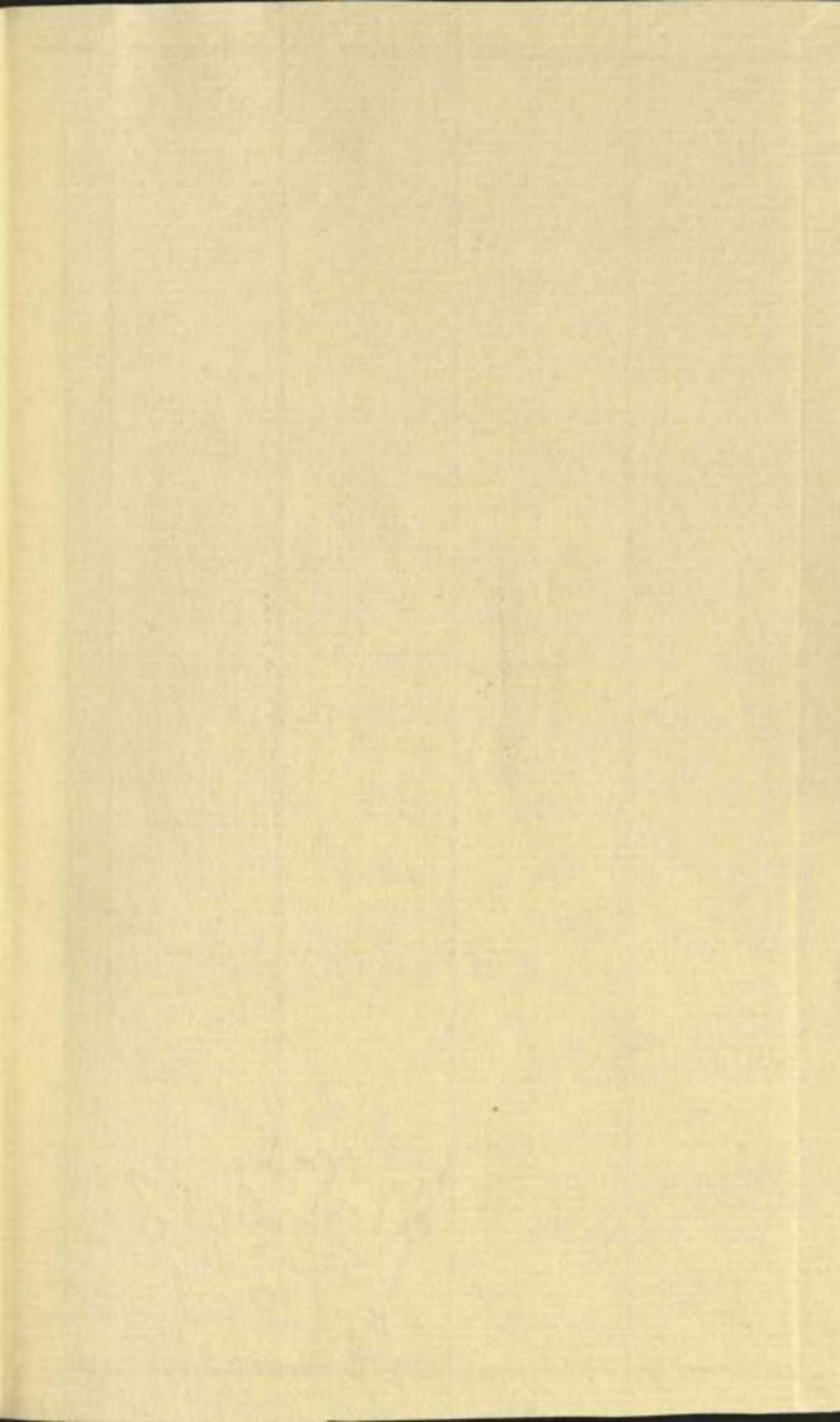
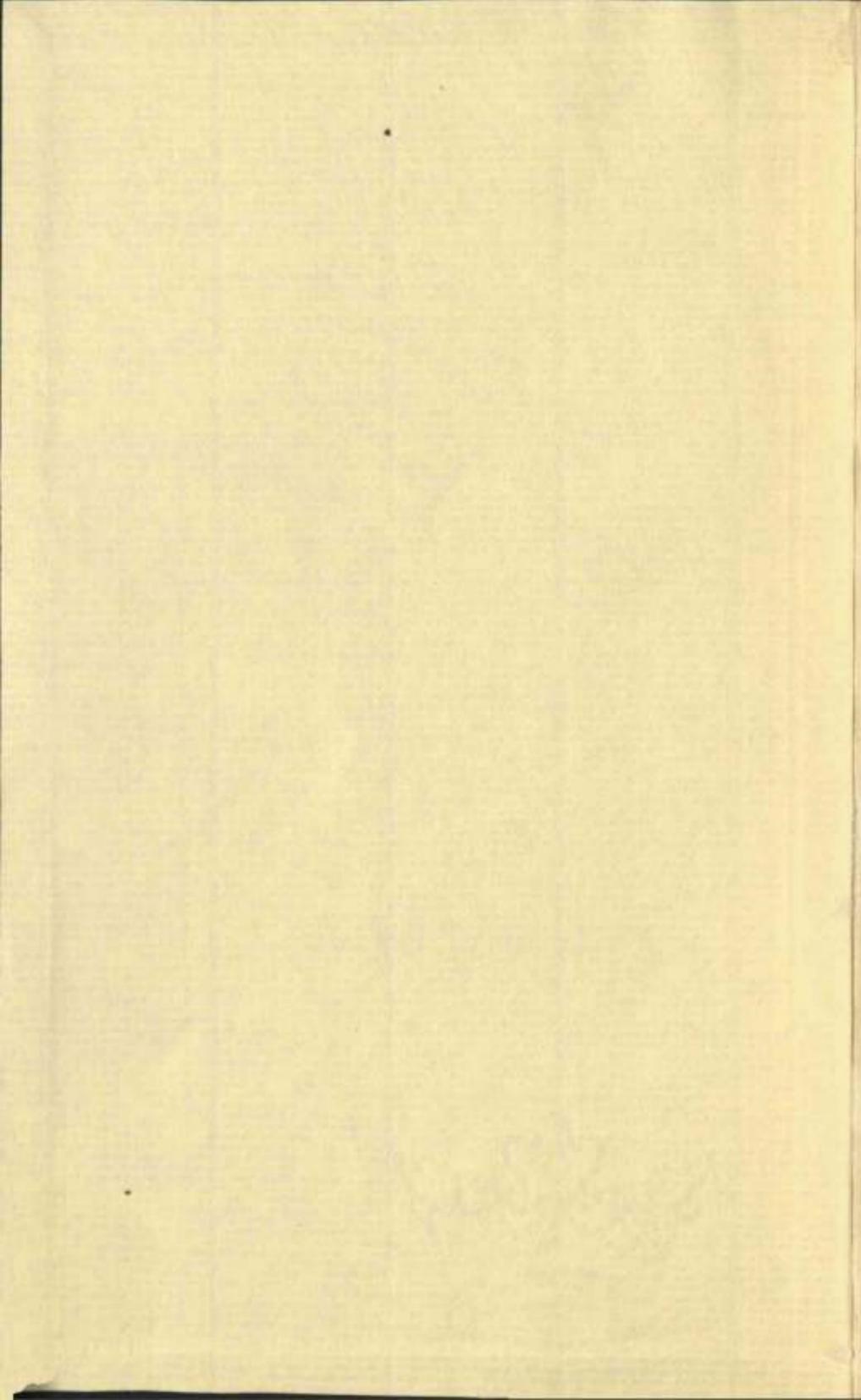


FBH 85







THE TESTAMENT OF SOLOMON

Untersuchungen zum Neuen Testament

herausgegeben

von

D. Dr. Hans Windisch

Professor an der Universität Leiden

Heft 9

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THE TESTAMENT OF SOLOMON 6
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THE TESTAMENT OF SOLOMON

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

WITH INTRODUCTION

BY

CHESTER CHARLTON MC COWN

PROFESSOR OF NEW TESTAMENT LITERATURE
AND INTERPRETATION IN PACIFIC SCHOOL OF RELIGION



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Would that the structure brave, the manifold music I build,
Bidding my organ obey, calling its keys to their work,
Claiming each slave of the sound, at a touch, as when Solomon willed
Armies of angels that soar, legions of demons that lurk,
Man, brute, reptile, fly, — alien of end and of aim,
Adverse, each from the other heaven-high, hell-deep removed, —
Should rush into sight at once as he named the ineffable Name,
And pile him a palace straight, to pleasure the princess he loved!

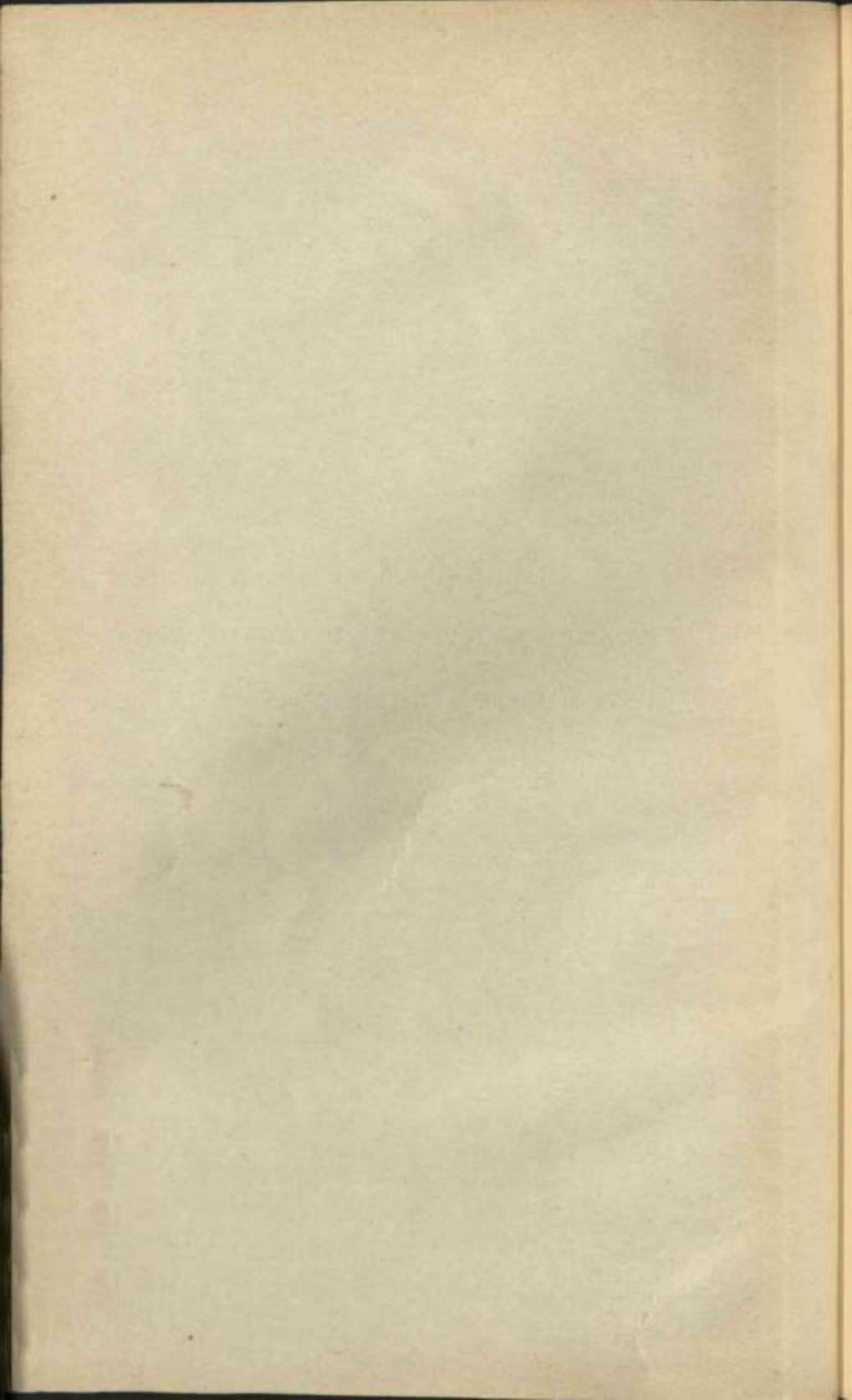
Browning, Abt Vogler



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 Of unpublished manuscripts several were found which take us much nearer the original than did any of those already printed.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^a—120^b) and a list of emendations suggested by MS N will be found on p. 121^cf.

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 U^d, contains rules for gematric prognostication. This fragment ends with the word *ημέραν*, p. 7^e, l. 15. It follows the W text.

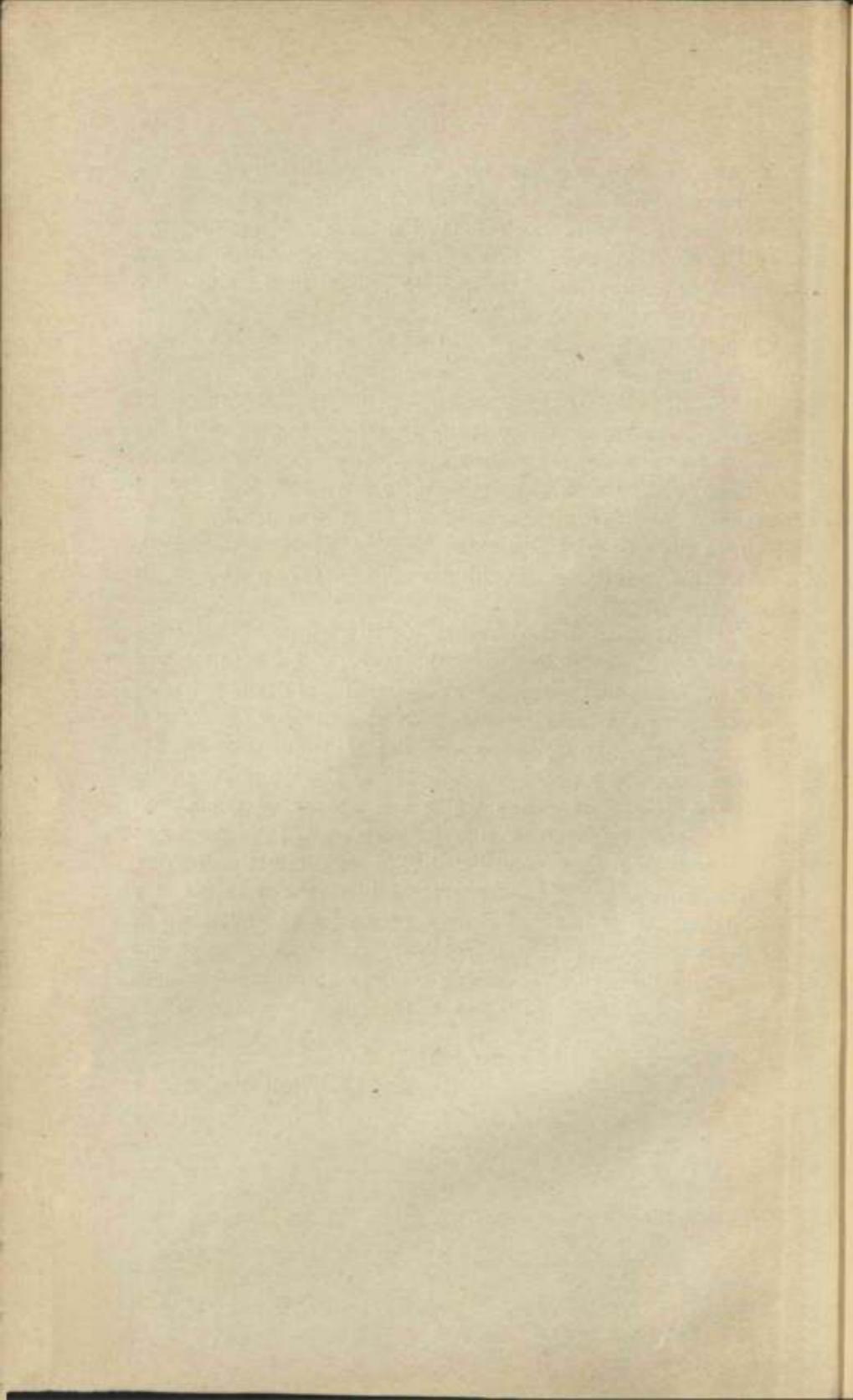
For the patience and wisdom of the editor of the series, Professor Windisch, in dealing with many perplexing problems that have arisen and for the skill and carefulness of the publisher in overcoming the technical difficulties of a complicated critical apparatus the writer cannot express too high appreciation.

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 naive popular science and laboriously learned philosophy runs indirectly into the Faust literature, and directly into the *Clavicula Salomonis*, the "Key of All Mysteries"¹. 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

¹ Cf. *infra*, p. 14 and n. 1.
UNT. 9: McCown.

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"¹, 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 gladiator². 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 field³.

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 sorcerer⁴. 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 faith⁵. 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

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 Xiphilinus 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"¹, 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 caution². 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

1 Dr. Kohler, art. "Demonology" in *JE* IV 518 a.

2 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 (*γόργη*), 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 him¹. 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

¹ 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 manuscript¹, 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 demonology².

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.

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

² Schürer, *GJF* VIII 419, is hardly right in calling the *Test* "Unterhaltungsliteratur".

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

1. Title
2. Doxology
3. David's sin with Bathsheba, D I 1-3¹
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 12f.
7. Solomon's prayer; command to build Temple, UVW², Prol. 1-5
8. Building of Temple, D II 1; cf. *Tesi* 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 2³; D II 2
11. Solomon's prayer about the matter, I 3; D II 3
12. Solomon examines the slave, I 3f.; D II 3f.
13. Solomon's supplication for him, I 5; D II 5
14. The answer, a magic ring, I 6f.; D II 6f.
15. The inscription on the ring (not original)⁴
16. Solomon gives the ring to the slave, I 8f.; D II 8f.
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 1-7⁵
20. Onoskelis summoned and examined, IV 1-12
21. Asmodaeus summoned and examined, V 1-5
22. Asmodaeus further examined, V 6-13⁶
23. Beelzebul re-examined, VI 1-11⁷
24. Lix Tetraix, VII 1-8⁸
25. The seven sister vices, VIII 1-12
26. Phonos, IX 1-7⁹

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 *Tesi*. ⁵ Q resumes in section 40 below.

Comparative Table.

7

No. D.	Rec. A. H. L. L.	Rec. B. P. Q.	Rec. C. S. T. U. V. W.	Migne col.	Text p.
--------	---------------------	------------------	---------------------------	---------------	------------

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

1. d	h i o	b b	c c	1316A	98° f.
2.	a a	a a		1316A	5°, 99°
3. d					88°
4. d					88°
5. d					89°
6. d					89°
7.			c c c		78° f.
8. d	a a I	b b	c c	1316A	90°

b) Testament proper, matter common to majority of MSS

9. d	a a I		c c		5° f., 90°	
10. d	a a I	b b	c c	1316A	6° f., 201	
11. d			c c		8° f., 90°	
12. d	a a I	a a	c c	1316B	8° f., 90°	
13. d	a a a	a a	a a	1317A	9° f., 90°	
14. d	a a I	b b	c c	1317B	10°, 95°	
15.	a a I	b b	c a	c c	1317B	100° f.
16. d	a a I	a a	a a	1317B	11°, 90°	
17. d	a a I	a a	a a	1317C	11° ff., 90° f.	
18. d	a a a	a a	a a	1317D	13°, 91°	
19.	a a a	a o	a a	1320B	16°	
20.	a a a	a o	a a	1320D	18°	
21.	a a a	a o	a a	1321C	21°	
22.	a a a	a o	o o	1321D	22°	
23.	a o a	ap o	o o	1324C	25°	
24.	a o a	a o	c a	1325C	28°	
25.	a o a	a o	a a	1328B	31°	
26.	a o a	ap o	a a	1329B	35°	

c) Testament proper continued in Recensions A and B

27.	a o a	a o		1329B	37°
28.	a o a	a o		1332A	37°
29.	a o a	a o		1332C	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—8¹
 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—41²
 37. Treatment of *decani*, XVIII 42 (of all demons, XVIII 42—44, D III 5—9.
 38. Solomon's power and glory, XIX 1f.³
 39. Saba, Queen of the South, XIX 3
 40. Quarrelsome father and son; Ornias' prophecy, XX 1—21⁴, 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—9⁵
 46. Solomon's fall through the Shunamite, XXVI 1—7⁶
 47. The writing of the *Test*, XXVI 8 (H XXVI 8f.)⁷
 48. Closing doxology, H XXVI 10⁸

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—10⁹
 53. List of demons and their signs, X 1—53¹⁰
 54. Onoskelu summoned and examined (second account) XI 1—6⁷
 55. The request and promise of Onoskelu, XI 7—9⁷
 56. Solomon's conversation with Paltiel Tzamal, XII 1—6⁷
 57. Paltiel Tzamal secures a "new testament," XIII 1—12
 58. The preservation of the "great mystery," i. e., Rec. C, XIII 13f.
 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.

Comparative Table.

9

No. D.	Rec. A.	Rec. B.	Rec. C.	Migne	Text
	H. I. L.	P. Q.	S. T. U. V. W.	col.	p.
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 55 are found in the *Clavicula Salomonis* in the same codex as L and T^o, Harl. 5596, here called Td. MS U ends with X 11.

7 Sections 54–56 are found as an unrelated fragment in Harl. 5596, in this case called To.

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^r—374^v, XVI cent.; entitled *περὶ τοῦ Σολομῶντος*; published by Istrin, cf. Edition No. 4; collated by photograph¹, from which the title is missing; pages of *Test* deleted by transverse lines².

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 β is often written like an *v*. 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 β before the first, *a* before the second³. 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 *π* 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

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

² It does not appear to be noticed by Lambros in his *Catalogue*.

³ *χέλτυμα* occurs for *χέλτυμα*, I to; *στέλε* for *στέλη* II 2, 4; *ψηλ* 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^v, something having been erased from the remainder of the page. F. 366^v contains the conclusion of a religious or ecclesiastical writing which I do not recognize¹. On f. 375^r begins a selection described in another hand as *etc* τον; *ἀρετικον;* λόγοι λόγοι, φύλλα ε².

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, unpublished³.

The writing is large, round, and clear; γ and ν, ε and σ may easily be confused. Ligatures and abbreviations are frequent; iotaism 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, χαιροντα παραστής, τὰς διδίους | ἔκεινος (in -ας corr.) καὶ θείες ἐλέμανεις πλον/σίως ἀει δεχομένην . . ., and ends, οὐ δή | καὶ ήμεις μετρίως μὲν ἐνταῦθα, πλον/σίως δὲ ἔκει ταῖς σαῖς δολαις εὐχαῖς ἐπιτύχομεν· χάριτι τοῦ Κ(υρί)ον καὶ Θ(εο)ῦ καὶ σ[ωτῆ]ρ(ο)ς ἡμῶν ἥησος) ἔχοιστος· φ[ι]ρέπει πᾶσι δόξα|τιμῇ, etc.

2 It is called "Ἐκθεσις κατ' ἑπτακόντην δόγματος" καὶ τῶν ἄλλων ἐν ποιοῦσι παρὰ τὴν ἑπτακόνταιστικὴν καὶ δοθέδοξον πλοτιν τε καὶ παρέδοσιν συγγραφεῖσι περὶ δημητρίου μητροπολίτον κεζέκον· ἐξ προτροπής τοῦ φιλοζοφοτον | κωνσταντίνου τοῦ πορφυρογενῆτον νιοῦ λίον|τος τοῦ αρρού ἐν ᾧ καὶ περὶ τῶν χατζεζέρων: — | Inc.: Ἐπειδὴ δον τὴν ἑπταφήν καὶ τὰ δύοτε βασιλικωτάτην φέσιν ἐξαιρετόν τὸ κόρημα Θ(εο)ῦ τῷ κόσμῳ ἰδωμέσσοτο . . . the page ends with καὶ πρὸς τὸν τὸν ἵστατον διανιστήσαν θεογονού ὡς ἀν μῆκεν οἵτοι διεστορεμένα 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 L. 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 *σ* 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"¹. 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

¹ 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 Levant¹.

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^r—18^r, 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^r—7^v, 3) f. 33^r, and 4) ff. 39^v—41^r. (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

¹ 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. Proviens 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 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^r) is taken up by the Greek form of the *Clavicula Salomonis*¹. 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., ἐτέρα τοῦ Πυθαγόρου ἡλιαστ (sic)², f. 5^v, col. 2, and a "Pythagorean table," πλινθής (sic) α³, f. 6^v, 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 *ἴγρωμαντεῖα* in Munich MS. 70, ff. 240–253 (cf. CCAG VII 3, 3, f. 240), is well written, but shorter. Paris, græc. 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^v (CCAG IV 16), called *ἴγρωμελα*; Mt. Athos, Dionysios monastery, (Lambros, *Cat I* 400) No. 38164 (282), f. 28^v–37^r, entitled τὸ κληδόνι τῆς πάσης τέχνης τῆς ιγρωμαντίας . . . συντεθὲν παρὰ τοῦ Σολομῶνος, x. r. 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 *JF*, 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^v, closing the ἐπιστολῇ 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 MSS¹ besides V, and S of Vienna which is closely related to V².

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 unskillful 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 Satzteile"³.

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-

¹ Cf. CCAG IV (codd. Ital.) 15 (Taurin. 5, f. 39v), 31 (Mutin. 11, f. 77), 53 (Neapol. 19, f. 44), 75 (Florent. — Laurent. 29, f. 38); also Milan (Ambros.) 1050, f. 247. ² Cf. CCAG VI 33. ³ 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 later¹. In one case the corrector hit upon the right text; in the other he missed. On f. 2¹² 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 writing². 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 1739⁴. 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 former⁵, among them the *Test*, as the list shows⁶. The manuscripts of Colbert came into the *Bibliothèque du Roi* in 1732⁷. In the catalogue of the *Bibliothèque Royale* (later *Nationale*) of 1740⁸ 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. ms., II, p. 1327.

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

8 *Cat. codd. ms. 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"¹.

This manuscript has been occasionally noticed by scholars. Du Cange used it in his *Glossarium* published in 1688², referring to "Salomonis Testamentum ex Codd. Reg. 1843³ et Colbert," and adding "vide notas nostras as Zonarae Annal. p. 83"⁴. 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*⁵.

Other references to the *Testament* are secondary and rest upon Du Cange⁶ or Gaulmin, until finally Fleck came across the manuscript and published it in 1837. His edition⁷ has been the basis of all subsequent labors upon this piece of Solomonic literature, until the publication of Istrin⁸.

1 In the personal letter above referred to, p. 13, n. 1.

2 *Gloss. ad script. med. et infin. graec.* (Paris, 1638), II, col. 32, in "Index Auctor. Graec. ined." 3 Now *Par. gr.* 2419, see below MS W.

4 *Zonarae Annalia* ed. Du Cangius, Parisiis 1686—7, 2 vols.

5 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 præcip. 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^e siècle de la Bibliothèque de De Thou."

6 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 landatum 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. 7 Edition No. 1; cf. *infra Intro III 1*.

8 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. 4¹.

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^r, 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^v; 2) one of the recipes found in the same recension (VII 7), f. 167^v².

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

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

² 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^o (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^r, 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^{ri}.

T^r 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^r), 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 δαχτυλιδίου*. The *Test* in this manuscript (L), contains a somewhat different but closely related version of the inscription on the seal.

T^d 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^{v1} (bottom) to f. 41^{v1} (top), and bears the rubric, *Ἐτερα πράξης* (sic) *τῆς αὐτῆς*. The previous section has for its rubric, *Ἐτερα πράξης τοῦ καθρέπτου* (modern Greek, *mirror*). It is an exorcism of a certain female demon and her people (*ἡ ψυχὰ βασιλίσσα ἡ συμπλία ὄμον με τοῦ λαοῦ τῆς . . . ἐάντι οἱ ἀρχοντές 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^d 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 codex¹. The origin of the list of fifty demons will be discussed later². The text of T^d 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^v, (= U^d), 2) f. 252^v (= U^r).

