

# Annotated Bibliography

*Ab Urbe Condita* (From the Hidden City). A Latin text composed by the first-century Roman writer Livy. No English translation is available.

*Abot de Rabbi Nathan* (The Fathers of/according to Rabbi Nathan). A commentary on the Mishnaic tractate *Pirque Aboth* that is attributed to Rabbi Nathan, though its Hebrew style has suggested to some that it may date from before the Mishnah, which was written in the second century AD, with some later additions. Different manuscripts represent different versions. For an English translation of version A, see Judah Goldin. *The Fathers according to Rabbi Nathan*. New York: Schocken, 1974. For an English translation of version B, see Anthony J. Saldarini. *The Fathers according to Rabbi Nathan: Version B*. Leiden: E. J. Brill, 1975.

*Adam, Eve and the Incarnation*. An Armenian Christian text of which there are three different versions. For English translations, see Michael E. Stone. *Armenian Apocrypha relating to Adam and Eve*, 8–79. Leiden: E. J. Brill, 1996.

*Adi Granth* (First Book). The sacred book of the Sikhs, which is preserved in their temple at Amritsar in the Punjab province of India. For an English translation, see Gopal Singh. *Adi Granth*. New York: Taplinger, 1965.

*Alexander the False Prophet*. A book composed by the second-century Christian writer Lucian. For an English translation, see A. M. Harmon, trans. *Lucian*, 4: 173–254. Cambridge: Harvard University Press, 1969.

*Allogenes*. One of the fifth-century Coptic Gnostic documents found at Nag Hammadi in Egypt in 1945 and attributed to a man named Allogenes. For an English translation, see James M. Robinson, ed. *The Nag Hammadi Library*, 490–500. 3rd ed. San Francisco: HarperCollins, 1990.

*Alma Risaia Rba* (The Great First World). A Mandaean religious text. The English translation was published in E. S. Drower. *A Pair of Nasoraean Commentaries (Two Priestly Documents)*, 1–54. Leiden: E. J. Brill, 1963.

*Annals of Imperial Rome*. A history of Rome during the period AD 14–68, written by the Roman senator Publius (or Gaius) Cornelius Tacitus (circa AD 56–117). For an English translation, see Michael Grant, trans. *Tacitus: The Annals of Imperial Rome*. Rev. ed. Baltimore: Penguin, 1973.

*Antiquities of the Jews*. A book written by the first-century Jewish historian Flavius Josephus. The most well-known English version is the oft-reprinted translation made by William Whiston in the sixteenth century.

*Apocalypse of Adam*. One of the fifth-century Coptic Gnostic documents found at Nag Hammadi in Egypt in 1945 and attributed to the apostle James. For an English translation, see James M. Robinson, ed. *The Nag Hammadi Library*, 277–86. 3rd ed. San Francisco: HarperCollins, 1990.

*Apocalypse of Baruch* (Syriac). See *2 Baruch*.

*Apocalypse of Enoch* (Ethiopic). See *1 Enoch*.

*Apocalypse of Enoch* (Slavonic). See *2 Enoch*.

*Apocalypse of Paul.* A document attributed to the apostle Paul, describing his vision of the heavens alluded to in 2 Corinthians 12:1–4. It was known to St. Augustine in the fourth century AD. It was widely distributed and is known from manuscripts written in Greek (the original), Syriac, Latin, Coptic, Armenian, and Old Church Slavonic. For English translations, see Montague Rhodes James. *The Apocryphal New Testament*, 525–54. Oxford: Clarendon, 1955; Wilhelm Schneemelcher. *New Testament Apocrypha*, 2:712–47. Trans. Robert McLachlan Wilson. Rev. ed. Louisville, Ky.: Westminster/John Knox, 1991. A Coptic version of the text was found among the Nag Hammadi records, with an English translation published in James M. Robinson, ed. *The Nag Hammadi Library*, 256–59. 3rd ed. San Francisco: HarperCollins, 1990.

*Apocalypse of Peter.* An early Christian document attributed to the apostle Peter, known only from quotes by early church fathers and a few fragments. For a discussion and partial English translation, see Montague Rhodes James. *The Apocryphal New Testament*, 505–24. Oxford: Clarendon, 1955. A more complete translation is in Wilhelm Schneemelcher. *New Testament Apocrypha*, 2:620–38. Trans. Robert McLachlan Wilson. Rev. ed. Louisville, Ky.: Westminster/John Knox, 1991.

*Apocalypse of Zephaniah.* A text ascribed to the biblical prophet Zephaniah but thought to have been written in the first century BC or the first century AD. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:497–516. Garden City, N.Y.: Doubleday, 1983.

*Apocryphon of Jacob.* One of the Dead Sea Scrolls (4Q537), this fragmentary document is attributed to the Old Testament patriarch Jacob. For an English translation, see Florentino García Martínez. *The Dead Sea Scrolls Translated*, 265. 2nd ed. Leiden: E. J. Brill, 1996.

