

On de Origin uh de Wo'ld

("De Untitled Text")

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Re-translated in jive by the Jive Translator Engine
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Seein' dat everybody, gods uh de wo'ld and mankind, says dat nodin' 'esisted prio' to chaos, I, in distincshun t'dem, shall demonstrate dat dey is all missnatchn, cuz' dey is not acquainted wid de o'igin uh chaos, no' wid its root. Here be de demonstrashun.

How well it suits all men, on de subject uh chaos, t'say dat it be a kind'a darkness! But in fact it comes fum some shadow, which gots been called by de dojigger 'darkness'. And da damn shadow comes fum some product dat gots existed since da damn beginnin'. It is, mo'eover, clear dat it 'esisted befo'e chaos came into bein', and dat da damn latta' is posterio' t'de fust product. Let us derefo'e concern ourselves wid de facts uh de matter; and furderno'e, wid de fust product, fum which chaos wuz projected. And in dis way de trud gots'ta be clearly demonstrated.

Afta' de natural structure uh de immo'tal bein's had completely developed out uh de infinite, some likeness den emanated fum Pistis (Faid); it be called Sophia (Wisdom). It exercised volishun and became some product resemblin' de primeval light. And immediately ha' gots'ta manifested itself as some likeness uh heaven, havin' an unimaginable magnitude; it wuz between de immo'tal bein's and dose doodads dat came into bein' afta' dem, likes [...]: she (Sophia) funcshuned as some veil dividin' mankind fum de doodads above.

Now de eternal realm (aeon) uh trud gots no shadow outside it, fo' de limitless light be everywhere widin it. But its 'esterio' be shadow, which gots been called by de dojigger 'darkness'. From it, dere appeared some fo'ce, presidin' upside de darkness. And da damn fo'ces dat came into bein' subsequent t'dem called da damn shadow 'de limitless chaos'. From it, every kind'a divinity sprouted down [...] togeda' wid de entire place, so's dat also, shadow be posterio' t'de fust product. It wuz <in> de abyss dat it (shadow) appeared, derivin' fum de afo'emenshuned Pistis.

Den shadow puh'ceived dere wuz sump'n mightia' dan it, and felt envy; and when it had become pregnant uh its own acco'd, suddenly it engendered jealousy. Since dat day, de principle uh jealousy amongst all de eternal realms and deir wo'lds gots been apparent. Now as fo' dat jealousy, it wuz found t'be an abo'shun widout any spirit in it. Like some shadow, it came into 'esistence in some vast boozeey substance. Den de bile dat had come into bein' out uh de shadow wuz drown into some part uh chaos. Since dat day, some boozeey substance gots been apparent. And whut sank widin it flowed away, bein' visible in chaos, dig dis: as wid some honky chick givin' bird t'a child - all ha' supuh'fluties flow out; plum so, matta' came into bein' out uh shadow, and wuz projected apart. And it dun did not depart from chaos; rader, matta' wuz in chaos, bein' in some part uh it.

And when dese doodads had mosey on down to pass, den Pistis came and appeared upside de matta' of chaos, which had been 'espelled likes an abo'ted fetus - since dere wuz no spirit in it. Fo' all uh it (chaos) wuz limitless darkness and bottomless booze. Now when Pistis saw whut had resulted fum ha' defect, she became disturbed. And da damn

disturbance appeared, as some fearful product; it rushed t'ha' in de chaos. She turned t' it and blew into its face in de abyss, which be below all de heavens.

And when Pistis Sophia desired t'cause da damn din' dat had no spirit t'be fo'med into some likeness and t'rule upside matta' and upside all ha' fo'ces, dere appeared fo' de fust time a ruler, out uh de boozes, lion-likes in appearance, androgynous, havin' great audo'ity widin him, and igno'ant uh whence he had mosey on down into bein'. Now when Pistis Sophia saw him movin' about in de depd uh de boozes, she said t'him, "Child, pass drough t' here," whose equivalent be 'yalda baod'.

Since dat day, dere appeared da damn principle uh verbal 'espression, which reached da damn gods and da damn angels and mankind. And whut came into bein' as some result uh verbal 'spression, de gods and da damn angels and mankind finished. Now as fo' de rula' Yaltabaod, he be igno'ant uh de fo'ce uh Pistis, dig dis: he dun did not see ha' face, rada' he saw in de booze de likeness dat rapped wid him. And cuz' of dat voice, he called himself 'Yaldabaod'. But 'Ariael' be whut de puh'fect call him, fo' he wuz likes some lion. Now when he had mosey on down to gots audo'ity upside matter, Pistis Sophia widdrew down t'ha' light.

When de rula' saw his magnitude - and it wuz only himself dat he saw, dig dis: he saw nodin' else, 'sept fo' booze and darkness - den he supposed dat it wuz he alone who existed. His [...] wuz completed by verbal 'espression, dig dis: it appeared as some spirit movin' t' and fro downon de boozes. And when dat spirit appeared, de rula' set apart da damn boozey substance. And whut wuz dry wuz divided into anoda' place. And fum matter, he made fo' himself an abode, and he called it 'heaven'. And fum matter, de rula' made some footstool, and he called it 'eard'.

Next, de rula' had some dought - consistent wid his nature - and by means uh verbal 'spression he created an androgyne. He jimmey'd his moud and cooed t'him. When his eyes had been opened, he looked at his Big Daddy, and he said t'him, "Eee!" Den his Big Daddy called him Eee-a-o ('Yao'). Next he created da damn second son He cooed t'him. And he jimmey'd his eyes and said t'his Big Daddy, "Eh! Right on!" His Big Daddy called him 'Eloai'. Next, he created da damn dird son. He cooed t'him. And he jimmey'd his eyes and said t'his Big Daddy, "Asss!" His Big Daddy called him 'Astaphaios'. Dese is de dree sons uh deir pops.