As this manuscript is known to me only through the catalogue³ 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*⁴, here called *τύπομαρτεῖα* as in Munich MS No. 70, the "Pythagorean" letter⁵ and table found in Harl. MS No. 5596 and Bologna University MS 3632, and some astrological matter found in the Bologna manuscript⁶.

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^d designates a fragment which, like T^d, 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^r—246^r; ff. 240^r—243^r. 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, πυθαγόρον ἡλιοδώρῳ χαιρεῖν πολλὰ παθήν, κτλ.

6 περὶ τῶν ζ' βασινῶν (sic), f. 250; περὶ βασινῶν οἱ ζωδίων καὶ τῶν ζ' πλανητῶν, f. 246^r.

plete the list, ending with § 11. It bears the title, *Δαιμονών σφραγίσματος ὑπὸ σαλνμῶν τάδε εἶπε. Δαιμονίων δυνάμεις καὶ ὄνόματά.*

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 αὐτὸν σολομὼν, σολομὼν, κύριος ὁ θεός σου ἐστι.* 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^v—441^v; dated (f. 441^v) December 14, 1440¹. Unpublished².

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 *υι*; between *α* and *ει*; or between *ο* and *ω*. Often *β* and *ν*, occasionally *α* and *ει*³ 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

1 Cf. CCAG IV (codd. Ital. praeter Flor. etc.) 46. Olivieri, "Indice", 452.

2 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.

3 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 cryptography¹, 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 μ of the codex, being preceded by 1) λαβόμενθος τοῦ σοφοῦ σολομῶντος, f. 435², and 2) περὶ βοτανῶν τῶν οὐρανίων ἔρμον τοῦ τριμεγίστου καὶ περὶ βοτανῶν τῶν ζῆκλανήτων, f. 435³. Following the *Test* comes ὄγειρόχορτος ὁ σηρῷμ⁴ καὶ ἐπέρος ὄγειρόχορτος καὶ πάλιν ἐπέρος καὶ ἀλφάβητον. After the letter π of this third ὄγειρόχορτος the codex ends (f. 475). Two further writings mentioned in the πίναξ (f. 16^v) are wanting; 1) εὐχὴ τοῦ ἀγίου ψυχιάρου καὶ ἐπέρον (sic) τοῦ ἀγίου γρηγορίου, and 2) καὶ ἐπέρες τέχναις τοῦ σολομῶντος⁵. 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. 5596⁶, 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

1 Cf. *infra*, p. 23 and n. 1.

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

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

4 See below on MS W, p. 26, n. 2. 5 Was this the *Clavícula*?

6 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^v, 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 repeated¹. The next six pages are written solid, the writing space averaging cm. 17.5×25. On f. 441^v 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(a) ἦν ἵρόφεσ(ε) σωλομὸν ἐπάρο τη σκευει αυτον.* 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, *ἴηράφη παρ' ἔμοιν Ιερ(αρρον) ιατροῦ τοῦ αρο ἐν ἑται, σπηλιθ' (ινδικτιόνος) δὲ ἐν μηρὶ Δεστ(μ)βριφι φέν.* The name, *Ioárron* is abbreviated to *Io*, the remainder of the line up to and including *αρο* being in cryptographic characters. On f. 362^r the name is given again in cryptographic characters, this time spelled out in full, as follows: *ιοάρρον ιατροῦ τοῦ αρον.* On f. 327^r it is found again thus: *ιοαρου του αρο 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 cryptography². *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

¹ Called V^a in the apparatus crit., cf. p. 214.

² 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^v (bottom) one reads the date $\varsigma\pi\lambda\theta'$, and on f. 327^r after the name, $\varsigma\pi\nu\beta'$; 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 remark¹. That on f. 327^r 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 $\pi\iota\alpha\sigma\varsigma$ are called $\pi\varrho\alpha\varsigma\iota\varsigma \Sigma\omega\lambda\mu\omega\eta\tau\varsigma$, 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 $\pi\varrho\alpha\varsigma\iota\varsigma \Sigma\omega\lambda\mu\omega\eta\tau\varsigma$ 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 incantation². The other, a circle four centimeters in dia-

1 The three notices read, after correction as to orthography, as follows: 1) f. 327^r: $\mu\nu\lambda\theta\eta\tau\varsigma$, $\chi\omega\mu$, $\tau\iota\eta\psi\chi\eta\tau$ τοῦ δούλου σον Ἰωάννον τοῦ Ἀρδ τοῦ λαροῦ + (ἔτει) $\varsigma\pi\nu\beta'$ ($\varepsilon\lambda\sigma\iota\tau$) ἀ \times ης τ(ους) · · (l. δ' ς πόνος εἰς τοὺς λχθίας); at lower margin in faded ink: $\xi\pi\lambda\theta'$, $\varsigma\pi\nu\beta'$. 2) f. 62^r: $\lambda\omega\delta\eta\tau\varsigma$ λαροῦ τοῦ Ἀρδόν· ἡ μὲν ἡ γέτε ἡ γράμμα σίλεται τάφῳ, τὸ δὲ γράμμα εἰς τοὺς αλώνας μίνει. + εἴρεται βρεμα ἐκ θεοῦ ελενί (l. εἴρεται βλέμμα ἐκ θεοῦ ἐλεεινοῦ?) + Γαλήνου. 3) f. 269^v (not in cryptography): ἔτει $\varsigma\pi\lambda\theta'$ κύκλ(ον) κγ' (σελήνης) ἡμέρα? δ' θεμέλ(ιον) ξ (ἀνθετιῶν)ος θ'. Cf. Gardthausen, *Gr. Pal.* II 495.

2 The same amulet is found in S (= Vind. phil. gr. 108), f. 361^r, 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: $\iota\omega\eta\lambda$ βοηθει (within a triangle), $\iota\delta\omega\delta\omega\lambda\mu\omega\eta\tau\varsigma$ νιος

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 (= T¹), and in a slightly different form in the *Test* in that manuscript (L). The Bologna version has been designated as V¹.

As to the provenience 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 Grottaferrata² 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 Mediates. *Test* entitled *διαθήκη τοῦ σοφωτάτου σολομῶντος*, *πτλ.*, ff. 266^v—270^v. Well preserved. Unpublished³.

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

δαιβήθ δρακοντος γλοσσαί εχουν βασιλεος εγγκεφαλον. Beneath is written the following prescription for the use of the amulet: *αντ(η) η βονδα γραψε ομειον ρυζον και κηναβαρι και μαγνητη και βαστα ενθα εισι χρυσατα (και εισι ακηνητος add. Bol; more correct spelling adopted where MSS differed).*

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

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

alchemical 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"¹. 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 manuscript². 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 information³: "Grec 2419: Proviene 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^{vo}, le bibliothécaire de Ridolfi, Matthieu Devaris, a écrit cette note sur l'origine du ms.: αὐτη ἡ μεγάλη βίβλος, ἣν ἐκόμισε τις Ἐλλην ἐν Βαλνεαρίᾳ διατριβούσῃ τῷ δεσπότῃ, περιέχει ἀστρονομικά τινα καὶ λατοικὰ 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-

¹ *Col. alch. I*, Intro., I, 205; MS described, pp. 205—211.

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

³ 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 its the excerpts he quoted in his notes on Psellus *de oper. daem*¹. From it Du Cange prepared a very considerable list of chemical and astrological abbreviations and tachygraphic signs². 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 Κοντλογμονού, Χαρτ. 16. XVI
(Φ. 431), . . . 4. διεθῆκαι Σολομῶντος. Ἀλαντα ἐν τῇ
καθομιλημένῃ.

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 existence³, he was

1 See above, p. 17, ns. 6, 7.

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

3 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 present¹.

III. MODERN EDITIONS, TRANSLATIONS, AND TREATISES.

1. Fabricius² deserves mention before all others, because he first attempted a systematic collection of materials bearing on the *Test*. As already indicated³, 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*⁴ 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 errors⁵.

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 German⁶, marked by the same learning and good sense shown in his "Conjectanea".

4. Fürst⁷ was the next to deal with the *Test*, printing the Greek text after Fleck, with a German translation, also in 1844.

was so kind also as to send me a reference to Chachanov's *History of Georgian Literature* (170ff.), 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, *Inv* 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*¹ 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*², 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*³, one by Dr. Montague Rhodes James, and the other by Dr. Conybeare, and a brief review in the *Theologische Literaturzeitung* by Schürer⁴, 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 D⁵. 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*⁶.

10. Harnack has a brief notice in his *Altchristliche Literatur*⁷, and Schürer a considerable one in his *Geschichte des jüdischen Volkes*, which includes a valuable collection of materials⁸. To

1 Cf. Bibliogr. I 3.

2 *Ibid.* II 4 and III 4.

3 *Ibid.* III 5 and 6.

4 *Ibid.* III 7.

5 *Ibid.* I 4 and III 8.

6 *Ibid.* III 9 and 10.

7 Vol. I 858.

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

Dr. Kohler's article in the *Jewish Encyclopedia*¹ I owe the interesting suggestion that the *Test* represents pre-Talmudic demonology. Other encyclopedia articles make no special contribution².

11. In Salzberger's dissertation on the *Salomosage* much space is dedicated to the *Test*³. 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 text⁴.

12. Ginzberg's *Legends of the Jews*⁵ 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 preface⁶, 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 *daxōç* (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 recensions¹.

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*².

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 forms³, 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*⁴, by a shorter beginning and ending, and by more extended accounts of many of the demons⁵.

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

1 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.

2 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. 3 Such as ἡρὸν θραγ, I 1.

4 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.

5 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 omissions¹.

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, *ἴστι καὶ ἔτερος δαιμόνιος;* and its answer, *εἰσὶ μὲν πολλά, 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.*

¹ 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 beginning¹. 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 demons², that one cannot but conclude that Rec. A has the claim to priority in most cases, and is nearest the original *Test*³.

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

¹ 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.

² Cf., for example, VI 4f., XVI 4f., XVIII 42, XX 6, etc.

³ 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 *χαυῆ 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 former¹, 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: ἀπήτουν δὲ τοῦτον ἀδιαλείπτως ἔγγυθέν μοι προσεδρεύειν. This became nonsense by misreading into ἀπάντουν δὲ τούτων οὐδεὶς διαλιπτός, as V shows (W omits this much). P, wishing to leave nothing unintelligible, altered to ἀπαντεῖς δὲ οἱ δαιμονες ἔγγυθέν μον προεδρεύονται, 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 abbreviation². In these sections I have given B the preference, as also in the conclusion (c. XXVI 7—8), where H has an expanded text.

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

² 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 D¹. 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)². 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 sections³. 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

¹ 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.

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

³ 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)¹. 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 tradition². 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 possessed³.

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 other⁴, 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 ^o to the letters T, V, and W.

2 Rec. C XIII; cf. Josephus, *Hypognosticon* c. 74, Suidas, s. v. *Eḡszias*; 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, revision¹. 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 letter². 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 I³. 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 throughout⁴, and also since it appears to me, following

occurs, where other MSS make it possible to determine the true text; e. g., IV 5 (*γρότεως*), II 9, IV 12. W omits by homocoteleuton, 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's⁵ unwarranted expansion in II 6 (*φοβούμενος . . . προσπαθοι*), 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 ' (— *έατιν*) as 3 (— *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 preference¹. 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*², the Jew insists that Solomon οὐχ ἔσπεισεν ἀλλὰ ἤθελασεν, while in the *Test* as we now have it, although the Shunamite says σηράσαι (MS H) or σύντριψον (MSS PQ)³, Solomon merely says ἤθελσα (MS H) or ὅπερ καὶ ἐτέλεσα⁴. If we could find the original MS, many such differences would appear, but not enough to vitiate our general conclusions regarding the work⁵.

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.

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

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

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

3 C. XXVI 4. 4 C. XXVI 5.

5 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 *r* 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 blunder¹, which occurs a few times. Once *ἄπει* is used with *τό* and the infinitive². 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 *προς* with the accusative is frequent. In IV 9 *οὐχέτι λόγος* is a (Homeric and) late usage, subjunctive for future, which has contributed to such a future as *εἰσενέγκομεν* in VI 2³. *βούλεσαι* replaces *βούλεται* in IV 11⁴.

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 offers⁵. 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 noun⁶. 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 *-av* as ending of the accusative singular in the third declension with an analogous nominative, e. g., *σφραγίδα*, abound, and there are several Latinisms. The first sentence is an unattachable genitive absolute. The editor was fond of compound tenses. As to style⁷

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, πρωτομαίστρῳ¹.

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 *zai býērēto* construction may be called such I cannot believe². Another so-called Semitism, the demonstrative repeating the relative, occurs, but it is a mere blunder due to an attempt to repair a garbled passage³.

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, χάροις. Unfortunately the two treatises which have appeared on the

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

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

subject of Greek letter formulae¹ 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 formula².

So far as the evidence goes, the use of variations of the customary formula, *ὅ δεῖνα τῷ δεῖτι χαιρεῖν*, does not mark any particular era. The use of *χαιροῖς* 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 address³. Perhaps the editor of D thought such familiarity entirely legitimate between kings, or wished to represent the Arabian king as inferior to Solomon⁴.

To account for the absence of the sender's name three theories are possible: either *βασιλεὺς Ἀράβων Ἀδάροκης* 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 letters⁵. 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. 18ff.; Scholiast to Dionysius Thrax, 550, ll. 14—25, ed. Hilgard, Ziemann found six examples of *χαιροῖς* to which add *Ox P* 112 (I 177, III/IV cent.) and the optative *εἰης*, Migne, PG 161, cols. 688, 692, 697; and nine examples of *χαιρεῖ* to which add *Ox P* 1156 (VIII 258, III cent.); *op. cit.*, 295.

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

⁵ Cf. Ziemann, *op. cit.*, 285f.; 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 Hebrew¹. 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 καλούμένῳ Ἀφαρώφ, ὁ ἰδουτείσται Ραφαήλ, . . . χαταργούματι². 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 Ραφαήλ (χαταργούματι). 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 knowledge³.

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 *αριγέτα*, where all from the twentieth on call themselves ḥiṣ (H. XVIII 24—40), or ḥiṣ (L. XVIII 24—28). This word surely is a transliteration of רַחֲם. 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*⁴.

Another possible piece of evidence is to be found in the clause ἀπόγονος δὲ εἰμι ἀρχαγγέλου τῆς δυνάμεως τοῦ Θεοῦ⁵. Ouriel is not the "power of God," as in Recs. B and C, but the "light of God." It might be thought that originally נֶרְיָאֵל 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-

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

3 Cf. *infra* VII 11. 4 Cf. *infra* VII 5. 5 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. Demonology¹. No general statement is made as to the origin of demons, and the data given in particular cases disagree. Some are fallen angels², others are the offspring of angels and the daughters of men³. One is the spirit of a murdered giant, one is perhaps born of a *bath qol*⁴. They dwell in deserts, tombs, precipices, caves, chasms, and at cross roads⁵.

As to their nature certain intimations are given. Most of them are embodied spirits. Of one this is distinctly stated⁶, 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 man⁷. They can, within limits, assume different forms⁸. 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 beating¹, Asmodaeus is bound and beaten², Kunopegos almost faints from thirst³, Akephilos Daemon sees through his breasts and is blinded when the seal is pressed upon him⁴. Some are female, and the writer probably thought it possible for both males and females to have offspring⁵. They have all the physical as well as psychical 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 Ornias, 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 stars⁶.

No systematized demonic hierarchy is known. Beelzebul, as chief of the whole tribe of demons⁷, 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 host⁸. He is haled before Solomon by Ephippas, not by Beelzebul, and may, therefore, be thought of as independent of the latter⁹. 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. *Beeλζεβούλ*, 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 *Beeλζεβουλ*, 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 Gospels¹, for he trembles before "Emmanuel of the Hellenists"². But he is not "Lucifer, star of the morning"³; his star is Ἔστερια⁴. 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 Solomon⁵.

Many interesting demonic figures appear, such as Ornias, Asmodaeus, Lix Tetrax, Pterodrakon, the dog Rhabdos, the three headed dragon called ζῳοντὴ δρακόντων, Leontophoron the demon of Gadara, three liliths, or Empusas, called Onoskelis, Enepsigos, and Obyzuth, seven stars that are χοσμοχράτορες τοῦ ὄκτονος, 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 world⁶. The thirty-six *decani* are entirely of this sort⁷. Demons are sources also of moral evil, inspiring heresies, idolatry, lust, theft, envy, hatred, murder, war, and kinred evils. The seven spirits who call themselves χοσμοχράτορες are of this kind⁸. 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; ἐνσφέρος δὲ πρωτὸν δραπέλλων LXX.

4 C. VI 7. 5 C. XVI 3, 5. 6 Only in P VI 4, ἀπολῶ τὸν χόμον.

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 star¹, or a sign of the zodiac², or a phase of the moon³, and mortals seem to be particularly liable to injury from demons who are *oνναστροι* with them, that is belong to the same star⁴. The author seems to think of the influence of the stars as wholly baleful. Asmodaeus says, "through the stars I [scatter] madness after women"⁵, 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 demons⁶. 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 out⁷, the pillar suspended in air⁸ is the Milky Way.

3. Angelology⁹. — 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*. *κελευ* and *οδεύω* are the verbs used. *στροφοί* seems to mean any astrological entity. An astrological papyrus fragment at Munich has points of affinity with the *Test*, see *Archiv f. Papyr.-Forschung* 1 (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 polydaemonicistic 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 him¹. 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 ἔτονταίων*, Beelzebul tells him the recipe whereby he may see the heavenly dragons circling 'round and hauling the chariot of the sun², 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 demon³, but such suggestions bear fruit only for the beautifying of the temple⁴. 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"⁵. Men are led astray, says Asmodaeus, "because they do not know the names of the angels which are ordained over us"⁶. In the original *Test* Ephesia grammata are infrequent, except in the list of the thirty-six *decani*⁷. Here there appear some well known angel names, a few that are possibly real names, but not a few *ὄνυματα ἄγνηα* 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 plants¹, 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 one², the drinking of potions or sprinkling them about, and the writing of amulets or hanging them in the house³. 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 name⁴.

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 *sophia*, 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 prophesied⁵, 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 *ζῆτη θαλάσσης* (as with Asmodaeus of the fish), or the casting of the *μολρά φίττειν* 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—5 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 *Ἄνατη*.

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 prayer¹. Either in his own hand, or that of his best beloved servant, or even the demon Orrias it at once subdues every demon. The editors have removed the original statement as to the inscription, if there was one². 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 Geßpött geworden sei. Zu beachten ist auch, daß die „Königin des Südens“ bereits als eine Zauberin ($\gamma\circ\eta\varsigma$) auftritt“³.

6. Apocalyptic element. — The apocalyptic element in the *Test* is very slight⁴. 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 frustration⁵. In some cases these prophecies extend far beyond Solomon's time, particularly in certain references to Christ as one who will subdue individual demons⁶. The only section which may be called measurably apocalyptic

¹ C. 15-7. ² Cf. *infra* VII 14. ³ *Salomonage* 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.

UNT. 9: McCown.

in tone¹ 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 found².

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 hosts³. Aside from a single mention of the *σωτηλευα*⁴, 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 later⁵. We are now concerned with the religious standpoint of the writer who gave the *Test* its present form⁶.

It is probable that VI 8 contains a reference to Christ. Certainly Rec B so understood it, and the phrase *παρὰ δὲ Ἐλλησιν Εὔμαρον γέλ* 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 τοιού ταραχήσι κατάγεται περιηχούμενος*,

1 C. XV 8—12. 2 Cf. *infra* VII 11.

3 Jub X 8; 1 En X 6, 12; XIV 5; XVI 6; Mt XXV 41.

4 C. XXV 8.

5 Cf. *infra* VII 11.

6 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 *'Εμμανουήλ*, already introduced in VI 8 and XI 6¹. Can the three characters mean the trinity? In XVII 4 is mentioned *οἱ μέλλων κατελθεῖν σωτῆροι*. *Οὐ τὸ στοιχεῖον ἐν τῷ μετώπῳ* may be a reminiscence of Apoc XXII 4, *καὶ τὸ ὄνομα αὐτοῦ ἐξὶ 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 $\chi\mu\delta'$ ². Another distinctively Christian passage is much milder in the A form than in Rec B, which, as Conybeare points out, is distinctively patriarchal in character³. 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*⁴.

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 him⁵. 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.

i. 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.* II.

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

taken¹. 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 ground². In a modern Bengali charm for a whirl-wind exactly the same means is used to stay the demon³. Did the *Test* borrow from India or the Bengali from the *Test*? Manifestly neither. Spitting is almost universally apotropaic⁴. 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 hand⁵. There are no indications that the official cultus ever regarded magic as alien. Rather, the exorcism of

1 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.

2 C. VII 3.

3 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. 4 Cf. Conybeare, *op. cit.* 23, n. 3.

5 Farnell, *Greece and Babylonia*, 300 f.

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 duties¹. 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"², 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 superstition³, 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 beast⁴, or, according to MS D, "uproots houses and trees and hills, and destroys men"⁵. The *ašakku marsu* is „der Dämon der auszehrenden Krankheit“ according to Jastrow⁶, but Sayce⁷ and Thompson⁸ 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., 1 273—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 windblast¹
 The evil Spirit which in the street creates a storm wind²
 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 road³
 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 again⁴
 Fever (*alakku*) hath blown upon a man as the wind-blast⁵.

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 directly⁶.

4. Iranian influence. — To Mazdaism is to be ascribed the questionable honor, not of introducing demonology and angelology into Judaism⁷, but of decidedly directing its development⁸. The *Test* has not been so deeply affected as has the New Testament Apocalypse, for example, in its war between Michael and the Dragon⁹, nor even as Paul¹⁰; 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 *dazōz*, a sack. However silly it may seem, is it not possible that a popular etymology connected *alakku* and *dazōz*?

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 φέδος τοῦ αἰῶνος τούτον, 2 Co IV, 4.

demons¹. 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 coloring². Yet one cannot read the Persian sacred writings without being struck by the *Test*³. And, furthermore, the *Test* has adopted one Mazdian demon, Aēšma daēva, or Asmodaeus⁴, very much in his Magian character. Plainly the demon of the *Test* is the same as that of Tobit⁵, 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 *gāgūazā*. His additional details, such as the name of the fish, γλάρος, 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 Asmodaeus⁶.

In another direction we naturally look for Persian influence to manifest itself, namely on the Solomonic legend. The Mohammedans identified Solomon with Yima, the Jamshid 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-demonic 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 Pseudoep. of the O.T.* I 185f. On the influence of the Aḥikār 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 πλιγης ὄδοντος πυρίας (*Test* V 13) an attempt to render the "wounding spear" of Aēšma (V 1 32)? Cf. *SBE* IV p. LXVII, *JE* II 217f.

particularly his renown as a builder¹. The Talmudic story of Solomon combines elements from the legends of Takhma Urupa, who made Ahriman his horse until his wife betrayed him², 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 Dahāka³, and of Thraētaona, the first healer, the inventor of magic, the fiend-smiter⁴. 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 Persia⁵.

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 demonology⁶. 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, *Salomonage* 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 *Shāhīnshāh* (cf. Atkinson, 5—34, the only version of Firdausi available to me) with the allusions in the *Dādīstān-i-Dinik* (XXXIX 16 f., *SBE* XVIII 127 f.), *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 4 f. (*SBE* V 149 f.) 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 Asmodaeus in King Mukunda and the hunchback in the *Pañchatantra* (Benešev II 124—127; cf. I 129 f.).

6 Cf. *ERE* IV 584—590, 749—753 (Foucart), III 430—433 (Naville); Wiedemann, *Mag. und Zaub.*; Breasted, *RTAE* 281 f., 296, *et pass.*, 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 Hellenistic¹.

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*², 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 land³. As Boll, however, has shown⁴, 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"⁵. Particularly is this true of the *decani*. They were originally, not Babylonian⁶, but Egyptian divisions of the equator⁷, 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 Boll⁸. This sentence is especially noteworthy for our purpose, for the *Test* has fully personified the *decani*.

Various lists of *decani* have come down to us⁹. 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-Leclercq, *Astrol. Gr.* 215—240.

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

9 See the comparative table in Bouché-Leclercq, *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'Egypte*, 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 Hebrew¹. 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 MS², and one given by Kroll from another Vienna MS³, 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 lists⁴. 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 body⁵. In the case of the first decan all three agree that it is the head, although the *Test* adds *χρονιασόντες*, which M-V puts under the second. Vind. 108 has *πάθη ὄφθαλμῶν* 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 Cel.* VI 30, to *οἱ ἔταὶ ἀρχόντες δαιμονίων* is not applicable to the *decani*. There is, to be sure, an Antiochus excerpt which mentions the *ζ' δέκανῶν 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 Cel.* 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 names¹, 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" (*xwqēwt*) or cure (*lāt̄at*) the parts affected. Yet he has failed to purge out all the heathen elements, such as the amulets and *voces mysticae*². 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 girl³ 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 Apocrypha⁴. 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 magicians⁵. 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 21ff, X 5, that the angels who fell and their offspring became

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

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

⁵ Ant VIII 25; quoted below VIII 1 d).

demons¹; 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-Philonic 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 compagatione 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 ἵπτα·

In spite of great differences in detail the general manner in which each demon's work is described in I En LXIX 1—12² 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

1 See above VI 1. Cf. Grünbaum, "Beiträge," *ZDMG* XXXI 225.

2 Dr. James printed the *Citharismus* with three other Pseudo-Philonic 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.

3 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. 24 f.) 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"¹. Angel names, of which so many occur in the Pseud-epigrapha, were often used in incantations. The Jews were fully persuaded of the power of the "name"², 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 stone³, the other the phrase *τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν*⁴, taken from the Wisdom of Solomon, and a possible allusion to the same book⁵. In the passages describing Solomon's glory and the Temple, where one would expect quotation, there is only a free development of the biblical accounts⁶. One might mention elements of Jewish thinking which are absent from the *Test*, such as the coming of the Messiah to destroy all the demons⁷. We must, then,

1 Ludwig Blau, *JE* VIII 255f., 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 *GJV* III 408f.

2 Heitmüller, *Im Namen Jesu* 176—80.

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

4 C. III 5; Sap IX 4. 5 C. V 3; Sap VII 1.

6 C. XIX, XXI. 7 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 stories¹. 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 wine² reminds one of the slave's capture of Orrias (I 10—14) and again of Ephippas (XXII 9—16), for the ring is used in both cases. It is pressed upon Orrias 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 Orrias does³. 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 (*טה שעריך לחיותה*) 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"⁴. The *Aboth* of R. Nathan

¹ Ginzberg, *Legends* IV 165—9.

² *Gittin* 68a; Ginzberg, *loc. cit.*; *JE* XI 443f.

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

⁴ 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"¹. 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 Qelippoth not at all². Asmôdaeus is an entirely different character, his place being taken by Ornias and the New Testament Beelzebul³.

The mists of Jewish tradition come to surround Solomon with a halo which only begins to appear in the *Test*⁴. 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 33⁵.

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 heat⁶. 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-

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

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

4 Cf. Eisenmenger, *Entd. Jud.* 1 441; Faerber, *K. Sal.*; Salzberger, *Salomesage*; *JE* XI 438ff., 448.

5 Salzberger, *op. cit.* 93f., from f. 440, ed. David p. 8.

6 Faerber, *K. Sal.* 4—19, Salzberger, *Salomesage* 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"¹. 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 legends². 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 me³, and entirely

1 C. XXVI 5. The *Test* takes the attitude of the Half-Tannaïtes; Faerber, *op. cit.* 81.

2 See *Gittin* 68a, 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 Eusebius, and probably comes from the Essenes (*Abraxas* 142ff., *Leid. pap.* 780ff.). 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 ὁράσει ος κατὰ τὴς αρχαγῆδος ἡς Εὐθεο Σολομὼν ἐπὶ τὴν γλῶσσαν τοῦ Ἱεροῦ καὶ ἀλέλησεν (11. 3039f.) has been advanced. Professor Deissman (*Licht* 187, n. 15, *LAE* 257, n. 10) thinks it may allude to some legend connected with LXX Jer 16—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 Ιδοὺ Σ. νίσι δειβίδ δράκοντος γλῶσσαν ἔχον βασιλίως ἐγκυραλίν (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).

