

# Latin Pseudepigraphic Literature in Medieval Period

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With the emergence of Christianity and its adoption of Jewish literature, the Jews had decided to give up several books that were not considered essential (Kahana 1978: VIII). Early Christians divided those books into two categories, more valuable and less ones (p. XI). Apparently, the so-called Arians in Northern Italy considered several of those books valuable and preserved them in a Latin translation still in the 5<sup>th</sup> and 6<sup>th</sup> century. The people who inherited the manuscripts obviously considered those books to be of less value and turned the parchments upon which they were written into palimpsests. Eventually, pages from Latin translation of *Jubilees*, the *Assumption of Moses*, and a sixth-century Arian Commentary on Luke, written in Latin, were combined and an eighth-century codex of Eugippius' Anthology of Augustine, in Latin, was written over them. In 1828 Mai published the text of the Arian Commentary and in 1861 Ceriani published the text of the Latin translation of *Jubilees*, the *Assumption of Moses*, and several more pseudepigrapha texts. The parchments are preserved at the Ambrosian Library in Milan and at the Vatican library.

## MONUMENTA SACRA ET PROFANA

EX CODICIBUS PRAESERTIM

**BIBLIOTHECAE AMBROSIANAE**

OPERA

COLLEGII DOCTORUM EJUSDEM

TOMUS I. — FASCICULUS I.

FRAGMENTA LATINA EVANGELII S. LUCAE, PARVAE GENESIS ET ASSUMPTIONIS MOSIS.

BARUCH, THRENI ET EPISTOLA JEREMIAE.

VERSIONIS SYRIACAE PAULI TELENISIS CUM NOTIS

ET INITIO PROLEGOMENON IN INTEGRAM EJUSDEM VERSIONIS EDITIONEM.

EDIDIT

SAC. OBL. ANTONIUS MARIA CERIANI

DOCTOR COLLEGII BIBLIOTHECAE AMBROSIANAE.

MEDIOLANI MDCCCLXI

TYPIS ET IMPENSIS BIBLIOTHECAE AMBROSIANAE

As part of my studies I have concluded that the Gothic calendar, apparently from the beginning of the 6<sup>th</sup> century, is a Jubilees calendar (Landau 2006, 2009, 2010, 2011, 2016). As the Goths were Arians and the *Book of Jubilees* in its Latin translation was known among Arians in northern Italy at that time, one can very well assume that the Goths were familiar with it.