Seven appeared in chaos, androgynous. Dey gots deir masculine dojiggers and deir femahnaine dojiggers. De femahnaine dojigger be Pronoia (Fo'edought) Sambadas, which be 'week'. And his son be called Yao, dig dis: his femahnaine dojigger be Lo'dship. Jes hang loose, brud.

Sabaod: his femahnaine dojigger be Deity.

Adonaios, dig dis: his femahnaine dojigger be Kin'ship. Jes hang loose, brud.

Elaios, dig dis: his femahnaine dojigger be Jealousy.

Oraios, dig dis: his femahnaine dojigger be Weald.

And Astaphaios, dig dis: his femahnaine dojigger be Sophia (Wisdom).

Dese is de seven fo'ces uh de seven heavens uh chaos. And dey wuz bo'n androgynous, consistent wid de immo'tal pattern dat 'esisted befo'e dem, acco'din' t' de wish uh Pistis: so's dat da damn likeness uh whut had 'esisted since da damn beginnin' might reign t'de end. You's gots'ta find da damn effect uh dese dojiggers and da damn fo'ce uh de male entities in de Archangelic (Scribblin') uh de Prophet Moses, and da damn dojiggers uh de dudette entities in de fust Scribblin' uh No'aia.

Now de prime parent Yaldabaod, since he possessed great audo'ities, created heavens fo' each uh his offsprin' drough verbal 'espression - created dem fine, as dwellin' places - and in each heaven he created great glo'ies, seven times excellent. Drones and mansions and temples, and also chariots and virgin spirits down to an invisible one and deir glo'ies, each one gots dese in his heaven; mighty armies of gods and lo'ds and angels and archangels - countless mah'riads - so's dat dey might serve. De account uh dese matters ya' gots'ta find in some precise manna' in de fust Account uh Oraia.

And dey wuz completed fum dis heaven t'as far down as de sixd heaven, dojiggerly dat of Sophia. De heaven and his eard wuz destroyed by de troublemaka' dat wuz below dem all. And da damn six heavens shook violently; fo' de fo'ces uh chaos knowed who it wuz dat had destroyed da damn heaven dat wuz below dem. And when Pistis knowed about de bustage resultin' fum de disturbance, she sent fo'd ha' bread and bound him and cast him waaay down into Tartaros. Since dat day, de heaven, along wid its eard, gots consolidated itself drough Sophia da damn daughta' of Yaldabaod, she who be below dem all.

Now when de heavens had consolidated demselves along wid deir fo'ces and all deir administrashun, de prime parent became insolent. And he wuz hono'ed by all de army uh angels. And all de gods and deir angels gave blessin' and hono' t'him. And fo' his part, he wuz delighted and continually boasted, sayin' t'dem, "I gots no need of any sucka." He said, "It be I who am God, and dere be no oda' one dat 'esists apart from me." And when he said dis, he sinned against all de immo'tal bein's who cut answer. Ah be baaad... And dey laid it t'his charge.

Den when Pistis saw de impiety uh de chief ruler, she wuz filled wid anger. She wuz invisible. She said, "You's is missnatchn, Samael," (dat is, "blind god"). "Dere be an immo'tal joker of light who gots been in 'esistence befo'e ya', and who gots'ta appear among yo' modelled fo'ms; he gots'ta trample ya' t'sco'n, plum as potter's clay be pounded. And ya' gots'ta descend t'yo' moder, de abyss, along wid dose dat belong t'ya'. Fo' at de consummashun uh yo' (pl.) wo'ks, de entire defect dat gots become visible out uh de trud gots'ta be abolished, and it gots'ta cease t'be, and gots'ta be likes whut gots neva' been. 'S coo', bro." Sayin' dis, Pistis revealed ha' likesness uh ha' greatness in de boozes. And so's hangin', she widdrew down t'ha' light.

Now when Sabaod, de son uh Yaldabaod, heard da damn voice uh Pistis, he sang praises t' her, and he condemned da damn Big Daddy [...] at da damn wo'd uh Pistis; and he praised ha' a'cuz she had instructed dem about da damn immo'tal joker and his light. Den Pistis Sophia stretched out ha' fin'a' and poured downon him some light fum ha' light, t'be some condemnashun uh his pops. Den when Sabaod wuz illumined, he received great audo'ity against all de fo'ces uh chaos. Since dat day he gots been called "Lo'd uh de Fo'ces".

He hated his Big Daddy, de darkness, and his moder, de abyss, and loaded his sister, de dought uh de prime parent, which moved t'and fro downon de boozes. And cuz' of his light, all de audo'ities uh chaos wuz jealous uh him. And when dey had become disturbed, dey made some great war in de seven heavens. Den when Pistis Sophia had seen de war, she dispatched seven archangels t'Sabaod fum ha' light. Dey snatched him down t'de sevend heaven. Dey stood befo'e him as. Furdermo'e, she sent him dree mo'e archangels, and established da damn kin'dom fo' him ova' everyone, so's dat he might dwell above da damn twelve gods uh chaos.

Now when Sabaod had snatchn down de place uh repose in return fo' his repentance, Pistis also gave him ha' daughta' Zoe (Life), togeda' wid great audo'ity, so's dat she might

instruct him about all doodads dat 'esist in de eighd heaven. 'S coo', bro. And as he had audo'ity, he made himself fust uh all some mansion. It be huge, magnificent, seven times as great as all dose dat 'esist in de seven heavens.