*Apocryphon of James.* One of the fifth-century Coptic Gnostic documents found at Nag Hammadi in Egypt in 1945 and attributed to the apostle James. For an English translation, see James M. Robinson, ed. *The Nag Hammadi Library*, 29–37. 3rd ed. San Francisco: HarperCollins, 1990.

*Apocryphon of John.* One of the fifth-century Coptic Gnostic documents found at Nag Hammadi in Egypt in 1945 and attributed to the apostle John. For an English translation, see James M. Robinson, ed. *The Nag Hammadi Library*, 104–23. 3rd ed. San Francisco: HarperCollins, 1990.

*Asatir* (Secrets). A Samaritan document also known as the *Secrets of Moses*, known from both Samaritan and Arabic versions. A midrashic text, it combines biblical and traditional stories about the history of the earth, from the time of Adam to the death of Moses, and is thought to have been compiled no later than 250–200 BC. The Samaritans also wrote a *pitron*, or commentary, on the *Asatir* in Arabic, but the date this commentary was composed is unknown. For an English translation of the original and its commentary, see Moses Gaster. *The Asatir: The Samaritan Book of the "Secrets of Moses."* London: Royal Asiatic Society, 1927.

*Assumption of Moses.* See *Testament of Moses*.

*2 Baruch*, also known as the *Syriac Apocalypse of Baruch*. A text attributed to Baruch, scribe of the prophet Jeremiah, but thought to have been composed in the second century AD. For English translations, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:615–52. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:470–526. Oxford: Clarendon, 1913.

*4 Baruch.* A text attributed to Baruch, scribe of the prophet Jeremiah, but thought to have been composed in the first or second century AD. For an English translation, see James H. Charlesworth, ed. *The Old Testament*

*Pseudepigrapha*, 2:413–26. Garden City, N.Y.: Doubleday, 1983.

*5 Baruch*. A pseudepigraphic text attributed to Baruch, scribe of the biblical prophet Jeremiah, that is found in both Christian Ethiopic and Falasha versions. An English translation of the latter is found in Wolf Leslau. *Falasha Anthology*, 57–76. New Haven: Yale University Press, 1951.

*Berlin Medical Papyrus*. An ancient Egyptian text unavailable in English.

*Bhagavata-Puranu*. One of the sacred books of the Hindus of India.

*Bibliotheca Graeca* (Greek Library). A Latin alchemical book written in the sixteenth century by Johann Albert Fabricius. Not available in English.

*Book of Apollonios, the Sage, on the Causes*. A Greek Hermetic text, perhaps the same as the Arabic *Sirr al-halikhah* (Secret of Creation), attributed to the Greek philosopher Apollonios (flourished 210–205 BC). No longer extant, the text is known only from later citations.

*Book of Noah*. A name given to three medieval Hebrew texts about a heavenly book delivered to Adam, Noah, and other patriarchs. The Hebrew versions of all three recensions were published in Adolph Jellinek. *Bet ha-Midrash*, 3:155–60. Jerusalem: Wahrmann, 1967. The third recension of the *Book of Noah* forms most of the introduction of another medieval work known today by the title *Sepher ha-Razim* (q.v.).

*Book of Sôthis*, also known as *The Sôthic Cycle*. Though attributed to a third-century-BC Egyptian priest named Manetho, the book is generally thought to have been composed in the fourth century AD. It is known to us only because the Byzantine chronographer Syncellus (circa AD 800) preserved it in his *Chronological History of the World*. See the English translation in W. G. Waddell. *Manetho*, 234–49. Cambridge: Harvard University Press, 1971.

*Book of the Bee*. A book written in the early thirteenth century AD in Syriac by the Armenian-born bishop Shelemon (Solomon) of Basra, using the Bible and early commentaries on the Bible. It is closely related to the *Book of the Cave of Treasures*, the *Book of the Rolls*, and the *Conflict of Adam and Eve*. An Arabic translation of the text is on a manuscript at Oxford University. For an English translation, see Ernest A. Wallis Budge. *The Book of the Bee*. Oxford: Clarendon, 1886.

*Book of the Dead*. A collection of ancient Egyptian magical spells designed to assist the deceased in his afterlife journey. The English translation by Ernest A. Wallis Budge has been reissued many times by different publishers. See, for example, *The Book of the Dead*. New Hyde Park, N.Y.: University Books, 1967.

*Book of the Mysteries of the Heavens and the Earth*. An Ethiopic Christian text written in the thirteenth century by Bakhayla Mikâ'el, also known as Zôsîmâs. For an English translation, see Ernest A. Wallis Budge. *The Book of the Mysteries of the Heavens and the Earth and Other Works of Bakhayla Mikâ'el (Zôsîmâs)*. London: Oxford University Press, 1935.

