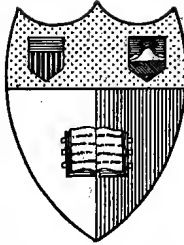




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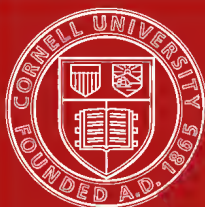
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THE <sup>92</sup>

# TESTAMENT OF SOLOMON

EDITED FROM MANUSCRIPTS  
AT MOUNT ATHOS, BOLOGNA,  
HOLKHAM HALL, JERUSALEM,  
LONDON, MILAN, PARIS AND  
VIENNA

WITH INTRODUCTION

A DISSERTATION  
SUBMITTED TO THE FACULTY  
OF THE  
GRADUATE DIVINITY SCHOOL  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

(DEPARTMENT OF NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE)

BY

CHESTER CHARLTON McCOWN

---

LEIPZIG

J. C. HINRICHS'SCHE BUCHHANDLUNG

1922



Testament of Solomon.

= THE UNIVERSITY OF CHICAGO

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TO H. D. M.

WHOSE CONTINUED ASSISTANCE AND ENCOURAGEMENT

HAVE MADE THIS WORK POSSIBLE



## Preface.

A new text of the *Testament of Solomon* has long been needed. Of the published texts, Fleck's was a careless and inaccurate transcription of a single manuscript, while Istrin's, which was indispensable for understanding the history of the work, is buried in Russian. Of unpublished manuscripts several were found which take us much nearer the original than did any of those already printed. Conybeare's investigation, while resulting in an excellent discussion and translation, labored under the disadvantage of depending upon Fleck, and, because of lack of fuller materials, could not avoid erroneous conclusions. In consequence of the paucity of materials there was a great variety of opinion as to the origin, character, and value of the document.

This edition cannot aspire to present all the materials nor to answer all the questions involved. It is hoped, however, that no accessible manuscripts have been missed, and that the materials available have been set forth in such a manner as to put scholars in possession of all data necessary for accurate conclusions.

When the task was begun, the intention was to edit the text of Fleck's manuscript with introduction, commentary, and translation; but as the number of manuscripts discovered increased, the commentary and translation were abandoned, since it was plain that the volume would be swollen beyond due proportions. The Introduction has in size far exceeded the writer's expectation and desire, and constitutes in part a commentary.

The work here published has been under way for many years. Forced by ill health to leave the mission work in India

to which he had intended to give his life, the writer determined to devote himself to New Testament study, to which he had been especially attracted during his theological course under the instruction of Professor D. A. Hayes of Garrett Biblical Institute. Directed by the *Expository Times* he went to Heidelberg to work under Professor Adolf Deissmann. The latter with his characteristic great-heartedness received the unknown student, and after a few months suggested the *Testament* as a subject worthy of investigation. Professor Albrecht Dieterich also promised to take an interest in the work. Upon Professor Deissmann's removal to Berlin and the untimely and lamented death of Professor Dieterich the writer decided to go to Berlin. There, beside further guidance from the former and the inspiration of the lectures of Professors Norden and von Wilamowitz-Moellendorff, he had the highly prized advantage of suggestions from Professor Hermann Diels, who read as much of the manuscript as was then written.

As it became necessary to return to America, the further prosecution of the task was interrupted except for occasional intervals during vacations until the writer had the good fortune to remove to Chicago where, in time snatched from pedagogical duties, the work was continued and practically completed under the supervision of Professor E. J. Goodspeed. The manuscript has since been read by Professors E. D. Burton and H. Windisch. Dr. Montague Rhodes James went through it very carefully and made numerous suggestions which have been gladly used. At an early stage of the work encouragement and direction were thankfully received from the late Dr. Eberhard Nestle, from Professors von Dobschütz and E. Kurz, and especially from Dr. James. These obligations are acknowledged, but not so fully as they are felt, in the footnotes and bibliography.

In 1920—21 the writer was Thayer Fellow of the American School of Oriental Research in Jerusalem. The manuscript was put into the hands of the publisher as he was on his way to Palestine. In browsing among the manuscripts of the Great Greek Monastery in Jerusalem he had the good fortune to discover two manuscripts, one of the *Testament*, one of the legend of



Solomon's dealings with the demons. Although the printing of the *Testament* has been delayed for various reasons, it was not possible to incorporate the results of the study of these manuscripts in the text. A collation of one, called MS N, and a copy of the other, called MS E, have been printed in the Appendix (see pp. 112—128 and 102\*—120\*) and a list of emendations suggested by MS N will be found on p. 121\*f.

On the way to Palestine the writer passed through Milan and took occasion to visit its famous library and inspect the manuscript, Ambrosianus No. 1030, in which fragments of the *Testament* are found, described below, pp. 20f. Nothing new was discovered. The fragments seem to have been cut of some manuscript, perhaps for the sake of, what was on the *recto*, which, in the case of UP, contains rules for gematric prognostication. This fragment ends with the word *ἡμέραν*, p. 7\*, l. 15. It follows the W text.

For the patience and wisdom of the editor of the series, Professor Windisch, in dealing with many perplexing problems that have arisen and for the skill and carefulness of the publisher in overcoming the technical difficulties of a complicated critical apparatus the writer cannot express too high appreciation.

The task was practically completed at the beginning of the war. The course of events which has prevented publication until now has given further time for revision of the manuscript and, it is hoped, thus contributed to more careful conclusions.

The work is given to the public with the hope that it may assist others, as it has the writer, to a better understanding of the devious ways of the ancient book maker and copyist and a better insight into the working of the popular mind in antiquity, and so advance the study of the *genus humanum*.

Berkeley, California Dec. 24., 1921.

**Chester Charlton McCown.**



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# THE TESTAMENT OF SOLOMON.

## INTRODUCTION.

### I. GENERAL CHARACTER AND CONTENTS.

1. The *Testament of Solomon* is a combination of folktales and a magician's *vade-mecum*. In its interpretations of Scripture and its legends of biblical personages it reminds one of the Haggadah. In its stories of demons and their activities it is similar to the *Arabian Nights*. Its magical formulae and recipes relate it to the execration tablets, the amulets, and the magical papyri of antiquity, and to the medical recipe books of the Middle Ages. The same combination of naïve popular science and laboriously learned philosophy runs indirectly into the Faust literature, and directly into the *Clavicula Salomonis*, the "Key of All Mysteries"<sup>1</sup>. It is a product of those three pseudo-sciences which have brought more disappointed hopes and abject terrors to mankind than any others: astrology, demonology, and magic.

2. It is as a leaf from the common man's thinking that the *Testament* has its chief value. Its superstitious puerilities arouse intense interest, when one thinks of them as recording the hopes and fears of the vast majority of mankind. The "Meditations" of Marcus Aurelius and the "Confessions" of St. Augustine open the door to the innermost thoughts of two great personalities who have done much to mould the life of their own and all succeeding generations. Books like the *Testament* help one to understand the psychological reactions of the great shadowy

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<sup>1</sup> Cf. *infra*, p. 14 and n. 1.



army of men who followed these leaders afar off. They explain why the philosophical emperor, who had learned "not to give credit to what was said by miracle-workers and jugglers about incantations and the driving away of demons and such things"<sup>1</sup>, should have allowed two lions to be cast into the Danube with elaborate ceremonies and costly sacrifices, in the vain hope of winning success for the Roman arms, and should have consulted the Chaldeans to cure Faustina's infatuation for a gladiator<sup>2</sup>. In spite of their absurdities demonology and magic had a tremendous hold upon the great body of mankind. The *Testament* is doubly welcome, since unfortunately we have too few first hand sources in this field<sup>3</sup>.

3. The document also makes a contribution to a most important chapter in the early history of Christianity, coming as it probably does from the fourth century, or earlier, and embodying much older materials. One of the prominent motifs in the work is the conception of Christ as conqueror of demons. The Christian compiler combines a simple, unhesitating faith in the efficacy of the pagan formulae he cites with an inconsistent trust in the superior power of *Christus invictus*. Dion Cassius ascribes the famous thunder storm that miraculously refreshed the Roman legions and discomfited their enemies during the Marcomannic war to the magic arts of an Egyptian sorcerer<sup>4</sup>. The Christians claimed the marvel came in answer to the prayers of the 'Thundering Legion', and made the incident a powerful argument for the new faith<sup>5</sup>. Our author, combining the two contradictory points of view, stands as a representative of the great majority of the Christians of his time, to whom their faith

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1 *Meditations* I 6.

2 Dill, *Roman Society from Nero to Marcus Aurelius*. London: Macmillan, 1905, pp. 446—450; Lucian, *Alexander* 48.

3 The *Test* in some measure fills the gap in our knowledge of ancient superstitions left by the missing books of Hippolytus' *Refutatio* (II and III).

4 *Hist.* LXXI 8.

5 Eusebius (*HE* v 5) quotes as his authority Claudius Apollinaris, who addressed an apology to Marcus Aurelius. Tertullian makes the same apologetic use of the story. Cf. the account of Dion with that of Xiflinus in *Dio Cassius Cocceianus* ed. Bossewain, III 259 f.

was but another superstition superimposed upon the old. It was impossible all at once to replace the old sensuous paganism with a spiritual and ethical monotheism. During the long struggle Christianity was fearfully debased and weakened. How much of the old was carried over into the new religion the *Testament of Solomon* helps one partly to realize.

4. Another important service the *Testament* renders in that it represents, so far as it is Jewish, "pre-Talmudic demonology"<sup>1</sup>, and one might add, Palestinian demonology. It is, to be sure, much more than a Christian revision of a Jewish work. A profusion of both Christian and pagan ideas and materials are to be found in it, and until these are indicated, the document must be used with caution<sup>2</sup>. However, when once these elements are eliminated, as they can be with some certainty, the *Test* comes to be of real assistance in reconstructing the thought world of the Palestinian Jew in the first century of our era, and it is, therefore, important not only for the student of church history, but for the New Testament and the Jewish scholar.

5. A complete table of contents is given at the end of this section. The aim of the present paragraph is to call attention to the main ideas that enter into the construction of the work. In the two chief recensions the story in brief is as follows: In response to his prayers Solomon receives his famous magic ring, in order that he may protect a favorite workman on the Temple, who is being tormented by a demon. By means of the ring the King calls the demon before him, learns the powers and activities of all the demons, the formula, or angelic name, which frustrates each, and in addition many secrets of nature and of the future. The demons are used to perform various tasks in connection with the building of the temple. The story ends with an account of Solomon's fall because of his love for a Shunamite girl, and of the consequent loss of his power over the demons. This simple framework, without plot or progress of thought, allows the introduction of a bizarre medley of stories

<sup>1</sup> Dr. Kohler, art. "Demonology" in *JE* IV 518 a.

<sup>2</sup> V. *infra* III 12, a criticism of Ginzberg's use of the *Test*.

about demons. The writer's chief interest is medico-magical. He writes to make known to the world what the diseases and ills are which demons bring to mankind, and how their malevolent designs are to be frustrated. His angelology is only a foil to his demonology, for God's messengers come to earth solely for the purpose of counteracting demonic agency. The *motif* of temple building, which introduces the story, is well-maintained throughout, entering into almost every section. Yet, while ostensibly primary, it is really subordinate; it is part of the background against which the author can display his demonological knowledge. Another *motif* is the wisdom and glory of Solomon. This also is kept continually in mind throughout the entire narrative. In one brief section the demons are for the moment entirely forgotten, while the magnificence of Solomon's buildings, the wealth of his treasury, and the homage rendered him by other nations are described. Though the "Queen of the South" is introduced as a sorceress (*γόνις*), it is without a trace of the Jinn of the Bilkis legend. However, Solomon's power is due to his ring, his wisdom and magnificence to what the demons have taught him and done for him, and thus the whole is brought within the writer's circle of ideas. Another very natural interest betrays itself. No doubt many an inquiring mind had asked how the magicians came to know the secret names and incantations by which the demons could be laid. In a well known Egyptian legend, Isis, the divine sorceress, wishes to learn the secret, allpowerful name of Re. She causes him to be bitten by a serpent, and he must reveal the name before she can cure him<sup>1</sup>. The question which inspired the Egyptian story is more satisfactorily answered by the *Testament*. Solomon's magic ring forces the revelations, and the wise king before his death writes all this hidden lore in a "Testament", which is handed down to future generations, that they may be able to escape the wiles of their demonic tormentors. It is in this connection that the

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<sup>1</sup> Erman, *Handbook of the Egyptian Religion*, p. 154 ff. Unfortunately the name is not pronounced aloud, and the reader never learns it.

motivation for the story of Solomon's fall is not unskillfully supplied. According to one manuscript<sup>1</sup>, a demon foretells the sad end of the King's glory, and, when the prophecy is fulfilled, the chastened monarch, satisfied of the truth of all that the demons have told him, writes it down. Thus, with all its variety of contents, the work is a real unity, owing to the writer's preponderating interest in magic and demonology<sup>2</sup>.

6. The following inventory of the contents of the recensions of the *Testament* is intended to show in the most concise manner what the various forms of the work contain. By comparison of the numbers in this list with those of the "Comparative Table" opposite it will be plain at once what part of the total material each manuscript contains. References to chapter and section or to pages of the Greek text will, it is hoped, render the rapid survey of the latter easier.

The "Comparative Table" is intended to show the material contained in each manuscript, and thus to illustrate the relations of the manuscripts one to another. The divisions of the manuscripts into families, or recensions, here adopted is supported by other considerations, as will appear later. Yet the proof offered by this table is so simple and decisive that further evidence is hardly necessary.

In the table the figures at the left refer to the sectional numbers in the conspectus of contents on the opposite page. The letters, a, b, and c, used in the columns pertaining to the manuscripts, stand for Recensions A, B, and C, and indicate that the recension contains the material of the section in question. Where one of the letters: d, h, i, l, p, etc., appears, it indicates that in that section the manuscript shows material peculiar to it. The cipher: o indicates that the section is wanting through the carelessness of the scribe or accident to the manuscript, not by intentional omission on the part of the editor of the recension.

<sup>1</sup> P, XV 14 f., the only complete MS. But see MS N in appendix.

<sup>2</sup> Schürer, *GV* III 419, is hardly right in calling the *Test* "Unterhaltungsliteratur".

a) Prefatory matter (not originally part of *Test*)

1. Title
2. Doxology
3. David's sin with Bathsheba, D I 1—3<sup>1</sup>
4. Failure of God's attempt to stop David, D I 4—6
5. Nathan's reproof of David, D I 7—11
6. Solomon's birth, reign, power, and wisdom, D I 12 f.
7. Solomon's prayer; command to build Temple, UVW<sup>2</sup>, Prol. 1—5
8. Building of Temple, D II 1; cf. *Test* I 1

## b) Testament proper, matter common to majority of MSS

9. The favorite slave, or chief architect, I 1; D II 2
10. His affliction by a vampire, I 2<sup>3</sup>; D II 2
11. Solomon's prayer about the matter, I 3; D II 3
12. Solomon examines the slave, I 3 f.; D II 3 f.
13. Solomon's supplication for him, I 5; D II 5
14. The answer, a magic ring, I 6 f.; D II 6 f.
15. The inscription on the ring (not original)<sup>4</sup>
16. Solomon gives the ring to the slave, I 8 f.; D II 8 f.
17. The capture of the demon, Ornias, I 10—14; D II 10—13.
18. Solomon examines Ornias, II 1—9, D III 1—4
19. Ornias fetches Beelzebul, who is examined, III 1—7<sup>5</sup>
20. Onoskelis summoned and examined, IV 1—12
21. Asmodaeus summoned and examined, V 1—5
22. Asmodaeus further examined, V 6—13<sup>6</sup>
23. Beelzebul re-examined, VI 1—11<sup>7</sup>
24. Lix Tetrax, VII 1—8<sup>8</sup>
25. The seven sister vices, VIII 1—12
26. Phonos, IX 1—7<sup>9</sup>

## c) Testament proper continued in Recensions A and B

27. Punishment of Phonos, IX 8
28. Kyon, or Rhabdos, and the green stone, X 1—11
29. Leontophoron, XI 1—7

1 For compendia employed to indicate MSS see below, II.

2 U contains only a few lines in § 4 and again in Nos. 52 and 53.

3 About the middle of I 2 HI and PQ unite.

4 The inscription on the ring in HI and T is found also in an amulet in V (Vr) not connected with the *Test*. 5 Q resumes in section 40 below.



No. D.	Rec. A.			Rec. B.		Rec. C.			Mignē	Text		
	H.	I.	L.	P.	Q.	S.	T.	U. V. W.	col.	p.		
a) Prefatory matter (not originally part of <i>Test</i> )												
1.	d	h	i	o	b	b			c	c	1316 A	98* f.
2.		a	a		a	a					1316 A	5*, 99*
3.	d											88*
4.	d											88*
5.	d											89*
6.	d											89*
7.								c	c	c		78* f.
8.	d	a	a	l	b	b			c	c	1316 A	90*
b) Testament proper, matter common to majority of MSS												
9.	d	a	a	l					c	c		5* f., 90*
10.	d	a	a	l	b	b			c	c	1316 A	6* f., 201
11.	d								c	c		8* f., 90*
12.	d	a	a	l	a	a			c	c	1316 B	8* f., 90*
13.	d	a	a	a	a	a			a	a	1317 A	9* f., 90*
14.	d	a	a	l	b	b			c	c	1317 B	10*, 95*
15.		a	a	l	b	b	c	a	c	c	1317 B	100* f.
16.	d	a	a	l	a	a			a	a	1317 B	11*, 90*
17.	d	a	a	l	a	a			a	a	1317 C	11* ff., 90* f.
18.	d	a	a	a	a	a			a	a	1317 D	13*, 91*
19.		a	a	a	a	o			a	a	1320 B	16*
20.		a	a	a	a	o			a	a	1320 D	18*
21.		a	a	a	a	o			a	a	1321 C	21*
22.		a	a	a	a	o			o	o	1321 D	22*
23.		a	o	a	ap	o			o	o	1324 C	25*
24.		a	o	a	a	o	c		ca	ca	1325 C	28*
25.		a	o	a	a	o			a	a	1328 B	31*
26.		a	o	a	ap	o			a	a	1329 B	35*
c) Testament proper continued in Recensions A and B												
27.		a	o	a	a	o					1329 B	37*
28.		a	o	a	a	o					1332 A	37*
29.		a	o	a	a	o					1332 C	39*

6 In V 12f. L has a different text. Sections 22 and 23 are wanting in VW, probably because of parablepsia. In V 8 MS I ends.

7 In VI 3—9 P has its peculiar text.

8 In VII 6 S has only a few lines of a magic formula in the form in which it appears in Rec. C.

9 In IX 7 P has a considerable interpolation.

30. Koryphe drakonton, XII 1—6
31. Obyzuth, XIII 1—7
32. Pterodrakon, XIV 1—8<sup>1</sup>
33. Enepsigos and the origin of the *Test*, XV 1—15
34. Kynopegos, XVI 1—7
35. The cave spirit, XVII 1—5
36. The thirty-six *decani*, or elements, XVIII 1—41<sup>2</sup>
37. Treatment of *decani*, XVIII 42 (of all demons, XVIII 42—44, D III 5—9.
38. Solomon's power and glory, XIX 1 f.<sup>3</sup>
39. Saba, Queen of the South, XIX 3
40. Quarrelsome father and son; Ornias' prophecy, XX 1—21<sup>4</sup>, D IV 1—18
41. The "Queen of the South" in the Temple, XXI 1—4, D VI 1—8
42. Ephippas, pest and wind demon of Arabia, XXII 1—20, D VI 9—11
43. Ephippas and the corner-stone, XXIII 1—4, D VI 9—11
44. Ephippas, Abezethibu, and the air-pillar, XXIV 1—5, D VI 12—14
45. Abezethibu examined, XXV 1—9<sup>5</sup>
46. Solomon's fall through the Shunamite, XXVI 1—7<sup>5</sup>
47. The writing of the *Test*, XXVI 8 (H XXVI 8 f.)<sup>5</sup>
48. Closing doxology, H XXVI 10<sup>5</sup>

## d) Close of MS D

49. Solomon and the demon prince, Samael, VII 1—6
50. The glory and wisdom of Solomon, VIII 1—7

## e) New material in Recension C

51. The request and promise of Phonos, IX 8
52. Magical recipe, IX 9—10<sup>6</sup>
53. List of demons and their signs, X 1—53<sup>6</sup>
54. Onoskelu summoned and examined (second account) XI 1—6<sup>7</sup>
55. The request and promise of Onoskelu, XI 7—9<sup>7</sup>
56. Solomon's conversation with Paltiel Tzamal, XII 1—6<sup>7</sup>
57. Paltiel Tzamal secures a "new testament," XIII 1—12
58. The preservation of the "great mystery," i. e., Rec. C, XIII 13 f.
59. Solomon's conclusion and signature, XIII 15
60. Subscription of copyist of MS V (partly cryptographic)

1 MSS HL omit XIV 3—XVI 1.

2 In XVIII 4 P has an unique text. L breaks off at the end of XVIII 28.

3 In XIX P has numerous additions.

4 MS Q reappears in XX 10. P often has a longer text than H.

5 In many sections H presents a highly abbreviated text, in XXVI 8—10 an inflated one. The B text is here probably better.

No. D.	Rec. A.			Rec. B.		Rec. C.					Migne col.	Text p.
	H.	I.	L.	P.	Q.	S.	T.	U.	V.	W.		
30.	a	o	a	a	o						1333 A	41*
31.	a	o	a	a	o						1333 C	43*
32.	o	o	o	a	o						1336 C	45*
33.	o	o	o	a	o						1337 A	46*
34.	a	o	a	a	o						1340 A	48*
35.	a	o	a	a	o						1340 D	49*
36.	a	o	a	a	o						1341 A	51*, 91*
37. d	a	o	o	p	o						1348 A	59*
38.	a	o	o	p	o						1348 A	59*
39.	a	o	o	p	o						1348 B	60*
40. d	a	o	o	a	a						1348 C	60*, 92*
41. d	a	o	o	p	b						1348 D	64*, 94*
42. d	a	o	o	a	a						1352 A	65*, 95*
43. d	a	o	o	a	a						1353 D	69*, 95*
44. d	a	o	o	a	a						1356 A	70*, 95*
45.	a	o	o	a	a						1356 B	71*
46.	a	o	o	b	b						1357 A	73*
47.	h	o	o	b	b						1357 B	74*
48.	h	o	o									75*

## d) Close of MS D

49. d	96*
50. d	96*

## e) New material of Recension C

51.	c	c	c	c	77*
52.	c	c	c	c	77*
53.	c	c	c	c	78*
54.	c	o	c	c	83*
55.	c	o	c	c	84*
56.	t	o	c	c	84*
57.			c	c	85*
58.			c	c	87*
59.			c	c	87*
60.			v		99*

6 Sections 52 and 53 are found in the *Clavicula Salomonis* in the same codex as L and T<sup>o</sup>, Harl. 5596, here called T<sup>d</sup>. MS U ends with X 11.

7 Sections 54—56 are found as an unrelated fragment in Harl. 5596, in this case called T<sup>o</sup>.

## II. DESCRIPTION OF THE MANUSCRIPTS.

The manuscripts are here described in the briefest manner that seemed consistent with the desire to put the reader in possession of the main facts necessary to estimate their relative importance and their relationships. They are taken up in the order in which they appear in the foregoing table, that is, following the alphabetical order of the letters which have been chosen to symbolize them, which is also the order of priority in the development of the *Test*.

1. D Dionysius monastery, Mt. Athos, No. 132, ff. 367<sup>r</sup>—374<sup>v</sup>, XVI cent.; entitled *περὶ τοῦ Σολομῶντος*; published by Istrin, cf. Edition No. 4; collated by photograph<sup>1</sup>, from which the title is missing; pages of *Test* deleted by transverse lines<sup>2</sup>.

Istrin gives no description of the manuscript. The photograph shows it to have been carefully and correctly written and well preserved; it seems to be in small format. The hand is heavy, round, and beautifully clear, with the customary ligatures and abbreviations. Orthography and punctuation (comma, question mark, and period) are exceptionally good. The iota subscript is lacking. The  $\beta$  is often written like an  $\nu$ . In one instance an omitted word was added at the bottom of the page; in another the order of two clauses was reversed by putting the letter  $\beta$  before the first,  $\alpha$  before the second<sup>3</sup>. Otherwise there are no important corrections or erasures. A later hand has added marginal notes giving some of the subjects mentioned in the text. The title given by Istrin appears to have been written above the ornamental head-piece, and only the lower part of the letter  $\pi$  appears in the photograph. The Solomonic writing, which fills eight leaves, was wrongly bound. The leaves are in the order 367—371, 374, 373, 372. The page on which

<sup>1</sup> Secured during the summer of 1914 through Dr. Heinrich Jantsch, Leipzig-Marienbrunn, by whose permission it is used.

<sup>2</sup> It does not appear to be noticed by Lambros in his *Catalogue*.

<sup>3</sup> *κέκττημε* occurs for *κέκττημαι*, I 10; *σιτελα* for *σιτία* II 2, 4; *φησί* is always written with the grave accent.

the next selection begins appears to be 375. The writing covers only about two-thirds of f. 374<sup>v</sup>, something having been erased from the remainder of the page. F. 366<sup>v</sup> contains the conclusion of a religious or ecclesiastical writing which I do not recognize<sup>1</sup>. On f. 375<sup>r</sup> begins a selection described in another hand as εἰς τοὺς αἵρετικούς, λόγ(οι) λδ', φύλλα ε'².

2. H Private library of the Earl of Leicester, Holkham Hall, Norfolk, England, No. 99, described in the catalogue as "Opuscula theologica varia, on paper, Quarto XV and XVI cent." The *Test* is of the XV cent.; cm. 16×21.5; 35 ff., unnumbered; f. 1 *recto* and f. 35 *verso* blank, making 68 pages; entitled διήγησις περὶ τῆς διαθήκης σολομῶντος, etc.; well preserved, unpublished<sup>3</sup>.

The writing is large, round, and clear; γ and ν, ε and σ may easily be confused. Ligatures and abbreviations are frequent; iotacism often appears; the iota subscript is rare. The punctuation, which is intelligently used, consists mainly of the period, placed sometimes higher, sometimes lower. Corrections and erasures are rare. It is the only manuscript which boasts rubrics placed before the chief divisions of the story. The title and the

1 The page begins, χαίρουσα παραστῆς, τὰς αἰδύλους | ἐκείνους (in -ας corr.) καὶ θείας ἐλλάμπεις πλουσίως αἰεὶ δεχομένη . . ., and ends, οὐ δὴ | καὶ ἡμεῖς μετρίως μὲν ἐνταῦθα, πλουσίως δὲ ἐκεῖ ταῖς αἰς ὁσαῖς ἐνχαῖς ἐπιτύχοιμεν· χάριτι τοῦ Κ(υρίου) καὶ Θ(εοῦ) καὶ σ(ωτῆ)ρ(ο)ς ἡμῶν Ἰ(ησοῦ) χ(ριστοῦ)· ᾧ|πρέπει πᾶσα δόξα|τιμῆ, etc.

2 It is called "Ἐκθεσις κατ' ἐπιτομὴν τοῦ τῶν λακωβιτῶν|δόγματος· καὶ τῶν ἄλλων ὧν ποιούσιν παρὰ τὴν|ἐκκλησιαστικὴν καὶ ὁρθόδοξον πίστιν τε καὶ παρά|δοξιν· συγγραφείσα παρὰ δημοτρίου μητροπολίτου κυζύκου· ἐκ προτροπῆς(ς) τοῦ φιλοχρίστου | κωνσταντίνου τοῦ πορφυρογεννήτου νιοῦ λέοντος τοῦ σοφοῦ· ἐν ᾗ καὶ περὶ τῶν χατζιτζαριῶν: — | Inc.: Ἐπειδὴ σου τὴν ὑπερφνη καὶ τῶ ὄντι βασιλικωτάτην φύσιν ἐξαίρετόν τι χρῆμα θ(εο)ς τῶ κόσμῳ ἐδωρήσατο . . .: the page ends with καὶ πρὸς τὸν τῶν λακωβιτῶν διανέστησεν ἔλεγχον ὡς ἂν μὴ|καὶ οὗτοι διεστραμμένα καὶ βλάσφημα δόγματα.

3 Professor Deissmann very kindly made inquiries concerning the *Test* while lecturing in Cambridge in 1907. Dr. M. R. James informed him of the Holkham Hall MS, and later was so kind as to send me a copy of the first nineteen pages. In January, 1908, I went to Holkham and, through the generosity of the owner and the goodness of the librarian, Alexander I. Napier, Esq., was allowed to collate the MS in the library of the Hall. It is published by permission of the owner.

initial letters of the lesser sections are also in red. In XXII 10, 11 ζ for σ has been mistaken for ι.

Aside from the *Test* the contents of the codex are theological and ecclesiastical. There is nothing to indicate its provenience except a tract copied in the same hand as the *Test* and called in the catalogue "Johannes Canabutii magistri ad principem Aeni et Samothraciae"<sup>1</sup>. This seems to point to Greece.

3. I Bibliothèque Nationale, Paris, Supplément grec, No. 500, XVI cent., paper, cm. 16×22; ff. 78—82; entitled *σολομῶντος*, etc., with *διαθήκη τοῦ* added in a careless hand in the upper margin of the page; well preserved; published by Istrin, cf. Edition No. 4.

The writing is fine, slender, and somewhat crowded; ligatures are extremely frequent and intricate, abbreviations and compendia numerous. Iotacism is comparatively rare; Attic orthography appears occasionally; e. g., *φρίττω* (II 1); the iota subscript is wanting; the punctuation (comma and period), the division of words, and the use of breathings and accents correct. Corrections and erasures are very rare. Although a broad margin has been left, marginal variants and glosses are wanting. The title with a conventional ornamental head-piece above it, the magical inscription of the ring, and occasional initial letters of sections are rubricated.

The codex contains a miscellaneous collection of classical, philosophical, ethical, theological, and biblical writings, including Ecclesiastes and Canticles, some of them unfinished. The *Test* follows the two Solomonic works just mentioned. Unfortunately, as with some of the other works, the copyist soon became weary of the stories of the many demons and broke off in the middle of a sentence and a column, when he had written about one sixth of the *Test*.

The well known Greek scholar, Minoïdes Minas, whose name appears on one of the fly leaves at the back, owned the codex; and through his heirs it came into the Bibliothèque Nationale in

<sup>1</sup> Johannes Canabutzes was a Graeco-Italian from Chios, first half of the fifteenth century, Krumbacher, *BLg.*

1864. Minas had been under commission from the French government to seek manuscripts in European Turkey, Asia Minor, and especially at Mt. Athos. Where he acquired this one is unknown. Doubtless it was somewhere in the Levant<sup>1</sup>.

4. L Harleian MSS, British Museum, No. 5596; 58 ff., paper, cm. 23×34, XV cent., described in the printed catalogue as "Geomantica, exorcismi, divinationes et huius modi," with the addition in the written "Class-catalogue" of the words "quaedam Salomonis;" well preserved, unpublished. Four fragments are used as follows: 1) ff. 8<sup>r</sup>—18<sup>r</sup>, the title, originally missing, supplied by a later hand in Latin: "Quomodo Solomon aedificaturus templum cum spiritibus colloquitus fuit, et multa edoctus," 2) f. 7<sup>r</sup>—7<sup>v</sup>, 3) f. 33<sup>r</sup>, and 4) ff. 39<sup>v</sup>—41<sup>r</sup>. (On the last three fragments, which are designated by T, see below.)

The writing is low, broad, round, and heavy; it is somewhat run together, yet it is regular, very clear, and not without beauty. Abbreviations and ligatures are frequent, compendia less so. Iotacism is not frequent. The iota subscript does not appear. The comma (rather infrequent), the period, and, at the end of the more important sections, a triple period make up the punctuation. Erasures, corrections, and Greek glosses are wanting. A later hand has added in Latin, besides the title, occasional marginal notices and translations, and has marked by a cross and circle those peculiar directions for the use of the *Test* as a magical remedy for disease which render this MS unique. The MS also has the distinction of being the only one written in columns, two to the page. They are seven to eight centimeters wide, and contain twenty lines. In fragment 1) no colors are used except on the seal of Solomon. It is painted

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<sup>1</sup> In a personal letter, dated April 10, 1908, M. Omont very kindly gave me information regarding the three MSS of the *Test* found in the Bib. Nat. Regarding this one he says: "Suppl. gr. 500. Provient de Minoïde Mynas, no. 35 d'une list de ses manuscrits, mais sans qu'on puisse autrement préciser l'origine orientale du volume." My wife copied the MS in Paris in 1907. I compared the copy with the original then and again in Heidelberg, where it was sent through the customary diplomatic channels to the University library for my use.

with silver over red, as are the titles of the sections in the *Clavicula* (see below), and the numbers as well as the article (ὁ) before each name in the list of fifty-one demons (Fragment 4). The rather coarse, yellow paper of the codex is beginning to decay. At one spot in the lower half of the inner column many of the leaves have been rubbed until a few letters have disappeared.

Harleian MS 5596 is entirely filled with magical, astrological, and demonological matter, evidently written by a mediaeval magician for practical use in his profession. The largest part (ff. 18–44<sup>r</sup>) is taken up by the Greek form of the *Clavicula Salomonis*<sup>1</sup>. In it Fragments 3) and 4), which appear respectively in Recensions A and C in other MSS of the *Test*, are found. The first seven leaves of the codex contain various brief magical, geomantical, and astrological excerpts and observations, ending with Fragment 2), which is the second form of the Onoskelis story, found in Recension C of the *Test*. Two other of these excerpts bring this MS into relation with MS V, which contains a copy of Recension C; viz., ἕτερα τοῦ Πυθαγόρου ἡλιαδι (sic)<sup>2</sup>, f. 5<sup>v</sup>, col. 2, and a "Pythagorean table," πλινθῆς (sic) α<sup>3</sup>, f. 6<sup>v</sup>, col. 2, both also found in MS V. I have discovered only one other MS in which the *Clavicula* and the *Test* appear together, and that is MS W, in which there are three very badly written pages of the former and a complete copy

1 This well known magico-astrological work, though mediaeval in its present form, is based on older materials. The Harleian MS contains the longest Greek copy I have seen. The *ὄγγομαντεία* in Munich MS. 70, ff. 240–253 (cf. *CCAG* VII 3, 3, f. 240), is well written, but shorter. *Paris. graec.* 2419 (= MS W) has, as remarked above, only a fragment, and that miserably written. It is to this last that Reitzenstein refers in *Poim.* 187, n. 1. Other Greek MSS, known to me only through catalogues, are Turin C VII 15, f. 75<sup>v</sup> (*CCAG* IV 16), called ἔρμαντεία; Mt. Athos, Dionysios monastery, (Lambros, *Cat* I 400) No. 3816.4 (282), f. 28<sup>v</sup>–37<sup>r</sup>, entitled τὸ κληδὴν τῆς πάσης τέχνης τῆς ἰγρομαντείας, . . . συντεθὲν παρὰ τοῦ Σολομῶντος, κ. τ. λ. Latin, French, Italian, and English MSS of the *Clavicula* are numerous. Cf. the translation from Latin into English by S. L. M. Mathers, *Clavicula Salomonis*, London, 1889. Seligsohn in *JE*, art. "Solomon, Apocryphal Works" (XI 447), accepts a Hebrew original. He knows no Greek form.

2 MS V, f. 274 (cf. *CCAG* IV 41, Bon. Univ. 3632).

3 MS V, f. 274<sup>v</sup>, closing the ἐπιστολὴ Πυθαγόρου.



of Recension C of the latter. Fragment 1), or L, contains about two-thirds of the *Test*, ending in the middle of a column.

While on a brief visit to England in January and February, 1908, I undertook to go through all the Greek MSS of magical contents in the British Museum, as well as all the Solomonic literature in Latin, French, and English. In the course of the search I came across the Onoskelu story, then the longer fragment of the *Test* (L), and later the other pieces in the *Clavicula*. Unfortunately I have been able to get no light on the provenience of the codex. But it certainly has Italian relationships, since the "Pythagorean" letter and table are found in several other Italian MSS<sup>1</sup> besides V, and S of Vienna which is closely related to V<sup>2</sup>.

5. P Bibliothèque Nationale, Anciens fonds grecs, No. 38 (Colbert 4895); XVI cent., paper, cm. 15.5×20.5; 24 ff. in three quaternions; well preserved; entitled *διαθήκη σολομῶντος*, etc.; published by Fleck, reprinted in part by Fürst, and entire by Migne; cf. Editions Nos. 1, 2, and 3.

The manuscript has been carefully and intelligently written. The handwriting is somewhat unskilful and angular in appearance, but easily readable. The letters are ligatured as ordinarily in the sixteenth century, but compendia and abbreviations are rare, even such words as *θεός* and *Ἱεροσόλυμα* being often written out in full. Iotacism is very rare. The iota subscript, the accents, and the breathings are almost always correctly given. Unfortunately the punctuation, consisting of the comma, and the period at various heights, is most profusely employed and, as Fürst says, "verstößt gegen jede auf bestimmte Grundsätze basierte Abzeichnung der Satztheile"<sup>3</sup>.

Not only has the manuscript been carefully written, but part of it has also been through the hands of a corrector. A large number of letters which seemed uncertain to the co-

<sup>1</sup> Cf. *CCAG* IV (codd. Ital.) 15 (Taurin. 5, f. 39<sup>v</sup>), 31 (Mutin. 11, f. 77), 53 (Neapol. 19, f. 44), 75 (Florent. = Laurent. 29, f. 38); also Milan (Ambros.) 1030, f. 247. <sup>2</sup> Cf. *CCAG* VI 33. <sup>3</sup> *Orient* V, col. 596 note.

pyist were marked with three dots, in other instances he left part of a line vacant for the insertion of the proper words. Two such cases occur on the first page, where blacker ink, smaller and more crowded letters, and more numerous abbreviations show that the words were put in later<sup>1</sup>. In one case the corrector hit upon the right text; in the other he missed. On f. 2<sup>r2</sup> a similar blank was left, but the corrector was too uncertain to put his conjecture in the text; it remains on the margin. Unfortunately he failed to go carefully through the entire manuscript, and not all of the uncertain places received his attention. Occasional corrections were made in the course of the writing<sup>3</sup>. Initial letters of sections are enlarged, and in two or three instances the closing lines of paragraphs have been left partly blank. No attempt has been made to rubricate or decorate the manuscript. It contains only the *Test*.

As to the provenience of the codex little can be made out. It belonged to the library of M. le President de Mesmes according to the catalogue printed by Montfaucon in 1739<sup>4</sup>. Henri de Mesmes died in 1596, his son, Jean-Jaques, who inherited his manuscripts, in 1642. In 1679 Colbert bought about 215 manuscripts from the Duchesse de Vivonne, great-granddaughter of the former<sup>5</sup>, among them the *Test*, as the list shows<sup>6</sup>. The manuscripts of Colbert came into the *Bibliothèque du Roi* in 1732<sup>7</sup>. In the catalogue of the *Bibliothèque Royale* (later *Nationale*) of 1740<sup>8</sup> it is mentioned as "No. 38 olim Colbert." Back of the library of de Mesmes it cannot be traced. Above the beginning of the text on the first page is written "Codex Colb. 4895 Regius 2913 3", preceded by a short word ending in many flourishes. Of this, to me illegible, part of the superscription

1 In I C. 3, 4.

2 In C. I 9. Similar blanks are left in II 3, XXVI 3, 4. Marginal notes are found in IV 5, V 19, VII 3, VIII 7, 9, 10, IX 6, XIII 2, 3, XVIII 27, 37, XIX 1, XX 1.

3 Cf. XVIII 33, XXVI 2. The only serious omission due to carelessness is in XXI 3 f. 4 *Bib. bib. mss.*, II, p. 1327.

5 Cf. Delisle, *Cab. des. msc.*, I, pp. 469, 471, and Omont, *Inv.* IV, pp. XXI, XXX. 6 It is *msc. lat.* 9364 f. 11 in the *Bib. Nat.* 7 Delisle, *op. cit.* p. 439.

8 *Cat. codd. mss. bib. reg.*, voll. 1-4, Paris, 1739-1744.

M. Omont says: "Cent: ce numero est une code d'inventaire des manuscrits de la duchesse de Vivonne; il provient très vraisemblablement des de Mesmes"<sup>1</sup>.

This manuscript has been occasionally noticed by scholars. Du Cange used it in his *Glossarium* published in 1688<sup>2</sup>, referring to "Salomonis Testamentum ex Codd. Reg. 1843<sup>3</sup> et Colbert," and adding "vide notas nostras as Zonarae Annal. p. 83"<sup>4</sup>. In these *Notae*, published in 1687, he gives the title almost as in P with the remark, "legimus apographum ex Bibliotheca Thuanea." Either this is a slip of the memory, or else the "apographum" was merely a copy of the title. The library of Jaques August de Thou (died 1617) was sold in 1680, most of the ancient manuscripts being acquired by Colbert. But none of the printed catalogues of the library of de Thou show any copy of the *Test*<sup>5</sup>.

Other references to the *Testament* are secondary and rest upon Du Cange<sup>6</sup> or Gaulmin, until finally Fleck came across the manuscript and published it in 1837. His edition<sup>7</sup> has been the basis of all subsequent labors upon this piece of Solomonic literature, until the publication of Istrin<sup>8</sup>.

<sup>1</sup> In the personal letter above referred to, p. 13, n. 1.

<sup>2</sup> *Gloss. ad script. med. et infn. graec.* (Paris, 1688), II, col. 32, in "Index Auctor. Graec. ined." <sup>3</sup> Now *Par. gr.* 2419, see below MS W.

<sup>4</sup> *Zonarae Annalia* ed. Du Cangius, Parisiis 1686—7, 2 vols.

<sup>5</sup> Cf. Delisle, *Cab. des msc.*, I, p. 471; Omont, *Inv.* IV, p. XXX; *Biographie Universelle* (Paris 1826), XLV, p. 505 and n. 17; *Nouvelle Biographie Universelle* (Paris 1866), XLV, p. 229; Maichell, *Intro. ad hist. lit. de praecip. bibl. Paris.*, p. 60. Concerning this M. Omont, in the letter already mentioned, says: "Bien que le ms. 38, comme vous le verrez provienne de De Mesmes et non de De Thou, je crois cependant que c'est lui auquel Du Cange fait allusion à la p. 9 des notes du t. II de Zonaras. En tous cas, il n'y avait pas de ms. du Testament de Salomon dans le Catalogue imprimé au XVII<sup>e</sup> siècle de la Bibliothèque de De Thou."

<sup>6</sup> So the references by Hemsterhuis in *Thomas Magister* (Lugd. Bat. 1757), p. 636, and *Etymolog. Mag.* (ed. Gaisford, Oxford 1848), p. 142, 7, depend upon the *Glossarium*. Fabricius reprinted the title from *Zonaras*. On a slip pasted on the inside of the cover of the codex one reads: "Testamentum Salomonis; Fictitium, non semel laudatum a Gauminio in Notas ad Psellum de operat. Daemonum. 4895." This is a mistake. On Gaulmin's quotations see below on the use of MS W. <sup>7</sup> Edition No. 1; cf. *infra Intro* III 1.

<sup>8</sup> Edition No. 4; cf. *infra Intro* III 4.

6. Q Andreas Convent, Mt. Athos, No. 73, ff. 11—15: XV cent.; published by Istrin, cf. Edition No. 4<sup>1</sup>.

Although Istrin has given no description of the manuscript or critical apparatus, it is evident from the number of omitted letters which he has supplied in brackets, as well as from the frequent longer lacunae that it was carelessly copied from a defective exemplar.

The manuscript contains only about one third of P; viz., the first ninety and the last two hundred thirty-seven lines, cc. III 1—XX 9 being omitted. The omission occurs near the bottom of f. 12<sup>r</sup>, many pages, evidently, having dropped out of its exemplar.

7. S Vienna, codex philos. graec. 108; paper, cm. 19×25; XVI cent.; well preserved; the greater part unpublished. Contains two unpublished fragments: 1) copies of the twelve seals said in MSS VW to have been found on the ring of Solomon, f. 361<sup>v</sup>; 2) one of the recipes found in the same recension (VII 7), f. 167<sup>v</sup><sup>2</sup>.

The codex contains much astrological matter, and many Solomonic amulets and selections. It has a large number of amulets like those in MS V, and long selections of magical content written in the peculiar cryptography to be found in that manuscript. They must, therefore, be of related origin, S having been copied from V or its exemplar. I have not learned anything concerning its provenience.

8. T British Museum, Harleian MS No. 5596; cf. supra, No. 4.

This manuscript has already been fully described. A different letter, T, is used to designate the three fragments which are

<sup>1</sup> I attempted to secure a photograph of this manuscript, as of MS D, but none was sent. No reason was given for the failure.

<sup>2</sup> Cf. CCAG VI (Codd. Vindobon.), p. 1. Some of the Solomonic matter is edited in the catalog. The names of the *decani* from ff. 357 ff. (p. 73 ff.), bear practically no resemblance to those in the *Test* XVIII, yet the materials are ultimately related; cf. *infra* p. 56. I studied the codex in Berlin, where it was very kindly sent to the imperial library for my use.

not incorporated in the incomplete copy of the *Test* found in this manuscript, and which belong to different recensions.

T<sup>o</sup> (or simple T) designates a fragment containing the variant story of Onoskelis (Rec. C, XI), and part of Solomon's conversation with Paltiel Tzamal (Rec. C, XII 1—4, and 6 — in part —). It begins without title in the middle of col. 1 on f. 7<sup>r</sup>, being separated from a magic formula which precedes it by a slight space, and ends in the middle of col. 2 on the *verso* of the same leaf. The remainder of the column is blank. The *Test* begins at the top of the next column, f. 8<sup>r</sup>.

T<sup>r</sup> designates a fragment from the *Clavicula* containing a representation of a seal and inscription which, according to MSS HI, was that on Solomon's ring. The seal, an elongated six-sided figure containing ten circles and various magical characters with the word *σαβαωθ*, takes up the greater part of the first column on the page (f. 33<sup>r</sup>), and following it are given certain instructions and the inscription (cf. infra p. 2/3.), which runs over into the second column, under the rubric *περὶ τοῦ δακτυλιδίου*. The *Test* in this manuscript (L), contains a somewhat different but closely related version of the inscription on the seal.

T<sup>d</sup> designates a section in the *Clavicula* which contains the list of fifty (or fifty-one) demons which makes up a considerable portion of the unique matter in Rec. C. It runs from f. 39<sup>v</sup> (bottom) to f. 41<sup>v</sup> (top), and bears the rubric, *ἕτερα πράξις (sic) τῆς αὐτῆς*. The previous section has for its rubric, *ἕτερα πράξις τοῦ καθρέπτου* (modern Greek, *mirror*). It is an exorcism of a certain female demon and her people (*ἡ κυρὰ βασίλισσα ἢ συμπίλια ὄμου με τοῦ λαοῦ της . . . ἐσὺ καὶ οἱ ἄρχοντές σου*) in order that they may perform certain services for the magician, particularly that they may answer truthfully any questions he may ask. It is written in very late Greek with an Italian flavor, much more modern than the already late Greek of the list of fifty demons. T<sup>d</sup> is followed by a list of the demons and angels that rule each hour of the day, and another of the ruling planets and the work proper to each hour of the day. Both of these subjects had already been covered more briefly in an earlier part of the *Clavicula*; that is, the writer is

here adding to the *Clavicula* matter of various kinds that belongs to the same sort of magic, but was not found in his copy. The last two sections he probably found in another recension of the *Clavicula*, for they appear without great difference of text in the Munich codex<sup>1</sup>. The origin of the list of fifty demons will be discussed later<sup>2</sup>. The text of T<sup>d</sup> covers about one fifth of Rec. C.

9. U Ambrosian library, Milan, No. 1030 (H 2 inf.); paper, cm. 16×22.6; ff. 1—378; XVI cent.; two fragments: 1) f. 233<sup>v</sup>, (= U<sup>d</sup>), 2) f. 252<sup>v</sup> (= U<sup>p</sup>).

As this manuscript is known to me only through the catalogue<sup>3</sup> and a photograph of the page on which Fragment 1) is found, a full description of it is impossible. As to the handwriting of the page photographed, however, and general contents, it closely resembles manuscripts V and W, discussions of which follow. It has two pages from the *Clavicula*<sup>4</sup>, here called *ὑπομαντεία* as in Munich MS No. 70, the "Pythagorean" letter<sup>5</sup> and table found in Harl. MS No. 5596 and Bologna University MS 3632, and some astrological matter found in the Bologna manuscript<sup>6</sup>.

The manuscript contains several unfinished fragments, some of them, like those from the *Test*, "transversis lineis deleta." I should judge that the scribe filled up odds and ends of time and space by copying little sections from other manuscripts. Thus he started in on the list of demons, and when he had reached the bottom of the page stopped. He probably had W or its exemplar before him, for he usually follows the W text.

U<sup>d</sup> designates a fragment which, like T<sup>d</sup>, contains the list of demons given in Rec. C. In this case, however, it is a mere fugitive fragment, with no relation to what precedes or follows, except as it is all of astrological character, and it does not com-

1 Cod. 70, ff. 243<sup>r</sup>—246<sup>r</sup>; ff. 240<sup>r</sup>—243<sup>r</sup>. 2 Cf. infra VII 12.

3 CCGBA, II 1096. The photograph was obtained through Dr. H. Jantsch, as was that of MS D; cf. *supra*, p. 10, n. 1. 4 Cf. *supra*, p. 14, n. 1.

5 Cf. *supra*, pp. 14, ns. 2—3. Here it reads, *πυθαγόρου ἡλιοδόρου χαίρειν· πολλὰ παθὲν, κτλ.*

6 *περὶ τῶν ζ' βατανῶν* (sic), f. 250; *περὶ βοτανῶν ἢ ζωδίων καὶ τῶν ζ' πλανητῶν*, f. 246<sup>r</sup>.

plete the list, ending with § 11. It bears the title, *Δαίμων σφραγισάμενος ὑπὸ σαλνυμῶνος τάδε εἶπε. Δαιμονίων δυνάμεις καὶ ὀνόματα.*

UP I have chosen to designate a little fragment which begins very abruptly in the middle of a sentence in § 5 of the "Prologue" to Recension C, with the words, *πρὸς αὐτόν· σολομών, σολομών, κύριος ὁ θεός σου ἐρεῖ.* The catalogue does not quote farther, nor give the *explicit*.

10. V Bologna, Library of the University, MS No. 3632; 475 ff., paper, cm. 21.9×29.6; XV cent.; written by a physician, John of Aro (or the son of Aro, or Aron); *Test*, entitled *Διαθήκη τοῦ σοφωτάτου σολομῶντος, κτλ.*, ff. 436<sup>v</sup>—441<sup>v</sup>; dated (f. 441<sup>v</sup>) December 14, 1440<sup>1</sup>. Unpublished<sup>2</sup>.

The codex is poorly preserved. The leather of the half-leather binding is torn away, and the book is almost in pieces. The rough, gray paper is becoming discolored, yet the writing is distinct. One would not form a high estimate of the education of Dr. John from his handwriting, for it is loose, careless, and irregular, and his lines run up hill. His spelling is equally unsatisfactory. No distinction is made between, *ει, η, ι, οι, and υ*; between *α* and *ε*; or between *ο* and *ω*. Often *β* and *υ*, occasionally *α* and *ει*<sup>3</sup> are interchanged. The accents are usually placed on the right syllable, but no attention is paid to the distinction between acute, grave, and circumflex, the last appearing even on *ε*. The breathings also are interchanged. The iota subscript is wanting. The punctuation, consisting of comma and period, is in general not bad, but not entirely consistent. Abbreviations, ligatures, and compendia are extremely frequent. Well known words or forms are abbreviated by leaving off the last few

<sup>1</sup> Cf. *CCAG* IV (codd. Ital. praeter Flor. etc.) 46. Olivieri, "Indice", 452.

<sup>2</sup> Through the customary diplomatic channels the officials of the University Library at Heidelberg very kindly secured the loan of this MS for a period of three months from February to May, 1908, and later the extension of the time for three months more, transferring it also to Berlin, where I had gone for the summer semester. This gave opportunity for a careful study of the whole codex.

<sup>3</sup> Probably because the ligature for *ει* closely resembles a common form of *α*.

letters. The title, the subscription, and the initial letters of the chief sections are rubricated. Corrections, erasures, and marginal notes are wanting.

The contents of the codex are instructive both as to the medical practice and the religious beliefs of the Middle Ages, for they include all sorts of pseudo-scientific biological information, pages of medico-magical formulae, partly in cryptography<sup>1</sup>, and long astrological treatises. The codex is rendered unique by its cryptography and by the large number of illustrations, poorly drawn and highly colored, including drawings of animals and plants, and magical and astrological figures.

The *Test* stands in gathering  $\mu$  of the codex, being preceded by 1) λαβύρινθος τοῦ σοφοῦ σολομῶντος, f. 435<sup>r</sup><sup>2</sup>, and 2) περὶ βοτανῶν τῶν β' ζωδίων ἔρμου τοῦ τρισημέστου καὶ περὶ βοτανῶν τῶν ζ' πλανήτων, f. 435<sup>v</sup><sup>3</sup>. Following the *Test* comes ὄνειρόκριτος ὁ σηρημ<sup>4</sup> καὶ ἕτερος ὄνειρόκριτος καὶ πάλιν ἕτερος κατ' ἀλφάβητον. After the letter  $\pi$  of this third ὄνειρόκριτος the codex ends (f. 475). Two further writings mentioned in the πίναξ (f. 16<sup>v</sup>) are wanting; 1) εὐχὴ τοῦ ἁγίου κυπριάνου καὶ ἑτέρου (sic) τοῦ ἁγίου γριγορίου, and 2) καὶ ἕτερες τέχναις τοῦ σολομῶντος<sup>5</sup>. None of these items were originally in the πίναξ, but the writings themselves are in the same hand as the greater part of the book. They evidently were not a part of the original plan of the copyist. The codex contains also the "Pythagorean" matter found in Harl. 5596<sup>6</sup>, but in this case the copyist saved himself trouble by pasting in six leaves, the first five of which, containing the "Pythagorean" letter, were written in another hand, Dr. John continuing on the sixth. The titles of the

<sup>1</sup> Cf. *infra*, p. 23 and n. 1.

<sup>2</sup> Cf. Berthelot, *Col. alch.* I 156f., Texte grec I XX 39f. (from MS 299, St. Mark's, Venice, f. 102<sup>v</sup>, XIV or XV cent.); I have found it also in Munich MS 395 (Hardt, IV 228), and Brit. Mus. Add. MS 34060, f. 162<sup>v</sup>. The Bologna MS lacks the text which in three different forms accompanies the *Labyrinth* in the above three MSS.

<sup>3</sup> Cf. *CCAG* IV 134, VI 83, VII 29; Fr. Boll in *N JBB kl Alt* XXI (1908), 110 n. 2; see below p. 26 on MS W.

<sup>4</sup> See below on MS W, p. 26, n. 2. <sup>5</sup> Was this the *Clavicula*?

<sup>6</sup> Cf. *supra*, p. 14 and ns. 2—3 and p. 20 and n. 5.



writings which were pasted in are an original part of the *πίναξ*, and therefore, probably of the plan. From the similarity of subject matter it is plain, I think, that T, U, and V are very closely related.

The *Test* covers the lower two thirds of f. 436<sup>v</sup>, on which it begins. After fifteen lines at the top of the succeeding page, all the remainder is occupied by the twelve seals which were engraved on Solomon's ring, with an additional circle in which the description of the seals given in the text is repeated<sup>1</sup>. The next six pages are written solid, the writing space averaging cm. 17.5×25. On f. 441<sup>v</sup> the first eleven centimeters of the writing space are occupied by a circular figure intended to represent a magic writing of Solomon which is mentioned in the text (Rec. C XIII 14), and bearing the superscription, *αὐτ(η) ἡ βούλ(α) ἣν ἐφόρεσ(ε) σωλομόν ἐπάνο τη σκευει αυτου*. Beside it stands another, empty circle. There follow the concluding five lines of the *Test*, and then the subscription, consisting of seven lines, the first five of which are in the cryptographic character peculiar to this MS and Vienna 108.

The subscription, reduced to ordinary characters, is given in the Text, p. 212. Lines five and six read, *ἐγράφη παρ' ἐμοῦ Ἰω(αννον) ἱατροῦ τοῦ αρο ἐν ἔτει ςϿημθ' (ἰνδικτιόνοϋ) δ' ἐν μηνὶ Δεκε(μ)βρίῳ ιδ'*. The name, *Ἰωάννον* is abbreviated to *Ιω*, the remainder of the line up to and including *αρο* being in cryptographic characters. On f. 362<sup>r</sup> the name is given again in cryptographic characters, this time spelled out in full, as follows: *ιοάννου ἱατρον του αρον*. On f. 327<sup>r</sup> it is found again thus: *ιοανου του αρό του ιατρον*. There can be no doubt as to the reading of the characters, since by a combination of two lists of words and their equivalents in different parts of the codex a key is formed to the cryptography<sup>2</sup>. *Aro* I take as a place name, but am unable to locate it.

As to date there is no difficulty, since that part of the subscription exhibits only the common abbreviations. The world

<sup>1</sup> Called V<sup>s</sup> in the apparatus crit., cf. p. 214.

<sup>2</sup> The writer has in preparation an article on this cryptography.

year 6949 corresponds to 1440—1. The indiction, four, fits that year according to the table given by Gardthausen. The date is, therefore, December 14, 1440. On f. 269<sup>v</sup> (bottom) one reads the date ϚΠλθ', and on f. 327<sup>r</sup> after the name, ϚΠνβ'; that is, 6939, or 1430—1, and 6952, or 1443—4. Although the meaning of the accompanying notice is not clear to me, I take it for an astronomical remark<sup>1</sup>. That on f. 327<sup>r</sup> has the appearance of having been added to the page at the lower margin after the original writing had been completed. As we have already seen, the codex falls into two parts, the second beginning with gathering μ, f. 435, and there is no reason why the first part may not have been written last, yet I incline to think the date was added after the writing.

There are several other writings in the codex which in the *πίναξ* are called *πρᾶξις Σολομῶντος*, all of them having to do with magic. The references to Solomon, however, were added after the first writing of the index, and it would seem that after writing the latter part of the codex, the scribe came to the conclusion that Solomon was the great source of all magical science and proceeded to give him due credit. The *Test* may well have been the cause of this opinion.

Most of the writings marked *πρᾶξις Σολομῶντος* have no relation to the ancient king, except that they are magical. However, on ff. 360—361 is a considerable collection of amulets, two of which bear his name. In the one it is simply a part of the incantation<sup>2</sup>. The other, a circle four centimeters in dia-

1 The three notices read, after correction as to orthography, as follows: 1) f. 327<sup>r</sup>: μνήσθητι, κύριε, τὴν ψυχὴν τοῦ δούλου σου Ἰωάννου τοῦ Ἀρῶ τοῦ ἱατροῦ + (ἔτει) ϚΠνβ' (εἰσὶν) ὡ  $\times$  ης τ(ου)ς ·) (· (1. ὁ χρόνος εἰς τοὺς ἰχθῦνας); at lower margin in faded ink: ξβ' ϚΠξέ'. 2) f. 62<sup>r</sup>: Ἰωάννου ἱατροῦ τοῦ Ἀρῶν· ἢ μὲν ἢ χεῖρ ἢ γράψασα σέπεται τάφω, τὸ δὲ γραφὲν εἰς τοὺς αἰῶνας μένει. + εβροτε βοεμα ἐκ θεου ελενι (1. εὔρεται βλέμμα ἐκ θεοῦ ἔλεεινοῦ?) + Γάλλου. 3) f. 269<sup>v</sup> (not in cryptography): ἔτει ϚΠλθ' κύκλ(ου) κγ' (σελήνης) (ἡμέρα?) δ' θεμελ(ισ) ξ' (ἰνδικτιῶν)ος θ'. Cf. Gardthausen, *Gr. Pal.* II 495.

2 The same amulet is found in S (= Vind. phil. gr. 108), f. 361<sup>r</sup>, on the page preceding the copies of the twelve seals of Solomon (cf. supra p. 15). The amulet consists of a circle decorated within and without with magic signs and containing the following: ωηλ βοηθει (within a triangle). ιδου σολομ(ον) υιοσ

meter, bears the title, *τοῦ σολομῶντος μεγάλου*), and it contains within it the inscription which, according to H and I, belongs on Solomon's magic seal, and which is given in the *Clavicula* in Harl. 5596 (= T<sup>r</sup>), and in a slightly different form in the *Test* in that manuscript (L). The Bologna version has been designated as V<sup>r</sup>1.

As to the proveniēce of the codex I have been able to learn nothing more than has been already intimated. The cryptography of the manuscript is sufficiently like the stenography of Cod. Vat. Graec. 1809 to make one think of the monastery of Grottaferrata<sup>2</sup> as some way the source of Dr. John's knowledge of stenography. Yet the inference that he was connected with the monastery would be extremely uncertain. He may have gotten the stenography indirectly or even have developed it independently upon the basis of more ancient systems. That the manuscript is Italian in origin there can be no doubt.

11. W Bibliothèque Nationale, Paris, Anc. fonds grecs, No. 2419, XV cent. paper, cm. 27×37, 342 ff., written by George Mediatēs. *Test* entitled *διαθήκη τοῦ σοφωτάτου σολομῶντος, κτλ.*, ff. 266<sup>v</sup>—270<sup>v</sup>. Well preserved. Unpublished<sup>3</sup>.

The codex resembles very closely the foregoing. The writing is somewhat more regular and less hasty in most of the codex. Iotacisms are almost as numerous; doubled letters are almost always written singly, even where they belong to different words. As to all other points W is just a trifle better than V. W omits occasional phrases that are found in V, sometimes apparently through carelessness, sometimes because they were unintelligible.

As to contents again there is great similarity, but in W the

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δα(β)δ δρακοντος γλοσ(σ)α εχων βασιλεος εγγκεφαλον. Beneath is written the following prescription for the use of the amulet: *αυτ(η) η βουλα γρα(ψε) ομοιων κροκον και κηναβαρι και μαγνητη και βαστα ενθα εισι χριματα (και εσι ακηνητος add. Bol; more correct spelling adopted where MSS differed).*

1 Cf. Text p. 100\*. 2 See M. Gitlbauer, *Überreste*, I Fasc. p. 3.

3 On this MS cf. Omont, *Ino*, II 256f. I copied the *Test* in Paris in May and June, 1907.

alchemistic and astronomical interests outweigh the biological and the magico-medical. Berthelot says of it, "Ce manuscrit in-folio . . . est des plus précieux pour l'histoire de l'Astronomie, de l'Astrologie, de l'Alchimie, et de la Magie au moyen âge; c'est une réunion indigeste de documents de dates diverses et parfois fort anciens, depuis l'Almageste de Ptolémée et les auteurs arabes jusqu'aux écrivains de la fin du moyen âge"<sup>1</sup>. The codex contains three pages from the *Clavicula*, and some "Hermetic" and "Pythagorean" writings. The fact which connects it most clearly and indubitably with Bologna 3632 is that the *Test* is immediately preceded by the Hermetic work on the planets and the twelve signs of the zodiac, and followed, though not immediately, by two of the "dream books" which also appear in the Italian manuscript<sup>2</sup>. The very position of the beginning of the *Test* on the page is the same in the two manuscripts. As in V, so in W, the *Test* begins about one third down the page, and at the bottom of the next page are found the large seals that in this recension belong on Solomon's ring. Either the one was copied from the other, or both followed very closely the same exemplar. The decision of this question can best be left to a later section (III 4) where the text will be discussed.

As to the provenience of the codex, M. Omont has given me the following information<sup>3</sup>: "Grec 2419: Provient du cardinal Nicolas Ridolfi († 1550), puis du maréchal Pierre Strozzi († 1558) et de Catherine de Medicis, après la mort de laquelle (1589), il resta sous scellés jusqu'à son entrée dans la bibliothèque du Roi en 1599. Au fol. 340<sup>v</sup>°, le bibliothécaire de Ridolfi, Matthieu Devaris, a écrit cette note sur l'origine du ms.: αὕτη ἡ μεγάλη βιβλος, ἦν ἐκόμισέ τις Ἕλληνα ἐν Βαλνεαρία διατρίβοντι τῷ δεσπότῃ, περιέχει ἀστρονομικά τινα καὶ ἰατρικὰ καὶ ἄλλα διάφορα. N° 35. [Deleted by a transverse line.] N° 44 vigesim. quart. (Ce sont deux numéros successifs de la bibliothèque du Cardinal Ridolfi; s. e. *capsae*. τῷ δεσπότῃ désigne ici le maître de De-

<sup>1</sup> *Col. alch.* I, Intro., I, 205; MS described, pp. 205—211.

<sup>2</sup> Cf. *supra*, p. 22. The titles of the "dream books" as given by Omont (*loc. cit.*) are *Oneirocrites Syrim* and *Manuelis Palaeologi oneirocrites*.

<sup>3</sup> In the letter already referred to above, p. 13, n. 1, p. 17, n. 1.

varis, le cardinal Nicolas Ridolfi.)" W, then, like V, came from Italy.

The name of the writer was George Mediates (or, Meidiates), as appears from a subscription found on f. 288. From a *Paschalion* on f. 275 running from 1462 to 1492 the conclusion is drawn that the codex was written about 1462.

The codex has been frequently used by scholars. Gaulmin in all probability took from it the excerpts he quoted in his notes on Psellus *de oper. daem*<sup>1</sup>. From it Du Cange prepared a very considerable list of chemical and astrological abbreviations and tachygraphic signs<sup>2</sup>. In more recent times Berthelot has taken from it some important chapters in his *Collection des Anciens Alchimistes Grecs*, while Reitzenstein refers to it several times in his *Poimandres*. Aside from Gaulmin I know of no publication which refers to the *Test*.

12. Βιβλιοθήκη μόνης Κουτλουμουσίου, Χαρτ. 16. XVI (Φ. 431), . . . 4. διαθήκαι Σολομώντος. "Απαντα ἐν τῇ καθωμιλημένῃ.

This reference is taken from Lambros' Catalogue of the MSS on Mt. Athos, No. 3221, p. 287. I attempted to secure a photograph, but was unsuccessful, and know only this reference to the manuscript.

13. While studying in Berlin, Paris, London, Heidelberg, Munich, and smaller places on the Continent, I made search for other manuscripts and for translations of the *Test*, but without success. None of the catalogues which I was able to consult gave indications of its presence in any form. Through the kindness of Dr. A. F. R. Petsch, then professor in Heidelberg, and later in the University of Liverpool, inquiries were made by friends of his in the libraries at St. Petersburg and Moscow, but without success. Dr. F. C. Conybeare was so kind as to search in the Vatican Library. Though he was under the impression that a Latin manuscript was in existence<sup>3</sup>, he was

<sup>1</sup> See above, p. 17, ns. 6, 7.

<sup>2</sup> *Gloss.*, "Notarum characteres, Notae aliae," coll. 19—22, in vol. II.

<sup>3</sup> At Florence; see the *Guardian*, Mar. 29, 1899, p. 442. Dr. Conybeare

unable to verify that supposition or to find any other manuscripts. No doubt such exist and will be found, but no others are available at present<sup>1</sup>.

### III. MODERN EDITIONS, TRANSLATIONS, AND TREATISES.

1. Fabricius<sup>2</sup> deserves mention before all others, because he first attempted a systematic collection of materials bearing on the *Test*. As already indicated<sup>3</sup>, he gathered his excerpts from Gaulmin and Du Cange, whose quotations he prints in full with some attempt at emendation.

2. Fleck rather inaccurately copied the *editio princeps*<sup>4</sup> from MS P, mistaking many letters, and so causing himself and those who have had to depend upon his edition much difficulty. He evidently was not familiar with sixteenth century ligatures. While it has not seemed necessary to note his misreadings in the critical apparatus of the present edition, some of the more important have been included as samples of his errors<sup>5</sup>.

3. Apparently the first scholar to concern himself with the text which Fleck had printed was Bornemann. In 1843 and in 1846 he published conjectural emendations of the text, showing no little ingenuity, and in some obvious cases finding the original, though missing it in every real difficulty, as is usual with such conjectures. In 1844 he published a complete translation in German<sup>6</sup>, marked by the same learning and good sense shown in his "Conjectanea".

4. Fürst<sup>7</sup> was the next to deal with the *Test*, printing the Greek text after Fleck, with a German translation, also in 1844.

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was so kind also as to send me a reference to Chachanov's *History of Georgian Literature* (I 170 ff.), where mention is made of Georgian manuscripts of the *Test*. Unfortunately the work was to be found neither in Berlin, London, nor Chicago, and I have not seen the pages in question.

1 The index to Omont, *Inu* refers to Anc. fonds grecs 2511 as having a copy of the *Test*, but it is merely a copy of Prov. XXV 1—XXIX 29. Two Jerusalem MSS discovered later are discussed in the appendix.

2 Cf. Bibliogr. III 1.   3 Supra p. 17, n. 6, p. 27, ns. 1, 2; Bibliogr. IV.

4 Cf. Bibliogr. I 1.   5 Cf. c. I 2, II 6, IV 4.   6 Cf. Bibliogr. III 1 and II 1.

7 Cf. Bibliogr. I 2 and II 2.

The work, however, was not completed. Little attention was given to emending the text, but no small learning was expended on its proper translation and interpretation, though, rather strangely, the title is rendered "Bund", not "Testament", or "Vermächtniss."

5. In Migne's *Patrologia Graeca*<sup>1</sup> a reprint of the text from Fleck with a Latin translation was appended to Psellus, because of the fact that Gaulmin had quoted the *Test* in his *Notae* to Psellus' *de oper. daem.* The reprint shows the usual additional typographical errors, but in a few cases Fleck's more obvious mistakes were corrected. The article in Migne's *Dictionnaire des Apocryphs* (Bibliogr. III 3) adds nothing new.

6. Chronologically next in order is Dr. F. C. Conybeare's translation with introduction in the old *Jewish Quarterly Review*<sup>2</sup>, which is marked by the famous rationalist's usual careful scholarship and independence of judgment. He did all one could do with Fleck's edition. However, I am inclined to differ from him on questions of date and origin.

7. As a result of the publication of Conybeare's translation there appeared two brief articles in the *Manchester Guardian*<sup>3</sup>, one by Dr. Montague Rhodes James, and the other by Dr. Conybeare, and a brief review in the *Theologische Literaturzeitung* by Schürer<sup>4</sup>, who differed with Conybeare as to the Jewish origin of the *Test*.

8. In the same year that Dr. Conybeare's translation appeared, the Russian scholar, Istrin, presented the text of the fragmentary manuscripts which I have called I and Q, and of the interesting story called MS D<sup>5</sup>. His introduction indicates the true relationship, as I believe, between D and the *Test*.

9. A brief notice of Istrin's publication and a review by Dr. E. Kurz appeared in the *Byzantinische Zeitschrift*<sup>6</sup>.

10. Harnack has a brief notice in his *Altchristliche Literatur*<sup>7</sup>, and Schürer a considerable one in his *Geschichte des jüdischen Volkes*, which includes a valuable collection of materials<sup>8</sup>. To

1 Cf. Bibliogr. I 3.

4 *Ibid.* III 7.

7 Vol. I 858.

2 *Ibid.* II 4 and III 4.

5 *Ibid.* I 4 and III 8.

8 *GFV* III 419f., *HJP* II III 154f.

3 *Ibid.* III 5 and 6.

6 *Ibid.* III 9 and 10.

Dr. Kohler's article in the *Jewish Encyclopedia*<sup>1</sup> I owe the interesting suggestion that the *Test* represents pre-Talmudic demonology. Other encyclopedia articles make no special contribution<sup>2</sup>.

11. In Salzberger's dissertation on the *Salomosage* much space is dedicated to the *Test*<sup>3</sup>. He accepts Conybeare's conclusions as to authorship and date, and accordingly takes the *Test* as representative of early Jewish-Christian demonology and folklore, making no attempt to distinguish Hellenistic elements. He has evidently used Conybeare's translation without reference to the Greek text<sup>4</sup>.

12. Ginzberg's *Legends of the Jews*<sup>5</sup> contains a section devoted to the *Test*. It is a paraphrase and epitome rather than a translation, but follows the text of Fleck rather closely. One error is sufficiently serious to deserve mention: the aerial column of c. XXIV is confused with the cornerstone of c. XXIII. As unfortunately the notes and references, which, according to the preface<sup>6</sup>, were to have appeared in the last volume, are lacking, there is nothing to indicate the source from which the story was taken. As a piece of entertaining writing the work may have a place, but it is a hindrance rather than a help to the study of ancient Jewish thinking because of its uncritical confusion of older and later materials. Ginzberg was not justified in using the *Test* without first sifting out the considerable non-Jewish elements more carefully than he does.

#### IV. THE TEXTUAL HISTORY OF THE *TESTAMENT*.

1. The manuscript families. — On the textual evidence alone, without reference to wider considerations of language and subject matter, which will be taken up later, the various

1 IV 518, art. „Demonology”. 2 Cf. Bibliogr. III 3 and 12.

3 Bibliogr. III 13.

4 This appears from his citing only Conybeare (p. 9, n. 9) and from his use of „*Flasche*” for ἀσθήνη (p. 97), following Conybeare's “flask” in secs. 119—123, though the latter once has “leather flask” (119).

5 Bibliogr. II 5. 6 Vol. I XV.



MSS divide themselves into four clearly marked classes or recensions<sup>1</sup>.

a) MS D differs from the rest in that it is not a "Testament." Of magico-medical formulae there are none. It is simply a biography of Solomon in which the demonological interest outweighs all others, quite closely resembling in many features the *Arabian Nights*. It clearly belongs to the "literature of entertainment," where Schürer wished to class the whole *Test*<sup>2</sup>.

b) MSS H, I, and L (Rec. A) stand very close together, H and I agreeing in a beginning which is entirely different from that in the other MSS, H and L (after I drops out) in the long omission, cc. XIV 3—XVI 1. L might deserve to be put by itself as a separate recension, for it has at a late period undergone a special revision. A magician has endeavored to make the work more useful for members of his profession by introducing directions for the use of the more important magical formulae in the cure of some disease, probably demon possession. He has also made some further changes in the opening sections. However, all these alterations, marked by modern Greek forms<sup>3</sup>, are so easily detached from the remainder and affect it so little that there is no need to separate it from H and I as a textual witness.

c) MSS P and Q (Rec. B), again, clearly stand together almost from beginning to end. The title and the opening sentences are good illustrations of their close similarity throughout. This recension, in P at least, is marked by two explanations of the writing of the *Test*<sup>4</sup>, by a shorter beginning and ending, and by more extended accounts of many of the demons<sup>5</sup>.

d) MSS V and W with the fragments S, T, and U group

<sup>1</sup> The variety of recensions is not at all remarkable in popular literature such as this; cf. the remarks of Krumbacher, "Studien zur Legende des heil. Theodosius," in *Sitzungsber. d. bay. Akad. d. Wiss., philos., philol. u. hist. Cl.*, 1892, Heft II, p. 225.

<sup>2</sup> Since this is not a *Test*, I have not called it a recension, but refer to it as MS D. See above, p. 5, n. 2.      <sup>3</sup> Such as ἤτρον ἔνας, I 1.

<sup>4</sup> See XV 14 and XXVI 8; no great weight can be attached to this, since c. XV is wanting in HILQ by accident or scribal error.

<sup>5</sup> See cc. XIX, XX, and XXVI.

themselves as an entirely different recension (C), which has undergone a thorough revision. The *Prologue*, as I have called it, in order to bring the chapter and verse divisions into line with the other recensions, and the altered title, but especially the entirely different ending from IX 8 on are sufficient evidence. This recension is more interested in demonology as a means for revealing nature's treasures and mysteries than in its medical aspect as emphasized in the original *Test*. It is marked by scribal omissions<sup>1</sup>.

2. The relationships and relative dates of the recensions. —

a) MS D represents the story which formed the basis of the *Test*. The recensions have just been considered in what the writer regards as their chronological order. It is inconceivable that any one should take the *Test* as found in Recs. A, B, or C, and, by eliminating all the magico-medical element and the "testament" motif, reduce it to the simple tale of Solomon's birth and greatness, his temple building and dealing with demons, which appears in MS D. On the other hand, the very close resemblances between MS D and Recs. A and B as to general outline and even as to text in places, e. g., in the story of the old man and his son, c. XXI, proves the closest possible relationship, and, therefore, the dependence of the *Test* upon the story as found in MS D.

Yet D in its present form cannot have been the basis of the *Test*. It occasionally shows a fuller, secondary text, e. g., in the threat of the old man to cease working if Solomon did not condemn his son (D IV 2). Especially is this true of D VII. The question of c. VII 1, ἔστι καὶ ἕτερον δαιμόνιον; and its answer, εἰςὶ μὲν πολλὰ, ὃ βασιλεῦ, after the statements of c. III 4—8 that all the demons had been brought in and set to work in the temple are manifestly a later addition. There is no reason why c. VII should not have been put into the *Test* if it had lain before its writer. It is evident, then, that MS D represents a revision of the work that formed the original of the *Test*.

<sup>1</sup> See cc. I 4, 11, 14; V, VI, etc. The language of C is more consistently late than in any of the other recensions; see below, V 2.

The question as to whether cc. I, II, and VIII were part of this original is harder to answer. The editor of the *Test* could not well include cc. I and II in a "testament," which must have been written in the first person to have entirely consistent. The abrupt beginning of Rec. B is probably due to truncating the original story in order to eliminate these elements, which do not fit the new plan. C. VIII could easily have been put into the first person and left in the *Test*. Yet it seems entirely possible that it was in the original and was omitted by the editor of the *Test* merely because it did not interest him, or perhaps because it did not suit the pathos of the fall. It is not inconsistent with the remainder of D, but rather comes as a fitting conclusion to a narrative of which the account of the sin of David and the birth of Solomon was the beginning<sup>1</sup>. I am inclined, therefore, to regard D I—VI, VIII as the original basis for the *Test*; with certain changes which we cannot follow and the addition of c. VII, D received its present form. The making of the *Test* was a much more complicated process.

b) Recensions A and B are both revisions of the original *Test*. The question of priority in this case is much more difficult. It is plain that A is secondary at its beginning, because it is much fuller than B (c. I 1f.). Again at its conclusion, A, here represented by H only, is much fuller, and probably represents an expansion (C. XXVI 8—10). In the main, however, A has the shorter text in so many places where B presents fuller information regarding the demons<sup>2</sup>, that one cannot but conclude that Rec. A has the claim to priority in most cases, and is nearest the original *Test*<sup>3</sup>.

c) Recension C is a revision of Recension B. The nature of the material in the added chapters of C, as well as the fact that in the fragments, especially in T, much of it occurs in, or in

<sup>1</sup> The transposition of sentences in c. VIII does not affect these conclusions, as it may have occurred in the exemplar from which MS D was copied, or in the copying of D without touching the original. But see MS E in appendix.

<sup>2</sup> Cf., for example, VI 4f., XVI 4f., XVIII 42, XX 6, etc.

<sup>3</sup> Rec. A presents omissions due to careless copying or a defective exemplar; e. g., XIV 3—XVI 1.

connection with, the *Clavicula*, which is a mediaeval product, establishes the character of this recension as secondary and late. The interesting account in C XIII of the origin of a *καινή διαθήκη* which is to be given to the world as a deception and a snare, while the true, original *Testament* is to be preserved in one copy only until "the expected parousia of God," when it is again to be spread abroad, is plainly intended to establish faith in this recension as the real original article over against Rec. B, which it was to supplant. The numerous agreements of B and C prove that the latter was based upon the type of text found in the former<sup>1</sup>, yet in some cases C has a more primitive text than the present MS representatives of B (MSS PQ) offer.

d) Illustration will serve to make the relationships of the recensions clearer. A good example is to be found in c. III 7. Here Rec. A (HIL) gives a text which is entirely fitting and intelligible: ἀπήτων δὲ τοῦτον ἀδιαλείπτως ἔγγυθέν μοι προ-  
(ς)εδρεύειν. This became nonsense by misreading into ἀπάντων δὲ τούτων οὐ διαλιπο<, as V shows (W omits this much). P, wishing to leave nothing unintelligible, altered to ἅπαντες δὲ οἱ δαίμονες ἔγγυθέν μου προεδρεύουσι, which in itself is good, but does not fit the context which follows in § 8. Another example of B's improvement upon a text which seemed unintelligible is found in II 8, where both V and W, as W in the previous case, omitted the difficult words. In c. XVIII 42 the editor of B expands a short section which in A merely closes the account of the thirty-six *decani* into an entirely new narrative of Solomon's treatment of demons in general. On the other hand, in the latter part of the *Test*, where H alone represents Rec. A, there are a number of sections in which the text of H is so brief as to be almost unintelligible, and, as it seems to me, shows evidence of hasty abbreviation<sup>2</sup>. In these sections I have given B the preference, as also in the conclusion (c. XXVI 7—8), where H has an expanded text.

<sup>1</sup> Examples may be found on almost any page; cf. c. VII. This account of the writing of a "New Testament" may be compared with 1V Ezra XIV 26, 42, 45f.

<sup>2</sup> Cf. XXII 3, 11, XXIV and XXV *passim*.

3. The evolution of the Testament: summary of conclusions. — A number of stories about Solomon in which demons played a large part were gathered into a tale, *d*, a revision of which lies before us in MS D<sup>1</sup>. Some one who was interested in the magical cure of diseases then conceived the idea of the *Test*, and decapitated the story of *d*, leaving it to begin abruptly as in Rec. B with the tale of a demon who plagued the King's favorite workman during the temple building. The editor added a more fitting conclusion in the story of Solomon's fall as found in Rec. B. The original *Test*, then, consisted of the beginning and ending as in Rec. B (MSS PQ), but with the body of the work mainly as in Rec. A (MSS HIL)<sup>2</sup>. The present beginning of Rec. A resulted from an attempt to remove the abruptness of the first sentence, being constructed by piecing together from later sections items regarding the favorite workman. This redacteur also thought himself able to construct a conclusion with greater parenetic value. Rec. B is another independent working over of the original *Test*, with certain interesting additions. Whereas redacteur A was mainly concerned with making the story read better, redacteur B was in possession of fuller knowledge regarding many of the demons mentioned, and accordingly added to or replaced several sections<sup>3</sup>. Finally a student of demonological literature with a theological and scientific bent discovered some fragments which he thought Solomonic and which appeared to him to have greater value than a good part of the *Test*. So taking Rec. B he constructed another *Test*, putting in a preface, or prologue, containing certain prayers of Solomon, removing the abruptness of the beginning much as redacteur A did, and replacing the latter two-thirds of the *Test* by his new material. In the story of Onoskelu (Rec. C XI) he

<sup>1</sup> Istrin in his introduction to the MSS which he edited came to the same conclusions regarding the relation of MS D to the *Test* as those expressed above, and I am in part indebted to him for this theory, and especially for the discovery of MS D.

<sup>2</sup> The text printed at the top of the page in this edition is an attempt to reconstruct this original *Test*.

<sup>3</sup> These are printed in brackets thus: [ ], or placed in the critical apparatus at the bottom of the page.

presents a variant form of a tale which he allows to remain in the earlier, unaltered part under the name of Onoskelis (c. IV)<sup>1</sup>. He seeks to give authority to his version by representing that it was feared and secretly preserved at the request of a great demon, Paltiel Tzamal, who wished to prevent the publication of its great mysteries, and that the well known, current form of the *Test* had been specially written for Hezekiah, thus utilizing an early tradition<sup>2</sup>. MS L represents an interesting step in another direction, the attempt to make the work of greater practical value as a physician's *vade mecum*, or book of prescriptions. Its reading with the proper rites would cure the possessed<sup>3</sup>.

4. The textual value of the MSS and their use in reconstructing the text. — Although MS D represents the original story from which the *Test* was evolved, it possesses no primary textual value, since it is not the *Test*, and, though its contents are similar, its text is rarely that of the *Test*. The attempt here is to reconstruct the original *Test* out of which Recs. A and B have grown. MS D is printed separately at the end of the volume.

Our MSS of Rec. C come from a class of men of rather low mentality and poor Greek education. The numerous omissions are textually of little moment, because the redacteur was interested in different matters from the originator of the *Test*, and the scribes were careless. Since, as we have already shown above (IV 2 c, d), C is derived from B, their agreement can have little weight *per se* against acceptable readings found in A alone. Where, however, Recs. A and C agree, they represent the original text. Without C it would have been much more difficult to show that B was secondary. While neither V nor W could have been copied the one from the other<sup>4</sup>, they may have come from the same exemplar. Where it was unintelligible or corrupt,

1 In the critical apparatus to c. IV readings from c. XI of C have been distinguished by adding a superior letter ° to the letters T, V, and W.

2 Rec. C XIII; cf. Josephus, *Hyponnesticon* c. 74, Suidas, s. v. *Ἐζεκιᾶς*; see below VIII 3c (3). 3 Cf. II 5, 6; IV 12; V 8, 9, 12f.

4 I can find no words in W omitted by V which the scribe of W might not have added by guess, while the reverse (words in V omitted by W) often

V sometimes reproduces conscientiously where W omits or emends, for W had the more intelligent copyist. Accordingly V has been given the greater weight except where mistakes appear to have arisen from carelessness or misunderstanding.

Rec. B represents a learned, and in MS P a very careful, revision<sup>1</sup>. Occasionally P alone preserves the true text owing to the greater intelligence with which it has been handled. Yet it must be used with great caution, since both redacteur B and scribe P have taken great liberties with the text in making additions, alterations, and omissions. Q shows more errors than P, but fewer intentional changes.

The MSS of Rec. A have been rather mechanically copied. In some instances the scribes have not taken the liberty to drop or emend what they could not understand, but have reproduced it letter for letter<sup>2</sup>. There are omissions due to carelessness, one so long as probably to have been caused by a missed or missing leaf in the exemplar. In general H appears to have suffered least from intentional revision, but to have been in less skilful hands than I<sup>3</sup>. Both were conscientiously copied by scribes who knew little of magic. Therefore the better instructed L occasionally presents a preferable reading, although he was somewhat careless and illiterate and his practical directions often vitiate his text. In c. I I have followed MS I, since it alone preserves the first person, which the original *Test* ought to have shown throughout<sup>4</sup>, and also since it appears to me, following

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occurs, where other MSS make it possible to determine the true text; e. g., IV 5 (*φύσεως*), II 9, IV 12. W omits by homoeoteleuton, IV 12, of intention, II 9, VIII 9, where the passage seemed unintelligible. Therefore V could not have copied from W. But I do not believe W could have made out the true text from V's unwarranted expansion in II 6 (*φοβούμενος . . . προσπαύσαι*), nor is he likely to have omitted the right words in IX 9.

1 In one case at least P omits a difficult passage where H and L are unintelligible; viz., V 7; it omits difficult lines in V 4, cf. VW; it makes a glaring omission by homoeoteleuton in XXI 3f., and a minor one in IX 6.

2 Cf. II 2, 3 (HIL), 6 (H), V 6 (HL), XVIII 4 (HL).

3 Cf. XXII 7 and XXIV 3-5 (H); XIV 3-XVI 1 (HL). In V 4, 5, IX 6 H appears to have read *·* (= *ἔστιν*) as *ῥ* (= *δέ*).

4 L maintains the third person for Solomon consistently, I the first; the others vary, but in general begin with the third and change to the first.

a suggestion of Dr. Goodspeed, that H exhibits an attempt to make clearer the somewhat unusual language of I regarding the favorite slave. Here, however, as in the concluding sections, Rec. A shows signs of undue expansion, and in constructing the text of the *Test*, which always appears at the top of the page, I have followed Rec. B. Again, in certain sections toward the end, I have thought that Rec. A gave evidence of abridgment, and in these places, especially since the carelessly written H is here the only MS of Rec. A, I have given Rec. B the preference<sup>1</sup>. In general, then, unless weighty reasons appeared to the contrary, H has been made the basis of this edition. The rule adopted has been, 'When in doubt, follow H.'

In concluding this section it should be noted that we cannot claim to have the original *Test* in our reconstructed text. Such an admission would be called for on a priori grounds alone. But we have evidence on the subject, for, in the quotation from the *Test* which occurs in the *Dialogue of Timothy and Aquila*<sup>2</sup>, the Jew insists that Solomon οὐκ ἔσφαξεν ἀλλὰ ἔθλασεν, while in the *Test* as we now have it, although the Shunamite says σφάξαι (MS H) or σύντριψον (MSS PQ)<sup>3</sup>, Solomon merely says ἔθυσαι (MS H) or ὄπερ καὶ ἐτέλεσα<sup>4</sup>. If we could find the original MS, many such differences would appear, but not enough to vitiate our general conclusions regarding the work<sup>5</sup>.

## V. LANGUAGE AND STYLE.

This section will be made quite brief, as the grammatical index will supplement it by presenting the evidence for the positions taken.

I. MS D. — As to language and style there are decided

<sup>1</sup> Cf. *supra*, IV 2 b, d. MS N has valuable readings. See appendix.

<sup>2</sup> *Anec. Oxon.* Class. Ser. VIII 70, c. XIII 6; cf. *infra*, VIII 3 d) (2) (e).

<sup>3</sup> C. XXVI 4.      <sup>4</sup> C. XXVI 5.

<sup>5</sup> In general the effort has been made to print the text as the author may be supposed to have written it, following the ordinary practice of the early Christian centuries as to spelling and grammar. As to *ν* moveable the classical rule has been followed for the sake of simplicity.



differences between the recensions. In this regard, as well as from the diplomatic standpoint, MS D is far superior to the rest. An educated Greek has edited and written it. The outstanding inaccuracy in his grammar is the use of the nominative absolute, or rather *nominativus pendens*, not a serious blunder<sup>1</sup>, which occurs a few times. Once ἄμα is used with τό and the infinitive<sup>2</sup>. Otherwise tenses and cases are on the whole correctly used. The optative, subjunctive, imperative in both second and third person, and a future participle of purpose are found. Late forms and usages are rare. For the dative πρός with the accusative is frequent. In IV 9 οὐκέτι ἴδης is a (Homeric and) late usage, subjunctive for future, which has contributed to such a future as εἰσενέγκομεν in VI 2<sup>3</sup>. βούλεσαι replaces βούλει in IV 11<sup>4</sup>.

As to style, the constant use of the historical present and the occasional omission of λέγει or φησί after the name of the speaker in dialogue lends vivacity, while the conversations are short and to the point. The writer has a fairly large vocabulary, including a considerable number of particles. There is a heaping up of epithets and synonymous words when opportunity offers<sup>5</sup>. Specially noteworthy is the constant use of the circumstantial participle in various relations. The author is fond of dropping in a verb to separate the article and attributives from their noun<sup>6</sup>. The use of βασιλεία = "Majesty," and κράτος = "Excellency" in direct address is Byzantine.

2. Rec. C. — This, the latest recension, is at the antipodes from MS D. How far its present condition is due to scribal carelessness and ignorance we cannot say, but probably they are partly accountable for its very poor Greek. Errors, such as the accusative for the dative, and late forms, such as -αν as ending of the accusative singular in the third declension with an analogous nominative, e. g., σφραγιδα, abound, and there are several Latinisms. The first sentence is an unattachable genitive absolute. The editor was fond of compound tenses. As to style<sup>7</sup>

1 Cf. Moulton, *Proleg.* 69.    2 C. III 5.    3 Cf. Dieterich, *Unters.* 243 ff.

4 *Ibid.* 249.    5 C. I 2, 13; IV 6, 7, 9, 18.

6 C. IV 2, VI 14, VII 2, 4, 5.    7 See Prologue 1, 2; c. XIII 4, 12.

the additions show somewhat ambitious attempts at fine writing, e. g., in the prayers of the Prologue and in the closing chapter. The same trick appears as in D, of dropping the verb in between attributives and their nouns.

3. Rec. B. — Rec. B is more correct as to grammar and simpler as to style than Rec. C. Between A and B there is little difference, but in its additions B, especially MS P, shows a tendency to more "correct" usage, but also to compound words, and in one instance it has a decided Latinism, *πρωτομαίστωρ*<sup>1</sup>.

4. Rec. A and the original *Testament*. — The editorial additions to Rec. A have some glaring errors, particularly in MS L, but, if we may judge from this recension, the *Test* was originally a very simple piece of writing in fairly correct Koinē Greek. It paid no attention to refinements of rhetoric or lexicography, but told its story in a straightforward, paratactic style, such as one might expect from a man of small education and mental ability in recounting an interesting series of stories. On the whole the grammar is that of the New Testament, with developments along the lines taken by the Koinē such as would seem to point to a period subsequent to the New Testament. The disappearance of the optative, the aorist subjunctive for the future, the increase in the use of prepositions and compound words, and the numerous locutions which are characterized by the Atticists as vulgar constitute the evidence on this point. Real Semitisms do not appear in the *Test*. That the *καὶ ἐγένετο* construction may be called such I cannot believe<sup>2</sup>. Another so-called Semitism, the demonstrative repeating the relative, occurs, but it is a mere blunder due to an attempt to repair a garbled passage<sup>3</sup>.

5. Letter of Adarkes to Solomon. — The letter of the Arabian King in c. XXII contains two peculiarities, the absence of the name of the sender from the introductory formula and in MS D the use of direct address, *βασιλεῦ Σολομῶν, χαίροις*. Unfortunately the two treatises which have appeared on the

1 C. I 2.    2 Contrast Conybeare, *᾿QR* XI 6, and Moulton, *Proleg.* 16f.

3 C. I 9, Rec. C; cf. Moulton, *op. cit.* 94f.

subject of Greek letter formulae<sup>1</sup> do not carry the subject far enough into the Byzantine period to aid us here, and the extant letters have too often been handed down without the introductory formula<sup>2</sup>.

So far as the evidence goes, the use of variations of the customary formula, ὁ δεῖνα τῷ δεῖνι χαίρειν, does not mark any particular era. The use of χαίροις with the vocative seems a sign either of servility or of poor breeding, for three of the instances known to me from the papyri are from people of little culture, while the ancients particularly reprobated the use of the first person and direct address<sup>3</sup>. Perhaps the editor of D thought such familiarity entirely legitimate between kings, or wished to represent the Arabian king as inferior to Solomon<sup>4</sup>.

To account for the absence of the sender's name three theories are possible: either βασιλεὺς Ἀράβων Ἀδάρκης has fallen out by haplography, or the MS D form was original and the present text of A and B is a correction to the third person, or the writer has used the form which was customary in copies of letters<sup>5</sup>. Other evidence for the secondary character of the present text of D seems too strong to allow the second alternative. For the first speaks the fact that the MSS differ decidedly as to the lines immediately preceding the letter. More decisive, however, seems the consideration that such a writer could hardly be expected to be precise as to letter formulae, particularly as the identity of the sender is plainly indicated in the text.

Unfortunately in any case we reach the negative conclusion that the peculiarities of the letter formulae give no aid in determining the date of the recensions.

1 Gerhard and Ziemann, see Bibliography IV *infra*.

2 See Hercher and Migne, *PG*.

3 Apollonius Dyscolus, *de const.* II 9, III 14, ed. Bekker, 112, l. 27—113, l. 10, 232, ll. 18 ff.; Scholiast to Dionysius Thrax, 550, ll. 14—23, ed. Hilgard. Ziemann found six examples of χαίροις to which add *Ox P* 112 (I 177, III/IV cent.) and the optative εἴης, Migne, *PG* 161, cols. 688, 692, 697; and nine examples of χαίρε to which add *Ox P* 1156 (VIII 258, III cent.); *op. cit.*, 295.

4 Ziemann, *op. cit.*, 296 f., suggests also the possibility of Latin influence.

5 Cf. Ziemann, *op. cit.*, 285 f.; petitions and memorials give no precedent for such a form, cf. *ibid.*, 259—266.

6. Is the *Testament* a translation? — Dr. M. Gaster argues that the *Test* is translated from Hebrew<sup>1</sup>. Such a view is naturally suggested by the large number of Hebrew names of angels and demons, to say nothing of the fact that Solomon, the great Jewish wise man, is the hero of the story. Dr. Gaster finds evidence of translation in the expression τῷ ἀγγέλῳ τοῦ θεοῦ τῷ καλουμένῳ Ἀφαρώφ, ὃ ἐρμηνεῖται Ῥαφαήλ, . . . καταροῦμαι<sup>2</sup>. He believes that we have here a misunderstanding of the word *Shem-ha-meforash*, *perush* having been taken to mean "interpretation." Aside from the precariousness of argument from a single case such as this, the decisive fact is that this expression is an editorial addition found only in MS P. HL present a shorter and simpler text, ὑπὸ τοῦ ἀγγέλου Ῥαφαήλ (καταροῦμαι). There is no reason why HL should have omitted the phrases of P if they had stood in the original *Test*, for they are perfectly intelligible, with only an element of mystery in the word Ἀφαρώφ such as this sort of literature loves. The editor of Rec. B contributed this out of his fund of magical knowledge<sup>3</sup>.

As it seems to me, the strongest evidence for translation from a Semitic original is to be found in Rec. A in the list of *decani*, the thirty-six στοιχεῖα, where all from the twentieth on call themselves ῥύξ (H, XVIII 24—40), or ῥίξ (L, XVIII 24—28). This word surely is a transliteration of קרר. But even such a transliteration does not prove that the whole *Test* was originally written in Hebrew or Aramaic. This particular section, which is plainly of Egyptian origin, has been partially revised by a Jew before it was taken over into the *Test*<sup>4</sup>.

Another possible piece of evidence is to be found in the clause ἀπόγονος δέ εἰμι ἀρχαγγέλου τῆς δυνάμεως τοῦ Θεοῦ<sup>5</sup>. Ouriel is not the "power of God," as in Recs. B and C, but the "light of God." It might be thought that originally גַּבְרִיאֵל stood in the text and was translated by some one who failed to recognize it as a proper noun. The copyists, feeling the need of some name, have made various "corrections." Such a supposi-

<sup>1</sup> "The Sword of Moses," *JAS* 1896 p. 155, 170.    <sup>2</sup> C. XIII 6.

<sup>3</sup> Cf. *infra* VII 11.    <sup>4</sup> Cf. *infra* VII 5.    <sup>5</sup> C. II 4.

tion would be entirely probable if the language of the *Test* elsewhere gave evidence of translation. It is more likely the passage was written by one who knew no Hebrew.

7. Tentative conclusion. — It seems much more natural to explain all apparent indications of Semitic origin as due to the fact that the writer of the *Test* has used materials already translated from languages unfamiliar to him. Did the heathen compiler of the great Paris magic papyrus translate the biblical material he used? Did the writers of the Synoptic Gospels translate their sources from Aramaic? No one so alleges. Our tentative conclusion, then, at this stage of the investigation, must be that the native language of the writer of the *Test* was Greek. So far a study of the language of the work has taken us. For a more precise answer as to its origin we must analyze its chief ideas and their sources.

## VI. THE CHIEF IDEAS OF THE *TESTAMENT*.

The *Test* is a collection of astrological, demonological, and magical lore, brought together without any attempt at consistency. The writer attempts no science or philosophy of demonology; indeed he is a compiler rather than an author.

1. Demonology<sup>1</sup>. No general statement is made as to the origin of demons, and the data given in particular cases disagree. Some are fallen angels<sup>2</sup>, others are the offspring of angels and the daughters of men<sup>3</sup>. One is the spirit of a murdered giant, one is perhaps born of a *bath gol*<sup>4</sup>. They dwell in deserts, tombs, precipices, caves, chasms, and at cross roads<sup>5</sup>.

As to their nature certain intimations are given. Most of them are embodied spirits. Of one this is distinctly stated<sup>6</sup>, while a number are minutely described, generally as griffins combined of animals and birds, or of animals and man. One is a wind merely, but when put into a sack he acts like a man<sup>7</sup>. They can, within limits, assume different forms<sup>8</sup>. They are an-

1 Cf. Index II.

2 C. VI 2.

3 C. V 3.

4 C. XVII 1, IV 8.

5 C. IV 5; VIII 4.

6 C. IV 4.

7 Cc. XXII, XXIII.

8 C. IV 4; II 3.

thropomorphically conceived. Onoskelis quails before a threatened beating<sup>1</sup>, Asmodaeus is bound and beaten<sup>2</sup>, Kunopegos almost faints from thirst<sup>3</sup>, Akephalos Daemon sees through his breasts and is blinded when the seal is pressed upon him<sup>4</sup>. Some are female, and the writer probably thought it possible for both males and females to have offspring<sup>5</sup>. They have all the physical as well as psýchical passions of mankind.

Though they thus resemble human beings so closely, they have a certain likeness also to the angels. They escape many of the physical limitations of men, in that they may assume various forms and are supernaturally crafty and powerful. They know the future, and several of them tell Solomon of coming events. How this is possible is explained by Oruias, who relates that the demons fly up to the gates of heaven and overhear the decisions announced to the great concourse of angels there; then, coming down, they make use of their knowledge to injure mankind. However, this foreknowledge is gained at great risk, for, having no place to light at the gate of heaven, they become weary and fall, and these falling demons are what men call shooting stars<sup>6</sup>.

No systematized demonic hierarchy is known. Beelzebul, as chief of the whole tribe of demons<sup>7</sup>, is summoned to assist Solomon in dealing with them. He has a vicegerent, named Abezethibou, like himself a fallen angel, who is the great spirit of rebellion against God and the good. Beelzebul apparently now rules upon earth and Abezethibou in Tartarus, though the latter is "nourished in the Red Sea," where he was confined on the overthrow of Pharaoh and his host<sup>8</sup>. He is haled before Solomon by Ehippas, not by Beelzebul, and may, therefore, be thought of as independent of the latter<sup>9</sup>. Beelzebul is plainly

1 C. IV 11.    2 C. V 6.    3 C. XVI 5.    4 C. IX 3.

5 C. V 4; Rec. B certainly so thought; cf. VI 6; XXII 20.

6 C. XX 14—17.

7 Cc. III, VI. *Βεελζεβούλ*, the form occurring in the majority of NT MSS and adopted by Tischendorf, Nestle, and von Soden, is the form of Recs. BC. H has *Βεελζεβουήλ*, said by Legge to be the Coptic form (*PSBA* XXIII 248).    8 Cc. VI 3; XXV.    9 Cc. VI 5, 6; XXIII 2; XXIV 1.

identified with the ἄρχων τῶν δαιμονίων of the Gospels<sup>1</sup>, for he trembles before "Emmanuel of the Hellenists"<sup>2</sup>. But he is not "Lucifer, star of the morning"<sup>3</sup>; his star is Ἑσπερία<sup>4</sup>. Except in C. III, where he is first summoned, and in C. VI, where he is examined, Beelzebul is a figurehead. Only Kunopegos, a sort of Poseidon, mentions the fact that he, with all the demons, is subject to Beelzebul's direction, and at intervals comes to land to consult him; it was on one of these trips that Beelzebul arrested him and brought him before Solomon<sup>5</sup>.

Many interesting demonic figures appear, such as Orniás, Asmodaeus, Lix Tetrax, Pterodrakon, the dog Rhabdos, the three headed dragon called κορυφή δρακόντων, Leontophoron the demon of Gadara, three liliths, or Empusas, called Onoskelis, Enepsigos, and Obyzuth, seven stars that are κοσμοκράτορες τοῦ σκότους, and other thirty-six with the same high sounding title who are the *decani*. Limitation of space forbids their further discussion here. They cause all kinds of diseases and bodily defects, from seasickness to epilepsy, being particularly dangerous to women in childbirth and to infants. They destroy fields, flocks, houses, ships, and human lives, and will finally bring the end of the world<sup>6</sup>. The thirty-six *decani* are entirely of this sort<sup>7</sup>. Demons are sources also of moral evil, inspiring heresies, idolatry, lust, theft, envy, hatred, murder, war, and kindred evils. The seven spirits who call themselves κοσμοκράτορες are of this kind<sup>8</sup>. So far as the writer of the *Test* has thought the matter out, evil does not reside in the flesh, nor in matter, nor can it be ascribed to God; sins are the result of demonic incitement. How or when the angels came to sin we are not told. In any case there is no real dualism in the *Test*. Though Beelzebul rules "the spiritual hosts of wickedness," they and he are completely subject to God and to the divinely ordained means for their subjugation. Mention is made of demons in Tartarus, but no punishment for them seems to be known ex-

1 Cf. Mk III 22; = Mt XII 24; = Lk XI 16.    2 C. VI 8.

3 Is XIV 12 AV; ἑωσφόρος ὁ πρῶτ' ἀνατέλλων LXX.

4 C. VI 7.    5 C. XVI 3, 5.    6 Only in P VI 4, ἀπολω τὸν κόσμον.

7 C. XVIII.    8 C. VIII.

cept that which Solomon and the magic revealed in the *Test* can inflict.

2. Astrology. — A large proportion of the demons in the *Test* have some definite astrological relationship. Demons and men are said to reside in a star<sup>1</sup>, or a sign of the zodiac<sup>2</sup>, or a phase of the moon<sup>3</sup>, and mortals seem to be particularly liable to injury from demons who are *συναστροί* with them, that is belong to the same star<sup>4</sup>. The author seems to think of the influence of the stars as wholly baleful. Asmodaeus says, "through the stars I [scatter] madness after women"<sup>5</sup>, and that suggests the prevailing notion. There is, I believe, no reference to prediction by means of astrology.

One chapter (XVIII), a list of the thirty-six *decani*, is a piece of astrological material taken over bodily. In this case each *δεκανός* is thought of as a demon causing certain diseases, which are recorded, and the means for counteracting them are detailed. Here the astrological entity does not *belong* to the demon, or the demon to it, but *is* the demon. On the other hand one may doubt whether the stars are thought of as living beings, for in XX 17 it is said, "the stars are founded in the firmament" so that they cannot fall. It would seem that astrological influences are operative, not of themselves, but through the demons that "dwell" in each star or sign. In other words, the astral deities of paganism have become demons<sup>6</sup>. It is interesting to note also that the pillar of cloud of the ancient Israelites is transferred to the heavens, for, as Dr. James has pointed out<sup>7</sup>, the pillar suspended in air<sup>8</sup> is the Milky Way.

3. Angelology<sup>9</sup>. — The angelology of the *Test* is entirely undeveloped. Aside from Michael and Raphael no angels appear as actual actors. Numerous angel names, including many that are familiar and many not elsewhere discovered, are scattered

1 Cc. V 4, VI 7, VII 6, *et passim*. *κεῖμαι* and *ὀδεύω* are the verbs used. *ἄστρον* seems to mean any astrological entity. An astrological papyrus fragment at Munich has points of affinity with the *Test*, see *Archiv f. Pap.-Forschung* I (1900-1) 492 ff. 2 C. II 2. 3 C. IV 9. 4 C. IV 6. 5 C. V 8.

6 Cf. the attempt to combine the polytheistic and polydaemonistic viewpoints in VII 6. 7 Cf. Bibliogr. III 5. 8 C. XXIV 5. 9 See Index II.



through the book, but they are charms rather than designations of real beings. They are given solely for their apotropaic value. Considering the fact, however, that the two great archangels do actually appear, it is likely that the author believed in the actual existence of great numbers of angels, just as he did of demons, and thought that each appeared, when his name was called, to subdue the demon subject to him<sup>1</sup>. Aside from the use of the word ἀρχάγγελος there is no allusion to an angelic hierarchy.

4. Magic and Medicine. — The prime interest of the writer of the *Test* was medical. For him demons were what bacilli are to the modern physician, and his magical recipes and angel names are his pharmacopoeia. The one case where he embarks upon a piece of magical mysticism only serves to emphasize this fact. For when, at Solomon's request that he speak περὶ τῶν ἐπουρανίων, Beelzebul tells him the recipe whereby he may see the heavenly dragons circling 'round and hauling the chariot of the sun<sup>2</sup>, he is at once rebuked and silenced. Evidently this was forbidden magic, although it might well be true. There is likewise a story of obtaining wealth through a demon<sup>3</sup>, but such suggestions bear fruit only for the beautifying of the temple<sup>4</sup>. Such use of demons is evidently dangerous.

As in his demonology, so also in his magic the author combined various and inconsistent views. He has full confidence in the power of the magic name, which, in most cases, is an angel name. To subjugate Onoskelis Solomon "spoke the name of the Holy One of Israel"<sup>5</sup>. Men are led astray, says Asmodaeus, "because they do not know the names of the angels which are ordained over us"<sup>6</sup>. In the original *Test* Ephesia grammata are infrequent, except in the list of the thrity-six *decani*<sup>7</sup>. Here there appear some well known angel names, a few that are possibly real names, but not a few ὀνόματα ἄσημα in the best manner of the magic papyri and "Gnostic" amulets. Since these *voces mysticae* are less numerous in the former part of the

1 As Raphael does, II 7f. Cf. *Test Dan* VI 1. 2 C. VI 10f.

3 C. IV 7. 4 C. X 5—9. 5 C. IV 12. 6 C. V 5; cf. XXVI 8 H.

7 C. XVIII, esp. secs. 15f., 21, 29, 32; cf. also VII 6, likewise a piece of unregenerate Hellenistic magic.

section, it would appear that a Jewish editor had undertaken the task of removing the heathen elements, but had become weary before he was done.

Likewise there appear the well-known apotropaic materials, such as iron, lead, wood from a wrecked ship, spittle, certain organs of animals, and kinds of plants<sup>1</sup>, and the common magical devices, such as the use of the cause to cure the ill, i. e., the name of the demon to drive the demon away or a fishbone to cure a person who has swallowed one<sup>2</sup>, the drinking of potions or sprinkling them about, and the writing of amulets or hanging them in the house<sup>3</sup>. Surely these methods of aversion are fundamentally inconsistent with monotheism and with the view that the angels are appointed to frustrate the demons. The ring of Solomon differs only in that it was probably thought to contain the ineffable name<sup>4</sup>.

5. Solomon. — Few figures have bulked larger in the folklore of Jews, Mohammedans, and Christians than Solomon. In the *Test* he is already the wise man and magician *par excellence*, the favorite of God, endowed by him with divine *σοφία*, which includes insight into the crafty wiles of his demonic captives. He uses the demons for one purpose only, to assist in building and beautifying the great Temple at Jerusalem, this labor being the usual form of punishment adopted for them. Solomon's glory, the visit and gifts of the Queen of Sheba, and the gifts of other kings are described in some detail; but all this is only temporary, for the wise king, deceived by Eros, held by the bonds of Artemis as the demons prophesied<sup>5</sup>, is eventually led

1 See II 6, V 12, IV 8, XVIII 28, VII 3, V 9f., 13, VI 10, XVIII 20, 33. I am much in doubt whether the means used by Raphael in II 8 to subdue Ornias is the application of parts of the *κίτη θαλάσσης* (as with Asmodaens of the fish), or the casting of the *μοῖρα* (in astrological fashion?), or both as in the restored text. I do not find *μοῖραν ῥίπτειν* in Vettius Valens as an astrological phrase, but Dr. Conybeare so understands it (*JQR* XI 18 and n. 2).

2 C. XVIII 35. 3 Cf. c. XVIII.

4 Cf. *infra* VII 14. Cf. Charles' interesting view that the sealing of the 144,000 in Rev VII 4—8 was to secure them against demonic attack (*Studies in the Apocalypse*, 1913, pp. 118—32).

5 C. VIII 9, 11. That Solomon was not regarded as a model of perfection is indicated by the statement that the murder of his brothers was caused by *Ἀπάτη*.

by the Shunamite to sacrifice locusts to the gods of the Jebusites, and thus loses all his power. How soon he dies is not indicated, but at his death, convinced by the fulfilment of their prophecies that all the demons had said was true, he writes the *Test* and leaves it to the Children of Israel.

The chief part of Solomon's magical equipment is his ring, which is given to him by Michael at God's command in answer to the king's prayer<sup>1</sup>. Either in his own hand, or that of his best beloved servant, or even the demon Ornias it at once subdues every demon. The editors have removed the original statement as to the inscription, if there was one<sup>2</sup>. What became of the ring after Solomon's fall is not stated.

Several features of the Solomonic legend receive their first known literary expression in the *Test*. To quote Salzberger, „Immerhin wird es hier zum ersten Male ausgesprochen, daß Sal. Geister beim Tempelbau verwendet habe und daß er, durch die Liebe zu einer Jebusiterin in heidnischen Kult verstrickt, der Macht über die Geister verlustig gegangen und ihnen zum Gespött geworden sei. Zu beachten ist auch, daß die „Königin des Südens“ bereits als eine Zauberin (*γούης*) auftritt“<sup>3</sup>.

6. Apocalyptic element. — The apocalyptic element in the *Test* is very slight<sup>4</sup>. Certain prophecies by the demons and their speedy and exact fulfilment are related in order to prove the trustworthiness of the demons' revelations in general, and, in particular, of their statements regarding their own activities and the means for their frustration<sup>5</sup>. In some cases these prophecies extend far beyond Solomon's time, particularly in certain references to Christ as one who will subdue individual demons<sup>6</sup>. The only section which may be called measurably apocalyptic

1 C. I 5—7. 2 Cf. *infra* VII 14. 3 *Salomosage* 11.

4 Dr. James, *TS* II 29 *The Testament of Abraham*, says, “The names ‘Testament’ and ‘Apocalypse’ are convertible terms. In the case of the Apocalypses of Adam, Moses, and Isaiah we have positive evidence of this fact, and it is known that most, if not all, extant ‘Testaments’ have a large Apocalyptic element. The Testaments of Job and Solomon come nearest to transgressing this rule, but even they do not actually transgress it.”

5 Cc. V 5; VI 3, 5; VIII 11; XII 4. 6 Cc. XI 6; XII 3.

in tone<sup>1</sup> is found in that part of the *Test* which is preserved only in MS P, and, therefore, while there is no doubt that the original *Test* had a prophecy in this place, it seems very likely that it resembled the one in V 5, and contained at least no such detailed reference to Christ as is now there found<sup>2</sup>.

Did the writer of the *Test*, then, know nothing of the apocalyptic hopes of Judaism and Christianity? At best these hopes had little meaning for him. He makes no reference to that element in Apocalyptic for which we would most naturally look, the expectation of the final overthrow and eternal binding of Beelzebul and his hosts<sup>3</sup>. Aside from a single mention of the *συντέλεια*<sup>4</sup>, the writer has his eyes on his muckrake and sees no happier future for the world than in the continued use of his wretched recipes.

7. Jesus Christ. — One of the outstanding inconsistencies of the *Test* is its introduction of Christ as the "angel" who subdues certain demons. Whether these passages are Christian interpolations in a Jewish document will be discussed later<sup>5</sup>. We are now concerned with the religious standpoint of the writer who gave the *Test* its present form<sup>6</sup>.

It is probable that VI 8 contains a reference to Christ. Certainly Rec B so understood it, and the phrase *παρὰ δὲ Ἑλλήσιν Ἰμμανουήλ* is natural from the pen of a Christian who was without knowledge of Hebrew, but familiar with the use of the term Immanuel in Christian circles, as in XI 6. Yet the text is so corrupt and the MSS agree so little that the meaning cannot be certainly made out. The garbled allusion to the "place of a skull" and "the wood" in XII 3 is so unintelligible as to afford no light on the author's views, but is plainly of Christian origin.

Unmistakable is the reference in c. XI to the incident of the Gadarene demoniac who had a legion of devils. But what is the meaning of *ἐν τρισὶ χαρακτῆρσι κατάγεται περιηχόμενος*,

<sup>1</sup> C. XV 8—12.      <sup>2</sup> Cf. *infra* VII 11.

<sup>3</sup> Jub X 8; I En X 6, 12; XIV 5; XVI 6; Mt XXV 41.      <sup>4</sup> C. XXV 8.

<sup>5</sup> Cf. *infra* VII 11.

<sup>6</sup> With this discussion cf. Conybeare in *JQR* XI 5—12.

in section 6? P probably understood it to refer to  $\chi\mu\delta'$  (= 644), the numerical value of *Ἐμμανουήλ*, already introduced in VI 8 and XI 6<sup>1</sup>. Can the three characters mean the trinity? In XVII 4 is mentioned *ὁ μέλλον καταλθεῖν σωτήρ*. *Ὁὖ τὸ στοιχεῖον ἐν τῷ μετώπῳ* may be a reminiscence of Apoc XXII 4, *καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν*. The sign is the cross, as the next line shows, not a number as Conybeare concluded from P's frequent introduction of  $\chi\mu\delta'$ <sup>2</sup>. Another distinctively Christian passage is much milder in the A form than in Rec B, which, as Conybeare points out, is distinctively patripassian in character<sup>3</sup>. Rec A mentions the virgin birth, an adoration by angels, and the crucifixion. The allusions to the permanent immaculacy of the Virgin and to the victory of Christ over Satan in the Temptation in XV 10f. cannot be used to define the position of the originator of the *Test*<sup>4</sup>.

Dr. Conybeare's characterization of the Christianity of the *Test* as "equivocal" is far more true of the original than it was of Rec B, which he had before him<sup>5</sup>. The nature of the writer's faith can be better understood after an investigation of the sources and relationships of his subject matter, to which we now turn.

## VII. THE SOURCES AND RELATIONSHIPS OF THE SUBJECT MATTER.

1. Syncretism of the *Testament*. — To set forth what the present writer has collected for the purpose of interpreting the *Test* and determining its sources and relationships would require a large volume. Yet what has been gathered has only touched the fringe of that great body of material bearing on magic, demonology, astrology, and kindred superstitions which has recently appeared, much of it since this work was first under-

1 So Conybeare understood, *op. cit.* 28, n. 6.

2 *Op. cit.* 34, § 71. Diog. Laert. 6. 102 uses *στοιχεῖον* for "sign" of the zodiac. 3 C. XXII 20; Conybeare *op. cit.* 11.

4 Cf. *supra* sec. 6, *infra* VII 11. 5 *JQR* XI 11.

taken<sup>1</sup>. The purpose is to introduce here only what is absolutely germane to the subject of the section. One point is clear beyond cavil: Like other magic the *Test* is thoroughly eclectic. It borrows and combines elements, often contradictory, from all the nations that contributed to the civilization about the eastern Mediterranean, without any apparent consciousness of their sources. The whole course of the succeeding discussion will offer illustrations of this patent fact.

2. The universal human element. — In one direction caution is necessary, perhaps especially in the realm of comparative magical and mythological study. Similarities are not always an evidence of borrowing. Take an example from the story of Lix Tetrax. As the demon in the form of a sand storm whirl-wind approaches Solomon, he lays it by spitting on the ground<sup>2</sup>. In a modern Bengali charm for a whirl-wind exactly the same means is used to stay the demon<sup>3</sup>. Did the *Test* borrow from India or the Bengali from the *Test*? Manifestly neither. Spitting is almost universally apotropaic<sup>4</sup>. And what is more natural than that spittle should magically lay a dust storm. So in many instances from widely separated localities the human mind under similar circumstances has reached similar conclusions. With this caution in mind we can proceed to notice the instances of real borrowing.

3. Assyrian and Babylonian influence. — The great civilization on the Euphrates deeply affected Hellenistic, Jewish, and Christian demonological and magical beliefs. Babylonia is one of the few countries in which theology and demonology, religion and "her bastard daughter, magic," seem from the first to have gone hand in hand<sup>5</sup>. There are no indications that the official cultus ever regarded magic as alien. Rather, the exorcism of

<sup>1</sup> See, for example, *ERE*, arts. "Ancestor Worship," "Baalzebub," "Birth," "Charms and Amulets," "Cross," "Demons and Spirits," "Disease and Medicine," "Divination," "Evil Eye," "Keres," and the literature there referred to.

<sup>2</sup> C. VII 3.

<sup>3</sup> In a little collection of charms sent the author by former pupils, Babu Probodh Chandra Mallik and Babu Shusil Chandra Karuli. One must spit on his own breast, however. <sup>4</sup> Cf. Conybeare, *op. cit.* 23, n. 3.

<sup>5</sup> Farnell, *Greece and Babylonia*, 300f.

countless demons seems to have been one of the regular duties of the priesthood, and, to judge from the relative proportion of magical texts among those that have been preserved, one of the most important duties<sup>1</sup>. Nowhere do we find a ranker growth of demonological beliefs than in Babylonia. Every possible ill or accident that could happen, "a toothache, a headache, a broken bone, a raging fever, an outburst of anger, of jealousy, of incomprehensible disease"<sup>2</sup>, all were ascribed to demonic agency, and were to be averted or cured by means of incantations.

This is precisely the atmosphere of the *Test*. But it is also that of Hellenistic superstition<sup>3</sup>, and such a general similarity of tone proves no direct relationship between the *Test* and the Euphrates valley. Can we find more definite evidence of dependence?

A peculiar resemblance appears between one class of Babylonian demons and a figure in the *Test*: the *ašakku marsu* and Ephippas, the wind demon of Arabia. Since the similarity is somewhat vague, I call attention to it with some hesitation. Ephippas is an early morning blast of wind that kills man and beast<sup>4</sup>, or, according to MS D, "uproots houses and trees and hills, and destroys men"<sup>5</sup>. The *ašakku marsu* is „der Dämon der auszehrenden Krankheit“ according to Jastrow<sup>6</sup>, but Sayce<sup>7</sup> and Thompson<sup>8</sup> render the word "fever." The following from Thompson's translation of the *Ašakku* series shows interesting similarities with Ephippas' activities:

1 Zimmern, *Bab. Hymnen*, 13; cf. Jastrow, *Rel. Bab. Ass.*, 253—93, Germ., I 273—392, Rogers, *Rel. Bab. Ass.*, 144—159; Weber, *Dämonenbeschwörungen*. The chief part of the hymns that have been preserved consists of incantations.

2 Rogers, *op. cit.* 145.     3 Cf. *infra* VII 7.

4 C. XXII 2f.     5 MS D VI 1.

6 *Rel. Bab. Ass.* I 348ff.; he is uncertain as to what disease is meant.