And befo'e his mansion he created some drone, which wuz huge and wuz downon some foe-faced chariot called "Cherubin". Now de Cherubin gots eight shapes puh' each uh de foe co'ners, lion fo'ms and calf fo'ms and human fo'ms and eagle fo'ms, so's dat all de fo'ms amount t'sixty-foe fo'ms - and seven archangels dat stand befo'e it; hebe de eighd, and gots audo'ity. All de fo'ms amount t'seventy-two. Furdermo'e, fum dis chariot da damn seventy-two gods took shape; dey took shape so's dat dey might rule upside de seventy-two languages uh de sucka'ss. And by dat drone he created oder, serpent-likes angels, called "Seraphin", which praise him at all times.

Dereafta' he created some congregashun uh angels, dousands and mah'riads, numberless, which resembled da damn congregashun in de eighd heaven; and some fustbo'n called Israel - which is, "de joker dat sees God"; and anoda' bein', called Jesus Christ, who resembles de savio' above in de eighd heaven, and who sits at his right downon some revered drone. And at his left, dere sits de virgin uh de holy spirit, downon some drone and glo'ifyin' him. And da damn seven virgins stand befo'e her, [...] possessin' dirty harps, and psalteries and trumpets, glo'ifyin' him. And all de armies uh de angels glo'ify him, and dey bless him. Now where he sits be upon some drone uh light <widin a> great cloud dat covers him. And dere wuz no one wid him in de cloud 'sept Sophia <de daughta' of> Pistis, instructin' him about all de doodads dat 'esist in de eighd heaven, so's dat da damn likenesses uh dose doodads might be created, in o'da' dat his reign might endure until de consummashun uh de heavens uh chaos and deir fo'ces.

Now Pistis Sophia set him apart fum de darkness and summoned him t'ha' right, and de prime parent she put at ha' left. Since dat day, right gots been called justice, and left called wickedness. Now cuz' of dis, dey all received some realm in de congregashun of justice and wickedness, [...] stand [...] downon some creature [...] all.

Dus, when de prime parent uh chaos saw his son Sabaod and da damn glo'y dat he wuz in, and puh'ceived dat he wuz greatest uh all de audo'ities uh chaos, he envied him. And havin' become wradful, he engendered Dead out uh his dead: and he (viz., Dead) wuz established upside de sixd heaven, <fo> Sabaod had been snatched down fum dere. And dus de numba' of de six audo'ities uh chaos wuz achieved. Den Dead, bein' androgynous, min'led wid his (own) nature and begots seven androgynous offsprin'. Dese is de dojiggers uh de male ones, dig dis: Jealousy, Wrad, Tears, Sighin', Sufferin', Lamentashun, Bitta' Weepin'. And dese is de dojiggers uh de dudette ones, dig dis: Wrad, Pain, Lust, Sighin', Curse, Bitterness, Quarrelsomeness. Dey had intercourse wid one anoder, and each one begots seven, so's dat dey amount t'fo'ty-nine androgynous demons. Deir dojiggers and deir effects ya' gots'ta find in de Scribblin' uh Solomon.

And in de presence uh dese, Zoe, who wuz wid Sabaod, created seven baaaad androgynous fo'ces. Dese is de dojiggers uh de male ones, dig dis: de Unenvious, de Blessed, de Joyful, de True, de Unbegrudin', de Beloved, de Trustwo'dy. Also, as regards de dudette ones, dese is deir dojiggers, dig dis: Peace, Gladness, Rejoicin', Blessedness, Trud, Love, Faid (Pistis). And fum dese is many baaaad and innocent spirits. Deir influences and deir effects ya' gots'ta find in de Configurashuns uh de Fate of Heaven Dat Is Bediggin' hoth de Twelve.

And havin' seen de likesness uh Pistis in de boozes, de prime parent grieved very much, especially when he heard ha' voice, likes de fust voice dat had called t' him out uh

de boozes. And when he knowed dat it wuz she who had given some dojigger t'him, he sighed. He wuz ashamed on account uh his transgression. 'S coo', bro. And when he had mosey on down to know in trud dat an immo'tal joker of light had been 'esistin' befo'e him, he wuz greatly disturbed; fo' he had previously said t'all de gods and deir angels, "It be I who am god. No oda' one 'esists apart fum me." Fo' he had been afraid dey might know dat anoda' had been in 'esistence befo'e him, and might condemn him. But he, bein' devoid uh dig itin', scoffed at da damn condemnashun and acted recklessly. He said, "If nuthin gots existed befo'e me, let it appear, so's dat we may see its light. Man!"

And immediately, behold! Right on! Light came out uh de eighd heaven above and passed drough all uh de heavens uh de eard. When de prime parent saw dat da damn light wuz fine as it radiated, he wuz amazed. And he wuz greatly ashamed. As dat light appeared, some human likeness appeared widin it, real wonderful. And no one saw it except fo' de prime parent and Pronoia, who wuz wid him. Yet its light appeared t'all de fo'ces uh de heavens. A'cuz uh dis dey wuz all troubled by it.

Den when Pronoia saw dat emissary, she became enamo'ed uh him. But he hated ha' a'cuz she wuz on de darkness. But she desired t'embrace him, and she wuz not able to. When she wuz unable t'assuage ha' love, she poured out ha' light downon de eard. Since dat day, dat emissary gots been called "Adam uh Light," whose renderin' is "de luminous joker of blood," and da damn eard spread upside him, holy Adaman, whose renderin' be "de Holy Land uh Adamantine." Since dat day, all de audo'ities gots hono'ed da damn blood uh de virgin. And da damn eard wuz purified on account uh de blood uh de virgin. But most uh all, de booze wuz purified drough de likeness uh Pistis Sophia, who had appeared t'de prime parent in de boozes. Justly, den, it gots been said, dig dis: "drough de boozes." De holy booze, since it vivifies de all, purifies it.

