

**THE BOOK OF ADAM AND EVE, ALSO CALLED
THE CONFLICT OF ADAM AND EVE WITH
SATAN, A BOOK OF THE EARLY EASTERN
CHURCH, TRANSLATED FROM THE ETHIOPIC,
WITH NOTES FROM THE KUFAL, TALMUD,
MIDRASHIM, AND OTHER EASTERN WORKS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649000470

The Book of Adam and Eve, also called the conflict of Adam and Eve with Satan, a book of the early Eastern Church, translated from the Ethiopic, with notes from the Kufale, Talmud, Midrashim, and other Eastern works by S. C. Malan

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

S. C. MALAN

**THE BOOK OF ADAM AND EVE, ALSO CALLED
THE CONFLICT OF ADAM AND EVE WITH
SATAN, A BOOK OF THE EARLY EASTERN
CHURCH, TRANSLATED FROM THE ETHIOPIC,
WITH NOTES FROM THE KUFAL, TALMUD,
MIDRASHIM, AND OTHER EASTERN WORKS**

THE BOOK OF ADAM AND EVE.

THE BOOK OF ADAM AND EVE,

ALSO CALLED

THE CONFLICT OF ADAM AND EVE WITH SATAN,

A Book of the early Eastern Church,

Translated from the Ethiopic,

WITH NOTES FROM THE KUFALÉ, TALMUD, MIDRASHIM,
AND OTHER EASTERN WORKS,

BY

THE REV. S. C. MALAN, D.D.,

VICAR OF BROADWINDSOR.



**CHARLES CARRINGTON,
13, Faubourg Montmartre, 13,**

1864

To

THE REV. DR. ERNEST TRUMPP,

REGIUS PROFESSOR OF ORIENTAL LANGUAGES AND LITERATURE IN THE
UNIVERSITY OF MUNICH, AND ORDINARY MEMBER OF THE ROYAL
BAVARIAN ACADEMY OF SCIENCES,

In token of respect for his accurate and profound Oriental
scholarship,

from the Translator.

PREFACE.

IN the Sixth Book of the Apostolic Constitutions,* we find a severe censure of certain early works, among which are reckoned βιβλία ἀπόκρυφα Μωσέως καὶ Ἐνὸχ, καὶ Ἀδάμ, Ἡσαίου τε καὶ Δαβίδ κ. τ. λ. "The apocryphal Books of Moses, of Enoch, of Adam, as well as those of Isaiah and David," etc. Those works, however, do not deserve all that the Apostles are made to say of them.

The apocryphal "Book of Moses," there alluded to, is probably the λεπτή Γένεσις or "lesser Genesis," known as having existed of old in Greek, under that name; and also under that of Ἀποκάλυψις Μ., or τὰ Ἰουβηλαία "the Apocalypse of Moses," or "the Book of Jubilees," quoted by S. Eriphanius,† Geo. Syncellus,‡ Geo. Cedrenus,§ and others. Of those three titles, τὰ Ἰουβηλαία remained little understood, until Dr. Dillmann published in 1859, the Ethiopic *Kufale*, or "Liber Jubilæorum;" so named by him, because throughout the book, said to have been revealed to Moses by "the Angel of the Face," or Michael—the division of periods of time is by jubilees of forty-nine—fifty years. The *Kufale* is often quoted in the notes to this book.

* Ch. xvi, ed. Cotel.

† *Hæres.*, xxxix, 6.

‡ *Chronogr.*, vol. i, p. 7, ed. D.

§ *Hist. Comp.*, vol. i, p. 9.

As to the "Book of Enoch," it was known only through a quotation from it by S. Jude v. 14, 15; and after him, from allusions to it by S. Hilarius, S. Clement of Alexandria, Origen, Geo. Syncellus, and others—until it was discovered in Abyssinia by Bruce, who brought several Ethiopic copies of it from thence to Europe; one of which is now in the Bodleian Library. This was published and also translated by Archbishop Lawrence, in 1838. A later and more accurate edition of it was issued by Dr. Dillmann at Leipzig, in 1851, from several MSS. brought from Abyssinia since the days of Bruce; and it has been translated more than once within the last few years. It is highly interesting, as a work of the probable date of its composition—not long before or after the coming of Christ. It is often quoted in the following pages.