7 *Hibbert Lect.* 1887, 477; Sayce translates thus: "The plague-demon burns up the land like fire. The plague-demon like the fever (*ašakku*) attacks a man. The plague-demon in the desert like a cloud of dust makes his way. The plague-demon like a foe takes captive a man. The plague-demon like a flame consumes a man. The plague-demon, though he hath neither hands nor feet (cf. Ephippas), ever goes round and round. The plague-demon like destruction cuts down the sick man."

8 *Devils and Evil Spirits* II 31. Cf. Rogers, *Rel. Bab. Ass.* 147.

. . . . . the evil Fiend,  
 The roaming windblast . . . . . <sup>1</sup>  
 The evil Spirit which in the street creates a storm wind . . . <sup>2</sup>  
 The evil Fever hath come like a deluge, and  
 Girt with dread brilliance it filleth the broad earth,  
 Enveloped in terror it casteth fear abroad;  
 It roameth through the street, it is let loose in the road . . . <sup>3</sup>  
 An evil ghost(?) hath assailed the land,  
 And perturbed the people of the land above and below:  
 A pestilence, a plague that giveth the land no rest,  
 Hath cast desolation upon it.  
 The great Demon, Spirit, and Fiend, which roameth the broad places for men,  
 The angry, quaking storm [which if one] seeth  
 He turneth not nor looketh back again . . . . . <sup>4</sup>  
 Fever (*ašakku*) hath blown upon a man as the wind-blast<sup>5</sup>.

That this is the closest parallel between the *Test* and Assyro-Babylonian demonology is significant. Granting that Babylonian, or, at least, Semitic superstition may have contributed to the figure of Ephippas, we still can assert only that the *Test* rests ultimately upon that great mass of Sumerian-Semitic beliefs of which we have the earliest and fullest illustrations from the Babylonian tablets, but not that it has borrowed directly<sup>6</sup>.

4. Iranian influence. — To Mazdaism is to be ascribed the questionable honor, not of introducing demonology and angelology into Judaism<sup>7</sup>, but of decidedly directing its development<sup>8</sup>. The *Test* has not been so deeply affected as has the New Testament Apocalypse, for example, in its war between Michael and the Dragon<sup>9</sup>, nor even as Paul<sup>10</sup>; for there is no dualism in our text. Its writer knows Beelzebul only as "ruler of the

1 *Op. cit.* 5.    2 *Ibid.* 9.    3 *Ibid.* 11.    4 *Ibid.* 13.

5 *Ibid.* 31. It is, perhaps, worthy of note that Ephippas is caught in an ἄσχος, a sack. However silly it may seem, is it not possible that a popular etymology connected *ašakku* and ἄσχος?

6 The lilith, who appears in three forms (cf. *supra* p. 45), is an international figure, and, therefore, no evidence of Babylonian influence.

7 So Perles, *Bousset's Rel. des Judentums*, p. 36.

8 Moulton, *Early Zoroastrianism* 304ff., 325ff., *HDB* IV 991f.; Mills, *Zarathustra* 436; Bousset, *Rel. des Jud.* 387; Clemen, *Prim. Christ.* 111ff. = *Religionsgesch. Erkl.* 85ff., where earlier literature is cited. See particularly Grünbaum, "Beiträge" in *ZDMG* XXXI, 256; Dibelius, *Geisterwelt*, 183ff., 190ff.

9 Cf. Moulton, *HDB* IV 992.    10 ὁ θεὸς τοῦ ἀλῶνος τοῦτου, 2 Co IV, 4.



demons" <sup>1</sup>. He has no doubt that God can empower Solomon or any one who knows the angelic names to frustrate and bind any and all demons. The archangels, though their names appear, never are grouped together as seven, and the one group of seven demons has no Parsi coloring <sup>2</sup>. Yet one cannot read the Persian sacred writings without being struck by the *Test* <sup>3</sup>. And, furthermore, the *Test* has adopted one Mazdian demon, Aēšma daēva, or Asmodaeus <sup>4</sup>, very much in his Magian character. Plainly the demon of the *Test* is the same as that of Tobit <sup>5</sup>, but the writer did not have Tobit before him or he would not have used the heart and gall, instead of the heart and liver, of the fish as his φάρμακα. His additional details, such as the name of the fish, γλάνος, show that, while he may have had the story of Tobit in his mind, he was drawing upon the developing Jewish folklore which had its fount in the original source and eventuated in the Talmudic Asmodaeus <sup>6</sup>.

In another direction we naturally look for Persian influence to manifest itself, namely on the Solomonic legend. The Moham-medans identified Solomon with Yima, the Jamshīd of Firdausi, because he had taken over so many traits of the Persian hero,

1 C. II 9. 2 C. VIII; cf. *infra* VII 6, p. 60.

3 See the *Vendīdād*, the "anti-demoniac law," (Moulton, *Early Rel. Poetry of Persia*, 12), esp. the incantations of Fargards XIX and XX, and the account in XXII of Angra Mainyu's creation of 99, 999 diseases (*SBE* IV 203—235), and Darmesteter's discussion, *ibid.* LXXXV—XCV.

4 Moulton, *Early Rel. Poetry of Persia* 68f., accepts the derivation from Aēšma Daēva, as does Stave, *JE* I 220f., and Marshall, *HDB* I 172. Ginzberg, *JE* II 219, though admitting the identity, denies the derivation; cf. Clemen, *Prim. Christ.* 112, n. 7 = *Rel.-Gesch. Erkl.* 86, n. 7. Moulton's theory that Tobit is a Magian legend revamped by a Jew in its present form (*Early Zoroast.* 246—253) is accepted by Simpson, Charles' *Apoc. and Pseudep. of the OT* I 185f. On the influence of the Aḥikar cycle see J. Rendell Harris, "The Double Text of Tobit," *AJT* III (1899) 541—554, and Clemen, *loc. cit.*, who quotes Fries, *ZNTW* 1905 168, which I have not at hand.

5 *Test* V; Tob III 8, 17; V 7f.; VI 13—17; VIII 2f.

6 A. is more plainly the "wrath demon" in the *Test* than in Tob. There is no reference to Egypt in the *Test*, cf. Tob VIII 3. Is the uncertain phrase πλῆρης ὀδοῦς πικρίας (*Test* V 13) an attempt to render the "wounding spear" of Aēšma (I? I 32)? Cf. *SBE* IV p. LXVII, *JE* II 217f.

particularly his renown as a builder<sup>1</sup>. The Talmudic story of Solomon combines elements from the legends of Takhma Urupa, who made Ahriman his horse until his wife betrayed him<sup>2</sup>, of Yima, the prosperous king and great builder, who, like Takhma Urupa, "ruled over the Daēvas and men, the Yātus and Pairikas," but sinned and fell before the usurping Azhi Dahāka<sup>3</sup>, and of Thraētaona, the first healer, the inventor of magic, the fiend-smiter<sup>4</sup>. In the *Test*, however, we catch the story midway in its development. There has arisen, as yet, no demonic being to depose the king, and the *Test* lacks, therefore, the most characteristic detail which the Talmud borrowed from Persia<sup>5</sup>.

The evidence, then, justifies the conclusion that Persian influences are at work upon the folklore from which the *Test* drew its inspiration, and have affected our text in part directly, in part through Tobit and, no doubt, other Apocrypha. Yet the *Test* cannot come from circles where, as in Babylon, for example, Magian influence was dominant.

5. Egyptian elements. — Egypt is pre-eminently the land of magic, but not of demonology<sup>6</sup>. Her "Book of the Dead" almost from its inception had the purpose of magically insuring the happiness of the dead in the hereafter; and the ancient inhabitants of the Nile valley were so much concerned with the future life that their magical texts gave little attention to avert-

1 Salzberger, *Salomosage* 5; *SBE* IV 18, n. 3.

2 *Yt* XIX 29 (*SBE* XXIII 292 f.; cf. *ibid.* 252, n. 1).

3 *Yt* XIX 31—38 (*ibid.* 293—295, 297, and n. 5). 4 *Vend.* XX (*SBE* IV 219).

5 The legends of the *Shāhnāmah* (cf. Atkinson, 5—34, the only version of Firdausi available to me) with the allusions in the *Dādīstān-ī-Dīnīk* (XXXIX 16f., *SBE* XVIII 127f.), *Bundahish* XXIII 1 (*SBE* V 87), and elsewhere throw much light on the references in the earlier literature, but they have probably been influenced in their turn by the developed Jewish and Musulman tales; cf. Darmesteter, *Le Zend Avesta* II 624, cited by Moulton, *Early Zoroast.* 150. *Bundahish* XXXIV 4f. (*SBE* V 149f.) is particularly interesting because it brings Dahāk into connection with Scorpio, much as the *Test* connects certain demons and zodiacal signs. Cf. a closer parallel to Solomon and Asmodaëus in King Mukunda and the hunchback in the *Pañchatantra* (Benfey II 124—127; cf. I 129f.).

6 Cf. *ERE* IV 584—590, 749—753 (Foucart), III 430—433 (Naville); Wiedemann, *Mag. und Zaub.*; Breasted, *RTAE* 281 f., 296, *et pas.*, Erman, *Äg. Rel.*, c. VI, 148—164.

ing ill from the living. Yet enough has been preserved to show that the fear of evil spirits, especially the ghosts of the dead, was abroad here as in Babylonia and Persia, even though the official texts reflect but little of it. Egyptian demonology is so lacking in definite color and in general so much like that of Babylonia and Greece that one can hardly hope to show from this side any distinctive Egyptian traits in the *Test*. In the times when the *Test* was written it was of the variegated mixture that we call Hellenistic<sup>1</sup>.

When we turn to astrology, however, the case is different, for one of the longest sections in the *Test*, that having to do with the thirty-six *decani*<sup>2</sup>, is distinctly Egyptian. It has been generally accepted since Letronne that astrology is not, as the ancients supposed, of Egyptian origin, but rather that Babylonia was its native land<sup>3</sup>. As Boll, however, has shown<sup>4</sup>, having been adopted by the Egyptian priesthood and actively practised by them, it came to be so thoroughly at home and so mixed with Egyptian elements as to be really native, "in ihrer *Eigenart* autochthon, wenn auch in allem rein ägyptischen Inhalt von sehr spätem Ursprung"<sup>5</sup>. Particularly is this true of the *decani*. They were originally, not Babylonian<sup>6</sup>, but Egyptian divisions of the equator<sup>7</sup>, which were given an astrological significance. "Nur diese (the Egyptian astrology) hat die 36 Dekane personifiziert: alle andere Dekandarstellungen in Indien oder bei den Arabern gehen darauf in letzter Linie zurück," says Boll<sup>8</sup>. This sentence is especially noteworthy for our purpose, for the *Test* has fully personified the *decani*.

Various lists of *decani* have come down to us<sup>9</sup>. With

1 Erman, *op. cit.* 227 ff.    2 C. XVIII.

3 M. Letronne, *Sur l'Origine du Zodiaque Grec*, Paris 1849, esp. p. 2. Cf. Riess, in *Pauly-Wissowa* II 1808, art. "Astrologie"; Cumont, *Or. Rel.* 133 f., 163; *Astrol.* 74 ff.    4 *Sphaera* 372 f.    5 *Ibid.* 373.

6 Bouché-Leclerq, *Astrol. Gr.* 215—240.

7 Boll, *op. cit.* 316, 336, n. 2.    8 *Ibid.* 216 f.

9 See the comparative table in Bouché-Leclerq, *op. cit.* 232 f., and that in Budge, *Gods of the Egyptians* II 304—308; also articles by G. Daressy, *Annales du Service des Ant. de l'Égypte*, I 79—90, III 175, 236—9, X 21 ff., 180 ff.; by Ahmed bey Kamal, *ibid.* IX 192.

these the names in the *Test* do not at all agree, but seem rather for the most part to be Hebrew, or, perhaps, mock Hebrew<sup>1</sup>. Yet the *Test's* account of the activities of these siderial spirits is not original invention, for, at the beginning, the two chief lists, one given by Pitra from a Moscow and a Vienna MS<sup>2</sup>, and one given by Kroll from another Vienna MS<sup>3</sup>, agree with the *Test* in certain essential particulars. The names in Vind. 108 and its fellow, Par. 2419, do not correspond with any other list, just as those of the *Test* do not. The peculiarity of the names in the last, therefore, need not trouble us. That the activities ascribed to the several decans should not agree in all the lists is not strange, in view of the confusion in the Egyptian lists<sup>4</sup>. While there is much closer resemblance between Pitra's and Kroll's documents than between either of them and the *Test*, still they differ in many important particulars. They all agree on the fundamental proposition, which Celsus described as an Egyptian belief, that the decans rule diseases, each of a certain part of the body<sup>5</sup>. In the case of the first decan all three agree that it is the head, although the *Test* adds *κροταφούς*, which M-V puts under the second. Vind. 108 has *πάθη ὀφθαλμῶν* under the second decan, while the *Test* has it under the third. Under the third both M-V and Vind. 108 have among other things toothache. All three agree that the fourth decan rules diseases of the throat. From this point on there are still fewer similarities between the three accounts, yet these we have indi-

1 The allusion of Origen, *contra Cels.* VI 30, to οἱ ἐπὶ τὰ ἄροχοντες δαίμονες is not applicable to the *decani*. There is, to be sure, an Antiochus excerpt which mentions the ζ' δεκανῶν σχῆμα (Boll, *Sphaera* 57), but this either means the Pleiades, or, as seems to me more probable, it is a mistake for the seven planets (cf. *ibid.* 280), which are sometimes connected with the thirty-six *decani* (*ibid.* 302). See Bouché-Leclercq, *Astrol. Gr.* 224—230.

2 *Analecta* V, 2, 285, from Mosquensis 415 and Vindobon. Medic. 23, ol. 50, referred to as M-V.

3 *CCAG* VI 73—78, from Vind. Graec. 108 (= MS S, cf. *supra* II 7, p. 18) with the seals for each decan; there is also given a parallel list of names from Par. 2419 (= MS W, cf. *supra* II 11, p. 26).

4 Cf. Bouché-Leclercq, *op. cit.* 230, n. 3.

5 *Contra Cels.* VIII 58. Cf. Bouché-Leclercq, *loc. cit.*, quotation from Firmicus, and ch. XV, "La Médecine Astrol.," pp. 517—542.

cated are more than fortuitous. They evidently rest upon a common tradition. But M-V has for the first few names the Hellenistic transliteration of the old Egyptian names<sup>1</sup>, and therefore serves to connect this common tradition with Egypt.

We are safe, then, in concluding that this chapter of the *Test* comes from Egyptian sources, presenting probably a Jewish revision of a list of *decani*. The editor has made it more nearly monotheistic than the other accounts mentioned above, in regarding the decans as demons who cause disease, rather than deities who "rule" (*κυριεύει*) or cure (*ἰᾶται*) the parts affected. Yet he has failed to purge out all the heathen elements, such as the amulets and *voces mysticae*<sup>2</sup>. Other evidence of Egyptian influence I am unable to find.

6. Jewish elements and relationships. — a) That Judaism is one main source of the *Test* is apparent on every page. The background, the plot, and the principal characters are Jewish. Solomon, wise man, builder, and glorious king, the Queen of Sheba, and the Shunamite girl<sup>3</sup> are all familiar Old Testament figures, though sometimes presented here in strange connections. In pre-Christian times Solomon was already on the way to become a magician, both in the canonical books and in the Apocrypha<sup>4</sup>. Josephus shows this conception of the king gradually developing, his exorcisms and the remedial or magical plants he had recommended being already in practical use by Jewish magicians<sup>5</sup>. His ring, his power over demons, and his use of them on the Temple become commonplaces of Jewish legendary lore. His glory and his fall are put in telling contrast by the editors of the Old Testament as they are by the *Test*.

b) The angelology and demonology of the *Test* are practically those of the Apocrypha and Pseudepigrapha. Our text contains the view, based upon Gen VI 1—4 and found in Ethiopic Enoch VI—VII, XV—XVI and Jubilees VII 21 ff., X 5, that the angels who fell and their offspring became

<sup>1</sup> Bouché-Leclercq, *Astrol. gr.* 232f., Budge, *Gods* II 304—308, beginning with No. 27, p. 307.   <sup>2</sup> Cf. *supra* VI 4.

<sup>3</sup> Cant VI 12, VII 1.   <sup>4</sup> See fuller discussion below, VIII 1 a), b).

<sup>5</sup> *Ant* VIII 25; quoted below VIII 1 d).

demons<sup>1</sup>; but much of it seems rather to follow the belief found in the Similitudes (I En XXXVII—L XXI; cf. Charles, *Enoch* p. 107) that demons have existed since the creation. The Pseudo-Philonian Jewish work *de antiquitatibus biblicis*, dating from the latter part of the first century A. D., in its *citharismus regis David contra daemonium Saulis*, unites this view with another found in the *Test* as to the origin of certain demons. According to a badly tangled passage Onoskelis is born of an echo. In the *Citharismus* David addresses the demon thus:

Et factum est tunc nomen in compaginatione extensionis quod appellatum est superius caelum . . . (There follows a reference to the creation of the earth but not of animals and man.) Et post haec facta est tribus spirituum vestrorum. Et nunc molesta esse noli, tanquam secunda creatura; si quominus, memorare Tartari in quo ambulas. Aut non audire . . . . Aut immemores quoniam de resultatione in chaomate nata est vestra creatura.

Less apposite is a parallel Dr. James notes from Dieterich, *Abraxas*, p. 17, γελάσαντος δὲ τοῦ θεοῦ ἐγεννήθησαν θεοὶ ἑπτὰ<sup>2</sup>.

In spite of great differences in detail the general manner in which each demon's work is described in I En LXIX 1—12<sup>3</sup> may well have contributed to the demon portraits in the *Test*. The section on the seven *κοσμοκράτορες* (c. VII) is based upon exactly the same conceptions of evil and of demons as the list of seven vices in *Test. Reuben* III 3—6; yet the lists do not agree except that the third in each has to do with *μάχη*, apparently a mere coincidence. *Jub* X 7—9, which tells how God commanded the angels to imprison nine tenths of the evil spirits in "the place of condemnation", and left one tenth free under

<sup>1</sup> See above VI 1. Cf. Grünbaum, "Beiträge," *ZDMG* XXXI 225.

<sup>2</sup> Dr. James printed the *Citharismus* with three other Pseudo-Philonian fragments in *TS* II 3, *Apocrypha Anecdota*, Cambridge, 1893, without being aware of their origin. Dr. L. Cohn called attention to the source in *JQR* X (1898) 277—332 in an article entitled "An Apocryphal Work Ascribed to Philo of Alexandria." The text I have quoted Dr. James communicated in a letter of July 8, 1916, after making a further collation of MSS. James and Cohn agree as to the date. See below VIII 1 c) for the concluding sentence of the so-called song.

<sup>3</sup> From the "Apocalypse of Noah." One might think the *Test* depended particularly upon this work, were it not that the rest of the sections Charles ascribes to it (*Enoch*, pp. 24f.) do not at all agree with the *Test*, e. g. as to sorcery and witchcraft, I En VIII, IX.

command of Mastema, explains the statement of Beelzebul in *Test* VI 3 that his second in command rules his race in Tartarus. Not only its demonology in general but certain particular figures of our text are well known in Jewish mind. Tobit has made Asmodaeus at home in the Jewish folklore. The lilith also came to belong to Judaism as it did to other nations.

Judaism, however, gave more attention to angels than to demons. While here the *Test* differs in emphasis, the view point is the same. Among the Jews as in our text exorcism was one of the chief means of healing, so much so that in antiquity the Jew became almost as famous for magical arts as the Chaldean. "The Graeco-Roman world regarded the Jews as a race of magicians"<sup>1</sup>. Angel names, of which so many occur in the Pseudepigrapha, were often used in incantations. The Jews were fully persuaded of the power of the "name"<sup>2</sup>, and they also thought of the angels as specially commissioned to protect the righteous from the machinations of demons.

There are thus many similarities between the *Test* and Jewish folklore and superstition of the beginning of the Christian era. But that our document is dependent in a literary way upon the Apocrypha or Pseudepigrapha does not at all appear. I have discovered but two quotations from Jewish literature, one the passage touching the corner stone<sup>3</sup>, the other the phrase *τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν*<sup>4</sup>, taken from the Wisdom of Solomon, and a possible allusion to the same book<sup>5</sup>. In the passages describing Solomon's glory and the Temple, where one would expect quotation, there is only a free development of the biblical accounts<sup>6</sup>. One might mention elements of Jewish thinking which are absent from the *Test*, such as the coming of the Messiah to destroy all the demons<sup>7</sup>. We must, then,

<sup>1</sup> Ludwig Blau, *JE* VIII 255 f., art. "Magic." He says, *ibid.* 255, "The frequency of allusions to it in the Bible indicates that the practice of magic was common throughout ancient Israel." Cf. his *Altjüd. Zauberwesen*, one of the classics on the subject, also Bousset, *Rel. Jud.* 391 and Schürer *GFV* III 408 f.

<sup>2</sup> Heitmüller, *Im Namen Jesu* 176—80.

<sup>3</sup> C. XXIII 4; Ps CXVIII 22; Mt XXI 42 and parallels, I Pt II 6.

<sup>4</sup> C. III 5; Sap IX 4.      <sup>5</sup> C. V 3; Sap VII 1.

<sup>6</sup> C. XIX, XXI.      <sup>7</sup> Cf. I En LXIX 27.

conclude that, while the writer of our document operated with much the same beliefs as the Apocryphal and Pseudepigraphic writers, he is not in a literary way dependent upon any Jewish literature. On the other hand so many traits connect him with the rabbinical writings that we must suppose him to live during or after the first century of the Christian era.

c) Turning to the Talmud we find parallels to many of our stories<sup>1</sup>. The account of Benaiah's capture of Asmodaeus by the use of a magic ring and chain, a bundle of wool, and a skin of wine<sup>2</sup> reminds one of the slave's capture of Orniaš (I 10—14) and again of Ephippas (XXII 9—16), for the ring is used in both cases. It is pressed upon Orniaš and seals Ephippas in his sack, while in the rabbinic legend Benaiah cries to Asmodaeus, "The name of the Lord is upon thee." Ephippas is caught in the sack instead of by drinking wine from it. Asmodaeus shows a knowledge of the future and laughs at men's foolish plans, just as Orniaš does<sup>3</sup>. The idea that the demons know the future is found elsewhere in the Talmud. In *Hagiga* 16a the collocation of ideas is much the same as in the *Test*. "The rabbans taught: The demons possess six characteristics, three like the ministering angels, and three like the sons of men. Three like the ministering angels: they have wings like the ministering angels and they fly from one end of the world to the other like the ministering angels and they know what is determined for the future (מה שעתיד להיות) like the ministering angels. They know! Do you come to that opinion? Rather they hear it from behind the curtain like the ministering angels. Three like the sons of men: they eat and drink like the sons of men, they propagate themselves like the sons of men, and they die like the sons of men"<sup>4</sup>. The *Aboth* of R. Nathan

<sup>1</sup> Ginzberg, *Legends* IV 165—9.

<sup>2</sup> *Gittin* 68a; Ginzberg, *loc. cit.*; *JE* XI 443f.

<sup>3</sup> C. XX 6—18; cf. a story of the angel of death related by Brecher, *Transcendentale, Magie und magische Heilarten im Talmud*, Wien 1850, p. 58f., from *Suca* 53a.

<sup>4</sup> Goldschmidt III 2 839, *Streane*, 92; cf. *Test* XX 16 for "hearing behind the curtain."



adds: "Many say: They change their appearance according to every form as they wish, and they see and are not seen"<sup>1</sup>. This passage is instructive in that it describes the demonology of the *Test* and reduces it to a system which apparently our writer was not able to construct.

d) While, however, there are many resemblances between Jewish angelology, demonology, magic, and mythology and the *Test*, it must not forthwith be taken as proved that it is a Jewish work. It certainly was not a product of rabbinic Judaism such as is seen in the Babylonian Talmud, and later Jewish speculation. Samael appears only in MS D, the angel of death, Malak ha-Moweth, of the Zohar and Qeliphoth not at all<sup>2</sup>. Asmodaeus is an entirely different character, his place being taken by Ornia and the New Testament Beelzebub<sup>3</sup>.

The mists of Jewish tradition come to surround Solomon with a halo which only begins to appear in the *Test*<sup>4</sup>. Among the many later traits not found in our document, one which might easily have been used is the statement in Targum Sheni Esther that "Solomon ruled over the wild beasts, over the birds of heaven, and over the creeping beasts of the earth, as well as over the devils, the spirits of the night; and he understood the language of all these according as it is written, 'and he talked with the trees,'" instead of 'of the trees,' I Kg IV 33<sup>5</sup>.

One of the most decisive illustrations of the difference between the *Test* and later Judaism is the account of the fall of Solomon. The subject was one which the Jewish theologians in the early Christian centuries discussed with some heat<sup>6</sup>. The *Test* in its attitude stands midway between the Tannaim and the Amoraim, in that, while Solomon falls, it is under the pressure of a passion which seems not to be regarded as ille-

<sup>1</sup> A. Wünsch, "Die Zahlensprüche in Talmud u. Midrasch", *ZDMG* LXVI 416f.; *Aboth di R. Nathan* 37 3. <sup>2</sup> Cf. Meyer, *Qabbalah* 430f., 432-7.

<sup>3</sup> See Grünbaum's characterization of the Talmudic Asmodaeus in *ZDMG* XXXI 216, following *Git* 68 a, b, and *Pes* 110a.

<sup>4</sup> Cf. Eisenmenger, *Entd. Jud.* I 441; Faerber, *K. Sal.*; Salzberger, *Salomosage*; *JE* XI 438ff., 448.

<sup>5</sup> Salzberger, *op. cit.* 93f, from f. 440, ed. David p. 8.

<sup>6</sup> Faerber, *K. Sal.* 4-19, Salzberger, *Salomosage* 12f.

gitimate, and his worship of idols was not conscious and brazen, but consisted merely in crushing certain locusts before idols, for he "did not consider the blood of the locusts"<sup>1</sup>. This charitable estimate quite befits a writer who wished his work accepted as a valuable medical treatise from Solomon's own hand. That in the *Test* Asmodaeus has nothing to do with the king's fall at once differentiates the work from the Talmud and proves that it had no close connection with those popular cycles of Solomonic myth from which the rabbis probably drew their stories. Moreover, in the *Test* there is, on the one hand, no hint that the king lost his throne along with his power over the demons, and, on the other, no restoration of his power, while the ring, which is the chief means by which he gains his power over the demons, is not indispensable, as it is in the Talmudic legends<sup>2</sup>. The connection of a Shunamite girl with Solomon's fall is unique. It must have been suggested by the name in Cant VI 12; VII 1, and it would seem to hint at an interpretation of Canticles otherwise unknown to me<sup>3</sup>, and entirely

<sup>1</sup> C. XXVI 5. The *Test* takes the attitude of the Half-Tannaites; Faerber, *op. cit.* 8f.

<sup>2</sup> See *Gittin* 68 a, b. Salzberger, *op. cit.* 115 is hardly justified in making the *Test* present a later development of the ring legend than the Talmud, if that is what he means. Josephus (*Ant* VIII 2 5) presupposes a ring of Solomon. The often published passage from the great Paris magical papyrus (Suppl. grec. 574) is no doubt borrowed from Jewish, not Christian magicians. Dieterich believes the section cannot be earlier than the time of Eupolemus, and probably comes from the Essenes (*Abraxas* 142 ff., *Leid. pap.* 780 ff.). In any case this papyrus, written in the III or IV cent. A. D., but embodying much older material, stands beside Josephus as a witness to the prominence of Solomon and his ring in magic during the earliest centuries of the Christian era. No satisfactory explanation of the clause *ὀρκίζω σε κατὰ τῆς σφραγίδος ἧς ἔθετο Σολομῶν ἐπὶ τὴν γλῶσσαν τοῦ Ἰερημίου καὶ ἐλάλησεν* (II. 3039 f.) has been advanced. Professor Deissman (*Licht* 187, n. 15, *LAE* 257, n. 10) thinks it may allude to some legend connected with LXX Jer I 6—10. Is it not more likely that the name Jeremiah is a mistake for some demon or dragon name that has been misread? In one of the phylacteria of the Bologna MS which contains the *Test* is the line *ἰδοὺ Σ. υἱὸς Δαβὶδ δράκοντος γλῶσσαν ἔχων βασιλέως ἐγκέφαλον* (cf. *supra* II, p. 24, n. 2). One can go no farther than to suggest the possibility of a connection. I can discover no Essenic material in the *Test*, unless indefinite prescriptions of "cleanness" can be supposed to be such (VI 10, XIII 2). <sup>3</sup> See my article in *Jl. Palest. Or. Soc.*, I 116—121.

contradictory to that which became customary in Jewish and Christian circles.

A comparison of the *Test*, then, with Jewish thought in the same field confirms the statement which Dr. Kohler makes, that our document is pre-Talmudic<sup>1</sup>. It is, moreover, closer to the Palestinian than to the Babylonian Talmud<sup>2</sup>. If Loewe is right in his contention that it was Galilean, not Judean, rabbis who believed in demonology and magic<sup>3</sup>, we have just the line of tradition we should expect in a Christian work, which would be connected with Palestine rather than Babylon, and with Galilee rather than Judea.

e) One offshoot of Jewish magic remains to be considered. Perhaps the most interesting and valuable of recent publications in this field is Montgomery's *Aramaic Incantation Texts from Nippur*, inscriptions from a series of magic bowls in rabbinic Aramaic, Syriac, and Mandaic, intended to protect the houses and families of the clients, and dating from the sixth century A. D. Some are distinctly heathen, all are decidedly eclectic, mingling Babylonian, Jewish, and Hellenistic elements, but the majority show Jewish influence and were prepared for Jews. Strangely enough, in view of the place of origin, Persian demonology has left no trace, but "Egypto-Hellenistic magic is one of the prime sources of our texts"<sup>4</sup>. How is the *Test* related to this remarkable series of incantations?

In many respects the similarity is great. We find the same kind of angel names ending in -el<sup>5</sup>, the same trust in their efficacy<sup>6</sup>, and the same conception of demons as the causes of ills and diseases of all sorts. The sealing of demons is mentioned in most of the texts<sup>7</sup>, and Solomon's seal is referred to in some<sup>8</sup>. In a related text Grünbaum found the phrase "jinn of Solomon"<sup>9</sup>.

1 Cf. *supra* I 4.

2 Grünbaum (*ZDMG* XXXI 215) and Perles (*Bousset's Rel. d. Jud.* 35 f.) call attention to the difference. The *Test* comes nearer to the soberer views of the former, as is natural in a Christian work, which would not show direct Babylonian influence. 3 *ERE* IV 612 f. 4 *Op. cit.* 115, cf. 116.

5 *Ibid.* 96 ff.; see review by the writer, *AJT* XIX (1915) 292 ff.

6 *Ibid.* 56 ff., 111. 7 Cf. *ibid.* 127, 133, 165, 191, 231 f.

8 *Ibid.* 170, 173, 232, 248. 9 *Ibid.* 80, גיניא דשלמון.

On the other hand there are decided differences. The magician is not concerned with individual demons or angels. Personal names of demons are few; rather they are addressed as classes, "Demons and Devils and Satans and Liliths"<sup>1</sup>, while the angels, even more than in the *Test*, come to be mere charms, not personalities. The black art is personified, and "the Curse and the Vow, and Arts and Practices" are adjured<sup>2</sup>. Certain familiar names appear which the *Test* lacks; for example, Metatron<sup>3</sup>, Abraxas<sup>4</sup>, and Hermes<sup>5</sup>. Rather more of plainly Hellenistic magic enters into the Aramaic texts; for example, Zeus and Okeanos<sup>6</sup>. Heathen deities appear more distinctly: Sames, Sin, Bel, and Nirig<sup>7</sup>. The charms are much more elaborate than any in the *Test*.

From this hasty comparison it is evident that Montgomery's texts and ours belong to the same world, that of syncretistic Hellenism, but not to the same part of that world, nor to the same era. The *Test* comes from an earlier, or at least a less highly developed stage in the history of magic, and, strange as it may appear, shows really less of Hellenistic influence on its magic, if not on its demonology, than do the Semitic texts.

7. Hellenistic elements and relationships. — No one familiar with the magic papyri can fail to identify the *Test* as a Hellenistic work. Upon the basis of primitive Greek and Roman animism the popular mind had constructed by the time of the early Empire a magic that borrowed from all the races, Babylonian, Persian, Indian, Jewish, and Egyptian, that had contributed to its civilization, and yet was thoroughly naturalized<sup>8</sup>. It is in this world that the *Test* belongs.

<sup>1</sup> *Ibid.* 225; cf. 68. Such summaries are frequent and long, cf. pp. 188f., 218. The magician wishes to include all possible evil spirits.

<sup>2</sup> *Ibid.* 237, *et passim.*    <sup>3</sup> *Ibid.* 207, cf. 98, 113.

<sup>4</sup> *Ibid.* 148, 196, 232, cf. 57.    <sup>5</sup> *Ibid.* 147, 196, 207, cf. 123, 113.

<sup>6</sup> *Ibid.* 197, cf. 113.    <sup>7</sup> *Ibid.* 238, in a heathen charm, cf. 70f.

<sup>8</sup> Cf. art. "Demons and Evil Spirits (Greek)" in *ERE* IV 590—4 by A. C. Pearson and art. "Dämonen u. Dämonische" in *Realenc.* IV 408—19 by J. Weiss, with bibliographies.

Onoskelis is no doubt, the well known Greek female demon, although the manner of her birth can be paralleled from both Greek and Jewish sources<sup>1</sup>. Enepsigos is probably Hekate<sup>2</sup>. One demon I have identified with Lix Τετραχ, two of the original *Ephesia grammata*, in part because, while the name is corrupted, it is in the *Test* connected with a wind as it is in a Cretan tablet of the fourth century B. C.<sup>3</sup>. In any case the section is Hellenistic, as the charm βουλταλά· θαλάλ· μελχάλ· shows; the demon also cures fever, a heathen, not a Jewish or Christian idea. Kynopegos may be identified with Poseidon<sup>4</sup>. Akephalos Daemon appears in the magic papyri<sup>5</sup>. The idea of demons as the cause of disease was familiar to the Greek mind, for the *Κῆρες* were the ancient Greek form of microbe<sup>6</sup>. The similarity of views on this subject among men widely separated in time and place is illustrated by the fact that Plato, Apuleius, and the Talmud all agree in regarding demons as partly human, partly supernatural in their nature<sup>7</sup>.

The magic of the *Test* is not outwardly so different from that of the magic papyri, and the writer was familiar with the praxis of the latter, as VI 10 and XVIII show. But *ὀνόματα ἄσημα* rarely appear, and when they do they are an evidence that the section in which they occur has come from Hellenism; nor do the incantations and amulets have the elaborateness that characterizes them in the papyri. The angel, a messenger of God, is the agent of healing and protection. No black magic, nor *defixiones* appear. The *Test*, then, differs from the magic papyri chiefly in that it is the work of a Christian using heathen

1 C. IV. Cf. Roscher, *Lexicon*, s. v. Ὀνόσκελις; J. Harrison, *Proleg.* 202f.; Gruppe, *Gr. Myth.* 1306 and n. 17, 769; Lucian *ver. hist.* II 46; *supra* VI 1, VII 6 h. 2 She is a moon goddess, called *μυριώνυμος*, and has three forms.

3 Ziebarth in *NGG* 1899, 131, Wunsch, *Rh. Mus.* LV (1900) 73ff. The writer is preparing an article in defense of this identification. 4 C. XVI.

5 Lond. P 46 145ff., *Gr. Pap. Br. Mus.* I 69f.; Deissmann, *Licht* 194, *LAE* 139. Of course the headless ghost is an international figure (cf. Washington Irving's *Legend of Sleepy Hollow*), but allusions to fire and lightning in both accounts make the identification certain.

6 Harrison, *Proleg.* 163ff., Bouché-Leclercq, *Astrol. Gr.* 24 n. 1.

7 *Sympos.* 202e; Apuleius *de Socr.* XIII. Cf. *supra* VII 6.

materials rather than that of a heathen working on Jewish or Christian matter.

The passages in the papyri which mention Solomon merely show that his fame as a magician was spreading beyond the limits of Judaism and Christianity<sup>1</sup>. One is inclined to think that some legend of Solomon's dealing with demons is back of the line that speaks of Solomon's laying his seal on the tongue of Jeremiah<sup>2</sup>.

#### 8. Christian elements and relationships.

a) Relation to the New Testament. — The thought of our text regarding Christ has already been sufficiently discussed<sup>3</sup>. As to demonology the New Testament is not sufficiently detailed to permit a comparison of individual figures except in the case of Beelzebul, who is a purely New Testament character, so far as our knowledge goes, and who has been fully adopted into our text<sup>4</sup>. In general it is quite evident that Paul and the writers of the Synoptic Gospels believed in demonic activities such as are described in the *Test*<sup>5</sup>. They differ in the essential point that Christ's is the only name to use in exorcism, and, according to Luke, it could safely be invoked only by real Christians<sup>6</sup>; all magic books were to be burned<sup>7</sup>.

New Testament language has been adopted by our writer in the phrases *στοιχεῖα κοσμοκράτορες τοῦ σκότους*, applied to the seven spirits of evil<sup>8</sup>, or *στοιχεῖα οἱ κοσμοκράτορες τοῦ σκότους (τοῦ αἰῶνος) τούτου* applied to the thirty-six *decani*<sup>9</sup>, and *ἀρχαὶ καὶ ἐξουσίαι καὶ δυνάμεις* as designations of angelic beings<sup>10</sup>. Dr. Conybeare has collected and discussed a considerable number of words and phrases common to our text and

1 Par MP 850, 853, 3040.

2 Cf. Deissmann, *opp. cit.* 184, 252, Dieterich, *Abraxas* 139; cf. *supra* p. 64, n. 2. 3 Cf. *supra* V 7. 4 Cf. *supra* VI 1 and p. 44, n. 7.

5 Dibelius, *Geisterwelt*, 37—114.

6 Mk IX 38ff.; Lk IX 49f.; Ac XIX 13—17.

7 Ac XIX 19. 8 C. VIII 2.

9 C. XVIII 2, combining Gal IV 3, 9; Col II 8, 20 with Eph VI 12. MS P omits *τοῦ αἰῶνος* as do the best witnesses in Eph VI 12.

10 C. XX 15, Eph. I 21; Col I 16; II 15 and I Pt III 22 are combined; but MS P, putting *κοσμοκράτορες* for *δυνάμεις* has the order of Eph VI 12.

the New Testament<sup>1</sup>. He comes to the conclusion, with which we must on the whole agree, that the similarity of phrase is due to common environment. "Paul merely glances at a system of belief which the *Testament* sets before us in lengthy detail"<sup>2</sup>. But the environment of our writer includes the New Testament. Not as if he had first hand acquaintance with it. That is excluded by those passages which deal with its incidents or ideas. When he describes the "Gadarene" demon, Leontophoron, he refers only to the outstanding features of the story which any one would remember who had heard it read or told<sup>3</sup>. Likewise in mentioning Jesus he alludes only to characteristic features of Christian doctrine which would impress themselves on a hearer who was *δαισιναιμονέστερος*. The story of the rejected cornerstone, combining as it does Ps CXVIII 22 and Is XXVIII 16 after the manner of I Pt II 6f.<sup>4</sup>, but referring them to an actual stone, reads like anti-Christian polemic from the Jewish side. Certainly our writer was not familiar with the Christian application of these verses, if he was a Christian.

After weighing the evidence one is driven to the conclusion that the author of the *Test* had the same relation to the New Testament that we have found him sustaining to the Old Testament and the apocryphal literature. All this constitutes part of the background of his thinking, and he had a superficial knowledge of it derived from hearing it read in the Sabbath worship, or mentioned in sermons and discussions; an occasional phrase or quotation sticks in his mind, or he may borrow from other better instructed magicians; but he is not working with copies of any of this literature before him. He composes freely without literary trammels. It is auricular knowledge with an absence of literary dependence rather than a very early date which makes the *Test* at once like and unlike the New Testament<sup>5</sup>.

1 *JQR* XI 5f.    2 *Ibid.* 6.    3 C. IX; cf. *supra* VI 7, p. 50.

4 C. XXII 7f., XXIII 2—4. Cf. Mt XXI 42 and parallels; see above VII 6, p. 61f., also IX 2 and n. 16, p. 102.

5 Cf. Conybeare, *JQR* XI 10; "The allusion [to the miracle of Gadara] is not of such a kind as to involve our Gospel text in its present form, but rather reflects the oral tradition which went before it."

b) Relation to the early Church. — To what class of Christians would such a work as the *Test* appeal? One would expect to find much Gnostic material in such a work, especially in view of the fact that so many so-called "Gnostic amulets" have been preserved, many of them coupling the name of Solomon with Abraxas and similar words of power<sup>1</sup>. In fact, Dr. Conybeare concludes, "It is probable . . . that the *Testament* was the favourite book of the Ophiani, or of some analogous sect which combined a belief in Emmanuel with a mass of pre-existent Jewish superstitions"<sup>2</sup>. With this we cannot agree.

The passage on which Dr. Conybeare seems to base this judgment appears to me directly to contradict it. The seven ruling demons, faith in whom Origen ascribed to the Ophiani<sup>3</sup>, are, to be sure, just the sort of beings in which the author of the *Test* believes. But these seven, which with the "mother" play so important a part in Gnosticism<sup>4</sup>, are certainly the seven planets. In the *Test* the only group of seven which appears is to be identified with the Pleiades<sup>5</sup>; they have none of the characteristics of the Gnostic seven<sup>6</sup>, nor is there any "mother" mentioned with them. Sophia is personified in Proverbs and Wisdom as in the *Test* long before her appropriation by Gnosticism.

The prohibition of the invocation of angels' names "um irgend eine Sache" in the *Second Book of Jeu*<sup>7</sup> is a direct attack upon such practices as the *Test* sought to further. A similar condemnation of heathen magic and astrology appears in *Pistis Sophia*<sup>8</sup>,

1 In the British Museum is a bronze nail with the inscription, ABARAXAS. ASTRAEL IAO SABAO (drawing of a serpent) SOLOMONO; cf. H. B. Walters, *Cat. of the Bronzes in the Br. Mus., Greek, Roman, and Etruscan*, p. 370, No. 3194. Henzen, *Bull. d. Inst. di Corr. Arch.* 1849 p. 11 cites from a magic nail the inscription, AO SABAO SOLOMONO. Wessely, *Eph. Gram.* 22, 202, cites *ιαο σολομων σαβαο* from Montfaucon *Tab.* 164. 2 *Op. cit.* 14.

3 *Contra Cels.* VI 30, Conybeare, *JQR* XI 13.

4 Cf. Bousset, *Hauptprobl.* c. I, pp. 9–58.

5 So Bousset, *op. cit.* 21 n. 2, decides; as does also Conybeare himself, *op. cit.* 24 n. 2, though suggesting the planets as an alternative.

6 Cf. Bousset, *op. cit.* 27. 7 Schmidt, *K-Gn. Schriften*, 305, 30f.

8 *Ibid.* pp. 15–18, 167.



but, as Dieterich pointed out, the Gnostic insisted he had the key to the true science<sup>1</sup>, and it was this that gave Gnostic amulets such tremendous vogue. Now one of the striking facts about the original *Test* is that, outside the chapter on the thirty-six decani (XVIII), which, as we have seen, is of Egyptian origin<sup>2</sup>, it contains practically none of the names which are commonly found on Gnostic amulets, or are regarded as characteristic of Gnosticism; such names as Abraxas and Ialdabaoth. The distinctly Gnostic elements belong to sections which have been assigned on other grounds to the later recensions<sup>3</sup>.

The one piece of cosmic mysticism occurring in the *Test*, the directions for seeing "the heavenly dragons dragging the chariot of the sun"<sup>4</sup>, presents a contrast to *Pistis Sophia* c. 136, which describes the sun as a great dragon with his tail in his mouth<sup>5</sup>. The words and phrases in the list of the *decani*<sup>6</sup> which have a Gnostic sound may be in part really of Gnostic origin; for example, *λαε' ιεω' υιοι Σαβαωθ*<sup>7</sup>, *καλλιων εστι Σολομων ενδεκα πατερων*<sup>8</sup>, *λουδα ζιζαβου*<sup>9</sup>. Some, perhaps all, are borrowed by Gnosticism and the *Test* from the same sources, Judaism, heathenism, and Christianity<sup>10</sup>. None of the characteristic features of the Gnostic systems, such as dualism, emanations, syzygies, and mystic names being found in the *Test*, and there being so few allusions of any kind to Gnostic language, the conclusion must be that our text has not come under Gnostic influence.

One story in the *Test* brings it into touch with Ethiopia. From Ethiopia comes a story of Solomon's fall which closely parallels that in the *Test*. In the Talmud it is Asmodaeus who temporarily deposes the King by seizing his ring. In this Ethiopian legend Pharaoh's daughter seduces him. She urges him to worship her idols; he refuses. She entices him until finally he promises on oath that he will do whatever she wishes. Then

1 *Abraxas*, 151f. and n. 2.      2 Cf. *supra* VII 5.

3 Cf. *infra* VII 11 and 12.      4 C. VI 19.

5 Schmidt, *K-Gn. Schriften* 233 18f.      6 C. XVIII.

7 *Ibid.* § 16.      8 *Ibid.* § 18, P only.      9 *Ibid.* § 21.

10 E. g., *Σαβαωθ*, *Αδωναϊ*; cf. § 17.

she ties a thread across the middle of the door of the temple of her gods (that is, across the door half way up), brings three locusts, sets them in the temple of her gods, and says to him, "Come to me stooping so as not to break the woolen thread, kill these locusts before me, and twist their necks." When he complies, she says to him, "From now on I will do thy will, since thou hast made offering to my gods and hast prayed to them." The writer, moved by the same apologetic tendency as in the *Test*, explains that he acted thus on account of his oath in order that he might not perjure himself, although he knew that it was a sin to enter the idol temple<sup>1</sup>.

The parallels between this legend and that in the *Test* are too striking to be overlooked. Furthermore, Ethiopic magic and demonology as a whole are much like those of the *Test*. "Very great importance is attached in (Ethiopic) magic spells to the knowledge of names and the power resident in them; and in this potent element of the magician's art Jewish, Christian, and pagan ideas curiously meet . . . . In Abyssinia, Biblical sacred names, together with a large number of fanciful appellations much resembling those in the Jewish Kabbala, were magically pronounced for the purpose of warding off the power of demons and all kinds of diseases"<sup>2</sup>. The use of slips of paper as amulets to be tied to the person or wall<sup>3</sup>, the prominence of Michael, the use of angelic names against demons and diseases<sup>4</sup>, the lilith-like Werzelya<sup>5</sup>, and the power of Solomon over demons almost make the impression that it is the *Test* which Margoliouth is describing<sup>6</sup>. Remembering also the similarity of the *Test* and Ethiopic Enoch one might be led to the conclusion that the

1 Prof. Dr. Carl Bezold, *Kebra Nagast, Die Herrlichkeit der Könige, nach den HSS. in Berlin, London, Oxford, and Paris*, c. 64, in *Abh. der philos.-philol. Klasse der königl. bayer. Ak. d. Wiss.* 23. Bd., 1 Abt., München 1905, 60f. Salzberger, *Salomosage* 96, says the same story is found in Kisā'ī; cf. *infra* § 9, p. 80.

2 G. Margoliouth, "The Use of Charms and Amulets in Ethiopia," *ExT* XXI 9 (June 1910) 403. 3 *Ibid.* 404. Cf. *Test* XVIII 22—42. 4 *Loc. cit.*

5 Montgomery (*AITN* 261 f.) gives several parallels to the story of Christ's meeting with a lilith. In Canaan *Aberglaube* 27f. the story is told of Solomon.

6 *Op. cit.* 405.

*Test* must have come from the land from which the Ethiopic church received its legends, that is, from Egypt.

Lest one should infer too much, it is to be noted that legends similar to those in our text are to be found in other parts of the Christian world. Dr. Conybeare has discovered a parallel to the story of the corner stone which human agency could not lift<sup>1</sup> in life of St. Nino, the mother of the Georgian church<sup>2</sup>. In the Georgian life of the saint and the Armenian history of the Georgians is a story of a cedar column, the seventh and last necessary to the erection of the first church in the newly converted kingdom, which the king and all his people were unable to move, but which, in the early morning, after the defeat of the hosts of evil by St. Nino's prayers, is moved by invisible hands to the base prepared for it<sup>3</sup>. In Rufinus' *Ecclesiastical History* the same story is told of the "Iberians" and their king, but the miracle is heightened by leaving the pillar suspended above its base<sup>4</sup>. One might think of a combination of the stories of the corner stone and the aerial column in this last legend, but the connection is very tenuous.

Dr. James writes to me: "I would add two more references to your bit of *testimonia*. In the Syriac *Obsequies of the Virgin*, Wright, *Contributions to the Apocryphal Literature of the NT*, 1865, p. 42, is the story of the old man and his son [*Test XX*] — the end of it only, and in different guise, but unmistakably the same tale. It is from a fifth century MS (see p. 12). Also in a tract called *Inventiones Nominum* which I printed in *Journal of Theological Studies*, 1903, p. 224, § 27, is, 'Tres sunt Orniae.... Tercius est Ornias princeps demoniorum.' In one MS this is emended to 'Ornias princeps Lacedaemoniorum' in allusion to I Macc. XII 7; but I feel sure it is an emendation. It is interesting to find an allusion in Latin."

Returning from these excursions to outlying fields of Christian thought and life we find every reason for believing

1 *Test XXII* 7, XXIII.    2 *Guardian*, Mar. 29, 1899, 442.

3 *Stud. Bibl.* V (1908) 38—41, and 83f., edited by Miss Wardrop and Dr. Conybeare. The accounts are full of wild stories of demons and exorcisms.

4 *Ibid.* 60, *Ecccl. hist.* I x; Migne, *PL XXI* 482.

that the *Test* belongs in the ordinary current of Christian faith and practice. From Paul on down the church fathers believed in the real existence and the dangerous powers of demons<sup>1</sup>. "Aus dem tiefsten Gefühl heraus, von der Hilflosigkeit und niedergedrückten Stimmung, wie dieser Glaube sie erzeugt hatte, eine Rettung gefunden zu haben, schreibt ein Christ des II. Jahrh. (Clemens Alex., Theodoti Exc. 71, 72) die Worte: 'Verschiedenartig sind die Gestirne und ihre Kräfte, heilsame, schädliche, rechte, linke . . . Von diesem Widerstreit und Kampf der Kräfte rettet uns der Herr und gibt uns Frieden vor dem Kampfe der Kräfte und der Engel, den die einen für, die anderen wider uns führen'"<sup>2</sup>. Origen also seems to believe fully in the "powerful names" known by "the Egyptians, or by the Magi among the Persians, or by the Indian philosophers called Brahmans," as he does in the power of the name of God and of Jesus and of angel names<sup>3</sup>. That Christians practise sorcery or exorcism by demonic names he indignantly denies; it is the name of Jesus which drives out demons. Jesus has freed the Christian from all superstitious fears<sup>4</sup>.

If such was the case with the leaders in the Christian church, how can we expect that the rank and file of their followers should fully grasp and consistently apply the one great idea in which Christian magic differed from heathen, that Christ's was the sole name of power to use for all purposes of healing and protection? The newly converted idolater cannot at once rise to the full heights of Christian spirituality<sup>5</sup>. The ancient church replaced the heathen deities with the crucifix

1 Cf. von Dobschütz, *ERE* III 413—30, art. "Charms and Amulets (Christian)," very strangely H. L. Pass, *ibid.* IV 578—83, art. "Demons and Evil Spirits (Christian)" treats only of angels, but see now VIII 277 f., art. "Magic." See also Heitmüller, *Im Namen Jesu*, 291—5. 2 Wendland, *Kultur* 81.

3 *Contra Cels.* I 24 f. cf. V 45. οὕτως οὐ τὰ σημαίνόμενα κατὰ τῶν πραγμάτων ἀλλ' αἱ τῶν φωνῶν ποιότητες καὶ ιδιότητες ἔχουσι τι δυνατὸν ἐν αὐταῖς πρὸς τὰδε τινὰ ἢ τὰδε. I 25 20, *KV Com.* II 76. 4 *Ibid.* VIII 57 f.

5 Experience as a missionary in India has vividly impressed upon the writer's mind the difficulties which converts to Christianity have in acquiring its point of view. But modern western Christianity is not without illustrations of the same problem.

and the images of the saints and madonna, and the old abracadabra with angel names<sup>1</sup>. At a very early time on Christian amulets the Lord's Prayer, verses from the Psalms, and other familiar passages replaced the heathen myths and incantations<sup>2</sup>. Similarly the writer of the *Test* is making a brave, though but partially successful, attempt to put Christian (i. e., Jewish and Christian) ideas in the place of heathen. This whole movement is most illuminatingly set forth in an excerpt quoted by F. C. Burkitt from the Syriac homily *De magis, incantoribus, et divinis*, in which "the writer complains that his fellow-Christians, even the clergy, resorted to Magicians and Jews. He says (col. 395): 'Instead of the blessings of the Saints, lo, they carry about the incantations of the magicians, and instead of the holy cross, lo, they carry the books of devils . . . . One carries it on his head, and another round his neck, and a child, who knows nothing at all, carries about devils' names and comes (to church) . . . . Polluted and abominable priests take refuge in the names of demons . . .'"<sup>3</sup> Magic grew in power in the church, especially from the fourth century on, and was officially recognized in the sixth and seventh<sup>4</sup>. Our text is a document of this progressive paganizing of official Christianity rather than the product of some obscure heretical sect.

c) Relation to mediaeval Christianity. — That the *Test* belongs to orthodox Christianity is further demonstrated when one turns to study the preservation of the ideas for which it stands in the European world. Illustrations are too numerous to present in detail. The Queen of Sheba will serve as one. Kraus has collected many references of Byzantine writers to the fabled queen, which show that in using her the *Test* was following, or inaugurating, Christian tradition<sup>5</sup>.

1 Cf. Heitmüller, *Im Namen Jesu*, 252 f.

2 Cf. Deissmann, *Licht*, 24, 167, 297, *LAE* 39, 232, 415 ff.

3 In *PSBA* XXIII (1901) 77 f. The homily is "ascribed in MSS to S. Ephraim and edited as his by Lamy (vol. II, col. 393—426), but . . . in my opinion is more likely to be the work of Isaac of Antioch (circ. 450 A. D.)"

4 Cf. von Dobschütz, *ERE* III 414.

5 "Die Königin von Saba in den byz. Chroniken," *BZ* XI (1902) 120 ff.; cf. Nestle, *BZ* XIII (1904) 492 f.

As to Solomon there was in the beginning some difference of opinion among Christian writers. Early anti-Jewish polemics, like the *Dialogue of Timothy and Aquila*, for example<sup>1</sup>, find Solomon used to offset the claims of Jesus. Not only did their Jewish opponents apply many a Messianic passage to the wise son of David, but they made the claim that he had anticipated and excelled Jesus in his power over demons, thus undermining the Christian argument that Jesus was the Messiah because he had broken the power of Satan, and weakening the Christian appeal to a world that was languishing under the oppressive fear of demonic activities. To offset this Jewish claim these Christian writers bitterly attacked the memory of the wise king, maintaining that his was only a temporary victory over the demons, who overcame him at the end of his life. Leontius of Constantinople argues at some length that Christ's greatness is manifest in his power over demons while he was here on earth. In the midst of his description of the cure of the Gadarene demoniac he abruptly turns the request of the "Legion" to enter the swine to account in this fashion: *Τίνι εἶπεν ὁ λεγεὼν τῶν δαιμόνων· Εἰ ἐκβάλης ἡμᾶς, ἐπίστρεφον ἡμῖν εἰς τὴν ἀγέλην τῶν χοίρων εἰσελθεῖν; Σολομῶντι, τῷ τὰ Ἱεροσόλυμα κτίσαντι, ἢ τῷ Δεσπότῃ Χριστῷ, τῷ τὰ σύμπαντα ἐν τῇ χειρὶ βασιτάζοντι; Ἀλλ' ἐροῦσιν εὐθέως οἱ φιλοδαίμονες Ἰουδαῖοι· Τί οὖν; ὁ Σολομῶν οὐκ ἐδεσπότευσεν τῶν δαιμόνων; οὐχὶ πάντας ὑφ' ἐν ὧς ἕνα συνέκλεισεν; οὐχὶ μέχρι τῆς σήμερον τοῦτον δεδοίκασι; Ἀλλ' ὃ Ἰουδαῖοι μαγγανοδαίμονες, μάτην ταῦτα προβάλλεσθε· μόνος γὰρ ὁ Δεσπότης Χριστὸς κραταιῶς τὸν ἰσχυρὸν ἔδησε; καὶ τὰ σκευὴ αὐτοῦ διήρπασεν. Σολομῶν γάρ, οὐ μόνον οὐκ ἐδέσποσε τῶν δαιμόνων βασιλικῶς, ἀλλὰ καὶ ὑπ' αὐτῶν ἐδεσποτεύθη πρὸς τὰ τέλη καταφθαρεῖς. ἀγαπήσας γὰρ τὸν τῆς πολυγαμίας ἔρωτα, τῇ τοῦ διαβόλου μαστροπότῃτι δελεασθεῖς, . . . ἐρούπησε τὸν τῆς θεογνωσίας θάλαμον. . . . Πῶς οὖν δαιμόνων δεσπότης, ὁ τῶν δαιμόνων δοῦλος;<sup>2</sup>*

1 Cf. *infra* p. 103 f.

2 From the homily *In mediam Pentecostem*, Migne, *PG* 86, col. 1980; According to Loofs, *Das Leben usw. des Leont. v. Byz.*, summarized by Krumbacher, *BLG* p. 54 f., this Leontius was a Constantinopolitan presbyter who lived

Similarly in the *Disputatio* of Pseudo-Gregentius, in reply to the claim of Herban the Jew that Solomon had ruled all the demons the archbishop replies: Σολομῶν ἑταπεινωσε δαίμονας; οὐκ οἶδας τί διαγορεύεις. πρὸς καιρὸν μὲν ἡσφαλίσατο τούτους ἐν τοῖς ἀγγείοις καὶ σφραγίσας κατέχωσεν. ἀλλὰ γε τὸ τηνικαῦτά μοι ὁκόπει, ὅτι νητῶς καταπολεμηθεῖς ὑπ' αὐτῶν τῶν δαιμόνων καὶ ἡττηθεῖς περὶ σωτηρίαν αὐτοῦ ἐκινδύνησεν, ὡς ἡ γραφὴ μαρτυρεῖ<sup>1</sup>.

The original *Test* shows no suspicion of a conflict of claims between Solomon and Christ, but in c. XV 10—12 Rec. B (MS P) attempts to combine the Jewish and Christian viewpoints. As to the glorious king's sad end, these early fathers think of him as falling a prey to the demons through the seduction of women, or vice versa. But the majority of Christian writers, like Josephus<sup>2</sup>, ascribe his fall into idolatry to his love for women without the interposition of demonic agency<sup>3</sup>. The *Test* in one place takes the former view<sup>4</sup>, but in the closing chapter apparently the latter. Here again our text shows its early date.

The conception of Solomon as a great magician who was powerful over demons and disease is witnessed to by scores of amulets and incantations, and especially by such books as the *Clavicula*<sup>5</sup>. Many of the demons of the *Test* lived on. Asmo-

about 485—542. Cf. Gelzer, *Leont. v. Byz.*, etc., and *Hist. Ztschr.* LXI (1899) 1—32, Fabricius, *Bib. Graec.* VIII 319ff.

1 Migne, *PG* 86, col. 644 A. Gregentius was bishop of the Homerite church in Taphar in southern Arabia in the early part of the sixth cent. The *Disputatio* is not authentic, but may contain historical materials. Cf. Smith and Wace, *DCB*, Krumbacher, *BLG* 59, Bardenhewer, *Patrol.* 477. The mention of ἀγγεῖα makes connection between the Arabic type of tradition and the *Test*; cf. XV 9, XVIII 43, XXV 7, where the word is found only in MS P, and XVI 7, where Recs. A and B both should probably have it, though A reads φουλακίη.

2 *Ant* VIII 7 5; cf. 1 Kg XI 43.

3 Georgius Syncellus, P 181, V 145, B 341; Georgius Hamart., *Chron.* II 43 (Migne *PG* 110, 252—64); Glycas, *Ann.*, Migne *PG* 158 353f.; Joseph. *Hypomn.* 74, (Migne *PG* 106 89 D). 4 C. VIII 8, 10.

5 Solomonic amulets can be found in many museums as well as in a large number of mediaeval MSS. They occur in Syriac, Arabic, and Hebrew, and in Latin, Greek, and modern European languages; e. g., Sachau, *Verz. Syr. HSS. Berlin* I 367, No. 101, f. 54b: Sol. on horseback attacking Asmodaëus;

daeus goes through many transformations<sup>1</sup>. Obyzut appears in the Abyzu of Pradel's *Griechische und süditalienische Gebete*, while Ornias appears in the same documents<sup>2</sup>. Gaulmin and Migne were right in bringing the *Test* and Psellus together. The great Byzantine's *περὶ ἐνεργείας δαιμόνων διάλογος* is but the effort of a master mind to systematize the ideas which the *Test* merely registers. Withal, this whole complex of Byzantine demonology and magic makes the impression of being a more highly developed form of the conceptions with which our text is operating. The roots of the tree run back to the Sumerians, the Babylonians, the Iranians, and the Pelasgians, the *Test* stands for the blossom, Psellus gives us the ripened fruit dissected and analyzed.

9. Relation to Arabian folklore. — Arabic literature, since it is especially rich in demon lore and Solomonian myth, invites particular comparison with the *Test*. In general Arabian beliefs and practices in the field of demonology and magic are not essentially different from those of our text except in one feature which Islam inherited from heathenism, the idea of the Jinn,

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Schwab, *Dict.* 421, "ΣΦΡΑΓΙΣ ΘΕΟΥ; sur une hématite figurant un Salomon à cheval, perçant de sa lance un ennemi terrassé, avec la légende ΣΟΛΩΜΩΝ, au Cabinet des Médailles et Antiques de la Bibliothèque Nat. II 3039". The late Prof. Nestle wrote me of a Sol. on horseback as an amulet against *malocchio*, published by Bienkowski in *Eranos Vindobonensis*, 1893, 288. Amulets in MSS are well illustrated by those in *cod. Bonon. univ.* 3632, cf. *supra* p. 24. Cf. Heim "Incantamenta magica," in *Jbb. für class. Philol. Sup.* XIX (1893) pp. 463—576, Nos. 56 = 169, 61, 62, 236, 237, and Sorlin Dorigny, "Sal. als Reiter," in *Rev. des Études Grecs* IV (1891) 217—296. The pilgrim of Bordeaux in the IV cent. was shown the "crypta ubi S. daemones torquebat," Schürer *GV* III 418, from Tobler, *Palaest. descript.* (1869) 3, Pal. Pil. Text Soc., *Bordeaux Pilg.* 20. Dr. Conybeare drew my attention to Gannurini's ed. of St. Silvia's *Perigrinatio* (IV cent.), according to which the ring was kept in the Church of St. James (p. 96 and 95 n. 2). The tradition was that Vespasian took it to Rome, whence Constantine returned it (*ibid.* 96 n. 3), cf. Petri diaconi *liber de locis sanctis*, *ibid.* 117; see Pal. Pil. Text Soc., *The Pilgrimage of S. Silvia to the Holy Places*, 64 and 125.

1 As Markolf, Morolf, Kitovras, Saturn; cf. Fr. Vogt, *Die deutschen Dichtungen von Sal. u. Markolf*, I; J. M. Kemble, *The Anglo-Saxon Dialogue of Sol. and Saturn*.

2 Cf. Index I, s. v. "Dämonen," and Reitzenstein, *Poim.* 297 ff.



which are often kindly and beneficent creatures<sup>1</sup>. In our writer's mind there is properly no place for any good among demons, although he is once or twice betrayed by his pagan materials into referring to their healing powers<sup>2</sup>. The wild exuberance of Arab fancy as we see it in the *Thousand and One Nights* is another mark of differentiation.

The Quran and even more the *Arabian Nights* have made all the world familiar with Solomon's authority over the Jinn and with the latter's terrible forms and powers. In the Quran are allusions to the fallen angels, Hārūt and Mārūt<sup>3</sup>, and to the devils who were subject to Solomon, some as builders, and others bound in fetters<sup>4</sup>. In the *Nights* we find full accounts of how Solomon placed rebellious Jinn in bottles, or in cucurbites of copper, poured lead over them, and sealed them with his ring<sup>5</sup>, with tales of their later escape from these prisons<sup>6</sup>.

According to the Quran the Jinn are not allowed to listen at the gates of heaven, but God has placed the stars there as weapons for the angels to throw at them if they make the attempt. In the *Nights* the Jinniyah Maymunah "made for the firmament, thinking to listen by stealth to the converse of the angels," and when she ascended "skywards till she drew near the heaven of the world, the lowest of the heavens," she found an Ifrit there before her<sup>7</sup>. In another story "Allah suffered his angelic host to shoot down the Ifrit with a shooting star<sup>8</sup>.

1 Cf. Wellhausen's account of primitive Arabic beliefs, *Reste* 148—67, and Canaan, *Aberglaube* 6—27, for modern demonology; also *Encycl. of Islam*, I 1045 f., art. "Djinn," by D. B. Macdonald.

2 Sura II 97 ff., *SBE* VI (Quran I) 14; Sale *ad loc.* quotes the legend substantially as told in Midrash Yalkut c. 44, see St. Clair-Tisdall and Muir, *Sources of Islam*, 30 f., and Weil, *Bibl. Leg.* 208 ff. Zohra resembles Shunamite in her activities.

3 Sura XXXVIII 35 ff., *SBE* IX (II) 179, cf. Sale, *ad loc.*; XXVII 7, *SBE* IX (II) 101. 4 Lane-Poole III 110 f., Burton VI 84, *Nights* 566 f.

5 Burton VI 85. The most famous is that of the "Fisherman and the Jinn," Burton I 38; cf. MacDonald's transcription from Galland's MS in *Or. Stud. Th. Nöldeke gewidmet*, also separately published. 6 Burton III 223 f.

7 Burton, I 224, Night 22; cf. Quran, Sura XXXVII 6—9, *SBE* IX (II) 168; III 31, *ibid.* VI (I) 50 and n. 2; LXVII 5, *ibid.* IX (II) 293; LXXII 8 f., *ibid.* 305; Burton VI 100, Night 571, VIII 293, Night 870.

The likeness and unlikeness of the conceptions in the *Test* are apparent.

Salzberger's dissertation on the *Salomosage*, although it does not reach the fall of the king, presents a rich collection of legends, particularly with regard to his relations to the demons. He gathers them under four rubrics, the punishment of the demons, their appearance before Solomon, the description of certain individuals, especially Sahr, and Solomon's ring<sup>1</sup>. Two descriptions of the appearance of the devils as they are marshalled before the king are given from three Berlin MSS of *Kisa'i*. The portrayal of demonic forms as given "nach dem korrekteren und vollständigeren Text der dritten Berliner Handschrift des *Kisa'i*"<sup>2</sup> would seem most strikingly like that in the *Test*, were it not that the other two MSS give in a longer and shorter form descriptions which are still more similar<sup>3</sup>. Solomon inquires from the demons, just as in the *Test*, what their activities are, and, having learned, chains them so they may injure mankind no more. The ring, as in the *Test*, is brought down from heaven, and by its aid Solomon becomes master of the demons.

Yet, with all these close resemblances, there are also great differences between the *Test* and the Arabic legends. All the Jewish stories of Solomon's glory and wisdom, his wonderful ring, the building of the Temple by the aid of the demons, and his dealings with the queen of Sheba have grown marvellously under the fructifying fancy of the Arabs. Beside the marvels of the Quran and its commentaries, and especially the *Arabian Nights* the *Test* is dull and tame<sup>4</sup>. Most of the features in which we found Jewish legend to have evolved beyond the *Test* are to be found in still more highly developed form among the Arabs; for example, Solomon's power over the animals is greatly extended<sup>5</sup>;

1 (1) *op. cit.* 98f., 113ff.; (2) 99—112; (3) 112—115; (4) 115—29.

2 *Ibid.* 99, Mg. 40, f. 72 b.

3 *Ibid.* 105ff.; Pm. 627, f. 160af. gives the longer form, which most resembles the *Test*; Spr. 86, f. 226a ff. the shorter.

4 Cf., for example, Lane-Poole, III 51f., 110f., 239, 317, 329, 454.

5 In the Quran he knows the language of the birds; Sura XXVII 16, *SBE* IX (II) 100.

Sahr is the Talmudic Asmodaeus, but worse; Iblis, the devil, whose refusal to worship Adam leads to his fall<sup>1</sup>, is not, like Beelzebul in the *Test*, subject to Solomon, but carries a step farther that independence and insolence which Asmodaeus shows in the Jewish legends; the king's fall has quite a different aspect in the Quran<sup>2</sup>.

The ring also, as Salzberger shows, develops a new character in Arabic legend different from that which it has in the *Test*, evolving along the lines suggested by the Talmudic story of Asmodaeus' theft of it<sup>3</sup>. Kisa'i is the first to describe it fully<sup>4</sup>. It is so glorious that no one can look at it without repeating the Moslem creed, and has four considerable legends engraved upon it<sup>5</sup>. It is either brought by Gabriel, or of itself comes from the throne of God and appears upon Solomon's hand.

Solomon's fall according to Kisa'i was due to conscious or unconscious idolworship, which, if I understand Salzberger, was connected with the sacrifice of locusts<sup>6</sup>. This tradition, then, connects the *Test* on the one hand with Ethiopia, and on the other with Arabia. Since Ethiopia was closely connected with Arabia in Christian history, we have probably to think of a Palestinian Jewish tradition which never found its way to Babylon, nor, so far as I know, into official Palestinian Jewish literature, but passed by way of the Jewish colonies in southern Arabia into Ethiopian and Mohammedan legend, and directly from Palestinian Judaism into our Christian work, for we cannot suppose that the *Test* arose in Arabia. This being so, one of the links that would connect our text with Egypt is broken.

These examples are sufficient to illustrate both the likeness and the unlikeness of the *Test* to Arabic literature. They show how Arabic legend, where it resembles our work, has developed its

<sup>1</sup> Sura II 33f.; VII 19ff.; XV 30ff.; XVII 63f.; XVIII 47ff.; XXXVIII 75ff., *ibid.* VI (I) 5, 138f., 246f., IX (II) 8, 20, 181.

<sup>2</sup> Sura XXXVIII 33f., *ibid.* IX (II) 178 and n. 2.

<sup>3</sup> *Salomosage* 115-9. <sup>4</sup> *Ibid.*, from Mq. 40 f. 70b-72b.

<sup>5</sup> In the *Nights* an oath by the names on Solomon's ring is peculiarly powerful, Burton III 224f., Night 177; cf. VII 317 n.

<sup>6</sup> *Op. cit.* 96; refers to Pm. 627, f. 151b-155a.

ideas farther and in a different manner, and how in many particulars it rests upon the sort of Jewish tradition seen in the Talmud.

10. Unique matter in Recension A. — Having studied the material relationships of the *Test* as a whole we now undertake the same task for the individual recensions. As Rec. A is nearest the original, it has little matter that calls for comment. Its expansions are of a purely narrative sort<sup>1</sup>. MS L alone has undergone a considerable revision by a mediaeval magician, who added nothing new, but merely mutilated the document. The single addition of importance in this recension is the inscription on the ring<sup>2</sup>.

11. Unique matter in Recension B. — The peculiarities of Rec. B, and particularly of MS P, the only complete MS of this recension, consist in the main of unimportant interpolations and alterations. There are, however, a few additions of moment. These may be classed under four heads: (1) those which show familiarity with demonological tradition; e. g., the reference to the ghosts of the giants<sup>3</sup>, to the female demon Obyzuth as *πνεῦμα μυριώννυμον καὶ πολύμορφον*<sup>4</sup>, and to Enepsigos, another female demon, as *μυριώννυμος*<sup>5</sup>, the allusion to a cycle of legend regarding *Ἐλβουρίων* and *οἱ ἑπτὰ δαίμονες*<sup>6</sup>, the added charms in XVIII 23, 27 f., further information regarding Abetzhibu<sup>7</sup>; (2) those which are Gnostic in character; e. g., the allusions to the eleven fathers and the eleventh aeon<sup>8</sup>; (3) those which have a cabalistic tendency; e. g., the introduction of Apharoph for Raphael, of *χμδ'* for Emmanuel, and of *χμ'* for Raphael<sup>9</sup>, and

1 Cf. c. I 1 f. and XXVI 8—10. 2 Cf. infra VII 14. 3 C. XVII 1.

4 C. XIII 3; cf. *Ἐκάτη μυριώννυμε* Par MP 2745, Orph. Hymn. *passim*, *Ἐκ. πολυώννυμε* Par MP 2815; her many names are given in *cod. Par.* 2316, f. 432, cf. Reitzenstein, *Poim.* 299 (one is *Ἀβιζιά*), Pradel, *Gr. Geb.* 23 (275) (*Ἀβυζοῦ*), Montgomery, *AITN* 260 (No. 42), 262, Gaster in *Folklore* XI 133, Avezuha; *πολυώννυμε* is frequent. For *πολύμορφος* cf. Par MP 2726, 2799, of Hekate and Selene; *cod. Par.* 2316 f. 318<sup>v</sup> (Reitzenstein, *Poim.* 297) *Στραγγαλιὰ πολύμορφε*. 5 C. XV 2. 6 C. IX 7.

7 C. XXV 1—5, possibly omitted by accident from Rec. A. See also additions in VI 4. 8 C. XVIII 18, 31.

9 C. XIII 6, XV 11. See other additions in XVIII 3, 23, XXII 8, XXIII 4.

(4) those which show familiarity with Christianity. Additions are found in every section that refers to Christ; viz., VI 8, XI, XII 3, XVII 4, and XXII 20. The additions in the first three passages are not important. The remaining two, however, seem to be due to an attempt to make the Christianity of the *Test* less "equivocal," since in XVII 4 the "becoming man" of the Savior is mentioned, and in XXII 20 the one to be born of a virgin and crucified is called *ὁ μονάρχης θεός*. These additions lead to the belief that in XV 10f., where Rec. A is wanting by accident, the positive Christian ideas advanced, viz., that it is the son of God who is to be stretched on the tree, that his mother is never to know man, and that he is especially fit to receive dominion over all the demons because he overcame the devil (*διάβολος* rarely occurs in the *Test*) are probably the work of the B redacteur. This conclusion is supported by the fact that the *Test* elsewhere makes no attempt at systematic thought or generalization. At any rate we cannot definitely claim these ideas for the original writer, and must conclude that B is not only much better instructed in the faith, but also later.

12. Unique matter in Recension C. — Rec. C deserves a special investigation of much greater proportions than can be given here, in order to determine its sources and relationships. As we have already seen, its language is late, and the codices in which it is found as well as its unique material relate it to the *Clavicula*<sup>1</sup>.

Many problems I must leave to others. Why is Beelzebul called Eltzianphiel?<sup>2</sup> What is the meaning of Onoskelu's birth *ἀπὸ φωνῆς βηρσαβεὲ ἰππικῆς χρηματικῆς*?<sup>3</sup> Whence comes the idea of the bird that flies over God's head? One of the most interesting and baffling sections is that which we have called the "Prologue". In spite of defective grammar the editor has

1 Cf. *supra* II 4, IV 2c.    2 Rec. C XI 1; cf. *Τζιανφιέλ*, X 1.

3 *Ibid.* XI 6. Dr. James writes, "I am clear that *χρηματικῆς* has something to do with *χρεμετίζειν*, *neighing of horse*, and I compare Jer. V 8, *ἵπποι θηλυμανεῖς ἐγενήθησαν, ἕκαστος ἐπὶ γυναῖκα τοῦ πλησίον ἐχρεμετίζον*. When David sinned with Bathsheba, *βηρσαβεέ*, he was a *ἵππος θηλυμανής*. See *Test* V 8, *θηλυμανεία*.

been able to select from some source certain high sounding prayers, which; I think, have no parallels in the LXX, the New Testament, or the early fathers. Possibly he borrowed from some, to him well known, liturgy.

The magical cup and table in c. XI 7ff. are related to the "marvelous cup of crystal middlemost of which was the figure of a lion faced by a kneeling man grasping a bow with arrow drawn to the very head, together with the food-tray of Sulayman, the son of David" in the story of "Sinbad the Seaman and Sinbad the Landsman" from the *Arabian Nights*<sup>1</sup>. The added magical formulae connect this recension more closely than the others to the magical literature of the Middle Ages on the one hand, and to the magical papyri on the other. The word *Agla* (XIII 6), which by *notarikon* stands for "thou art mighty forever, O Lord," indicates dependence upon Jewish cabalism, and probably a relatively late date, for the word is not in the magic papyri, so far as I can discover, but is a favorite in the Middle Ages<sup>2</sup>.

The magical recipe of c. IX 9f. and the list of fifty demons in c. X have many marks which show that they are later than the original *Test* and have arisen in a different circle. The list is not concerned solely or primarily with the cure of diseases; it relates the powers, some good, some evil, of each demon, and implies that these powers are under the control of him who knows the demon's seal. Furthermore, each demon rules a certain number of inferiors. These ideas are to be found, on the one hand, in Gnosticism, which details the number of spirits ruled by each *ἄρχων*<sup>3</sup>, and, on the other, in mediaeval

1 Seventh Voyage in the Calcutta edition, Burton VI 80.

2 The word is an acrostic from the first four words of the second blessing of the Shemoneh 'Ešreh: אֱתִיבֵנוּ גְבוּרָה לְעַלְמֵי אֱדְנֵי. Since this liturgy and also the practice of *notarikon* are early, one can argue as to date only on general probabilities; cf. *JE* I 235, IX 270—82; Schwab, *Dict.* s. v. אֱגִלָּה. It occurs often in Horst, *Zauberbib.*, I 127, II 90, 103, 121, 123ff., etc.; in Mather's *Key*, p. 7; in Harl. MS 5596 (cf. *supra* II 4) f. 30<sup>a1</sup> in an incantation to secure treasure: ὀρχίζω ἡμᾶς, δαιμονες, εἰς τὰ ὀνόματα τοῦ θεοῦ τὸ τετραγράμματος περὶ ἐστὶν ἀγλα· ἀγλατὰ· ἀγλατ· ἀγλαώρ; also f. 30<sup>b2</sup>, 32<sup>b2</sup>; often in Latin *Clavicula*. 3 Cf. p. 85, n. 2.

magic<sup>1</sup>. The resemblance between c. X and the language of *Pistis Sophia* regarding the five ἄρχοντες and the ψῆφοι and σφραγίδες of the thirteenth αὐών<sup>2</sup>, and the various χαρακτῆρες, σφραγίδες, and lists of names in chapters 5—40 and 45—52 in the *First Book of Jeu*<sup>3</sup> is most striking. Furthermore, there are close resemblances between the magical figures of the Coptic papyri, the *Clavicula*, both Latin and Greek, and the unique sections of this recension.

We cannot attempt to trace the connecting links between these widely separated branches of magic, which, no doubt, go back to a common source in Hellenistic syncretism. The facts presented are an interesting illustration of the wide wanderings of superstitions, and the tenacity with which they maintain their forms in their migrations.

13. Unique matter in MS D. — On internal grounds and by comparison with Recs. A and B we have decided that MS D c. I—VI and VIII present in general the form of the original story of Solomon out of which the *Test* was developed<sup>4</sup>. From what sources did this legend come? As it now stands, it is quite plainly a Christian redaction of Jewish *midrashim* regarding Solomon, Palestinian, perhaps Galilean, in origin, rather than Babylonian<sup>5</sup>. That the legend of c. I is ultimately Jewish is suggested by Nathan's stopping to bury a dead countryman, a trait borrowed from Magianism<sup>6</sup>. Traces of later influences are to be found in c. VII<sup>7</sup>. The story of Solomon's flying through the air appears in Jewish mythology, where he is said to have ridden on an eagle<sup>8</sup>, but in Moham-medan legend, according to the Quran on a wind<sup>9</sup>, and in the

1 Cf. Trinity Col. (Cambridge) MS 1404 in French; Harl. (Br. Mus.) 6483, which contains "all the names, orders, and offices of all the spirits Sol. ever conversed with" (f. 1). 2 Cc. 138 ff., Schmidt, *K-Gn. Schr.* 235 ff.

3 *Ibid.* 260—97, 308—29. 4 Cf. *supra* IV 2. 5 Cf. *supra* VII 6d), p. 64 f.

6 Cf. Tob I 19, II 3 ff. Dr. James points out to me that the story is found in Ps.-Epiphanius, *Vitae Prophetarum*, see ed. Schermann (Teubner 1907), pp. 4, 54, 89, Migne, *PG* 43, col. 425, and thinks this is its probable source. For D it would then be indirectly Jewish, I suppose. Calish, *JE* IX 176, says the rabbis are practically silent as to Nathan. 7 Cf. *supra* IV 2.

8 Grünbaum, *ZDMG* XXXI 23.

9 Suras XXXI 81, XXXIV 11, XXXVII 35, *SBE* IX (II) 52, 151, 179.

*Arabian Nights* on a magic carpet<sup>1</sup>. If the story originally referred to Asmodaeus' usurpation of the throne, then we have also Jewish sources. This chapter, then, would seem to be an addition from a Jewish-Mohammedan type of tradition. All the remainder of this version we have already traced to Jewish sources<sup>2</sup>.

From considerations of textual and literary criticism we concluded that D in its present form was late, but that its archetype (*d*) was the starting point for the *Test*<sup>3</sup>. From its language and style we concluded that it was Byzantine<sup>4</sup>. Our conclusions based upon a study of its subject matter accord with this and take us one step further: an originally Jewish document or cycle of legends has been thoroughly worked over by an educated Christian in early Byzantine times. Since there are no Christian elements in those parts of *d* which were taken over into the *Test*, and the quality of the Christianity in Rec. A is much poorer than in D, it is natural to conclude that *d* had nothing Christian in it when it was transformed into the *Test*.

14. Solomon's seal. — The origin of the seals supposedly engraved on the ring of Solomon is of subordinate importance, since they are in any case secondary additions in our MSS. The simplest form is that found in Rec. B, which attempts no reproduction, but merely says the inscription was a pentagram. Since this is the western type of the tradition, it cannot have been original<sup>5</sup>.

Rec. A presents an interesting formula consisting for the most part of unintelligible words and containing those combinations of vowels so common in Hellenistic magic. MS L alone reproduces the seal with the legend in the form of a circle, the formula appearing around the circumference, while the interior contains magic signs. In the manuscript in which L is found, Harl. 5596, the *Clavicula* contains a seal of different shape on

1 Burton III 267. 2 *Supra* VII 6. 3 *Supra* IV 1, 2, 3. 4 *Supra* V 1.

5 Cf. *ŸE* XI 438 ff., 448, Grünbaum, *Neue Beiträge z. sem. Sagenkunde* 251. The text of the inscriptions as given in our MSS will be found below, p. 100f. Canaan, *Aberglaube*, p. 112f., *et passim*, gives the seal of Solomon as usually the sixpointed star among modern Arabs, but also the five.



which the same legend was to be written. In Bologna University MS No. 3632 (V of the *Test*) there is found among many such "pentacles" a circle inscribed *τοῦ σολομῶντος μεγάλου*, within which is written the same legend. No doubt the editor of Rec. A got his seal from some such collection. The wording of the inscription would seem to link it to the older amulets and magic papyri, but in any case it is younger than the *Test*, which shows little trace of such influence.

In Rec. C twelve large seals are found, the first a rectangle with various transverse lines and magic signs, the remaining eleven round and also containing various mystical symbols. In the fifth and the ninth are figures that look like the signs for Virgo and Scorpio, in the seventh for Aquarius, in the eighth for Pisces; the third, fourth, and fifth contain among others modifications of the Christian monogram  $\text{✠}$ . The fact that these same seals are found in a Vienna MS which does not contain the *Test* is, I think, indicative of their origin. We must conclude that the original *Test* contained no description or reproduction of the seal.

15. Summary and conclusions. — If our previous conclusions are correct, the original Jewish stem of the present *Test* consisted of the narrative parts of chapters I, II, XX, XXII, XXIII, and XXIV, i. e., of those parts which are common to the *Test* and MS D. Upon this parent stem have been grafted (1) certain sections which describe the demons more fully, (2) two brief references to the work as a *Test*, which give it the name (XV 13f, XXVI 8), other considerable sections containing demonic prophecies whose later fulfilment is represented as constituting the basis for Solomon's faith in their testimony, and which, therefore, are intended to validate the work to the public (XII 4, XV 12ff, XX 21)<sup>1</sup>, and (4) additions made merely for the story's sake or intended to link the parts of the story together (VI 3, 5f, XIX, XXI, XXII 7f, 17).

In this division of the *Introduction* we have given attention mainly to the origin of the first of these four classes of additions,

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<sup>1</sup> Note also the late (P) addition XV 8—11.

which includes the demonological, astrological, and magical elements in the work<sup>1</sup>, additions marked by the questions *τίς εἶ σὺ; τίς καλεῖσαι; ποῖω ζῶδιω κεῖσαι; ποῖω ἀγγέλῳ καταργεῖσαι*; It is for the sake of answering these questions that the *Test* was written. As we have seen, the material for the answers has been drawn through Judaism from Babylonia in Ephippas (XXII) and possibly in the lilit-like Obyzuth (XIII) and from Persia in Asmodaeus (V); from Hellenistic Egypt come the decani although the section has been much altered by Jewish or Christian revisers (XVIII); from Hellenistic Greek mythology come Onoskelis (IV), Lix Tetrax (VII), Akephalos Daemon (IX), Enepsigos (= Hekate, XV), Kunopegos (= Poseidon, XVI), and possibly the dog, Rhabdos (X, = ? Cerberus) and Pterodrakon (XIV = ? Typhon)<sup>2</sup>, from Hellenistic mysticism the recipe for a cosmic revelation (VI 10f.); from (perhaps Galilean) Jewish sources come the seven *κοσμοκράτορες*<sup>3</sup>, the giant, Machthon<sup>4</sup>, the demon of the Red Sea, Abezethibou (XXV), and probably the Shunamite (XXVI); from Christian, or Jewish-Christian sources in part, come Beelzebul (III, VI 1—9), Leontophoron, the demon of Gadara (XI), and perhaps the demon of epilepsy called *κορυφὴ δρακόντων*, beside the charms which include some allusion to Christ (XV 10f., XVII 4).

What sort of a man could have held such inconsistent and ill-digested views drawn from all these diverse sources. He cannot have been a heathen for he knows Judaism and Christianity, the Old Testament and the New too well. He cannot have been a Jew because of the Christian elements. Dr. Conybeare suggests that we have here as in the *Testaments of the Twelve Patriarchs*, "a Christian recension of a Jewish book"<sup>5</sup>. Although I cannot agree with Schürer that there are no Jewish passages in the book<sup>6</sup>, Dr. Conybeare's hypothesis does not seem to

1 MS D shows that some of this was in the original story, *d*.

2 Azazel, the serpent tempter of Eve, has human hands and feet in the *Apoc. of Abraham* XXIII, Bonwetsch p. 33; cf. Hughes, *Ethics Jew. Apoc.*, 211.

3 C. VIII; it has some Hellenistic and Christian additions.

4 Is he a Titan rather than one of the Nephilim?

5 *JQR* XI 13f. 6 *Th. Litatg.* 1899 110.

meet the facts in the case. There is too much Christian material in the *Test*. Particularly is it to be noted that, in both places where the word *testament* occurs (XV 14, XXVI 8), it is closely connected with passages which are Christian in tone; c. XV 10f. in the form in which we have it is the most characteristically Christian section in the entire work; c. XXVI 8 in Rec. B, which we believe to represent the original here, is less markedly so than is MS H with its reference to the "Jews," and yet we have discovered that the whole of the last chapter is based on a legend which otherwise comes to us from a Christian source. Moreover, the demonology of the work, which so much resembles that of the New Testament and the pseudepigrapha which were accepted in the Christian church, and the language with its resemblances to that of the New Testament even in passages where there is no quotation or direct allusion point to a Christian origin. The absence too of smaller inconsistencies from the narrative, especially of Rec. A, the impossibility of finding the joints in the mending, point to unity of authorship for the *Test* as such. We conclude, then, that while the original story *d* was probably Jewish, the demonological document which first called itself a *Testament*, best represented in Rec. A, was a Christian work.

The man who composed our *Test* bears no distinctive marks of any heterodox circle, yet he was no thorough-going Christian. He was above all a magician, and it is as such that he collected this bizarre potpourri of fragments from almost every nation that had contributed to Mediterranean civilization. He must have been a Greek Christian, familiar, perhaps from childhood, with the language of the Septuagint and New Testament, familiar also with many legends of Jewish origin, but entirely familiar too with the demonology and magic of the heathen world, to which he belonged almost as truly as he did to Christianity. For him Christ is not yet master of the whole world; nevertheless, Christ's is a name to conjure with, and, when he is at a loss for a powerful angel name, the new savior comes into the exorcism. He is a half-hearted Christian in a world where Christianity is not yet the conquering religion. This is the more

evident when one compares Recs. B and C, which introduce elements which reveal the period when Christianity had conquered, and was absorbing its former foes and their superstitions.

### VIII. THE TESTAMENT IN LITERATURE AND HISTORY.

1. Solomonic books of healing and magic among the Jews. —

a) The literary starting point for all the later legends regarding Solomon's wisdom is to be found in III Reg III. Here, as Benzinger points out, it is the judicial wisdom of the ruler that is in the writer's mind<sup>1</sup>. In c. V 9—14, on the other hand, it is "religiöse Lebensweisheit"<sup>2</sup>. Furthermore, Benzinger believes that in comparing Solomon's wisdom with that of the children of the East and the wisdom of the Egyptians the writer intended to imply that Solomon knew magic and astrology, for these ancients were famous for such knowledge, as the records of the Exodus, for example, testify. How far back may we place this earliest reference to Solomon's magical knowledge? The verses in question can hardly belong to the earlier sources of the Books of Kings as Kautzsch seems to imply<sup>3</sup>, but rather to the final redaction of the book<sup>4</sup>. The least that one can say is that it must date before the Septuagint translation. More than two centuries, therefore, before Christ, in the leading circles of Palestinian Judaism, Solomon is already a magician. The interpolator of the passage may not have thought of him as the author of magical books, but surely many readers would understand from the allusion to the wisdom of the ancients and Egypt that *ψαλμοί* meant, not psalms, but *carmina*, incantations, and that the discourses *ὑπὲρ τῶν ξύλων* must include their medical, or what amounted to the same thing, their magical uses<sup>5</sup>.

1 *Könige*, p. 23 f., on I Kg V 9—14.

2 I Kg V 9—14 (Heb), IV 29—34 (Eng).

3 According to markings adopted in *Heil. Schr. des AT*.

4 So Benzinger, *loc. cit.* Stade and Schwally in Haupt's polychrome Hebrew Bible color it as a "non-Deuteronomic addition of unknown origin." Cf. Steuernagel, *Eintl. AT* 356, and *ZATW* 1910 70, whose suggestions require a very late date.

5 Cf. Salzberger, *Salomosage*, 5 ff., for an analysis of the biblical passage.

b) The next reference to Solomon's magical powers, in Wisdom VII 17—22, makes no allusion to writings; indeed the context does not call for it. But it does plainly involve the ascription to the supposed writer of knowledge of astrology, of the nature of beasts and spirits, as well as of men, of the ἐνέργεια στοιχείων, the διαφοραὶ φυτῶν, and the δυνάμεις ῥιζῶν, of "all things that are either secret or manifest"<sup>1</sup>. The Wisdom of Solomon, then, is a witness to the acceptance of the legend of Solomon's astrological, demonological, and magical accomplishments in Alexandrian Judaism in the first century B. C., and, let it be noted, by a thoroughly educated and highly cultured Jew of the Dispersion.

c) A still further allusion to Solomon's authority over demons is found in Pseudo-Philo, *de antiquitatibus biblicis*, in *Citharismus regis David contra daemōnium Saulis*, which we have already quoted. The lines which concern us here should run, according to Dr. James, as follows: Arguet autem te metra nova unde natus sum de quo nascetur post tempus de lateribus meis qui vos domabit. Dr. James says, "In this last sentence it seems at first sight as though we had a prophecy of Messiah, and a possible Christian touch. But a little consideration will show, I think, that the 'vanquisher of demons' who is to spring from David is not Messiah, but Solomon the king of Genies, the wizard whose spells produced such marked effects in the time of Josephus, the hero, too, of the *Testament of Solomon*, where he figures almost solely as the restrainer and chastiser of mischievous spirits"<sup>2</sup>.

d) The next mention of Solomon's power as a magician is the decisive one, without which one might doubt the interpretations adopted above. There can be no doubt as to Josephus' meaning on the whole when he relates the following: <44> συνέταξατο δὲ καὶ βιβλία [περὶ] ὄντων καὶ μελῶν πέντε πρὸς τοὺς χίλιους, καὶ παραβολῶν καὶ εἰκόνων βίβλους τρισχιλίας καθ'

<sup>1</sup> Following the translations by Siegfried in Kautzsch, *APAT* I 490, and Holmes in Charles, *APOT* I 546.

<sup>2</sup> *TS* II 3 (1893) *Apoc. Anec.* 183ff.; cf. *supra* VII 6b), and p. 60 n. 2.

ἕκαστον γὰρ εἶδος δένδρου παραβολὴν εἶπεν, ἀφ' ὕσώπου ἕως κέδρου. τὸν αὐτὸν δὲ τρόπον καὶ περὶ κτηνῶν καὶ τῶν τ' ἐπιγείων ἀπάντων ζώων καὶ τῶν νηκτιῶν καὶ τῶν ἀερίων· οὐδεμίαν γὰρ τούτων φύσιν ἠγγύησεν οὐδὲ παρῆλθεν ἀνεξέταστον, ἀλλ' ἐν πάσαις ἐφιλοσόφησε καὶ τὴν ἐπιστήμην τῶν ἐν αὐταῖς ἰδιωμάτων ἀκρὰν ἐπεδείξατο. <45> παρέσχε δ' αὐτῷ μαθεῖν ὁ θεὸς καὶ τὴν κατὰ τῶν δαιμόνων τέχνην εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις. ἐπωδᾶς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα, τρόπους ἐξορκώσεων κατέλιπεν, οἷς ἐνδούμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. <46> καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἢ θεραπεία πλεῖστον ἰσχύει· ἰστόρησα γὰρ τινα Ἐλεάζαρον τῶν ὁμοφύλων, Οὐεσπασιανοῦ παρόντος καὶ τῶν υἱῶν αὐτοῦ καὶ χιλιάρχων καὶ ἄλλου στρατιωτικοῦ πλήθους, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων. ὁ δὲ τῆς θεραπείας τρόπος τοιοῦτος ἦν. <47> προσφέρων τὰς ρίζαί τοῦ δαιμονιζομένου τὸν δακτύλιον, ἔχοντα ὑπὸ τῆ σφραγίδι, ῥίζαν ἐξ ᾧν ὑπέδειξε Σολομών, ἔπειτ' ἐξείλεν ὀσφρομένῳ διὰ τῶν μυκτῆρων τὸ δαιμόνιον, καὶ πέσοντος εὐθύς τὰνθρώπου μηκέτ' εἰς αὐτὸν ἐπανήξειν ὄρκου, Σολομῶνός τε μεμνημένος καὶ τὰς ἐπωδᾶς, ἃς συνέθηκεν ἐκεῖνος, ἐπιλέγων. . . . <49> γινόμενου δὲ τούτου σαφῆς ἢ Σολομῶνος καθίστατο σύνεσις καὶ σοφία. . . .<sup>1</sup>

We have quoted the passage at length, because we believe that, having it before the eye and remembering the previous Jewish allusions to Solomonic incantations, one cannot but accept Albrecht Dieterich's conclusion that Josephus means to imply that books were in circulation under Solomon's name which gave the magical, or medicinal, virtues of plants after the plan of the works later written by Pamphilus and called *εἰκόνες κατὰ στοιχείου*<sup>2</sup>. And surely the *ἐπωδαί* had long ago been written down.

e) The Mishna says that Hezekiah hid the "book of recipes"<sup>3</sup>,

<sup>1</sup> *Ant* VIII 44—49 (Naber) = VIII 2 5.

<sup>2</sup> *Abraxas* 142 f., *Leid. Pap.* 780 ff.

<sup>3</sup> In the Gemara, *Berakoth* 10a (Goldziher I 35), *Pesachim* 56a (*ibid.* II 520): גנו ספר רפואה. רפואה means *Heilung*, in the plural *Arzneien*, *Heilmittel*, Levy-Fleischer, s. v.; cf. Jer XXX 13. See also A. Wunsch, *ZDMG* LXVI (1912) 414

which, according to Maimonides and Rashi meant a book which Solomon had written; Maimonides holding that it was a book of magic<sup>1</sup>, Rashi that the evil consisted in its leading men not to pray to God for their healing<sup>2</sup>. Otherwise rabbinic literature does not refer to such Solomonic works; evidently this sort of tradition was avoided in official Judaism.

f) After Talmudic times I know of no reference to such books until we reach the Jews of the Middle Ages. In fact Moses takes the place of Solomon in Jewish literature and becomes the representative wise man, as Solomon does for the Christians<sup>3</sup>. Steinschneider gives citations from writers of the twelfth and following centuries who look upon Solomon as the source of all wisdom, including medicine, magic, and astrology<sup>4</sup>. In particular, Scheintob ben Isaac of Tortosa (1260) in his paraphrase of Zahravi's *Tasrif*, called *ספר השמירה* (XI cent.)<sup>5</sup>, gives "eine Schilderung der Weisheit Salomo's (namentlich in der Naturkunde), unter dessen Namen in Zahrawi ein Verband (רטיה) erwähnt werde, der auf weißer Marmortafel an der Wand seines Palastes eingegraben war, wie verschiedene Rezepte (נוסחאות ופיקוחות), die von den Späteren (האחרונים) erläutert worden; Scheintob hat 'hier in Marseille' den Christen mehr davon erläutert, als er in Zahrawi fand"<sup>6</sup>. We have here possible the contract with the demons<sup>7</sup>, and certainly the magical recipes said to have been written on the temple gates<sup>8</sup>. Steinschneider

1 Surenhusius, *Mishna* II 149, *de Paschati* IV 9. Maimonides says: "Haec Mishna est ex Tosaphta, quam exponam propter utilitatem illius; *ספר רפואות* *liber medicinae*, erat liber qui tractabat de medicis quibus se sanare non permittebat Lex, uti sunt ejusmodi res quae proponebantur per figuras; erant enim Astrologiae periti nonnulli quorum dicto homines faciebant suo tempore imagines ac figuras quasdam, qui aliquibus damnum (sic) vel utilitatem adferebant; haec autem figura in lingua Graeca vocabatur *τέλεσμα* . . . . Prolixius esse volui in hisce, eo quod mihi exposuerant, quod Shelomo composuisset librum medicinae.

2 Grünbaum, *ZDMG* XXXI 200.

3 Kohler in *JE* IV 518; cf. Gaster, *Sword of Moses*.

4 *Hebr. Übers.* 936, ns. 225 and 226; 849 f.

5 *Ibid.* 740 ff. Zahravi is called Açararius, Azaravi, etc.

6 *Ibid.* 743. Is Scheintob borrowing from the Christian tradition, or vice versa? See below VIII 3 b) (2).

7 Cf. *infra* VIII 3 d) 2) (d). 8 Cf. *infra* VIII 3 c) 2).

is only partly right in trying to relieve his compatriots of the responsibility for the ascription of such works to Solomon<sup>1</sup>. The Christians, however, developed the tradition far more than did the Jews from whom they received it.

2. Solomonic books among the Arabs. — A single reference in the Quran and the comments thereon show that among the Jews of Mohammed's time magical books of Solomon were known. Sura II 95ff. reads: "And when there came unto them a prophet from God confirming that *scripture* which was with them, some of those to whom the scriptures were given cast the book of God behind their backs as if they knew it not: and they follow *the device* which the devils devised against the kingdom of Solomon; and Solomon was not an unbeliever, but the devils believed not, they taught men sorcery." The context supports Sale's interpretation drawn from Yahya and Jallalo'ddin, that this device against the kingdom of Solomon consisted in the devils' attempt to blacken the character of Solomon by writing books of sorcery, hiding them under his throne, and after his death pretending he had had in them the recipes by which he obtained his power<sup>2</sup>.

3. Among Christians. —

a) The power of Salomonic exorcisms. — One line of Christian tradition goes back to Josephus and follows him more or less closely, recounting merely the power of the exorcisms he had composed. Origen, who writes "a Salomone scriptis adjurationibus solent daemones adjurari. Sed ipsi qui utuntur adjurationibus illis, aliquoties nec idoneis constitutis libris utuntur: quibusdam autem et de Hebraeo acceptis adjurant daemona," may be merely paraphrasing Josephus, or he may have had personal knowledge of Solomonic works<sup>3</sup>. The first I have discovered to quote Josephus expressly is Georgius Monachus

<sup>1</sup> *Op. cit.* 936. An interesting reference to Jewish magic, Burton, *Nights* II 234.

<sup>2</sup> Cf. Sale *ad loc.* Palmer's note, *SBE* VI (Qu II) 14, does not so well explain the passage, which is concerned solely with books.

<sup>3</sup> In *Mattheum comm. ser.* (tract. 33) 110, Migne *PG* 13, 1757, in discussion of Mt XXVI 63.



(c. 850)<sup>1</sup>, who is followed by Cedrenus (c. 1100)<sup>2</sup>, Zonaras (c. 1150)<sup>3</sup>, and Glycas (after 1150)<sup>4</sup>.

b) Solomon the ultimate source of medical wisdom. — Other Christian writers start from the Old Testament notices of Solomon's wisdom, developing the tradition in various directions. In the first place, according to Theodoret (386/393—458), he was wiser than the most famous wise men to whom the Hellenistic world looked back. In his *Quaestiones in III Reg.*, Qu. X he asks, Πῶς νοητέον τὸ "Ἐπλήθυνεν (cod. α, ἐπληθύνθη) ἡ σοφία Σολομῶντος ὑπὲρ τὴν φρόνησιν πάντων τῶν νιῶν ἀρχαίων, καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτου;" He answers, Ἐκ παραλλήλου δεῖξαι αὐτοῦ τὴν σοφίαν ὁ ἱστοριογράφος ἠθέλησεν. Τοῦτου χάριν καὶ τῶν πάλαι γεγεννημένων σοφῶν ἀορίστως ἐμνήσθη . . . . Τούτους, φησὶν, ἅπαντας ὁ Σολομῶν ἀπέκρουσεν, ἅτε δὴ θεόθεν τῆς σοφίας τὸ δῶρον δεξάμενος<sup>5</sup>. Procopius of Gaza, without acknowledging his debt, quotes Theodoret almost word for word<sup>6</sup>. Georgius Monachus<sup>7</sup> and after him Georgius Cedrenus<sup>8</sup> give a slightly different version of Theodoret, adding also a part of Theodoret's *Quaest.* XVIII.

In the second place Theodoret represents the wise king as the source from which the ancients derived their knowledge of medicine. He asks, Πῶς νοητέον τὸ "Ἐλάλησε περὶ τῶν ξύλων . . . .", and answers, Καὶ τὰς φύσεις, καὶ τὰς δυνάμεις, καὶ τῶν βοτανῶν, καὶ τῶν δένδρων, καὶ μέντοι καὶ τῶν ἀλόγων ζῴων πεφυσιολογημένοι αὐτὸν εἶρηκεν· ἐντεῦθεν οἶμαι καὶ τὰς ἱατρικὰς βίβλους συγγραφόμεναι ἐρανίσασθαι πάμπολλα . . . . καὶ τοῦδε τοῦ ζῴου τότε τὸ μόριον τίνος πάθους ἀλεξιφάρμακον· οἶον ἢ τῆς ὑαίνης χολή, ἢ τὸ λεόντειον στέαρ, ἢ τὸ ταύ-

1 Or Hamartolos; *Chron.* II 42 4, Migne *PG* 110 249 C; cf. Krumbacher, *BLG* 352—8.

2 Migne, *PG* 121 156 Bf. and 196 CD; cf. Krumbacher, *BLG* 368f., Gelzer, *Sexi. Jul. Afr* II 1 357—84.

3 *Ann.* II 8, Migne, *PG* 134 168 B, cf. Roger Bacon, *Opera inedita*, ed. Brewer London 1859, vol. I, App. p. 526.

4 Migne *PG* 158 349 C; cf. Krumbacher, *BLG* 380—5.

5 Migne, *PG* 80 676 AB.

6 *Com. ad III Reg.* II 45, Migne, *PG* 87:1 1152.

7 *Chron.* II 42 1f., Migne, *PG* 110 249 A. 8 Migne, *PG* 121 197 Df.

ρειον αἷμα, ἢ τῶν ἐχνιδῶν αἱ σάρκες. Περὶ τούτων γὰρ οἱ σοφοὶ τῶν ἰατρῶν συγγεγράφασιν, ἐκ τῶν Σολομῶντι συγγεγραμμένων ελληφότες τῶν πρώτων τὰς ἀφορμὰς<sup>1</sup>. Procopius of Gaza quotes Theodoret as far as *πάμπολλα*<sup>2</sup>. Anastasius Sinaites repeats both question and answer almost word for word<sup>3</sup>. So far as I have discovered, no others use the first part of the reply ending with *πάμπολλα*, but Georgius Monachus, Cedrenus, and Glycas weave into their account of Hezekiah's suppression of Solomon's books the sentence, ἀφ' ὧν οἱ τῶν Ἑλλήνων ἰατροσοφισταὶ σφετερισάμενοι καὶ τὰς ἀφορμὰς ελληφότες τὰς οἰκείας συνεστήσαντο τέχνας, or its equivalent<sup>4</sup>.

c) Hezekiah's suppression of Solomon's books.

1) Origin of the legend. — The question naturally arose as to what had become of all the proverbs, odes, and scientific writings of Solomon. So far as the sources show, this question was first raised and answered by Hippolytus in his commentary on Canticles, portions of which are preserved in Armenian, Syriac, Slavic<sup>5</sup>, and Georgian<sup>6</sup>. The last mentioned version contains a discussion, the essence of which has been handed down also in a quotation or summary found in the *Quaestiones* of Anastasius Sinaites.

In *Quaest.* XLI Anastasius collects several ancient references to Solomon's books and wisdom. Beginning with an unacknowledged quotation from Theodoret<sup>7</sup>, he reproduces Sap VII 16—21 and III Reg IV 26—29, and then adds the following:

1 In *III Reg. Quaest.* XVIII, Migne, *PG* 80 681 AB. Does Jerome have this tradition in mind? Cf. *Quaest. Hebr. in libr. III Reg.* (Migne, *PL* 23 1365 C): Disputavit enim de naturis lignorum, jumentorum, reptilium, et piscium, de vi videlicet et naturis illorum . . .

2 *Com. ad III Reg* IV 33; Migne, *PG* 87: I 1153.

3 *Quaest.* XLI; cf. *infra* p. 97 n. 1. It is the first part of the ἀπόκρισις and immediately follows a quotation from Θεοδωρήτον ἐπισκόπου Κύρου, which stands at the end of *Quaest.* 40.

4 *Chron.* II 42 4 (Migne *PG* 110, 249 B) for G. Monachus; Migne, *PG* 121 200 B, 224 C for Cedrenus; Glycas (*ibid.* 158 348 D) has, τὰς τοῦ Σ. βίβλους, ἀφ' ὧν καὶ οἱ τῶν ἰατρῶν παῖδες ἀφορμὰς ἔλαβον.

5 Bonwetsch, *KVCom* I 343—74.

6 Bonwetsch, *Hippolyts Kom. u. Hohelied* in *TU NF VIII* (23) H. 2, 22 f.

7 Cf. *supra* n. 3.

Ἰπολύτου ἐκ τοῦ εἰς τὸ ἄσμα ἁσμάτων. Καὶ ποῦ πᾶσα ἡ πλουσία αὕτη γυνῶσις; ποῦ δὲ τὰ μυστήρια ταῦτα; καὶ ποῦ αἱ βιβλοὶ; ἀναφέρονται γὰρ μόναι αἱ παροιμίαι καὶ ἡ σοφία καὶ ὁ ἐκκλησιαστής καὶ τὸ ἄσμα τῶν ἁσμάτων. τί οὖν; ψεύδεται ἡ γραφή; μὴ γένοιτο. ἀλλὰ πολλὴ μὲν τις ὕλη γεγένηται τῶν γραμμάτων, ὡς δηλοῖ τὸ λέγειν ἄσμα ἁσμάτων· σημαίνει γὰρ ὅτι ὅσα περιεῖχον αἱ πεντακισχίλια ῥῶδαι ἐν τῷ ἐνὶ διηγήσατο. ἐν δὲ ταῖς ἡμέραις Ἐζεκιῶν τὰ μὲν τῶν βιβλίων ἐξελέγησαν, τὰ δὲ καὶ περιώφθησαν . . .<sup>1</sup> Perhaps Jerome has this in mind when he says, *Aiunt Hebraei cum inter cetera scripta Salomonis quae antiquata sunt, nec in memoria duraverunt, et hic liber [Eccl.] obliterandus videretur . . . ex hoc uno capitulo [XII] meruisse auctoritatem*<sup>2</sup>.

That general encyclopedia, the *Hypomnesticon*, written by the otherwise unknown Josephus Christianus, mentions *πεντακισχίλιας παροιμίας* written by Solomon among the books referred to in the Scriptures but not now found<sup>3</sup>. Michael Glycas gives a badly garbled account of it all, making Hezekiah's revision fall after the Exile and Ezra's labors, and naming ὁ σοφώτατος *Ψέλλος* as his authority, evidently by mistake<sup>4</sup>.

2) The writings on the temple gate. — In view of Hezekiah's iconoclastic zeal as to the brazen serpent, it was inevitable that some one should suggest that he had also suppressed the magical writings of Solomon. Two Christian writers present an independent tradition, somewhat like that of Sheintob already mentioned<sup>5</sup>. Georgius Syncellus (c. 800) in his *ἐκλογὴ χρόνο-*

<sup>1</sup> *KVCom* I 343; Migne, *PG* 89 589; cf. *supra* p. 96 n. 6. Anastasius' floruit is placed by Krumbacher (*BLG* 64ff.) between 640 and 700. The *Quaestiones* in their present form are not original, but that does not affect our material, for it is all quoted. <sup>2</sup> *Com. in Eccl* XII 13f.

<sup>3</sup> Cap. 120, *PG* 106 124 A. The date of the *Hypomnesticon* is still unsettled. Schürer, *GVV* III 420, refers to Gutschmidt, *Kleine Schriften* V 618, who places it in the tenth century, and the "more accurate researches" of Diekamp, *Hippolytus von Theben* (1898) 145—151, who decides for 800 at the latest, possibly a much earlier date. To the writer it appears that aside from certain evident interpolations it may belong to the fifth century.

<sup>4</sup> *PG* 158 349 A; cf. 122, 537, 540 for Psellus' opinion.

<sup>5</sup> Cf. *supra* p. 93. The story in *Ez* VIII 7—11 does not appear to have played any part in these speculations.

γραφίας, when speaking of Solomon's reign, merely describes most concisely his wisdom and fall; when he comes to Hezekiah, after expanding IV Reg XVIII 4, he adds, Ἐζεκίας μὲν οὖν ὁ βασιλεὺς Ἰούδα μετὰ τὸ κατασκάψαι τὰ εἰδωλεῖα καὶ τὰ ἄλλα ἐκκόψαι καὶ τὸν χαλκοῦν ὄφιν ἐξαλείψαι τοὺς εὐρίσκομένους εἰδωλολατροῦντας ἐξ Ἰουδαίων ἐθανάτου. τοσοῦτον γὰρ τῇ εἰδωλολατρείᾳ συνείχοντο ὥστε τῶν θυρωμάτων ὀπισθεν ζωγραφεῖν τὰ βδελύγματα τῶν ἐθνῶν καὶ προσκυνεῖν αὐτοῖς, καὶ ἵνα παρ' Ἐζεκίου ψηλαφᾶν πεμπομένων κρύβοντο ἀνοιγομένων τῶν θυρῶν. ἦν δὲ καὶ Σολομῶντος γραφὴ τις ἐγκεκολαμμένη τῇ πύλῃ τοῦ ναοῦ παντὸς νοσήματος ἄκος περιέχουσα, ἣ προσέχων ὁ λαὸς καὶ τὰς θεραπείας νομιζόμενος ἔχειν κατεφρόνει τοῦ θεοῦ· διὸ καὶ ταύτην Ἐζεκίας ἐξεκόλαψεν ἵνα πάσχοντες τῷ θεῷ προσέχουσιν<sup>1</sup>. Suidas abbreviates the account and puts βίβλος ἱαμάτων for γραφή<sup>2</sup>.

3) Solomon's magical books suppressed.—Turning to Anastasius Sinaites again we make the interesting discovery that he ascribes the account of the reforming activity of Hezekiah to Eusebius. The final section in *Quaest.* XII runs as follows: *Εὐσεβίου Παμφίλου ἐκ τῆς ἀρχαιολογικῆς ἱστορίας. Τὰς δὲ βίβλους τοῦ Σολομῶντος, τὰς περὶ τῶν παραβολῶν καὶ ᾠδῶν, ἐν αἷς περὶ φυτῶν καὶ παντοίων ζώων φυσιολογήσας, χερσαίων, πετεινῶν τε καὶ νηπιῶν, καὶ ἱαμάτων πάθους παντός, γραφείσας αὐτῷ, ἀφανεῖς ἐποίησεν Ἐζεκίας, διὰ τὸ τὰς θεραπείας τῶν νοσημάτων ἐνθεν κομίζεσθαι τὸν λαόν, καὶ περιορᾶν αἰτεῖν, καὶ παρορᾶν ἐντεῦθεν παρὰ θεῷ τὰς ἰάσεις<sup>3</sup>.*

The *Hypomnesticon* of Josephus, which in chapter 120, as we have seen, tells of Hezekiah's revision of Solomon's proverbs, says in c. 74, εἰσὶ δὲ καὶ ἕτεροι πλείστοι λόγοι, οὓς ἀπέκρουσεν ὁ εὐσεβῆς βασιλεὺς Ἐζεκίας, οὐδὲν ὄφελος ἐπὶ πολλοῖς εὐρίσκεσθαι λόγοις<sup>4</sup>.

The account given by Georgius Monachus of Solomon's wisdom combines part of the Eusebian quotation with express

1 B 376 f., P 200, V 160. See Gelzer, *Sext. Jul. Afr.* II 176—249, Krumbacher, *BLG* 339 ff. 2 *Lex.* s. v. Ἐζεκίας. 3 *PG* 89 592 Df.; cf. *supra* p. 96 f.

4 *PG* 106 89 C. C. 74, which is in a part of the work that recounts the deeds of Old Testament characters, is itself a record of the reign of Solomon.

indication of its origin, with extracts from Theodoret and Flavius Josephus, as we have seen<sup>1</sup>. Georgius Cedrenus practically repeats Monachus, but with the addition of a clause *βιβλίον Σολομῶντος λαματήριον παντός πάθους ἐγκεκολαμμένον*, apparently borrowed from Syncellus or Suidas; he mentions no authority<sup>2</sup>. Glycas presents on the whole an independent account of Solomon's wisdom and literary activities, but like Anastasius, he appeals to the authority of Eusebius; he says, *τὰς τοῦ Σολομῶντος βιβλους, ἀφ' ὧν καὶ οἱ τῶν λατρῶν παῖδες τὰς ἀφορμὰς ἔλαβον . . . παρὰ δὲ Ἐζεκιίου κεκαῦσθαι φησιν ὁ πολυμαθῆς καὶ πολυίστωρ Εὐσέβιος*<sup>3</sup>.

Is this appeal to the authority of Eusebius deceptive? We may not be sure of the date of the *Quaestiones* of Anastasius in their present form, but, whoever the writer of *Quaest.* XII is, he quotes accurately from Theodoret, and from a lost work of Hippolytus. Is not the presumption in favor of accepting his testimony regarding Eusebius, and supposing that he is quoting from some lost work of the great historian<sup>4</sup>? That Eusebius should make such a statement cannot seem at all strange in view of the reference by Origen to "a Salomone scriptis adjurantionibus"<sup>5</sup>.

4) One further reference to the tradition that Hezekiah took summary measures with Solomon's medico-magical writings is of particular interest to us, since it is found in Rec. C of the *Test* (c. XIII 1—12) and, indeed, forms its *raison d'être*. If this

I discover no marks to indicate its date; the quotation above is more closely related to Glycas than Georgius Monachus, yet the similarity may be due merely to likeness of literary method.

1 *Chron.* II 42 4), *PG* 110 249 B, sec 273 B; cf. *supra* p. 96.

2 *PG* 121 200 B, 224 C. Both Monachus and Cedrenus mention the suppression of the books in their accounts of Solomon and again under Hezekiah.

3 *PG* 158 348 Df.

4 Although no "archaeological history" by Eusebius is known to historians of Christian literature, Bonwetsch, in his chapter on "Die vornicänische Litt. in altslav. HSS," in Harnack, *Altchr. Lit.* I 900, mentions a Russian MS in the Synodal library at Moscow (cod. 339 [1001] 4<sup>o</sup> s; 17, f. 310) which has "Eusebeios(?) Pamphilos, aus der Archaeologie(?)," and strangely enough it begins, "Das Buch aber des Salomo, welches von den Sprichwörtern handelt." It at least has some mention of Solomon.

5 See above, VIII 3a), p. 94.

legend was already found in Eusebius, as it was in the Mishna, there were plenty of channels through which redacteur C might have obtained it. Yet the mention of „burning” and “hiding” (c. XIII 4, 8f.) suggests that Rec. C comes from the time of Cedrenus and Glycas, for the earlier writers do not use the word *κατακαύειν*.

d) Solomonic books of incantations in the Middle Ages. —

1) Solomonic books of magic and astrology found in mediaeval manuscripts. — In spite of these records of the sad fate of Solomon's medico-magical literary efforts, such books continued to flourish. The long lists given by M. Seligsohn in his article, “Solomon-Apocryphal Works”, in the *Jewish Encyclopedia* is by no means exhaustive. Indeed Solomon's reputation became such that any thing connected with magic or astrology or science might be ascribed to him<sup>1</sup>. The most popular of the works which are consistently handed down under his name is the *Clavicula*, or *Υγρομαντεία*, as some of the Greek copies have it. The two are not exactly the same, but along with the *Sepher Raziel*<sup>2</sup>, the *Semiphoras*<sup>3</sup>, and others of the sort, are of a well marked type. They consist mainly of prayers and incantations intended to accomplish various purposes, usually by commanding demonic aid. The prayers are usually interlarded with barbaric names, and there are many pentacles, or magical drawings, each of which gives power over the demon to which it belongs, or serves as an amulet for some specific purpose. Lists of the angels and demons who rule the days and hours are given.

None of these works is like the *Test*. It is much older in language than any of the Greek works of this sort, and differs from them all as to purpose; for, aside from Rec. C, which has

<sup>1</sup> See above II 4, 8, 10, 11, pp. 13 and p. n. 1. 18f., 21ff, 25ff. Professor von Dobschütz in a personal note first called my attention to the fact that in the Ambrosiana the *Physiologus* of Aristotle is ascribed to Solomon; *Cat. Codd, Gr. Bibl. Ambr.* I 104, cod. 89, 183. In Lambros, *Cat. of the MSS on Mt. Athos* are illustrations of this, see Pinax A; s. v. *Σολομωνική*. On the *Clavicula* cf. Reitzenstein, *Poim.* 186f., and Steinschneider, *Heb. Üb.* 938.

<sup>2</sup> See Steinschneider, *op. cit.* 937. <sup>3</sup> Scheibel, *Das Kloster* III, 289ff.

drawn upon them in part, the *Test* is interested in the demons primarily as the causes of disease. The writer wishes to disclose their nature, relationships, and activities for the same reason that a doctor studies diseases, that he may counteract them. These other books are technical works for the professional astrologer and magician, not concerned with the cure of diseases, in fact rarely showing any medical interest, but anxious rather to show how the demons may be used to gain wealth, power, and happiness. The list of fifty demons in Rec. C (c. X) is characteristic of this type of literature. With it compare the list of thirty-six *decami* in Recs. A and B (XVIII) to gain a sharp definition of the contrast. When, therefore, the Christian writers refer to a Solomonic "book of healing" they are not thinking of the *Clavicula*, nor of any of the similar works. The *Test* is the one Solomonic work which fits the term. Having thus cleared the way, we are ready to consider the evidence that goes to show that such a book was actually in use during the Middle Ages.

2) Literary references to contemporaneous Solomonic medical works.

(a) The citations above which mention medico-magical books of Solomon might be supposed not to imply first hand knowledge of any such works. There are others, however, which show that they were well known. Following the brief quotation given above<sup>1</sup> the *Hypomnesticon* continues, τοὺς δὲ δαιμόνων ἐκφρευκτικούς, καὶ παθῶν ἰατρικούς, καὶ κλεπτῶν φωρατικούς [λόγους] οἱ τῶν Ἰουδαίων ἀγύρται παρ' ἑαυτοῖς φυλάσσουσιν ἐπιμελέστατα, τῶν πιστῶν τῆς ἁγίας ἐκκλησίας τούτοις οὐ κεχρημένων διὰ τὸ τῆ Χριστοῦ πίστει καθοσιοῦν ἑαυτοὺς δεδιδάχθαι. The man who wrote this is not depending upon what he has read, but describes what he knows of personal observation. There is no reason why such a sentence could not have been written in the fifth century.