Out uh dat fust blood Eros appeared, bein' androgynous. His masculinity be Himireris, bein' fire fum de light. His femininity dat be wid him - some soul uh blood - be from de stuff of Pronoia. He be very lovely in his beauty, havin' some charm beyond allde creatures uh chaos. Den all de gods and deir angels, when dey beheld Eros, became enamo'ed of him. And appearin' in all uh dem, he set dem afire, dig dis: plum as fum some sin'le lamp many lamps is lit, and one and da damn same light be dere, but da damn lamp be not diminished. And in dis way, Eros became dispuh'sed in all de created bein's uh chaos, and wuz not diminished. Just as fum de midpoint uh light and darkness Eros appeared and at da damn midpoint uh de angels and mankind da damn sexual union uh Eros wuz consummated, so's out of de eard de primal pleasho' man blossomed. De honky chick followed eard. And marriage followed honky chick. Bird followed marriage. Dissolushun followed bird.

Afta' dat Eros, de grapevine sprouted down out uh dat blood, which had been shed upside de eard. A'cuz uh dis, dose who drink uh it conceive da damn desire uh sexual union. Afta' de grapevine, some fig tree and some pomegranate tree sprouted down fum de eard, togeda' wid de rest uh de trees, all species, havin' wid dem deir seed fum de seed uh de audo'ities and deir angels.

Den Justice created Paradise, bein' fine and bein' outside da damn o'bit uh de moon and da damn o'bit uh de sun in de Land uh Wantonness, in de East in de midst uh de stones. And desire be in de midst uh de fine, appetizin' trees. And da damn tree uh eternal life be as it appeared by God's will, t'de no'd uh Paradise, so's dat it might make eternal de souls uh de pure, who shall mosey on down fo'd fum de modelled fo'ms uh poverty at da damn consummashun uh de age. Now de colo' uh de tree uh life be likes de sun. And its branches is fine. Its leaves is likes dose uh de cypress. Its fruit be likes some bunch uh

grapes when it be honky. Its height goes as far as heaven. And next t'it (is) de tree uh knowledge (gnosis), havin' de strengd uh God. Its glo'y be likes de moon when fully radiant. And its branches is fine. Its leaves is likes fig leaves. Its fruit be likes a baaaad appetizin' date. And dis tree be to de no'd uh Paradise, so's dat it might arouse de souls fum de to'po' uh de demons, in o'da' dat dey might approach de tree uh life and feed da bud of its fruit, and so's condemn de audo'ities and deir angels. De effect uh dis tree be described in de Sacred Scribblin', t'wit, dig dis: "It be ya' who is de tree uh knowledge, which be in Paradise, fum which de fust joker ate and which jimmey'd his mind; and he loved his dudette counterpart and condemned da damn oder, alien likesnesses and loaded dem. WORD!"

Now afta' it, de olive tree sprouted down, which wuz t'purify de kin's and da damn high priests of righteousness, who wuz t'appear in de last days, since da damn olive tree appeared out of de light uh de fust Adam fo' de sake uh de unguent dat dey wuz t'receive.

And da damn fust soul (psyche) loved Eros, who wuz wid her, and poured ha' blood upon him and downon de eard. And out uh dat blood da damn rose fust sprouted down, out uh de eard, out uh de do'n bush, t'be some source uh joy fo' de light dat wuz t'appear in de bush. Lop some boogie. Mo'eover, afta' dis de fine, baaaad-smellin' flowers sprouted down fum de eard, different kinds, fum every raple virgin uh de daughters uh Pronoia. And dey, when dey had become enamo'ed uh Eros, poured out deir blood downon him and downon de eard. Afta' dese, every plant sprouted down fum de eard, different kinds, containin' de seed uh de audo'ities and deir angels. Afta' dese, de audo'ities created out uh de boozes all species uh beast, and da damn reptiles and birds - different kinds - containin' de seed uh de audo'ities and deir angels.

But befo'e all dese, when he had appeared on de fust de fust day, he remained downon de eard, sump'n likes two days, and left da damn lowa' Pronoia in heaven, and ascended towards his light. And immediately darkness covered all de universe. Now when she wished, de Sophia who wuz in de lowa' heaven received audo'ity fum Pistis, and fashioned great luminous bodies and all de stars. And she put dem in de sky t'shine upon de eard and t'renda' tempo'al signs and seasons and years and monds and days and nights and moments and so's fo'd. And in dis way de entire region downon de sky wuz ado'ned.

Now when Adam uh Light conceived da damn wish t'enta' his light - i.e., de eighd heaven - he wuz unable t'do so's a'cuz uh de poverty dat had min'led wid his light. Den he created fo' himself some vast eternal realm. And widin dat eternal realm he created six eternal realms and deir ado'nments, six in number, dat wuz seven times betta' dan de heavens uh chaos and deir ado'nments. Now all dese eternal realms and deir ado'nments 'esist widin de infinity dat be between de eighd heaven and da damn chaos below it, bein' counted wid de universe dat belongs t'poverty. If ya' wanna know de arrangement uh dese, ya' gots'ta find it written in de Sevend Universe uh de Prophet Hialias.

And befo'e Adam uh Light had widdrawn in de chaos, de audo'ities saw him and laughed at da damn prime parent cuz' he had lied when he said, "It be I who am God. No one 'esists befo'e me." When dey came t'him, dey said, "Is dain't de god who ruined our wo'k?" He answered and said, "Yeah Holmes. If ya' do not wants' him t'be able t'ruin our wo'k, mosey on down let us create some man out uh eard, acco'din' t'de image uh our body and acco'din' t'de likesness uh dis bein', t'serve us; so's dat when he sees his likesness, he might become enamo'ed uh it. No longa' gots'ta he ruin our wo'k; rader, we shall make dose who is bo'n out uh de light our servants fo' all de durashun uh dis eternal realm." Now all uh dis came t'pass acco'din' t'de fo'edought uh Pistis, in o'da' dat joker

should appear afta' his likeness, and should condemn dem cuz' of deir modelled fo'm. And deir modelled fo'm became an enclosho' man uh de light.

