

Turban

צַנִּיף

<http://www.morfix.co.il/en/%D7%A6%D6%B8%D7%A0%D6%B4%D7%99%D7%A3>

Here we see the plural Elohim of Genesis 1 as the seven angels, Yahweh in his plurality, creating the man figure in his image. Like Philo, the Ophites regarded the different names and titles for the second God as indications of his different aspects or powers: 'He who was the first descendent of the mother is called Yaldabaoth; he, again, descended from him, is named Iao; he, from this one, is called Sabaoth; the fourth is named Adoneus; the fifth Eloeus; the sixth Oreus and the seventh and last of all **Astanphaeus**' (*Against Heresies* I. 30.5). All these names are recognizable: Iao is one of the variant forms of Yahweh; Adoneus is Adonai; Eloeus is God; Oreus is Light; and **Astanphaeus** is Crown (from the **Hebrew** *ha-tsaniph*, the royal/high-priestly turban). These seven are also give the more familiar names of the archangels and identified with the living creatures who surrounded the cherub throne. There is, as we have seen, a problem of numbers in the **Hebrew** texts; one tradition knew four archangels and four living creatures, another knew seven archangels. Here in the Ophite system there are also seven living creatures, the first four of which are familiar:

[The Great Angel: A Study of Israel's Second God](#) (page 177)

By Margaret Barker

Astanphaeus - one of the seven angels of the presence; third gate guardian.

http://www.freejazzblog.org/2009_07_01_archive.html