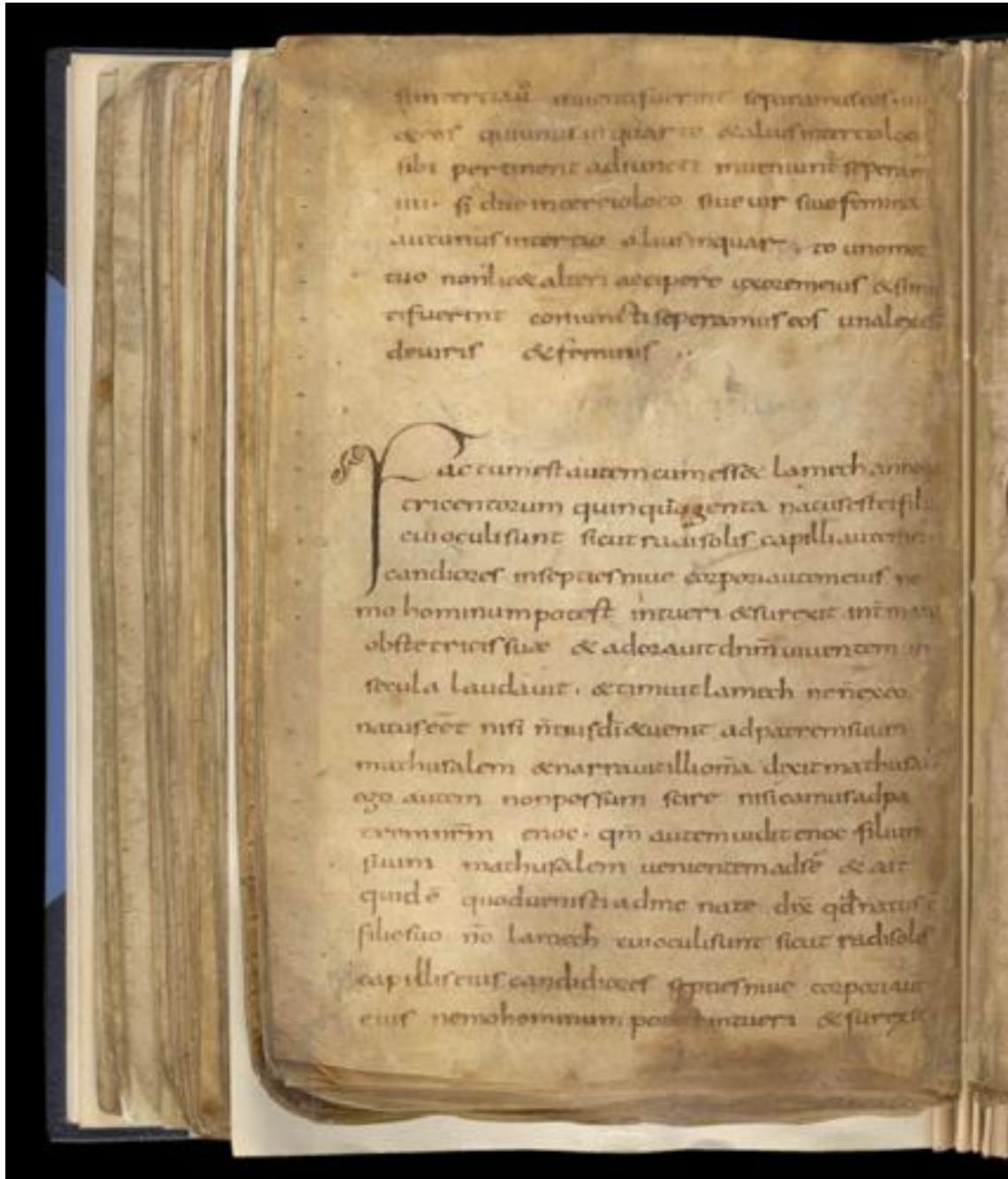
In the preface to his reading of *Jubilees*, and the *Assumption of Moses* Ceriani (1861) wrote:

The palimpsest codex, about which I spoke in the preface to the *Fragment of the Gospel of S. Luke*, I have read entirely, hardly any excepted, and I have found fragments of two works, which, as far as I know, are unedited, the first, which is by far the greatest part of the codex, [is unedited] in the Latin version, but the second, I believe, entirely. Forty folios include a little more than the fourth part of *Little Genesis* or the *Book of Jubilees*, but an eight part of the *Assumption of Moses*, all from the old Latin version. From each book and from each codex there are a few. (Translated by John Hall, 2010).<sup>1</sup>

Here is the title and the beginning of Ceriani's reading of *Jubilees*:<sup>2</sup>

FRAGMENTA PARVAE GENESIS	
<p>G2. a. et inhabitauit illic XIII annis duobus Et promouit inde in austrum usque ba- halot et facta est famis super terram et abiit abram in ae- gyptum anno tertio septimani et inha- bitauit in terram aegypti quinque annis priusquam rapere- tur uxor ipseus ab eo et tanquam ciuitas ae- gypti tunc aedifica- ta est annis septem post cebron Et factum est cum rapuisset farao sa- ram uxorem abram quaestionauit dominus faraonem et domum eius quaestionibus magnis propter b. saram uxorem abram et tunc abram glo- rificauit diuitiis ualde omnibus ouibus et bubus et asinis et camelis et equis et seruis et ancillis argento et auro pal- de etenim et loth filio fratris sui e- rant diuitiae Et red- didit farao saram uxorem abram uiro suo et eiecit eum de terra aegypti et peruenit in locum ubi fixerat taber- naculum suum in primis in locum al- tarij agge ad orien- tis partem et betel a mare et benedixit dominum deum suum qui reuocauit eum in pa- re</p>	<p>61. a. Et factum est in qua- dragensimo et primo iubeleo anno tertio ebdomadarum pri- mi reuersus est in locum hunc et obtu- lit olocaustomata et inuocauit in no- mine domini tu es deus ex- celsus deus meus in saecula saeculorum Et in no quarto septi- manarum huius se- paratus est loth ab ipso et inhabitauit sodomis et homines sodomitae pecca- tores erant ualde et iniqui in cordibus suis propter quod separatus est loth filius fratris sui ab eo eo quod non erant illi filii captiuatus est loth ab ipso In quar- to autem anno septi- timani huius iubelei ipsius dixit deus ad abram eleua oculos tuos de loco ubi sedes tu ad occasum et afri- cum et orientem et septentrionem quoniam omnem terram quam tu ui- des tibi et semini tuo dabo eam in saecula et ponam semen tuum sicut harena maris etenim semen tuum non enume- rabitur Et tu ex- surgens perambu- la latitudinem eius et uide uniuersa quia semini tuo dabo eam Et abiit abram in ce- bron et inhabitauit</p>