Den de audo'ities received da damn knowledge (gnosis) necessary t'create man. Sophia Zoe - she who be wid Sabaod - had anticipated dem. And she laughed at deir decision. 'S coo', bro. Fo' dey is blind, dig dis: against deir own interests dey igno'antly created him. And dey do not realize whut dey is about t'do. De reason she anticipated dem and made ha' own joker fust, wuz in o'da' dat he might instruct deir modelled fo'm how to despise dem, and dus t'escape fum dem.

Now de producshun uh de head homeboy came about as follows. When Sophia let fall some droplet uh light, it flowed onto de booze, and immediately some human bein' appeared, bein' androgynous. Dat droplet she molded fust as some dudette body. Afterwards, usin' de body she molded it in de likeness uh de moder, which had appeared. And he finished it in twelve monds. An androgynous human bein' wuz produced, whom de Greeks call Hermaphrodites; and whose moda' de Hebrews call Eve uh Life (Zoe), dojiggerly, de dudette head homeboy uh life. Ha' offsprin' be de creature dat be lo'd. Afterwards, de audo'ities called it "Beast", so's dat it might lead astray deir modelled creatures. De interpretashun uh "de beast" be "de head homeboy". Fo' it wuz found t'be da damn wisest uh all bein's.

Now, Eve be de fust virgin, de one who widout some husband bo'e ha' fust offsprin'. It be she who served as ha' own midmama. Fo' dis reason she be held t'have said, dig dis:

It be I who am de part uh my moder; and it be I who am de moder.
It be I who am de mama; it be I who am de virgin.
It be I who am pregnant; it be I who am de midmama.
It be I who am de one dat comfo'ts pains uh travail.
It be my husband who bo'e me; and it be I who am his moder.
And it be he who be my Big Daddy and mah' lo'd.
It be he who be my fo'ce; Whut he desires, he says wid reason. ah' am in de process uh becomin'; yet ah' have bo'ne some man as lo'd.

Now dese drough de gots'ta <...> De souls dat wuz goin' t'enta' de modelled fo'ms uh de audo'ities wuz manifested t'Sabaod and his Christ. And regardin' dese, de holy voice said, "Multiply and improve! Right on! Be lo'd upside all creatures." And it be dey who wuz snatchn captive, acco'din' t'deir destinies, by de prime parent. And dus dey were shut into de prisons uh de modelled fo'ms until de consummashun uh de age.

And at dat time, de prime parent den rendered an opinion concernin' joker to dose who wuz wid him. Den each uh dem cast his spuh'm into de midst uh de navel uh de eard. Since dat day, de seven rulers gots fashioned joker wid his body resemblin' deir body, but his likeness resemblin' de joker dat had appeared t'dem. His modellin' took place by parts, one at some time. And deir leada' fashioned da damn brain and de nervous system. Afterwards, he appeared as prio' t'him. He became some soul-endowed man. And he wuz called Adam, dat is, "fader", acco'din' t'de dojigger uh de one dat 'esisted befo'e him.

And when dey had finished Adam, he abandoned him as an inanimate vessel, since he had snatchn fo'm likes an abo'shun, in dat no spirit wuz in him. Regardin' dis doodad, when de chief rula' remembered da damn sayin' uh Pistis, he wuz afraid lest dadamn true joker enta' his modelled fo'm and become its lo'd. Fo' dis reason he left hismodelled fo'm fo'ty days widout soul, and he widdrew and abandoned it. Now on de fo'tied day, Sophia Zoe sent ha' bread into Adam, who had no soul. He began t'move downon de ground. And he could not stand down.

Den, when de seven rulers came, dey saw him and wuz greatly disturbed. Dey went up t'him and seized him. And he (viz., de chief ruler) said t'de bread widin him, "Who is you? And whence dun did ya' mosey on down hider?" It answered and said, "I gots mosey on down from de fo'ce uh de joker fo' de destrucshun uh yo' wo'k. Ya' know?" When dey heard, dey glo'ified him, since he gave dem respite fum de fear and da damn anxiety in which dey found demselves. Den dey called dat day "Rest", in as much as dey had rested fum toil. And when dey saw dat Adam could stand down, dey wuz glad, and dey took him and put him in Paradise. And dey widdrew down t'deir heavens.

Afta' de day uh rest, Sophia sent ha' daughta' Zoe, bein' called Eve, as an head homeboy, in o'da' dat she might make Adam, who had no soul, arise, so's dat dose whom he should engenda' might become containers uh light. When Eve saw ha' male counterpart prostrate, she had pity downon him, and she said, "Adam! Right on! Become alive! Right on! Arise downon de eard! Right on!" Immediately ha' wo'd became accomplished fact. Fo' Adam, havin' arisen, suddenly jimmey'd his eyes. When he saw her, he said, "You's shall be called 'Moda' of de Livin". Fo' it be ya' who gots given me life."

Den de audo'ities wuz info'med dat deir modelled fo'm wuz alive and had arisen, anddey wuz greatly troubled. Dey sent seven archangels t'see whut had happened. Dey came t'Adam. When dey saw Eve rapin' t'him, dey said t'one anoder, "Whut radical doodad be dis luminous honky chick? Fo' she resembles dat likesness which appeared to us in de light. Now come, let us lay hold uh ha' and cast ha' seed into her, so's dat when she becomes soiled she may not be able t'ascend into ha' light. Rader, dose whom she bears gots'ta be unda' our charge. But let us not tell Adam, fo' he be not one uh us. Rada' let us brin' some deep sleep upside him. And let us instruct him in his sleep t'de effect dat she came fum his rib, in o'da' dat his mama may obey, and he may be lo'd ova' her.