3 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-Talmudic¹. It is, moreover, closer to the Palestinian than to the Babylonian Talmud². If Loewe is right in his contention that it was Galilean, not Judean, rabbis who believed in demonology and magic³, 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"⁴. 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 -el⁵, the same trust in their efficacy⁶, 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 texts⁷, and Solomon's seal is referred to in some⁸. In a related text Grünbaum found the phrase "jinn of Solomon"⁹.

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 612f. ⁴ *Op. cit.* 115, cf. 116.

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

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

⁸ *Ibid.* 170, 173, 232, 248. ⁹ *Ibid.* 80, דְשַׁׂבָּתָר אֲנָגָן.

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"¹, 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 adjured². Certain familiar names appear which the *Test* lacks; for example, Metatron³, Abraxas⁴, and Hermes⁵. Rather more of plainly Hellenistic magic enters into the Aramaic texts; for example, Zeus and Okeanos⁶. Heathen deities appear more distinctly: Simes, Sin, Bel, and Nirig⁷. 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 naturalized⁸. It is in this world that the *Test* belongs.

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

2 *Ibid.* 237, *et passim*. 3 *Ibid.* 207, cf. 98, 113.

4 *Ibid.* 148, 196, 232, cf. 57. 5 *Ibid.* 147, 196, 207, cf. 123, 113.

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

8 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 sources¹. Enepsigos is probably Hekate². One demon I have identified with Lix Tetrax, 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.³. In any case the section is Hellenistic, as the charm *βονταλά· θαλά· μελχάλ·* shows; the demon also cures fever, a heathen, not a Jewish or Christian idea. Kynopegos may be identified with Poseidon⁴. Akephalos Daemon appears in the magic papyri⁵. The idea of demons as the cause of disease was familiar to the Greek mind, for the *Kῆρες* were the ancient Greek form of microbe⁶. 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 nature⁷.

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 *όνόματα 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. *Οὐόσκελις*; J. Harrison, *Proleg.* 202 f.; Gruppe, *Gr. Myth.* 1306 and n. 17, 769; Lucian *ver. hist.* II 46; *supra* VI 1, VII 6 b.

² She is a moon goddess, called *μηγίστηρος*, and has three forms.

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

⁵ Lond. P 46 145 ff., *Gr. Pap. Br. Mus.* I 69 f.; 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.* 163 ff., Bouché-Leclercq, *Astrol. Gr.* 24 n. 1.

⁷ *Sympos.* 202 e; 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 Christianity¹. 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 Jeremiah².

8. Christian elements and relationships.

a) Relation to the New Testament. — The thought of our text regarding Christ has already been sufficiently discussed³. 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 text⁴. 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*⁵. 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 Christians⁶; all magic books were to be burned⁷.

New Testament language has been adopted by our writer in the phrases *στοιχεῖα κοσμοκράτορες τοῦ αὐτοῦ*, applied to the seven spirits of evil⁸, or *στοιχεῖα οἱ κοσμοκράτορες τοῦ αὐτοῦ* (*τοῦ αἰῶνος*) *τούτον* applied to the thirty-six *decani*⁹, and *ἀρχαὶ καὶ ἥγονοι καὶ δυνάμεις* as designations of angelic beings¹⁰. 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, *op. 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 Testament¹. 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"². 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 told³. Likewise in mentioning Jesus he alludes only to characteristic features of Christian doctrine which would impress themselves on a hearer who was δειπναμονεύστερος. 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.⁴, 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 Testament⁵.

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 power¹. 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"². 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 Ophiani³, 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 Gnosticism⁴, are certainly the seven planets. In the *Test* the only group of seven which appears is to be identified with the Pleiades⁵; they have none of the characteristics of the Gnostic seven⁶, 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 Jeū*⁷ 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*⁸,

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. Hensen, *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 Cel.* 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 science¹, 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 origin², 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 Ialdaboth. The distinctly Gnostic elements belong to sections which have been assigned on other grounds to the later recensions³.

The one piece of cosmic mysticism occurring in the *Test*, the directions for seeing "the heavenly dragons dragging the chariot of the sun"⁴, presents a contrast to *Pistis Sophia* c. 136, which describes the sun as a great dragon with his tail in his mouth⁵. The words and phrases in the list of the *decani*⁶ which have a Gnostic sound may be in part really of Gnostic origin; for example, *ἰαέ· λεά· νιοὶ Σαβαὼθ*⁷, *κάλλιον ἔστι Σολομῶν ἔρδενα πατέρων*⁸, *ἰοῦδα ζιζαβοῦ*⁹. Some, perhaps all, are borrowed by Gnosticism and the *Test* from the same sources, Judaism, heathenism, and Christianity¹⁰. 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., *Σαβαὼθ*, *'Αδωναλ'*; 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 temple¹.

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"². The use of slips of paper as amulets to be tied to the person or wall³, the prominence of Michael, the use of angelic names against demons and diseases⁴, the lilith-like Werzelya⁵, and the power of Solomon over demons almost make the impression that it is the *Test* which Margoliouth is describing⁶. 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 philo-philol. Klasse der königl. bayer. Ak. d. Wiss.*, 23. Bd., 1 Abt., München 1905, 60f. Salzberger, *Salemossage* 96, says the same story is found in Kisā'i; 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* 27 f. 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 lift¹ in life of St. Nino, the mother of the Georgian church². 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 it³. 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 base⁴. 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, *Ecc. 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 demons¹. "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'"². 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 names³. 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 fears⁴.

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 spirituality⁵. 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 277f., art. "Magic." See also Heitmüller, *Im Namen Jesu*, 291–5. ² Wendland, *Kultur* 81.

³ *Contra Celos*, I 24f. cf. V 45. οὗτος οὐ τὰ σημειώμενα κατὰ τὸν πραγμάτων ἀλλ᾽ αἱ τῶν φυσῶν ποιότητες καὶ ιδεύσητες ἔχονται τοι δυνατὸν εἰν αἴτας; πρὸς τὰς τινὰς η τέλει. I 25 20, *AV Com.* II 76. ⁴ *Ibid.* VIII 57f.

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 names¹. 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 incantations². 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...'"³ Magic grew in power in the church, especially from the fourth century on, and was officially recognized in the sixth and seventh⁴. 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 tradition⁵.

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

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

3 In *PSBA* XXIII (1901) 77f. 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 (cire. 450 A. D.)"

4 Cf. von Dobschütz, *ERE* III 414.

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

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 example¹, 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: *Tινι είλεν ό λεγεών τῶν δαιμόνων· Εἰ ἐκβάλης ἡμᾶς, ἐπιστρεφον ἡμεν εἰς τὴν ἀγέλην τῶν κοίρων εἰσελθεῖν; Σολομῶντι, τῷ τὰ Ιεροσόλυμα κτίσαντι, ἦ τῷ Δεσπότῃ Χριστῷ, τῷ τὰ σύμπαντα ἐν τῇ γειῳ βαστάζοντι;* *Ἄλλ' ἐροῦσιν εὐθέως οἱ φιλοδαιμονες Ιουδαῖοι· Τί οὖν; οἱ Σολομῶν οὐκ ἐδεσπότευε τῶν δαιμόνων; οὐχὶ πάντας ὑφ' ἐν ᾧς ἵνα συνέκλεισεν; οὐχὶ μέχρι τῆς σήμερον τοῦτον δεδοίκασιν;* *Άλλ' ὁ Ιουδαῖοι μαγγανοδαιμονες, μάτην ταῦτα προβάλλεσθε μόνος γάρ οἱ Δεσπότης Χριστὸς κραταιῶς τὸν ισχυρὸν ἔδησε, καὶ τὰ σκεύη αὐτοῦ διήρκασε.* *Σολομῶν γάρ, οὐ μόνον οὐκ ἐδέσποτε τῶν δαιμόνων βασιλικῶς, ἀλλὰ καὶ ὑπ' αὐτῶν ἐδεσποτεύθη πρὸς τὰ τέλη καταφθάσεις ἀγαπήσας γάρ τὸν τῆς πολυγαμίας ἔρωτα, τὴν τοῦ διαβόλου μαστιφορότητι δελεασθείς, ἐρούσωσε τὸν τῆς θεογνωσίας θάλαμον. . . . Πῶς οὖν δαιμόνων δεσπότης, οἱ τῶν δαιμόνων δοῦλος;*²

1 Cf. *infra* p. 103 f.

2 From the homily *In mediā Pentecostē*, Migne, PG 86, col. 1980; According to Loofs, *Das Leben u. w. des Leont. v. Byz.*, summarized by Krambacher, *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: Σολομὼν ἐταπείνωσε δαιμόνας; οὐκ οἶδας τι διαγορεύεις. πρὸς καιρὸν μὲν ἡσφαλίσατο τούτους ἐν τοῖς ἀγγείοις καὶ σφραγίσας κατέχωσεν. ἀλλά γε τὸ τηνικαῦτά μοι ὄκολει, ὅτι νητῶς καταπολεμήθεις ὑπ' αὐτῶν τῶν δαιμόνων καὶ ἤττηθεις περὶ σωτηρίαν αὐτοῦ ἐκυδύνευσεν, ὡς οὐ γεφὴ μαρτυρεῖ¹.

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 Josephus², ascribe his fall into idolatry to his love for women without the interposition of demonic agency³. The *Test* in one place takes the former view⁴, 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*⁵. 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 319 ff.

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 ἄγγελος 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 φελασεῖν.

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 158 353 f.; 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, *Vers. Syr. HSS. Berlin I* 367, No. 10n, f. 54b: Sol. on horseback attacking Asmodaeus;

daeus goes through many transformations¹. Obyzut appears in the Abyzu of Pradel's *Griechische und süditalienische Gebete*, while Orniās appears in the same documents². Gaulmin and Migne were right in bringing the *Test* and Psellus together. The great Byzantine's περὶ ἐνεργειῶν 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.

~~X~~ 9. Relation to Arabian folklore. — Arabic literature, since it is especially rich in demon lore and Solomonic 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,

Schwab, *Dict. 421*, "ΣΦΡΑΓΙΣ ΘΕΟΥ; sur une hémataïte figurant un Salomon à cheval, percant de sa lance un ennemi terrassé, avec la légende ΣΩΛΩΜΩΝ, 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 Viennobonensis*, 1893, 288. Amulets in MSS are well illustrated by those in *cod. Bonon. ms. 16*, 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 Etudes Grecs* IV (1891) 217—296. The pilgrim of Bordeaux in the IV cent. was shown the "crypta ubi S. daemones torquebat," Schürer *GJY* 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 Sal. and Saturn*.

2 Cf. Index 1, s. v. "Dämonen," and Reitzenstein, *Poime*, 297 ff.

which are often kindly and beneficent creatures¹. 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. 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 Mārūt², and to the devils who were subject to Solomon, some as builders, and others bound in fetters³. 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 ring⁴, with tales of their later escape from these prisons⁵.

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 her⁶. In another story "Allah suffered his angelic host to shoot down the Ifrit with a shooting star⁷.

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 Valkut c. 44, see St. Clair-Tisdall and Muir, *Sources of Islam*, 30f., and Weil, *Bibl. Leg.* 208ff. 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 110f., Burton VI 84, *Nights* 566f.

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 223f.

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 8f., *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 ring¹. 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 korrechteren und vollständigeren Text der dritten Berliner Handschrift des Kisa'i"² 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 similar³. 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 tame⁴. 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 extended⁵;

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

² *Ibid.* 99, Mg. 40, f. 72b.

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

⁴ Cf., for example, Lane-Poole, III 51 f., 110 f., 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 fall¹, 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 Quran².

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 it³. Kisa'i is the first to describe it fully⁴. It is so glorious that no one can look at it without repeating the Moslem creed, and has four considerable legends engraved upon it⁵. 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 locusts⁶. 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

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

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

³ *Salomosage* 115—9. ⁴ *Ibid.*, from Mq. 40 f. 70b—72b.

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

⁶ *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 sort¹. 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 ring².

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 giants³, to the female demon Obyzuth as πνεῦμα μυριάννυμον καὶ πολύμορφον⁴, and to Enepsigos, another female demon, as μυριάννυμος⁵, the allusion to a cycle of legend regarding Ἐλβονοῖσιν and οἱ ἐπτὰ δαίμονες⁶, the added charms in XVIII 23, 27f., further information regarding Abezethibu⁷; (2) those which are Gnostic in character; e. g., the allusions to the eleven fathers and the eleventh aeon⁸; (3) those which have a cabalistic tendency; e. g., the introduction of Apharoph for Raphael, of χωδ' for Emmanuel, and of χω' for Raphael⁹, and

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

⁴ C. XIII 3; cf. Ἐσάτη μυριάννη Par MP 2745, Orph. Hymn. *passim*, Ἐξ πολυάννυμος Par MP 2815; her many names are given in cod. Par. 2316, f. 432, cf. Reitzenstein, *Poim.* 299 (one is Ἀβιζέ), Pradel, *Gr. Geb.* 23 (275) (*Ἀβιζέν*), Montgomery, *ATTN* 260 (No. 42), 262, Gaster in *Folklore* XI 133, Avezuha; πολυάννη is frequent. For πολύμορφος cf. Par MP 2726, 2799, of Hekate and Selene; cod. Par. 2316 f. 318v (Reitzenstein, *Poim.* 297) Στραγγαλία πολύμορφες. 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 (*θιάζολος* 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*¹.

Many problems I must leave to others. Why is Beelzebul called Eltzianphiel²? What is the meaning of Onoskelu's birth *ἀπὸ φωνῆς βηδσαβέλ ἵππικῆς χοηματικῆς*³? 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. *Tσιαρφιλ*, X 1.

3 *Ibid.* XI 6. Dr. James writes, "I am clear that *χοηματικής* has something to do with *χοεμετίζειν*, *neighing of horse*, and I compare Jer. V 8, *Τποις θηλυματις ἐγενήθησαν, ἔκαστος ἐν γνάται τοῦ πλασιον ἐχοεμέτιζον*. When David sinned with Bathsheba, *βηδσαβέλ*, he was a *Τποις 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*¹. 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 Ages².

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 ἄρχοντ³, 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 'Esreh: בָּרוּ לְעֵלֶם אֲדֹנָי אַתָּה. 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. אֲדֹנָי. 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^a in an incantation to secure treasure: ἀρχίτεις ἴμας, δαίμονες, εἰς τὰ ὄντα πάντα τοῦ θεοῦ τὸ τεραπυθάματον ὅπερ ἔστιν ἀγλα' ἀγλατά' ἀγλα' ἀγλαώ; also f. 30b^a, 32b^a; often in Latin *Clavicula*. 3 Cf. p. 85, n. 2.

magic¹. The resemblance between c. X and the language of *Pistis Sophia* regarding the five ἄρχοντες and the ψῆφοι and σφραγίδες of the thirteenth *alōn*², and the various χαρακτῆρες, σφραγίδες, and lists of names in chapters 5—40 and 45—52 in the *First Book of Zēu*³ 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 developed⁴. 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 Babylonian⁵. That the legend of c. I is ultimately Jewish is suggested by Nathan's stopping to bury a dead countryman, a trait borrowed from Magianism⁶. Traces of later influences are to be found in c. VII⁷. The story of Solomon's flying through the air appears in Jewish mythology, where he is said to have ridden on an eagle⁸, but in Mohammedan legend, according to the Quran on a wind⁹, 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 Cf. 158ff., Schmidt, *K-Gn. Schr.* 235 ff.

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

⁶ Cf. Tob I 19, II 3ff. Dr. James points out to me that the story is found in Pseudo-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) 32, 151, 179.

Arabian Nights on a magic carpet¹. 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 sources².

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*³. From its language and style we concluded that it was Byzantine⁴. 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 original⁵.

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. JE 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 μεγάλον*, 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 ☧. 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)¹, 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,

¹ Note also the late (P) addition XV 8—11.

which includes the demonological, astrological, and magical elements in the work¹, additions marked by the questions *τίς εἰσ ἀνόητος;* *τίς καλεῖται;* *ποιῶς ξρόδιος κείσαι;* *ποιῶς ἀγγέλος 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 lilith-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)²; from Hellenistic mysticism the recipe for a cosmic revelation (VI 10f.); from (perhaps Galilean) Jewish sources come the seven *κοσμοχοράτορες*³, the giant, Machthon⁴, 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 *ζωργή δρακόντεαν*, 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"⁵. Although I cannot agree with Schürer that there are no Jewish passages in the book⁶, 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 15f. 6 *Th. Lititz.* 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 mind¹. In c. V 9—14, on the other hand, it is "religiöse Lebensweisheit"². 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 imply³, but rather to the final redaction of the book⁴. 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 *όδαι* 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 uses⁵.

¹ Konige, p. 23f., 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. Steuer-nagel, *Einl. AT* 356, and *ZATW* 1910 70, whose suggestions require a very late date.

⁵ Cf. Salzberger, *Salomoage*, 5ff., 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 διαφορὰ φυτῶν, and the δυνάμεις ὁζῶν, of "all things that are either secret or manifest"¹. 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 daemonium 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"².

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) συνετάσπα τὸ καὶ βιβλία [περὶ] φόδῶν καὶ μελῶν πέντε πόσις τοῖς γιλοῖς, καὶ παραβολῶν καὶ εἰκόνων βίβλους τρισκιλίας· καθ'

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

² *TS* II 3 (1893) *Apos. Antec.* 183 ff.; cf. *supra* VII 6 b), and p. 60 n. 2.

Ἐκαστον γὰρ εἰδος δένδρον παραβολὴν εἶπεν, ἀφ' ὑσσώπου ἔως κέδρου, τὸν αὐτὸν δὲ τρόπον καὶ περὶ κτηνῶν καὶ τῶν τ' ἐπιγένεων ἀπάντων ζῴων καὶ τῶν νηκτῶν καὶ τῶν ἀερίων οὐδεμίαν γὰρ τούτον φύσιν ἡγνόησεν οὐδὲ παρῆλθεν ἀνεξέταστον, ἀλλ' ἐν πάσαις ἐφιλοσοφήσεις καὶ τὴν ἐπιστήμην τῶν ἐν αὐταῖς ιδιομάτων ἄχραν ἐπεδεῖξατο. (45) παρέσχε δὲ αὐτῷ μαθεῖν ὁ θεὸς καὶ τὴν κατὰ τῶν δαιμόνων τέχνην εἰς ὄφελειαν καὶ θεραπείαν τοῖς ἀνθρώποις. ἐπερδάς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα, τρόπους ἐξορκώσεων κατέλιπεν, οἵς ἐνδοίμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκονται. (46) καὶ αὕτη μέχρι νῦν παρὸν ἡ θεραπεία πλεστον τοχέι. ἴστορησα γάρ τινα Ἐλεάζαρον τῶν ὅμορφών, Οὐεσπασιανὸν παρόντος καὶ τῶν νήῶν αὐτοῦ καὶ χιλιάρχων καὶ ἄλλον στρατιωτικοῦ πλήθους, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων. ὁ δὲ τῆς θεραπείας τρόπος τοιοῦτος ἦν. (47) προσφέρων ταῖς δισὶ τοῦ δαιμονιζομένου τὸν δακτύλιον, ἔχοντα ὑπὸ τῇ σφραγίδι ἕλξαν ἵξεν ὃν ὑπέδειξε Σολομὼν, ἐπειτ' ἔξειλκεν ὁ σφρομένῳ διὰ τῶν μυκτήρων τὸ δαιμόνιον, καὶ πέδουντος εὐθὺς τάνθρούπον μηκέτ' εἰς αὐτὸν ἐπανήξειν ὄρκουν, Σολομῶνός τε μεμημένος καὶ τὰς ἐπερδάς, ἃς συνέθηκεν ἐκεῖνος, ἐπιλέγων (49) γινομένον δὲ τούτον σαφῆς ἡ Σολομῶνος καθίστατο σύνεσις καὶ σοφία ...¹

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 στοιχεῖον*². And surely the *ἐπερδάι* had long ago been written down.

e) The Mishna says that Hezekiah hid the "book of recipes"³,

1 *Ant VIII 44—49* (Naber) — VIII 2 5.

2 *Abraxas* 142 f., *Leid. Pap.* 780 ff.

3 In the Gemara, *Berakoth* 10a (Goldziher I 35), *Pesachim* 56a (*ibid.* II 520): **רְפָאַתְּ רְפָאַתְּ** means *Heilung*, in the plural *Arzneien, Heilmittel*, Levy-Fleischer, s. v.; cf. *Jer XXX 13*. See also A. Wünsch, *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 magic¹, Rashi that the evil consisted in its leading men not to pray to God for their healing². 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 Christians³. 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 astrology⁴. In particular, Scheintob ben Isaac of Tortosa (1260) in his paraphrase of Zahraivi's *Tasrif*, called **ספר השטוחה** (XI cent.)⁵, gives "eine Schilderung der Weisheit Salomo's (namentlich in der Naturkunde), unter dessen Namen in Zahrawi ein Verband (רשותה) erwähnt werde, der auf weißer Marmortafel an der Wand seines Palastes eingegraben war, wie verschiedene Rezepte (נוסחאות וטיקחות), die von den Späteren (האחרוניים) erläutert worden; Scheintob hat 'hier in Marseille' den Christen mehr davon erläutert, als er in Zahraivi fand"⁶. We have here possible the contract with the demons⁷, and certainly the magical recipes said to have been written on the temple gates⁸. Steinschneider

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

² Grünbaum, *ZDMG* XXXI 200.

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

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

⁵ Ibid. 740ff. Zahraivi is called Aṣararius, 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 Solomon¹. 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 95 ff. 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 power².

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 daemonia," may be merely paraphrasing Josephus, or he may have had personal knowledge of Solomonic works³. The first I have discovered to quote Josephus expressly is Georgius Monachus

¹ *Oj. cit.* 936. An interesting reference to Jewish magic, Burton, *Nights II* 234.

² 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.

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

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

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. a, ἐπιληθύνθη) ἡ σοφία Σολομῶντος ὑπὲρ τὴν φρόνησιν πάντων τῶν νιῶν ἀρχαιών, καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτων;

He answers, *Ἐκ παραλλήλου δεῖξαι αὐτοῦ τὴν σοφίαν ὁ Ιστοριογράφος ἡθέλησεν. Τούτου χάριν καὶ τῶν πάλαι γεγενημένων σοφῶν ἀσφιστώς ἐμνήσθη Τούτους, φησίν, ἀπαντάς ὁ Σολομῶν ἀπίκουρεν, ἀτε δὴ θεόθεν τῆς σοφίας τὸ δῶρον δεξάμενος*⁵. Procopius of Gaza, without acknowledging his debt, quotes Theodoret almost word for word⁶. Georgius Monachus⁷ and after him Georgius Cedrenus⁸ 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 νοητίον τὸ Ἐλάλησε περὶ τῶν ξύλων*, and answers, *Καὶ τὰς φύσεις, καὶ τὰς δυνάμεις, καὶ τῶν βοτανῶν, καὶ τῶν δένδρων, καὶ μέντοι καὶ τῶν ἀλόγων ξέφων πεφυσιολογητέναι αὐτὸν εἰρηκεν· ἐντεῦθεν οἶμαι καὶ τὰς λατρικὰς βίβλους συγγεγραφότας ἔργαντασθαι πάμπολλα καὶ τούδε τοῦ ξέφου τόδε τὸ μόριον τίνος πάθους ἀλεξιφάρμακον· οίον ἡ τῆς νάινης 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* 368 f., Gelzer, *Sext. 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 1 f., Migne, PG 110 249 A. 8 Migne, PG 121 197 Df.

ρειον αἷμα, ἢ τῶν ἔχνιδῶν αἱ σάρκες. Περὶ τούτων γὰρ οἱ σοφοὶ τῶν λατρῶν συγγεγράψασιν, ἐκ τῶν Σολομῶντι συγγεγραμμένων εἰληφότες τῶν πρώτων τὰς ἀφορμὰς¹. Procopius of Gaza quotes Theodoret as far as πάμπολλα². Anastasius Sinaites repeats both question and answer almost word for word³. 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 λατροσοφιστὰ σφετερισάμενοι καὶ τὰς ἀφορμὰς εἰληφότες τὰς οὐκεῖσας συνεστίσαντο τέχνας, or its equivalent⁴.

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, Slavic⁵, and Georgian⁶. 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 Theodoret⁷, 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 87:1 1153.

3 *Quaest. XLI*; cf. *infra* p. 97 n. 1. It is the first part of the ἀπόκρισις and immediately follows a quotation from Θεοδορίτου 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. βιβλους, ἀφ' ὧν καὶ οἱ τῶν λατρῶν παιδες ἀφορμὰς ἔλαβον.

5 Bonwetsch, *KVCom* I 343—74.

6 Bonwetsch, *Hippolyti Com. z. Höheliad* in *TU NF VIII (23)* H. 2, 22 f.

7 Cf. *supra* n. 3.

Ιππολύτου ἐκ τοῦ εἰς τὸ ἄσμα ἀσμάτων. Καὶ ποῦ πᾶσα ἡ πλούσια αὕτη γνῶσις; ποῦ δὲ τὰ μυστήρια ταῦτα, καὶ ποῦ αἱ βιβλίοι; ἀναφέρονται γὰρ μόνι αἱ παροιμίαι καὶ ἡ σοφία καὶ ὁ ἐκκλησιαστὴς καὶ τὸ ἄσμα τῶν ἀσμάτων. τί οὖν; φεύδεται ἡ γραφή; μὴ γένοιτο. ἀλλὰ πολλὴ μὲν τις ὑλη γεγένηται τῶν γραμμάτων, ὡς δηλοῖ τὸ λέγειν ἄσμα ἀσμάτων· σημαντεῖ γὰρ ὅτι ὅσα περιεχον αἱ πεντακισχίλιαι φύδαι ἐν τῷ ἐνὶ διηγήσατο. ἐν δὲ ταῖς ἡμέραις Ἐζεκίου τὰ μὲν τῶν βιβλίων ἐξελέγησαν, τὰ δὲ καὶ περιώρθησαν¹ Perhaps Jerome has this in mind when he says, *Aiunt Hebrei cum inter cetera scripta Salomonis quae antiquata sunt, nec in memoria duraverunt, et hic liber [Eccl.] obliterandus videretur... ex hoc uno capitulo [XII] meruisse auctoritatem².*

That general encyclopedia, the *Hypomnesticum*, written by the otherwise unknown Josephus Christianus, mentions *πεντακισχίλιας παροιμίας* written by Solomon among the books referred to in the Scriptures but not now found³. 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 mistake⁴.

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 mentioned⁵. Georgius Syncellus (c. 800) in his *ἰελογή χρονο-*

¹ *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 *Quæstiones* in their present form are not original, but that does not affect our material, for it is all quoted. ² *Com. in Eccl* XII 13f.

³ Cap. 120, *PG* 106 124 A. The date of the *Hypomnesticum* is still unsettled. Schürer, *GJF* 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.

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

⁵ 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, Ἐξειας μὲν οὐν διβασιλεὺς Ἰούδα μετὰ τὸ κατασκάψαι τὰ εἰδωλεῖα καὶ τὰ ἄλση ἐκκόψαι καὶ τὸν χαλκοῦν ὄφιν ἐξαλεῖψαι τούς εὐρισκομένους εἰδωλολατροῦντας ἐξ Ἰούδαιον ἰθανάτου. τοσοῦτον γὰρ τὴν εἰδωλολατρεῖαν συνείχοντο ὅστε τῶν θυρωμάτων ὀπισθεν ζωγραφεῖν τὰ βιθελύγματα τῶν Εθνῶν καὶ προσχυνεῖν αὐτοῖς, καὶ ἵνα παρ' Ἐξειον ψηλαφᾶν πεμπομένων κρύβοιστο ἀνοιγομένων τῶν θυρῶν. ἦν δὲ καὶ Σολομῶντος γραφή τις ἐγκεκολαμμένη τῇ πύλῃ τοῦ ναοῦ παντὸς νοσῆματος ἄκος περιέχονδα, ὡς προσέχων ὁ λαὸς καὶ τὰς θεραπείας νομιζόμενος ἔχειν κατεφρόνει τοῦ θεοῦ· διὸ καὶ ταύτην Ἐξειας ἐξεχόλαψεν ἵνα πάσχοντες τῷ θεῷ προσέχωσιν¹. Suidas abbreviates the account and puts βιβλος λαμάτων for γραφή².