A Latin Fragment, which constitutes a very imperfect reproduction of *1 Enoch* chapter 106, was discovered in 1893 in the British Museum by Dr. James, the Provost of King's College, Cambridge. James published the text in 1893 in *Cambridge Texts and Studies* IT, No. 3, *Apocrypha Anecdota*, pp. 146-150.<sup>3</sup> The manuscript is apparently from 2nd or 3rd quarter of the 9th century.



Royal 5 E XIII f. 79v Decorated initial<sup>4</sup>

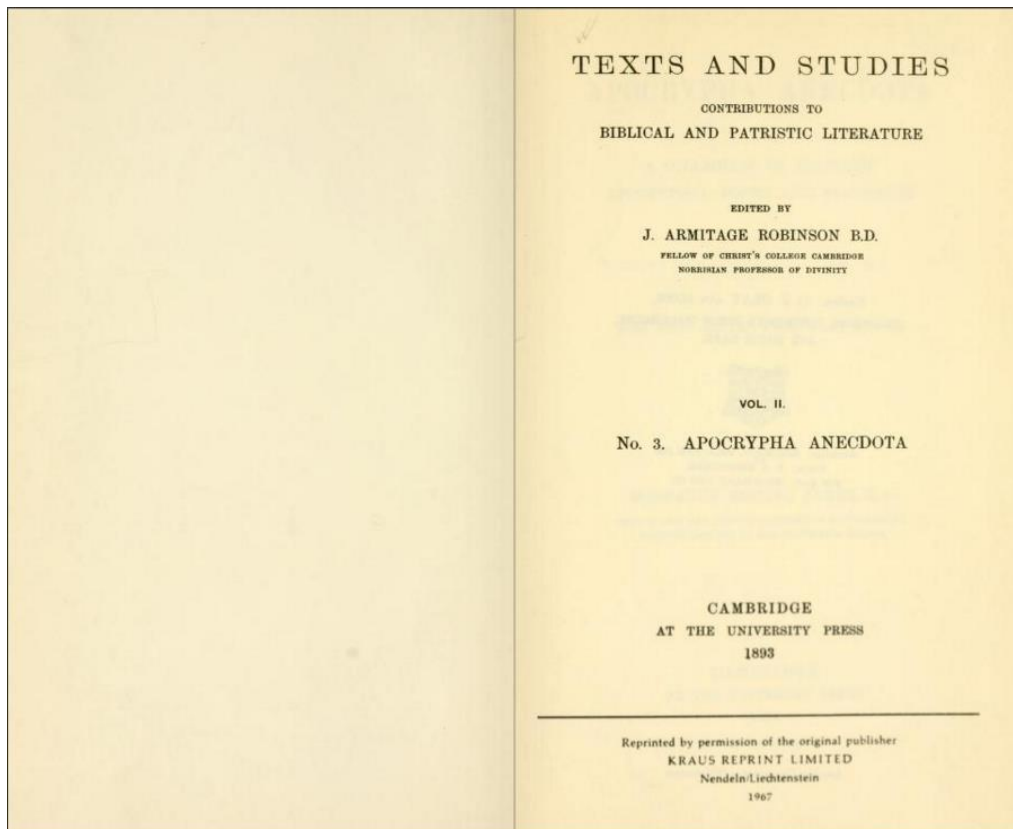
According to Charles (1912), the text has suffered from additions, omissions, and corruptions, and is very seldom a literal rendering of the original. This manuscript may point to a Latin translation,

or at least to a partially completed Latin translation of Enoch. The text appears in the midst of a collection of original Latin treatises.