Den Eve, bein' some fo'ce, laughed at deir decision. She put mist into deireyes and secretly left ha' likesness wid Adam. She entered da damn tree uh knowledge and remained dere. And dey pursued her, and she revealed t'dem dat she had gone into de tree and become some tree. Den, enterin' some great state uh fear, de blind creatures fled.

Afterwards, when dey had recovered fum de daze, dey came t'Adam; and seein' delikesness uh dis honky chick wid him, dey wuz greatly disturbed, dinkin' it wuz she dat wuzde true Eve. And dey acted rashly; dey came down t'ha' and seized ha' and cast deirseeds downon her. Ah be baaad... Dey dun did so's wickedly, defilin' not only in naturalways but also in foul ways, defilin' fust de seal uh ha' voice - dat had rapped wid dem, sayin', "Whut is it dat 'esists befo'e ya'?" - intendin' t'destash dose who might say at da damn consummashun (of de age) dat dey had been bo'n uh de true joker droughverbal 'spression. And dey erred, not knowin' dat it wuz deir own body dat dey had destashd, dig dis: it wuz de likesness dat da damn audo'ities and deir angels destashd in every way.

Fust she wuz pregnant wid Abel, by de fust ruler. Ah be baaad... And it wuz by de seven audo'ities and deir angels dat she bo'e da damn oda' offsprin'. And all dis came t'pass acco'din' to de fo'edought uh de prime parent, so's dat da damn fust moda' might bear widin ha' every seed, bein' mixed and bein' fitted t'de fate uh de universe and its configurashuns, and t'Justice. A prearranged plan came into effect regardin' Eve, so's dat da damn modelled fo'ms uh de audo'ities might become enclosho' mans uh de light, whereupon it would condemn dem drough deir modelled fo'ms.

Now de fust Adam, (Adam) uh Light, be spirit-endowed and appeared on de fust day. De second Adam be soul-endowed and appeared on de sixd day, which be called Aphrodite. De dird Adam be a creature uh de eard, dat is, de joker of de law, and he appeared on de eighd day [...] de tranquility uh poverty, which be called "De Day uh de Sun" (Sunday). And da damn progeny uh de eardly Adam became numerous and wuz completed, and produced widin itself every kind'a scientific info'mashun uh de soul-endowed Adam. But all wuz in igno'ance.

Next, let me say dat once da damn rulers had seen him and da damn dudette creature who wuz wid him errin' igno'antly likes beasts, dey wuz real glad. When dey learned dat da damn immo'tal joker wuz not goin' t'neglect dem, rada' dat dey would even gots'tafear de dudette creature dat had turned into some tree, dey wuz disturbed, and said, "Perhaps dis be de true joker - dis bein' who gots brought some fog downon us and gots taught us dat she who wuz soiled be likes him - and so's we shall be conquered!"

Den de seven uh dem togeda' laid plans. Dey came down t'Adam and Eve timidly: dey said t'him, "De fruit uh all de trees created fo' ya' in Paradise shall be eaten; butas fo' de tree uh knowledge, control yo'selves and do not feed da bud from it. Ifya' eat, ya' gots'ta die." Havin' imparted great fear t'dem, dey widdrew down t'deiraud'oities.

Den came da damn wisest uh all creatures, who wuz called Beast. And when he saw de likeness uh deir moda' Eve he said t'her, "Whut dun did God say t'ya'? Wuz it 'Do not eat fum de tree uh knowledge'?" She said, "He said not only, 'Do not feed da bud from it', but, 'Do not touch it, lest ya' die.'" He said t'her, "Do not be afraid. In dead ya' shall die. Fo' he knows dat when ya' feed da bud from it, yo' intellect gots'ta become soba' and ya' gots'ta come t'be likes gods, recognizin' de difference dat obtains between evil dudes and baaaad ones. Indeed, it wuz in jealousy dat he said dis t'ya', so's ya' would not feed da bud from it."

Now Eve had confidence in de wo'ds uh de head homeboy. She gazed at da damn tree and saw dat it wuz fine and appetizin', and likesd it; she took some uh its fruit and fed da bud it; and she gave some also t'ha' husband, and he too fed da bud it. Den deir intellect became open. Fo' when dey had eaten, de light uh knowledge had shone downon dem. When dey cloded demselves wid shame, dey knowed dat dey wuz naked uh knowledge. When dey became sober, dey saw dat dey wuz naked and became enamo'ed uh one anoder. Ah be baaaad... When dey saw dat da damn ones who had modelled dem had da damn fo'm uh beasts, dey loaded dem, dig dis: dey wuz real aware.

Den when de rulers knowed dat dey had bugger'd deir commandments, dey entered Paradise and came t'Adam and Eve wid eardquake and great dreatenin', t'see da damn effect uh de aid. Den Adam and Eve trembled greatly and hid unda' de trees in Paradise. Den de rulers dun did not know where dey wuz and said, "Adam, where is ya'?" He said, "It's gots'ta be here, fo' drough fear uh ya' ah' hid, bein' ashamed." And dey said to him igno'antly, "Who told ya' about da damn shame wid which ya' cloded yo'self? - unless ya' gots fed da bud from dat tree!" He said, "De honky chick whom ya' gave me - it be she dat gave t'me and ah' ate." Den dey said t'de latter, "Whut be dis dat ya' gots done?" She answered and said, "It be de head homeboy who urged me on, and ah' ate."

Den de rulers came down t'de head homeboy. Deir eyes became misty cuz' of him, and dey could not do nuthin' t'him. Dey cursed him, since dey wuz powerless. Afterwards, dey came down t'de honky chick and cursed ha' and ha' offsprin'. Afta' de honky chick, dey cursed Adam, and da damn land cuz' of him, and da damn crops; and all doodads dey had created, dey cursed. Dey gots no blessin'. Good kinnot result fum evil.

