὅτι σπέρμα ἀνέστησαν ἐν τῷ Ἰσραὴλ, καὶ ἐμνήσθη τοῦ πατριάρχου Ἀβραάμ, ὅτι ἐν ταῖς ἐσχάταις αὐτοῦ ἡμέραις ἔδωκεν αὐτῷ ὁ θεὸς υἱὸν Ἰσαάκ. ⁴ καὶ ἐλυπεῖτο Ἰωακεῖμ σφόδρα καὶ οὐκ ἐφάνη τῇ γυναικὶ αὐτοῦ, ἀλλὰ ἔδωκεν ἑαυτὸν εἰς τὴν ἔρημον, καὶ ἔπηξε τὴν σκηνὴν αὐτοῦ ἐκεῖ καὶ ἐνήστευσεν ἡμέρας τεσσαράκοντα καὶ νύκτας

PROTOEVANGELIUM OF JAMES 1

THE GENESIS OF MARY, AS REVEALED TO JAMES

¹ In the histories of the twelve tribes of Israel, Joachim was a very rich man. And he doubled the gifts he offered to the Lord, saying to himself, “One is from my surplus for all the people, and the other is to the Lord God for forgiveness, to atone for me.”

² Now the great day of the Lord was approaching, and the people of Israel were offering their gifts. But Reuben stood before him and said, “It’s not right for you to offer your gifts first, since you haven’t had a child in Israel.” ³ And Joachim was very grieved and went to the *history* of the twelve tribes of the people, saying to himself, “I’ll look in the *history* of the twelve tribes of Israel to see whether I’m the only one who hasn’t had a child in Israel.” And he searched and found that all the just people in Israel had raised children. And he remembered that in the last days of the patriarch Abraham, the Lord God gave him a son, Isaac. ⁴ And Joachim was very grieved, and didn’t go to his wife, but gave himself to the wilderness and pitched his tent there. And Joachim fasted

PROTOEVANGELIUM OF JAMES 1

- ¹ James ends, “That which is of my superfluity shall be for the whole people, and that which is for my forgiveness shall be for the Lord, for a propitiation unto me.”
- ² Mattison has ‘Reubel’ (following the Greek, Ῥουβὴλ – but note that Tischendorf has Ῥουβίμ) in place of ‘Reuben’, here following James.
- ³ In place of ‘*history*’ (twice in this verse), James has ‘*record*’.
- ⁴ Tischendorf ends with βρώμα καὶ πόμα in place of βρώματα καὶ πόματα (using singular nouns, rather than plural).

τεσσεράκοντα λέγων εν ἑαυτῷ· Οὐ καταβήσομαι οὔτε ἐπὶ
βρωτὸν οὔτε ἐπὶ ποτόν, ἕως ἐπισκέψηταί με κύριος ὁ θεός
μου, καὶ ἔσται μοι ἡ εὐχὴ βρόματα καὶ πόματα.

forty days and forty nights, saying to himself, “I won’t go
down for food or drink until the Lord my God considers me.
Prayer will be my food and drink.”

Πρωτευαγγέλιο Ιακώβου 2

¹ Ἡ δὲ γυνὴ δὲ αὐτοῦ Ἄννα δύο θρήνους ἐθήρηνει καὶ δύο κοπετοὺς ἐκόπτετο λέγουσα· Κόψομαι τὴν χηρίαν μου καὶ κόψομαι τὴν ἀτεκνίαν μου.

² Ἦγγισε δὲ ἡ ἡμέρα κυρίου ἡ μεγάλη καὶ εἶπεν Ἰουδῆθ ἡ παιδίσκη αὐτῆς πρὸς αὐτήν· Ἔως πότε ταπεινοῖς τὴν ψυχὴν σου; ἰδοὺ γὰρ ἤγγισεν ἡ ἡμέρα κυρίου ἡ μεγάλη καὶ οὐκ ἔξεστί σοι πενθεῖν. ἀλλὰ λάβε τοῦτο τὸ κεφαλοδέσμιον, ὃ ἔδωκέν μοι ἡ κυρία τοῦ ἔργου, καὶ οὐκ ἔξεστί μοι ἀναδήσασθαι αὐτό, καθότι παιδίσκη σου εἰμι καὶ χαρακτῆρα ἔχει βασιλικόν. ³ καὶ εἶπεν Ἄννα· Ἀπόστηθι ἀπ' ἐμοῦ· καὶ ταῦτα οὐκ ἐποίησα, καὶ κύριος ὁ θεὸς ἐταπείνωσέν με σφόδρα. μήπως πανοῦργος ἔδωκέν σοι τοῦτο καὶ ἤλθες κοινωνῆσαί με τῇ ἀμαρτίᾳ σου; εἶπεν δὲ αὐτῇ Ἰουδῆθ ἡ παιδίσκη αὐτῆς· Τί ἀράσωμαί σοι, καθότι οὐκ ἤκουσας τῆς φωνῆς μου; ἀπέκλεισεν κύριος ὁ θεὸς τὴν μήτραν σου τοῦ μὴ δοῦναί σοι καρπὸν ἐν τῷ Ἰσραὴλ.

⁴ Καὶ ἐλυπήθη Ἄννα σφόδρα καὶ περιείλετο τὰ ἱμάτια αὐτῆς τὰ πενθικὰ καὶ ἐσμήξατο τὴν κεφαλὴν αὐτῆς καὶ ἐνεδύσατο τὰ ἱμάτια αὐτῆς τὰ νυμφικὰ καὶ περὶ ὥραν ἐνάτην κατέβη εἰς τὸν παράδεισον αὐτῆς τοῦ περιπατῆσαι. καὶ εἶδεν δάφνην καὶ

PROTOEVANGELIUM OF JAMES 2

¹ Now his wife, Anna, mourned and lamented for two reasons. She said, "I lament that I'm a widow and that I don't have a child."

² Now the great day of the Lord was approaching, and her servant Judith said to her, "How long are you going to humiliate your soul? Look, the great day of the Lord has approached, and it's not right for you to grieve. But take this headband which the leader of the workplace gave me. It's not right for me to wear it, since I'm your servant, and it has a royal mark." ³ And Anna said, "Get away from me! I won't do this. The Lord God has greatly humiliated me. Maybe a trickster gave this to you, and you've come to get me to share in your sin." And Judith the servant said, "Why should I curse you, since you haven't heard my voice? The Lord God has made your womb infertile, to give you no fruit in Israel."

⁴ And Anna was very sorely grieved, and she removed her garment of mourning, and washed her head, and put on her wedding garment. And, at about the ninth hour, she went down into her garden to walk around there. And she saw a

PROTOEVANGELIUM OF JAMES 2

¹ James reads, "Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying, 'I will bewail my widowhood, and I will bewail my childlessness.'"

² Mattison has 'Juthine' in place of 'Judith', here following James (and the Greek, Ἰουδῆθ) – as also in v. 3.

³ Throughout the book, Mainz does generally not capitalize the initial letters of speech quotes (as we do in *Τί*, here). James includes the text of this verse as part of v. 2.

⁴ Mainz has τοῦ περιπατῆσαι in parentheses. Note that this is v. 3 in James' translation.

ἐκάθισεν ὑποκάτω αὐτῆς καὶ ἐλιτάνευσε τῷ δεσπότη λέγουσα·
Ὁ θεὸς τῶν πατέρων μου, εὐλόγησόν με καὶ ἐπάκουσον τῆς
δεήσεός μου, καθὼς ἐπήκουσας καὶ εὐλόγησας τὴν μητέρα
Σάραν καὶ ἔδωκας αὐτῇ υἱὸν τὸν Ἰσαάκ.

laurel tree and sat down underneath it. And, after resting, she
petitioned the Lord. She said, “O God of my ancestors, bless
me and hear my prayer, as you blessed our mother Sarah and
gave her a son, Isaac.”

Πρωτευαγγέλιο Ιακώβου 3

¹ Καὶ ἀτενίσασα Ἄννα εἰς οὐρανὸν εἶδεν καλιὰν στρουθίων ἐν τῇ δάφνῃ καὶ εὐθέως ἐποίησε θρῆνον ἐν ἑαυτῇ λέγουσα· Οἷ μοι, τίς με ἐγέννησεν; ποία δὲ μήτρα ἐξέφυσέν με; ὅτι κατάρρα ἐγεννήθην ἐνώπιον τῶν υἱῶν Ἰσραὴλ καὶ ὠνειδίσθην καὶ ἐξεμυκτηρίσθην ἐκβληθεῖσα ἐκ ναοῦ κυρίου τοῦ θεοῦ μου; ² οἷ μοι, τίνι ὁμοιώθην ἐγώ; οὐχ ὁμοιώθην ἐγὼ τοῖς πετεινοῖς τοῦ οὐρανοῦ, ὅτι καὶ τὰ πετεινὰ γόνιμά εἰσιν ἐνώπιόν σου, κύριε. οἷ μοι, τίνι ὁμοιώθην ἐγώ; οὐχ ὁμοιώθην ἐγὼ τοῖς ἀλόγοις ζώοις, καὶ τὰ ἄλογα ζῶα γόνιμά εἰσιν ἐνώπιόν σου, κύριε. ³ οἷ μοι, τίνι ὁμοιώθην ἐγώ; οὐχ ὁμοιώθην ἐγὼ τοῖς ὕδασι τούτοις, ὅτι καὶ τὰ ὕδατα γόνιμά εἰσιν ἐνώπιόν σου, κύριε. οἷ μοι, τίνι ὁμοιώθην ἐγώ; οὐχ ὁμοιώθην ἐγὼ τῇ γῆ, ὅτι καὶ ἡ γῆ προφέρει τοὺς καρποὺς αὐτῆς κατὰ καιρὸν καὶ σε εὐλογεῖ, κύριε.

PROTOEVANGELIUM OF JAMES 3

¹ And Anna, looking up to heaven, saw a nest of sparrows in the laurel tree. And she lamented, saying to herself, “Woe is me! Who gave birth to me? What womb bore me? For, I am a curse before the people of Israel and am despised; they mock me and banish me from the Temple of the Lord my God. ² Woe is me! What am I like? I’m not like the birds of heaven, because even the birds of heaven are fruitful before you, Lord. Woe is me! What am I like? I’m unlike the animals, because even the animals are fruitful before you, Lord. Woe is me! What am I like? I’m unlike the beasts of the earth, because even the beasts of the earth are fruitful before you, Lord. ³ Woe is me! What am I like? I’m unlike these waters, because even these waters are serene yet churn, and their fish bless you, Lord. Woe is me! What am I like? I’m unlike this earth, because the earth produces her fruits when it’s time and blesses you, Lord.”

PROTOEVANGELIUM OF JAMES 3

- ¹ Mattison opens, “Anna looked intently to heaven and saw.”
² Before ‘beasts’ (twice in this verse), Mattison adds ‘wild’.
³ In place of ‘when it’s time’, James has ‘in due season’.

Πρωτευαγγέλιο Ιακώβου 4

¹ Καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη λέγων· Ἄννα, Ἄννα, εἰσήκουσε κύριος ὁ θεὸς τῆς δεήσεός σου, καὶ λήψη καὶ λαληθήσεται τὸ σπέρμα σου ἐν ὅλῃ τῇ οἰκουμένῃ. εἶπεν δὲ Ἄννα· Ζῆ κύριος ὁ θεός μου· ἐὰν γεννήσω εἴτε ἄρρεν εἴτε θῆλυ, προσάξω αὐτὸ δῶρον κυρίῳ τῷ θεῷ μου καὶ ἔσται λειτουργοῦν αὐτῷ πάσας ἡμέρας τῆς ζωῆς αὐτοῦ.