As to the "Book of Adam," mentioned in the passage above given from the Apostolic Constitutions, if it is not the *Sidra l'Adam*, also called "the Book of Adam," of the Mandæans, it may be *Βίος Ἀδάμ*, "the Life of Adam," alluded to by Geo. Syncellus,* as distinct from the *λεπτὴ Γένεσις*. It is also said to exist in Syriac and in Arabic, in the Vatican Library; and "*Vita Adæ et Evæ*" has lately been worked out of the *Ἀποκάλυψις Ἀδάμ*, and of other documents in Latin, by Dr. W. Meyer, of the Academy of Munich, and published there in 1879.

Lastly, by the apocryphal "Book of Isaiah," is probably meant his "Ascension," only known in Ethiopic; and published in Ethiopic and in English, by Archbishop Lawrence, at Oxford, in 1819. It dates, probably, from the early days of the Church, and is mentioned by Origen and by S. Epiphanius,† as τὸ ἀναβατικὸν Ἡσαίου. It alludes, among other things, to the martyrdom of Isaiah, who was sawn asunder by order of Manassch.

The present interesting work, however, has little in common with those apocrypha; among which it has no right to take

* *Chron.*, vol. i, p. 7.

† *Hæres.*, xl, 2; lxvii, 3.

place. Whereas they all are apparently of Jewish origin, this "Conflict of Adam" is altogether a Christian work, and of a later date than those writings. It is probably the work of some pious and orthodox Egyptian of the fifth or sixth century, who tells his story, or stories—some of which are also found in the Talmud and thence in the Coran and elsewhere—as they were then believed; adding here and there a good deal of his own. Yet all is told in the simple—to Western taste, perhaps, childish—style of pious Eastern writers of those days. The author's devout faith runs throughout his narrative; he seems willing and ready to believe much rather than to doubt; to take things for granted, rather than to question the truth of them.

His object then, is to connect the first Adam with the coming of the second, Christ; five thousand five hundred years* after Adam's fall in Eden, and in fulfilment of the promise then made him of a Saviour. In our author's words, Adam holds frequent intercourse with "the Word of God," who tells him of His coming in the flesh in order to save him; a promise Adam charges his children to remember and to hand down to their own children. Then, when dead, his body is embalmed, and laid in the Cave of Treasures, where he and Eve had spent their life; it is thence taken by Noah, with the gold, the incense and the myrrh brought from Eden, and laid in the ark; whence it is taken out by Melchizedec after the Flood; and brought by him, together with Shem and an angel sent to show them the way, to "the Middle of the Earth;" *ὀμφαλὸς τῆς γῆς*, to the hill "Cranium," or Golgotha. There, the rock opens of its own accord to receive the body of Adam, and then closes in again. It is the very spot on which the Saviour's cross was raised, when He was crucified.

This book, now first translated into English, and that tells much that will be new to most readers—was probably written in Arabic in Egypt; whence it was taken farther south, and

* According to the LXX.

translated into Ethiopic. At all events no Greek or Egyptian original of it, is, as yet, known to exist; neither does it betray the least vestige of Hellenism. There is, indeed, a Syriac work of the early Church, called *M'ārath gāze*, "the Cave of Treasures" mentioned by Asseman,* and ascribed to S. Ephrem by the presbyter Simeon,† who lived in the thirteenth century. Judging from its title, it may have much in common with the present work; yet in the absence of all knowledge of that Syriac MS., one can, for the present, only look upon the Arabic copy, written in Egypt, as the probable original. For the Ethiopic version, although written in good style, bears unmistakable marks of an Arabic origin.

It is, of course, as yet impossible to fix with certainty the date of either the Arabic original, or of the Ethiopic translation. Dr. Dillmann, in the preface to his German translation, seems to think this "Conflict of Adam" may date from the fifth or sixth century; and there does not seem to be any good reason for thinking otherwise. It is, however, certain that it must have been written before the ninth century; judging from the numerous extracts from it, given word for word, by Saïd Ibn-Batrik, or Eutyclus, physician, and also Melkite Patriarch, who lived in the ninth century; when he wrote his *Nazam al-jawāhir*, or "String of Gems" as he called his "Annals of the World," from the creation to his own time. It is a work of merit; although, perhaps, too full of stories that cannot be received as authentic.

The present translation was made on the accurate and scholarly Ethiopic edition lately published by the great orientalist Dr. E. Trumpp, Professor at the University of Munich. He had the advantage of the Arabic original which he frequently quotes in his valuable notes, of which I have often availed myself; an advantage the "magnus Apollo," in Ethiopic lore, Dr. Dillmann, does not seem to have had,

* *Bibl. Or.*, vol. iii, p. 231, and vol. ii, p. 493.

† *Ib.*, vol. iii, p. 563