*Book of the Resurrection of Christ by Bartholomew the Disciple*. An apocryphal work attributed to the apostle Bartholomew and known only from Coptic manuscripts. See the English translation in Ernest A. Wallis Budge. *Coptic Apocrypha in the Dialect of Upper Egypt*, 1–48. New York: AMS Press, 1977 (originally published in 1913). A resume of the text is included in Montague Rhodes James. *The Apocryphal New Testament*, 181–86. Oxford:

Clarendon, 1955; Wilhelm Schneemelcher. *New Testament Apocrypha*, 1:553–57. Trans. Robert McLachlan Wilson. Rev. ed. Louisville, Ky.: Westminster/John Knox, 1991.

*Book of the Rolls*. An Arabic version of a book attributed to the first-century-AD writer Clement of Rome. An English translation appears in Margaret Dunlop Wilson, ed. and trans. “*Kitab al-Magall*, or The Book of the Rolls.” In *Apocrypha Arabica*. London: C. J. Clay, 1901.

*Cave of Treasures*. A Syriac text composed in the fourth century AD by Saint Ephram Syrus. It shares a common source with the *Conflict of Adam and Eve*, and the *Book of the Rolls*, and, to a lesser extent, the *Book of the Bee*. See the English text in Ernest A. Wallis Budge. *The Book of the Cave of Treasures*. London: Religious Tract Society, 1927.

*Chronicle Adler*. A collection of Samaritan historical traditions whose latest iteration in Samaritan was prepared in 1900. For an English translation, see John Bowman, ed. and trans. *Samaritan Documents relating to their History, Religion and Life*, 87–113. Pittsburgh: Pickwick Press, 1977.

*Chronicles of Jerahmeel*. A history of the Jews, written in the twelfth century by Jerahmeel ben Solomon, who gathered traditions found in a number of earlier texts, some of which have survived. For an English translation, see Moses Gaster. *The Chronicles of Jerahmeel; or, The Hebrew Bible Historiale*. New York: Ktav 1971.

*Chronicon* (Chronicle). A book written by the Christian historian Eusebius (circa AD 260–339). No English translation is available.

*City of God*. A book by St. Augustine, bishop of Hippo (died AD 430), sometimes known by its Latin name, *De civitate Dei*. For an English translation, see Philip Schaff and Henry Wace, eds. *Nicene and Post-Nicene Fathers*, 2:1–511. First Series. Peabody, Mass.: Hendrickson, 1994 (originally published in 1887).

*Clementine Homilies*. Attributed to Clement of Rome (died AD 90). For an English translation, see Alexander Roberts and James Donaldson, eds. *Ante-Nicene Fathers*, 8:215–360. Peabody, Mass.: Hendrickson, 1994.

*Cologne Mani Codex*. A fifth-century-AD manuscript attributed to Mani, founder of the Manichaeans, an early Christian group. For an English translation, see Ron Cameron and Arthur J. Dewey. *The Cologne Mani Codex*. Missoula, Mont.: Scholars Press, 1979.

*Conflict of Adam and Eve*. An Ethiopic Christian document bearing affinities to the *Book of the Bee*, the *Book of the Rolls*, and the *Cave of Treasures*. For an English translation, see S. C. Malan. *The Book of Adam and Eve, also called The Conflict of Adam and Eve with Satan*. London: Williams and Norgate, 1882.

*Copper Scroll*. One of the Dead Sea Scrolls (designation 3Q15), written on copper plates that had been welded together; it contains a list of items said to be hidden in various places. For an English translation, see Florentino García Martínez. *The Dead Sea Scrolls Translated*, 461–63. 2nd ed. Leiden: Brill, 1996.

*Corpus Hermeticum*. A medieval Greek text with ancient Egyptian antecedents. See the recent translation in Brian P. Copenhaver. *Hermetica*. New York: Cambridge University Press, 1995.

*Damascus Document*. A document first discovered in the genizah of the Old Cairo Karaite synagogue in Egypt in the latter part of the nineteenth century. Half a century later, other copies were found among the Dead Sea

Scrolls. The document is generally dated to about the second century BC. For an English translation, see Florentino García Martínez. *The Dead Sea Scrolls Translated*, 33–73. 2nd ed. Leiden: E. J. Brill, 1996.

*De Abrahamo* (About Abraham). A philosophical treatise on the prophet Abraham, written by the first-century Alexandrian Jewish philosopher Philo Judaeus. For an English translation, see C. D. Yonge. *The Works of Philo*, 411–34. Peabody, Mass.: Hendrickson, 1993.

*De civitate Dei*. See *City of God*.

*De Viris Illustribus Urbis Romae* (Illustrious Men of Rome). A book written by St. Augustine, bishop of Hippo (died 430). No English translation exists.