² Καὶ ἰδοὺ ἤλθοσαν ἄγγελοι δύο λέγοντες αὐτῇ· Ἴδου Ἰωακείμ ὁ ἀνὴρ σου ἔρχεται μετὰ τῶν ποιμνίων αὐτοῦ. ἄγγελος γὰρ κυρίου κατέβη πρὸς αὐτὸν λέγων· Ἰωακείμ, Ἰωακείμ, εἰσήκουσε κύριος ὁ θεὸς τῆς δεήσεός σου. κατάβηθι ἐντεῦθεν. ἰδοὺ Ἄννα ἡ γυνὴ σου ἐν γαστρὶ λήφεται (εἴληφεν). ³ καὶ εὐθέως κατέβη Ἰωακείμ καὶ ἐκάλεσεν τοὺς ποιμένας αὐτοῦ λέγων· Φέρετέ μοι ὧδε δώδεκα ἀμνάδας ἀσπίλους καὶ ἀμόμους εἰς θυσίαν κυρίῳ τῷ θεῷ μου, καὶ φέρετέ μοι δώδεκα μόσχους ἀσπίλους καὶ ἔσονται τοῖς ἱερεῦσι καὶ τῇ γερουσίᾳ, καὶ φέρετέ μοι ἑκατὸν χιμάρους καὶ ἔσονται αἱ ἑκατὸν χίμαροι παντὶ τῷ λαῷ.

⁴ Καὶ ἰδοὺ ἤκει Ἰωακείμ μετὰ τῶν ποιμνίων αὐτοῦ. καὶ ἔστη Ἄννα πρὸς τῇ πύλῃ τοῦ οἴκου αὐτῆς καὶ εἶδεν τὸν Ἰωακείμ ἐρχόμενον μετὰ τῶν ποιμνίων αὐτοῦ. καὶ ἔδραμεν Ἄννα καὶ

PROTOEVANGELIUM OF JAMES 4

¹ And behold! An angel of the Lord stood nearby, saying to her, “Anna, Anna, the Lord has heard your prayer. You’ll conceive and give birth, and your seed will be spoken of through the whole world.” And Anna said, “As the Lord God lives, whether I give birth to a boy or a girl, I’ll bring it as a gift to the Lord my God, and it will minister to him all the days of its life.”

² And behold! Two angels came, saying to her, “Look, Joachim, your husband, is coming with his flocks.” For an angel of the Lord had gone down to Joachim, saying, “Joachim, Joachim, the Lord God has heard your prayer. Go down from here. Look, your wife, Anna, has conceived in her womb.” ³ And immediately Joachim went down and called the shepherds, saying to them, “Bring here to me ten lambs without spot or blemish, and the ten lambs will be for the Lord God. And bring me twelve tender calves for the priests and the elders. And a hundred male goats for all the people.”

⁴ And behold! Joachim came with his flocks, and Anna stood at the gate. And she saw Joachim coming with his flocks, and immediately ran and flung herself around his neck, saying,

PROTOEVANGELIUM OF JAMES 4

¹ Mattison has ‘look’ in place of ‘behold’ (as also in vv. 2 & 4).

² Tischendorf lacks εἴληφεν, here following Mainz.

³ Throughout the book, Mainz does generally not capitalize the initial letters of speech quotes (as we do in Φέρετέ, here).

⁴ Mainz does not generally (or consistently) capitalize the opening letter of a paragraph.

ἐκρεμάσθη ἐπὶ τὸν τράχηλον αὐτοῦ λέγουσα· νῦν οἶδα, ὅτι κύριος ὁ θεὸς εὐλόγησέ με σφόδρα· ἰδοὺ γὰρ ἡ χήρα οὐκέτι χήρα καὶ ἡ ἄτεκνος ἰδοὺ ἐν γαστρὶ λήψομαι εἴληφα . καὶ ἀνεπαύσατο Ἰωακείμ τὴν πρώτην ἡμέραν εἰς τὸν οἶκον αὐτοῦ.

“Now I know that the Lord God has greatly blessed me. For look! The widow is no longer a widow, and look! The one without a child in her womb has conceived.” And Joachim rested for the first day in his house.

Πρωτευαγγέλιο Ιακώβου 5

¹ Τῇ δὲ ἐπαύριον προσέφερε τὰ δῶρα αὐτοῦ λέγων ἐν ἑαυτῷ· Ἐὰν κύριος ὁ θεὸς ἰλασθῆ μοι, τὸ πέταλον τοῦ ἱερέως φανερών μοι ποιήσει. καὶ προσέφερον τὰ δῶρα αὐτοῦ Ἰωακείμ καὶ προσεῖχε τῷ πετάλῳ τοῦ ἱερέως, ὡς ἐπέβη ἐπὶ τὸ θυσιαστήριον κυρίου, καὶ ἄμαρτία οὐχ εὐρέθη ἐν αὐτῷ. καὶ εἶπεν Ἰωακείμ· Νῦν οἶδα, ὅτι κύριος ὁ θεὸς ἰλάσθη μοι καὶ ἀφεῖλέν μου πάντα τὰ ἁμαρτήματα. καὶ κατέβη ἐκ ναοῦ κυρίου δεδικαιωμένος καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ χαίρων καὶ δοξάζων τὸν θεόν.

² Ἐπληρώθησαν δὲ οἱ μῆνες αὐτῆς. ἐν δὲ τῷ ἐνάτῳ μηνὶ ἐγέννησεν Ἄννα καὶ εἶπεν τῇ μαίᾳ· Τί ἐγέννησα; ἡ δὲ εἶπεν· Θῆλυ. καὶ εἶπεν Ἄννα· Ἐμεγάλυνεν ἡ ψυχὴ μου τὴν ἡμέραν ταύτην καὶ ἀνέκλινεν αὐτήν. πληρωθεισῶν δὲ τῶν ἡμερῶν ἀπεσμήξατο Ἄννα καὶ ἔδωκεν μασθὸν τῇ παιδί. ἐκάλεσεν δὲ τὸ ὄνομα αὐτῆς Μαριάμ.

PROTOEVANGELIUM OF JAMES 5

¹ And, the next day, he was offering his gifts, saying to himself, "If the Lord God is reconciled to me, the plate worn by the priest will make it clear to me." And Joachim offered his gifts and paid attention to the priest's plate as he went up to the altar of the Lord. And he didn't see sin in it. And Joachim said, "Now I know that the Lord God has been reconciled to me and has sent all my sins away from me." And he went down from the Temple of the Lord justified and went into his house.

² And her months were fulfilled and, in the ninth month, she gave birth. Anna said to her midwife, "What is it?" She said, "A girl!" And Anna said, "My soul is magnified this day!" And she laid down her child. And, when her days were completed, Anna cleansed her flow of blood. And she gave her breast to the child and gave her the name Mary.

PROTOEVANGELIUM OF JAMES 5

¹ In place of 'worn by', James has '*that is upon the forehead of*' (in italics).

² Mattison opens, "And about six months were completed and, in the seventh month, she gave birth."

Πρωτευαγγέλιο Ιακώβου 6

¹ Ἡμέρα δὲ καὶ ἡμέρα ἐκραταιοῦτο ἡ παῖς. γενομένης δὲ αὐτῆς ἑξαμήνου ἔστησεν αὐτὴν ἡ μήτηρ αὐτῆς χαμαὶ τοῦ πειράσαι, εἰ ἴσταται· καὶ περιπατήσασα ἑπτὰ βήματα ἦλθεν εἰς τὸν κόλπον τῆς μητρὸς αὐτῆς, καὶ ἀνήρπασεν αὐτὴν ἡ μήτηρ αὐτῆς λέγουσα· Ζῆ κύριος ὁ θεός μου· οὐ μὴ περιπατήσης ἐν τῇ γῆ ταύτῃ, ἕως οὗ ἀπάξω σε ἐν τῷ ναῶ κυρίου. καὶ ἐποίησεν ἀγίασμα ἐν τῷ κοιτῶνι αὐτῆς καὶ πᾶν κοινὸν ἢ ἀκάθαρτον οὐκ εἶα διέρχεσθαι δι' αὐτῆς. καὶ ἐκάλεσε τὰς θυγατέρας τῶν Ἑβραίων τὰς ἀμιάντους, καὶ διεπλάνων αὐτήν.

² Ἐγένετο δὲ πρῶτος ἐνιαυτὸς τῇ παιδί, καὶ ἐποίησεν Ἰωακεὶμ δοχὴν μεγάλην καὶ ἐκάλεσεν τοὺς ἱερεῖς καὶ τοὺς γραμματεῖς καὶ τὴν γερουσίαν καὶ πάντα τὸν λαὸν Ἰσραὴλ. καὶ προσήνεγκεν Ἰωακεὶμ τὴν παιῖδα τοῖς ἱερεῦσι καὶ εὐλόγησαν αὐτὴν οἱ ἱερεῖς λέγοντες· Ὁ θεὸς τῶν πατέρων ἡμῶν, εὐλόγησον τὴν παιῖδα ταύτην καὶ δὸς αὐτῇ ὄνομα ὀνομαστὸν αἰώνιον ἐν πάσαις ταῖς γενεαῖς. καὶ εἶπεν ὁ λαός· Γένοιτο, γένοιτο, ἀμήν. καὶ προσήνεγκεν Ἰωακεὶμ τὴν παιῖδα τοῖς ἀρχιερεῦσι, καὶ εὐλόγησαν αὐτὴν λέγοντες· Ὁ θεὸς τῶν ὑψωμάτων, ἐπίβλεψον ἐπὶ τὴν παιῖδα ταύτην καὶ εὐλόγησον αὐτὴν ἐσχάτην εὐλογίαν, ἣτις διαδοχὴν οὐχ ἔξει.

³ Καὶ ἀπήγαγον αὐτὴν ἐν τῷ ἀγιάσματι τοῦ κοιτῶνος αὐτῆς καὶ λαβοῦσα Ἄννα ἔδωκε μασθὸν τῇ παιδί καὶ ἤσεν ἄσμα

PROTOEVANGELIUM OF JAMES 6

¹ And, day by day, the child grew strong. When she was six months old, her mother stood her on the ground to test whether she could stand. And, walking seven steps, she came to her mother's breast, and she caught her up, saying, "As the Lord my God lives, you won't walk on this ground again until I bring you into the Temple of the Lord." And she made a sanctuary in her bedroom and suffered nothing common or unclean to pass through it. And she called the pure daughters of the Hebrews, and they played with her.

² And, when the first year of the child had been completed, Joachim made a great feast, and called the chief priests, and the priests, and the scribes, and the elders, and all the people of Israel. And Joachim brought the child to the priests, and they blessed her, saying, "O God of our ancestors, bless this child and give her a name that will be spoken forever among all generations." And all the people said, "So be it, so be it. Amen!" And they brought her to the chief priests, and they blessed her, saying, "O Most High God, look upon this child, and bless her with a final blessing, which cannot have a successor."

³ And her mother took her up to the sanctuary of her bedroom and suckled her. And Anna made a song to the Lord God,

PROTOEVANGELIUM OF JAMES 6

¹ James has 'bosom' in place of 'mother's breast'.

² Mattison does not repeat 'so be it' (γένοιτο).

³ Mainz lacks ἀκούσατε, αἱ δώδεκα φυλαὶ τοῦ Ἰσραὴλ, ὅτι Ἄννα θηλάζει ('Listen, listen, twelve tribes of Israel: Anna nurses a child!').