(b) The next allusion is equally direct and unambiguous. Nicetas Acominatus, or Choniates, who was a high official at

<sup>1</sup> See above VIII 3c) 3), p. 98.

the Byzantine court about 1200 and wrote his *History* from personal recollections<sup>1</sup>, knew an interpreter and sycophant at the court, Aaron by name, who was also a magician. He relates of him, *ἔάλω δὲ καὶ βιβλον Σολομώντειον ἀνελίττων ἣτις ἀναπτυσσομένη τε καὶ διερχομένη κατὰ λεγεῶνας συλλέγει καὶ παρίστησι τὰ δαιμόνια συγνάκις ἀναπνυθάνομενα, ἐφ' ὅτῳ προσκέκληνται· καὶ τὸ ἐπιταττόμενον ἐπισπεύδοντα περατοῦν, καὶ προθύμως δρῶντο τὸ κελεύομενον*<sup>2</sup>. This describes accurately parts of the *Υγρομαντεία* and the Latin *Clavicula*, as well as the new material in Rec. C. The list of fifty demons (c. X) is intended to accomplish just the end of calling in certain demons and the hosts they command, while Paltiel Tzamal uses almost the language of Nicetas in describing the obedience Solomon may expect<sup>3</sup>. It is no doubt a book of this sort, not the *Test*, which Aaron used, for no mention is made of healing.

(c) Michael Glycas, in the passage already referred to<sup>4</sup>, has a description of Solomon's magical books which we have reserved for separate discussion, because in it he takes a path of his own. His statement is as follows: *ἐφυσιολόγησε δὲ Σολομῶν καὶ περὶ λίθων . . . ἀλλὰ καὶ περὶ δαιμόνων ἐτέθη βιβλίον αὐτοῦ, ὅπως τε κατάγονται, καὶ ἐν οἴοις εἶδεσι φαίνονται, φύσεις δὲ τούτων καὶ ιδιότητος ἔγραψε, πῶς τε δεσμοῦνται καὶ πῶς ἐμφιλοχωροῦντες ἀπολύονται. ὅθεν ἔργα τούτοις ἀχθοφόρα ἐπέταττεν, ὑλοτομεῖν τε, ὡς λόγος, ἠνάγκαζε, καὶ κατωμαδὸν τὰ ἀχθη φέρειν παρεβιάζετο, ὠδηκότα τε σπλάγχχνα ἢ ἐπωδαῖς ἢ βοτάναις περιτιθεῖς ἐθεράπευσεν. ἀλλ' ὁ γε θεῖος Ἐζεκίας θεῶν ἑαυτὸν ἀνατιθεῖς καὶ πάντα τῆς ἐκεῖθεν προνοίας ἐξαρτήσας τῶν ὑπὲρ φύσιν τῶ Σολομῶντι φιλοσοφηθέντων ὀλιγόρησεν.* This *βιβλίον περὶ δαιμόνων* is the *Test* in everything but name. The latter is throughout concerned with bringing down demons; their forms, natures, and peculiarities are most carefully described. One of the chief purposes of the work is to tell how they are discovered in their lurking places and bound or destroyed. A special feature is the labor to which each demon is con-

1 Krumbacher, *BLg* 281—6.    2 Migne, *PG* 139 489 A (= P 95).

3 Rec. C XII 4f.    4 Cf. *supra* p. 95 and p. 96 n. 4; Migne, *PG* 158 349 B.



demned, one of the most striking instances being that of Leonophoron, who is sentenced to the task of cutting wood for the Temple<sup>1</sup>. Cures by the means Glycas mentions are to be found<sup>2</sup>. One cannot avoid the conclusion that it is the *Test* which is here described, either from Glycas' own knowledge, or after some popular account<sup>3</sup>. That he does not name the title need not trouble us<sup>4</sup>.

(d) The next allusion is dubious. In the *Decretum Gelasianum* mention is made of a *Salomonis interdictio*, or as the later texts have it *contradictio*<sup>5</sup>. In the *Decretum* in the next line as a separate item and in the *Collectio Herovalliana* in the same and the following lines mention is made of *phylacteria*, which contain the names, not of angels, but of demons. In pseudo-Isidor, *de Muneris*, a line intervenes between the *contradictio* and *phylacteria*. Probably, therefore, the two are distinct works, and the second is no doubt the *Clavicula*, which is characterized by seals and amulets. We must at least postulate the possibility that the *interdictio* is the *Test*, since in this sort of literature there is a tendency to assimilate titles<sup>6</sup>. It is entirely possible, however, that the *Test* never became sufficiently known in the West to call for a pronouncement against it.

(e) The most important notice we have reserved to the last. In the *Dialogue of Timothy and Aquila* the Christian says, Γνωθι δὲ Ἰουδαῖε, ὅτι [Σολομῶν] προσεκύνησεν, καὶ ἀκριδὰ ἔσφαξεν τοῖς γλυπτοῖς. The Jew replies, οὐκ ἔσφαξεν ἀλλὰ ἔθλασεν ἐν τῇ χειρὶ ἀκουσίως. ταῦτα δὲ οὐ περιέχει ἡ βίβλος τῶν βασιλέων, ἀλλ' ἐν τῇ διαθήκῃ αὐτοῦ γέγραπται. The Christian accepts the correction: ἐν τούτῳ γὰρ ἔστην πιστοποιῶν, ὅτι οὐκ ἐν χειρὶ ἱστοριογράφου ἐφανερῶθη τοῦτο, ἀλλ' ἐκ τοῦ

1 C. XI 7. 2 C. XVIII 29, 15, etc.

3 Glycas names Psellus as authority for the "contemning" of the books of Solomon; probably he means Eusebius, cf. *supra* p. 97 and n. 4. In this account Glycas is true to the character Krumbacher (*BLG* 380-5) gives him as being a popular, rather than a learned, writer. 4 See below (e).

5 Cf. E. von Dobschütz, "Das Decretum Gel. etc.." TU (1912) 13, II. 332-5, 84, II. 112f., 74, II. 242-5; cf. p. 319.

6 See James in *TS* II 2 p. 9 on the convertibility of the titles "testament" and "apocalypse."

στόματος αὐτοῦ τοῦ σολομῶντος ἐγνώθη τοῦτο<sup>1</sup>. This allusion is of value, not only for the sake of the help it gives us in dating the *Test*, as we shall see in the next section of our discussion, but also because the title appears here<sup>2</sup>, and from the reference to the locusts we can be sure beyond a doubt that it is our *Test* to which reference is made; we also see that the *Test* was held in high honor in Christian circles.

(f) Summary: the Christian use of the *Testament*. — One might expect to find more allusions to the *Test* in early Christian literature and more evidence of its use. But it was one of those books which circulated among the people without attracting literary attention. Moreover, it represents a passing, though very important, phase of theological development. As the world became more and more Christianized, it could not but prove unsatisfactory to Christian thinking, even in the revised form of Rec. B, and it had no vital attraction which could overcome the fatal weakness of its inconsistent combination of paganism and Christianity. The allusions to it in *Timothy and Aquila*, in the *Hypomnesticon*, and in Glycas are all we could rightly expect in view of its character<sup>3</sup>.

1 F. C. Conybeare, *Anecdota Oxon.* Classical ser. VIII 70.

2 In connection with the title *διαθήκη* it should be noted that magical literature is perfectly familiar with a *covenant* which S. made with the demons; cf. Schlumberger in *Rev. des Ét. Gr.* V (1892) 87 *διαθήκην ἣν ἔθεντο [δαίμονες] ἐπὶ μεγάλου Σολομῶνος καὶ Μιχαήλου τοῦ ἀρχαγγέλου*, the same is quoted by Wessely, *Wiener Studien* VIII (1886) 179; see *Atti e Memorie della RR. Deputazione di Storia per le provincie dell' Emilia*, N. S., vol. V, Part I, Modena 1880, p. 177, Pelliccioni, "Un filaterio esorcistico"; it was copied by Amati from a gold plate in a dealers shop, and is now lost. Vasiljev, *Anecdota*, 332, has a reference to their oath. Bezold, *ZA* XX 3—4 (Aug. 1907) pp. 405 f., gives "Eine arab. Zaubersformel gegen Epilepsie," from the margin of ff. 24<sup>b</sup>—27<sup>a</sup> of cod. (113) Sachau 199 (Königl. Bibl. Berlin) which mentions the contract between Solomon and the devils. Strangely Fürst translated the title *Bund Salomos*; cf. *supra* p. 28f.

3 One gathers a wrong impression from Dr. Conybeare's note (*JQR* XI 32, n. 6 to § 65) to c. XV 8—11: "This prophecy roughly corresponds to the one which Lactantius, *Instit. Div.*, lib. iv. c. 18, quotes from an apocryphal *Book of Solomon*." Even more misleading is another statement (*ibid.* 11): "The apocryphal Book of Solomon, used by Lactantius in his *Institutions*, was so far Christian as to speak both of the birth from a virgin of Emmanuel and of the crucifixion." But the passage he evidently refers to (c. 18 32 f., Vienna *Corpus* XIX 359 f.) is

## IX. THE DATE OF THE *TESTAMENT* AND ITS RECENSIONS.

1. Previous opinions as to date. — Having studied our document on the linguistic and material sides and investigated its sources and relationships, we are prepared to attempt to date it. It will be an advantage first to summarize previous opinion on this point.

a) Fleck regarded the *Test* as a Byzantine work belonging to the Middle Ages, but advanced no arguments to substantiate his conclusion<sup>1</sup>. Likewise Istrin, who discovered MS D and recognized it as the basis of the *Test*, regarded the latter as belonging to the Middle Ages (c. 1200), though containing pre-Christian elements<sup>2</sup>.

b) Bornemann concluded that it belonged to the early fourth century, since its demonology resembled that of Lactantius in his *Institutions*<sup>3</sup>. Toy accepts this verdict without investigation<sup>4</sup>. Harnack merely refers to the *Test* in this fashion: "Verschiedene 'Testamente', so das des Salomo, deren Alter nicht zu bestimmen ist, und die vielleicht gar nicht in die ersten Jahrh. gehören"<sup>5</sup>. Schürer makes no attempt to fix the date, but thinks the passage "from Leontius is especially to be considered in this connection"<sup>6</sup>.

c) After careful investigation Dr. Conybeare concludes, "It is impossible to say when and where the Christian elements present in the *Testament* were worked into it, but the stress

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only a loose epitome of III Reg IX 6—9a, with the addition of the phrase "et persecuti sunt regem suum dilectissimum et cruciauerunt illum in humilitate magna" (*ibid.* p. 360, II. 32 ff.). It may well come from some Christian apocryphon (as Roensch supposed) which summarized O. T. history, or even from a *Book of Solomon*, but it can hardly have any connection with the *Test*. *In humilitate magna* does not necessarily imply the virgin birth, while *in ultionem sanctae crucis* (*ibid.* p. 359, I. 10) presents an anti-Semitism to which our document has no parallel.

1 "Est hoc monumentum *Byzantinum* . . . . Per mediam vero, quae dicitur, aetatem hic liber late sparsus in mythologiae Salomoneae fonte est habitus." Quoted from Fleck's preface in Migne, *PG* 122, 1315.

2 *Gr. Spiski Zab. Sol.*, 18 f.

3 In introduction to his translation, cf. Bibliography II 1.

4 *JE* XI 448 f., art. "Sol., Testament of." He evidently knows nothing of Conybeare's work on the *Test*. 5 *Gesch. altchr. Litt.* I 858.

6 *GFV* III 419; cf. *supra* VII 8c), p. 76.

laid on the name Emmanuel and on its numerical value, on the writing of the name on the forehead, the use of the word *ταυροσθεις*, the patripassian conceptions, all have a very archaic air, and seem to belong to about 100 A. D." "In its original [Jewish] form" it may be "the very collection of incantations which, according to Josephus, was composed and bequeathed by Solomon"<sup>1</sup>. Kohler accepts Conybeare's results and, as we have already seen, regards our document as representing pre-Talmudic demonology<sup>2</sup>. Salzberger adopts the views of Kohler and Conybeare<sup>3</sup>.

2. Conclusions. — Which of these dates can we adopt? Unfortunately there are in the work no historical allusions which can aid us. Yet one piece of external evidence immediately proves the late date adopted by Fleck and Istrin untenable, I mean, of course, the mention of the *Test* in the *Dialogue of Timothy and Aquila*<sup>4</sup>. Conybeare's manuscript of the *Dialogue* belongs to the twelfth century, and he says of the work, "The title affixed to TA describes the debate as having taken place in the days of Archbishop Cyril, and to this date belong the allusions to the Trinity in foll. 75 v<sup>0</sup>, 101 v<sup>0</sup>, 103 r<sup>0</sup>. But this title really no more than marks the time at which the work assumed its present form." The materials are in part much older<sup>5</sup>. Since, however, we have no way of proving that the allusion to the *Test* belongs to the older stratum, our *terminus ad quem* must be set about the time of Cyril (died 444), that is at 400.

As to the *terminus a quo* we must conclude that it is 100 A. D., at which date Dr. Conybeare would place the *Test*, regarding the Jewish original as still earlier. But what Conybeare regards as the "Jewish original" was a book of incantations, while we have found the original to be only a story containing no exorcisms, as MS D shows, and the *Test* as such to have been a Christian work<sup>6</sup>. The book which Eleazar in Josephus' story

1 *JQR* XI 12.      2 *JE* IV 578, art. "Demonology."      3 *Salomosage* 10.

4 Cf. *supra* VIII 3d) 2) (e), p. 103.

5 *Op. cit.* XI, XXXIV; cf. also LVI n. 2.

6 Cf. *supra* VII 15, p. 87 ff., VII 13, p. 85, IV 2, p. 32.

used may be represented by the *Hygromanteia*, or *Clavicula*; it cannot have been the *Test*, for a Jew would not have used such a Christian work, nor is it likely to have been written so early.

Can we now date our document more precisely within the limits 100—400 A. D.? We are left to depend upon general considerations of language and subject matter. In view of the lateness of our manuscripts we cannot be absolutely sure of the linguistic evidence, but, as we have seen, it seems to point to a time when the Koinê was in full sway, after the New Testament was written<sup>1</sup>, which merely confirms the general conclusion we have already reached.

As to the type of thought and the materials entering into the work, we come to conclusions differing from Conybeare's. The items upon which he most relies are found to belong to a secondary recension. The relation to the New Testament we have explained, by supposing the *Test* to depend, not upon pre-Gospel Synoptic tradition, but upon imperfect, perhaps auricular, knowledge of the written Gospels<sup>2</sup>. The allusion to the corner stone<sup>3</sup>, which might seem to imply a date before the idea of Christ as the corner-stone became common Christian property, proves nothing, for in the fourth and the sixth century we have the application of the same Old Testament passages to an actual corner stone<sup>4</sup>. Rec. B belongs to the time when Christianity was conquering the world, but the original *Test* to the age of Alexander Severus and his *lararium* with Apollonius, Christ, Abraham, and Orpheus on an equal footing<sup>5</sup>. As Conybeare well shows, its demonology is much like that which Celsus and Origen described<sup>6</sup>. As it appears to the writer, without attempting to be too precise, the conditions of language and

1 Cf. *supra* V 4, p. 40.

2 See quotations above, IX 1 c), p. 106 n. 1, and VII 11, p. 82 f., 8 a), p. 68.

3 C. XXII 7 f., XXIII 2—4, cf. *supra* VII 8 a), p. 68.

4 Nestle, *ExT* XIV (1903) 528, "The Stone which the Builders Rejected," quoting the Pilgrim of Bordeaux and Antonius of Piacenza from "Itinera Hierosolymitana," ed P. Geyer, in vol. XXXVIII of the *Vienna Corpus*, pp. 23, 173.

5 Cf. *supra* VII 15, p. 87. 6 *JQR* XI 7 ff., 12 ff.

and subject matter are best met by supposing the *Test* to have been written early in the third century.

3. Date of the original Jewish ground work. — Josephus shows that ideas of Solomon's character and his dealings with demons such as are found in *d* (the prototype of MS D and the *Test*) were common among the Jews already in the first century A. D., although they do not appear in the Talmud until the third century<sup>1</sup>. Therefore *d* may be as early as the first century of the Christian era. At present our data allow no more precise date.

4. Date of the Recensions. — Rec. A, which differs but little from the original, probably underwent trifling changes with every transcription. The concluding sections (XXVI 8—10) belong to Byzantine times. For MS L the same man was probably editor and copyist, in mediaeval times. Rec. B may well belong to the fourth or fifth century, when Christianity was conscious of her conquest of the world, and her theology was being carefully formulated. Rec. C, although probably containing very old material, presents also much that smacks of the Middle Ages, and is apparently not much older than the manuscripts that preserve it<sup>2</sup>. It may well belong to the twelfth or thirteenth century.

## X. AUTHORSHIP AND PROVENIENCE.

1. Authorship: Opinions. — As to the kind of individual who wrote the *Test* there are at least four possibilities: he may have been either a Jew or a Christian; if a Jew, either Aramaic or Greek speaking; if a Christian, either Jewish or Greek in origin. Gaster believes that originally the *Test* was written in Aramaic<sup>3</sup>. Harnack<sup>4</sup>, Conybeare, and Kohler<sup>5</sup> think it to be

<sup>1</sup> Salzberger, *Salomosage* 92f.

<sup>2</sup> Cf. *supra* VII 12, p. 83 and VIII 3c) 4), p. 99.

<sup>3</sup> *JAS* 1896 p. 155, 170.

<sup>4</sup> *Gesch. altchr. Lit.* I 858; it is included under "die von den Christen angeeignete und z. Th. bearbeitete jüdische Litteratur."

<sup>5</sup> See IX 1b), c) p. 105 and ns. 1f., p. 106.

a Christian revision of a Jewish work. Toy concludes, "the author of the *Testament* is a Greek speaking Jewish Christian"<sup>1</sup>. Schürer held it to be the work of a Christian with "no Jewish places" in it<sup>2</sup>.

2. Authorship: Conclusions. — We have found Gaster's assumption of an Aramaic original untenable<sup>3</sup>. Our new materials render the opinion that the *Test* was originally Jewish likewise impossible. Only the ground work, *d*, which was not a "testament", and certain of the materials were Jewish<sup>4</sup>. Was the author, then, a Christian of Jewish or Gentile origin? A final answer can hardly be given. On the one hand, the abundance of Jewish material and the Jewish trust in angel names, on the other the plainly Christian and heathen elements worked into the warp and woof of the document point in opposite directions. However, if the date for which we have just argued is correct, there is no reason why a Greek Christian should not have written the whole work, for he would be heir of both Jewish and Gentile materials and much more likely than a Jewish Christian to combine them in his faith<sup>5</sup>. In the third century also Christian Jews would be few. The probabilities, therefore, are in favor of Greek Christian authorship.

3. Provenience. — So far as I am aware, no one has attempted to decide from what part of the ancient world the *Test* came — perhaps wisely, for no certain conclusion can be reached. Three regions suggest themselves: Palestine, Egypt, and the province of Asia. Much is in favor of the first, particularly if one think of Galilee, where Judaism and Hellenism were in the closest contact, and where Christianity took its rise and won its first conquests<sup>6</sup>. Again, as we have seen, some of the materials come from Egypt, and some appear in Ethiopia, which was Christianized from

1 *JE* XI 449.    2 *Th. Litstg.* XXIV (1898) 4, col. 110.

3 See above V 6f., p. 42f.    4 See above IX 2 and n. 6, p. 106.

5 See Deissmann's argument regarding the archangel inscription at Miletus, *Licht* 333f., *LAE* 453ff.

6 See above VII (6e), p. 65f.

Egypt<sup>1</sup>, while the only early literary allusion to the work by name is Egyptian<sup>2</sup>. One would think that the sand storm demon, Lix Tetrax, had originated in a land like Palestine or Egypt, where such storms were familiar phenomena<sup>3</sup>. Yet from Ac XIX 19 we see that "Asia" was probably as much a center of magic as Agypt, and if its climate had permitted, we should no doubt have an abundance of magical papyri from that region also.

Against Palestine is the fact that its popular Christianity was no doubt Aramaic rather than Greek speaking, while the *Test*, which is not the work of a leader in the church but of some uninstructed individual, is nevertheless thoroughly Greek in its language and much of its material. Against Egypt the strongest argument is the absence of Gnostic influence and of specific resemblances to the magic papyri. Against Ephesus or some part of "Asia" no decisive objections appear<sup>4</sup>. In its favor are the only two geographical terms in the document, Lydia and Olympus<sup>5</sup>. The very fact that the sand storm receives as its name two of the *Ephesia grammata* points — very weakly, to be sure — in the same direction. Like Egypt, Asia was a meeting place for all the currents of ancient thought.

We are dealing only with probabilities; in a work that borrows so impartially from all lands, no marks are decisive. As it seems to the writer, the probabilities are to be ranged in ascending order, Galilee, Egypt, Asia. Farther one cannot go until more light is thrown upon the whole subject of demonology, magic, and astrology, as well as on Christian origins.

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1 Harnack, *Mission and Expansion* II 179, but see above VII 8b), p. 68f., VII 9, p. 70.

2 *Dial. of Tim. and Aquila*, see above VIII 3d) 2) (e), p. 103f. and IX 2, p. 106. 3 C. VII.

4 Perhaps because Asian magic material is scant. Gnosticism was there, but less vigorous. The Milesian inscription offers a point of contact.

5 That is, outside Palestine; c. VIII 4; Olympus might point to Greece, but other reasons are lacking. Where is the "great mountain"? Is it Hermon? Cf. I En VI 4, Montgomery, *AITN* 126.



4. Provenience of the recensions. — As to the place of origin of Recs. A and B I see no possibility of arriving at a conclusion, unless Rec. B may be thought of as western on account of its western form of Solomon's seal, the pentagram<sup>1</sup>. The manuscripts of Rec. C are so thoroughly Italian that one is tempted to suppose the recension originated in Greek-speaking southern Italy. MS D is, as we have seen, Byzantine in origin<sup>2</sup>, but whether from Asia Minor or Europe one cannot say.

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<sup>1</sup> See above VII 14, p. 86.      <sup>2</sup> See above V 1, p. 38f.

## APPENDIX.

### A. Manuskript N with a list of variant readings.

N. Library of the Greek Patriarchate, Jerusalem, Sancti Saba, No. 422; XV or XVI cent., paper, cm. 11×15; beginning and end of codex lacking; as recently numbered, ff. 49<sup>r</sup>—93<sup>v</sup>. Catalogue, vol. B, p. 541<sup>1</sup>:

This manuscript I discovered while spending the winter of 1920—21 in Jerusalem as fellow of the American School of Oriental Research. I had called for the codex to examine the imperfect copy of the *Narratio Iosephi* with which it begins, but in leaving it through came suddenly upon the familiar matter of the *Test*. As the first page of the latter is wanting, the title did not get into the catalogue. Indeed the codex is so abominably written that a number of its selections are not mentioned.

As now bound sheets α—ε contain the *Narratio Iosephi*, beginning with c. 14<sup>2</sup>. Then begins a new subject and a new numbering, in a smaller but similar hand. Of this sheet α and two leaves of β remain. With sheet γ the second page of the *Test* begins and it ends on f. 5<sup>v</sup> of sheet η. F. 88 I found folded into the latter part of the codex. The missing first page evidently was the last of sheet β and in rebinding was lost.

The learned author of the catalogue remarks that the copy of the *Narratio Iosephi* is *λίαν ἀνορθόγραφον*. It is even more

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<sup>1</sup> Ἱεροσολυμιτικὴ βιβλιοθήκη, ἤτοι κατάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἁγιοτάτου ἀποστολικοῦ θρόνου τῶν Ἱεροσολύμων . . . κωδίκων . . . ὑπὸ Α. Παπαδοπούλου Κεραμέως. 4 vols. Petrograd 1899.

<sup>2</sup> Tischendorf, *Evangelia apocrypha*. ed. alt. Leipzig, 1876, p. 461.

true of the *Test*. The copyist either understood Greek very imperfectly, or, what is more likely, had before him a manuscript which he read with the greatest difficulty, but which he tried to copy accurately. The result is a manuscript which often makes no sense at all. Not only are there occasional mistakes of haplography and dittography and constant iotacism, but cases and endings are constantly confused, words are wrongly combined and divided, and all rules of accentuation are repeatedly broken. Worst of all, *ν* is added to almost any word ending in a vowel and even introduced within words.

Nevertheless, since we already have excellent manuscripts of the *Test*, this one proves to have considerable value, for, aside from the missing first page, it contains a complete text of Rec. B. It adds another witness to the long section cc. XIV 3—XVI 1, which is wanting in all manuscripts but P. It has the longer form of P in cc. IX 7, XI 6, XIII 3, 6, XVI 4f., XVII 1, 4, XVIII 4, 18, 23, 27f., 31, 42f., XX 4, 6, 8 (in part), 13, 15, XXII 3, 8, 11, 20, XXIII 4 (in part), XXIV 3ff., and XXV. N follows P in every one of the four instances where it introduces a numerical equivalent for a sacred name (VI 8, XI 6, XIII 6, XV 11), and in all the passages where P improves the theology of the *Test*, especially XIII 3, XVII 4, and XXII 20. This is sufficient to prove that it belongs to the B recension.

However, in a considerable number of instances N does not support P. In a very few cases N follows Q against P, e. g. XX 13. In a number of places it supports C against B, e. g. V 4f. In VII 5 it follows C in a few words which P omits. It often confirms the text of A, e. g. II 3, III 5, XXII 11, 12, but especially in c. XVIII, where it repeats the peculiar word *ρίξ*, or *ρύξ*, though often corrupting it. In VI 4—9, where P makes numerous additions for the purpose of reconstructing the theology and perfecting the demonology of the section, N follows the A recension in the main. It is certainly much nearer the original than P, but in some expressions, such as *πεντηκή, οὐ καὶ ψῆφος χμδ* and *τις τῶν καλῶς ζώντων*, it prepares the way for P. In II 8, also, it seems a step nearer the original than P and in passages like II 1 and 3 (*καὶ λεβόμενος*) it suggests

the error which led to diverse corruptions in the different recensions.

The most important contribution made by the manuscript to the text of the *Test* is in the concluding sections. Here H seems so prolix that I had lost faith in it and chosen the B text as nearer the original. Manuscript N, however, coincides with H in part and thus shows that P and Q represent an unduly abbreviated text. In this and a few other instances, where the textual evidence was evenly balanced, N has served as additional weight to tip the scales in favor of a reading I had put into the margin or has suggested a new reading. These emendations will be found on page 121\*.

Manuscript N makes certain additions of its own, e. g. in XVIII 16, 22, and XXVI 5. None of them are such as to indicate additional knowledge in matters demonological or magical. The only one of any considerable size or interest is in c. XVIII, where each of the thirty-six decani is equated with ten days of a Coptic month<sup>1</sup>. The copyists have not understood the intention of the interpolator and have confused and corrupted his statements, but it is quite easy to reconstruct the entire scheme. This matter adds another connection between the *Test* and Egypt, but since there is not the slightest trace of it in any of the other manuscripts, it is quite impossible to suppose that the original *Test* contained it. It rather shows what we might have expected had the *Test* come from Egypt.

The chief textual fruits of the discovery of manuscript N, then, are the list of emendations already mentioned and the confirmation of the strange word  $\rho\upsilon\zeta$  in c. XVIII. But the greatest value of the manuscript lies in its corroboration of the general scheme of recensions and manuscript relationships already adopted. The fact that it fits in so well goes far to support the confidence that any subsequent discoveries will not invalidate the conclusions reached in the *Introduction*.

The list of variant readings appended will illustrate the character of the manuscript and give the basis for the emenda-

<sup>1</sup> See *Intro*, above pp. 57 ff.

tions suggested. Variations merely of spelling, order, and stereotyped phrases, such as *καὶ εἶπον*, have been passed by. Only where they confirmed some disputed reading or were different enough to be of value in determining manuscript relationships have they been noted. Otherwise it would have been necessary to print the entire manuscript. Even the orthography has been corrected when it was too misleading. Except where some other manuscript is specifically indicated, N has been collated with P.

### Lectiones variae ex MS N (= Sancti Saba 422)

cum Rec. B comparatae.

Incipit MS N (f. 49<sup>r</sup>) c. I 5, p. 10\*, l. 1 *τῆς ψυχῆς (+ αὐτοῦ) ἐξομολο-  
λογοῦμενος νυκτὸς κ. ἡμέρας cum rec. B 2 μοι B, om. N 3 ἐξουσιά-  
σει N | § 6. ἐγένετο — N 4 με — N | προσέρχεσθε καθ' ἑκάστην ἡμέ-  
ραν καὶ ἐδόθη 5 χάρις B, — N § 7. 7 Σολ. βασιλεὺς υἱοῦ | δ: ἦν  
9 τὰ τε ... ἀρσ. κ. οἰκοδ. τὸν ναὸν τοῦ κυρίου ἐν τῇ σφραγίδι ταύτῃ (om.  
glos. de anuli signo) § 8, p. 11\*, l. 1 γενομ. πάλιν ἐδοξ. II. 2—5 ἐκάλεσεν  
τὸ παιδάριον ὁ σολ. κ. ἔδωκεν αὐτὸν τὸν δακτυλίδιον καὶ φήσας αὐτὸν ἐὰν  
ἡμέραν ἐπιστῇ τὸ ... δακ. (f. 49<sup>v</sup>) δ ἔλαβον παρὰ κυρίου κ. Μιχαὴλ τοῦ ἀρχ.  
καὶ λαμβάνοι τὸ πεδάριον τὸ δακ. κ. φάσας τὸ χαλεπὸν δαιμόνιον ῥήσας  
τὸ δακ. ἐποὶ τοῦ στήθους αὐτοῦ τοῦ δαιμονίου λέγων δεῦρο 6 παραγενοῦ |  
καὶ μηδὲν διαλογιζόμενος τὸ μέλλο σοι φράσε § 10. p. 12\*, 1 φλέγον  
§ 11. l. 3 τὰ ῥηθέντα | βασ. Σολ. 4 ἐπὶ τοῦ στήθους τ. δαίμονος 5 καὶ  
... Σολ. — N | § 12. καὶ εἶπεν ὁ δ. τὸ πεδάριον 6 πεποίηκας 7 s. καὶ  
δώσω (f. 50<sup>r</sup>) σοι τὸ ἀργ. ... γῆς καὶ μὴ ἀπ. με cum A § 13. l. 10 ἰσδραῆλ  
(sic passim) | μὴ σου ἀνάξομεν | σε ἀγάγω § 14. l. 12 χαίρον κ. ἀγαλλόμενος  
κ. εἶπε τῷ βασιλεῖ· βασ. Σολ p. 13\*, l. 1 ἡμῖν δέσποτὰ | πρὸς τ. θυρῶν.  
τ. βασ. σου δεόμενος κ. κραναγῶν 3 μὴ αὐτὸν ἀπαγάγης με π. σολομόν  
C. II. ἀκ. ταῦτα ὁ βασ. Σολ. 6 αὐτοῦ κ. ἐξῆλθεν εἰς τὰ πρ. τῆς βα-  
σιλείας αὐτοῦ κ. εἶδον 8 καλ. — N | § 2. κ. εἶπεν αὐτὸν ὁ βασ. σολ.  
(f. 50<sup>v</sup>) | εἰς ποῖον ζώδιον οἰκείσαι; κ. εἶπεν p. 14\*, l. 1 δι' ἐπιθυμιῶν  
τῶν γυναιῶν ἐπὶ γῆν παρθένον τὸν ζώδιον κεκληκότας 3 § 3. εἰς — N |  
μεταβαλλόμενος, ποτὲ μὲν ὡς ἄνθρωπος ἔχων ἐπιθυμίαν ἐνὶ πέδον θηλυκὸν  
εὐχοσμον ἀπτόμενος· ἀλγῶσιν πάνν 5 πάλιν — N 6 ποτὲ ... (cum HI)  
ἐμφαίνομαι ὑπὸ πάντων τῶν σι δαιμονίων καὶ λεβόμενος (l. κελενόμενος)  
§ 4. l. 7 τῆς ... ἀρχαγγ.: μιχαὴλ. κ. εἶπεν ὁ βασιλεὺς σολομόν· ὑπὸ ποίου  
ἀγγέλου καταργεῖσαι; ὑπὸ οὐρειῆλ ἀρχαγγέλου τῆς δυνάμεως τοῦ θεοῦ  
§ 5. p. 15\*, l. 1 τῆς f. 51<sup>r</sup> 3 γιालόν | § 6. τὸ σῆνδριον προσψαῦσαι καὶ  
ἐφήμισε μιν 5 ἔασομεν· ἀναφέρο καγὼ σοι § 7. l. 6 ἠὺξάμην ... μοι:  
ἐπαρεκάλεσε τ. ἀρχ. Οὐ. τοῦ ἔλθ. § 8. l. 8 κήτος ἐκ. τ. θαλ. etc. c. B  
p. 16\*, l. 2 κακίην οὔτος etc. cum textu, μεγ. κ. θρασύ 3 κόψαι | τελεῖν  
§ 9. l. 4 κόριον τ. θ. ... γῆς σαβαώθ 5 παρεῖναι τ. Ὁ. σὺν τῇ μοίρῃ  
7 ὡδε — N | πάντων τῶν*

C. III. βελζεβούλ constanter scr. N | Βεελ. τὸν ἄρχοντα τῶν δαιμονίων  
 11 σὺ μοι φῆς p. 17\*, § 4. 1. 1 ὡς etc. c. textu, μεγάλως 3 πρὸς σολο-  
 μῶντα | § 5. ὁ δὲ εἶδεν ὁ βασ. σολ. 4 τ. θεὸν c. textu 5 θεός: + τοῦ  
 ... γῆς c. L | Σολ., f. 52<sup>r</sup> | τὸν σὸν θρόνον 6 εἰς ἐμὲ — N

9 § 7. ἀπήτουν ... φαντ.: ἅπαντα ἐγὼ ποιῶ ἀδιαλ. καὶ ἐμφανιζόμενος  
 ἕκαστος τὴν ἐργασίαν αὐτοῦ

C. IV. 1. 4 εἰη ἔστι ἐν ἐμῖν θηλείαι 5 εἶναι, ὦ δεσπότης, ἐβουλ.  
 6 ἐδειξέ μοι: ἐν τάχει ἤνεγκε ἐμπροσθεν μου | καὶ ἔχουσα περικαλὴν  
 7 δέμας: δεπείε | εὐχρόστον 8 § 3. αὐτῆς, ... αὐτῆ: αὐτοῖ ἔφη (bis) ἐγὼ  
 σολ. § 4. 9 ἠρσοκαίλει | σεσομεπεποιημένον p. 19\*, § 5. 1. 2 εἰς ἐγ-  
 γονος σκολεικοιάξο αὐτ. 3 μοι ἔστιν | φράγγες § 6. 1. 4 με εἶναι  
 (— νομιζ.) 5 μελαχρο. | μου 6 λαθρέως κ. φανερά 7 βλέπτει  
 7s. κακουργοῖ 9 πορίζουσι p. 20\*, § 8. 1. 1 αὐτὸν (f. 53<sup>r</sup>) ποθ. γεννᾶται.  
 ὁ δὲ 2 φωνῆς ἀκερέου τ. κ. σῆχον ἀν(θρώπ)ου μολήβου 3 § 9. δὲ ἐγὼ  
 πρὸς αὐτὴν· ποῖον ἄστρον 4 πανσέληνον ἄστρον 5 πλέον διωδεδῶν.  
 καὶ εἶπον ἐγὼ σολ. πρὸς αὐτὴν· ποῖος ἄγγελος καταργεῖ σε. κ. εἶπε· ἐσὺ  
 βασιλεύς 6 § 11. εἰς φλέβην 7 στρατ. φωνήσας πρὸς αὐτὴν ξίφει κρού-  
 σαι. ὁ δὲ εἶπεν· λέγω σοι, βασ., ὑπὸ § 12. 1. 9 τὸ ὄνομα ἀγίου ἰωήλ  
 10 διὸ c. A | αὐτὴν — N | εἰς ... καν. om. c. W

C. V. p. 21\*, 1. 4 δαίμονα ... πονηρόν — N § 2. 6 ἀπειλ. βλ. βλέψας  
 πρὸς με κ. ἔφη· τίς ἦν καὶ αὐτῶν 7 § 3. οὗτος τετ. οὗτος (f. 53<sup>v</sup>) ἀπο-  
 κριθῆ 9 ὁ υἱὸς ἧς ἀν., ἐγὼ 11 γηγενήν | § 4. καὶ νῦν τό p. 22\*  
 1. 1 φωλεύη ἐν τῷ οὐρανὸν c. C 1s. διὰ τὸν δρακόντων παιδας 3 καὶ  
 ὁ τοῦ θεοῦ πατρός ὁ θρόνος ἔστιν καὶ τὸ ἀξ. μέχρι τὴν σήμερον ἐν τῷ ουρ.  
 5 § 5. ἐρωτᾶν, κ. σοῦ γὰρ τὸ β. διαρ. ἐν κ. etc. c. textu 6 προσχωρήσει  
 καὶ 7 βασ. ἡμ. ἔχεις cum C | ἔχομεν τινα θροπότιταν etc. c. A § 6.  
 1. 11 δεσ. αὐτ. (f. 54<sup>r</sup>) καὶ ἐκελ. αὐτὸν ἐκήξεται κ. ἀπολογοῖσθαι τίς καλ. κ.  
 ἐκήξεται τί ἔστιν § 7. p. 23\*, 1. 1 καλ. παρὰ βροτοῖς· εἰ δὲ μὴ παρὰ κα-  
 κούργων ἀν(θρώ)πων etc. c. textu § 8. 1. 4 διὰ τῶν ἐπὶ πλεῖστον ἄστρον  
 καὶ τριγαμῆας κ. ὡς ἐπτά καὶ ἔφον. κ. δαμάξω § 9. N c. P sed scr. ποῖον  
 ἄγγελον, om. τοῦ θρόνου 11. 9—10 ἐπὶ .. καντ.: 8 λέγεται γλαναῖος ὁ  
 ἐπὶ μερικῶν ἀνθρώπων (f. 54<sup>v</sup>) καντ. ἢ κάλαμος στύρακος ὑποκαίωντων ἀσμό-  
 διον § 10. p. 24\*, 1. 1 (fin.) 8s στὸ ὄνομα κεκλ. κλάνος 2 ποτ. τῆ(ς)  
 σφραῖς εὐρ. διότι κακεῖνα τὰ μέρη ἐξήλωσα πάντοτε κατοικῆν καὶ ἐν π(ᾶν)  
 τῷ κόσμῳ πλην οὐκ ἤμην, κύριέ μου § 11. 1. 6 δεσμεύσαντος 7 ἀληθῆς  
 ἐστιν | ἀξίω δέ σε: ἔνα δὲ ἀεὶ | μὴ με κατ. bis § 12. 1. 9 σίδηρον φο-  
 ρέσας ἀλλὰ ... ποιήσας (f. 55<sup>r</sup>) 10 ἀνατρ. τ. ποσὴν σου εἰς ὑπουργίαν τοῦ  
 ναοῦ τῆς οἰκοδομῆς 11 ὑδρίας δέκα δοθῆναι αὐτόν p. 25\*, 1. 1 αὐτόν  
 2s. τὸ δαιμόνιον ἀσμόδιος § 13. 1. 4 σοφίαν ταύτην τ. δουλ. σου | χολῆν  
 καὶ καλέμμα στύρακος λύων ὑποκαίων 6 ἡ φωνὴ ὀδῶς πικρίας

C. VI. 1. 9 προσκ. τῆς ἐνόδοξότερον καὶ ἐπρωτήσα αὐτ. λέγων· ὁ δὲ  
 βελζεβουήλ 10 ἄρχης 11 μόνομαν ὑπολελειφθέν 12 οὐράνιος — N  
 8 § 3. καὶ μετ' ἐμὲ δεῦτερος λέγε θὰν ἦγονν δεῦτερος θεός 4 καρτῶ τὰ  
 ἐν ταρτάρω δεσμὰ cum A p. 26\*, 1. 2 ἐλ. καὶ εἰς θρίαμος | §§ 4—9. N  
 cum A | § 4 τί ἔστιν ἡ πραξίς σου 4 τοὺς δαίμονας | ἀνθρώπων  
 5 εἰς ἐπιθυμίας ἐγύρω | ἐν πολ. ἐγύρας 6 ἀποστέλω | ἐπάγω — N  
 § 5. 1. 7s. ὦν ... γένο(ς) σου τὸν ... τρεφόμενος c. L 8 ἐγὼ αὐτὸν οὐκ

ἐνέγγον πρὸς (— σε) c. L 9 ἐφῆπας κακεῖνος δέσμων δὲ θεῖς αὐτὸς ἀπὸ  
 τὸν βυθὸν τῆς θαλάσσης § 6. 1. 10 ἐκεῖνος ὁ υἱὸς σου 11 τῆς θαλ. τῆς  
 ἐρ. 12 οὐ γὰρ p. 27\*, 1. 1, § 7. ἡ δὲ εἶπον αὐτόν· σὺ δὲ ποῖον ἄστρον  
 οἰκεῖσαι 2 ἐσπέρειον § 8. 1. 3 φράσον | ποίων ἀγγέλων | τοῦ ἁγίου  
 τιμίον ὀνόματος τοῦ παντ. θ. καλούμενον παρὰ ἀνθρώποις ἐβραϊστὶ πεντηκῆ  
 οὐ καὶ ψῆφος χμδ. ἔστιν δὲ νόητον ἑλληνιστὶ ἐμ., τὸν δεδοκώταρομέον. ἐὰν  
 δὲ μὴ τις τῶν καλῶν ζώοντων ὀρκίσει τὸν ἐλεθεῖ τὸ μέγα ὄνομα τῶν θεῶν  
 τῆς δυν. (f. 56<sup>v</sup>) § 9. 1. 9 ἐν ... αὐτόν — N | ἠλλάλαξαν φωνὴν πάντες  
 οἱ δαιμ. διὰ τ. βασ. αὐτῶν c. B § 10. 1. 11 αὐτὸν ἐπηρώτησα | βούλει  
 ἀφ. λαβεῖν 12 τὴν c. A | ἔφη ... βασ. 13 θαλασσίους p. 28\*, 1. 2 οἰκ.  
 ἐρ. etc. N c. P 3 ἡμέρας | τοὺς (1<sup>ο</sup>)

C. VII. 1. 8 πρὸ ... μόν· πρὸς με 13 ἐπὶ πολλῆς ἀναστάντα με  
 πῆψε p. 29\*, 1. 2 αὔβρα ἐκείνη § 4. 5 κἀγὼ f. 57<sup>v</sup> § 5. 1. 9 στρό-  
 φους ... ἀγροὺς· στρωφώνο κ. πῦρ αὐτὸν εἶποῦ στήον κ. ἐν πυρὶ ἀγρ.  
 10 οἴκους ἐμπυρρίζω καὶ καταίγω 11 ὑποδύων ἡμέρας (— εἰς ... καί)  
 § 6. p. 30\*, 1. 1 ποῖον ἄστρον οἰκεῖσαι 2 τοῦ ἐν τοῦ νότου εὐ(ρι)σκόμενος  
 4 εἶδοντα πολλοὶ τῶν ἀνθρ. ἔχοντο εἰς τὸ μητροτέον 5 βούλ· τάλλα·  
 θαλλάλ· μῆλχᾶλ § 7. 1. 8 ἡμιτριταῖος παύεται 9 καταργ. 10 ζαζαήλ  
 P. 31\*. c. VIII. 1. 4 τὸ δόντα μοι τοιαύτην ἐξ. 6 ἦλθον πρὸς με |  
 συνπλεκόμενα, ἔμορφα τὸ εἶδει § 2. 1. 8 ἐθαν(- μασα in fine pag.) f. 58<sup>v</sup> |  
 εἰ δὲ ὁμοθυμαδὸν εἶπον μιᾷ φωνῆν ἔφησαν 9 τὰ λγ στοιχεῖα οἱ κοσμο-  
 κράτορες τοὺς σκότους | § 3. καὶ εἰσὶν οἱ πρῶτοι | ἐγὼ εἰμι ὁ vel ἡ statim  
 om. N p. 32\*, 1. 1 κλοθὸν ἢ ἔστι μαχία | τετάρτη λεγομένη 2 ἡ δύ-  
 ναμις 4 § 4. θεὰ 6 § 5. αὐτόν 7 ἀρξ. ἀπὸ τῆς πρώτης 3 πλέκω  
 (bis) λέγω αὐτὰ ὡδε κακεῖς ἐρεθίσει ἐρεθίζω 9 ἀγγ. τὸν κατ. με λαμεγελαλ  
 10 ἐρήας ρῆδον 11 τοῦ τόπου — N p. 33\*, 1. 1 βαρηχηαήλ § 7.  
 1. 2 καὶ πάντα π. μαχ.: μάχην ἔστιν τὸ ὄνομά μου | εὐσχ. περιεξ.: εὐχη  
 μόνος ἠσχῆσε κ. περρηχοιθῆναι ποιῶ § 8. 1. 5 μερίζω· χωρίζω (— ἀπομερ.)  
 8 βαλθηούχ | ordinem sectionum habet N ut A p. 34\*, 1. 3 ρηθῆλ |  
 § 10. δύναμις καλοῦμαι τυρ. ἀνιστῶ 5 καθὲ παρέχων 7 ὅτε ἐκελεύσταν  
 ἀστ. δεσμῆς ἢ δὲ ἀκ. μελλήσει] 8 ὡς φιλ. — N | ἐμοὶ δὲ καταλ ἀντῆς  
 ἐποιδειμοῖαν τη(ς) σοφίας 10 ἔχνος αὐτῆς 11 ἐπειδὴ σύντομαι ἐκελ.  
 12 κ. ἐτ. ... πεντ: ἐπεὶ διακοσίας πηχῶν πεντ. τὸ μήκος p. 35\*, 1. 1 ἔφησα  
 ... καὶ δεινῶς γογγῆσε τὰ κελεστέντα αὐτ. κατ.

C. IX. 1. 3 N post θεὸν (mss. CP) add. τοῦ οὐρανοῦ καὶ τῆς γῆς | ἐτ.  
 δαίμον 4 ἀν. μὲν: ὡς ἔχων § 2. 1. 5 ἰδὸν αὐτὸν εἶπον c. W | λέγει  
 ... καλ.: τί λέγεις 6 καλοῦμαι — N | ἐμαντὸν 7 ποιήσασθαι: περι-  
 ποιῆσαι 8 ποιῆσαι: τὴν αὐτὴν ἔχω | ὅταν ὡς: ἔνηαν § 3. 1. 11 ἐγόγ-  
 γυζεν | «οἴμοι: ἡμῖν p. 36\*, 1. 2, § 5. ἡδονῆν: ἀδόδεν | ἤκουσε θέλω δὲ  
 3 ἢ μη φωνὴ ἡμῖν 4 βοβοὶ 5 γιν. δ. ἡμ. 7 § 6. ἀωρίαις | πλεῖον  
 πορεύομαι καὶ τὸ 12 ἐκποιῶν p. 37\*, 1. 1, § 7. N cum P; ... οὐδὲ γὰρ  
 οὐπω, .. ἐπευχόντων αὐτὸν ... ἐλθῶν εἶπον τὸν ἴδιον ὄνομα ... § 8.  
 1. 2 μεχρίον πάλιν ἀνάξω πρὸς με

C. X. 1. 4 ἦλθε πρὸς με κύων. τὸ σχ. μεγ. 7 §. 2. γενόμενος | ἀθή-  
 σματα 9 ἀθέσματα 10 κατασχῶν p. 38\*, 1. 3, § 3. τοὺς φρενεῖν ἀν-  
 θρώπους τοὺς τῶν ἐμῶν 8 § 5. τὸν λίθον πρ. μεταλενόμενον 12 § 6. δε  
 δ' ἂν ἐπιστρέψης καὶ δεῖξῃ σου 13 τὸ δακτυλίδιον 14 ἄγαγέ μοι ὡδε

τὸν δαίμονα | § 7. καὶ ἔδειξεν αὐτὸν ὁ δαίμων τὸν (bis) πρ. λ. 16 ἤνεγκεν § 8. II. 17ss. cum. P: τὰ δύο . . . (— ὁμοίως) . . . τηρεῖται . . . λαμπάδας πυρὸς . . . παραπέμποι . . . τεχν. p. 39\*, l. 9, § 9. ἦρον | πετάλον 4 ἀναφωρέσιν | ἦν δὲ ὁ λιθ. ἐκεῖνος ὡσπερ κερασίον τοῦ θυσιαστηρίου ὁμοιούμενον § 11 l. 9 καταργεῖσαι | βάρη ἐόν

C. XI. l. 11 πρὸς με λέοντος etc. cum P 12 πν. εἰμι πν(εύμα)τι μηδ. § 2. l. 13 ἐγὼ δὲ ἐν πᾶσι p. 40\*, l. 1 κατὰκεμε | ἐφόρομεν 3 § 3. ἐκβάλω 4 δεικτικὸν (f. 63<sup>v</sup>) δέ εἰμι | ὑπ' ἐμὲ λεγεῶν 6 § 4. τί σου ἡ ἐργασία καὶ τί τὸ ὄνομά σου | λεοντόφρον 7 § 5. πῶς οὖν καταργεῖς 8 ἔχεις 11 § 6. εἰς τὸ μέγαν ὄν. τ. θ. σαβαώθ 12 καταργῆ μὲν τὰ τῆς δυνάμεώς σου 11 ἔχων πολλὰ παθῶν p. 41\*, l. 2 κατὰ τοῦ — N 3 καταργοῦσα § 7. l. 5 αὐτὸν δὲ τὸν λεοντόφρονα 6 εἰς ἀπόκαψιν

C. XII. l. 8 ἦλθε πρὸς με δρακόντιον τρικέφ. φοβεροχθρῶς § 2. l. 10 τρικέφαλον καὶ τρίβολον 11 νήπια | ἐπιδένω καὶ κουφένω κ. πάλιν ἐν τῇ τρ. μου κεφ. ὑπόδυνα κ. τύπτω 13 τὸ εἰκ. — N | κ. τριζ. — N p. 42\*, l. 2, § 3. σιωμένης | ἡ προωριστον § 4. l. 7 ἀνάγω | ἔσω — N Ἀραβίας: + ὅστις καὶ ἀσκὸν ἐκεῖσε καὶ καταβληθεῖς κοσμησθῆ ἀπὸ τῆς Ἀρ. 12 § 6. τί ἐστὶν τὸ ὄνομά σου 13 πληθουρ. | ναὸν, εἶχεν γὰρ χ. α.

C. XIII. p. 43\*, l. 1 καὶ πρὸς τῷ κυρίῳ τῷ θεῷ Ἰσραὴλ ἐκελ. | ἦλθε πρὸς με 2 καὶ αὐτὸν λυτίτριχον § 2. l. 4 ἡ δὲ . . . σύ — N 5 μαθεῖν . . . ὄντα: καὶ ἔφη· ἀκουσον τὰ κατ' ἐμέ 6 ταμὴ σου 7 προσκαθείσας 8 μαθεῖς § 3 l. 9 κ. ἐλέγξαι αὐτ. P: — N 10 τίς εἶ σύ: λέγε μοι παρὰ τοῖς ἀν(θρώποις) πῶς καλεῖσαι | ὀβηζθγελαουθ. 11 καθεύδομαι | κόσμον: + ἐπὶ ταῖς νύκταις 12 ἀποστοχαζόμενος p. 44\*, l. 1 λιαν αναχώρισας | κ. νῦν με εἶναι: μὲν εἰμὶν | δεκτικὰ μέρη | οὐκ ἐποίησας — N § 4. l. 4 στόματα χαλινοδεσμία § 6. l. 8 ποῖον ἄγγελον 9 (— ὑπὸ) τὸν ἄγγελον τ. θ. τὸν καλούμενον βαραφάν, . . . ὁ κ. νῦν καταργούμενος εἰς τ. ἄπαν χ. ἐάν . . . καὶ ἐπιγινώσκει γ. ἐπιγράψει τότε etc. § 7. l. 12 ἐμπροσθεν — N p. 45\*, l. 1 βλέπουσιν καὶ 2 δύναμιν καὶ (f. 67<sup>r</sup>) κρατέωσιν τὴν δεδομένην μοι παρὰ

C. XIV 3, l. 11 πολλαῖς — N 12 ἐμόρφους | τοῦ ξείλου (f. 67<sup>v</sup>) τούτου 13 § 4. ἀπέρμε 14 ἐβάσταζεν ἢ ἐφόρησα] 15 ἕρος 16 τὴν γυναῖκα ἐκεῖνην p. 46\*, l. 1, § 5. θῆλεισον | μονον — N 2 καταροσόμενα 4 συγγενέσθαι § 6. l. 7 ἀπερ: ἄπτην 10 ποῖον ἄγγελον καταργεῖ σε 12 βαζαζόθ

C. XV 3, l. 15 ἦλθε πρὸς με γύνη § 2. l. 19 ἐνεῖπνος § 3. l. 21 μεταβ. καὶ γίνομαι ὡς 22 καὶ γίνομαι — N § 4. l. 24 εἰς τὴν σελ. § 5. l. 26 ἕτερον δὲ παλ. παρ' αὐτὸν κατάγομεν κ. φαιν. p. 47\*, l. 5, § 7. αὐτὴν ἀλείσειν τρεῖς κ. καταδεσμεύσας μὲ τὴν ἄλλησον καὶ σφραγισάμενος τῇ σφραγιότῃ § 8. l. 9 συνλευσθ.: σκελευθήσεται § 9. l. 13 ἀτακλίεις § 10. l. 16 πολλοῖς καιροῖς 17 ὅμοιος ὡς ἐν σειεὶ ὄμη ὁ πάντα ἡμᾶς κατ. § 13. l. 25 ἀποασεβῶν p. 48\*, l. 3, § 15. παραδοθῆναι

C. XVI. l. 5 καὶ . . . δαμ. — N 8 ἀποδεχ. χρυσίον κ. ἀργύριον. ἐτοιούτον εἰμι | τὰ ἀλόμενα τ. ὕδατος 10 § 2. εἰς κῆμα μέγαν 14 οὕτως . . . σωματ.: οὐ γὰρ εἰμι ἐπιθυμῶ σώματος § 3. l. 16 ἄρχων τῶν δαιμόνων ζεὶ καὶ βασιλεύει εἰς 18 σκέψιν (f. 71<sup>r</sup>) τινα ζῆν p. 49\*, l. 1, § 4. δόξαν καὶ — N 4 ὄνομα ἀλ. νατῆα· ἀποστ. δὲ 10 § 6. Ἰαμέθ: μῆσθαι



C. XVII. 1. 15 ἤλθε δμβρός μου 16 χερσπάθην χαλκῆν p. 50\*, 1. 1 ὁ 2 πνεῦμα γίγαντος 3 τῶν ὀνομάτων γιγ. § 3, 1. 9 κατατρώγει § 4. 12f. ὁ μελ. σωτήρ καλεῖσθαι παρ' ἀν(θρώπων)οις 14 ἐπιστρέψῃ ἡττήσει 16 § 5, ἀπέκλεισα

C. XVIII, 1. 1f. ἤλθον δμπρός μου λ̄ς πνεύματα 4 θεριοπρ.. σφηγγό-  
σωμα, πυροειδῆ, τυποσώματα, βοωπρόσωπα, ὄθεοπρόσωπα, πτηνοπρόσωπα  
§ 2. 1. 7 τοῦ κοσμοκράτορος | τοῦ αἰώνος § 3. 1. 8 ἀλλ' οὐδὲ κατακλ.  
ἡμῖν p. 52\*, 1. 1f. pro ἐγὼ . . . Πράξ praebet N φαρμουθίου καλοῦμαι. ad  
marg. adscr. ἀπό κριόν πρώτο(υ ἔως) δεκά(του) 3 κροτ. οκηλέβω | ἐγκλ.  
'P.: ἐγὼ κλήροσι ἄκας § 6. 1. 4 φαρμουθῆ κριοῦ. ὁ δευτ. ἔφη· β̄ ᾱ (1. ἀπό)  
ἰ ᾱ ἔ ως κ̄· ἐγὼ δευτ. καλ. βαρ. 6 ἐγκλ. Βαρ. — N 7 § 7. φαρμουθῆ  
κριοῦ γ̄ ἀπό κ̄ ἔως λ̄. ὁ τρίτος | ἀρατοήλ 8 και σφόδρα βλάπτω | ἀρα-  
τοσαήλ 10 § 8. πάχο ταύρου ἀπό πρώτον ἔως δεκάτου | ῥοπέι | λήμα  
κ. συνοχᾶς κ. συνδονᾶς ἐκπέμπων 12 § 9. πάχο ταυρίου β̄ ἔως κ̄ 13 κη-  
ριζουδάλ | και σφηνόσια (f. 74<sup>r</sup>) κορῶ ἐπιτελῶ | ἐάν . . . ἀναχωρῶ — N  
p. 53, 1. 2, § 10. πάχο ταύρου γ̄· ἔως κ̄ | σφοδραήλ | παρίσθμια P, παρ-  
θεμνία 3 ὀπισθ. P, πιστότερον | βαηλ 4 σφοδραήλ | § 11. παύνη  
διδίμου ὡ· ἔως (κ̄ eras.) ᾱ 5 σφαδορ 6 ἐπιπῆξω 7 σφαδορ | § 12. παύνη  
διδίμου ἔως κ̄ 9 βελζεβουλ

§ 13. 1. 10 παύνη διδίμου γ̄ ἔως η'· κ̄ ἔως λ̄ | ουρατήλ 11 ἰὰθ  
σαβάθ | κουρατήλ 12 § 14. ἐπιφημη (f. 74<sup>v</sup>) καρκίνου β̄ | μεταθι  
14 § 15. ἐπιφημη καρκίνου ἀπό β̄ ἔως ιᾱ και η' κ̄· | ἐντέκατος | κανι-  
κοταήλ 16 κ. τ. τ. ὄν. (P) — N p. 54\*, 1. 2 πλύνας δάφνας 3 § 16.  
ἐπιφημη καρκίνου γ̄· ἀπό κ̄ ἔως τὸν λ̄ 4 σαφθορωθαήλ | ἐκβάλω 6 ἰαέ  
. . . Σαβ. — N, v. infra | ἄς φορέσει ἐπὶ τ. τρ. ἢ κ. τὰς πρὸ τ. οὗς εἶθῃ | post  
ἀναχωρῶ add. τὴν μέθην διαλύω. μεσόρην λέοντος ὡ ἀπό πρώτον ἔως δέκα.  
ἔκουσον, βασιλεῦ σο(λο)μόν, τὰ ὀνόματα ὕπον θέλη φορέσει ὁποῖός ἐστιν·  
τῶν ἀγγέλων τὰ ὀνόματα· ἰαεῶ· ἰελεῶ· ἰωελέτ· σαβαῶν ἡθῶθ βαέ (om. N  
supra 1. 6)

8 § 17. βωθο(πο eras.) θήλ 9 ἀθοναῖθ . . . βωθωθήλ | § 18. μεσορείου  
λέοντος β̄· ἀπό ᾱ ἔως η' κ̄ 10 Δερ. καλ. — N 11 ἐπάγω: ἐκπιῶν, ὄνομα  
δέ μοι ροκλίδ 12 ὅτι κολεῖ καλλιῶ ἐστίν 13 § 19. μεσόριον λέοντος γ̄ ἀπό  
εἰκουστοῦ λ̄ 14 κωμετήλ p. 55\*, 1. 1 κουμεταήλ | § 20. θῶθ πάρθῃ  
ἀπό ᾱ ἔως δεκάτου 3 πυρετ(ῆς) ἐνάτης 4 ἐπιέχρει τὸν τράχηλον κ.  
λέγων τὴν σπονδὴν ταύτην 5 ἀναχώρει ἀπό τοῦ πλάσματος (f. 76<sup>f</sup>) τοῦ  
θεοῦ τοῦ ὑψίστου τὸν θρόνον ἀναχωρεῖ ἀπό . . . θεοῦ

7 § 21. θῶθ πάρθῃ β̄ ἀπό ιᾱ ἔως κ̄ | ἔροπαήλ 8 σπασμοὺς 9 ὕπον  
δ' ἂν εἴρω 10 εἰς τοῦ οὗς τοῦ σπάχωντος εἰς τὸ δεξιὸν ἐκ τρίτου τ. ὄν.  
ταῦτα· λουδαρζῆ· βαβωννηδονηδέ 11 § 22. ὁ ὄγθῃ κ. δεκ. παρθένου γ̄ ἀπό  
εἰκουστοῦ πρῶτον ἔως λ̄ ὄγθο και 12 βολδομιχ p. 56\*, 1. 2 τούτου P:  
+ ὀρκίζω σε βολομὸχ καης (1. κατὰ τῆς) δυνάστείας αὐτῶν ἀναχώρισον ἀπό  
τοῦ οἴκου τούτου | § 23. ζηγός ᾱ ἀπό ᾱ ἔως ἰ 3 ἐγὼ, κ(ύρι)ε σολομῶν,  
καλ. ῥόδξ μαδέρον | χαρτ. ἀβηθελίου σφηνειραφαήλ· ἀναχωρῶν με δούρον  
4 § 24. φανόφ ζηγός β̄ ἀπό ἦ (1. οἶ?) κ̄ ᾱ ἔως λ̄ 5 κήρηξ νουθάθ 6 φο-

νουβωήλ 7 (f. 77<sup>r</sup>) § 25. φαωφή ζηγγός β̄ ἀπό η̄ κ̄ᾱ ἔως λ̄ 8 γράφει  
 . . . ροριξ, δ. οὐσ(ουσ)λάθ(?) κ. περιάψη

10 § 26. om. N 12 § 27. ἀθούρ σκορπήος β̄ ἀπό ῑᾱ ἔως η̄ κ̄' ο η̄  
 κ̄' γ̄' ἐγώ, κήριξ σολομόν, καλ. ἐφθάδα p. 57\*, l. 1 ἐ(ν)λάμνο κασσιτηρήω  
 | ἐφθαδά | τ. ιοχ. — N 2 § 28. ἀθούρ σκορπίο ῡγ̄ ἀπό η̄ κ̄ᾱ ἔως λ̄ ὁ η̄  
 κδ̄ ἔφη· ἐγώ, κήριξ σολ., ἀκτόμεν καλ. 4 ὕλο | ἀρν. μαρμαρῶθ, ἀκτόμε  
 διωξ. 5 § 29. χοϊαν τοξότης ᾱ ἔως ῑ | ἐγώ, κήριξ σολ., καλ. ἀνατρέθ  
 7 ἀρ. χαρ. ἀποδιώξων ἀνατρέθ | § 30. χοϊακον τοξότου β̄ ἀπό η̄ κ̄η̄ ἔως  
 λ̄, ὁ η̄ κ̄ς καὶ ἑτερα δέκατος· ἐγώ, κήριξ σολ., καλ. ἐνόθ. 9 ἀλλαζῶλ . .  
 ἐνῶνθ καὶ γράφει χαρτ. 10 § 31. χήακα τοξότης γ̄ ἀπό κ̄β. λ̄' οη̄ κ̄ς  
 ἔφη· ἐγώ κήριξ σολ., ὠφθη καλ. 11 ὑπατικὸς | αἰμ.: ἐνμωροραγκὰς φιλω  
 12 ἔων P (1<sup>o</sup>): ἐώλ, (2<sup>o</sup>): ἐῶ | ἀξηωφήθ | ὀδς π̄ει τοῦ πάσχοντος

14 § 32. τίβη ἐγοκέρου κέρατον· οη̄ κ̄η̄ ἔφη· ἐγώ, κήριξ σολ., ἄρπας καλ.  
 15 γράφει εἰς φῖλλον δαφνις κόκο φνη̄ δίσμος (+ μῶς eras) καὶ 16 § 33.  
 τοβήθ κέρατος β̄ γ̄ ἀπό ιβ̄ εἰκοστός οη̄ κδ̄ ἔφη· ἐγώ, κήριξ σολ., καλ. (no-  
 men om.) p. 58\*, l. 1 σε κανοσίρ 2 μαρμαρῶθ | § 34. πο β̄ (l. τοβ)  
 ἐγόκαιρος τω γ̄ ἀπό εἰκοστοῦ πρώτου ἔως λ̄. ὁ λ̄ ἔφη· ἐγώ, κήριξ σολ., καλ.  
 ἠφησικεράθ 3 ποιῶ τοῖς ἀνθρώποις 5 βοηθεῖτε, φεύγω καὶ ἀναχωρῶ  
 καὶ ἀναπληρῶν ἡμερῶν ἑπτὰ | § 35. μεσει δρηχόου ᾱ ἀπό ᾱ ἔως ζ̄, ὁ λᾱ  
 ἔφη· ἐγώ, κήριξ σολ., καλ. ἀλλεβωρίθ 7 νυκτὸς φαγήσας καὶ ὀστέον ἀπό  
 8 § 36. μεσει· χηρη̄ δρηχῶου β̄ ἀπό ᾱ ἔως λ̄, ὁ λ̄β̄ ἔφη· ἐγώ, κήριξ σολ., καλ.  
 ἰχθῆος 10 § 37. μεση δρηχῶου β̄ γ̄ ἀπό κ̄ᾱ ἔως λ̄, ὁ τριασκοστός τρίτος ἔφη·  
 ἐγώ, κήριξ σολ., καλ. ἀγώνηον 11 σπαργάνοις κατὰ φάραγγι 12 κούρ-  
 γος· οὔργος· ῥογος· ὄος ὄς

14 § 38. φαμενόθ ἰχθῆος ἀπό ᾱ ἔως ῑ, ὁ τριακ. τεταρ. ἔφη· ἐγώ, κήριξ  
 σολ., καλ. ῥηξ (nomen om.) 15 α ἠ̄ β 16 § 39. φαμενόθ ἰχθῆος β̄ ἀπό ῑᾱ  
 ἔως κ̄, ὁ τρ. πέπτος ἔφη· ἐγώ (bis), κήρηξ σολ., καλ. ῥίξ φηνόθ 13 § 40.  
 φαμενόθ ἰχθῆος γ̄ ἀπό κ̄ᾱ λ̄' ὁ τρ. ἐκ. ἔφη· ἐγώ· κήριξ σολ., καλ. βιανακῆθ  
 p. 59\*, l. 2 ἐπήφθονον 3 μηλτον· ἀρθονα· ἐνῶθ 6 ὕδροφονεῖν | § 42.  
 N cum P, atque § 43, sed post κατέκλεισα add. ἄλλους δὲ εἰς ἀγγεῖα ἀπέ-  
 κλεισα, et in § 44 ὑέλων pro φιάλω, et τόπους εἰτήμασα . . . κλιθεῖναι

C. XIX. N cum P. § 1. σολ. ὁ βασ. | παντὸς ἀνθρώπου τοῦ ὑπὸ  
 — ὄλον § 2. πᾶς τῶν βασιλέων τ. γ. πάσης | θεωρεῖν | δοθ. ἡμῖν  
 ἐπροσφέρασι δόρα, χρυσ. κ. ἀργ. πολὺ | κ. πολ. κ. διαφ. ἐκόμιζον προσφοράς  
 εἰς τὸν ναὸν κυρίου τοῦ θεοῦ χαλκ. τε καὶ | ξύλα σεπτὰ προσφέρομεν εἰς  
 p. 60\*, § 3. ἐν οἷς — N | σάβα ἢ βασ. | ἐδόξαζον τὸν θεόν

C. XX. l. 7 γέρας μου | λέγε . . . ἔφη: ὁ γέρων λέγων § 2. l. 6 προ-  
 σωπ . . . μοι: πρὸς σε εἰμι ἐκοδήσον με § 3. l. 12 ἐλθόντος ἐπηρώτησα  
 τὸν νέον· ἀληθῶς οὕτως ἔχει § 4. l. 13 om. πατέρα 14 om. ἐπιπε-  
 πλησμένος et π(ατέ)ρα . . . βασιλεῦς 15 ἀθέσματα p. 61\*, l. 1, §. 5. οὖν  
 | ἀκ. τοῦ νέου 3 ἀλλ' εἶπεν· οὐχὶ ἀλλὰ θανατωθήτω

§ 6. πρεσβύτην | τ. δαίμονα ἐλθεῖν καὶ ἀνηγγειλέν μοι καὶ λέγοντά  
 μοι οὕτως· ἐγώ δὲ σολ. (+ ἀκούσας ταῦτα eras) ἔθνημ. λίαν διὰ | εἰπέ μοι,

ὡ κατάρατε § 7. 1 9 ἔτι τρεῖς | τελευτήσει 10 ἀνελεῖ | § 8. ταῦτα  
 οὕτως ἔχει. (f. 72<sup>r</sup>) ὁ δὲ ἔφη· ἀληθῶς ταῦτα § 9. 1. 12 ἔλθ. τ. γηρ (με-  
 ταστῆναι eras.) εἰς τὸ μέσον μετὰ καὶ τοῦ 13 φιλίαν τρ. ἅμα καὶ εἰς τὸν  
 τροφὴν αὐτ. παρασχόμε § 10. 1. 14 τὸν νέον τ. νῖόν σου καὶ ἐπιμελοῦμαι  
 αὐτοῦ 15 οἱ δὲ προσκυν. p. 62\*, 1. 5, § 12. ὠπτάμεθα | ἀπὸ τ. θ.  
 6 § 13. εἰς τὸ ὄν. τ. τεθ. (c. Q) ὥστε φαίνεσθαι | ἐπὶ τοῖς ἀν(θρώπ)οις  
 (— φύσεως) § 14. 1. 9 ἐν 10 ἐν μέσῳ | μιν γενητο § 15. cum P |  
 ὡς ἄτον μὴ | — ἄτον οὖμεν § 16. p. 63\*, 1. 2 δοκοῦσιν οἱ ἄνθρωποι καὶ  
 θεοροῦντες ἡμᾶς ὅτι ἄστερες ἐπίπτουσιν 3 § 17. οὐ οὕτως δὲ 4 ἀλλὰ  
 ἐκπίπτουμεν ἐπὶ (ex ἀπὸ corr.) τὴν γῆν διὰ 5 πολλῇ 6 πόλεις: πολλοὺς  
 § 19. 1. 11 οὐκ . . . πενθοῦντα: ἔμελλον ἐπεροτᾶν αὐτὸν καὶ ἔλθόν πρός  
 με ὁ ἄν(θρωπ)ος κατὰ πένθος καὶ μελλανόμενος τὸ πρόσωπον καὶ πλή-  
 τον ἑαυτοῦ τὸ σῶμα § 20. 1. 14 παρκακαθίζομαι | ἡμέραι § 21.  
 1. 16 Ἰσραήλ

C. XXI. 1. 1 δοξάζουσα καὶ αὐτὴ τὸν 2 ἦν εἰκοδόμου τετελειωμένον  
 ἔδωκε σίκλον χρυσοῦ καὶ ἀργ. καὶ χαλκοῦ ἐκλεκτοῦ μνρ. 3 § 2. εἶδε | τὰς  
 ἀναφοράς 5 λίθους τοὺς τιμίους ὡσπερ λυχνοὺς ἀστραπτ. 6 λυχνικοῦ  
 λίθου 7 § 3. κριθιδανόμενον 8 λησειδότητον | πλόκην περιπλεγμένην  
 9 στάδιον δεκάξι ταύρους 10 § 4. N cum C 12 καὶ . . . γῆς P: — N

C. XXII. p. 65\*, 1. 1 ἀπεστ. δὲ με ὁ βασι. ἀράβων ὀνόματι ἀρδάκης |  
 ἡ δὲ . . . οὕτως — N 2 βασιλεῦ σολομῶν τοῦ ἰθλ, ἰδοὺ ἡκουσ. πάντα περι-  
 σου καὶ παν. τὰ πέρατα, etc. cum Q § 4. 1. 14 εἰρηνεύσεις πᾶσαν ἀραβίαν  
 | ταύτην τὴν δικαιοσ. p. 66\*, 1. 1 § 5. ὑποτεταγμένοι ὑπαρχίαν ἀπολέαις  
 2 καὶ πᾶσα ἡ γῆ μου — N

4 § 6. ἀκούσας καὶ ἀναγνοὺς 5 πτύξας αὐτὴν 6 § 7. καὶ . . .  
 συνεπλ. — N 7 ἀκρογων. μέγας ἐκλεκτός (— κείμενος) | ὄντινα βάλουμεν  
 εἰς § 8. 1. 10 οἱ συνπουργῶν τὸν λίθον ἐπὶ τὸ αὐτὸν ὅτε ἀνάγη τὸν λίθον  
 ἐπὶ τὸ αὐτὸ καὶ λιθῆναι αὐτὸν ἐπὶ τὸ πτερυγ. 12 τ. θεματ. αὐτῶ — N |  
 ἐκείνος πάνν — N | § 9. μνησθεῖς: γνοῦς N 13 ἀρδάκου 14 τὴν |  
 μετὰ σε 15 § 10. ἐπὶ τοῦ 16 πνέει — N § 11. p. 67\*, 1. 3 κ. σφραγ.  
 τ. δακτ. cum H | ἐπίσαξω καὶ. τὴν καμ. καὶ θέσε τ. ἀσκὸν ἐπὶ τὴν καμ. κο-  
 μίσεις ἐνθ. | τάξεται | θησανροὺς μὴ ἀπο ἀλύσεις

§ 12. 1. 5 Τότε τοῦτον N | τὰ τελεσμένα | καὶ . . . ἀσκὸν — N  
 7 ἦπιστ. καὶ ἄρα δυνατὸν τ. πν. τ. πον. σὺλ. | § 13. καὶ ὄρθρον mecum  
 8 ἐνωπ. . . πνοῆς καθῦς τ. ἀσκὸν . . . ἐπεθ. τὸ στόμα τοῦ ἀσκοῦ τῶ δακτυ-  
 λίδιον 10 τοῦ δακτ. . . στόμα P: — N 11 § 14. σταθεῖς εὐθέως  
 p. 68\*, 1. 1 § 15. κ. οὕτως ἐπέμενεν ὁ 2 πλέον ἐν τ. χώρᾳ ἐκ. 3 § 16  
 ἐπέσαξεν τὴν καμ. ὁ παῖς κ. ἐπέθηκεν τ. ἀσκ. ἐπὶ τ. καμ. 5 καὶ εὐφ.  
 ἐδόξαζον

§ 17. 1. 9 με § 18 1 13 πεφρονημένος § 19. 1. 15 εἰμι ὁ λεγ. ἐφήπ-  
 πας p. 69\*, 1. 1, § 20. ναί, κῆρι σολομῶν βασιλεῦ, ἐφιπτ. | σταυρωθ.  
 (f. 88<sup>r</sup>) ἐπὶ ξύλου, ὁ καὶ προσκυνήσαντες ἄγγελον ἀρχάγγελον

C. XXIII. εἶπον ἐγὼ σολομῶν βασι. πρός αὐτὸν 5 μεφέρειν | ἔπητα  
 ἄλλα § 2. 1. 10 στήσεις | βούλει: + κῆρη βασι. σολ. 11 § 3. ἵνα ἀνα-  
 γάγει σε κ. φρησθεῖς ὁ ἀσκ. ἐν τούτῳ κ. ὑποδέδοκεν τὸν λίθον p. 70\*, 1. 1  
 ἔθετο ἐπάνω εἰς τὰς γονίας τοῦ ναοῦ § 4. 1. 3 ἡ ῥέθεισα | κ. τὰ λοιπα: :  
 τοῦτον οὐκ ἔστιν ἄλλον ἀλλήνα τοῦ θεοῦ τὸ θέλημα κατισχύσαι etc. cum P

C. XXIV, § 4. p. 71\*, l. 2 ὁ κίονας ὑπερμεγέθη σπόδρα διὰ τὸν ἀέρα  
 4 βαστάζοντα — N

C. XXV. βασιλεὺς σολ. (f. 89<sup>v</sup>) | τὸν ἕτερον δαίμονα τὸν ἂν ἐλθὼν  
 8 καὶ σὺ τίς εἶ κ. τί σου § 2. 10 ἀβεξεβιθού | καὶ ἤμουν πότε μὲν καθε-  
 ζόμενος 12 § 3. πνεῦμα περοτόν ἐπιβ. 13 ss. ἐγὼ . . . καρδίαν: ἐγὼ  
 εἶμι ὁ σκληρόνας τὴν καρδίαν φαραῶν καὶ τῶν θεραπόντων αὐτοῦ κατὰ τὸν  
 μουσιῆν τὸν ἰσραηλίτον. § 4. ἐγὼ ἐκεῖνος ὁ ἐπικ. . . οἱ μαχόμενοι (f. 90<sup>r</sup>)  
 τῷ βασιλεῖ ἐγύπτου p. 72\*, § 6. l 4, ἐποίησα καταδιῶξαι ὀπίσω τὸν υἱὸν  
 ἰσραὴλ καὶ ἐγένετο ἐν τῷ ἐγγύζειν αὐτοὺς ἐν τῇ ἐρυθρᾷ θαλ. διέρηξεν ὁ θεὸς  
 τὴν θάλασσαν καὶ διεπέρασεν τοὺς υἱοὺς Ἰσραήλ 6 τότε . . . ἐκεῖ: παρη-  
 μῶν 7—10 § 7. καὶ διεγένετο καὶ ἐκάλυψεν καὶ ἔμειναν 11—14 § 8.  
 ἀλλὰ παραμέναι αὐτοὺς βαστάζον τὸν κίονα ἤγον τὸν στείλον ὃν ἐκ τῆς  
 ἐρυθρᾶς θαλάσσης ἐκόμισαν καὶ ὤμοσαν. . . ὁ θεὸς τοῦ ἰηλ ὃς παρεδ.  
 ἡμᾶς ἀποχειρό σου οὐ . . . τοῦτον ἐπὶ τῆς γῆς . . . § 9. . . τὸν (f. 91<sup>r</sup>)  
 θεὸν τοῦ οὐνοῦ καὶ τῆς γῆς καὶ . . . κυρίον μετὰ πάσῃν εὐπρεπίαν καὶ ἐμ-  
 νήσι(την) ἐν . . .

C. XXVI. l 1, p. 73\* τῆς βασιλείας μου ἐ γυνέκες καὶ ἄλλες πολλὰς  
 μοι γυνέκες οὐκ 2 πορεύθει 3 ἐκεῖ: ἐκ τὸ βασιλείον αὐτοῦ 4 ἐβουλ.  
 δοξάσε αὐτ. πρὸς § 2. l 5 μοι | σομανήτην 6 μολόχου 7 ἀγα-  
 πᾶς 8 τὸν μέγαν θεὸν (f. 91<sup>v</sup>) τὸν καλούμενον ῥ. κ. μ. ἐὰν ἀγαπᾶς τὴν  
 παρθένον

τίς δὲ ἔστιν ἡ ὑποθ. τοῦτο με ἀνάγγασε προσκυνεῖσε καὶ ποιῆσαι; § 4.  
 . . ὁμοιωθῆς τοῖς ἔθ[υ]σειν τῶν . . . ἡμ. ἐμὴ πυθ. οὐδαμῶς θύσω θεοὺς  
 ἄλλ. καὶ παρεβίασε hoc a loco cum H

N cum H comp. 12 Σολ.: + τοῦ βασιλέως ἰηλ ἀνάγκασε αὐτὸν προσκυ-  
 νῆσαι τοῖς θεοῖς ἡμῶν καὶ εἰάν μὴ βουληθῆ ἐπακοῦσαι σου 12 αὐτῷ in αὐ-  
 τῶν corr. N 13 ὁμ. τοῖς θεοῖς ἡμῶν καὶ τῷ | καὶ αὐτὰς σφάξαι ὑπὸ τὰς  
 χεῖρας σου καὶ λέγον ἐν ὀνόματί σου ραφᾶ κ. μολόχ p. 74\*. pro sec. 5 praebet  
 ms. N textum hunc: ἐγὼ παρενόχλων τοῖς (ἰ)εβουσαιῖος διὰ τὸ ἀγ τ. παρ-  
 θένον ταύτην τὴν ὥραλαν εἰς ὑπερβολὴν καὶ καλὴν τὴν ὄψιν σφόδρα καὶ  
 εἶναι αἰγίς(?) ἀγαθὴν ἐνώπιόν μου. καὶ εἶπεν πρὸς με· ἀθεσμιτός μου ἔστιν,  
 βασιλεῦ, καὶ κοιμηθῆναι μετὰ μου ἔθνη ἄλλοτριῶ· ἀλλὰ προσκύνησον τοῖς  
 θεοῖς τοῦ πατρὸς μου καὶ ἰδοὺ καὶ ἐγὼ δούλ(η) ἐνώπιόν σου. Ἐν δὲ τὸ πι-  
 στεῖναι μὴ ἐπεκαθήσαν μὴ δι' ὕλης τῆς νυκτὸς λέγων· πῶς λαλεῖς ἀγαπᾶν  
 με καὶ οὐκ ἀκούεις τῆς φωνῆς τῆς δούλ(η)ς σου. Εἰ γοῦν βούλῃ προσκυνῆ-  
 σαι τοῖς θεοῖς τοῦ πατρὸς μου, μὴ ἔστω σοι σχολιὸν τοῦτον· λάβε δὲ ἐν τῇ  
 χειρὶ σου ἀκρίδες ἑ καὶ ἄρρας σφάξον ὅπως (f. 92<sup>v</sup>) λήψεις με εἰς γυναι-  
 καν· καὶ ἔσομαι ἐγὼ καὶ ὁ λαός μου μετὰ σοῦ. ἐγὼ δὲ ὁ τάλας ὡς διτε-  
 λος (sic) καὶ οὐδὲν ὕμνησα τῆς ἀκρίδος τὸ αἶμα καὶ σφάξας εἰς τὰς χεῖ-  
 ρας μου ἐν ὀνόματι μολόχ καὶ ραφᾶ εἰπὼν καὶ ἔλαβα τὴν γυναῖκα καὶ ἤγον  
 αὐτὴν εἰς τὸν οἶκον τ. βασ. μου

p. 74\*. § 6. N cum P. ἐξ οὗ . . . Μολοχ: καὶ ἐν τῷ εἶναι με ἐν αὐτῇ  
 ἠνέγγασεν ἡ γυνὴ ἐκεῖνη οἰκοδομησαι ναοὺς τοῖς βαὰλ καὶ ἦρα ἐγὼ τὸν ρα-  
 φᾶν κ. τὸν μολόχ

§ 7. N cum H. πάνη — N | αὐτήν· + καὶ ἀπέστη τὸ πνεῦμα ἀπ'  
 αὐτοῦ διὰ τὸ πορευθῆναι με ὀπίσω τῆς ἀθελίας μου | καὶ ἐσκοτίσθη τὸ

πν. μου καὶ ἐσκορπίσθην τὸ σπέρμα μου κ. ἐδοθ. τῷ δούλῳ μου ἱεροβάμ  
δέκα σκῆπτρα. τὰ δὲ δύο σκῆπτρα ἀπομείναντες πρὸς με διὰ δᾶδ τὸ πᾶ  
(l. τὸν πᾶ) μου· διὰ τοῦτο ἐλέησεν ὁ θεὸς καὶ τὰ δύο σκῆπτρα ἔλασε τὸ  
πέδιον μου τούτων σινηκαν παριθέντα (sic) μοι ὑπὸ τῶν δαίμ. καὶ ἐμνήσθην  
ὅτι ὅσα εἶπον ἀληθῶς εἶπον· ἔφησα γάρ μοι περὶ τούτων· ὑπὸ τ. χειρας μου  
διάτει τελευτῆσαι καὶ ἐκλείπει ἐκ προσώπου τοῦ (ἡλίου)

§§ 8 et 9. N cum H. τοῖς ἡλ καὶ ἀφῆκαν αὐτὴν εἰς μνημ. ὅτι προ  
τελ. μου μακαριούσε με ὥστε οὖν φυλαχθῆναι τὴν διαθήκην μου πρὸς ἡμᾶς  
(p. 75\*) μυστ. μεγ. (f. 93<sup>v</sup>) κατὰ παντός ἀκαθάρτου πᾶς ὥστε γινώσκειν  
ἡμᾶς | Ἰσραὴλ ἐποτάξε ἐπ' ἐμὲ πάντα τὰ δαίμ. ὥστε εἶναι σφραγίδα |  
ταῦτα οὖν . . . δακτ. τοῦ θεοῦ (§ 9) — N | προσετέθει πρὸς τοὺς πᾶς |  
ἐν ἡμῶ — N | οὐ ὑπὸ θρόνου ad finem om. N, sed add. ᾧ πρέπει τιμὴ καὶ  
προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν

## B. Manuscript E.

A Narrative Concerning Solomon the Prophet.

E. Library of the Greek Patriarchate, Jerusalem, Sancti  
Saba, No. 290; XVIII cent., paper, cm. 17×21,7; 204 ff.;  
unpublished. Catalogue, vol. B, p. 415.

The first one hundred thirty-eight leaves of the manuscript were written by Gerasimos, a monk from Chios in 1719 at the *μόνη τοῦ ἁγίου ἐνδόξου προφήτου Ἡλίου τοῦ Θεσβίτου* (f. 48<sup>r</sup> and 139<sup>v</sup>), probably, therefore, at Mar Elias near Jerusalem. The "Narrative Concerning Solomon", however, is in a section of the book which was written by other, and it would appear to me somewhat older hands, although nearly every work in this latter part of the codex is strongly marked by modern Greek forms.

The "narrative", found on ff. 177<sup>v</sup>—191<sup>r</sup>, is in a clear strong hand, comparatively easy to read. It is not free from errors, but is immeasurably superior to MS N, to those of Rec. C, or even to L. It is unique in that it is not merely marked by occasional late Greek forms, as are several of the others, but is entirely written in Modern Greek of a style much more colloquial than modern newspaper Greek. Aside from its relation to the *Test*, it has some value as a sample of colloquial Greek of the XVII or XVIII century.

Its nearest relative is MS D. In other words it is not a "testament" at all, but a story. Certain sections read like a

paraphrase of MS D into Modern Greek. Indeed, it occasionally uses the very phrases of D, for example in D c. IV 6—9, 13 f., 16<sup>1</sup>. Moreover it follows the outline of MS D, beginning with the story of David's sin, and then recounting the beginning of the building of the Temple, the favorite slave's difficulty, the capture of Orni- as, the sending of Orni- as and the slave to capture the demons, and their work upon the temple<sup>2</sup>. All of D cc. IV—VII 3 is repeated in E, often almost word for word<sup>3</sup>. From this point on, however, E parts company with all the other accounts. It tells how Samael was examined and replies and is set to work in exactly the manner of the *Test*<sup>4</sup>. Then it goes on to narrate how, after the Temple was finished, Solomon shut all the demons up in vessels, how the Temple was dedicated, how later the Chaldeans came and released the demons, and how later still Jesus came and by the cross overcame them all, adding that this was the symbol engraved on Solomon's ring and that anyone who properly uses this sacred symbol may escape all their attacks<sup>5</sup>.

The differences between E and D go still farther than this conclusion. The resemblance between the introductory sections telling of Solomon's parentage is after all superficial. The account of the devil's frustration of Nathan's attempt to forestall David's sin (D c. I 4—6) is entirely lacking in E and the account of Nathan's parable and David's repentance is quite different<sup>6</sup>. When (D c. III 4) Orni- as and the slave are sent to bring in the other demons, they bring Beelzebul, who is examined as in the *Test*. Here MS E uses material from the accounts of both Beelzebul and Asmodaeus, in something like this order, *Test* cc. III 6, IV 1—3 a, V 8 f. VI 4, 7 f., 9 (part). Then it resumes the matter and order of D (c. III 8)<sup>7</sup>.

There are fewer resemblances in language between E and the *Test* than between D and E, and yet in the account of Beelzebul the same words are often used and the likenesses are such

1 E, c. V 3—6, 8 ff.

4 E, c. IX 7—10.

7 C. IV 11 ff.

2 E, c. I—IV 1, 12.

5 E, cc. X—XII.

3 E, c. V—IX 4.

6 E, c. I 6—9.

as very strongly to suggest some kind of literary dependence. This is particularly true if one omits the account of Onoskelis and Asmodaeus from the *Test*, an account which breaks into the very middle of the examination of Beelzebul (cc. III 7—VI 1a). On other grounds also this appears like an interpolation, for only in these chapters does Beelzebul figure prominently.

Just how it comes about that some traits which plainly belong to Asmodaeus are ascribed to Beelzebul it is difficult to explain. That Raphael and the gall of a fish called *γλιανός* belong to Asmodaeus cannot be disputed<sup>1</sup>. It is plain also that the writer of E is combining two accounts from the fact that in two separate places he introduces the means by which the demon is to be laid<sup>2</sup>. He must have known two descriptions of the chief demon and he preferred the name Beelzebul because of its use in the Gospels. MS E is more definitely Christian than any other of these documents.

We have in our manuscripts a "synoptic problem" rendered even more complicated by the discovery of E. The resemblances in phrasing and in order are too close to permit of an oral theory, but on the other hand, the differences are such as to preclude the conclusion that the *Test* was derived directly from either D or E or either of them from the other. Rather we must go back to an original "narrative", *d* which included a brief account of Solomon's parentage, the building of the Temple, the capture of Ornias, the use of demons in the building, the incident of the father and son, the gifts from foreign monarchs, the letter of the Arabian king, the capture of Ehippas, and the placing of the cornerstone and the aerial column. This *d* possibly had also some reference to Samael, for he appears in both E and D. Both the introductory account of Solomon's birth and the concluding reference to Samael were developed differently in the two editions.

E steps in to make the connection between *d* and the *Test*. In c. XVII is a nameless demon whose "work" is exactly that of Samael in E and who is frustrated in the same way, by the

<sup>1</sup> E, c. IV 7.

<sup>2</sup> E, c. IV 7 and 9.

sign of the cross<sup>1</sup>. The demon is, moreover, "shut up . . . like the other demons" (XVII 5), an idea especially prominent in E<sup>2</sup>. As the *Test*, which was *ex hypothese* written by Solomon, could not tell of the future escape of the demons from their vessels, the writer had a demon foretell it and the power of the coming Son of the Virgin to overcome them again (XV 8—12), all of which is given in much fuller detail in E. The relations may be explained by supposing E to be based upon *e*, a manuscript derived from *d* and forming the original also from which the *Test* was developed. E, of course, represents a considerable expansion of *e*. A great deal of liberty must be allowed to editors and copyists in such literature as this. This will explain changes and omissions of all kinds. The use of various sources is also to be expected. In one passage E mentions Jeremiah, Baruch, and Abimelek, and evidently depends on the *Paralipomena of Jeremiah*<sup>3</sup>.

In the transcripton of E which follows<sup>4</sup> I have tried to be as faithful to the manuscript as possible, only correcting obvious errors and not trying even to introduce consistency.

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1 E, c. IX 8f.    2 E, c. X 2.    3 E, c. XI 1f.    4 See pp. 102\*—120\*.

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1) This was very kindly sent to me by the author, whose address I owed to Prof. E. Kurz.

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ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

TEXTS

WITH

CRITICAL APPARATUS



## Sigla et compendia in apparatu critico et in textu adhibita

Uncis rotundis ( ) circumduxi vocabula vel litteras, quae in codice compendio scripta sunt, velut (*ἡμέρα*) = *δ*.

Uncis rotundis ( ) in apparatu critico circumdedi numeros sectionum interpretationis a Conybeare scriptae.

Uncis fractis < > circumdedi ea quae in codice perierunt vel a scriptore omisa sunt.

Uncum fractum < post vocabulum posui cuius terminatio a scribente omisa est.

His signis [ ] inclusi lectiones in suspicionem vocatas, ubicumque errorem primum vel interpolationem praesuppono.

Asteriscu \* in textu apparatuque insignivi manuscriptorum editionumque initium et paginarum numeros.

+ vel add. = addit, addunt

— vel om. = omittit, omittunt

cf. = confere(ndum)

cod(d). = codex, codices

conj. = conjicit, -unt (quidam scriptores recentiores)

cor(r). = corrigit, -unt

ego = proponit editor

exp. = explicit, -unt

f., ff. = folium, folia

inc. = incipit, -iunt

ins. = insere, -it

i. q. = idem quod

l. = lege(ndum) vel linea

leg. = legit, -unt

MS (ms.) = codex manuscriptus

MSS (mss.) = codices manuscripti

n. = nota

pr. = praemittit, -unt

rec. = recensio

s., ss. = sequens, sequentes

tr. = transpone(ndum), -it, -unt

v. = vide(ntur)

A = Rec. A, i. q., MSS HIL

B = Rec. B, i. q., MSS PQ(N)

C = Rec. C, i. q., MSS STUVW

C<sup>o</sup> = narratio altera de Onoskelu ex rec. C

D = Dionysii monasterii (Athos) cod. 132, cf. supra p. 10

E = Monasterii Sancti Saba (Hierosol.) cod. 290, cf. App. infra p. 125

H = Holkham Hall, cod. 99, cf. p. 11

I = Bib. Nat., Suppl. grec cod. 500, cf. supra p. 12

L = Harl. cod. 5596, cf. supra p. 13

N = Monasterii Sancti Saba (Hierosol.) cod. 422, cf. App. infra p. 112

P = Bib. Nat., Anc. fonds grec, cod. 38, cf. supra p. 15

Q = Andreae monasterii cod. 73, cf. supra p. 18

S = Vind. Phil.-graec. cod. 108, cf. p. 18

T = Harl. cod. 5596 fragmenta, cf. p. 18	d = de li daemonis, Cd, cf. supra p. 19
U = Bib. Ambros. cod. 1030, cf. p. 20	o = narratio alt. de Onoskelu, C <sup>o</sup> , cf. p. 19
V = Bib. Bonon. Acad. cod. 3632, cf. p. 21	r = phylacterium, H <sup>r</sup> , L <sup>r</sup> , C <sup>r</sup> , cf. pp. 19, 25, et n. 1
W = Bib. Nat., Anc. fonds grec, cod. 2419, cf. p. 25	s = descriptio altera de XII signis, cf. p. 23 et n. 1
c = corrector	

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Bn = Bornemann, versio, cf. Bibliographiam	Fü = Fürst
Bncn = Bornemann, "Conjectanea"	Is = Istrin
Cr = Conybeare	Mg = Migne
Fl = Fleck	tr = versio, velut Mgtr = versio in Migne, <i>Patrologia graeca</i> , vol. 122

## ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

HIPQ *Ἐβλόγητὸς εἶ, κύριε ὁ θεός, ὁ δοὺς τῷ Σολομῶντι τὴν ἔξουσίαν ταύτην· σοὶ δόξα καὶ κράτος εἰς τοὺς αἰῶνας· ἀμήν.*

PQ I. *Καὶ ἰδοὺ οἰκοδομουμένον τοῦ ναοῦ πόλεως Ἱερουσαλήμ*

5 HI I. *Καὶ ἰδοὺ ἀνοικοδομουμένης τῆς Ἱερουσαλήμ καὶ ἐργαζομένων τῶν τεχνιτῶν, ἐν παιδίον ἔχων προθυμίαν μεγίστην ἐπὶ τὴν τοῦ ναοῦ οἰκοδομήν, ὃς ἐποίει τοὺς τεχνίτας προθυμοτέρους πρὸς ἐρ-*

L I. *Βουλόμενος ὁ Σολομῶν νῖδς Δαυεὶδ ἀνακτίσαι καὶ οἰκοδομήσαι τὴν Σιών, κελεύσας κατὰ τόπον καὶ κατὰ χώραν τοῦ συναχ-*  
 10 *θῆναι τεχνίτας ἄνδρας τοῦ ἐργάζεσθαι εἰς τὸν ναὸν τοῦ θεοῦ, μέσον δὲ τῶν τεχνιτῶν ἦτον ἕνας νέος πολλὰ ἄξιος καὶ πολλὴν προθυμίαν ἔχων κατὰ τῆς οἰκοδομῆς τοῦ θείου ναοῦ· διὸ καὶ ἀπὸ τοῦ βασιλέως*

VW I. *Ἐργαζομένων δὲ τῶν τεχνιτῶν εἰς τὴν τοῦ ναοῦ οἰκοδομήν ἦν τις ἐκείσε παῖς νέος ἄλκιμος σφόδρα καὶ ἀρχιτεχνίτης, ὃν*  
 15 *ἠγάπα ὁ βασιλεὺς πάνν διὰ τὸ εἶναι αὐτὸν φρένιμον καὶ ἐπεικῆ.*

Titulum primum erueri non possum: v. conspectum titulorum codd. mss. infra, pp. 98\* s. Benedictionem vel doxologiam scr. mss. HIPQ; app. crit. v. infra, p. 99\*.

Parallela ad c. I cf. infra in ms. D II 1—18.

MSS PQ = Rec. B: c. I, l. 4 inc. ms. P in f. 1<sup>r</sup>; Fl p. 113, Mg col. 1316; ms. Q in f. 11<sup>r</sup>; Is p. 29. (2) <K>αὶ Is (Q) | οἰκονομουμένον P | Ἱεροσολύμων P, Ἱεροσολήμ Q

MSS HI = Rec. A: c. I, l. 5 inc. ms. H in f. 1<sup>r</sup>, ms. I in f. 78<sup>r</sup> 6 ἦν γὰρ παιδίον ἐν ἔχων H | ἔχων Is (p. 29 n. 1) | ἐπὶ τὴν οἰκ. τ. ναοῦ H | 7 δς . . . ἐργασίαν I, καὶ ἦν διάγων ὥστε ποιοῦν τ. τεχ. πρὸς τὴν ἐργ. προθύμως H

MS L: c. I, l. 8 inc. ms. L in f. 8<sup>f</sup> col. 1

MSS VW = Rec. C: c. I, l. 13 inc. hae lineae ms. V in f. 436<sup>v</sup>, ms. W in f. 266<sup>v</sup> fin. initium mss. VW v. infra, Rec. C, p. 76\* 14 ἦν δέ τις V 15 ἀγαπᾷ V | ἐπεικῆ V, ἐπεικῆν W

PQ καὶ ἐργαζομένων τῶν τεχνιτῶν ἐν αὐτῷ, 2. ἤρχετο ὁ Ὀρνίας τὸ δαιμονικὸν κατὰ ἡλίου δυσμᾶς καὶ \* ἐλάμβανε τὸ ἥμισυ τοῦ μισθοῦ

HI γασίαν, καὶ οἱ ἀκούοντες ἔχαιρον πάντες ἐπὶ τῇ τοῦ παιδὸς προθυμίᾳ. ἦν δὲ ἀγαπώμενος ἄγαν παρ' ἐμοῦ Σολομῶντος, καὶ  
5 ἐλάμβανε παρὰ πάντας τοὺς τεχνίτας διπλοῦν τὸν μισθὸν καὶ τὰ σιτίδια διπλᾶ. καὶ ἐπέμενον χαίρων καὶ εὐφραινόμενος ἐγὼ Σολομῶν καὶ εὐλογῶν τὸν θεὸν ἐπὶ τῇ τοῦ ναοῦ οἰκοδομῇ.

2. Φθονήσαντος δὲ τοῦ δαίμονος ἐπὶ τὴν τοῦ παιδὸς προθυμίαν, ἤρχετο καθ' ἐκάστην ἡμέραν ὁ δαίμων καὶ \* ἐλάμβανε  
10 τὸ ἥμισυ κτλ.

L πολλὰ ἦν ἀγαπώμενος, καὶ τὰ σιτία καὶ τὸν μισθὸν διπλοῦν ἐλάμβανεν ὑπὲρ πάντας τοὺς τεχνίτας· καὶ ἔχαιρεν ὁ βασιλεὺς ἐπὶ τὴν τοῦ παιδὸς προθυμίαν.

2. Φθονηθεὶς δὲ ὁ νεώτερος ὑπὸ τοῦ δαίμονος, ἤρχετο ἀόρατος

15 VW ἔπεμπε δὲ αὐτὸν ἀπὸ τῆς τραπέζης αὐτοῦ βρώματα καθ' ἐκάστην ὁ \* βασιλεὺς καὶ ἐν τῷ δειπνῶ ἀπεδίδου αὐτὸν τὸν μισθὸν ἐπὶ τὸ διπλάσιον.

2. Τοῦτο δὲ τὸ παιδάριον περὶ ἡλίου δυσμᾶς ἐπέξετο ὑπὸ χαλεποῦ δαίμονος Ὀρνίου λεγομένου. ἐλάμβανε δὲ τὸ τοιοῦτον δαιμόνιον

MSS PQ = Rec. B. 1 τεχνιτῶν ἐν αὐτῷ Q: τεχν., ἐν αὐτοῖς P, τεχ. ἐν αὐτοῖς Fl, τεχ., ἐν αὐτοῖς BnMgtr | § 2. ἤρχετο ego: ἔρχεται (Fl) in ἤρχεται cor. P<sup>c</sup>, (ἔ)ρχετο Is(Q) 2 δαιμονικὸν B: in δαιμόνιον corr. P<sup>c</sup>Fl | δυσμᾶς Q, pr. τὰς P, δεσμᾶς (δυσμᾶς) Fl

\*MSS HIPQ = Recc. AB. 2 τ. μισθοῦ — A

MSS HI = Rec. A. 3 οἱ . . . προθυμίᾳ I: τοὺς ἀκούοντας ὥστε χαίρειν πάντας ἐπὶ τὴν τ. π. προθυμίαν H 4 δὲ καὶ I | ἠγαπιμένος H | ἄγαν I: λίαν H | παρ' ἐμοῦ I: ὑπὸ τοῦ H 5 διπλὸν I 6 σιτίδια conj. Diels: σιτεΐδια I, σιτήδια Is, στατίδια H | ἐπέμενον ego: ἐπέμενεν H, ἤμουν I | καὶ . . . Σολ. — H 7 τὴν τ. ν. οἰκοδομήν H

§ 2. 8 ἐπὶ — H 9 ἡμέραν ὁ δαιμ. — H | \* cf. textum rec. B, l. 2 10 post ἥμισυ textus recensionis A cum rec. B includitur

MS L. 11 πολλὰ ἦν ego: πολλὴν ms. 12 ἔχαιρον ms.

MSS VW = Rec. C. 15. 16 αὐτὸν mss.: l. αὐτῷ 16 \* W f. 267<sup>r</sup> § 2. 19 δαίμονος: δαιμονίου V | Ὀρν. λεγ.: ὀνόματι Ὀρνίου V



HIPQ ἰ τοῦ πρωτομαϊστόροσ παιδαρίου ὄντοσ<sup>1</sup> καὶ τὰ ἡμισυ σιτία. \* καὶ ἐθῆλαξε τὸν ἀντίχειρον τῆσ δεξιᾶσ αὐτοῦ χειροσ \* ἐφ' ἐκάστην ἡμέραν. καὶ ἐλεπτύνετο τὸ παιδίον ὅπερ ἦν ἀγαπώμενον ὑπ' ἐμοῦ σφόδρα.

5 L καὶ ἐλάμβανε τὸ ἡμισυ τῶν μισθῶν τοῦ παιδοσ ὅτι ἄρα ἐπιδίδοντο αὐτῷ καθ' ἐκάστην ἐσπέραν. μετὰ τὸ ἀποδιδόναι καὶ ἀφειθῆναι τοῦ ἔργου ἤρχετον τὸ πονηρὸν πνεῦμα καὶ [ἠλάλαξε· εἶτα λέγει ὁ ἀναγινώσκων ἐκ τρίτου μεγαλόφωνοσ ἐπάνου τοῦ \* ὀχλουμένου· εἶτα] ἐλάμβανε τὸν τοῦ παιδοσ δεξιᾶσ χειροσ δάκτυλον καὶ ἐβύζανεν αὐτόν. \*

VW τὸ ἡμισυ μέρος τοῦ μισθοῦ αὐτοῦ ὃν ἐλάμβανε παρὰ τοῦ βασιλέωσ καθεμίαν ἡμέραν. καὶ οὐ μόνον τοῦτο ἐποίει ἀλλ' ἔτεμε καὶ τὸν δάκτυλον τῆσ δεξιᾶσ αὐτοῦ χειροσ καὶ ἐξεθῆλαξε τὸν ἀντίχειρον τοσοῦτον ὥστε τὸ παιδάριον ἀσθενεῖν καθ' ἐκάστην  
15 ἡμέραν καὶ λεπτύνεσθαι.

MSS HIPQ = Recc. AB. 1 τοῦ . . . ὄντοσ: om. A, l. fortasse ἐνόσ τῶν παιδαρίων μου, cf. D Π 2 | πρωτομαϊστόροσ Q | παιδαρίου ὄντοσ Q, conj. Bn: παιδαρίου, οὕτωσ P | κ. τὰ ἡμ. σιτ. B: τῶν σιτείων αὐτοῦ I. τοῦ σιτείου αὐτοῦ H | \* H f. i<sup>v</sup> 2 τ. ἀντίχειρα . . . χειροσ ἐθῆλαξεν B | ἐθῆλαξεν ἐν I per geminationem | \* I f. 78<sup>v</sup> | ἐφ' HQ: ἀφ' P | ἐφ' ἐκάστην ἡμέραν H: — I, ἐφ' ἐκάστησ ἡμέρασ PQ 3 παιδίον A: παιδάριον B | ὅπερ . . . αὐτῷ (§ 3, p. 8\*, l. 2): — Q 4 ὑπ' (ὕπερ H) ἐμοῦ σφόδρα A: παρὰ τοῦ βασιλέωσ πάνυ P

MS L. 5 τὸ μισθιον ms. | ὅτι ego: εἶτι ms, l. forte ἄτινα | ἐπιδίδον τὸ ms. 6 ἐκάστη ἐσπέρα ms. 8 \* f. 8<sup>r</sup> 2 10 ἐβύζανεν: in marg. lat. scr. man. rec. *sugebat* | \* a sect. 3 ms. L. cum rec. A (mss. HI) includitur, cf. p. 8\*, l. 1

MSS VW = Rec. C. 11 ὄν: ὀ mss. 12 καθεμίαν ego: καθῆν vel καθεμ- mss. l. fortasse καθ' ἐκάστην 13 καὶ (1<sup>o</sup>) — V | δάκτυλον . . . τοσοῦτον: δεξιῶν δακτ. ἡγουν τὸν ἀντίχειραν, καὶ ἐξεθῆλ. W | καὶ (2<sup>o</sup>) — V 14 ἀσθενεῖ V | καὶ ante καθ' ponit V

HILPQ 3. Ἐγὼ δὲ Σολομῶν ἐν μιᾷ τῶν ἡμερῶν ἀνακρίνας τὸ παιδάριον εἶπον αὐτῷ· οὐχὶ ὑπὲρ πάντας τοὺς τεχνίτας τοὺς ἐργαζομένους ἐν τῷ ναῷ τοῦ θεοῦ σὲ ἡγάπησα καὶ ἐπεδίδουν σοὶ ἐν διπλῷ τὸν μισθόν

- 5 VW 3. Καὶ δὴ ἐν μιᾷ τῶν ἡμερῶν ὁ βασιλεὺς Σολομῶν  
 (ιδῶν) καὶ (ἐκπετάσας) τὰς χεῖρας εἰς τὸν οὐρανὸν εἶπεν· ὁ θεὸς  
 θεῶν καὶ μόνε βασιλεῦ βασιλέων, ἀποκάλυψόν μοι τὴν τοῦ παι-  
 δὸς πᾶσαν βάσανον διὰ τὸ ὄνομά σου τὸ φοβερὸν καὶ πανάγιον.  
 ἦλθε δὲ φωνὴ λέγουσα· ὁ πρόσειπε εἰς τὸ δεξιὸν οὐς τοῦ παιδὸς  
 10 τάδε· ὁ δαφνῶν· μαγατά· παλιπούλ· ἔγγραφον δὲ ποιήσον ἐν  
 ἀγεννήτῳ χάρτη ταῦτα· \* \* \* καὶ παραδοὺς πυρὶ ὑποκάπνισον  
 αὐτῷ, ἔχων δὲ καὶ βοτάνην τὴν λεγομένην κισσὸν καὶ λίθον  
 ἰασαφήτην ἐν τῇ χειρὶ σου· καὶ ἐν πέμπτῃ ὥρᾳ τῆς νυκτὸς ἐρώ-  
 τησον τὸν παῖδαν, καὶ ἀναγγελεῖ σοὶ ἅπαντα.  
 15 Σολομῶν καὶ ποιήσας ἀπαραλλάκτως ἠρώτησε τὸν παῖδαν. \*

MSS HILPQ = Recc. AB. § 3. (3) 1 ὁ δὲ βασιλεὺς σολομῶν LP |  
 ἐν: καλέσας P | ἐν ... ἡμερῶν: ὄρων τὸν νεότερον δν ἡγάπα ὁ βασιλεὺς  
 σφόδρα ἐν ἀθυμία κατέσχον σκνθροπάζων καὶ τῇ ὄψει παρελαγμένος ἐκάλεσεν  
 αὐτὸν L | ἀνακρίνας ... αὐτῷ A: τὸν παῖδα ἐπηρώτησεν αὐτὸν λέγων P,  
 καὶ ἀνακριν. οὕτως εἰπὼν· τί ἔστι σὺ ληπούμενον βλέπω σε L 2 ὑπὲρ A:  
 παρὰ B 3 τ. ἐργαζ. ... θεοῦ — L | ἐργαζ. ... ναῷ in spatio puro a  
 prim. man. relicto adscr. P<sup>o</sup> 4 ἀγαπῶ B, ποθῶ L | καὶ διπλὰ τὰ μισθία  
 καὶ τὰ σιτία ἐπιδίδωσι L | κ. ἐπεδίδου(ν) James) σὺ (I. σοὶ) H, κ. δίδωμί  
 σοὶ I, διδοῦς σοὶ P (-σοὶ) Q | ἐν διπλῷ IB: διπλοῦν H | τοὺς μισθοὺς B

MSS VW = Rec. C. § 3. 6 ἰδῶν, ἐκπετάσας supplevit James 7 βασι-  
 λεὺς τῶν βασ., ἀποκαλ. με πᾶσαν βασ. τὴν τ. παιδ. V 9 καὶ ταῦτα εἰπὼν  
 ἦλθε φωνὴ κτλ. W | παιδός: παιδάριον V 10 ἔγγραφον W | \* V f. 437<sup>r</sup>  
 11 χάρτην mss. | \*\*\* omitto sigilla magica mihi insensibilia 12 κισσὸν  
 ego: κύσαν mss. 13 ἰασαμφήτην V, I. ἰάσπιδα? | ἐν πέμπτῃ ... νυκτὸς W:  
 τῆς νυκτὸς ὥρα ε V 14 ἀνάγκη V, ἀνηγγέλη W 15 \* a sect. 4 mss.  
 VW (rec. C) cum recc. AB includuntur

κὶ τὰ σιτία· καὶ πῶς ἐφ' ἐκάστην \* ἡμέραν λεπτόνῃ; 4. τὸ δὲ αἰδίον εἶπεν· »δέομαί σου, βασιλεῦ, ἄκουσόν μου τὰ συμβάντα. μετὰ τὸ ἀπολυθῆναι ἡμᾶς ἐκ τοῦ ἔργου τοῦ ναοῦ τοῦ θεοῦ ἐπὶ ἡλίον δυσμὰς ἐν τῷ ἀναπαύεσθαι \* με, ἔρχεται πονηρὸν κμόνιον \* καὶ ἀφαιρεῖ ἀπ' ἐμοῦ τὸ ἡμισυ τοῦ μισθοῦ μου κὶ τὸ ἡμισυ τῶν σιτίων μου, καὶ λαμβάνει μου τὴν δεξιὰν χεῖρα καὶ ἠλάξει μου τὸν ἀντίχειρον. καὶ ἰδοὺ \* θλιβομένης μου τῆς ψυχῆς τὸ σῶμα μου λεπτύνεται καθ' ἐκάστην ἡμέραν.

5. Καὶ ταῦτα ἀκούσας ἐγὼ ὁ βασιλεὺς Σολομῶν εἰσηλθὼν εἰς

MSS HILPQ = Recc. AB. 1 σιτία IB: σιτίδια H, + διπλάσιον B | κ. ὤς: σὺ δὲ L, καὶ — P | ἐφ' ἐκάστης ἡμέρας (τε P) καὶ ὥρας B | \* Mg 117 | λεπτόνῃ P: λεπτόνης A (-εις) Q

MSS HILPQVW = Recc. ABC. § 4. (4) 1. 1 τὸ δὲ (καὶ τὸ I) παιδίον 1: τὸ δὲ παιδάριον B, ὁ δὲ νεότερος L, ὁ δὲ W, ἡ δὲ V 2 εἶπεν HIVW: ἢ πρὸς τὸν βασιλέα B, ὑπολαβὼν τῷ βασιλεῖ λέγει L, pr. ἡσυχὴ καὶ πραεὶα ἢ φωνῆ C | δέομαι . . . μοι: ἄκουσον, ὦ θεῖε βασιλεῦ C | βασιλεῦ: — L. δέσποτα HI | μου A: — PC, δὴ Q | τὰ συμβάντα μοι A: τὰ συμβ. τῷ ἡ παιδαρίῳ Q, pr. καὶ ἐρῶσὶ (1. σοι) πάντα I, + καὶ ἐρῶσιν πάντα H, + ὁ νόμος καὶ σιγνάζοντα L, + rubricam ἀπόκρισις τοῦ παιδὸς πρὸς σολῶντα περὶ τοῦ δαίμονος τοῦ ὄρνιαν H | post τὰ συμβ. in spatio puro mire a man. prim. relicto (om. μοι) adscr. καὶ ὕσα ἔχει τὸ παιδάριον P<sup>c</sup> 3 μετὰ ἢ ἀπόλυσιν ἡμῶν HI | ἡμᾶς: + πάντας B | ἐκ: ἀπὸ B, — C | τῆς γααίας H | τὸν τοῦ ναοῦ ἔργον (— τοῦ θεοῦ) L | τοῦ θεοῦ τῶν ναῶν V | ἢ (3<sup>o</sup>) — W 4 καὶ μετὰ HI | δυσμὰς Q | ἐν: μετὰ H, — V | ἐν . με: καὶ ὄρνιαν γενομένης L | ἀναπαυθῆναι HI | \* H f. 2<sup>r</sup> | μοι P | ἔρχεται V | πον. δαίμ. LC: πον. (-ῶν H) πνεῦμα HI, ἐν τῶν πονηρῶν κμόνιων (-όνων Q) B 5 \* P f. 1<sup>v</sup> | καὶ ἀφαιρ. . . ἀντίχειρον (1. 7): κὶ τὰ ἡμισυ τῶν μισθῶν μου λαμβάνων· καὶ μετὰ ταῦτα θυλάζοντά μοι (in arg. lat. scr. man. rec. θηλάζοντα, *sugendum*) τὸν δάκτυλον τῆς δεξιᾶς χειρὸς ὡς πρῶτ' L | ἀφαιρεται HI, διαφερῆτε (1. διαφαιρείται) V | ἀπ' ἐμοῦ — C καὶ (1<sup>o</sup>) . . . μου: καὶ τὰ ἡμισυ σιτία B | καὶ (2<sup>o</sup>) . . . χεῖρα: εἶτα λαμβ. κὶ τ. δεξ. μου χεῖρα B, — C | κ. θηλαζ.: θηλαζ. δὲ (— V) καὶ C 7 τὸν ντίχειρά μου B, τὸν τῆς δεξιᾶς μου χειρὸς (+ τὸν V) ἀντίχειραν C | καὶ ὄν: ἐκ δὲ τοῦ φοβοῦ L | \* L f. 8<sup>v1</sup> | θλιβ. . . ψυχῆς LC: θλιβ. τ. ψυχ. ου HI, θλιβομένη μου ἢ ψυχῆ B, + οὕτως W, + καὶ οὕτως V, + οὕτω B | ου — LC 8 λεπτ.: — H, λεπτύνεσθαι C | καθ': ἐφ' I | ἡμέραν: + ὡς ἡμᾶς, δέσποτα, καὶ οὐκ ἔχω πονεῖν καὶ ἀποστᾶν (sic) ἀπ' ἐμοῦ τὸ πονηρὸν καὶ κἀκίστον δαιμόνιον, τοιούτως (ω supra o scr. prim. man.) πάσχον- ὅς) L

§ 5. (5) 1. 9 Καὶ — LC | ἐγὼ — L | ὁ β. Σολ. II: Σολ. ὁ βασιλ. H, βασιλ. — BC | εἰσηλθα Q, εἰσηλθε L, ἦλθον HI | ἐν τῷ ναῷ C | εἰς . . . αὐτῷ (p. 10, l. 2); ἐκ τὸν ναὸν τοῦ θεοῦ εἰς τὸν οἶκον αὐτοῦ· ἐν λύπῃ ἢ ἄλλῃ) καὶ ἐξ ὕλης τῆς ψυχῆς ἐξομολογούμενος καὶ προσερχόμενος L

τὸν ναὸν τοῦ θεοῦ καὶ ἐδεήθην ἐξ ὅλης μου τῆς ψυχῆς ἐξομολο-  
 γούμενος αὐτῷ νύκτα καὶ ἡμέραν ὅπως παραδοθῆ ὁ δαίμων  
 εἰς τὰς χεῖράς μου καὶ ἐξουσιάσω αὐτόν. 6. καὶ ἐγένετο ἐν τῷ  
 5 μοι \* παρὰ κυρίου Σαβαώθ διὰ Μιχαήλ τοῦ ἀρχαγγέλου δακτυ-  
 λίδιον ἔχον σφραγίδα γλυφῆς λίθου τιμίον· 7. καὶ εἶπέ μοι·  
 «λάβε, Σολομῶν υἱὸς Δαυείδ, δῶρον ὃ ἀπέστειλέ σοι κύριος ὁ  
 θεὸς ὁ ὑψιστος Σαβαώθ, καὶ συγκλείσεις πάντα τὰ δαιμόνια  
 τὰ τε θηλυκὰ καὶ ἀρσενικὰ καὶ \* δι' αὐτῶν οἰκοδομήσεις  
 10 τὴν Ἱερουσαλήμ ἐν τῷ τὴν σφραγίδα ταύτην σε φέρειν τοῦ  
 θεοῦ.»

MSS HILPQVW = Recc. ABC. 1 καὶ — V | ἐδεόμην C | μου — A  
 | τῆς — IW | ἐξομολ. αὐτῷ (τὸν θεὸν H, — L) W: τῷ θεῷ καὶ ἐξομολο-  
 γούμην αὐτῷ C, — B 2 νύκταν κ. ἡμερ. HL, νύκτα κ. ἡμέρα I, νυκτὸς κ.  
 ἡμέρας B, νυκτὸς κ. ἡμέρας V, compendiis scr. W | ὅπως: πῶς Q | παρα-  
 δώσει κύριος ὁ θεὸς τὸ δαιμόνιον εἰς κτλ. L | παραδοθῆ: παραδοθεῖν H,  
 + μοι B, + με V 3 τὰς — P | μου: αὐτοῦ L, — Q | ἐξουσιάζω Q,  
 ἐπεξουσιάζει L | § 6. καί: κ om. W in literis rubricandis | ἐγένετο: ἐν τῷ  
 γένετο H 4 με: om. sed προσεύχεσθαι scr. I, μοι P, αὐτόν L, + καθ'  
 ἐκάστην ἡμέραν καὶ νύκταν C | πρὸς τὸν θεόν HI: τὸν κύριον L, τῷ θεῷ C,  
 — B | τοῦ . . . γῆς ILC: — B, κ. τ. γῆς — H, + μετὰ συντετριμένης καρ-  
 διας ἐξ ὅλης τῆς ψυχῆς αὐτοῦ L 5 μοι: αὐτῷ L | \* I f. 79<sup>r</sup> | παρὰ  
 κυρ. Σαβ.: — L, + χάρις B | διὰ . . . Ἱερουσαλήμ (l. 9f): σφραγῆς ὑπὸ μιχαήλ  
 τοῦ ἀρχαγγέλου· λέγων· ποιεῖ οὕτως σολομῶν καὶ δῶς αὐτῷ τὸ δακτυλίδιον·  
 τιμιώτερον εἶδιν λίθου τιμίον L, add. L glossam de anuli signo, v. infra, p. 100\*  
 et fig. p. 101\* | ἀρχαγγ. αὐτοῦ P | δακτύλιον C 6 ἔχον IQBn: ἔχων HPW,  
 ἔχω V | σφραγίδας W, compendio scr. forte idem V | γλυφῆς: κολοπιτὴν I  
 | λίθον τιμίον: λίθιδος τιμὴν C, pr. ἐκ B, add. glossam de anuli signo HI, v.  
 infra, p. 100\* | § 7. μοι: μου P, με Q 7 Σολ.: + βασιλεῦ P, βασιλεὺς Q |  
 υἱὲ VW | δῶρον — HI | ὁ HIP: ὁν Q, ὕπερ C | ἀποστέλλει I, ἀπέστειλάν  
 σι V | ὁ θεὸς HB: — IC | κυρ. Σαβ. ὑψ. Ἰσραήλ C 8 ὁ ὑψ. — Q |  
 καὶ συγκλ.: ἵνα συγκλείσῃς C | πάντα τοὺς δαίμονας Q | δαιμ. τῆς γῆς P  
 9 τὰ τε . . . ἀρσεν. (ἀσερν. H) HI: τὰ ἀρσηνικὰ κ. θηλυκὰ V, — W,  
 ἀρσενια κ. θήλεα B 9 καὶ δεῖ μετ' αὐτῶν ἀνοικοδομήσαι P | Q  
 f. 11<sup>v</sup> | δι': μετ' Q | ἀνοικοδομήσεις QV 10 τὴν Ἱερουσαλῆμ: ναὸν κυ-  
 ρίου τοῦ θεοῦ σου, add. glossam de anuli signo C, v. infra, p. 101\* | ἐν  
 . . . θεοῦ ego: τὴν σφραγίδα ταύτην σε φέρειν τοῦ θεοῦ I, φέρειν σε τ.  
 σφρ. ταυτ. τ. θ. (add. glossam de anuli signo, v. infra, p. 100\*) B, τῇ σφρα-  
 γίδι ταύτῃ ἢ ἐδωκέ σοι ὁ θεός H, ἐν δὲ τὸ τὴν σφρ. ταυτ. φορεῖν cum  
 sequentibus conjuncta C, λαβὼν ὁ σολομῶν τὴν σφρ. cum sequentibus con-  
 juncta L

8. Καὶ περιχαρῆς γενόμενος ὕμνον καὶ ἐδόξαζον τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς· καὶ τῇ ἐπαύριον ἐκέλευσα ἐλθεῖν πρὸς με τὸ παιδίον καὶ ἀπέδωκα αὐτῷ τὴν σφραγίδα, 9. καὶ εἶπον αὐτῷ· ἔν ἧ ἂν ὄρα ἐπιστῆ σοι τὸ δαιμόνιον ῥίψον τὸ δακτυλίδιον τοῦτο εἰς τὸ στηθός τοῦ δαίμονος λέγων αὐτῷ· δεῦρο καλεῖ σε \* ὁ Σολομῶν, καὶ δρομαίως παραγίνου πρὸς με μηδὲν λογισάμενος ὧν μέλλει σοι φοβῆσθαι.»