*Death of Moses*. A Falasha text dealing with the last teachings of the prophet Moses and his death. For an English translation, see Wolf Leslau. *Falasha Anthology*, 103–11. New Haven: Yale University Press, 1951.

*Description of Greece*. A book written by the fourth-century-BC Greek historian Pausanias. For an English translation, see J. G. Frazer, ed. *Pausanias's Description of Greece*. 6 vols. New York: Biblo and Tannen, 1965.

*Discourse on the Eighth and Ninth*. A Coptic Gnostic text from the fifth century AD. For an English translation, see James M. Robinson, ed. *The Nag Hammadi Library*, 321–27. 3rd ed. San Francisco: HarperCollins, 1990.

*Divinarum institutionum libri VII* (Divine Institutes). A book written by the fourth-century Latin church father Lucius Caelius Firmianus Lactantius. For an English translation, see Alexander Roberts and James Donaldson, eds. *Ante-Nicene Fathers*, 7:9–223. Peabody, Mass.: Hendrickson, 1994.

*Ecclesiastical History*. A history of the early Christian church written by Eusebius (died 339 or 340) and compiled from earlier documents, some of which are no longer extant. For an English translation, see Philip Schaff and Henry Wace, eds. *Nicene and Post-Nicene Fathers*, 1:73–403. Second Series. Peabody, Mass.: Hendrickson, 1994.

*Eighth Book of Moses*. A Greek Gnostic text from Egypt (PGM XIII. 1–734). An English translation was published in Hans Dieter Betz. *The Greek Magical Papyri in Translation: Including the Demotic Spells*, 172–89. Chicago: University of Chicago Press, 1986.

*1 Enoch*, also known as the *Ethiopic Apocalypse of Enoch*. An amplification of the story of the biblical patriarch Enoch, *1 Enoch* is actually a compilation of various Enoch stories, some of which are thought to have been written as early as the third century BC. The only complete version is in the Ethiopic language known as Ge'ez, but fragments are known in Greek (mostly from Egypt), Latin, and Aramaic. The Aramaic fragments were found among the Dead Sea Scrolls and date to the first century BC. For English translations, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:5–90. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:162–281. Oxford: Clarendon, 1913.

*2 Enoch*, also known as the *Slavonic Apocalypse of Enoch*. An amplification of the story of the biblical patriarch Enoch, thought to have been written in the first century AD. Two recensions are known in Old Church Slavonic, one of which (A) is shorter than the other (J). For English translations, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:91–222. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:425–69. Oxford: Clarendon, 1913.

3 *Enoch*. Misnomer for a book usually known as *Sepher Hekalot* (The Book of the Palaces), *Pirqe Rabbi Yishmael* (Chapters of Rabbi Ishmael), or *The Book of Rabbi Ishmael the High Priest*. Originally written in Hebrew, it is attributed to Rabbi Ishmael, a Palestinian Jewish leader who died circa AD 132. It recounts what he saw during his heavenly ascent, including his encounter with Enoch, who in Jewish tradition became the heavenly scribe Metatron. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:223–316. Garden City, N.Y.: Doubleday, 1983.

*Enuma Elish* (When on High). The Babylonian account of the creation of the world, known from tablets of various dates during the first millennium BC. For an English translation, see James B. Pritchard. *Ancient Near Eastern Texts Relating to the Old Testament*, 60–72. 3rd ed. Princeton: Princeton University Press, 1969.

4 *Ezra*. An apocryphal work attributed to the Old Testament priest-scribe Ezra. Though the original text was written in Greek, it did not form part of the Apocrypha in the Greek Septuagint version of the Bible. It is known principally from its inclusion in the Apocrypha section of the Latin Vulgate Bible and in the Syriac Peshitta. It is also known from Ethiopic and Armenian documents. For English translations, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:517–60. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:542–624. Oxford: Clarendon, 1913.

*Factorum et Dictorum Memorabilia* (Memorable Deeds and Sayings). A book written by the Roman Valerius Maximus in the first century AD. For a French translation, see C. A. F. Frémion. *Factorum et dictorum memorabilium*. 3 vols. Paris: C. L. F. Panckoucke, 1834–35.

*Ginza Rba* (The Great Treasure/Library). One of the principal religious texts of the Mandaeans of Iraq and Iran. While no complete English translation is available, portions were published in Werner Foerster. *Gnosis: A Selection of Gnostic Texts*. Trans. Robert McLachlan Wilson. Oxford: Clarendon, 1974.

*Gospel of the Egyptians*. One of the fifth-century Coptic Gnostic documents found at Nag Hammadi in Egypt, said to be an early gospel account. See the English translation in James M. Robinson, ed. *The Nag Hammadi Library*, 208–19. 3rd ed. San Francisco: HarperCollins, 1990.

*Haran Gawaita*. A hymn of the Mandaeans, a religious group in Iraq and Iran who claim to be descendants of the disciples of John the Baptist. For an English translation, see E. S. Drower. *The Haran Gawaita and the Baptism of Hibil-Ziwa*, 3–23. Vatican: Biblioteca Apostolica Vaticana, 1953.