κυρίῳ τῷ θεῷ λέγουσα· Ἄσω ὠδὴν κυρίῳ τῷ θεῷ μου, ὅτι ἐπεσκέψατό με καὶ ἀφείλεν ἀπ' ἐμοῦ τὸν ὀνειδισμόν τῶν ἐχθρῶν μου καὶ ἔδωκέ μοι καρπὸν δικαιοσύνης μονοούσιον αὐτῷ καὶ πολυπλούσιον. τίς ἀναγγελεῖ τοῖς υἱοῖς Ῥουβὶμ, ὅτι Ἄννα θηλάζει; ἀκούσατε ἀκούσατε, αἱ δώδεκα φυλαὶ τοῦ Ἰσραήλ, ὅτι Ἄννα θηλάζει. Καὶ ἀνέπαυσεν αὐτὴν ἡ μήτηρ αὐτῆς ἐν τῷ ἁγιάσματι τοῦ κοιτῶνος αὐτῆς καὶ ἐξῆλθε καὶ διηκόνει αὐτοῖς. τελεσθέντος δὲ τοῦ δεῖπνου κατέβησαν εὐφραϊνόμενοι καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

saying: "I'll sing a holy song to the Lord my God; for, he has visited me and removed the criticism of my enemies. And he has given me the fruit of his justice, unique yet manifold before God. Who will report to Reuben's people that Anna nurses a child? 'Listen, listen, twelve tribes of Israel: Anna nurses a child!'" And Anna rested in the sanctuary of her bedroom. And she went and ministered to them. When dinner was finished, they went down rejoicing and glorifying the God of Israel.

Πρωτευαγγέλιο Ιακώβου 7

¹ Τῇ δὲ παιδί προσετίθεντο οἱ μῆνες αὐτῆς. ἐγένετο δὲ διετῆς ἡ παῖς, καὶ εἶπεν Ἰωακείμ· Ἀπάξωμεν αὐτὴν ἐν τῷ ναῶ κυρίου καὶ ἀποδώμεν τὴν ἐπαγγελίαν, ἣν ἐπηγγειλάμεθα, μήπως ἀποστείλῃ κύριος ὁ θεὸς πρὸς ἡμᾶς καὶ γένηται ἀπρόσδεκτον τὸ δῶρον ἡμῶν. καὶ εἶπεν Ἄννα· Ἀναμείνωμεν τὸ τρίτον ἔτος, ὅπως μὴ ζητήσῃ πατέρα ἢ μητέρα. καὶ εἶπεν νωακείμ· Ἀμήν, γένοιτο.

² Καὶ ἐγένετο δὲ τριετῆς ἡ παῖς, καὶ εἶπεν Ἰωακείμ· καλέσωμεν τὰς θυγατέρας τῶν Ἑβραίων τὰς ἀμιάντους, καὶ λαβέτωσαν ἀνὰ λαμπάδα, καὶ ἔστωσαν καιόμεναι, ἵνα μὴ ἐπιστραφῇ ἡ παῖς εἰς τὰ ὀπίσω καὶ αἰχμαλωτισθῇ ἡ καρδία αὐτῆς ἐκ ναοῦ κυρίου. καὶ ἐποίησαν οὕτως, ἕως οὗ ἀνέβησαν ἐν τῷ ναῶ κυρίου.

Καὶ ἐδέξατο αὐτὴν ὁ ἱερεὺς καὶ καταφιλήσας εὐλόγησε καὶ εἶπεν· Ἐμεγάλυνε κύριος ὁ θεὸς τὸ ὄνομά σου ἐν πάσαις ταῖς γενεαῖς τῆς γῆς· ἐπὶ σοὶ ἐπ' ἐσχάτου τῶν ἡμερῶν φανερώσει κύριος ὁ θεὸς τὸ λύτρον τῶν υἱῶν Ἰσραὴλ. ³ καὶ ἐκάθισεν αὐτὴν ἐπὶ τρίτου βαθμοῦ τοῦ θυσιαστηρίου, καὶ ἔβαλε κύριος ὁ θεὸς χάριν ἐπ' αὐτὴν, καὶ κατεχόρευσε τοῖς ποσὶν αὐτοῖς, καὶ ἠγάπησεν αὐτὴν πᾶς οἶκος Ἰσραὴλ.

PROTOEVANGELIUM OF JAMES 7

¹ And she cared for her child through the months. When she was two years old, Joachim said, "Let's take her to the Temple of the Lord, so that we may keep the promise we made, so that the Lord won't be angry with us and find our gift unacceptable." But Anna said, "Let's wait until her third year, so that she won't seek her father or mother." And Joachim said, "Let's wait."

² And the child became three years old, and Joachim said, "Let's call the pure daughters of the Hebrews. And let them take their lamps, and let them be lit, so that the child won't turn back, and her heart won't be drawn away from the Temple of the Lord." And they did so until they went up to the Temple of the Lord.

And the priest welcomed her, kissed her, and said, "The Lord God has magnified your name among all the generations. Through you, the Lord will reveal his redemption of the people of Israel in the last days." ³ And he sat her down on the third step of the altar, and the Lord God poured grace upon her. And she danced on her feet, and all the house of Israel loved her.

PROTOEVANGELIUM OF JAMES 7

¹ A more literal translation of 'Let's wait' is 'Amen, so be it'.

² Mainz lacks the opening Καὶ.

³ Mainz has ἐπὶ σοὶ in parentheses.

Πρωτευαγγέλιο Ιακώβου 8

¹ κατέβησαν δὲ οἱ γονεῖς αὐτῆς θαυμάζοντες καὶ ἐπαινοῦντες τὸν θεόν, ὅτι οὐκ ἐπεστράφη ἢ παῖς εἰς τὰ ὀπίσω. ἦν δὲ Μαριάμ ὡσεὶ περιστερὰ νεμομένη ἐν τῷ ναῶ κυρίου καὶ ἐλάμβανε τροφήν ἐκ χειρὸς ἀγγέλου.

² Γενομένης δὲ αὐτῆς δωδεκαετοῦς συμβούλιον ἐγένετο τῶν ἱερέων λεγόντων· Ἴδου Μαριάμ γέγονε δωδεκαέτης ἐν τῷ ναῶ κυρίου· τί οὖν ποιήσωμεν αὐτήν, μήπως (ἐπέλθῃ αὐτῇ τὰ γυναικῶν καὶ) μιάνῃ τὸ ἅγιασμα κυρίου. καὶ εἶπον τῷ ἀρχιερεῖ· σὺ ἕστηκας ἐπὶ τὸ θυσιαστήριον θεοῦ· εἴσελθε καὶ πρόσευξαι περὶ αὐτῆς, καὶ ὃ ἂν φανερώσῃ σοι κύριος ὁ θεός, τοῦτο ποιήσωμεν.

³ Καὶ εἰσῆλθεν ὁ ἱερεὺς λαβὼν τὸν δωδεκακόδωνα (ιεροπρεπὲς ἱμάτιον) εἰς τὰ ἅγια τῶν ἁγίων καὶ ἠΰξατο περὶ αὐτῆς. καὶ ἰδὸν ἄγγελος κυρίου ἐπέστη αὐτῷ λέγων· Ζαχαρία, Ζαχαρία, ἔξελθε καὶ ἐκκλησιάσον τοὺς χηρεύοντας τοῦ λαοῦ, καὶ ἐνεγκάτωσαν ἀνὰ ῥάβδον, καὶ εἰς ὃν ἐὰν δείξῃ κύριος ὁ θεός σημεῖον, τούτου ἔσται γυνή. καὶ ἐξῆλθον οἱ κήρυκες καθ' ὅλης τῆς περιχώρου τῆς Ἰουδαίας, καὶ ἤχησεν ἡ σάλπιγξ κυρίου, καὶ ἔδραμον πάντες.

PROTOEVANGELIUM OF JAMES 8

¹ And her parents went down, marvelling and praising and glorifying the Lord God that the child hadn't turned back. And Mary was in the Temple of the Lord. She was nurtured like a dove and received food from the hand of an angel.

² And, when she became twelve years old, there was a council of the priests, saying, "Look, Mary has been in the Temple of the Lord twelve years. What should we do about her so that she won't pollute the sanctuary of the Lord our God?" And they said to the chief priest, "You stand at the altar of the Lord. Go in and pray about her, and if the Lord God reveals anything to you, we'll do it."

³ And the chief priest went in, taking the robe with twelve bells into the Holy of Holies, and prayed about her. And look! An angel of the Lord stood nearby, saying, "Zechariah, Zechariah, go out and assemble the widowers of the people, and let them each bear a staff. And whomever the Lord God points out with a sign, she'll be his wife." And the heralds went down through the whole surrounding area of Judea and sounded the trumpet of the Lord. And look! All the men rushed in.

PROTOEVANGELIUM OF JAMES 8

- ¹ James and Mattison have a paragraph break before 'And Mary'.
- ² Tischendorf's text diverges significantly from that of Mainz at this point.
- ³ Tischendorf lacks *ιεροπρεπὲς ἱμάτιον*.

Πρωτευαγγέλιο Ιακώβου 9

¹ Ἰωσήφ δὲ ρίψας τὸ σκέπαρνον ἔδραμε καὶ αὐτὸς εἰς τὴν συναγωγὴν, καὶ συναχθέντες ὁμοῦ ἀπῆλθαν πρὸς τὸν ἱερέα. ἔλαβε δὲ πάντων τὰς ράβδους ὁ ἱερεὺς καὶ εἰσῆλθεν εἰς τὸ ἱερὸν καὶ ἠύξατο. τελέσας δὲ τὴν εὐχὴν ἐξῆλθε καὶ ἐπέδωκεν ἐνὶ ἐκάστῳ τὴν ἑαυτοῦ ράβδον, καὶ σημεῖον οὐκ ἦν ἐν αὐτοῖς. τὴν δὲ ἐσχάτην ράβδον ἔλαβεν ὁ Ἰωσήφ, καὶ ἰδοὺ περιστερὰ ἐξῆλθεν ἐκ τῆς ράβδου καὶ ἐπετάσθη ἐπὶ τὴν κεφαλὴν Ἰωσήφ. καὶ εἶπεν αὐτῷ ὁ ἱερεὺς· Σὺ κεκλήρωσαι τὴν παρθένον κυρίου παραλαβεῖν. παράλαβε αὐτὴν εἰς τήρησιν σεαυτῷ. ² Καὶ ἀντεῖπε δὲ Ἰωσήφ λέγων· Υἱοὺς ἔχω καὶ πρεσβύτης εἰμί, αὕτη δὲ νεωτέρα. μήπως κατάγελως γένωμαι τοῖς υἱοῖς Ἰσραήλ; εἶπεν δὲ αὐτῷ ἱερεὺς· Ἰωσήφ, φοβήθητι κύριον τὸν θεὸν καὶ ὅσα ἐποίησε Δαθάμ καὶ Κορὲ καὶ Ἀβηρών, πῶς ἐδιχάσθη ἡ γῆ καὶ κατεποντίσθησαν ἅπαντες διὰ τὴν ἀντιλογίαν αὐτῶν. καὶ νῦν φοβήθητι, Ἰωσήφ, μήπως ἔσται ταῦτα ἐν τῷ οἴκῳ σου. ³ καὶ φοβηθεὶς Ἰωσήφ παρέλαβεν αὐτὴν εἰς τήρησιν. καὶ εἶπεν αὐτῇ· Μαρία, ἰδοὺ παρέλαβόν σε ἐκ ναοῦ κυρίου τοῦ θεοῦ μου καὶ νῦν καταλιμπάνω σε ἐν τῷ οἴκῳ μου, ἀπέρχομαι γὰρ οἰκοδομῆσαι τὰς οἰκοδομάς μου, καὶ ἐν τάχει ἤξω πρὸς σέ. κύριος ὁ θεὸς διαφυλάξει σε.