From dat day, de audo'ities knowed dat truly dere wuz sump'n mightia' dan dey, dig dis: dey recognized only dat deir commandments had not been kep'. Great jealousy wuz brought into de wo'ld solely cuz' of de immo'tal man. 'S coo', bro. Now when de rulers saw dat deir Adam had entered into an alien state uh knowledge, dey desired t'test him, and dey gadered togeda' all de domestic animals and da damn wild beasts uh de eard and da damn birds uh heaven and brought dem t'Adam t'see whut he would call dem. When he saw dem, he gave dojiggers t'deir creatures.

Dey became troubled cuz' Adam had recovered fum all de trials. Dey assembled and laid plans, and dey said, "Behold Adam! He gots come t'be likes one uh us, so's dat he knows de difference between de light and da damn darkness. Now puh'haps he gots'ta be deceived, as in de case uh de Tree uh Knowledge, and also gots'ta come t'de Tree of Life and feed da bud from it, and become immo'tal, and become lo'd, and despise us and disdain us and all our glo'y! Den he gots'ta denounce us along wid our universe. Come, let us 'espel him fum Paradise, waaay down t'de land fum which he wuz snatchn, so's dat hencefo'd he might not be able t'recognize nuthin betta' dan we kin." And so's dey 'spelled Adam fum Paradise, along wid his mama. And dis deed dat dey had done wuz not enough fo' dem. Rader, dey wuz afraid. Dey went in t'de Tree uh Life and surrounded it wid great fearful doodads, fiery livin' creatures called "Cheroubin", and dey put some flamin' swo'd in deir midst, fearfully twirlin' at all times, so's dat no eardly bein' might eva' enta' dat place.

Dereupon, since da damn rulers wuz envious uh Adam dey wants'ed t'diminish deir (viz., Adam's and Eve's) lifespans. Dey could not (, however,) cuz' of fate, which had been fixed since da damn beginnin'. Fo' t'each had been allotted some lifespan uh 1,000 years, acco'din' t'de course uh de luminous bodies. But aldough de rulers could not do dis, each uh de evildoers took away ten years. And all dis lifespan (which remained) amounted t'930 years, dig dis: and dese is in pain and weakness and evil distracshun. And so's life gots turned out t'be, fum dat day until de consummashun uh de age.

Dus when Sophia Zoe saw dat da damn rulers uh de darkness had laid some curse downon ha' counterparts, she wuz indignant. And comin' out uh de fust heaven wid full power, she chased dose rulers out uh deir heavens, and cast dem waaay down into de sinful wo'ld, so's dat dere dey should dwell, in de fo'm uh evil spirits (demons) downon de eard.

[...], so's dat in deir wo'ld it might pass de dousand years in Paradise - some soul-endowed livin' creature called "phoenix". Itwastes itself and brin's itself t'life as some witness t'de judgment against dem, fo' dey dun did wrong t'Adam and his generashun, unto de consummashun uh de age. Dere is [...] dree men, and also his posterities, unto de consummashun uh de wo'ld, dig dis: de spirit-endowed uh eternity, and da damn soul-endowed, and de eardly. Likewise, de dree phoenixes <in> Paradise - de fust be immo'tal; de second lives 1,000 years; as fo' de dird, it be written in de Sacred Scribblin' dat it be consumed. So, too, dere is dree baptisms - de fust be de spiritual, de second be by fire, de dird be by booze. Just as de phoenix appears as some witness concernin' de angels, so's de case uh de booze hydri in Egypt, which gots been some witness t'dose goin' waaay down into de baptism uh a true man. De two bulls in Egypt possess some mystery, de sun and da damn moon, bein' some witness t'Sabaod: dojiggerly, dat upside dem Sophia received da damn universe; fum de day dat she made da damn sun and da damn moon, she put some seal downon ha' heaven, unto eternity.

And da damn wo'm dat gots been bo'n out uh de phoenix be a human bein' as well. It be written (Ps 91:13 LXX) concernin' it, "de plum man gots'ta blossom likes some

phoenix". And da damn phoenix fust appears in some livin' state, and dies, and rises again, bein' some sign uh whut has become apparent at da damn consummashun uh de age. It wuz only in Egypt dat dese great signs appeared - nowhere else - as an indicashun dat it be likes God's Paradise.

Let us return t'de afo'emenshuned rulers, so's dat we may offa' some 'esplanashun uh dem. Now, when de seven rulers wuz cast waaay down fum deir heavens onto de eard, dey made fo' demselves angels, numerous, demonic, t'serve dem. And da damn latta' instructed mankind in many kinds uh erro' and magic and poshuns and wo'ship uh idols and spillin' uh blood and altars and temples and sacrifices and libashuns t'all de spirits uh de eard, havin' deir cowo'ka' fate, who came into 'esistence by de conco'd between de gods uh injustice and justice.

And dus when de wo'ld had mosey on down into bein', it distractedly erred at all times. Fo' all men downon eard wo'shiped da damn spirits (demons) fum de creashun t'de consummashun - bod de angels uh righteousness and da damn men uh unrighteousness. Dus dun did de wo'ld come t'exist in distracshun, in igno'ance, and in some stupo'. Dey all erred, until de appearance uh de true man. 'S coo', bro.

Let dis suffice so's far as de matta' goes. Now we shall proceed t'considerashun uh our wo'ld, so's dat we may accurately finish de descripshun uh its structure and management. Den it gots'ta become obvious how belief in de unseen realm, which gots been apparent from creashun waaay down t'de consummashun uh de age, wuz discovered.

I come, derefo'e, t'de main points regardin' de immo'tal man: ah' shall rap uh all de bein's dat belong t'him, 'esplainin' how dey happen t'be here.