10. Καὶ ἰδὼν κατὰ τὴν εἰθισμένην ὄραν ἦλθεν ὁ Ὁρίας τὸ

MSS HILPQVW = Recc. ABC. § 8. (6) I. 1 Καὶ — LV | περιχ. . . ἐπαυρ.: εὐχαριστήσας κύριον τὸν θεὸν τ. οὐρ. εἰτις (I. ὅστις) εἰσακούει τὴν δέησιν καὶ προσευχὴν τῶν προσευχομένων καὶ τὸ ζητούμενον, οὐκ ἔστιν ὡς ( ἔστην ἕως) L | γενομ.: + ἐγὼ σολομῶν B, + (ὁ βασιλεὺς H) ἐπὶ τοῦτο (τοῦτον H) πάλιν HI | κ. ἐδοξ. — HI | τὸν — P | τοῦ θεοῦ V 2 τοῦ . . . γῆς — HI | παύριον W | ἐκελ. ἐλθ. (ἐωσθῆν H, I. ἐπελθεῖν?) . . . παιδ. (I. 3) HI: ἐκελ. τὸν παῖδα (τὸ παιδάριον Ὡ) ὩW, ἐκάλεσα τὸ παῖδα (νεὸν L) BL 3 καὶ — L | ἀπέδωτο L, ἐπέδωκα P | αὐτῷ: — L, αὐτὸν W | τὴν σφραγίδα A: τὸ δακτυλίδιον B, τὸ δακτύλιον (-ίον V) VW, + ταύτην I, + τοῦ θεοῦ L | § 9. κ. εἶπον αὐτῷ IPW (αὐτόν) H (εἶπεν) L: — Q, κ. φήσας αὐτῷ V, + λάβε τοῦτο καὶ B 4 ἐν . . . δαίμονος (I. 5): πορεύου ἐπὶ τὸ ἔργον σου· μετὰ δὲ ἀφεθῆναι τοῦ ἔργου καὶ ἐσπέρα(ν) ἤδη γενέσθαι καὶ ἐλθόν(τος) τοῦ πονηροῦ πνεύματος ὅπως ποιῆσαι τὸ πρότερον· ῥῆψε τὸ δακτυλίδιον ἐπάνω τούτου L | ἐν ἰα ὄρ < V | ὄραν H | ἐπιστῆ σοι: ἐπιστήσει H, ἐπεστή σοι I, ἔλθῃ πρὸς σὲ B, σοι — C | ῥίψ. . . δαιμ. H (ῥ. τουτ. τ. δακτ. . . δαιμονίου) Q: (εἰς τὸ in mg. sin.) στηθ. τ. δαιμονίου ῥ. τουτ. τ. δακτ. P, ῥ. αὐτῷ ἐπὶ τ. στ. τ. δαιμ. (+ τὸ δακτ. V) δ καὶ ἔλαβον τοῦτο παρὰ θεοῦ Σαβαώθ C, ῥ. τ. δακτ. τουτ. δ ἔλαβον παρὰ κυρίου σαβαώθ· καὶ ῥίψον αὐτὸ εἰς τ. στηθ. τ. δαίμονος I 5 λέγων αὐτῷ HC: καὶ εἶπε αὐτῷ IB, εἶτα εἶπέ L, + ἐπ' ὀνόματι (-τος Q) τοῦ θεοῦ B 6 \* P f. 2<sup>r</sup> | ὁ: — C, + βασιλεὺς B | Σολ.: + ἐν ὀνόματι κυρίου τοῦ θεοῦ παντοκράτορος (— καὶ . . . φοβῆσαι) L | δρομαίως P, δρομαίος I | παραγίνου V, ἔρχου B | δραμῶν παραγ. πρὸς με δρομαίως ἐπειπῶν καὶ ταῦτα πρὸς τὸν δαίμονα φραθαλά· πιστηφούμ (πιστιροίμ V): ἀλακαρτανάκ· C | μηδὲν . . . φοβ (I. 7) (pr. καὶ) C: μὴ διαλογιζόμενος ἂ μέλλει σοι λέγειν I, καὶ μὴ ἀμελήσεις εἰς ἄπερ (f. 3<sup>r</sup>) μέλλει σοι λέγων H, μηδὲν δειλιάσας (δειλιάζων Q) ἢ (μὴ δὲ P) φοβηθεῖς (-ῆς P) ἐν ᾧ μέλλεις ἀκούειν παρὰ (ὑπὸ P) τοῦ δαίμονος. (7) καὶ λαβὼν τὸ παιδάριον τὸ δακτυλίδιον ἀπῆλθεν B

§ 10. I. 8 Pro § 10 habet L hoc: λαβὼν δὲ ὁ νεανίας τὸ δακτυλίδιον πορευθῆς ἐπὶ τοῦ θείου ἔργου· ἐργαζόμενος εἶτα ἐσπέρα γενέσθαι· καὶ ἐκ τοῦ ἔργου σχολάσαντες· ἦλθον πάντες οἱ τεχνῆ(ται)· ἐπὶ τὰς κατοικεῖας αὐτῶν· ἦλθε δὲ καὶ ὁ νέος ἐπὶ τὴν κατοικεῖαν αὐτοῦ, καὶ ἐλθὼν ὁ πονηρότ(α-τος) δαίμων καθὼς τὸ σῆθηθες, τούτου | εἰθισμ. Kurz: ἠθισμ. BCIs, ὄρισμ. HI | εἰσῆλθεν VW

χαλεπὸν δαιμόνιον ὡς πῦρ φλεγόμενον ὥστε λαβεῖν κατὰ τὸ οὐνηθεῖς τὸν μισθὸν τοῦ παιδαρίου. 11. τὸ δὲ παιδάριον κατὰ τὸ ῥηθὲν αὐτῷ παρὰ τοῦ Σολομῶντος ἔρριψε τὸ δακτυλίδιον ἐπὶ τὸ στῆθος τοῦ δαίμονος λέγων αὐτῷ· »δεῦρο καλεῖ σε ὁ Σολομῶν,« καὶ ἀπῆει δρομαίως πρὸς τὸν Σολομῶντα. 12. ὁ δὲ δαίμων ἐκραύγασε λέγων τῷ παιδαρίῳ· »τί τοῦτο ἐποίησας; λάβε τὸ δακτυλίδιον καὶ ἐπίδος αὐτὸ πρὸς Σολομῶντα, κἀγὼ σοι δώσω τὸ ἀργύριον καὶ τὸ χρυσίον πάσης τῆς γῆς· μόνον μὴ με ἀπαγάγῃς πρὸς Σολομῶντα.« 13. καὶ εἶπεν αὐτῷ τὸ παιδάριον· »ξῆ κύριος ὁ θεὸς τοῦ Ἰσραήλ, οὐ μὴ σε ἀνέξομαι ἐὰν μὴ ἀπαγάγω σε πρὸς Σολομῶντα.« 14. \* καὶ ἦλθε τὸ παιδάριον καὶ εἶπε τῷ Σολομῶντι· »βασιλεῦ Σολομῶν, ἡγαγόν σοι τὸν

MSS HILPQVW = Recc. ABC. 1 φλέγων HI | ὥστε ... Σολ. (I. 7) — Q | ὅπως τε λάβῃ P | κατὰ τ. οὐνηθ.: — P, post παιδάριον ponit C 2 § 11. τὸ ... δαίμονος: ἐν τῷ ἅμα ῥήψας τὴν σφραγίδα αὐτοῦ ἄνω τοῦτου L | κατὰ ... Σολ.: — C, cf. not. ad l. 5 3 τὸ ῥηθὲν: τὸ ῥηθὲν < H, τὸ ῥηθέντι I, τῷ ῥηφθέντι Is, τὸ προσταχθὲν P | αὐτῷ: αὐτοῦ H, — P | Σολ. H: βασιλέως Σ. I, βασιλέως P | τὸ δακτ.: τὴν σφραγίδα C 4 ἐπὶ: παρὰ H | δαιμόνιον P | λεγ. αὐτ. I: καὶ λεγ. αὐτὸ H, εἶτα λέγ < L, καὶ εἶπεν PVW | ὁ: — C, + βασιλεὺς P 5 Σολ.: + ἐν τῷ ὀνόματι κυρίου τοῦ θεοῦ παντοκράτορος L, + ἐπέειπεν δὲ καὶ τὰ ῥηθέντα ὀνόματα C | καὶ ... Σολομῶντα: — IC | ἀπῆει Kurz: ἀποίει HI, ἀπίει Is, ἀπῆγε P, ἀπῆγαγε Bncn | τὸν — I | Σολ. HI: βασιλέα P | § 12. Pro § 12 habet L hoc: ἀκούσας (f. 9<sup>r1</sup>) ταῦτα ὁ δαίμων βρονχιζόμενος λέγ(ει): τις ἐστὶν οὗτος ὁ σολομῶν 6 ἐκραύγασε IP: ἐκραύγαξεν H, ἀνέκραξεν C | λεγ. τ. παιδ. I: λέγων· παιδάριον PVW, τ. παιδ. — H | ἐποίησας: + πρὸς με P 7 δακτύλιον W | κ. ἐπίδ. αὐτὸ (αὐτὸν H) HI: — BC | πρὸς Σολ.: IVW: πρ. τὸν Σ. H, ἀπ' ἐμοῦ P | κἀγὼ σοι δώσω HI: κἀγὼ ἀποδώσω P, ἐγὼ σοι δώσω Q, καὶ δώσω σοι C 8 τὸ ἀργ. κ. — B | πάσης — B | μόνον: ἐὰν W, + λάβε τοῦτο ἀπ' ἐμοῦ καὶ B | μὴ: μοι H 9 ἀγάγῃς VW | ἀπάγῃς με B | Σολομῶνα P | § 13. (8) Pro § 13 habet L hoc: καὶ ὁ νεανίας· ἔλθε καὶ εἶδε | καὶ ... παιδ. HI (— αὐτῷ) V; τὸ δὲ παιδ. λέγει (εἶπε W) πρὸς τὸν δαίμονα BW 10 τοῦ: — HW, μὲν V | Ἰσρ. — H | σε: — W, σου Q | ἐὰν ... Σολ.: ἀλλὰ δεῦρο ἔλθῃ P, ἀλλὰ δεῦρο ἀκολουθῆ μοι Q 11 σε ἀγάγω C | § 14. Pro § 14 habet L: ὁ δὲ ἀκόλουθος γενόμενος ὁ δαίμων ἦλθε ἐπὶ τὴν βασιλικὴν οἰκίαν | \* H f. 3<sup>v</sup> | hic scr. H rubricam hanc: ἔλευσις τοῦ χαλεποῦ δαίμον(ος) ὀρνίαν πρὸς σολομῶν(τα) | ἦλθε: ἔλθων (ἐλθὸν P) δρομαίως B 12 καὶ εἶπε HIC: χαίρων (χαῖρον P) πρὸς τὸν βασιλέα λέγων (λέγον P) B, pr. πρὸς τὸν Σολομῶντα χαῖρον (-ων W) βαστῶν (καὶ βαστάζων W) τὸν δαίμονα C | τῷ Σολομῶντι H: τῷ βασιλεῖ I, — BC | βασ. Σολ. IC: — HB | σοι HI: — BC

δαίμονα καθὼς ἐνετείλω μοι, καὶ ἰδοὺ στήκει πρὸ τῶν πυλῶν ἔξω δεδεμένος καὶ κράζων μεγάλη τῇ φωνῇ διδόναι μοι τὸ ἀργύριον καὶ τὸ χρυσίον πάσης τῆς γῆς τοῦ μή με ἀπαγαγεῖν αὐτὸν πρὸς σέ.»

5 II. Καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἀναστὰς ἀπὸ τοῦ θρόνου μου εἶδον τὸν δαίμονα φρίσσοντα καὶ τρέμοντα καὶ εἶπον αὐτῷ· »τίς εἶ σύ, καὶ τίς ἡ κλησίς σου;« ὁ δαίμων εἶπεν· »Ὁρνίας καλοῦμαι.« 2. καὶ εἶπον αὐτῷ· \* »λέγε μοι ἐν ποίῳ ζῆδιῳ κείσαι.« καὶ ἀποκριθεὶς ὁ δαίμων λέγει· »Υδροχόφ· \* καὶ τοὺς ἐν

MSS HILPQVW ⇒ Recc. ABC. 1 καθ' ἐνετ.: βασιλεῦ, ὡς ἐκέλευσας B | μη (I. μοι) ἐνετ. V | μοι: + δέσποτα BC | στηκ. HI: στήκεται B, ἡστίκη V. ἡστήκει W | πρὸ IB: πρὸς H, παρὰ C | τ. πυλ. I: τὸν πυλῶνα H, τῶν θυρῶν (+ τῆς αὐλῆς B) τῆς βασιλείας σου BC 2 ἔξω HI: — BC | δεδεμ. κ. κραζ. I (— καὶ) H: δεόμενον κραυγάζει VW, κράζων κ. δεόμενος P, κραυγάζων κ. δεόμενος Q | φωνῆν μεγάλην H | διδούς P | μοι IQ: ἐμοι P, με C, — H | τὸ ἀργ. . . χρυσ. HB: τ. χρ. κ. τ. ἀργ. IW, τὸ χρ. κ. πάντας τοὺς θησαυροὺς V 3 πάσης HIW: — BV | τοῦ . . . σε — VW | τοῦ IB: καὶ H | με — B | ἀπαγ. με I | ἀγαγεῖν P

C. II. parallela v. infra in MS D III 1—10. (9) l. 5 Καὶ ταῦτα . . . τρέμοντα: ἰδὼν δὲ ὁ σολομῶν τὴν τοιοῦτην ἐκπετάσας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανόν· εὐχαριστήσας κύριον τὸν θεὸν οὐρανοῦ καὶ γῆς ποιήτην τὸν τὰ πάντα κτίσαντα· καὶ δύναται ὅτι ποιήματα καὶ κτίματα αὐτοῦ εἶδεν τὰ πάντα L | Καὶ HB: — IC | ἀκ. ταυτ. — B | ἐγὼ HI: — BC | Σολ. HIB: — C, pr. ὁ H | ἀναστ. HI: ἀνέστη B, ἀνέστην C | ἀπό: εἰπὸ V, ἐπὶ W 6 μου: αὐτοῦ B, + καὶ ἐξῆλθεν ἔξω εἰς τὰ πρόθυρα τῆς αὐλῆς τῶν βασιλείων αὐτοῦ καὶ P, + καὶ ἐξῆλθεν (ἔξω . . . καλοῦμαι, l. 8, omissis) Q, + καὶ ἐξῆλθεν εἰς τὰ πρόθυρα τὰ βασιλικά καὶ C | εἶδον: ἐθεώρει P | φρίττοντα I, φρίττων H | τρέμων. H | \* P f. 2<sup>v</sup> | καὶ (2<sup>o</sup>): εἶτα L | εἶπον HIW: λέγει LPV 7 αὐτῷ IP: αὐτὸν HC, — L | τίς εἶ σύ AP: — C, + καὶ πόθεν εἶ L | κ. τίς . . . σου A: — P, τίς καλεῖ W (-ῆς) V | ὁ δαμ: εἶπεν: ὁ δὲ ἔφη PC | ἐγὼ Ὁρν. P 8 καλ. PC: καλοῦμεν L, — HI | § 2. (10) κ. εἶπον αὐτ. ego: κ. εἶπ < αὐτῷ ὁ βασιλεὺς V, κ. εἶπον W, εἶπον οὖν αὐτῷ I, ἐγὼ δὲ αὐτὸν λέγων H, εἶπε δὲ ὁ σολομῶν L, ὁ δὲ (καὶ ὁ P) σολ. λέγει B | \* Mg 1320 | μοι: + οὖν VW, + ὧ δαίμων B | ἐν C: — AB | ποίῳ ζῆδ. κεισ. P: ποίων ζῆδιῶν κεισ. Q, πρὶν ἐξωδιώκω (ἐξάδιώκω H, ἐξεδιώκω L) σε A, + λέγε μοι ποῦ ἀγωνίζεσε L 9 καὶ . . . λέγει: κ. ἀπεκρίθη τὸ δαιμόνιον καὶ εἶπεν C, λέγει δὲ L, ὁ δὲ εἶπεν B | λέγει H: — I: | Ὑδροχόφ κ. τοὺς: — LVW per homoeoarcton | ἰδρωχορῶς, ἰδροχόω (p. 14, l. 1) H, ἰδρωχεῶς, ὕδροχρώω (p. 14, l. 1) I, υδρωχεῶω L, compendio scr. W | \* I f. 80<sup>r</sup> | τῶν κειμένων Q, ἐν Ὑδροχόφ — PQ

Ἵδροχόφ κειμένους δι ἐπιθυμίαν τῶν γυναιῶν ἐπὶ τὴν Παρθένον ζῳδίου κεκληκότας ἀποπνίγω. 3. εἰμὶ δὲ καὶ ὑπνοτικόν, εἰς τρεῖς μορφὰς μεταβαλλόμενος, ποτὲ \* μὲν ὡς ἄνθρωπος ἔχων ἐπιθυμίαν εἶδους παιδίων θηλυκῶν ἀνήβων, καὶ ἀπτομένου μου 5 ἀλγῶσι πάνν. ποτὲ δὲ ὑπόπτερος γίνομαι ἐπὶ τοὺς οὐρανίους τόπους. ποτὲ δὲ ὄψιν λέοντος ἐμφαίνω. 4. ἀπόγονος δὲ εἰμι \* ἀρχαγγέλλου τῆς δυνάμεως τοῦ θεοῦ, καταργοῦμαι δὲ ὑπὸ Οὐρηλ τοῦ ἀρχαγγέλου.» 5. ὅτε δὲ ἤκουσα ἐγὼ Σολομῶν τὸ ὄνομα τοῦ ἀρχαγγέλου ἠὲξάμην καὶ ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς

MSS HILPQVW = Recc. ABC. 1 κειμένους HP: κειμένος I, κείμαι C, καιομένους conj. Cr | δι' . . . κεκληκ. ego (τῶν γονέων monuit Diels, γυναικῶν vel γυναιῶν >certe recte< James): δι' ἐπιθ. τῶν γονέων ἐπὶ τι (τὴν W) παρθένω ζῳδίω (ζῳδίου W) καικληκότα C, δι' ἐπιθυμιῶν τὸν λόγον (-ων H) ἐπὶ τὴν παρθένον (-ων H) τὸ (τὴν L, ὅτι H) ἐξῳδίου (ἐξῳδίων H) κεκληκότας (κεκληκῶ L) A, δι' ἐπιθυμιῶν γυναιῶν (γυναικῶν Q) ἐπὶ τὴν παρθένον (spatium purum minus reliquit P) τῷ ζῳδίῳ κέκληται B, τῷ ζῳδ. κεκλ. pro glossa marg. habet Cr 2 ἀποπν. BW: εἰπεπνίγω V, ἐπάγω A, pr. τούτους B | § 3. εἰμὶ . . . ὑπνοτ.: — A | εἰμὶ: εἰ μὴ PQV Fl | ὑπνοτικῶν P, ὑπνοτικῶν Q, ὑπνοτικός monuit Diels, forte recte 3 εἰς B: — C, καὶ εἰς τοῦτο A | μεταβαλ. A: μεταβάλλομαι B, μεταλαμβάνόμενος C | ποτὲ μὲν: ὁπότε B | \* H f. 4<sup>r</sup> | ὡς: ὅς V, οἱ B | ἄνθρωποι B | ἔχων (+ τὴν W) . . . ἀνηβ. C: ἔχων ἔτι (ἔτει H, ἐπὶ L) εἰμὶ (ἤμετιν H, — L) ἐνὶ τα δον (μετὰ δῶν L) θυλικῶν (-ῶν L) εὐσομον (εἴμι L) A, ἔρχονται εἰς ἐπιθυμίας (-ίαν Q) γυναικῶν ἐγὼ μεταμορφοῦμαι εἰς (ὡς Q) θῆλυ εὐχοσμον B 4 καὶ — C | ἀπτ. μου B: ἀπὸ ὄμων V, ἀπὸ ὤμων W, δι' αὐτῶν H, δι' αὐτόν I. fortasse ἀπ' ἐμοῦ, vel ἀπ' ὤμων, vel ἀπομνόμενοι 5 ἀλγ. πάνν HIV: ἀλγῶ σοι π. W, οἱ ἄνθρωποι καθ' ὑπνον ἐμπαίζω αὐτοῖς (αὐτοῦς Q) B | πάνν — L | δὲ: — Q, + πάλιν B | ὑποπτ.: γυπότερον C | γένομαι HIQ | ἐπὶ: ὑπὸ B, πρὸς W | ἐπὶ . . . τοπ.: καὶ τ. ἐπουρανίους ἐπὶ εἰσέρχομαι τοπ. L 6 τοπ.: κόλπους W | ποτὲ (δὲ — H) . . . ἐμφ. HI: πότε δὲ καὶ ὡς λέων (λέοντας Q) B, πότε μὲν ὄψει (καὶ πότε ὄψιν W) λέοντος ἐπιφέρομαι C, add. glossam marginaliam in textum insertam: ὑπὸ πάντων (+ δὲ L) τῶν δαιμονίων (δαμόνων H) λαβόμενος A, quam in καὶ (— Q) κελεύομαι ὑπὸ πάντων τῶν δαιμόνων corrigere voluit B | § 4. ἀπογ. . . θεοῦ H (— ἀρχαγγ.) I: — C | δὲ — P | \* L f. 9<sup>r2</sup> 7 ἀρχ. . . θεοῦ: — L, pr. τοῦ Q, ἀρχ. Οὐρηλ etc. P | καταργ. . . ἀρχαγγ. I (— δὲ) H: — P | δὲ — Q | Οὐρηλ τ. ἀρχ. ego: Μιχ. τ. ἀρχ. A, + τῆς δυνάμεως τοῦ θεοῦ (supra omissa) L, τ. ἀρχ. Οὐρηλ τ. δυν. τ. θεοῦ Q, τ. δυν. τ. θεοῦ οὐρονηλ τοῦ (bis V) ἀρχαγγέλου C 8 § 5. (11) ὅτε (ὅταν I) . . . Σολ.: HI: ἐγὼ (+ δὲ P) Σ. ἀκούσας B, ἐγὼ δὲ ἀκούσας ὁ Σ. C, πότε οὖν Σ. L | τὸ δν. τ. ἀρχ. IBC: — HL, + μιχαήλ I 9 ἠὲξάμ. A; εὲξάμενος BC | καὶ — LB | ἐδοξ. HIB: δοξάσας C. — L | τ. θεόν: pr. κύριον Q, + καὶ κύριον P | τὸν . . . γῆς: τὸ ὄνομα τοῦ κυρίου C, τὸν θεὸν τὸν δόντα μοι τὴν χάριν ταύτην' καὶ εἶδα πνεύματα ἀσώματα' εἰς σχῆμα μεταβαλλόμενα σεσωματωμένα L



γῆς, καὶ σφραγίσας αὐτὸν ἔταξα εἰς τὴν ἐργασίαν τῆς λιθοτομίας, τοῦ τέμνειν λίθους τοῦ ναοῦ ἀρθέντας διὰ θαλάσσης Ἀραβίας τοὺς κειμένους παρὰ αἰγιαλόν. 6. φοβούμενου δὲ αὐτοῦ τοῦ σιδήρου προσπαῦσαι ἔφη μοι· »δέομαί σου, βασιλεῦ Σολομῶν, \* ἔασόν με ἐν ἀνέσει εἶναι, κἀγὼ σοι ἀναγαγῶ πάντας τοὺς δαίμονας. 7. μὴ θέλοντος δὲ αὐτοῦ ὑποταγῆναι μοι, ἠῤῥάμην τὸν ἀρχάγγελον Οὐριήλ ἐλθεῖν μοι εἰς βοήθειαν· καὶ εὐθέως \* εἶδον τὸν ἀρχάγγελον Οὐριήλ ἐκ τοῦ οὐρανοῦ κατερχόμενον πρὸς με. 8. καὶ ἐκέλευσε ἀνελθεῖν ἐκ τῆς θαλάσσης κήτη καὶ ἐξήρανεν

MSS HILPQVW = Recc. ABC. 1 σφραγίσαν H | αὐτὸν: + μετὰ δακτυλίδιον εἶτα λαμβάνει ὁ ἀναγινώσκων μεθετέρων λίθων βαρυντάτων· καὶ ἐπιθέεν ἐπάνω τοῦ ὄχλουμένου ἕως βοῆσαι· ὅταν βοῆσει ὁ ὄχλούμενος· ὑπὸ τὰξον τὸ πνεῦμα τὸ ἀκάθαρτον τοῦ ἐξελθεῖν· καὶ εἶπεν αὐτῷ ἐξελθε ἀπὸ ὀνόματι τοῦ ἐπουρανίου βασιλέως θεοῦ ἡμῶν· καὶ τῆς σφραγίδος τῆς δωθήσης τῷ βασιλεῖ σολομῶν(τι)· καὶ σφραγίσας αὐτὸν L | ἔταξα: + αὐτὸν C | τὴν — LC | τῆς — L | λιθοτόμον C 2 τοῦ τεμν. . . ναοῦ — L | τέμνειν HIP: τεμῖν W, τέμνει V, κόπτειν Q | τοὺς λιθ. P | τ. ναοῦ: ἐν τῷ ναῷ B, — C | ἀρθεντ. HI (-τος) L: ἀχθέντας B, τοὺς συναχθέντας VW | διὰ: ὑπὸ L | Ἀραβ. BC: ἀραβῶν L, ἀνάγων H, ἀναλαβῶν I 3 τοὺς . . . αἰγιαλ.: — C | αἰγιαλόν Q | § 6. φοβ. δὲ αὐτ. H(L): φοβούμενος δὲ αὐτὸς W (αὐτοῦς) I (— αὐτὸς) P, ἐφοβεῖτο οὖν Q | φοβουμ. . . προσψανσ.: φοβούμενος δὲ αὐτὸ(ς) τὴν ἀπόφασιν τοῦ βασιλέως περὶ τὸν λήθ(ων) ἦρα μὴ πρὸς ψαῦσι τὸ σῆδιρον φοβούμενος V, φοβουμένους δὲ αὐτοῦ λάβε ὁ ἀναγινώσκων σιδήρον (in marg. lat. signum O+ scr. man. rec.) ἄλλουσον ἐπίθεος ἐπὶ τοῦ ὄχλουμένου τῶ τραχείλω καὶ δῆσον σφόδρα ἕως οὐ βοῆσει· φοβουμένου δὲ αὐτοῦ etc. L | τοῦ σιδήρου A: τὸ σιδήρου W, τὸν σιδήρον B 4 προσψαῦσαι LQW: οὐ προσάψωμαι I, οὐ προσψαύσω μεν H, post προς spatio puro VI litt. relicto ad marg. sin. man. prim. scr. πάντ < ἢ πρὸς ταῦτα P, quod Fl τραυτὸν εἰπὸς ταῦτα legit | ἔφη μοι L (μιν) H: καὶ λέγει μοι P, λέγει Q, ἔφη ὁ δαίμων W, ὁ δέμων ἔφη V, ἔφη δὲ ὁ ὀριῶς I | σου: σοι W | \* L f. 9<sup>v</sup>1 5 με: μοι W, — L | ἐν ἀνεσ. IL: ἔναν ἐσοι H, ἄνετον BC | εἶναι: ἦν αα H, + μοι L, + με B | ἀναγαγῶ IP: ἀνανάγω in ἀνάγω corr. H, ἀγαγῶ C, ἄγω L, εὐαγγέλω Q | πάντα τὰ δαιμόνια BC 6 § 7. μὴ . . . μοι: καὶ μὴ θέλοντα (-τες W) ὑποταγῆναι cum δαιμόνια conjuncta C -| θέλων A | αὐτοῦ: αὐτοῦς HL, αὐτὸς I | ὑπὸταγόν μοι L | ἠῤῥαμ. . . βοηθ.: ἠῤῥαμ.: pr. ἐγὼ δὲ C, εὐξάμενος B, εἰξαμ- V | ἠῤῥαμ. . . βοηθ.: ἠῤῥάμην τὸν θεὸν καὶ κατελθὼν τὸν ἀρχάγγελον οὐρουὲλ ὑποταγῆν μοι· εἰς βοήθειαν L | τὸ ἀρχάγγελον V, τοῦ ἀρχαγγέλου B 7 οὐρουήλ IW | ἐλθεῖν: pr. τοῦ C, συνελθεῖν B | μοι HLQ: με P, — IC | \* P f. 3<sup>r</sup> 8 τ. ἀρχ. Οὐρ.: αὐτὸν C | οὐρουήλ IC, οὐρουὲλ L | τῶν οὐρανῶν B | ἐρχόμενον C | πρὸς με — L 9 § 8. (12) ἐκελ. LB: ἐκέλευσα C, ἐκάλεσεν HI, + ὁ ἄγγελος B | ἀνελθ. (καὶ ἦλθον L) . . . κήτη A: κήτη (κῆτον W) θαλάσσης ἐλθεῖν ἐκ τῆς ἀβύσσου BC | καὶ . . . μέριδα A: — BC | ἐξήρανε H

αὐτῶν τὴν μερίδα [καὶ ἔρριψεν αὐτοῦ τὴν μοῖραν] ἐπὶ τῆς γῆς, κάκεινως καὶ οὕτως ὑπέταξε τὸν δαίμονα τὸν Ὁρνίαν τὸν μέγαν τοῦ κόπτειν λίθους καὶ συντελεῖν εἰς τὴν οἰκοδομὴν τοῦ ναοῦ ὃν ᾠκοδόμουν ἐγὼ Σολομῶν. 9. καὶ πάλιν ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκέλευσα περιέναι τὸν Ὁρνίαν εἰς τὴν μοῖραν αὐτοῦ καὶ ἔδωκα αὐτῷ τὴν σφραγίδα λέγων· ἄπελθε καὶ ἀγαγέ μοι ὧδε τὸν ἄρχοντα τῶν δαιμονίων.»

III. Ὁ δὲ Ὁρνίας λαβὼν τὸ δακτυλίδιον ἀπῆλθε πρὸς τὸν Βεελ\*ζεβουὺλ καὶ ἔφη αὐτῷ· ἄδευρο καλεῖ σε ὁ Σολομῶν.» 2. ὁ δὲ Βεελζεβουὺλ λέγει αὐτῷ· ἄλέγε μοι, \* τίς ἐστὶν οὗτος ὁ Σολομῶν ὃν σὺ λέγεις;» 3. ὁ δὲ Ὁρνίας ἔρριψε τὸ δακτυλίδιον εἰς τὸ στήθος τοῦ Βεελζεβουὺλ λέγων· ἄκαλεῖ σε Σολομῶν ὁ βασι-

MSS HILPQVW = Recc. ABC. 1 αὐτὸν L | μερίδαν H, μεριπα L | καὶ . . . μοῖραν B: — A | ἔρριψεν αὐτὸν C | τὴν μοῖραν . . . συντελεῖν (I. 3) — C 2 κάκεινως κ. οὕτως ego: κακείνως κ. οὕτος H, κάκεινος κ. οὕτος I. καὶ οὕτως L, καὶ Q, κάκεινη et postea spatium purum VII litt. habet P, »καὶ οὕτως scheint Glossen« Diels | ὑπέταξε: ὑπέταξα I, ἐκέλευσεν Q, + τὸ δαιμόνιον τὸ μέγα καὶ ἐκέλευσεν P | τ. Ὁρ. τ. μεγ. HL: τ. I, τὸν μέγαν καὶ θρασὺν (θρασὺν Q) τ. Ὁρν. B 3 τοῦ — L | τοὺς λίθους P | καὶ . . . Σολ.: πρὸς τὸν ναόν B | συντελῶν L | εἰς LV 4 ὃν A: ἦν C | Σολ.: πρ. βασιλεῦ(ς) H, βασιλεύς V | § 9. καὶ πάλιν . . . γῆς — C | πάλιν: οὕτως ἐγὼ Σολ. B | ἐδόξασαν L 5 τῆς — Q | γῆς: + ποιήτην B | ἐκέλευσα . . . δαιμονίων (I. 7): ἐκέλευσα τὸν ὄρνιν συνπαρήγε μοι τὸν ἄρχοντα τῶν δαιμονίων καὶ δέδοκα αὐτὸν, τὴν σφραγίδα W | ἐκέλευσεν P | περιέναι (περιεῖναι L) . . . τὴν (— L) μοιρ. αὐτ. (αὐτὸν I, αὐτῶν H) A: τὸν Ὁ. παρήγει μη σὺν τῇ μύρα αὐτοῦ V, ἐλθεῖν τὸν Ὁ. σὺν τῇ μοίρα αὐτοῦ B 6 ἔδωκεν H, δέδωκα CL | αὐτῷ: αὐτὸν C, αὐτοῦ LB | τὸ σφραγίδιον B | λέγων: φήσαν αὐτὸν V, καὶ εἶπον I 7 καὶ — L | ἀναγαγέ I | ὧδε: ὧ I | τ δαιμ.: pr. πάντων I, + πάντων P, λαβεῖν ἀπὸ τῆς βασιλείας μου Q

C. III. MSS HILPQVW = Recc. ABC. (13) c. III—XX 9 Ὁ δὲ . . . γενέσθαι om. Q 8 δακτύλιον C 9 constanter scr. βελζεβονήλ H, βεελζεβονέλ L | βεζεελθεουὺλ in βεελζεβουὺλ corr. V | \* H f. 5<sup>r</sup> | Βεελζ.: + τὸν ἔχοντα τὴν βασιλείαν ἐπὶ τῶν δαιμόνων P, δὲ ἦν ἔξαρχος τῶν δαιμονίων C add. insuper ἔχων το τὸ βασιλεῖ ἀν τω V | καὶ — P | ἔφη αὐτῷ IPC λέγει HL, + αὐτὸν H, + ὁ (— V) ὄρνίας C | ὁ (1<sup>o</sup>) HI: — LPC § 2. 10 λέγει αὐτῷ (— αὐτ. H) A: ἀκούσας ἔφη αὐτῷ P, ἀκούσας εἶπεν ( | λέγε IPC: εἶπέ H, ἀνήγγελέ L | \* L f. 9<sup>v2</sup> | τίς: τί H, pr. τί ἐστὶν L οὗτος AP: αὐτός C | ὃν: ὢν I | σὺ: + μοι C 11 λέγεις: φῆς μοι P § 3. τὸ δακτύλιον V, τῷ δακτυλίῳ W | εἰς AP: ἐπὶ C 12 τω στήθος V τὸ στήθει W | βελζεβουὺλ W, βελζεβονήλ V | λέγων: λέγει αὐτὸν H + αὐτῷ I | λέγων . . . βασιλ. — L | δεῦρο καλεῖ HI | καλεῖς (— σε) | Σολ. ὁ βασ. PV (pr. ὁ) I: βασ. σολ. H (pr. ὁ) W

λεύς. 4. \* καὶ ἀνέκραξεν ὁ Βεελζεβούλ ὡς ἀπὸ πυρὸς φλογὸς καιομένης μεγάλης καὶ ἀναστὰς ἠκολούθησεν αὐτῷ μετὰ βίας καὶ ἦλθε πρὸς με. 5. καὶ ὡς εἶδον ἐγὼ τὸν ἄρχοντα τῶν δαιμονίων ἐρχόμενον, ἐδόξασα τὸν θεὸν καὶ εἶπον· \* «εὐλογητὸς εἶ, κύριε ὁ θεὸς ὁ παντακράτωρ ὁ δοὺς τῷ παιδί σου Σολομῶντι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν καὶ ὑποτάξας εἰς ἐμὲ πᾶσαν τὴν τῶν δαιμόνων δύναμιν.» 6. καὶ ἐπηρώτησα αὐτὸν καὶ \* εἶπον· «λέγε μοι, τίς εἶ σύ;» ὁ δαίμων \* ἔφη· «ἐγὼ εἰμι Βεελζεβούλ τῶν δαιμονίων ὁ ἕξαρχος.» 7. ἀπήτουν δὲ τοῦτον ἀδιαλείπτως ἐγγύθεν μοι προσεδρεύειν καὶ ἐμφανίζειν μοι τὴν κατὰ τῶν δαιμόνων φαντασίαν. αὐτὸς δὲ μοι ἐπηγγείλατο πάντα

MSS HILPVW = Recc. ABC. 1 § 4. \* V f. 438<sup>r</sup> | κ. ἀνεκ. HI: εἶτα κράξας L, ἀνεκ. δὲ PC | ὁ Βεελζ.: τὸ δαιμόνιον φωνὴν μεγάλην L, + φωνῆ μεγάλην P | ὡς . . . μεγαλ. L (— μεγαλ.) H; καὶ ἔβρισε φλόγα πυρὸς καιομένην μεγάλην P, λέγων ταῦτα· ὡς ἀπὸ πυρὸς φλογὸς καιομένης μοι μεγάλης C, ὡς ἀπὸ φλογὸς καιόμενος I, add. rubricam: ἡ ἔλευσις βεελζεβουήλ πρὸς σολομῶντα H 2 ἠκολ. αὐτῷ I (αὐτὸν) H; ἠκολουθ < αὐτῷ L, ἠκολούθει τῷ ὀρνίθῳ PC | μετὰ βίας — P 3 καὶ . . . με — C | καὶ — L | ἦλθε IP; ἀπῆλθεν HL | με I: τὸν σολομῶντα HL, σολομῶνα P | § 5. (14) κ. ὡς εἶδον H (— ὡς) I: ὡς δὲ εἶδον P, καὶ (+ ὡς V) ἰδὸν δὲ C, ἰδὼν δὲ L | ἐγὼ HIC: — P, ὁ σολ. L, + σολ. HI 4 ἐρχομ.: — P, + πρὸς με HI, + τὸν βεελζεβούλ C, + καὶ I | ἐδόξασε L | κύριον τ. θεὸν τοῦ οὐρανοῦ καὶ γῆς ποιητὴν P | εἶπεν L | \* P f. 3<sup>v</sup> 5 εἶ, κύριε: κύριος IL | θεός: + τοῦ οὐρανοῦ καὶ τῆς γῆς L | δοὺς . . . σοφ. καὶ — I | σου — C 6 τῶν σ. θρόνων HW: τὸν σὸν θρόνον L, τὸ σὸν θρον- V, τῶν σοφῶν P 7 πᾶσαν — H | τ. δαιμ. A: τοῦ διαβόλου PC | τ. δυν. τ. διαβ. P | § 6. (15) κ. ἐπηρωτ. HI (ex -ωτητα corr.) P<sup>c</sup>: ἐπηρωτ. δὲ C, κ. ἐπηρώτησεν H | \* I f. 81<sup>r</sup> | αὐτῶν H, αὐτὴν V 8 κ. εἶπον PC (— καὶ) H: — I, λέγων L | \* W f. 268<sup>r</sup> | λέγε μοι — L | μοι — P | τίς εἶ σύ: τίς εἶσιν L | σύ — PW | ὁ δαίμων: καὶ H | \* H f. 5<sup>v</sup> | ἔφη· «ἐγὼ: λέγει· ἐγὼ I, λέγω H 9 Βεελζ.: πρ. ὁ IL, + ὁ PV | δαιμ.: δαιμόνων HI, + πάντων W | ὁ — LPW | ἕξαρχος: ἄρχων V, ἀρχή W | § 7. ἀπητ. . . προσεδ. ego: ἀπητ. . . ἀδιαλυπ. (-λήπτως Is, -λειπτως Kurz) ἐγγυθέν μοι προσεδρεύειν I, ἀπήτην . . . ἀδιαλήπτως ἐγκυθέν μοι προσεδρέβειν H, ἀπήτουν δὲ οὗτον ἀδιαλήπτως προσεδρεύειν ἐγγυθέν μοι L, ἀπάντ(ων) δὲ τούτ(ων) οὐ διαλιπο < ἐγκηθέν μοι προσεδρέβειν V, (ἀπητ. . . ἀδιαλ. — W) ἐγγυκιστά μου προσεδρεύειν (β forte in δ corr.) W, ἀπαντες δὲ οἱ δαίμονες ἐγγυσιτέν μου προσεδρεύουσι P 10 ἐμφανίζει LW, ἐφανίζει V, ἐμφανίζω P | μοι — IP | τ. κατὰ (μετὰ L) τ. δαιμ. φαντ. A: ἐκάστου δαίμονος τ. φαντ. P, ἐνὸς ἐκάστου δαίμονος φαντασίας C 11 αὐτ. . . ἐπηγγ. (ἐπειγγείλει L) . . . πνευμ. AP: ἐπηγγ. μοι δὲ αὐτ. παντ. τ. δαιμόνια C

τὰ ἀκάθαρα πνεύματα ἀγαγεῖν πρὸς με δέσμια. καὶ ἐγὼ πάλιν ἐδόξασα \* τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς εὐχαριστῶν αὐτῶ πάντοτε.

IV. Ἐπυθόμην δὲ τοῦ δαίμονος εἰ ἔστι δαιμόνων θήλεια. 5 τοῦ δὲ φήσαντος εἶναι ἐβουλόμην εἰδέναι. 2. καὶ ἀπελθὼν ὁ Βεελζεβοῦλ ἔδειξέ μοι τὴν Ὀνοσκελίδα μορφὴν ἔχουσαν περικαλλῆ, καὶ δέμας γυναικὸς εὐχρώτου, κνήμας δὲ ἡμίονου. 3. ἐλθούσης δὲ αὐτῆς πρὸς με εἶπον \* αὐτῇ· »λέγε μοι σὺ τίς εἶ.« 4. ἡ δὲ ἔφη· »ἐγὼ Ὀνοσκελὶς καλοῦμαι, πνεῦμα σεσωματοποιημένον \* 10 φωλεῦον ἐπὶ τῆς γῆς· ἐν σπηλαίοις μὲν ἔχω τὴν κατοίκησιν,

MSS HILPVW = Recc. ABC. 1 ἀγαγῶν L | πρὸς με: μαι W | δεσμ. ἀγ. με V | δεσμ. LPV: δισμοια H (δέσμια conj. James), δεδεμένα I, — W | ἐγὼ PC: — A 2 \* L f. 10<sup>r</sup>1 | τοῦ . . . γῆς: τὸν παντοκράτορα σαβαώθ L | εὐχ. αὐτ. παντ. H (παντα <) V: καὶ εὐχαριστῶ αὐτ. παντ. P, — ILW

C. IV. MSS HILPVWT<sup>v</sup>W<sup>o</sup>Glm = Recc. ABCC<sup>o</sup>; cf. infra Rec. C XI 1—6, supra *Intro.*, IV 1d), 2c), pp. 31—33. 1. 4 (16) Ἐπυθ. δὲ: pr. εἶτα L, + ἐγὼ C | δὲ — P | τοῦ δαιμ.: pr. παρὰ P, pr. καὶ ἠρώτησα τὸν δαίμονα βεελζεβοῦλ I | δαιμ. — H | ἐπυθ. δὲ τ. δαιμ.: ἐρωτηθεὶς δὲ ὁ βεελζεβοῦλ (ἐπερώτησα δὲ ἐγὼ τὸν β. W<sup>o</sup>) ὅς ἐντζανφιέλ (ἐλτζιανφηέλ V<sup>o</sup>) καλεῖται παρ' ἐμοῦ (ὅς . . . ἐμοῦ: ὁ καὶ τζιανφιέλ T<sup>o</sup>) C<sup>o</sup> | εἰ εἰσιν V<sup>o</sup> | εἰ — T<sup>o</sup> | δαιμ. θηλ. ego: δαιμ. θυλια ἔγγιος I, θύλιαν H, θήλεια ἔγγιος ἡμῖν L, ἐν αὐτοῖς θήλειαι P, καὶ θήλεια (θήλεια T<sup>o</sup>) δαιμόνια C<sup>o</sup> (— καὶ) CGlm 5 τοῦ: τοῦτον LT<sup>o</sup> | δὲ: + μοι PCW<sup>o</sup> | ἐβουλόμην: pr. καγὼ W, κάγὼ εἶπον· ἦθελον P | εἰδέναι AP: ἰδεῖν CC<sup>o</sup>Glm | § 2. ὁ — PV | ὁ Βεελζ. AC: ὁ τοιοῦτος W<sup>o</sup>, ὅτι οὗτος V<sup>o</sup>, ὅτι οὕτως T<sup>o</sup>, — Glm, + ταχὺ P 6 ἔδειξ. μοι A: ἠνεγκέ μοι T<sup>o</sup>, ἠνεγκε πρὸς με P, ἠνεγκε ἔμπροσθέν μου CV<sup>o</sup>W<sup>o</sup>Glm | Ὀνοσκ. AP: ὄνοσκελοῦν WC<sup>o</sup>Glm (-λοῦ V), + καλουμένην T<sup>o</sup>W<sup>o</sup> (-ενή) V<sup>o</sup> | ἔχουσα HLT<sup>o</sup>VV<sup>o</sup> | περικαλλῆ Kurz: περικαλλῆ HIPIs, -αλήν WW<sup>o</sup>Glm (sic), περιπερικαλλῆ L 7 καὶ . . . ἡμιον. — A, add. rubric. ἔλευσις τῆς ὄνοσκελίδος πρὸς σολομῶντα H | δέμας ego: δέμαν V, δέμα W James, δεσμα P, σῶμαν C<sup>o</sup> | κνήμ. δὲ ἡιον. W<sup>o</sup> (μίωνου) W (ἡμιῶν) VV<sup>o</sup>: μνήμος δὲ ἡμίονος T<sup>o</sup>, καὶ κερατίζουσα τὴν κεφαλὴν P | κνήμην Glm | § 3. (17) Glm deest 8 δὲ — T<sup>o</sup> | πρὸς με IL (μεν) H: καὶ ἰδὼν W, — PVC<sup>o</sup> | εἶπον AW: ἔφην PC<sup>o</sup>, ἔφι V | \* Mg 1321 | αὐτὴν LWC<sup>o</sup> | λέγε μοι: λέγων V<sup>o</sup>W<sup>o</sup> | σὺ — P | τίς εἶ σύ H | § 4. ἡ δὲ ἔφη: ἐκείνη εἶπεν L 9 ἔφη: pr. μοι PC, + μοι V<sup>o</sup>W<sup>o</sup>, ἔφην W | ἐγὼ: ἐ I, ἐγὼ Is. | Ὀνοσκ. P: ὄνοσκελὶς V<sup>o</sup>, -λ(ῆς) V, ὄνοσκελίδα A, ὄνοσκελοῦ T<sup>o</sup>WW<sup>o</sup> | σεσωματωπ. W<sup>o</sup>, σεσῶματοποιημένω V<sup>o</sup>, σεσωματωπειοποιημένον P, σεσωματωμένον πεποιοποιημένον HL, σεσωματωμένον IT<sup>o</sup>, πεποιοποιημένον W (-μένω) V, σεβωματο(?) πεποι. FI | \* H f. 6<sup>r</sup> 10 φωλεῦον P: φωλεύων HW<sup>o</sup>, φολεύω LCT<sup>o</sup>V<sup>o</sup>, φολέον I, + δὲ T<sup>o</sup>V<sup>o</sup> | ἐν σπηλαίοις ἐπὶ τῆς γῆς L | ἐν . . . κατοικ. I (ἔχον) H: σπήλαιον οἰκῶ (οἶκον V) (ἐν σπηλαίοις T<sup>o</sup>) ἔνθα χρῆσιον κεῖται CC<sup>o</sup>, σπήλαιον μοι χρῆσιον ἔνθα κεῖμαι P | μὲν — L

ἔχω δὲ πολυποίκιλον τρόπον. 5. ποτὲ μὲν ἄνθρωπον \* πνίγω, ποτὲ δὲ ἀπὸ τῆς φύσεως σχολιάζω αὐτούς. \* τὰ δὲ πλείστα ἔστι μοι οἰκητήρια κρημνοὶ σπήλαια φάραγγες. 6. πολλάκις δὲ καὶ συγγίνομαι τοῖς ἀνθρώποις ὡς γυναῖκα εἶναι με νομίζοντες, πρὸ πάντων δὲ τοῖς μελιχρόοις ὅτι οὗτοι συναστροὶ μού εἰσιν, καὶ γὰρ \* τὸ ἄστρον μου οὗτοι λάθρα \*\* καὶ φανερώς προσκνυοῦσι καὶ οὐκ οἶδασιν ὅτι ἑαυτοὺς βλάπτουσι καὶ πλείον με κακοῦργον εἶναι ἐρεθίζουσιν. 7. θέλουσι γὰρ διὰ τῆς μνήμης χρυσίον πορίζειν. ἐγὼ δὲ παρέχω ὀλίγον τοῖς καλῶς με προσκνυοῦσιν.ε

MSS HILPVWT°V°W° = Recc. ABCC°. 1 ἔχω: ἔχων H | πολυπ. τροπ., APC°: καὶ πολυποίκιλα τρόπαια (forte ex τρόπα corr.) C | § 5. μὲν HIPT°: δὲ LCV°W° | ἀνθρώπους PCC° | δι' ἀγχόνης πνίγω ἀνθρώπους C | \* P f. 4<sup>r</sup> | πνίγω: + δι' ἀγχόνης P, + ὡς δι' ἀγχόνης V°W° 2 αὐτοὺς ὑπὸ T° | τῆς — H | φύσεως: — W, + εἰς ἀγκώνας P, ἐπὶ ἐγκών(ων) CT°, (-όνων) W°, ἐπὶ ἐγκώνω V° | σχολιάζω LT°: σκελιάζω HIs, σκωλιάζω V°, σχολιάζων V, σχολιάζων WW°, σκωλήκια (ad marg.), φωλεύω (in textu P) | αὐτοὺς — P | \* T° f. 7<sup>r2</sup> | τὰ δὲ HP: — ICC°, τοὺς δὲ L | πλειστ... οἰκητ.: πλ. ἴσταμαι οἰκητήριον H, πλείστοντες ἔτεσιν οἰκητήρια L, πλείστα μοι οἰκητήρια εἶσι P (— εἶσι) T°, πλείστα δὲ ἔστιν μοι οἰκητήρια κεκρυμμένα VW. πλείστα μοι δὲ ἔσται οἰκητήρια W°, πλ. ἔσται (in ἔσθη corr.?) μὴ οἰκητήρια V°, πολλάκις δὲ οἰκῶ I 3 κρημν. σπηλ. φαραγγ. P: κρύμνοις σπήλαιον φάραγγες H, ἔχω κρήμνονος καὶ σπηλαιοῖς φαραγγες L, ἐν κρημνοῖς ἐν σπηλαιοῖς ἐν φαράγγοις I, σπήλαια καὶ κρήμνονος καὶ φάραγγαι C, — C° 4 § 6. καὶ — HL | γύνῃ P | εἶναι με νομ. (I. νομίζουσι?) H: νομ. με εἶναι I, ἦμαι νομ. L, με εἶναι CC°, δοκοῦσα εἶναι P 5 πρὸ παντ. ILPC: πρὸς πάντα H, πρὸ (πρὸς T°W°) δὲ τῶν ἄλλων C° | τοῖς μελιχ. P: τοὺς μελιχρόους CV°W°, τοὺς μελαχρόους HT°, τοὺς μελανοχρόους L (ex μελαχρ. corr.) I, τοὺς μελαντοχρόους (in textu, μελιχρόους ad marg.) Is | ὅτι — L | ὅτι οὗτοι HI: οὗτοι γὰρ PCC°, + καὶ CW°, + μου καὶ V° | συναστ. μού εἰσιν ILT°W°: εἰσιν συν. μου H | μου: μοι P, — CV° 6 καὶ ... ἄστρο: κ. τὸ ἄστρο T° | γὰρ — L | \* I f. 81<sup>v</sup> | προσκ. λαθ. κ. ἐναργέως (φανερὸς V) CW° | λαθ. προσκ. οὗτοι T° | \*\* L f. 10<sup>r2</sup> | φανερᾶ HL 7 καὶ οὐκ ... προσκνυ. (I. 9f): — C° | οὐκ οἶδ. ὅτι — I | ὅτι — L | ἑαντῶς C, αὐτοὺς P | βλαπτ. AP: ἀπατῶνται C | καὶ πλείον ... προσκνυ. (I. 9s.): — I | πλείον... ἐρεθ.: πλ. ... ἐρεθίζουσιν H, πλείον μεν κακούργος εἶναι ἐρεθίζουσιν L, πλείον με κακούργεῖν ἐρεθίζουσι P, πλημελῶς κακούργους ἐρεθίζουσα C 8 § 7. θελ. PV: θέλουσα W, θέλοντες HL | γὰρ — L | διὰ ... χρυσίον: αὐτοὺς μνήμην τοῦ χρυσοῦ L 9 πορίζ. HLP: πορίζεσθαι C | ἐγὼ ... προσκ. HP: ἐγὼ γὰρ παρέχων ὀλ. τοῖς καλεῖς: μὲν προσκ. L, τοὺς τε παρέχειν ὀλίγοις, τοῖς καὶ καλονμένοις, προσκ. W, τῆς τε δὲ παρέχιν ὀλίγης τῆς κεκαλονμένης προσκνυοῦση V

8. *Ἐπιρρώτῃσα δὲ αὐτὴν πόθεν γεννᾶται. ἢ δὲ εἶπεν· ἀπὸ φωνῆς ἀκαίρου τῆς καλουμένης ἤχου οὐρανοῦ ἴμολύβδου φωνῆς ἀφέντος<sup>1</sup> ἐν ὕλῃ ἐγεννήθη.* 9. *εἶπον δὲ αὐτῇ· ἐν ποίῳ ἄστροφ διέροχη;* ἢ δὲ εἶπεν· *ἐν πανσελήνῳ, διότι καὶ ἐν σελήνῃ τὸ πλείονα ὀδεύω.* 10. *ἐγὼ δὲ εἶπον· ποῖος ἄγγελός ἐστιν ὁ καταργῶν σε;* ἢ δὲ ἔφη· *ὁ καὶ ἐν σοί, βασιλεῦ.* 11. *κἀγὼ εἰς χλεύην αὐτὰ λογιζάμενος ἐκέλευσα στρατιώτην κροῦσαι αὐτήν. ἢ δὲ ἀνακράξασα εἶπεν· ἴλέγω σοι, βασιλεῦ, ἐγὼ, ὑπὸ τῆς δεδομένης σοι σοφίας τοῦ θεοῦ.* 12. *καὶ εἶπον τὸ ὄνομα τοῦ Ἁγίου Ἰσραὴλ καὶ ἐκέλευσα αὐτήν νῆθειν τὴν κάρναβιν \* εἰς τὰ*

MSS HILPVWT<sup>o</sup>V<sup>o</sup>W<sup>o</sup> = Recc. ABCC<sup>o</sup>. § 8. (18) 1 ἐπερώτων L | δὲ — H | αὐτήν: αὐτοὺς C, + ἐγὼ (κἀγὼ P) Σολομῶν PCC<sup>o</sup> | γεννᾶται A: γεννάσε T<sup>o</sup>, γεναστ < V<sup>o</sup>, γενᾶσται V, γενᾶσθαι WW<sup>o</sup>, γεννᾶσα (σα transversa linea del.) P | εἶπεν AT<sup>o</sup>: μοι ἔφη P (ἔφησε) C, ἔφη μοι V<sup>o</sup>, ἔφη W<sup>o</sup> 2 ἀκαίρου . . . οὐραν.: ἀκαίρ. τ. καλ. ἐγχοανῆς C, ἀκροατῆς καλουμένης (-μενου L) ἤχου οὐ(ρα)νοῦ A, ἀκαίρου τοῦ καλουμένου ἤχου ἀν(θρῶπ)ου P, βησσαβεὲλ (βειρσαβεέ V<sup>o</sup>, βηρωβεέ T<sup>o</sup>) ἰπικῆς (+ καὶ V<sup>o</sup>W<sup>o</sup>) χρηματικῆς C<sup>o</sup>, explicit narratio parallela codd. mss. T<sup>o</sup>V<sup>o</sup>W<sup>o</sup> | μολύβδου: μολύθδου H, βολβίτου conj. Cr, μολίβδου Bncn | φωνῆς HL | ἀφέντος P: ἀφέντες C, ἀφιέντες A 3 ἐν ὕλῃ: ἐκήνη V, ἐκείνοι W | § 9 (19) εἶπον HI: ἔφασα C, ἔφη LP | δὲ: δ' ἐγὼ P, + ἐγὼ C | αὐτήν W, αὐτῶ L | ἐν — PC | ἐν π. ἀστρ.: ἐκ τῶν ἄστρον L 4 δὲ: + μοι P | ἐν (1<sup>o</sup>): — PC | πανσελ. ILP: πάντι σελήνω H, π(ανσελήν)ος C, + ἄστροφ P | διὸ I | διότι . . . σελήνη — C per homoeoteleuton | ἐν σελήνῃ I: ἐν σελήνω HL, ἢ σελήνη P 5 πλείω I | ὀδεύω W: ὀδέβω V, ὀδεύων H, ὀδεύει P, ποιῶ καὶ ὀδεύω L | § 10. ἐγὼ δὲ — W | εἶπον HIW: λέγω PL, + δὲ W, + αὐτήν LW, + πρὸς αὐτήν P | ἔφη δὲ ἐγὼ αὐτήν V | καὶ ποῖος ἐστὶν ὁ ἄγγελος ὁ P | ποῖος: pr. καὶ L | ἐστίν: δ' ἐς H, — C | ὁ — H | καταργῶ V 6 ἢ δὲ HIPW: ὁ δὲ L, καὶ V | ἔφη HLV: εἶπε PW, λέγει I, + μοι P | ὁ καὶ . . . κἀγὼ — L | ὁ — H | καὶ — PC | βασιλ. W: βασιλεὺς V, βασιλεύση I, βασιλεύειν H, βασιλεύων P § 11. 7 χλεύην ILPW: χλέβην H, χλέβη V | αὐτὰ IL: αὐτῶν H, — PC | στρατιώτας C 8 λέγω: ἐγὼ P | βασιλεὺς V, βασιλεὺς σολομῶν L | ἐγὼ I: κἀγὼ HL, — PC | ὑπὸ: ἀπὸ C | ὑπὸ τῆς: ἀπάτης L 9 σοι: ης V, — L | τοῦ: ἐκ C | § 12. κ. εἶπον ego: κ. ὑπὸ P, εἶπον HIC, ἦ L, ὑπὸ (in textu, εἶπον ad marg.) Is | τὸ ὄνομα — P 10 ἅγιον Ἰ(σρα)ήλ A: ἄγγελου Ἰωήλ PC, ἅγιον Ἰωήλ Is | (20) καὶ C: ἐγὼ δὲ P, διὸ A | ἐκέλευσα: ἐκάλεσα C | νῆθειν: νῆθη V, + κλώθειν W, ἠδυνήθειν H | τὴν κάρναβιν Bncn: τ. κάρναβιν LP, τ. κάρναβην IW, τ(ὴν) κανάβη V, ἐν τῇ κανάβη H | \* L f. 10<sup>v1</sup> | εἰς . . . κάρναβιν (p. 21, l. 3): εἶτα λαβῶν σχοινίον δῆσας τοῦ ὀχλουμένου ἀσφαλῶς L, — W | τὰ σχοινία HV: τασχινί(αν) I, τὰς σχοινίας Is, τὰς σχοίνους P

σχοινία τοῦ ἔργου τοῦ ναοῦ τοῦ θεοῦ. καὶ οὕτως σφραγισθὲν καὶ δεθὲν κατηργήθη ὥστε ἰστάναι νύκτα καὶ ἡμέραν νήθειν τὴν κάρναβιν.

V. Καὶ ἐκέλευσα \* ἀχθῆναί μοι ἕτερον δαίμονα· καὶ ἤγαγέ μοι Ἀσμοδαῖον τὸν πονηρὸν δαίμονα δεδεμένον. 2. καὶ ἐπηρώτησα αὐτόν· »σὺ τίς εἶ;« ὁ δὲ ἀπειλητικὸν βλέμμα ῥίψας λέγει· »σὺ δὲ τίς εἶ;« 3. καὶ εἶπον αὐτῶ· »οὕτως τετιμωρημένους ἀποκριθῆναι;« ὁ δὲ τῶ αὐτῶ βλέμματι προσχὼν εἶπέ μοι· »πῶς ἔχω σοι ἀποκριθῆναι; σὺ μὲν υἱὸς ἀνθρώπου εἶ, καὶ γὰρ ἄγγελος, καὶ διὰ θυγατρὸς ἀνθρώπου ἐγεννήθην, \* ὥστε οὐδὲν ὑπερήφανον ῥῆμα οὐρανίου γένους πρὸς γηγενῆ. 4. τὸ ἄστρον μου

MSS HILPVW = Recc. ABC. 1 τ. ἐργ. τ. ν.: ἐν τῷ ἔργῳ τοῦ κτίσματος P | τοῦ ναοῦ τοῦ θεοῦ τὸ ἔργων V | οὕτως P Is: οὕτος HI | σφραγ. H: σφραγισ(ε)ν V, σφραγίσας IP 2 καὶ δεθὲν ego: κ. δοθὲν V, κ. διωθὲν H, κ. ῥήσας αὐτὴν P, — I | κατηργ. HIV: ἐκατηργ. P, + τὸ δαιμόνιον V | ἰστάναι V, ἰστασθαι in ἰστάναι corr. P | νύκτα κ. ἡμ. ν. τ. κανάβειν IV, νυκτὸς κ. ἡμέρας ν. τ. κάρναβ. P, νήθειν τ. κανάβειν ἡμέραν κ. νύκταν H 3 κάρναβιν FIMg

C. V. MSS HILPVW = Recc. ABC. 4 (21) Καὶ (1°): τότε L | \* H f. 7<sup>r</sup>, P f. 4<sup>v</sup> | ἐτ. δαιμ. HW: pr. καὶ W, ἐτ. δαιμόνιον PVIs, ἕτερα δαιμόνια IL, add. rubric. ἔλευσις ἀσμοδίου πρὸς σολομῶν(τα) H | κ. ἡγ. μοι — L | ἤγαγε . . . δεδεμ. HI (— ἡγ. μοι) L: εὐθὺς μοι προήλθεν ὁ δαίμων ἀσμοδῖος (ex -αῖος corr.) δεδεμένος P, ἔστιν ἐνταῦθα C 5 § 2. ἐπηρώτων C 6 δε — H | ἀπειλ. βλ. ῥίψ. ego: ἀπολυτικὸν βλέμα ῥίψας H (ῥίψ.: προεπιστρέψας πρὸς με) L, ἀπληκτικὸν ὄμ(μ)α ῥίψας C, βλοσυρὸν βλέμα βλέψας IBIs (βλέμμα Kurz), μετὰ θυμοῦ καὶ ὀργῆς ἐμβλέψας με P 7 λέγει HI: ἔφη PC, — L | σὺ . . . αὐτῶ — A | δε — C | § 3. αὐτόν C | οὕτως PW: οἶτος V, καὶ οὕτος A | τετιμ. P: τετιμωρημένα C, τετηρημένος IL (-ωμενος) H 8 ἀποκρ. APV: ἀπεκρίθην W, + μοι P, + λέγ < L | δε + πάλιν H | τῶ . . . προσχ.: τῶ αὐτῶ βλέμμα προσχ. I, τὸ αὐτὸ βλέμματι H, τὸ (— V) αὐτοῦ βλέμματι προσχῶν W (προδασχῆν) V, μετ' ὀργῆς P | εἶπε HI: ἔφη C, λέγει P | μοι — C | πῶς: pr. ἀλλὰ PC 9 ἔχω — P | ἀποκριθῶ P | μὲν: γὰρ P, + γὰρ C | ἀνθρ. υἱὸς P | εἶ — LC | καὶ γὰρ A: ἐγὼ δὲ PC | ἀγγέλου G: ἀγγέλου σπορά P, ἄγγελός εἰμι (ἡμην H) A 10 καὶ IL: — HP | καὶ . . . γηγενῆ (I. 11) — C | θυγ. ἀνθρ. IP; θυγατέρων ἀνθρώπων HL | ἐγενν. LP: ἐγεννήθης I (pr. σὺ) H | \* I f. 82<sup>v</sup> | ὥστε ILP: ὅτε H | οὐδὲν — L 11 γηγενῆ L: γηγενήν I, γαγενάν I, Is errore, γηγενουν vel -ους H, γηγενεῖς P (in textu) Is | § 4. τὸ: pr. διὸ καὶ P, pr. τὸν δὲ C

ἐν οὐρανῷ φωλεύει καὶ οἱ ἄνθρωποι με καλοῦσιν ἄμαξαν, οἱ δὲ  
τὸν δρακοντόποδα· διὰ τοῦτο καὶ μικρότερα ἄστρα συμπάρεισι  
τῷ ἐμῷ ἄστρῳ, καὶ γὰρ τοῦ πατρός μου τὸ ἀξίωμα καὶ ὁ θρό-  
νος μέχρι σήμερον ἐν τῷ οὐρανῷ ἐστίν. 5. πολλὰ δὲ μὴ με  
5 ἔρώτα, Σολομῶν, καὶ \* γὰρ τὸ βασιλείον σου διαρραγήσεται ἐν  
καιρῷ καὶ αὕτη σου ἢ δόξα προσκαιρός ἐστι καὶ ὀλίγον \* χρόνον  
βασανίσαι ἡμᾶς ἔχεις, καὶ πάλιν νομῆν ἔχωμεν \* ἐπ' ἀνθρωπό-  
τητα ὥστε σέβεσθαι ἡμᾶς ὡς θεούς, μὴ γινωσκόντων τῶν ἀν-  
θρώπων τὰ ὀνόματα τῶν καθ' ἡμῶν τεταγμένων ἀγγέλλων.  
10 6. Ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐπιμελέστερον αὐτὸν  
δεσμεύσας ἐκέλευσα ραβδίζεσθαι καὶ ἀπολογηθῆναι τίς καλεῖται  
καὶ τίς ἢ ἐργασία αὐτοῦ. 7. ὁ δαίμων εἶπεν· »ἐγὼ Ἀσμοδαῖος

MSS HILPVW = Recc. ABC. 1 φωλεύει IPC: φολεύειν H, πολυτεύει L,  
φωτεύει FIIs | φολεύη ἐν τῷ οὐ(ρα)νῷ C | καὶ HIV: δ W, + αὐτό P |  
οἱ ἄνδρες καὶ πᾶς ἄν(θρωπ)ος με L | οἱ (1°) — P | με A: — PW, ἐμ(ε) V  
| καλοῦσιν: λέγουσιν P | ἄμαξα V | τὸν — IW 2 δρακοντ. HIC: δρα-  
κοντόπαιδα LP | διὰ ... ἄστρῳ: πλησιάζομαι σὺν τῷ ἄστρῳ αὐτοῦ P |  
συμπάρεισι IL: συμπάρην H, παρίστανται C 3 τ. ἐ. ἀστ. C: τὸ ἐμὸν  
ἄστρον A | καὶ γὰρ ... ἐστίν: — P, καὶ ὁ τοῦ πατρός θρόνος ἐστίν τὸ  
ἀξίωμα ἐν οὐρανῷ C | γὰρ IL: — H | μου HL: — I | θρόνον H, + μου L  
4 μέχρι: + τῆ H | μεχ. σημ. — I | τῷ — I | ἐστίν: δὲ H | § 5. πολ.  
δὲ: καὶ πολ. P | μὴ με I: μὴ μεμε L, μοι μὴ P, μοι H, μὴ C 5 ἔρώτα  
PC: ἐπερώτας (-ωτάς L) A | Σολ. A: — PC | κ. γὰρ A: ὅτι καὶ P | \* H  
f. 7<sup>v</sup> | γὰρ — C | σου τ. βασ. PC | διαρ. ἐν καιρ. ILC: ἐν καιρ. διαραγ. H,  
πρὸς χρόνους μικροὺς διαρῆγγνται (διαρρ. P<sup>c</sup>) P 6 αὕτη ... δόξα ILC:  
ἢ δόξα σου αὕτη H | προσκ. ἐστίν ἢ δόξα σου P | προσκ. ἐστί: πρὸς και-  
ρὸν εἰσίν L, προσκ. δὲ H, ἀποχωρίσει C | ὀλ. χρ. ὀλίγα P | \* L f. 10<sup>v2</sup>  
7 βασ. ἡμ. ἔχεις C: ἡμ. τυραννήσεις P, βασ. με ἔχεις A | νομᾶν V | ἔχω-  
μεν HL: ἔχομεν (post ἀνθρωπ.) I, ἔξομεν P, εὔρομεν V, εὔρωμεν W | \* V  
f. 438<sup>v</sup> | ἐπ' A: εἰς P, πρὸς C, + τὴν PC 8 θεούς: + ὄντας PV, ὄν-  
τες W | γινώσκοντα H, -οντες W, -οντος V | τῶν: τὸν H, — L 9 τὰ  
— L | καθ' ἡμῶν HIV: καθεμένων L, μεθ' ἡμῶν W, καθ' ἡμᾶς P

§ 6. MSS HILP = Recc. AB. (22) c. V, 6—VI, 10 ἐγὼ δὲ ... τοῦ ἡλίου  
om. C (= VW) per homoeoarcton 10 ταῦτα ἀκ. P | αὐτ. δεσμ. HL: αὐτ.  
ἐδέσμευσαι καὶ I, δεσμ. αὐτ. P, + καὶ πάλιν περίσφι(γ)ξον αὐτοῦ τοῦ ὀχλου-  
μένου τὰς χεῖρας· καὶ ἐξόρισον αὐτοῦ τοῦ ἐξελεθεῖν· καὶ τύψας τῆ κεφαλῇ  
τοῦ ὀχλουμένου μετὰ κάλαμον· καὶ μετὰ ἄρτικον λέγει ἐξελεθε πονηρὸν δαι-  
μόνιον ἐπ' ὀνόματι τοῦ κ(υρίου)· καὶ τοῦ παιδὸς σολομῶντος· καὶ L 11 ραβδ.:  
αὐτὸν ρανδίξ. H, αὐτὸν ὀργίζεσθαι L, μαστίζεσθαι βουνεύρους P | ἀπολο-  
γεῖσθαι P | τίς: πῶς I | καλεῖ σε (l. καλεῖσαι) H 12 αὐτοῦ — H  
§ 7. ὁ δὲ ἔφη μοι P



καλοῦμαι [περικλυτός· οἰδαίνομαι] κακουργίαν ἀνθρώπων ἐν ὅλῳ τῷ κόσμῳ. νεονύμφων ἐπιβουλός εἰμι· παρθένων κάλλος ἀφανίζω καὶ καρδίας ἀλλοιοῶ.« 8. ἔφην δὲ αὐτῷ· \* »μόνη αὕτη σου ἢ ἐργασία;« \* ὁ δὲ πάλιν λέγει· »διὰ τῶν ἀστρῶν [στρώνω 5 θηλυμανίας καὶ ἔπειτα εἰς τρικυμίας] καὶ ἕως ἐπτὰ ἐφόνευσα.« \* 9. καὶ οὕτως ὄρκισα αὐτὸν τὸ ὄνομα κυρίου Σαβαώθ· »φοβήθητι, Ἀσμοδαῖτε, τὸν θεὸν καὶ εἰπέ μοι ἐν ποίῳ ἀγγέλῳ καταργῆσαι.« ὁ δαίμων λέγει· »Ραφαὴλ ὁ παρεστὸς ἐνώπιον τοῦ θεοῦ· διώκει δέ με καὶ ἦπαρ μετὰ χολῆς ἰχθύος ἐπὶ κροκίνων 10 ἀνθρώκων καπνιζόμενον.« 10. ἐπηρώτησα πάλιν αὐτὸν λέγων· »μὴ κρύψῃς ἀπ' ἐμοῦ ῥῆμα, ὅτι ἐγὼ εἰμι Σολομῶν υἱὸς Δαυεὶδ,

MSS HILP = Recc. AB. 1 καλοῦ I | περικλυτός ego: περίκλυτος I, περύκλυτος H, περικρίτην L, παρὰ βροτοῖς P, l. forte περικριτός (i. q. περι et κριτός), excellentissimus? | οἰδαν. . . κόσμῳ: — P | οἰδαίνομαι ego: εἰ δαι νε μαι H, εἰδένεμαι καὶ L ἠδύνομαι I | κακουργίας I | ἐν . . . κόσμῳ ante περικλυτός ponit I 2 νεονυμφ. . . παρθ.: καὶ ἡ ἐργασία μου ἐστὶ τὸ τοῦ νεονύμφου ἐπιβουλεύειν μὴ συμμιγῆναι, καὶ παντελῶς ἀποχωρίζω διὰ πολλῶν (f. 5<sup>r</sup>) συμφορῶν, καὶ γυναικῶν παρθ. P | ἐπίβολος I | παρθ.: παρνα, θ supra π et o supra α (2<sup>o</sup>) scr. H | κάλλος P: κάλος HI, καλῶς L | καὶ — I | 3 § 8. (23) ἔφη H | δέ: δ' ἐγὼ P | ἔφην δέ αὐτῷ: καὶ πάλιν εἶπον L | \* hic explicit pagina non omnino scripta cod. ms. I

MSS HLP = Recc. AB. 3 καὶ μόνη L μόνων H | αὕτη . . . ἐργ.: σου ἢ ἐργ. ἔστιν αὕτη P 4 L f. 11<sup>r</sup>1 | πάλιν — P | λέγει P: λέγων H, ἔφη L, + μοι P | διὰ τῶν . . . ἐφόνευσα: περιφέρω ἀνθρώπους εἰς λύσσαν (Mg 1324) καὶ εἰς ὄρεξιν, ἔχον(τες) τὰς γυναῖκας αὐτῶν πάλιν εἰς ἐτέρας ἐτέρων ἀπέρχεσθαι ἐν νυκτὶ καὶ ἡμέρᾳ, ὥστε καὶ τὴν ἁμαρτίαν ἐπιτελεῖν καὶ εἰς φόνου ἐμπλακῆσεσθαι P | στρώνω ego: ἴστρον L, — H, cf. Dieterich, *Unters.* p. 220, 230f., l. fortasse οἰστρωῶ? 5 θηλυμανίας L, — H 6 \* H f. 8<sup>r</sup> | § 9. (24) καὶ . . . αὐτὸν: ὄρκισα δὲ αὐτῷ P | τῷ ὀνόματι L | φοβήθ.: λέγων pr. P, add. L 7 τ. θεὸν ἀσμοδαῖτε P | ἐν — P | ἐκ ποίου ἀγγέλου L | καταργῆ σὺ P 8 ὁ δαίμ. λεγ.: ὁ δὲ ἔφη P | λέγων H | διὰ ῥαφαὴλ τοῦ ἀρχαγγέλου τοῦ παρεστῶτος ἐνώπιον τοῦ θρόνου τοῦ θεοῦ P | παρεστικός L 9 με δὲ H | καὶ — P | ἰχθύος ἦπαρ καὶ χολή P | ἦπαρ — L | (με)τὰ χολῆς L: σὺν χολῆν H | ἐπὶ κροκίνων ἀνθρ. καπν. H, καπνιζόμενος ἐπὶ κροκίνων ἀνθρ. L, ἐπὶ μυρικίνῳ ἄνθρακι ἐπικαπνιζόμενα P, + καὶ λαβῶν καὶ λαβῶν (sic) ὁ ἀναγινώσκων τὴν ἀγίαν διαθήκην ταύτην· ἰχθύος χολῆν καπνίσας (III litt. perierunt, fortasse ὑπὸ vel τὸν) δαλούμενον λέγ(ων)· διώκει σε ῥαφαὴλ ὁ παρεστικός ἐνώπιον τοῦ θεοῦ· λέγ(ε) τοῦτο τρεῖς καὶ ἄρξον L 10 § 10. ἐπερώτων δὲ αὐτὸν L | πάλιν ἐγὼ P | λέγειν H: λέγω L, — P 11 ὅτι . . . Δαυεὶδ: ὅτι ἐγὼ ἔλαβα ἐξέσιαν τοῦ χειρῶσαι πάντας τοὺς δαίμονας L, + βασιλέως Ἰ(σρα)ήλ P

C. V 9: cf. Tob. VI 17f.; VIII 2f.

καὶ εἰπέ μοι τὸ ὄνομα τοῦ ἰχθύος οὗ οὐ σέβη. ὁ δὲ λέγει· »τὸ ὄνομα κέκληται γλάνις· ἐν τοῖς ποταμοῖς τῶν Ἀσσυρίων εὐρίσκειται· μόνος γὰρ ἐκεῖ γεννᾶται, ὅτι καὶ ἐγὼ ἐν τοῖς μέρεσιν ἐκείνοις εὐρίσκομαι.« 11. καὶ λέγω αὐτῷ· »οὐδὲν ἕτερον παρὰ σου, Ἀσμοδαῖε;« καὶ εἶπέ μοι· »ἐπίσταται ἡ δύναμις τοῦ θεοῦ τοῦ διὰ τῆς αὐτοῦ σφραγίδος δεσμεύσαντός με ἀλύτοις δεσμοῖς ὅτι ἄπερ σοι εἶπον ἀληθῆ εἰσιν. ἀξιῶ δέ σε, βασιλεῦ Σολομῶν, μὴ με κατακρίνης εἰς ὕδωρ.« 12. ἐγὼ δὲ μειδιάσας εἶπον· »ζῆ κύριος ὁ θεὸς τῶν πατέρων μου \* σίδηρα ἔχεις φορέσαι καὶ πηλὸν ποιήσεις εἰς ὄλην τὴν σκευὴν τοῦ ναοῦ ἀνατρίβων τὴν χορηγίαν τῆς κόμης.« καὶ ἐκέλευσα γενέσθαι ὕδριας δέκα καὶ περιχώννυσθαι αὐτόν.

MSS HLP = Recc. AB. 1 οὐ οὐ σέβη: οὐ οὐ σέβη H, οὐ σέβης L, ᾧ οὐ σέβη | ὁ δὲ λέγει H; ὁ δὲ ἔφη P, — L | τ. ὄν. κεκλ. γλάνις: τὸ ὄν. καίκτητε γλάνος H, ὀνόματι γλάνος P, λέγεται ὁ ἰχθύς· γλαυκός L 2 γλάνις vel γλανίς conj. Bncn | εὐρίσκ. ἐν τ. ποτ. ἀσσυρίας P | τοῖς — H | τῶν — H | \* L f. 11<sup>r2</sup> 3 μόνος . . γενν. H: μόνους ἐν τοῖς ὕδασι ἐκείνους γενᾶται L, — P | ὅτι καὶ ἐγὼ H: ὅτι ἐγὼ L, διότι καὶ P | ἐν τ. μερ. ἐκ.: ἐν ταῖς μέρεσιν ἐκείναις H, ἐν ἐκείναις ταῖς ἡμέραις L, εἰς ἐκεῖνα τὰ μέρη P 4 εὐρίσκ. HL: καταπεριπολεύω P | § 11. (25) κ. λέγω αὐτῷ (αὐτὸ) H: ἐγὼ δὲ λέγω πρὸς αὐτόν P, ὁ δὲ σολομῶν L | ἕτερον HP: ἕτερον L, ἑταῖρον vel ἔτνον conj. Bncn | σου HL: σοι P 5 Ἀσμοδ. HL Bncn: ἀσμοδίω P | κ. εἶπε HL: ὁ δὲ ἔφη P | μοι — L | ἐπίσταμαι L, ἐπίστασαι H | τοῦ διὰ . . . δεσμ. H: διὰ τ. σφρ. αὐτοῦ δεσμ. L, τοῦ διὰ τῆς ἐκείνου σφρ. δεσμεύσας P, ἢ διὰ . . . δεσμεύσασα Ctr 6 με — H | \* H f. 8<sup>v</sup> 7 σοι P James: συ HL | εἶπω H | εἶπον σοι P | εἰσιν P: εἶναι HL | ἀξιῶ δέ σε H: ἀξιῶ σε δὲ L, δέομαι σου P | σολ. βασ. L 8 § 12. μειδιάσας HP: θαυμάσας L ζῆ . . . φορέσαι: κύριος ὁ θεὸς τῶν πατ. μου ποιήσον σίδηρον ὡσπερ μαυάκηνη καὶ βαλῶν τοῦ ὀχλουμένου εἰς τὸν τράχηλον αὐτοῦ καὶ ἀναγινώσκων τὴν ἄνω (l. ἄνω) ταύτην διαθήκηνη· εἶτα λέγει ὁ ἀναγινώσκων· ὅτι σίδηρα ἔχεις φορέσει (l. -σαι) L 9 \* P f. 5<sup>v</sup> | ἔχεις φερ. H: φορέσω σε P | καί: pr. ἀλλὰ P | supra τὸν πῆλόν adscr. ποιήσεις P 10 εἰς: ἔφ' H | κατασκευὴν P | ἀνατρίβων L | τ. χορ. τ. κωμ. H: τ. χορ. τοῦ ναοῦ L, τοῖς ποσὶ σου P, l. fortasse τ. χορ. ταῖς κόμαις? 11 κ. ἐκελ.: ἐκελ. δὲ L | γενέσθαι H: ἀχθῆναι L, δοθῆναι αὐτῷ P | δέκα ὕδρ. φέρειν ὕδωρ P | καὶ . . . αὐτόν — P | περιχωναισθαι H | αὐτόν: + καὶ λαβῶν ὁ ἀναγινώσκων ἐκ τῶν τεσσάρων γονιῶν τοῦ ναοῦ· τοῦ δεσποτικοῦ χωριγῆν (f. 11<sup>v1</sup>) ἐκ τῆς ἐπικειμένης ὕλης καὶ τύχους (l. τείχους) καὶ τριψας αὐτόν καὶ ποιήσας ψηλόν· εἶτα λαβῶν ὕδριας δέκα γεμᾶται ἐπι τὴν χορηγίαν καὶ σταλάξας ἀπὸ ἐκάστης ὕδριας καὶ πηλόν χρίσας ἐπὶ τὸ μέτοπον τοῦ ὀχλουμένου καὶ τὸν πύγωνα καὶ τῶν δύο ὀτιῶν· εἶτα ἀπογυμνώσας τὸν ὀχλουμένον καὶ ἀνατρίψας αὐτοῦ ὅλον τῷ σῶμα μετὰ τῆς χωριγίας ἀπὸ τοῦ ἀμφαλοῦ καὶ ἄνω εἶτα ὁ ἀναγινώσκων πάλιν τὴν ἄνω ταύτην διαθήκηνη I.

καὶ δεινῶς στενάξας ὁ δαίμων τὰ κελευσθέντα αὐτὸν κατειράζετο. τοῦτο δὲ ἐποίησε διότι καὶ τὸ προγνωστικὸν εἶχεν ὁ Ἀσμοδαῖος. 13. καὶ ἐδόξασα τὸν θεὸν ἐγὼ Σολομῶν τὸν δόντα μοι τὴν ἐξουσίαν ταύτην· τὸ δὲ ἦπαρ τοῦ ἰχθὺς καὶ τὴν χολὴν μετὰ κλάσματος [στύρακος λευκοῦ ὑπέκαιον τὸν Ἀσμοδαῖον] διὰ τὸ εἶναι αὐτὸν δυνατὸν, καὶ κατηγορεῖτο αὐτοῦ ἡ φωνὴ [καὶ τλήρης ὁδὸς πικρίας].<sup>1</sup>

VI. Καὶ ἐκέλευσα πάλιν παραστῆναι ἔμπροσθέν μου τὸν Βεελζεβούλ καὶ προσκαθίσας ἔδοξέ μοι ἐπερωτῆσαι αὐτόν· ἡ δὲ σὺ μόνος ἄρχων τῶν δαιμόνων; 2. ὁ δὲ λέγει μοι· ἡ δὲ σὺ μόνον με ὑπολειφθῆναι τῶν οὐρανίων ἀγγέλων. ἐγὼ γὰρ ἤμην ἐν πρώτοις οὐράνιος ἄγγελος ὁ προσαγορευόμενος Βεελζεβούλ. 3. καὶ μετ' ἐμοῦ δεύτερος [ἄθεος ὃν ἐπέταμε] ὁ θεός, καὶ νῦν κατακλεισθεὶς ὡςδε [κρατεῖ τὸ] ἐν Ταρτάρῳ τῶ δεσμῶ ἔμοῦ

MSS HLP = Recc. AB. 1 δεινῶς: πικρῶς H | αὐτὸν L: μοι P, — H | κατειργ. LP: κατηρτίζετο H 2 δὲ — L | ἐποίησε HLBn: ἐποίησα P | λότι: ὅτι L | καὶ — H | τὸ προγν. εἶχεν H: προγινώσκων· εἶχεν L, τὰ κέλλοντα ἤδει προγνωστικὸς ὢν, τὸ χαλεπὸν δαιμόνιον P | ὁ — H 3 § 13. καὶ — L | ἐγὼ σολ. ἐδοξ. τ. θ. τοῦ οὐρανοῦ κ. τῆς γῆς H | ὁ σολ. L: ἐξουσ. ταυτ. HL: σοφίαν τοῦ δούλου αὐτοῦ P. + ἵνα ὑπογνώσῃ ἡμῖν οἱ δαίμονες L | χολὴν αὐτοῦ P 5 μετὰ . . . ὑπέκαιον: μ. κλασ. σωρακλώλου vel στύρακ.) εἶπεν καὶ H, μ. κλάστομα· σωρακλωκοῦ καὶ εἶπον L, μ. καλαίου στύρακος λύων ὑπέκαιον P | λευκοῦ ego: l. forte λωτοῦ | τῶ ἄσμοδαῖω H 6 καὶ P: — HL | κατηργεῖτω P, κατήργηται H, κατήργετον L ἡ . . . πικρίας (— καὶ) H: ἡ φ. κ. πλήρεις ὁδοῦ πικ. L, ἡ φόρην ὅς πικρία P, ἡ ἀφορητος πικρία P<sup>c</sup> (ad marg.)

C. VI. MSS HLP = Recc. AB. (26) 8 παραστῆσαι H | ἔμπρ. μου: μοι μπρ. P 9 Βεελζ.: + τὸν ἄρχοντα τῶν δαιμονίων P | προσκ. . . αὐτόν HL: ἐπικαθήσας ἐπὶ βήματος ἐνδοξοτέρου ἔφην αὐτῷ P, + καὶ εἶπον αὐτόν H 10 ἄρχων: ἄρχης H | § 2. λέγει HL: ἔφη P 11 τὸ: τὸν L | πειλήφθην H, ὑπέληφθα L | ἀγγελ.: + τῶν κατελθόντων P 12 ἤμην P: μὴν H, εἰμὶ L | ἐν πρωτ.: ἐν πρώτης HL, ἐν τῷ πρώτῳ οὐρανῷ P | οὐράνιος H: οὐρανοῦ L, πρώτος P | ἄγγελος HP: μὴ L

§ 3. MS P textum alium praebet hunc: καὶ νῦν κρατῶ πάντων τῶν ἐν τῷ ταρτάρῳ δεσμῶν (δεσμένων Fl, δεδεμένων Mg). ἔχω δὲ καὶ γόνον καὶ εμπολεῦει ἐν τῇ ἐρυθρῇ θαλάσῃ, καὶ ὡς ἰδίον τινα καιρὸν ἐπανέρχεται ρός με ὑποτασσόμενος, καὶ τὰ ἐαυτοῦ ἔργα πρὸς με ἀνακαλύπτει, καὶ στηλῶ αὐτὸν ἐγώ.

MSS HL = Rec. A. l. 13, § 3. ἄθεος ὃν ἐπέταμε ego: ἀθάε ἐπὶ τομῆν H, θαε, ἐπὶ τὸ μὴν L | ὁ — L 14 κατὰ κλειθεὶς L | κρατεῖ τὸ ego: κρατεῖτε H, κρατῶ τε L; l. forte κρατῶ τὸ? | ἐν τῷ ταρτάρῳ δεσμῶ L

γένος· καὶ τρέφεται ἐν τῇ Ἐρυθρᾷ θαλάσῃ· ὃς ἐν καιρῷ ἰδίῳ  
 ἐλεύσεται εἰς θρίαμβον.» 4. καὶ εἶπον αὐτῷ· »τίνες εἰσὶν αἱ  
 πράξεις σου;» καὶ εἶπέ μοι· »κἀγὼ καθαιρῶ διὰ τυράννων καὶ  
 τὰ δαιμόνια ποιῶ παρὰ ἀνθρώποις σέβεσθαι καὶ τοὺς ἁγίους καὶ  
 5 τοὺς ἐκλεκτοὺς ἱερεῖς εἰς ἐπιθυμίαν ἐγείρω. \* \* καὶ φθόνους ἐν  
 πόλεσι καὶ φόνους ἀποτελῶ καὶ πολέμους ἐπάγω.» 5. καὶ εἶπα  
 αὐτῷ· »προσένεγκέ μοι τὸν ἐν τῇ Ἐρυθρᾷ θαλάσῃ ὃν εἶπας  
 τρεφόμενον.» ὁ δὲ λέγει· »οὐκ ἀνενέγκω πρὸς σε οὐδένα. ἐλεύ-  
 σεται δὲ τις ὀνόματι Ἐφιππᾶς ὃς ἐκεῖνον δεσμεύσει καὶ ἀναγάγει  
 10 ἐκ τοῦ βυθοῦ.» 6. καὶ εἶπον αὐτῷ· »λέγε μοι πῶς ἐκεῖνός ἐστιν  
 ἐν τῷ βυθῷ τῆς Ἐρυθρᾶς θαλάσσης καὶ τί τὸ ὄνομα αὐτοῦ.»  
 ὁ δὲ ἔφη· »μή με ἐρωτᾷς· οὐ δύνασαι παρ' ἐμοῦ μαθεῖν, αὐτὸς  
 γὰρ ἐλεύσεται πρὸς σε διὰ τὸ καὶ ἐμὲ πρὸς σε εἶναι.»

MSS HL = Rec. A. 1 γένους L | Ἐρυθ. — H | ὃς: ὡς HL

§ 4. MS P. (27) ἐγὼ σολομῶν ἔφην πρὸς αὐτὸν λέγων· βεελζεβούλ, τίς  
 (f. 6<sup>r</sup>) ἐστὶν ἡ πρᾶξις σου; ὁ δὲ λέγει· ἐγὼ βασιλεῖς ἀπολῶ· συμμαχῶ μετὰ  
 ἀλλοφύλων τυράννων· καὶ τοὺς ἐμοὺς δαίμονας ἐπιβάλλω πρὸς τοὺς ἀνθρώ-  
 πους ἵνα εἰς αὐτοὺς πιστεύωσι καὶ ἀπόλλωνται· καὶ τοὺς ἐκλεκτοὺς δούλους  
 τοῦ θεοῦ, ἢ ἱερεῖς καὶ πλῆθος ἀνθρώπων εἰς ἐπιθυμίας ἁμαρτιῶν πονηρῶν  
 καὶ αἰρέσεων κακῶν καὶ ἔργων παρανόμων διεγείρω, καὶ ὑπακούουσί μοι, καὶ  
 εἰς ἀπόλειαν φέρω αὐτούς, καὶ φθόνους καὶ φόνους καὶ πολέμους καὶ ἀρε-  
 νοβατίας καὶ ἕτερα κακὰ τοῖς ἀνθρώποις ἐνεργῶ, καὶ ἀπολῶ τὸν κόσμον.  
 § 5. (28) εἶπον οὖν αὐτῷ· προσάγαγέ μοι τὸν σὸν γόνον ὕπερ λέγεις ὅτι  
 ἐστὶν ἐν τῇ θαλάσῃ τῇ ἐρυθρᾷ. ὁ δὲ λέγει· ἐγὼ αὐτὸν οὐ φέρω πρὸς σέ·  
 ἐλεύσεται δὲ πρὸς με ἕτερος δαίμων ὀνόματι ἐφιππᾶς, (Mg 1325) αὐτὸν  
 δεσμεύσω καὶ αὐτὸς ἐκ τοῦ βυθοῦ ἀναγάγει πρὸς με. § 6. ἐγὼ δὲ λέγω πρὸς  
 αὐτὸν· πῶς ἔστιν ὁ υἱός σου ἐν τῷ βυθῷ τῆς (FIMg, τοῖς MS) θαλάσσης καὶ  
 τί τὸ ὄνομα αὐτοῦ; ὁ δὲ ἔφη· μή με ἐπερωτᾷς, οὐ γὰρ δυνήσῃ παρ' ἐμοῦ μα-  
 θεῖν· αὐτὸς γὰρ ἐλεύσεται πρὸς σέ δι' ἐμοῦ κελεύσματος καὶ εἰπὼι σοι φανερώς.

MSS HL = Rec. A. 1. 2, § 4. αὐτῷ: αὐτόν H 3 καθαιρῶ ego: κα-  
 θαίρω HL | τύραννον H 4 τὰ δαιμόνια H, τοὺς δαίμονας L | σεβ. π.  
 ἀνθρ. L 5 \* H f. 9<sup>v</sup> | ἐγείρω L, ἔγειρον H | \*\* L f. 12<sup>r</sup> 6 φόνον ἐν πολ.  
 κ. φθόνους L | ἀποτελῶν κ. πολ. ἐπάγω H, ἀποστελῶ ἐν πολέμοις· ἐπάγω  
 καὶ πόρους καὶ οὐκ ἔστιν τοῖς ἀνθρώποις· οὐδὲν καλὸν οὐ (l. 8) δύναμαι  
 ποιῆσαι αὐτῷ L | § 5. κ. εἶπα αὐτῷ H: ὁ δὲ βασιλεὺς λέγει L 7 τὸν  
 ... τρεφομαι: τὸν ... ὡς εἶπας τρεφομένης H, ὃν εἶπας γένους τὸ ἐν τῇ ἐρ.  
 θαλ. τρεφομένης L 8 οὐκ (ἀνέγκω) ... οὐδ. H: ἐγὼ αὐτῷ οὐκ ἀνενέγκω  
 πρὸς σέ L 9 Ἐφιππᾶς (cf. P): ἔφιππος H, ἐφηπτας L | ὃς ἐκεῖνον ego:  
 ὡς ἐκεῖνος HL | δεσμ. καὶ H: δεσμεύσας L | ἀνάγει L 10 § 6. αὐτόν H  
 11 τῷ ... θαλ. L: τῇ ἐρυθρᾷ θαλάσῃ H | τί — I. 12 παρ' H: περὶ L  
 13 τὸ ego: τοῦτο HL

7. Εἶπον δὲ αὐτῷ· »λέγε μοι ἐν ποίῳ ἄστρῳ προσοικεῖσαι.« ὁ δὲ λέγει· »τὸ καλούμενον παρὰ ἀνθρώποις Ἑσπερία.« 8. ἐγὼ δὲ λέγω· »φράσον μοι ὑπὸ ποίου ἀγγέλου καταργεῖσαι.« ὁ δὲ \* ἔφη· \* »ὑπὸ τοῦ παντοκράτορος θεοῦ· καλεῖται δὲ παρ' Ἑβραίοις Πατικῆ, ὁ ἀφ' ὕψους κατελθὼν· ἔστι δὲ τῶν Ἑλληνιστῶν Ἐμμανουήλ, οὗ δέδοικα τρέμων. ἐάν τις με ὀρκίσῃ τὸ Ἐλωϊ, μέγα ὄνομα τῆς δυνάμεως αὐτοῦ, ἀφανῆς γίνομαι.« 9. ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐκέλευσα αὐτὸν Θηβαῖα μάρμαρα πρίξειν. ἐν δὲ τῷ ἄρξασθαι πρίξειν αὐτὸν ἠλάλαζον ὅλα τὰ δαιμόνια μεγάλη τῇ φωνῇ διὰ τὸν βασιλέα Βεελζεβούλ· 10. ἐγὼ δὲ Σολομῶν ἐπηρώτων αὐτὸν λέγων· »εἰ βούλει ἄφεισιν λαβεῖν, διήγησά μοι περὶ τῶν ἐπουρανίων.« ἔφη δὲ ὁ Βεελζεβούλ· »ἄκουσον, βασιλεῦ· ἐὰν θυμιάσῃς στακτὴν καὶ λίβανον καὶ βοιβόνους θαλάσ-

§ 7. sectionem hanc om. ms. P. § 8. (29) MS P: ἐγὼ πρὸς αὐτὸν λέγω· λέγε μοι ὑπὸ ποίου ἀγγέλου καταργῆ σὺ. ὁ δὲ ἔφη· ὑπὸ ἄγλου καὶ τιμίου ὀνόματος τοῦ παντοκράτορος θεοῦ, τῷ καλουμένῳ παρ' Ἑβραίοις πενστικῷ, οὗ ἡ ψῆφος χυδ'· παρὰ δὲ Ἕλλησι ἔμμανουήλ· καὶ ἐάν τις τῶν Ῥωμαίων ὀρκίσῃ με τὸ μέγα ὄνομα τῆς δυνάμεως ἐλεῆθ' ἀφανῆς (f. 6<sup>v</sup>) γίνομαι. § 9. (30) ἐγὼ σολομῶν ταῦτα ἀκούσας ἐξεπλάγην καὶ ἐκέλευσα αὐτὸν πρίξειν μάρμαρα θηβαῖα. ἐν δὲ τῷ ἄρξασθαι αὐτὸν πρίξειν τὰ μάρμαρα οἱ ἕτεροι δαίμονες ἀνεκραύγασαν φωνὴν μεγάλην, ἀλαλάζοντες διὰ τὸν βασιλέα αὐτῶν βεελζεβούλ. § 10. textum similiorem habent cod. mss. HLP.

MSS HL = Rec. A. 1 § 7. προσοικεῖσαι L: καλεῖσαι H 2 ὁ δὲ ... Ἑσπερ. H: — L | § 8: ἐγὼ ego: ὁ HL 3 φράσον ego: σφρασον H, φράσω L | ποίων ἀγγέλων H | \* H f. 10<sup>r</sup> 4 \* L f. 12<sup>r2</sup> | τοῦ L: — H | καλεῖται ego: καλοῦμαι HL 5 πατικῆ H, πατηκεῖ L | ὁ (James, οὗ ms.) ... Ἐμμαν. H: παρὰ δὲ Ἑλληνας ἔμμανουήλ καὶ ἀφ' ὕψους κατελθεῖν L 6 οὗ δέδοικα τρεμ. H, οὐδὲ διατρέμον L | τίς με: τοῖς μοι H | τίς ὀρκ. με L | τῷ ἐλωϊθ H, ἐν τῷ ἐλωϊ L 7 γένομαι L, ἐγένομαι H | § 9. Σολ. — L 8 αὐτὸν H: τοῦτον L | Θηβαῖα H: βριβάια L 9 ἐν ... αὐτὸν (αὐτὸς) H: εἶτα ὁ ἀναγινώσκων· ἐγγίσας τοῦ ὄχλουμένου ἐπὶ τοῦ στήθους λέγων ἐκ τρίτου μεγαλοφώνως L | ἠλάλαζαν H | ὅλα — L 10 φωνῆ· λέγων L

MSS HLP = Recc. AB. 1. 10 §. 10 (31) ἐγὼ δὲ HP: ἀκούσας ταῦτα ὁ L 11 ἐπηρώτησα P | αὐτ. πάλιν λεγ. L | βούλει HL: θέλεις P | ἀφ. λαβ.: ἄφεισιν λαβῶν L, ἀφ. εἰρησίν (l. ἔχειν) H, λαβεῖν ἄνεσιν P | διήγησόν L 12 περὶ P: τὴν A | ἔφη ... Βεελζ.: ἔφη ὁ βασιλεὺς H, ἐφοβήθη δὲ ὁ βεελζ. καὶ εἶπεν L, λέγει δὲ βεελζ. P | ἄκουσον, βασ. P: — H, ἀκ. βασιλεὺς καὶ λαβῶν ὁ ἀναγινώσκων· νάρσιν· καὶ κρόζον· καὶ καπνίσας τὸν (f. 12<sup>v1</sup>) ὄχλουμένου· καὶ λέγει ὁ βεελζεβουέλ· L 13 βολβ. θαλ.: β. θαλασσίους P. βόλους θαλ. A

σης, νάρθρον τε καὶ κρόκον, καὶ λύχνους ἄψης ἑπτὰ ἐν σεισμῶ, οἰκίαν ἐρείσεις. ἐὰν δὲ \* καθαρὸς ὢν ἄψης ὄρθρου ἐν ἡλίῳ ἡμέρας, ὄψεις τοὺς δράκοντας τοὺς ἐπουρανίους πῶς εἰλοῦνται καὶ σύρουσι τὰ ἄρμα τοῦ ἡλίου.» 11. ἐγὼ δὲ Σολομῶν ἀκούσας  
5 ταῦτα ἐπετίμησα αὐτὸν καὶ εἶπον· «σιώπησαι καὶ πρίζε τὰ μάρμαρα καθὼς προσέταξά σοι.»

VII. Καὶ εὐλογήσας τὸν θεὸν ἐγὼ Σολομῶν ἐκέλευσα παρ-  
εἶναι μοι ἕτερον δαίμονα· καὶ ἦλθε πρὸ προσώπου μου. καὶ ἦν  
τὸ πρόσωπον ἐπιφέρων ἐν τῷ ἄερι ἄνω ὑψηλὸν καὶ τὸ ὑπόλει-  
10 πον τοῦ σώματος εἰλούμενον ὡσεὶ κοχλίας. 2. καὶ ἔρρηξε στρα-  
τιώτας οὐκ ὀλίγους καὶ ἠγειρε \* καὶ λάβρον κονιορτὸν ἀπὸ τῆς  
γῆς καὶ ἀνέφερεν ἄνω καὶ πολλὰ ἔρριπτεν ἐπὶ τὸ ἐμὲ θαμβεῖσθαι,  
καὶ εἶπον· «τίνα ἔχω ἐρωτῆσαι;» ἕως ἐπὶ πολὺ. 3. καὶ ἀναστάν-

MSS HLP = Recc. AB. 1 νάρθρον L | ἀνάψης L | ἐν σεισμῶ: — H, ἐν εἰσμῶ conj. dubitanter Cr 2 οἰκ. ἐρείσις. P: οἶνον καὶ ἄν ὠρίσης H, οὐκείαν ὀρώσεις L | δὲ — L | \* H f. 10<sup>v</sup> | καθ. ὢν P: καθαρὸν A | ἀνάψης L 3 ἡμέρας ego: ἐνημέραν H, ἡμέρα L, ἡμ (compendia mihi inenodabilia), I. fortasse ἡμέρα vel ἡμερῶν P, ἡμιμένον (ἡμετέρον, ἡμετέρω?) Fl | pro ἐν ἡλ. ἡμ. I. ἐν ὕλῃ ἐνήμενος(?), cf. Test. XII Patr., Levi XVIII 3 | ὄψοι P | τοὺς (Γ<sup>ο</sup>): τότε P | δράκοντας HP: διακόνοισι L | οὐρανίους P 4 σύρουσι HP: ἐσύρουσι L | ἡλίου LP: θεοῦ H, forte recte

MSS HLPVW = Recc. ABC. § 11. (32) 4 ἐγὼ HPC: ὁ L | ἐγὼ . . . ἀκουσ. bis scr. V 5 ταῦτα ἀκουσ. P | ταῦτα . . . σοι — C | ἐπετίμησεν L, ἐπετίμων H | κ. εἶπον· «σιωπ. καὶ ego: κ. ἐνώπα καὶ ἐλάλουν αὐτὸν H, σιωπῆσαι καὶ L, κ. εἶπον, σιώπα μοι ἕως τούτου καὶ P 6 καθὼς προσετ. σοι: καλὸς προέταξά σοι· λέγε ὁ σολομῶν L, ὡς προσετ. σοι P, κατὰ τὸ δρισθὲν σοι H

C. VII. MSS HLPVW = Recc. ABC. 7 Καὶ: εἶτα L | Καὶ . . . θεόν: bis scr. V, + τοῦ οὐρανοῦ B | ἐγὼ Σολ.: — L, + καὶ H | τότε ἐκέλευσεν L | παρῆναι: περὶνε L 8 ἕτερα δαιμόνια· καὶ ἦλθον ἕτερον δαιμόνιον ἐπὶ προσώπου L | κ. ἦν . . . ἐπιφερ. A: ὅς ἦν ἐπιφ. τ. προσ. P, ὅπερ ἦν (—V) ἡμιπρόσωπον C 9 ἐν . . . ὑψηλὸν P (— ἄνω) C: ἐν τὸ ἀρενώψει H, τὸ ἄρενω· ὄψιν L | τὸ λοῖπον σῶμα. L | ὑπόλοιπον P: ὑπόλειπον HC 10 σώματος H: πνεύματος PC | ὡσεὶ κοχ. P: ὡς εἰ κόχλον H, ὡς κοχλῦος L, ὡς κοχλίας C | § 2. ἔρρηξε . . . ὀλιγ. A: ὀλίγους διέρρηξεν PC 11 κ. ἠγειρε κ. λαβ. κον. ego: κ. εἰγειρεν κ. λαῦρον οὐκ ὀνιορτὸν H, κ. ἔγειρεν δὲ καὶ λαύραν καὶ (—V) κον. C, ἠγείρε δὲ καὶ φοβερόν κον. P | ἀπὸ HC: ἐπὶ LP | πολλὰ A: πάλιν PC 12 ἐν τῷ θαυμάσθαι με L, ἐν τῷ ἐμὲ θαμβηθῆναι C | ἐμὲ: ἡμᾶς P | θαμβῆσαι P 13 καὶ . . . ἐρωτῆσαι — C | κ. εἶπον H: κ. εἶπεν P, — L | ἐρωτίσω H | ἕως . . . μου ego: καὶ δὴ ὅς ἐπὶ πολλῇ ἀνείσταντά με V, κ. δὴ ὡς ἐπὶ πολλῇ ἀναστάντος μοι W, ἐφῶ· ἐπὶ πολλῇ καὶ ἄν. μου H, ἕως ἐπὶ πολλῇ· καὶ ἄν. μου L, ὡς ἐπὶ πολλῇ, καὶ ἀναστάντα με [in textu, κ(α)ὶ ἀναστὰς ad marg.] P

τος μου ἔπτυσα<sup>1</sup> χαμαὶ \* κατ' ἐκείνον τὸν τόπον καὶ ἐσφράγισα τῷ δακτυλίδιῳ τοῦ θεοῦ, καὶ οὕτως ἔστη ἡ αὔρα. τότε ἠρώτησα αὐτὸν λέγων· »σὺ τίς εἶ;« καὶ οὕτως κοινοροτὸν τινάξας ἀπεκρίθη μοι· »τί θέλεις, βασιλεῦ Σολομῶν;« 4. ἀπεκρίθη δὲ αὐτῷ· »εἰπέ μοι τί λέγεις καὶ γὰρ σε ἐρωτᾶν θέλω.« οὕτως δὲ εὐχαριστῶ τῷ θεῷ τῷ σοφίσαντί με πρὸς τὰς βουλάς αὐτῶν ἀποκρίνεσθαι. ἔφη δὲ μοι ὁ δαίμων· »ἐγὼ καλοῦμαι Αἰξ Τέτραξ.« 5. εἶπον δὲ αὐτῷ· »τίς ἡ πρᾶξις σου;« ἔφη δέ· »ἀνθρώπους σκορπίζω καὶ στρόφους ποιῶ καὶ πῦρ ἄπτω καὶ ἀγροὺς ἐμπυρίζω καὶ οἴκους καταργῶ. ἐπὶ πλείστον δὲ ἔχω τὴν πρᾶξιν ἐν θέρει. ἐὰν δὲ καιρὸν εὕρω, ὑποδύνω εἰς γωνίας τοίχων νύκτα καὶ ἡμέραν· ἦδη γὰρ γόνος εἰμὶ τοῦ μεγάλου.« 6. εἶπον \* δὲ αὐτῷ·

MSS HLPVW = Recc. ABC. 1 § 3. ἔπτυσα C (ad marg.) P: πτύσας A, πτύσαι P (in textu) | \* H f. 11<sup>r</sup> | κατ' . . . θεοῦ H: καὶ κατ' . . . τὸ δακτυλίδιον τ. θ. L, κατ' ἐκείνον τοῦ τόπου καὶ . . . θεοῦ (in textu) P (— τοῦ θεοῦ) V, χαμαὶ κατ' ἐκείνον τοῦ τ(ό)π(ου) κ(αὶ) ἔ P (ad marg.), καὶ ἐσφρ. τ. δακτ. κατ' ἐκείνον τοῦ τόπου W 2 οὕτως PC: οὕτος A | ἔστη C: ἔστην (ex ἔστιν conj.) P, ἐστὶν L, ἔσται H | αὔρα LP: λαύρα C, λαύρα τοῦ δαίμονος σιωπῶν H, + ἐκείνη LC | τότε καὶ γὰρ H | ἐπηρώτησα C 3 τίς εἶ σὺ H | κ. οὕτως L: κ. οὕτος H, κ. τοῦτω (τούτω V) πάλιν C, ἄρα (αὔρα conj. FI) οὕτω πάλιν P | τινάξας AP: τὴν ἀξαν V, ρίψας W 4 μοι: + ὁ δαίμων καὶ εἶπεν L | τί με θέλεις ἐπερωτᾶν C | βασ. Σολ.: — L, add. rubric. ἀπόκρισις τοῦ δαίμονος ἠλλξ πρὸς σολομ(ῶν) H | § 4. ἀπεκρίθη . . . ἀποκρίνεσθαι — H | ἀπεκριθ. . . οὕτως δέ: ἐγὼ δὲ εἶπον L | ἀπεκρ. δὲ αὐτ. (— δέ) P (+ λέγων) V: καὶ εἶπον W 5 τί ἂν λέγῃς C | δέ: τ(οῦ) C 6 τοῦ θεοῦ W | τὸ σοφίσαντος V, τοῦ φήσαντος W | αὐτῶν P: αὐτοῦ C, ἡμῶν L | ἀποκρίνεσθαι P: ἄς ἀποκρ. μοι L, τοῦ ἀποκριθῆναι μοι C 7 (33) δέ LPC; — H | μοι LP: — HC | ὁ δαιμ. A: τὸ πνεῦμα C, — P | καλοῦμαι AC: εἰμι P | Αἰξ Τέτραξ (nomina duo celeberrimarum literarum Ephesiarum) ego: ἡ λιξ τέτραξ H, εἰς λιξ· τεφράσθαι (cum sequentibus — ἀνθρώπων — conjunctum) L, θλιξ τέτραξ C, τὸ πνεῦμα τῆς τέτραξ (τέτραξν falso FI) PFI Mgr Crtr 8 § 5. εἶπον δὲ . . . ἔφη δέ — A | εἶπον δὲ αὐτῷ PV: καὶ ἐπηρώτησα αὐτὸν W | ἔφη δέ C: ἡ δὲ ἔφη P | ἀν(θρώπων) L 9 σκορπίζω C: σκοτίζω AP | καὶ στροφ. . . ἄπτω: — P, + ἀπιστίω (I. ἀπίστως) C | ἀγροὺς: + πυρὶ A 10 καταργῶ PC: κατάγω A | ἐπὶ πλείστον P: κατὰ πλίστην H, κατὰ πληθὴν L, τὰ πλείοτα C | δέ PW: — AV | θέρην L 11 ἐὰν AC: ὕταν P | καιρὸν: κερῶ V | ὑποδύνω HC: ὑποδύνομαι P, τόπον (f. 13<sup>r</sup>) παιδινὸν L, τοίχων HC: τυχῶν L, τριχῶν P, τευχῶν FI | νυκτὸς καὶ ἡμέρας PV, ἡμέρας καὶ νυκτὸς W 12 ἦδη . . . μέγανον PC: καὶ γὰρ συγγενῆς εἰμὶ τοῦ (— L) μεγάλου δαίμονος A | § 6. \* W f. 268<sup>v</sup> | καὶ εἶπον αὐτὸν A | δέ C: οὖν P | αὐτῶν V

» ἐν ποίῳ ἄστρον κείσαι;« ὁ δὲ εἶπεν· »εἰς αὐτὸ τὸ ἄκρον τοῦ κέρατος τῆς σελήνης τὸ ἐν τῷ νότῳ εὐρισκόμενον ἐκεῖ μου τὸ ἄστρον. διότι τὰ σφάλματα τοῦ ἡμιτριταίου προσετάχθην ἀνιμᾶσθαι. διὰ τοῦτο ἰδόντες πολλοὶ τῶν ἀνθρώπων εὐχονται εἰς  
 5 τὸν ἡμιτριταῖον ἐν τοῖς τρισὶν ὀνόμασι τούτοις· >βουλταλά· θαλλάλ· μελλάλ· < καὶ ἰῶμαι αὐτούς.« 7. εἶπον δὲ αὐτῷ ἐγὼ Σολομῶν· »ὅτε οὖν θέλεις κακουργεῖν, ἐν τίνι καταργεῖσαι;« ὁ δὲ ἔφη· »ἐν τῷ ἀγγέλῳ ᾧ καὶ ὁ ἡμιτριταῖος \* παύεται.« ἐπηρώτησα δὲ αὐτόν· »ἐν ποίῳ ὀνόματι καταργεῖσαι;« ὁ δὲ εἶπεν·  
 10 »ἐν τῷ ὀνόματι τοῦ ἀρχαγγέλου Ἀζαήλ.« 8. καὶ ἐπεσφράγισα

MSS HLPVW = Recc. ABC. 1 ἐν — P | σὺ κείσαι H, συνοικῆσαι L | εἶπεν LW: ἔφη PV, λέγει H | εἰς . . . σελ. τὸ scr. posteaque supra εἰς scr. ἐν et in αὐτῷ τῷ ἄκρω τ. κ. τ. σ. τῷ cor. P<sup>c</sup> | αὐτὸ HP: — LC 2 κέρατος τ. σελ. PC: καιράτου τῆς γῆς H, κέρκον τῆς Δ (= γῆς) L | τὸ . . . εὐρικ. ego: τῷ ἐν τ. ν. εὐρισκόμενῳ BC, τὸν ἐν τὸ τόπῳ εὐρισκόμενος H, ἐν τόπῳ εὐρισκόμενος L | ἐκεῖ μου: ἐκείνου L | μου HC: μοι ἐστὶ P 3 τὰ σφαλμ. τ. ἡμ. προσετ. P (— τὰ) V: σφαλ. τ. ἡμ. εἰμι ἐγὼ καὶ προσετάχθεν W, τὰ ἡμετέρα τριταίει (ἡμέτερα τριταία L) σφαλ. προστάτης (-την H) A | σφαλμ.: σπάσματα conj. Cr 4 ἰδόντες . . . ἡμιτριταῖον PC: εἶδον πολλοὺς τῶν ἐθνῶν ἔχοντα πρὸς με τριταῖον (-αῖον H) A 5 \* Mg 1328 | ἐν . . . τούτοις P: ἐν τούτοις τῆς τρισὶν H, ἐν τούτοις τρισὶν ὀνόμασιν L, ἐν τοῖς δυσὶν ὀνόμασιν τούτοις ἢ καὶ τρισὶν ἄτινα εἰσὶν ταῦτα W, (— ἄτινα εἰσὶν) V | βουλ. . . μελλάλ P: βούλ· τάλ· θαλάλ· H, βούλ· ταγιδαμαν· μελλαγ· rubric. scr. W, βούλ· ταγιδαμάν· μελλαγι· V, καὶ κράτει τοὺς δύο δατύλους τοῦ ὀχλουμένου καὶ εἰπὲ οὕτως εἰς τὸ δεξιὸν ὠτίον ἐπτάκις· βουσταί. θαλάλ· L | in cod. ms. Vindobon. phil.-graec. no. 108, f. 167<sup>v</sup> (S) scriptum est incantamentum hoc: ὁ μιτριτεος (l. ἡμιτριταῖος) (κατά)οργηται ἐν τὸ ὀνόματι (το)ῦ (ἀ)ρχαγγέλου ἀζαζήλ· τὸν βούλ· τὸν τὰγιδαμαν· τὸν μελλαγι (literae in uncis fractis inclusae compendiis cryptographicis scriptae sunt) 6 αὐτούς AP: τούτους C | § 7. εἶπον APW: ἔφη K | δὲ: οὖν H | αὐτῷ PC: — A 7 Σολ. πρὸς αὐτόν H | ὅτε HP: ὅταν LC | οὖν — L | θέλεις HP: θέλει L, ἔλθης C | κακουργεῖν . . . καταργεῖσαι ego: κακουργεῖν, ἐν τίνι κακουργεῖς PC, καταργῆ πῶς καταργῆσαι ἢ καὶ τοῦ μιτριταῖου παύεται H, τίς καταργῆσοις· καὶ τὸν τριταῖον· ἐν ποίῳ ἀγγέλῳ καταργῆσαι θέλει με L 8 ὁ δὲ . . . καταργεῖσαι (l. 9): — A | δέ μοι P | ᾧ P: ὁ C | ἡμιτριταῖος W: μιτριταῖος V, τριταῖος P | \* P f. 7<sup>v</sup> | ἐπαναπαύεται P 9 αὐτόν: αὐτῷ V, + καὶ εἶπον P | ποίῳ δέ P | καταργ. — P | ὁ δὲ εἶπεν C: καὶ εἶπεν μοι A, ὁ δὲ ἔφη P 10 ἐν τῷ ὀνομ. C: — P | ἐν τῷ ἀρχαγγέλῳ A | Ἀζαήλ AP: ἀζαζήλ C, ἀζαζήλ S (v. supra) | § 8. κ. ἐπεσφραγ.: κ. ἐπισφραγίσασα H, εἶτα ἐσφράγησα L, κ. ἐσφράγισα C, κ. ἐπεκαλεσάμην τὸν ἀρχάγγελον ἀζαήλ, καὶ ἐπεσφραγ. P



τὸν δαίμονα καὶ ἐκέλευσα αὐτὸν λίθους ἀρπάζειν καὶ εἰς τὰ ὑψηλὰ τοῦ ναοῦ ἀκοντίζειν \* τοῖς τεχνίταις· καὶ ἀναγκαζόμενον τὸ δαιμόνιον τὰ προστεταγμένα αὐτῷ ἔποιε.