PROTOEVANGELIUM OF JAMES 9

¹ And Joseph threw down his axe and went to their meeting. And, when they had all gathered, they went to the priest with their staffs. And, having taken all their staffs, he went into the Temple and prayed. And, when he had finished the prayer, he took the staffs, went out, and gave them back. But there wasn't a sign among them. And Joseph took his staff last, and behold! A dove went from the staff and flew upon Joseph's head. And the priest said to Joseph, "You've been chosen to welcome the virgin of the Lord into your own care." ² But Joseph refused, saying, "I have sons and am an old man, but she's young. I won't be a laughingstock among the people of Israel." And the priest said, "Joseph, fear the Lord your God, and remember what God did to Dathan, Abiron, and Kore; how the earth opened and swallowed them all because of their rebellion. And now fear, Joseph, so that these things won't happen in your house." ³ And, being afraid, Joseph welcomed her into his care, and said to her, "Mary, I've taken you from the Temple of the Lord, and now I bring you to my house. I'm going away to build houses, but I'll come back to you. The Lord will protect you."

PROTOEVANGELIUM OF JAMES 9

- ¹ In place of 'behold', Mattison has 'look'.
² Mainz lacks the opening *Καὶ*, here following Tischendorf.
³ James ends, "The Lord will watch over you."

Πρωτευαγγέλιο Ιακώβου 10

¹ Εγένετο δὲ συμβούλιον τῶν ἱερέων λεγόντων· ποιήσωμεν καταπέτασμα τῷ ναῷ κυρίου. καὶ εἶπεν ἱερεὺς· καλέσατέ μοι ὧδε ἑπτὰ παρθέλους ἀμιάντους ἐκ φυλῆς Δαυίδ. καὶ ἀπῆλθον οἱ ὑπηρέται καὶ εὔρον ἑπτὰ παρθέλους. καὶ ἐμνήσθη ὁ ἱερεὺς, ὅτι Μαρία ἐκ φυλῆς Δαυίδ ἐστὶ καὶ ἀμιάντός ἐστιν. καὶ ἀπῆλθαν οἱ ὑπηρέται καὶ ἤγαγον αὐτήν.

² καὶ εἰσήγαγεν αὐτάς ὁ ἱερεὺς ἐν τῷ ναῷ κυρίου καὶ εἶπεν· λάχετέ μοι ὧδε, τίς νήσει τὸ χρυσίον καὶ τὸ ἀμίαντον καὶ τὸ βύσσινον καὶ τὸ σηρικοῦν καὶ τὸ ὑάκινθον καὶ τὸ κόκκινον καὶ τὴν ἀληθινὴν πορφύραν. καὶ ἔλαχεν τὴν Μαριάμ τὸ κόκκινον καὶ ἡ ἀληθινὴ πορφύρα. καὶ λαβοῦσα ἀπῆλθεν εἰς τὸν οἶκον αὐτῆς.

τῷ δὲ καιρῷ ἐκείνῳ Ζαχαρίας εσίγησεν. Μαριάμ δὲ λαβοῦσα τὸ κόκκινον ἔκλωσεν.

PROTOEVANGELIUM OF JAMES 10

¹ And there was a council of the priests, saying, "Let's make a veil for the Temple of the Lord." And the priest said, "Call the pure virgins from the tribe of David to me." And the officers went out and searched and found seven. And the priest remembered that the child Mary was from the tribe of David and pure before God. And the officers went out and brought her. ² And they brought them into the Temple of the Lord, and the priest said, "Cast lots for me to see who will spin the gold and the white and the linen and the silk and the violet and the scarlet and the true purple." And the lot for the true purple and scarlet fell to Mary. And she took them into her house.

This was the time that Zechariah fell silent, and Samuel took his place until Zechariah could speak. And Mary took the scarlet and was spinning it.

PROTOEVANGELIUM OF JAMES 10

- ¹ In place of καὶ εὔρον ἑπτὰ παρθέλους ('and they found seven virgins'), here following Tischendorf, Mainz has καὶ εὔρησαν ἑπτὰ (εὔρον ἕξ) ('and they found seven (I found six)').
- ² Mattison adds a second paragraph break before 'And Mary'.

Πρωτευαγγέλιο Ιακώβου 11

¹ Καὶ λαβοῦσα κάλπιν ἐξῆλθεν γεμίσει ὕδωρ, καὶ ἰδοὺ φωνὴ λέγουσα· Χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξί. καὶ περιεβλέπετο δεξιὰ καὶ ἀριστερά, πόθεν αὕτη ἢ φωνὴ ὑπάρχει, καὶ ἔντρομος γενομένη ἀπῆλθεν εἰς τὸν οἶκον αὐτῆς. καὶ ἀναπαύσασα τὴν κάλπην ἔλαβε πάλιν τὴν πορφύραν καὶ ἐκάθισεν ἐπὶ τὸν θρόνον καὶ εἴλκεν αὐτήν.

² Καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη λέγων αὐτῇ· Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν ἐνώπιον τοῦ θεοῦ καὶ συλλήψῃ ἐκ λόγου αὐτοῦ. ἀκούσασα δὲ Μαριάμ διεκρίθη ἐν ἑαυτῇ λέγουσα· Εἰ ἐγὼ συλλήψομαι ἀπὸ κυρίου θεοῦ ζῶντος, καὶ γεννήσω ὡς πᾶσα γυνὴ γεννα; ³ καὶ λέγει πρὸς αὐτήν ὁ ἄγγελος· Οὐχ οὕτως, Μαριάμ· δύναμις γὰρ θεοῦ ἐπισκιάσει σοι, διὸ καὶ τὸ γεννόμενον ἐκ σοῦ ἅγιον κληθήσεται υἱὸς ὑψίστου, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. καὶ εἶπεν Μαριάμ· Ἴδου ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.

PROTOEVANGELIUM OF JAMES 11

¹ And she took the pitcher and went to fill it with water and behold! A voice saying to her, “Hail, blessed one! The Lord is with you. Blessed are you among women.” And she looked around to the right and the left, to see where the voice might be; and, being terrified, she went into her house. And, setting down the pitcher, she took up the purple and sat on her seat and spun the purple.

² And behold! An angel of the Lord stood before her, saying, “Don’t fear, Mary, because you’ve found grace before the Lord of All. You’ll conceive from God’s word.” And, hearing this, Mary said to herself, “Will I conceive of the Lord, the living God, and give birth like all women give birth?” ³ And the angel of the Lord said to her, “Not so, Mary; for, the power of God will overshadow you, so the holy one who will be born from you will be called the Son of the Most High. And you’ll call his name Jesus, because he’ll save his people from their sins. And Mary said, “Behold, I’m the servant of the Lord. May it be to me according to your word.”

PROTOEVANGELIUM OF JAMES 11

¹ Mattison has ‘And Mary looked’ in place of ‘And she looked’.

² In place of ‘behold’, Mattison has ‘look’ (as also in v. 1). For Mary’s self-question, here following Tischendorf’s text, Mainz has a shorter form, Ἐγὼ συλλήψομαι, ὡς πᾶσα γυνὴ γενναῖ;

³ Mainz has ἐκ σοῦ in parentheses.

Πρωτευαγγέλιο Ιακώβου 12

¹ Καὶ ἐποίησεν τὴν πορφύραν καὶ τὸ κόκκινον καὶ ἀπήνεγκεν αὐτὰ τῷ ἱερεῖ, καὶ εὐλόγησεν αὐτὴν ὁ ἱερεὺς καὶ εἶπεν· Μαριὰμ, ἐμεγάλυνε κύριος ὁ θεὸς τὸ ὄνομά σου ἐν πάσαις ταῖς γενεαῖς τῆς γῆς καὶ ἔση εὐλογημένη ὑπὸ κυρίου. ² χαρὰν δὲ λαβοῦσα Μαριὰμ ἀπῆλθε πρὸς τὴν συγγενίδα αὐτῆς Ἐλισάβετ καὶ ἔκρουσε πρὸς τῆς θύρας. καὶ ἀκούσασα Ἐλισάβετ ἔρριψε τὸ ἐν χερσίν, καὶ δραμοῦσα ἤνοιξεν αὐτῇ καὶ εὐλόγησεν αὐτὴν καὶ εἶπεν· Πόθεν μοι τοῦτο, ἵνα ἡ μήτηρ τοῦ κυρίου μου ἔλθῃ πρὸς ἐμέ; ἰδοὺ γὰρ τὸ ἐν ἐμοὶ βρέφος ἐσκίρτησε καὶ εὐλόγησέν σε Μαριὰμ δὲ ἐπελάθετο τῶν μυστηρίων, ὧν εἶπεν πρὸς αὐτὴν Γαβριήλ, καὶ ἀτενίσασα εἰς τὸν οὐρανὸν εἶπεν· τίς εἰμι ἐγώ, ὅτι πᾶσαι αἱ γυναῖκες μακαριοῦσί με; ³ ἐποίησε δὲ τρεῖς μῆνας πρὸς τὴν Ἐλισάβετ καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτῆς. ἡμέρα δὲ ἀφ' ἡμέρας ἡ γαστήρ αὐτῆς ὄγκουτο, καὶ ἔκρυβεν ἑαυτὴν ἀπὸ τῶν υἱῶν Ἰσραὴλ. ἦν δὲ ἐτῶν πεντεκαίδεκα, ὅτε τὰ μυστήρια ταῦτα ἐγένοντο.

PROTOEVANGELIUM OF JAMES 12

¹ And she made the purple and the scarlet, and she took it to the priest. And taking it, the priest blessed her and said, "Mary, the Lord God has magnified your name, and you'll be blessed among all the generations of the earth." ² And Mary rejoiced and went to her cousin Elizabeth. And she knocked at the door. And Elizabeth heard, flung down the scarlet, and rushed to the door. And she opened it and blessed her and said, "How is it that the mother of my Lord should come to me? For, look, the one in me leaped and blessed you!" But Mary forgot the mysteries that Gabriel the angel had told her. And she looked to heaven and said, "Lord, who am I, that all the women of the earth will bless me?" ³ And she spent three months with Elizabeth. And, day by day, her womb grew larger, and Mary was afraid. She went to her house and hid herself from the people of Israel. She was sixteen years old when these mysteries happened to her.

PROTOEVANGELIUM OF JAMES 12

- ¹ James and Mattison have very similar translations for this verse.
² Mainz does not capitalize the initial letter of a quote, as we do in Πόθεν, here.
³ Other (less reputable) sources disagree about Mary's age at the time of Jesus' conception.

Πρωτευαγγέλιο Ιακώβου 13

¹ Ἐγένετο δὲ ἕκτος μῆν καὶ ἦλθεν Ἰωσήφ ἀπὸ τῶν οἰκοδομῶν αὐτοῦ καὶ εἰσῆλθεν ἐν τῷ οἴκῳ αὐτοῦ καὶ εὔρε τὴν Μαριάμ ὄγκωμένην. καὶ ἔτυψε τὸ πρόσωπον αὐτοῦ καὶ ἔρριψεν ἑαυτὸν χαμαὶ καὶ ἔκλαυσε λέγων· Ποίῳ προσόπῳ ἀτενίσω πρὸς κύριον τὸν θεόν μου; τί δὴ εἶπω περὶ τῆς κόρης ταύτης, ὅτι παρθένον αὐτὴν παρέλαβον ἐκ ναοῦ κυρίου καὶ οὐκ ἐφύλαξα αὐτήν; τίς ὁ θηρεύσας με; τίς τὸ πονηρὸν τοῦτο ἐποίησεν ἐν τῷ οἴκῳ μου καὶ ἐμίανεν τὴν παρθένον; μήτι εἰς ἐμὲ ἀνεκεφαλαιόθη ἡ ἱστορία Ἀδάμ; ὡσπερ γὰρ Ἀδάμ ἦν ἐν τῇ ὥρᾳ τῆς δοξολογίας αὐτοῦ καὶ ἦλθεν ὁ ὄφις καὶ εὔρεν τὴν Εὐάν μόνην καὶ ἐξηπάτησεν αὐτήν, οὕτως κάμοί συνέβη. ² καὶ ἀνέστη Ἰωσήφ ἀπὸ τοῦ σάκκου καὶ ἐκάλεσε τὴν Μαριάμ καὶ εἶπεν αὐτῇ· Μεμελημένη τῷ θεῷ, τί τοῦτο ἐποίησας; τί ἐταπεινώσας τὴν ψυχὴν σου; ἐπελάθου κυρίου τοῦ θεοῦ σου, ἡ ἀνατραφεῖσα εἰς τὰ ἅγια τῶν ἁγίων καὶ λαβοῦσα τροφήν ἐκ χειρὸς ἀγγέλου καὶ χορεύσασα ἐν αὐτοῖς; ³ ἡ δὲ ἔκλαυσε πικρῶς λέγουσα· Ζῆ κύριος ὁ θεός, καθότι καθαρά εἰμι ἐγὼ καὶ ἄνδρα οὐ γινώσκω. εἶπε δὲ αὐτῇ Ἰωσήφ· πόθεν οὖν ἐστι τοῦτο ἐν τῇ γαστρὶ σου; εἶπε δὲ αὐτῷ· Ζῆ κύριος ὁ θεός μου, καθότι οὐ γινώσκω, πόθεν ἐστὶ τοῦτο τὸ ἐν τῇ γαστρὶ μου.