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 Παμφίλον ἐκ τῆς ἀρχαιολογικῆς λειτοργίας. Τὰς δὲ βιβλους τοῦ Σολομῶντος, τὰς περὶ τῶν παραβολῶν καὶ φθῶν, ἐν αἷς περὶ φυτῶν καὶ παντοίων ζώων φυσιολογίας, χερσαῖσιν, πετεινῶν τε καὶ νηττῶν, καὶ λαμάτων πάθους παντός, γραφείσας αὐτῷ, ἀφανεῖς ἐποίησεν Ἐξειας, διὰ τὸ τὰς θεραπείας τῶν νοσημάτων ἱνθεν κομίζεσθαι τὸν λαόν, καὶ περιορᾶν αἰτεῖν, καὶ παρορᾶν ἱντεῦθεν παρὰ θεῷ τὰς λάσεις³.

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 ἔτεροι πλευτοῖ λόγοι, οὓς ἀπέκριψεν δι εὐσεβῆς βασιλεὺς Ἐξειας, οὐδὲν ὄφελος ἐκ πολλοῖς εὐθίσκεσθαι λόγοις⁴.

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

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

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 seen¹. Georgius Cedrenus practically repeats Monachus, but with the addition of a clause βιβλίον Σολομῶντος λαμπτήριον πάντος πάθους ἐγκεκόλαμμένον, apparently borrowed from Syncellus or Suidas; he mentions no authority². 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 βιβλίους, ἀφ' ὧν καὶ οἱ τῶν λατρῶν παῖδες τὰς ἀφορμὰς ἔλαβον . . . παρὰ δὲ Ἐζεκίου κεκανσθαί φησιν ὁ πολυμαθὴς καὶ πολυτάτωρ Εὐσέβιος³.

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 historian⁴? That Eusebius should make such a statement cannot seem at all strange in view of the reference by Origen to "a Salomone scriptis adjurantibnibus"⁵.

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° 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 κατακάνειν.

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 him¹. The most popular of the works which are consistently handed down under his name is the *Clavicula*, or *Υρομαντεῖα*, as some of the Greek copies have it. The two are not exactly the same, but along with the *Sepher Raziel*², the *Semiphoras*³, 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 demoniac 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

¹ 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. Codæ, 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. Σόλομωνιχη. On the *Clavicula* cf. Reitzenstein, *Fam.* 186f., and Steinschneider, *Heb. Üb.* 938.

² See Steinschneider, *ap. cit.* 937.

³ 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 *decani* 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 above¹ the *Hypomnesticon* continues, *τοὺς δὲ δαιμόνων ἐκφευκτικούς, καὶ παθῶν λαρυχούς, καὶ κλεπτῶν φωρατικούς [λόγους] οἱ τῶν Ἰουδαίων ἀγύρται παρ' ἑαυτοῖς φυλάσσονται ἐπιμελέστατα, τῶν πιστῶν τῆς ἀγίας ἐκκλησίας τούτοις οὐ κεχρεμένων διὰ τὸ τῇ Χριστῷ πιστεῖ παθοσιοῦν 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

¹ See above VIII 3c) 3), p. 98.

the Byzantine court about 1200 and wrote his *History* from personal recollections¹, knew an interpreter and sycophant at the court, Aaron by name, who was also a magician. He relates of him, ἐάλω δὲ καὶ βιβλον Σολομώντεον ἀνελίππων ἡτις ἀναπτυσσόμενη τε καὶ διερχομένη κατὰ λεγεῶνας συλλέγει καὶ παριστησι τὰ δαιμόνια συγκάπεις ἀναπτυθανόμενα, ἵφ' ὅτῳ προσκέκληρται· καὶ τὸ ἐπιταπτόμενον ἐπισπείδοντα περατοῦν, καὶ προθύμως δρῶντο τὸ κελενόμενον². 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 expect³. 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 to⁴, 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: Ἰφνσιολόγησε δὲ Σολομῶν καὶ περὶ λίθων . . . ἀλλὰ καὶ περὶ δαιμόνων ἐτέθη βιβλίον αὐτοῦ, ὥπως τε κατάγονται, καὶ ἐν οἷοις ἑδεσι φανονται, φύσεις δὲ τούτων καὶ ἴδιότητας ἔγραψε, πῶς τε δεσμοῦνται καὶ πῶς ἐμφιλοχωροῦνται ἀπολύονται. ὅθεν ἔργα τούτοις ἀχθοφόρα ἐπέταττεν, ὑλοτομεῖν τε, ὡς λόγος, ἡμάγκαξε, καὶ κατωμασὸν τὰ ἄχθη φέρειν παρεβιάζετο, φόδηκότα τε σπλάγχνα ἢ ἐπερδαῖς ἢ βοτάνας περιτιθεῖς ἐθεράπευσεν. ἀλλ' ὁ γε θεῖος Ἐξετίας θεῷ ἱαντὸν ἀνατιθεὶς καὶ πάντα τῆς ἐκείθεν προνοίας ἑξαρτήσας τῶν ὑπὲρ φύσιν τῷ Σολομῶντι φιλοσοφηθέντων ὠλιγάρχησεν. 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 Leontophoron, who is sentenced to the task of cutting wood for the Temple¹. Cures by the means Glycas mentions are to be found². One cannot avoid the conclusion that it is the *Test* which is here described, either from Glycas' own knowledge, or after some popular account³. That he does not name the title need not trouble us⁴.

(d) The next allusion is dubious. In the *Decretum Gelasianum* mention is made of a *Salomonis interdictio*, or as the later texts have it *contradiccio*⁵. 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 *contradiccio* 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 titles⁶. 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, *Γνῶθι δὲ λονδατε, ὅτι [Σολομῶν] προσεκύνησεν, καὶ ἀχρίδα ἔσφαξεν τοῖς γλυπτοῖς*. The Jew replies, *οὐκ ἔσφαξεν ἀλλὰ ἔθλασεν ἐν τῇ χειρὶ ἀκονοίων. 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 ιστοριογράφου ἐφανερώθη 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*¹. 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 here², 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 character³.

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 ἦν ἔθετο [δαιμόνες]* ἐπὶ μυάλον Σολομῶνος καὶ Μιχαήλου τοῦ δοχαγγείλον, the same is quoted by Wessely, *Wiener Studien* VIII (1886) 179; see *Atti e Memorie della RR. Deputazioni di Storia per le provincie dell' Emilia*, N. S., vol. V, Part I, Modena 1880, p. 177, Pellicchioni, "Un filaterio esorcistico"; it was copied by Amati from a gold plate in a dealers shop, and is now lost. Vasiljev, *Antedota*, 332, has a reference to their oath. Bezold, *ZA* XX 3—4 (Aug. 1907) pp. 405 f., gives "Eine arab. Zauberformel gegen Epilepsie," from the margin of ff. 24^b—27^a 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 32f., Vienna *Corpus* XIX 359f.) is

IX. THE DATE OF THE TESTAMENT AND ITS RECENSATIONS.

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 conclusion¹. 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 elements².

b) Bornemann concluded that it belonged to the early fourth century, since its demonology resembled that of Lactantius in his *Institutions*³. Toy accepts this verdict without investigation⁴. 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"⁵. Schürer makes no attempt to fix the date, but thinks the passage from Leontius is especially to be considered in this connection⁶.

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

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, l. 10) presents an anti-Semitism to which our document has no parallel.

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

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

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

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

6 *GJF* 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 *ravvōθēc*, the patrilinear 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"¹. Kohler accepts Conybeare's results and, as we have already seen, regards our document as representing pre-Talmudic demonology². Salzberger adopts the views of Kohler and Conybeare³.

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*⁴. 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^o, 101 v^o, 103 r^o. But this title really no more than marks the time at which the work assumed its present form." The materials are in part much older⁵. 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 work⁶. The book which Eleazar in Josephus' story

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

4 Cf. *supra* VIII 3 d) 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 Koinē was in full sway, after the New Testament was written¹, 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 Gospels². The allusion to the corner stone³, 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 stone⁴. 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 footing⁵. As Conybeare well shows, its demonology is much like that which Celsus and Origen described⁶. 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., 8a), p. 68.

3 C. XXII 7 f., XXIII 2—4, cf. *supra* VII 8a), 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 century¹. 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 it². 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 Aramaic³; Harnack⁴, Conybeare, and Kohler⁵ think it to be

¹ Salzberger, *Salomesage* 92f.

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

³ JAS 1896 p. 155, 170.

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

⁵ 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"¹. Schürer held it to be the work of a Christian with "no Jewish places" in it².

2. Authorship: Conclusions. — We have found Gaster's assumption of an Aramaic original untenable³. 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 Jewish⁴. 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 faith⁵. 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 conquests⁶. 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. Litzig.* 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.

Egypt¹, while the only early literary allusion to the work by name is Egyptian². One would think that the sand storm demon, Lix Tetrax, had originated in a land like Palestine or Egypt, where such storms were familiar phenomena³. 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 appear⁴. In its favor are the only two geographical terms in the document, Lydia and Olympus⁵. 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.

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 reason sare 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 pentagram¹. 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 origin², but whether from Asia Minor or Europe one cannot say.

1 See above VII 14, p. 86. 2 See above V 1, p. 38f.

APPENDIX.

A. Manuscript 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^r—93^v. Catalogue, vol. B, p. 541¹:

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. I 4². 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^v 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 *λιαν ἀνορθόγραφον*. It is even more

1 Ιεροσολυμιτική βιβλιοθήκη, ἡτοι καπάλογος τῶν ἐν ταῖς βιβλιοθήκαις τοῦ ἀγυετάτου ἀποστολικοῦ θρόνου τῶν Ιεροσολύμων . . . κωδίκεων . . . ὑπὸ A. Παπαδοπούλου Κεφαλέως. 4 vols. Petrograd 1899.

2 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 iotaism, but cases and endings are constantly confused, words are wrongly combined and divided, and all rules of accentuation are repeatedly broken. Worst of all, *v* 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 *φίξ*, or *φέξ*, 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* *ζαὶ ψῆφος χρᾶ* and *τις τῶν καλῶς ζάντων*, 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 month¹. 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 *þeš* 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-

1 See *Intro*, above pp. 57 ff.

tions suggested. Variations merely of spelling, order, and stereotyped phrases, such as *καὶ εἰπον*, 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^r) c. I 5, p. 10^a, l. 1 τῆς ψυχῆς (+ αὐτοῦ) ἔξομολο-
λογοῦμενος γενέσις κ. ἡμέρας cum rec. B 2 μοι B, om. N 3 ἐξουσι-
ασι N | § 6. ἐγένετο — N 4 με — N | προσέρχεσθε καθ' ἑκάστην ἡμέ-
ραν καὶ ἐδόθη 5 ζάρις B, — N | § 7. 7 Σολ. βασιλεὺς νιού | δι: ήν
9 τά τε . . . αρσ. κ. οἰκοδ. τὸν γαὸν τοῦ κυρίου ἐν τῷ σφραγίδι ταῦτη (om.
glos. de anuli signo) | § 8. p. 11^a, l. 1 γενομ. πάλιν ἐδοξ. II. 2—5 ἐκάλεσεν
τὸ παιδάριον ὁ αὐλ. κ. ἐδωκεν αὐτὸν τὸν δακτυλίδιον καὶ φίδας αὐτὸν ἐὰν
ἡμέραν ἐπιστῇ τὸ . . . δαχ. (f. 49^r) 8 Ἰλαβον παρὰ κυρίου κ. Μιχαὴλ τοῦ ἀρχ.
καὶ λαμβάνοντο τὸ πεδάριον τὸ δαχ. κ. φίδας τὸ χαλεπὸν δαμόνιον ὥρφας
τὸ δαχ. ἐποι τοῦ στήθος αὐτοῦ τοῦ δαμονίου λέγων δεῖρο 6 παραγενοῦ
καὶ μηδὲν διαλογιζόμενος τὸ μέλλον σοι φάσε | § 10. p. 12^a, 1 φλέγον
§ 11. l. 3 τὰ ὅρθεντα | βασ. Σολ. 4 ἐπὶ τοῦ στήθους τ. δαμονός 5 καὶ
... Σολ. — N | § 12. καὶ εἶπεν ὁ δ. τὸ πεδάριον 6 πεποίκας 7 οὐ καὶ
δέσμος (f. 50^r) σοι τὸ ἄργ. . . γῆς καὶ μὴ ἀπ. με cum A | § 13. l. 10 λοδραῖλ
(sic passim) | μὴ σον ἀνάδομεν | σε ἀγήκο | § 14. l. 12 χαῖρον κ. ἀγαλόμενος
κ. εἰπε τῷ βασιλεῖ βασ. Σολ. p. 13^a, l. 1 ἡμῖν δέσποτα | πρὸς τ. Θυρῶν.
τ. βασ. σον δέομενος κ. πραγγάδιων 3 μὴ αὐτὸν ἐπαγάγῃς με π. αολομόν

C. II. ἀκ. ταῦτα ὁ βασ. Σολ. 6 αὐτοῦ κ. ἐξῆλθεν εἰς τὰ πρ. τῆς βα-
σιλείας αὐτοῦ κ. εἰδον 8 καὶ. — N | § 2. κ. εἶπεν αὐτὸν ὁ βασ. αολ.
(f. 50^r) | εἰς ποῖον ζώδιον οἰκεῖαν; κ. εἶπεν p. 14^a, l. 1 δι' ἐπιθυμιῶν
τῶν γνναῖων ἐπὶ γῆν παρθένον τὸν ζώδιον κερτηγούτας 3 § 3. εἰς — N
μεταβαλλόμενος ποτὲ μὲν ὃς ἀνθρωπος ἦγεν ἐπιθυμιαῖς ἐν τοῖς πέδον θηλυκοῖς
ἐνδιομονος ἀπτόμενος ἀλγῶσιν πάντα 5 πάλιν — N 6 ποτὲ . . . (cum ΗΠ)
ἐνγραίνομαι ἐπὶ πάντων τῶν αἱ δαμονίων καὶ λεβόμενος (l. κελευθόμενος)
§ 4. l. 7 τῆς . . . ἀρχαγγ.: μιχαὴλ. κ. εἶπεν ὁ βασιλεὺς αολομόν: ἐπὶ ποῖον
ἀγγέλον καταργεῖσαι; ἐπὶ οὐραῖλ. ἀρχαγγέλον τῆς δυνάμεως τοῦ θεοῦ
§ 5. p. 15^a, l. 1 τῆς f. 51^r 3 γιαλὸν | § 6. τὸ σῆμαίσαν προσφάντου καὶ
ἴριμιστο μην 5 ἔάσσομεν ἀνασέρο καγώ σοι § 7. l. 6 ηβάμην . . . μοι:
ἐπαφεκάλεσε τ. ἀρχ. Οὐ. τοῦ ἀλ. | § 8. l. 8 κήπος ἐπ. τ. θαλ. etc. c. B
p. 16^a, l. 2 κακεῖνη ὄντος etc. cum textu, μεγ. κ. θρασύ 3 κόρην | τελεῖν
§ 9. l. 4 κέριον τ. θ. . . γῆς σαβαώθ 5 παρεῖναι τ. θ. σὺν τῷ μοίρᾳ
7 ὕδε — N | πάντων τῶν

C. III. βελζεβούλ constanter scr. N | Βεβλ. τὸν ἀρχοντα τῶν δαιμονιῶν
11 σὲ μου φῆς p. 17^o, § 4. 1. 1 φέ etc. c. textu, μεγάλως 3 ποδὲς σολο-
μῶντες | § 5. δὲ εἶδεν ὁ βασ. σολ. 4 τ. θεόν c. textu 5 θεός: + τοῦ
... γῆς c. L | Σολ., f. 52^r | τὸν σὸν θρόνον 6 εἰς ἔμε — N

9 § 7. ἀπίτον ... φαντ.: ἀπαυτα ἐγὼ ποιῶ ἀδικ. καὶ ἐμφανιζόμενος
Ἐκαστος τὴν ἑργασίαν αὐτοῦ

C. IV. 1. 4 εἰη ἔστι ἐν ἔμιν θηλεῖαι 5 εἶναι, ὡ δεσπότης, ἔβοι.
6 ἔθεξεν μοι: ἐν τάχει ἡγεγένεται ἐνμπροστεν μον | καὶ ἔχοντα περικαλήν
7 δέμας: δεπειε | τύχροστον 8 § 3. αὐτῆς ... αὐτῆς: αὐτοῖς ἔψη (bis) ἐγώ
σολ. § 4. 9 ἡγοσκαλεῖ | σεσομεπελοιημένον p. 19^o, § 5. 1. 2 εἰς ἐγ-
γονος σολοεικοιάδο αὐτ. 3 μοι ἔστιν | φράγγες § 6. 1. 4 με εἴραι
(- νομιζ.) 5 μελαχρ. | μον 6 λαθρέως κ. φανερά 7 βλάπτοι
7 s. κακονογοί 9 πορφίζονται p. 20^o, § 8. 1. 1 αὐτὸν (f. 53^r) ποθ. γεννάται.
δὲ 2 φωνῆς ἀκερόν τ. κ. σῆχον ἀν(θρώπ)ον μολήθον 3 § 9. δὲ ἐγὼ
ποδὲς αὐτῆν· ποτον ἀστρον 4 παναθλητον ἀστρον 5 πλέον διωθεντ.
καὶ εἶπον ἐγὼ σολ. πρὸς αὐτήν· ποτος ἄγγελος καταργεῖ σε. κ. εἶπε· ἐσ
βασιλεὺς 6 § 11. εἰς φλέβην 7 στρατ. φωνήσας πρὸς αὐτήν ξίφει χρο-
σαι. δὲ εἶπεν· λέγω σοι, βασ., ἵππο § 12. 1. 9 τὸ δύνομα ἀγίου ιωῆ
10 διὸ c. A | αὐτήν — N | εἰς ... καν. om. c. W

C. V. p. 21^o, 1. 4 δαίμονα ... πονηρὸν — N § 2. 6 ἀπειλ. βλ. βλέψας
πρὸς με κ. ἔψη· τις ἦν καὶ αὐτῶν 7 § 3. οὗτος τετ. οὗτος (f. 53^r) ἀπο-
κριθη 9 ὁ νίδος ἡς ἀν., ἐγὼ 11 γηγενή | § 4. καὶ γὰρ τὸ p. 22^o,
1. 1 φωλεύῃ ἐν τῷ οὐρανῷ c. C 18. διὰ τὸν δρακόντων παῖδας 3 καὶ
ὁ τοῦ θεοῦ πατρὸς ὁ θρόνος ἔστιν καὶ τὸ ἀξ. μιχρὶ τὴν σῆμερον ἐν τῷ οὐρ.
δὲ 5. ἐφωτᾶν, κ. αὖν γάρ τὸ β. διαρ. ἐν κ. etc. c. textu 6 προσχωρήσει
καὶ 7 βασ. ἡμ. ἔχεις cum C | ἔχομεν τὰν θροπότταν etc. c. A § 6.
1. 11 δεσ. αὐτ. (f. 54^r) καὶ ἔχει. αὐτὸν ἐκήγεσται κ. ἀπολογεῖσθαι τὶς καὶ κ.
ἐκηγεσται τὶ ἔστιν § 7. p. 23^o, 1. 1 καὶ. παρὰ φροτοῖς εἰ δὲ μὴ παρὰ κα-
κούργων ἀν(θρώπ)ων etc. c. textu § 8. 1. 4 διὰ τῶν ἐπὶ πλείστον ἀστρον
καὶ τριγυμῆας κ. φέ ἐπειὰ καὶ ἐφον. κ. δαμάζω § 9. N c. P sed scr. πολον
ἄγγελον, om. τοῦ θρόνου II. 9—10 ἐπὶ .. καπν. δὲ λέγεται γλαυπιος ὁ
ἐπὶ μερικῶν ἀνθράκων (f. 54^v) καπν. ἡ κόλαμος στέρακος ὑποκαπιώντων δαμό-
διον § 10. p. 24^o, 1. 1 (bis) δὲ στὸ δύνομα κεκλ. κλάνος 2 ποτ. τῇ(ς)
συράς εἰδ. διότι κακίνα τὰ μένη δέχλωσι πάντοτε κατοικεῖν καὶ ἐν τῷ(ν)
τῷ κόσμῳ πλήν οὐκ ἡμίηπιν, κεράτε μον § 11. 1. 6 δεσμεύσαντος 7 ἀληθῆς
τοτιν | ἀξιῶ δὲ σε: ἔνα δὲ ἀει | μὴ με κατ. bis § 12. 1. 9 οἰδηρον φρ-
ούσας ἀλλὰ ... ποιήσας (f. 55^r) 10 ἀνατο. τ. ποδὸν σὸν εἰς ὑπονογούτων τοῦ
γαστρὸς τῆς οἰλοδομῆς 11 ἴδριας δέκα δοθῆναι αὐτὸν p. 25^o, 1. 1 αὐτὸν
2s. τὸ δαιμόνιον δαμόδιος § 13. 1. 4 σοφίαν ταίτην τ. δουλ. σον | χολὴν
καὶ καλέμμα στέρακος λέων ὑποκαπιών 6 ἡ φωνὴ ὁδὲς πικρίας

C. VI. 1. 9 προσκ. τῇς ἐνδοξότερον καὶ ἐπιφώτησα αὐτ. λέγων ὁ δι
βελζεβούλ 10 ἄρχης 11 μόνομαν ὑπολελειφθέν 12 οὐράνιος — N
8 § 3. καὶ μετ' ἐμὲ δεύτερος λέγε θάντον δεύτερος θεός 4 καρτῶ τα
τραπάροι δεσμᾶ cum A p. 26^o, 1. 2 δι. καὶ εἰς θρίαμος | §§ 4—9. N
cum A | § 4 τί δεστιν ἡ πραξίς σον 4 τοὺς δαιμόνας | ἀνθρόποι
5 εἰς ἐπιθυμίας ἐγύρω | ἐν πολ. ἐγέρας 6 ἀποστέλω | ἐπάγω — N
§ 5. 1. 7s. διν ... γένος(ς) σου τὸν ... τρεφόμενος c. L 8 ἐγὼ αὐτὸν οὐκ

ἐνέγγον πρὸς (— σε) c. L 9 ἐφῆπας κακεῖνος δέσμων δὲ θεῖς αὐτὸς ἀπὸ τὸν βιθὸν τῆς θαλάσσης § 6. l. 10 ἐκεῖνος δὲ νόσον 11 τῆς θαλ. τῆς ἁρ. 12 οὐ γάρ p. 27^a, l. 1, § 7. ἡ δὲ εἶπον αἰτόν τοῦ ποτὸν ἀστρον οἰκεῖσαι 2 ἐπέρειον § 8. l. 3 φράσον | ποιῶν ἀγγέλων | τοῦ ἀγίου τιμίου ὄντος τοῦ παντ. 9. καλούμενον πρὸς ἀνθρώποις ἔρχαιστι πεντηκή οὐ καὶ ψῆφος χαρ. Εστιν δὲ νόσον ἐλληνιστὶ ἐμ., τὸν δεοκόταρομέον. ἐάν δὲ μὴ τις τῶν καλῶν ζωόντων δρκαῖσι τὸν ἐλεθεῖ τὸ μέγα ὄνομαν τοῦ θεοῦ τῆς δυν. (f. 56^v) § 9. l. 9 ἐν . . . αἰτόν — N | ἡλάσαν φονῆν πάντες οἱ δαιμ. διὰ τ. βασ. αἰτῶν c. B § 10. l. 11 αἰτόν ἐπηρώτησα | βούλει ἀφ. λαβεῖν 12 τὴν c. A | ἐφη . . . βασ. 13 θαλασσίους p. 28^a, l. 2 οὐκ. ἁρ. etc. N c. P 3 ἡμίδας | τοὺς (1^o)

C. VII. l. 8 πρὸς . . . μον: πρὸς με 13 ἐπὶ πολλῆς ἀναστάντα με πτῆσε p. 29^a, l. 2 αὐθίδα ἐκείνη § 4. 5 καγὼ f. 57^v § 5. l. 9 στρόφους . . . ἀγροὺς: στρωφώντο κ. πέρι αἰτόν εἰπον στήνον κ. ἐν πυρὶ ἀγρ. 10 οἴκους ἐμπυροῖσι καὶ κατάγω 11 ὑποδόντων ἡμίδας (— εἰς . . . καὶ) § 6. p. 30^a, l. 1 ποτὸν ἀστρον οἰκεῖσαι 2 τοῦ ἐν τῷ νόσον εὐ(φι)σκόμενος 4 εἴδοντα πολλοὶ τῶν ἀνθρ. ἴχοντο εἰς τὸ μητοχίεον 5 βούλ. τάλλα· θαλλάλ. μετῆχτον § 7. l. 8 ἡμιτρίτας πάντες 9 καταγ. 10 ζεζαή.

R. 31^a. c. VIII. l. 4 τὸ δότα μοι τοιαντὴν ἐξ. 6 ἡλθον πρὸς με συνπλεκόμενα, ἔμορφα τὸ εἶδει § 2. l. 8 ἐθαν(- μασα in fine pag.) f. 58^v εἰ δὲ ὁμοθυμαδὸν εἶπον μιᾶ φωνῇ ἔφησαν 9 τὰ λγ̄ στοιχεῖα οἱ κοσμοκράτορες τοὺς σκότους | § 3. καὶ εἴσιν οἱ πρῶτοι | ἐγώ εἰμι δὲ vel ἡ statim om. N p. 32^a, l. 1 κλοθὸν ἡ ἐστι μαζία | τετάση λεγομένη 2 ἡ δένυμις 4 § 4. θεὰ 6 § 5. αἰτόν 7 ἀρξ. ἀπὸ τῆς πρώτης 3 πλέκω (bis) λέγω αὐτοῦ ὥδε κακεῖς ἡρέσεις ἐρεθίζω 9 ἀγγ. τὸν κατ. με λαμψχελαλ 10 ἐρήσις ὥδον 11 τοῦ τόπου — N p. 33^a, l. 1 βαρηγναήλ § 7. l. 2 καὶ πάντα π. μαζ.: μάχην ἐστὶν τὸ δνομά μον | εὐσχ. περιεξ.: εὐχῇ μνοῖς ἡσχήσε κ. περισχούσθεναι ποιῶ § 8. l. 5 μερῖσιν χωρίσω (— ἀπομερ.) 8 βαλθηοῖς | ordinem sectionum habet N ut A p. 34^a, l. 3 φῆδηλ | § 10. δίναμις καλοῦμαι τῷ ἀνιστῷ 5 καθὲ παρέχων 7 δὲ ἐκελεύστων ἀρ. δειμῆς ἡ δὲ ἀκ. μελλήσει] 8 ὡς φιλ. — N | ἐμοὶ δὲ κατὰς ἀντῆς ἐποιημοίαν τη(ς) σοφίας 10 ἵχος αὐτῆς 11 ἐπειδὴ σύντομαι ἐκελ. 12 κ. ἐτ. . . πεντ: ἐπει διακοσίας πεντηκοντα πεντ. τὸ μήκος p. 35^a, l. 1 ἐφῆσα . . . καὶ δεινῶς γογγήσε τὰ κελεστάντα αὐτ. κατ.