VIII. Καγὼ δὲ πάλιν ἐδόξασα τὸ θεὸν τὸν δόντα μοι τὴν ἔξουσίαν ταύτην καὶ ἐκέλευσα ἄλλον δαίμονα παρεῖναι μοι. \* καὶ ἦλθον πνεύματα ἑπτὰ συνδεδεμένα καὶ συμπελεγμένα, εὐμορφα τῷ εἶδει καὶ εὐσχημα. 2. ἐγὼ δὲ Σολομῶν ἰδὼν αὐτὰ ἐθαύμασα καὶ ἐπηρώτησα αὐτὰ· »τινες ἔστε;« οἱ δὲ εἶπον· »ἡμεῖς ἔσμεν στοιχεῖα κοσμοκράτορες τοῦ σκοτόυς.« 3. καὶ φησιν ὁ πρῶτος· »ἐγὼ εἰμι ἡ Ἀπάτη.« ὁ δεύτερος· »ἐγὼ εἰμι ἡ Ἔρις.«

MSS HLPVW = Recc. ABC. 1 τ. δαίμονα C: τὸ δαιμόνων H, αὐτῷ L, τὸν ἄγγελον scr. P, mox ἄγγελον transversa linea deleto δαίμονα scr. prim. man. | ἐκελ. αὐτὸν: προσέταξε τοῦτο L | λίθους μεγάλους PC | ἀπάζειν H | ἀρπάζειν λίθους καὶ εἰς τὰ ὑψηλὰ μέρη τοῦ τείχους ἀκοντίζει L 2 τ. ναοῦ — C | \* L f. 13<sup>r2</sup> | τ. τεχν. P: τοὺς τεχνίτας AC, + κελύσας τὸν ὀχλούμενον ἐπιτιθέσθαι· ἐν τῷ ὄμῳ αὐτοῦ λίθους μέγας: εἶτα ὁ ἀναγινώσκων ἐπίθες αὐτῷ φέρειν· ἔνδω τοῦ ναοῦ· ἀπ' ἔξωθεν L | ἀναγκαζόμενος ὁ δαίμων A 3 προστεταγ. P: προσταγμένα L, προσταχθέντα C | αὐτῷ HC: — LP | ἔποιε HP: ἐνεργεῖν L, ἐπάγει C

C. VIII. MSS HLPVW = Recc. ABC. (34) 4 καγὼ δὲ HP: καγὼ σολομῶν L, καὶ ἐγὼ C | πάλιν — L | θεὸν τοῦ οὐρανοῦ H | μοι τὴν — C 5 καὶ ἐκέλευσα . . . σκοτόυς (l. 9) textum ex ms. W exscr. Gaulminius (Glm) in notis ad Psellum, *de oper. daem.*, Migne PG 122, 824D, n. 11 | ἄλλον . . . μοι A: παρεῖναι μοι ἕτερον δαίμονα C (δαιμόνιον) P, add. rubric. περὶ τὸν ἑπτὰ δαιμόνων H 6 \* f. 12<sup>r</sup> H | ἑπτὰ πν(εύ)ματα H | πν. ἐπ. θηλυκὰ P | συνδεδ. LPG: συνδεδόμεθα H, + ἀλλήλων L | κ. συμπεπλ. P: κ. ἐμπεριπλεγμ(εν)α H, — LC 7 εὐμ. τ. εἶδει HC: εὐμ. τὸ εἶδος P, εὐμορφα τὰ εἶδη L | κ. εὐσχ. P: κ. ἔσχημα A, — C | § 2. ἐγὼ δὲ HP: καγὼ C, καγὼ δὲ L | ἰδὼν αὐτὰ: εἶδον αὐτὰ καὶ H, ἰδόντα τούτα L, ἰδὼν ταῦτα C | ἰδὼν — Glm | αὐτὰ — P 8 ἔθανμ. κ.: — P, ἔθανμ. τὰς ἐναλλαγὰς αὐτῶν καὶ L | ἐπερώτων L | αὐτὰ PC: αὐτὸν H, αὐτοὺς L, pr. καὶ W, — Glm, + λέγω V, + λέγων W | τίνες: τίνος L, pr. ὑμεῖς P, pr. καὶ ὑμεῖς C | οἱ δὲ εἶπον H: καὶ εἶπον μοι L, αἱ δὲ ὁμοθυμαδὸν μιᾷ φωνῇ ἔφησαν P, εἰ δὲ μοθημαδῶν φων(ῆν) ἔφησαν μιᾷ V, οἱ δὲ ὁμοθυμαδ(ῶν) ἔφησαν μιὰ φωνὴ καὶ εἶπον W | ἡμεῖς ἔσμεν — L 9 στοιχ. κοσμ. ι. σκοτ. H: τὰ λεγόμενα στοιχεῖα οἱ κοσμ. τ. σκοτ. τούτου C, ἐκ τῶν τριάκοντα τριῶν στοιχείων τοῦ κοσμοκράτορος τοῦ σκοτ. P, στοιχεῖα τοῦ κοσμοκράτορος τὸ ὄργανον τοῦ θη (l. θεοῦ?) L, sequitur in textu character magicus luna similis radios habens septem parallelos alio melius depicto in marg. rect. | add. nomina daemonum haec Gaulminius: Ἀπάτη, Ἔρις, Κλώθων, Ζάλη, Πλάνη, Δύναμις 9 § 3. καὶ . . . πρωτ. HV: κ. ὁ μὲν πρῶτος ἔφη W, ἔφησε δὲ ἡ πρώτη P | § 3. om. L 10 ὁ δευτ. HC: ἡ δευτέρα P, — H, + εἶπεν C | ἡ Ἔρις PC: ὁ ἀῆρ H

ὁ τρίτος· »ἐγὼ εἰμι ἢ Κλωθώ.« ὁ τέταρτος· ἐγὼ εἰμι ἢ Ζάλη.«  
 ὁ πέμπτος· »ἐγὼ εἰμι ἢ Πλάνη.« ὁ ἕκτος· »ἐγὼ εἰμι ἢ Δύναμις.«  
 ὁ ἕβδομος· »ἐγὼ εἰμι ἢ Κακίστη. 4. καὶ τὰ ἄστρα \* ἡμῶν ἐν  
 οὐρανῷ \* φαίνονται μικρὰ καὶ ὡς θεοὶ καλούμεθα· ὁμοῦ ἄλλασ-  
 5 σόμεθα καὶ ὁμοῦ οἰκοῦμεν ποτὲ μὲν τὴν Ἀυδίαν, ποτὲ δὲ τὸν  
 Ὀλυμπον, ποτὲ δὲ τὸ μέγα ὄρος.« 5. ἐπηρώτων δὲ αὐτοὺς ἐγὼ  
 Σολομῶν, ἀρξάμενος ἀπὸ τοῦ πρώτου· »λέγε μοι τίς σου ἡ ἔργασία.«  
 καὶ λέγει· »ἐγὼ Ἀπάτη· ἀπάτην πλέξω καὶ κακίστας αἰρέσεις ἐν-  
 θυνμίζω. ἀλλ' ἔχω τὸν καταργοῦντά με ἄγγελον Λαμεχιήλ.« 6. ὁ  
 10 δεύτερος λέγει· »ἐγὼ εἰμι ἢ Ἐρις· ἐρίζω φέρων ξύλα λίθους ξίφη  
 τὰ ὄπλα μου τοῦ τόπου. ἀλλ' ἔχω ἄγγελον τὸν καταργοῦντά

MSS HLPVW = Recc. ABC. 1 ὁ τριτ. HC: ἡ τρίτη P, + υπ < (l. εἰ-  
 πεν) V | ἡ Κλωθώ ego: ὁ κλωθῶ H, κλωθοῦ ὃ ἐστι μάχη P, ὁ κλώθον V,  
 ὁ κλώθον W | ὁ (τέταρτ)ος HC: ἡ τετάρτη P, + ὑπε V | Ζάλη P: μάχη H,  
 supra δύναμις primum scriptum et postea deletum scr. ζάλη W, δύναμις V  
 2 ὁ (πέμπτ)ος HC: ἡ πέμπτη P, + ὑπ(εν) V | ἡ Πλάνη C: ζά· H, ἡ δύνα-  
 μις P, cf. infra § 9 | ὁ (ἕκτ)ος HC: ἡ ἕκτη P, pr. καὶ V, + εἶπεν C | ἡ  
 Δύναμις C: ἡ πλάνη HP 3 ὁ (ἕβδομ)ος HC: ἡ ἕβδομη P, pr. καὶ V, + εἶπεν C  
 ἡ Κακίστη P (-ην) H: ὁ κάκιστος πάντων C | § 4. καὶ — C | \* V f. 439<sup>f</sup> |  
 ἡμῶν εἰσιν C | ἐν τῷ οὐρανῷ C 4 \* P f. 8<sup>r</sup> | φαίν. μικρὰ A: εἰσιν,  
 ἐπὶ ἄστρα μικροφανῆ ἐν ὁμοιοίᾳ P, ἐπὶ ἄστρα (— W) μικροφανῆ C |  
 καὶ . . . καλονυ. A: κ. ὡς θεὰς καλ. P, — C | ὁμοῦ PC: — A | ἄλλασσ.:  
 ἀλασσώμ. W, ἀλασῶμ. V, ἀλλεσῶμ. L. ἀλλασσοῦμ. P, — H 5 οἰκοῦμενα C  
 | ποτὲ μὲν C: ποτὲ P, παρὰ A | Ἀυδίαν: λυδαν H, λυδα L | δὲ HC:  
 — LP | τ. Ὀλυμπ. P: τ. Ὀλυπον H, τὴν ὄλ. C, τοῦ ἔμπον L 6 ποτὲ δὲ  
 HPC: καὶ ποτὲ L, + καὶ C | τὸ — PV | § 5. (35) ἐπηρώτησα P | ἐπ.  
 . . . Σολ.: — C | αὐτοὺς L: αὐτὰς P, αὐτὸν H 7 ἀρξ. . . πρώτον L: ἀρξ.  
 ἀπὸ τῆς πρώτης H, ἀρξ. δὲ ἐγὼ ἀπὸ τοῦ (πρώτ)ου εἶπον W, ἀρξ. δὲ ἐγὼ ἀπὸ  
 τὸν (πρώτ)ον λεγὸ V, μιᾶ ἐκάστη, ἠρξάμην δὲ ἀπὸ πρώτης ἕως τῆς ἕβδο-  
 μης P | \* L f. 13<sup>v1</sup> | λέγε . . . ἔργασ. — P | μοι AV: — W | σου HC:  
 — L 8 κ. λέγει A: ἡ πρώτη ἔφη P, ὁ (πρώτ)ος λεγ. V, κ. ὁ μὲν ποῶτος  
 εἶπ(εν) W | Ἀπάτη: pr. ἡ W, + εἰμι P | ἀπάτην ego: ἀπατῶ PC, om. per  
 haplographiam A | \* H f. 12<sup>v</sup> | καὶ . . . ἐνθυμ. H: αἰρέσεως κακίστις ἐνθυμ. L,  
 ὡδε (ὡ in ras.) κάκει· αἰρέσεις ἐρεθίζω P, πλεκολογῶ (πλοκ. V) τὸ δὲ καὶ  
 ἐρεθίζω C 9 τὸν . . . ἄγγελον LPC: ἄγγ. τὸν κατ. με H | Λαμεχιήλ C:  
 γλαμεχιήλ H, γλαμεήλ L, λαμεχαλαλ P | § 6. (36) ὁ δευτ. λέγει H: καὶ ὁ  
 δ. ἔφη C, ὁμοίως καὶ ἡ δευτέρᾳ ἔφη P | sectionem om. L 10 εἰμι — W  
 | εἰμι ἢ Ἐρις PC: ἡμίρρης H | ἐρίζω . . . ξίφη C: ἔρις ἐρίδων (ad marg.  
 καὶ ἔρις τῶν)· φέρω ξύλα λίθους, ξίφει P, ἐρρίδων ξύλα φαίρων· λίθους δὲ  
 ξίφη H 11 μου PC: — H | τοῦ τόπου HP; τοιαῦτα C | ἀλλ' ἔχω:  
 ἔχω δὲ H

με Βαρουχιήλ. 7. ὁμοίως καὶ ὁ τρίτος ἔφη· »ἐγὼ Κλωθῶ·  
 κυκλισκομαι καὶ πάντα ποιῶ μάχεσθαι καὶ μὴ εἰρηνεύειν εὐσχη-  
 μόνως περιέξουσιν. [καὶ τί πολλά λέγω;] ἔχω ἄγγελον τὸν καταρ-  
 γοῦντά με Μαρμαροῦθ. 8. καὶ ὁ τέταρτος ἔφη· »ἐγὼ ποιῶ ἀνθρο-  
 πους μὴ σωφρονεῖν· μερίζω· χωρίζω· παρακολουθοῦσης μοι καὶ  
 τῆς Ἐριδος ἀποχωρίζω [ἀδελφούς καὶ ἄλλα πολλά ὅμοια τούτοις  
 ποιῶ.] [καὶ τί πολλά λέγω;] ἀλλ' ἔχω ἄγγελον τὸν καταργοῦντά  
 με τὸν μέγαν Βαλθιούλ. 9. ὁ πέμπτος ἔφη· »ἐγὼ Πλάνη εἰμί,  
 βασιλεῦ \* Σολομῶν, καὶ σὲ πλανῶ καὶ ἐπλάνησά σε \* καὶ ἐποίησα  
 ἀποκτῆναι τοὺς ἀδελφούς. ἐγὼ πλανῶ ὑμᾶς τάφους ἐρευνᾶν

MSS HLPVW = Recc. ABC. 1 Βαρουχιήλ C: βαρουχιαήλ H, βαρουχια-  
 χήλ P | § 7. (37) ὁμ. καὶ HP: — LC | ὁ τριτ. LC: ἡ τρίτη P, ἡ τρίτων H  
 | ἐγὼ εἰμι C | Κλωθῶ ego; κλοθῶ H, κλώθω L, κλωθοῦ (supra ω scr. ο) P,  
 ὁ κλώθων W, ὁ κλοθ < V 2 κυκλισκομαι (i. q. κυκλίζω) LC: καὶ ἄλλσκο-  
 μαί H, καλοῦμαι P, l. fortasse κικλήσκομαι | καὶ .. μαχεσθ.: ὅ ἐστι μάχη P  
 | πάντα HC: πάντας L | κ. μὴ εἰρην.: — P | εἰρην. C: ἐρην. H, — L |  
 εὐσχημ. περιεξ. ego: εὐσχημ. πέζουσιν H, εὐχη μόνος περιέξουσα L, εὐσχη-  
 μόνους χύσαι (vel χόσαι) καὶ περισχηθῆναι (supra η - 1° — scr. ε) ποιῶ P, οὐ  
 σχημόνους (falso) περισχεθῆναι ποιῶ Fl, — C 3 κ. τί πολ. λεγ. PC: — A  
 | ἔχω: pr. καὶ A, pr. εἰ μὴ V, pr. ἀλλ' W | τ. κατ. με ἄγγ. L 4 Μαρ-  
 μαροῦθ V: μαρμαροῦθ W, μαρμαροῦθ P, μαρτροῦθ H, μετῆρον L | § 8. (38)  
 κ. ὁ τετ. C (— καὶ) L: ἡ δὲ τετάρτη H, ὁμοίως καὶ τετάρτη P | ἔφη: εἰ-  
 πεν H | ἐγὼ ἡ ζάλη· C | τοὺς ἀνθρ. P 5 μὴ σωφρ. PC: μισοκακεῖν A  
 | μερίζω A: μετρίζω P, — C | χωρίζω: + ἀπομερίζω P, + ἀποχωρίζω C  
 | παρακολ. μοι PC: παρακολουθοῦσιν H, — L | κ. τ. Ἐρ. — L 6 ἀπο-  
 χωρ. . . ποιῶ (— ἀποχωρ.) L: ἀποσχίζω (ad marg. χωρὶ scr. P, i. q. ἀπο-  
 χωρίζω) ἄνδρα ἀπὸ τῆς συγκαίτου αὐτοῦ καὶ τέκνα ἀπὸ γονέων καὶ ἀδελφούς  
 ἀπὸ ἀδελφῶν P, ἀποσχίζω ἄνδρας ἀπὸ τοῦ συγγενεῖς (l. συγγενεῖς, συγκαίτη <  
 V, l. συγκαίτη(ονες)) αὐτῶν (αὐτοῦ V) καὶ γονεῖς ἀπὸ τέκνων καὶ ἀδελφούς  
 ἀπὸ ἀδελφῶν C 7 καὶ .. λέγω PC: — A, + κατ' ἐμοῦ P | ἀλλ' HW:  
 καὶ L, — PV | τὸν scr. bis L 8 τ. μέγα HP: τ. μέγα L, — C | Βαλ-  
 θιούλ P: μαχθιούμ C, μελοῦ H, μελχονήλ L | § 9. (39) πεμπτ. LC: ἡ  
 πέμπτη HP, pr. ὁμοίως καὶ P, pr. καὶ C | ἔφη — W | Δύναμις operaque  
 illius (§ 10) pro quinto, at Πλάνη operaque huius pro sexto habet P | Πλάνη  
 PC: πλάνα H, πλάνος L, pr. ἡ W, pr. εἰμι P | εἰμί AV: — PW 9 \* P  
 f. 8<sup>v</sup> | Σολ.: + εἰμι C | σε: — L, + δὲ P | σὲ ἐπλάνησά scriptis et post  
 σὲ signo omissionis posito super ἐπλάνησά ad marg. sup. δὲ πλανῶ, ὡς καὶ  
 adscr. P<sup>o</sup> | πλανῶ AP: πλανήσω C | κ. ἐπλαν. σε — L | κ. ἐπλαν. . .  
 ἀδελφ.: ἐπ' ἐσχάτων τῶν ἡμερῶν τῆς ζωῆς σου C | \* H f. 13<sup>t</sup> | ἐποίησά  
 σε L 10 τὸν ἀδελφόν σου P | ὑμᾶς L: ἡμᾶς HP, πάντας C | τάφους  
 . . . εὐσεβείας — A | ταφ. ἐρευν. P: καὶ τοὺς ταφ. ἐρευνῶ (-να V) C

καὶ διορκτὰς διδάσκω, καὶ ἀποπλανῶ ψυχὰς ἀπὸ πάσης εὐσεβείας, καὶ ἕτερα πολλὰ φαῦλα \* ποιῶ. ἔχω δὲ τὸν καταργοῦντά με ἄγγελον Οὐριήλ.» 10. ὁμοίως δὲ ὁ ἔκτος ἔφη· «ἐγὼ Δύναμις τυράννους ἀνιστῶ, βασιλεῖς καθαιρῶ, \* καὶ πᾶσι τοῖς ὑπεναντίοις  
 5 παρέχω δύναμιν. ἔχω ἄγγελον τὸν καταργοῦντά με Ἀστεραῶθ.»  
 11. ὁμοίως καὶ ὁ ἑβδομος ἔφη· «ἐγὼ εἰμι Κακίστη, καὶ σέ, βασιλεῦ, κακώσω ὅτε κελυσθῶ Ἀρτέμιδος δεσμοῖς· ἰδιὰ ταῦτα γάρ σε διαπρᾶξαι ἔχεις τὴν ἐπιθυμίαν ὡς φίλτατος, ἐμοὶ δὲ κατ' ἐμαντὴν ἐπιθυμίαν τὴν σοφίαν.<sup>1</sup> ἂν γὰρ τις σοφός, οὐκ ἐπι  
 10 στρέψει ἕλκος πρὸς μέ.» 12. καὶ γὰρ δὲ Σολομῶν ἀκούσας ταῦτα ἐσφράγισα αὐτοὺς τῶ δακτυλιδίῳ τοῦ θεοῦ καὶ ἐκέλευσα αὐτοὺς ὀρύσσειν τοὺς θεμελίους τοῦ ναοῦ· \* καὶ ἐτάξατο τὸ μὲν μῆκος

MSS HLPVW = Recc. ABC. 1 κ. διορκτὰς διδ. P: κ. ριορείκτα διδάσκων V, — W 2 ἐτ. ποιῶ φαυλ. πολ. H | πολλὰ.— L | φαῦλα AP: φαντάσματα C | \* Mg 1329 | ποιῶ: ἐν ἐμοὶ P | ἔχω δὲ LPV: ἔχων δὲ H, ἀλλ' ἔχω W | ἄγγ. τ. κατ. με C 3 Οὐριήλ P: οὐρουήλ A, οὐρικά C | § 10. (40) ὁμοίως δὲ HP: καὶ C, — L, + καὶ H | ὁ ἔκτος LC: ἡ ἕκτη HP | de inversione sectionum 9 et 10 in ms. P v. supra | ἐγὼ: + δὲ H,<sup>o</sup> + δὲν L, + εἰμι P, + ἡ C | Δυν. . . ἀνιστῶ ego: δύναμαι (—H) τυρ. ἀνιστάναι A, δύναμις· δυνάμαι τυρ. ἀνιστῶ P, δύναμις· ἑμοῦ τυρ. ἀνιστῶ C 4 καθαιρῶ P: καθαιρεῖν L, — HC | \* L f. 13<sup>v</sup>2 | κ. πᾶσι . . . ἄγγ. τὸν — H | πᾶσι LP: — C | τοὺς ὑπεναντίους W 5 παρέχων W | ἔχω δὲ C | τὸν κατ. με ἄγγ. L | καταργοῦντα μαι ὑπὸ ἀγγέλου H | Ἀστεραῶθ W(?)P (-αἶθ) V: ἀσταρααθ(?) P, περαῶθ H, περεῶθ L 6 § 11. (41) ὁμοί. καὶ HPV: καὶ W, — L | ὁ ἑβδ. LC: ἡ ἑβδόμη P, ζ H | εἰμι LP: ἡ H, + βασιλεὺς L | εἰμι . . . πρὸς μέ (l. 10): ἡ (καλοῦμαι V) ζάλη· ζαλίξω· σκοτίξω πάντας ἀνθρώπους ἀπὸ τῆς εὐθείας ὁδοῦ, καὶ ἑτέρας (ἔχω καὶ ἑτέρας ἐνεργείας καὶ W) κακουρίας ἔχω οὐκ ὀλίγας. ἔχω δὲ τὸν ἄγγελον τὸν (—W) καταργοῦντά με, μέγαν κανωνήλ (καννονήλ W) C | βασ. H: βασιλεὺς L, αὐτὸν P 7 κακώσω A: κακῶ P | ὅτε . . . δεσμοῖς A: ὅτι κελυσθῶ ἀρτέμιδος δεσμοῦς, ἡ δὲ ἄκρις με λύσει P (cf. XXVI 4ff.) | κελυσθῶ conj. FICr | διὰ . . . φίλτατος: δι' αὐτῆς γὰρ σε δεῖ πράξαι τὴν ἐπιθυμίαν P 8 διαπρᾶξαι (aor. inf. act.) ego: διὰ πράξαι H, διὰ πράξας L | ἔχεις L: ἔχων H | ἐμοὶ . . . τῆς σοφίας H, ἐμοὶ . . . ἐπιθυμῶμιν τὴν σοφίαν L, ἐμῇ δὲ κατ' ἐμαντῆς τὴν σοφίαν P 9 σοφός τις H | ἐπιστρέφει P, ἐπιστρέ L 10 ἕλκος αὐτῆς A | § 12. (42) καὶ γὰρ A: ἐγὼ P | καὶ γὰρ . . . ταῦτα: καὶ C | ταῦτα A: καὶ θανμάσας P 11 ἐσφραγ. AP: σφραγίσας C | αὐτοὺς HC: αὐτὰς LP | τῶ: — L, pr. ἐν P | τοῦ θεοῦ A: — PC | καὶ HP: — LC, + ἐπειδὴ σύντομαι ἦσαν P | αὐτοῖς L, αὐτὰς P 12 ὀρύσσειν PW: ὀρύσσαν H, ὀρειση V, ὀρύην L | τὸ θεμέλιον L, ἐν τοῖς θεμελίοις H | ι. ναοῦ: καὶ ὄρυσσον W, κ. ὄρεισον V, + τοῦ θεοῦ P | \* H f. 13<sup>v</sup> | καὶ ἐτ. τ. μὲν μῆκ. H (— τὸ) L: τὸ μὲν γὰρ μῆκ. C | κ. ἐτ. . . πεντ.: ἐπεὶ διακ. πεντ. πηχ. ἦν τ. μῆκ. P.

πήγεις διακοσίους πενήκοντα· καὶ πάντα τὰ κελευσθέντα αὐτοῖς  
κατηργάζοντο.

IX. Καὶ πάλιν ἤτησα περιελθεῖν ἕτερα δαιμόνια, καὶ προσ-  
ενέχθη μοι δαιμόνιον, ἄνθρωπος μὲν πάντα τὰ μέλη αὐτοῦ,  
ἀκέφαλος δέ. 2. καὶ εἶπον αὐτῷ· »λέγε μοι σὺ τίς εἶ, καὶ πῶς  
καλεῖσαι.« ὁ δὲ δαίμων ἔφη· »Φόνος καλοῦμαι· ἐγὼ γὰρ κεφαλὰς  
κατεσθίω, θέλων \* ἔμαντῶ κεφαλὴν ποιήσασθαι, καὶ οὐ χορτά-  
ζομαι· \* ἐπιθυμῶ κεφαλὴν ποιῆσαι οἶαν ὡς καὶ σὺ, βασιλεῦ.«  
3. ταῦτα ἀκούσας ἐγὼ ἐσφράγισα αὐτὸν ἐκτείνας τὴν χεῖρά μου  
κατὰ τοῦ στήθους αὐτοῦ. καὶ ἀνεπήδησεν ὁ δαίμων καὶ ἔρρηξεν  
ἑαυτὸν καὶ ἐγόγγυσεν εἰπὼν· »οἴμοι· ποῦ ἐπέτυχον προσότην  
Ὀρνίαν; οὐ βλέπω.« 4. καὶ γὰρ εἶπον αὐτῷ· »καὶ πόθ' ἔν βλέπεις;«

MSS HLPVW = Recc. ABC. 1 πήγεις διακοσίας πεντ. H, πήγεις σν L,  
πηγῶν ῥ C | κ. παντ. . . κατηργ.: ἔφησα δὲ αὐτάς ἐντόνους εἶναι, καὶ κοι-  
νοὺς γογγύσασθαι τελέσαι τὰ κελευσθέντα αὐταῖς κατηργάζοντο P | κελευ-  
σθέντα A, κελεστέντα V | αὐτοῖς A: αὐτοῦ V, — W 2 κατηργ.: ἐποίουν W  
C. IX. (43) 3 K. πάλιν H: καὶ L, ἐγὼ δὲ σολομῶν δοξάσας τὸν θεὸν  
(+ πάλιν C) CP, add. super θεὸν prim. man. κ(ύριον) P | ἤτησα ego: αἴτησα L,  
ἠσιώσῃ W, ἔτισαμ. V, ἔταξα H, ἐκέλευσα P | περιελθεῖν H: τοῦ ἐλθεῖν  
καὶ L, παρεῖναι μοι P, παραστήναι μοι καὶ C | ἐτ. δαιμ. A: ἕτερον δαιμό-  
νιον P, ἕτερον δαιμον < V, ἕτερος δαίμων W 4 δαιμόνιον P: δαιμόνια L,  
— HC | μὲν A: ἔχων P, — C | πάντα τὰ H: ὅλα τὰ L, τὰ πάντα PC  
| αὐτοῦ — P 5 ἀκεφ. δέ C | § 2. καὶ: καὶ γὰρ P | εἶπον αὐτῷ H (pr. ἰδὼν)  
P: ἰδὼν αὐτὸν εἶπον W, ἰδὼν αὐτῷ εἶπα V, λέγει τούτον L | λέγε μοι — L  
| σὺ — H | κ. πῶς καλ. A: κ. π. καλεῖ C, — P 6 δὲ — H | δαίμων  
— PC | ἔφη LW: εἶπεν PV, λέγει L, + δαιμόνιον εἰμι PC, add. adhuc εἶπον  
οὐν αὐτῷ· τίς. ὁ δὲ ἔφη P | Φόνος δέ C | ἐγὼ καλοῦμαι φθόνος P |  
γὰρ LP: δὲ H, — C | κεφαλ.: + ἠδέως PC 7 θέλων HP: θέλον L, θέλω C  
| \* L f. 14<sup>r</sup> | ἔμαντῶ HP: ἔμαντοῦ L, ἔμαντὸν W, ἔμαντῶν V | ποιή-  
σασθαι HC: ποιῆσθαι L, περιποιήσασθαι P | χορτάζω P 8 \* P f. 9<sup>r</sup> |  
ἐπιθυμῶ: pr. ὡς L, + δὲ PC | ποιῆσαι A: περιποιήσασθαι C, τοιαύτην  
ἔχειν P, + μοι L | οἶαν ὡς: ἰὰν ὡς H, ἵνα ὡς L, οἶαν P, ἦνπερ C | καὶ  
σὺ: καὶ ἐσὺ L | βασιλεῦ A: — PC 9 § 3. ταῦτα δὲ H | ἐγὼ σολομῶν  
PC | ἐσφραγ.: ἐσφάλλῃσα L | τ. χεῖρ.: τὰς χεῖρας H 10 κατὰ: ἐκ H |  
καὶ (1<sup>ο</sup>) — H | ἔρρηξεν H: ρήξας L, διέρρηξεν C, ἔρριψεν P 11 ἑαυτὸν P:  
αὐτὸν vel αὐτὸν HC, αὐτὴν L | ἐγογγ. P: γόγγυσαν H, ἐκόκ[κ]ηυσεν αὐτῷ C,  
— L | εἰπὼν PC: εἶπον H, εἶπεν L, pr. αὐτῷ C | οἴμοι PL: εἴμι C, ἡμῖν  
H | ἐπέτυχον pr. Ὀρν. L: ἐνέτυχον pr. Ὀρν. H, πάρεμι, ὧ προσότα Ὀρ-  
νία PC 12 οὐ — L | § 4. κ. εἶπον αὐτῷ H: (βλέπω) καγὼ καὶ εἶπον  
αὐτὸν L, ἔφην δὲ αὐτῷ ἐγὼ σολομῶν P, εἶπον δὲ ἐγὼ σολ. C | καὶ A: λέγε  
μοι C (+ γὰρ) P | \* H f. 14<sup>r</sup>

ὁ δὲ ἔφη· »διὰ τῶν μαστῶν μου.« \* 5. κἀγὼ δὲ Σολομῶν τὴν ἡδονὴν τῆς φωνῆς αὐτοῦ ἀκούσας καὶ θέλων μαθεῖν ἐπηρώτησα αὐτόν· »πόθεν λαλεῖς;« ὁ δὲ ἔφη· »ἡ ἐμὴ φωνὴ πολλῶν ἀνθρώπων φωνὰς ἐκληρονόμησεν· ὅσοι γὰρ ἐν ἀνθρώποις βωβοὶ καλοῦνται, 5 [τούτων ἐγὼ κατέκλεισα τὰς κεφαλὰς.] ὅτε παιδία γίνονται δέκα ἡμερῶν, τότε τῆς νυκτὸς κλαίοντος τοῦ παιδίου γίνομαι πνεῦμα καὶ διὰ τῆς φωνῆς ἐπιεσέρομαι. 6. ἐν ἁωρίαις δὲ πλεῖον τὸ συνάντημά μου βλαβερόν ἐστιν. \* ἡ δὲ δύναμις μου ἐν ταῖς χερσὶ μου τυγχάνει καὶ ὡς ἐπὶ ξύλου λαβῶν ταῖς χερσὶ μου κε- 10 φαλὰς ἀποτέμνω καὶ προστίθημι ἔμαντῶ, καὶ οὕτως ὑπὸ τοῦ πυρὸς τοῦ ὄντος ἐν ἐμοὶ διὰ τοῦ τραχήλου καταδαπανῶ. ἐγὼ εἶμι ὁ πυρῶν τὰ μέλη καὶ τοῖς ποσὶν ἐπιπέμπω καὶ ἔλκη ἐμποιῶ.

MSS HLPVW = Recc. ABC. 1 μαστῶν LC: μασθῶν V, παθῶν P

\* W f. 269<sup>r</sup> | § 5. κἀγὼ AP: ἐγὼ C | δὲ: οὖν P, γοῦν V | Σολ. — C 2 ἀκούσας ante τὴν ἡδ. ponit C | ἡδονὴν A: ἄνοδον P, ἐδοδὴν (l. ἐδωδὴν? sic) C, l. fortasse αὐδὴν | αὐτοῦ PC: τούτου L, — H, + ἀκούην V | κ. θέλων P: καὶ (— V) θέλω C, ἤθελον H, ἤθελα L | μαθεῖν: pr. αὐτόν H, εὐδελότερον P | ἐπηρ. αὐτόν A: ἐπηρ. (+ δὲ W) αὐτ. λέγων C, — L 3 λαλεῖ L | ὁ δὲ ἔφη H: ἔφη δέ μοι PC, καὶ λέγει μοι | ἡ ἐμὴ φωνὴ H (ἐμοὶ) L: ἐγὼ, σολομῶν, ἡμεῖ φωνὴν C, ἐγὼ βασιλεῦ σολομῶν ὕλως φωνὴ εἶμι P | πολλῶν . . . ἐκληρον. H (-ησα) L: ἡ πολλὰς φωνὰς κληρονομήσασα C, πολλῶν γὰρ ἀνθρώπων φωνὰς κατεκληρονόμησα P 4 ἐν ἀνθρώπ. AC: ἀν(θρώπ)οι P | καλ. βωβοὶ C, καλ. κωφοὶ P 5 τούτων . . . ἡμερῶν C: — A | τὰς κεφαλὰς κατεκλ. P | γιν. δ. ἡμ. C: γεννῶνται, καὶ ἡμερῶν ὀκτὼ φθάσωσι P 6 τότε PC: τό(τε?) L, οὔτος H, + ἐγὼ A | τῆς A: — PC | νυκτὸς post παιδίον ponit P | παιδὸς L | γένομαι A | φωνῆς αὐτοῦ P 7 ὑπεισέρομαι C | § 6. ἁωρίαις: ἁορίαις H, ὀρίαις P, ad marg. ἐν ἁωρι < P, ἁορία L, ἁορίας C | δὲ: καὶ P | πλεῖον A: πάνν PC, = διακονῶ· καὶ P 8 ἐστιν: δὲ H | \* L f. 14<sup>r</sup> 2 | ἡ δὲ . . . τυγχάνει C (— τυγχ.) A: om. P per homoeoarcton, καὶ enim scr. in fine lineae (ἐστίν· καὶ) et rursus in initio lineae alterae (καὶ εὐθέως λαβῶν) | δὲ — L 9 τυγχάνει . . . χερσὶ μου C: om. A per homoeoteleuton | ὡς . . . μου C: εὐθέως λαβῶν ταῖς χερσὶ μου ὡς ἐπὶ ξίφος P | τὴν κεφαλὴν P 10 προστίθημι (-ημοὶ) L: πρὸς τέθημος H, προστιθῶ PC | ἔμαντῶ PV: ἔμαντόν W, ἐν αὐτῶ A | τοῦ — P 11 ὄντος — C | καταδαπανῶ L: δαπανῶ L, καταδαπανᾶται PC 12 ὁ πυρ. . . ἐπιπέμπω A: ὁ τὰς πυρῶσεις τὰς μεγάλας καὶ (τοῦς V, τὰς W) ἀθεραπεύτους ἐν τ. ποσὶν ἐπιπέμπω P (ἐπιπέμπω) C | κ. ἔλκη ἐμπ. HP: κ. ἔγκαι ἐπιῶ V, κ. ἔλκη ἐνεμπιῶ L, — W

7. καὶ διὰ τῆς ἐμπύρου ἀστραπῆς καταργοῦμαι. 8. κἀγὼ ἐκέλευσα αὐτὸν εἶναι μετὰ τοῦ Βεελζεβούλ μέχρι καὶ τούτου φίλος παραγένηται.

X. Καὶ ἐκέλευσα παρεῖναι μοι ἕτερον δαιμόνιον. καὶ ἦλθε πρὸ προσώπου μου ἔχων τὸ σχῆμα \* ὡς κύων μέγας, καὶ ἐλάλησέ μοι φωνὴν μεγάλην· »χαῖρε, ὦ βασιλεῦ Σολομῶν.« 2. καὶ ἐκπληκτικὸς ἐγενόμην καὶ εἶπον αὐτῷ· »τίς εἶ σύ, κύων;« ὁ δὲ λέγει· »κύων δοκεῖς εἶναι με· πρὸ γὰρ σοῦ, βασιλεῦ, ἦμην ἐγὼ ἄνθρωπος. κατηγορασάμην δὲ ἐν τῷ \* κόσμῳ ἔργα πολλὰ ἀθεσμάται καθ' ὑπεροχὴν ἰσχυσα καὶ ἄστρα οὐρανῶν κατασχεῖν, καὶ

MSS HL = Rec. A. § 7. cum mss. HL textus legitur 1 ἐμπυρ. H: κείρου L

MS P interpolationem maiorem praebet pro § 7 hanc: κἀγὼ σολομῶν ἀκούσας ταῦτα, εἶπον αὐτῷ· λέγε μοι οὖν πῶς ἐπαφίης τὸ πῦρ, ἀφ' ὧν ἀποπέμεις ἐξ αὐτῶν. ἔφη δέ μοι τὸ πνεῦμα ἀπὸ τῆς ἀνατολῆς· ὥδε γὰρ οὕτω supra τ scr. π ut in οἴπω corr.) εὐρέθη κάκεινος ἐλβουρίων ὡς ἐπεύχων τὸ πῦρ· καὶ λυχνανί(ας) (-ίαν Fl falso)-αὐτῷ οἱ ἄνθρωποι ἐπιτελοῦσι, κάκεινος τὸ ὄνομα ἐπικαλοῦνται (\* f. 9<sup>v</sup>) οἱ ἑπτὰ δαίμονες ἐνώπιόν μου κάκεινος θεραπεύει αὐτούς· εἶπον δὲ αὐτῷ εἰπέ μοι τὸ ὄνομα αὐτοῦ. ὁ δὲ ἔφη οὐ δύναμαι σοι εἰπεῖν· ἐὰν γὰρ εἴπω αὐτοῦ τὸ ὄνομα ἀθεράπευτον ἐμαντὸν τοῦ· ἀλλ' ἐκεῖνος ἐλθὼν ἐπὶ αὐτὸ (α ex τ corr.) τὸ ὄνομα. καὶ ταῦτα ἀκούσας ἐγὼ σολομῶν εἶπον αὐτῷ εἰπέ μοι οὖν ὑπὸ ποίου ἀγγέλου καταργῆ σ. ὁ δὲ διὰ τῆς ἐμπύρου ἀστραπῆς ἔφη.

MSS VW (Rec. C) textum praebent hunc: κἀγὼ σολομῶν ἀκούσας ταῦτα, εἶπον (εἶπα αὐτῷ V) λέγε μοι, οὖν, ἐν ποίῳ ἀγγέλω (ἐπὶ ποίου ἀγγέλου V) καταργεῖσαι. ὁ δὲ ἔφη· διὰ τοῦ ἐμπύρου ἀγγέλου.

MSS HLP = Recc. AB. 1 § 8. hoc a loco mss. codd. VW (i. q. recensio C) textum diversum habet, cf. infra, pp. 76\*—87\*. κἀγὼ H: καὶ ἐγὼ L, καὶ προσανήσας ἐγὼ κυρίῳ τῷ θεῷ τοῦ Ἰσραὴλ P 2 εἶναι μετὰ τ. Βεελ. H: ἐν τηρῆσει εἶναι ὑπὸ τοῦ βεελ. P, διὰ τοῦ βεελζεβουὲλ ἐπιεῖναι L | μέχρι κ. τ. μλ. A: μέχρις ὅτου ἴαξ P 3 παραγ. P: ἐπιγίνεται L, παραγέγονεν H

C. X. (47) 4 ἐκέλευσα (l. -σε) L | ἕτερα δαιμόνια L 5 μου: — L, + δαίμων L | ἔχων . . . μέγας: κύων· τὸ σχῆμα ἔχων (\* Mg 1332) μέγα P τὸ — H | σχῆμα: + αὐτοῦ L | μοι — P 6 φωνῆ μεγάλη καὶ εἶπεν P | χαίροις L | ὦ L: ὁ H, κύριε P | § 2. κ. ἐκπ. ἐγ. κ.: κ. ἐκπληκτικὸς ἐγ. κ. H, καὶ ἀκούσας ἐγὼ ἐκπληκτικὸς ἐγ. κ. L, ἐκπληκτικὸς δὲ γεγονώς ἐγὼ σολομῶν P 7 σύ — P | κύων P | ὁ δὲ λέγει H: καὶ εἶπεν μοι L, ὁ δὲ μοι ἔφη P 8 κύων . . . με H (μοι) L: καὶ κύων σοι δοκῶ εἶναι P | τὸ LP: πρὸς H | βασιλεὺς A, βασιλεῦ σολομῶν P | ἐγὼ ἄνθρ. ἦμην P 9 κατηγογ. . . ἰσχυσα A: κατεργασάμενος ἀθέμιτα ἐν τῷ κόσμῳ πολλὰ καθ' ὑπεροχὴν φιλολογήσας ὑπερίσχυσα P 10 οὐρανῶ L | κατασχῶν A

πλείονα κακὰ ἔργα κατασκευάζω. 3. ἐγὼ οὖν βλάπτω ἀνθρώπους τοὺς τῷ ἐμῷ ἄστρον παρακολουθοῦντας καὶ εἰς ἐξηχίαν τρέπω, καὶ τὰς \* φρένας τῶν ἀνθρώπων διὰ τοῦ λάρυγγος κρατῶ καὶ οὕτως ἀναιρῶ. 4. καὶ εἶπον αὐτῶ· »τί σου τὸ ὄνομα;« ὁ δὲ 5 ἔφη· »Ράβδος.«

5. Κἀγὼ εἶπον αὐτῶ· »τίς σου ἡ ἐργασία καὶ τί μοι δοκεῖ κατορθῶσαι;« ὁ δαίμων ἔφη· »δός μοι ἀνθρώπον σὸν καὶ ἀπαγάγω αὐτὸν ἐν τόπῳ ὄρους καὶ ἐπιδείξω αὐτῷ λίθον πράσινον μετασαλευόμενον ἐν ᾧ \* κοσμήσεις τὸν ναὸν τοῦ θεοῦ. 6. κἀγὼ 10 δὲ ἀκούσας ταῦτα ἐπέταξα [πορευθῆναι] τὸν οἰκέτην μου ἅμα αὐτῷ ἔχοντα τὸ δακτυλίδιον τῆς σφραγίδος τοῦ θεοῦ \* μετ' αὐτοῦ καὶ εἶπον αὐτῶ· »ἀπελθε μετ' αὐτοῦ καὶ οὐ δ' ἂν ἐπιδείξει σοι τὸν λίθον τὸν πράσινον, σφράγισον αὐτὸν τῷ δακτυλίδιῳ κατασκοπέυσον τὸν τόπον ἀκριβῶς, καὶ ἄγαγέ μοι [τὸ δακτυλιδιον].« 15 7. ὁ δὲ ἀπελθὼν ἔδειξεν αὐτῷ τὸν λίθον τὸν πράσινον, καὶ ἐσφράγισεν αὐτὸν τῷ δακτυλίδιῳ τοῦ θεοῦ, καὶ ἤγαγον τὸν λίθον τὸν πράσινον πρὸς μέ. 8. καὶ ἔκρινα περισφραγίδας τὰ

MSS HLP = Recc. AB. 1 πλείονα θεῶν ἔργα κατασκεύασα P | § 3. οὖν A: γὰρ P 2 τὸ ἐμὸν ἄστρον L | εἰς ἐξηχίαν τρ. LP, ἐξηχίαν πρέπω H 3 τὰς ... ἀνθρ. A: τοὺς φρενητιῶντας ἀνθρώπους P | \* H f. 15<sup>r</sup> 4 οὕτως H: οὔτως H | ἀναιρῶ αὐτὸν H | § 4. (48) κ. εἶπον αὐτ. L: ἔφη δὲ αὐτῶ ἐγὼ σολομῶν P 6 § 5. κἀγὼ: καὶ P | αὐτῶ — P | τίς: καὶ τί P | καὶ — L | μοι (με L) δοκεῖς A: δύνασαι P 7 δαίμων A: δὲ P 8 ὄρους — H | δείξω P | αὐτῶ P: αὐτὸν H, — L 9 \* P f. 10<sup>r</sup> | κοσμεῖ H | ναόν: + κυρίον P | § 6. (49) κἀγὼ P ἐγὼ P 10 δὲ: — H, + σολομῶν P | ἐπέταξα H: ὑποπροεταξα L, ὑπέταξα P | πορευθῆναι P: — A | ἅμα αὐτῶ HP: ἅματο L 11 ἔχοντα P: ἔχοντι H, κρατιοῦντα L | τὸ δακτ. A: δακτύλιον P | \* L f. 14<sup>v2</sup> — μετ' αὐτ. P: μετὰ τούτου(ος) L, — H 12 κ. εἶπον αὐτ. — L | ἀπελ. ... καὶ — P | ἀπελθε H: ἀπέλθατε L | μετ' αὐτοῦ ego: μετ' αὐτῶν H, μετὰ τούτου L | οὐ δ' ἂν ego: οὐδὲν H, δ δ' ἂν P, — L | ἐπιδείξει σοι P (σου) H: ἀποδεί ημιν vel ἀποδείκμιν L 13 τὸν (1<sup>ο</sup> et 2<sup>ο</sup>) — L | αὐτὸν HP: τούτου L | τῷ δακτ. A: μετὰ τοῦ δακτυλιδίου τούτου P 14 τὸν τόπον ... αὐτὸν (l. 16) — H | ἀκριβ. τ. τοπ. P | τὸ δακτ. L: τὸν δαίμονα ἐνθάδε P fortasse recte 15 § 7. ὁ δὲ ἄπ. L: καὶ P | αὐτῶν P: αὐτοῖς L | τὸν πρ. ασ. λιθ. P 16 αὐτὸν P: αὐτῶ L | τ. δακτυλ. τ. θ. A: — P | κ. ἤγαγον ... με H (—πρὸς μέ) L: κ. ἤναγκε τὸ δαιμόνιον πρὸς με P 17 § 8. ἔκρινα: + αὐτὸν A, + ἐγὼ σολομῶν P | περισφραγῆσαι L | \* H f. 15<sup>v</sup>

MS P pro textu τὰ δύο ... τεχνίταις (l. 17 ss.) praebet haec: τοὺς δύο τῆ δεξιᾷ τὸν ἀκέφαλον, ὁμοίως καὶ τὸν κῆνα προσδεδέσθαι ἐκεῖνον τὸν μέγαν, καὶ τὸν μὲν κῆνα τηρεῖν τὸν διάπυρον πνεῦμα ὡς λαμπάδας νεκτὸς καὶ ἡμέρας διὰ τοῦ λαίμοῦ παραπίπτειν τοῖς ἔργ. τεχνίταις



δύο δαιμόνια τὸν ἀκέφαλον καὶ τὸν κύνα δεθῆναι καὶ τὸν λίθον ἡμέραν καὶ νύκτα ὡσπερ λαμπάδα περιφέρειν τοῖς ἐργαζομένοις τεχνίταις. 9. Καὶ ἦρα ἐγὼ ἐκ τοῦ μετοικισμοῦ ἐκείνου τοῦ λίθου διακοσίους οἰκλους ἐν τοῖς ἀναφορεῦσι<sup>1</sup> τοῦ θυσιαστηρίου· ἦν δὲ ὁ λίθος ὡσεὶ πράσου τὸ εἶδος ὅμοιος. 10. ἀγὼ δὲ Σολομῶν δοξάσας κύριον τὸν θεὸν καὶ περικλείσας τὸν θησαυρὸν τοῦ λίθου ἐκέλευσα \* τοὺς δαίμονας μάρμαρα κόπτειν εἰς τὴν οἰκοδομὴν τοῦ ναοῦ. 11. καὶ ἐπηρώτησα αὐτὸν τὸν κύνα· »διὰ ποίου ἀγγέλου καταργεῖσαι;« ὁ δὲ ἔφη· »διὰ τοῦ μεγάλου Βριαθοῦ.«

XI. Καὶ ἐκέλευσα πάλιν παρελθεῖν ἐμοὶ ἕτερα δαιμόνια· καὶ ἦλθε βουχώμενος ὡς λέων ὀρθὸς καὶ σταθεὶς ἀπεκρίθη μοι λόγῳ· \* »βασιλεῦ Σολομῶν, ἐγὼ καὶ τὸ σχῆμα ἔχω \*\* τούτου, πνεῦμα δυνάμενον μηδὲως δεθῆναι. 2. ἐγὼ πᾶσι τοῖς ἀνθρώποις τοῖς

MSS HL § 8 l. 1 δύο — H | τὸν κύνα τε καὶ ἀκεφ. L 2 νύκταν κ. ἡμέραν L | ὡσπερ ... τεχνίταις H: κρατοῦντες τὸν λίθον ἵνα τοῖς ἐργ. τεχν. λάμπη ὡς λαμπάδα L

MSS HLP = Recc. AB. 3 § 9. ἦρα ... ἀναφορεῦσι cum dubio ego: l. fortasse εἶαρ ἐκ τ. μετ. ἐκ. τ. λιθ. ἔτρεχεν ἐν τοῖς ἀναφεροῦσιν ἐπὶ τοῦ θυσ. ? | ἐγὼ σολομῶν P | μετοικ. A: μετάλλου P | τ. λιθ. ἐκ. L 4 διακ. οἰκλ. P: ἔτρεχον A | ἀναφορ. P: ἀνωφέρεσιν H, ἀναφέρεσιν L | ἦν ... πράσου — P 5 πράσου ego: κερασίου A | ὅμοιος A: ὁμοιούμενον P | § 10. καὶ ἐγὼ H 7 λίθου ἐκείνου P | κελεύσας L | \* L f. 15<sup>r1</sup> | ἐκέλευσα δὲ πάλιν P | εἰς τ. οἰκ. L: ἐν τοῖ οἰκοδομοῖ H, εἰς τὰς οἰκοδομὰς P 8 τ. ναοῦ A: τῶν ἔργων τοῦ θεοῦ P | § 11. καὶ εὐξάμενος τῷ κυρίῳ ἐγὼ σολομῶν ἐπηρ. P | αὐτὸν — P | διὰ π. ἀγγ. καταργ. L: διὰ ποίου ἄγγελου κατ. H, ποίῳ ἀγγέλῳ καταργῆ σιν P 9 ὁ δὲ ἔφη — H | δέ: + δαίμων P | διὰ τ. μεγ. Βριαθοῦ (l. Βριαρίου?) H: διὰ τ. μεγ. βριαθαουηλ L, τῷ μεγάλῳ βριεῶ P, Βριαρίῳ coniecit Bn

C. XI. (51) 10 καὶ εὐλογήσας κύρι(ον) τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ἐκελ. P | πάλιν — P | παρελθεῖν ἐμοὶ ego: παρελθῆναι μοι H, ἀνελθεῖν μοι L, παρεῖναι μοι P | ἕτερον δαίμονα P 11 βουχ. .. ὀρθὸς H: δαιμόνιον τὸ σχῆμα αὐτοῦ λέοντος ὀρθοβρονχόμενος L, πρὸ προσώπου μου λέοντος σχῆμα βρονχόμενος P | λόγῳ A: λέγων P 12 \* H f. 16<sup>r</sup> | Σολ. — P | ἐγὼ ... τούτου H: ἐγὼ δὲ τούτου τοῦ σχήματος (ad marg. sin. Marc. 5. 4 scr. man. rec.) L, τὸ μὲν σχῆμα τούτο δ' ἔχω P | \*\* P f. 10<sup>v</sup> | πνεῦμα ... δεθῆναι ego: καὶ πνεῦμα δυνάμεως μηδὲως σθῆναι (l. στήναι?) H, οὐδ' ὅλος δυνάμενος δεθῆναι L, πνεῦμα εἰμὶ μηδὲως δυνάμενον νοηθῆναι P 13 § 2. καὶ λέγει ἐγὼ L | πᾶσιν P, πάση H, πάσης L | τοῖς (1<sup>o</sup>) H: — PL | τοῖς (2<sup>o</sup>) ... κατακειμ. H: τ. ἐν νοσήμασι P, κατακ. ἐν νοσήματι L

ἐν νοσήματι κατακειμένοις ἐφορμῶμαι παρεισερχόμενον, καὶ ἀνεύ-  
δοτον ποιῶ τὸν ἀνθρωπον ὡς μὴ δυνηθῆναι λαθῆναι αὐτοῦ τὴν  
αἰτίαν. 3. ἔχω καὶ ἕτεραν πρᾶξιν· ἐμβάλλω τοὺς δαίμονας τοὺς  
ὑποτεταγμένους μοι λεγεῶνας, δυτικὸν ἵνα εἶμι τοῖς τόποις,  
5 ὄνομα δὲ πᾶσι δαίμοσι τοῖς ὑπ' ἐμὲ \* ὃν λεγεῶνες. 4. καὶ ἐπη-  
ρώτησα αὐτόν· »τί σου τὸ ὄνομα;« ὁ δὲ ἔφη· »Λεοντοφόρον,  
Ἄραψ τῷ γένει.« 5. καὶ εἶπον αὐτῷ· »πῶς καταργεῖσαι μετὰ  
τοῦ λεγεῶνός σου, ἢ ποῖον ἄγγελον ἔχεις;« \* ὁ δαίμων εἶπεν·  
»ἐὰν εἶπω σοι τὸ ὄνομα οὐκ ἐμαυτὸν δεσμεύω μόνον ἀλλὰ \* καὶ  
10 τὸν ὑπ' ἐμὲ λεγεῶνα τῶν δαιμόνων.« 6. ἐγὼ δὲ εἶπον αὐτῷ·  
»ἐγὼ ὀρκίζω σε τὸ ὄνομα τοῦ μεγάλου θεοῦ τοῦ ὑψίστου· ἐν  
ποιῶ ὀνόματι καταργεῖσαι μετὰ τοῦ λεγεῶνός σου;« ὁ δαίμων  
εἶπεν· »ἐν τῷ ὀνόματι τοῦ μετὰ πολλὰ παθεῖν ὑπομείναντος

MSS HLP = Recc. AB. 1 ἐφορμ. P: ἀφορμόμενος L, ἐμορφόμενος H |  
παρεισερχόμενον P: περιερχόμε(νο) < H, παρεισερχόμενος L | ἀνεύδ. A:  
ἀνευδότερον P 2 δυνηθῆ H | λαθῆναι ego: ἰασθῆναι L, — HP | αὐτ. τ.  
αἰτίαν A: αὐτῷ τὴν διαίταν P, + ταύτην L 3 § 3. καί: pr. δὲ P | πρᾶ-  
ξιν A: δόξαν ἐγὼ βασιλεῦ, P | εἰσβάλλω L | ἐμβ. τ. δαιμ.: δαίμονας ἐμ-  
βάλλω (ἐκβάλλω FL)· ἔχω δὲ P 4 δυτικὸν A: δεκτικὸν P | γὰρ supplevi:  
— AP | εἶμι: add. inter εἶμι et τοῖς signum omissionis at super lineam com-  
pendium mihi inodabile, fortasse l. καὶ vel δὲ vel γὰρ P | τ. τοπ. P: τοὺς  
τόπους A, cf. Cr, p. 28 5 ὄνομα A: ἄμα P | τοῖς πᾶσι P | τοῖς: super  
lineam adscr. τ(ῶν) P | \* L f. 15<sup>r</sup>2 | ὃν λεγεῶνες ego: ὢν λεγεῶνας H,  
λεγεῶνων P, οὐ λέγω L | § 4. κ. ἐπηρ. αὐτ. A: + λέγω L, ἐγὼ δὲ σολο-  
μῶν ἀκούσας ταῦτα ἐπηρ. αὐτ. P 6 τι . . ὄν. HP: τὸ σὸν ὄν. πῶς καλεῖ-  
ται L | ἔφη μοι H | Λεοντοφόρον P: λεοντόφορον A, l. fortasse Λεγεωνο-  
φόρον, sed cf. supra § 1 7 Ἄραψ A: ῥάθ P, ῥαδινός coni. Bn | τῷ γένει P:  
ῶ γένει L, τὸ γένος H | § 5. κ. εἶπον A: εἶπον δὲ P | καταργῆ σὺ P  
8 τοῦ A: τῆς P | ἢ HP: καὶ εἰς L | ἔχεις H: — L, τὸν καταργοῦντα  
σε P | \* Mg 1333 | ὁ δ. εἶπεν H: ἔφη δὲ μοι P, — L 9 ἐὰν δὲ L |  
εἶπω σοι ego: εἴπωσι P, ὑποσοι H, εἴποσοι L | ὄνομά μου A | ἐμαυτῷ L  
| δεσμεύεις H, forte recte | \* H f. 16<sup>v</sup> 10 ὑπ' A: ἐπ' P | § 6. ἐγὼ δ.  
εἶπ. A: ἔφην δὲ P 11 ἐγὼ . . ὄν.: ἐξορκίζω σε κατὰ L | μεγ. . . ὑψί-  
στου H: θεοῦ του (+ compendium = τῶν?) ὧντος τοῦ ὑψίστου L, θεοῦ  
σαβαώθ P | ἐν A: τοῦ εἶπεν σε P 12 ὄνομα L | καταργῆ σὺ P | τοῦ  
λεγ. A: τῆς δυνάμεώς P | ὁ δ. εἶπεν A: εἶπε δέ μοι τὸ πνεῦμα P 13 ἐν  
. . . Ἐμμανουήλ (p. 41\*, l. 1) H: ὁ μεγάλους (μέγας ἐν Ctr) ἀνθρώποις ἔχων  
πολλαπαθεῖν ἐπ' ἀνθρώπων οὗ τὸ ὄνομα ψῆφος χμδ, ὃ ἐστὶν ἐμμανουήλ P |  
ὑπομειν. — L

§ 3. Mk. V 13; Mt. VIII 32; Lk. VIII 31f.

§ 6. Mk. IV 35—V 20; Mt. VIII 23—34; Lk. VIII 22—39.

ὑπὸ τῶν ἀνθρώπων, οὗ τὸ ὄνομα Ἐμμανουήλ, ὃς καὶ νῦν ἐδέσμευσεν ἡμᾶς καὶ ἐλεύσεται κατὰ τοῦ ὕδατος κρημνῶ βασιανίσαι ἡμᾶς· ἐν δὲ τρισὶ χαρακτῆρσι κατάγεται περιηγούμενος.» 7. κἀγὼ δὲ κατέκρινα αὐτοῦ τὸν λεγεῶνα φέρειν ἀπὸ τοῦ δρυμοῦ ξύλον, τὸν δὲ Λεοντοφόρον καταπρίζειν αὐτὰ \* λεπτὰ τοῖς ὄνυξι καὶ ὑποκάτω τῆς καμίνου τῆς ἀσβέστου ὀλίπτειν.

XII. Κἀγὼ προσκυνήσας τὸν θεὸν τοῦ Ἰσραὴλ ἐκέλευσα προελθεῖν ἕτερον \* δαίμονα. καὶ ἦλθε πρὸ προσώπου μου δράκων τρικέφαλος φοβερόχροος. 2. καὶ ἐπηρώτησα αὐτόν· »σὺ τίς εἶ;« ὁ δὲ ἔφη· »πνεῦμα τρίβολον ἐν τρισὶ κατεργαζόμενον ἐγὼ ἔργοις· ἐν κοιλίαις γυναικῶν τυφλῶ τὰ παιδία καὶ ὄτα ἐπιιδινῶ καὶ ποιῶ αὐτὰ βωβὰ καὶ κωφά, καὶ τύπτω τοὺς ἀνθρώπους κατὰ τοῦ σώματος καὶ ποιῶ καταπίπτειν καὶ ἀφρίζειν καὶ τρι-

MSS HLP = Recc. AB. 1 οὗ ἐστὶν τὸ ὄν. αὐτοῦ ἔμμαν. L | νῦν — P 2 κ. ἔλευσ. A: ὃς καὶ τότε ἐλευσόμενος P | κρημ. βασαν. L: κρημνῶ βασ. H, κρημνοβατίσει (l. -ῆσει) P, κρημνοβαπτίσει FI 3 δὲ P: — A | τοῖς τρισὶ P | καταγ. περιηγ. H: κατάγονσαι (-ούσαις) Cr | περιηγούμενον P, εἶσιν καταργούμεθα περιηγούμενος L | § 7. κἀγὼ δὲ H: ἐγὼ δὲ L, κἀγὼ σολομῶν ἀκούσας ταῦτα καὶ δοξάσας τὸν θεὸν P 4 \* P f. 11<sup>r</sup> | αὐτοῦ τ. λεγεῶνα P: αὐτόν A | φέρειν . . ξύλον A: ξυλοφορεῖν ἀπὸ δρυμοῦ P 5 τ. δὲ Λεοντ. ego: τὸν δὲ λεοντόφορον H (-τόφρων) L, αὐτόν δὲ τὸν λεοντόμορφον κατέκρινα P | καταπρ. HP: κῦπῆζει L | αὐτὰ — P | \* L f. 15<sup>v</sup>1 | ὄνυξι L: ἄνυξι H, ὀδοῦσιν P | κ. ὑποκ. A: εἰς ὑπόκεισιν P 6 ὀλίπτειν A: εἰς τὸν ναὸν κυρίου τοῦ Θεοῦ P

C. XII. (54) I. 7 κἀγὼ A: καὶ P | προσκυν. HP: παρεκάλεσα L, + κύριον P | τοῦ — L | καὶ ἐκέλευσα L | προελθ. H: παρῆναι μοι P, ἵνα καὶ ἕτερα δαιμόνια ἐλθεῖν ἐν ἡμῖν L 8 \* H f. 17<sup>r</sup> | μου — P | δρακ. τρικεφ. P: δράκων τὸ κέφαλος L, δράκων τὸ κέφαλον H 9 φοβεροχ. LP: — H | § 2. δὲ: δαίμων L, + μοι P 10 τρίβολον ego: τριόβολον A, τριβόλαιον εἰμί P, τριβολαῖον (τρι et βολαῖος) conj. Bncn | ἐν HP: — L | κατεργ. ἐγὼ ἔργοις: κατεργαζόμενος ἐγὼ ἔργοις H (— ἔργοις) L: πράξεις κατεργαζόμενον· ἐγὼ δὲ P 11 ἐν LP: — H | κοιλίαις A: κοιλία P, + τῶν L | τυφλώνω A | παιδία LP: νύπια H | ἐπιιδίνω A 12 αὐτὰ — P | βωβὰ P: ὀδοδῆ H (-δεῖ) L, λωβὰ conj. Fū | κωφά: + καὶ ἐμοὶ γ(ὰρ) πάλιν ἐν τῇ τρίτῃ μοι κεφαλῇ ὑπόδυνα P 13 κατὰ: + τὸ εἰκῶδες P, ἀκῶδός in textu, »εἰκῶδός — εἰκῶδες« ad marg. Fl, conj. ἀκηδές (unbewachten Teilen) Fū, ἄκωλος (limbless part) Cr, l. fortasse τὸν εἰκόνα? | καὶ φρίζει καὶ τρίζει L | κ. τρίζ. — H

C. XII 2. Mt. XVII 15; Mk. IX 18.

ζειν τοὺς ὀδόντας. 3. ἔχω δὲ τρόπον ἐν ᾧ καταργοῦμαι ὑπὸ τοῦ σημειομένου τόπου ἐγκεφάλου, ἐκεῖ γὰρ προώρισεν ἄγγελος τῆς μεγάλης βουλῆς με παθεῖν, καὶ νῦν φανερῶς ἐπὶ ξύλου οἰκῆσαι ἐκεῖνός με καταργήσει ἐν οἷς καὶ ὧν ὑποτέταγμα. 4. ἐν δὲ τῷ  
 5 τόπῳ ἐν ᾧ ἤρθη, βασιλεῦ Σολομῶν, στήσει κίονα πορφυροῦν \* ἐπὶ τοῦ ἀέρος δῶρα μεμορφούμενον Ἐφιππᾶς ἀπὸ τῆς Ἐρυθραῆς θαλάσσης ἀγαγὼν ἀπὸ τῆς ἕσω Ἀραβίας. ἐν δὲ τῇ ἀρχῇ τοῦ ναοῦ ὄνπερ ἤρξω κτίζειν, βασιλεῦ Σολομῶν, ἀπόκειται χρυσίον πολὺ, ὄπερ ὀρύξας ἄρον. 5. καγὼ Σολομῶν ἀποστεί-  
 10 λας τὸν παιδά μου εὔρον καθὼς εἶπέ μοι τὸ δαιμόνιον καὶ σφραγίσας τὸ δακτυλίδιον ἤνεσα τὸν θεὸν. 6. εἶπον οὖν αὐτῷ· «λέγε μοι πῶς καλεῖσαι.» καὶ ὁ δαίμων ἔφη· «κορυφή δρακόντων.» καὶ ἐκέλευσα αὐτὸν πλινθουργεῖν εἰς τὸν ναὸν τοῦ θεοῦ.

MSS HLP = Rec. AB. 1 ὀδοντ. LP: ὀδον. H | § 3. ἐν ᾧ HP: ὡς L | καταροῦν H | τοῦ ... τόπον L (— τοῦ) H: σημειομένης τῆς (εἰρουσα)λήμ, εἰς τὸν λεγόμενον τόπον P 2 ἐγκεφάλου H: ἐν κεφάλῳ L, κεφάλαιον P | προόρισεν L, προόρισόν H, προώριστο P | ὁ ἀγγελ. P | ἄγγελον H 3 με παθεῖν — P | φανερόν L | τ' ἐπὶ P | οἰκῆσαι: ἡμισι L 4 καταργήσει L: καταργήσε H, καταργεῖ P | ἐν οἷς καὶ ὧν L: ἐν εἰς ὧν καὶ H, ἐν ᾧ P | ὑποτέταμαι H | § 4. (55) δὲ: ὦ L 5 ἤρθη: καθέξει P | βασ. Σολ.: ὁ βασιλεὺς L | στήση H, στήκει P, στήσης L | κίονα ... μεμορφ.: κίων ἐπὶ τοῦ ἀέρος πορφυροδανόμενος P | πορφυροῦν L: πορφύριον H | \* H f. 17<sup>v</sup> 6 \* L f. 15<sup>v</sup>2 | μεμορφούμενον ego: μεμορφομένον L, μαιμορφομένον H | ὁ δαίμων ὁ λεγόμενος ἐφιππᾶς P | ἐφοίποις H, ἐφιππος L 7 ἀγαγὼν L, ἀναγὼν H, ἀναγαγὼν P | Ἀραβίας: + ὕστις καὶ εἰς ἀσκὸν κατακλεισθεὶς, κομισθήσεται ἔμπροσθέν σου P | δὲ — A 8 ὄνπερ P: οὐ περ L, περ H | ἀπόκειται ... Σολ. — L | \* P f. 11<sup>v</sup> | χρυσίον .. ὄπερ P: χρόνον πολλὴν ὄνπερ H 9 ἄρον P: φαίρον H § 5. καγὼ δὲ H | ἀποστείλας ... δαιμ. καὶ — H 10 τὸ παιδίον L | καὶ εὔρον L | εἶπε P: ἤρθη L | τὸ δαιμ. P: ὁ δαίμων L | τὸ δακτ. A: τῷ (forte ex τὸ corr.) δακτυλίδιῳ P 11 ἤνεσα P: καὶ ἔνεσα H, καὶ ὕνησα L § 6. (56) εἶπον . . αὐτ: P: δὲ (vel κὲ, l. καὶ) εἶπον αὐτ. H, ἔπειτα δὲ εἶπον πρὸς τὸν δαίμον(α) L 12 λέγε . . καλ: H: τί σὺ λέγεις P, σὺ τίς εἶ L | κ. ὁ δ. ἔφη L (— καὶ) P: ὁ δὲ ἔφη H | κορ. δρακ. P (κορυφή) H: κορυφήν δρακόντος L, + εἶμι P 13 πλινθ. (ex πλινθ. corr.) P: λειτουργεῖν H, λεπτοργεῖν L | εἰς A: ἐν P 14 τ. θεοῦ A: εἶχεν χεῖρας ἀν(θρώπων) P

XIII. Καὶ ἐκέλευσα παρῆναί μοι ἕτερον δαίμονα. καὶ ἦλθε πρὸ προσώπου μου γύνη μὲν τὸ εἶδος, τὴν δὲ μορφὴν κατέχουσα ἅμα τοῖς μέλεσιν αὐτῆς λυσίτριχος<sup>1</sup> ταῖς θριξίν. 2. καὶ εἶπον πρὸς αὐτήν· »σὺ τίς εἶ;« ἡ δὲ ἔφη· »καὶ τίς σὺ, ἢ τίνα χρεῖαν ἔχεις μαθεῖν τὰ κατ' ἐμοῦ πράγματα ποῖά εἰσιν ὄντα; \* ἀλλ' εἰ θέλεις μαθεῖν, πορεύθητι ἐν τοῖς ταμεῖδισ τοῖς βασιλικοῖς καὶ ὑπάμενος τὰς χεῖράς σου πάλιν καθέσθητι ἐπὶ τοῦ θρόνου σου καὶ ἐρώτησαι με, καὶ τότε μαθεῖς, βασιλεῦ, τίς εἰμι ἐγώ.« 3. καὶ τοῦτο ποιήσας ἐγὼ Σολομῶν καὶ καθίσας ἐπὶ τοῦ θρόνου μου ἠρώτησα αὐτήν καὶ εἶπον· »τίς εἶ σὺ;« ἡ δὲ ἔφη· \* »Ὁβυζούθ, ἣτις ἐν νυκτὶ οὐ καθεύδω, ἀλλὰ περιέρχομαι πάντα τὸν κόσμον ἐπὶ ταῖς γυναιξί, καὶ ἵστοχαζομένη τὴν ὄραν μαστεύω<sup>1</sup> καὶ

MSS HLP = Recc. AB. c. XIII. (57) 14 Καὶ προσκνήσας κύριον τὸν θεὸν τοῦ Ἰσραὴλ ἐκελ. P | δαιμόνιον L 2 γύνη .. εἶδος ego: βοὺς μὲν τῷ εἶδει H, βοὺς με τὸ ἴδος L, πνεῦμα γυναικοειδὲς P | τὴν δὲ ... λυσίτριχος ego: τῆς δὲ μορφῆς καταπέμπουσαν ἅπαν τοῖς μέλεσιν λίαν τρίχων H, τὴν δὲ μορφὴν κατέχουσα ἀπὸ παντὸς μέλους· καὶ τὰς λυσίτριχας P 3 § 2. εἶπον A: ἔφη P 4 αὐτήν P: αὐτὸν A | λέγε μοι σὺ P | εἶ LP: εἰσεῖ H | ἡ δὲ ... χρεῖαν P: — A | καὶ τίς σὺ P<sup>c</sup> ad marg. lat., in textu καὶ σὺ τίς εἶ prim. man. scri. subter σὺ τίς εἶ linea fracta ducta 5 καὶ ἔχεις A | μαθεῖν A: ἀκοῦσαι P | τὰ — L | πραγ. π. εἰσιν ὄντα L: πραγ. πεισηνόντα H, — P | \* H f. 18<sup>r</sup> | εἰ — L 6 μαθεῖν: + στήκω γὰρ δεδεμ(έν)η πρὸ προσώπου σου P | πορεύου L | \* L f. 16<sup>r</sup>1 | ταμίοις σου L 7 σου — P | καὶ πάλιν H | καθέσθ. A: καθήσας P, ad marg. scr. σεῖς quod forte pro σας in καθήσας legendum est | ἐπὶ τ. θρον. A: πρὸ τοῦ βήματος P 8 καὶ ἐρώτησαι με ego: κ. ἐρώτησε ἡμῖν L, τότε ἐρωτήσεις με P, — H | τότε — P | μαθεῖς H: μαθεῖν L, μαθήση P | βασιλεὺς σολομῶν L | τίς τίς H § 3. (58) 9 Σολομῶν: — L, + καθὼς συνέταξέ μοι, ἠνεσχόμεν δὲ διὰ τὴν ἐνοῦσαν μοι σοφίαν, ἵνα δυνθῶ ἀκοῦσαι τὰς πράξεις αὐτῆς, καὶ ἐλέγξαι αὐτάς, καὶ φανερωῶσαι τοῖς ἀνθρώποις P | καθήσας LP | ἐπὶ . . . εἶπον: ἔφησα πρὸς τὸν δαίμονα P 10 ἠρώτησα ego: ἐρώτησαι H, ἐρωτῶσαι H | αὐτήν ego: αὐτὸν H, ἐγὼ L | λέγε μοι τίς H | σὺ — P | ἡ δὲ ἔφη H (δ) L: καὶ εἶπεν P | Ὁβυζούθ: ἄβυζούθ L, ἡ βυζούθ καὶ ἰδιοθ H, ἐγὼ (\* Mg 1336) λέγομαι παρὰ ἀνθρώποις ὀβυζούθ P, l. Ἄβυζούθ? cf. *Intro* pp. 78 et 82 11 ἣτις . . . καθεύδω ego; ἣτις ἐὰν ἐκθήσω καθεύδω H, καὶ τῆς ἐνυκτί οὐ καθ. L, ἣτις νυκτὸς οὐ καθ. P | περιερχόμενος H | τὸν — H 12 ἐπὶ HP: ἐν L | τ. ταυτούσαις γυν. P | στοχαζ. . . μαστεύω ego: μαστίζομ(έν)η τὴν ὄραν μαστίζω H, στομαχίζομην τὴν ὄραν· μαστίζω L, τὴν μὲν ὄραν στοχαζομένη σταματίζω (in marg. ἴσταμαι) P

πνίγω τὰ βρέφη, \* καὶ καθ' ἐκάστην νύκτα ἄπρακτος οὐκ ἐξέρχομαι. σὺ δὲ οὐ δύνασαι με διατάξαι. καὶ εἰς τὰ δυσηκῆ μέρη περιέρχομαι. 4 καὶ οὐκ ἔστι μου τὸ ἔργον εἰ μὴ βρέφων ἀναίρεσις καὶ ὀφθαλμῶν ἀδικία καὶ στομάτων καταδικη καὶ φρενῶν ἀπόλεια  
 5 καὶ σωμάτων ἄλγησις.» 5. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐθαύμασα, καὶ τὸ εἶδος αὐτῆς οὐκ ἐθεώρουν ἀλλὰ σκότος τὸ σῶμα \* αὐτῆς ὑπῆρχε καὶ αἱ τρίχες αὐτῆς ἠγγιωμέναι. 6. καὶ γὰρ δὲ Σολομῶν λέγω αὐτήν· «λέγε μοι, πονηρὸν πνεῦμα, ὑπὸ ποίου ἀγγέλου καταργεῖσαι.» ἡ δὲ εἶπέ μοι· «ὑπὸ τοῦ ἀγγέλου Ῥαφαήλ·  
 10 καὶ ὅτε γεννηῶσιν αἱ γυναῖκες, γράψαι τὸ ὄνομά μου ἐν χαρτίῳ καὶ ἐγὼ φεύξομαι ἀπὸ τῶν ἐκεῖσε. 7. καὶ γὰρ ἀκούσας ταῦτα προσέταξε δεσμευθῆναι αὐτήν ταῖς θριξὶ καὶ κρεμασθῆναι ἔμπροσθεν

MS P 1 pro πνίγω . . . περιέρχομαι (l. 2) praebet haec: ἐὰν ἐπιτύχω ἔπνιξα. εἰ δὲ μὴ γε (\* f. 12<sup>r</sup>) ἀναχωρῶ εἰς ἕτερον τόπον· μίαν γὰρ νύκτα ἀποχωρῆσαι ἄπρακτος οὐ δύναμαι· πνεῦμα γὰρ χαλεπὸν εἰμι, μυριώνυμον καὶ πολύμορφον, καὶ νῦν μὲν ὧδε, καὶ νῦν με εἶναι (l. νῦν ἐκεῖ με εἶναι) (νῦν ἐκεῖ [νεῦμα (sic) νῦν ἐκεῖ?]) εἶναι F1Mg, ponit πνεῦμα pro νεύμα Mg)· καὶ εἰς τὰ δυτικά (δατικά FI) μέρη περιέρχομαι. ἀλλ' ὡς ἐστὶ νῦν περισφραγίσας με τῷ δακτυλίδι τοῦ θεοῦ οὐκ ἐποίησας, οὐ παρέστηκά σοι ἐγὼ οὐδὲν με διατάξαι δυνήση

MSS HL = Rec. A. 1 ἐξερχόμενος H 2 με H: μὴ L | διατάξαι H: ὑποτάξαι L | δυσηκῆ ego: δισηκῆ H, δυσικῆ L, (westering Crtr, assignatas Mgtr)

MSS HLP = Recc. AB. 3 § 4. καὶ . . . ἔργον A: οὐδὲν μου γὰρ ἔστιν ἔργον P | ἀναίρεσις καὶ ὧτων κωφότης καὶ P | καὶ — H 4 ἀδικίας L | H f. 18<sup>v</sup> | καταδικη A: χαλινόδεσμα P 5 § 5. (59) καὶ — P 6 καὶ omisso, τὸ εἶδος cum ἐθαύμασα coniunxerunt LP | αὐτῆς H: αὐτοῦ LP | οὐκ A: — P | ἐθεωρ. . . ὑπῆρχε H (αὐτῆς: αὐτοῦ) L: ἐθεώρουν ἅπαν τὸ σῶμα αὐτῆς σκοτία· ἡ δὲ ὄψις αὐτῆς ὕλη λαμπρὰ διάχλωρος P 7 \* L f. 16<sup>r2</sup> | καὶ — P | ἠγγιωμέναι: + ὡς δράκοντος, καὶ τὰ σύμπαντα μέλη αὐτῆς, ἀόρατα. Καὶ ἡ φωνὴ αὐτῆς κατάδηλος, ἤρχετο πρὸς με P | § 6. δὲ . . . αὐτήν A: κατασοφισάμενος εἶπον P 8 πν(εῦ)μα πον. P | ὑπὸ (bis) H: διὰ L, — P | ποίῳ ἀγγέλῳ P 9 καταργῆ σου P | ὁ δὲ L | εἶπε μοι A: μοι ἔφη P

MS P = Rec. B. 9 pro ὑπὸ . . . ἐκεῖσε praebet P haec: τῷ ἀγγέλῳ τοῦ θεοῦ τῷ καλουμένῳ ἀφαρώφ, ὃ ἐρμηνεύεται ῥαφαήλ, ὃ καὶ νῦν καταργοῦμαι εἰς τὸν ἅπαντα (ἀ super lineam adscr. P<sup>e</sup>, ἅπαντα FI) χρόνον. οὐ τὸ ὄνομα ἐὰν τις τῶν ἀν(θρώ)πων ἐπίσταται καὶ ἐπὶ γεννώσῃ γυναικὶ γράψῃ, τότε οὐ δυνήσομαι εἰσελθεῖν· οὐ ὁ (super lin. adscr. P<sup>e</sup>) ψῆφος χμ

MSS HL = Rec. A. 10 ὅταν γεννήσῃ ἡ γυναῖκα L 11 ἀπὸ τ. ἐκ. — L

MSS HLP = Recc. AB. 11 § 7. καὶ γὰρ σολομῶν P, καὶ ἐγὼ A | ταῦτα καὶ δαξάσας τὸν κύριον P | προσετ. HP: ἐκέλευσα L 12 αὐτήν . . . κρεμασθ. — L | αὐτήν ego: τούτοις H, αὐτῆς P | τὰς τρίχας P

τοῦ ναοῦ ἵνα πάντες οἱ διερχόμενοι υἱοὶ Ἰσραὴλ βλέποντες  
δοξάσουσι τὸν θεὸν τὸν δόντα μοι τὴν ἐξουσίαν ταύτην.\* \* \*

XIV. Καὶ πάλιν ἐκέλευσα παρεῖναι μοι ἕτερον δαίμονα· καὶ  
ἦλθε πρὸς με τῷ εἶδει δράκων κυλινδούμενος, τὸ δὲ πρόσωπον  
ἔχων καὶ τοὺς πόδας ἀνθρώπου καὶ τὰ μέλη αὐτοῦ δράκοντος  
καὶ τὰ πτερὰ κατὰ νότου. 2. καὶ ἰδὼν αὐτὸν ἔκθαμβος γενό-  
μενος εἶπον αὐτῷ· »σὺ τίς εἶ καὶ πόθεν ἐλήλυθας;« καὶ εἶπέ μοι  
τὸ πνεῦμα· »τὸ μὲν πρῶτον παρέστηκε σοι, βασιλεῦ Σολομῶν,  
πνεῦμα θεοποιούμενον ἐν ἀνθρώποις, \* νῦν δὲ κατηργημένον  
διὰ τῆς τοῦ θεοῦ δεδομένης σοι σφραγίδος. 3. καὶ νῦν ἐγὼ εἰμι  
ὁ λεγόμενος Πτεροδράκων, οὐ συγγινόμενος πολλαῖς γυναιξίν,  
ὀλίγαις δὲ καὶ εὐμόρφοις, αἴτινες ἰστοῦ ξύλου τούτου τοῦ ἄστρου  
ὄνομα κατέχουσι. 4. καὶ ἀπέρχομαι πρὸς αὐτὰς ὡσεὶ πνεῦμα  
πετροειδὲς συγγινόμενον διὰ γλουτῶν, καὶ ἡ μὲν βαστάζει ἢ ἐφόρ-  
μησα καὶ τὸ γεννηθὲν ἐξ αὐτῆς Ἔρω(ς) γίνεται· ὑπ' ἀνδρῶν δὲ  
μὴ δυνηθὲν βασταχθῆναι ἐψόφησεν ἄρα καὶ ἡ γύνῃ ἐκείνῃ. αὕτη

MSS HLP = Recc. AB. 1 τ. ναοῦ LP: μου καὶ τοῦ ναοῦ H, + τοῦ  
θεοῦ P | οἱ . . . Ἰσρ. ego: οἱ ἐρχόμενοι υἱοὶ Ἰσραὴλ καὶ H, οἱ διερχόμενοι  
τῶν νιῶν Ἰσραὴλ L, οἱ (supra lin. adscr. P<sup>c</sup>) υἱοὶ Ἰσραὴλ διερχόμενοι καὶ P  
| ἐβλέποντες αὐτήν καὶ L 2 δοξάσουσι ego: — H, δοξάζουσι LP | κύριον  
τ. θεοῦ Ἰσραὴλ P | ταύτην: + καὶ σοφίαν καὶ δύναμιν παρὰ θεοῦ (\* f. 12<sup>v</sup>)  
διὰ τῆς σφραγίδος ταύτης P | \*\* H f. 19<sup>r</sup>

C. XIV. (60) 3 δαιμόνιον L 4 πρὸς . . . κυλινδ. H: πρ. με τὸ ἴδος  
ὡς δράκοντος κυλινδ. L, πρὸ προσώπου δρακοντοειδὲς ἀνακυλινδ. P | καὶ  
τοὺς πόδας ἔχων P 5 κ. τ. μέλη αὐτ. H: τὸ δὲ ἕτερον σῶμα L, τὰ δὲ μέλη  
αὐτοῦ πάντα ἀπὸ τῶν ποδῶν P | δράκοντος HP: κοντός L 6 κατὰ νό-  
τον P, κατὰ νότον H, ἐκ τὰ νότατον L | § 2. ἰδὼν vel ἰδοῦ P | αὐτὸν H  
(ex -ος corr.) P: τούτου L 7 καὶ εἶπον L | αὐτῷ H: αὐτόν L, — P | σὺ  
— P | εἶ ὁ δαίμων· καὶ τίς λ(έ)γ(ει)· καὶ P | ἐλήλυθας εἶπέ μοι P | καὶ  
. . . πνεῦμα H: κ. ἀποκριθεὶς τὸ πνεῦμα λέγει P, — L 8 τὸν μὲν H  
9 πνευμά τε P | θεοποιημένον L | ἐν ἀνθρώποις δὲ νῦν καταργοῦμαι H  
\* L f. 16<sup>v</sup> 10 τῆς . . . σοι P: τῆς σῆς δεδομένης H, τοῦ θεοῦ δεδομένου  
τοι L | σφραγίδος καὶ σοφίας P | § 3. καὶ νῦν P: νῦν δὲ A | ἐγὼ . . .  
δαιμόνιον (p. 48\*, l. 5), i. e., XIV 3—XVI 1) om. mss. HL

MS P = Rec. B. 12 ξύλου certe falsum est: ξυλ < (λ super r posito)  
MS, ξύλι Fl errore, ξυφίον vel Σειρίον conj. Bn; stellae vel sideris nomen aut  
compendium falso enodavit scriptor; l. forte Τοξότου? 14 γλουτῶν Crtr  
nates): πλούτον P | βαστάζει ego: ἐβάσταζεν P | ἢ Fl: ἦ P | ἐφόρ-  
μησα P 15 Ἔρω(ς) Fl: ἔρω punctis tribus incertum esse notatum P, ἦρω(ς)  
conj. Bn vix recte

μου ἢ πρᾶξις ἐστίν. 5. θέσον οὖν μοι μόνον ἀρκεσθῆναι, τὰ δὲ  
λοιπὰ τῶν δαιμονίων ἐνοχλούμενα ὑπὸ σου καταταρασσόμενα  
πᾶσαν μὲν ἀλήθειαν εἰπωσί· τὰ δὲ διὰ πυρὸς ποιήσουσιν ἀναλω-  
θῆναι τὴν μέλλουσαν ὕλην τῶν ξύλων ὑπὸ σου συνάγεσθαι εἰς  
5 οἰκοδομὴν ἐν τῷ ναῷ. 6. καὶ ὡς ταῦτα ἐλάλησεν ὁ δαίμων,  
ἰδοὺ τὸ πνεῦμα ἀπὸ τοῦ στόματός αὐτοῦ ἐξεληθὼν ἐνέπρησε τὸν  
δρυμῶνα τοῦ Λιβάνου καὶ ἐνεπύρισε πάντα τὰ ξύλα ἅπερ εἰς τὸν  
ναὸν τοῦ θεοῦ ἐθέμην. 7. καὶ εἶδον ἐγὼ Σρλομῶν ὁ πεποίηκε  
τὸ πνεῦμα καὶ ἐθαύμασα, καὶ δοξάσας τὸν θεὸν ἠρώτησα τὸν  
10 δαίμονα τὸν δρακοντοειδῆ λέγων· »εἰπέ μοι ποίῳ ἀγγέλῳ καταργῆ-  
σὺ.« ὁ δὲ μοι ἔφη· »τῷ μεγάλῳ ἀγγέλῳ τῷ ἐν τῷ δευτέρῳ  
οὐρανῷ καθεζομένῳ τῷ καλουμένῳ Ἑβραϊστὶ Βαζαζάθ.« 8. καὶ γὰρ  
Σολομῶν ἀκούσας ταῦτα καὶ ἐπικαλεσάμενος τὸν ἄγγελον αὐτοῦ  
κατέκρινα μάρμαρα πρίζειν εἰς οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ.  
15 XV. καὶ εὐλογήσας τὸν θεὸν ἐκέλευσα παρεῖναι μοι ἕτερον  
δαίμονα. \* καὶ ἦλθε πρὸ προσώπου μου ἕτερον πνεῦμα ὡς γύνη  
μὲν τὸ εἶδος ἔχον, εἰς δὲ τοὺς ὤμους ἑτέρας δύο κεφαλὰς οὖν  
χερσί. 2. καὶ ἠρώτησα αὐτήν· »λέγε μοι σὺ τίς εἶ.« ἔφη δέ  
μοι· »ἐγὼ εἰμι Ἐνήφιος, ἥτις καὶ μυριώνυμος καλοῦμαι.« 3. καὶ  
20 εἶπον αὐτῇ· »ἐν ποίῳ ἀγγέλῳ καταργῆ σὺ;« ἡ δὲ μοι ἔφη· »τί  
ζητεῖς; τί χρήζεις; ἐγὼ μὲν μεταβάλλομαι ὡς θεὰ λεγομένη, καὶ  
μεταβάλλομαι πάλιν καὶ γίνομαι ἕτερον εἶδος ἔχουσα. 4. καὶ μὴ  
θελήσης κατὰ τοῦτο γινῶναι πάντα τὰ κατ' ἐμέ, ἀλλ' ἐπειδὴ  
πάρει μοι, εἰς τοῦτο ἄκουσον· ἐγὼ παρακαθέξομαι τῇ σελήνῃ  
25 καὶ διὰ τοῦτο τρεῖς μορφὰς κατέχω. 5. ὅτε μὲν μαγευομένη ὑπὸ  
τῶν σοφῶν γίνομαι ὡς Κρόνος. ὅτε δὲ πάλιν περὶ τῶν κατα-  
γόντων με κατέρχομαι καὶ φαίνομαι ἄλλη μορφή· τὸ μὲν τοῦ  
στοιχείου μέτρον ἀήττητον καὶ ἀόριστον καὶ ἀκατάργητόν ἐστιν.  
ἐγὼ γοῦν εἰς τὰς τρεῖς μορφὰς μεταβαλλομένη κατέρχομαι καὶ  
30 γίνομαι τοιαύτη ἥνπερ βλέπεις. 6. καταργοῦμαι δὲ ὑπὸ ἀγγέλου

MS P = Rec. B. 1 § 5. θέσον: θες Bn 2 καταρασσ.: καὶ ταρασσ.  
ἵνα Bn 4 μέλλουσαν corr. Bn: μέλουσαν P | σου ego: τοῦ P, τούτων  
conj. Bn § 6. (62) 6 ἰδοὺ corr. Bn: ἴδον P | \* Mg 1337 | ἐξεληθῶν P  
7 \* f. 13<sup>r</sup>

MS P = Rec. B. c. XV. 1. 16 \* (64) 17 ἔχον ego: ἔχουσα P  
18 § 2. ἐρώτησα P § 3. 20 αὐτῇ: ἡ incertum, αὐτῷ Fl § 5. 28 ἀήττη-  
τον P: ἀνίττητον Fl errore



Ῥαθαναήλ τοῦ καθεζομένου εἰς τρίτον οὐρανόν. διὰ τοῦτο οὖν σοι λέγω· οὐ δύναται με χωρῆσαι ὁ ναὸς οὗτος.»

7. καὶ γὰρ οὖν Σολομῶν εὐξάμενος τῷ θεῷ μου καὶ ἐπικαλεσάμενος τὸν ἄγγελον ὃν εἶπέ μοι, Ῥαθαναήλ, ἐποίησα τὴν σφραγίδα καὶ κατεσφράγισα αὐτὴν ἀλύσει τριττῇ, καὶ κάτω δεσμῶν τῆς ἀλύσεως ἐποίησα τὴν σφραγίδα τοῦ θεοῦ. 8. καὶ προεφῆτευσέ μοι τὸ πνεῦμα λέγον· »ταῦτα μὲν σύ, βασιλεῦ Σολομῶν, ποιεῖς ἡμῖν. μετὰ δὲ χρόνον τινὰ ῥαγήσεται σοι ἡ βασιλεία σου, καὶ πάλιν ἐν καιρῷ διαρραγήσεται ὁ ναὸς οὗτος καὶ συνλευσθήσεται πᾶσα Ἱερουσαλήμ ἀπὸ βασιλέως Περσῶν καὶ Μήδων καὶ Χαλδαίων· καὶ τὰ σκεύη τούτου τοῦ ναοῦ οὗ σὺ ποιεῖς δουλεύσουσι θεοῖς. 9. μεθ' ὧν ἂν καὶ πάντα τὰ ἀγγεῖα ἐν οἷς ἡμᾶς κατακλείεις κλασθήσονται ὑπὸ χειρῶν ἀνθρώπων καὶ τότε ἡμεῖς ἔξελευσόμεθα ἐν πολλῇ δυνάμει ἔνθεν καὶ ἔνθεν καὶ εἰς τὸν κόσμον κατασπαρησόμεθα. 10. καὶ πλανήσομεν πᾶσαν τὴν οἰκουμένην μέχρι πολλοῦ καιροῦ ἕως τοῦ θεοῦ ὁ υἱὸς τανυσθῆ ἐπὶ ξύλον· καὶ οὐκέτι γὰρ γίνεται τοιοῦτος βασιλεὺς ὅμοιος αὐτῷ ὁ πάντας ἡμᾶς καταργῶν, οὗ ἡ μήτηρ ἀνδρὶ οὐ μιγήσεται. 11. καὶ τίς λάβη τοιαύτην ἐξουσίαν κατὰ πνευμάτων εἰ μὴ ἐκεῖνος; ὃν ὁ πρῶτος διάβολος πειρᾶσαι ζητήσῃ καὶ οὐκ ἰσχύσει πρὸς αὐτόν, οὗ ἡ ψῆφος τοῦ ὀνόματος χυδ, ὃ ἐστὶν Ἐμμανουήλ. 12. διὰ τοῦτο, βασιλεῦ Σολομῶν, ὁ καιρὸς σου πονηρὸς καὶ τὰ ἔτη σου μικρὰ καὶ πονηρὰ καὶ τῷ δούλῳ σου δοθήσεται ἡ βασιλεία σου.»

13. Καὶ γὰρ Σολομῶν \* ἀκούσας ταῦτα ἐδόξασα τὸν θεὸν καὶ θαυμάσας τῶν δαιμόνων τὰς ἀπολογίας ἕως τῶν ἀποβάσεων ἠπίστον αὐτοῖς καὶ οὐκ ἐπίστευον τοῖς λεγομένοις ὑπ' αὐτῶν. 14. ὅτε δὲ ἐγένοντο, τότε συνῆκα καὶ ἐν τῷ θανάτῳ μου ἔγραψα τὴν διαθήκην ταύτην πρὸς τοὺς υἱοὺς Ἰσραὴλ καὶ ἔδωκα αὐτοῖς ὥστε εἰδέναι τὰς δυνάμεις τῶν δαιμόνων καὶ τὰς μορφὰς αὐτῶν

MS P = Rec. B. 2 § 6. χωρῆσαι conj. Cr: χωρίσαι P 3 § 7. (65) 5 δεσμῶν ego: δεσμῶν P § 8. 9 συνλευσθ. ego: συνλευθ. P, vox nibili cuius vis fortasse est 'congeries lapidum fiet', "shall be undone" = (συν)λυθήσεται Cr, συνλουθήσεται (sic) Fl errore 13 § 9. κατακλείεις ego: κατακλύεις P 24 § 13. (66) \* f. 14<sup>r</sup> 27 § 14. \* Mg 1340

C. XV 10. Apoc. XII 9 notat James

C. XV 11. Mt. IV 1—11; Lk. IV 1—13

C. XV 12. Gen. XVII 9 notat James

καὶ τὰ ὀνόματα αὐτῶν τῶν ἀγγέλων ἐν οἷς καταργοῦνται οἱ δαίμονες. 15. καὶ δοξάσας κύριον τὸν θεὸν Ἰσραὴλ ἐκέλευσα περιδεθῆναι τὸ πνεῦμα δεσμοῖς ἀλύτοις.

XVI. Καὶ εὐλογῆσας τὸν θεὸν ἐκέλευσα παρῆναι ἕτερον  
 5 πνεῦμα. καὶ ἦλθε πρὸ προσώπου μου ἕτερον δαιμόνιον \* ἔχον  
 τὴν μορφήν ἔμπροσθεν ἵππου, ὄπισθεν δὲ ἰχθύος. καὶ λέγει  
 μεγάλην τὴν φωνήν· »βασιλεῦ Σολομῶν, ἐγὼ θαλάσσιόν εἰμι  
 πνεῦμα χαλεπόν. ἐγείρομαι οὖν καὶ ἔρχομαι ἐπὶ τοὺς πελάγους  
 παρὰ \* τῆς θαλάσσης καὶ ἐμποδίζω τοὺς ἐν αὐτῇ πλείοντας ἀν-  
 10 θρώπους. 2. διεγειρόμενος δὲ καὶ ἑμαυτὸν ὡς κῶμα καὶ μετα-  
 μορφούμενος ἐπεισέρχομαι τοῖς πλοίοις. καὶ αὕτη μου ἡ ἐργασία  
 τοῦ ὑποδέχεσθαι τὰ χρήματα καὶ τοὺς ἀνθρώπους. Ἰαμβάνω  
 γὰρ καὶ διεγείρομαι καὶ διαρρίπτω τοὺς ἀνθρώπους ὑπὸ τῆς  
 θαλάσσης, οὕτως εἰμι ἐπιθυμῶν σωμαίων, ἀλλ' ἐκρίπτω αὐτὰ  
 15 ἔξω τῆς θαλάσσης ἕως τοῦ δεῦρο. 3. ἐπεὶ δὲ ὁ Βεελζεβούλ ὁ  
 τῶν ἀερίων καὶ ἐπιγείων καὶ καταχθονίων πνευμάτων δεσπότης  
 συμβουλευεῖ εἰς τὰς καθ' ἑνὸς ἐκάστου ἡμῶν πράξεις, διὰ τοῦτο  
 καὶ ἐγὼ ἀνέβην ἐκ τῆς \* θαλάσσης σκέψιν τινὰ λαβεῖν παρ' αὐτῶν.

MS P = Rec. B. 1 ante ἀγγέλων scriptum δαιμόν(ων) linea deletit prim. man.

C. XVI. (67) l. 5 \* rursus inc. mss. HL

MSS HLP = Recc. AB. 6 μορφ. ἔχω H, μορφ. ἔχων L | ἔμπροσθεν H | ὄπισθεν L | κ. λ. μεγάλη τὴν φωνήν H, κ. λεγ(ει) μετὰ μεγάλης φωνῆς L, κ. φωνὴ ἦν αὐτῶ μεγάλη καὶ ἔλεγε πρὸς με P 7 ἐγὼ πνεῦμα θαλάσσιον εἰμι P | θαλάσσιος L 8 ἔγειρ. . . θαλάσσης: καὶ ἀποδέχομαι ἐν χροσῶ καὶ ἀργύρῳ. ἐγὼ τοιοῦτον εἰμι πνεῦμα διεγυρόμενον καὶ ἐρχόμενον ἐπὶ τὰ ἀπλώματα τοῦ ὕδατος τῆς θαλ. P | οὖν H: δὲ L | ἐπὶ . . . θαλάσσης H: διὰ τῆς θαλάσσης ἐπὶ τὰ πλεῖα (l. πλοῖα) L 9 \* H f. 19<sup>v</sup> | ἐν αὐτῇ πλ. HP: ἐν τῶ πλεῖω (l. πλοῖω) L 10 § 2. διεγειρ. . . μεταμορφ.: διεγύρω γὰρ ἑμαυτὸν εἰς κῶμα καὶ μεταμορφοῦμαι· ἐπιρρίπτω καὶ P | διεγυρόμενοι L | καὶ — L | ἑμαυτὸν L: ἑμαυτοὺς H | ὡς κῶμα L: κεῖμαι H 11 ἐπεισ-ερχ. P: περιέρχομαι L | ὑπεισέρχομαι τοῦ πλείου H | μου ἐστὶν P 12 τοῖς ἀν(θρώπ)οις L

MS P = Rec. B. 12 λαμβάνω . . . δεῦρο (l. 15): — A

MSS HLP = Recc. AB. § 3. l. 15 ἐπεὶ ego: ἐπὶ A, ἐπειδὴ P | ὁ τῶν . . . δεσπότης A: ἄρχων τῶν ἀερίων πνευμάτων κ. καταχθ. κ. ἐπιγ. δεσπόζει καὶ P 17 ἐμβουλεύει L | εἰς τὰς P: τοῦ A | καθ' — P 18 ἀνέβη LP: ἀναβαίνω H | ἐκ A: ἀπὸ P | \* P f. 14<sup>r</sup> | σκέψιν: σκήψιν conj. Cr cum dubio | σκέψιν . . . θαλάσσης (p. 49\*, l. 2) P: om. per homoeoteleuton A

4. ἔχω δὲ καὶ ἑτέραν δόξαν καὶ πρᾶξιν· μεταμορφοῦμαι εἰς κύματα καὶ ἀνέρχομαι ἀπὸ τῆς θαλάσσης καὶ δεικνύω ἑμαυτὸν τοῖς ἀνθρώποις καὶ καλοῦσί με Κυνόπηγον ὅτι μεταμορφοῦμαι εἰς ἄνθρωπον· ἔστι μοι τὸ ὄνομα ἀληθές. ναυτίαν δὲ ἀποστέλλω τινὰ διὰ τῆς ἀνόδου μου εἰς τοὺς ἀνθρώπους. 5. ἦλθον οὖν εἰς τὴν συμβουλήν τοῦ ἄρχοντος Βεελζεβούλ καὶ ἐδέσμευσέ με εἰς τὰς χεῖράς σου. νῦν δὲ παρέστηκά σοι καὶ διὰ τὸ μὴ ἔχειν ὕδωρ δύο ἢ τρεῖς ἡμέρας ἐκλείπει τὸ πνεῦμά μου τὸ λαλοῦν σοι.\* 6. κἀγὼ εἶπον αὐτῷ· ἔλεγε μοι ποῖφ ἀγγέλω καταργεῖσθαι. ὁ δὲ λέγει· διὰ τοῦ \*ΐαμέθ.\* 7. κἀγὼ ἐκέλευσα αὐτὸν βληθῆναι εἰς φιάλην καὶ ὕδατος θαλάσσης δοχὰς δέκα περιχύνεσθαι καὶ περιέφραξα ἐπάνω μαρμάρω καὶ περιήπλωσα τῇ ἀσφάλτῳ καὶ πίσσῃ καὶ στυπείῳ τὸ στόμα τοῦ ἀγγείου καὶ σφραγίσας τῷ δακτυλιδίῳ ἐκέλευσα ἀποτεθῆναι εἰς τὸν ναὸν τοῦ θεοῦ.

5 XVII. Καὶ ἐκέλευσα παρῆναι μοι ἕτερον πνεῦμα. \* καὶ ἦλθε πνεῦμα ἀνθρώπου μορφὴν ἔχον σκοτεινὴν καὶ ὀφθαλμοὺς λάμ-

MSS HLP = Recc. AB. § 4. 1 κύματα conj. Cr: κάματα P 3 καὶ Α ὡς αἱ ἐπίγειοι P | Κυνόπηγον H: κύνοπυω L, 1. forte κυματόπηγον, κυνόπαστον P, 1. κυνόβατον, Κυνόσπαστον Cr cum Plin., HN XXIV 74

MS P = Rec. B. II. 3—9 habet P textum peculiarem. ὅτι ... χεῖράς σου (I. 7) om. A 7—9 νῦν ... σοι: κἀγὼ παρέστιν ἐνώπιόν σου διὰ τῆς σφραγίδος ταύτης· καὶ σὺ νῦν βασανίζεις με, ἰδοὺ οὖν δύο καὶ τριῶν ἡμερῶν ἐκλείπει τὸ πνεῦμα τὸ λαλοῦν διὰ τὸ μὴ ἔχειν με ὕδωρ P

MSS HL = Rec. A. 4 δε: + παρέχω L 7 σοι H: σε L 8 ὅτι δύο τρεῖς ἡμέρας ponit post λαλοῦν σοι L 9 \* L f. 16<sup>v</sup>2

MSS HLP = Recc. AB. § 6. (69) 9 κἀγὼ .. αὐτ. HP: λέγω δὲ τοῦτον L | λέγε μοι — L | ἀγγέλων A | καταργῆ σου P 10 λέγει: ἔφη P | \* H f. 20<sup>r</sup> | ΐαμέθ LP: λαβέθ H | § 7. κἀγὼ: + δοξάσας τὸν θεὸν P | κελύσας H | αὐτ. βληθ. H: tr. L | αὐτὸν — P 11 εἰς φιαλ. βληθ. τὸ πνεῦμα P | φιάλην P: φυλακὴν A | περιχύν. A: ἀνὰ μετροτήτων β P 12 ἐπάνω P: ἐπάνωθεν L, — H | μαρμάρω H: μαρμάρων LP | περιήπλωσα A: — P | τῇ ἀσφ. A: ἀσφάλτων P 13 πίσσῃ ego: πίσσαν H, πίσσα L, πίσσης P | κ. στυπείῳ ego: κ. στυπίων H, στυπίων L, — P | εἰς τὸ P | στόμα HP: στόμα L | ἀγγείου APCr: ἀγγέλου Fl errore | τὸ δακτυλίδιον H 14 ἐκέλ. ... θεοῦ — H | ἐν τῷ ναῷ L

C. XVII. 15 ἐκέλευσαν H | πνεῦμα HP: δαίμονα L | \* (70) ἦλθε: + πρὸ προσώπου μου κατειδωλισμένον (καταλισμένον Mg, καταδουλισμένον Cr) ἕτερον P 16 ἔχον P: ἔχων L, ἔχουσαν H | σκοτεινὴν L: σκοτεινὴν H, σκοτεινὸν P | κ. ὀφθ. λαμπ. A: τοὺς ὀφθ. ἔχον λαμπ. καὶ ἐν τῇ χειρὶ φέρον σπάθην P

ποντας. καὶ ἐπηρώτησα αὐτὸν λέγων· »σὺ τίς εἶ;« ὁ δὲ ἔφη·  
 »ἐγὼ εἰμι ὄχεικὸν πνεῦμα ἀνθρώπου γίγαντος ἐν σφαγῇ τετελευ-  
 τηκότος ἐν τῷ καιρῷ τῶν γιγάντων.» 2. καὶ εἶπον αὐτῶν·  
 »λέγε μοι τί διαπράττεις ἐπὶ τῆς γῆς καὶ ποῦ ἔχεις οἰκητήριον;«  
 5 ὁ δὲ μοι ἔφη· »ἡ \* κατοικία μου ἐν τόποις ἀβάτοις. ἡ ἐργασία  
 μου αὕτη· παρακαθίζομαι τοῖς τεθνεόσιν ἀνθρώποις ἐν τοῖς μνη-  
 μείοις καὶ ἐν ἀωρίᾳ παραμορφῶ \* τοῖς τεθνεόσι καὶ εἰ λήψομαι \* \*  
 τινα εὐθέως \* ἀναιρῶ αὐτὸν τῷ ξίφει. 3. εἰ δὲ μὴ θνητῶ ἀναι-  
 ρεῖν, ποιῶ αὐτὸν δαιμονίζεσθαι καὶ τὰς σάρκας αὐτοῦ κατατρῶ-  
 10 γειν καὶ σιάλους ἐκ τῶν γενεῶν αὐτοῦ καταρρεῖν.« 4. ἔφην δὲ  
 αὐτῶν· »φοβήθητι τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ εἰπέ  
 μοι ποῖα ἀγγέλω καταργεῖσαι.« ὁ δὲ ἔφη μοι· »ἐμὲ καταργεῖ ὁ  
 μέλλων κατελθεῖν σωτήρ, οὗ τὸ στοιχεῖον ἐν τῷ μετώπῳ, εἴ τις  
 γράψει, καταργεῖ με καὶ ἐπιτιμηθεὶς ἀποστρέψω ἀπ' αὐτοῦ τα-  
 15 χέως· τοῦτο δὲ τὸ σημεῖον σταυρός.« 5. ταῦτα δὲ ἀκούσας ἐγὼ  
 Σολομῶν κατέκλεισα τὸν δαίμονα ὥσπερ καὶ τᾶλλα δαιμόνια.

MSS HLP = Recc. AB. 1 αὐτὸν A: αὐτὸ P | λέγων — P

MS P = Rec. B. 1—3 τὸ δὲ . . . γιγάντων P, καὶ ὁ δαίμων ἔφη· τὸ ὄνομα  
 μου μαχθὸν L, — H | 1 ὁ δὲ cum rec. A infra: τὸ δὲ P 2 ὄχεικὸν ego,  
 i q., ὄχευτικόν: ὄχικόν P

MSS HLP = Recc. AB. 3 § 2. καὶ — P 4 καὶ — L 5 ὁ δὲ μοι  
 H: ὁ δαίμων L, τὸ δὲ P | ἡ κατοικία . . . ἐργασία: ἡ κατοικία (l. κατοικία) H |  
 ἡ μὲν κατ. P | \* P f. 15<sup>r</sup> | τόποις ἀβάτοις L: τοῖς κατακάρποις τόποις P  
 | ἡ δὲ ἐργ. P 6 αὕτη HP: ἐτόντη εἶναι L, + ἐστίν H | παρακαθίζω  
 ἐμαντὸν P | τεθνεόσιν A: παρερχομένοις P 7 καὶ ἀλλ' ἐν H | παρα-  
 8 μορφῶ: + ἐμ H | \* H f. 20<sup>v</sup> | τεθν. A: τελευτῶσι P | εἰ P: ἡ H, ὁ L  
 | \* \* L f. 17<sup>r</sup> 8 εὐθέως post ξίφει ponit L | \* Mg 1341 | ἀναιρῶ H:  
 ἀνερῶ P, ἀερῶ L | τῷ H: τὸ L, — P | § 3. μὴ L: μοι H, οὐ P | ἀναι-  
 9 ρεῖν A: ἀναιρῆσαι P 9 ποιῶ: ποιὸν L | αὐτοῦ: αὐτῶν L | κατατρῶ-  
 10 γειν A: κατεσθίειν P 10 σιάλους ego: σὺ ἄλλοις H, σὺ ἄλλοις L, τοὺς  
 σιέλους P | ἐκ A: ἀπὸ P | γενεῶν P: γονιῶν A | αὐτοῦ H: αὐτ(ῶν) L,  
 — P | καταρρεῖν H, καταρρεῖν L | § 4. ἔφη A 11 αὐτῶ: + ὁ βασιλεὺς  
 σολομῶν φοβηθ. οὖν P | τοῦ . . . τῆς HP: πν(εύμ)α πονηρὸν L 12 ἀγγέ-  
 13 λων H | καταργῆ συ P | ὁ δὲ A: τὸ δ' P | μοι H: — LP | ὁ ἐμὲ H |  
 ἐμὲ καταργῆ με L 13 κατελθ. σωτ. A: σ(ωτ)ήρ γενέσθαι ἄν(θρωπ)ος P |  
 καὶ εἶ A 14 γράψει: + αὐτῶ A, ἐπιγράψει P | καταργεῖ . . . αὐτοῦ A:  
 ἠτιήσει με καὶ φοβηθεὶς ἀποστραφήσομαι P 15 καὶ τοῦτο P | στ(αν)-  
 16 ρ(ός) A: εἰάν τις ἐπιγράφη φοβηθήσομαι P | § 5. ταῦτα δὲ A: καὶ τοῦτο P,  
 + αὐτοῦ H 16 κατεκλ. A: καὶ δοξάσας κύριον τὸν θεὸν ἐπέκλεισα P |  
 τ. δαιμ. H. αὐτὸν L, τὸ δαιμόνιον P | τὰ ἄλλα L | δαιμόνια A: πν(εύμ)ατα P

XVIII. Καὶ ἐκέλευσα παρεῖναι μοι ἕτερον δαίμονα. καὶ ἦλθον πρὸς με τὰ τριάκοντα ἕξ στοιχεῖα, \* αἱ κορυφαὶ αὐτῶν ὡς κύνες ἄμορφοι. ἐν αὐτοῖς δὲ ἦσαν ἀνθρωπόμορφα, ταυρόμορφα, θηριοπρόσωπα, δρακοντόμορφα, σφιγγοπρόσωπα, πτηνοπρόσωπα. 2. καὶ ταῦτα ἰδὼν ἐγὼ Σολομῶν ἐπηρώτησα αὐτὰ λέγων· «καὶ ὑμεῖς τίνας ἔστε;» αἱ δὲ ὁμοθυμαδὸν μιᾷ \* φωνῇ εἶπον· «ἡμεῖς ἔσμεν τὰ τριάκοντα ἕξ στοιχεῖα, οἱ κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος τούτου. 3. ἀλλ' οὐ δύνασαι ἡμᾶς, βασιλεῦ, ἀδικῆσαι οὐδὲ κατακλεῖσαι· ἀλλ' ἐπειδὴ ἔδωκέ σοι ὁ θεὸς τὴν ἐξουσίαν ἐπὶ πάντων τῶν ἀερίων πνευμάτων καὶ ἐπιγείων καὶ καταχθονίων, ἰδοὺ παραστήκομεν ἔμπροσθέν σοι ὡς τὰ \* λοιπὰ πνεύματα.»