PROTOEVANGELIUM OF JAMES 13

¹ And she was in her sixth month. And behold! Joseph came from his building, and came into the house, and found her pregnant. And he struck his face and flung himself on the ground in sackcloth and wept bitterly, saying, “How can I look to the Lord God? What prayer can I say about this young girl, since I took her as a virgin from the Temple of the Lord God and didn’t protect her? Who has set this trap for me? Who has done this evil thing in my house? Who has defiled the virgin? Aren’t I reliving the story of Adam? For, as Adam was glorifying in the hour of prayer, the serpent came, found Eve alone, and deceived her, and now it’s happened to me!” ² And Joseph stood from the sackcloth and called her and said to her, “God cared for you. Why have you done this? You’ve forgotten the Lord your God. Why have you humiliated your soul? You were nourished in the Holy of Holies and received food from the hand of an angel!” ³ And she wept bitterly, saying, “I’m pure, and I haven’t known a man!” And Joseph said to her, “Where then did this thing in your womb come from?” And she said, “As the Lord my God lives, I don’t know where it came from!”

PROTOEVANGELIUM OF JAMES 13

¹ In place of ‘behold’, Mattison has ‘look’.

² James has ‘humbled’ in place of ‘humiliated’.

³ Tischendorf opens the verse with an upercase *eta*.

Πρωτευαγγέλιο Ιακώβου 14

¹ Καὶ ἐφοβήθη Ἰωσήφ σφόδρα καὶ ἡρέμησεν ἐξ αὐτῆς καὶ διελογίζετο, τί αὐτὴν ποιήσει, εἶπε δὲ ἐν ἑαυτῷ· Ἐὰν αὐτῆς κρύψω τὸ ἀμάρτημα, εὐρεθήσομαι μαχόμενος τῷ νόμῳ κυρίου· καὶ ἐὰν αὐτὴν φανερὰν ποιήσω τοῖς υἱοῖς Ἰσραὴλ, φοβοῦμαι, μήπως ἀγγελικόν ἐστὶ τὸ ἐν αὐτῇ καὶ εὐρεθήσομαι παραδιδὸς αἷμα ἀθῶον εἰς κρίμα θανάτου. τί οὖν αὐτὴν ποιήσω; λάθρα αὐτὴν ἀπολύσω ἀπ' ἐμοῦ. καὶ ταῦτα αὐτοῦ ἐνθυμουμένου κατέλαβεν αὐτὸν ἡ νύξ. ² καὶ ἰδοὺ ἄγγελος κυρίου φαίνεται αὐτῷ κατ' ὄναρ λέγων· Μὴ φοβηθῆς τὴν παιῖδα ταύτην. τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστὶν ἁγίου, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. καὶ ἀνέστη Ἰωσήφ ἀπὸ τοῦ ὕπνου καὶ ἐδόξασε τὸν θεὸν Ἰσραὴλ τὸν δόντα αὐτῷ τὴν χάριν ταύτην, καὶ ἐφύλασσε τὴν παιῖδα.

PROTOEVANGELIUM OF JAMES 14

¹ And Joseph was very afraid and kept quiet about her, considering what to do about her. And Joseph said, "If I hide her sin, I'll be found resisting the law of the Lord, but if I reveal her to the people of Israel, I'm afraid that what's inside her might be angelic, and I'll be found handing over innocent blood to the judgment of death. So, what will I do about her? I'll secretly set her free from me." And night overtook him. ² And look! An angel of the Lord appeared to him in a dream, saying, "Don't fear this child, for the one in her is from the Holy Spirit. And she'll give birth to a son, and you'll call his name 'Jesus,' because he'll save his people from their sins." And Joseph arose from his sleep and glorified the God of Israel, who had given grace to him. And he protected her.

PROTOEVANGELIUM OF JAMES 14

¹ In place of 'kept quiet about her', James has 'ceased from speaking to her'.

² At the start of the angel's reply, Mainz adds Ἰωσήφ (υἱὸς Δαβὶδ) ().

Πρωτευαγγέλιο Ιακώβου 15

¹ Ἦλθεν δὲ Ἄννας ὁ γραμματεὺς πρὸς αὐτὸν καὶ εἶπεν αὐτῷ· διὰ τί οὐκ ἐφάνης ἐν τῇ συναγωγῇ (συνόδῳ) ἡμῶν; καὶ εἶπεν αὐτῷ Ἰωσήφ· Ὅτι κεκμηκῶς ἤμην ἐκ τῆς ὁδοῦ καὶ ἀνεπαυσάμην ἡμέραν μίαν . καὶ ἐστράφη Ἄννας καὶ εἶδεν τὴν παρθένον ὀγκωμένην. ² καὶ ἀπελθὼν δρομαίως πρὸς τὸν (ἀρχ-)ἱερέα εἶπεν αὐτῷ· Ἰωσήφ, ὃν σὺ μαρτυρεῖς, ἠνόμησε σφόδρα. καὶ εἶπεν ὁ ἱερεὺς· τί τοῦτο; καὶ εἶπεν Ἄννας· τὴν παρθένον, ἣν παρέλαβεν ἐκ ναοῦ κυρίου, ἐμίανεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἱερεὺς εἶπεν αὐτῷ· Ἰωσήφ; Ἰωσήφ τοῦτο ἐποίησεν; καὶ εἶπεν Ἄννας· ἀπόστειλον ὑπηρέτας καὶ εὐρέσεις τὴν παρθένον ὀγκωμένην. καὶ ἀπῆλθον οἱ ὑπηρέται καὶ εὔρον αὐτήν, καθὼς εἶπεν, καὶ ἀπήγαγον ἅμα τῷ Ἰωσήφ εἰς τὸ κριτήριον. ³ καὶ εἶπεν ὁ ἱερεὺς· Μαριάμ, τί τοῦτο ἐποίησας καὶ ἐταπείνωσας τὴν ψυχὴν σου καὶ ἐπελάθου κυρίου τοῦ θεοῦ σου, ἣ ἀνατραφεῖσα εἰς τὰ ἅγια τῶν ἁγίων καὶ λαβοῦσα τροφήν ἐκ χειρὸς ἀγγέλων, σὺ ἢ ἀκούσασα τὸν ὕμνον αὐτῶν καὶ χορεύσασα ἐνώπιον αὐτῶν; τί τοῦτο ἐποίησας; ἢ δὲ ἔκλαυσε πικρῶς λέγουσα· ζῆ κύριος ὁ θεός, ὅτι καθαρὰ εἰμι ἐγὼ ἐνώπιον αὐτοῦ καὶ ἄνδρα οὐ γινώσκω. ⁴ καὶ εἶπεν ὁ ἀρχιερεὺς· Ἰωσήφ, τί τοῦτο ἐποίησας; καὶ εἶπεν

PROTOEVANGELIUM OF JAMES 15

¹ And Annas the scribe came to him and said to him, “Why did you not appear in our assembly” And he said to him, “Because I was weary from the trip and rested the first day back.” And Annas turned and saw Mary pregnant. ² And he quickly went to the priest and said to him, “Joseph, about whom you bore witness, has acted grievously.” And Annas said, “The virgin that he took from the Temple of the Lord, he’s defiled her and has stolen her wedding and hasn’t told it to the people of Israel.” And in response he said, “Joseph? Did Joseph do this?” And Annas said, “Send officers, and you’ll find the virgin pregnant.” And the officers went and found her as he said and led her with Joseph to the court. ³ And the chief priest said to her, “Mary, why have you done this, and humiliated your soul and forgotten the Lord your God? You were raised in the Holy of Holies, and received food from the hand of an angel, and you heard its hymns and danced before it. What have you done?” And she wept bitterly, saying, “As the Lord God lives, I’m pure before God, and I haven’t known a man!” ⁴ And the priest said, “Joseph, what have you done?” And Joseph said, “As the Lord my God

PROTOEVANGELIUM OF JAMES 15

- ¹ Tischendorf’s text lacks this entire chapter. For Annas’ question, Mattison reads, “*Joseph, why haven’t you appeared among our travelling group?*” Here, we (loosely) follow James’ translation.
- ² In place of the 1st instance of ‘Annas’, Mattison has ‘*the priest*’. Mattison considerably extends this verse – here, we attempt to follow the Greek.
- ³ Mattison has a paragraph break before ‘*And she wept*’.
- ⁴ After ‘*lives*’, Mattison adds ‘*and the witness of God’s truth*’.

Ἰωσήφ· Ζῆ κύριος ὁ θεός μου, ὅτι καθαρὸς εἰμι ἐξ αὐτῆς. καὶ εἶπεν ὁ ἀρχιερεὺς· Μὴ ψευδομαρτύρει, ἀλλὰ λέγε τὸ ἀληθές· ἔκλεψας τοὺς γάμους καὶ οὐκ ἐφανερώσας τοῖς υἱοῖς Ἰσραὴλ, καὶ οὐκ ἔκλινας τὴν κεφαλὴν σου ὑπὸ τὴν κραταιὰν χεῖρα, ὅπως εὐλογηθῇ τὸ σπέρμα σου. καὶ Ἰωσήφ ἐσίγησεν.

lives, I'm pure toward her." And the priest said, "Don't bear false witness, but tell the truth. You stole her wedding and didn't tell the people of Israel, and you haven't bowed your head under the mighty hand that should bless your seed." And Joseph fell silent.

Πρωτευαγγέλιο Ιακώβου 16

¹ Καὶ εἶπεν ὁ ἱερεὺς· Ἀπόδος τὴν παρθένον, ἣν παρέλαβες ἐκ ναοῦ κυρίου. καὶ περιδάκρυς γενόμενος ὁ Ἰωσήφ ἔστη. καὶ εἶπεν ὁ ἱερεὺς· Ποτιῶ ὑμᾶς τὸ ὕδωρ τῆς ἐλέγξεως κυρίου καὶ φανερώσει τὰ ἀμαρτήματα ὑμῶν ἐν ὀφθαλμοῖς ὑμῶν. ² καὶ λαβὼν ὁ ἱερεὺς ἐπότισε τὸν Ἰωσήφ καὶ ἔπεμψεν αὐτὸν εἰς τὴν ὄρεινήν· καὶ ἦλθεν ὀλόκληρος. ἐπότισεν δὲ καὶ τὴν παρθένον καὶ ἔπεμψεν καὶ αὐτὴν εἰς τὴν ὄρεινήν· καὶ ἦλθεν ὀλόκληρος, καὶ ἐθαύμασε πᾶς ὁ λαός, ὅτι ἀμαρτία οὐχ εὐρέθη ἐν αὐτοῖς. ³ καὶ εἶπεν ὁ ἱερεὺς· Εἰ κύριος ὁ θεὸς οὐκ ἐφάνέρωσεν τὴν ἀμαρτίαν ὑμῶν, οὐδὲ ἐγὼ κρίνω ὑμᾶς καὶ ἀπέλυσεν αὐτούς. καὶ παρέλαβεν Ἰωσήφ τὴν Μαριάμ καὶ ἀπῆλθε εἰς τὸν οἶκον αὐτοῦ χαίρων καὶ δοξάζων τὸν θεὸν τοῦ Ἰσραήλ.