C. IX. l. 3 N post θεόν (mss. CP) add. τον οὐρανοῦ καὶ τῆς γῆς | ἐτ. δαιμον 4 ἀν. μὲν: ἀς ἔχων § 2. l. 5 ιδὸν αἰτόν εἶπον c. W | λέγει . . . καλ.: τί λέγεις 6 καλοῦμαι — N | ἐμαντὸν 7 ποιήσαθαι: περιποιῆσαι 8 ποιῆσαι: τὴν αἰτήν ἔχω | οἵαν ᾧς: ἔνησαν § 3. l. 11 ἐγόγγεσεν | οἷμοι: ἡμῖν p. 36^a, l. 2, § 5. ἡδονῆς: ἀδόξειν | ἤκουσε θέλω δὲ 3 ἡ μη φωνὴ ἡμῖν 4 βοβόλ 5 γιν. δ. ἡμ. 7 § 6. ἀωφίσις | πλεῖστον πορεύομαι καὶ τὸ 12 ἐκποιῶ p. 37^a, l. 1, § 7. N cum P; . . . οὐδὲ γάρ οἴπω, . . . ἐπενχόντων αἰτόν . . . ἀλθῶν εἶπον τὸν ἤδον ὄνομαν . . . § 8. l. 2 μεριόν πάλιν ἀνάξω πρὸς με

C. X. l. 4 ἡλθε πρὸς με κένων. τὸ σχ. μεγ. 7 §. 2. γενόμενος | ἀθεματα 9 ἀθέσματα 10 κατασχῶν p. 38^a, l. 3, § 3. τοὺς φρεγεῖν ἀνθρώπους τοὺς τῶν ἔμπλων 8 § 5. τὸν λίθον πρ. μεταλεύμενον 12 § 6. δὲ δὲ ἀν ἐπιστρέψης καὶ δεῖξη σον 13 τὸ δακτυλίδιον 14 ἔγαγε μοι ὁδε

τὸν δαιμοναν | § 7. καὶ ἔδειξεν αὐτὸν ὁ δαίμων τὸν (bis) πρ. λ. 16 ἡγεγένεται
§ 8. II. 17 ss. cum. P. τὰ δύο . . . (— δαιμός) . . . τηρεῖται . . . λαμπάδας περόδες . . . παραπέμποι . . . τεξν. p. 39*, 1. 9, § 9. ἡρον | πετάλου 4 ἀναφωρέσον | ἦν δὲ διάθ. ἐκεῖνος ὥσπερ κερασίου τοῦ θυσιαστῆρον δαιμονίου μενον § 11. 1. 9 καταργεῖσαι | βάρον ἔστω

C. XI. l. 11 πρός με λέοντος etc. cum P. 12 πν. εἰμι πν(εύμα)τι μηδ. § 2. 1. 13 ἔγώ δὲ ἐν πᾶσι p. 40*, 1. 1 κατάκειμε | ἐφόδημομεν 3 § 3. ἐκβάλλω 4 δευτηρὸν (f. 63v) δὲ εἰμι | ὅπ' ἐμὲ λεγεῖν 6 § 4. τι σον ἡ ἐργασία καὶ τὸ τὸ δύναμα σου | λεοντόφρον 7 § 5. πῶς οὖν καταργεῖς 8 ἔχεις 11 § 6. εἰς τὸ δύναμα δν. τ. 9. σαβαώθ 12 καταργή μὲν ταῦτα δυνάμεως σου 11 ἔχων πολλὰ παθῶν p. 41*, 1. 2 κατὰ τοῦ — N 3 καταργοῦσσα § 7. 1. 5 αὐτὸν δὲ τὸν λεοντόφρονα 6 εἰς ἀπόκειμαι

C. XII. 1. 8 ἡλθε πρός με δρακόντων τρικέφ. φοβεροχρῶς § 2. 1. 10 τρικέφαλον καὶ τριβόλον 11 νῆπια | ἐπιδένω καὶ κονφένω κ. πέλαις ἐν τῷ τρ. μον κεφ. ἐπόδινα κ. τίττω 13 τὸ εἰκ. — N | κ. τοῖς. — N p. 42*, 1. 2, § 3. σωμάτης | η προωριστον § 4. 1. 7 ἀνάγω | ἔσω — N Ἀραβίας: + δύτις καὶ δάσκον ἐκεῖσε καὶ καταβληθεῖς κοσμησθῇ ἀπὸ τῆς Ἀρ. 12 § 6. τι ἔστιν τὸ δύναμα σου 13 πλήθον. | γαδον, εἶχεν γάρ χ. α.

C. XIII. p. 43*, 1. 1 καὶ πρός τῷ κυρίῳ τῷ θεῷ λαθραῆλ θεκε. | ἡλθε πρός με 2 καὶ αὐτὸν λυστρίχον § 2. 1. 4 ἡ δὲ . . . σὺ — N 5 μαθεῖν . . . δύτις: καὶ ἔφη ἀκουσον τὰ κατ' ἐμοὶ 6 ταμῆ σου 7 προσαθεῖσας 8 μαθεῖς § 3. 1. 9 κ. ἐλέγειν αὐτ. P. — N 10 τις εἰ σοι: λέγε μοι παρὰ τοῖς ἀγ(θρώπω)οις πᾶς καλεῖσαι | διηγέθελανθ. 11 καθεύδομαι | κόδμον: + ἐπὶ ταῖς νύκταις 12 ἀποστολαζόμενος p. 44*, 1. 1 λιαν απαγώνισας | κ. γένν με εἴναι: μὴν εἰμί | δεκτηκὰ μέρον | οὐκ ἐποίησας — N. § 4. 1. 4 στόματα χαλινοθεσμία § 6. 1. 8 ποτον ἄγγελον 9 (— ὑπὸ) τὸν ἄγγελον τ. 9. τὸν καλούμενον βαραράν, . . . δ κ. γένν καταργούμενος εἰς τ. Ἄπαν χ. εἴν . . . καὶ ἐπιγνώσκει γ. ἐπιγράψει τότε etc. § 7. 1. 12 ἐμπροσθεν — N p. 45*, 1. 1 βλέποντιν καὶ 2 δύναμα καὶ (f. 67r) κρατέωσιν τὴν δεδομένην μοι παρὰ

C. XIV 3. 1. 11 πολλαῖς — N 12 ἐμόδοφοις | τοῦ ξελον (f. 67v) τούτον 13 § 4. ἀπέριμε 14 ἐβάστασεν η ἐφόδησα] 15 ἔρος 16 τὴν γεννάτκαν ἐκείνην p. 46*, 1. 1, § 5. θέλεισον | μονον — N 2 καταρούμενα 4 συγγενεῖσθαι § 6. 1. 7 ἀπερ: ἀπτην 10 ποτον ἄγγελον καταρογεῖη σε 12 βαζαζόδο

C. XV 3. 1. 16 ἡλθε πρός με γύνη § 2. 1. 19 ἐνεψυχος § 3. 1. 21 μεταβ. καὶ γίνομαι δέ 22 καὶ γίνομαι — N § 4. 1. 24 εἰς τὴν σελ. § 5. 1. 26 ἐπέφον δὲ παλ. παρ' αὐτὸν καταγόμεν κ. φαν. p. 47*, 1. 5, § 7. αἰτην ἀλειστεσ τρεῖς κ. καταδεσμένος μὲ τὴν ἀλλησον καὶ σφραγισθενος τῇ σφραγίδῃ § 8. 1. 9 συγλενθ: σκελετοθεσται § 9. 1. 13 κατακλεῖς § 10. 1. 16 πολλοῖς καρδοῖς 17 δαιμοῖς ως ἐν σειετ ἴμη δὲ πάντα ἡμᾶς κατ. § 13. 1. 25 ἀποασθέων p. 48*, 1. 3, § 15. παραδοθῆναι

C. XVI. 1. 5 καὶ . . . δαιμ. — N 8 ἀποδέξ. χεινσιον κ. ἀργόμον. ἐποιούστον εἰμι | τὰ ἀλόμενα τ. ὕδατος 10 § 2. εἰς κόπα μέγαν 14 οὐτες . . . σωματ.: οὐ γάρ εἰμι ἐπιθυμῶ σόματος § 3. 1. 16 ἀρχῶν τῶν δαιμόνων ξελ καὶ βασιλεύει εἰς 18 σχέψιν (f. 71r) ταῦτα γέν p. 49*, 1. 1, § 4. δέξαι καὶ — N 4 δυνατα ἀλ. νατηα ἀποστ. δὲ 10 § 6. Ιαμέθ: μηδέσθαι

C. XVII. 1. 15 ἡλθε δημορδός μου 16 χεροσπάθην χαλκήν p. 50*, l. 1 δ
2 πνέμα γίγαντος 3 τῶν ὄνομάτων γιγ. § 3. l. 9 κατατρόφγει § 4.
12f. ὁ μελ. σωτῆρος καλεῖσθαι παρ' ἀνθρώποις 14 ἐπιστρέψη ήττησει
16 § 5, ἀπέκλεισα

C. XVIII. 1. 1f. ἡλθον δημορδός μου λέ πνεύματα 4 θεριστόρ. σφραγγό-
σειμα, πυροειδή, τυπωσόματα, βοστρόσωπα, θθεοπρόσωπα, πτερωπρόσωπα
§ 2. l. 7 τοῦ κοσμοκράτορος | τοῦ αἰόνος § 3. l. 8 ἀλλ' οὐδὲ κατακλ.
ἡμῖν p. 52*, l. 1f. pro ἔγῳ ... Ρύας πραεῖται Ν φαρμανθίον καλοῦμαι. ad
marg. adscr. ἀπὸ χρόνου πρώτον(έως) δεκάτου) 3 προτ. σκηλέβω | ἔγκλ.
P. ἔγκλ. κλήροσι ἄκας § 6. l. 4 φαρμανθή κριοῖ. ὁ δειτ. ἔφη· βέτα (l. ἀπὸ)
τὰ ἔως τὴν ἔγκλ. δειτ. καλ. βαρ. 6 ἔγκλ. βαρ. — N 7 § 7. φαρμανθή
κριοῖς ὃ ἀπὸ τὰς ἔως λ. ὁ τρίτος | ἀρατοήλ 8 καὶ σφρόδρα βλάπτω | ἀρα-
τοσαήλ. 10 § 8. πάχο ταύρου ἀπὸ πρώτου ἔως δεκάτου | δοπεῖ | λέμα
κ. συνοχῆς κ. συνδυνᾶς ἐκπέμπων 12 § 9. πάχο ταύρου βέτας καὶ 13 κη-
ριζοντάλ | καὶ σφηνόσια (l. 74*) πορῶν ἐπιτελῶ | ἐάν ... ἀναχωρῶ — N
— p. 53, l. 2, § 10. πάχο ταύρου γέτης καὶ | σφρόδραήλ | παρίσθμα Γ, παρ-
θειμια 3 δοπισθ. P, πιστότερον | βαγλ 4 σφρόδραήλ | § 11. παύνι
διδίμουν αἴτιος (καὶ ετα.) αἱ δισαδοροὶ 6 ἐπιπήσω 7 σφαδορ | § 12. παύνι
διδίμουν ἔως καὶ 9 βελζεβούνι

§ 13. l. 10 παύνι διδίμουν γέτης ηΐ καὶ ἔως λ | ουρταήλ 11 λαθ
σαβάρ | κονοταήλ 12 § 14. ἐπιφημῆ (l. 74*) καρκίνον βέτα | μεταδι-
14 § 15. ἐπιφημη καρκίνου ἀπὸ βέτας καὶ ηΐ καὶ | ἐντέκατος | κανι-
κοταήλ. 16 κ. τ. τ. δρ. (P) — N p. 54*, l. 2 πλένας δάφνας 3 § 16.
ἐπηρηφεὶς καρκίνον γέτης αἴτιος τὸν λ 4 σαφθορωθαήλ | ἐκβάλω 6 λαί
... Σεβ. — N, v. infra | ἀς φορέσει ἐπὶ τ. τρ. η κ. ταὶς πηρὸ τ. οὐς εἰθη | post
ἀνερωρᾶ add. τὴν μέθην διαλέων. μεσόδοντον λέοντος αἱ ἀπὸ πρώτου ἔως δέκα.
ἄνουσον, βασιλεὺς σο(λο)μόν, τὰ δύναματα δύον θέλη φορέσει δύοτός δειτιν-
τὸν ἀγγέλων τὰ δύρματα· λαεῶ· ιελεῶ· λωελέτ· σαβαῶν ηθώθ βακ (om. N
supra l. 6)

8 § 17. βοιθοὶ(πο ετα.) θηλ. 9 ἀθοραιθ... βιθωθήλ | § 18. μεσοφείον
λέοντος βέτα ἀπὸ αἴτιος ηΐ καὶ 10 Λερ. καλ. — N 11 ἐπάγω· ἐκπιῶν, δύνομα
δέ μοι φοκίδ 12 ὑπὲι πολεῖ καλλιῶ λατίν 13 § 19. μεσόδοντον λέοντος γέτης ἀπὸ
ελεοντοῦ λ 14 κωμετήλ p. 55*, l. 1 κονυμεταήλ | § 20. θώδη πάρθη
ἀπὸ αἴτιος δεκάτου 3 πιρετῆς ενάτης 4 ἐπέχριε τὸν τράχηλον κ.
λέγων τὴν σπουδὴν ταύτην 5 ἀναχώρῃ ἀπὸ τοῦ πλάσματος (l. 76*) τοῦ
θεοῦ τοῦ ἱερίατον τὸν δρόνον ἀναγωρεῖ ἀπὸ ... θεοῦ

7 § 21. θώδη πάρθη βέτα ἀπὸ αἴτιος καὶ | ἔφοπαήλ 8 σπασμοὺς 9 δύον
δέ λητε εἴδων 10 εἰς τοῦ οὐς τοῦ σπάζωντος εἰς τὸ δεξιὸν ἐκ τρίτου τ. δρ.
ταῦτα· λουδαρέη· βαθωνηδονηδέ 11 § 22. δέ γηδη κ. δεκ. παρθένουν γέτης
ελεοστὸν πρώτον ἔως λ δύδο καὶ 12 βούδομαχ p. 56*, l. 2 τοίτου P:
+ δρκίζω σε βούδομαχ καῆς (l. κατὰ τῆς) δυναστείας αντιῶν ἀναχώρουσιν ἀπὸ
τοῦ οἶκου τοίτου | § 23. ζηγός αἱ ἀπὸ αἴτιος ἕτης 3 ἔγων, κάνοις σολομῶν,
καὶ δοὺς μαθέρον | καρφ. ἀθημηδίον σφηνειφαφαήλ· ἀναχωρίν με δύορον
4 § 24. φανόφ ζηγός βέτα η (l. οἰ?) καὶ ἔως λ 5 κάλοης τουθέθ 6 φο-

νοιρβαῆλ. 7 (l. 77^r) § 25. φανφῆ ζηγός β̄ ἀπὸ η πᾶ θως λ̄ 8 γράψει
... ροφίξ, δ σέσ(ονται)λάθ (?) κ. περιάνη

10 § 26. οι. N 12 § 27. ἀθούρ ακορπήος β̄ ἀπὸ πᾶ θως η κ̄ ο η
κ̄ γ̄ έγώ, κήριξ σολομόν, καλ. ἐφθάνα p. 57^a, 1. 1 ἐ(ν)λάμυνο καστηρήοι
ἐφθαδί | τ. λογ. — N 2 § 28. ἀθούρ ακορπίο νγ̄ ἀπὸ η κα θως λ̄ δη
κδ ἐφη̄ έγώ, κήριξ σολ., ἀχτόμεν καλ. 4 ύλο | ἀργ. μαρμαρώθ, ἀκτόμε
διωξ. 5 § 29. χοίαν τοξότης ᾱ θως ι | έγώ, κήριξ σολ., καλ. ἀνατρόθ
7 ἀρ. χαρ. ἀποδώξων ἀνατρόθ | § 30. χοιακον τοξότον β̄ ἀπὸ η κη̄ θως
λ̄, δη η κᾱ καλ. ἑτερα δέκατος έγώ, κήριξ σολ., καλ. ἐνθ. 9 ἀλλεζόλ ...
ἴνονθ καλ. γράψει χαρτ. 10 § 31. χήκατα τοξότης γ̄ ἀπὸ κβ̄. λ̄ οη κς
λέφη̄ έγώ κήριξ σολ., ὡφθη̄ καλ. 11 ἰπατικούς | αλμ.: ἐνμωρομαγκάς φιλω
12 ἐντ P (1^o): έώλ, (2^o): έώ | ἀξηνφήθ | δός πει τοῦ πάσχοντος

14 § 32. τίθη έγοκέφον κέφατον οη κη̄ λέφη̄ έγώ, κήριξ σολ., ἀρπας καλ.
15 γράψει εις φίλλον δαγνις κόκο φηνή δίσμος (+ μως ετα) καλ. 16 § 33.
τοβηθέο κέφατος β̄ γ̄ ἀπὸ πβ̄ είκοστος οη κθ̄ λέφη̄ έγώ, κήριξ σολ., καλ. (no-
men om.) p. 58^a, 1. 1 σε κανοστρο | 2 μαρμαρώθ | § 34. πο β̄ (l. τοβ)
έγόκαιρος τω γ̄ ἀπὸ είκοστος πρότον θως λ̄. δ λ̄ λέφη̄ έγώ, κήριξ σολ., καλ.
ηγησικεψάθ. 3 ποιω τοῖς ἀνθρώποις δ βοηθεῖτε, φεύγω καλ. ἀναχωρῶ
καλ. ἀναπληρῶν ήμερῶν ἐπτά | § 35. μεσει δηηχόδου ᾱ ἀπὸ ᾱ θως ι, δ λ̄
λέφη̄ έγώ, κήριξ σολ., καλ. ἀλλεβωρθήθ 7 τυκτός φαγήσας καλ. δεστέον ἀπὸ
8 § 36. μεσει κήρη δηηχώδου β̄ ἀπὸ ᾱ θως λ̄, δ λβ̄ λέφη̄ έγώ, κήριξ σολ., καλ.
λεθήος 10 § 37. μεση δηηχώδου β̄ γ̄ ἀπὸ κα θως λ̄, δ τριασκοτός τρίτος λέφη̄
έγώ, κήριξ σολ., καλ. ἀγωχώνηον 11 σπαργάνοις κατὰ φάραγγι 12 κούρ-
γος οέφγος· υογος· δος δς

14 § 38. φαμενόθ λεθήος ἀπὸ ᾱ θως ι, δ τριακ. τεταρ. λέφη̄ έγώ, κήριξ
σολ., καλ. δηξ (nomen om.) 15 α η β̄ 16 § 39. φαμενόθ λεθήος β̄ ἀπὸ π
θως κ, δ τρ. πέπτος λέφη̄ έγώ (bis), κήρη δηξ σολ., καλ. φίξ φηνόθ 13 § 40.
φαμενόθ λεθήος γ̄ ἀπὸ κα. λ̄ δ τρ. ικ. λέφη̄ έγώ κήριξ σολ., καλ. βιανακήθ
p. 59^a, 1. 2 ἐπέρθθονον 3 μηλτον· ἀφθονα· ένταθ 6 ένδροφονείν | § 42.
N cum P, atque § 43, sed post κατέλεισα add. ἀλλονς δὲ εις ἀγγεῖα ἀπέ-
κλεισα, et in § 44 ἔτελων pro φιάλῳ, ει τόποντος εἰτημασα ... κλιθεῖναι

C. XIX. N cum P, § 1. σολ. δ βασ. | παπτός ἀνθρώπου τοῦ ὑπὸ
— ὅλον § 2. πᾶς τῶν βασιλέων τ. γ. πάσης | θεωρεῖν | δοθ. ήμή
τροσσφέρου δόθα, χονα. κ. δογ. πολὶ | κ. πολ. κ. διαφ. ἐκώμιζον προσφοράς
εις τὸν ναὸν κερίον τοῦ θεοῦ χαλκ. τε καλ | ξέλα σεπτά προσφέρομεν εις
p. 60^a, § 3. δη οἰς — N | σάβα ή βασ. | έδόξαζον τὸν θεόν

C. XX. 1. 7 γέρας μον | λέγε ... λέφη̄: δ γέρων λέγων § 2. 1-6 προ-
σωπ ... μοι: πρός σε ειμι ἐκοδήσον με § 3. 1. 12 ἐλθόντος ἐπηρώτησα
τὸν νέον· ἀληθῶς οὐτως λέγε | § 4. 1. 13 om. πατέρα 14 om. ἐπιπ-
πληρωμήνος ει π(ατέρα) ... βασιλε; 15 ἀθέρματα p. 61^a, 1. 1, §. 5 οὐν
ἀκ. τοῦ νέον 3 ἀλλ' εἰτεν οὐχί ἀλλά θανατωθήτω

§ 6. προεβύτην | τ. δαίμονα ἐλθεῖν καλ ἀνηγγειλέν μοι καλ λέγοντά
μοι οὐτως· έγω δέ σολ. (+ ἀκούσας ταῦτα ετα) λέγημ. λαν διά | εἰπέ μοι,

ῳ κατέρατε § 7. 1. 9 ἔτι τοῖς | τελευτήσει 10 ἀνελεῖ | § 8. ταῦτα
οὗτως ἔχει. (f. 72^r) δὲ ἐφη· ἀληθῶς ταῦτα § 9. 1. 12 ἔλε. τ. γηρ (με-
ταστῆναι ετας.) εἰς τὸ μέσον μετὰ καὶ τοῦ 13 φίλιαν τῷ ἄμα καὶ εἰς τὸν
τροφὴν αὐτό. παρασχόμει § 10. 1. 14 τὸν νέον τ. υἱόν σου καὶ ἐπιμελοῦμαι
αὐτοῦ 15 οὐ δὲ προσκυν. p. 62*, 1. 5, § 12. φιλάμεθα | ἀπὸ τ. 9.
6 § 13. εἰς τὸ δύν. τ. τεθ. (c. Q) ώστε φαινεσθαι | ἐπὶ τοῖς ἀν(θρώπ)οις
(- φύσεως) § 14. 1. 9 ἐν 10 ἐν μέσῳ | μιγεντο | § 15. cum P |
ὧς αὐτὸν μὴ | — ἀπονομεν § 16. p. 63*, 1. 2 δοκοῦσιν οἱ ἀνθρώποι καὶ
θεοφόροις ἡμᾶς διτὶ λατέρες ἐπίπτουσιν 3 § 17. οὐ οὗτος δὲ 4 ἀλλὰ
ἐπιπλομεν εἶτι (εἰς ἀπὸ corr.) τὴν γῆν διὰ 5 πολλῆς 6 πλεις: πολλοὺς;
§ 19. 1. 11 οὐκ . . . πενθοῦντα: ἐμελλον ἐπεροτᾶν αὐτὸν καὶ ἔλθον πρός
με δὲ ἀν(θρώπ)οις κατὰ πένθος καὶ μελλανθμενος τὸ πρόσωπον καὶ πλή-
τον ἵαντον τὸ σῶμα § 20. 1. 14 παρακαθέζομαι | ἡμέραι | § 21.
1. 16 Ταραχή

C. XXI. 1. 1 δοξάζοντας καὶ αὐτὴν τὸν 2 ἦν εἰκοδόμουν τετελειομένον
ἔβοκε σίκλον χρονίον κ. ἀργ. κ. χαλκοῦ ἐκλεκτοῦ μνο. 3 § 2. εἰδε | τὰς
ἀναφόρας 5 λίθους τοὺς τιμίους ὥσπερ λυγχοὺς ἀστραπτ. 6 λυγχικοῦ
λίθουν 7 § 3. κριθειδανόμενο 8 λησειδότον | πλόκην περιπλεμένην
9 στάδιον δεκάξι ταῦρους 10 § 4. N cum C 12 καὶ . . . γῆς P: — N
C. XXII. p. 65*, 1. 1 ἀπεστ. δὲ μὲ δ βασ. ἀράβων δυόμετρι ἀρδάκης |
ἡ δὲ . . . οὗτος — N 2 βασιλεὺς σολομῶν τοῦ ἱζη, ιδοὺ ἡκουσ. πάντα περὶ
σου καὶ παν. τὰ πίρατα, etc. cum Q § 4. 1. 14 εἰληνεύεται πάσαις ἀραβίαιν
ταῦτην τὴν δικαιοσ. p. 66*, 1. 1 § 5. ἑποτεταγμένοι ἴπαροιαν ἀπολέσις
2 καὶ πᾶσα ἡ γῆ μοι — N

4 § 6. ἀκούσας καὶ ἀναγνοῦς 5 πτίξας αὐτῇν 6 § 7. καὶ . . .
συνεπλ. — N 7 ἀχρογόνοις μέγας ἐκλεκτός (- κείμενος) | ὄντινα βάλομεν
εἰς § 8. 1. 10 οἱ συνπουργῶν τὸν λίθον ἐπὶ τὸ αὐτὸν διε ἀνάγυ τὸν λίθον
ἐπὶ τὸ αὐτὸν καὶ λιθήναι αὐτὸν ἐπὶ τὸ πτερογ. 12 τ. θεματ. αὐτῷ — N |
ἐκεῖνος πάντο — N | § 9. μηδηθεῖς: γνοῦν N 13 ἀρδάκον 14 τὴν |
μετὰ σε 15 § 10. ἐπὶ τοῦ 16 πνέει — N § 11. p. 67*, 1. 3 κ. σφραγ. |
τ. δακτ. cum H | ἐπίσασω καὶ τὴν καμ. κ. θέσει τ. ἀσκόν ἐπὶ τὴν καμ. κο-
μίσεις ὑψ. | τάξεται | θησαυροῦς μὴ ἀπὸ ἀλύσεις

§ 12. 1. 5 Τότε: τοῦτο N | τὰ τελεαμάτα | καὶ . . . ἀσκόν — N
7 ἡμιστ. καὶ ἀρα δυνατῶν τ. πν. τ. πον. συλ. | § 13. καὶ ὁρθῶν μεcum
8 ἐνωπ. . . πνοῆς καθές τ. ἀσκόν . . . ἐπεθ. τὸ στόμα τοῦ ἀσκοῦ τῶν δακτυ-
λίδιον 10 τοῦ δακτ. . . στόμα P: — N 11 § 14. σταθεῖς εὐθέως
p. 68*, 1. 1 § 15. κ. οὗτος ἐπέμενεν δὲ 2 πλέον ἐν τ. γώρᾳ ἐκ. 3 § 16
ἐπέσαεν τὴν καμ. δὲ παῖς κ. ἐπιθηκεν τ. ἀσκ. ἐπὶ τ. καμ. 5 καὶ εἰφ.
ἐδόξαζον

§ 17. 1. 9 με § 18 1 13 περισημένος § 19. 1. 16 εἰμι δὲ λεγ. ἐφίπ-
πας p. 69*, 1. 1, § 20. ναι, κιῷσι σολομῶν βασιλεῦ, ἐγιπτ. | σταυρωθ.
(f. 88^r) ἐπὶ ξύλον, δὲ καὶ προσκενήσαντες ἄγγελον ἀρχάγγελον

C. XXIII. εἰπον ἐγὼ σολομῶν βασ. πρὸς αὐτὸν 5 μεφέσειν | Ἐπητα
ἄλλα § 2. 1. 10 στήσεις | βούλει: + κιῷσι βασ. σολ. 11 § 3. ἵνα ἀνα-
γέγει σε κ. φυσηθεῖς δὲ δακ. ἐν τοῦτο κ. ἐποδέσοντες τὸν λίθον p. 70*, 1. 1
ἔθετο ἐπάνω εἰς τὰς γονιὰς τοῦ ναοῦ § 4. 1. 3 ἡ δέθεισα | κ. τὰ λοιπά: |
τοῦτον οὐκ ἔστιν ἄλλον ἄλλήνα τοῦ θεοῦ τὸ θέλημαν κατισχέσαι etc. cum P

C. XXIV, § 4. p. 71^a, l. 2 δικίας ὑπερμεγέθη απόδρα διὰ τὸν ἀέρα
4 βαστάζοντα — N

C. XXV. βασιλεὺς σολ. (f. 89^v) | τὸν ἔτερον δαίμονα τὸν ἀν θεὸν
8 καὶ οὐ τις εἰ κ. τί σου § 2. 10 ἀβεβιθόσ | καὶ ἡμονύ πότε μὲν καθε-
ζόμενος 12 § 3. πνεῦμα περιτὸν ἐπιβ. 13 εἰ. ἦγώ . . . καρδίαν: ἦγώ
εἷμι δι σκληρόντας τὴν καρδίαν φαραῶν καὶ τῶν θεραπόντων αὐτοῦ κατὰ τὸν
μονιμὸν τὸν λαρανῆτον. § 4. ἦγώ ἐκεῖνος δέ ἐπικ. . . οἱ μαχόμενοι (f. 90^r)
τῷ βασιλεῖ ἔγέπτον p. 72^a, § 6. 1. 4. ἐποίησα καταδιψᾶσι ὄπιστα τὸν οὐλὸν
λαρανῆ καὶ ἔγενετο δὲ τῷ ἔγγιζεν αἴτοις ἐν τῇ ἐρυθρᾷ θαλ. διέρχεται δὲ εἰδὲς
τὴν θαλάσσαν καὶ διεπέρασεν τοὺς νιότες Λαρανῆ. 6 τότε . . . ἐκεῖ: παρη-
μῶν 7—10 § 7. καὶ διεγένετο καὶ ἐκάλυψεν καὶ ἔμεναν 11—14 § 8.
ἀλλὰ παραμένει αἴτοις βαστάζον τὸν κίονα ἡγούν τὸν στείλον δὲ εἰ τῆς
ἔριθρᾶς θαλάσσης ἐπόμεναν καὶ ὅμοσαν . . . δὲ εἰδὲς τοῦ ἥηδος δὲ παρεδ.
ἡμᾶς ἀποχειρόσ σου οὐ . . . τοῦτον δὲ τῆς γῆς . . . § 9. . . τὸν (f. 91^r)
θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ . . . κυρίον μετὰ πάσην εὐφρεπίαν καὶ ἐμ-
νήσατο(ην) ἐν . . .