*Hidden Book of Moses*. A Christian Gnostic text written in Greek and found in Egypt (PGM XIII. 734–1077). For an English translation, see Hans Dieter Betz. *The Greek Magical Papyri in Translation: Including the Demotic Spells*, 189–95. Chicago: University of Chicago Press, 1986.

*History of the Rechabites*, also known as the *Narrative of Zosimos*. A document attributed to one Zosimos and composed sometime between the first and the fourth centuries AD. It recounts his visit to a distant country where he visited with the Rechabites, descendants of the biblical Rechab, himself a descendant of Moses' father-in-law Jethro. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:443–62. Garden City, N.Y.: Doubleday, 1983.

*How Dana Nuk Visited the Seventh Heaven*. A religious text of the Mandaeans of Iraq and Iran that recounts the ascension of one Dana Nuk. For an English translation, see E. S. Drower. *The Mandaeans of Iraq and Iran*, 300–305. Leiden: E. J. Brill, 1962.

*Hymn of the Soul*, also known as *Hymn of the Pearl*. A Christian poetic parable of the plan of salvation, incorporated into the *Acts of Thomas*, known from Greek and Syriac manuscripts. For an English translation, see Montague Rhodes James. *The Apocryphal New Testament*, 411–15. Oxford: Clarendon, 1955; Wilhelm Schneemelcher. *New Testament Apocrypha*, 2:380–85. Trans. Robert McLachlan Wilson. Rev. ed. Louisville, Ky.: Westminster/John Knox, 1991.

*Hymn of the Pearl*. See *Hymn of the Soul*.

*Hymns on the Nativity*. A collection of poems written in the fourth century by the Syriac Christian St. Ephraim Syrus. For an English translation, see Philip Schaff and Henry Wace, eds. *Nicene and Post-Nicene Fathers*, 13:221–62. Second Series. Peabody, Mass.: Hendrickson, 1994 (originally published in 1898).

*Jasher*. Though the title of the book is the same as that of the book of Jasher mentioned in the Bible, it is not the ancient book, but a product of thirteenth-century-AD Spain. Nevertheless, because it collects much older Jewish traditions, it has some value. The most readily available English translation is the much reprinted *The Book of Jasher*. Salt Lake City, Utah: J. H. Parry & Co., 1887.

*Jewish War*. A book written by the first-century Jewish historian Flavius Josephus. The most well-known English version is the oft-reprinted translation by William Whiston, made in the seventeenth century.

*Jubilees*. A reworking of the account of the biblical book of Genesis, including stories of the patriarchs not found in the Bible. Though originally a Jewish work, it was preserved through the centuries mostly in its Ethiopic translation by the Christians of Abyssinia (Ethiopia), though there are also fragments in Greek, Syriac, and Latin. Fragments of the Hebrew version were found among the Dead Sea Scrolls in the mid-twentieth century. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:35–142. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:2–82. Oxford: Clarendon, 1913.

*Kitab dahirat Aliskandar* (The Book of the Treasures of Alexander). An Arabic Hermetic book not available in English.

*Kore Kosmou* (Daughter of the Cosmos). A Greek Hermetic text not available in English.

*Krates-Book*. A Greek Hermetic text attributed to one Krates, not available in English.

*Lefafa Sedek* (Bandelt of Righteousness). An Ethiopic Christian magical text that derives from earlier Egyptian magical texts via Coptic Christian intermediaries. For an English translation, see Ernest A. Wallis Budge. *The Bandlet of Righteousness: An Ethiopian Book of the Dead*. London: Luzac, 1929.

*Letter of Aristeas*. See *Pseudo-Aristeas*.

*Life of Adam and Eve*. A Latin text thought to have been originally written in Hebrew in the first century AD. The account was first published in German in 1878. An English translation is published in parallel columns with its Greek equivalent, the *Apocalypse of Moses*, in James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:249–96. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:123–54. Oxford: Clarendon, 1913.

*Life of Apollonius of Tyana*. A biography written by the Greek historian Philostratus of Athens (second to third centuries BC). A number of English translations are available.

*Lives of the Prophets*. A text summarizing the lives of various Old Testament prophets and written by a Jewish Egyptian in the first century AD, perhaps during the lifetime of Christ. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:379–400. Garden City, N.Y.: Doubleday, 1983.

*1 Maccabees*. One of the books of the Apocrypha (all the books of the Apocrypha were included in the Greek Septuagint translation of the Old Testament). The book 1 Maccabees contains a historical account of the period between the Old and New Testaments. Earlier editions of the King James Bible, like standard Catholic Bibles, included the Apocrypha, and one can still purchase the King James translation of these books under separate cover.