PROTOEVANGELIUM OF JAMES 16

¹ And the priest said, “Return the virgin you took from the Temple of the Lord.” And Joseph was tearful. And the chief priest said, “I’ll give you the water of the Lord’s rebuke to drink, and it’ll reveal your sin in your eyes.” ² And, taking *the water*, the priest gave it to Joseph and sent him into the wilderness. And Joseph returned unharmed. And he gave it to Mary and sent her into the wilderness. And she returned unharmed. And all the people were amazed that their sin wasn’t revealed. ³ And the priest said, “If the Lord God hasn’t revealed your sin to you, neither do I judge you.” And he set them free. And Joseph took Mary and went to his house, rejoicing and glorifying the God of Israel.

PROTOEVANGELIUM OF JAMES 16

- ¹ Mattison does not capitalize the opening letters of quoted speech, as in Ἀπόδος & Ποτιῶ.
² James has *thereof* in place of *the water*.
³ In place of *set them free*, James has *let them go*.

Πρωτευαγγέλιο Ιακώβου 17

¹ Κέλευσις δὲ ἐγένετο ἀπὸ Ἡρώδου τοῦ βασιλέως ἀπογράψασθαι, ὅσοι εἰσὶν ἐν Βηθλεὲμ τῆς Ἰουδαίας. καὶ εἶπεν Ἰωσήφ· Ἐγὼ ἀπογράψομαι τοὺς υἱούς μου. ταύτην δὲ τὴν παῖδα τί ποιήσω; πῶς αὐτὴν ἀπογράψομαι; γυναῖκα ἐμήν; ἐπαισχύνομαι. ἀλλὰ θυγατέρα; οἶδαν οἱ υἱοὶ Ἰσραήλ, ὅτι οὐκ ἔστιν θυγάτηρ μου. αὐτὴ ἡ ἡμέρα Κυρίου ποιήσει, ὡς βούλεται. ² καὶ ἔστρωσεν τὸν ὄνον, καὶ ἐκάθισεν αὐτὴν καὶ ἤλκεν ὁ υἱὸς αὐτοῦ καὶ ἠκολούθησεν Σαμουήλ (αὐτός). καὶ ἤγγισαν ἐπὶ μίλιον τρίτον, καὶ ἐστράφη Ἰωσήφ καὶ εἶδεν αὐτὴν στυγνὴν καὶ ἔλεγεν· Ἴσως τὸ ἐν αὐτῇ χειμάζει αὐτήν. καὶ πάλιν ἐστράφη Ἰωσήφ καὶ εἶδεν αὐτὴν γελοῦσαν καὶ εἶπεν· Μαριάμμη, τί ἐστίν σοι τοῦτο, ὅτι τὸ πρόσωπόν σου βλέπω ποτὲ μὲν γελοῦντα ποτὲ δὲ στυγνάζον; καὶ εἶπεν αὐτῷ· Ἰωσήφ, ὅτι δύο λαοὺς βλέπω ἐν τοῖς ὀφθαλμοῖς μου, ἓνα κλαίοντα καὶ κοπτόμενον καὶ ἓνα χαίροντα καὶ ἀγαλλιῶντα.

³ Καὶ ἤλθωσεν ἀνὰ μέσον τῆς ὁδοῦ, καὶ εἶπεν αὐτῷ Μαριάμμη· Κατάγαγέ με ἀπὸ τοῦ ὄνου, ὅτι τὸ ἐν ἐμοὶ ἐπείγει με προελθεῖν. καὶ κατήγαγεν αὐτὴν ἐκεῖ καὶ εἶπεν αὐτῇ· ποῦ σε ἀπάξω καὶ σκεπάζω σου τὴν ἀσχημοσύνην, ὅτι ὁ τόπος ἔρημός ἐστιν;

PROTOEVANGELIUM OF JAMES 17

¹ Now an order went out from Herod the king to register how many people were in Bethlehem of Judea. And Joseph said, "I'll register my sons. But what should I do about this child? How will I register her? As my wife? I'm ashamed. As my daughter? But the people of Israel know she's not my daughter. This is the day of the Lord; I'll do whatever the Lord wants." ² And he saddled the donkey, and sat her on it, and his son led it, and Samuel followed (him). And as they neared the third mile, Joseph turned and saw that she was sad. And he was saying, "Likely the one inside her is troubling her." And again, Joseph turned and saw her laughing, and he said to her, "Mary, why are you like this, that I see your face laughing at one time, but then sad?" And she said to him, "Joseph, it's because I see two people in my eyes. One is crying and mourning, and one is rejoicing and exulting."

³ And they came to the middle of the journey, and Mary said to him, "Joseph, take me down from the donkey, because the one who's inside me is pushing to come out." And he took her down from the donkey and said to her, "Where will I take you and shelter you in your awkwardness? This place is a wilderness."

PROTOEVANGELIUM OF JAMES 17

- ¹ Before Ἡρώδου, Mainz adds τοῦ Ἀόστου in parentheses; and, after Ἰουδαίας, he adds ἠναγκάζετο δὲ Ἰωσήφ ἀπελθεῖν ἐκ Ναζαρέτ εἰς τὴν Βηθλεὲμ καὶ εἶπεν ('and Joseph was forced to go from Nazareth to Bethlehem and said').
- ² In place of καὶ ἠκολούθησεν Σαμουήλ (αὐτός) ('and Samuel followed (him)'), Tischendorf has καὶ ἠκολούθει Ἰωσήφ ('and Joseph followed').
- ³ Mainz has the tau in τὸ in parentheses.

Πρωτευαγγέλιο Ιακώβου 18

¹ Καὶ εὗρεν ἐκεῖ σπήλαιον καὶ εἰσήγαγεν αὐτὴν καὶ παρέστησεν αὐτῇ τοὺς υἱοὺς αὐτοῦ καὶ ἐξῆλθεν ζητῆσαι μαῖαν (Ἑβραίαν) ἐν χώρᾳ Βηθλεέμ.

² Ἐγὼ δὲ Ἰωσήφ περιεπάτουν καὶ οὐ περιεπάτουν. καὶ ἀνέβλεψα εἰς τὸν πόλον τοῦ οὐρανοῦ καὶ εἶδον αὐτὸν ἐστῶτα, καὶ εἰς τὸν ἀέρα καὶ εἶδον αὐτὸν ἔκθαμβον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἠρεμοῦντα. καὶ ἐπέβλεψα ἐπὶ τὴν γῆν καὶ εἶδον σκάφην κειμένην καὶ ἐργάτας ἀνακειμένους, καὶ ἦσαν αἱ χεῖρες αὐτῶν ἐν τῇ σκάφῃ. καὶ οἱ μασόμενοι οὐκ ἔμασῶντο, καὶ οἱ αἶροντες οὐκ ἀνέφερον, καὶ οἱ προσφέροντες τῷ στόματι αὐτῶν οὐ προσέφερον. ἀλλὰ πάντων ἦν τὰ πρόσωπα ἄνω βλέποντα. ³ καὶ εἶδον ἐλαυνόμενα πρόβατα, καὶ τὰ πρόβατα ἐστήκει· καὶ ἐπῆρεν ὁ ποιμὴν τὴν χεῖρα αὐτοῦ τοῦ πατάξαι αὐτά, καὶ ἡ χεὶρ αὐτοῦ ἔστη ἄνω. καὶ ἀνέβλεψα ἐπὶ τὸν χειμαρρὸν τοῦ ποταμοῦ καὶ εἶδον ἐρίφους καὶ τὰ στόματα αὐτῶν ἐπικείμενα τῷ ὕδατι καὶ μὴ πίνοντα. καὶ πάντα ὑπὸ θῆξιν τῷ δρόμῳ ἀπηλαύνοντο.

PROTOEVANGELIUM OF JAMES 18

¹ And he found a cave there, brought her (to it), and stationed his sons with her and went to look for a Hebrew midwife in the region of Bethlehem.

² Now I, Joseph, was wandering but not wandering. And I looked up to the dome of heaven and saw it standing still, and into the sky, and I was astonished to see that even the birds of heaven were still. And I looked at the ground and saw a bowl lying there, and workers reclining, and their hands were in the bowl, and they were chewing but not chewing, and they were picking up food but not picking up food, and they were bringing it to their mouths but not bringing it to their mouths. Rather, all their faces were looking up. And I saw sheep being driven, but the sheep stood still. And the shepherd lifted his hand to strike them, but his hand was raised. And I looked into the torrent of the river and saw young goats, and their mouths were in the water but not drinking. And suddenly, everything resumed its course.

PROTOEVANGELIUM OF JAMES 18

- ¹ For this verse, *Papyrus Bodmer V* reads, “And he found a cave there, brought her (to it), and stationed his sons with her and went to look for a Hebrew midwife in the region of Bethlehem,” and lacks the remainder of the chapter.
- ² After θῆξιν, Mainz adds θήξει, θίξει, θρίζιν, ἔκπληξιν in parentheses.

Πρωτευαγγέλιο Ιακώβου 19

¹ Καὶ εἶδον γυναῖκα καταβαίνουσαν ἀπὸ τῆς ὄρεινης καὶ εἶπέν μοι· Ἄνθρωπε, ποῦ πορεύῃ; καὶ εἶπον αὐτῇ· μαῖαν ζητῶ. καὶ ἀποκριθεῖσά μοι εἶπεν· Ἐξ Ἰσραὴλ; καὶ εἶπον αὐτῇ· Ναί, κυρία. καὶ εἶπέν μοι· τίς ἐστὶν ἡ γεννήσασα ἐν τῇ σπηλαίῳ; καὶ εἶπον ἐγὼ· ἡ μεμνηστευμένη μοι. καὶ εἶπέν μοι· Οὐκ ἔστι σου γυνή; καὶ εἶπον αὐτῇ· Μαριάμ ἐστὶν καὶ ἐκκληρωσάμην αὐτὴν εἰς γυναῖκα, ἣτις ἀνετράφη εἰς τὰ ἅγια τῶν ἀγίων· καὶ οὐκ ἔστι μου γυνή, ἀλλὰ σύλληψιν ἔχει ἐκ πνεύματος ἀγίου. καὶ εἶπεν· Εἶπέ μοι τὸ ἀληθές. καὶ εἶπον αὐτῇ· ἔλθὲ καὶ ἴδε. καὶ ἀπῆλθεν μετ' αὐτοῦ.