C. XXVI. 1. 1. p. 73^a τῆς βασιλείας μου ἐγνήκεις καὶ ἄλλες πολλὲς
μοι γνήκεις οὐκ 2 πορεύεται 3 ἐκεῖ: ἐκ τῷ βασιλείου αὐτοῦ 4 ἐβούλ.
δοξάσει αὐτ. πρὸς § 2. 1. 5 μοι | σομανήτην 6 μολόχον 7 δυ-
πάτης 8 τὸν μέγαν θεὸν (f. 91^r) τὸν καλούμενον φ. κ. μ. ἐν τῷ ἀγαπᾶς τὴν
παρθένον

τις δὲ ἐστιν ἡ ὑπόθ. τοῦτο με ἀνέγγισε προσκυνεῖσε καὶ ποῆσαι; § 4.
. . . δημιωθῆς τοῖς Λαρυγγεσιν τῷ . . . ἡμ. ἐμὴ πιθ. οὐδαμῶς θέσω θεοῖς
ἄλλ. καὶ παρεβίσασε hoc a loco cum H

N cum H comp. 12 Σολ.: + τοῦ βασιλέως ἥηδος ἀνάγκασε αὐτὸν προσκυ-
νῆσαι τοῖς θεοῖς ἡμῶν καὶ ἐν μῇ βούλῃ ἐπανοίσαι σον 12 αὐτῷ in al-
tior corr. N 13 δημ. τοῖς θεοῖς ἡμῶν καὶ τῷ | καὶ αὐτας σφάξαι ὑπὸ τὰς
ζειρὰς σου καὶ λίγον δὲ ὄνοματι σου φαρᾶ κ. μολόχ. p. 74^a. pro sec. 5 praebet
τα. N textum hunc: ἦγὼ παρενόχλον τοῖς (Ιερονσαίοις διὰ τὸ ἀγ. τ. παρ-
θένον ταύτην τὴν ὥραιαν εἰς ὑπερβόλην καὶ καλὴν τὴν δυνα απόδρα καὶ
εἶναι αγίας(?) ἀγαθῆρην ἐνόπιον μον. καὶ ἐπεν πρὸς με· ἀθέμιτός μου λατίν,
βασιλεύ, καὶ κομηθῆται μετὰ μοι ἔθνη ἀλλοτριῶν ἀλλὰ προσκινησον τοῖς
θεοῖς τοῦ πατρός μου καὶ λοιν καὶ ἦγὼ δούλ(η) ἐνόπιον σου. Ἐν δὲ τῷ πι-
στεῖναι μη ἀπεκαθίσαι μη δε' ὑλης τῆς γνητός λέγων πάς λαλεῖς ἀγαπῶν
με καὶ οὐκ ἀκούεις τῆς φονῆς τῆς δούλης(;) σου. Εἰ γοῦν βούλῃ προσκυνῆ-
σαι τοῖς θεοῖς τοῦ πατρός μου, μη ἐστω σοι σχολιὸν τοῦτον λάβε δὲ ἐν τῷ
ζειρὶ σου ἀκρότες Ἑ καὶ ἀρρας σφάξον δύως (f. 92^r) λήψεις με εἰς γνη-
καν· καὶ ἐσομαι ἦγὼ καὶ δ λαβες μον μετά σοε. Ἔγὼ δὲ δ τάλας ὡς διτε-
λος (sic) καὶ οὐδὲν ὄμησα τῆς ἀχρίδος τὸ αἷμα καὶ σφάξας εἰς τὰς ζει-
ρὰς μον δὲ ὄνοματι μολόχ καὶ φαρᾶ εἰπών καὶ ἐλαβα τὴν γνηταν καὶ ἡγον
αὐτὴν εἰς τὸν οὐκον τ. βασ. μον

p. 74^a. § 6. N cum P. ἐξ οὐ . . . Μολόχ: καὶ ἐν τῷ εἶναι με ἐν αὐτῷ
ἡγέγγισεν ἡ γνή ἐκείνη οἰκοδομῆσαι γαοὺς τοῖς βασὶ καὶ ἡρα ἦγὼ τὸν φα-
ρᾶν κ. τὸν μολόχ

§ 7. N cum H. πάνη — N | αὐτήν: + καὶ ἀπέστη τὸ πνεῦμα διὰ
αὐτοῦ διὰ τὸ πορευθῆναι μη δύσιο τῆς θερμίας μον | καὶ ἐσκοτίσθη τὸ

πν. μον καὶ ἐσκορπισθη τὸ σπέρμα μον κ. ἐδοθ. τῷ δούλῳ μον λεφθάμ δίκαια σκῆπτρα. τὰ δὲ δύο σκῆπτρα ἀπομεινάντες πόδες με διὰ δεῖ τὸ πνά (ι. τὸν πνά) μον· διὰ τοῦτο ἐλέγουεν ὁ θεός καὶ τὰ δύο σκῆπτρα λασε τὸ πεδίον μον τούτων συγχαναν παριθέντα (sic) μον ὑπὸ τῶν δαιμον καὶ ἐμνήσθην ὅτι δύο εἰπον ἀληθῶς εἴπον· λέγεται γάρ μον περὶ τούτων· ὑπὸ τ. χειρας μον δισάτει τελετήσαι καὶ ἐκλείπῃ ἐκ προσώπου τοῦ (ἥλιον)

§§ 8 et 9. N cum H. τοτε λῆγ καὶ ἀφῆκαν αἰτήν εἰς μνημ. θετι προ τελ. μον μακαριονθετ με ὥστε οὐν φιλαγχθῆναι τὴν διαθήκην μον πόδες ἡμᾶς (p. 75^v) μοντ. μεγ. (f. 93^v) κατὰ παντὸς ἀκαθάρτου πτερ ὥστε γινώσκειν ἡμᾶς | λοραὴλ ἴνοτάζε ἐπ' ἡμὲ πάντα τὰ δαιμον. ὥστε εἶναι αφραγίδα | ταῦτα οὐν . . . δακε. τοῦ θεοῦ (§ 9) — N | προσετέθει πόδες τοὺς πόδας | ἐν δῆμῳ — N | οὐν ὑπὸ θρόνου ad finem om. N, sed add. φι πρέπει τιμὴ καὶ προσκίνησις εἰς τοὺς αἰωνας 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 \times 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 ἄγιου ἐνδόξου προφήτου Ἡλίου τοῦ Θεοβίτου (f. 48^r and 139^r), 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^v—191^r, 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, 13f., 16¹. 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 Ornias, the sending of Ornias and the slave to capture the demons, and their work upon the temple². All of D cc. IV—VII 3 is repeated in E, often almost word for word³. 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*⁴. 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 attacks⁵.

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 different⁶. When (D c. III 4) Ornias 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—3a, V 8f. VI 4, 7f., 9 (part). Then it resumes the matter and order of D (c. III 8)⁷.

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, 8ff.

4 E, c. IX 7—10.

7 C, IV 11ff.

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 $\gamma\lambda\tau\alpha\nu\omega\zeta$ belong to Asmodaeus cannot be disputed¹. 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 laid². 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 Ephippas, 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 where 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

¹ E, c. IV 7.

² E, c. IV 7 and 9.

sign of the cross¹. The demon is, moreover, "shut up... like the other demons" (XVII 5), an idea especially prominent in E². 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*³.

In the transcription of E which follows⁴ I have tried to be as faithful to the manuscript as possible, only correcting obvious errors and not trying even to introduce consistency.

1 E, c. IX 8f. 2 E, c. X 2. 3 E, c. XI 1f. 4 See pp. 102^a—120^b.

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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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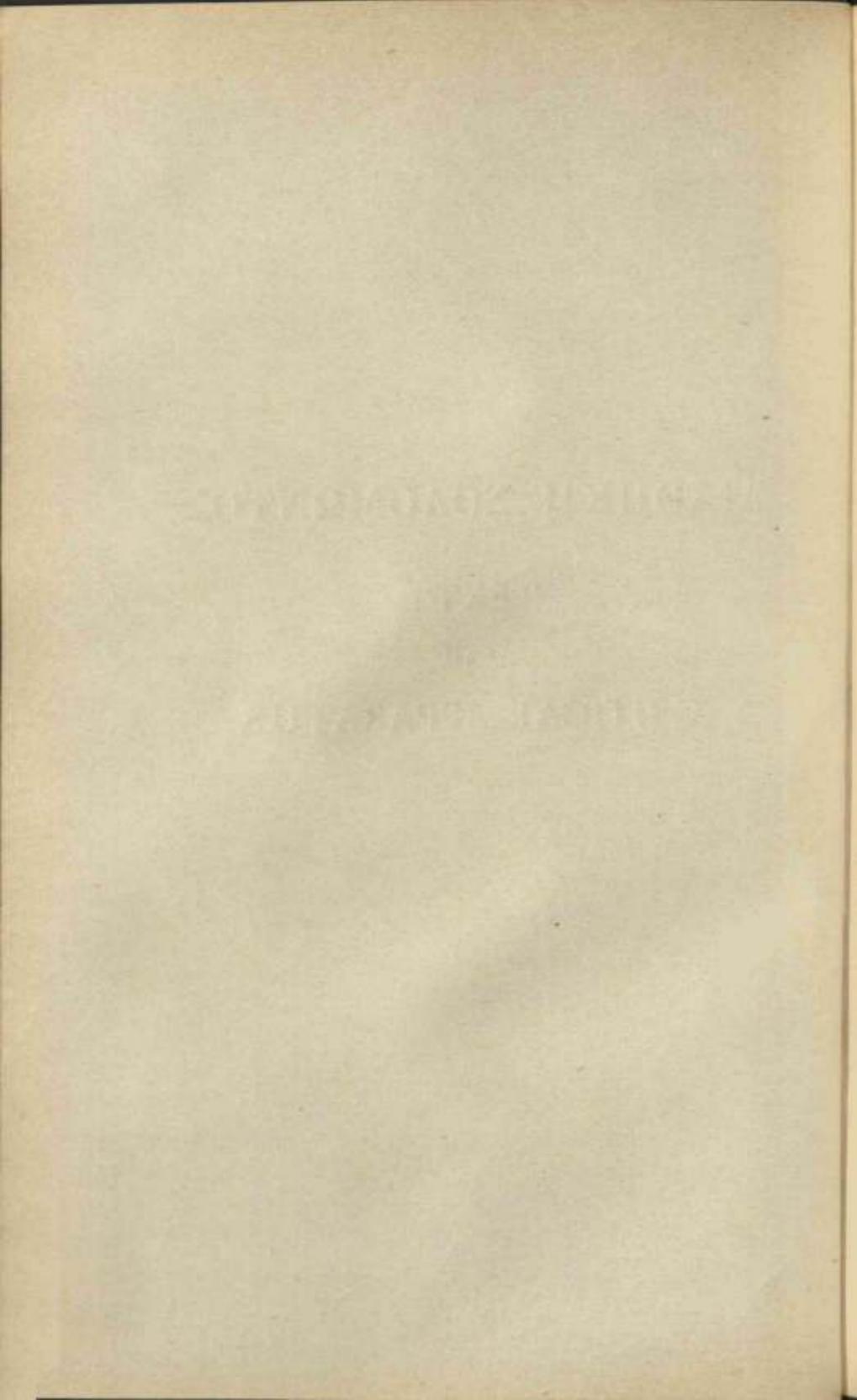
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ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

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 (*quæqua*) — δ.

Uncis rotundis () in apparatu critico circumdedi numeros sectionum interpretationis a Conybeare scriptae.

Uncis fractis () circumdedi ea quae in codice perierunt vel a scriptore omissa sunt.

Uncum fractum < post vocabulum posui cuius terminatio a scribente omissa est. His signis [†] inclusi lectiones in suspicionem vocatas, ubicumque errorem primarium vel interpolationem presuppono.

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, -unt
ins.	insere, -it

i. q.	— idem quod
I.	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°	— 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	— Andreac 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	— narratio alt. de Onoskelu, C ^r , cf.
V — Bib. Bonon. Acad. cod. 3632, cf. p. 21	p. 19
W — Bib. Nat., Anc. fonds grec, cod. 2419, cf. p. 25	r — phylacterium, H ^r , L ^r , C ^r , cf. pp. 19, 25, et n. 1
e — corrector	s — descriptio altera de XII signis, cf. p. 23 et n. 1

Bn — Bornemann, versio, cf. Bibliographiam	Fü — Fürst
Bncn — Bornemann, "Conjectanea"	Is — Istrin
Cr — Conybearc	Mg — Migne
Fl — Fleck	tr — versio, velut Mgtr — versio in Migne, <i>Patrologia græca</i> , vol. 122

ΛΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

HIPQ Εὐλογητὸς εἰ, κύριε ὁ θεός, ὁ δοὺς τῷ Σολομῶντι τὴν ἑξουσίαν ταύτην· σοὶ δόξα καὶ κράτος εἰς τοὺς αἰώνας· ἀμήν.

PQ I. Καὶ οἴδοντες οἰκοδομούμενου τοῦ ναοῦ πόλεως Ἱερουσαλήμ

HI I. Καὶ οἴδοντες οἰκοδομούμενης τῆς Ἱερουσαλήμ καὶ ἐργαζούμενων τῶν τεχνιτῶν, ἵν παιδίον ἔχων προθυμίαν μεγίστην ἐπὶ τὴν τοῦ ναοῦ οἰκοδομήν, ὃς ἐποιεῖ τοὺς τεχνίτας προθυμοτέρους πρὸς ἐρ-

L I. Βούλόμενος ὁ Σολομῶν εἰὸς Δανείδ ἀνακτίσαι καὶ οἰκοδομῆσαι τὴν Σιών, κελεύσας κατὰ τόπον καὶ κατὰ χώραν τοῦ συναχθῆναι τεχνίτας ἄνδρας τοῦ ἐργάζεσθαι εἰς τὸν ναὸν τοῦ θεοῦ, μέσον δὲ τῶν τεχνιτῶν ἡτον ἔνας νέος πολλὰ ἄξιος καὶ πολλὴν προθυμίαν ἔχων κατὰ τῆς οἰκοδομῆς τοῦ θεοῦ ναοῦ· διὸ καὶ ἀπὸ τοῦ βασιλέως

VW I. Ἐργαζομένων δὲ τῶν τεχνιτῶν εἰς τὴν τοῦ ναοῦ οἰκοδομήν ἦν τις ἐκεῖσε παῖς νέος ἀλκιμος σφόδρα καὶ ἀριτεχνίτης, ὃν ἡγάπα ὁ βασιλεὺς πάντα τὸ εἶναι αὐτὸν φρένιμον καὶ ἐπιεικῆ.

Titulum primarium crucis non possum: v. conspectum titulorum codd. mss. infra, pp. 98^a s. Benedictionem vel doxologiam scr. mss. HIPQ: app. crit. v. infra, p. 99^a.

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^r; Fl p. 113, Mg col. 1316; ms. Q in f. 11^r; Is p. 29, (2) *(K)al* Is (Q) | οἰκοδομούμενον P | Ἱεροσολύμων P, Ἱεροσολήμ Q

MSS HI — Rec. A: c. I, l. 5 inc. ms. H in f. 1^r, ms. I in f. 78^r G ἦν γὰρ παιδίον ἐν ἔχων H | ἔχον Is (p. 29 n. 1) | ἐπὶ τὴν οἰκ. τ. ναοῦ H | ἔτι δὲ . . . ἐργασίαν I, καὶ ἦν διάγονος ὥστε ποιοῦν τ. τεχ. ποδὲς τὴν ἐργ. προθύμως H

MS L: c. I, l. 8 inc. ms. I, in f. 8^r col. 1

MSS VW — Rec. C: c. I, l. 13 inc. hae lineae ms. V in f. 436^v, ms. W in f. 266^v fin. initium mss. VW v. infra, Rec. C, p. 76^a 14 ἦν δέ τις V 15 ἀγαπᾷ V | ἐπιεικῆ V, ἐπιοικῆ W

ΡΩ καὶ ἐργαζομένων τῶν τεχνιτῶν ἐν αὐτῷ, 2. ἥρχετο ὁ Ὀρνίας τὸ δαιμονικὸν κατὰ ἡλίου δυσμᾶς καὶ * ἐλάμβανε τὸ ὥμισυ τοῦ μισθοῦ

ΗΙ γασίαν, καὶ οἱ ἀκούοντες ἔχαιρον πάντες ἐπὶ τῇ τοῦ παιδὸς προθυμίᾳ. ἦν δὲ ἀγαπώμενος ἄγαν παρ' ἑμοῦ Σολομόντος, καὶ 5 ἐλάμβανε παρὰ πάντας τοὺς τεχνίτας διπλοῦν τὸν μισθὸν καὶ τὰ σιτίδια διπλᾶ. καὶ ἐπέμενον χαῖρον καὶ εὐφροσινόμενος ἐγὼ Σολομῶν καὶ εὐλογῶν τὸν θεὸν ἐπὶ τῇ τοῦ ναοῦ οἰκοδομῆ.

2. Φθονήσαντος δὲ τοῦ δαιμονος ἐπὶ τὴν τοῦ παιδὸς προθυμίαν, ἥρχετο καθ' ἐκάστην ἡμέραν ὁ δαιμων καὶ * ἐλάμβανε 10 τὸ ὥμισυ κτλ.

Λ 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 δαιμονος, ἥρχετο ἀόρατος

15 VW ἐπειπτε δὲ αὐτὸν ἀπὸ τῆς τραπέζης αὐτοῦ βρώματα καθ' ἐκάστην ὁ * βασιλεὺς καὶ ἐν τῷ δείπνῳ ἀπεβίδον αὐτὸν τὸν μισθὸν ἐπὶ τὸ διπλάσιον.

2. Τοῦτο δὲ τὸ παιδάριον περὶ ἡλίου δυσμᾶς ἐπιέζετο ὑπὸ χαλεποῦ δαιμονος Ὀρνίου λεγομένου. ἐλάμβανε δὲ τὸ τοιοῦτον δαιμόγιον

MSS PQ → Rec. B. 1 τεχνιτῶν ἐν αὐτῷ Q: τεχ., ἐν αὐτοῖς; P, τεχ. ἐν αὐτοῖς Fl, τεχ., ἐν αὐτοῖς BnMgr | § 2. ἥρχετο εgo: ἥρχεται (Fl) in ἥρχεται cor. P^o, (ἥρχετο Is(Q)) 2 δαιμονικὸν B: in δαιμόνιον corr. P^oFl | δυσμᾶς Q, pr. τὰς P, δεσμᾶς (δυσμᾶς) Fl

*MSS HIPQ — Rec. AB. 2 τ. μισθοῦ — A

MSS HI → Rec. A. 3 οἱ... προθυμίῃ 1: τοὺς ἀκούοντας ὥστε χαῖρειν πάντας ἐπὶ τὴν τ. π. προθυμίαν H 4 δὲ καὶ I | ἀγαπώμενος H | ἄγαν I: λίαν H | παρ' ἑμοῦ I: ὑπὸ τοῦ H 5 διπλὸν I 6 σιτίδια conj. Diels: σιτείδια I, σιτήδια Is, σιταίδια H | ἐπέμενον εgo: ἐπέμενεν H, ἡμορρ. I | καὶ . . . Σολ. — H 7 τὴν τ. π. οἰκοδομῆν H

§ 2. 8 ἐπὶ — H 9 ἡμέραν ὁ δαιμ. — H | * cf. textum rec. B, 1. 2 10 post ὥμισυ textus recensionis A cum rec. B includitur

MS L. 11 πολλὰ ἦν εgo: πολλῆγ ms. 12 ἔχαιρον ms.

MSS VW → Rec. C. 15. 16 αὐτὸν mss.: 1. αὐτῷ 16 * W f. 267⁷
§ 2. 19 δαιμονος: δαιμονίου V | Ὀργ. λεγ.: ὀνόματι Ὀρίον V

HIPQ τοῦ πρωτομαΐστορος παιδαρίου ὄντος¹ καὶ τὰ ἡμισυ σιτία.²
καὶ ἐθῆλαξε τὸν ἀντίχειρον τῆς δεξιᾶς αὐτοῦ χειρὸς³ ἐφ' ἐκάστην
ἡμέραν. καὶ ἐλεπτύνετο τὸ παιδίον ὅπερ ἦν ἀγαπώμενον
ὑπὲρ ἐμοῦ σφόδρα.

5 Λ καὶ ἐλάμβανε τὸ ἡμισυ τῶν μισθῶν τοῦ παιδὸς ὅτι ἄρα ἐπιδίδοντο αὐτῷ καθ' ἐκάστην ἰσπέραν. μετὰ τὸ ἀποδιδόναι καὶ
ἀφεθῆναι τοῦ ἔργου ἥρχετον τὸ πονηρὸν πνεῦμα καὶ [ῆλάλαξε]
εἰτα λέγει ὁ ἀναγινώσκων ἐκ τοίτον μεγαλόφωνος ἐπάνου τοῦ⁴
οὐχιούμενον· εἰτα] ἐλάμβανε τὸν τοῦ παιδὸς δεξιᾶς χειρὸς δάκτυ-
10 λον καὶ ἐβύζανεν αὐτόν.⁵

VW τὸ ἡμισυ μέρος τοῦ μισθοῦ αὐτοῦ ὃν ἐλάμβανε παρὰ τοῦ
βασιλέως καθεμίαν ἡμέραν. καὶ οὐ μόνον τοῦτο ἐποίει ἀλλ' ἐτεμεί-
καὶ τὸν δάκτυλον τῆς δεξιᾶς αὐτοῦ χειρὸς καὶ ἐξεθῆλαξε τὸν
ἀντίχειρον τοσοῦτον ὥστε τὸ παιδάριον ἀσθενεῖν καθ' ἐκάστην
15 ἡμέραν καὶ λεπτύνεσθαι.

MSS HIPQ — Rec. AB. 1 τοῦ . . . ὄντος: om. A, I. fortasse ἐνδὲ τῶν
παιδαρίων μον., cf. D II 2 | πρωτομαΐστορον Q | παιδαρίου ὄντος Q, conj.
Bn: παιδαρίου, οὗτος P | κ. τὰ ἡμ. σιτ. B: τῶν σιτείων αὐτοῦ I. τοῦ σιτείου
αὐτοῦ II | * H f. 1^v 2 τ. ἀντίχειρα . . . χειρὸς ἐθῆλαξεν B | ἐθῆλαξεν
ἐν I per geminationem | * I f. 78^v | ἐφ' HQ: ἀφ' P | ἐφ' ἐκάστην ἡμέ-
ρων H: — I, ἐφ' ἐκάστης ἡμέρας PQ 3 παιδίον A: παιδάριον B | ὅπερ
... αὐτῷ (§ 3, p. 8*, l. 2): — Q 4 ὅπ' (ὅπερ II) ἐμοῦ σφόδρα A: παρὰ τοῦ
βασιλέως πάντα P

MS L. 5 τὸ μισθίον ms. | ὅτι εγο: εἴτι ms, I. forte ἄπινα | ἐκαδίδον
τὸ ms. 6 ἐκάστη δοπέρα ms. 8 * f. 8^r 10 ἐβύζανεν: in marg. lat. scr.
man. rec. sugebat | * a sect. 3 ms. I. cum rec. A (mss. HI) includitur, cf.
p. 8^r, l. 1

MSS VW — Rec. C. 11 ὅν: 3 ms. 12 καθεμίαν εγο: καθὴν ·
καθεμ- mss. I. fortasse καθ' ἐκάστην 13 καὶ (1^o) — V | δάκτυλον . . . τ
οστον: δεξιὸν δακτ. ἤγον τὸν ἀντίχειραν, καὶ ἐξεθῆλ. W | καὶ (2^o) —
14 ἀσθενεῖ V | καὶ ante καθ' ponit V

HILPO 3. Ἐγὼ δὲ Σολομῶν ἐν μᾶς τῶν ἡμερῶν ἀνεκρίνας τὸ παιδάριον εἰπον αὐτῷ· «οὐχὶ ὑπὲρ πάντας τοὺς τεχνίτας τοὺς ἐργαζομένους ἐν τῷ ναῷ τοῦ θεοῦ σὲ ἥγαπησα καὶ ἐπεδίδοντι σοι ἐν διπλῷ τὸν μισθὸν

5 VW 3. Καὶ δὴ ἐν μᾶς τῶν ἡμερῶν ὁ βασιλεὺς Σολομῶν (ιδὼν) καὶ (ἐκπετάσας) τὰς χεῖρας εἰς τὸν οὐρανὸν εἶπεν· «θεὲ θεῶν καὶ μόνη βασιλεὺς βασιλέων, ἀποκάλυψό μοι τὴν τοῦ παιδὸς πᾶσαν βάσανον διὰ τὸ ὄνομά σου τὸ φοβερὸν καὶ πανάγιον.» ἦλθε δὲ φωνὴ λέγοντα· «πρόσειπε εἰς τὸ δεξιὸν οὓς τοῦ παιδὸς 10 τάδε· «δαφνών· μαγατά· παλιπούλ·» ἔγγραφον δὲ ποιήσον ἐν ἀγεννήτῳ χάρτῃ ταῦτα· *** καὶ παραδοὺς πυρὶ ὑποκάπτησον αὐτῷ, ἔχων δὲ καὶ βοτάνην τὴν λεγομένην κισσὸν καὶ λίθον λασαρῆτην ἐν τῇ χειρὶ σου· καὶ ἐν πέμπτῃ ὥρᾳ τῆς νυκτὸς ἐρώτησον τὸν παῖδαν, καὶ ἀναγγελεῖ σοι ἅπαντα.» ταῦτα ἀκούσας 15 Σολομῶν καὶ ποιήσας ἀπαραλλάκτως ἥρωτησε τὸν παῖδαν. *

MSS HILPO — Rec. AB. § 3. (3) 1 ὁ δὲ βασιλεὺς σολομῶν LP | ἐν: καλέσας P | ἐν . . . ἡμερῷ: δρῶν τὸν νεότερον διν ἡγέπα ὁ βασιλεὺς σφόδρα ἐν ἀδυντίᾳ κατέσχον σκυθροπέδων καὶ τῇ δύει παρελαυμένος ἐκάλεσεν αὐτὸν L | ἀνακρίνας . . . αὐτῷ A: τὸν παῖδα ἐπηρώτησεν αὐτὸν λέγων P, καὶ ἀνακρίνοντος εἰπόνων· τί δὲ οὐδὲ λαπούμενον βλέποι σε L | 2 ὑπέρ A: παρὰ B | 3 τ. ἐργαζ. . . θεοῦ — L | ἐργαζ. . . ναῷ in spatio puro a prim. man. relicto adscr. PE | 4 ἀγαπῶ B, ποθῶ L | καὶ διπλά τὰ μισθία καὶ τὰ αὐτὰ ἐπεδίδωσι L | κ. ἐπεδίδου(ν) James σὺ (L. σοι) H, κ. δίδωμι σοι I, δίδοις σοι P (-σοι) Q | ἐν διπλῷ IB: διπλοῦν H | τοὺς μισθοὺς B

MSS VW — Rec. C. § 3. 6 ιδόν, ἐκπετάσας supplevit James 7 βασιλεὺς τῶν βασ., ἀποκαλ. με πᾶσαν βασ. τῇ τ. παιδ. V | 9 καὶ ταῦτα εἰπών ἦλθε φωνὴ κτλ. W | παιδός: παιδέριον V | 10 ἔγγραφον W | * V f. 437^r 11 χάρτην mss. | *** omittit sigilla magica mihi insensibilia | 12 κισσὸν εγο: κισσαν mss. | 13 λασαρῆτην V, I. λάσπιδα? | ἐν πέμπτῃ . . . νυκτὸς W; τῆς νυκτὸς ὥρα ἐν V | 14 ἀνάγκησι V, ἀνηγγέλη W | 15 * a sect. 4 mss. VW (rec. C) cum rec. AB includuntur

καὶ τὰ σιτία· καὶ πᾶς ἐφ' ἑκάστην * ἡμέραν λεπτύνῃς· 4. τὸ δὲ παιδίον εἰπεν· »δέομαι σου, βασιλεῦ, ἄκουσόν μου τὰ συμβάντα μοι. μετὰ τὸ ἀπολυθῆναι ἡμᾶς ἐκ τοῦ ἔργον τοῦ ναοῦ τοῦ θεοῦ μετὰ ἡλίου δυσμᾶς ἐν τῷ ἀναπανέσθαι * με, ἔρχεται πονηρὸν 5 δαιμόνιον * καὶ ἀφαιρεῖ ἀλλ' ἐμοῦ τὸ ὅμιον τοῦ μισθοῦ μου καὶ τὸ ὅμιον τῶν σιτίων μου, καὶ λαμβάνει μου τὴν δεξιὰν χεῖρα καὶ θηλάζει μου τὸν ἀντίχειρον. καὶ ἵδον * θλιβομένης μου τῆς ψυχῆς τὸ σῶμα μου λεπτύνεται καθ' ἑκάστην ἡμέραν.