4. Καγὼ δὲ Σολομῶν προσκαλεσάμενος τὸ ἐν πνεῦμα εἶπον

C. XVIII. MSS HLP = Recc. AB. 1 (72) παρεῖναι μοι LP: — H | ἕτερον δαιμ. P: ἕτερα δαιμόνια L, πν(εύμ)ατα H | καὶ ἦλθον π. με: — L | ἦλθον P: ἦλθασιν H 2 πρὸς με H: πρὸ προσώπου μοι P | τὰ λς' στοιχ. H, τὰ λεγόμενα στοιχ. L, τριάκοντα ἕξ πν(εύμ)α P | \* H f. 21<sup>r</sup> | αἱ κορ. HP: καὶ ἡ κορυφή L | ὡς LP: ὡσεὶ H 3 ἐν αὐτοῖς· ἦσαν δὲ H | ἦσαν καὶ L | ἀνώμορφα καὶ κατόμορφα· θηρ. δρακ. σφιγγωπ. πτερωτα· ἐν τὰ πρόσωπα H, ἀπὸ ἀνώμορφα· καὶ ταυρομ. καὶ θηρ. L, ἀνθρωπόμορφοι, ὄνοπρόσωποι, βοοπρόσωποι, καὶ πτηνοπρόσωποι P 5 § 2. καὶ . . . Σολ. A: καγὼ σολομῶν ἀκούσας καὶ ἰδὼν αὐτὰ ἐθαύμασα καὶ P | αὐτὰ — H | καὶ — P 6 αἱ HP: εἰ L | ὁμοθ. HP: ὁμοῦ L | μίαν φωνὴν L | \* L f. 17<sup>r2</sup> | εἶπαν μιᾷ φωνῇ H 7 ἔσμεν HP: ἔσται L | τριακ. ἕξει δαιμόνια καὶ στοιχεῖα L | οἱ HP: — L | τὸ σκότος L 8 τοῦ αἰῶνος A: — P | § 3. δυνήση βασιλεῦ σολομῶν ἡμᾶς P | καὶ ἀδικεῖσαι L 9 οὐδὲ κατακλ.: — L, + οὐδὲ κλεῦσαι ἡμῖν P | ἐπειδὴ LP: ἐπεὶ H | κύριος ὁ θεὸς P 10 πάντων (+ ἡμῶν L) . . . (καὶ — 1<sup>o</sup> — om. H) . . . καταχθ. A: παντὸς πν(εύμα)τος ἀερίου τὲ καὶ ἐπιγείου καὶ καταχθονίου P 11 ἰδοὺ A: διὰ τοῦτο καὶ ἡμεῖς P | παραστήκομεν H: παραστήκαμέν σοι L, παριστάμεθα P | ἔμπροσθέν H: πρ. καὶ ἡμεῖς L, ἐνώπιον P | ὡς καὶ L | \* P f. 15<sup>v</sup> 12 πνεύματα: + ἀπὸ κριοῦ, καὶ ταύρου, διδύμου τὲ καὶ καρκίνου, λέοντος, καὶ παρθένου, ζυγοῦ τε καὶ σκκορπίου (sic, κ = η?) τοξότου, αἰγωκέρωτος, ὕδροχόου, καὶ ἰχθύος P

MS P = Rec. B. § 4. ll. 13—p. 52\*, 1 pro Καγὼ . . . μοι praebet P haec: τότε ἐγὼ σολομῶν ἐπικαλεσάμενος τὸ ὄνομα κυρίου σαβαώθ, ἐπερώτησα αὐτὰ καθ' ἓνα ὅποτος τρόπος αὐτῶν τυγχάνει, καὶ ἐκέλευσα αὐτοὺς ἓνα ἕκαστον εἰς τὸ μέσον ἐλθόντα εἰπεῖν τὴν ἑαυτοῦ προᾶξιν. τότε προσελθὼν ὁ πρῶτος εἶπεν P

MSS HL = Rec. A. § 4. l. 13 δὲ — L | τὸ — L

αὐτῶ· »σὺ τίς εἶ;« ὁ δὲ ἔφη μοι »ἔγὼ δεκανὸς ἀ' τοῦ ζωδιακοῦ κύκλου, ὃς καλοῦμαι Ῥύαξ. 5. κεφαλὰς ἀνθρώπων ποιῶ ἀλγεῖν καὶ κροτάφους σαλεύω. ὡς μόνον ἀκούσω· »Μιχαήλ, ἔγκλεισον Ῥύαξ, εὐθὺς ἀναχωρῶ.« 6. ὁ δεῦτερος ἔφη· »ἔγὼ Βαρσαφαήλ 5 καλοῦμαι. ἡμικράνους ποιῶ τοὺς ἀνθρώπους τοὺς ἐν τῇ ὄρῳ μου κειμένους. ὡς δὲ ἀκούσω· »Γαβριήλ, ἔγκλεισον Βαρσαφαήλ, εὐθὺς ἀναχωρῶ.« 7. ὁ τρίτος ἔφη· »Ἄρτοσαήλ καλοῦμαι. ὀφθαλμοὺς ἀδικῶ σφόδρα. ὡς δὲ ἀκούσω· »Οὐριήλ, ἔγκλεισον Ἄρτοσαήλ, εὐθὺς ἀναχωρῶ.«

10 8. Ὁ τέταρτος ἔφη· »ἔγὼ καλοῦμαι \* Ὅροπέλ. λαιμοὺς καὶ συνάγκας καὶ σηπεδῶνας ἐπιπέμπω. ὡς δὲ ἀκούσω· »Ραφαήλ, ἔγκλεισον Ὅροπελ, εὐθὺς ἀναχωρῶ.« 9. ὁ πέμπτος ἔφη· »ἔγὼ Καιρωξανονδάλον \* καλοῦμαι. ἐμφράξεις ὀτίων ποιῶ. ἐὰν δὲ

MSS HL = Rec. A. § 4. 1 \* H f. 21<sup>v</sup> | μοι — L

MS P = Rec. B. § 4. II. 1—2 pro ἔγὼ . . . Ῥύαξ praebebet P textum interpolatum hunc: ἔγὼ εἶμι ὁ (πρῶτος) δεκανὸς τοῦ ζωδιακοῦ κύκλου, ὃς καλοῦμαι κριός, καὶ μετ' ἐμοῦ οἱ δύο οὔτοι. ἐπηρώτησα οὖν αὐτούς· τίνες καλεῖσθε; § 5. ὁ μὲν πρῶτος ἔφη· ἔγὼ, κύριε, ῥύαξ καλοῦμαι

MS HL = Rec. A. § 4. II. 1—2 ἔγὼ . . . Ῥύαξ dubitanter propono: ἔγω δεκαδᾶν (δεκάδων L) τοῦ ἐξοδίου (ἐξοδίου L) κυκλῶνος (κακόκλωνος — no supra lin. adscr. — H) καλοῦμαι καὶ κριός HL

MSS HLP = Recc. AB. § 5. 2 ποιεῖν H | ἀλγεῖν — A 3 καὶ — L | σαλεύειν H | μόνον: μὲν L | ἔγκλεισον ego: ἔκλυσον (forte recte, sed in ms. tribus punctis dubii indicandi notatum) P, ἔγγεισον H, ἔγγισον L 4 Ῥύαξ P: οὐ οὐρόν H, οὐροῦν L | § 6. (74) δεῦτερος: numeros constanter per compendia scr. codd. omnes | ἔφη: λέγ < L | βαρσαβαήλ L 5 ἡμικρανός L, ἡ μικρανοεες Mg | τοὺς ἀνθρ. A: ἀλγεῖν P 6 ὡς δὲ L: ἕως δὲ H, ἐὰν μόνον P | ἔγκλησον HP, ἔκλεισον (κ ex λ corr.) L 7 εὐθὺς semper scr. P, εὐθέως semper L, interdum εὐθὺς, interdum εὐθέως H | § 7. (75) καὶ ὁ L | Ἄρτοσαήλ HL: ἄρωτοσαήλ P 8 ὡς δὲ H: ὡς μόνον P, καὶ ἐὰν L | ἀκοῖσαι P | οὐρονὲλ L | ἔγκλεισον P: ἔκκλεισον H, ἔκλεισον L | ἄρατοσαήλ P, ἄρσαήλ L

§ 8. sectionem 8 om. Fl cum nota hac: »Hic omisi quae v. in additam. sub signo \*),« quae additamenta reperire non potui 10 ἔφη HP: εἶπεν L | \* L f. 17<sup>v</sup> | Ὅροπέλ P: ὀροπόλος L, ἄροπόλον H | λαιμοὺς . . . ἐπιπέμπω P: λιμοὺς καὶ συμπεδῶνας καὶ συν(εχὰς linea delet.) μεπεδῶνας καὶ σννοχὰς ἐμποιῶ H, λιτ(οὺς) καὶ σιπεδῶνας κ. σννοχὰς ἐμποιῶ L 11 ὡς δὲ A: ἐὰν P 12 ἔγκλεισον Ὅρ. — A | § 9. (76) 13 καὶ ρωξανονδάλον H καιριξερονδάλων L, λουδάλ P | \* H f. 22<sup>r</sup> | ἔμφραξιν P | ὀτίων HP: ὅτι L | ποιῶ H: ἐνμποιῶ L, καὶ σφῆρῳσιν ἀκοῶν ἐπιτελῶ P | δὲ — P

ἀκούσω· >Οὐρουήλ, Ἐγκλεισον Καιρωξανονδάλον, εὐθύς \* ἀναχωρῶ. 10. ὁ ἕκτος ἔφη· >ἐγὼ Σφενδοναήλ καλοῦμαι. παρυντίας καὶ ὀπισθοτόνους ἐμποιῶ. ἐὰν ἀκούσω· >Σαβαήλ, Ἐγκλεισον Σφενδοναήλ, εὐθύς ἀναχωρῶ. 11. ὁ ἕβδομος ἔφη· >ἐγὼ Σφρανδῶρ καλοῦμαι. ὤμων δύναμιν ἐλαττώ καὶ χειρῶν νεῦρα παραλύω, καὶ μέλη κοπιᾶζω. ἐὰν ἀκούσω· >Αραήλ, Ἐγκλεισον Σφρανδῶρ, εὐθύς ἀναχωρῶ. 12. ὁ ὄγδοος ἔφη· >ἐγὼ Βελβέλ καλοῦμαι. καρδίας ἀνθρώπων καὶ φρένας διαστρέψω . . ἐὰν ἀκούσω· >Καραήλ, Ἐγκλεισον Βελβέλ, εὐθύς ἀναχωρῶ. 13. Ὁ ἕννατος ἔφη· >ἐγὼ Κουρταήλ καλοῦμαι. στρόφους ἐγκάτων \* ἐπιπέμπω. ἐὰν ἀκούσω· >Ἰαῶθ, Ἐγκλεισον Κουρταήλ, εὐθύς ἀναχωρῶ. 14. ὁ δέκατος ἔφη· >ἐγὼ Μεταθιάξ καλοῦμαι. νεφρῶν πόρους ποιῶ. ἐὰν ἀκούσω· \* >Ἄδωναήλ, Ἐγκλεισον Μεταθιάξ, εὐθύς ἀναχωρῶ. 15. ὁ ἐνδέκατος ἔφη· >ἐγὼ Κατανικοταήλ καλοῦμαι. μάχας καὶ ἀνθαδείας κατ' οἶκους ἐπιπέμπω. ἐὰν τις θέλει εἰρηνεύειν, γραφάτω εἰς ἑπτὰ φύλλα δάφνης τὰ

MSS HLP = Recc. AB. 1 οὐρουήλ H | Ἐγκλεισον Καιρ. ego: Ἐγκλησον λουδάλ P, — A | \* P f. 16<sup>r</sup> 2 § 10. Σφενδοναήλ P: σφενδεναιήλ H, φενδοναήλ L | παρυντιδ.: + ποιῶ καὶ παρίσθημα P 3 ὀπισθοτόνους H, ὀπιστοτόνους L, ὀπισθότονα P | ἐμποιῶ A: — P | Σαβαήλ (β ex λ corr.) P: Σαβραήλ Mg errore, σαφαήλ L, σφεβαήλ H | ἐγκλ. Σφεν. — A 4 σφρανδοναήλ P | § 11. (78) ἔφη HP: εἶπεν L 5 Σφρανδῶρ P: δορόν H, φανδορόν L | ὤμων δυν. P: ἀν(θρώπων) (ἀπὸν H) δυνάμεις A | ἐλαττώ P: ἐλαττόνων H, ἐλαττῶν L, + καὶ σαλεύω P, + ἐὰν ἀκούει L | καὶ — H | χειρῶν νεῦρα H 6 παραλύω HP: παρχῶ L, + καὶ ὁσῶ παλαμῶν συντρέψω P | κ. μέλη κοπ. H: κ. μυελὸς ἐμπιπύζω (ἐκπιπύζω Fl, 1. ἐκπιπίζω = ἐκπίνω) P, — L | ἐγκλ. Σφρανδ. — A 7 § 12. (79) βοκβέλ in βελβέλ corr. L 8 διαστρέψω HP: ἀναστρέψω L 9 Καραήλ A: ἀραήλ P | ἐγκλ. Βελβ. — A

§ 13. (80) 10 ἔφη HP: εἶπεν L | Κουρταήλ P: κουρταήλ vel κοφταήλ H, ἀκουρταραήλ L 11 ἐγκάτων A: ἐν κοιλίᾳ P | \* Mg 1344 | ἐπιπέμπω A: ἀποπέμπω, πόρους ἐπάγω P | ἐὰν . . . ἀναχωρῶ — L | Ἰαῶθ P: σαβαῶθ H | ἐγκλ. Κουρτ. — H 12 § 14. (81) ἔφη HP: εἶπεν L | Μεταθιάξ P: μεταθιάξ H, μετᾶθεαξ L 13 νεφροὺς ποιῶ πονεῖν P | ἐὰν δε H | \* H f. 22<sup>v</sup> | Ἄδωναήλ P: ἄδωναῖ H, ἄδωνὰν L | ἐγκλ. Μεταθ.: — A 14 § 15. (82) ἔφη HP: εἶπεν L | Καταν. P: κανικοταήλ L, νικοταήλ H 15 ἀνθαδείας A: ἀδικίας P | οἶκους: + ποιῶ καὶ σκληρίας P | \* L f. 17<sup>v</sup> 16 εἰρηνεύειν: εἰρηνεύει L, + εἰς τὸν οἶκον αὐτοῦ P | γραφάτω P: γράψαι H, ἄς γράψῃ L | εἰς . . . με H: τὰ ἑπτὰ ὄνομ. τ. κατ. με εἰς ἑπ. φύλα δάννης ἐτοῦτα L, εἰς ἑπ. φύλλ < δάφνης τὸ ὄνομα τοῦ καταγοῦντος με ἀγγέλου, καὶ ταῦτα τὰ ὀνόματα P

ὀνόματα τὰ καταργοῦντά με· ἄγγελε· ἐαέ· ἰεώ· σαβαώθ· ἐγκλεί-  
σατε Κατανικοταήλ,<sup>c</sup> καὶ πλύνας τὰ φύλλα τῆς δάφνης θανάτω  
τὸν οἶκον αὐτοῦ τῷ ὕδατι, καὶ εὐθύς ἀναχωρῶ.<sup>c</sup> 16. ὁ δωδέ-  
κατος ἔφη· »ἐγὼ Σαφθοραήλ καλοῦμαι. διχοστασίας ἐμβάλλω  
5 τοῖς ἀνθρώποις καὶ εὐφραίνομαι αὐτοὺς σκανδαλίζων. ἐὰν τις  
γράψει ταῦτα· \* ἰαέ· ἰεώ· υἱοὶ Σαβαώθ,<sup>c</sup> καὶ φορεῖ ἐν τῷ τρα-  
χήλω αὐτοῦ, εὐθύς ἀναχωρῶ.<sup>c</sup>

17. Ὁ τρίτος καὶ δέκατος ἔφη· »ἐγὼ Φοβοθήλ καλοῦμαι.  
νευρῶν χαλάσεις ποιῶ. ἐὰν ἀκούσω· ᾿Αδωναί,<sup>c</sup> εὐθύς ἀναχωρῶ.<sup>c</sup>  
10 18. ὁ τέταρτος καὶ δέκατος ἔφη· »ἐγὼ Λερωήλ \* καλοῦμαι. ψῦχος  
καὶ ῥίγος καὶ στομάχου πόνον ἐπάγω. ἐὰν ἀκούσω· ᾿Ιάζ, μὴ ἐμ-  
μείνης, ᾿μὴ θερμάνης, ὅτι καλλίον ἐστὶ Σολομῶν ἕνδεκα πατέ-  
ρων,<sup>c</sup> εὐθύς ἀναχωρῶ.<sup>c</sup> 19. ὁ πέμπτος καὶ δέκατος ἔφη· »ἐγὼ  
Σουβελτι καλοῦμαι. φρίκην καὶ νάρκην ἐπιπέμπω. ἐὰν μόνον

MSS HLP = Recc. AB. 1 ἄγγελε A: — P | ἐαέ H: ἰεαέ L, ἰαέ P | ἰεώ LP: ἰωεὼ H | σαβαώθ A: υἱοὶ σαβαώθ, διὰ τὸ ὄνομα τοῦ μεγάλου θεοῦ P | ἐγκλήσεται H, ἐγκλησάτω P, ἐγγίσσατε L, + τῷ Fl errore 2 καὶ A: πλύνα vel πλύνας P, πλύνων Fl | τ. φυλ. τ. δαφ. H: τὰς δάφνας L, τὰ δαφόφυλλα P, τὰ δαφνόφυλλα Fl, + ἐπὶ τοῦ ὕδατος P | θενάτω (sic) Fl errore 3 τὸν ... ὕδατι P: τοῦ οἴκου μετὰ τὸ ὕδωρ ἐκείνω L, τὸ ὕδωρ ἐπὶ τὸν οἶκον αὐτοῦ H, + ἀπὸ ἔσω ἕως ἔξω P | § 16. (83) 4 σαφθοραήλ P | ἐμβάλλω P 5 εὐφρ. ἀντ. σκανδ. P: φρένας σκανδαλλίζω (-ζων H) A 6 γράψει ταῦτα A: εἰς χάριτην ἐπιγράψη ταῦτα τὰ ὀνόματα τῶν (\* f. 16<sup>v</sup>) ἀγγέλων P | ἰαέ· ἰεώ· (ἰαὼ· L) υἱοὶ Σαβ. A: ἰαεὼ· ἰειλῶ· (Ἰαελῶ Fl) ἰωελέτ· σαβαώθ· ἰθὸθ· βαέ P, cf. supra § 15, l. 1, textum cod. ms. P | φορεῖ ... αὐτοῦ H: — L, πλίξας φορέση τῷ τραχήλω, ἧ καὶ τὰς (scil. χάριτας?) πρὸς τὸ οὐς ἦθη (l. τιθῆ) P 7 ἀναχωρῶ: + καὶ τὴν μέθην λύω P

§ 17. (84) 8 Φοβοθήλ A: βοθήλ P 9 νευρ. χαλ. ego: νευρῶν κολάσης H, νευρ. χαλάσας L, νευροχαλάσης P, νευροχρίλασεις (sic) Fl errore | ἐὰν ... ᾿Αδωναί H: ἐὰν ἀκ. ad. d. L, ἐὰν ἀναπίπτομενος ἀκ. τοῦ μεγάλου ἀδωναήλ τὸ ὄνομα ἐγκλησαν βοθοθήλ P 10 § 18. (85) ἔφη P: εἶπε L, — H | ἐγὼ Λερωήλ ... ἀναχωρῶ (l. 13) et ἐγὼ Σουβελτι ... ἀναχωρῶ (l. 13—p. 55\*, 1) tr. P | λερωήλ L, ῥοκλήδ P, ῥοηλήδ Fl | \* H f. 23<sup>r</sup> | ψῦχος LP: ψυχρὸς H 11 κ. στ. πόνον P: κ. στόμαχον H, κ. στομαχῶν L, ἐπάγω A: ἐποιῶ P | ἐὰν A: ὡς μόνον P | ᾿Ιάζ, μὴ ἐμμ. ego: ἰάζ μὴ ἐμμείνης H, ἰάζ μὴ ἐμμείνης L, ἰάζ μὴ ἐμμείνης P 12 μὴ θερ. ὅτι κάλλιον ... ἐν δέκα κατ. P, — A 13 § 19. (86) ἔφοι ὁ τῆ H 14 Σουβελτι L: σουβελτή H, κουμειτλή P, Κουμειτλή Fl | φρικ. κ. ναρκ. ἐπιπ. P: — L, τὸν (ν)οῦν καὶ σάρκας ἐμποιῶ H | ἐὰν A: ὡς P | μόνον — L



ἀκούσω· > Ῥιζωήλ, [ἔγκλεισον Σουβελτί,] εὐθὺς ἀναχωρῶ. 20. ὁ ἔκτος καὶ δέκατος ἔφη· > ἐγὼ Κατράξ καλοῦμαι. ἐπιφέρω τοῖς ἀνθρώποις πυρετοὺς ἀνιάτους. \* ὁ θέλων ὑγιῆς γενέσθαι τριψάτω κολιάνδρον καὶ ἐπιχριέτω τὰ χεῖλη λέγων· > ὀρκίζω σε κατὰ τοῦ Δάν, ἀναχώρησον ἀπὸ τοῦ πλάσματος τοῦ θεοῦ, > καὶ εὐθὺς ἀναχωρῶ. >

21. Ὁ ἔβδομος καὶ δέκατος ἔφη· > ἐγὼ Ἱεροπὰ καλοῦμαι. ἐπὶ τοῦ στομάχου τοῦ ἀνθρώπου καθέξομαι, καὶ ποιῶ ἀσπασμοὺς ἐν βαλανείῳ· καὶ ἐν ὀδῶ εὐρίσκω τὸν ἀνθρώπον καὶ πτωματίζω. ὁ δ' ἂν εἶπη εἰς τὸν δεξιὸν ὠτίον τοῦ πάσχοντος ἐκ τρίτου· λουῖδα ζιζαβοῦ. > ἰδέ, ποιεῖ με ἀναχωρεῖν. > 22. \* Ὁ ὄγδοος καὶ δέκατος ἔφη· > ἐγὼ Μοδεβήλ καλοῦμαι. γυναῖκα ἀπὸ ἀνδρὸς χω-

MSS HLP = Recc. AB. 1 Ῥιζωήλ H: ριζωέλ L, ζωρωήλ P | ἔγκλεισον Σουβ. ego cum dubio: — A, ἔγκλησον κομμενταήλ P, de Κομμενταήλ annotavit Fl: >diversa genera scripturae in una enuntiatione.> | ἀναχωρῶ > ὑα τὸν νοῦν καὶ σάρκα εἰμιῶ L | § 20. (87) 2 ἐγὼ — H | Κατράξ H: ἰατράξ L, ἀτραξ P | ἐπιφέρω A: ἐγὼ καταστρέφω P | τοὺς ἀν(θρώπων)ους L 3 ἀνιαι.: + καὶ βλαβεροὺς P | \* L f. 18<sup>r</sup>1 | ὁ ... γενέσθαι A: ἐὰν θέλης με ἐγκλησαι P | τριψ. κολ.: τρ. κολιάτρον H, τρ. κολιαντρον L, κολ. κόψας P 4 καὶ — P | ἐπιχρ. τ. χειλ. L: ἐπιχριε τὰ χεῖλη αὐτοῦ H, ἐπιχριε τῶν χειλέ(ων) P | λέγων: + οὗτος H, + τὴν ἐπωδὴν ταύτην P | ὀρκίζω ... θεοῦ H (— ἀπὸ ... θεοῦ) L: τὸ πύρεθρον τὸ ἀπὸ ἄν(θρ)ω(π)ου, ὀρκίζω σε κατὰ τοῦ θεοῦ τοῦ ὑψίστου τοῦ θρόνου, ἀναχώρει ἀπὸ ἄν(θρ)ω(π)ου, καὶ ἀναχώρει ἀπὸ τοῦ πλάσματος τοῦ θεοῦ P 5 καὶ — H 6 ἀναχωρῶ: + ἀπὸ τὸ πλάσμα τ. θεοῦ L

§ 21. (88) 7 Ἱεροπὰ L, κεροπὰκ vel ἡεροπάη H, ἱεροπαήλ P | ἐπὶ: pr. ἐὰν L 8 τοῦ — H | τ. ἀνθρ. A: τῶν ἀν(θρώπων)ων P | ποιῶ ἀσπασμοὺς H (i. q. σπασμοὺς, cf. Dieterich, *Unters.* p. 33, ἀσπασμένος): ποιῶσας σπασμοὺς L, ποιῶ ἀσπασμοὺς (sub q lineam posuit man. prim.?) P | ἀσπ. ἐν βαλ. κ. ἐν ὀδῶ· scr. mss. omnes, sed ἐν ὀδῶ cum εὐρίσκω legendum est 9 εὐρίσκω H: εὔρω L, καὶ ὑποῦ δ' ἂν εὐρεθῶ καὶ εὔρω P | τὸν — L | πτωματ. P: παραστοματίζω H, ἀποστοματίζω L 10 ὁ δ' ἂν P: ὡς δ' ἂν H, καὶ ἐὰν L | εἶπη H, εἶποι P, εἰπεῖ τις L | εἰς ... τρίτον L: εἰς ... ὠτίον (\* f. 23<sup>v</sup>) τοῦ ἀν(θρώπου)ου ἐκ τρίτου H, τοῖς πάσχουσιν εἰς τὸν οὐς αὐτῶν, τὰ ὀνόματα ταῦτα ἐκ τρίτου εἰς τὸ δεξιὸν P 11 λουῖδα ... με ego: ἰουδαζιζαβουιδέποι εἰ με H, ἰουδαζιζαβουιδέ· ποιῶμαι L, ἰουδαριζή, ζαβουνή· δούνη P, Fl falso legit | ἀναχωρεῖν A: εὐθὺς ἀναχωρῶ P | § 22. (89) \* P f. 17<sup>r</sup> 12 ἔφη ὁ τῆ H | Μοδ. καλ. H: μοδιήλ καλ. L, καλ. βουλδουμήλ P | γυναῖκα L: γυναῖκας HP | ἀνδρὸς P: ἀνδρα L, τοὺς ἐαντῶν ἀνδρας H | χωρίζω P: χωρήζωμαι L, χορίζω H, + καὶ φθόνον ἐπιτελῶ P | γράφη P

- ρίζω. ἔάν τις γράφει τῶν ὀκτώ πατέρων τὰ ὀνόματα καὶ θήσει αὐτὰ ἐν προθύροις, εὐθὺς ἀναχωρῶ. 23. ὁ ἔννατος καὶ δέκατος ἔφη· »ἐγὼ καλοῦμαι Μαρδέρω. ἐπιφέρω πυρετούς ἀνιάτους; καὶ ἐν οἴῳ δὲ οἴκῳ \* γράφεις τὸ ὄνομά μου, εὐθὺς ἀναχωρῶ. 24. ὁ εἰκοστός ἔφη· »ἐγὼ καλοῦμαι Ῥὺξ Ναθώθω. εἰς γόνατα καθέξομαι τῶν ἀνθρώπων. ἔάν τις γράφει εἰς χάρτην· >Φνοννηβιήλ,< εὐθὺς ἀναχωρῶ. 25. ὁ πρῶτος καὶ εἰκοστός ἔφη· »ἐγὼ Ῥὺξ Ἀλάθ καλοῦμαι. δύσπνοιαν τοῖς νηπίοις ἐμποιοῦ. ἔάν τις γράφει· >Ραι-  
 5 δέρις,< καὶ \* βαστάζει, εὐθὺς ἀναχωρῶ. 26. Ὁ δεύτερος καὶ εἰκοστός ἔφη· »ἐγὼ καλοῦμαι Ῥὺξ Αὐδα-  
 μεώθ. καρδιόπονον ἐπιπέμπω. ἔάν τις γράφει· >Ραιουώθ,< εὐ-  
 10 θὺς ἀναχωρῶ. 27. ὁ τρίτος καὶ εἰκοστός ἔφη· »ἐγὼ Ῥὺξ Μαν-

MSS HLP = Recc. AB. 1 ὀκτώ: η̄ vel fortasse ζ H, ἔξη L, σῶν P | ὀνόματα: + σολομῶν ἐν χάρτη P | θήσει LP: θέσει H 2 αὐτὰ — H | ἐν προθ. P: ἐμπροσθέραις H, ἐμπροσθύραις L, + τοῦ οἴκου αὐτοῦ P

MS P = Rec. B. pro εὐθὺς ἀναχωρῶ praebet textum hunc: ἐκεῖθεν ἀναχωρῶ. ἡ δὲ ἐπιγραφή ἐστὶν αὕτη: κελεύει σοι ὁ θεὸς ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ, ἀναχώρησον ἀπὸ τοῦ οἴκου τούτου μετ' εἰρήνης, εὐθὺς ἀναχωρῶ

MSS HPL = Recc. AB. § 23. (90) 3 ἔφη ὁ ἰθ' H | Μαρδέρω ... μου (l. 4) et Ναθώθω ... Φνοννηβιήλ (ll. 5—6) tr. P | ἐγὼ καλοῦμαι Μαρδέρω P: ἐγὼ ῥὺξ καλοῦμαι μαδούρω H, ἐγὼ μανδραβουροῦν καλοῦμαι δου L | ἐπιφ. πυρ. ἀνιαι. H: πυρ. ἀν. ἐπιφ. L, πυρετὸν ἐπιπέμπω ἀνιάτων τοῖς ἀν(θρώ-  
 π)οις P | καὶ ... μου H: ἐνίω· οἴκω γράφει· τὸ ὄν. μου L, ἔάν τις (\* Mg 1345) γράψῃ εἰς χάρτην βιβλίον· σφηνήρ, ῥαφαήλ, ἀναχώρημην (ἀναχώρημεν Fl), σύρον δούρον, καὶ τῷ τραχήλῳ περιάψῃ P 4 εὐθὺς P: εὐθέως L, — H | § 24. (91) 5 ἔφη — H | ἐγὼ ριξίνα θά· θω καλοῦμαι L | Ῥὺξ Ναθώθω H: ναώθ P | καὶ εἰς τὰ γόνατα P | τῶν ἀνθρ. P: τῶν ἀν(θρώπ)ω L, τοῦ ἀν(θρώπ)ου H 6 ἐπιγράψῃ P | εἰς χάρτην H: εἰς χαρτίον L, ἐν χάρτη P | Φνοννηβ. H: φνοννηβιήλ L, φνοννοβοηόλ, ἔξελθε ναθώθ, καὶ τραχεῖλιν μὴ ἀψης P 7 § 25. (92) ἔφη ὁ πᾶ H | Ῥὺξ Ἀλάθ ... βαστάζει (l. 9) et Ῥὺξ Αὐδαμεώθ ... ραιουώθ (ll. 10—11) tr. H | Ῥὺξ Ἀλάθ ego: ρὺξ ὁ ἀλάθ H, ριξ ὁ λάθ L, ἀλάθ P 8 δύσπνοιαν P: δίσπνια H, δύσπνια L, pr. βήχα καὶ P | νηπίους L: παισὶν P, — H | γράφει ... βαστάζει (+ αὐτῶ) H: γραφ. καὶ βαστ.: ραριδερις L, ἐπιγράψῃ εἰς χάρτην· ῥορῆξ δίωξον σὺν ἀλάθ, καὶ τῷ τραχήλῳ περιάψῃ P 9 \* H f. 24<sup>r</sup>

MSS HL = Rec. A. 10 § 26. ὁ δευτ. ... ἀναχωρῶ — P, errore Mg ὁ πβ' pro ὁ πγ' posito ὁ πγ' (§ 27) omitti videtur | sectiones 26 et 25 tr. H, cf. supra | Ῥὺξ Αὐδαμ. H: ριξ ἀμαδεώθ (ante καλοῦμαι) L 11 καρδιοπ. ... ἀναχωρῶ H: ἔάν τις γράφει ραῖζώθ καλοῦμαι ἔάν τῆς γράφει ραῖζώθ καὶ βαστάζει ἀναχωρῶ ὅτι καρδιόπονος ἐπιπέσει καὶ πέμπω L

MSS HLP = Recc. AB. § 27. (93) 12 ἔφη ὁ πγ' H | Ῥὺξ Μανθ.: ριξ μανθαδῶ L, ρὺξ αὐθαδῆς H, νεφθαδᾶ P

θαδῶ καλοῦμαι. νεφρούς ἀλγεῖν ποιῶ. ἐάν τις γράψει ᾽Ιαῶθ, Οὐρηήλ, εὐθὺς ἀναχωρῶ. 28. ὁ τέταρτος καὶ εἰκοστὸς ἔφη ᾽ἐγὼ ᾽Ρὺξ ᾽Ακτονμὲ καλοῦμαι. πλευρὰς ἀλγεῖν ποιῶ. ἐάν τις γράψει ἐν ὕλῃ ἀπὸ πλοίου ἀστοχήσαντος ᾽αερίου Μαρμαραῶθ, εὐθὺς ἀναχωρῶ. \* 29. \*\* ὁ πέμπτος καὶ εἰκοστὸς ἔφη ᾽ἐγὼ ᾽Ρὺξ ᾽Ανατρῆθ καλοῦμαι. ζέσεις καὶ πυρώσεις εἰς σπλάγχνα ἀναστέλλω. ἐὰν ἀκούσω ᾽ἀραρὰ ἀραρή, εὐθὺς ἀναχωρῶ. 30. ὁ ἕκτος καὶ εἰκοστὸς ἔφη ᾽ἐγὼ ᾽Ρὺξ ὁ Ἐναυθὰ καλοῦμαι. φρένας ἀποκλέπτω καὶ καρδίας ἀλλοιῶ. ἐάν τις γράψει ᾽Καλαζαήλ, εὐθὺς ἀναχωρῶ. 31. ὁ ἕβδομος καὶ εἰκοστὸς ἔφη ᾽ἐγὼ ᾽Ρὺξ ᾽Ἀξησβὺθ καλοῦμαι. ὑπεκτικὸν ποιῶ ἀνθρώπους καὶ αἱμορροῦν. ἐάν τις ὀρκίσει με εἰς οἶνον \* ἄκρατον καὶ δώσει τῷ πάσχοντι, εὐθὺς ἀναχωρῶ.

32. Ὁ ὄγθοος καὶ εἰκοστὸς ἔφη ᾽ἐγὼ ᾽Ρὺξ ᾽Απάξ καλοῦμαι. ἀγρουπνίας ἐπιπέμπω. ἐάν τις γράψει κὸκ· φνηδισμός, καὶ περιάψει τοῖς κροτάφοις, εὐθὺς ἀναχωρῶ. 33. ὁ ἔννατος καὶ εἰκοστὸς ἔφη ᾽ἐγὼ ᾽Ρὺξ ᾽Ανοστήρ καλοῦμαι. μητρομανίας ἐπιπέμπω καὶ πόνοὺς ἐν τῇ κύστει ποιῶ. ἐάν τις εἰς ἔλαιον καθαρὸν τρεῖς

MSS HLP = Recc. AB. 1 ποιῶ: + καὶ στραγγισμοὺς οὖρων ἐπιτελῶ P | Ἰαῶθ, Οὐρηήλ H: ἰαῶθ ὀρηήλ L, εἰς λαμνὸν (in marg. dextr. πέταλ <) κασαιτήριον, ἰαῶθ, οὐρουήλ, νεφθαδὰ καὶ περιάψη τῷ ἰσχιῷ P 2 § 28. (94) ἔφη ὁ κδ H 3 ἐγὼ — L | ρήξ ἀκτονμὲ H, ἐρίξ κτονμὲ L, ἄκτον μὲν P, + δίωξον transversa linea deletum P | πλευρὰς καὶ ψόας P | ἐμποιῶ H 4 γράψει: γλύψη P | ὕλῃ P: οἴλο H, ἡλίω L, + χαλκοῦ P | ἀπὸ .. εὐθὺς — L | ἀπὸ πλ. ἀστοχ. P: ἀποπλόν. ον ἀστολισαντος H | αερίου Μαρμ. H: ἀριον μαρμαραῶθ, σαβαῶθ, ἄκτον μὲν δίωξον, καὶ περιάψη τῷ ἰσχιῷ P 5 \* hic explicit in media col. cod. ms. L (f. 18<sup>r2</sup>)

MSS HP = Recc. AB. § 29. (95) 5 \*\* P f. 17<sup>v</sup> 6 ᾽Ρὺξ H: — P | ζέσεις κ. πυρέσεις H, καύσεις κ. πυρώσεις P | εἰς τὰ σπλ. ἀποστέλλω P 7 ᾽ραρα χάραρα P | § 30. (96) 8 ᾽Ρὺξ ὁ Ἐν.: ἐνενοῦθ P 9 ἀλλοιῶ καὶ νοδὸν (l. νωδὸν) ποιῶ P | Καλαζαήλ H: ἀλλαζοῶλ, δίωξον ἐνενοῦθ, καὶ περιάψη τὸν χάρτην P 10 § 31. (97) ᾽Ρὺξ ᾽Ἀξησβὺθ H: φήθ P 11 αἱμορροῦν H, αἱμορασίας (αἱμορραγίας conj. Bn) ποιῶ P 12 τις γράψει ἢ H | \* H f. 24<sup>v</sup> | οἶν. εὐῶδη ἄκρατον P | δώσει H: κατὰ τοῦ ἐνδεκάτου ἔων (l. αἰῶνος Crtr) λέγων· ὀρκίζω σε κατὰ τοῦ ἐνδεκάτου ἔων παῦσαι ἄξιωφθῆθ, καὶ δὸς ποιεῖν (l. πιεῖν Crtr) P

§ 32. (98) 14 ᾽Ρὺξ ᾽Απάξ H: ἄραξ P 15 ἀγρουπνίας P | γράψη P | κὸκ ... περιάψη P, — H 16 § 33. (99) 17 ᾽Ρὺξ — P | ᾽Ανοστήρ P: ἀστήρ H | ἐπιπέμπω: + ἐάν τις γράψη κὸκ· φνηδισμός· καὶ περιάψη transversa linea deleta P 18 κύστει: κήτη H | εἰς: γράψει H

- κόκκους δάφνης λεάνας ἐπαλείφει λέγων· ὀρκίζω σε κατὰ τοῦ  
 Μαρμαραώθ,<sup>c</sup> εὐθὺς ἀναχωρῶ.<sup>c</sup> 34. ὁ τριακοστὸς ἔφη· »ἐγὼ Ῥὺξ  
 Φυσικορῆθ καλοῦμαι. μακρονοσίαν ποιῶ. ἐάν τις βαλεῖ ἄλας εἰς  
 ἔλαιον καὶ ἐπαλείφει τὸν ἀσθενὴν λέγων· >χερουβίμ, σεραφίμ,  
 5 βοηθεῖτε,<sup>c</sup> εὐθὺς ἀναχωρῶ.<sup>c</sup> 35. ὁ πρῶτος καὶ τριακοστὸς ἔφη·  
 »ἐγὼ Ῥὺξ Ἀλευρῆθ καλοῦμαι. ὁστέα ἰχθύος καταπίνων, ἐάν τις  
 <τοῦ> αὐτοῦ ἰχθύος ὁστέον ἐπιθήσει εἰς τὰ βύζια τοῦ πάσχοντος,  
 εὐθὺς \* ἀναχωρῶ.<sup>c</sup> 36. ὁ δεύτερος καὶ τριακοστὸς ἔφη· »ἐγὼ  
 Ῥὺξ Ἰχθύον καλοῦμαι. νεῦρα παραλύω. \* ἐάν δὲ ἀκούσω· >Ἄδω-  
 10 ναί, μάλθη,<sup>c</sup> εὐθὺς ἀναχωρῶ.<sup>c</sup> 37. ὁ τρίτος καὶ τριακοστὸς ἔφη·  
 »ἐγὼ καὶ Ῥὺξ Ἀχωνεῶθ καλοῦμαι. ἐν τῷ φάρυγγι καὶ τοῖς  
 παρισθμίοις πόνον ποιῶ. ἐάν τις εἰς φύλλα κισσοῦ γράψει· >λει-  
 κουρογός,<sup>c</sup> βοτρουδὸν ἴναχωρίς,<sup>1</sup> εὐθὺς ἀναχωρῶ.<sup>c</sup>  
 38. Ὁ τέταρτος καὶ τριακοστὸς ἔφη· »ἐγὼ Ῥὺξ Αὐτῶθ κα-  
 15 λοῦμαι. φθόνους φίλων καὶ μάχας ποιῶ. καταργεῖ με δὲ τὸ α'  
 καὶ β' γραφόμενον.<sup>c</sup> 39. ὁ πέμπτος καὶ τριακοστὸς ἔφη· »ἐγὼ  
 καὶ Ῥὺξ Φθνηεῶθ καλοῦμαι. βασκαίνω πάντα ἄνθρωπον.  
 καταργεῖ με δὲ ὁ πολυπαθῆς ὀφθαλμὸς ἐγχαραττόμενος. 40. ὁ

MSS HP = Recc. AB. 1 λεάνας δάφνης H | σε ἀνοστήρ P 2 Μαρ-  
 μαραώθ H: μαρμαραώ, παῦσον P | § 34. (100) Ῥὺξ Φυσικ. . . βοήθειτε  
 (l. 5) et Ῥὺξ Ἀλευρῆθ . . . πάσχοντος (ll. 6—7) tr. P | Ῥὺξ Φυσικ. H: ἡ  
 φησικιρῆθ P 3 βαλεῖ (βαλεῖν ms.) . . . ἀσθενὴν H: εἰς ἔλαιον βαλὼν ἄλας  
 τριπτόν ἐπαλείφει τὸν κάμνοντα P 4 σεραφίμ· χερουβίμ· βοηθήσατέ μοι P  
 5 § 35. (31) 6 ἐγὼ — H | Ῥὺξ Ἀλ. H: ἄλλεβοριθ P | sectiones 35 et  
 34 tr. P, v. supra | καταπίνων ego: καταπίνειν H 7 ὁστέα . . . πάσχον-  
 τος: ἐάν τις νυκτοφαγήση (sub v linea brevi ducta supra eandem η ponit ms.;  
 in marg. lat. ἰχθυο scr. man. prim.) ὁστέον καταπή, καὶ ἄρας ὁστέον ἀπὸ  
 τοῦ ἰχθύος βήσσει P | βήζια H 8 \* H f. 25<sup>r</sup> | § 36. (102) 9 Ῥὺξ  
 — P | ἰχθύος H | παραλύω P: παλίω H, + καὶ συντριβῶ P | \* P f. 18<sup>v</sup>  
 | δὲ — P | Ἄδωναί, μάλθη H: ἄδωναῆθ βοήθει P 10 § 37. (103)  
 11 καὶ — P | Ῥὺξ Ἀχων. H: ἀχωνίαν P | ἐν . . . ποιῶ: ἐν τοῖς σπαρ-  
 γάνοις καὶ ἐν τῷ φάρυγγι κεῖμαι P | φάρυγγι H | παρισθμίοις H 12 ἐάν  
 . . . ἀναχωρίς H: καὶ ἐάν τις εἰς φύλλα συκῆς γράψῃ· λυκοῦρογος, ἐν παρὰ ἐν  
 γράμμα (ἐνπαρὰ· ἐνγραμμὰ ms.), γράψῃ δὲ βοτρουδὸν (in marg. βο <) P  
 13 ἀναχωρῶ: + λυκοῦρογος· ἰκοῦρογος· κούρογος· οὔρογος· ὄρος· ὄς P  
 § 38. (104) 14 Ῥὺξ — P | Αὐτῶθ H: αὐτοθιθ P 15 φθον. ποιῶ  
 κ. μάχας P | καταρ. με: καταργοῦμαι H | δὲ . . . γραφ. H: οὖν τὸ ἄλφα  
 καὶ τὸ ὀμέγα γραφόμενα P 16 § 39. (105) 17 κ. Ῥὺξ Φθνη.: φθνηεῶθ P  
 | παντὶ ἀν(θρώπ)ῳ P 18 κατ. με: καταργοῦμαι H | δὲ . . . ὀφθαλ.: οὖν  
 ὀφθαλμὸς πολυπαθῆς P | ἐνχαραττόμενον H | § 40. (106)

ἔκτος καὶ τριακοστὸς ἔφη· ἔγω καὶ ῥὺξ Μιανέθ καλοῦμαι. τῷ σώματι ἐπίφθονός εἰμι· οἴκους ἐρημῶ· σάρκασ ἀφανίζω. ἔάν τις γράφει ἐν τοῖς προθύροις τοῦ οἴκου οὕτως· \* ἔμελπω ἀρδὰδ ἀναάθ, φεύγω ἐγὼ τοῦ τόπου, \* 41. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκέλευσα αὐτοὺς ὕδωρ φέρειν. 42. καὶ ἠϋξάμην πρὸς τὸν θεὸν τοῦς τριάκοντα ἕξ δαίμονας τοῦς ἐμποδίζοντας τῇ ἀνθρωπότητι προσερχεσθαι εἰς τὸν ναὸν τοῦ θεοῦ.

XIX. Καὶ ἦμην ἐγὼ Σολομῶν τιμώμενος ὑπὸ πάντων τῶν ἀνθρώπων τῶν ὑποκάτω τοῦ οὐρανοῦ. καὶ ᾠκοδόμουν τὸν ναὸν τοῦ θεοῦ, καὶ ἡ βασιλεία μου ἦν εὐθύνουσα. 2. καὶ ἦρχοντο πάντες οἱ βασιλεῖς πρὸς με θεωρῆσαι τὸν ναὸν τοῦ θεοῦ ὃν ᾠκοδόμουν, καὶ χρυσίον καὶ ἀργύριον ἐκόμιζον πρὸς με, χαλκὸν

MSS HP = Rec. AB. 1 καὶ ῥὺξ ego: χερῆξ H, — P | Μιανέθ: βιαναιθ P | τοῦ σώματος P 2 ἐπιφθ. P: ἐφθόμενον H | ἐρήμους H | ἀφανίζω: + καὶ ὅσα ἄλλα τοιαῦτα P 3 τοῖς — P | οὕτως: αὐτοῦ P | \* H f. 25<sup>v</sup> | μηλιτῶ· ἀρδοῦ· ἀναάθ P 4 ἐγὼ — P | \* Mg 1348 | τόπου ἐκείνου P | § 41. (107) 5 κ. ἐκελ.: ἐκελ. δὲ P 6 φέρειν H: κομίσειν ἐν τῷ ναῷ τοῦ θεοῦ P

MS P = Rec. B pro § 42 textum interpolatum praebet hunc: § 42. καὶ ἔτι προσηϋξάμην πρὸς κύριον τὸν θεὸν ὥστε τοῦς ἕξω δαίμονας καὶ ἐμποδίζοντας τὴν ἀνθρωπότητα συμποδίζεσθαι καὶ προσερχεσθαι εἰς τὸν ναὸν τοῦ θεοῦ. § 43. ἐγὼ δὲ τοῦς μὲν τῶν δαιμόνων κατέκρινα ἐργάζεσθαι τὰ βαρῆα ἔργα τῆς οἰκοδομῆς τοῦ ναοῦ τοῦ θεοῦ· τοῦς δὲ φρουραῖς (Fl, ex φρουρούς corr. ms.) κατέκλεισα: § 44. ἑτέρους πυρομαχεῖν ἐκέλευσα χρυσίῳ καὶ ἀργυρίῳ καὶ μολύβδῳ καὶ φιάλῳ παρακαθέζεσθαι, καὶ τοῖς λοιποῖς δαίμοσι τροπὸν ἡτοίμασθαι ἐφ' οἷς ὀφείλουσι κατακλεισθῆναι.

MS H = Rec. A in § 42 brevem textum praebet.

C. XIX. MS P = Rec. B pro c. XIX, ll. 9—p. 60\*, 4, textum interpolatum praebet hunc: (108) Καὶ εἶχον πολλὴν ἡσυχίαν ἐγὼ σολομῶν (in marg. inf. add. βασιλεὺς ms.) ἐν πάσῃ (f. 18<sup>v</sup>) τῇ γῇ καὶ ἐν εἰρήνῃ διήγον πολλῇ, τιμώμενος ὑπὸ πάντων ἀνθρώπων καὶ τῶν ὑπὸ τῶν οὐρανῶν, καὶ ᾠκοδόμουν τὸν ναὸν κυρίου τοῦ θεοῦ, καὶ ἡ βασιλεία μου ἦν εὐθύνουσα καὶ ὁ στρατὸς μου ἦν μετ' ἐμοῦ, καὶ λοιπὸν ἀνεπαύσατο ἡ πόλις Ἰερουσαλήμ χαίρουσα καὶ ἀγαλλωμένη. § 2. καὶ ἅπαντες οἱ βασιλεῖς τῆς γῆς ἦρχοντο πρὸς με ἀπὸ τῶν περᾶτων τῆς γῆς θεωρῆσαι τὸν ναὸν ὃν ᾠκοδόμουν κυρίῳ τῷ θεῷ, καὶ ἀκούσαντες τὴν σοφίαν τὴν δοθεῖσαν μοι προσεκύνουν μοι εἰς τὸν ναὸν· χρυσίον καὶ ἀργύριον, καὶ λίθους τιμίους πολλοὺς διαφόρους, καὶ χαλκὸν καὶ σίδηρον, καὶ μολύβδον, καὶ ξύλα κέδρινα, καὶ ξύλα ἡσηπτα προσέφερόν μοι εἰς τὴν κατασκευὴν τοῦ ναοῦ τοῦ θεοῦ.

MS H. § 1. 1. 10 ἐκοδόμουν ms.

τε καὶ σίδηρον καὶ μὸλῦβδον καὶ ξύλα προσέφερον εἰς τὴν κατασκευὴν τοῦ ναοῦ. 3. ἐν οἷς καὶ ἡ Σάβα βασίλισσα Νότου γόης ὑπάρχουσα πολλῇ τῇ φρονήσει ἦλθε καὶ προσεκύνησεν ἐνώπιόν μου.

- 5 XX. Καὶ ἰδοὺ εἰς τῶν τεχνιτῶν γηραιὸς ἔρριψεν αὐτὸν ἐνώπιόν μου λέγων· »βασιλεῦ Σολομῶν υἱὸς Δαυεὶδ, ἐλέησόν με τὸ γέρας.« καὶ εἶπον αὐτῷ· »λέγε, γέρον, ὃ θέλεις.« 2. ὁ δὲ ἔφη· »δέομαί σου, βασιλεῦ. υἱὸν ἔχω μονογενῆ, καὶ οὗτος καθ' ἑκάστην \* ὕβρεις ἐπάγει μοι χαλεπάς, ἔτυπτέ μου γὰρ τὸ πρόσωπον  
10 καὶ τὴν κεφαλὴν, ὅτι θάνατον πικρὸν ἐπαγγέλει μοι ποιῆσαι. τούτου χάριν προσῆλθον ἵνα ἐκδικήσῃς μοι.« 3. ἐγὼ δὲ ταῦτα ἀκούσας ἐκέλευσα ἀγαγεῖν ἐμοὶ τὸν υἱὸν αὐτοῦ. τούτου δὲ ἐλθόντος εἶπον \* αὐτῷ· »οὕτως ἔχεις;« 4. ὁ δὲ ἔφη· »ἕως ἀπονοίας ἐμπεπλησμαι, βασιλεῦ, ὥστε τὸν γεννήτορά μου παλάμη  
15 τινάξαι. Ἰλεῶς μοι γενοῦ, ὦ βασιλεῦ· ἀθέμιτον γὰρ ἀκούσαι τοι-

MS P = Rec. B. § 3. ἐν οἷς καὶ βασίλισσα νότου γόης ὑπάρχουσα ἐν πολλῇ φρονήσει ἦλθεν καὶ προσεκύνησεν ἐνώπιόν μου ἐπὶ τὴν γῆν, καὶ ἀκούσασα τὴν σοφίαν μου ἐδόξασε τὸν θεὸν τοῦ Ἰσραὴλ· ἐν οἷς καὶ ἐδοκίμασε δοκιμασίαν τὰ τῆς σοφίας μου πάντα, ὅσα ἐσοφισάμην αὐτὴν κατὰ τὴν δοθεῖσαν μοι σοφίαν· καὶ πάντες υἱοὶ Ἰσραὴλ ἐδόξασαν τὸν θεόν.

Parallela ad c. XX v. infra in ms. D c. IV.

C. XX. MSS HP = Rec. AB. (110) 5 ἰδοὺ ἐν ταῖς ἡμέραις ἐκείναις P | γηραιὸς τὴν ἡλικίαν P 6 υἱὸς Δ. — P | με: μον conj. James | τὸ γερ.: ὅτι γηραιὸς ὑπάρχω P 7 κ. εἶπον αὐτ. ego: κ. εἶπον αὐτὸν H, κελεύσας οὖν αὐτὸν ἀναστῆναι καὶ φησὶν P | λέγε: εἰπὲ P | § 2. 8 ἔχων H | οὕτως P | καθ' ἑκ. (scil. ἡμέραν) — P 9 \* P f. 19<sup>r</sup> | ἐπαγάγη μου H | ἔτυπτε ego: ἔτυπον H, καὶ τύπας P | μου ... προσωπ.: με κατὰ προσ. P 10 κεφαλὴν μου διέτιλλεν P | ὅτι: καὶ P | πικρὸν: πονηρὸν P | ἐπαγγέεται P | ποιῆσαι — P 11 τοῦτον H | προσ. ... μοι: προεξήμοι (sic, προσήμοι? Fl; 1. πρόσεμι) ὑμῶν, ἐκδικήσόν με P | ἐκδικήσῃς conj. James: ἐκδικῆς εἰς H | § 3. (111) δὲ: + σολομῶν P 12 ἀκούσας κατενύγη ἀποβλέψας εἰς τὸ ἐκείνου γῆρας, καὶ P | ἀγαγεῖν ego: ἀγγαγὲν H, ἀχθῆναι P | τούτου ... ἔχεις: τοῦ δὲ ἀχθέντος ἐπερώτουν αὐτὸν εἰ οὕτως ἔχει P 13 § 4. ὁ δὲ ἔφη H, ὁ δὲ νέος ἔφη P

MS P = Rec. B pro ἕως ... ταλαιπορίαν (ll. 13—p. 61\*, 1) textum interpolatum praebet hunc: οὐχ οὕτως ἀπονοία ἐγὼ ἐμπεπλησμένος ὥστε τὸν γεννήτορά μου π(ατέ)ρα παλάμη τύπαι. Ἰλεως γενοῦ μοι βασιλεῦς (ς finali transversa linea deleta). οὐ γ(ὰρ) ἀθέμιτα τοιαῦτα τετόλμηκα ὁ ταλαίπορος ἐγὼ

MS H = Rec. A. 15 ἀθέμιτον ego: ἀφές μοι τὸν H

αὐτήν παραβολὴν καὶ ταλαιπορίαν.« 5. ἐγὼ οὖν Σολομῶν τοῦ νέου ἀκούσας παρεκάλουν τὸν πρεσβύτερον εἰς ἔννοιαν ἐλθεῖν. ὁ δὲ οὐκ ἤθελεν ἀλλ' εἶπε· »θανατωσάτω αὐτόν.

6. Καὶ θεωρῶν τὸν δαίμονα Ὀρνίαν γελάσαντα ἐγὼ ἐθυμώθη 5 τὴν λίαν ἐν τῷ γελᾶσαι αὐτὸν ἐνώπιόν μου, καὶ τοῦτον μεταστῆσας ἐκέλευσα τὸν Ὀρνίαν ἐλθεῖν καὶ εἶπον αὐτῷ· »κατηραμένε, ἐμὲ προσεγέλασας;« 7. ὁ δὲ ἔφη· »δέομαί σου, βασιλεῦ· οὐ διὰ σὲ ἐγέλασα, ἀλλὰ διὰ τὸν δύστηνον γέροντα καὶ τὸν ἄθλιον νέον, \* τὸν τούτου υἱόν· ὅτι μετὰ τρεῖς ἡμέρας τεθνήσκειται, καὶ ἰδοὺ 10 ὁ γέρον βούλεται αὐτὸν κακῶς ἀνελεῖν.« 8. καὶ ἐγὼ εἶπον· »ἢ ἀληθῶς \* οὕτως ἔχει;« ὁ δαίμων εἶπε· »ναί, βασιλεῦ.« 9. καὶ ἐκέλευσα μεταστῆναι τὸν δαίμονα καὶ ἐλθεῖν τὸν γέροντα καὶ τὸν τούτου υἱόν, καὶ ἐκέλευσα αὐτοὺς εἰς φιλίαν γενέσθαι. 10. \* καὶ εἶπον τῷ πρεσβύτῃ· »μεθ' ἡμέρας τρεῖς ἄγαγέ μοι τὸν 15 υἱόν σου ὧδε.« οἱ δὲ προσκυνήσαντες ἀνεχώρησαν.

MSS HP = Recc. AB. 1 § 5. οὖν: δὲ P | τ. νέον ἀκ.: ταῦτ' ἀκ. παρὰ τ, νέου P 2 πρεσβύτερον P | ἔννοιαν HP: εὐνοιαν conj. James | ἐλθεῖν καὶ δέχεσθαι τοῦ υἱοῦ τὴν ἀπολογία P 3 ἀλλ' . . . αὐτ.: ἀλλὰ μᾶλλον θανατωθήτω P

MS P = Rec. B pro § 6 textum praebet hunc: ἐν δὲ τῷ μὴ πείθεσθαι τὸν πρεσβύτερον ἔμελλον τῷ νέῳ τιμωρίας ἀποφῆνασθαι· καὶ θεωρήσας Ὀρνίαν τὸν δαίμονα γελῶντα· ἐθυμώθη μὲν γὰρ διὰ τὸ γελᾶσαι τὸν δαίμονα ἐνώπιόν μου· καὶ τοῦτον μεταστῆσας ἐκέλευσα Ὀρνίαν εἰς μέσον ἀχθῆναι τοῦ βήματος. τοῦ δὲ ἀχθέντος (Mg 1349) ἔφη αὐτῷ· ἐπικατάρατε, τί με προσχῶν ἐγέλασας;

MS H = Rec. A. § 6. 4 θεωρῶ H | γελάσαντα H 5 αὐτῷ ego: αὐτόν H | κατηραμένε vel κατειραμένε ego: κατειραμένε H

MSS HP = Recc. AB. 6 § 7. δὲ: δαίμων P 8 τοῦτον τὸν δυστ. P 9 \* H f. 27<sup>r</sup> | τ. τουτ. υἱόν: υἱόν αὐτῶν H | μετὰ . . . τεθν.: τρεῖς ἡμέρας καὶ ἐν ἡμέρᾳ τετελευτήσει ὁ υἱὸς αὐτοῦ P 10 κακῶς ἀναίρειν αὐτόν P

MS P = Rec. B in § 8 textum praebet hunc: (112) ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα· ἔφη πρὸς δαιμόνιον· ἀληθῆ εἰσιν (\* f. 19<sup>v</sup>) ἢ λέγεις; ὁ δὲ λέγει· ἀληθῆ ταῦτα, βασιλεῦ

MS H = Rec. A in § 8 textum breviorē praebet.

MSS HP = Recc. AB. 11 § 9. καὶ ἀκούσας ἐγὼ P 12 ἐλθεῖν πάλιν τὸν γηραιὸν μετὰ καὶ τοῦ υἱοῦ αὐτοῦ P 13 και — P | εἰς φιλ. γεν.: φιλίᾳ τραπήναι, καὶ τὰ εἰς τροφήν αὐτοῖς παρασχόμενος P

MSS HPQ = Recc. AB. 14 \* § 10. \* post omissionem maximam hic rursus incipit ms. Q (cc. III—XX 9 omissis, v. supra p. 16\*) | κ. εἶπον H: εἶπον οὖν B | ὧδε τ. υἱόν σου B, + καὶ διατάξω αὐτόν Q, + καὶ ἐπινοοῦμαι αὐτοῦ P 15 οἱ δὲ προσκυν. B: καὶ προσσεκύνησαν H

11. Καὶ ἐκέλευσα πάλιν ἀγαγεῖν τὸν Ὀρνίαν πρὸς με καὶ εἶπον αὐτῷ· »λέγε μοι πόθεν τοῦτο σὺ οἶδας ὅτι μετὰ τρεῖς ἡμέρας τεθνήξεται ὁ νέος.« 12. ὁ δὲ ἔφη· »ἡμεῖς οἱ δαίμονες ἀνερχόμεθα ἐπὶ τοῦ στερεώματος τοῦ οὐρανοῦ καὶ μέσον τῶν ἀστρῶν 5 ἵπτάμεθα καὶ ἀκούομεν τὰς ἀποφάσεις \* τὰς ἐξερχομένας ἀπὸ τοῦ θεοῦ ἐπὶ τὰς ψυχὰς τῶν ἀνθρώπων. 13. «καὶ λοιπὸν ἐρχόμεθα καὶ εἴτε ἐν δυναστείᾳ, εἴτε ἐν πυρὶ, εἴτε ἐν ῥομφαίᾳ, εἴτε ἐν συμπτώματι μετασχηματιζόμενοι ἀναιροῦμεν.»<sup>1</sup> 14. καὶ ἐπηρώτησα αὐτόν· »λέγε μοι οὖν πῶς ὑμεῖς δύνασθε εἰς τὸν οὐρα-  
10 νὸν ἀναβαίνειν δαίμονες ὄντες.« 15. ὁ δὲ ἔφη μοι· »ὅσα ἐν οὐρανῷ ἐπιτελοῦντα, οὕτως καὶ ἐπὶ τῆς γῆς, αἱ γὰρ ἀρχαὶ καὶ ἔξουσίαι \* καὶ δυνάμεις ἄνω ἵπτανται καὶ τῆς εἰσόδου τοῦ οὐρανοῦ ἀξιοῦνται. 16. ἡμεῖς δὲ οἱ δαίμονες ἀτονοῦμεν μὴ ἔχοντες

MSS HPQ = Recc. AB. (113) 1 Καὶ Q: — H, τούτων δὲ ἀπελθόντων P | ἐκελ. . . με H: πάλιν ἐκελ. ἐλθεῖν πρὸς με τὸν δαίμονα Ὀρνίαν Q, ἐκελ. εἰς μέσον ἀχθῆναι τὸν Ὀρνίαν P | εἶπον αὐτ. HP: λέγω πρὸς αὐτόν Q 2 τοῦτο . . . νέος H: σὺ τὰ μέλλοντα γινώσκεις Q, σὺ ταῦτα οἶδας P 3 § 12. ἔφη H: εἶπεν P, λέγει μοι Q | ἀνερχόμενοι H 4 ἐπὶ τ. στερ. H: κατὰ τὸ στερέωμα B | ἀστέρων B 5 ἵπταμ. B: ἀπτάμεθα H | \* H f. 27<sup>v</sup> | \*\* Q f. 12<sup>v</sup> | ἀπὸ τ. θ. H: παρὰ θεοῦ Q, — P, + πρὸς τοὺς ἀγγέλους Q

MS H = Rec. A pro § 13 textum praebet hunc: καὶ ἐρχόμεθα μετὰ δυναστείας· εἴτε ρομφαία εἴτε ἐν πυρὶ· καὶ ἀνεροῦμεν αὐτοὺς μετασχημ.

MSS PQ = Rec. B. 6 § 13. ἐρχόμεθα εἰς τὴν γῆν Q | post ἀναιροῦμεν add. PQ glossam hanc: καὶ ἐάν τις ἀποθάνῃ ἐν ἀωρίᾳ ἢ βίᾳ τινὶ (καὶ . . . τινὶ: καὶ ἐάν μὴ ἐν ἀωρίᾳ τις, ἢ βίᾳ τινὶ ἀποθ. P), μεταμορφούμεθα ἡμεῖς οἱ δαίμονες (+ εἰς τὸ ὄνομα τοῦ τεθνεότος, Q) ὥστε παραφαινεσθαι (φαίν. P) τοῖς ἀνθρώποις καὶ σέβασθαι ἡμᾶς (+ ἐπὶ τῆς — ex τοῖς κοιν. — ἀνθρωπίνης φύσεως P)

MSS HPQ = Recc. AB. 8 § 14. κ. ἐπ. αὐτόν H: (114) ἐγὼ δὲ (ἐγὼ γοῦν P) ταῦτα ἀκούσας ἐδόξασα κύριον τὸν θεὸν καὶ ἐπ. πάλιν τὸν δαίμονα B 9 οὖν et ὑμεῖς — B 10 ἀναβῆναι B | ὄντες: + καὶ μέσον τῶν ἀστέρων καὶ τῶν ἁγίων ἀγγέλων μιγῆναι B | § 15. μοι B

MSS PQ = Rec. B pro οὕτως . . . ἀναπάνσεως (p. 63\*, l. 1) praebent haec: οὕτως καὶ ἐπὶ τῆς γῆς (οἱ ἐπὶ γῆς Q) οἱ τύποι αὐτῶν· εἰσὶν γὰρ ἀρχαί, ἔξουσίαι, κοσμοκράτορες (\* P f. 20<sup>r</sup>). καὶ ἵπτάμεθα ἡμεῖς οἱ δαίμονες ἐν τῷ ἀέρι καὶ ἀκούομεν τῶν ἐπουρανίων τὰς φωνὰς καὶ (+ πάσας P) τὰς (+ ἐπουρανίας Q) δυνάμεις θεωροῦμεν (ἐπιθεωρ. P)· καὶ ὡς μὴ ἔχοντες βάσιν ἀναπάνσεως ἀτονοῦμεν

MS H = Rec. A. 12 ἵπτανται ego: ἤτταντε H 13 § 16. ἀτονοῦμεν (cf. Rec. B supra): αὐτόν οὖν μὲν H, forte l. ἀκούομεν. μὴ δὲ ἔχοντες



βάσιν ἀναβάσεως ἢ ἀναπαύσεως, καὶ ἐκπίπτομεν ὥσπερ φύλλα ἀπὸ τῶν δένδρων καὶ δοκοῦσιν οἱ θεωροῦντες ἄνθρωποι ὅτι ἀστέρες εἰσὶν οἱ πίπτοντες ἀπὸ τοῦ οὐρανοῦ. 17. οὐχ οὕτως ἐστὶ, \* βασιλεῦ, ἀλλὰ πίπτομεν διὰ τὴν ἀσθένειαν ἡμῶν καὶ ἐν τῷ μηδαμόθεν ἔχειν ἀντίληψιν καταπίπτομεν ὡς ἀστραπαὶ ἐπὶ τὴν γῆν, καὶ πόλεις καταφλέγομεν καὶ ἀγροὺς ἐμπυρίζομεν. οἱ δὲ ἀστέρες τοῦ οὐρανοῦ τεθεμελιωμένοι εἰσὶν ἐν τῷ στερεώματι.» 18. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐκέλευσα τὸν δαίμονα τηρεῖσθαι ἕως ἡμερῶν πέντε.

19. Μετὰ δὲ τὰς πέντε ἡμέρας μετακαλεσάμενος τὸν γέροντα οὐκ ἤθελεν ἔλθειν. εἶτα ἐλθὼν, εἶδα αὐτὸν τεθλιμμένον καὶ πενθοῦντα. 20. καὶ εἶπον αὐτῷ· »ποῦ ἐστὶν ὁ υἱός σου, γέρον;« ὁ δὲ ἔφη· »ἅπαις ἐγενόμην, ὦ βασιλεῦ, καὶ ἀνέλπιστος τάφῳ υἱοῦ παραφυλάττω.» 21. ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα καὶ γινούς ὅτι ἀληθῆ εἰσι τὰ παρὰ τοῦ δαίμονος \* λαληθέντα μοι ἐδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς. \*

MSS HPQ = Recc. AB. 2 δοκοῦσιν ... πίπτοντες H. θεωροῦντες ἡμᾶς οἱ ἄνθρωποι δοκοῦσιν ὅτι (+ οἱ P) ἀστέρες πίπτονται B 3 § 17. οὐχ οὕτως ἐστὶ: οὐχ ὅτως ἔσται H, pr. ἀλλ' B 4 \* H f. 28<sup>r</sup> | ὦ βασ. P | ἀλλ' ἡμεῖς ἐσμέν. καὶ πίπτομεν ἐπὶ τὴν γῆν διὰ Q 5 μηδαμόθεν B: μὴ δυνάμεθα H | ἔχειν HP1s: ἔχημεν Q | ἀντίληψι: ἀντιλέγειν Q | πίπτομεν H | ἐπὶ τ. γῆν H: ἐν ἀωρίᾳ (πολλῇ ex πολλῆς corr. add. P) καὶ ἐξάπινα (αἰφνιδίως Q) B 7 δὲ HQ: γὰρ P | τοῦ οὐρανοῦ — B | τεθεμελ. HP1s: τε θέμελοι ὅμοιοι P | στερεωμ. H: σφρανῶ ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη B 8 § 18. (115) τὸν ... πέντε: φρουρεῖσθαι τ. δαιμ. ἄχρι ἡμερῶν ε' B 9 ἡμέραις H

§ 19. 10 μετὰ δὲ ἡμ. ε' H | ἐπεκαλεσάμην Q | γέροντα H: γηραιὸν B, + ἐμπροσθέν μου Q, + ἡμελλον ἐρωτᾶν P 11 οὐκ ἤθελ. ... πενθ. H: ἐλθὼν δὲ ὁ γέρον πρὸς με κατὰ πενθος καὶ μελανῶ τῷ προσώπῳ P, καὶ ἐλθὼν πρὸς με ὁ ἄνθρωπος κατὰ πένθος καὶ μεμελα(σ)μένῳ τῷ προσώπῳ αὐτοῦ Q 12 § 20. καὶ — P | εἶπον P: εἶπα H, λέγω Q | αὐτῷ P: αὐτὸν H, πρὸς αὐτὸν Q, + εἰπέ πρὸς βύτα B | γέρον H: — B, + καὶ τί τό σῆμα (+ τοῦτο P, + τοῦ προσώπου σου Q) B 13 ἔφη H: ἔφην Q, + ἰδοὺ P, + ἰδοὺ, κύριε, Q | ἅπαις: ἅπας H | ὦ βασ. — B | ἀνέλπιστα B 14 παραφυλ. ego: παραφυλάττειν H, παρακαθέζομαι Q, παρακαθεζόμενος P, + ἤδη γὰρ ἡμέρας (ἡμέραι P) δύο νεκροῦ γεγονότος B | § 21. 15 ἀληθῆς H | εἰσι ... μοι: εἰσὶν ὃ ἔφη μοι ὁ δαίμων Ὁρνίας, καὶ Q, μοι ἔφησεν ὁ δαίμων ὀρνί(ας) P | \* H f. 28<sup>v</sup> 16 τοῦ ... γῆς: Ἰσραήλ Q, τοῦ Ἰσρα(ήλ) P | \* Q f. 13<sup>r</sup>

XXI. Καὶ Σάβα ἡ βασίλισσα Νότου ἐθαύμασα καὶ εἶδε τὸν  
 ναὸν ὃν ᾠκοδόμουν καὶ ἔδωκε μυρίους \* \* οἴγλους χαλκοῦς.  
 2. καὶ εἰσῆλθεν εἰς τὸν ναὸν καὶ εἶδε τὸ θυσιαστήριον καὶ τὰ  
 χερουβιμ καὶ τὰ σεραφιμ κατασκιάζοντα τὸ ἱλαστήριον καὶ τοὺς  
 5 διακοσίους λίθους τῶν λύχνων ἐξαστράπτοντας ἐκ διαφόρων  
 χρωμάτων, λύχνοι καὶ σμαράγδων καὶ ὑακίνθου τῶν λίθων καὶ  
 σαμφείρου. 3. καὶ εἶδε τὰ σκεῆ τὰ ἀργυρᾶ καὶ χαλκᾶ καὶ χρυσᾶ  
 καὶ τὰς βάσεις τῶν κίωνων ὑπὸ χαλκοῦ ἀλυσιδωτοῦ πεπλεγμένας.  
 εἶδε καὶ τὴν θάλασσαν τὴν χαλκῆν ἔχουσαν ἐπισταθὸν καὶ τοὺς  
 10 τριάκοντα ἕξ ταύρους. 4. καὶ ἦσαν ἐν \* τῷ ἱερῷ τοῦ θεοῦ ἐρ-  
 γαζόμενοι πάντες . . . . . \* μισθοῦ ταλάντου χρυσοῦ  
 ἑνὸς χωρὶς τῶν δαιμόνων.

Parallela ad c. XXI v. infra ms. D c. V.

C. XXI. (116) MSS HPQ = Recc. AB. 1 Σάβα . . . ἔθανμ. καὶ H:  
 ἰδοῦσα ἡ βασ. νότου ταῦτα πάντα ἔθανμ. δοξάζουσα τὸν θεὸν ἰσραήλ καὶ P,  
 — Q, supplevit ἡ βασ. Νότου Is 2 ναὸν: + κυρίου P, οἶκον κυρίου Q |  
 ὃν ᾠκοδ. H: οἰκοδομούμενον B | \* Mg 1352 | κ. ἔδωκε (δέδωκεν ms.) . . .  
 χαλκ. H: κ. ἔδωκεν (\* \* f. 20<sup>v</sup>) σίκλον χρυσοῦ καὶ ἀργυρίου μυριάδας ἑκα-  
 τὸν, καὶ χαλκοῦ ἐκλεκτοῦ P, ἐχαρίσατο ἐν τῷ ναῷ κυρίου χρυσοῦ καὶ ἀρ-  
 γυρίου καὶ χαλκοῦ ἐκλεκτοῦ λίτρας μυριάδας ᾗ Q 3 § 2. εἶδε — P | κ.  
 τὰ χερ. . . ἱλαστ.: τοὺς ἀναφόρους τὸς χαλκοὺς τοῦ θυσιαστηρίου B  
 4 κατασκιάζοντα H 5 διακοσίους H: ἀναφόρους Q, — P | λύχνων H  
 6 χρημάτων Q | λύχνοι . . . σαμφείρου: καὶ λύχνη (λυχνίου P) τοῦ (I.  
 λυχνίου) λίθου καὶ σμαράγδου καὶ ὑακίνθου καὶ σαμφύρου (σαμφείρου P) B  
 7 § 3. εἶδε — Q | τ. ἀργ. . . χρυσᾶ: τ. χρυσᾶ κ. (+ τὰ Q) ἀργυρᾶ κ.  
 χαλκᾶ κ. ξύλινα κ. ἐκ δερμάτων ἀπλώματα ἠερυθροδανομένα (ἠερυθροδανο-  
 μένων Q) B | καὶ (2°): pr. εἶδε Q, + ἴδε P 8 κίωνων: + τοῦ ναοῦ  
 κυρίου B

MSS HQ = Recc. AB. 8—10 ὑπὸ . . . θεοῦ — P 8 ἀλυσιδωτοῦ:  
 βαισιδωτοῦ Q | πεπλεγμ.: πεπλημένας H, πλοκῆ περιπεπλεγμένων Q 9 δὲ  
 καὶ Q | ἔχουσαν . . . ταύρους: ἔχουσα στάδιον κ. τ. λ̄ς ταυρ. H, ἦν ἐποίησα  
 εἰς τὸ μήκος ἔχουσα (ἔχουσα(ν) Is) σταδίους καὶ ἐπὶ στάδιον καὶ τοὺς ἰς  
 ταύρους Q 10 § 4. ἦσαν . . . ἑνὸς (l. 12): ἦσαν οἱ ἐργαζόμενοι εἰς τὸν  
 ναὸν κυρίου (rursus ms. P) οἱ πάντες χρυσοῦ ἑνὸς Q, οἱ παντ. χρ. ἑνὸς P |  
 \* H f. 29<sup>f</sup> 11 \* textum depravatam enodari non potui: οἱ μελησιοι (apo-  
 graphum incertum) H

MSS HPQ = Recc. AB. 12 δαιμόνων: + ὧν κατέκρινα ἐργάζεσθαι.  
 καὶ ἦν εἰρήνη κύκλω τῆς βασιλείας μου (+ καὶ P) ἐπὶ πάσης τῆς γῆς (πᾶσαν  
 τὴν γῆν Q) B

XXII. Ἐπέστειλε δὲ ἐπιστολὴν ὁ βασιλεὺς Ἀράβων Ἀδάρκης, (λέγων οὕτως: »Βασιλεὺς Ἀράβων Ἀδάρκης») βασιλεὶ Σολομῶντι χαιρεῖν. Ἰδοὺ ἠκούσαμεν τὴν δεδομένην σοι σοφίαν καὶ ὅτι ἄνθρωπος ὢν παρὰ κυρίου ἐδόθη σοι σύνεσις ἐπὶ πάντων τῶν πνευμάτων ἀερίων τε καὶ ἐπιγείων καὶ καταχθονίων. 2. πνεῦμα δὲ ἐστὶν ἐν τῇ Ἀραβίᾳ: ἐν γὰρ τῇ ἐσθινῇ ἔρχεται αὖρα ἀνέμου ἕως ὄραν τρίτην καὶ ἡ προῆ αὐτοῦ δεινὴ καὶ ἀποκτείνει ἀνθρώπους καὶ κτήνη καὶ \* οὐ δύναται ζῆσαι προῆ οὐδεμία ἐναντίον τοῦ δαίμονος. 3. δέομαί σου οὖν, ἐπειδὴ ὡς ἀνεμὸς ἐστὶ τὸ πνεῦμα, σόφισαί τι κατὰ τὴν δεδομένην σοι σοφίαν ὑπὸ κυρίου τοῦ θεοῦ σου καὶ καταξίωσον ἀποστεῖλαι δυνάμενον ἄνθρωπον συλλαβέσθαι αὐτό. 4. καὶ ἰδοὺ σοῦ \* ἐσόμεθα, βασιλεῦ Σολομῶν, ἐγὼ τε καὶ πᾶς ὁ λαὸς μου καὶ πᾶσα ἡ γῆ μου, καὶ εἰρηνεύσει πᾶσα Ἀραβία, ἔαν τὴν ἐκδίκησιν ταύτην ποιή-

Parallela ad c. XXII v. infra in ms. D, c. VI 1—9

C. XXII. (117) MSS HPQ = Rec. AB. 1 Ἄπεστ. . . Ἀδάρκης (l. 2) ego: ἀπέστειλεν δὲ βασιλεὺς αἰδάρκης περσῶν H, καὶ ἐγένετο ἐν τῷ εἶναι με ἐν τῇ βασιλείᾳ μου ἀπέστειλέ μοι ἐπιστολὴν ὁ βασ. ἀράβων ἀδάρκης P, ἐν ταύταις δὲ ταῖς ἡμέραις ἀπέστειλέν με ἐπιστολὴν ὁ βασ. Ἀράβων Ἀδάρκης ὀνόματι Q, + ἡ δὲ γραφὴ τῆς ἐπιστολῆς ἔγραφεν οὕτως B 2 βασιλεῖ: βασιλεῦ H, + τῷ Q 3 χαιρ.: τὸ χέρειν H | τὴν . . . σοφίαν (+ παρὰ θεοῦ) H: καὶ ἀκουστὸν (ἀκουστὰ Q) γέγονεν εἰς (— εἰς Q) πάντα τὰ πέρατα τῆς γῆς τὴν (τῇ Q) ἐν σοὶ δεδομένην (-μένη Q) σοφίαν (σοφία Q) B 4 ὢν π. κυρ. H: ἐλεήμων παρὰ κυρίου (θεοῦ Q) εἰ σύ B | ἐδόθη σοι συν. H: καὶ συν. ἐδόθη σοι P, — Q | πνευματ. . . καταχθ. B: ἀερίων κ. καταχθ. H 6 § 2. πνεῦμα . . . Ἀραβ. H: ἐπειδὴ πν. πάρεστιν ἐν τῇ χώρᾳ τῆς Ἀραβίας τοιόνδε B | ἐν τῷ ἐσθινῷ B 7 τις αὖρα B | ὠρῶν τριῶν P (ᾗ) Q | δεινὴ καὶ χαλεπὴ B | ἀποκτείνει H 8 \* P f. 21<sup>r</sup> | οὐ δυν. . . δαίμονος H: οὐ δυν. προῆ οὐδ. ζῆσαι ἐπὶ τῆς γῆς ἐναντίον τ. δαιμ. ἐκείνου P, οὐ δυνάμεθα οὐδεμίᾳ προῆ ζῶντες ἐπὶ τῆς γῆς ζῆσθαι ἀπὸ τὴν δυνάμιν τοῦ πνεύματος ἐκείνου Q

MS H = Rec. A pro § 3 textum mutilatum praebebat hunc: δέομαί σου οὖν φήσασθαι ἐπ' ἐμοὶ ποῖος ἀνεμὸς ἐστὶν τὸ πνεῦμα καὶ εἰπεῖν μοι

MSS PQ = Rec. B. 9 § 3. σου — P | οὖν — Q 10 σόφισαι Kurz: σόφισε PQIs | τι P: δὴ Q | σοι — Q 11 δυνάμενον P: δυνάμιν καὶ Q 12 αὐτό Q: αὐτῷ P

MSS HPQ = Rec. AB. 12 § 4. σοῦ ego: σν vel ου H, — B | \* H f. 29<sup>v</sup> | ἐσόμεθα H, ἔσομαι B, pr. ἐγὼ Q 13 πᾶς — P | πᾶσα . . . μου H: ἡ γῆ μου ἅπασα (πᾶσα P) δουλοὶ (δούλη P) σου ἕως θανάτου B 14 ἔαν δὲ H, ἐάνπερ P | ἐκδικ. H: δικαιοσύνην B

σεις ἡμῶν. 5. διὸ δεόμεθά σου, μὴ παραβλέψῃς τὴν ἰκεσίαν ἡμῶν, καὶ κύριος ἡμῶν γενοῦ αἰδία πάντοτε. ἔρρωσθαι τὸν ἐμὸν κύριον αἰεὶ διὰ παντός.»<sup>1</sup>

6. Ἐγὼ δὲ Σολομῶν ἀναγνοὺς τὴν ἐπιστολὴν ταύτην καὶ  
 5 πτύξας ἀπέδωκα τῷ δούλῳ μου εἰπὼν αὐτῷ· »μετὰ ἑπτὰ ἡμέρας  
 ὑπομνήσεις μοι τὴν ἐπιστολὴν ταύτην.« 7. Ἰερουσαλήμ  
 ὀικοδομουμένη καὶ ὁ ναὸς συνεπληροῦτο.<sup>1</sup> καὶ ἦν λίθος ἀκρογω-  
 νιαῖος μέγας ὃν ἐβουλόμην θεῖναι εἰς κεφαλὴν γωνίας τῆς πλη-  
 ρώσεως τοῦ ναοῦ τοῦ θεοῦ. 8. καὶ πάντες οἱ τεχνῖται καὶ πάν-  
 10 τες οἱ δαίμονες οἱ συνυπουργοῦντες ἦλθον ἐπὶ τὸ αὐτὸ ἀγαγεῖν  
 τὸν λίθον καὶ θεῖναι εἰς τὸ πτερόγιον \* τοῦ ναοῦ καὶ οὐκ  
 ἴσχυσαν σαλευῦσαι αὐτόν. \* 9. μετὰ δὲ τὰς ἑπτὰ ἡμέρας μνησθεὶς  
 ἐγὼ τῆς ἐπιστολῆς τοῦ βασιλέως Ἀράβων ἐκάλεσα τὸ παιδάριόν  
 μου καὶ εἶπον αὐτῷ· »ἐπίσαξον τὴν κάμηλόν σου καὶ λάβε ἄσ-  
 15 κὸν καὶ τὴν σφραγίδα ταύτην, 10. καὶ ἀπελθε εἰς Ἀραβίαν εἰς  
 τὸν τόπον ἐν ᾧ τὸ πονηρὸν πνεῦμα πνέει, καὶ κρατήσας τὸν  
 ἄσκον καὶ τὸ δακτυλίδιον ἔμπροσθεν \* τοῦ στόματος τοῦ ἀσκού.

MSS HPQ = Recc. AB. 1 § 5. διὸ — H | ἡμῶν: + καὶ μὴ ἐξου-  
 θενημένην τὴν σὴν ὑποτελεῖ καὶ ὑποτεταγμένην ἐπαρχίαν ἀποτελέσῃ P 2 καὶ  
 ... πάντοτε H: ὅτι σου οἰκέται (ἰκέται P) ἐσμέν, ἐγὼ (+ τε P) καὶ ὁ λαὸς  
 μου καὶ πᾶσα ἡ γῆ μου B | ἔρρωσθαι ... παντός B: — H 3 αἰεὶ Q: — P  
 § 6. (118) 4 ταύτην — P | κ. πτυξ. H: κ. ἀναπτύξ. P, — Q 5 ἀπέ-  
 δωκα B: ἐπιδέδοκα H | δούλῳ H: λαῶ B | εἰπὼν αὐτῷ HP: εἰπόντες Q  
 6 ὑπομν. ... ταύτην H: ὑπομνήσεις (ὑπομνήσατέ Q) με περὶ τῆς ἐπιστολῆς  
 ταύτης B | § 7. καὶ ἦν ... συνεπληρ. B: — H 7 οἰκοδομουμένη Q |  
 ἀκρογων. κείμενος B 8 μέγας ἐκλεκτός P | ὃν H: ὕψινα B | εἰς τὴν  
 κεφαλὴν τῆς γωνίας τῆς συμπληρώσεως B 9 τ. ναοῦ τ. θ.: αὐτοῦ P |  
 § 8. 10 συνυπουργοῦντες Q | ἀγαγεῖν H: ὥστε ἀναγαγεῖν B 11 θεῖναι  
 αὐτόν B | εἰς H: ἐπὶ P, ὑπὸ Q | \* H f. 30<sup>r</sup> | ναοῦ: + τοῦ ἱεροῦ B  
 12 \* P f. 21<sup>v</sup> | αὐτόν: + καὶ θεῖναι πρὸς τὴν γωνίαν τὴν θεματισμένην  
 αὐτῷ P, + ἦν γὰρ ὁ λίθος ἐκεῖνος πάνν μέγας καὶ χρῆσιμος εἰς τὸ τεθῆναι  
 ἐπὶ τῆς γωνίας (τὸ ... γων.: τὴν γωνίαν P) τοῦ ἱεροῦ B | § 9. (119) καὶ  
 μετὰ τὰς B | ἐμνήσθην Q 13 ἐγὼ — B | τοῦ H: Ἀδάρκου Q, ἀδάρου P  
 | ἐκάλεσα P: ἐπεκαλεσάμην Q, ἐκέλευσα H | τ. παιδ. H: τὸν παῖδα P, τὸν  
 παιδί Q 14 τὴν H: τὸν B | λάβε: + μετὰ σου Q, σεαυτὸν P | λάβε  
 δὲ καὶ B 15 σφραγίδα P | § 10. εἰς τὴν Ἀρ. ἐπὶ τὸν B 16 πνέει B:  
 πνῆ H | κρατήσας B: κατάργησον H 17 ἄσκον B: αἰκὸν H | καὶ τὸ ...  
 ἀσκού P: κ. τ. δακτ. θὲς ἔμπρ. τὸν ἐκόν H, ἐπιτηδεύεις εἰς τὸ τόπον, ὅθεν  
 ἐξέρχεται ἡ πνοὴ τοῦ δαίμονος, ὁμοίως δὲ τὸ δακτυλίδιον Q, + κατὰ τὴν  
 πνοὴν τοῦ πνεύματος P | \* Mg 1353

11. καὶ ἐν τῷ ἐμπνευσθῆναι τὸν ἄσκον εὐρήσεις ὅτι ὁ δαίμων ἐστὶν ὁ ἐκεῖσε ἐμπνέων. τότε σπουδαίως μετὰ βίας δῆσον τὸν ἄσκον καὶ σφραγίσας τὸ δακτυλίδιον ἐπίσαξον ἐπὶ τὴν κάμηλον καὶ κόμισον αὐτὸν ἐνθάδε, καὶ ἀπελθε ὑγιαίνων.»

5 12. Τότε ὁ παῖς κατὰ \* τὰ ἐνταλθέντα ἐποίησε καὶ ἐπορεύθη εἰς Ἀραβίαν. καὶ οἱ ἄνθρωποι τοῦ τόπου ἐκείνου ἠπίστον εἰ ἄρα δυνήσεται τὸ πονηρὸν πνεῦμα συλλαβέσθαι. 13. καὶ ὄρθρον \* ἀναστάς ὁ οἰκέτης ἔστη κατενώπιον τοῦ πνεύματος τῆς προῆς καὶ ἔθθη τὸν ἄσκον ἐπὶ τὸ ἔδαφος, ἐπέθηκε δὲ καὶ  
10 τὸ δακτυλίδιον. \* καὶ εἰσῆλθεν εἰς τὸν ἄσκον καὶ ἐπνευμάτωσεν αὐτόν. 14. ὁ δὲ παῖς σταθεὶς ἔσφιγξε τὸν ἄσκον ἐπὶ τῷ στόματι ἐν ὀνόματι κυρίου Σαβαὼθ καὶ ἔμεινεν ὁ δαίμων ἔσωθεν

MSS HPQ = Recc. AB. 1 § 11. ἐμπνευσθ. H: πνευματωθῆναι B | ἄσκον: ἀγκόν H | εὐρήσεις ego: εὐρέσεις H, τότε συνήσεις B 2 ὁ ἐκ. ἐμπν. — B | τότε σπουδ. H: καὶ σπουδῆ B | μετὰ βίας — B | δῆσον τ. ἄσκ. (ἐκόν) H: περιδήσας τὸ στόμα τοῦ ἀσκοῦ B 3 κ. σφραγ. τ. δακτ. H: κατασφράγισον αὐτὸν μετὰ τοῦ δακτυλίδιου καὶ P, σφράγισον αὐτὸν μὲ τὸ δακτ. καὶ Q | ἐπίσαξον αὐτὸν B | τὴν HP. τὸν B 4 κόμισον αὐτ. ἐνθ. H: κομ. μοι ἐνθ. P, ἐλθὲ πρὸς ἡμᾶς Q, + καὶ ἐὰν κατὰ τὴν ὁδὸν τάξει (τάξεται Q) σοι χρυσίον ἢ ἀργύριον (ἀργυρον Q, + ἢ θησαυροὺς P) ἵνα (θῶς Q) ἀπολύσῃς αὐτόν, βλέπε μὴ πεισθῆς (+ καὶ ἀπολύσῃς αὐτόν Q). σύνταξον δὲ (ἀλλὰ σύνταξαι P, + αὐτοῦ Q) ἄνευ ὄρκου (+ ἀπολύσαι P). καὶ ἐὰν ἀποδείξῃ (ὑποδείξῃ Q) σοι τόπους (τόπον ἔχοντα Q) χρυσοῦ ἢ (καὶ Q) ἀργυρίου, σημειωσάμενος τοὺς τόπους σφράγισαι τὴν σφραγίδα ταύτην ((σ)φράγισαι τὸν τόπον τοῦ χρέματος Q) καὶ ἀγαγέ μοι αὐτόν (αὐτ. ἀγ. μοι ὧδε Q) B | καὶ H: ἔθη B

§ 12. (120) 5 κατὰ (\* f. 30<sup>v</sup>) τ. ἐνταλθ. H: τ. ἐντελόμενα Q, τὰ ἐντεταλμένα αὐτῷ P, + παρὰ τοῦ βασιλέως σολομῶν < H | ἐποίησε: + καὶ ἐπέσαξε τὴν (τὸν Q) κάμηλον καὶ ἔθθη τὸν ἄσκον (+ ἐπὶ τὸν κάμηλον Q) B 6 εἰς τὴν Ἀρ. B 7 ἄρα ... συλλαβ. P: ἄρα τὸ πνεῦμα τὸ πονηρὸν δυνήσεται συλλαβ. Q, δυνατὸν ἄν(θρωπ)ον συλλαβ. H | § 13. κ. ὄρθρος ego: κ. ὄρθρος H, ὄρθρον δὲ γενομένου B 8 \* P f. 22<sup>r</sup> | ὁ — H 9 ἐπέθηκε ... δακτ. H: καὶ τὸ δακτ. (\* Q f. 14<sup>r</sup>) ἐπὶ τὸ στόμα (τοῦ στόματος P) τοῦ ἀσκοῦ B 10 εἰσῆλθεν ... ἐπνευματ. αὐτ. ego: εἰσῆλθεν ... ἐμπνευσμάτισεν αὐτ. ἀπὸ τῆς προῆς τοῦ πονηροῦ πν(εύματος) H, ἐπνευματώθῃ ὁ ἄσκος Q, ἔπνευσεν ὁ δαίμων διὰ μέσον τοῦ δακτυλίδιου εἰς τὸ στόμα τοῦ ἀσκοῦ καὶ εἰσελθὼν ἐπνευμάτωσε τὸν ἄσκον P 11 § 14. παῖς HQ: ἄνθρωπος P | σταθεὶς H: ἐνσταθεὶς εὐθέως P, συντόμως Q | ἔσφιγξε (ἔσφηξε ms.) ... στόματι H: ἔσφιγξεν τῇ χειρὶ τὸ στόμα τοῦ ἀσκοῦ P, ἔδησεν τὸ στόμα τοῦ ἀσκοῦ Q 12 ἐν HP: ἐπὶ τῷ Q | κυρίου τοῦ θεοῦ P | ὁ δαμ. ἔσωθ. H. ἔσω ὁ δαμ. B

εἰς τὸν ἄσκον. 15. ἔμεινε δὲ καὶ ὁ παῖς εἰς ἀπόδειξιν ἡμέρας  
 τρεῖς, καὶ οὐκέτι ἔπνευσε τὸ πνεῦμα, καὶ ἐπέγνωσαν οἱ Ἀραβες  
 ὅτι ἀσφαλῶς συνέκλεισε τὸ πνεῦμα. 16. τότε ἐπέσαξε τὸν ἄσκον  
 εἰς τὴν κάμηλον. προσέπεμπον δὲ οἱ Ἀραβες τὸν παῖδα μετὰ  
 5 δώρων καὶ τιμῶν εὐφημοῦντες τὸν θεόν, ἔμειναν γὰρ ἐν εἰρήνῃ.  
 εἰσήγαγε (δὲ) τὸ πνεῦμα ὁ παῖς καὶ ἔθηκεν αὐτὸ εἰς κεφαλὴν  
 τοῦ ναοῦ.

17. Τῇ δὲ ἐπαύριον εἰσηλθόν ἐγὼ Σολομῶν εἰς τὸν ναόν·  
 καὶ ἤμην ἐν λύπῃ περὶ τοῦ λίθου τοῦ ἀκρογωνιαίου. καὶ ἀναστὰς  
 10 ὁ ἄσκός καὶ περιπατήσας βήματα ἑπτὰ ἔστη ἐπὶ τὸ στόμα καὶ  
 προσεκύνῃσέ μοι. 18 καὶ θαυμάσας ἐγὼ ὅτι μετὰ τοῦ ἄσκοῦ δυνά-  
 μεις ἔσχε καὶ περιεπάτησεν, ἐκέλευσα αὐτὸ ἀναστῆναι. καὶ ἀνέστη  
 ὁ ἄσκός καὶ ἔστη ἐν τοῖς ποσὶν πεφυσιωμένος. 19. καὶ ἐπηρώ-  
 τησα αὐτὸν λέγων· »σὺ τίς εἶ;« λέγει ἔσω τὸ πνεῦμα· \*  
 15 »ἐγὼ εἰμι δαίμων λεγόμενος Ἐφιππᾶς, ὁ ἐν τῇ Ἀραβίᾳ.«

MSS HPQ = Recc. AB. 1 ἐν τῷ ἄσκῳ Q | § 15. ἐμ. δὲ κ. H: καὶ  
 μετὰ τοῦτο ἐμ. B | παῖς ἐν τῇ χώρᾳ ἐκείνῃ ἡμ. τρεῖς εἰς ἐπίδειξιν B  
 2 πνεῦμα: + πλέον τῇ πόλει ἐκείνῃ P, + πλεῖον ἐν τῇ χώρᾳ ἐκείνῃ Q |  
 ἔγνωσαν πάντες οἱ B 3 § 16. (121) ἐπέσαξε B | ἄσκον: + ὁ παῖς B |  
 τὴν HP: τὸν Q 4 προσεπ. δὲ H: καὶ προεπ. P, καὶ ἐξαπέστειλαν Q | τ.  
 παιδ. οἱ Ἀρ. B | μετὰ ... τιμῶν H: μετὰ τιμῆς πολλῆς καὶ δώρων πολυ-  
 τίμων P, μ. τιμ. πολ. καὶ δῶρα πολλὰ ἐδωροφόρησαν τὸν παῖδα Q 5 εὐφ.  
 τ. θ. H: εὐφημ. καὶ δοξάζοντες τὸν θεὸν Ἰσραὴλ P, ἐπαινοὺς καὶ δόξαν πεμ-  
 ψάμενοί μοι Q | ἔμειν. ... εἰρ. — B 6 εἰσηγ. ... παῖς H: ὁ δὲ παῖς  
 εἰσηγ. τὸν ἄσκον B | αὐτὸ ego: αὐτῷ H, αὐτὸν Q, — P | κεφαλὴν H:  
 τὸ μέσον B 8 § 17. εἰσηλθόν: ἐλθὼν B | ἐγὼ βασιλεὺς P | ναὸν τοῦ  
 θεοῦ B 9 καὶ — B | λύπῃ πολλῇ B | καὶ ἐν τῷ εἰσέρχεσθαι μοι εἰς  
 τὸν ναὸν (+ κυρίου Q) B 10 κ. περιπ. βημ. ἐπ. H: πεφυσνημένος (— P)  
 ἐπεριεπάτησεν ἐπ. βημ. B | ἔστη (ἔστι ms.) ... στόμα H: ἔπεσεν δὲ ἐπὶ  
 στόμα P, καὶ ἐλθὼν ἐμπροσθὲ μου ἔπεσεν ἐμπροσθὲν μου κήπον (I. κόπτον Is)  
 τὸ στόμα τοῦ ἄσκοῦ ἐπὶ τὴν γῆν Q 11 ἐπροσκύνησε Q | § 18. κ. θανυμ.  
 ἐγὼ HP: ἐγὼ δὲ ταῦτα θεωρήσας ἐθαύμασα Q | ὅτι καὶ B | μετὰ τ.  
 ἄσκοῦ H (— τοῦ) P: ἐν ἄσκῳ δεδεμένος ὁ δαίμων Q | δύναμιν B 12 ἔσχε  
 ὁ δαίμων P | περιεπάτει B | ἐγὼ δὲ ἐκέλευσα Q | αὐτὸν B 13 κ.  
 ἔστη — H | ἐν — P | πεφυσ. H: πεφυσνημένος P, πεφυσνημένος Q |  
 § 19. 14 σύ: pr. εἰπέ μοι B, — Q | λέγει ἔσω H: καὶ ἔφη ἔσωθεν B |  
 \* P f. 22<sup>v</sup> | ὁ δαίμων ὁ λεγόμενος B | ἐφιππᾶς P, ἐφίππας Q, ἐφιππας H,  
 cf. supra VI 5, infra XXIV 1 | ὁ ὢν P, ὁ ἤμην Q

20. καὶ εἶπον αὐτῶ· »ποιῶ ἀγγέλω καταργεῖσαι;« ὁ δὲ λέγει· »τῶ  
διὰ παρθένου μέλλουσι γεννηθῆναι ἐπειδὴ αὐτὸν προσκυνοῦσι  
ἄγγελοι, καὶ ὑπὸ Ἰουδαίων μέλλουσι σταυρωθῆναι.«

XXIII. Ἐγὼ δὲ λέγω πρὸς αὐτόν· »τί μοι δύνασαι ποιῆσαι;«  
5 ὁ δὲ ἔφη· »ἐγὼ δυνατός εἰμι ὄρη μεταστῆναι καὶ μεταφέρειν  
οἴκους καὶ βασιλεῖς καταβαλεῖν.« 2. καὶ εἶπον αὐτῶ· »εἰ δυνα-  
τός εἶ, ἔπαρον τὸν λίθον τοῦτον εἰς τὴν ἀρχὴν τῆς γωνίας τοῦ  
ναοῦ.« ὁ δὲ ἔφη· »οὐ μόνον τοῦτον τὸν λίθον ἔπαρῶ, βασιλεῦ,  
ἀλλὰ καὶ σὺν τῶ δαίμονι τῶ ἐν τῇ Ἐρυθρᾷ θαλάσῃ τὸν ἐν τῇ  
10 Ἐρυθρᾷ θαλάσῃ κίονα τὸν ἄεριον, καὶ στήσεις αὐτὸν ὅπου  
θέλεις.« 3. καὶ ταῦτα εἰπὼν ὑπέσιγηθεν ὑποκάτω τοῦ λίθου καὶ  
ἦρεν \* αὐτὸν καὶ ἀνῆλθεν εἰς τὸν κλίμακα βαστάζων τὸν λίθον

MSS PQ = Rec. B pro § 20 praebent textum hunc: καὶ (ἐγὼ δὲ Q) εἶπον  
αὐτῶ· (+ τοῦτό σοι ἐστὶ τὸ ὄνομα; ὁ δὲ ἔφη· ναί· ὅπου γὰρ βούλομαι  
ἐφίπταμαι καὶ ἐμπυρῶζω καὶ θανατῶ. καὶ εἶπον αὐτῶ· P) ποιῶ ἀγγέλω  
καταργεῖσαι (καταργῆ σὺ P); ὁ δὲ εἶπεν· ὁ μονάρχης θεὸς ὁ ἔχων ἐξουσίαν  
κατ' ἐμοῦ (+ καὶ ἀκούεσθαι P), ὁ διὰ παρθένου μέλλων γενᾶσθαι (ὁ καὶ  
μέλλων ἐκ παρθ. τίκεσθαι Q) καὶ ὑπὸ Ἰουδαίων (+ μέλλει Q) σταυρωθῆναι  
ἐπὶ ξύλου, ὃν προσκυνοῦσι ἄγγελοι ἀρχάγγελοι, ἐκεῖνός με καταργεῖ καὶ  
ἀτονεῖ με ἐκ τῆς πολλῆς μου δυνάμεως (ἀτονεῖ μου τὴν πολλὴν μου δύνα-  
μιν Q) τῆς δοθείσης μοι (μου Q) ὑπὸ τοῦ πατρὸς μου τοῦ διαβόλου.

MS H = Rec. A. 1 § 20. τοῦ δ. π. μέλλοντο < γεννηθ. ms. 3 μελλ < ms.

Parallela ad c. XXIII v. infra in ms. D c. VI 10f.

C' XXIII. MSS HPQ = Recc. AB. 4 ἐγὼ ... αὐτόν Q: ὁ δὲ λέγει αὐ-  
τῶν· H, εἶπον δὲ αὐτῶ P | δύνασαι μοι Q | μοι — P 5 μεταστῆ-  
ναι H: μεταφέρειν P, σαλεῦσαι Q | κ. μεταφ. ... καταβ. (καταβαλῶ ms.) H:  
οἰκίας βασιλέων καταβαλ. (καταλαβεῖν Q), δένδρα ἀπέταλα (ἀπέταλλα Q, -αλα  
Kurz) ξηραίνω (μαραίνω P) B 6 § 2. εἰ ... τοῦτον H: δύνασαι ἐπάραι  
τὸν λίθον τοῦτον καὶ θέσαι (ex θέσθαι corr. P) αὐτόν B 7 γωνίας ταύτης  
τῆς οὐσῆς ἐν τῇ ἐνπρεπείᾳ τ. ναοῦ B 8 οὐ μόνον HP: δύνομαι καὶ Q |  
τὸν λίθον — B | ἐπάραι B | βασιλεῦ, ἀλλὰ — Q 9 \* Mg 1356 | σὺν  
... θαλάσῃ ego: σὺν τῶ δαίμονι τῶ ἐπὶ τῆς ἐρυθρᾶς θαλάσσης P, συντόμως  
ἔνα H, — Q | τὸν ἐν ... ἄεριον H: ἀναγάγω τὸν κίονα τὸν ἀερίστην P,  
τὸν κίονα τὸν ἐν βύθῳ τῆς θαλάσσης (f. 14<sup>v</sup>) τῆς Ἐρυθρᾶς θαλάσσης, ὅπου  
βαστάζει ἕτερος δαίμων φυλάττων αὐτὸ ἐκεῖ ἕως τὴν σήμερον Q 10 στή-  
σεις ... θέλεις H: στήσω αὐτ. (αὐτ. θέσω Q) ὅπου βούλει (βούλη Q) ἐν Ἰε-  
ρουσαλῆμ B 11 § 3. καὶ — B | ἐπέσιγηθεν ... λίθου H: ἠνάγκασα αὐτόν,  
καὶ ὡσεὶ ἐκφυσηθεὶς ὁ ἄσκος ἐγένετο καὶ ὑποδέδωκα τῶ λίθῳ καὶ διέξωσεν  
ἑαυτὸν P, ἐπέδειξα αὐτοῦ τὸν λίθον. ὁ δὲ ἄσκος ἐγένετο ὡσεὶ ἐκφυσηθεὶς  
καὶ διέξωσεν ἑαυτὸν Q 12 ἦρεν αὐτ. H: ἐπῆρεν (+ τὸν λίθον Q, \* P  
f. 23<sup>r</sup>) ἐπάνω τοῦ ἄσκοῦ B | εἰς τ. κλιμ. H: ὁ ἄσκος τὰς κλίμακας P, ὁ  
ἄσκος τὰς σκάλας Q | \* H f. 32<sup>r</sup>

καὶ ἔθετο αὐτὸν εἰς τὴν ἄκραν τῆς εἰσόδου τοῦ ναοῦ. 4. ἐγὼ δὲ Σολομῶν ἐπαιρόμενος εἶπον· >ἀληθῶς νῦν ἐπληρώθη ἡ γραφή ἢ λέγουσα· >λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη μὲν εἰς κεφαλὴν γωνίας, < καὶ τὰ λοιπά.

5 XXIV. Ἔτι καὶ πάλιν εἶπον αὐτῶ· >ἀπελθε, ἀγαγέ μοι ὃν εἶπας κίονα ἐν τῇ Ἐρυθρᾷ θαλάσῃ. καὶ ἀπελθὼν ὁ Ἐφιππᾶς ἀνήγαγεν τὸν δαίμονα καὶ τὸν κίονα ἀμφοτέροι βασιτάζοντες ἀπὸ τῆς Ἀραβίας. 2. ἐγὼ δὲ κατασοφισάμενος<sup>1</sup> ὅτι τὰ δύο πνεύματα ταῦτα ἐδύναντο πᾶσαν τὴν οἰκουμένην σαλευῦσαι ἐν μιᾷ  
10 ῥοπῇ περιεσφράγισα ἔνθεν καὶ ἔνθεν τῶ δακτυλιδίῳ καὶ εἶπον· >φυλάττεσθε ἀκριβῶς.< \* 3. καὶ ἔμειναν βασιτάζοντες τὸν κίονα

MSS HPQ = Recc. AB. 1 ἔθετο HP: ἔθηκεν Q | τῆς . . . ναοῦ B: τοῦ ναοῦ τῆς δόου H | § 4. 2 ἐπαιρόμενος H: ἰδὼν τὸν λίθον ἐπηρμένον καὶ τεθεμελιωμένον (+ ἐθανύμασα καὶ Q) B | νῦν . . . λέγουσα H (— νῦν) P: ἡ γραφή εἶπεν Q 3 ὃν ἀπεδοκ. B: ἀναπεδοκ. H 4 μὲν — B | καὶ τὰ λοιπά H: ὅτι τοῦτο οὐκ ἔστιν ἐμὸν δοῦναι ἀλλὰ τοῦ θεοῦ τὸ κατισχύσαι τὸν δαίμονα ἐπάροι τὸν λίθον τηλικούτον καὶ ἀποθέσθαι αὐτὸν εἰς τόπον ὃν ἐβουλόμην P, ὅτι τοῦ θεοῦ τὸ θέλημα ἔστιν τῶ δώσαντι τὴν ἰσχὺν δαίμονος (<ἐ)πάροι λίθον τοσοῦτον μέγεθος καὶ ἀποτεθῆναι εἰς τὸν τόπον ὃν ἐβουλόμην Q

Parallela ad c. XXIV v. in ms. D c. VI 12—14

C. XXIV. MSS HPQ = Recc. AB. (124) textum eius capituli depravatum per conjecturam dubitanter emendavi 5 καὶ . . . θαλάσῃ H: — B 6—8 καὶ . . . Ἀραβίας Q: καὶ ἀπῆλθεν καὶ ἦρεν αὐτῶν. ἐγὼ δὲ εἶδον αὐτὸν ἄφνω ἐρχόμενον βασιτάζοντα τὸν κίονα τὸν ἀέριον H, + ὡς δὲ ἐθεασάμην τὸν κίονα φέροντες εἰς ὕψος τοῦ ἀέρος βασιτάζοντες πάντες οἱ θεωροῦντες τὰ θαῦμα ἐξεπλάγησαν Q (l. fortasse ὡς δὲ εἶδον αὐτὰ ἀμφοτέρα ἐρχόμενα βασιτάζοντα τὸν κίονα τὸν ἀέριον cum κατεσοφισάμην, v. infra), καὶ ἤγαγεν Ἐφιππᾶς τὸν δαίμονα τὸν ἐν τῇ Ἐρυθρᾷ θαλάσῃ μετὰ τοῦ κίονος, καὶ λαβόντες ἀμφοτέροι τὸν κίονα ὑψώθησαν ἀπὸ τῆς γῆς P 8 § 2. ἐγὼ δὲ κατασ. B: κατεσοφισάμην H 9 ἐδύν. . . οἰκουμ. H: ἠδύναντο τ. οἰκ. ὄλην (ὄλ. τ. οἰκ. Q) B, pr. μὴ Cr | σαλευῦσαι B: σαλέσαι H | μιᾷ ῥοπῇ H: ῥοπῇ (l. ῥοπῇ Kurz) Q, στιγμῇ χρόνου P 10 καὶ περιεσφράγισα αὐτὸν H | μετὰ τοῦ δακτυλιδίου Q 11 φυλαττ. ἀκριβ. H: φυλάσσω ἀκριβ. P, πρὸς τοὺς δαίμονας· ἐπ' ὀνόματος κυρίου Ἰσραὴλ θεοῦ Σαβαὼθ στήτε, δαίμονες μετὰ τοῦ κιονίου εἰς τὸ ὕψος τοῦ ἀέρος ἐν τῷ τόπῳ τούτῳ, βασιτάζοντες τὸν κίονα ἕως τῆς συντελείας τοῦ αἰῶνος Q | \* H f. 32<sup>v</sup> | § 3. ἔμειναν: + τὰ πνεύματα B, add. adhuc εἰς τὸν τόπον Q | βασιτάζοντα P | τ. κίονα — P

§ 4. Ps. CXVIII 22; Mk. XII 10; Mt. XXI 42; Lk. XX 17; I Pt. II 6f. Mt. XX 23; Mk. X 40



εἰς τὸν ἀέρα μέχρι τῆς σήμερον εἰς ἀπόδειξιν τῆς δεδομένης μοι σοφίας. 4. καὶ ἦν κρεμάμενος ὁ κίων ὑπερμεγέθης διὰ τοῦ ἀέρος ὑπὸ τῶν πνευμάτων βασταζόμενος καὶ οὕτως κάτωθεν τὰ πνεύματα ἐφαίνοντο ὡς περ ἄηρ βαστάζοντα. 5. καὶ ἐν τῷ ἀτενίζειν ἡμᾶς (ὑπόλοξος) ἐγένετο ἡ βάσις τοῦ κίονος καὶ ἔστιν ἕως τῆς σήμερον.<sup>1</sup> \*

XXV. Καὶ ἐγὼ ἠρώτησα τὸν ἕτερον δαίμονα τὸν ἀνελθόντα ἐκ τῆς θαλάσσης μετὰ τοῦ κίονος· «σὺ τίς εἶ καὶ τί καλεῖσαι καὶ τί σου ἡ ἐργασία; ὅτι πολλὰ ἀκούω περὶ σου.» 2. ὁ δὲ δαίμων ἔφη· «ἐγὼ, βασιλεῦ Σολομῶν, καλοῦμαι Ἀβεζεθιβοῦ· καὶ ποτε ἐκαθεζόμεν ἔν πρῶτῳ οὐρανῷ, οὗ τὸ ὄνομα Ἀμελούθ. 3. ἐγὼ οὖν εἰμι \* πνεῦμα χαλεπὸν καὶ πτερωτὸν καὶ μονόπτερον, ἐπίβουλον πάσης πνοῆς ὑπὸ τῶν οὐρανῶν. ἐγὼ παρήμην ἠνίκα ὁ Μωϋσῆς εἰσήρχετο εἰς Φαραὸν βασιλέα Αἰγύπτου σκληρῶν αὐτοῦ τὴν καρδίαν. 4. ἐγὼ εἰμι ὃν ἐπικαλοῦντο Ἰαννῆς καὶ Ἰαμβρῆς οἱ μαχόμενοι τῷ Μωϋσῆ ἔν Αἰγύπτῳ. ἐγὼ εἰμι ὁ ἀντιπαλαίων τῷ Μωϋσῆ ἔν τοῖς τέρασι καὶ τοῖς σημείοις.»

MSS HPQ = Recc. AB. 1 εἰς τ. ἀέρα — B | μέχρι τ. (τὴν H) σημ. HP: ἕως καὶ τὴν σήμερον Q

MSS PQ = Rec. B. 1—6 εἰς ἀποδ. . . σήμερον magnam partem om. ms. H, v. infra ll. 4f. 2 § 4. ὁ κίονας ἐν μεγέθει φοικτῶ εἰς τὸν ἀέρα Q 3 καὶ οὕτως . . . βαστάζοντα om. Q per homoeoteleuton 4 § 5. καὶ ἐν . . . κίονος (ὑπόλοξος ex P supplevi) H: κ. ἐν τ. ἀτεν. τις ὁ κίων ὑπόλοξος βαστάζόμενος ὑπὸ τῶν πνευμάτων P, φερόμενος ὡς ὑπὸ λοξήγον οὐχὶ ὀρθῶς Q 5 ἕως καὶ τὴν σήμερον Q 6 \* P f. 23<sup>v</sup>

C. XXV. MSS HPQ = Recc. AB. (125) 7 ἠρώτησα H: Σολομῶν ἐπηρωτ. B | τὸν ἐτ. . . κίονος H: τὸ ἕτερον τὸ ἐν τῇ ἐν Ἀραβίᾳ τῆς Ἐρυθρᾶς θαλάσσης Q, τὸ πνεῦμα τὸ ἕτερον τὸ ἀνελθὸν μετὰ τοῦ κίονος ἀπὸ τοῦ βυθοῦ τῆς θαλάσσης τῆς ἐρυθρᾶς καὶ εἶπον αὐτῷ P

MSS PQ = Rec. B. §§ 1—5. ll. 8—p. 72\*, 1 σὺ . . . αὐτῷ — H | εἶ καὶ τί — Q 9 περὶ P: παρὰ Q | § 2. 10 Σολ. — Q | Ἀβεζεθιβοῦ Q | καὶ ποτε ἐκαθεζ. Q: ἀπόγονός εἰμι ἀρχαγγέλου, καθεζομένου μου P 11 ὄνομα: + τοῦ ἀγγέλου τοῦ καταργούντός με Q | Ἀβελούθ Q 12 § 3. οὖν — Q | χαλεπὸν (\* f. 15<sup>r</sup>) πνεῦμα Q -| καὶ (1<sup>o</sup>) — Q 13 ἐπίβουλ. . . οὐρανῶν P: πολλὰ κακὰ ἐνεργῶν Q | ἐγὼ παρ. ἠνίκα P: ὅθεν ἐγὼ εἰμι, ὅταν Q 14 ὁ Μωϋσῆς Q: μωσῆς P | βασιλέως mss. 15 ἰαννὶς καὶ ἰαμβροῖς P, ἰαννῆς κ. ἰαμβροῖς Q | οἱ μαχόμενοι Q: οἱ κανχώμενοι P, οἰκονχώμενοι Fl 16 ἐν Αἰγ. . . Μωϋσῆ om. Q per homoeoteleuton 17 τέρασι καὶ Q: πέρασι P, τέρασι conij. Cr

5. εἶπον οὖν αὐτῷ· ἵπῶς οὖν εὐρέθης ἐν τῇ Ἐρυθρᾷ θαλάσῃ; ὁ δὲ ἔφη· ἵ ἐν τῇ ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐγὼ ἐσκήρυνα τὴν καρδίαν Φαραὼ καὶ ἀνεπτέρωσα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ. 6. καὶ ἐποίησα αὐτοὺς ἵνα καταδιώξωσιν ὀπίσω τῶν υἱῶν Ἰσραὴλ, καὶ συνηκολούθησε Φαραὼ καὶ πάντες οἱ Αἰγύπτιοι. τότε ἐγὼ παρήμην ἐκεῖ καὶ συνηκολουθήσαμεν, καὶ ἀνήλθομεν ἅπαντες ἐν τῇ Ἐρυθρᾷ θαλάσῃ. 7. καὶ ἐγένετο ἡνίκα διεπέρασαν οἱ υἱοὶ Ἰσραὴλ, ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψε πᾶσαν τὴν παρεμβολὴν τῶν Αἰγυπτίων· τότε εὐρέθην ἐγὼ ἐκεῖ καὶ συνεκαλύφθη ἐν τῷ ὕδατι ἵ καὶ ἔμεινα ἐν τῇ θαλάσῃ τηρούμενος ὑποκάτω τοῦ κίονος ἵ μέχρι ἀνήλθεν Ἐφιππᾶς. \* 8. καὶ γὰρ δὲ Σολομῶν ὤρκισα αὐτὸν βαστάζειν τὸν κίονα ἕως τῆς συντελείας. 9. καὶ σὺν θεῷ ἐκόσμησα τὸν ναὸν αὐτοῦ ἐν πάσῃ εὐπρεπείᾳ. καὶ ἤμην χαίρων καὶ δοξάζων αὐτόν.<sup>1</sup>

MSS PQ = Rec. B. 1 § 5. οὖν P: δὲ ἐγὼ Q 2 ἔφη P: λέγει μοι Q | ἐσκήρουν Q 4 § 6. ἵνα καταδι. P: ὅπως καταδιώξουσιν Q 5 συνεκολούθησεν Q 6 ἐσυνηκολούθησάν με Q | § 7. 7 ἡνίκα P: ὅτε Q  
MS H = Rec. A. §§ 5—7. pro II. 1—2 πῶς ... ἔφη; praebet H haec: πῶς ἐν τῇ ἐρυθρᾷ θαλάσῃ οἰκῆς. ὁ δαίμων ἔφη 2—8 ἐν τῇ ... Ἰσραὴλ — H

MSS HPQ = Recc. AB. 8 ἐπαναστραφὲν ... ἐκαλ. B: ὅταν ἐστράφη ὁ ὕδωρ καὶ ἐκάλυψεν H 9 πᾶσαν — H | Αἰγυπτ.: + καὶ πᾶσαν τὴν δύναμιν αὐτῶν B | τότε εὐρ. H: εὐρ. οὖν B 10 συνεκ. ἐν τ. ὕδ. H: ἐκάλυψέν με τὸ ὕδωρ B | κ. ἔμεινα ... τηρούμενος B: — H 11 κίονος τούτου B

MS H = Rec. A §§ 7—9, II. 11—14 μέχρι ... αὐτόν: textum brevem praebet

MSS PQ = Rec. B eiusdem sectionis textum interpolatum praebent hunc: ὡς δὲ ἦλθεν Ἐφιππᾶς πεμφθεὶς παρὰ σοῦ ἐν ἀγγελίῳ ἀσκού (\* P f. 24<sup>r</sup>) ἐγκλεισθεὶς καὶ ἀνεβίβασέ με πρὸς σέ. § 8 (127) καὶ γὰρ (+ οὖν P) Σολομῶν ἀκούσας ταῦτα ἐδόξασα τὸν θεὸν καὶ ὤρκισα τοὺς δαίμονας ὥστε μὴ παρακοῦσαί μου ἀλλὰ μείναι βαστάζοντας (-τες Q) τὸν (τὴν P) κίονα. καὶ ὡμῶσαν ἀμφοτέρωθεν λέγοντες· ἕξ κύριος ὁ θεός (+ σου P, + ὃς παρέδωκεν ἡμᾶς ὑποχειρίους σου Q), οὐ μὴ ἀποθώμεθα τὸν στῦλον τοῦτον ἕως τῆς συντελείας τοῦ αἰῶνος. ἡ δ' ἂν \* ἡμέρα (ego: εἰ δ' ἂν ἡμέραν P, εἰς δ' ἂν ἡμέραν Q, εἰς δ' ἦν ἡμ. conj. Kurz, \* Mg 1357) πέση ὁ λίθος οὗτος, τότε ἔσται ἡ συντέλεια τοῦ αἰῶνος. § 9. (128) ἐγὼ δὲ (καὶ γὰρ P) Σολομῶν ἐδόξασα τὸν θεὸν καὶ (+ ἔδο linea deletum P) ἐκόσμησα τὸν ναὸν τοῦ κυρίου πάσῃ εὐπρεπείᾳ, καὶ ἤμην εὐπνυῶν ἐν τῇ βασιλείᾳ μου καὶ εἰρήνῃ ἐν ταῖς ἡμέραις μου

XXVI. Ἔλαβον δὲ γυναῖκας ἀπὸ πάσης χώρας \* καὶ βασιλείας, ἃν οὐκ ἦν ἀριθμὸς. καὶ ἐπορεύθη πρὸς τῶν Ἰεβουσαιῶν βασιλέα καὶ εἶδον γυναῖκα ἐν τῇ βασιλείᾳ αὐτῶν καὶ ἠγάπησα αὐτήν σφόδρα, καὶ ἠθέλησα αὐτήν μίξαι σὺν ταῖς γυναῖξί μου. 2 καὶ εἶπον πρὸς τοὺς ἱερεῖς αὐτῶν· ὁδοτε μοι τὴν Σουμανίτην ταύτην, ὅτι ἠγάπησα αὐτήν σφόδρα. καὶ \* εἶπον πρὸς με· ἔειπες ἠγάπησας τὴν θυγατέρα ἡμῶν, προσκύνησον τοὺς θεοὺς ἡμῶν, τὸν μέγαν Ῥαφὰν καὶ Μολόχ, καὶ λάβε αὐτήν. 3. ἐγὼ δὲ οὐκ ἠθέλησα προσκυνῆσαι, ἀλλ' εἶπον αὐτοῖς· ἐγὼ οὐ προσκυνῶ θεῶ ἄλλοτριῶν. 4. αὐτοὶ δὲ παρεβιάσαντο τὴν παρθένον λέγοντες ὅτι· ἔὰν γένηταί σοι εἰσελθεῖν εἰς τὴν βασιλείαν Σολομῶν(τος), \* εἰπὲ αὐτῷ· οὐ κοιμηθήσομαι μετὰ σου ἔὰν μὴ ὁμοιωθῆς τῷ λαῷ μου, καὶ λάβε ἀκριδὰς πέντε καὶ σφάξαι

C. XXVI. MSS HPQ = Recc. AB. 1 Ἔλαβον δὲ H: καὶ ἔλαβ. P, ἐγὼ δὲ ἔλ. Q | γυναῖκας: + ἕμαντοῦ P, + εἰς ἀνάπασίν μου Q | πάσας Q | \* H f. 33<sup>r</sup> | κ. βασιλείας — B 2 ὧν B: οὐ H | ἐπορεύθη H | τ. Ἰεβουσ. βασι. ego: τὸν ἱεβ. βασιλέων H, τοὺς Ἰεβουσαιούς Q, τὸ Ἰεβουσαιῶν P 3 εἶδον HQ: ἰδὼν P | γυναῖκα ... αὐτῶν H: ἐκεῖ θυγατέρα ἀνθρώπου Ἰεβουσαιῶν B | καὶ — P 4 σφόδρα: + ὡς πολλὰ ὠραίαν οὖσαν Q | ἠθέλησα ... μου H: ἠβουλόμην δέξασθαι αὐτήν μετὰ ταῖς γυναῖξί μου εἰς γυναῖκα P, ἐξήτησα αὐτήν ἵνα μου γυναῖκαν μετὰ τῶν ἐτέρων γυναικῶν Q § 2. 5 αὐτῶν: + κ. εἶπ. πρὸς τ. ἱερεῖς linea deleta P | μοι HQ: μου P | Σουμανίτην H: σουμανίτην P, παῖδα Q 6 ὅτι ... σφόδρα H: εἰς γυναῖκα (+ μου Q) B | \* Q f. 15<sup>v</sup> | με: + οἱ (— Q) ἱερεῖς τοῦ Μολόχ B, add. etiam διότι εἶδωλα ἐσεβόντισαν Q | ἔὰν ἀγαπᾷς B 7 θυγατ. ἡμῶν H: παρθένον B, + εἴσελθε (+ δὲ Q) καὶ B 8 τὸν μέγαν: τῷ μεγάλῳ θεῷ P (+ ἡμῶν) Q | ραφὰμ H | Μολόχ: pr. τῷ καλουμένῳ θεῷ P | καὶ λάβε αὐτ. HQ: — P | § 3. δὲ: οὐν B, + τοῦτο H, + φοβηθεὶς τὴν δόξαν τοῦ θεοῦ (+ ἡμῶν Q) B 6 ἠθέλ. HQ: ἠκολούθησα P | προσκυνῆσαι ... ἐγὼ P (καγῶ) Q: — H | οὐ: οὐδὲ H

MSS PQ = Rec. B in fine sectionis 3 (post ἄλλοτριῶν) et pro sectionibus 4 et 5 praebeant textum hunc: καὶ τίς δὲ (κ. τίς δὲ omisso spatioque puro relicto in marg. scr. τίς αὐτῆ P) ἢ (— Q) ὑπόθεσις ὅτι τοσοῦτον (τοῦτο Q) με ἀναγκάζετε ποιῆσαι; § 4. οἱ δὲ εἶπον· ἵνα ὁμοιωθῆς (ἵνα ὁμ. om. spatioque puro relicto ωθεῖς scr. P) τῶν πατέρων ἡμῶν. (129) ἐμοῦ δὲ πνυθόμενον ὅτι οὐδαμῶς (οὐδαμῆ Q) προσκυνήσω (προσθύνσω Q) θεοῖς ἄλλοτριῶν, αὐτοὶ (καὶ P) παρήγγειλαν τὴν παρθένον τοῦ μὴ κοιμηθῆναι μοι, ἔὰν μὴ πεισθῶ θῦσαι τοῖς θεοῖς (+ αὐτῶν Q)

MS H = Rec. A. § 4. 12 αὐτῷ ego: αὐτῶν H | ad σφάξαι (l. 13) et ἔθυσαι (ἔθυσαι ms.; p. 74\*, 4) cf. *Dial. Tim. et Aquil.*, p. 70, et mss. PQ infra; v. *Intro* p. 38.

αὐτὰς εἰς τὸ ὄνομα Ῥαφὰν καὶ Μολόχ.<sup>ε</sup> 5. ἐγὼ δὲ διὰ τὸ ἀγαπᾶν με τὴν κόρην ὡς ὠραίαν οὖσαν πάνυ, καὶ ὡς ἀσύνητος ὢν, οὐδὲν ἐνόμισα τῶν ἀκριδῶν τὸ αἷμα καὶ ἔλαβον αὐτὰς ὑπὸ τὰς χεῖράς μου καὶ ἔθυσσα εἰς τὸ ὄνομα Ῥαφὰν καὶ Μολόχ τοῖς  
5 εἰδώλοις, καὶ ἔλαβα τὴν παρθένον εἰς τὸν οἶκον τῆς βασιλείας μου.

6. Καὶ ἀπήρθη τὸ πνεῦμα τοῦ θεοῦ ἀπ' ἐμοῦ, καὶ ἀπ' ἐκείνης τῆς ἡμέρας ἐγένετο ὡς λῆρος τὰ ῥήματά μου. καὶ ἠνάγκασέ με οἰκονομῆσαι ναοὺς τῶν εἰδώλων. 7. κἀγὼ οὖν ὁ δούστη-  
10 νος ἐποίησα τὴν συμβουλήν αὐτῆς καὶ τελείως ἀπέστη ἡ δόξα τοῦ θεοῦ ἀπ' ἐμοῦ καὶ ἐσκοτίσθη τὸ πνεῦμά μου, καὶ ἐγενόμην γέλωσ τοῖς εἰδώλοις καὶ δαίμοσιν.

8. Διὰ τοῦτο ἀπέγραφα ταύτην μου τὴν διαθήκην ἵνα οἱ

MSS PQ = Rec. B. § 5. κἀγὼ οὖν ὁ δόλιος (+ καὶ πανάθλιος Q) κινουμένον μου πικροῦ καὶ ἀσφύτου βέλους τοῦ ἔρωτος τῆς κόρης, ἔδωκα ἐπισχυσιν, καὶ (πικροῦ . . . ἐπισχ. καὶ Q: ἔρωσ παρ' αὐτῆ P) ἔφερέν μοι πέντε ἀκριδας (P f. 24<sup>v</sup>) λέγων (+ μοι Q): λάβε ταύτας τὰς ἀκριδας καὶ σύντριψον αὐτὰς ἐπ' ὀνόματος (-ατι Q) τοῦ θεοῦ Μολόχ (+ καὶ Ῥαφὰ Q), καὶ (+ νῦν P) κοιμηθήσομαι μετὰ σου. ὕπερ καὶ ἐτέλεσα (+ ἐγὼ τὴν ἀπόλειαν ταύτην Q).

MSS PQ = Rec. B pro § 6 textum praebent hunc: καὶ (+ ταῦτα ποιήσας ὁ ἄθλιος Q) εἰθὺς ἀπέστη (+ ἀπ' ἐμοῦ Q) τὸ πνεῦμα (+ τὸ ἄγιον Q) τοῦ θεοῦ, (+ ἀπ' ἐμοῦ P, + καὶ ἅπαντα ἡ δόξα καὶ ἡ σοφία Q), καὶ ἐγενόμην ἀσθενης ὡσεὶ λῆρος τοῖς ῥήμασί μου (καὶ τὰ ῥήματά μου ὡς ἡ — ὡσεὶ Kurz — λῆρος Q): ἔξ οὗ καὶ ἠναγκάσθην (-σθη P) παρ' αὐτῆς (αὐτοῖς Q) κτίσαι ναὸν τῶν εἰδώλων τῇ Βαὰλ (Τηβὰλ Q) καὶ τῷ (— Q) Ῥαφὰ καὶ τῷ (τὸν) Μολόχ καὶ τοῖς λοιποῖς εἰδώλοις (τῶν λοιπῶν εἰδώλων Q)

MS H = Rec. A. § 6. 7 ἀπήρθη ego: ἐπήρθη ms.

MS H = Rec. A pro sectione 7 textum, ut mihi videtur, interpolatum praebet nunc: ἐγὼ δὲ ὁ δούστινος ὠκοδόμησα διὰ τὸ πάνη ἀγαπᾶν αὐτήν. καὶ διεράγη ἡ βασιλεία μου καὶ ὀλόλυξα μεγάλως, καὶ ἐσκορπίσθη τὸ πνεῦμα καὶ ἐδόθη εἰς δουλείαν τὸν ῥοβοάμ (\* f. 34<sup>r</sup>) σκῆπτρα ἑ'. τὸ συνη (sic) κατὰ (τὰ) ῥηθέντα μοι ὑπὸ τῶν δαιμόνων, ὅτι ἔφησάν μοι: ὑπὸ τὰς χεῖρεις ἡμῶν μέλλεις τελευτῆσαι.\*

MSS PQ = Rec. B a sectione 7 usque ad finem praebent breviorē et, ut mihi videtur, meliorem textum. § 7. 9 κἀγὼ οὖν P: ὕπερ ἐγὼ Q 10 ἐποίησα . . . αὐτῆς P: κατηργασάμην ἅπαντα Q 11 ἀπ' ἐμοῦ post ἀπέστη ponit Q | 12 καὶ παίγιον τοῖς δαίμοσιν Q

MS H = Rec. A pro § 8 textum interpolatum praebet hunc: καὶ ἔγραφα τὴν διαθήκην μου ταύτην τοῖς Ἰουδαίοις καὶ κατέλιπον ταύτην αὐτοῖς εἰς μνημόσυνον πρὸς τελευτῆς μου. ἡ διαθήκη μου φυλαττέσθω παρ' ὑμῶν (ἡμῶν ms.)

MSS PQ = Rec. B. § 8. 13 διὰ γὰρ Q

ἀκούοντες εὐχῆσθε καὶ προσέχητε τοῖς ἐσχάτοις καὶ μὴ τοῖς πρώτοις, ἵνα τελείως εὐρωσι χάριν εἰς τοὺς αἰῶνας· ἀμήν.

εἰς μυστήριον μέγαν κατὰ πνευμάτων ἀκαθάρτων ὥστε γνῶναι ὑμᾶς (ἡμῶν ms.) τῶν πονηρῶν δαιμόνων τὰς μηχανὰς καὶ τῶν ἁγίων (τὸν ἅγιον ms.) ἀγγέλων τὰς δυνάμεις· ὅτι ἐνισχύει μέγας κύριος σαβαώθ ὁ θεὸς τοῦ Ἰσραὴλ καὶ ὑπέταξεν ἐπ' ἐμοὶ πάντα τὰ δαιμόνια, ἐν ᾧ ἐδόθη μοι σφραγὶς διαθήκης αἰωνίου. ταῦτα οὖν ἔγραψον ἅπερ κατέλαβον μετὰ τῶν υἱῶν Ἰσραὴλ ἱερ(ευμάτων τε πν(εῦμα τὸ ἀκαθάρτων (f. 34<sup>v</sup>) ὀνειδισμῶν προσφέρωσιν<sup>1</sup> εἰς τὰ ἅγια τῶν ἁγίων. § 9. ἐγὼ οὖν σολομῶν υἱὸς σα(υεῖ)δ υἱοῦ Ἰεσσαὶ ἔγραψα τὴν διαθήκην μου καὶ ἐσφράγισα αὐτήν (αὐτῶν ms.) τῷ δακτυλιδίῳ τοῦ θεοῦ. καὶ ἀπέθανον ἐν τῇ βασιλείᾳ μου καὶ προσετέθη μετὰ τῶν π(ατέ)ρων μου ἐν εἰρήνῃ ἐν Ἰερουσα(λήμ). καὶ ἐπληρώθη ὁ ναὸς κυρίου τοῦ θεοῦ οὗ ὑπὸ θρόνου αὐτοῦ ποταμὸς (πυρὸς ex Dan. VII 10 suppl. James) ἔλκει· ᾧ παρεστήκεισαν μυριάδες ἀγγέλων καὶ χιλιάδες ἀρχαγγέλων καὶ χερουβὶμ ἐπικράζοντα σεραφὶμ κεκραγότα καὶ λέγοντα· ἅγιος, ἅγιος, ἅγιος κύριος σαβαώθ καὶ εὐλογητὸς εἰ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§ 10. δόξα σοι, ὁ θεὸς μου, καὶ κ(ύρι)ος, δόξα σοι  
οὖν τῇ ὑπ(ε)ρευκ(λεεῖ)(?) θ(εοτό)κῃ καὶ τῷ τιμίῳ  
πρόδρομῳ καὶ πάντας ἁγίους, δόξα σοι.

