INTRODUCTION
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THE JEWISH PSEUDEPIGRAPHA IN THE SLAVIC LITERARY ENVIRONMENT

I. Transmission of the Jewish Pseudepigraphical Works and Traditions in the Slavic Milieux

The majority of the Jewish extra-biblical materials that circulated in the Slavic lands came from Byzantium which exercised an unmatched formative influence on the development of the Slavic literary heritage. An important witness to the early existence and scope of the Jewish extra-biblical writings circulated in the Slavic lands can be found in the so-called “Lists of the True and False Books” – the indexes of non-canonical works brought from Byzantium and then translated, revised, and incorporated in various Slavonic collections, such as the *Izbornik (Florilegium) of 1073*. The remarkable fluidity found in these lists can be explained by the peculiarities of dissemination of the non-canonical materials in the Eastern Orthodox environment in which the apocryphal texts and fragments were not sharply demarcated from ideologically mainstream materials and were preserved alongside each other in the same collections. Many ancient Jewish documents and traditions were adopted into the framework of Eastern Orthodoxy in a new theological capacity. Thus, for example, some pseudepigraphical texts and fragments about Adam, Enoch, Noah, Jacob, Abraham, Moses, and other exalted patriarchs and prophets were often viewed as the lives of the protological saints and were incorporated in hagiographical collections.

Eastern Orthodoxy represented a literary environment in which the Jewish pseudepigraphical texts and fragments were usually transmitted as part of the larger historiographical, moral, hagiographical, liturgical, and other collections that contained both ideologically marginal and mainstream materials. In these compilations the Jewish pseudepigraphical materials were often rearranged, expanded, or abbreviated. There were several types of collections by which the Jewish pseudepigraphical documents and fragments were perpetuated in the Slavic milieu.