*2 Maccabees*. One of the books of the Apocrypha (all the books of the Apocrypha were included in the Greek Septuagint translation of the Old Testament). The book 2 Maccabees contains a historical account of the period between the Old and New Testaments. Earlier editions of the King James Bible, like standard Catholic Bibles, included the Apocrypha, and one can still purchase the King James translation of these books under separate cover.

*Mandaean Canonical Prayerbook*. A large collection of prayers used by the Mandaeans of Iraq and Iran, who claim to be descendants of the disciples of John the Baptist. For an English translation, see E. S. Drower. *The Canonical Prayerbook of the Mandaeans*. Leiden: E. J. Brill, 1959.

*Martyrdom and Ascension of Isaiah*. A pseudepigraphic account of the death and heavenly ascension of the Old Testament prophet Isaiah, written sometime between the second and fourth centuries AD. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:143–76. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:155–62. Oxford: Clarendon, 1913.

*In Matthaeum Homiliae* (Commentary on Matthew). A fifth-century Christian document falsely attributed to St. Chrysostom. The passage referred to in this volume is noted by A. F. J. Klijn. *Seth in Jewish, Christian and Gnostic Literature*, 57–58. Leiden: E. J. Brill, 1977.

*Memar Marqa*. A commentary on the law of Moses written in the fourth century AD by the Samaritan theologian Marqa. It is available in Hebrew on Moses Gaster Manuscript 825 in the John Rylands Library.

*Merkabah Rabbah* (The Great Chariot). A medieval Jewish text describing the vision of the heavens of Rabbi Ishmael, the high priest. For an English translation, see Martin Samuel Cohen. *The Shi'ur Qomah: Texts and Recensions*, 53–76. Tübingen: Mohr, 1985.

*Midrash Rabbah*. An early rabbinic commentary on the stories found in the Old Testament books of Genesis through Deuteronomy and a few others. Though much of the material is older, the composition itself dates to the end of the fourth or the beginning of the fifth century AD. For an English translation, see H. Freedman and Maurice Simon, eds. *Midrash Rabbah*. London: Soncino Press, 1961 (originally published in 1939).

*Midrash Tanhuma*. A biblical commentary attributed to the early Jewish rabbi Tanhuma but thought to have been written later, in the ninth century AD. For an English translation, see John T. Townsend, ed. *Midrash Tanhuma*.



Hoboken, N.J.: Ktav, 1989.

*Mishnah* (Repetition, Study). A collection of early rabbinic commentaries on the Torah, or Law, of Moses, said to have been written by Rabbi Judah the Patriarch in the second century AD. It is the basis of the Talmud, which is a much larger collection of such commentaries by later rabbis. For an English translation, see the much reprinted Herbert Danby. *The Mishnah*. London: Oxford University Press, 1933.

*Mishneh Torah* (Study of the Law). An exposition of Jewish law written by the twelfth-century Jewish rabbi Moses ben Maimon, also known as Maimonides or Rambam.

*Moralia* (Moral Deeds). A book by the Greek biographer Plutarch (circa AD 46–120). For an English translation, see Frank Cole Babbitt, ed. *Plutarch's Moralia*. 15 vols. New York: G. P. Putnam's Sons, 1927.

*Narrative of Zosimos*. See *History of the Rechabites*.

*Naturalis historia* (Natural History). A book written by Gaius Plinius Secundus, better known as Pliny the Elder (AD 23–79), a Roman scientist and naval commander who perished in the eruption of Mount Vesuvius in AD 79. For an English translation, see H. Rackham, ed. *Natural History: Pliny*. 10 vols. Loeb Classical Library, 1938.

*Odes of Solomon*. A collection of odes attributed to Solomon but obviously of later date. The text is known from Greek, Coptic, and Syriac manuscripts. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:724–71. Garden City, N.Y.: Doubleday, 1983.

*On the Letter Omega*. An early alchemical book written by one Zosimos that is unavailable in English.

*Panarion* (Refutation of All [Heresies]). A book written by the Christian Father Epiphanius, bishop of Cyprus (died 403). For an English translation, see Frank Williams. *The Panarion of Epiphanius of Salamis*. 2 vols. Leiden: E. J. Brill, 1987.

*Pastor of Hermas*, sometimes called *Shepherd of Hermas*. The account of a revelation given to Hermas, brother of Pius, bishop of Rome, in the second century AD and named from the angel who appeared to him in the form of a shepherd. The book was highly prized by early Christians and was even included in some early Bibles. For an English translation, see Alexander Roberts and James Donaldson, eds. *Ante-Nicene Fathers*, 2:9–55. Peabody, Mass.: Hendrickson, 1994.

*Petirat Mosheh*. A medieval Jewish text published in Adolf Jellinek. *Bet ha-Midrash*, 1:115–29. Jerusalem: Wahrman, 1967.