MSS PQ = Rec. B. 1 ἀκούοντες: λαχόντες P | εὐχῆσθε Q: εὐχεσθε P,  
+ μοι ὅπερ ἔνυσθῶ τοῦ σκότους καὶ τῆς κολάσεως τῆς πικρᾶς ὡς θεῶ παρή-  
κωος (Kurz: παρήκωος ms.) Q | προσέχητε Q: προσέχετε P, † ὀφείλην τοῖς  
ἀνθρώποις Q | καὶ μὴ P: τὰ μᾶλλον ἢ Q 2 τελείως — Q

Lectiones novas et emendationes ex ms. N (Sancti Saba) v. in App., infra p. 112 ff.

# ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

## Recensio C

### Prologus

1. Ἐγένετο μετὰ τὸ ἀποθανεῖν τὸν Δαυεὶδ τὸν βασιλέαν  
5 προσευξαμένου τοῦ υἱοῦ αὐτοῦ οἰκοδομεῖν τὴν Σιών, προσευχο-  
μένου δὲ αὐτοῦ ἦλθεν φωνὴ λέγουσα· Ὑσολομῶν υἱὸς Δαυεὶδ,  
κύριος ὁ θεὸς τῶν πατέρων σου αὐτὸς εἰσακούσας τῆς προσευχῆς  
σου δέδωκά σοι πᾶσαν τὴν ἰσχύν, καὶ ἰδοὺ ἔση βλέπων πᾶσαν  
τὴν σοφίαν λελευκασμένην ὡς χιόναν ἐνώπιόν σου καὶ τῶν  
10 ὀφθαλμῶν σου.» 2. Ταῦτα ἀκούσας καὶ ὡς περ ὑπὸ τινος αὐγῆς  
ἐλλαμφθεὶς καὶ ἐμπνευσθεὶς τὴν διάνοιαν ἣν παρακαλῶν καὶ  
δεόμενος τοῦ θεοῦ λέγων οὕτως· Ὑθεὲ αἰώνιαι, ἔφη, Ὑθεὲ ἀπε-  
ρινώητε, ἄκτιστε καὶ ἀόρατε, ὁ πάντα κτίσας τῶ νευμάτι σου  
μόνον, ἔπιδε τοῦ δούλου σου δέησιν καὶ διασάφησον τὴν τῶν  
15 χειρῶν σου ἐνέργειαν. 3. καὶ γὰρ ὅσα ἐποίησας σὺ ὁ θεός, πρὸς  
σύστασιν πάντων τῶν ἡμετέρων σωματῶν ἐποίησας καὶ ὠφέλειαν,  
τά τε καρποφόρα καὶ μὴ καρποφόρα δένδρα, θηρία τε καὶ πε-  
τεινά, καὶ αὐτὸν δὴ τὸν θεῖον ἀέραν ὃν πᾶσα φύσις ἐπιπνέει.  
4. τὸ μέγιστόν σε τοίνυν δυσωπῶ ἵνα διανοιχθῶσί μου οἱ ὀφθαλ-  
20 μοὶ καὶ ὄρῶ τὴν ἀποκεκρυμμένην σοφίαν σου, ὅτι εὐλογητὸς εἶ  
εἰς τοὺς αἰῶνας· ἀμήν.» 5. ταῦτα τοίνυν εὐξαμένου φωνῆς

MSS VW. conspectum titulorum vide infra, p. 99\*. 4 τὸν (1°): — V  
6 αὐτοῦ: αὐτὸν V | φωνή: φο(νὴν) V 7 ὁ: — W | εἰσακούσει V  
9 καὶ ἐν τοῖς ὀφθαλμοῖς σου W § 2. 1. 11 ἐλαμφθῆς ἐμπνευσθῆς (— καὶ) V  
| παρακαλῶ V 12 οὕτως — V | ἀπειρι.: + θεὲ ἑών V 13 τὸν  
εὐματι V 14 ἔπιδε: ἐπι ἐπι V § 3. 1. 16 ἡμετέρων V § 4. 1. 21 αἰῶ-  
νας τῶν αἰώνων W | § 5. τοίνυν: δευτερον V

ἤκουσεν λεγούσης· ὦ Σολομῶν, Σολομῶν, κύριος ὁ θεός σου ἔρει· ἄρξαι κτιζειν μου οἶκον εἰς ὄνομα τῆς ἐπουρανίου μου Σιών· καὶ ἤρξατο οἰκοδομεῖν τὴν Σιών.

8. Καὶ ταῦτα εἰπὼν ἔφη μετὰ κλαυθμοῦ· \* ὀδέομαί σου, βασιλεῦ Σολομῶν, ἵνα μὴ με κατακαύσης ὑπὸ τῆς σφραγίδος, καὶ ὑπόσχομαί σοι ἐν ὄρκῳ ὅτι εἰς τὸ ὄνομα τοῦ ὄντος προσφέρω σοι πάντα τὰ δαιμόνια καὶ παραδώσω σοι ταῦτα ὑποχειρίους δι' ἐνὸς ἐκάστου σημείων καὶ τῶν δυνατῶν καὶ τῶν δυναμένων καὶ τῶν ἐξουσιαζόντων.» καὶ εἶπον ἐγὼ Σολομῶν· ὦ εἰ τοῦτο ποιήσεις, ἔσῃ ἐλεύθερος.» 9. καὶ λέγει μοι· ὀλάμβανε ἐρίφους μελανοὺς ἀγεννήτους εἰς ἀριθμὸν ποσομένων νά, καὶ ἐνεγκέ μοι μάχαιραν καινὴν τρίκωλον μελανοκέρατον, καὶ ἐκδείραντες τὰς ἐρίφους.» 10. εἶτα προσέταξεν ἐναχθῆναι αἷμαν ἀνθρώπινον τοῦ δευθῆναι τὰ δέρματα καὶ ἔρραφεν αὐτὰ ἀνὰ δύο φύλλων καὶ ἔρρυσεν αὐτὰ ἐν τριωδίῳ, καὶ εὗρεν γεγραμμένον ἐνὸς ἐκάστου ὄνομα ἰδιοχείρως ἐν τοῖς δερματίοις καὶ τὸ ση-

MSS VW. 1 λεγούσης: + αὐτὸν W, + πρὸς αὐτὸν U

MSS UVW. πρὸς αὐτὸν· Σολομῶν . . . ἐρεῖ exscr. editores ex MS U cf. supra, *Introd.* p. 20f. | ἐρεῖ U: ἔρει V, ἐρεῖ W

MSS VW. Textus recensionis C cc. I—IX 7 cum rec. A et B supra pp. 5\*—37\* exhibitur. 4 § 8. κλαυμοῦ W | \* V f. 439<sup>v</sup> 5 βασ. Σολ.: βασιλεύς V 7 παραδίδο V 8 ἐκάστου αὐτοῦ V | σημείων: + καὶ εἶπα ἐγὼ σολομῶν καὶ V | τ(ὸν) δυνατ(ὸν) καὶ τ(ὸν) δυνάμενον καὶ τ(ὸν) ἐξουσιάζοντα V 9 τοὺς ἐξουσιάζοντας W 10 ἔσῃ: ἔστο V

MSS TUVW. § 9. l. 10 καὶ λέγει μοι VW: Δαίμων σφραγισάμενος ὑπὸ Σαλμοῦνος τάδε εἶπε· δαιμονίων δυνάμεις καὶ ὀνόματα (ὀνομ. inter lineas sub δαιμ. δυναμ. scr.) hoc modo inc. fragmentum ms. U §§ 9—10. l. 10—14 καὶ . . . δέρματα: Ἔτερα πράξις τῆς αὐτῆς. ὁμοίως παιδίον παρθένον καθαρὸν· κάθισον εἰς ἄμουλον (f. 39b<sup>2</sup>) καὶ ξῦσον μετὰ ἐλαίου ἀπὸ τηγανίου κόλον εἰς τὴν παλάμην τοῦ παιδίου, καὶ λέγε ταῦτα τὰ ὀνόματα ἕως ἐπτά φορές· Ναχιέλ· Ναχιέλ· Χατμήν· Ἐρμήν· μελανοκέρατο τοῦ δευθῆναι τὰ δέρματα, καὶ μετὰ τοῦ δευθῆναι τὰ δέρματα λαβὼν ὁ βεελζεβοὺλ· τὰ νᾶ δέρματα hoc modo inc. sectio in Clavicula = ms. T § 9. l. 11 ἀγεννήτους: pr. καὶ + καὶ ἔλαβεν ἐκ πάντων τῶν θρεμμάτων αὐτοῦ V | ποσομένον UW: ποσον V 12 τρίκωλον ego: τρήκλον V, τρίκλον vel τριήκλον UW § 10. l. 14 δευθῆναι V | καὶ — TV | ἔρραφεν . . . τριωδίῳ TV: ἐποίησα οὕτως καὶ ἔρρυσεν αὐτὰ ἐν τριωδίῳ ἀνὰ δύο φύλλων UW | ἔρραφεν . . . ἔρρυσεν: ἔραφεν .. ἔρηφεν T, ἔρηφεν .. ἔρηφεν V, ἔρραφεν U, ἔρρυσεν W 15 τριωδίῳ: l. fortasse τριωδίῳ, pr. τῷ T | γεγραμμένα mss. 16 ἐν . . . αὐτοῦ (3<sup>o</sup>) p. 78\*, I: — T | σημείων αὐτοῦ: σιμάδη του V

μειον αὐτοῦ καὶ τὴν ἐνέργειαν αὐτοῦ καὶ τὴν δεσποτείαν αὐτοῦ οὕτως·

- X. Τζιανφιέλ· \* δεσπόζει ρμ' ἐνεργεῖ δὲ εἰς τὸ ἀναγγεῖλαι τὰ παρεληλυθότα καὶ τὰ ἐνεστώτα καὶ τὰ μέλλοντα. 2. Φα-  
 5 ράν· \* δεσπόζει α· ἐνεργεῖ δὲ εἰς τὸ πληρεῖν πάντα τὰ θελή-  
 ματα. δύναται καὶ πῦρ ἀναβιβάζειν εἰς τὸν ἀέρα καὶ ὕδωρ  
 κατάγειν καὶ ἀστέρας ὑποδεικνύειν. 3. Μαχουμέτ· \* δεσπόζει σ'  
 ἐνεργεῖ εἰς τὸ γελᾶν ἀνθρώπους ἀλλήλων. ποιεῖ δὲ καὶ τετρά-  
 10 ποδα λαλεῖν ἀνθρωπίνως καὶ ἀναφαίνεσθαι τοὺς ἀνθρώπους  
 ἀκεφάλους. ποιεῖ δὲ τούτους \* γυμνοὺς περιπατεῖν ἀλλὰ καὶ  
 τὰ ἄλογα κτήνη βλέπειν ἀλλήλα ὡς θηρία ἄγρια. 4. Ναπούρ· \*  
 δεσπόζει ν'· δύναται ἐν μιᾷ ὥρᾳ παρέχειν χρυσίον καὶ ἀργύριον  
 ὅπερ διεπράξας πρὸς τῆς ἀπαντῆς σου τῆς ζωῆς καὶ τῆς γεν-  
 15 νήσεως μέχρι τότε, ὁμοίως καὶ στολὰς μὴ ὀγγυμένας. 5. Ροάπτ·  
 \* δεσπόζει υ'· ἐνεργεῖ δὲ εἰς τὸ γενέσθαι φρόνιμον καὶ νοῦν  
 ἐμφύειν. 6. Παρέλ· \* δεσπόζει κέ· ἐνεργεῖ δὲ εἰς τὸ ἀνθῆσαι  
 τὰ δένδρα παρὰ καιρόν, φῦναι δὲ καὶ βοτάνας εἰς ξηρὸν ξύλον.

MSS TUVW. 1 δεσπ. αὐτοῦ: ἀρχὴν του V 2 οὕτως UW: ταῦτα T, — V

C. X 1. 1. 3 Τζιανφιέλ TV: Τζηαν. UW, pr. α' T, pr. ὁ πρῶτος ἔχει ὄνομα V. In hoc loco et in locis sequentibus asterisco denotatis mss. habent post nomen sive ante nomen signum (σημεῖον) daemonis; in hoc loco signum ante nomen ponunt UW; in marg. sin. apud nomina numeros ab α' ad ιζ' scr. V, in textu ante nomina numeros ab initio ad finem scr. T | δεσπ.: + ἐνεργίαις T | ρμ': ρ' T | δὲ — V 4 § 2. A secundo ad extremum ante nomen scr. ὁ T | in locis XI (§§ 2, 3, 4, 5, 8, 11, 14, 17, 18, 29, 45) signum post δεσπόζει ponit T; in locis V (§§ 12, 38, 40, 42, 44) signum post numerum imperii (= δεσποτείας) ponit T 5 α: η' U | πληρεῖν UW: πληρῆ V, πληροῦν T | πάντα — V 6 δύναται: pr. καὶ V | εἰς: + τω transversis lineis delet. U | ἀναβιβάζει V 7 κατάγει UVW | ὑποδεικνύει V § 3. 1. 8 ἐνεργεῖ δὲ T | εἰς τὸ — T | ἀνθρώποις UVW | ἀλλήλων τοῖς ἀνθρώποις T | καὶ — T 9 ἀναφαίν. T: νὰ φαίνεσται V, φαίνεσθαι UW | τοὺς ἀνθρ. ἀκεφ. ego: οἱ ἀν(θρῶπ)οι ἀκέφαλοι mss. 10 \* L f. 40<sup>r</sup>1 | γυμνοὺς T: — UVW 11 τὰ ἀλ. κτήνη ego: τοῖς ἀλόγοις κτήνεσιν mss. | ἐβλέπει T | ἀλλήλα ego: ἀλλήλους TUV, ἀλείης V | ὡς: ὁ V § 4. 1. 12 ἀργύριον καὶ χρυσίον T | ἄργυρ < U 13 τ. ἀπαντῆς U: τῆς ἀπαντῆ W, τὴν ἀπάντη V, τὴν T | τῆς ζωῆς καὶ — T 14 μέχρι τότε ὁμοίως V: — UW, ὁμοίως τότε μέχρι T | καὶ — T § 5. 1. 15 τινὰ ἀφρόνιμον T | φρόνιμον V | κ. νοῦν ἐμφ. — T 16 ἐμφυῆ UVW | § 6. Παρελκοζίον (sine signo) κοζίον pro signo scr. T 17 δένδρι παρὰ καιρῶ V | φῦναι: φόνε T | δὲ — T



7. Ἀσμοδεῶν· δεσπόζει ξ' δύναται ἐν τῷ θέρει παρέχειν χιόνας καὶ βρέχειν, ἀλλὰ καὶ κεράσια παρέχειν ἐν χειμῶνι.

8. Μπηλέτ· \* δεσπόζει σ' δύναται εἰ τι θέλει ποιῆσαι ἐν τῷ μέρει τῆς Παλαιστίνης. 9. Λασαράκ· \* δεσπόζει τ' δύναται

ποιῆσαι πολέμους καὶ παρατάξεις καὶ νίκας καὶ ἀνδραγαθίας.

10. Ρααμέτ· \* δεσπόζει σ' οὗτος προλέγει τὰ μέλλοντα καὶ πλουτοδοτεῖ. 11. Τζερεπόνες· \* δεσπόζει ρν' δύναται ποιῆσαι καὶ

συντήχωσιν ἱστορίαι καὶ τὰ εἶδολα, ἀκούειν δὲ καὶ ὀρνέων \*

φωνάς. 12. Νταρωγάν· \* δεσπόζει τ' ἐνεργεῖ δὲ εἰς τὸ καθα-

ριεῦσαι πᾶσαν ὄψαριαν καὶ τοὺς πτωχοὺς ὡς πλουσίους ποιῆ-

σαι, καὶ εἰ ἔσται αὐτοῦ, βασιλεύει. 13. Πελών· \* δεσπόζει ρα'

ἐνεργεῖ δὲ εἰς τὸ παραδοῦναι κάστρα καὶ πόλεις καὶ χώρας.

14. Σουπιέλ· \* δεσπόζει ρα' ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι ἐπανά-

στησιν κατὰ τοῦ δεσπότου καὶ παραδοῦναι ἑτέρῳ τῷ ἄρχοντι

εἰς τὸ ἄρχειν καὶ ἐλευθερῶσαι δεσμίους ἐν ταῖς φυλακαῖς ὁμοίως

καὶ αἰχμαλότους. 15. Ὀριένς· \* δεσπόζει φ' πνευμάτων τῶν ἀνα-

τολικῶν· δύναται καὶ αὐτὸς ὁμοίως ὅσα δύνανται οἱ πάντες.

16. Ἀμεμῶν· \* δεσπόζει μεσημβρινῶν πνευμάτων φ' δύναται

καὶ αὐτὸς ὁμοίως.

17. Ἐλτζήν· \* δεσπόζει βορείων \*\* πνευμάτων φ' δύναται

καὶ αὐτὸς ὁμοίως. 18. Πανῶν· \* δεσπόζει καὶ οὗτος τῶν πνευ-

μάτων τῶν θαλασσίων χ' ἐνεργεῖ δὲ καὶ αὐτὸς εἰς ἀνέμους

MSS TUVW. 1 § 7. ἀσμοδέος T, ἀσμοδεῶ U | ἐν τῷ ... δύναται (1. 3):

— T | παρέχειν: κατεχ < V 2 βρέξει V | χειμῶναν V

§ 8. 1. 4 Παλαιστίνης TU: παλεστ. V, παληστ. W § 9 1. 5 ἀντραγα-

θίας V 6 § 10. Ῥααμέτ: ραεμέτ V, ραιμέτ T, + καὶ αὐτὸς UW | οὗ-

τος ... πλουτοδ.: δύναται τοῦ προλέγει(ν) τὰ μελ. κ. πλουτοδοτεῖν T | πλου-

τοδοτή VW 7 § 11. τζεραπόνες UW | καί: — W, 1. fortasse ἴνα?

8 συντήχωσιν UW | συντειχόσιν εστοριε V, συντηχῶσιν ἠθοριαί T | καὶ

ἀκούην φωνὰς ὀρνέων πετεινῶν T | δὲ — V | \* explicit fragmentum ms. U

MSS TVW. 9 § 12. Ἰτάρογαν T | ἐνεργεῖ δὲ: δύναται T | καριεῦσαι

πᾶσα T § 13. 1. 12 κάστρα ... χώρας: κάστοι κ. χώρας T 13 § 14.

signum om. T | α: μ' T | ἐπανάστασι V 14 τῷ ἀρχ. εἰς — T |

15 τὲς φυλακὰς W, τῆς φυλακῆς V 16 § 15. τῶν — V | ἀνατολικῶν

τῶν πνευμάτων T 17 δύναται καὶ tr. V | δύνανται: δύνοντι(ο) T

18 § 16. ἀμαιμῶν V 20 § 17. ἐλτζεῖν V, ἐλτζιν T | \* V f. 440<sup>r</sup> | βο-

ριήν V | \*\* W f. 269<sup>v</sup> 21 ὁμοίως: οὕτως T §§ 18—19. 11. 21—p. 80\*, 1

καὶ οὕτως ... αὐτὸς — T § 18. 1. 22 θαλασσίην V | καὶ — V

καὶ πλοῖα. 19. Βούλ· \* δεσπόζει καὶ αὐτὸς πνευμάτων τῆς  
 δύσεως φ'· δύναται καὶ αὐτὸς ὁμοίως. 20. Ἀμπατζούτ· δε-  
 σπόζει καὶ αὐτὸς α'· ἐνεργεῖ δὲ εἰς πᾶσαν τέχνην καὶ μάθησιν  
 καὶ φρόνησιν καὶ γράμματα. 21. Ἀσταρώθ· \* δεσπόζει β'  
 5 ἐνεργεῖ δὲ εἰς τοὺς ἀπερχομένους καὶ ἐξερχομένους καὶ στήκον-  
 τας· ποιεῖ δὲ καὶ θησανροὺς φανερωθῆναι. 22. Λουπήτ· \*  
 δεσπόζει γ'· ἐνεργεῖ δὲ εἰς τὸ ἀκούειν καὶ κράτειν καὶ πράττειν,  
 κτίζειν καὶ χαλᾶν καὶ βλέπειν καὶ μεταφέρειν ἀπὸ τόπου εἰς  
 τόπον. 23. Ἀπολήν· \* δεσπόζει ρ'· ἐνεργεῖ δὲ εἰς τὸ πλουτῆσαι  
 10 καὶ παρέχειν χρυσίον καὶ ἄργυρον πολύν. 24. Ἀστερώθ· \* δε-  
 σπόζει α'· ἐνεργεῖ δὲ εἰς βασιλείας καὶ πόλεις καὶ κάστρα καὶ  
 πύργους καὶ κτίσματα. 25. Αἰτζηφερ· \* δεσπόζει γ'· ἐνεργεῖ εἰς  
 πάντα τοὺς ἄρχοντας δηλαδῆ καὶ εἰς τοὺς βασιλεῖς, καὶ δύναται  
 καὶ ὅσα θέλει. 26. Μαγώτ· \* δεσπόζει καὶ αὐτὸς δ'· ἐνεργεῖ \*  
 15 δὲ εἰς τὸ λέγειν καὶ ποιεῖν. 27. Καράπ· \* δεσπόζει ζ'· ἐνεργεῖ  
 δὲ εἰς πόλεις καὶ κάστρα καὶ οἴκους. 28. Οὐλεος· \* δεσπόζει  
 μιᾶς φυλῆς, ἦτοι ä. ποιεῖ δὲ μεγιστάνους καὶ στολὰς λαμπρὰς  
 καὶ παίγνια καὶ παροφθαλμίας, καὶ ποιεῖ ὄνους τοὺς ἀνθρώπους  
 καὶ ἄλλα ζῶα οἷα θέλεις. 29. Κρινέλ· \* δεσπόζει ὄ· ἐνεργεῖ  
 20 δὲ εἰς τὸ ἀναιρεῖν ἄνδρας τε καὶ γυναῖκας, ποιεῖ δὲ μάχας καὶ  
 ταραχὰς καὶ ὀχλήσεις. 30. Τογγέλ· \* δεσπόζει χ'· ποιεῖ δὲ ἀγά-

MSS TVW. 1 § 19. πνευμάτων ... ὁμοίως: τῶν τ(ῆς) δύσεως πν(εν-  
 μάτ)ων δύναντ(αι) καὶ αὐτὸς ὅσα δύναντ(αι) οἱ πάντες T | καὶ pr. δὲ W |  
 § 20. 1. 3 δὲ — W | κ. μάθησιν — T 4 κ. γράμματα V: κ. πράγμα T,  
 — W § 21. 1. 5 δὲ καὶ αὐτὸς T | τοὺς — T | κ. ἐξερχομ. — T  
 § 22. 1. 7 ε' T | ἐνεργεῖν W | δὲ καὶ αὐτὸς T | τὸ: τοὺς T | καὶ (2°)  
 — VW 8 κ. χαλᾶν ... βλέπειν — W | χαλᾶν ego: χαλᾶν T, χαλάτι V  
 | μεταφέρει VW | τόπον: τόπον VW 9 § 23. Ἀπολήν V: ἀπόλην W,  
 ἀπολιῖ T | ρ': φ' W 10 παρέχει TW | § 24. ἀστηρώθ W, ὁ ἕτερος  
 ἀστηρώθ T | καὶ οὗτος δεσπόζει V 11 ἐνεργεῖ ... κάστρα: δύναται δὲ  
 καὶ βασιλείαν πόλιν κάστρον T | κ. πύργους — W, πυργούς T 12 § 25. λατ-  
 ζηφέρ T | γ'· ἐνεργεῖ εἰς — T 13 δηλαδῆ: + δύναται T | κ. δύναται  
 ... θέλει V: δύναται ὅσα θέλει T, — W 14 § 26. μαγώτ W | καὶ αὐ-  
 τὸς — T | ἐνεργεῖ: δύναται T | \* T f. 40<sup>v2</sup> 15 λέγειν: + ἐνεργεῖν T  
 § 27. 1. 16 πόλιν κάστρον T | § 28. οὐλατός T 17 ἦτοι: ἦτι V, ἦτης T |  
 α' T | ἐνεργεῖ δὲ ποιεῖν μεγιστάνους T 18 παροφθ. TW: παρεροα (α,  
 ε, et o supra lin.) in fine lineae, ὀφθαλμίας in linea altera scr. V | ποιεῖ ego:  
 ποιεῖν W, πιήν V, ἦν T 19 ἄλια ζῶα οἱ καὶ θελ < V | θέλης T,  
 θελ < W | § 29. σ' T | ἐνεργεῖν W 20 καὶ ποιεῖ δὲ T 21 κ. ὀχ-  
 λησ. — T | § 30. τογγέλ T | ἀγάπας καὶ φιλίας W

πας, πόλεις πρὸς πόλεις καὶ ἀνθρώπους μετὰ ἀνθρώπων καὶ  
 ἄνδρας μετὰ γυναικῶν. 31. Σεταριέλ· \* δεσπόζει κ'· φανερεῖ  
 θησαυρούς, ποιεῖ δὲ καὶ τὸν χρώμενον ἀθεώρητον, παρὰ μηδε-  
 νὸς θεωρούμενον. παρέχει δὲ καὶ ταῖς γυναιξὶν γνώμας χρηστάς.  
 5 32. Φακανέλ· \* δεσπόζει ξ'· ἐνεργεῖ δὲ εἰς πάντα τὰ θελήματα  
 τοῦ βουλομένου.

33. Όέλ· \* δεσπόζει γ'· δύναται δὲ καὶ αὐτὸς ὅσα δύνανται  
 οἱ πάντες αὐτὸς μόνος. 34. Λένελ· \* δεσπόζει λ'· ἐνεργεῖ δὲ  
 εἰς τὸ παρέχειν χρυσίον καὶ ἀργύριον· καὶ φέρει γυναῖκας παρὰ  
 10 μηδενὸς θεωρούμενος. 35. Σαρατιέλ· \* δεσποζει ρ'· ἐνεργεῖ δὲ  
 εἰς σεληνιαζομένους· δοκεῖ δὲ καὶ τὴν σελήνην καταβιβάζειν.  
 36. Μυρατζιέλ· \* δεσπόζει β'· ἐνεργεῖ δὲ εἰς στρατείας καὶ πο-  
 λιορκίας καὶ πόλεων αἰχμαλωσίας. 37. Σανσωνιέλ· \* δεσπόζει  
 ζτ'· ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι κλύδωνας μεγίστους καὶ ἀνέμους  
 15 σφοδρούς. 38. Ἀσιέλ· \* δεσπόζει ι'· ἐνεργεῖ εἰς τὸ φανερωθῆναι  
 τὰ κλεπτόμενα καὶ τοὺς κλέπτας καὶ θησαυρούς τινας, ἐπιγινω-  
 σκομένους μὲν εἰς τόπον, μὴ γινωσκομένους δὲ ἐν ποίῳ μέρει  
 κείνται τοῦ τόπου. 39. Καστιέλ· \* δεσπόζει σ'· ἐνεργεῖ δὲ εἰς  
 τὸ ὑγιᾶναι πᾶσαν ἀσθένειαν. 40 Μεινγέτ· \* δεσπόζει ξ'· δύν α-

MSS TVW. 1 πόλεις ego: πόλας V, πολλὰς TW | πόλεις (2<sup>o</sup>) W:  
 πόλας V, πόλιν T | ἀνθρωπον μετὰ ἀνθρώπων T 2 γυναικὸς (-ος bis,  
 primum compendio, tum in linea altera scr.) T | § 31. Σεταριέλ: σε in fine  
 lineae, εταριέλ in linea altera scr. V | φανερεῖ . . . θεωρούμενον (l. 4): exscr.  
 Gaulminius in notis ad Psellum, *de oper. daem.* (Migne, PG 122, col. 829, n. 25)  
 φανερεῖ: ἐμφαίνει Gaulmin. 3 παρὰ: ὑπὸ Gaulmin. | οὐδενὸς T 4 δὲ  
 — T 5 § 32 καὶ ἐνεργεῖ (ἐν. ex δύναμαι corr.) εἰς T

§ 33. l. 7 δύναται . . . μόνος: καὶ ὁδὸν (f. 41<sup>r</sup>) ὁ δύναται οἱ πάντες  
 αὐτὸς μόνος ἐνεργεῖ, et ad marg. sup. in med. col. scr. λα' T | καὶ δύναται  
 αὐτὸς ὅσα δυν. ἢ βλη (l. αἱ βλοι) αὐτὸς μόνος του V 7 § 34. Λένελ V:  
 ὁ δελήμηλ T, νένελ W | λ' VW: σ' T 9 ἀργ. κ. χρυσ. T | κ. φέρει T:  
 κ. φέρει V, φέρει δὲ καὶ W 10 μηδεν.: μηθεν < V § 35. l. 11 σελη-  
 νιας: ἑλληνικὰ πάθη T 12 § 36. μυρατζηέλ W, μυραζιέλ T, + ὁ δαίμων  
 καὶ αὐτὸς (ante signum) W | β'· β T | εἰς: εἰ V | στρατείας: ἀστραπᾶς T  
 | καὶ πόλεων: tr. W 13 § 37. σανσωνιέλ T 14 ζτ': ζ καὶ τ' V |  
 κλύδωνας: ζ ex ν corr. W | μεγίστους T: μεγαστ < V, μεγάλους W 15 post  
 σφοδρούς signum scr. V; post spatium purum parvulum relictum scr. \* signum  
 W; tum ἐνεργεῖ δὲ (— V) καὶ αὐτὸς ὁμοίως add. VW | § 38. ι' — T |  
 καὶ ἐνεργεῖ T 16 ἐπιγιν. . . μὴ — T 17 μὲν: δὲ V | ἐν . . . τόπου:  
 ἐν ποίῳ τόπῳ κείνται W 18 κείται V | § 39. ἀσιέλ T | ἐνεργεῖ: ὀφε-  
 λει V 19 ὑγιένει V | § 40 μεινγέτ W, μηνγέτ V, μινγότ T  
 UNT. 9: McCown. 6\*

- ται ὄφεις καὶ δράκοντας ποιῆσαι. 41. Ἐνοδάς· \* δεσπόζει ν' δύναται \* εἰς τὸν ἄερα πῦρ ἀνάγειν καὶ ἄρματα ἐμφανῶς κατακαῦσαι. 42. Ἀταμιανούς· \* δεσπόζει α' δύναται δοῦναι πᾶσαν τέχνην καὶ γνῶσιν καὶ φρόνησιν τοῖς ἀνθρώποις.
- 5 43. Μυραγκούς· \* δεσπόζει λ' δύναται κρατεῖν τὸν ἥλιον τοῦ μὴ φαίνεσθαι. 44. Ποτζέτιες· \* δεσπόζει σ' δύναται ποιῆσαι ἀνθρώπους καὶ ζῶα ἀνελθεῖν εἰς τὸν ἄερα. 45. Ἄνετ· \* δεσπόζει ρ' γνωρίζει δὲ ὅλας τὰς πέτρας καὶ τοὺς μαργάρους ποιεῖ καὶ τὰ ἄλλα μέταλλα. 46. Παλτάφωτε· \* δεσπόζει ι' \*  
10 ποιεῖ γνωρίζειν πάντα τὰ βότανα καὶ ποῦ ἕκαστον ἐνεργεῖ καὶ ὠφελεῖ. 47. Σαπαρατζήλ· \* δεσπόζει ν' ποιεῖ γνωρίζειν τὰ ὄρνεα πάντα καὶ ποῦ ἕκαστον ἐνεργεῖ. 48. Ταρσεύς· \* δεσπόζει ξ' ποιεῖ δὲ γνωρίζειν τὰ δένδρα καὶ ποῦ ἕκαστον ἐνεργεῖ. 49. Ναβέλ· \* δεσπόζει μ' ποιεῖ δὲ γνωρίζειν τὰ τετράποδα πάντα καὶ ποῦ  
15 ἕκαστον ὠφελεῖ. 50. Σαταήλ· \* δεσπόζει ε' ἐνεργεῖ εἰς τοὺς κροκοδείλους καὶ παρέχει \* τούτους εἰς ὑποταγήν. 51. Ναπαλαικόν· \* δεσπόζει ε' δύναται ποιῆσαι τὴν ἡμέραν νύκταν καὶ τὴν νύκταν ἡμέραν. 52. Μακατάκ· \* δεσπόζει ε' ἐνεργεῖ δὲ εἰς τὸ πληθῦναι τὰ ποίμνια καὶ τοὺς ἵππους.
- 20 53. Ἐγὼ δὲ ἐν ἀποκρύφῳ θέμενος τόπῳ καταλιμπάνω τοῖς τέκνοις μου ὄρκῳ παραδούς θεοῦ Σαβαὼθ ἁγίου ὀνόματος τοῦ

MSS TVW. 1 § 41. \* L f. 41<sup>r</sup> 2 ἄερα VW: ἄρα T | ἀνάγειν VW: ἀναγαγῆ T 3 § 42. Ἀταμιανούς: ἀντιναός T, + καὶ αὐτός W 4 τέχνην: + δοῦναι T | τοὺς ἀνθρώπους T

§ 43. 1. 5 μυραγκούς W, μύρακος T | καὶ δύναται T 6 τοῦ W: — TV | § 44. ποτζέτιος T 7 ἀνελθεῖν T: — VW | ἄερα T, ut semper § 45. 1. 8 δύναται γνωρίζειν ὕλας T | πέτρας: † ποιεῖ T | τοὺς — W 9 ποιεῖ — T | § 46. παλταφάτε T | ι' T | \* V f. 440<sup>v</sup> 10 γνωρίζει V | πάντα — T | ἐνεργεῖν T | ὠφελεῖ καὶ ἐνεργ. V | κ. ὠφελ. — T 11 § 47. σαρατζήλ T | ποιεῖ... πάντα: ἐνεργεῖ δὲ γνωρίζει πᾶν ὄρνεον T | γνωρίζει V 12 ὄρνεα super βότανα, quod linea expunxit, scr. pr. man. W | πάντα — W | ἐνεργεῖ καὶ ὠφελεῖ W | § 48. ταρσές V, — T 13 ποιεῖν T | δὲ — W | γνωρίζει T, γνον < (l. γνῶναι) V, + πάντα T | ἐνεργεῖ: ὀφειλ(εῖν) T | § 49. ναβάλ T 14 δὲ — W | ποιεῖ δὲ... ὠφελει — T | γνωρίζει W, γνων < V 15 § 50. τασαήλ T | ε W | ἐνεργεῖ δὲ T 16 παρέχειν T | \* T f. 41<sup>v</sup> 1 | § 51. ναμπαλαϊκόν T 17 ε W | ποιῆσαι κατὰ φαντασίαν T 18 § 52. μακατάκ W, μαχατάκ V | ε' V: ε W, — T 19 ἵππους: + καὶ ἔστην οὕτως, βασιλεῦ σολομῶν V, + τέλος T; explicit sectio haec *Claviculae* cod. T (cod. Harl. f. 41<sup>v</sup>1)

μηκέτι τινὶ μεταδοῦναι τοῦτο τὸ μέγα καὶ θεῖον μυστήριον, ἄλλ' ἐν ἀσφαλεὶ κατέχειν τόπῳ ὡς θησαυρὸν ἀδαπάνητον· αὐτὰ \* τοῖς πολλοῖς ἀθεώρητα καὶ ἀπόκρυφα διὰ τοὺς φρικτοὺς ἀπεχώρισα ὄρκους.

XI. Ἐρωτηθεὶς δὲ ὁ Βεελζεβούλ, ὃς Ἐντζιανφιέλ καλεῖται παρ' ἐμοῦ, εἰ ἔστιν καὶ θήλεια δαιμόνια, τοῦ δὲ φήσαντος εἶναι, βουλόμην ἰδεῖν. 2. καὶ ἀπελθὼν ὁ τοιοῦτος ἤνεγκεν ἔμπροσθέν μου τὴν Ὀνοσκελοῦν καλουμένην μορφὴν ἔχουσαν περικαλλῆ καὶ ὠμα γυναικὸς εὐχρώτου, κτήμας δὲ ἡμίονου. 3. ἐλθούσης δὲ αὐτῆς ἔφην αὐτὴν λέγων· »σὺ τίς εἶ;« ἡ δὲ ἔφη μοι· »ἐγὼ Ὀνοσκελοῦ καλοῦμαι, πνεῦμα σεσωματοποιημένον. φωλεύω δὲ ἐπὶ τῆς γῆς· σπήλαιον οἰκῶ ἔνθα χρυσίον κείται. 4. ἔχω δὲ πολυποικίλον τρόπον· ποτὲ μὲν ἀνθρώπους πνίγω ὡς δι' ἀγχόνης, ποτὲ δὲ ἀπὸ τῆς φύσεως ἐπιεγκόνων ἰσκολιάζω αὐτούς. \* 5. πλειστά μοι οἰκητήρια· πολλάκις δὲ καὶ συγγίνομαι τοῖς ἀνθρώποις ὡς γυναϊκάν με εἶναι, πρὸ δὲ τῶν ἄλλων τοὺς μελιχροῦς, οὗτοι γὰρ καὶ συναστροὶ μου εἰσιν· καὶ γὰρ τὸ ἄστρο μου οὗτοι λάθρα καὶ φανερώς προσκυνοῦσιν.« 6. ἐπηρώτησα δὲ αὐτὴν ἐγὼ Σολομῶν· »πόθεν γεννᾶσαι;« ἡ δὲ ἔφη· »ἀπὸ φωνῆς βηρσαβεὲ ἰπικηῆς χρηματικῆς.«

MSS VW. § 53. 2 ἀσφαλία mss. 3 \* W f. 170<sup>r</sup> | φρικτοὺς V: πολοὺς W

C. XI. MSS T<sup>o</sup> (= T)VW. inc. narratio acephala de Onoskelou in cod. Harl. 5596 f. 7<sup>r1</sup> (= T<sup>o</sup>, vel T). 5 ἐπηρώτησα δὲ ἐγὼ τὸν βεελζελοῦλ W | ἃς ... ἐμοῦ: ὁ καὶ τζιανφιέλ T | ἐλτζιανφηέλ V, ἐντζανφιέλ W 6 εἰ — T | ἔστιν W: ἔστι T, εἶσι V | θήλεια W, θήλια V | τοῦ: τούτου T | ἔ: + μοι W | εἶναι T: ἔνι W, ἦναι φη V 7 § 2. ὁ τοιοῦτος W: ὅτι οὗτος V, ὅτι οὗτος T | ἔμπροσθέν μου W, ἔμπροστέ μου V, μοι (— ἔμπρ.) T 8 καλουμένη, ἔχουσα V | ἔχουσιν περίκαλην W | περικαλλῆ V, περιπερικαλλῆ T 9 κνήμας: μνήμος T | ἡμίονος T | § 3. δὲ — T 10 λέγων: λέγε μοι T | τίς εἶ σὺ T | μοι — T | ὄνοσκελεῖς V 11 σεσωματοποιημένον W, σεσωματοποιημένω V, σεσωματομένω T | φωλεύων W | ἔ — W 12 σπήλαιον οἰκῶ: ἐν σπηλαίω T § 4. 1. 13 ὡς δι' ἀγχ. — T 14 ἀπὸ: ὑπὸ T | ἐπιεγκόνων: ἐπιενγκόνων W, ἐπὶ εγκῶνων V, ἐπὶ εγκόνων T; ἐπιεγκονῶν, vel ἐπιεγκώνων (= ἐπί + ἐν + χώνω, pro χώννυμι)? | ἰσκολιάζω W, σκολιάζω V | \* T f. 7<sup>r2</sup> | § 5. πλειστά ἔσται μὴ οἰκ. V ἰλ. μοι δὲ ἔσται οἰκ. V 16 με: μὲν T | πρὸ: πρὸς TW | τοὺς μελιχροῦς VW: τ. μελαχροῦς T, 1. τοῖς μελιχροῖς 17 γὰρ (1<sup>o</sup>): + μου V | καὶ vis om. T | τὸ γὰρ ἄστρο T | ἄστρον W | λαθ. προσκ. οὗτοι (— κ. φαν.) T 18 προσκ. λαθ. κ. ἐναργέως W | § 6. ἐρώτησα T 19 γενᾶσθαι W, γεναστ < V | ἔφη: εἶπεν T, + μη (1. μοι) V | βειρσαβεὲ V, βηρωβεὲ T, βηρσαβεὲλ N | ἰπικ.: + καὶ T

7. Καὶ κατέκλεισα αὐτὴν ὑποκάτωθεν τεσσάρων λίθων μεγάλων. ἡ δὲ ἐβόησεν· »ἔξελέ με, ἔξελέ με, καὶ ἐνεγκῶ σοι τράπεζαν μετὰ φιάλου καὶ κύλικος, ἦντινα λαβὼν ἐπικρούσας μετὰ ἱμάσθλης πάντα προσφέρει σοι τὰ ὑποτεταγμένα βρωτὰ καὶ ποτά.« 8. καὶ κελεύσας ἀχθῆναι αὐτὴν, ἦνεγκέ μοι τράπεζαν λιθίνην ἐκ λίθου λάσπιδος· μῆκος αὐτῆς ὡς πηχῶν τεσσάρων καὶ πλάτος πηχῶν τεσσάρων, ἔχουσα καὶ ἐν τοῖς κέρασιν μυρμηκολέοντας τέσσαρας λαλοῦντας ἀντ' ἐμοῦ ὅσα ἠθέλον. 9. καὶ δὴ κελεύσας ὁμοῦ καὶ τὴν τράπεζαν ἐναχθῆναι ἐπεζήτησαν καὶ τὴν \* κύλικαν, μέντοι καὶ λίθον λυχνίτην κύλικος, καὶ περιέχον σχῆμα ἐπιδέδωκεν, καὶ ἡ μὲν τράπεζα ὅσα βρωτὰ, ἡ δὲ κύλιξ ὅσα ποτὰ παρείχεν ἐπιζητούμενα.

XII. Ἀνεζήτησα γὰρ ἐκ τῆς σφραγίδος τὸ Παλιτιέλ Τζαμάλ, καὶ εὐθέως παραστὰς ἔφη μοι· »Σολομῶν, υἱὲ Δαυεῖδ, τί ἐκπειράζεις τοὺς δούλους σου καὶ τὰς δούλας σου; ἡμεῖς πάντες ἕως καιροῦ \* σου καὶ δουλεύειν καὶ ὑπέικειν καθυποσχόμεθα καὶ τὰ ὀνόματα ἡμῶν [ἔχειν] ἐν ἀσφαλείᾳ ἐγράψαμεν καὶ τὰς δυνάμεις ἀνηγγείλαμεν ἀπάσας. 2. ὄντινα προστάσεις, τὸ κελεύμενον ἐκπληρεῖν προθυμότερα. καὶ δεόμεθά σου ἵνα μὴ ἐάσῃς ἡμᾶς ἀπελθεῖν εἰς πέλαγος ἀχανές.«

3. Ἐγὼ δὲ φησιν αὐτὸν εἰ ἔστιν ἀνάστασις τῶν τεθνεότων.

MSS TVW. 1 § 7. ὑποκάτω T 2 ἡ δὲ: καὶ W | ἐνεγκῶ T: ἐνορχομι (V, ἐν ὄρχω μοι W, 1. ἐνορχοῦμαι) δοῦναι VW 3 φιάλιον V | λαβὼν καὶ W 4 ἱμασθλῆς T, ἰσησμάλῆς W, ἡσασμάλῆς V | προσφέρει T 5 § 8. ἐκέλευσαν T | τράπεζα ληθῆνη ἐκ ληθ < λάσπιδος V 6 λάσπεως W | ὁ μίκος T | ὡς: + ἀπὸ V 7 καὶ (1<sup>ο</sup>): — W | μυρμηκολέοντας VW, μυρμηκωλενώντας T 8 ἀντ' ἐμοῦ: πάντας T | ἠθέλα T § 9. 1. 9 δὴ — T | ἐκέλευσα T | ὁμοῦ καὶ — T | ἐναχθῆναι μοι ὁμοῦ T | ἐπεζήτησαν W: ἐπιζητῶν T, ἐπειζητῶν V 10 \* T f. 7<sup>v1</sup> | μέντοι — T | λίθον λυχνίτην κοίλοικος W, λίθον ληχνεῖτι κύλικος V, λίθον λυχνίτ(ων) κύλικες T | καὶ (2<sup>ο</sup>) — T | περιέχοντα VW, ἐνπεριέχων T 11 ἐπιδέδοκεν W, ἐπιδώδεκα T | ὅσα: + παρείχεν T 12 ποτὰ — T | παρείχεν: παρείχεν T C. XII. 1. 13 παλιτιέλ T 14 εὐθέως — T | υἱὸς T 15 σου (1<sup>ο</sup>) — T | ἡμεῖς: ἐμῆς V | πάντες: πάντοτε T 16 \* V f. 441<sup>r</sup> | σου — W | καὶ τὰ: πλὴν ἔπειτα V 17 ἡμῶν: εἰ μὴ V | ἔχειν T: ἔχων V, — W | ἀσφαλεία: κεφαλῆ T | ἐγράψαμεν: ἐγγραφήναι T 18 ἐναγγείλαμεν TV | ἀπάσας ex ἀπάσης corr. V | § 2. ὄντινα ego: ὄντι W, ἦντηναν V εἴτινα T | προστάσεις: + ἐκπληροῖ W 19 καὶ — T 20 ἀπελθεῖν — W § 3. 1. 21 φησιν T: φήσας VW | τ. τεθνεότων: νεκρῶν T

καὶ ἐφώνησεν φωνὴν μεγάλην λέγων· ἔστιν, ἔστιν, μὰ τὸν  
 ισχυρὸν θεὸν καὶ ζῶντα. καὶ ἡμεῖς γὰρ οἴησιν περιφερόμενοι  
 ἐξοφώθημεν \* φωτεινοὶ ὄντες τὸ πρότερον, καὶ ἔτι τῇ μετανοίᾳ  
 οὐ προσεκλίναμεν. 4. λέγω δέ σοι ταῦτα, ὦ βασιλεῦ, θεὸς μόνος  
 εἷς ἔστιν, ὃς τριὰ ὑμνολογεῖται παρὰ τῶν φωτεινῶν ἀγγέλων.  
 αὐτὸς οὕτως σε ἡμᾶς παρέδωκεν, ἡμεῖς δὲ οἰκειοχείρως  
 τὰ ὀνόματα ἡμῶν παρεδώκαμεν καὶ ἐπετάξαμεν καὶ ταῖς σφραγί-  
 σιν ὁμοίως. 5. καὶ ὅστις, ὦ βασιλεῦ, γίνωσκε τ' ἀληθές, ἀγνίζει  
 ἕναντὸν ἡμέρας τρεῖς καὶ ἐπικαλεῖται τῇ ἀφῆ τῆς χειρὸς ἕναν  
 ἡμῶν ὃν αἰρεῖται ἄρχοντα, ἐκπληροῖ τὸ κελευόμενον αὐτοῦ, καὶ  
 ὡς περ οἰκέτης τῷ ἰδίῳ δεσπότῃ πειθαρχεῖ, οὕτως ὁμοίως καὶ  
 αὐτὸς τῷ κεκτημένῳ ἡμῶν τὰ ὀνόματα. 6. πρέπει οὖν ταῦτα  
 ἐπιλέγειν τὰ ὀνόματα διὰ λίθου ἰάσπιδος ἐγγεγλυμμένης ζωφδίοις  
 τοῖς δώδεκα· μέσον δὲ ὁ ὄφρις καὶ λύρα, ἰστός καὶ ἄρκος, καὶ  
 ὑπὲρ τὸν τύπανον κυλικὴ φορὰ καὶ ἄνωθεν τούτου τὰ γράμ-  
 ματα ταῦτα· ZABARZHC, καὶ αὐτίκα ὑποτασσόμεθα τῷ κεκτη-  
 μένῳ καὶ ἀκόντες.

XIII. Πλὴν, ὦ βασιλεῦ, καὶ τούτῳ προσεκτέον σοι· ἄνθρωποι

MSS TVW. 1 ἐφώνησεν: ἐβόησεν T | ἔστιν, ἔστιν ego: ἔστιν ἔστιν καὶ  
 ἔστιν T, ἔστι ἔστη V, ἔστιν W 2 θεὸν — T | καὶ (2<sup>o</sup>) — T | οἴησιν  
 ego: εἴησιν W, ἦησιν V, — T | περιφερόμενοι ego: προσφεράμενοι T, περι-  
 φερόμεθα VW 3 ἐξοφώθημεν . . . πρότερον exscr. Gaulminius in notis ad  
 Psellum, *de oper. daem.* (Migne, PG 122, 827, n. 19) | \* L f. 7<sup>v</sup> 2 | ἔτι V:  
 εἷς W, — T 4 οὐκ ἐκλίναμεν W § 4. 1. 5 ὃς: ὡς T 6 αὐτὸς: οὐ-  
 τὸς T | οὕτως: οὗτος TV | σε: I. σοι | παρέδωκεν: παραδωκὸς T | οἰ-  
 κειοχ. ego: εἰκηχόρος V, οἰχειδὴχίρος W, — T 7 παρεδώκαμεν: + ἰδιο-  
 χεῖρα T | ἐπεταξ. καὶ V: ἐγράψαμεν ὁμοίως καὶ T, — W 8 ὁμοίως:  
 ἡμῶν T | post ἡμῶν punct. magn. argent. rubricumque ponit T, et posteaquam  
 sequuntur quae verba infra ad l. 15 adducuntur §§ 5—6. ll. 8—16 καὶ  
 ὅστις . . . ταῦτα — T

MSS VW. § 5. 1. 12 τῷ κεκτ. ego: τῶν κεκτημένων W, τὸν κεκτημέ-  
 νον V | § 6. πρέπει V: χρῆ W 13 ἐπιλέγει V | ἰάσπιδος V, ἰάσπεως W  
 | ἐγγεγλυμμ(ένως) W 14 ἰστός W: εἰστός V, I. fortasse οἰστός |  
 ὑπερι VW

MSS T. 16 ZABARZHC (rubric.) VW: ταῦτα δὲ ὀφείλην (I. ὀφείλει)  
 βασιτάζειν ἐπάνω σου, ἔστι γὰρ φύλαξ σου· ZABARZHS T | explicit frag-  
 mentum MS T

MSS VW. 16 ὑποτασσόμε(να) W 17 ἀκῶντες W

C. XIII. 1. 18 τοῦτο W | προσ. σοι. προσεκτέοση V

πολλοὶ μέλλουσιν ζητεῖν τὸ τοιοῦτον μέγα μυστήριον ἵνα ὑποτασσόμεθα ὑπ' αὐτῶν, καὶ εἰ ἀκούσεις ἡμῶν ἐροῦμεν. καὶ εἶπον· »λέγε, ἀποστάτα καὶ ἀπατεῶν.« 2. ὁ δὲ ἔφη· »σὺ καὶ τοῖς τέκνοις σου μόνοις ἐγκατάλειπε τὴν θησαυρὸν καὶ μὴ τοῖς πασὶν καὶ ἀφελεστέροις. ποιήσον δὲ ἡμῖν σημεῖον ὅπως μετὰ τὸ ἀποθανεῖν σε Ἐζεκία τῷ βασιλεῖ ποιήσεις ἑτέραν διαθήκην τῷ κόσμῳ καὶ ἡ τοιαύτη ἔσται ἀποκεκρυμμένη καὶ μὴ φανερά τοῖς κοινοῖς καὶ ἀφελεστέροις, ἵνα μὴ ὁ θησαυρὸς ἐκλείπη τοῖς οἰκουμένοις. 3. οὐδεὶς γὰρ ἀπ' ἀρχῆς μέχρι τῆς σήμερον ἡμᾶς ἐδουλώσατο, καὶ μὴ παραχωρίσης ἡμᾶς θνητοῖς σώμασιν πειθαρχεῖν. 4. ὁ γὰρ Ἐζεκίας, ὃ βασιλεῦ, πολλὰ μὲν καὶ πατροπαράδοτα κατακαύσει καὶ ἄλλα πολλὰ μὲν ἀφανίσει βιβλία, καὶ τὴν οἰκουμένην στηρίξει καὶ τὰ περιττὰ διακόψει.

5. Ἐγὼ δὲ Σολομῶν ἀκούσας εἶπον αὐτόν· »ἐξορκίζω σε εἰς τὸν θρόνον τοῦ θεοῦ τὸ ἀδάλευτον καὶ εἰς τὸ ὄρνενον τὸ περιπετόμενον ἐπάνω τῆς κεφαλῆς αὐτοῦ ἵνα με εἴπης ἐν ποίῳ ἀγγέλῳ οἱ πάντες καταργεῖσθε.« 6. καὶ εἶπέν μοι· »βασιλεῦ Σολομῶν, ἡμεῖς πάντες ὑπὸ τοῦ θεοῦ δυνάμει καταργούμεθα καὶ ἐν τῷ ὀνόματι Ἀγλά, ἀλλ' ἐπειδὴ τῇ σφραγίδι κατεδεδεσμένους ἡμᾶς σὺ μόνος, ὑποτασσόμεθα μέχρι τινός. 7. ἐλεύσονται γὰρ ἡμέραι ἐν αἷς πολλὰ δεηθήσῃ, καὶ διὰ τοῦτο ἱκετεύομέν σοι ὅπως ἐν ταῖς ἐξῆς γενεαῖς ἔξομεν σημεῖον τῆς βασιλείας σου καὶ ὑποδείξομεν τοῦτο Ἐζεκία τῷ βασιλεῖ ὅπως δειχθῆ καὶ πλατυνθῆ εἰς τὴν οἰκουμένην ἣν δώσομεν αὐτῷ διαθήκην καινὴν. 8. καὶ ταύτην, ἐν ἣ ἄληθινῶς τὰ ὀνόματα ἡμῶν ἐχαράξαμεν, κατακαύσει ἄνευ ἐνός μόνου ἧτις φυλαχθήσεται καὶ ἐν τῇ προσδοκον-

MSS VW. 1 μέλλουσιν W, μέλοσιν V 2 εἰ — V | ἡμῶν ego: ἡμῶν VW | καὶ εἶπον W: ὁ δὲ ἔφη V 3 § 2. ὁ δὲ V: καὶ W 4 μόνοις V: — W 5 ἀφελεστέροις V, ἀσφελεσταίραις W 6 σε: ση V, σοι W | ἐζεκία τὸ βασιλεῖ VW | ποιήσῃ V | ἑτέρα διαθήκη V | τὸ κωσμ < V, — V 7 ἀποκεκρ. V: ἀποσφαλισμένη W 8 ἀσφαλεστέροις W 9 § 3. τῆ σημερον V, τὴν σημ. W 10 θνητοῖς ego: θικτοῖς W, θεικτεῖς V 11 § 4. μὲν W: δὲ V | πατροπαραδ. ego: παιδοπ(ατρὸς) W, πεδοπ(ατρὸς) V 12 ἄλλα W: ἄλον V

§ 5. 1. 14 αὐτόν VW: 1. αὐτῷ 15 καὶ . . . αὐτοῦ V: — W 16 με VW: 1. μοι | ποίῳ . . . πάντες W: πῶ ἢ πάντες ἀγγέλων V § 6. 1. 18 πάντες: pr. ἡ (1. οἱ) V 20 σὺ μόν(ος) VW: 1. σοὶ μόνῳ cum ὑποτασσ. ? § 7. 1. 22 ἔξομεν VW 23 πλατιθῆ V 24 αὐτὸ W, αὐτ < V



μένη τοῦ θεοῦ παρουσίᾳ πάλιν διαπλατυνθήσεται. 9. ἡ δὲ παρ' ἡμῶν δοθεῖσα τῷ Ἐζεκεῖα ἐν ὄλω τῷ κόσμῳ παραδοθήσεται καὶ ὡς μέγα τι κειμήλιον παρὰ τοῖς σοφοῖς φυλαχθήσεται, ἦντινα ὡς παίγνιον καὶ ἀπάτην ἐκδώσομεν ἐν τῷ κόσμῳ.

10. Ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐδεήθην τοῦ θεοῦ καὶ εἶπον· »θεὲ πατέρων, Ἀδωνάϊ μέγας, ὁ τὴν σοφίαν τῷ δούλῳ σου χαρισάμενος, ἀποκάλυψόν μοι τί δεῖ ποιῆσαι.« 11. καὶ ἦλθεν φωνὴ λέγουσα· »Σολομῶν, Σολομῶν, ἕασον γραμμάτιον τῷ Ἐζεκεῖα τῇ σφραγίδι ταύτῃ ἐκσφραγισάμενος.« 12. καὶ καθίσας ἔγραφα· »τῷ Ἐζεκεῖα τῷ μέλλοντι βασιλεῖ Σολομῶν βασιλεύς, υἱὸς Δαυεὶδ, ἀπέστειλά σοι τάδε. λάβε ἐκ τοῦ Παλιτιέλ Τζαμάλ διαθήκην ἣν δώσει σοι καὶ τῷ κόσμῳ παντὶ καταπλούτισον· τὴν δὲ ἐμὴν παραδοὺς πυρὶ πλὴν ἐνὸς ἧτις καὶ ἐν λαϊνέοις ἐντυπωθήσεται γράμμασιν ἕως ὁ μέγας καὶ ἰσχυρὸς θελήσαιεν.«

13. Ταῦτα γράψας παρέδωκα τῷ Τζαμάλ, καὶ πάλιν ἠρώτησα αὐτὸν εἰ ἔστιν καλὸν τοῦ ὑγιαίνειν ὀλοσώματον καὶ ἀτρανμάτιστον ἐν τῷ κόσμῳ εἶσαι πλοῦτον. καὶ εἶπέν μοι· »ἐν μόνον ἕασον δι' οἰκειᾶς γραφῆς σου τῇ μέσῃ τῆς γῆς γράμμασιν ἀσημάντοις.« 14. καὶ δὴ καθίσας ἔγραφα χαλδαϊκοῖς γράμμασιν 20 χερσὶν οἰκειᾶς τοῦ ὑγιαίνειν ὀλοσώματον καὶ ἀτρανμάτιστον (εἶσαι) πλοῦτον, παραδούς μόνην τὴν Παλαιστίνην, ὡς, ὅποτε φανήσεται, οὐ μόνον κεκτημένον ἀλλὰ καὶ ἅπαντα κόσμον ὀνήση ὑγιαίνᾳ καὶ πλουτοποιᾳ χαρίσματα παρέχῃ ἐκάστοτε, ἐπεὶ οὐρανόθεν ταῦτα κατέβησαν χερσὶν Ὑψίστου, μεγάλων κυδῶν κατέ- 25 χουσι παλάμην, τοῦτο καὶ ἐπιδοῦσί μοι.

15. Ὡδε ἐγὼ Σολομῶν. εἰς δὲ τὸ ἐξῆς θεὸς ἰσχυρὸς, Ὑψιστος Σαβαώθ· ἀμήν.

MSS VW. § 8. l. 1 διαπλατιδεῖ(σεται) V 4 ἦντινα ego: ἦν τινὲς VW  
5 § 10. ἐδεήθη V 6 εἶπον W: ὑπαί (l. εἶπε) V § 12. l. 11 παλιτιέ W,  
πατιέλ V 13 λαϊνέοις ego: λεανέες V, λεανές W 14 θεληση(εν) W,  
θεισεισεν V

§ 13. l. 16 τὸ εἰγῆνι V | ὀλο σῶματον V § 14. l. 19 ἔγραψεν V  
20 ὀγῆν ὀλο σῶματον V | ἀτραμάτιστον πλούτων V 21 εἶσαι addo |  
\* V f. 441<sup>v</sup> | μόνην τ. Παλ.: l. fortasse μόνη ἐν τῇ Παλαιστίνῃ? 22 ὀνήση  
ego: ὄν εἰσι V, ὀνήσω W 24 κυδῶν V: εἰδῶν W | κατέχουσι ego: κατέ-  
χουσα VW 25 τοῦτο . . . μοι — W | ἐπιδοῦσι ego: ἐπιδοῦσαν V

§ 15. l. 26 Ὡδε W: ὡς δὲ V | εἰς δὲ W: καὶ εἰς V

## ΠΕΡΙ ΤΟΥ ΣΟΛΟΜΩΝΤΟΣ

1. Ὁ Σολομῶν υἱὸς Δαυεὶδ ἐγένετο ἐκ τῆς τοῦ Οὐρίου γυναι-  
 κός· ἐγένετο δὲ οὕτως. ἐσκέψατο Δαυεὶδ ὁ βασιλεὺς τὴν τοῦ  
 Οὐρίου γυναῖκα ἐν τῷ βαλανείῳ γυμνῇ. καὶ ἐμβατεύσας ὁ Σα-  
 5 τανᾶς εἰς τὴν καρδίαν αὐτοῦ ἔρωτα ἐπιθυμίας, ἐμοίχευσεν αὐτήν.  
 2. καὶ οὐ μόνον τὸ τῆς μοιχείας ἔργον εἰργάσατο, ἀλλὰ καὶ  
 φρονεῦσαι προήχθη τὸν Οὐρίαν τὸν ἄνδρα τῆς μοιχευθείσης ὁ  
 ἀγαπητὸς τοῦ θεοῦ, ὁ μέγας προφήτης, ὁ ἐκλεκτὸς τοῦ θεοῦ, ὁ  
 μέγιστος τοῖς πᾶσιν, ὁ τῆς ψαλμωδίας καλλωπισμὸς, ὁ τῆς πα-  
 10 λαιᾶς καὶ νέας διαθήκης σημειοφόρος, ὁ μεγαλῶνυμος θεοπάτωρ.  
 ἠπατήθη γὰρ παρὰ τοῦ Βελίαρ καὶ ἀρχεκάκου ἔχθρον· ἠπατήθη  
 γὰρ ὡς ὁ πρωτόπλαστος ἐκεῖνος Ἀδάμ. 3. ἐφρονεύθη δὲ Οὐρίας  
 ἀποσταλὴς παρὰ τοῦ Δαυεὶδ εἰς τὸν πόλεμον, καὶ ταχθεὶς βου-  
 λήσει αὐτοῦ καὶ θελήσει εἰς τὸ ἔμπροσθεν τοῦ πολέμου ὅπως  
 15 καταληφθεὶς μόνος καὶ μὴ ἔχων τὸν βοηθοῦντα φρονεῦθῃ. ὅπερ  
 δὴ καὶ γέγονεν.

4. Πρὸ δὲ τοῦ ταῦτα γενέσθαι ἦλθεν ἄγγελος Κυρίου εἰς  
 Νάθαν τὸν προφήτην λέγων αὐτῷ· »ἄπελθε εἰς τὸν Δαυεὶδ τὸν  
 βασιλέα τὸν προφήτην καὶ δίδαξον αὐτὸν τοῦ μὴ ποιῆσαι \* τὰ  
 20 ἄθεσμα ἔργα τοῦ Σατανᾶ.« 5. ἐξελθὼν δὲ ὁ Νάθαν ἄπεισι  
 πρὸς τὸν Δαυεὶδ καὶ ἐνεμποδίσθη παρὰ τοῦ Βελίαρ. εὔρε γὰρ  
 ὁ διάβολος ἄνθρωπον ἐσφαγμένον γυμνὸν καὶ ἄρας αὐτὸν ἔθη-  
 κεν ἐν τῇ ὁδῷ τοῦ Νάθαν. 6. ἰδὼν δὲ τὸν νεκρὸν ἄνθρωπον  
 ὁ Νάθαν ἐβουλήθη θάψαι αὐτόν· καὶ ἐν τῷ θάπτειν ἐπλήρωσεν  
 25 ὁ Δαυεὶδ τὰ ἄθεσμα ἔργα τοῦ Σατανᾶ. καὶ ἐπιγνοὺς τοῦτο

MS D = codex 132 Monasterii Sancti Dionysii in Monte Atho (v. supra  
 p. 7); incipit f. 367<sup>r</sup>

10 ὁ μεγ. θεοπάτωρ, ὁ τῆς . . . σημειοφόρος hoc ordine exscriptis, postea  
 super ὁ μεγαλων. littera β, et super ὁ τῆς littera α scripta ordinem ut in textu  
 indicavit scriptor 19 \* f. 367<sup>v</sup>

Νάθαν ὁ προφήτης ἐθρήνει πικρῶς καὶ ἔλεγεν· »δι' ἐμὲ γέγονε τοῦτο τὸ ἁμάρτημα.« 7. καὶ πάλιν ἔλθων ὁ ἄγγελος πρὸς αὐτὸν ἔλεγε· »διὰ σοῦ γέγονε τὸ πτῶμα, διὰ σοῦ ἔσται καὶ ἡ διάρθρωσις. ἄπελθε τοίνυν καὶ ἔλεγξον αὐτὸν τὴν ἀνομίαν.« καὶ λέγει Νάθαν πρὸς τὸν ἄγγελον· »πῶς ἐγὼ πένης ὢν ἐλέγξω βασιλέα;« 8. ὁ δὲ ἄγγελός φησι πρὸς αὐτόν· »ἐγὼ ἔσομαι μετὰ σοῦ· σὺ ἀνάγγειλον, ἐγὼ δὲ τὸν φόβον φέρω εἰς αὐτόν.« 9. καὶ ἀπελθὼν Νάθαν πρὸς τὸν Δαυεὶδ προσεκύνησεν αὐτῷ καὶ εἶπε· »δέσποτα βασιλεῦ, δίκην ἔχω μετὰ τίνος, καὶ ἦλθον τοῦ εἰπεῖν πρὸς σὲ ταύτην.« ὁ δὲ βασιλεὺς πρὸς αὐτόν λέγει· »τίς ἐστὶν ἡ δίκη αὕτη;« 10. ὁ δὲ Νάθαν παραβολικῶς ἔλεγε· »δεσπότην ἔχω τὸν δεσπίζοντά με, καὶ κέκτηται ἀμνάδας ἑκατόν· καὶ εὐφραίνεται μετ' αὐτῶν. \* ἐγὼ δὲ κέκτημαι ἀμνάδα μίαν. καὶ ἔλαβεν αὐτὴν ἀπ' ἐμοῦ ὁ τὰς ἑκατόν ἔχων καὶ κατέφαγεν αὐτήν.« 11. τότε ἔγνω ὁ Δαυεὶδ τὸ σκευασθὲν αὐτῷ δράμα καὶ ἀναστὰς ἐκ τῆς κλίνης αὐτοῦ στενάξας πικρῶς μετὰ θαυμάσιων ἔλεγεν· »ἐγὼ εἰμι ὁ ταῦτα διαπραξάμενος.« καὶ ἤρξατο κατανυκτικῶς λέγειν τὸν πεντηκοστὸν ψαλμόν, καὶ ὁ Νάθαν πρὸς αὐτόν. καὶ ἀφείλατο λοιπὸν κύριος ὁ θεὸς τὸ ἁμάρτημα.

12. Ἔτεκε Δαυεὶδ τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου. καὶ ἔλαβε τὴν βασιλείαν τοῦ πατρὸς αὐτοῦ Δαυεὶδ καὶ ἦν ἐληλακῶς εἰς ἄκρον σοφίας καὶ φρονήσεως· καὶ ἡ σειρὰ τῆς γενεαλογίας αὐτοῦ κατήντησε μέχρι καὶ τῆς θείας σαρκώσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐπεὶ ἐστὶ καὶ αὐτὸς ἐκ φυλῆς, μᾶλλον δὲ ἐξ ὁσφύος τοῦ θεοπάτορος Δαυεὶδ ἵνα καὶ ἡ προφητικὴ ῥῆσις πληρωθῇ ἢ λέγουσα· »οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἕως οὗ ἔλθῃ ὁ ἀπόκειται.«

13. ἡ σοφία δὲ Σολομῶντος ὁμοία ἦν τῇ σοφίᾳ τοῦ πρώτου ἐκείνου ἀνθρώπου Ἀδάμ. ἐπαιδεύθη ταύτην τὴν σοφίαν τὴν μὲν παρὰ τοῦ θαυμασίου Σιράχ, τὴν δὲ παρὰ τῆς ἄνω προνοίας. τούτου δὲ τὴν σοφίαν ἐμφαίνων ὁ κύριος ἐν τοῖς εὐαγγελίοις ἔλεγεν, ὅτι »οὐδὲ σοφίαν \* Σολομῶντος ὑψηλοτέραν οἶμαι τῶν ἄλλων,« ταύτην κρίνας ὡσπερ δῆτα καὶ ἦν.

4 αὐτόν in αὐτῷ corr. prim. man. false § 10. l. 13 \* f. 368<sup>r</sup>  
§ 12. l. 21 ἐληλακός ms. § 13. 31 σοφία ms. 32 \* f. 368<sup>v</sup>

II. Ταύτη τῇ σοφίᾳ θαρρήσας ὁ θαυμάσιος Σολομῶν ἐβου-  
 λήθη ἀνεγείραι οἶκον κυρίῳ τῷ θεῷ περικαλλῆ καὶ κρείττω  
 πάντων τῶν ἀναθημάτων τῶν ἐπὶ τῆς γῆς. ἐγένετο δὲ καὶ  
 ἀνηγείρετο ὁ οἶκος κυρίου τοῦ θεοῦ θελήσει καὶ σοφία καὶ δη-  
 5 μουργία θεοῦ διὰ τοῦ σοφοῦ Σολομῶντος καὶ τῆς τούτου προθυ-  
 μίας. ἀνήγειρε τοίνυν μετὰ μεγάλης εὐπρεπείας τὸν τοιοῦτον  
 ναὸν αὐτός τε καὶ οἱ παῖδες αὐτοῦ. 2. ἔσχε δὲ ἓνα ἀπὸ τῶν  
 παίδων αὐτοῦ ποθεινότατον παρὰ πάντας, τὰ γὰρ σιτία καὶ τὰς  
 τροφὰς καὶ τὰ ἱμάτια ἐπὶ τὸ διπλοῦν παρεῖχεν αὐτῷ. ἦν δὲ  
 10 ὁ τοιοῦτος παῖς ἀηδῆς τῇ ὄψει καὶ τὸ πρόσωπον ἀκαλλώπιστος,  
 καὶ ἔλυπεῖτο βλέπων αὐτὸν οὕτως ἔχοντα ὁ Σολομῶν. 3. ἐν  
 μιᾷ δὲ τῶν ἡμερῶν φησι πρὸς αὐτόν· »πῶς οὕτως ἀηδῆς ἔχεις  
 τί σε τῶν παρόντων λυπεῖ; μὴ οὐ λαμβάνεις τὰ πάντα διπλά  
 παρ' ἐμοῦ;« 4. καὶ ὁ παῖς φησι πρὸς τὸν βασιλέα· »τὰ μὲν σιτία,  
 15 δέσποτα βασιλεῦ, ἄπερ μοι παρέχεις πάντα καταναλίσκω. οὐκ  
 εὐφραίνει δὲ ἀπὸ τούτων οὐδέν, καταλαμβάνει γὰρ ἐπ' ἐμὲ διὰ  
 τῆς νυκτὸς δαιμόνιον πονηρὸν καὶ ἀκάθαρτον καὶ ὑποπιάζει καὶ  
 ἐκθλίβει τὸ ἄκρον τοῦ δακτύλου μου. καὶ ἀπεργάζεται \* τὴν  
 ὄψιν μου τοιαύτην οἷαν ὄρας ἀηδῆ καὶ σκυθρωπὴν.«  
 20 5. Ἀκούσας δὲ τὸ ῥῆμα τοῦτο ὁ Σολομῶν ἐποίησεν ὑπὲρ  
 τούτου ἐντενξιν καὶ παράκλησιν πρὸς κύριον τὸν θεόν. 6. καὶ  
 ἀπεστάλη πρὸς αὐτὸν Μιχαὴλ ὁ ἀρχάγγελος μετὰ σφραγίδος  
 χαλκοῦ δακτυλίου, καὶ δέδωκε τὴν τοιαύτην σφραγιδα πρὸς τὸν  
 Σολομῶντα. 7. καὶ φησι· »ἐπίδος τῷ παιδί τὴν τοιαύτην σφρα-  
 25 γίδα καὶ κατεχέτω ταύτην ἐν τῇ κλίνῃ αὐτοῦ, καὶ ὅποταν ἔλθῃ  
 πρὸς αὐτὸν ὁ διάβολος, κρουσάτω τοῦτον μετὰ τῆς σφραγίδος  
 ἐπὶ τὸ στήθος, καὶ δῆσας ἀγαγέτω τοῦτον πρὸς σέ· μέλλεις γὰρ  
 ὑποτάξαι πᾶν δαιμόνιον μετ' αὐτοῦ καὶ τῆς σφραγίδος τοῦ θεοῦ,  
 καὶ οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ μετὰ τοῦ πλήθους τῶν δαι-  
 30 μόνων σὺν τοῖς ἀνθρώποις.« 8. λαβὼν δὲ ὁ Σολομῶν τὴν  
 σφραγιδα καὶ εὐχαριστήσας τῷ ἁγίῳ θεῷ, ἀπῆλθεν ἀπ' αὐτοῦ ὁ  
 ἄγγελος. 9. καὶ προσκαλεσάμενος τὸν παῖδα δέδωκε τὴν σφρα-  
 γίδα, 10. ἀναγγείλας τὸ προσταχθὲν παρὰ τοῦ ἀγγέλου. 11. λα-  
 βὼν δὲ ὁ παῖς τὴν σφραγιδα τοῦ θεοῦ, ἑσπέρας γενομένης ἀνε-

C. II. 1. 2 οἶκον ms. | κρείττονα Is 4 ἀνηγειρ. Kurz: ἀνεγ. ms.  
 § 4. l. 18 \* f. 369<sup>r</sup> 19 σκυθρωπὴν ms., σκηπτώπην Is

κλίθη εἰς τὴν κοίτην αὐτοῦ, καὶ κατὰ τὸ εἰθισμένον παραγέγονε πρὸς αὐτὸν ὁ διάβολος. 12. καὶ ἄθρόον ὁ παῖς παῖει τὸν ἐχθρὸν κατὰ τῆς καρδίας μετὰ τῆς τοῦ θεοῦ σφραγίδος. \* 13. ὁ δὲ σατανᾶς ἔλειενῆ τῆ φωνῆ ἐβόησεν· »οἴμοι, οἴμοι, πῶς καταδουλοῦμαι βασιλεῖ Σολομῶντι;« καὶ δήσας τοῦτον εἰσήγαγε πρὸς τὸν βασιλέα Σολομῶντα.

III. Καὶ θεασάμενος αὐτόν φησι· »εἰπέ ἡμῖν, πονηρὸν πνεῦμα καὶ ἀκάθαρτον, τίς ἐστὶν ἡ κλησίς σου καὶ τίς σου ἡ ἐργασία.« καὶ ὁ διάβολος ἔφη τῷ βασιλεῖ· »Ὀρνίας καλοῦμαι. ἡ δὲ ἐργασία μου εἰς πάντα ἐπιτήδεια.« 2. καὶ λέγει ὁ βασιλεύς· »τίς ὁ καταργῶν τὴν δύναμίν σου ἄγγελος;« καὶ ὁ διάβολος· »ὑπὸ τοῦ μεγάλου ἀρχαγγέλου Μιχαὴλ καταργοῦμαι αὐτός τε καὶ ἡ ἐμὴ δύναμις.« 3. καὶ ὁ βασιλεύς φησι· »δύνασαι ποιῆσαι τι εἰς τὸν ναὸν κυρίου καὶ εἰς τὴν οἰκοδομὴν αὐτοῦ χρησιμόν;« καὶ ὁ διάβολος· »δύναμαι μετὰ τῆς σφραγίδος ταύτης ἐπισυνάξαι πᾶν δαιμόνιον ἔμπροσθέν σου καὶ ὑποτάξαι τῷ ὡφ θελήματι καὶ οἰκοδομῆσαι, καὶ ἀνεγερεῖς μετὰ τῆς δουλείας καὶ ὑποταγῆς ἐκείνων τὸν ναὸν κυρίου παντοκράτορος.« 4. ταῦτα ἀκούσας ὁ Σολομῶν εὐχαρίστησε κυρίῳ τῷ θεῷ καὶ προέτρεψε τὸν Ὀρνίαν δαίμονα μετὰ τῆς σφραγίδος καὶ τοῦ παιδίου ἀπελθεῖν καὶ ἐπισυνάξαι πᾶν δαιμόνιον. 5. καὶ ἀπῆλθον καὶ ἐπισυνήγαγον πάντα καὶ εἰσήγον ταῦτα εἰς \* τὸν βασιλέα Σολομῶντα. ἅμα δὲ τὸ πλησιάζαι ταῦτα εἰς τὸν βασιλέα προσεκύουν αὐτῷ. 6. καὶ ἡρώτα ἕν ἕκαστον ὁ βασιλεὺς τῶν δαιμόνων τό τε ὄνομα καὶ τὴν ἐργασίαν καὶ ὑπὸ ποίου τῶν ἁγίων ἀγγέλων καταργεῖται. καὶ ὡμολόγουν τὴν τε ἐργασίαν αὐτοῦ καὶ τὴν κλησιν καὶ τὸν καταργοῦντα ἄγγελον. 7. ἐπέτρεπε δὲ αὐτὰ ἐργάζεσθαι εἰς τὴν τοῦ ναοῦ οἰκοδομὴν. καὶ ἐνήργει ἕν ἕκαστον τὴν δουλείαν εἰς ἣν δὴ καὶ ἐτάχθη παρὰ τοῦ σοφοῦ Σολομῶντος. 8. καὶ οὕτως ἦν ἰδεῖν θαῦμα ἐξαισίον ἄνδρας μετὰ πλήθους δαιμόνων θελήσει κυρίου ἀνοικοδομοῦντας καὶ ἐκπληροῦντας τὸν ναὸν κυρίου εἰρηنيκῶς μετὰ πάσης ἐπιμελείας τε καὶ σπουδῆς, μὴ τολμώντων τῶν

§ 12. l. 2 ἄθρόον ms.: ἄθρόων Is 3 \* f. 369<sup>v</sup>

C. III 1. l. 10 ἐπιτήδεια Is: ἐπιτήδειος ms. § 2. l. 12 ἡ — Is | ε  
in voce ἐμὴ primum omissum postea supra ἡ scr. ms. 13 § 3. δύνασε ms.  
§ 5. l. 22 \* f. 370<sup>r</sup> 23 πλησιάζαι Is: πλησιᾶσαι ms., l. πλησιᾶσθαι?

δαιμόνων μηδὲ τὸ τυχὸν σκανδαλίσει ἢ ἀδικῆσαι τοὺς ἀνθρώπους.

IV. Ἀπὸ δὲ τῶν ἀνδρῶν τῶν ἐχόντων ἀκριβῆ εἶδησι εἰς τὴν τοῦ ναοῦ οἰκοδομὴν ἦλθεν εἰς εἰς φιλονεικίαν καὶ ἔριν μετὰ  
 5 τοῦ υἱοῦ αὐτοῦ, καὶ ἐμάχοντο ἀλλήλοις θυμοῦ πνέοντες ἀλλήλους διασπαράξαι βουλόμενοι. 2. ὄλος δὲ τοῦ θυμοῦ ὁ πατὴρ γεγρονῶς ἀπῆλθε πρὸς τὸν βασιλέα Σολομῶντα μετὰ δακρύων καὶ ὀδυσμῶν λέγων αὐτῷ· »δέσποτα βασιλεῦ· ἢ θανάτῳ τὸν ἐμὸν καταδίκασον \* παῖδα ὡς ἐνυβρίσαντα παρανόμως εἰς ἐμὲ  
 10 τὸν πατέρα, ἢ σαφῶς ἴσθι ὡς οὐδέποτε κινήσω τὴν χεῖρά μου εἰς τὴν τοῦ ναοῦ οἰκοδομὴν.« 3. ἀκούων δὲ ταῦτα ὁ βασιλεὺς καὶ βουλευόμενος, ἦλθε καὶ ὁ υἱὸς ἐκείνου πρὸς τὸν βασιλέα ταῦτα ἐγκαλῶν καὶ λέγων τῷ πατρί. 4. διαλογιζόμενος δὲ περὶ τούτου ὁ βασιλεὺς καὶ διαπορῶν τί ἄρα ἀποκρίνοιτο, στραφεὶς  
 15 βλέπει τὸν Ὀρνίαν δαίμονα ἐργαζόμενον καὶ μειδιῶντα· καὶ λέγει πρὸς τοὺς κρινομένους· »ἀπόστητε μικρὸν ἀπ' ἐμοῦ.« 5. καὶ ἀποστάντων τὸν Ὀρνίαν μετακαλεῖται καὶ φησι πρὸς αὐτόν· »τί γελαῖς, ᾧ Ὀρνία; τὴν βασιλείαν μου καταγελαῖς, ἢ τὴν κρίσιν μου, ἢ τὸν ναὸν κυρίου;« 6. καὶ ὁ Ὀρνίας πρὸς τὸν βασιλέα λέγει·  
 20 »δέσποτα βασιλεῦ· σοφώτατε καὶ δικαιοτάτε Σολομῶν· οὔτε τὴν βασιλείαν σου κατεγέλασα, οὔτε τὴν κρίσιν σου, οὔτε τὸν ναὸν κυρίου, ἀλλὰ τούτους τοὺς ἀθλίους τοὺς κρινομένους, τὸν δύστηνον λέγω γέροντα καὶ τὸν τούτου υἱοῦ. οὐ μὴ γὰρ παρέλθωσι τρεῖς ἡμέραι καὶ τὸ τέλος διαδέξεται τὸν νέον.« 7. καὶ ὁ βασι-  
 25 λεὺς πρὸς τὸν Ὀρνίαν λέγει· »ἄπελθε καὶ ἐργάζου μετὰ σπουδῆς καὶ εἰρήνης καὶ ὑποταγῆς εἰς τὸν ναὸν κυρίου θεοῦ παντοκράτορος.« καὶ ἀπῆλθεν ἀπὸ τοῦ τόπου ἐκείνου ὁ Ὀρνίας καὶ \* ἐιργάζετο. 8. μετεκαλέσατο δὲ ὁ βασιλεὺς τοὺς δύο κρινομένους καὶ φησι πρὸς αὐτούς· »ἀπέλθατε καὶ ἐργάζεσθε τὸ ἔργον ὑμῶν  
 30 ἄχρι πέντε ἡμέρας, καὶ μετὰ ταῦτα ποιήσομαι ἀπόφασιν καὶ τέλος τῆς κρίσεως ὑμῶν.« προσέταξε δὲ ὁ βασιλεὺς διορισασθαι τὴν ἡμέραν καθ' ἣν ἔλεγε ταῦτα.

C. IV i. 1. 4 εἰς supplevi: τις conj. Is 6 § 2. ὄλος Is: ὄλος ms.  
 9 \* f. 370<sup>v</sup> § 6. 1. 22 δύστηνον: δύστηνον ms., δύστηνον Is errore  
 24 διαδέξεται conj. Is: διαδέξονται ms. § 7. 1. 25 πρὸς supplevi  
 27 \* f. 371<sup>r</sup>

9. Παρελθουσῶν οὖν τῶν πέντε ἡμερῶν, ἦλθεν ὁ γέρων πρὸς τὸν βασιλέα κατηγῆς καὶ σπυθρωπὸς καὶ δάκρυα πρὸ τῶν ὀμμάτων ἀφείς φησι· »τέθνηκεν ὁ ἐμὸς υἱὸς, τέθνηκεν, καὶ οὐκ ἔτι ἴδης αὐτόν. ἐμὲ δὲ ἀπέλιπεν ἐν πένθει βαρυτάτῳ καὶ ὀδύνη καρδίας καὶ ἀφορήτῳ στεναγμῷ· οὐκ ἔτι γὰρ βλέπω αὐτόν· οὐκ ἔτι τὸ πρόσωπον ἐκείνου θεάσομαι. κατεκρύβη γὰρ ἐν τόπῳ ἀφεγγεῖ, ἐν τῇ σκοτεινῇ, ἐν τῇ ζοφερῇ.« 10. ἐκπλαγεῖς οὖν ταῦτα ὁ βασιλεὺς φησι· »ποῖαν ἡμέραν τέθνηκεν;« καὶ φησι ὁ γέρων· »μετὰ τρίτην ἡμέραν ἀπέθανεν ἀφ' ὅτου πρὸς τὸ σὸν κράτος ἦλθαμεν.« 11. καὶ λέγει ὁ βασιλεὺς· »ἄπελθε ἐν εἰρήνῃ, ὁ γέρων, κύριος δὲ ὁ θεὸς ὁ πάτηρ τῆς παρακλήσεως καὶ παραμυθία τῶν θλιβομένων παρακαλέσαι σου τὴν καρδίαν εἰς τὸ μηκέτι λυπεῖσθαι. μνήσθητι γὰρ ὅτι ὁ σὸς υἱὸς ἄνθρωπος ἦν, πᾶς δὲ ἄνθρωπος θνητὸς ἦν. \* μὴ τοίνυν λυποῦ, οὐ γὰρ ἀνύσεις οὐδὲν ὧν βούλεσαι.« ταῦτα ἀκούσας ὁ γέρων ἀπῆλθεν ἀναψυχθεὶς τὴν καρδίαν.

12. Καὶ μετακαλεσάμενος τὸν Ὀρνίαν φησὶν· »εἰπέ ἡμῖν πῶς ἐπιγνώσκεις τὸν θάνατον τοῦ ἀνθρώπου, πνεῦμα ἀκάθαρτον ὄν.« 13. Ὁ δὲ Ὀρνίας λέγει· »ἡμεῖς, δέσποτα, ἐκ τοῦ οὐρανοῦ ἐρρίφημεν κάτω, καὶ ἄγγελοι θεοῦ ὄντες καὶ φῶς περικείμενοι. νῦν δαίμονες καὶ ἀκάθαρτα πνεύματα καὶ σκότος, ὡς ὄρᾱς, ἐγενόμεθα, καὶ λειτουργοὶ θεοῦ τυγχάνοντες. νῦν σοῦ θεράποντες καὶ ὑπουργοί, θεοῦ κελεύοντος, γεγενήμεθα. 14. κάτω τοίνυν ἐξ οὐρανοῦ πεσόντες καὶ εἰς ἄδην ῥιφέντες δεῖνῶς, πάλιν ἀνερχόμεθα εἰς τὸ κάτω τοῦ οὐρανοῦ πέταλον, καὶ τὰς τῶν ἀγγέλων ὁμιλίας ἀκούομεν, καὶ ἐξ αὐτῶν μανθάνομεν τὸν τοῦ ἀνθρώπου θάνατον πρὸ τεσσαράκοντα ἡμερῶν. 15. καὶ ἀκούσαντες τούτων ἐπιμελούμεθα καὶ ἀγωνιζόμεθα ἵνα τὸν τοῦ ἀνθρώπου θάνατον ἢ διὰ πυρὸς ἢ δι' ὕδατος ἢ διὰ κρημνοῦ οἰκονομήσωμεν, ὅπως βάσωμέν τινα ἐξ αὐτοῦ μέριδα. 16. καὶ ἐν τῷ μὴ ἔχειν ἡμᾶς βάσιν ἀναπαύσεως ἐν τῷ πετάλῳ τοῦ οὐρανοῦ πίπτομεν ὡσπερ φύλλα ἀπὸ τῶν δένδρων, καὶ δοκοῦμεν τοῖς ἀνθρώποις ὡς

§ 9. 1. 2 σπυθρωπὸς ms: σπυτρ. Is, corr. Kurz 4 ἔτι ms.: ἔστι Is, corr. Kurz | ἴδης conj. Is: ἴδοις ms. § 10. 1. 9 ἀφ' ὅτου Is: ἀφόντου ms. § 11. 1. 14 \* f. 371<sup>v</sup> § 15. 1. 28 τοῦ: supra lineam adscr. prim. man.

ἀστέρες χυνόμενοι, \* ἵνα δοξαζώμεθα παρὰ τῶν ἀνθρώπων. 17. καὶ ὁ βασιλεύς· »καὶ οἱ χυνόμενοι ἀστέρες, καὶ δοκοῦντες ἀστέρες, οὐκ εἰσὶν ὄντες ἀστέρες;« καὶ ὁ Ὀρνίας· »οὐχί, βασιλεῦ· οἱ γὰρ τοῦ οὐρανοῦ ἀστέρες ἀθάνατοί εἰσι καὶ ἐστηριγμένοι καὶ οὐ κινοῦνται.« 18. καὶ ἀκούσας ταῦτα ὁ βασιλεὺς ἀπέλυσε τὸν Ὀρνίαν εἰς ἔργον αὐτοῦ ἐργάζεσθαι.

V. Ωἰκοδομεῖτο δὲ ὁ ναὸς· καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες τῶν τιμίων καὶ βασίλισσα Νότου ἡ σοφὴ Σιβύλλα καὶ αὐτὴ ἤλθε θεάσασθαι τὸν ναὸν κυρίου, καὶ εἰσέφερε 10 καὶ αὐτὴ εἰς τὴν οἰκοδομὴν τοῦ ναοῦ ξύλα πολυτελῆ καὶ ἀξιόλογα.

VI. Ἀπέστειλε δὲ ὁ βασιλεὺς Ἀράβων ἐπιστολὴν πρὸς τὸν βασιλέα Σολομῶντα καὶ διελάμβανεν οὕτως· »βασιλεῦ Σολομῶν, χαίροις. γινωσκέτω ἡ βασιλεία σου ὅτι εἰς τὴν ἡμῶν χώραν 15 οἰκεῖ χαλεπὸν δαιμόνιον δυνατόν, καὶ κατὰ τρεῖς ἡμέρας ἀνεγείρει ἄνεμον ἰσχυρόν, καὶ ἐκριζοῖ οἰκίας καὶ δένδρα καὶ βουνούς καὶ ἀνθρώπους ἀπόλλυσι, ῥίπτων τούτους εἰς κρημνούς καὶ εἰς ὕδαρ καὶ εἰς πῦρ. 2. εἰ οὖν βούλει τὸ σὸν κράτος, ἀπόστειλον καὶ ἐξάλειψον καὶ ἐξολόθρευσον τοῦτον \* ἀπὸ τῆς τιοαύτης χώρας. 20 εἰ οὖν τοῦτο ποιήσῃ ἡ βασιλεία σου, εἰσενέγκωμεν εἰς τὴν τοῦ ναοῦ οἰκοδομὴν τάλαντα χρυσοῦ καὶ ἀργυρίου καὶ χαλκοῦ ἑκατὸν εἴκοσι πέντε.«

3. Ἀναγνούς οὖν τὴν ἐπιστολὴν ὁ βασιλεὺς ἐνετείλατο τῷ παιδαρίῳ τῷ ἔχοντι τὴν σφραγίδα τάχιστα καταλαβεῖν πρὸς αὐτόν· καὶ ἐλθόντος φησὶν ὅτι· »τάχιστα ἄπελθε εἰς τὸν τῶν Ἀράβων βασιλέα, καὶ λάβε μετὰ σου τὴν σφραγίδα καὶ κάμηλον μίαν τὴν ταχίστην καὶ ἀσκὸν καινόν. 4. καὶ δειξάτω σοι τὸν τόπον ἐνθα πνεῖ τὸ πονηρὸν πνεῦμα· καὶ καταλαβὼν τὸν τόπον ἐκεῖνον ἐπίθες τὸν ἀσκὸν ἀνεωγμένον ἔχοντα τὸ στόμα αὐτοῦ 30 πρὸς τῇ ὀπῇ τοῦ φωλεοῦ, καὶ παρατήρει τὴν ἡμέραν ἐν ἣ ἔξερχε-

§ 16. 1. 1 \* f. 374<sup>r</sup>

C. V. 1. 7 Ωἰκοδομεῖτο ego: οἰκοδομήτω ms., -μεῖτο Is 8 σιβύλλα ms., (Σι-) Is, 1. Σίβυλλα?

C. VI 1. 1. 16 ἐκριζοῖ Is. ἐκριζεῖ ms. 18 § 2. βούλει: 1. βούλειται? 19 \* f. 374<sup>v</sup> 20 εἰσενέγκωμεν Is: εἰσενέγκωμεν ms. § 3. 1. 26 ἀράβων ms. 27 § 4. σοι ego: σε ms. 28 ἔχοντα ego: ἔχον ms.



ται τὸ πονηρὸν πνεῦμα. 5. καὶ ὅταν ἴδῃς τὸν ἄσκον πλησθέντα δίκην ἀνέμου, ἀσφάλισαι μετὰ τοῦ δακτυλίου τὸ στόμα αὐτοῦ τοῦ ἄσκου, καὶ ἐπίθες αὐτὸν εἰς τὴν κάμηλον καὶ κατάλαβε ταχέως πρὸς ἡμᾶς.»

6. Καὶ ἀπῆλθε τὸ παιδάριον καὶ ἐποίησε πάντα κατὰ τὴν θήλησιν τοῦ βασιλέως Σολομῶντος. 7. ἐπαναστρέφοντος δὲ αὐτοῦ λέγει τὸ δαιμόνιον· »ἄνοιξόν μοι, ὦ παιδίον, καὶ ἐπιδείξω σοι τόπον ἐν ᾧ κέκρυπται πράσινος λίθος καὶ τὸ χρυσίον τὸ τίμον.« τὸ δὲ παιδίον λέγει· »ἀπέλθωμεν πρῶτον πρὸς τὸν βασιλέα, καὶ μετὰ ταῦτα αὐτοῦ κελεύοντος ποιήσομεν.« 8. ὡς δὲ τὴν ὁδὸν ἤνυσαν καὶ τὸν τόπον κατέλαβον ἐν ᾧ ἦν, πεσὼν ἐκ τῆς κάμηλου προσεκύνει ἄνω καὶ κάτω φερόμενος τὸν Σολομῶντα. 9. ὁ δὲ βασιλεὺς φησι· »τίς εἶ καὶ τίς σου τὸ ὄνομα;« ὁ δὲ φησι· »δαϊμόνιον εἰμι, Ἐφίππας καλούμενος.« 10. καὶ λέγει αὐτῷ· »δύνασαι ποιῆσαι μοί τι χρήσιμον;« καὶ ὁ Ἐφίππας· »δύναμαι ἄραι τὸν λίθον τὸν ἀκρογωνιαῖον ὃν ἀπεδοκίμασαν ἄνθρωποι τε καὶ δαίμονες καὶ θεῖναι τοῦτον εἰς κεφαλὴν γωνίας.« 11. καὶ ὁ βασιλεὺς προέτρεψε τὸν Ἐφίππαν πονῆσαι ταῦτα. καὶ ἐποίησε τοῦτο ὁρῶντων πάντων τοῦ τε βασιλέως καὶ τῶν περιεστηκότων ἀνδρῶν. 12. ἔκθαμβος δὲ γενόμενος ὁ βασιλεὺς ἤρτετο τὸ Ἐφίππαν εἰ γνώσκουσι καὶ ἕτερον πνεῦμα ὅμοιον αὐτῷ. καὶ λέγει ὁ Ἐφίππας· »ἔστι, βασιλεῦ, καὶ ἕτερον πνεῦμα \* ἐν τῇ Ἐρυθρᾷ θαλάσῃ καθήμενον καὶ ἔχον ἐν ἑαυτῷ τὸν πορφυροῦν κίονα.« 13. καὶ λέγει ὁ βασιλεὺς· »ἀπελθε μετὰ τῆς σφραγίδος καὶ ἄγαγέ μοι αὐτὸν ὧδε.« ἀπελθὼν δὲ ὁ Ἐφίππας μετὰ τῆς σφραγίδος καὶ ἀνασπάσας αὐτὸν ἤγαγεν αὐτόν τε καὶ δαίμονας δύο βαστάζοντας τὸν κίονα καὶ φέροντας τοῦτον εἰς τὸν ἄερα. 14. ἰδὼν δὲ ταῦτα ὁ βασιλεὺς καὶ ἔκθαμβος γενόμενος ἐκέλευσεν αὐτοῖς βαστάζειν τὸν κίονα καὶ κρέμασθαι εἰς τὸν ἄερα μέχρι τῆς συντελείας τοῦ αἰῶνος καὶ μὴ ῥίπαι τοῦτον ἐπὶ τῆς γῆς ποτε, μήπως λύμην τῷ τῶν ἀνθρώπων προξενήσωσι γένει.

§ 6. l. 6 \* f. 373<sup>r</sup> § 7. l. 7 ἐπιδείξω Is: ἐπεδείξω ms. § 8. l. 12 προσ-  
εκύνει ego: προσεκύνῃ ms., προσεκύνῃ σε Is § 9. l. 14 Ἐφίππας Is: ἐφ'  
ἴππας ms. § 11. l. 18 πονῆσαι: ποιῆσαι Is § 12. l. 21 γνώσκουσι ego:  
γνώσκεις ms. 22 \* f. 373<sup>v</sup> 23 ἔχων ms.

VII. Πάλιν οὖν ὁ βασιλεὺς πρὸς τὸν Ὀρνίαν λέγει· «ἔστι καὶ ἕτερον δαιμόνιον;» καὶ ὁ Ὀρνίας λέγει· «εἰσὶ μὲν πολλὰ, ὦ βασιλεῦ. ὑπάρχει δὲ ἀπὸ τούτων ἐν μεγίστην κεκτημένον τὴν δύναμιν.» 2. «ποῖον δὲ τοῦτο,» φησὶν ὁ βασιλεὺς, «καὶ τίνα με-  
 5 γίστην ἔχει τὴν δύναμιν καὶ τί τούτῳ τὸ ὄνομα;» Ὁ Ὀρνίας λέγει· «Σαμαήλ τὸ ὄνομα, ὦ βασιλεῦ, ἄρχων δὲ τοῦ τῶν δαιμόνων ὑπάρχει συστήματος· καὶ συμφέρον σοι ὑπάρχει, ὦ βασιλεῦ, τοῦ μὴ ἰδεῖν αὐτόν.» 3. καὶ ὁ βασιλεὺς· «μηδὲν σοι \* περὶ τοῦτο μελέτω, πονηρὸν καὶ ἀκάθαρτον πνεῦμα, ἀλλὰ λαβὼν  
 10 τὴν σφραγίδα ἄγαγέ μοι αὐτόν ὡςδε κατὰ τάχος.» λαβὼν δὲ ὁ Ὀρνίας τὴν σφραγίδα τοῦ θεοῦ ἀπῆλθε τὸ τοῦ βασιλέως πληρώσων θέλημα. 4. ὁ δὲ Σολομῶν ἐπὶ θρόνον καθήμενος ἦν τῷ τῆς βασιλείας κεκοσμημένος στέμματι τε καὶ διαδήματι καὶ τὸν Ὀρνίαν μετὰ τοῦ Σαμαήλ ἐκδεχόμενος, σκῆπτρόν τε τὸ βασι-  
 15 κὸν ἀνὰ χεῖρα εἶχεν. 5. ἐλθόντων δὲ τοῦ τε Σαμαήλ καὶ τοῦ Ὀρνία πρὸς τὸν βασιλέα, φησὶν ὁ βασιλεὺς πρὸς τὸν Σαμαήλ· «τίς εἶ, καὶ τί σου τὸ ὄνομα;» ὁ δὲ φησι· «Σαμαήλ κέκλημαι· ἄρχων δὲ τοῦ τῶν δαιμόνων ὑπάρχω συστήματος. 6. καὶ ὁ βασιλεὺς· «δύνασαι ποιῆσαί μέ τι;» ὁ δὲ φησι· «δύναμαι ἐμ-  
 20 φυσῆσαί σοι καὶ ἀπαγαγεῖν σε εἰς τὸ ἔσχατον τῆς γῆς.» καὶ ἅμα τῷ λόγῳ ἐνεφύσησεν αὐτόν καὶ ἀπήγαγεν εἰς τὰ ἔσχατα τῆς γῆς.

VIII. Διεφημίζετο δὲ ἡ φήμη τοῦ βασιλέως εἰς πάντα τὰ πέρατα τῆς γῆς, καὶ προσκυνοῦντες ἦσαν αὐτῷ πάντες οἱ βασι-  
 25 λεῖς τῆς γῆς καὶ οἱ ἄρχοντες, καὶ χορηγοῦντες εἰς τὴν τοῦ ναοῦ οἰκοδομήν. 2. τῷ δὲ καιρῷ ἐκείνῳ \* ἐρητόρευσε τὸ ἄσμα τῶν ἀσμάτων. καὶ ἔλεγεν οὕτως· «ἐκτησάμην βασιλείαν· ἐκτησάμην ἄδοντας καὶ ἀδούσας.» καὶ καταλέξας τὰ πάντα τέλος ἐπάγει· «τὰ πάντα δὲ ματαιότης ματαιοτήτων· τὰ πάντα

§ 3. l. 8 \* f. 372<sup>r</sup> § 6. l. 22 In hoc loco add. c. VIII 4 James forte c. VIII 1 post 2—7 ponendum

C. VIII. § 2. l. 26 ἐκείνῳ in marg. inf. scr. man. prim. | \* f. 372<sup>v</sup>

§ 2. 27 cf. Ec. 2 : 7 ἐκτησάμην δούλους καὶ παιδίσκας, 2 : 8 ἐποίησά μοι ἄδοντας καὶ ἀδούσας 29 Ec. 1 : 2; 12 : 8 f.

ματαιότης.<sup>ε</sup> 3. ἔλεγε δὲ καὶ τοῦτο· »πάντων τῶν γραμμάτων  
 ἄρχει τὸ  $\bar{\chi}$ . 4. εὐδοκία δὲ θεοῦ διεσώθη Σολομῶν εἰς τὰ αὐτοῦ  
 βασιλεία. 5. καὶ ὠκοδομεῖτο ὁ πάνσεπτος ναὸς τοῦ θεοῦ. ὠκο-  
 δομεῖτο δὲ πάντα κατὰ μίμησιν τῆς ἀνατάξεως. 6. ὑπῆρχον τὰ  
 χερουβὶμ καὶ τὰ σεραφὶμ καὶ τὰ ἑξαπτέρουγα· ὀπισθεν δὲ τοῦ  
 θρονασθηρίου τὰ πολυόμματα καὶ οἱ θρόνοι καὶ αἱ κυριότητες.  
 7. ἄρρητον δὲ τὸ κάλλος τοῦ τοιοῦτου ναοῦ καὶ ἀνερμήνευτον,  
 καὶ τοιοῦτον οἶον οὔτε ἐγένετο οὔτε γενήσεται.

5. ll. 3—4 οἰκοδομεῖτο ms. (bis) § 7. l. 7 κάλλος Is: κάλλους ms.

## CONSPECTUS TITULORUM

Tituli Codicum Manu Scriptorum Recensionum A, B, et C  
Titulus Codicum MSS PQ

5 *Διαθήκη Σολομώντος υἱοῦ Δαυεὶδ, ὃς ἐβασίλευσεν ἐν Ἱερουσαλήμ καὶ ἐκράτησεν καὶ ὑπέταξεν πάντων ἀερίων, ἐπιγείων, καὶ καταχθονίων πνευμάτων· δι' ὧν καὶ πάντα τὰ ἔργα τοῦ ναοῦ τὰ ὑπερβάλλοντα πεποίηκεν· καὶ τίνες αἱ ἐξουσίαι αὐτῶν κατὰ ἀνθρώπων, καὶ παρὰ ποίων ἀγγέλων οὗτοι οἱ δαίμονες καταργοῦνται. τοῦ σοφοῦ Σολομώντος.*

### Titulus Codicis MS I

10

*(Διαθήκη τ(οῦ)) Σολομώντος υἱοῦ Δαυεὶδ, ὃς ἐβασίλευσεν ἐν Ἱερουσαλήμ, καὶ περὶ τῶν δαιμόνων οὓς ἐκράτησε, καὶ τίνες εἶσιν αἱ ἐξουσίαι δοθεῖσαι αὐτῷ ὑπὸ Θεοῦ κατὰ τῶν δαιμόνων καὶ παρὰ τίνων ἀγγέλων καταργοῦνται οἱ δαίμονες, καὶ τὰ ἔργα τοῦ*  
15 *ναοῦ ἃ ὑπερβαλλόντως πεποίηκεν.*

### Titulus Codicis MS H

*Διήγησις περὶ τῆς διαθήκης Σολομώντος καὶ περὶ τῆς ἐλεύσεως τῶν δαιμόνων καὶ περὶ τῆς τοῦ ναοῦ οἰκοδομῆς.*

MSS PQ. Du C(angius in *Notae ad Zonorae Annalia*, p. 83), Fab(ricius, *Cod. Pseudepigr. Vet. Test.* I 1036 sq.) 4 *Διαθήκη* P: ἡ διήγησις Q | ὃς: ὡς Q 5—6 πάντων ... πνευμ. om. Q | ἐπιγείων om. DuC. 7 αἱ om. Q | ἀνθρ. pr. τῶν Q 8 οὗτοι PQ: εἶται DuC, αὐτοὶ conj. Fab | καταργοῦνται P: καταργῶνται DuC, καταργάζονται Q 9 τοῦ σ. Σολ. P: om. Q DuC Fab | Hic sequitur benedictio, cf. infra p. 99\* l. 1 s.

MS I. l. 11 *Διαθήκη* τοῦ: in marg. sup. negligenter exaratis litteris scr. man. alt. *διαθήκη* τ 14 οἱ: εἰ ms. | Sequitur benedictio

MS H. l. 17 Sequitur benedictio, cf. infra

## Benedictio Codicum MSS HIPQ

Εὐλογητὸς εἶ, κύριε ὁ Θεός, ὁ δούς τῷ Σολομῶντι τὴν ἔξου-  
σίαν ταύτην. σοὶ δόξα καὶ κράτος εἰς τοὺς αἰῶνας· ἀμήν.

## Titulus Codicum MSS VW

Διαθήκη τοῦ σοφωτάτου Σολομῶντος μετὰ τῶν παραλλήλων  
αὐτῆς ὀνομάτων ἅτινα ὡς μυστήρια ὑπὸ τοῦ Ἐζεκίου μετὰ τὸ  
ἀποθανεῖν τὸν Δαυεὶδ τὸν βασιλέαν ἐφυλάχθησαν.

## Subscriptio Codicis MS V

Τέλος τῆς διαθήκης τοῦ σοφωτάτου Σολομῶν<sup>2</sup>τος υἱοῦ Δαβίδ,  
ὅπερ ἐγράφη μετὰ τὸ <sup>3</sup>ἀποθανεῖν Δα(βι)δ τὸν βασιλέαν ὃς <sup>4</sup>ἐφν-  
λάχθη ὑπὸ Ἐζεκίου τοῦ βασιλέως. <sup>5</sup>ἐγράφη παρ' ἐμοῦ Ἰω(άννου)  
ιατροῦ τοῦ αρο(?)· ἐν ἔτει ςΘμθ' <sup>6</sup>(Ἰνδικτιόνος) δ' ἐν μηνὶ Δε-  
κε(μ)βρίῳ ιδ'. <sup>7</sup>καὶ ὁ θεός ἐστι μεθ' ἡμῶν καὶ οὐδεὶς καθ' ἡμῶν.

MSS HIPQ. 1, 2 εἶ om. H | κύριε om. HQ | ὁ Θεός om. IQ | τ.  
ἔξουσα. ταυτ.: τοιαύτην ἔξουσίαν PQ 3 σοὶ ... ἀμήν PQ: om. I

MSS VW. 1, 5 παραλλ.: add. πᾶν (l. πνευμάτων) V 6 ἅτινα ὡς W:  
εἶλος (l. ἅ ὡς) V | μυστ.: add. ἐφυλάχθη V 7 ἀποθανόν W | τὸν om. V  
ἐφυλάχθησαν om. V | In πίνακι MS V scr. man. alt. titulum hunc: ἡ διαθήκη  
τοῦ σολομῶντος περι τ(οῦς) δαίμονας πῶς ἐπίασ(εν) αὐτοὺς καὶ ἔκτισεν τὴν  
ἀγί(αν) σι(όν).

MS V. ll. 9—13 Numeri superiores ad lineas textus referunt. Τέλος...  
αρο in notis Tironianis scriptum est 9 Δαβίδ: δαβηθ ms. 10 ὅπερ l.  
ἤπερ | ὃς: l. ἡ 12 Δεκεμβ.: δεκενβρίῳ ms.

## SIGILLA ANULI SALOMONIS

PQ Ἡ δὲ γλυφὴ τῆς σφραγίδος τοῦ δακτυλιδίου τῆς πεμφθε-  
σεις ἐστὶν πεντάλφα αὕτη.

L Ἡ δὲ σφραγὶς ταῦτα ἔλεγεν· ἰδοὺ αὕτη ἐστὶν ἡ σφραγὶς  
5 π̄ ο̄ θ̄ ρ̄ σ̄ β̄ ῑ ω̄ ν̄ κ̄ ᾱ ω̄ ᾱ ω̄ ε̄ λ̄ ῑ γ̄ ω̄ ῑ σ̄ ζ̄ γ̄ ω̄ ᾱ ᾱ ε̄ σ̄ ρ̄ οὐ ρ̄ †

HL Ἡν δὲ ἡ γλυφὶς αὐτοῦ\* λέγων οὕτως· κ(ύρι)ε ὁ θεὸς ἡμῶν·  
λέων· λέων· σαβαώθ· βιωνίκ· ἀωᾶ· ἐλωί· αἰαῶ· αἰώ· ἰωασέ· σου-  
γεωά· αἰέ· ἀενίου· οὐ· οὐνίου· ἡρώ.

T Περὶ τοῦ δακτυλιδίου· Λαβὼν κηρὸν παρθένον, ποιήσον  
10 δακτυλίδιον ὡσπερ ὄρας φορεῖν ἐν τῷ δεξιῷ σου δακτύλῳ τῆς  
χειρὸς σου. περιενδύσας αὐτῷ χαρτίον παρθένον ἐπίγραφε πᾶν  
μετὰ κονδυλίου τῆς τέχνης ταῦτα τὰ ἰβ' ὀνόματα· λέων· σαβαώθ·  
βιωνιά· ἐλωί· ἀωά· ἰαώ· ἰασού· σουιεωά· ἀενιού· οὐ· οὐνιού·  
λου· ἰρώ.

15 V†. Τοῦ Σολομῶντος μεγάλου· λθλθῖ | μ̄ κ(ύρι)ε ὁ θ(εὸς)  
ἡμῶν· λεων· σαβαωθ· αἰαῶ· βιωνη|κα· ωασελῖ· ἰωα|σε· σουγεῶ·  
α|αιε· αε· νιουφυ|ουνη· ιαησ|ω.

MSS PQ = Rec. B. ll. 2—3. l. 3 in mss. pentalpha non est

MS L. ll. 4—5. l. 4 ταῦτα· αὐτὰ ms. | αὕτη ἐστὶν· οὕτη εἰσὶν ms.

MSS HI. ll. 6—8. l. 6 αὐτοῦ HIs: αὕτη I | \* H f. 2<sup>v</sup> | λέγων·  
λέγοντος(?) Diels, l. fortasse λέγουσα 7 λέων: om. H, λέγων Is | post  
σαβαώθ scripta ἀωᾶ· ἐλωί· αἰαῶ· ἐλωί· transversis lineis deletit I | βιο-  
νίκ H | ἀωᾶ I: ᾱ· ω̄· ᾱ· H | αἰαῶ I: ἐαῶ H, add. ἐλωί· I | αἰώ om. H  
8 ἀἰᾶ H, ἀγῆ I | οὐ: om. I | οὐνιον: οὐρανίου Is | ἡρα H

MS T. ll. 9—14 vide *Introductionem* p. 19 s. 10 θρ(ας) ms. | χελ-  
ρας ms.

MS V†. ll. 15—17 vide *Introductionem* p. 24 s.

Rec. C. *Ἦν δὲ ἡ ἐπιγραφὴ τῆς σφραγίδος τοῦ δακτυλίου αὐτῆ· . . . . \* καὶ ἔδωκεν τῷ Σολομῶντι· αὐταὶ εἰσὶν αἱ ἔνδεκα σφραγίδαι ἃς ἔδωκεν ὁ ἄγγελος μετὰ τῶν δώδεκα λίθων· ἐξ ὧν ἡ μία σφραγίδα ἔχει τῶν χαρισμάτων τὸ μέγεθος.*



Sigilla Salomonis ex ms. L.

MSS VW. ll. 1—2 Ἦν . . . Σολομῶντι 2 αὐτῆ: ταύτης αὐτῆ ἡ σφραγίς(α) τοῦ δακτυλιδίου V | hic, sequuntur duodecim sigilla | \* V f. 437<sup>v</sup>, W f. 267<sup>v</sup> | Σολομῶντι τὸν νιδὸν δαδ V

MSS VV<sup>s</sup>W. ll. 2—4 αὐταὶ . . . μέγεθος 3 μετὰ . . . λίθων: τὸν σολομῶντα V<sup>s</sup>, add. τὸν τὰ προτία ἔχων τὸν ἰβ' λιθ <. Μετὰ (δὲ) τὸ λαβ(εῖν) τ(ὴν) ᾧ σφραγίδ(αν). ἐδόθισαν καὶ αὐταὶ αἱ ἔνδεκα V | ἐξ ὧν VW: ἐξ οὗ V<sup>s</sup> 4 σφραγ. om. V<sup>s</sup> | τῶν .. μεγ.: τὸ χαρισμ < καὶ τὴν χάριδ < καὶ ἰβ' λειθ < με (l. μετ') αὐτ(ῶν) V<sup>s</sup>

## ΔΙΗΓΗΣΙΣ ΠΕΡΙ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΣΟΦΩΤΑΤΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΟΛΟΜΩΝΤΟΣ

1. Διήγησις περὶ τοῦ σοφωτάτου βασιλέως Σολομῶντος πολὺ ὠφέλιμος, ὁποῦ ἦτον υἱὸς τοῦ προφήτου Δαυεὶδ τοῦ βασιλέως.  
5 καὶ ἀκούσατε πῶς τὸν ἐγέννησεν τὸν Σολομῶν(τα) ἀπὸ τοῦ Οὐρία τὴν γυναῖκα τὴν ὁποῖαν τὴν εἶδεν ὁ προφήτης Δαυεὶδ.  
2. ἀγναντεύοντες εἶδεν αὐτὴν ἀπὸ τὰ παραθύρια τοῦ παλατίου του καὶ τὴν ἠγάπησεν καὶ ἔστειλεν καὶ τὴν ἐπῆρεν καὶ ἔπεσεν μετ' αὐτῆς. καὶ ἐγγαστροῦθη καὶ ἐγέννησεν αὐτὸν τὸν σοφώτα-  
10 τον Σολομῶν(τα). 3. καὶ ὄχι μόνον πῶς ἔκαμεν τὴν μοιχείαν ἀλλὰ καὶ τὸν ταλαίπορον τὸν ἄνδρα τῆς ἔστειλεν καὶ τὸν ἐφό-  
νευσεν.

4. Καὶ ἰδὼν ὁ μεγαλοδύναμος θεὸς τὸ κακὸν ὁποῦ ἐποίησεν ὁ Δαυεὶδ καὶ θέλοντας νὰ τὸν γυρίσῃ εἰς ἐπιστροφήν καὶ εἰς με-  
15 τάνοιαν ἵνα μὴν κολασθῇ αἰωνίως, ἔστειλεν τὸν ἀρχάγγελον αὐ-  
τοῦ Μιχαὴλ βαστῶντας εἰς τὰς χεῖρας αὐτοῦ ἕνα μαχαίρι δίστο-  
μον. 5. καὶ ἐπῆγεν εἰς τὸν προφήτην Νάθαν καὶ εἶπεν αὐτόν·  
ἔπαγε ἔλεγχον τὸν προφήτην Δαυεὶδ τὸν βασιλέαν εἰς \* τὴν  
μεγάλην ἁμαρτίαν ὁποῦ ἔκαμεν. καὶ ἐσὺ μὴν φοβᾶσαι τίποτες  
20 ὅτι ἐγὼ θέλω στέκεσθαι εἰς τοὺς νόμους ὀπίσω μὲ τοῦτο τὸ  
δίστομον σπαθὶ τὸ ξεγυμνωμένον. καὶ ἐσὺ Νάθαν θέλεις με  
βλέπειν καὶ ὁ Δαυεὶδ δὲν θέλει με βλέπειν οὐδὲ ποσῶς.

6. Καὶ οὕτως ἐγερωθὲς ὁ Νάθαν κατὰ τὸν λόγον τοῦ ἀρχ-  
αγγέλου καὶ ἐπῆγεν εἰς τὸν προφήτην Δαυεὶδ καὶ ἔλεγε αὐτόν  
25 καὶ του ἔλεγεν παραβολικῶς· ἡ βασιλέα καὶ προφήτη Δαυεὶδ, ἄν-  
θρωπος εἶχεν ἐννενήκοντα ἐννέα προβατίνες. καὶ εἶχεν καὶ ἕνα  
δοῦλον, καὶ ὁ δοῦλός του ἐκεῖνος εἶχεν μόνον μίαν προβατίναν.

MS E = codex Monasterii Sancti Saba 290; inc. f. 177<sup>v</sup>. Ad, c. I cf. D  
I 1—II. Tit.: add. λόγ(ος) β C. I § 1 l. 3 πολλὴ 18 ἔλεξον | \* f. 178<sup>v</sup>  
20 στέκεστε 24 ἔλεξον 25 βασιλέαν 26 ἐνέαν



καὶ ἐξήλευσέν του καὶ του τὴν ἐπῆρεν καὶ εἰς τὸ τέλος ἔστειλεν  
καὶ τὸν ἐφόνευσεν κατὰ ἐπῆρεν καὶ τὴν προβατῖναν του. καὶ ὡς  
δικαιοκρίτης ὁποῦ εἶσαι, ἀποφάσιον τί μέλλει γενέσθαι ὁ ἄν-  
θρωπος ἐκεῖνος; 7. Καὶ ἀπεκρίθη ὁ προφήτης Δαυεὶδ καὶ εἶπεν  
; ὅτι· ἐκεῖνος ὁ ἄνθρωπος πρέπει νὰ σκάψουν ἕνα λάκκον καὶ  
τὸν ἐβάλουν μέσα ἕως τὴν μέσσην καὶ νὰ τὸν ἐχώσουν μὲ τὸ χῶμα  
καὶ οὕτως νὰ τὸν λιθοβολήσουν. 8. καὶ λέγει ὁ προφήτης  
Νάθαν· ὡς βασιλεῦ, ἐσὺ εἶσαι ἐκεῖνος ὁποῦ ἔκαμες τὸν φόνον  
καὶ τὴν μοιχείαν. 9. καὶ τότες ὁ Δαυεὶδ ὡσὰν ἄκουσεν, ἔτσι  
; ἔμεινεν ὡσὰν νεκρὸς καὶ ἄλλαξεν ἢ ὄψις τοῦ προσώπου του.  
καὶ ἐγνώρισεν τὴν ἁμαρτίαν του ὁποῦ ἔκαμεν τὸ πῶς ἦτον με-  
γάλη. ὁμως \* δὲν ὑπερηφανεύθηκεν ὡς βασιλέας ὁποῦ ἦτον ἕνα  
ὀργισθῆ κατὰ τοῦ προφήτου Νάθαν ὁποῦ τὸν ἔλεγε μεγάλως,  
ἀμμή παρευθὺς ἐσηκώθη ἀπὸ τὸν θρόνον του καὶ ἐπροσεκύνησεν  
15 τὸν προφήτην Νάθαν μετὰ δακρύων καὶ ἀναστεναγμῶν ἐξ ὅλης  
τῆς καρδίας καὶ εἶπεν· ἄληθῶς ἐγὼ εἶμαι ὁποῦ ἤμαρτον ἐνώ-  
πιον τοῦ θεοῦ καὶ ἀνθρώπων. 10. καὶ εὐθὺς ἔβγαλεν τὰ βα-  
σιλικά φορέματα ὁποῦ ἐβάσταζεν καὶ ἔβαλεν σάκκον τρίχινον καὶ  
εἰσέβη εἰς ἕνα λάκκον καὶ ἔλεγεν καὶ ἐθρήνηι ὡς καθὼς ἔκαμεν  
20 τὴν ἀπόφασιν μὲ τὴν κρίσιν του καὶ ἐκεῖ ἤρμοςεν τὸ ψαλτήριον  
αὐτὸ ὁποῦ διαβάζομεν ἡμεῖς τὴν σήμερον ἡμέραν. καὶ μετ' ἐκεί-  
νην τὴν μετάνοιαν ἐσυγχώρησέν τον ὁ θεὸς καὶ ἐκοιμήθη ἐν  
Κυρίῳ ἅγιος καὶ προφήτης καὶ βασιλέας.

II. Τὸ λοιπὸν ἄς ἔλθωμεν καὶ εἰς τὸν υἱόν του τὸν βασιλέαν  
25 Σολομῶντα ὁποῦ ἦτον μέγας καὶ σοφὸς καὶ ἦτον υἱὸς τοῦ προ-  
φήτου Δαυεὶδ καὶ ἐπαρέλαβεν τὸν θρόνον τοῦ πατρός του καὶ  
ἡ σοφία του ὑπὲρ πάσαν τὴν σοφίαν τοῦ κόσμου. καὶ ἐζήτησεν  
σοφίαν ἀπὸ τὸν θεὸν καὶ οὐχὶ πλοῦτον καὶ δόξαν καὶ τιμὴν.  
ὁμως ὁ θεὸς ἔδωσέν του ὅλα τὰ καλά, τὴν σοφίαν, τὸν πλοῦτον  
30 καὶ τὴν δόξαν καὶ τὴν τιμὴν. 2. καὶ ὁμως θαρρόντας εἰς τὴν  
σοφίαν τὴν πολλὴν ὁποῦ του ἔδωσεν ὁ θεὸς ἐβουλήθη νὰ κτίσῃ  
ἐκεῖνον τὸν ναὸν τοῦ θεοῦ ὁποῦ ἠθέλησεν νὰ τὸν ἀρχίσῃ ὁ πα-

9 I 9 l. ἔτσι 10 ἄλλαξεν 11 \* f. 178<sup>v</sup> 13 ἔλεξεν 14 ἀμμή  
= εἰ μὴ 17 § 10. εὔγαλεν 19 ἐσέβη 21 ἐκόνον 22 τὸν: του

C. II. v. parallela in ms. D I 12—II 24 τοῦ υἱοῦ | τοῦ βασιλέως  
Σολομῶντος 30 § 2. θαρρώντας 31 πολλήν: τήν ἄλλαν scripto supra τὴν  
scr. no man. prim.

