It was during his last public presentation in the year 1942 that Andrey Borisov, an eminent Russian scholar of Semitic and Iranian languages, raised the general problem of Oriental influences on Old Slavonic literature. After reviewing several previous contributions to this field by his predecessors and outlining general tendencies, Borisov lamented the deplorable lack of cooperation between scholars dealing with Oriental cultures and those in the field of Slavonic literature, while calling on Soviet Orientalists to engage more actively in this field. In his lecture Borisov himself contributed to this, pointing out two new cases of such influence, one from the Islamic and another from the Jewish tradition (Борисов 1987: 159–165). Unfortunately, the untimely death of the scholar, whose health had broken down during the blockade of Leningrad, nipped his labours in the bud.

Since the time of Borisov’s lecture a considerable amount of work has been done in this direction and new connections between Slavonic and Oriental literatures have come to light (Алексеев 1993; Alexeev 2001; Кузнецов 1976; Philonenko-Sayar 1998; Alvarado & Sázdová-Alvarado 1997; Турков 2004). Yet many questions in this interdisciplinary research area still remain unanswered and some Slavonic texts have never been explored from this angle. In this article, dedicated to the memory of Borisov, I should like to make a contribution to this field of research by addressing the question of possible Muslim influence on one particular Slavonic text which until now has received no scholarly attention in this respect, an anonymous apocryphal narration of how God created Adam.

* I am most grateful to Dr. Miriam Goldstein and Dr. Julia Rubanovich of the Hebrew University of Jerusalem, who kindly helped me in the work on Arabic and Persian sources.

1 This lecture has been posthumously published by K.B. Starkova as Борисов 1987.
cryphal composition whose original title is the *Narration of how God created Adam* (Оказание како сотвори Бог адама).

To the best of my knowledge, the text of the *Narration* is preserved in a single manuscript in the Russian State Library (РГБ), Rumyantsev Collection, № 370, ff. 147–174, which is dated to the middle of the seventeenth century (Востоков 1842: 546). This work was published for the first time in 1862 by Alexander Pypin (Пыпин 1862: 12–14). Later on, in 1987, it was republished by Michail Gromov (Громов 1987), and most recently by Vladimir Mil'kov (Мильков 1999: 421–427), on whose edition I rely here.

As to its content, this composition retells the biblical story of the creation of Adam. The story starts with the creation of Adam and ends with his expulsion, together with his wife, from Paradise as the result of their transgression. Besides the biblical narrative, the author of the *Narration* made extensive use of extracanonical material on Adam and Eve. While some of these traditions have obvious parallels in the earlier Jewish or Christian sources, the provenance of others is not so easily recognizable. In what follows, I shall discuss three such extracanonical traditions about the first couple in the *Narration* in light of Muslim parallels: (1) the connection between Adam and the Arabian peninsula; (2) the story of Satan’s aggression against the body of Adam and the creation of the dog; (3) the creation of Eve from Adam’s left rib.

### 1. CONNECTION OF ADAM TO THE ARABIC PENINSULA

In the opening line of his story the author of the *Narration* tells us how God sets about “creating man in the land of Madiam” – о(ζ)Δατι в ζημλα μαζдία(μ)στην θάκα (Мильков 1999: 423, f. 147r). A similar idea is expressed also at the very end of his work, where it is stated that after having been expelled from Paradise Adam “dwelt in the land of Madiam, from which he was created and in which he died” – κελει(τ) в ζημλα μαζδία(μ)σκα(υ)ῳ τοια (τ) οοζαδ(α) ἔγετε ἐν (τ) ἰ φυμε (Мильков 1999: 427, f. 175r-v). An unusual detail that appears in both these sentences is the close connection established by our author between the life of the first man and the “land of Madiam”.

Identification of this region does not present particular difficulties. It is certain that the toponym ζημλα μαζδία(μ)σκα should be