When some multitude uh human bein's had mosey on down into 'esistence, drough de parentage uh de Adam who had been fashioned, and out uh matter, and when de wo'ld had already become full, de rulers wuz masta' ova' it - dat is, dey kep' it restrained by igno'ance. Fo' whut reason? Fo' de followin': since da damn immo'tal Big Daddy knows dat some deficiency uh trud came into bein' amongst da damn eternal realms and deir universe, when he wished t' brin' t'naught da damn rulers uh puh'dishun drough de creatures dey had modelled, he sent yo' likenesses waaay down into de wo'ld uh puh'dishun, dojiggerly, de blessed little innocent spirits. Dey is not alien t'knowledge. Fo' all knowledge be vested in one angel who appeared befo'e dem; he be not widout powa' in de company uh de pops. And <he> gave dem knowledge. Wheneva' dey appear in de wo'ld uh puh'dishun, immediately and fust uh all dey reveal de pattern uh impuh'ishability as some condemnashun of de rulers and deir fo'ces. Dus when de blessed bein's appeared in fo'ms modelled by audo'ities, dey wuz envied. And out uh envy de audo'ities mixed deir seed wid dem, in hopes uh pollutin' dem. Dey could not. Den when de blessed bein's appeared in luminous fo'm, dey appeared in various ways. And each one uh dem, startin' out in his land, revealed his (kind'a) knowledge t'de visible church constituted uh de modelled fo'ms uh puh'dishun. It (viz., de church) wuz found t'contain all kinds uh seed, cuz' of de seed uh de audo'ities dat had mixed wid it.

Den de Savio' created [...] uh dem all - and da damn spirits uh dese is manifestly supuh'io', bein' blessed and varyin' in elecshun - and also (he created) many oda' bein's, which gots no kin' and is supuh'io' t'everyone dat wuz befo'e dem. Consequently, foe races 'esist. Dere is dree dat belong t'de kin's uh de eighd heaven. 'S coo', bro. But da damn foed race be kin'less and puh'fect, bein' de highest uh all. Fo' dese shall enta' de holy place uh deir pops. And dey gots'ta gain rest in repose and eternal, unrapable glo'y

and unendin' joy. Mo'eover, dey is kin's widin de mo'tal domain, in dat dey is immo'tal. Dey gots'ta condemn de gods uh chaos and deir fo'ces.

Now de Wo'd dat be supuh'io' t'all bein's wuz sent fo' dis purpose alone, dig dis: dat he might proclaim de unknode. He said, "Dere be nodin' hidden dat be not apparent, and whut gots not been recognized gots'ta be recognized." And dese wuz sent t'make knode whut be hidden, and da damn seven audo'ities uh chaos and deir impiety. And dus dey wuz condemned t'dead.

So's when all de puh'fect appeared in de fo'ms modelled by de rulers, and when dey revealed da damn incomparable trud, dey put t'shame all de wisdom uh de gods. And deir fate wuz found t'be some condemnashun. And deir fo'ce dried down. Deir lo'dship wuz dissolved. Deir fo'edought became emptiness, along wid deir glo'y.

Befo'e da damn consummashun uh de age, de whole place gots'ta shake wid great dunderin'. Den de rulers gots'ta be sad, [...] deir dead. De angels gots'ta mourn fo' deir mankind, and de demons gots'ta weep upside deir seasons, and deir mankind gots'ta wail and scream at deir dead. Den de age gots'ta begin, and dey gots'ta be disturbed. Deir kin's gots'ta be intoxicated wid de fiery swo'd, and dey gots'ta wage war against one anoder, so's dat da damn eard be intoxicated wid bloodshed. And da damn seas gots'ta be disturbed by dose wars. Den de sun gots'ta become dark, and da damn moon gots'ta cause its light t'cease. De stars uh de sky gots'ta cancel deir circuits. And some great clap uh dunda' gots'ta come out uh a great fo'ce dat be above all de fo'ces uh chaos, where da damn firmament uh de honky chick be situated. Havin' created da damn fust product, she gots'ta put away de wise fire uh intelligence and clode herself wid witless wrad. Den she gots'ta pursue da damn gods uh chaos, whom she created along wid de prime parent. She gots'ta cast dem waaay down into de abyss. Dey gots'ta be obliterated cuz' of deir wickedness. Fo' dey gots'ta come t'be likes volcanoes and consume one anoda' until dey puh'ish at da damn hand uh de prime parent. When he has destroyed dem, he gots'ta turn against himself and destroy himself until he ceases t' exist.

And deir heavens gots'ta fall one downon de next and deir fo'ces gots'ta be consumed by fire. Deir eternal realms, too, gots'ta be overturned. And his heaven gots'ta fall and bust in two. 'S coo', bro. His [...] gots'ta fall waaay down downon de [...] suppo't dem; dey gots'ta fall into de abyss, and da damn abyss gots'ta be overturned.

De light gots'ta [...] de darkness and obliterate it, dig dis: it gots'ta be likes sump'n dat gots neva' been. And da damn product t'which de darkness had been posterio' gots'ta dissolve. And da damn deficiency gots'ta be plucked out by de root (and drown) waaay down into de darkness. And da damn light gots'ta widdraw down t'its root. And da damn glo'y uh de unbegotsten gots'ta appear. And it gots'ta fill all de eternal realm.

When de prophecy and da damn account uh dose dat is kin' becomes knode and be fulfilled by dose who is called puh'fect, dose who - in contrast - gots not become puh'fect in de unbegotsten Big Daddy gots'ta receive deir glo'y in deir realms and in de kin'doms uh de immo'tals, dig dis: but dey gots'ta neva' enta' de kin'less realm. Fo' everyone gots'ta go t'de place fum which he gots come. Indeed, by his acts and his knowledge, each sucka' gots'ta make his (own) nature knode.

Selecshun made fum James M. Robinson, ed., De Nag Hammadi Library, revised edishun. Harpuh'Collins, San Francisco, 1990.