5. Καὶ ταῦτα ἀκούσας ἦγὼ ὁ βασιλεὺς Σολομῶν εἰσῆλθον εἰς

MSS HILPQ — Rec. AB. 1 σιτία IB: σιτίδια H, + διπλάσιον B | κ. πᾶς: σὺ δὲ L, καὶ — P | ἐφ' ἑκάστης ἡμέρας (τε P) καὶ ὥρας B | * Mg 1317 | λεπτύνῃ P: λεπτόνης A (-εις) Q

MSS HILPQVW — Rec. ABC. § 4. (4) 1. 1 τὸ δὲ (καὶ τὸ I) παιδίον HI: τὸ δὲ παιδέριον B, ὁ δὲ νεότερος L, ὁ δὲ W, ἡ δὲ V 2 εἰπεν HIVW: ἐφη πρὸς τὸν βασιλέα B, ἴπολαβόν τῷ βασιλεῖ λέγει L, pr. ἡσυχῇ καὶ πραεῖα τῇ φωνῇ C | δέομαι . . . μοι: ἄκουσον, ὡς θεῖε βασιλεῦ C | βασιλεῦ: — L, pr. δέσποτα HI | μοι A: — PC, δῆ Q | τὰ συμβάντα μοι A: τὰ συμβ. τῷ αὐτῷ παιδαρίῳ Q, pr. καὶ ἐρῶσι (I. οοι) πάντα I, + καὶ ἐρῶσιν πάντα H, + δινόμενος καὶ στιγνάζοντα L, + rubricam ἀπόχρωσις τοῦ παιδέριος πρὸς σολομῶντα περὶ τοῦ δαιμονιος τοῦ δρῶταν H | post τὰ συμβ. in spatio puro μίνορε a man. prim. relicto (om. μοι) adscr. καὶ θύσα ἔχει τὸ παιδέριον P^c 3 μετὰ τοῦ ἀπόλυτην ἡμᾶν HI | ἡμᾶς: + πάντας B | ἐκ: ἀπὸ B, — C | τῆς ἐργασίας H | τὸν τοῦ ναοῦ ἔργον (— τοῦ θεοῦ) L | τοῦ θεοῦ τῶν ναῶν V | τοῦ (3^o) — W 4 καὶ μετὰ HI | δυσμᾶς Q | ἐν: μετὰ H, — V | ἐν . . . με: καὶ φύλες γενομένης L | ἀναπανθῆναι HI | * H f. 2^r | μοι P | ἔξερχεται V | πον. δαιμ. LC: πον. (ἄντι H) πνεῦμα HI, ἐν τῶν πονηρῶν δαιμονίων (άντοι Q) B 5 * P f. 1^v | καὶ ἀφαιρ. . . ἀντίχειρον (I. 7): καὶ τὰ ἡμίον τῶν μισθῶν μου λαμβάνων· καὶ μετὰ ταῦτα θυλάζοντά μοι (in marg. lat. scr. man. rec. Θηλάζοντα, suspendunt) τὸν δάκτυλον τῆς δεξιᾶς χειρὸς ἐνος πρωτί L | ἀφαιρεται HI, διαφερητε (I. διαφαιρεται) V | ἀπ' ἐμοῦ — C 6 καὶ (1^o) . . . μοι: καὶ τὰ ἡμίον σιτία B | καὶ (2^o) . . . χείρα: εἴτε λαμβ. καὶ τ. δεξ. μοι χεῖρα B, — C | κ. θηλαζ: θηλαζ. δὲ (— V) καὶ C 7 τὸν ἀντίχειρα μον B, τὸν τῆς δεξιᾶς μον χειρὸς (+ τὸν V) ἀντίχειραν C | καὶ ἵδον: ἐκ τοῦ φοβοῦ L | * L f. 8^v | θλιβ. . . ψυχ. μον HI, θλιβομένη μον ἡ ψυχή B, + οὔτως W, + καὶ οὔτος V, + οὔτω B | μον — LC 8 λεπτ.: — H, λεπτένεσθαι C | καθ⁹: ἐφ' I | ἡμέραν: + ως δρᾶς, δέσποτα, καὶ οὐκ ἔχω πον δρᾶσαι καὶ ἀποστὰν (sic) ἀπ' ἐμοῦ τὸ πονηρὸν καὶ κάκιστον δαιμόνιον, τοιούτως (ο supradict. prim. man.) πάσχον. τ(ος) L

§ 5. (5) I. 9 Καὶ — LC | ἦγὼ — L | ὁ β. Σολ. II.: Σολ. ὁ βασ. H, ὁ βασ. — BC | εἰσῆλθα Q, εἰσῆλθε L, ἤλθον III | ἐν τῷ ναῷ C | εἰς . . . αὐτῷ (p. 10, l. 2); ἐκ τὸν ναὸν τοῦ θεοῦ εἰς τὸν οἶκον αὐτοῦ· ἐν λύπῃ πολλῆς καὶ ἐξ ὅλης τῆς ψυχῆς ἐξομολογούμενος καὶ προσενεγόμενος L

τὸν ναὸν τοῦ θεοῦ καὶ ἐδεήθην ἐξ ὄλης μου τῆς ψυχῆς ἐξομολογούμενος αὐτῷ νύκτα καὶ ἡμέραν ὅπως παραδοθῇ ὁ δαιμὼν
εἰς τὰς χειράς μου καὶ ἐξονσιάσω αὐτόν. 6. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι με πρὸς τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ἑδόθη
5 μοι * παρὰ κυρίου Σαβαὼθ διὰ Μιχαὴλ τοῦ ἀρχαγγέλου δακτυλίδιον ἔχον σφραγίδα γλυφῆς λίθου τιμίου· 7. καὶ εἰπέ μοι
λάβε, Σολομῶν νιὸς Δανείδ, δῶρον ὃ ἀπέστειλε σοι κύριος ὁ θεὸς ὃ ὑψιστος Σαβαὼθ, καὶ συγκλείσους πάντα τὰ δαιμόνια
τά 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 | ἐθεόμην C | μον — A
τῆς — IW | ἐξομολ. αὐτῷ (τὸν θεὸν H, — L) W: τὸν θεῶν καὶ ἐξομολογούμην αὐτῷ C, — B | 2 νύκτα κ. ἡμέρα. HL, νύκτα κ. ἡμέρα I, νύκτος κ. ἡμέρας B, νύκτος κ. ἡμέρας V, compendiis scr. W | ὅπως: πῶς Q | παραδώσει κύριος ὁ θεὸς τὸ δαιμόνιον εἰς κτλ. L | παραδοθῇ: παραδοθεῖν H, + μοι B, + με V | 3 τὰς — P | μον: αὐτοῦ L, — Q | ἐξονσάσω Q,
ἐπεξονσάσεις L | § 6. καὶ: κ om. W in literis rubricandis | ἐγένετο: ἐν τῷ γένετο H | 4 με: om. sed προσεύχεσθαι scr. I, μοι P, αὐτὸν L, + καθ' ἐκάστην ἡμέραν καὶ νύκταν C | ποδὲς τὸν θεὸν HI: τὸν κύριον L, τῷ θεῷ C, — B | τοῦ . . . γῆς ILC: — B, κ. τ. γῆς — H, + μετὰ συντερημένης καθηδας ἐξ ὄλης τῆς ψυχῆς αὐτοῦ L | 5 μοι: αὐτῷ L | * 1 f. 79^r | παρὰ κυρ. Σαβ.: — L, + χάροις B | διὰ . . . Ἱερουσαλήμ (l. 9f): σφραγῆς: ἐπὸ μιχαὴλ τοῦ ἀρχαγγέλου· λέγων* ποιεῖ οὗτος σολομῶν καὶ δῶς αὐτῷ τὸ δακτυλίδιον τιμώτερον εἰδίν λίθον τιμίου L, add. L glossam de anuli signo, v. infra, p. 100^a et fig. p. 101^b | ἀρχαγγ. αὐτοῦ P | δακτύλιον C | 6 ἔχον IQBn: ἔχων HPW, ἔχω V | σφραγίδες W, compendiis scr. forte idem V | γλυφῆς: κολαστὴν | λίθον τιμίον: λίθιδος τιμὴν C, pr. ἐξ B, add. glossam de anuli signo HI, v. infra, p. 100^a | § 7. μοι: μον P, με Q | 7 Σολ.: + βασιλεῖς P, βασιλεὺς Q | τιὲ VW | δῶρον — HI | δὲ HPI: δὲ Q, δέπερ C | ἀποστύλλει I, ἀπόστυλάν σι V | δὲ θεὸς HB: — IC | κυρ. Σαβ. ὑψ. Ισαὴλ C | 8 δὲ ὑψ. — Q | καὶ συγκλ.: ἵνα συγκλείσους C | πάντας τοὺς δαιμόνας Q | δαιμ. τῆς γῆς P | 9 τά τε . . . ἀρσεν. (ἀρσεν. H) HI: τὰ ἀρσηνικὰ κ. θηλυκὰ V, — W, ἀρσενα κ. θηλεῖς B | 9 καὶ δεῖ μετ' αὐτῶν ἀνοικοδομήσαι P | * Q | i. 11^v | δι': μετ' Q | ἀνοικοδομήσεις QV | 10 τὴν Ἱερουσ.: ναὸν κυρίου τοῦ θεοῦ σὸν, add. glossam de anuli signo C, v. infra, p. 101^b | ἐν . . . θεοῦ εgo: τὴν σφραγίδα ταύτην σε φέρειν τοῦ θεοῦ I, φέρειν σε τ. αφρ. ταντ. τ. θ. (add. glossam de anuli signo, v. infra, p. 100^a) B, τῇ σφραγίδῃ ταύτῃ ἡ ἑδωκέ σοι ὁ θεὸς H, ἐν δὲ τὸ τὴν σφρ. ταντ. φορεῖν cum sequentibus conjuncta C, λαβέσν ὁ σολομῶν τὴν σφρ. cum sequentibus conjuncta I.

8. Καὶ περιχωρῆς γενόμενος ὑμνουν καὶ ἐδόξαζον τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς· καὶ τῇ ἐπαύριον ἐκέλευσα ἐλθεῖν πρός με τὸ παιδίον καὶ ἀπέδωκα αὐτῷ τὴν σφραγίδα, 9. καὶ εἶπον αὐτῷ· ἐν ᾧ ἂν ὡραίη ἐπιστῆ σοι τὸ δαιμόνιον ὃν φόνον τὸ δακτυλίδιον τοῦτο εἰς τὸ στῆθος τοῦ δαίμονος λέγων αὐτῷ· ἀδεῦρο καλεῖ σε * ὁ Σολομῶν· καὶ δρομαῖος περαγίνον πρός με μηδὲν λογισάμενος ὥν μέλλει σοι φοβῆσαι.

10. Καὶ ἰδοὺ κατὰ τὴν εἰδισμένην ὥραν ἦλθεν ὁ Ὀρνίας τὸ

MSS HILPQVW — Recc. ABC. § 8. (6) 1. 1 Καὶ — LV | περιχ. . . ἐπαν.: εἰχαριστήσας κύριον τὸν θεὸν τ. οὐρ. εἴτις (Ι. θστις) εἰσακοίει τὴν δέσμον καὶ προσευχήν τῶν προσενχομένων καὶ τὸ ζητούμενον, οὐκ ἔστιν ὡς (ἴστην ἔως) L | γενομ.: + ἐγὼ σολομῶν B, + (ὁ βασιλεὺς Η) ἐπὶ τοῦτο (τοῦτον Η) πάλιν ΗΙ | x. ἐδοξ. — ΗΙ | τὸν — P | τὸν θεόν V | τοῦ . . . γῆς — ΗΙ | παύριον W | ἐκελ. ἐλθ. (ἐωσθὴν Η, I. ἐπελθεῖν?) . . . παιδ. (Ι. 3) ΗΙ: ἐκελ. τὸν παιδίον (τὸ παιδάριον) VV, ἐκάλεσα τὸ παιδίον (τεῦριν I.) BL | 3 καὶ — L | ἀπέδοτο L, ἐπέδωκα P | αὐτῷ: — L. αὐτῷ W | τὴν σφραγίδα A: τὸ δακτυλίδιον B, τὸ δακτύλιον (-ιρ) VV, + ταῦτην I. + τὸν θεόν L | § 9. x. εἶπον αὐτῷ IPW (αὐτὸν) Η (εἶπεν) L: — Q, x. φίσας αὐτῷ V, + λάβε τοῦτο καὶ B | 4 ἐν . . . δαιμονος (Ι. 5): πορεύοντας ἐπὶ τὸ ἔργων σου· μετὰ δὲ ἀφεθῆναι τοῦ ἔργου καὶ ἐσπέρα(ν). ἦδη γενέσθαι καὶ ἐλθόν(τος) τοῦ πονηροῦ πνεύματος ὥπος ποιῆσαι τὸ πρότερον· οὗτε τὸ δακτυλίδιον ἐπάνω τούτον L | ἐν ἵα ὥρᾳ < V | ὥραι Η | ἐπιστῆσοι: ἐπιστήσει Η. ἐπεστῇ σοι I, ἐλθῃ πρὸς σὲ B, σοι — C | διηρ. . . δαιμ. Η (φ. τοντ. τ. δακτ. . . δαιμονον) Q: (εἰς τὸ in mg. sin.) στηθ. τ. δαιμονον φ. τοντ. τ. δακτ. P, φ. αὐτῷ ἐπὶ τ. στ. τ. δαιμ. (+ τὸ δακτ. V) δὲ καὶ ἐλαύον τοῦτο παρὰ θεοῦ Σαραβώθ C, φ. τ. δακτ. τοντ. δὲ ἐλαύον παρὰ κυρίον σαραβώθ· καὶ ρίφον αὐτὸν εἰς τ. στηθ. τ. δαιμονος I δὲ λέγων αὐτῷ HC: καὶ εἶπε αὐτῷ IB, είτα εἰπέ L, + ἐπ' ὄνοματι (-τος Q) τὸν θεόν B | 6 * P f. 2^r | δ.; — C, + βασιλεὺς B | Σολ.: + ἐρ ὄνοματι κυρίον τοῦ θεοῦ παντοκράτορος (— καὶ φοβῆσαι) I, | δρομαῖος P, δρομαῖος I | παραγένον V. ἔρχον B | δαιμῶν παραγ. πρὸς με δρομαῖος ἐπειπὼν καὶ ταῦτα πρὸς τὸν δαιμοναν φαθαλά· πιστηφούμ (πιστηφούμ V) ἀλαγαρτανάκ C | μηδὲν . . . φοβ (Ι. 7) (pr. καὶ) C: μὴ δαιλογίζομενος δὲ μέλλει σοι λέγειν I, καὶ μὴ ἀμελήσεις εἰς ἀπερ (Ι. 3^r) μέλλει σοι λέγων Η, μηδὲν δειλάσσας (δειλιάσσων Q) η (μη δὲ P) φοβηθεῖς (-ης P) ἐν φι μέλλεις ἀκούειν παρὰ (ὑπὸ P) τοῦ δαιμονος. (7) καὶ λαβὼν τὸ παιδάριον τὸ δακτυλίδιον ἀπῆλθεν B

§ 10. 1. 8 Pro § 10 habet I. hoc: λαβὼν δὲ φι μελλεις τὸ δακτυλίδιον πορευθῆς ἐπὶ τοῦ θεοῦ ἔργον· ἔργαζομενος είτα ἐσπέρα γενέσθαι· καὶ ἐκ τοῦ ἔργου σχολάσαντες· ἡλθον πάντες οἱ τεγγήται· ἐπὶ τὰς κατουκείας αὐτῶν· ἡλθε δὲ καὶ δὲ νέος ἐπὶ τὴν κατουκείαν αὐτοῦ, καὶ ἐλθὼν δὲ πονηρότ(ατος) δαιμων καθώς τὸ σύνηθες, τούτον | εἰδίσμ. Κατε: ήθισμ. BCIs, δραμ. ΗΙ | εἰσῆλθεν VW

χαλεπὸν δαιμόνιον ὡς πῦρ φλεγόμενον ὥστε λαβεῖν κατὰ τὸ σύνηθες τὸν μασθὸν τοῦ παιδαρίου. 11. τὸ δὲ παιδάριον κατὰ τὸ δηθὲν αὐτῷ παρὰ τοῦ Σολομῶντος ἔργῳ τὸ δακτυλίδιον ἐπὶ τὸ στῆθος τοῦ δαιμονος λέγων αὐτῷ· »δεῦρο καλεῖ σε ὁ 5 Σολομῶν, καὶ ἀπήγει δρομαῖος πρὸς τὸν Σολομῶντα. 12. ὁ δὲ δαίμων ἐκφαύγασε λέγων τῷ παιδαρίῳ· »τί τοῦτο ἐποίησας; λάβε τὸ δακτυλίδιον καὶ ἐπίδος αὐτὸ πρὸς Σολομῶντα, καγὼ σοι δόσω τὸ ἀργύριον καὶ τὸ χρυσίον πάσης τῆς γῆς μόνον μή με ἀπαγάγῃς πρὸς Σολομῶντα. 13. καὶ εἶπεν αὐτῷ τὸ παι- 10 δάριον· »ξῆ κύριος ὁ θεὸς τοῦ Ἰσραὴλ, οὐ μή σε ἀνέξουμαι ἐὰν μὴ ἀπαγάγω σε πρὸς Σολομῶντα. 14. * καὶ ἤλθε τὸ παιδάριον καὶ εἶπε τῷ Σολομῶντι· »βασιλεῦ Σολομῶν, ἥγαγόν σοι τὸν

MSS. HILPQVW — Rec. ABC. 1 φλέγων ΗΙ | ὥστε . . . Σολ. (l. 7) — Q | δηλῶς τε λέβη P | κατὰ τ. συνηθ.: — P. post παιδάριον ποιεῖ C 2 § 11. τὸ . . . δαιμονος: ἐν τῷ ἄμα σίρην τὴν σφραγίδα αὐτοῦ ἦν τοῦ τον L | κατὰ . . . Σολ.: — C, cf. not. ad l. 5 3 τὸ δηθὲν: τὸ οηθὲν < Η, τὸ οηθέντι I, τῷ δηθέντι Is, τὸ προσταζθὲν P | αὐτῷ: αὐτοῦ Η, — P | Σολ. Η: βασιλέως Σ, I, βασιλέως P | τὸ δακτ.: τὴν σφραγίδαν C 4 ἐπὶ: παρὰ Η | δαιμονίον P | λεγ. αὐτ., I: καὶ λεγ. αὐτὸ Η, εἶτα λέγ. < L, καὶ εἶπεν PVW | δ.: — C, + βασιλεὺς P 5 Σολ.: + ἐν τῷ δυνόματι κυρίον τοῦ θεοῦ παντοχρέτορος L, + ἐπειπεν δὲ καὶ τὰ δηθέντα δυνόματα C | καὶ . . . Σολομῶντα: — IC | ἀπήγει Kurz; ἀποιεῖ III, ἀπίει Is, ἀπῆγε P, ἀπήγαγε Busn | τὸν — I | Σολ. ΗΙ: βασιλέα P | § 12. Pro § 12 habet I hoc: ἀκούσας (l. 9¹) ταῦτα ὁ δαίμων βρυχιζόμενος λέγει(ει): τις ἔστιν οὗτος ὁ σολομῶν 6 ἐκράγετος ΙΠ: ἐκράγασεν Η, ἐνέκραγεν C | λεγ. τ. παιδ. I: λέγον παιδάριον PVW, τ. παιδ. — Η | ἐποίησας: + πρὸς με P 7 δακτύλιον W | τ. ἐπιδ. αὐτὸ (αὐτὸν Η) ΗΙ: — BC | πρὸς Σολ.: IVW: πρ. τὸν Σ. Η, ἀπ' ἑρός P | κάγε σοι δώσω ΗΙ: κάγιον ἀποδώσω P. εἴγω σοι δώσω Q, καὶ δώσω σοι C 8 τὸ ἀργ. κ. — B | πάσης — B | μόνον: ἐὰν W, + λάβε τοῦτο ἀπ' ἑμοῦ καὶ B | μῆ: μοι Η 9 ἀγέρης VW | ἀπάγης με B | Σολομῶντα P | § 13. (8) Pro § 13 habet I hoc: καὶ ὁ νεαρίας ἤλθε καὶ εἶδε | καὶ . . . παιδ. ΗΙ (— αὐτῷ) V; τὸ δὲ παιδ. λέγει (εἶπε W) πρὸς τὸν δαιμονα BW 10 τοῦ: — HW, μοι V | Ιαρ. — Η | σε: — W, σον Q | ἐάν . . . Σολ.: ἀλλὰ δεῦρο ἤλθε P, ἀλλὰ δεῦρο ἀκόλουθη μοι Q 11 σε ἀγάγω C | § 14. Pro § 14 habet I: ὁ δὲ ἀκόλουθος γενόμενος ὁ δαίμων ἤλθε ἐπὶ τὴν βασιλικὴν οἰκίαν | * Η l. 3^v | hic scr. Η rubricam hanc: Ἐλευσίς τοῦ χαλεποῦ δαιμονος(ος) ὄριαν πρὸς σολομῶν(τα) | ἤλθε: ἤλθὼν (ἔλθον P) δρομαῖος B 12 καὶ εἶπε ΗΙC: χαῖρον (χαῖρον P) πρὸς τὸν βασιλέα λέγων (λέγον P) B, pr. πρὸς τὸν Σολομῶντα χαῖρον (-ον W) βαστῶν (καὶ βαστᾶσσον W) τὸν δαιμοναν C | τῷ Σολομῶντι Η: τῷ βασιλεῖ I, — BC | βασ. Σολ. IC: — HB | σοι ΗΙ: — BC

δαίμονα καθὼς ἐνετείλω μοι, καὶ ἵδοὺ στήκει πρὸ τῶν πυλῶν ἔξω δεδεμένος καὶ κράζων μεγάλῃ τῇ φωνῇ διδόναι μοι τὸ ἀργύριον καὶ τὸ χρυσίον πάσης τῆς γῆς τοῦ μή με ἀπαγαγεῖν αὐτὸν πρὸς σέ.^ε

5 Π. Καὶ ταῦτα ἀκούσας ἦγὼ Σολομῶν ἀναστὰς ἀπὸ τοῦ θρόνου μου εἶδον τὸν δαίμονα φρίσσοντα καὶ τρέμοντα καὶ εἰπον αὐτῷ· τίς εἶ σύ, ταῦτα τίς ἡ κλῆσίς σου;^ε ὁ δαίμων εἶπεν· Ὁρίας καλοῦμαι.^ε 2. καὶ εἰπον αὐτῷ· λέγε μοι ἐν ποιῷ ζῳδίῳ κελεῖται· καὶ ἀποκριθεὶς ὁ δαίμων λέγει· Ὅρος· * καὶ τοὺς ἐν

MSS HILPQVW → Rec. ABC. 1 καθ^ε ἐνετ.: βασιλεῖ, ὃς ἐκέλευσας B | μοι (l. μοι) ἐνετ. V | μοι: + δέσποτα BC | στῆκει B, ἡστίην V, ἡστίηει W | πρὸς IB; πρὸς II, παρὰ C | τ. πιλ. I: τὸν πυλῶνα II, τὴν θυρῶν (+ τῆς εὐλῆς B) τῆς βασιλείας σον BC 2 ἔξω III: — BC | δεδεμ. κ. κράζ. I (— καὶ) II: δεδεμένον κραυγάζει VW, κράζων κ. δεδεμένος P, κραυγάζων κ. δεδεμένος Q | φώνη μεγάλην H | διδοὺς P | μοι IQ: ἐμοι P, με C, — H | τὸ δῶρον . . . χοντ. HB: τ. ζῷ. κ. τ. ἀργ. IW, τὸ ζῷ. 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. parallelia v. infra in MS D III 1—10. (9) 1. 5 Καὶ ταῦτα . . . τρέμοντα: ἴδων δὲ ὁ σολομῶν τὴν τοιούτην ἐκπετάσας τὰς γείρας αὐτοῦ εἰς τὸν οὐρανὸν· εὐχαριστήσας κέριον τὸν θεὸν οὐρανοῦ καὶ γῆς ποιήτην τὸν τὰ πάντα κτήσαντα· καὶ δίναται δι τὰ ποιήματα καὶ κτήματα αὐτοῦ εἰσὶν τὰ πάντα L | Καὶ HB: — IC | ἀλ. ταυτ. — B | ἔγὼ III: — BC | Σολ. HIB: — C, pr. δ H | ἀναστ. HI: ἀνέστη B, ἀνέστην C | ἀπὸ: εἰπὸν V, ἐπὶ W 6 μον: αὐτοῦ B, + καὶ ἐξῆλθεν ἔξω εἰς τὰ πρόθυρα τῆς αὐλῆς τῶν βασιλείων αὐτοῦ καὶ P, + καὶ ἐξῆλθεν (ἔξω . . . καλοῦμαι, 1, 8, omissis) Q, + καὶ ἐξῆλθον εἰς τὰ πρόθυρα τὰ βασιλικά καὶ C | εἰδον: ἐθεάσει P | φρίσσοντα I, φρίστων II | τρέμων H | * P. f. 2^v | καὶ (2^v): εἴτα L | εἰπον HIW: λέγει LPV 7 αὐτῷ II: αὐτὸν HC, — L | τίς εἰ σὲ AP: — C, + καὶ πόθεν εἰ L | κ. τίς . . . σον A: — P, τίς καλεῖ W (-γε) V | ὁ δαιμ. εἰπεν: ὁ δὲ ἔφη PC | ἔγὼ Ὅρη P 8 καὶ PC: καλοῦμεν L, — HI | § 2. (10) κ. εἰπον αὐτ. εgo: κ. εἰπ< αὐτῷ > δ βασιλεὺς V, κ. εἰπον W, εἰπον οὖν αὐτῷ I, ἔγὼ δὲ αὐτῷ λέγων H, εἰπε δὲ δ ασλομῶν L, δὲ (καὶ δ P) σολ. λέγει B | * Mag 1320 | μοι: + οὖν VW, + ὁ δαίμων B | ἐν C: — AB | ποιῷ ζῳδ. κτεισ. P: ποιῶν ζῳδίων κτεισ. Q, ποιὲν ἐξωδιώκω (ἐξάδιώκω II, ἐξεδιώκω L) σε A, + λέγε μοι ποι ἀγαντίζεσε L 9 καὶ . . . λέγει: κ. ἀπεκρίθη τὸ δαιμόνιον καὶ εἴπεν C, λέγει δὲ L, δὲ εἴπεν B | λέγει H: — I: | Ὅρος· * κ. τοὺς: — LVW per homoeoarcton | ἰδρωσχρῶς, ἰδροσχρῶς (p. 14, l. 1) H, ἰδρουσχρῶς, ὕδροσχρῶς (p. 14, l. 1) I, υδρωσχρῶς L, compendio scr. W | * I f. 80^r | τῶν κειμένων Q, ἐν Ὅρος· — PQ