*Pirqe Rabbi Eliezer* (The Paragraphs of Rabbi Eliezer). A work attributed to Rabbi Eliezer, son of Hyrkanos. Eliezer lived in the latter half of the first century through the first decades of the second century AD. While the work may have originated at an early date, its present Hebrew composition is from the twelfth or thirteenth century. Some fragments also came from the Old Cairo genizah, where the earliest copy of the *Zadokite Fragment*, or *Damascus Document*, later discovered among the Dead Sea Scrolls, was found. For an English translation, see Gerald Friedlander, trans. *Pirkê de Rabbi Eliezer*. New York: Hermon Press, 1965. Originally published in 1916.

*Pistis Sophia* (The Faith of Wisdom). A fifth-century Coptic Christian Gnostic text found in Egypt, recounting post-resurrection teachings of Jesus to his disciples. For English translations, see Carl Schmidt, ed. *Pistis Sophia*. Trans.

Violet MacDermot. Leiden: E. J. Brill, 1978; G. R. S. Mead. *Pistis Sophia*. London: Theosophical Publishing Society, 1896.

*Praeparatio evangelica* (Preparation for the Gospel). A treatise written by the fourth-century church historian Eusebius, bishop of Caesarea, that often refers to earlier texts available to him. The translation of the extract from the writings of Artapanus, cited in this work, is from James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:901. Garden City, N.Y.: Doubleday, 1983.

*Pseudo-Aristeas*, also known as *Letter of Aristeas*. A letter purportedly written by a Jewish scholar named Aristeas in the mid-third century BC but which most scholars tend to date to the first century BC. For English translations, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:5–34. Garden City, N.Y.: Doubleday, 1983; and Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:7–34. Oxford: Clarendon, 1913.

*Pseudo-Philo*, also called *Liber Antiquitatum Biblicarum* (Book of Biblical Antiquities). A book about the early history of the patriarchs and Israel, falsely attributed to the first-century Alexandrian Jewish philosopher Philo Judaeus. Linguistic aspects of the Latin and Greek versions suggests that they derive from a Hebrew original that is no longer extant. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 2:297–378. Garden City, N.Y.: Doubleday, 1983.

*Qisas al-Anbiya* (Tales of the Prophets). The name given to historical accounts of the biblical patriarchs and prophets. Several tenth- and eleventh-century Arab historians wrote books by this name. One of these writers was Muhammad ibn Allah al-Kisa'i, and an English translation of his work can be found in W. M. Thackston Jr., trans. *The Tales of the Prophets of al-Kisa'i*. Boston: Twayne, 1978.

Rashi is an abbreviation of the Hebrew title **Rabbi Shlomo ben Yitshaq**, a Jewish scholar who lived in Troyes, France, from AD 1040 to 1105. He wrote a commentary on the Torah, or Pentateuch, comprising the five books of Moses (Genesis through Deuteronomy). His Hebrew text, with an English translation and additional commentary, is published in M. Rosenbaum and A. M. Silbermann. *Pentateuch with Targum Onkelos, Haphtaroth and Rashi's Commentary*. Jerusalem: Silbermann Family, 1973.

*Refutation of All Heresies*. A book written by the third-century church father Hippolytus, bishop of Portus. An English translation of Hippolytus's comments on the appearance of the angel to Alcibiades is found in Wilhelm Schneemelcher. *New Testament Apocrypha*, 2:687. Trans. Robert McLachlan Wilson. Rev. ed. Louisville, Ky.: Westminster/John Knox, 1991.

*Roman History*. A work composed by the fourth-century-AD Roman historian Ammianus Marcellinus. For an English translation, see C. D. Yonge, trans. *The Roman History of Ammianus Marcellinus*. London: George Bell and Sons, 1902.

*Sepher ha-Razim* (Book of the Mysteries), also known as *Sepher Razi'el* (Book of the Mystery of God). The story of the book is told in *Pirqe Rabbi Eliezer* and in two medieval kabbalistic works, the Zohar and the *Book of Noah*, with variants in the different recensions of the latter. A book entitled *Sepher Razi'el*, thought to have been compiled by Rabbi Eleazar of Worms in the thirteenth century, is said to be based on a third- or fourth-century-AD magical document that, in Jewish tradition, is a copy of the heavenly book that formed the basis of the Pentateuch, or Torah. For an English translation, see Michael A. Morgan. *Sepher ha-Razim, The Book of the Mysteries*. Chico, Calif.: Scholars Press, 1983.

*Sepher Razi'el*. See *Sepher ha-Razim*.

*Shepherd of Hermas*. See *Pastor of Hermas*.

*Sirr al-halikhah* (Secret of Creation). An Arabic Hermetic book, perhaps the same as the the *Book of Apollonios, the Sage, on the Causes* (q.v.).

*Sôthic Cycle*. See *Book of Sôthis*.