² Καὶ ἔστη ἐν τῷ τόπῳ τοῦ σπηλαίου, καὶ ἦν νεφέλη ἐπισκιάζουσα ἐπὶ τὸ σπήλαιον· καὶ εἶπεν ἡ μαῖα· ἐμεγαλύνθη ἡ ψυχὴ μου τῇ σήμερον ἡμέρα, ὅτι εἶδον καινὸν θέαμα καὶ παράδοξον· ὅτι σωτηρίον τῷ Ἰσραὴλ ἐγενήθη. καὶ παραχρῆμα ἡ νεφέλη ὑπεστέλλετο ἐκ τοῦ σπηλαίου, καὶ ἐφάνη φῶς μέγα ἐν τῷ σπηλαίῳ, ὥστε τοὺς ὀφθαλμοὺς ἡμῶν μὴ φέρειν. καὶ πρὸς ὀλίγον τὸ φῶς ἐκεῖνο ὑπεστέλλετο, ἕως ἐφάνη τὸ βρέφος (καὶ ἦλθεν) καὶ ἔλαβεν μασθὸν ἐκ τῆς μητρὸς αὐτοῦ Μαρίας. καὶ ἀνεβόησεν ἡ μαῖα· ὡς μεγάλη ἡ σήμερον ἡμέρα, ὅτι εἶδον τὸ καινὸν θέαμα τοῦτο. ³ καὶ ἐξῆλθεν ἐκ τοῦ σπηλαίου ἡ μαῖα καὶ ἀπήντησεν Σαλώμην, καὶ εἶπεν αὐτῇ· Σαλώμη, Σαλώμη, καινὸν σοι ἔχω διηγήσασθαι θέαμα·

PROTOEVANGELIUM OF JAMES 19

¹ And look! A woman was coming down from the mountain, and she said to me, "Man, where are you going?" And I said, "I'm seeking a Hebrew midwife." And in reply she said to me, "Are you from Israel?" And I said to her, "Yes." Then she said, "And who's the one giving birth in the cave?" And I said, "My betrothed." And she said to me, "She's not your wife?" And I said to her, "Mary was nurtured in the Temple of the Lord, and it was decided by lot that she would be my wife, yet she's not my wife; but she's conceived from the Holy Spirit." And the midwife said, "Really?" And Joseph said to her, "Come and see." And the midwife went with him.

² And they stood in front of the cave, and a bright cloud overshadowed the cave. And the midwife said, "My soul is magnified today, because my eyes have seen something wonderful. Salvation has been born to Israel!" And immediately the cloud withdrew from the cave, and a great light appeared in the cave, so that their eyes couldn't bear it. And a little later, the light withdrew until an infant appeared. And he came and took the breast of his mother, Mary. And the midwife cried out and said, "How great today is for me, that I've seen this new miracle!" ³ And the midwife went out from the cave, and Salome met her. And she said to her, "Salome,

PROTOEVANGELIUM OF JAMES 19

¹ The Papyrus Bodmer V text for this chapter is rather different and Mainz provide a separate translation.

² Mainz encloses καὶ ἀνεβόησεν ... καινὸν θέαμα τοῦτο in parentheses.

³ Tischendorf lacks much of the text for this verse.

παρθένος ἐγέννησεν, ὃ οὐ χωρεῖ φύσις ἀνθρωπίνη. καὶ εἶπεν
Σαλώμη· Ζῆ κύριος ὁ θεός, ἐὰν μὴ κατανοήσω (ἐὰν μὴ βάλω
τὴν χεῖρά μου εἰς αὐτήν), οὐ μὴ πιστεύσω, ὅτι παρθένος
ἐγέννησεν.

Salome, I have to describe a new sight to you. A virgin has
given birth, which is against her nature!" And Salome said,
"As the Lord my God lives, unless I examine her condition, I
won't believe that the virgin has given birth."

Πρωτευαγγέλιο Ιακώβου 20

¹ Καὶ εἰσῆλθεν Σαλώμη καὶ εἶπεν· Μαρία, σχημάτισον σεαυτήν· οὐ γὰρ μικρὸς ἄγων περικείται περὶ σοῦ. καὶ κατενόησεν αὐτήν. καὶ ἠλάλαξεν Σαλώμη καὶ ἐκράυγασε λέγουσα· Οὐαὶ τῇ ἀνομίᾳ μου καὶ οὐαὶ τῇ ἀπιστίᾳ μου, ὅτι ἐξεπείρασα θεὸν ζῶντα· καὶ ἰδοὺ ἡ χεὶρ μου ἐν πυρὶ φλέγεται (ἀποπίπτει). ² καὶ ἔκλινεν τὰ γόνατα αὐτῆς Σαλώμη πρὸς τὸν δεσπότην λέγουσα· Ὁ θεὸς τῶν πατέρων μου, μνήσθητί μου, ὅτι σπέρμα εἰμὶ Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ· μὴ παραδειγματίσης με τοῖς υἱοῖς Ἰσραήλ, ἀλλὰ ἀπόδος μοι ἐμὴν ὀλοκληρίαν. ³ καὶ ἰδοὺ ἄγγελος κυρίου ἔστη πρὸς Σαλώμην λέγων· Σαλώμη, Σαλώμη, ἐπήκουσε κύριος ὁ θεὸς τῆς δεήσεός σου· ἔγγισον πρὸς τὸ παιδίον καὶ βάστασον αὐτό, καὶ ἔσται σοι σωτηρία μεγάλη. ⁴ καὶ προσῆλθεν Σαλώμη καὶ ἐβάστασεν αὐτό, καὶ εἶπεν· ὄντως βασιλεὺς μέγας ἐγεννήθη τῷ Ἰσραήλ. καὶ εὐθέως ἰάθη Σαλώμη καὶ ἐξῆλθεν ἐκ τοῦ σπηλαίου δεδικαιωμένη, καὶ ἰδοὺ φωνὴ λέγουσα αὐτῇ· Σαλώμη, Σαλώμη, μὴ ἀναγγείλης, ὅσα εἶδες παράδοξα ἕως ἔλθῃ εἰς Ἱερουσαλήμ.

PROTOEVANGELIUM OF JAMES 20

¹ And the midwife went in and said, “Mary, position yourself, because there’s no small test coming concerning you.” And Salome examined her. And Salome cried out and said, “Woe because of my lawlessness and my unbelief! Because I’ve tested the living God. And behold! My hand is on fire and falling away from me!” ² And she bowed to her knees to the Lord, saying, “O God of my ancestors, remember that I am the seed of Abraham, Isaac, and Jacob. Don’t make an example of me to the people of Israel, but give me the back to the poor, because you know, Lord, that in your name I’ve healed people, and I’ve received my wages from you.” ³ And behold! An angel of the Lord appeared, saying to her, “Salome, Salome, the Lord of All has heard your prayer. Bring your hand to the child and lift him up, and you’ll receive salvation and joy.” ⁴ And Salome joyfully went to the child and lifted him up, saying, “I worship him, because a great king has been born to Israel.” And immediately Salome was healed, and she left the cave justified. And look! A voice was saying, “Salome, Salome, don’t report the wonderful things you’ve seen until you come to Jerusalem.”

PROTOEVANGELIUM OF JAMES 20

- ¹ Mattison has ‘look’ in place of ‘behold’. Tischendorf ends the verse with καὶ ἰδοὺ ἡ χεὶρ μου πυρὶ ἀποπίπτεται ἀπ’ ἐμοῦ (‘and behold, my hand is falling from me’).
- ² In place of ‘I am the seed of’, Mattison has ‘I’ve descended from’.
- ³ Mattison has ‘look’ in place of ‘behold’.
- ⁴ In place of ἕως ἔλθῃ εἰς Ἱερουσαλήμ (which Mainz has in parentheses), Tischendorf ends with ἕως οὐ εἰσέλθῃ εἰς Ἱερουσαλήμ ὁ παῖς.

Πρωτευαγγέλιο Ιακώβου 21

¹ Καὶ ἰδοὺ Ἰωσήφ ἠτοιμάσθη ἐξελθεῖν εἰς τὴν Ἰουδαίαν, καὶ θόρυβος ἐγένετο ἐν Βηθλεέμ. ἦλθαν γὰρ μάγοι ἀπὸ ἀνατολῶν λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτόν. ² καὶ ἀκούσας Ἡρώδης ἐταράχθη καὶ ἔπεμψεν ὑπηρέτας πρὸς τοὺς μάγους, καὶ ἀπέστειλεν πρὸς τοὺς ἀρχιερεῖς καὶ ἀνέκρινεν αὐτοὺς λέγων· ποῦ ὁ χριστὸς γεννᾶται; οἱ δὲ εἶπον· ἐν Βηθλεέμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται. καὶ ἀπέλυσε αὐτοὺς καὶ ἀνέκρινε τοὺς μάγους λέγων αὐτοῖς· τί εἴδετε σημεῖον ἐπὶ τὸν γεννηθέντα βασιλέα; καὶ εἶπον οἱ μάγοι· εἶδομεν ἀστέρα παμμεγέθη λάμπαντα ἐν τοῖς ἄστροις τούτοις καὶ ἀμβλύνοντα αὐτοὺς τοῦ (μὴ) φαίνειν καὶ ἔγνωμεν, ὅτι βασιλεὺς ἐγεννήθη τῷ Ἰσραὴλ· καὶ διὰ τοῦτο ἦλθομεν προσκυνῆσαι αὐτόν. καὶ εἶπεν Ἡρώδης· πορευθέντες ἀκριβῶς ἐκζητήσατε περὶ τοῦ παιδίου· καὶ ἐπὶ εὐρηται, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτόν. ³ καὶ ἐξῆλθον οἱ μάγοι, καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτῶν, ἕως οὗ ἐλθὼν ἔστη εἰς τὸ σπήλαιον ἐπὶ τῆς κεφαλῆς τοῦ παιδίου. καὶ ἰδόντες αὐτὸ οἱ μάγοι μετὰ τῆς μητρὸς αὐτοῦ Μαρίας προσεκύνησαν αὐτὸ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῶν δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες ὑπὸ ἀγίου ἀγγέλου (μὴ εἰσελθεῖν εἰς τὴν

PROTOEVANGELIUM OF JAMES 21

¹ And behold! Joseph prepared to go out into Judea when a great commotion arose in Bethlehem of Judea. For, magi came, saying, "Where is the king of the Jews? For we saw his star in the East and have come to worship him." ² And when Herod heard, he was disturbed, and he sent officers to the magi, and sent for the chief priests and questioned them in his palace, saying to them, "What has been written about the Christ? Where will he be born?" They said to him, "In Bethlehem of Judea, for this is what's written." And he set them (the chief priests) free. And he questioned the magi, saying to them, "What sign did you see about the one who's been born king?" And the magi said, "We saw an immense star shining among the other stars and dimming them so much that they weren't even visible. And so, we knew that a king had been born for Israel, and we came to worship him." And Herod said to them, "Go and search, and if you find him, report to me so that I can also come and worship him." ³ And the magi went, and look! The star they had seen in the East led them until they came to the cave, and it stood over the head of the cave. And when they saw him with his mother Mary, the magi took gifts from their bags: gold, and frankincense, and myrrh. And having been warned by the

PROTOEVANGELIUM OF JAMES 21

¹ After ἀνατολῶν, Mainz adds (in parentheses) ἐκ Περσίδος ("from Persia").

² Mainz places the final *sigma* of πρὸς in parentheses.

³ Tischendorf has a verse 4, starting at καὶ χρηματισθέντες and does not include the text shown in parentheses.

Ἰουδαίαν πρὸς Ἡρώδη) δι' ἄλλης ὁδοῦ ἐπορεύθησαν εἰς τὴν
χώραν αὐτῶν.

angel not to go into Judea, they returned to their country by
another way.

Πρωτευαγγέλιο Ιακώβου 22

¹ Γνούς δὲ ὁ Ἡρώδης, ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ὀργισθεὶς ἔπεμψεν τοὺς φονευτὰς κελεύσας αὐτοῖς ἀνελεῖν τὰ βρέφη ἀπὸ διετοῦς καὶ κατωτέρω. ² ἀκούσασα δὲ Μαριάμ, ὅτι τὰ βρέφη ἀναιροῦνται, φοβηθεῖσα ἔλαβεν τὸ παιδίον μετὰ Ἰωσήφ καὶ ἀπεδήμησεν εἰς Αἴγυπτον, καθὼς ἐχρηματίσθη αὐτοῖς.