In an earlier article (Landau 2010) I argue that the old English calendar, as described by Bede, could have been a 364-day calendar, as articulated in *1 Enoch*. The fact that a Latin fragment, which constitutes a very imperfect reproduction of *1 Enoch* chapter 106, apparently from 2nd or 3rd quarter of the 9th century was discovered in the British Museum, may indicate that *1 Enoch* was known in this part of the world in medieval time and therefore could have been served as a basic idea for constructing a calendar.

### Comments

1. <http://palimpsest.stmarytx.edu/CerianiParvaGenesisPreface.htm>
2. [http://palimpsest.stmarytx.edu/printmedia/Ceriani\(1861\)MonumentaSacraEtProfana.pdf](http://palimpsest.stmarytx.edu/printmedia/Ceriani(1861)MonumentaSacraEtProfana.pdf)
3. <https://archive.org/stream/apocryphaanecdota00jame#page/146/mode/2up>



## A FRAGMENT OF THE BOOK OF ENOCH IN LATIN.

THE question of the existence of a complete Latin version of the Book of Enoch has more than once been the subject of discussion. It is obvious that several Latin writers have quoted passages from it, as Tertullian, Hilary, Priscillian; but it was not certain that any of these writers were not translating from the Greek text or borrowing their quotations from Greek books. Recently Zahn has called attention to the fact that in the anonymous treatise *Contra Novatianum* we have the passage which S. Jude quotes from the Book of Enoch in a form which seems to be taken from the Book itself, and points to the existence of an Old Latin version<sup>1</sup>.

In February of this year I was reading through Casley's Catalogue of the Royal MSS. (now in the British Museum) printed in 1734, and my attention was caught by the description of the MS. 5 E xiii., which reads as follows:

1. Tractatus Theologicus qui incipit: *In nomine sanctae Trinitatis. Amen. . . . on in ebraica regula in graeca.* Deficit in fine.
2. Cypriani Carthaginis Episcopi Testimoniorum ad Quirinum liber tertius.
3. Quaedam de libro synodali dempta. *Episcopatus autem nomen est Honeris, non Honoris.*
4. Bedae Presbyteri de Remediis Peccatorum tractatus.
5. Bonifacii Moguntini Archiepiscopi Edictum de poenitentibus.
6. Prophetia Enoch de Diluio.
7. De Vindictis peccatorum. *Initium omnis peccati superbia.*
8. Passio Christi secundum Nichodemum.

<sup>1</sup> Zahn *NTlicher Kanon*, ii. 2. 797.

On Feb. 16 I was able to examine the volume; and my delight was great when I found that the 6th item was really a fragment of Enoch in Latin, containing a shortened text of c. 106.

The volume containing it is decidedly an interesting one on other accounts. It seems to be of English origin, and was certainly in an English monastic library. On the last leaf (f. 100 b) is a press-mark which indicates this; this mark seems to be of the XIVth or XVth century.

cxcii  
Testimoniale  
sei cip'ani  
R  
cxc' xxix

Item penitentiale. Item passio secundum  
nichodemum et alia.

The press-mark is not one with which I am familiar. Its position on the last leaf of the volume, and its form, are both unusual. The library to which it belonged must have been of some considerable size. The monasteries which have contributed most largely to the Royal collection are those of Rochester (over 80 volumes) and S. Alban's, but I do not know that the mark in question is that of either of these houses.

As to the date and contents of the MS. It is written in beautiful minuscules of the VIIIth century. The text of the *Testimonia* and of the *Gesta Pilati* contained in it would certainly be worth examination considering their high antiquity: the latter at least does not seem to have been used by any editor.

The Enoch-fragment is preceded in the MS. by a penitential Edict of S. Boniface and followed by an imperfect tract on the punishment of certain sins, especially that of gluttony, which seems to be part of a dialogue, and contains *inter alia* an account of the famine at the siege of Samaria extracted from 2 Kings vii. The Enoch-fragment has no heading. It occupies parts of ff. 79 b and 80.