*Story of Shum bar Nu* (Shem the Son of Noah). A text of the Mandaeans, a religious group in Iraq and Iran who claim to be descendants of the disciples of John the Baptist. For a German translation, see M. Lidzbarski. *Das Johannesbuch der Mandäer*. Giessen: Alfred Tpelmann, 1915.

*Stromata*. A doctrinal treatise written by Clement of Alexandria in the second century AD. For an English translation, see Alexander Roberts and James Donaldson, eds. *Ante-Nicene Fathers*, 2:299–568. Peabody, Mass.: Hendrickson, 1994 (originally published in 1885).

*Tabula Smaragdina* (Emerald Tablet). An alchemical tract thought to date to the mid-thirteenth century. Latin and Arabic versions are known. For a German translation, see J. Ruska. *Tabula Smaragdina. Ein Beitrag zur Geschichte der hermetischen Literatur*. Heidelberg: C. Winter, 1926.

*Tales of the Prophets*. See *Qisas al-Anbiya*.

*Talmud*. The Babylonian Talmud is a multivolume commentary on Jewish law compiled by rabbis during the fifth and sixth centuries AD, though it is said to include materials from earlier generations of rabbis. Several English translations are available.

*Targum Pseudo-Jonathan*. A second-century-AD Aramaic translation of portions of the Old Testament, attributed to Jonathan son of Hyrḳanos. For an English translation, see Michael Maher. *Targum Pseudo-Jonathan: Genesis*. Collegeville, Minn.: Liturgical Press, 1992.

*Ta'rikh* (History). A book written by the fifth- to sixth-century-AD Arab chronographer al-Qiftī, unavailable in English.

*Testament of Abraham*. A book attributed to the biblical patriarch Abraham but thought to have been written in the first or second century AD. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:871–902. Garden City, N.Y.: Doubleday, 1983. The Falasha also have a version of the *Testament of Abraham*, an English translation of which appears in Wolf Leslau. *Falasha Anthology*, 92–102. New Haven: Yale University Press, 1951.

*Testament of Adam*. A document said to have been written by Seth, son of Adam. Preserved by various Christian churches, the document is known from Syriac, Greek, Arabic, Ethiopic, Armenian, Old Georgian, and Karshuni versions. The earliest manuscript dates to the ninth century AD. For an English translation, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:989–95. Garden City, N.Y.: Doubleday, 1983.

*Testament of Moses*, also known as *Assumption of Moses*. A pseudepigraphic text attributed to the prophet Moses and purporting to be his final admonitions to his successor, Joshua. It is known only from a Latin manuscript of the

sixth century AD, but the language suggests that it was translated from Greek a century earlier, though the original may have been in Aramaic or Hebrew. For English translations, see James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, 1:919–34. Garden City, N.Y.: Doubleday, 1983; Robert Henry Charles. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:407–24. Oxford: Clarendon, 1913.

*The Thousand and Twelve Questions*. A text of the Mandaeans of Iraq and Iran, who claim to be descendants of the disciples of John the Baptist. For an English translation, see E. S. Drower. *The Thousand and Twelve Questions*. Berlin: Akademie-Verlag, 1960.

*The World Beyond*. See *World of Light*.

*Tolidah* (History). A Samaritan history. For an English translation, see John Bowman, ed. and trans. *Samaritan Documents relating to their History, Religion and Life*, 37–60. Pittsburgh: Pickwick Press, 1977.

*Tosefta* (Addition). Additions made to the Talmud by European rabbis of the twelfth and thirteenth centuries. For a German translation of the tractate *Sotah*, cited in this present work, see Hans Bietenhard. *Der Tosefta Traktat Sotah*. Bern: Peter Lang, 1986.

*Untitled Treatise*. An untitled Coptic text appended to the end of the Bruce Codex. For an English translation, see Carl Schmidt, ed. *The Books of Jeu and the Untitled Text in the Bruce Codex*, 213–318. Trans. Violet MacDermot. Leiden: E. J. Brill, 1978.

*Uraltes Chymisches Werck* (Age-Old Chemical Work). An alchemical text written in 1735 by Rabbi Abraham Eleazar. The story is retold in Raphael Patai. *The Jewish Alchemists*, 239–53. Princeton, N.J.: Princeton University Press, 1994.

*World of Light*, also called *The World Beyond*. A text of the Mandaeans, a religious group in Iraq and Iran who claim to be descendants of the disciples of John the Baptist. For an English translation, see Werner Foerster. *Gnosis: A Selection of Gnostic Texts*, 2:148–58. Trans. Robert McLachlan Wilson. Oxford: Clarendon, 1974.

*Zohar* (Illumination). A Hebrew kabbalistic text thought to have been compiled in Spain in the thirteenth century AD but including numerous older traditions. Most of the text has been translated into English and is available in Harry Sperling and Maurice Simon, trans. *The Zohar*. 5 vols. New York: Rebecca Bennet Publications, 1958.