τέρας του ὁ Δαυεὶδ. καὶ ὁ Σολομῶν ἐβουλήθη νὰ τὸν ἀναχτίσῃ ἀπὸ θεμελίων ἐκλεκτὸν καὶ περιφημον ἵνα μὴ εὐρίσκειται κάτωθεν τοῦ οὐρανοῦ εἰς τὴν γῆν ἀπάνω ὡσὰν ἐκεῖνον τὸν ναόν. 3. Ὅμως ἐσύναξεν τὴν κατασκευὴν ἅπασαν. λοιπὸν ἐσύναξεν τεχνίτας καὶ  
5 μαϊστόρους ἐπιτηδελους τὸν ἀριθμὸν χιλιάδες τέσσαρις δίχως τῶν ἐργατῶν. καὶ ἄρχισαν νὰ κτίζουν τὸν ναὸν τοῦ θεοῦ εἰς ὄνομα τῆς ἁγίας Σιών.

3. Λοιπὸν ὁ βασιλεὺς Σολομῶν εἶχεν ἕνα παιδίον πολλὰ ὠραιότατον καὶ ποθεινότατον ἀπὸ ὅλα τὰ παιδιά τοῦ παλατίου  
10 του καὶ ἦτον σῶφρον καὶ γνωστικὸν καὶ ἐπιτήδειον εἰς πᾶσα τέχνην, καὶ ἐχαίρετον ὁ βασιλεὺς βλέποντάς το καὶ τὸ ἔκαμεν ἐπίτροπον καὶ ἐπιτηρητὴν εἰς πᾶσαν τὴν θέλησιν καὶ ἀγάπα το ὁ βασιλεὺς καὶ εἶχεν το ὡσὰν ἴδιον υἱόν. λοιπὸν τὸ ἔβαλεν ὁ βασιλεὺς τὸ παιδίον ἐκεῖνο ἀπάνω εἰς τοὺς μαϊστόρους ὅπου  
15 ἐδούλευαν τὸν ναὸν τοῦ θεοῦ ἐπίτροπον καὶ ἐπιτηρητὴν καὶ ἐρμήνευεν τοὺς μαϊστόρους ὅπου ἐδούλευαν τὸν ναὸν τοῦ θεοῦ. καὶ ἔβλεπαν ὅλοι τὸ παιδίον καὶ αὐτὸς ὁ βασιλεὺς καὶ ἐθαύμαζαν εἰς τὴν γνώσιν ὅπου εἶχεν. 4. Ὅμως βλέποντας ὁ διάβολος ὁ ἐχθρὸς τῆς ἀληθείας δὲν ἠμπόριεν ὁ μαρὸς νὰ βλέπῃ τὸ ἔργον  
20 ὅπου ἐκαταπιάσθηκεν ὁ βασιλεὺς Σολομῶν ὅπου οἰκοδόμα τὸν ναὸν τοῦ θεοῦ καὶ ἠθέλεν νὰ κάμῃ καὶ τὸν βασιλέαν νὰ λυπηθῇ διὰ νὰ ἀμελήσῃ τὸ ἔργον τοῦ θεοῦ ἐκεῖνο διὰ νὰ μὴν φτειαστῇ τελείαν.

5. Ἀλλὰ θέλετε τὸ \* ἀκούσῃ παρέμπροσθεν τί ἔπαθεν ὁ  
25 μαρὸς καὶ ἐγελάσθη καὶ ἐπιάσθη καὶ αἰσχύνθη. λοιπὸν εἰς ἐκεῖνες τὲς ἡμέρας ἄρχισεν ἐκεῖνο τὸ ὠραιότατον παιδίον καὶ ἔχανεν τὴν ὄψιν του καὶ τὸν νοῦν του καὶ ἔγινεν ὡσὰν ἐξεστηκόν. λοιπὸν ἤρχετον ἀοράτως ἀπὸ τὸν ἀέρα ἕνα πονηρὸν πνεῦμα καὶ ἀκάθαρτον δαιμόνιον καὶ ἐπειράζε τὸ παιδίον ὅποτε ἠθέλεν  
30 νὰ κοιμηθῇ εἰς τὴν κλίνην του καὶ τοῦ ἔδειχνεν ὁ μαρὸς δαίμων λογίων φαντασίαις. 6. καὶ βλέποντας ὁ βασιλεὺς τὸ παιδίον ἐκεῖνο ἐθαύμαζεν καὶ ἐλυπᾶτον πολὺ καὶ ἐδίδέν του ὁ βασιλεὺς διπλὸν τὸ φαγητὸν καὶ τὰ φορέματά του παρὰ τῶν ἄλλων παι-

1 \* f. 179<sup>r</sup> | νὰ . . . θεμελίων per dittographiam bis scr. 5 τέσσαρις  
9 παιδίαν 12 πᾶσα του θέλημα corr. Pr. Bessarion 15 ἐδούλευεν  
§ 4. l. 20 οἰκοδόμαν § 5. l. 24 \* f. 179<sup>v</sup> 25 ἐπιάσθη | αἰσχύνθη  
§ 6. l. 32 πολλὶ

διων ὅπου εἶχεν εἰς τὸ παλάτιόν του ὅπως νὰ ἔλθῃ εἰς τὴν προτέραν του κατάστασιν καὶ εἰς τὴν τάξιν ὅπου εἶχεν, ἀλλὰ ἡ ὄψις τοῦ προσώπου του δὲν ἄλλαξεν ἀλλὰ μᾶλλον εἰς τὸ χειρότερον.

6. Καὶ μίαν τῶν ἡμερῶν ἐρώτησεν ὁ βασιλεὺς τὸ παιδίον καὶ ἔλεγεν του· »εἰπέ μου, τέκνον μου, διὰ τί εἶσαι κίτρινος καὶ σκυθρωπὸς εἰς τὴν ὄψιν καὶ ὁ νοῦς σου δὲν εἶναι μετὰ σοῦ μόνον εἶσαι παρηλλαγμένος«. 7. καὶ τὸ παιδίον δὲν ἤθελεν νὰ εἰπῇ τοῦ βασιλέως τί ἐπάθνε. καὶ βλέποντας τοῦτο ὁ βασιλεὺς πῶς δὲν τοῦ ἀπηλογᾶτον ἐθαύμαζε καὶ ἐλυπᾶτον πολὺ τὸ τί νὰ κάμῃ καὶ ἄρχισεν ὁ βασιλεὺς μετὰ ὀργῆς καὶ θυμοῦ καὶ ἔλεγεν πρὸς τὸ παιδίον »νὰ μοῦ εἰπῆς τὴν ἀλήθειαν ἀπὸ τί ἐκαταστάθεις ἔτσι εἰς τέτοιαν \* θεωρίαν καὶ πῶς ἐβγήκες ἔξαφνα ἀπὸ τὸν νοῦν σου, ἀμμή νὰ ἤξεύρῃς ὅτι πολλὰ βάσανα μέλλεις νὰ πάθῃς καὶ νὰ χάσῃς καὶ τὴν ζωὴν σου. 8. ταῦτα ὡς ἤκουσεν τὸ παιδί ἐκεῖνο ἔλεγεν πρὸς τὸν βασιλέαν μετὰ δακρύων καὶ φόβου καὶ τρόμου· »αὐθέντη μου πολυχρονημένε, ἐμένα ὅλα τὰ καλὰ μου τὰ ἔχει ἡ βασιλεία σου δομένα καὶ τίποτες δὲν μου λείπει. ἀπὸ τὰ καλὰ ὅλα αὐτὰ δὲν εὐφραίνεται ἡ καρδιά μου, ἀλλὰ ἄκουσόν μου, αὐθέντη, νὰ σοῦ διηγηθῶ τί παθαίνω. ἐκεῖ ὅπου κοιμοῦμαι εἰς τὴν κλίνην μου ἔρχεται ἓνας ἄνθρωπος μαῦρος κατὰ πολλὰ ὡσαν Ἀράπης καὶ μὲ πλακῶνει εἰς τὴν καρδίαν καὶ πιάνει τὴν ἄκρην τοῦ δακτύλου μου τοῦ μικροῦ καὶ βυζάνει καὶ πίνει τὸ αἷμα μου καὶ πάλιν μοῦ φαίνεται τὴν ἡμέραν καὶ ἔρχεται ὡς ἄγγελος καὶ μοῦ λέγει ὅτι νὰ μὴν τὸ εἰπῶ τῆς βασιλείας σου αὐτὰ ὅπου παθαίνω καὶ ἐκεῖνος θέλει με ἐγλυτώσει ἀπὸ τὸν μαῦρον καὶ μοῦ εἶπεν ὅτι ἂν σοῦ τὸ εἰπῶ γλυτωμὸν δὲν ἔχω«. 25

9. Ταῦτα ἀκούσας ὁ βασιλεὺς ἐθαύμασεν καὶ εὐχαρίστησεν κύριον τὸν θεὸν καὶ ἐνόησεν ὁ βασιλεὺς ὅτι ἐκεῖνος ὁμοῦ ἐπέιρα- 30 ζεν τὸ παιδίον μὲ τοιαύτες φαντασίαις εἶναι πνεῦμα πονηρὸν καὶ ἀκάθαρτον δαιμόνιον. καὶ παρευθὺς ἔκαμεν ὁ βασιλεὺς δέησιν πρὸς τὸν θεὸν μετὰ δακρύων καὶ μετὰ συντετριμμένης καρδίας ἡμέραν καὶ νύκταν διὰ νὰ τοῦ ἀποκαλύψῃ ὁ θεὸς μὲ τί μόνον

§ 7. 1. 8 ἤθελε 12 1. ἔτσι 13 \* f. 180<sup>r</sup> | ἐβγήκες | ἔξαφνα ego: ἔξα 14 ἀμμή § 8. 1. 25 λέγει: λέη mss. 27 ὅτι ἂν ex ὁ ἂν § 9. 1. 32 καρδίας

νὰ καταραθῆ τὸ δαιμόνιον ἐκεῖνο ὅπου ἐπέβραξε τὸ παιδίον.  
 10. καὶ ἰδὼν ὁ θεὸς τὰ δάκρυα καὶ τοὺς κόπους του εἰσή-  
 κουσεν ὁ θεὸς τῆς δεήσεως Σολομῶν(τος) καὶ παρενθὺς  
 ἔστειλεν τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ μὲ μίαν βοῦλλαν ἤγουν  
 5 σφραγίδα καὶ τὴν ἔδωκεν τοῦ βασιλέως καὶ τοῦ εἶπεν ὅτι ἐκεῖ-  
 νος ὁ Ἀράπης ἦτον πονηρὸν δαιμόνιον καὶ ἔρχεται ἀοράτως καὶ  
 πειράζει τὸ παιδίον καὶ ὁ βασιλεὺς νὰ τὴν δώσῃ τοῦ παιδίου  
 καὶ ὅταν ὑπάγῃ πάλιν τὸ δαιμόνιον εἰς τὴν κλίνην νὰ τὸν  
 πειράξῃ, νὰ τὸν κρούσῃ εἰς τὸ στήθος μὲ τὴν σφραγίδα τοῦ  
 10 θεοῦ καὶ νὰ τὸν δέσῃ καὶ νὰ τὸν φέρῃ ἔμπροσθέν σου καὶ ἐσὺ  
 Σολομῶν ἐξέταξον αὐτὸν ἵνα σου δείξῃ ὅλες του τὲς ἐπιβουλὰς  
 καὶ ἐσὺ μετ' αὐτῆς τῆς σφραγίδος θέλεις πατάξῃ πάντα διάβολον  
 καὶ τὴν δύναμιν του καὶ νὰ τοὺς συνάξῃ ὅλους τοῦ ἀέρος καὶ  
 τῆς γῆς καὶ τῆς θαλάσσης καὶ τῶν καταχθονίων καὶ νὰ οἰκοδομήσῃς  
 15 τὸν ναὸν τοῦ θεοῦ μετ' αὐτῶν τῶν πονηρῶν δαιμόνων καὶ νὰ  
 εἶνε ἐργάτες εἰς τοὺς τεχνίτας«. 11. καὶ ἐπῆρεν ὁ βασιλεὺς τὴν  
 σφραγίδα ἀπὸ τὸν ἀρχάγγελον Μιχαὴλ καὶ εὐχαρίστησεν τὸν θεὸν  
 καὶ ἀπ' ἐκείνης τῆς σφραγίδος ἐφτείασεν ὁ Σολομῶν ἕνα δακτυ-  
 λίδιον παρόμοιον ἀπὸ λίθου τιμῆς πολλῆς. καὶ ἔκραξεν τὸ παι-  
 20 δίον καὶ ἔδωκεν τοῦ τὴν βοῦλλαν τοῦ θεοῦ καὶ τοῦ εἶπεν ὡς  
 καθὼς τοῦ ἐπαρήγγειλεν ὁ ἄγγελος.

12. Ἐσπέρας δὲ γενομένης ἔπεσεν τὸ παιδίον νὰ κοιμηθῆ εἰς  
 τὴν κλίνην του· καὶ ἰδοὺ ἔφθασεν καὶ ὁ διάβολος κατὰ τὴν συν-  
 ἠθειαν ὅπου εἶχεν διὰ νὰ περικυκλώσῃ τὸ παιδίον. καὶ εἶχεν  
 25 \* τὴν ἔννοϊαν κατὰ τὴν παραγγελίαν ὅπου τοῦ εἶπεν ὁ αὐθέντης  
 του ὁ Σολομῶν καὶ ἐβούλλωσεν τὸν διάβολο(ν) ἐπὶ τὸ στήθος  
 μὲ τὴν βοῦλλαν τοῦ θεοῦ. 13. ὁ δὲ σατανᾶς ἐβόησε φωνῆ με-  
 γάλῃ καὶ εἶπεν· οὐαὶ μοι τῷ ἀθλίῳ, πῶς ἐκαταδουλώθη καὶ  
 ἔγινα ὑπόδουλος ὑπὸ τοῦ Σολομῶντος«. καὶ παρενθὺς ἐσηκώθη  
 30 τὸ παιδίον ἀπὸ τὴν κλίνην του καὶ ἔδεσεν τὸν διάβολον καὶ τὸν  
 ὑπῆγεν ἔμπροσθεν τοῦ βασιλέως.

III. Καὶ ὡς τὸν εἶδεν ὁ Σολομῶν ἐθαύμασεν καὶ εὐχαρίστησεν  
 Κύριον τὸν θεόν, καὶ εἶπεν ὁ Σολομῶν πρὸς τὸν διάβολον· »εἰπέ

1 \* f. 180<sup>v</sup> § 10. l. 12 πάντα ex p̄asa corr. Pr. Bessarion 13 δύνα-  
 μιν ex dyn. corr. prim. man. § 12. l. 23 εἴθασεν 25 \* f. 181<sup>r</sup>

C. III. cf. parallele in Test. Sal. II et ms. D. III l. 32 εὐχαρίστησεν

μοι, πνεῦμα πονηρὸν καὶ ἀκάθαρτον, τί σοῦ ἐστὶν ὄνομα καὶ τί(ς) σου ἡ ἐργασία πρὶν μὴ σε τιμωρήσω εἰς τὸν τόπον τῆς γενένης;» 2. καὶ ὁ δαίμων εἶπεν· »τὸ ὄνομά μου καλοῦμαι Ὁρνίας καὶ εἶμαι ὑπὸ ἀέρος τελώνιον καὶ ἡ ἐργασία μου εἶναι αὕτη· 5 σκανδαλίζω τοὺς ἀνθρώπους καὶ τὰς καρδίας των καὶ ἀμαρτάνουν καὶ λησμονοῦν τὸν ἐπουράνιον θεόν. καὶ πότε ὡσὰν γυναῖκα ἔμορφη φαντάζομαι εἰς τὸν ὕπνον τους καὶ ἀμαρτάνουν καὶ πότε ὡσὰν σκύλος γίνομαι καὶ πότε ὡσὰν γαῖδαρος καὶ πότε ὡσὰν ἀετὸς μετὰ πτέρα γίνομαι, καὶ πότε ὡσὰν λεοντάρῳ μὲ 10 ἄλλους δαίμονας γινόμεσθην, καὶ πότε ἄλλων λογιῶν φαντασίαις φανταζόμεσθην εἰς τοὺς ἀνθρώπους. καὶ ὅποτε ἰδοῦμεν τὸν ἀρχάγγελον Μιχαὴλ καὶ τὸν Γαβριήλ μᾶς ἐπιτιμοῦν με τὴν δύναμιν τοῦ θεοῦ, καταγιζόμεσθην«. 3. καὶ ταῦτα ἀκούσας ὁ βασιλεὺς Σολομῶν ἐδόξασε τὸν θεὸν καὶ \* ἐπικαλέσθηκεν τοὺς 15 ἀρχαγγέλους τὸν Μιχαὴλ καὶ τὸν Γαβριήλ. καὶ εὐθὺς ἐφάνηκαν οἱ ἀρχάγγελοι ἀπὸ τὸν οὐρανὸν καὶ ἀλυσιδέσαντες τὸν Ὁρνίαν τὸν σατανᾶν μὲ τὸ τάγμα του ὅλον ὄρισάν τους οἱ ἀρχάγγελοι ὅτι νὰ ὑπάγουν ἀπὸ ἄκρον τῆς γῆς ἕως ἄκρον καὶ ἀπὸ θαλάσσης νὰ κουβαλήσουν μάρμαρα βαρύτετα. καὶ πάλιν ὡσὰν ἦλθαν 20 οἱ δαίμονες ἀπὸ ἐκείνην τὴν ὑπηρεσίαν τοὺς ἔβαλεν πάλιν ὁ βασιλεὺς καὶ ἔκοπταν μάρμαρα καὶ σίδερον διὰ τὴν οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ.

IV. Καὶ πάλιν ὁ βασιλεὺς ἔκραξεν ἐκείνο τὸ ἐκλεκτὸν παιδίον καὶ εἶπεν του· »ἔπαρε, τέκνον, τὴν σφραγίδα τοῦ θεοῦ καὶ 25 τὸν Ὁρνίαν τὸν σατανᾶν καὶ ὑπάγετε κατὰ τοὺς ἐρήμους τόπους καὶ ὅπου ἂν εὑρετε δαίμονας μὲ τὸ τάγμα του νὰ τοὺς βουλλώσετε ὅλους καὶ νὰ τοὺς φέρετε ἐδῶ εἰς ἡμᾶς«. 2. καὶ ἐπῆρεν τὸ παιδίον τὴν σφραγίδα τοῦ θεοῦ καὶ τὸν Ὁρνίαν τὸν Σατανᾶν καὶ ὑπῆγεν κατὰ τοὺς ἐρήμους τόπους καὶ ἐκεῖ ἦνραν τὸν ἀρχοντα τῶν δαιμόνων τὸν Βεελζεβούλ καὶ λέγει ὁ Ὁρνίας ὁ σατανᾶς πρὸς τὸν Βεελζεβούλ τὸν ἀρχοντα τῶν δαιμόνων καὶ τοῦ λέγει· »καλεῖ σε ὁ βασιλεὺς Σολομῶν μὲ τὸν ὄρισμὸν τοῦ θεοῦ τοῦ σαβαώθ«. 3. καὶ λέγει ὁ Βεελζεβούλ· »καὶ ποῖος εἶναι αὐτὸς ὁ Σολομῶν ὅπου λέγεις;« καὶ τὸ παιδίον παρενθὺς ἔριξεν τὴν

2 ἐργασίαν § 2. l. 6 ἀλησμονοῦν § 3. l. 14 \* f. 181<sup>v</sup>  
C. IV. parallela l. c. in ms. D III. l. 25. 29 τοὺς: τὰς

σφραγίδα καὶ ἐκόλλησεν εἰς τὸν Βεελζεβούλ, καὶ εὐθὺς ἐσηκώθη  
 μετὰ βίας μὲ ἕξι χιλιάδες δαιμόνια καὶ ἐπῆγαν ἔμπροσθεν τοῦ  
 βασιλέως \* Σολομῶν(τος) καὶ τὸν ἐπροσκύνησαν ὅλοι οἱ δαίμονες  
 καὶ ὁ βασιλεὺς εὐχαρίστησεν τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς  
 5 ὅπου τὸν ἤξιώσεν τοιαύτης χάριτος καὶ τιμῆς καὶ τὸν ἐπροσκυ-  
 νούσαν οἱ δαίμονες. 4. καὶ ἐπαράστησεν ὁ βασιλεὺς Σολομῶν  
 τὸν Βεελζεβούλ τὸν σατανᾶν μὲ τὸ τάγμα του ὅλον σιδεροδε-  
 μένους καὶ βουλλωμένους ὅλους μὲ τοῦ θεοῦ τὸ ὄνομα. εἶτα  
 λέγει πρὸς τὸν Βεελζεβούλ τὸν πρῶτον διάβολον· »τί σοῦ ἐστι  
 10 τὸ ὄνομα καὶ ἡ ἐργασία σου ἡ μιὰρὰ ὅπου πράττεις;« 5. καὶ ὁ  
 δαίμων εἶπεν· »ἐγὼ εἶμαι ὅπου ὀνομάζομαι Βεελζεβούλ καὶ εἶμαι  
 ἄρχων ἕξι χιλιάδων δαιμόνων καὶ λέγομαι γαστήρ θηλυμανίας,  
 καὶ ἐγὼ ἦμουν ὁ πρῶτος ἄγγελος τοῦ οὐρανοῦ ὁ λεγόμενος Βεελ-  
 ζεβούλ. καὶ ἦτον μετ' ἐμοῦ καὶ ἄλλος πρῶτος σατανᾶς ὁ λεγό-  
 15 μενος Ἐωσφόρος, πλὴν ἐπετίμησέν τον ὁ θεὸς καὶ ἐκατακλείσθη  
 ἐν ταρτάρῳ δεσμῶ. 6. καὶ ἐγὼ εἶμαι ὅπου κάμνω τοὺς δαίμονας  
 καὶ εἶνε εἰς τὴν ἔξουσίαν μου. ἐγὼ εἶμαι ὁ ἄρχων τοῦ ἀέρος εἰς  
 τὰ πονηρὰ καὶ ἀκάθαρτα πνεύματα. καὶ μετασχηματίζονται καὶ  
 γίνονται ὡς ἄνθρωποι καὶ φαίνονται εἰς ὄνειρα καὶ εἰς φαν-  
 20 τασίαις κακῆς καὶ ἁμαρτάνουν. καὶ μικρὰ παιδία πνίγω σιμὰ εἰς  
 τὲς μάνας των κοντά. 7. καὶ ὅποιος ἄνθρωπος κἂν ἄνδρας κἂν  
 γυναῖκα καὶ εἶναι ἀπὸ ἐνεργείας ἐδικῆς μας καὶ νὰ καπνισθῆ μὲ  
 χολὴν ὄψαριου γλιανοῦ ὅπου εἶναι εἰς τὰ γλυκὰ τὰ νερὰ καὶ νὰ  
 λέγῃ ἔτσι· »πρόφθασον Ῥαφαήλ ὁ παρεδθηκῶς ἐνώπιον τοῦ θεοῦ,  
 25 εὐθὺς ἀναιροῦμαι ἀπὸ ἐκεῖ. 8. ἐγὼ εἶμαι ὅπου ἀναγκάζω τοὺς  
 βασιλεῖς καὶ πολεμοῦν ἕνας μὲ τὸν ἄλλον καὶ κάμνουν αἰχμαλω-  
 σίαις πολλῆς κἂν τε εἰς θάλασσαν κἂν τε εἰς ξηρὰν γῆν. καὶ ποτὲ  
 καλὸν τοῦ ἀνθρώπου δὲν θέλω«.

9. Καὶ ὁ βασιλεὺς Σολομῶν εἶπεν πρὸς αὐτούς· »ὑπὸ τίνος  
 30 ἀγγέλου καταργεῖται ἡ δύναμις σας; καὶ εἶπεν ὁ Βεελζεβούλ·  
 »ἀπὸ τοῦ παντοκράτορος θεοῦ κυρίου σαβαὼθ καταργεῖται ἡ  
 δύναμις μας καὶ ἀπὸ τοῦ ἀρχαγγέλου Ῥαφαήλ«. καὶ οἱ δαίμονες  
 ἔτρεμαν μήπως καὶ ὁ βασιλεὺς τοὺς ἐπιτιμήσῃ καὶ τοὺς ὀργισθῆ

§ 3. 1. 2 βίαν 3 \* f. 182<sup>r</sup> § 4. 1. 10 μιὰρὰ ex μικρὰ corr. man. alt.

§ 5. 1. 12 ἄρχων ex ἄρσον corr. man. alt. | χιλιάδων ex χιάδων corr. man. alt.

§ 6. 1. 20 παιδίαν 21 ἦτες μάνας τους § 7. 1. 24 \* f. 182<sup>v</sup>

μὲ τοῦ θεοῦ τὸ ὄνομα. 10. εἶτα τοὺς ὄρισεν ὁ βασιλεὺς νὰ προ-  
 νίξουν μάρμαρα καὶ λίθους ὅλοι οἱ δαίμονες σιδεροδεμένοι. καὶ  
 ὁ καθεὶς δαίμων ἐτάχθη νὰ δουλεύῃ εἰς τὸν ναὸν τοῦ θεοῦ ὅπου  
 ἐκτιζεν ὁ Σολομῶν. 11. καὶ ἐκεῖ ὅπου ἐργάζονταν οἱ δαίμονες  
 5 πρᾶγμα ἦτον ἀνεκδιήγητον καὶ εἰς θαῦμα πολὺ τότες. ποῖος νὰ  
 ἔβλεπεν καὶ νὰ μὴν ἐθαύμαζεν τοὺς ἀνθρώπους τοὺς τεχνίτας  
 μὲ τόσον πλῆθος δαιμόνων νὰ ἐργάζονται εἰς τὸν ναὸν τοῦ  
 θεοῦ εἰρηνεμένα μετὰ πάσης ἐπιμελείας καὶ σπουδῆς. καὶ οὐδ'  
 ὅλως ἐτολμοῦσαν οἱ δαίμονες νὰ πειράξουν ἵνα ἀδικήσουν κανέ-  
 10 ναν ἀπὸ τοὺς ἀνθρώπους. 12. καὶ τόσον τοὺς εἶχεν ὁ Σολομῶν  
 ὅλους τοὺς δαίμονας βουλλωμένους μὲ τὴν σφραγίδα ἐκείνην ὅπου  
 τοῦ ἔστειλεν ὁ θεὸς μὲ τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ καὶ τόσον  
 τοὺς ἐκατάστησεν ὅλους ὅτι ὡσὰν σκλάβους. ἔτι ἐκοπταν μάρ-  
 μαρα \* καὶ λίθους καὶ ἀσβέστην, καὶ τὸ νερὸν τὸ ἐκουβαλοῦσαν  
 15 μὲ κάδους βαρυτάτους. ὅλοι των ἀλυσοδομένοι ἐδούλευαν τὸν  
 ναὸν τοῦ θεοῦ.

V. Λοιπὸν ἐκεῖ εἰς τὸ κτίσιμον ὅπου ἐκτιζαν οἱ μαϊστόροι  
 καὶ οἱ δαίμονες ἐργάζονταν, ἕνας ἀπὸ τοὺς μαϊστόρους ἦλθεν  
 εἰς φιλονεικίαν μὲ τὸν υἱὸν αὐτοῦ. ὁ δὲ πατέρας τοῦ παιδίου  
 20 ἐπῆγεν εἰς τὸν βασιλέαν μετὰ πολλῶν δακρύων καὶ ἐγκάλεσεν  
 τὸν υἱὸν αὐτοῦ τὸ πῶς τὸν ἀτίμησεν καὶ τὸν ὕβρισεν καὶ ἔλεγεν  
 πρὸς τὸν Σολομῶν(τα)· ὦ βασιλεῦ πολυχρονημένε, θανάτωσαι  
 τὸν υἱὸν μου ὅτι ἐμένα τὸν πατέρα του μὲ ἀσχήμισεν καὶ μὲ  
 ὕβρισεν καὶ μὲ ἀτίμησεν. καὶ ἐὰν δὲν τὸν θανατώσῃς ἐγὼ πλέον  
 25 δὲν βάνω τὸ χέρι μου νὰ δουλεύσω εἰς τὸν ναὸν τοῦ θεοῦ.  
 Καὶ ἰδοὺ μετὰ ὄραν ἱκανὴν ἐπῆγεν ὁ υἱὸς τοῦ μαϊστορος εἰς τὸν  
 βασιλέαν Σολομῶν(τα) καὶ ἐγκάλειε τὸν πατέρα του. 2. καὶ δια-  
 λογιζόμενος ὁ βασιλεὺς καὶ ἀπορῶντας τί ἀπόκρισιν νὰ δώσῃ  
 καὶ τοὺς δύο νὰ τοὺς εἰρηνεύσῃ ἐστράφη εἰς τὸν ναὸν καὶ ἔβλε-  
 30 πεν καὶ εἶδεν τὸν Ὁρνιαν τὸν διάβολον καὶ δὲν ἐργάζατον νὰ  
 δουλεύῃ ὡσὰν καὶ τοὺς ἄλλους δαίμονας, μόνον ἔστεκεν καὶ ἐγέ-  
 λαν. καὶ λέγει ὁ βασιλεὺς πρὸς τοὺς δύο τὸν πατέρα καὶ τὸν

§ 10. 1. 3 καθεὶς § 11. 1. 5 πολλὴν 6 εἶλεπεν § 12. 1. 11 ἐκεί-  
 νον 12 τοῦ: τους 13 ἐκατάστησεν 14 \* f. 183<sup>v</sup> 15 κάδους |  
 των: τους

C V. Parallele in ms. D c. IV. 1. 18 ἦλθαν 22 Βασιλεὺς § 2. 1. 29 τοὺς:  
 τὸν | ἐστράφη

υἱὸν ὁποῦ ἐκρένουσαν· »ἀναχωρήσατε ὀλίγον ἀπ' ἐμοῦ«. καὶ  
 οὕτως ἀνεχώρησαν καὶ οἱ δύο καὶ τότες ὁ βασιλεὺς ἔστειλεν  
 ἐκεῖνο τὸ ἐκλεκτὸν παιδίον νὰ φέρῃ τὸν Ὁρνιαν τὸν σατανᾶν \*  
 μὲ τοὺς ἄλλους δαίμονας καὶ νὰ τοὺς φέρῃ ἔμπροσθέν του. καὶ  
 5 ἐπῆγεν τὸ παιδίον καὶ τοὺς ἤφ(ερ)εν. 3. καὶ λέγει ὁ Σολομῶν  
 πρὸς τὸν Ὁρνιαν· »ὦ πνεῦμα ἀκάθαρτον δαιμόνιον, διὰ τί γελᾷς  
 τὴν βασιλείαν μου καὶ τὴν κρίσιν μου καὶ τὸν ναὸν τοῦ θεοῦ  
 ὁποῦ οἰκοδομῶς; 4. καὶ ὁ Ὁρνίας ὁ διάβολος ἔλεγεν πρὸς τὸν  
 βασιλέαν· »οὐχί, δέσποτα βασιλεῦ, σοφώτατε καὶ δικαιοτάτε, οὔτε  
 10 τὴν κρίσιν σου ἐγέλασα ποτέ μου, οὔτε τὴν βασιλείαν σου, οὔτε  
 τὸν ναὸν τοῦ θεοῦ ὁποῦ οἰκοδομᾷς, ἀλλὰ αὐτουνούς τοὺς δύο  
 ἀθλίους ὁποῦ ἦλθαν καὶ κρίνονται εἰς τὴν βασιλείαν σου αὐτὸν  
 τὸν γέροντα μὲ τὸν υἱὸν του ὁποῦ μαλώνουν καὶ φιλονεικοῦν  
 καὶ ὑβρίζονται. ἀκόμη νὰ μὴν περάσουν τρεῖς ἡμέρες καὶ αὐ-  
 15 τουνοῦ τοῦ γέροντος ὁ υἱὸς μέλλει νὰ ἀποθάνῃ«. 5. ταῦτα  
 ἀκούσας ὁ βασιλεὺς παρὰ τοῦ Ὁρνίου τοῦ εἶπεν· »σύρε ἐργάζου  
 εἰς τὸν ναὸν τοῦ θεοῦ μετὰ σπουδῆς καὶ εἰρήνης«. καὶ ἀπῆλθεν  
 ὁ Ὁρνίας καὶ ἐργάζετον μετὰ φόβου καὶ τρόμου εἰς τὸν ναὸν  
 τοῦ θεοῦ. καὶ πάλιν ὁ βασιλεὺς ἐκάλεσεν τοὺς δύο κρινομένους  
 20 τὸν πατέρα καὶ τὸν υἱὸν ὁποῦ ἐφιλονεικοῦσαν καὶ ἐμάλωνα καὶ  
 τοὺς ἔδωκεν διορίαν νὰ ἀναμείνουν ἡμέρας πέντε καὶ οὕτως νὰ  
 κάμῃ τὴν κρίσιν τους. καὶ τοῦτο τὸ ἔκαμεν ὁ Σολομῶν διὰ τὸν  
 λόγον ὁποῦ τοῦ εἶπεν ὁ Ὁρνίας ὅτι νὰ μὴν περάσουν τρεῖς ἡμέ-  
 25 ρες καὶ νὰ ἀποθάνῃ ὁ υἱὸς τοῦ γέροντος.

6. Καὶ ὡσὰν ἐπέρασαν αἱ πέντε ἡμέρες ἦλθεν ὁ πατὴρ τοῦ  
 παιδίου ἐκεῖνου εἰς τὸν Σολομῶν(τα) καὶ μετὰ δακρύων καὶ  
 ὀδύρομενος ἔλεγεν· »βασιλεῦ πολυχρονημένε, ἀπόθανεν ὁ υἱὸς μου  
 καὶ πλέον δὲν θέλω ἰδεῖν αὐτόν«. λέγει του ὁ βασιλεὺς· »καὶ  
 πότε ἀπόθανεν ὁ υἱὸς σου, γέροντά μου;«; λέγει του ὁ μαῖστορας·  
 30 »ἀφότης ἐδικαστήκαμεν καὶ ἐμαλώσαμεν δὲν ἐπέρασαν τρεῖς ἡμέ-  
 ρες καὶ ἀπόθανεν«. λέγει τοῦ ὁ βασιλεὺς· »ἀπελθε, γέροντά μου,  
 εἰς τὸν καλὸν καὶ δόξαζε τὸν θεόν, καὶ ὁ κύριος νὰ σοῦ δώσῃ  
 ὑπομονὴν εἰς τὴν θλίψιν τῆς καρδίας σου«. καὶ ταῦτα παρη-

1 ἀπ' ἐμοῦ: ὀπουεμοῦ      3 \* f. 183<sup>v</sup>      § 4. l. 12 ἀθλιγι | εἰς: ἡ  
 13 γέροντα: γέρων in τῶων corr. man. alt. errore      § 5. l. 16 ἐργάζου  
 § 6. l. 25 αἱ: ἡ      27 \* f. 184<sup>r</sup>



γορήσας τὸν γέροντα ἐκείνον, ἀπῆλθεν. 7. καὶ πάλιν ἔστειλεν ὁ βασιλεὺς τὸ παιδίον νὰ φέρῃ τὸν Ὀρνίαν τὸν δαίμονα. καὶ εὐθὺς τὸν ἤφερεν καὶ τὸν ἐπαράστησεν ἔμπροσθέν του. εἶτα λέγει ὁ Σολομῶν πρὸς ἐκείνον· »εἰπέ μοι, πνεῦμα πονηρὸν καὶ ἀκάθαρτον, πόθεν ἐγνωρίζεις τὸν θάνατον τοῦ ἀνθρώπου;« 8. καὶ ὁ διάβολος εἶπεν μετὰ φόβου καὶ τρόμου· »καὶ ἡμεῖς, δέσποτα βασιλεῦ, ἡμεσθεν πρῶτα ἄγγελοι καὶ ἀπὸ τὴν ὑπερηφάνειάν μας ὀργίστηκέν μας ὁ θεὸς ἀπὸ τοῦ οὐρανοῦ τὸν πρῶτον μας τὸν Ἐωσφόρον τὸν σατανᾶν καὶ ἐκεῖ ἔπεσεν κάτω εἰς τὴν ἄβυσσον. 10 καὶ ὅταν ἐφώ(νη)σεν ὁ ἀρχάγγελος Μιχαὴλ καὶ εἶπεν το· »στῶμεν καλῶς«, καὶ καθὼς ὁ θεὸς ὄρισεν ἔτσι ἔσταθήκαμεν, καὶ ἡμεῖς ἡμεσθεν ἐναέρια τελῶνια τῶν ψυχῶν, καὶ ἀπὸ φῶς θεοῦ ὅπου ἡμεσθεν καὶ ἄγγελοι ἐγίνημεν σκότος καὶ μαυρισμένοι ὡς καθὼς μᾶς ἐβλέπετε καὶ θεωρεῖτε. 9. καὶ ἡμεῖς ἀνερχόμεθα εἰς τὸ κάτωθεν μέρος τοῦ οὐρανοῦ ὑμνοῦμεν καὶ δοξάζομεν τὸν θεὸν τὸ ἡμερόνυκτον, καὶ ἡμεῖς πετῶντας ἀκούομεν τῶν ἀγγέλων \* τὲς ὁμιλίαι καὶ τὰ γράμματα τοῦ καθενὸς ἀνθρώπου, καὶ μανθάνομεν τὸν θάνατον τοῦ ἀνθρώπου ἀπὸ σαράντα ἡμέρας καὶ προτύτερα, καὶ διὰ τοῦτο πάσχομεν καὶ ἡμεῖς νὰ τὸν κολάσωμεν 20 καὶ νὰ πέσῃ εἰς κακὰς καὶ ἄτυχας πράξεις ἕως ὅπου νὰ ἔλθῃ ἡ ζωὴ τοῦ ἀνθρώπου ἐκείνου εἰς ζῆμίαν θανάτου καὶ νὰ κολασθῇ νὰ τὸν κερδέσωμεν. 10. καὶ πετώμενοι τὸ κάτωθεν μέρος τοῦ οὐρανοῦ καὶ ὡς φύλλα ἀπὸ δένδρου ὅπου πέφτουν ὑπὸ ἀνέμου μεγάλου εἰς τὴν γῆν, οὕτω καὶ ἡμεῖς πέφτομεν ὑπὸ θεοῦ ῥοπῆς 25 καὶ δὲν δυνάμεσθεν διὰ νὰ σταθοῦμεν. καὶ βλέποντάς μας οἱ ἄνθρωποι νομίζουσιν ὅτι εἶναι ἀστέρες τοῦ οὐρανοῦ χνυόμενοι καὶ μᾶς δοξάζουσιν οἱ ἄνθρωποι καὶ λέγουσιν ὅτι αἰχμάλωτος ἐλευθερώθη, καὶ ὁ θεὸς νὰ τὸν γλυτώσῃ«. 11. ὁ βασιλεὺς Σολομῶν ἔλεγεν πρὸς τὸν Ὀρνίαν· »αἱ γὰρ τοῦ οὐρανοῦ ἀστέρες χύνονται 30 ποτὲ κάτω;« καὶ ὁ δαίμων ἔλεγεν· »οὐχί, δέσποτα, αἱ γὰρ ἀστέρες ἀνατέλουν καὶ βασιλεύουσιν καὶ περιπατοῦν μαζὶ μὲ τὸν οὐρανὸν καὶ εἶνε ἀσάλευτοι καὶ στερομένοι ὡδᾶν τὸν ἥλιον καὶ τὴν σελήνην ἕως τὸν μέλλοντα αἰῶνα«.

§ 8. 1. 8 ὀργίστηκεν

14 εὐλέπεις

§ 9. ἀνέρχομαι

16 \* f. 184<sup>v</sup>

§ 10. 1. 23 ἀπὸ: ὑπὸ |

πέφτουν: πέμπτοιν

24 πέφτομεν: πέμπτομεν

26 χνυόμενοι: χιδόμενοι

§ 11. 1. 29. 30 αἱ: ἡ, οἱ

12. Ταῦτα ἀκούσας ὁ βασιλεὺς Σολομῶν εὐχαρίστησεν τὸν θεὸν καὶ πάλιν ὄρισεν τὸν Ὀρβίαν νὰ δουλεύῃ εἰς τὸν ναὸν τοῦ θεοῦ μὲ τούς ἄλλους δαίμονας.

VI. Καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ ἡ σοφὴ Σιβύλλα  
5 ἦλθαν καὶ αὐτὴ μετ' αὐτούς νὰ ἰδοῦν τὸν ναὸν τοῦ θεοῦ καὶ ἐπήγασι καὶ κανίσκια μεγάλα τοῦ \* βασιλέως Σολομῶν(τος). καὶ ἤφεραν οἰκοδομὴν διὰ τὸν ναὸν τὴν ἀγίαν Σιών, καὶ πολυτελῆ καὶ ἀξιόλογον ὕλην καὶ σκευὴ πολλὰ καὶ πολύτιμα καὶ τὰ ἀφιέρωσαν εἰς τὸν ναὸν τοῦ θεοῦ.

VII. Καὶ ὁ βασιλεὺς τῶν Ἀσσυρίων τῆς Ἀραβίας ἔστειλεν  
ἐπιστολὴν εἰς τὸν βασιλέαν Σολομῶν(τα) καὶ ἔγραφεν οὕτως·  
»εἰς τὸν βασιλέαν τὸν Σολομῶν(τα) τὸν σοφώτατον καὶ τιμιώ-  
τατον παρὰ ὅλους τοὺς βασιλεῖς τῆς γῆς χαίροις ἐν κυρίῳ τῷ  
θεῷ, ὅγιναινε κατὰ βασιλείαν Σόλυμα τῆς Ἰουδαίας καὶ Παλαι-  
15 στίνης. νὰ τὸ ἐγκαρδίξῃς καλὰ ἡ βασιλεία σου κατὰ Σόλυμα ὅτι  
ἔδω εἰς τὸν ἔδικόν μου τόπον καὶ τὴν χώραν κατοικεῖ ἓνα δαι-  
μόνιον πονηρὸν καὶ δυνατὸν καὶ εἰς καθὲ τρεῖς ἡμέρας σηκώνει  
ἄνεμον δυνατὸν καὶ ῥίπτουνται σπίτια καὶ δένδρα καὶ βουνὰ καὶ  
τοὺς ἀνθρώπους τοὺς ῥίχνει εἰς τὸ πῦρ καὶ εἰς τὸ νερὸν τοὺς  
20 ἐγκρεμνίζει. καὶ ἤκουσα ὅτι μὲ τῆς σφραγίδος ὀποῦ σου ἔστειλεν  
ὁ θεὸς ἀπὸ τοῦ οὐρανοῦ μὲ τὸν ἀρχάγγελόν του καὶ ἐπάταξες  
πᾶσαν τὴν δύναμιν τῶν δαιμόνων. καὶ σὲ παρακαλῶ πολλὰ  
στεῖλε καὶ εἰς ἐμᾶς καὶ πέμψον νὰ τὸ ἐξολοθρεύσῃς τὸ πνεῦμα  
τὸ πονηρὸν. καὶ ἐὰν τὸ κάμεις αὐτὸ ἡ βασιλεία σου, νὰ σοῦ  
25 στείλω ἔξοδον εἰς τὴν οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ τάλαντα  
τριαντα χρυσίου καὶ ἀργυρίου· τὸ ἓνα τάλαντον κάμνει ἑκατὸν  
πενήντα λίτρες.

2. Λαβὼν δὲ τὴν ἐπιστολὴν ὁ βασιλεὺς καὶ ἀναγνοὺς αὐτὴν  
εἶπεν τοῦ παιδίου νὰ πάρῃ \* τὴν σφραγίδα τοῦ θεοῦ καὶ νὰ  
30 παραίνη εἰς τὸν βασιλέαν τῆς Ἀραβίας τὸ γληγορότερον, καὶ  
ἔδωκέν του καὶ γραφὴν ὀποῦ τὸν ἔχαρέτα, καὶ εἶπεν τοῦ παιδίου  
ὅτι νὰ πάρῃ μαζί του καὶ ἓνα δερμάτι καινούριόν καὶ ἓνα γορ-  
γοκάμηλον, καὶ ἔστειλεν τὸ παιδίον ὁ βασιλεὺς Σολομῶν μὲ

C. VI. l. 7 \* f. 185<sup>r</sup>C. VII. l. 10 Ἀσσυρίων: ἄσαριον ms., l. Ἀραβίων? 14 βασιλέαν  
σολομὲ 15 σολομὲ 16 δαιμόνον 23 νὰ τὸ: νὰ τον § 2. l. 29 \* f. 185<sup>v</sup>

συνοδίαν ἀνθρώπων πολλῶν. καὶ ἐπαρήγγειλέν του· ἰκύνταξε, ἔκνον μου, νὰ εὗρης τὸν τόπον ὅπου κατοικεῖ ὁ δαίμων καὶ ἴδες τὴν ὥραν καὶ τὴν ἡμέραν ὅπου μέλλει διὰ νὰ πνεύσῃ τὸν ἄνεμον. καὶ οὕτως ἔχε ἐσὸ τὸ δερμάτιον ἀνοικτὸν πρὸς τὴν πέτραν τῆς φωλεᾶς ὅπου κατοικεῖ ὁ δαίμων καὶ ὅταν ἴδῃς τὸν ἄσκον καὶ φουσκώσῃ ἄνεμον, ἐσὸ νὰ εἶσαι ἕτοιμος, ὀγγήγορα νὰ δέσῃς τὸ στόμα του τοῦ ἄσκοῦ καὶ νὰ τὸ βουλώσῃς μετὰ τὴν σφραγίδα τοῦ θεοῦ καλούτσικα καὶ οὕτως βάλῃς τὸν ἄσκον ὅπου ἔχει τὸν δαίμονα ἅπανω εἰς τὸν γοργοκάμηλον καὶ νὰ τὸν φέρῃς ἐδῶ εἰς ἡμᾶς.

3. Καὶ ἀπῆλθεν τὸ παιδίον εἰς τὸν βασιλέαν τῆς Ἀραβίας καὶ ἔκαμεν ὡς καθὼς τοῦ ἐπαρήγγειλεν ὁ Σολομῶν. καὶ ἔτιζι ἤφερον τὸ παιδίον βουλλωμένον τὸν ἄσκον εἰς τὸν βασιλέαν. καὶ εἰς τὴν στρατὰν ὅπου ἤρχετον τὸ παιδίον μετὰ τοῦ δαίμονος ἔλεγεν ὁ δαίμων· ἴδεομαι, ὦ παιδίον, μὴν με ὑπάγῃς εἰς τὸν βασιλέαν καὶ ἐγὼ νὰ σοῦ δείξω ποῦ εἶναι ὁ πράσινος ὁ λίθος καὶ τὸ χρυσίον τὸ τιμημένον καὶ κεκρυμμένον. καὶ τὸ παιδίον ἔλεγεν πρὸς τὸν δαίμονα· ἴεις τὸν βασιλέαν τὸν Σολομῶν(τα) καὶ εἰ τι ὀρίσῃ ἐκεῖνος, ἄς ποιήσῃ. 4. καὶ ὡς \* ἤλθαν ἔμπροσθεν εἰς τὸν βασιλέαν εὐθύς ἔπεσεν ὁ ἄσκος κάτω ἀπὸ τὸ καμήλιον καὶ ἐκυλίετον ἄνω καὶ κάτω. καὶ πάντες ὅσοι ἦσαν ἐκεῖ ἐθαύμασαν. καὶ ἔλυσεν τὸ παιδίον τὸν ἄσκον καὶ εὐθύς ἐβγήκεν ὁ δαίμων ἔξω. 5. καὶ ἐβούλλωσεν αὐτὸν ὁ βασιλεὺς ἐπὶ τὸ στῆθος καὶ τὸν τράχηλον καὶ ἔδεσεν αὐτὸν καὶ ἔλεγεν ὁ βασιλεὺς· ἴπῶς ὀνομάξῃσαι; καὶ ὁ δαίμων εἶπεν· ἴΕφίππας τὸ ὄνομά μου καλοῦμαι. 6. λέγει ὁ βασιλεὺς· ἴτί εἶναι ἡ ἐργασία σου ἡ μιαιφάνεια; καὶ ὁ δαίμων εἶπεν· ἴἡ ἐργασία μου εἶναι εἰς μύρια κακὰ ποιήματα. καὶ παρακαλῶ σε, ὦ βασιλεῦ, νὰ μὴν με ἐπιτιμῆσῃς μετὰ τοῦ θεοῦ τὸ ὄνομα, καὶ ἐγὼ νὰ σοῦ φέρω τὸν λίθον τὸν ἀκρογωνιαῖον ὅπου φέγγει εἰς τὸ βάθος τῆς θαλάσσης ὑπὲρ τὸν ἥλιον τὸν ὅποιον ἀπεδοκίμασαν οἱ ἄνθρωποι καὶ οἱ δαίμονες καὶ ἐγὼ νὰ σοῦ τὸν στῆσω αὐτὸν εἰς τὴν πρώτην κεφαλαίαν τοῦ ναοῦ.

3 1. διὰ νὰ πνεύσῃ Pr. Bessarion: διαναπενύση 5 φωλεᾶς: φολεᾶν  
8 καλούτσικα § 3. l. 14 ἤρχετον ex ἤχετον cor. prim. man. 17 τεμη-  
μένον 18 πρὸς bis scr. § 4. l. 19 \* f. 186<sup>r</sup> § 5. l. 23 στῆθι  
UNT. 9: McCown. 8\*

7. Καὶ εὐθύς ὄρισεν ὁ βασιλεὺς ἐκεῖνον τὸν Ἐφίππαν τὸν δαίμονα μὲ ἄλλους ἑτέρους δαίμονας. καὶ ὑπῆγεν καὶ ἤφεραν τὸν λίθον ἐκεῖνον τὸν ἀκρογωνιαῖον καὶ ἔστησάν τον εἰς τὴν μέσην τοῦ ναοῦ, καὶ οἱ πάντες ὅσοι ἦσαν ἐκεῖ ἐθαύμασαν ἰδόντες τὸ παράδοξον θαῦμα. 8. ἀλλὰ ἀφότης ἐκατέβη ὁ κύριος ἡμῶν Ἰησοῦς Χριστός ὁ υἱὸς καὶ λόγος τοῦ θεοῦ, τὸ φῶς τὸ ἀληθινὸν τὸ φῶς τῆς οἰκουμένης, ὁ ἥλιος ὁ ἀνέσπερος, ἐκεῖνος ὁ λίθος ἐσκοτίσθη ὁποῦ ἦτον ὑπὸ τοῦ βασιλέως Σολομῶν(τος). καὶ ἀφότης ἐκτισεν ἐκεῖνον τὸν ναὸν τοῦ θεοῦ, ἦγουν τὴν ἁγίαν Σιών, 10 ἕως ὁποῦ ἐγεννήθη ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ἐπέρασαν χρόνοι ψκζ, ἦγουν ἑπτακόσιοι εἴκοσι ἑπτὰ. ἀλλὰ ἄς ἐλθοῦμεν πάλιν ὅθεν ἀφήσαμεν τὸν λόγον μας.

VIII. Καὶ πάλιν εἶπεν ὁ βασιλεὺς τὸν Ἐφίππαν τὸν δαίμονα· »ὦ Ἐφίππα, ἡξεύρης καὶ ἕτερον δαιμόνιον ὡσὰν καὶ τοῦ λόγου σου; καὶ ὁ δαίμων εἶπεν· »ἡξεύρω, ὦ δέσποτα, καὶ ἕτερον δαιμόνιον ἐν τῇ Ἐρυθρᾷ θαλάσῃ καὶ καθοῦνται καὶ φυλάγουν τὸν στύλον τὸν πορφυρόν. 2. καὶ ὡσὰν ἤκουσεν ἔτζι ὁ βασιλεὺς εἶπεν τοῦ παιδίου· »τέκνον μου, ἔπαρε τὴν σφραγίδα τοῦ θεοῦ καὶ τὸν Ἐφίππαν τὸν δαίμονα καὶ νὰ ὑπᾶτε εἰς τὴν Ἐρυθρὰν 20 θάλασσαν, καὶ ὅσους δαίμονας καὶ ἂν εὖρης ἐκεῖ ὁποῦ φυλάγουν τὸν στύλον τὸν πορφυρόν, σφράγισε τοὺς ὄλους ἀπάνω εἰς τὸ στῆθος καὶ ἄς πάρουν ἐκεῖνον τὸν κίονα τὸν πορφυρόν ἀπάνω τους καὶ ἄς τὸν φέρουν ἐδῶ εἰς ἐμᾶς. 3. καὶ οὕτως ὑπῆγεν ἐκεῖνο τὸ παιδίον μὲ τὸν Ἐφίππαν εἰς τὴν Ἐρυθρὰν θάλασσαν 25 καὶ ἐπλήρωσεν τοῦ βασιλέως τὸ θέλημα, καὶ ἐκεῖνο τὸ παιδίον ἐσφράγισεν ὄλους τοὺς δαίμονας μὲ τὴν σφραγίδα τοῦ θεοῦ καὶ εἶπεν τοὺς· »εἰπάρετε τὸν κίονα αὐτὸν καὶ ἐλάτε νὰ ὑπᾶμεν εἰς τὸν βασιλέαν τὸν Σολομῶν(τα). καὶ εὐθύς οἱ δαίμονες ἐκεῖνοι ἐπῆραν τὸν κίονα τὸν πορφυρόν ἀπάνω τους καὶ τὸν ἐβαστοῦσαν 30 καὶ φέρνοντάς τον ἀπάνω εἰς τὸν ἄερα. 4. καὶ ὁ βασιλεὺς ἰδὼν τοὺς δαίμονας τὸ πῶς φέρουν ἐκεῖνον τὸν κίονα \* ἐθαύμασεν καὶ ὅσοι ἦσαν ἐκεῖ ἔφριξαν ἰδόντες τὸ παράδοξον τοῦ θαύματος. εἶτα ὄρισεν ὁ βασιλεὺς ἐκεῖνους τοὺς δαίμονας νὰ βαστοῦν ἐκεῖνον

§ 8. l. 5 ἐκατέβη 7 τῆς: τῆς 9 \* f. 186<sup>v</sup>

C. VIII. cf. parallela in *Test. Sal.* c. XXIV. § 2. l. 20 ἀνεεύρης ms., l. forte ἀνεύρεις § 4. l. 31 \* f. 187<sup>r</sup>

τὸν κίονα ἀπάνω τους εἰς τὸν ἀέρα καὶ νὰ μὴν τὸν ἐρίζουν ποτὲ κάτω ἕως τὸν μέλλοντα αἰῶνα.

IX. Καὶ πάλιν ὄρισεν ὁ βασιλεὺς Σολομῶν, καὶ ἤφεραν τὸν Ὀρῖαν τὸν διάβολον ὅπου τὸν ἐπίασεν ἀπὸ τὴν ἀρχὴν ὅπου ἔδούλευεν καὶ ἐπαρέστησαν αὐτὸν ἔμπροσθεν τοῦ βασιλέως· καὶ λέγει τοῦ Ὀρῖα· «εἶναι καὶ ἄλλα δαιμόνια καὶ πνεύματα πονηρὰ ὡσὰν καὶ αὐτά;» καὶ εἶπεν ὁ Ὀρῖας· «εἶνε, δέσποτα βασιλεῦ, πλὴν εἶναι ἓνα δαιμόνιον καὶ ἔχει δύναμιν περισσὴν». 2. καὶ ὁ βασιλεὺς εἶπεν· «καὶ ποῦ εἶναι αὐτὸ ὅπου κατοικεῖ;» καὶ ὁ Ὀρῖας εἶπεν· «εἶναι εἰς τοὺς τάφους τῶν ἀπεθαμμένων καὶ εἰς τόπους κρημνώδεις ἢ κατοικία, καὶ ἀφανίζει πολλοὺς τῶν ἀνθρώπων, καὶ ὀνομάζεται Σαμαήλ, καὶ εἶναι καὶ αὐτὸς ἀρχων εἰς ἓνα τάγμα τῶν δαιμόνων· καὶ δὲν εἶναι κανεὶς νὰ τοῦ ἀντισταθῇ ὅτε διασεῖει τὴν γῆν». 3. καὶ ὁ βασιλεὺς λέγει πρὸς τὸν Ὀρῖαν· «δὲν σε μέλει ἐσένα, πνεῦμα πονηρόν, διὰ τὴν δύναμιν ἐκείνου, μόνου σῦρε μὲ τὸ παιδίον καὶ μὲ τοῦ θεοῦ τὴν πρόσταξιν ὅπου καὶ ἂν εἶναι νὰ τὸν εὐρῆτε νὰ τὸν φέρετε ἐδῶ εἰς ἐμᾶς». 4. εἶτα ἔκραξεν ὁ βασιλεὺς τὸ εὐμορφον παιδίον καὶ λέγει αὐτό· «ἐπαρε, τέκνον μου, τὴν σφραγίδα τοῦ θεοῦ καὶ τὸν Ὀρῖαν καὶ σῦρε νὰ εὐρῆτε τὸν σατανᾶν τὸν Σαμαήλ \* καὶ νὰ τὸν βουλλώσης καὶ νὰ τὸν δέσης καὶ νὰ τὸν φέρετε ἐδῶ». 5. λαβὼν τε τὸ παιδίον τὴν σφραγίδα τοῦ θεοῦ καὶ τὸν Ὀρῖαν καὶ ὑπῆγαν καὶ ἤφραν τὸν Σαμαήλ τὸν δαίμονα μὲ τὸ τάγμα του. εἶτα εἶπεν τὸ παιδίον· «ἐν ὀνόματι κυρίου τοῦ θεοῦ τοῦ ὑψίστου νὰ σταθῆτε, ὅλα τὰ πονηρὰ καὶ ἀκάθαρ(τα) πνεύματα, ἴκαὶ νὰ μὴν συσταθῆτε, ὅλα τὰ πονηρὰ καὶ ἀκάθαρα πνεύματα, ἴκαὶ νὰ μὴν συστῆτε ἀπὸ τὸν τόπον σας, καὶ πλέον δὲν ἐσπάραξαν ἀπὸ τὸν τόπον τους. καὶ ὑπῆγεν τὸ παιδίον μὲ τὴν βουλλαν τοῦ θεοῦ καὶ τοὺς ἐβούλωσεν ὅλους καὶ ἔδεσέν τους καὶ τοὺς ὑπῆγεν εἰς τὸν βασιλέαν. 6. Ὁ δὲ βασιλεὺς ἐκάθετον ἐπὶ θρόνου ὑψιλοῦ καὶ ἐνδυμένος μὲ βασιλικὸν στέμμα, καὶ εἶχεν εἰς τὸ χέριν του σκῆπτρον καὶ βίτζαν καὶ ἐβίγλιζαν εἰς τὸν ναὸν τοῦ θεοῦ τὸ πῶς ἔδούλευαν οἱ μαῖστοροι καὶ οἱ δαίμονες ἔδούλευαν ὡσὰν ἐργάται καὶ ἐπριό-

C. IV. cf. parallele in ms. D VII 1. 5 ἐπαρέστησεν § 2. l. 11 κατοικίαν § 4. l. 20 \* f. 187<sup>v</sup> § 5. l. 25 ἴκαὶ certe dittoqr. 29 ὑπῆγεν ex ὑπῆγαν cor. prim. man.

νιζαν λίθους καὶ μάμαρα. καὶ ἀπαντεῖχενεν ὁ βασιλεὺς τὸ παι-  
 διον νὰ φέρῃ καὶ τοὺς δαίμονας. 7. καὶ ἰδοὺ μετὰ ὄραν ἰκανὴν  
 ἔφθασεν καὶ τὸ παιδίον σύρνοντας καὶ τοὺς δαίμονας, καὶ τοὺς  
 ἤφερεν ἔμπροσθεν τοῦ βασιλέως. καὶ ὁ βασιλεὺς ἰδὼν τοὺς δαι-  
 5 μονας ἐθαύμασεν καὶ εὐχαρί(στη)σεν τὸν θεὸν τοῦ οὐρανοῦ καὶ  
 τῆς γῆς ὅπου τὸν ἤξιωσεν τοιαύτης χάριτος καὶ ἐκατίσχυεν ὅλους  
 τοὺς δαίμονας. καὶ ἦτον τὰ δαιμόνια ἐκεῖνα τὰ πρόσωπά τους  
 μαῦρα. καὶ ἐρώτησεν τὸν \* πρῶτον τους καὶ εἶπεν· »εἰπέ μοι,  
 πνεῦμα πονηρὸν καὶ μιαιρόν, τί τὸ σὸν ὄνομα καὶ τί εἶναι ἡ μιαιρά  
 10 σου ἐργασία;« 8. καὶ ὁ δαίμων εἶπεν· »τὸ ὄνομά μου λέγεται  
 Χάθρου Σαμαήλ. ἡ τε ἐργασία μου εἶναι αὕτη· καθεζόμεσθην  
 εἰς τόπους τῶν διαβατῶν καὶ (ἐ)γκρεμνίζομεν αὐτούς καὶ τοὺς  
 πνίγομεν, καὶ ἔμπροσθεν εἰς τὰ κουφάρια τῶν ἀποθαμμένων καὶ  
 εἰς τὰ μνήματα τῶν ἀποθαμμένων σεβαίνομεν καὶ σχηματιζό-  
 15 μεσθην εἰς ἐκείνου τοῦ ἀνθρώπου τὴν μορφὴν· καὶ κατατρόγομεν  
 τὰς σάρκας τῶν ἀνθρώπων· ἕως ὅπου καὶ ἔρχονται εἰς θάνατον.  
 καὶ πάλιν ἐρχόμεσθην ἐν τῷ ἄερι καὶ κάμνομεν τοὺς ἀνθρώπους  
 καὶ σεληνιάζονται καὶ κατατρόγουν τὰς σάρκα(ς) των, καὶ ἀφρι-  
 ζουν καὶ τρίζουν τοὺς ὀδόντας τους. καὶ ἄλλους πάλιν πνίγομεν  
 20 εἰς γωνίες καὶ εἰς (τὲς) φάραγγες καὶ εἰς τοὺς ἐγκρεμνοὺς τοὺς  
 ἐγκρεμνίζομεν καὶ θανατώνονται αἰφνίδιον θάνατον καὶ κολά-  
 ζομεν αὐτούς καὶ τοὺς κερδαίνομεν«. 9. καὶ εἶπεν ὁ βασιλεὺς  
 πρὸς τὸν δαίμονα· »ἀμμή δὲν φοβᾶσαι τὸν θεὸν τοῦ οὐρανοῦ  
 καὶ τῆς γῆς; ἀμμή ὑπὸ τίνος ἀγγέλου καταργεῖται ἡ δύναμις σας;«  
 25 καὶ εἶπον οἱ δαίμονες· »ὅποτε μέλλει νὰ ἔλθῃ ὁ σωτὴρ τοῦ κόσμου  
 ὁ υἱὸς καὶ λόγος τοῦ θεοῦ ἐπὶ τῆς γῆς καὶ θέλει κάμνειν ἕνα  
 στοιχεῖον εἰς ὅσους ἀνθρώπους θέλουν τὸν πιστεύσῃ εἰς ἐκεῖνον  
 τὸν βασιλέα(ν) καὶ θέλουν ποιῆ οἱ ἄνθρωποι ἐκεῖνο τὸ στοιχεῖον  
 εἰς \* τὸ μέτωπον καὶ εἰς τὸ στήθος μὲ τὴν δεξιάν τους τὴν  
 30 χεῖρα«. τουτέστιν ἐπροέλεγεν ψξ χρόνους προτύτερα ἀπὸ τοῦ  
 Χριστοῦ, τουτέστιν τὸν τίμιον σταυρόν. καὶ ἔλεγον οἱ δαίμονες·  
 »τότε ἔμεῖς, δέσποτα, καταργεῖται ἡ δύναμις μας, καὶ ἀναχωρί-  
 ζομεν γοργὰ ἀπὸ τὸν ἄνθρωπον ἐκεῖνον«.

§ 7. 1. 3 ἔφθασεν: εὔθασεν 8 \* f. 188<sup>r</sup> 10 ἐργασίαν § 8. 1. 20 φρά-  
 γες ἐγκρεμνοὺς ms., i. f. κορημνοὺς § 9. 1. 23 ἀμμή (bis) 29 \* f. 188<sup>v</sup>

10. Καὶ ταῦτα ἀκούσας ὁ βασιλεὺς εὐχαρίστησεν τὸν κυρίον. εἶτα ἐπετίμησεν τὸν Σαμαῆλ καὶ τὸ τάγμα του ὄλον ὑπὸ κυρίου τοῦ θεοῦ καὶ ἐκατηργήθησαν. καὶ ἐκατασιδέρωσεν τὸν Σαμαῆλ τὸν δαίμονα ἐπὶ τὸν τράχηλον καὶ ἐπριόνιζεν λίθους καὶ μάρ-  
5 μαρα καὶ ἐκουβαλοῦσαν καὶ ἀσβέστην εἰς τὸν ναὸν τοῦ θεοῦ.

X. Καὶ εὐφημίσθη ὁ βασιλεὺς Σολομῶν καὶ πάντες οἱ βασι-  
λεῖς καὶ οἱ ἄρχοντες καὶ οἱ μεγιστάνοι ὅλοι τους τὸν ἐπροσκυ-  
νοῦσαν ὡς βασιλέαν καὶ τιμημένον ἀπὸ ὄλους τοὺς βασιλεῖς τῆς  
γῆς καὶ τὸν εἶχαν εἰς μεγάλην φήμην εἰς ὄλον τὸν κόσμον καὶ  
10 ἐθαύμαζαν ὅλοι τους καὶ εὐχαριστοῦσαν καὶ ἐδόξαζαν τὸν θεὸν  
τοῦ οὐρανοῦ καὶ τῆς γῆς ὅπου τὸν ἔδωσεν τοιαύτην ἐξουσίαν καὶ  
ὄρισεν ὄλους τοὺς δαίμονας τῆς γῆς καὶ τοῦ ἀέρος καὶ τῆς θα-  
λάσσης καὶ τῶν καταχθονίων. 2. καὶ μετὰ τὴν συμπλήρωσιν τοῦ  
ναοῦ τοῦ θεοῦ ἐμάζωξεν ὁ βασιλεὺς Σολομῶν ὅλα τὰ δαιμόνια  
15 καὶ ἀκάρθата πνεύματα καὶ ἐπαράστησεν ἔμπροσθέν του ἀμέτρη-  
τον πλῆθος δαιμόνων καὶ ὄρισεν νὰ ἔλθουν ἄνθρωποι τεχνίτες  
καὶ καλοὶ ὅπου ἐδούλευαν τὰ \* χαλκώματα καὶ ὄρισεν ὁ βασιλεὺς  
νὰ φτειάσουν ἀγγεῖα χαλκωματένια. καὶ τότες ἐπίασεν καὶ τὰ  
ἐκαμεν παρόμοια ὡσὰν πιθάρια κάδους τρανοὺς καὶ μὲ τοῦ θεοῦ  
20 τὸ ὄνομα ὄρισεν ὁ βασιλεὺς ὄλους τοὺς δαίμονας καὶ ἐσέβησαν  
μέσα εἰς ἐκεῖνα τὰ ἀγγεῖα τὰ χαλκωματένια. καὶ τότες ἐπίασεν  
ὁ βασιλεὺς ἀτός του καὶ τοὺς ἐσφάλισεν καὶ ἐβούλλωσεν τὰ ἀγ-  
γεῖα μὲ τὴν βοῦλλαν τοῦ θεοῦ. καὶ ἦταν αἱ βοῦλλες ἀργυρῆς καὶ  
ἦταν οἱ δαίμονες μέσα. καὶ πλέον δὲν ἐτολμοῦσαν διὰ νὰ ἔβ-  
25 γουν ἔξω.

3. Καὶ ἐχαίρετον ὁ βασιλεὺς Σολομῶν εἰς τὴν πλήρωσιν τῆς  
οἰκοδομῆς τῆς ἁγίας Σιών, καὶ τὸν καιρὸν ἐκεῖνον ἐρητόρευσε τὸ  
ἄσμα τῶν ἀσμάτων. καὶ ἐκατοίκησεν ἡ χάρις τοῦ ἁγίου πνεύ-  
ματος εἰς τὸν ναὸν ἐκεῖνον τὸν ἱερόν. καὶ ἦτον τὸ μῆκος του  
30 πῆχες οβ καὶ τὸ πλάτος κδ, καὶ ὁ πῆχυς ἐκεῖνος θέλουν νὰ εἰ-  
ποῦν το πῶς ἦτον δέκα ἐπτὰ ποδάρια. καὶ ἀπὸ τοῦ γύρου τοῦ  
ναοῦ ἔκαμεν πολλὰ κελλιὰ διὰ νὰ κατοικοῦν οἱ ἱερεῖς καὶ διὰ νὰ  
βάνουν καὶ τὰ ἱερὰ σκεύη ὅπου τὰ εἶχαν οἱ προπάτορες ἀρχιερεῖς

C. X. cf. parallele in *Test. Sal.* XVIII 42—44 (ms. P) —XIX. 1. 6 εὐ-  
φημίσθη 8 τιμημένοι § 2. l. 17 τὰ bis scr. | \* f. 189<sup>r</sup> 18 ἀγγεῖαν  
19 κάδους 24 ἦταν: ταν bis scr. et postea primum eras. § 3. l. 30 πῆχας  
32 κελλιᾶν (sic)

ὅπου ἔλειτουργοῦσαν ἐκεῖ εἰς τὰ ἅγια τῶν ἁγίων. 4. καὶ ἐκεῖ εἰς τὸ βῆμα τοῦ ναοῦ ἦταν ἡ πλάκες ὅπου εἶχαν τὸν θεόγραφον νόμον ὅπου ἔδωκεν ὁ θεὸς τοῦ προφήτου Μουσέως. ἦτον ἡ στάμνος ὅπου εἶχεν τὸ μάννα μέσα. ἦτον καὶ ἡ κιβοτός, ἦτον  
 5 καὶ ἡ ῥάβδος τοῦ Ἀαρῶν, τὸ χρυσοῦν \* θυμιατήριον, ἡ λυχνία, ἡ ἅγια τράπεζος, καὶ ἄλλα πολλὰ ἦσαν ἀφιερωμένα τῷ θεῷ τῷ ὑψίστῳ. καὶ ἐκεῖ εἰς τὸ ἅγιον βῆμα δὲν ἐσέβαινε κανεὶς μόνον ὁ ἀρχιερεὺς καὶ ἐκεῖνος μίαν φορὰν τὸν χρόνον μὲ τοὺς ἱερεῖς του ὡς καθὼς τὸ εἶχαν συνήθειαν. 5. τὸν καιρὸν ἐκείνον καὶ  
 10 ἦτον ὁ ναὸς ἐκεῖνος ὑψηλὸς ἕως ῥκδ πῆχες καὶ τὸν ἐσκέπασεν ὁ βασιλεὺς τὸν ναὸν ἀπὸ πάνω ὅλον μὲ χρυσάφι καθαρὸν καὶ ἄγνόν μάλαγμα. καὶ ἦτον κτισμένος μὲ δέκα λογιῶν μάμαρα πελεκητά. καὶ ἔφεγγεν ὁ ναὸς ἐκεῖνος ὡσὰν τὸν οὐρανὸν ὡς καθὼς φαίνεται εἰς τὴν ἑξαστερίαν μὲ τὸν ἥλιον καὶ μὲ τὴν  
 15 σελήνην.

6. Καὶ ὁ Σολομῶν ὡσὰν ἐτελείωσεν τὸν ναὸν ἐκείνον τὴν ὀνομαζομένην ἁγίαν Σιών ἐστάθη καὶ ἔκαμεν προσευχὴν εἰς τὸν θεὸν μὲ ὕμνους καὶ δοξολογίας καὶ νηστεύων καὶ ἀγρυπνιζόμενος καὶ παρακαλῶν διὰ τὰ ἁγιάση τὸν ναὸν ὅπου ἔκτισεν. καὶ ἤκου-  
 20 σεν ὁ θεὸς τὴν δέησιν τοῦ Σολομῶν(τος) καὶ ἐφάνη ὁ θεὸς καὶ εἶπεν του ὅτι· ἤκουσα τῆς φωνῆς τῆς δεήσεώς σου καὶ ἠγάσασα τὸν ναὸν ἐτοῦτον καὶ ὑπάρχοντα χερουβὶμ καὶ τὰ σεραφὶμ καὶ τὰ ἑξαπτέρυγα καὶ οἱ θρόνοι καὶ αἱ κυριότητες ὀπισθεν τοῦ θυσιαστηρίου τοῦ ναοῦ ἔσωθεν καὶ ἔξωθεν. τό τε κάλλος τοῦ  
 25 ναοῦ ἐκείνου οὔτε ἔγινεν εἰς τὴν γῆν οὔτε θέλει γένη εἰς τὸν αἰῶνα.

XI. Καὶ ἐπέρασαν ἀπὸ τὸν καιρὸν τοῦ Σολομῶν(τος) τοῦ \* υἱοῦ Δαυεὶδ ἕως τοῦ Σεδεκίου τοῦ βασιλέως τῆς Ἱερουσαλὴμ χρό-  
 30 νοὶ 425. καὶ εἰς ἐκείνον τὸν καιρὸν ἦτον καὶ ὁ προφήτης Ἱερεμίας ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου μὲ τὸν Βαροῦχ καὶ τὸν Ἀβιμέλεχ, καὶ ἦσαν εἰς τὸν ναὸν τοῦ θεοῦ ἐκείνον ὅπου ἔκαμεν ὁ βασιλεὺς Σολομῶν καὶ ἔκαμναν προσευχὰς καὶ δεήσεις πρὸς τὸν θεὸν καὶ ὑμνοῦσαν καὶ ἐδοξολογοῦσαν τὸν θεὸν νύκταν καὶ ἡμέ-

5 \* f. 189<sup>v</sup> | λυχνίαν 8 τῶν χρόνων § 6. 1. 17 προσευχήθη  
 23 οἱ: αἱ  
 C. XI. 1. 27 \* f. 190<sup>r</sup>



ραν. 2. ὅμως βλέποντας ὁ θεὸς τὴν ὑπερηφάνειαν καὶ τὴν σκληροκαρδίαν τοῦ Σεδεκίου τοῦ βασιλέως εἶπεν τὸν Ἰερემίαν τὸν προφήτην ὅτι νὰ ὑπάγῃ εἰς τὸν ναὸν καὶ πάρῃ τὰ ἅγια σκευὴ τοῦ ναοῦ καὶ νὰ παραδώσῃ τὴν γῆν. καὶ τότες ὁ προφήτης 5 Ἰερემίας ἐπῆγεν εἰς τὸν ναὸν τοῦ θεοῦ καὶ ἐπῆρεν τὰ ἅγια σκευὴ τῆς ἁγίας Σιών καὶ ἐπαρέδωκεν αὐτὰ τὴν γῆν καθὼς τὸν ἐπαρῆγγειλεν ὁ θεὸς καὶ ἐπῆρεν καὶ τὰ κλειδιά ἀπὸ τὸ ἅγιον θυσιαστήριον τοῦ ναοῦ καὶ τὰ ἔριψεν κάτω εἰς τὴν γῆν ἔμπροσθεν τοῦ ἡλίου καὶ εἶπεν ὁ προφήτης· Ἐπαρε αὐτὰ καὶ φύλαξέ τα ἕως 10 ὅπου νὰ ἐξετάσῃ κύριος ὁ θεὸς δι' αὐτά, ὅτι ἡμεῖς δὲν εὐρεθῆκαμεν ἄξιοι διὰ νὰ τὰ φυλάξωμεν.

3. Καὶ τότες ἦλθεν καὶ ὁ βασιλεὺς ὁ Ναβουχοδονόσορ ἀπὸ τὴν Βαβυλῶνα καὶ ἐπαρέλαβε τὴν Ἱερουσαλήμ καὶ ἐκούρσευσεν αὐτὴν καὶ τότες ἐκάει τὸ σκέπασμα τοῦ ναοῦ ὅπου ἔκτισεν ὁ 15 βασιλεὺς Σολομῶν ὅπου τὸν εἶχεν σκεπασμένον τὸν ναὸν ὅλον μὲ ἀγνὸν μάλαμα, καὶ καίοντας ἔτρεχεν \* τὸ μάλαμα ὡσὰν ποτάμι μέγαλον. καὶ τὸν Σεδεκίαν τὸν βασιλέαν τῆς Ἱερουσαλήμ ἔκοψεν τὴν γυναῖκα του καὶ τὰ παιδιά του ἔμπροσθεν εἰς τ' ἀμμάτιά του καὶ αὐτὸν τὸν ἐτύφλωσεν καὶ τὸν ἐπῆρεν αἰχμάλωτον μὲ 20 τὸν λαὸν ὅλον τῆς Ἱερουσαλήμ εἰς τὴν Βαβυλῶνα. 4. οἱ δὲ Χαλδαῖοι ὅπου ἐκούρσευσαν τὴν Ἱερουσαλήμ καὶ κουρσεύοντας ἤρσαν ἐκεῖνα τὰ ἀγγεῖα τὰ χαλκωματένια ὅπου εἶχεν ὁ βασιλεὺς Σολομῶν τοὺς δαίμονας σφαλισμένους καὶ βουλλωμένους μὲ τὴν σφραγίδα ὅπου τοῦ ἔστειλεν ὁ θεὸς ἀπὸ τοὺς οὐρανοὺς μετὰ τοῦ ἀρχαγγέλου Μιχαήλ. καὶ βλέποντας οἱ Χαλδαῖοι τὲς βοῦλλες τὲς 25 χρυσὲς καὶ τὰ ἀγγεῖα ἐκεῖνα τὰ χαλκωματένια ὅπου ἦτον εἰς τὴν γῆν χωσμένα, καὶ εἰσβάνονταν ὡσὰν πηγὰδια βουλλωμένα ἐθάρρεψαν οἱ Χαλδαῖοι ὅτι εἶναι θησαυρὸς κεκρυμμένος (καὶ) ἐπῆγαν καὶ ἐξεβούλλωσαν ἀπὸ ἐκεῖνα τὲς βοῦλλες τὲς χρυσὲς καὶ τὲς 30 ἐξεβούλλωσαν καὶ ἔφυγον οἱ δαίμονες ἀπὸ ἐκεῖ πάλιν καὶ ἐπῆγαν πάλιν εἰς τὲς πρῶτες ὀργισμένες κατοικίαις καὶ πάλιν πειράζουσι τοὺς ἀνθρώπους.

XII. Λοιπὸν αὐτὰ τὰ κατορθώματα ὅπου ἔκαμεν ὁ βασιλεὺς Σολομῶν δὲν ἦτον ἀπὸ ἐδικὴν του δυνάμιν οὐδὲ ἀπὸ τὴν σοφίαν

§ 2. 1. 7 κλυδίαν § 3. 1. 16 ποταμὴν § 4. 1. 21 ε pro κουρσεύοντας  
scr. postea eras. 22. 26 ἀγγίαν

του τὴν πολλὴν ἀλλὰ ἡ δύναμις ἦτον τοῦ μεγάλου θεοῦ τοῦ ὑψίστου τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ ὅπου ἐμελλεν ἀπὸ τοῦ Σολομῶντος τοῦ βασιλέως τὴν φυλὴν νὰ σαρκῶθῃ καὶ ἕως τὸν καιρὸν ὅπου ἦλθεν καὶ ἐσαρκώθη ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς  
 5 χρόνοι 726 καὶ ἔκαμεν εἰς τὴν γῆν σωματικῶς χρόνους λγ, καὶ ἐσταυρώθη καὶ ἐτάφη καὶ ἀνέστη ἐκ τῶν νεκρῶν. καὶ ἡμᾶς ἐχάρισεν ζωὴν τὴν αἰώνιον καὶ μὲ τὴν ἐνέργειαν τοῦ τιμίου καὶ ζωοποιῦ σταυροῦ ἐκατίσχυεν τὸν μέγαν διάβολον τὸν ἐχθρὸν τῆς ψυχῆς μας. 2. λοιπὸν καὶ ἐκείνη ἡ σφραγίδα εἶχεν τὸν τύ-  
 10 πον τοῦ τιμίου καὶ ζωοποιῦ σταυροῦ καὶ ἐπάταξεν ὅλους τοὺς δαίμονας καὶ ὄχι μόνον τοὺς ἔδεσεν ἀλλὰ καὶ ἐπάταξέν τους καὶ τὸ ἐν ὑστέροις πάλιν ὡσὰν ἐτελείωσεν τὸν ναὸν τοῦ θεοῦ πάλιν τοὺς ἐσφάλισεν καὶ τοὺς ἐφυλάκωσεν ὅλους εἰς ἐκεῖνα τ(α) ἀγγεῖα τὰ χαλκοματένια. 3. λοιπὸν εἰς ἐτοῦτον τὸν καιρὸν ὅσοι  
 15 πιστεύουν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν δι' ἡμᾶς σταυροθέντα καταδεξάμενον μὲ καλὴν πίστιν καὶ μὲ καλὰ ἔργα μὲ τὸ σημεῖον τοῦ τιμίου καὶ ζωοποιῦ σταυροῦ τοὺς δένει καὶ τοὺς καταργεῖ διότι μεγάλη ἀλυσίδα εἶναι ὁ τίμιος καὶ ζωοποιὸς σταυρὸς ὅπου μᾶς ἀφῆκεν νὰ κάμνομεν νὰ τὸν ὑμνοῦμεν καὶ νὰ τὸ  
 20 δοξάζομεν διὰ νὰ μᾶς γλυτώνη ἀπὸ ἐχθροὺς ψυχικοὺς καὶ σωματικοὺς καὶ νὰ μᾶς ἀξιώσῃ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ἧς γένοιτο πάντας ἡμᾶς ἐν Χριστῷ τῷ θεῷ, ᾧ ἡ δόξα καὶ κράτος τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

## Emendationes in Textum.

- P. L.
- 11\* 7 *διαλογισάμενος ἃ μέλλει σοι φράσαι* cum I et N.
- 12\* 1 *φλέγον* cum HIN.
- 14\* 6 *ἐμφαίνω*: add. *ὑπὸ πάντων τῶν δαιμόνων κελευόμενος* cum N.
- 16\* 1 om. *καὶ ἔρριψεν . . . μοῖραν* cum A et N.  
2 *κάκεινη οὗτος* cum N.
- 25\* 5 Pro *λευκοῦ* l. *λύων* cum NP.
- 26\* 7 *ὃν εἶπας γένος τὸ ἐν τῇ Ἐρυθρᾷ θαλάσῃ τρεφόμενον* cum LN.  
8 *ἐγὼ αὐτὸν οὐκ ἀνενέγκω πρὸς σε* cum LN.
- 27\* 6 *τὸν Ἐλωί, τὸ μέγα*; cf. N.
- 29\* 2 *ἢ αὐρα ἐκείνη* cum LN et C.
- 32\* 4 *θεαὶ* cum N, cf. P.  
6 *αὐτὰς* cum NP.  
7 *ἀπὸ τῆς πρώτης* cum HN.  
9 *ἢ δευτέρα, 33\*, ἢ τρίτη*. etc.
- 34\* 3 *δὲ καὶ* cum NP, *ἢ ἕκτη* cum HNP.  
8 *ἐμοὶ δὲ κατέναντι ἐπιθυμίαν τῆς σοφίας* N.
- 37\* 10 *κατασχών* cum HN.
- 38\* 14 *ἄγαγέ μοι ὧδε τὸν δαίμονα* N.
- 39\* 5 *ὡσεὶ κερασίου* (vel *κερατίου*) *τὸ εἶδος ὁμοῖος* cum A et N.
- 40\* 4 Pro *γὰρ* l. *δέ* cum N.  
5 Pro *ὄνομα* l. *ἄμα*, pro *ὃν λεγεῶνες* l. *λεγεῶσι*.  
6 *Δεοντόφρων* cum HLN.
- 41\* 5 *Δεοντόφρονα* cum HLN.  
11 Pro *παιδία* l. *νήπια* cum HN.
- 51\* 6 *οἱ δὲ* cum LN.
- 56\* 3 *καλοῦμαι Ῥῶξ Μαροδέρω*, cf. N et H.
- 57\* 4 Pro *ἕλη* l. *ἦλω* cum HN.
- 71\* 10 *Ἄβεξεβιθοῦ* cum NQ.
- 74\* 9 Pro secc. 7 et 8 lege cum HN: 7. *ἐγὼ δὲ ὁ δύστηνος ᾠκοδόμησα διὰ τὸ πᾶν ἀγαπᾶν αὐτήν, καὶ διεράγη ἡ βασιλεία μου καὶ ὠλόλυξα μεγάλως, καὶ ἐσκορπίσθη τὸ πνεῦμά μου καὶ ἐδόθη εἰς δουλείαν τῷ Ἱεροβοὰμ σκῆπτρα δέκα. τότε συνῆκα τὰ ῥηθέντα μοι ὑπὸ τῶν δαιμόνων ὅτι ἔφησάν μοι: »ὑπὸ τὰς χεῖρας ἡμῶν μέλλεις τελευτῆσαι«.*

8. Καὶ ἔγραψα τὴν διαθήκην μου ταύτην ἰστοῖς Ἰουδαίοις<sup>1</sup> καὶ κατέλιπον ταύτην αὐτοῖς εἰς μνημόσυνον πρὸ τελευτῆς μου. ἡ διαθήκη μου φυλαττέσθω παρ' ὑμῶν εἰς μυστήριον μέγα κατὰ πνευμάτων ἀκαθάρτων ὥστε γινῶναι ὑμᾶς τῶν πονηρῶν δαιμόνων τὰς μηχανὰς καὶ τῶν ἁγίων ἀγγέλων τὰς δυνάμεις· ὅτι ἐνισχύει μέγας κύριος Σαβαώθ ὁ θεὸς Ἰσραὴλ καὶ ὑπέταξεν ἐπ' ἐμοὶ πάντα τὰ δαιμόνια, ἐν ᾧ ἐδόθη μοι σφραγὶς διαθήκης αἰωνίου. 9. καὶ ἀπέθανον ἐν τῇ βασιλείᾳ μου καὶ προσετέθη μετὰ τῶν πατέρων μου ἐν εἰρήνῃ, καὶ ἐπληρώθη ὁ ναὸς κυρίου τοῦ θεοῦ, ᾧ πρέπει τιμὴ καὶ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

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### Corrigenda.

- P. L.
- 48 5 L. a nail *pro* wood
- 7\* 5 ἐπεδίδοντο, *app.* ἐπεδίδον τὸ
- 9\* 2 *App.* ὁ δυνόμενος *in* ὀδυνόμενος *cor.* Windisch
- 9\* 7 *App.* φόβον
- 22\* 6 πρόσκαιρός
- 26\* *App.* § 4, l. 4 ἀπόλωνται
- 27\* *App.* § 7, l. 4 Ῥωμαίων
- 28\* 11 *App.* εἰγειρεν H. L. 13 *App.* εἶπεν P
- 32\* 7 *App.* ἐγὼ W
- 36\* 6 τότε
- 39\* 3 *App.* § 9, l. 2 ἀναφέρουσιν
- 40\* 3 ἑτέραν
- 44\* Head Ὁβυζοῦθ
- 46\* 2 *App.* καταταρασσ.
- 64\* 11 L. fortasse ὡς μέλισσαι
- 67\* 2 *App.* καὶ *pro* καὶ
- 85\* 14 *Ante* ὑπερι *pr.* 15
- 86\* 15 δραῖμα (MS δράμα)
- 92\* 1 ἦ
- 96\* 27 ἄσμα τῶν ἄσμάτων
- 100\* 6 *Pro* HL l. HI
- 103\* Head Σολομῶντος
- 118\* 1 *Post* αὐτὸς *add.* ἀναγογείν
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## INDEXES

References in Indexes I to IV are to chapter and section of text, in Indexes V and VI to pages of Introduction. \* Hapax legomena; † conjecturally restored; (?) Probable copyist's errors.

### I. Index of Grammar and Syntax

*A complete exhibit is not attempted*

#### Adverbs and conjunctions

Ἄλλὰ I 2 C, V 3 PC, VIII 5, 6, 8, IX 7, XI 5, XIII 2, 3, 5, XV 4 P, XVI 2 P, XVIII 3 (*bis*), XX 5, 7, 17, XXV 8 B, XXVI 3; C V 3, XIII 6; D VII 3; cf.

οὐ μόνον

ἄν *c. ind.* X 6; *c. subj.* I 9, XVIII 21, XXV 8 P

ἄρα I 2 L, XIV 4, XXII 12 B; D IV 4

Γάρ IV 7, VIII 12 (*bis*), IX 2, X 2, 3†, XII 3, XVI 2 P, XX 2 H, C IV 6, V 3(PC), VIII 12, XI 5, D I 2 (*bis*), 5, II 1, *et pas.*; cf. καὶ γάρ

γέ XIII 3 P

γούν IX 5 V, XV 5

Δέ I 1 L, C, 2 AL, C (*bis*), 3, 4, II 12, II 4, 5, 6, C X 1, 2, 3, D I 1, 3, 4, 5, 6, 8, 9, 10, *et pas.*

δέ καί II 3, IV 6, V 9, XIV 3, C I 3, 4, II, IV 5, VII 2, VIII 5, X 3, 6, II, 21, D II 1, VIII 3, *et pas.*; cf. ὁ δέ under Article, and μὲν . . . δέ

δή I 3 C, 4 Q; C Pro 3, XI 9, XIII 14; D I 3, III 7

δηλαδὴ C X 25

δῆτα D I 13

διό I 1 L, XXII 5 P; διότι IV 9, V 10 P, 12, VII 6, XXVI 2 Q

Ἐάν *c. ind.* VIII 11, XVIII 15(?), 35; *c. subj.* I 12 W, 13, VI 8, 10 (*bis*), VII 5, XI 5, XVII 4 P, XXVI 4 (*bis*); *c. ind. vel subj.* XVIII 9, 10, 11, 12 *et pas.*

εἰ = *whether* IV 1, XXII 12; C XI 1; XII 3, XIII 13; D VI 12; = *if, c. ind. praes.* VI 10, XIII 2, XXIII 2; C X 8; *c. ind. aor.* XXVI 2; *c. ind. fut.* XVII 2, 4; C IX 8, X 12, XIII 1; D VI 2; *c. subj.* XVII 3

εἰ μὴ XIII 3 P, 4, XV 11 P

εἴτα XVIII 15 P, XX 19 H; L I 1 (*bis*), II 1, 5, III 4, IV 1, 12, V 12 (*pas.*), VII 8 (*bis*); C IX 10

εἴτε XX 13 (*pas.*)

ἐνθα IV 4 PCC<sup>o</sup>; C XI 3; D VI 4

ἐπεὶ XVI 3 A, XVIII 3 H; C XIII 14; D I 12

ἐπειδὴ XV 4 P, XVI 3 P, XVIII 3 LP, XXII 3 B, 20; C XIII 6

- ἔπειτα V 8, XII 6 L  
 ἔτι C XII 3; D IV 9  
 ἔως *c. ind. fut.* II 5 L; *c. subj.* XV 10 P;  
 D I 12; *c. opt.* C XIII 12
- ἦ XI 5, XIII 2 P, XVI 5 P, XVIII 16 P,  
 XX 8 H, 16 H, XXII 11 B; D III 8,  
 IV 2, 5, 15  
 ἦγονν I 2 W  
 ἦδη I 9 L; VII 5, XX 20 B  
 ἦνικα XXV 3 P, 7 P  
 ἦτοι C X 28
- ἴνα *c. subj.* V 13 L, VI 4 P, XIII 7 (*ind. fut., mss.*), XX 2 H, XXV 6 P, XXVI 4 B, 8 B; C Pro 4, IX 8, XII 2, XIII 1, 2, 5; D I 12, IV 15, 16
- καθώς I 14, VI 11, XII 5  
 καί I 1, 2, 3, *et pas.*; = *etiam* I 1 L, IV 9, V 12, VII 7, VIII 7, 8, 11, *et pas.*, C IV 6, X 2, 4, 14, *et pas.*; D I 3, 7, 12 (*tris*), *et pas.*; = ἴνα C X 11; καὶ γάρ IV 6, V 4, 5, 10, VI 2, 6, XV 10 P; C Pro 3, XI 5, XII 3
- Μέν VIII 12, XV 3, 5, XXIII 4 H; μὲν . . . δέ IV 4 H I, 5 H P, V 3 P C, IX 1 A, XIII 1, 3 P, XIV 2, XV (P) 1, 5, 8, XVIII 43 P; C V 3, X 38, XI 4, 9; D I 13, II 4, VII 1; μὲν . . . καί V 3; μὲν . . . μὲν C XIII 4  
 μέντοι C XI 9  
 μέχρι *c. ind.* IX 8 A, XXV 7; *c. subj.* IX 8 P  
 μή *c. subj.* I 12, 13, V 10, 11, VI 6, XV 4 P, XVII 3, XVIII 18 (*bis*), 24 P, XXII 5, 11 B, XXVI 4, 8 P; C IX 8, XII 2, XIII 2 (*bis*), 3; *c. gen. abs.* II 7, V 5; *c. inf.* I 14, VIII 7, 8, X 2, XVI 5, XX 6 P; C X 43; D I 4; IV 16, VI 14, VII 2; *c. part.* I 9 I, XIV 4, XX 16; C X 38, D I 3, III 8; *c. adj.* C Pro 3; μὴ οὐ D II 3  
 μηδέ D III 8  
 μήπως D VI 14
- Νῦν VI 3, XI 6, XII 3, XIII 3 P (*bis*), 6 P, XIV 2, 3, XVI 5, XXIII 4; C V 4; D IV 13 (*bis*)
- ὄθην XXV 3 Q  
 ὅπου *c. ind. fut.* C XIII 14; *c. subj.* II 3 B; D II 7  
 ὅπου XXII 20 P, XXIII 2  
 ὅπως *c. ind. fut.* C XIII 2, 7; L I 5; *c. subj.* I 5, XXII 11 Q, XXV 6 Q; C XIII 7; D I 3; IV 15; *c. inf.* I 9 L  
 ὅταν II 5 I, VII 7 CL, XIII 6 L, XXV 3 Q, 7 H; *c. subj.* C VII 7; D VI 4  
 ὅτε II 5 H, VII 7 HP, VIII 11, IX 5, XIII 6, XV 5 (*bis*) P, 14 P, XXV 7 Q  
 ὅτι = *because* IV 6, V 11, 12 L, XX 11, 16, 21, XXII 1, 11, 15, 18, XXIII 2, XXVI 3 H; C IX 8; D IV 11, VI 1; = *that* II 1 L, IV 6, V 5 P, 10 (*bis*), XVI 4 P, XVIII 18 P, 19 L, XX 2 H (?), 7, 11 H, XXIII 4 B, XXIV 2, XXV 1 B, XXVI 2 H, 7 H, 8 H; C Pro 4; in direct address XXVI 4; D I 13, VI 3  
 οὐ, οὐκ, οὐχ I 2 C, 4 L, VI 5, XX 17, *et pas.* οὐ μὴ *c. ind. fut.* I 13; *c. subj.* XXV 8 B; D IV 6; οὐ μόνον . . . ἀλλὰ καὶ I 2 W, XI 5, XXIII 2; C XIII 14; D I 2  
 οὖν II 5 L, VII 7, IX 7 P (*bis*), X 3, XII 6, XIV 5, XV 6 P, 7 P, XVI 1 H, 5 P, XVIII 4 P, XX 5 H, 14 H, XXII 3, XXV 3 P, 5 B (*bis*); C II 3, XII 6; D IV 9, 10, VI 2 (*bis*), 3, VII 1  
 οὔτε . . . οὔτε D IV 6, VIII 7
- Πλήν C XIII 1, 12  
 πόθεν II 1 L, IV 8, IX 4, 5, XIV 2, XX 11; C XI 6  
 πότε II 5 L  
 ποτέ XXV 3; D VI 14; ποτὲ μὲν . . . ποτὲ δέ II 3, IV 5, VIII 4; C XI 4  
 ποῦ II 1 L, IX 3, XVII 2, XX 20; C X 46, 47, 48, 49  
 πού I 4  
 πῶς I 3, V 3, VI 6, 10, IX 2, XI 5, XII 6, XX 14, XXV 5; D I 7, II 3, 13, IV 12

τέ D VII 4; τὲ . . . καί I 3 P, 7 A, XIX 2 H, XXII 1 B, 4; C Pro 3 (*bis*), X 29; D II 1, III 2, 6 (*bis*), 8, VI 10, 11, 13, VII 4, 5

τοίνυν C Pro 4, 5; D I 7, II 1, IV 11, 14

Ὡς = *like, as* I 10, II 3, III 4, V 5, VI 11 P, VII 1 LC, VIII 4, IX 2 A, 6, X 1, 8 LP, XI 1 H, XV (P) 1, 3, 5, XVI 2, XVIII 1, 3, 18 P, 19 P, XX 17 H, XXII 3 B, XXVI 1, 5 (*bis*); Tit C; D I 2, IV 2, 16; *c. inf.* C XI 5; = *about* C XI 8; = *when* III 5, XIV 6, XXIV 1 Q, XXV 7 B; D IV 13, VI 8; *c. subj. vel ind. fut.* XVIII 5, 6, 7, 8; = *iva c. subj.* XIII 14; = *ὅτι* D IV 2

ὥσει *c. gen.* VII 1 HP, X 9; *c. nom.* XIV 4, XVIII 1 H, XXIII 3 P, XXVI 6 B

ὥσπερ V 12, X 8 H, XX 16, 17 B; C Pro 2; D IV 16; *c. ind.* C XII 5; D I 13; Sig T

ὥστε *c. inf.* I 1 H, 2 C (τοσοῦτον), I 10, IV 12, V 5, 8 P, XV 14, XVIII 8 H

**Anacoluthia** H II 4, 7, V 9, VII 3, VIII 7, *et pas.*; I II 4, 7, V 9; L I 1, 2, 3, 4, 5, 6, 9, 10, V 9, VII 7, VIII 1—3, *et pas.*; P I 4, II 3, 4, 6, IV 8, V 13, VI 2, 8, 10, VII 2, 3, 6, VIII 11, XI 5, 6, XIII 3, *et pas.*; Q II 9; C Pro 1, I 4, II 7, IV 1, 7, IX 9, XI 1, 5, 6, XII 6, XIII 8, 12; see Cases-solecism

### Article

Demonstrative — ὁ δέ, ἡ δέ, etc. IV 4, 8, 9, 10, 11, V 2, 3, 8, 10, etc., VIII 2, XIV 5, XVIII 2, XX 10, *et pas.*; ὁ μὲν, ἡ μὲν, VIII 12, XIV 4, XVIII 5 P

With infinitive, see Verbs — inf.

Omitted In prepositional phrases I 2, 3 C, 4, II 5, 6, 7, III 4, IV 9, *et pas.*; with infinitive XI 6; with *θρός* C XII 4; cf. IX 8 (*φίλος*)

**Asyndeta** I 4, 12, II 1 A Q, III 6, IV 5, V 4 A, VIII 6, IX 2 C, A, 3, 6; C X 3,

7, 8, 9, 10, *et pas.*, XI 7, 8, XII 1, 2, 4, XIII 10, 13; D I 2, 7, 8, 12, 13, IV 9, VII 2, VIII 2, 6

**Attic forms** διαπράττω, ελλέω, ἐλαττώ, ἡττάω, κρείττω, περιττός, τριττός, ὑποτάττω, φρίττω, φνλάττω (XXIV 2 H, XXVI 8 H); see Index III

### Cases

*Nom. pendens* I 1 L, 2 L, 3 W, 4 B, XII 4, XVIII 1, XX 19 H; C XI 1; D IV 3  
Gen. absolute I 1, 2 A, 4, II 3, 4 L, 6, 7, IV 1, 3, V 5, VI 3, VIII 8, IX 5, XX 3, XXII 13 B; C Pro 1 (*bis*), XI 1, 3; D II 11, III 8, IV 9, 13, VI 7 (*bis*), 11, VII 5; noun om. C Pro 5, II 7; D IV 5, VI 3

Gen. of time, age, etc. I 5 B, VI 5 (*errore*), IX 3, 5, XVI 5 P (*errore*), XXII 13 H; C VII 5, XI 8

Gen. with adj. III 5, V 13; D IV 2; with comparative XVIII 18 P; D I 13, II 1; see preps. *παρά, ὑπέρ*

Gen., possessive, in predicate VI 8, XXII 4, XXIII 4 H+; C X 12

Gen. with verbs I 2 L, 4, 9 C, II 6, IV 1, V 10, VI 2, 8, VII 6, XVIII 40, XX 2, 5, 7, 15, XXII 3, 5, 9, (cf. acc. XXII 6); C Pro 1, 2, 5, IX 8, X 15—19, 38, XII 2, 5, XIII 10; D IV 1

Dative, indirect object I 1, 3, 3 C, 5—10, 12—14, II 1, 2, 6, 9, III 1, 2, 5, 6, 7, IV 2, 3, V 3, *et pas.*; C Pro 1, IX 8, 9, X 42, 53, XII 1, 5, XIII 2, 3, 8—13; D I 4, II 7, 8, III 1, 4, IV 16, VI 3, 4, 7, VII 3

Dat. of advantage and disadvantage I 9 (?), II 7, VIII 4, IX 2, XV 8, XVIII 44 P; C X 53; D I 11, II 1

Dat., possessive in predicate I 1, IV 5, XI 3, XVI 4 P, XXVI 4; C XI 5; D VII 2

Dat., associative III 4, VIII 8, XXV 4, XXVI 4; D IV 1; *c. adj.* VIII 8, XV 10; D I 13, IV 3, VI 12

- Dat. of cause, specification, manner, means I 2V, 3L, 4C, 14, III 4P, V 3, 11, VI 3, VII 3, 7, VIII 2CP, 11, IX 6, X 6, 7, XI 1, 4P, 7, XIII 1H, 7, XIV 1, XVI 6, 7, XVII 2, 4, XVIII 2, 15, 43P, 44P, XIX 3, XX 4, XXII 20, XXIV 2; C Pro 2, XIII 6, 11, 13, 14; D I 3, II 1, 2, 10, III 8, VII 4
- Dat. of time I 8, XXII 17; D VIII 2
- Dat. with compound verbs I 3C, 4CL, 9, II 6, 7, III 7, IV 6, V 4 VI 11, VII 1, VIII 8, IX 1PC, 6, X 1, 3, 8, XI 2, 3, XIII 1, XIV 1, 2, 3, XV 1, 4, 8, XVI 2, 5, 6, 7, XVII 2, 4, XVIII 15, 42, XX 4, XXII 20, XXIV 2; C Pro 2, X 31, 53, XI 5 (cf. acc. infra), 7, XIII 6, 11, 13, 14; D II 4, 10, III 3
- Dat. for prepositional phrase I 14, II 6, 9, IV 9PC, XX 3, 10, XXIV 1; C IX 8, 9, XI 7, 8; D VI 13, VII 3
- Dat., see below under Acc.
- Accusative of extent of time or space I 5, IV 12, VII 5, X 18, XVI 5, XXII 15, 17; C XII 3, 5
- Acc. for time when D IV 10
- Acc. of specification, manner, etc. I 3C, 11H, III 4L, VI 9P, VIII 1PL, IX 1, X 1, 9, XI 4H, XIII 1, XIV 1L, XVI 1, XX 1; C Pro 2, VII 5, XII 3, 4; D IV 10, 11
- Acc. subj. of infinitive I 1C, 4, 6, 7(?), IV 6, V 13, VI 2, 6, 9, X 2, XX 6, XXII 5B, 11, XXIV 5, XXVI 5H; C Pro 1, XI 5, XIII 2; D I 4, IV 16
- Acc. double with *ὀρκίζω* XI 6
- Acc. or Dat. with *προσκυνέω* XXII 17, XXVI 3; D I 8, III 5, VIII 1 (Dat.); XXII 20, XXVI 2; C XI 5; D VI 8 (Acc.); *σφραγίζω* VII 3, VIII 12, X 6, 7, XVI 7, XXVI 9 (Dat.); XII 5, XXII 11H, B (Acc.)
- Vocative I 3C, 4, 7C, 14, II 6, III 5, V 9, VI 10, VII 3, IX 2, X 1, 2 (*bis*), XI 1, XII 4 (*bis*), XIII 2, XV 12, XVI 1, XVIII 3, 5, XX 1 (*bis*), 2, 4 (*bis*), *pas.*, XXII 4, XXIII 2, XXV 2; C Pro 1, 2 (*pas.*), IX 8, XII 1, 4, 5, XIII 1 (*bis*), 4, 6, 10; D I 9, II 4, III 1, IV 2, 5, 6, 13, 17, VI 1, 7, 12, VII 1, 2, 3
- Solecisms
- Nom. for Dat. I 4L, VI 1
- Nom. for Acc. I 1L
- Dat. for Gen. C I 5, II 6, XIII 7 (*σοι*)
- Dat. for Acc. XXVI 5H†, C I 5, III 3W, 4, VII 6, XIII 2; D I 7
- Acc. for Gen. I 5L, IV 6H, X 6L (*μετὰ τούτους*), XXII 2Q
- Acc. for Dat. IV 6A, VI 11H, XX 20H; C I 1, 3V, 8W, II 1, III 7, V 3, X 42, XI 3, XII 3, 4, XIII 5, 14; D VII 6 (*bis*)
- Comparison of adjective and adverbs
- Comparative I 1A, 3L, 4L, 6L, V 4, 6, VI 1P, IX 6, XVIII 18P; C XIII 2; D I 13, II 1
- Superlative I 1, 7, II 5L, VIII 11, XI 6, XVIII 20P; D II 2
- Compound words
- ἀνακαλύπτω* VI 3P
- ἀνακλυινδέω* XIV 1P
- ἀναπτύσσω* XXII 6P
- ἀπαράλακτος* I 3C
- ἀπερινόητος* C Pro 2
- ἀρρονοβασία* VI 4P
- βοοπρόσωπος* XVIII 1P
- γυναικοειδής* XIII 1P
- δαφνόφυλλον*† XVIII 15P
- ἐξαποστέλλω* XXII 16Q
- ἐπεξουσιάζω* I 5L
- ἐπικαπνίζω* V 9P
- ἐρυθροδανόω* XXI 3B
- ἡμιπρόσωπον* VII 1C
- καθυπόσομαι* C XII 1
- κατακληρονομέω* IX 5P
- κατανύσσομαι* XX 3P
- καταπεριπολεύω* V 10P
- κρημνοβατέω* XI 6P
- λυχνασία* IX 7P
- μαρμαροκοπεῖν*(?) X 10P



μελανοκέρατος IX 9 C  
 νευρογάλασις XVIII 17 P  
 νυκτοφαγήση(?) XVIII 35 P  
 ξυλοφορέω XI 7 P  
 ὄνοπρόσωπος XVIII 1 P  
 πλινθουργέω XII 6 P  
 πορφυροδανόμενος XII 4 P  
 προεπιστρέφω V 2 L  
 πρωτομαΐστωρ I 2 B  
 πτηνοπρόσωπος XVIII 1 P  
 στραγγισμός XVIII 27 P  
 ὑπογωνιάσκω V 13 L  
 ὑποπροτάσσω X 6 L  
 φοβερόχροος XII 1  
 χαλινόδεσμα XIII 4 P

**Crasis** *κἀγὼ pas.*, *κἀκεῖ* VIII 5 P; *κἀ-  
 κείνος* IX 7 P, *-ως* II 8; *τᾶλλα* XVII 5;  
*τᾶληθές* C XII 5; *ταῦτα* D IV 3

**Elision**, cf. *ἀλλά*, *ἀντί*, *ἀπό*, *ἐπί*, *κατά*,  
*μετά*, *παρά*; not observed VI 11 (*ταῦτα  
 ἀκούσας*); IX 7 P (*ἐπὶ αὐτό*)

**Gender**—solecisms I 1 HL, 14 CQ, II 2;  
 C IX 8, XII 2

**Hebraismus** *ἐγένετο, καὶ ἐγένετο*, etc.  
 I 6, XXII 1 P, XXV 7 B; C Pro 1; D  
 II 1; *εἰς χεῖρας* I 5; *ζῆ κύριος ὁ θεός*  
 I 13, V 12, XXV 8 B; *πρὸ προσώπου*  
 cf. *πρό* under Prepositions

**Hiatus** P VI 11, IX 7; C XIII 10, 12

**Indirect Discourse**—Questions IV 1,  
 XXII 12; cf. Inf. with subj. Acc.

**Latinisms** *κάστρον* CX 13, 24, 27; *Λε-  
 γεών* XI 3, 5, 6, 7; *λίτρα* XXI 1 Q;  
*ῥέστω* P XI 6, XV 11; *πρὸ τεσσ.  
 ἡμερῶν* D IV 14

**Nouns**—case endings

*ἄνδρες* = Acc. I 1 L  
*ν* in Acc. Third Declension I 5 HL,

X 8 L; C I 3, 4, 6, 8, 9, 11, 14, II 9,  
 IX 8, 10, X 51, XII 5

*σφραγίδα*, *-δαι* Sig C

*φάραγγει* C III 5

### Prepositions

*Ἄμα* c. *dat.* X 6, XIII 1; D VII 6; c. *acc.*  
 D III 5, VII 4

*ἀνά* c. *gen.* C IX 10; c. *acc.* D VII 4

*ἄνευ* XXII 11 B; C XIII 8

*ἀντί* C XI 8

*ἄνωθεν* C XII 6

*ἀπό* c. *gen.* I 1 L (= *ὑπό*), C, 2 P, 4, 4 B,  
 II 1, III 4, IV 8 *et pas.*; = *contrary*  
*to* IV 5; C XI 5; c. *dat.* II 5 L; c. *acc.*  
 XVIII 20 L, XXII 2 Q

*ἄχοι* c. *gen.* XX 18 B; c. *acc.* D IV 8

*Διὰ* c. *gen.* agent, means, etc., I 6, 7,  
 IV 7, V 3, 8, 11, VI 4; *et pas.*; C IV 5,  
 IX 8, XI 4, XIII 13; D I 7, II 1, IV  
 15; place, I 5, IX 6, X 3, XIV 4,  
 XXIV 4; C XII 6; time, D II 4; c.  
*acc.* cause, II 2, V 4, 13; VI 1, 2, 6, 9,  
 VII 6, *et pas.*; C I 1, 3, XIII 2; D I 6,  
 means C X 53; *δ. παντός* XXII 5 B

*δίκην* D VI 5

*Ἐγγιστα* C, *ἔγγιστεν* P, *ἔγγύθεν* A  
 III 7

*εἰς* I 1, 3 C, 4, 9, II 3, 5, 7, 8, 9, III 3,  
 5, *et pas.*; C Pro 4, IX 9, X 2, 6, 18,  
 20, 21, 24, 25, *et pas.*; D I 1, 3, 4, 8,  
 12, II 11, *et pas.*; *ἐνεργεῖν εἰς* C X 1,  
 2, 3, 5, 6, 12, 13, 14 (*δίς*), 22, 23, 26,  
 29, 34, 35, 36, 37, 38, 39, 52; *εἰς τὸ  
 ὄνομα* XXVI 4, 5; C IX 8; *εἰς ὄνομα*  
 C Pro 5; *εἰς* = *ἐν* XV 6, XXII 14;  
 XXIV 3 (?); D VI 1

*ἐκ* I 2 L, 4, 4 L, 5, 6 L, II 8, VI 5, X 9,  
 XIV 4, XVI 3, XXVI 3, XXI 2, XXV  
 1 H; C IV 11, XI 8, XII 1, XIII 12;  
 D I 1, 11, 12 (5), IV 13, 14 (*δίς*), 15,  
 VI 8; *ἐκ τρίτου* I 2 L, XVIII 21

*ἔμπροσθεν* c. *gen.* IV 2 C, VI 1, XIII 7,  
 XX 19 Q, XXII 10; D III 3; C IV 2,  
 XI 2

*ἐν* I 1, 3 (*τρίς*), II 1 (*δίς*), IV 4, 5, 8, 9  
 (*τρίς*), 10, *et pas.*; C IX 10, X 8, 14,

- 38, 53 (*bis*), *et pas.*; D I 1, 13, II 7, *et pas.*; means, manner, V 9, VII 6, 7 (*bis*), X 5, XI 6 (*tris*), XII 2, 3, XV 3, 14, XX 13 (4); C XIII 5, 6, 12; XV 9, XXV 9; C IX 10, XII 1; D IV 11; *c. infn.* = *while, since*, I 4, 6, 7, VI 9, XX 6, 17, XXII 11, XXIV 5; D IV 16; *ἐν* = *εἰς* I 5C, X 5, XIII 2, 6, XVIII 28 (cf. 24, 27), 40; C I 5, XIII 9; D I 5
- ἐναντίον* XXII 2HP
- ἐνώπιον* V 9, IX 7, XIX 3, XX 1, 6; C Pro 1
- ἔξω* XVI 2P
- ἐπάνω* I 2L, 9L, II 5L, XXIII 3B; C XII 6T, XIII 5
- ἐπί c. gen.* I 2AB, 3P, 4I, 10L, II 8, III 1P, IV 4, 5CC<sup>o</sup>, V 9, *et pas.*; C II 1, VIII 9, XI 3; *c. dat.* I 1, II 6L, III 3W, XIII 3, 6P, XVIII 44P, XXII 14, XXVI 5B, 8H; D VI 14, VII 4; *c. acc.* I 1L, C, 2A, 10L, 11, 14L, II 2, 3, III 3V, V 5, *et pas.*; D II 2, 4, 7; *ἐπί πολύ* VII 2; *ἐπί πλεῖστον* VII 5; *ἐπί τὸ διπλάσιον* I 1C, (*διπλοῦν*) D II 2; *ἐφ' ἐκάστης ἡμέρας* I 2Q, 3B, *ἐφ' ἐκάστην ἡμέραν* I 2H, 3A
- ἕως c. gen.* V 8, VI 11P, XV 13P, XVI 2P, XX 4H, 18B, XXII 2B, 4B, XXIV 2Q, 5, XXV 8; C XII 1; *c. dat.* XX 18H; *c. acc.* XXII 2H, XXIII 2Q, XXIV 5Q; *ἕως ἔξω* XVIII 15P; *ἕως ἐπί πολύ* VII 2; *ἕως ἐπτα φορές* C IX 9T; *ἕως οὐ* D I 12
- Καθώς* I 10L
- κατά c. gen.* I 1, 2, 4, III 7, V 5, IX 3 XI 6, XIII 2, XV 11, XVIII 20, XXII 20B, XXVI 8H; C X 14; D II 10; Tit BI, Sub V; *c. acc.* I 1, 2, 10, VII 3, VIII 11, X 2, XV 3, XVIII 21, XIX 3P, XX 2P, 12B, 19B, XXII 3B, 12, XXVI 7H; C X 51T; D II 9, VI 6, VIII 5; *καθ' ἑνα* XVIII 4P; *καθ' ἑνὸς ἐκάστου* XVI 3A; *καθ' ὑπεροχὴν, ὑπερβολὴν* X 2, P; *κατά* B, *περί* C, I 2
- κατενώπιον* XXII 13
- κάτω c. gen.* D IV 14; *c. acc.* (?) XV 7
- Μά* C XII 3
- μέσον* I 1L, XX 12, 14B
- μετά c. gen.* I 6L, II 5L, III 4, V 2P, 3P, 9, 13, VI 3, IX 8, X 6 (*bis*), XI 5, 6, XV 9, XVI 1L, XVIII 4, 22P, XIX 1P, XX 9P, XXII 11, 16, 18, XXIV 1P, 2Q (*bis*), XXV 1, XXVI 8H, 9H; C IX 8, 9T, X 30 (*bis*), XI 7 (*bis*); D I 8, 9, 10, II 1, 6, 7 (*tris*), 12, III 3 (*bis*), 4, 8 (*bis*), IV 1, 2, 7, VI 3, 5, 13, VII 4; Tit C, Sub V, Sig T, C; *c. dat.* I 4H, XXVI 1B; *c. acc.* I 2L, 4, 4L, XI 6, XV 8, XX 7, 10, 11, 19, XXII 6, 9; C Pro 1, XIII 2; D IV 8, 10, VI 7; Tit C, Sub V
- μέχρι* V 4, XV 10P, XXIV 3; C X 4, XIII 3, 6; D I 12, VI 14
- ὄπισθεν* D VIII 6
- ὀπίσω* XXV 6B
- Παρά c. gen.* I 1I, 2C, P, 6, 9IC, Q, 11, V 11, VI 6, XVI 1, XX 12Q, 21, XXII 1, XXV 7B, XXVI 6P, 8H; C I 14, X 31, 34, XI 1, XII 4, XIII 9; Sub V; D I 2, 3, 5, 13 (*bis*), II 3, 10, III 7, IV 16; *c. dat.* V 7P, VI 4, 6, 8, P; C XIII 9; *c. acc.* I 1A, 3B, 11H, II 5, XVIII 37P; C X 6; D II 2
- περί c. gen.* I 4H, VI 10, XV 5P, XXII 17, XXV 1P; D IV 4; Tit H, I, Sig T; *c. acc.* I 2C; D VII 3
- πλήν* C XIII 12
- πρό* I 14, IV 6; X 2; C XI 5; D I 4, IV 9; *πρό προσώπου* VII 1, X 1, XII 1, XIII 1, XV 1, XVI 1; *πρό τεσσ. ἡμερῶν* D IV 14
- πρός c. gen.* I 14H, XXVI 8H; C X 4; *c. dat.* D VI 4; *c. acc.* I 1A, 4H, 6, 8, 9, 11, 12 (*bis*), 13, 14, II 7, *et pas.*; C II 3, V 5, Pro 3, X 30; D I 5, 8, II 5, 6, *et pas.*; for indirect obj. I 4B, 13BW, VI 6P, XII 6L, XIII 2, 3P, XV 14P, XVI 1P, XXIII 1Q, XXVI 2 (*bis*); C I 9, 13; D I 7 (*bis*), 8, 9 (*bis*), 11, II 3, 4, 6, IV 4—8, VII 1, 5

ὄν V 4P, XV 1P, XXIII 2, XXV 9H;  
 D II 7  
 ὕπερ *c. gen.* D II 5; *c. acc.* I 1L, 3A;  
 C XII 6  
 ὑπό *c. gen.* I 1H, 2, 6L, 9P, II 4, IV  
 11, VI 8 (*bis*), IX 6, 7P, XI 6, XII 3,  
 XIII 6 (*bis*), XIV 4, 5 (*bis*), XV 5, 6, 9,  
 13, XIX 1, XXI 3, XXII 3B, 20, XXIV  
 4, XXV 3, XXVI 7H, 9H; C Pro 2,  
 IX 8; D III 2, 6; *c. dat.* C XIII 6;  
*c. acc.* XI 3, 5, XXII 8Q, XXVI 5H,  
 7H  
 ὑποκάτω XI 7, XIX 1, XXIII 3H, XXV 7  
 ὑποκάτωθεν C XI 7  
 χάριν XX 2  
 χωρίς XXI 4  
 ὡς VII 1C  
 ὡσεὶ VII 1

### Pronouns

αὐτός Third Person, *passim*; = *idem*  
 V 3; XVIII 35H, XXII 8; C IX 9T;  
 D IV 3; = *ipse* VII 6, IX 7P; C Pro  
 1, 3, X 15—20, XII 5; D I 12, II 1,  
 III 2, V 1 (*bis*)  
 ἐγὼ *passim*  
 εἷς as indef. pron. I 1A, 3, XX 1; C  
 XII 5  
 ἐμαντοῦ, ἐαντοῦ IV 6, VI 3P, IX 2, 3P,  
 6, 7P, XI 5, XVI 2, 4, XVIII 4P; C  
 XII 5; D VI 12, cf. VI 3  
 ἐμός V 4, VI 4P, IX 5, X 3, XXIII 4P;  
 C XIII 12; D III 2, IV 2, 9  
 ἡμέτερος C Pro 3  
 οὗς I 4Q, III 5, X 5; D IV 10, 11, VI 2  
 οὐ *passim*  
 τις, τίς *passim*

### Verbs — Inflexion

Augment ἠνεσχόμην XIII 3P; προσφή-  
 τευσε XV 8

Future from Subjunctive (Aor.)

ἀγαγῶ II 6, VI 5, X 5  
 εἰπωσι XIV 5P  
 ἐνέγκω VI 5H; C XI 7Y; D VI 2  
 εὐρωμεν V 5C  
 ἔχωμεν V 5A  
 ἴδῃς D IV 9  
 μαθεῖς XIII 2H  
 παρέλθωσι D IV 6  
 Periphrastic tenses I 1, 2, XVI 2P, XX  
 17, XXI 4, XXII 7B, XXV 9H, XXIV  
 4B, C Pro 1, 2; D I 12, VII 4, VIII 1  
 Reduplication σεσωματοποιημένον  
 IV 4P

### Verbs — Syntax

Infinitive with Art. in oblique cases

Gen. I 14, II 5, 7C, 8, V 6L, VII 4;  
 C IX 10, X 43, 53, XIII 13, 14; D  
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Druck von August Pries in Leipzig.