I have communicated the text to Mr Charles for his forthcoming edition of the Book of Enoch: but it seemed not unreasonable to print it in this collection also. The only text with which I have been able to compare it is the Ethiopic: I have used Mr Schodde's

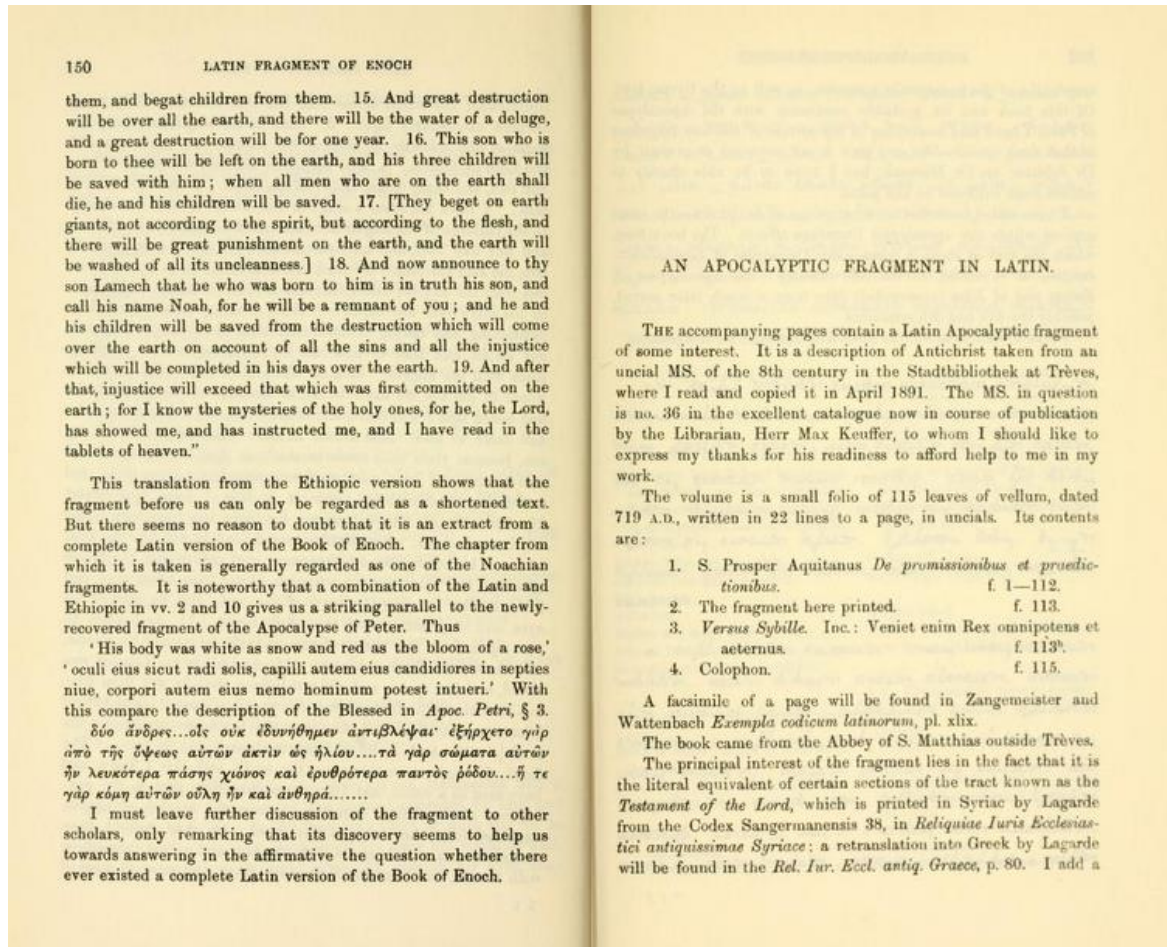
English version (Andover, U.S.A., 1882) and marked in the Latin the corresponding verse-divisions.

Italicised letters show contractions expanded: pointed brackets enclose supplements, square brackets enclose superfluous words or letters. The division into lines is that of the MS.