³ ἡ δὲ Ἐλισάβη λαβοῦσα τὸν Ἰωάννην ἀνέβη εἰς τὴν ὄρεινὴν καὶ περιεβλέπετο, ποῦ αὐτὸν ἀποκρύψει· καὶ οὐκ ἦν αὐτοῖς τόπος ἀποκρυβῆς. τότε στενάξασα λέγει· Ὁρος, ὄρος, δέξαι μητέρα μετὰ τέκνου. οὐ γὰρ ἠδύνατο πορεύεσθαι. καὶ παραχρῆμα ἐδιχάσθη τὸ ὄρος καὶ ἐδέξατο αὐτήν. καὶ ἦν τὸ ὄρος ἐκεῖνο διαφαῖνον αὐτοῖς καὶ ἄγγελος κυρίου ὀδηγῶν αὐτούς.

PROTOEVANGELIUM OF JAMES 22

¹ But, when Herod saw that he had been tricked by the magi, he was angry. He sent out his killers, telling them to kill all the infants two years old and younger. ² And, when Mary heard that the infants were being killed, she was afraid. She took her child, wrapped him in cloths, and put him in a manger for cows.

³ But, when Elizabeth heard that John was sought, she took him up to the hills and looked for somewhere to hide him, but there was no hiding place. Then she groaned and said, “O Mountain of God, take a mother with her child,” because she could not go higher. And, immediately, the mountain split and took her, and a light shone through the mountain for her. For, an angel of the Lord was with them, protecting them.

PROTOEVANGELIUM OF JAMES 22

¹ Mattison lacks the opening conjunction.

² James ends, “wrapped him in swaddling clothes and laid him in an ox-manger.”

³ The literal translation of ‘O Mountain of God’ is ‘Mountain, mountain’.

Πρωτευαγγέλιο Ιακώβου 23

¹ Ὁ δὲ Ἡρώδης ἐζήτησε τὸν Ἰωάννην καὶ ἀπέστειλεν ὑπηρέτας εἰς τὸ θυσιαστήριον κυρίου πρὸς Σαχαρίαν λέγων· Ποῦ ἀπέκρυψας τὸν υἱόν σου; ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ λειτουργὸς ὑπάρχω κυρίου τοῦ θεοῦ καὶ παρεδρεύω τῷ ναῷ αὐτοῦ καὶ οὐ γινώσκω, ποῦ ἐστὶν ὁ υἱός μου. ² οἱ δὲ ὑπηρέται πορευθέντες ἀνήγγειλαν τῷ Ἡρώδῃ· καὶ ὀργισθεὶς ὁ Ἡρώδης ἀπέστειλεν ἐκ δευτέρου πρὸς Σαχαρίαν λέγων· Εἶπέ μοι τὸ ἀληθές, ποῦ ἐστὶν ὁ υἱός σου· οἶδας γάρ, ὅτι τὸ αἷμά σου ὑπὸ τὴν χειρὰ μου ἐστὶν. οἱ δὲ ὑπηρέται ἀπήλθον καὶ ἀνήγγειλαν τῷ Σαχαρίᾳ ταῦτα. ³ καὶ εἶπεν αὐτοῖς ὁ Σαχαρίας· Εἴπατε τῷ Ἡρώδῃ· εἰ καὶ τὸ αἷμά μου ἐκχέεις, τὸ πνεῦμά μου ὁ δεσπότης λήψεται, πλὴν ὅτι ἀθῶον αἷμα ἐκχύνεις παρὰ τὰ πρόθυρα τοῦ ναοῦ κυρίου. οὐ γὰρ γινώσκω, ποῦ ἐστὶν ὁ υἱός μου.

Καὶ περὶ τὸ διάφραγμα ἐφονεύθη Σαχαρίας· καὶ οὐκ ᾔδεισαν οἱ υἱοὶ Ἰσραὴλ, πῶς ἐφονεύθη.

PROTOEVANGELIUM OF JAMES 23

¹ But Herod asked for John and sent officers to Zechariah, saying to him, “Where are you hiding your son?” But he replied, saying to them, “I’m a minister of God, and I sit in God’s Temple. How should I know where my son is?” ² And his officers went away and reported all these things to Herod. And Herod was angry, and said, “His son is about to be king over Israel!” And he sent his officers again, to say to him, “Tell me the truth. Where is your son? You know that your life is in my hand.” And the officers went away and reported these things to him. ³ And Zechariah said to them, “Tell Herod I’m a martyr of God if you shed my blood, because the Lord will receive my spirit, since you’ll be spilling innocent blood at the entrance of the Temple of the Lord.”

And, around daybreak, Zechariah was murdered, and the people of Israel didn’t know that he was murdered.

PROTOEVANGELIUM OF JAMES 23

¹ In place of ‘are you hiding’, James has ‘have you hidden’.

² There is some difficulty properly matching the Greek and English texts for this verse.

³ James and Mattison lack ‘Tell Herod’.

Πρωτευαγγέλιο Ιακώβου 24

¹ Ἀλλὰ τῆ ὥρᾳ τοῦ ἀσπασμοῦ ἀπῆλθον οἱ ἱερεῖς, καὶ οὐκ ἀπῆντησεν αὐτοῖς ὁ Σαχαρίας κατὰ τὸ εἰωθός, καὶ ἔστησαν οἱ ἱερεῖς προσδοκῶντες τὸν Σαχαρίαν τοῦ ἀσπάσασθαι αὐτὸν ἐν εὐχαΐς καὶ δοξάσαι τὸν θεόν. ² Χρονίσαντος δὲ αὐτοῦ ἐφοβήθησαν ἅπαντες. ἀποτολμήσας δὲ εἷς ἐξ αὐτῶν εἰσῆλθεν καὶ εἶδεν παρὰ τὸ θυσιαστήριον κυρίου αἷμα πεπηγός. καὶ ἰδοὺ φωνὴ λέγουσα· Σαχαρίας πεφόνευται καὶ οὐκ ἐξαιφθῆσεται τὸ αἷμα αὐτοῦ, ἕως οὗ ἔλθῃ ὁ ἔκδικος αὐτοῦ. ὁ δὲ ἀκούσας τὸν λόγον τοῦτον ἐφοβήθη καὶ ἐλθὼν ἀνήγγειλε τοῖς ἱερεῦσιν, ἃ εἶδεν καὶ ἤκουσεν. ³ καὶ τολμήσαντες εἰσῆλθον καὶ εἶδον τὸ γεγονός. καὶ τὰ δὲ φατνώματα τοῦ ναοῦ ὀλόλυξαν, καὶ αὐτοὶ διεσχίσαντο τὰ ἱμάτια αὐτῶν ἀπὸ ἄνωθεν ἕως κάτω. τὸ δὲ σῶμα αὐτοῦ οὐχ εὔρον, ἀλλ' εὔρον τὸ αἷμα αὐτοῦ ὡσεὶ λίθον γεγεννημένον. ἐξελθόντες δὲ ἀνήγγειλαν τῷ λαῷ ὅτι Σαχαρίας πεφόνευται. καὶ ἤκουσαν πᾶσαι αἱ φυλαὶ τοῦ λαοῦ καὶ ἐπένησαν αὐτὸν τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴ μετὰ δὲ τὰς ἡμέρας ἐκεῖνας ἐβουλεύσαντο οἱ ἱερεῖς, τίνα ἀναστήσωσιν εἰς τὸν τόπον Σαχαρίου, καὶ ἔβαλον κλήρους· καὶ ἔπεσεν ὁ κλήρος ἐπὶ Συμεῶνα. αὐτὸς γὰρ ἦν χρηματισθεὶς ὑπὸ τοῦ ἁγίου πνεύματος τοῦ μὴ ἰδεῖν θάνατον, ἕως ἂν ἴδῃ τὸν χριστὸν κυρίου ἐν σαρκί.

PROTOEVANGELIUM OF JAMES 24

¹ But, at the hour of greeting, the priests came, and Zechariah didn't meet them to bless them as was customary. And the priests stood around for Zechariah, waiting to greet him with a blessing and to glorify the Most High God. ² But, when he delayed, they were all afraid. But one of them gathered the courage to go into the sanctuary and saw blood clotted beside the altar of the Lord. And a voice was saying, "Zechariah has been murdered, and his blood won't be wiped away until his avenger comes!" When he heard this saying, he was afraid, and he went and reported to the priests what he had seen and heard. ³ And they gathered their courage and went and saw what had taken place. And the panels of the Temple cried out, and they ripped their clothes from top to bottom. And they didn't find his corpse, but they found his blood had turned to stone. And they were afraid, and they went out and reported to all the people that Zechariah had been murdered. And when all the tribes of the people heard, they mourned him and wept three days and three nights. ⁴ And, after three days, the priests held a council about who should replace Zechariah. And the lot fell to Simeon; for, he was told by the Holy Spirit that he wouldn't see death until he saw the Christ in the flesh.

PROTOEVANGELIUM OF JAMES 24

- ¹ James opens, "But the priests entered in at the hour of salutation."
- ² In place of 'gathered the courage', James has 'took courage'.
- ³ Before 'ripped', Mattison has 'the priests' in parentheses.
- ⁴ Mainz has ἐν σαρκί ('in the flesh') in parentheses.

Πρωτευαγγέλιο Ιακώβου 25

¹ Ἐγὼ δὲ Ἰάκωβος ἔγραψα τὴν ἱστορίαν ταύτην ἐν Ἱερουσαλήμ, καὶ ἐδόξασα τὸν δεσπότην θεὸν τὸν ἀποκαλύψαντα ἡμῖν τὰ μυστήρια ταῦτα.

² ὅτι αὐτῷ πρέπει δόξα, κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

ΓΕΝΕΣΙΣ ΜΑΡΙΑΣ, ΑΠΟΚΑΛΥΨΙΣ ΙΑΚΩΒ.

Εἰρήνη τῷ γράψαντι καὶ τῷ ἀναγινώσκοντι.

(Ἐγὼ δὲ Ἰάκωβος ὁ γράψας τὴν ἱστορίαν ταύτην, ἐν Ἱεροσολύμοις θορύβου γενομένου, ὅτε ἐτελεύτησεν Ἡρώδης, συνέστειλεν ἑαυτὸν ἐν τῇ ἐρήμῳ, ἕως παύσῃται ὁ θόρυβος· δοξάσω δὲ τὸν δεσπότην τὸν δόντα μοι τὴν σοφίαν τοῦ γράψαι τὴν ἱστορίαν ταύτην. καὶ ἔσται ἡ χάρις μετὰ πάντων τῶν φοβουμένων τὸν κύριον, ἀμήν.)

PROTOEVANGELIUM OF JAMES 25

¹ Now I, James, wrote this history in Jerusalem, and I was glorifying the Lord God, who gave us the wisdom to write about these mysteries.

² For, to him be the glory and the power forever and ever. Amen.

THE GENESIS OF MARY, AS REVEALED TO JAMES

Peace to the writer and to the reader.

(And I, James, who wrote this history, when there was a commotion in Jerusalem concerning the death of Herod, withdrew into the wilderness until the commotion had ceased. And I praise the Lord, who gave me the wisdom to write this history. And may grace be with all those who fear the Lord. Amen.)

PROTOEVANGELIUM OF JAMES 25

¹ Tischendorf's text completely lacks this chapter. After 'in Jerusalem', Mattison adds 'when there was a commotion over Herod's death. I went into the wilderness until the commotion in Jerusalem had died down'; here, we follow the Greek text. (But see the 'alternate ending', given in parentheses, below.)

² For this verse, here following the Greek text, Mattison has, "And grace will be with all who fear the Lord. Amen."