<sup>1</sup>Factum est autem cum esset lamech annorum  
trientorum quinquaginta natus est ei filiu< >  
<sup>2</sup>cui oculi sunt sicut radi solis, capilli autem eius  
candi<di>ores in septies niue, corpori autem eius ne-  
mo hominum potest intueri: <sup>3</sup>et surexit inter manus  
obstetricis suae et adoravit dominum uiuentem in  
secula <et> laudauit. <sup>4</sup>et timuit lamech <sup>5</sup>ne non ex eo  
natus esset nisi nontius dei et uenit ad patrem suum  
mathusalem et narrauit illi omnia. <sup>6</sup>dixit mathusalem  
Ego autem non possum scire nisi camus ad pa-  
trem nostrum enoc. <sup>7</sup>quam autem uidit enoc filium  
suum mathusalem uenientem ad se [et] ait  
Quid est quod uenisti ad me, nate? <sup>8</sup>dixit Quod natus est  
filio suo nomine lamech cui oculi sunt sicut radi solis,  
capilli[s] eius candidiores septies niue, corpori autem  
eius nemo hominum potest intueri, <sup>9</sup>et surexit f. 80  
inter manus obstetricis suae eadem hora qua  
procidit de utero matris suae <et ad>orauit dominum uiuentem  
in secula et laudauit: <sup>10</sup>et timuit lamech. <sup>11</sup>et dixit enoc.  
Nontiatum est mihi, fili, <sup>12</sup>quia post quingentos annos  
mittet deus cataclismum aquae ut deleat omnem crea-  
turam . xl . <diebus, sicut> ostendit . oculis nostris, <sup>13</sup>et erunt  
illi . iii .  
filii, et erunt nomina filiorum eius . sem cham .  
iafeth, <sup>14</sup>et ipse uocabitur noe qui interpretatur  
requies quia requiem prestabit in archam.

CHAP. 106. And after *some* days, my son Methuselah took a wife for his son Lamech, and she became pregnant by him, and gave birth to a son. 2. His body was white as snow and red as the bloom of a rose, and the hair of his head was white as wool, and his eyes beautiful; and when he opened his eyes, they

illuminated the whole house like the sun, and the whole house became exceedingly light. 3. And as he was taken from the hand of the midwife, he opened his mouth, and conversed with the Lord of justice. 4. And his father Lamech was afraid of him, and fled, and came to his father Methuselah. 5. And he said to him: "I have begotten a singular son, unlike a man, but similar to the children of the angels of heaven, and his creation is different, and not like ours, and his eyes are like the feet [i.e. rays] of the sun, his face glorious. 6. And it seems to me he is not from me, but from the angels; and I fear that wonderful things will happen in his days over the earth. 7. And now, my father, I am here petitioning and asking of thee that thou shouldst go to Enoch, our father, and hear of him the truth, for he has his dwelling-place with the angels." 8. And when Methuselah had heard the words of his son, he came to me, at the ends of the earth, for he had heard that I was there, and cried aloud, and I heard his voice and came to him. And I said to him: "Behold, here I am, my son, because thou hast come to me." 9. And he answered and said to me: "I have come to thee concerning a great thing, and concerning a disturbing vision it is that I have approached. 10. And now, my father, hear me, for there has been born to my son Lamech a son, whose similarity and kind is not like the kind of men; his color is whiter than snow, and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes like the feet [i.e. rays] of the sun; and he opened his eyes, and they illuminated the whole house. 11. And when he was taken from the hands of the midwife, he opened his mouth, and blessed the Lord of heaven. 12. And his father Lamech was afraid, and fled to me, and did not believe that he was from him, but that his similarity was from the angels of heaven; and behold I have come to thee that thou shouldst teach me justice [i.e. the truth]." 13. And I, Enoch, answered, and said to him: "The Lord will make new things on the earth, and this I know, and have seen in a vision, and I announce it to thee that in the generations of my father Jared some from the heights of heaven departed from the word of the Lord. 14. And behold, they committed sin, and departed from the law, and united themselves with women, and committed sin with them, and married *some* of



4. <https://www.bl.uk/catalogues/illuminatedmanuscripts/ILLUMIN.ASP?Size=mid&IIIID=41317>

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For more details about the manuscript:

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