Τύδορχόφ κειμένους δι ἐπιθυμίαν τῶν γυναιών ἐπὶ τὴν Παρθένον ζῷδιον κεκληκότας ἀπολνίγω. 3. εἰμὶ δὲ καὶ ἐπτοτικόν, εἰς τρεῖς μορφὰς μεταβαλλόμενος, ποτὲ * μὲν ὡς ἄνθρωπος ἔχων ἐπιθυμίαν εἴδους παιδίον θηλυκῶν ἀνήθουν, καὶ ἀπτομένου μου 5 ἀλγῶσι πάνυ. ποτὲ δὲ ὑπόπτερος γίνομαι ἐπὶ τοὺς οὐρανίους τόπους. ποτὲ δὲ ὄψιν λέοντος ἐμφαίνω. 4. ἀπόγονος δέ εἰμι * ἀρχαγγέλλον τῆς δυνάμεως τοῦ Θεοῦ, καταφοῦμαι δέ ὑπὸ Οὐραῖης τοῦ ἀρχαγγέλου. 5. ὅτε δὲ ἥκοντα ἐγὼ Σολομῶν τὸ ὄνομα τοῦ ἀρχαγγέλου ηὔξαμην καὶ ἐδόξασα τὸν Θεόν τοῦ οὐρανοῦ καὶ τῆς

MSS HILPQVW — Rec. ABC. 1 κειμένους ΗΡ: κειμένος I, κείμαι C, καιομένους conj. Cr | δι' ... κεκληκ. ego (τῶν γονέων πονuit Diels, γυναικῶν vel γυναιών -certe recte James); δι' ἐπιθ. τῶν γονέων ἐπὶ τι (τὴν W) παρθένων ζῳδίων (ζῷδιον W) καικληκότα C, δι' ἐπιθυμίαν τὸν λόγον (-ων H) ἐπὶ τὴν παρθένον (-ων H) τὸ (τὴν L, διὶ H) ἐξόδιον (ἐξωδιών H) κεκληκότος (κεκληρῷ L) A, δι' ἐπιθυμίαν γυναιών (γυναικῶν Q) ἐπὶ τὴν παρθένων (spatium purum minus reliquit P) τῷ ζῷδιῳ κεκληται B, τῷ ζῷῳ. κεκλ. pro glossa marg. habet Cr 2 ἀπον. BW: εἰπεπνήγο V, ἐπάγω A, pr. τοίτους B | § 3. εἰμὶ ... ἐποτ.: — A | εἰμὶ: εἰ μὴ PQV Fl | ἐπωτικόν P, ὑποτικόν Q, ὑπνοτικός monuit Diels, forte recte 3 εἰς B: — C, καὶ εἰς τοῦτο A | μεταβαλ. A: μεταβαλλομαι B, μεταλαμβανόμενος C | ποτὲ μὲν: ὅπεραν B | * H f. 4^r | ὁς: δες V, οἱ B | ἄνθρωποι B | ἔχων (+ τὴν W) ... ἀνηβ. C: ἔχων ἔτι (ἔτει H, ἐπὶ L) εἰμι (ἷμετρ H, — L) ἐν τα δον (μετά δῶν L) θυλικὸν (-ῶν L) ενδοσμον (εἰμι L) A, ἔρχωνται εἰς ἐπιθυμίας (-ιαν Q) γυναικῶν ἐγὼ μεταμορφοῦμαι εἰς (φες Q) θῆλυν ενδοσμον B 4 καὶ — C | ἀπτ. μον B: ἀπὸ δμον V, ἀπὸ δμον W, δι' αἰτῶν H, δι' αἰτῶν L, fortasse ἀπ' ἐμοῦ, γελ ἀπ' δμωτ, vel ἀπομνήμενοι 5 ἀλγ. πάντα HΙV: ἀλγῶσι π. W, οἱ ἄνθρωποι καθ' ὑπονοματικῶν αὐτοῖς (αὐτοῖς Q) B | πάντα — L | δὲ: — Q, + πάλιν B | ὑποτ.: γνόπτερον C | γένονται HΙQ | εἰμὶ: ὑπὸ B, πρὸς W | ἐπὶ ... τολ.: καὶ τ. ἐπονρανίους ἐπὶ εἰσέρχομαι τολ. L 6 τολ.: κόδλοντος W | ποτὲ (δε — H) ... διηρ. III: πότε δὲ καὶ ὁς λέων (λέοντας Q) B, πότε μὲν δύοις (καὶ πότε δύοις W) λέοντος ἐπιφέρουμαι C, add. glossam marginaliam in textum insertam: ὑπὸ πάντων (+ δὲ L) τῶν δαεμονίων (δααιόρων H) λαβόμενος A, quam in καὶ (— Q) κελεύομαι ὑπὸ πάντων τῶν δααιόρων corrigerem voluit B | § 4. ἀπογ. ... θεοῦ H (— ἀρχαγγ.) I: — C | δὲ — P | * L f. 9^r 7 ἀρχ. ... θεοῦ: — L, pr. τοῦ Q, ἀρχ. Οὐραῖης etc. P | κατέσχε... ἀρχαγγ. I (— δὲ) H: — P | δὲ — Q | Οὐραῖη τ. ἀρχ. ego: Μιχ. τ. ἀρχ. A, + τῆς δυνάμεως τοῦ θεοῦ (κυρτα omissa) L, τ. ἀρχ. Οὐραῖη τ. δυν. τ. θεοῦ Q, τ. δυν. τ. θεοῦ οἰκονήλ τοῦ (bis V) ἀρχαγγέλου C 8 § 5. (ii) ὅτε (ὅτεν I) ... Σολ.: ἐγὼ (+ δὲ P) Σ. ἀποίσεις B, ἐγὼ δὲ ἀκούσας δ Σ. C, πότε οὖν Σ. L | τὸ ὄν. τ. ἀρχ. IBC: — HΙ, + μαχαῖλ I 9 ηὔξαμην. A; ηὔξαμενος BC | καὶ — LB | ἰδοξ. HΙB: δοξάσας C, — L | τ. θεόν: pr. κύριον Q, + καὶ κύριον P | τὸν ... γῆς: τὸ δύομα τοῦ κυρίον C, τὸν θεόν τὸ δύοτα μοι τὴν χάριν ταύτην· καὶ εἴδα πνεύματα ἀσώματα· εἰς σχῆμα μεταβαλλόμενα σεσωματούμενα L

γῆς, καὶ σφραγίδας αὐτὸν ἔταξα εἰς τὴν ἴργασίαν τῆς λιθοτομίας, τοῦ τέμνειν λίθους τοῦ ναοῦ ἀρθέντας διὰ θαλάσσης Ἀραβίας τοὺς κειμένους περὶ αἴγαλον. 6. φοβουμένου δὲ αὐτοῦ τοῦ σιδήρου προσφαῖται ἐφη μοι· »δέομαι σον, βασιλεῦ Σολομῶν, * 5 ἔασόν με ἐν ἀνέσει εἶναι, κάγὼ σοι ἀναγαγῶ πάντας τοὺς δαιμονας.^ε 7. μὴ θέλοντος δὲ αὐτοῦ ἐποταγῆναι μοι, ηὔξαμην τὸν ἀρχάγγελον Οὐριὴλ ἐλθεῖν μοι εἰς βοήθειαν· καὶ εὐθέως * εἰδον τὸν ἀρχάγγελον Οὐριὴλ ἐκ τοῦ οὐρανοῦ κατερχόμενον πρός με. 8. παὶ ἐκέλευσε ἀνελθεῖν ἐκ τῆς θαλάσσης κῆτη καὶ ἵηρανεν

MSS HILPQVW — Rec. ABC. 1 σφραγίδαν II | αὐτὸν: + μετὰ δακτυλίδιον είτε λαμπάρει ὁ ἀναγινώσκων μεθετέρων λίθων βαρυτάτων· καὶ ἐπιθίνει ἐπάνω τοῦ ὅχλουμένον ἔως βοῆσαι· ὅταν βοῆσαι ὁ ὅχλούμενος ὑπόταξον τὸ πνεῦμα τὸ ἀκάθαρτο τοῦ ἐξελθεῖν· καὶ εἶπεν αὐτῷ ἐξελθε ἀπὸ δυνάματι τοῦ ἐπονθανούντος βασιλεῶς θεοῦ ἡμῶν· καὶ τῆς σφραγίδος τῆς δωδεκάτης τῷ βασιλεῖ αὐλομῶν(τι): καὶ σφραγίδας αὐτὸν L | ἔταξα: + αὐτὸν C | τὴν — LL | τὴν — L | λιθοτόμου C | 2 τὸν τεμν. . . ναοῦ — L | τέμνειν HIP: τεμεῖν W, τέμνει V, κόπτειν Q | τοὺς λιθ. P | τ. ναοῦ: ἐν τῷ ναῷ B, — C | ἀρθεῖται H (-τος) L: ἀρθέντας B, τοὺς συναρχέντας VW | διὰ: ἐπὸ L | Ἀραβ. BC: ἀρράβω L, ἀνάγων H, ἀταλαβόν I | 3 τοὺς . . . αἴγαλ.: — C | ἀγαλλῶν Q | § 6. φοβ. δὲ αὐτ. H(L): φοβουμένος δὲ αὐτὸς W (αὐτὸς) I (— αὐτὸς) P, ἐφοβεῖτο οὖν Q | φοβουμ. . . προσφαντος: φοβουμένος δὲ αὐτὸς(;) τὴν ἀπόφεσην τοῦ βασιλέως περὶ τὸν λίθῳ(ων) ἦνα μὴ πρὸς ψαύσι τὸ σέβδιον φοβουμένος V, φοβουμένος δὲ αὐτοῦ· λάβε ὁ ἀναγινώσκων σίδηρον (in. marg. lat. signum O+ scr. man. rec.) ἄλυσσον ἐπίθετος ἐπὶ τοῦ ὅχλουμένον τῷ τραχεῖλῷ καὶ δίσον σφόδρα ἔως οὐ βοῆσει· φοβουμένος δὲ αὐτοῦ etc. L | τὸν σίδηρον A: τὸ σιδῆρον W, τὸν σίδηρον B | 4 προσφανται LQW: οὐ προσάψωμαι I, οὐ προσφαντῶ μεν H, post προς spatio puro VI litt. relicto ad marg. sin. man. prim. scr. πάντα < ἢ πρὸς ταῦτα P, quod PI τραντὸν εἰπὸς ταῦτα legit | ἐφη μοι L (μιν) H: καὶ λέγει μοι P, λέγει Q, ἐφη δὲ δαιμῶν W, δὲ δέμων ἐφη V, ἐφη δὲ δὲ δονιας I | σον: σοι W | * L f. 9^v | 5 με: μοι W, — L | ἐν ἀνεσ. IL: ἔνειν δοι H, ἀνετορ BC | εἶναι: ἦν ας H, + μοι L, + με B | ἀναγαγῶ IP: ἀνανάγω in ἀνέγω corr. H, ἀγαγῶ C, ἀγω L, εναγγέλω Q | πάντα τὰ δαιμόνια BC | 6 § 7. μὴ . . . μοι: καὶ μὴ θέλοντα (-τες W) ἐποταγῆναι cum δαιμόνια conjuncta C | θέλοντα A | αὐτοῦ: αὐτοὺς HL, αὐτὸς I | ἐποταγόν μοι L | ηὔξαμ. . . βοῆθ.: ηὔξαμ. pr. ἐγώ δὲ C, ενέξαμενος B, εἰξαμ. V | ηὔξαμ. . . βοῆθ.: ηὔξαμην τὸν θεόν καὶ κατελθόν τὸν ἀρχάγγελον σύραντελ ἐποταγήν μοι· εἰς βοήθειαν L | τὸ ἀρχάγγελον V, τὸν ἀρχάγγελον B | 7 οὐδονὴλ IW | ἐλθεῖν: pr. τοῦ C, συνελθεῖν B | μοι HILQ: με P, — IC | * P f. 3^r | 8 τ. ἀρχ.: οὐδε: αὐτὸν C | οὐδονὴλ IC, οὐδονὴλ L | τὸν οὐρανὸν B | ἐρχόμενον C | πρὸς με — L | 9 § 8. (12) ἐκεῖ, LB: ἐκάλεσεν C, ἐκάλεσεν HI, + δὲ ἀγέλος B | ἀνελθ. (καὶ λίθον L) . . . κῆτη A: κῆτη (κῆτον W) θαλάσσης ἐλθεῖν ἐκ τῆς ἀβύσσου BC | καὶ . . . μέριδα A: — BC | ἕξηρτ H

αὐτῶν τὴν μερίδαν καὶ ἔρμην αὐτοῦ τὴν μοιραν¹ ἐπὶ τῆς γῆς,
κάκεινως καὶ οὔτεως ὑπέταξε τὸν δαίμονα τὸν Ὀρνίαν τὸν μέγαν
τοῦ κόπτειν λίθονς καὶ συντελεῖν εἰς τὴν οἰκοδομὴν τοῦ ναοῦ
ἢ φρούριον ἐγὼ Σολομῶν. 9. καὶ πάλιν ἐδόξασα τὸν θεὸν
τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκέλευσα περιέναι τὸν Ὀρνίαν εἰς
τὴν μοιραν αὐτοῦ καὶ ἐδώκα αὐτῷ τὴν σφραγίδα λέγων· ἀπελθε
καὶ ἄγαγέ μοι ὁδοντα τῶν δαιμονίων.²

III. Ὁ δὲ Ὀρνίας λαβὼν τὸ δακτυλίδιον ἀπῆλθε πρὸς τὸν
Βεελ*ζεβοὺλ καὶ ἔφη αὐτῷ· «δεῦρο καλεῖ σε ὁ Σολομῶν.» 2. ὁ
δὲ Βεελζεβοὺλ λέγει αὐτῷ· «λέγε μοι, * τίς ἐστιν οὗτος ὁ Σολο-
μῶν ὃν σὸν λέγεις;» 3. ὁ δὲ Ὀρνίας ἔρμην τὸ δακτυλίδιον εἰς
τὸ στῆθος τοῦ Βεελζεβούλ λέγων· «καλεῖ σε Σολομῶν ὁ βασι-

MSS HILPQVW = Recc. ABC. 1 αὐτὸν L | μερίδαν H, μερίλα L |
καὶ . . . μοιραν B: — A | ἔρμην αὐτὸν C | τὴν μοιραν . . . συντελεῖν (l. 3)
— C 2 κάκεινως κ. οὔτεως εgo: κάκεινως κ. οὔτος H, κάκεινος κ. οὔτος I,
καὶ οὔτεως L, καὶ Q, κάκεινη et postea spatium purum VII litt. habet P, καὶ
οὔτεως scheint Glossen Diels | ὑπέταξε: ὑπέταξα I, ἐκέλευσαν Q, + τὸ δαι-
μόνιον τὸ μέγα καὶ ἐκέλευσεν P | τ. Ὀρ. τ. μεγ. HL; tr. I, τὸν μέγαν καὶ
θραῦσαν (θραῦσαν Q) τ. Ὀρν. B 3 τοῦ — L | τοὺς λίθονς P | καὶ . . . Σολ.:
πρὸς τὸν ναὸν B | συντελῶν L | εἰς LV 4 ὅν A: ἢν C | Σολ.: pr.
βασιλεὺς(ς) H, βασιλεὺς V | § 9. καὶ πάλιν . . . γῆς — C | πάλιν: οὔτεως
ἔγει Σολ. B | ἐδόξασαν L 5 τῆς — Q | γῆς: + ποιήην B | ἐκέλευσα
. . . δαιμονίων (l. 7): ἐκέλευσα τὸν δούλων συνταρήνει μοι τὸν ἔρμοντα τῶν
δαιμονίων καὶ δέδοκα πέτερον, τὴν σφραγίδαν W | ἐκέλευσεν P | περιέγαι
(περιεγαι L) . . . τὴν (— L) μοιρ. αὐτ. (αὐτὸν I, αὐτὸν H) A: τὸν Ὁ. παρῆ-
ναι μη σὸν τῇ μίᾳ αὐτοῦ V, ἐλθεῖν τὸν Ὁ. σὺν τῇ μοιρᾳ αὐτοῦ B 6 ἐδο-
κεν H, δέδωκα CL | αὐτῷ: αὐτὸν C, αὐτοῦ LB | τὸ σφραγίδιον B | λέγων:
φέσαν αὐτὸν V, καὶ εἰλον I 7 καὶ — L | ἀναγαγέ I | ὁδε: ὁ I | τ.
δαιμ.: pr. πάντων I, + πάντων P, λαβεῖν ἀπὸ τῆς βασιλείας μον Q

C. III. MSS HILPQVW = Recc. ABC. (13) c. III—XX 9 Ὁ δὲ . . . γε-
νέσθαι om. Q 8 δακτύλιον C 9 constanter scr. βεελζεβούλ H, βεελζε-
βούλ L | βεελζεφεον̄ in βεελζεβούλ corr. V | * H f. 5^r | Βεελζ.: + τὸν
ἔρμον τὴν βασιλείαν ἐπὶ τῶν δαιμόνων P, δὲ ἢν ἔξαρχος τῶν δαιμονίων C,
add. insuper ἔχον τὸ τὸ βασιλεῖ ἀν τῷ V | καὶ — P | ἔφη αὐτῷ IPC:
λέγει HL, + αὐτὸν H, + δ (— V) δούλως C | δ (1^o) III: — LPC |
§ 2. 10 λέγει αὐτῷ (— αὐτ. H) A: ἀκούσας ἔφη αὐτῷ P, ἀκούσας εἰλεύ C |
λέγει IPC: εἰλεύ H, ἀνήγγελέ L | * L f. 9^{y2} | τις: τι II, pr. τι ἔστιν L |
οὔτος AP: αὐτὸς C | δν: ὅν I | σύ: + μοι C 11 λέγεις: φῆς μοι P |
§ 3. τὸ δακτύλιον V, τὸ δακτύλιον W | εἰς AP: εἰλ C 12 τῷ σθῆθος V,
τὸ στῆθος W | βεελζεβούλ W, βεελζεβούλ V | λέγων: λέγει αὐτὸν H,
+ αὐτὸν I | λέγων . . . βασιλ. — L | δεῦρο καλεῖ III | καλεῖς (— σε) V
| Σολ. δ βασ. PV (pr. δ) I; βασ. οὐλ. H (pr. δ) W

λεύσ. ε. 4 * καὶ ἀνέκραξεν ὁ Βεελζεβούλ ὡς ἀπὸ πυρὸς φλογὸς
καιομένης μεγάλης καὶ ἀναστὰς ἡκολούθησεν αὐτῷ μετὰ βίᾳς
καὶ ἥλθε πρός με. 5. καὶ ὡς εἶδον ἦγὼ τὸν ἄρχοντα τῶν δαι-
μονίων ἐοχόμενον, ἐδόξασα τὸν θεόν καὶ εἶπον· * ἐεὐλογητὸς
5 εἰ, κύριε ὁ θεός ὁ πανταχόταῳ ὁ δοὺς τῷ παιδὶ σου Σολομῶντι
τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν καὶ ὑποτάξας εἰς ἐμὲ
πᾶσαν τὴν τῶν δαιμόνων δύναμιν. ε. 6. καὶ ἐπηρώτησα αὐτὸν
καὶ * εἶπον· «λέγε μοι, τίς εἰ σύ; ε. ὁ δαίμων * ἔφη: «έγώ εἰμι
Βεελζεβούλ τῶν δαιμονίων ὁ ἔξαρχος. ε. 7. ἀπήγτονυ δὲ τοῦτον
10 ἀδιαλείπτως ἐγγύθεν μοι προσεδρεύειν καὶ ἐμφανίζειν μοι τὴν
κατὰ τῶν δαιμόνων φαντασίαν. αὐτὸς δέ μοι ἐπηγγείλατο πάντα

MSS HILPVW — Rccc. ABC. 1 § 4. * V f. 438^r | κ. ἀνεκ. III: εἴτε
κοράξεις L, ἀνεκ. δὲ PC | ὁ Βεελζ.: τὸ δαιμόνιον φωνὴν μεγάλην L, + φωνὴν
μεγάλην P | ὡς . . . μεγαλ. L (— μεγαλ.) H: καὶ Ἐφύπε φλόγα πυρὸς καιο-
μένην μεγάλην P, λέγων ταῦτα· ὡς ἀπὸ πυρὸς φλογὸς καιομένης μοι μεγά-
λης C, ὡς ἀπὸ φλογὸς καιόμενος I, add. rubricam: ἡ Ἐλευσίς βεελζεβούλη πόρος
σολομῶντα H | 2 ἡκολ. αὐτῷ I (εἰπτὸν) H: ἡκολοῦθος < αὐτῷ L, ἡκολοῦθει
τῷ δροῖα PC | μετὰ βίᾳς — P | 3 καὶ . . . με — C | καὶ — L | ἥλθε
IP: ἀπῆλθεν HL | με I: τὸν σολομῶντα HL, σολομῶντα P | § 5. (14) κ. ὡς
εἶδον H (— ὡς) I: ὡς δὲ εἶδον P, καὶ (+ ὡς V) οἶδον δὲ C, οἶδων δὲ L | ἦγὼ
HIC: — P, δὲ σολ. L, + σολ. HII | 4 ἐρχομοῦ: — P, + πρός με HII, + τὸν
βεελζεβούλ C, + καὶ I | ἐδόξασε L | κύριον τ. θεόν τον οὐρανοῦ καὶ γῆς
ποιήσην P | εἰπεν L | * P f. 3^v | 5 εἰ, κύριε: κύριος IL | θεός: + τοῦ
οὐρανοῦ καὶ τῆς γῆς L | δοὺς . . . σεφ. καὶ — I | σον — C | 6 τῶν σ.
θρόνων HW: τὸν σὸν θρόνον L, τὸ σὸν θρόνον V, τῶν σοφῶν P | 7 πᾶσαι
— H | τ. δαιμ. A: τοῦ διαβόλου PC | τ. δυν. τ. διαβ. P | § 6. (15) κ.
ἐπηρωτ. HII (εἰς -ωτητα corr.) PC: ἐπηρωτ. δὲ C, κ. ἐπηρώτησεν H | * I f. 81^r
| αὐτῷ H, αὐτεὶν V | 8 κ. εἶπον PC (— καὶ) H: — I, λέγων L | . . . W
f. 268^r | λέγε μοι — L | μοι — P | τίς εἰ σύ: τίς εἶον L | σύ — PW |
ὁ δαίμων: καὶ H | * H f. 5^v | ἔφη: λέγει: ἔγώ I, λέγω H | 9 Βεελζ.:
μτ. δ. II., + δ. PW | δαιμ.: δαιμόνων HII, + πάντον W | δ — LPW | ἔξαρ-
χος: ἔρχων V, ἔρχῃ W | § 7. ἀπητ. . . προσεδ. εγο: ἀπητ. . . ἀδιαληπτως
(ἀληπτως Is, -λειπτως Kurg) ἐγγύθεν μοι προσεδρεύειν I, ἀπήγτην . . . ἀδιαληπτως
ἐγγύθεν μοι προσεδρεύειν H, ἀπήγτονυ δὲ οὗτον ἀδιαληπτως προσεδρεύειν ἐγ-
γύθεν μοι L, ἀπάντων(ων) δὲ τούτων(ων) οὐδὲ διαλιπο < ἐγγύθεν μοι προσεδρεύ-
ειν V, (ἀπητ. . . ἀδιαλ. — W) ἐγγύκιστα μον προσεδρεύειν (β τοτε in δ corr.)
W, ἀπαντεις δὲ οἱ δαιμονες; ἐγγύστεν μον προσεδρεύειν P | 10 ἐμφανίζει LW,
ἐφανίζει V, ἐμφανίζω P | μοι — IP | τ. κατὰ (μετά L) τ. δαιμ. φαντ. A:
ἐκάστου δαιμονος τ. φαντ. P, ἐρός ἐκάστου δαιμονος φαντασίας C | 11 αἰτ.
... ἐπηγγ. (ἐπειγγείλε L) . . . πνευμ. AP: ἐπηγγ. μοι δὲ αἰτ. παντ. τ. δαι-
μονία C

τὰ ἀκάθαρτα πνεύματα ἀγαγεῖν πρός με δέσμια. καὶ ἐγὼ πάλιν
ἰδόξασα * τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς εὐχαριστῶν αὐτῷ
πάντοτε.

IV. Ἐπυθόμην δὲ τοῦ δαιμονος εἰ ἔστι δαιμόνων θήλεια,
5 τοῦ δὲ φήσαντος εἶναι ἐβουλόμην εἰδέναι. 2. καὶ ἀπελθὼν ὁ
Βεελζεβοῦλ ἔδειξε μοι τὴν Ὀνοσκελίδα μορφὴν ἔχουσαν περικαλῆ,
καὶ δέμας γνωσκός εὐχρώτου, κνήμας δὲ ἡμίόνου.¹ 3. ἐλθούσης
δὲ αὐτῆς πρός με εἶπον * αὐτῇ· «λέγε μοι σὺ τίς εἰ». 4. ἦ δὲ
ἔφη· «ἐγὼ Ὀνοσκελές καλοῦμαι, πνεῦμα σεσωματοποιημένον *
10 φωλεῖνον ἐκ τῆς γῆς· ἐν σπηλαίοις μὲν ἔχω τὴν κατοίκησιν,

MSS HILPVW — Recc. ABC. 1 ἀγαγῶν L | πόδες με: μαι W | δεσμ.
ἀγ. με V | δεσμ. LPV: δομοια H (δέσμια conj. James), δεδεμένα I, — W |
ἔγω PC: — A 2 * L f. 10^γ | τοῦ... γῆς: τὸν παντοκράτορα σαβαὼθ L |
εὐχ. αὐτ. παντ. H (παντα <) V: καὶ εὐχαριστῶ αὐτ. παντ. P, — ILW

C. IV. MSS HILPVWT^εV^εW^εGlm — Recc. ABCC^ε: cf. infra Rec. C XI
1—6, supra *Intro.*, IV 1d), 2c), pp. 31—33. 1. 4 (16) Ἐπιθ. δὲ: pr. εἴτα L,
+ ἐγὼ C | δὲ — P | τοῦ δαιμ.: pr. παρὰ P, pr. καὶ ἡφαίνεται τὸν δαιμονα
βεελζεβοῦλ I | δαιμ. — H | ἐπιθ. δὲ τ. δαιμ.: ἡφαίνεται δὲ ὁ βεελζεβοῦλ
(ἐπερώτησα δὲ ἐγὼ τὸν β. W^ε) θς ἐντζανφιέλ. (ἐντζανφιέλ V^ε) καλεῖται παρ^ε
ἴμοι (θς ... ἐμοῦ: δ καὶ τζανφιέλ T^ε) C^ε | εἰ εἰσιν V^ε | εἰ — T^ε | δαιμ.
θηρ. εgo: δαιμ. Θύλια ἔγγοις I, Θύλιαν H, Θήλεια ἔγγιος ήμην L, ἐν αὐτοῖς
Θήλεια P, καὶ Θήλεια (Θήλεια T^ε) δαιμόνια C^ε (— καὶ) CGlm 5 τοῦ: τού-
τον LT^ε | δὲ: + μοι PCW^ε | ἐβουλόμην: pr. καγώ W, καγώ εἶπον· ἔθε-
λον P | εἰδέναι AP: ίδεῖν CC^εGlm | § 2. δ — PV | ὁ Βεελζ. AC: δ
τοιοῦτος W^ε, δι τοῦτος V^ε, δι τοῦτος T^ε, — Glm, + ταχὺ P 6 ἔδειξ. μοι A:
ἡγεκέ μοι T^ε, ἤγεκε πόδες με P, ἤγεκε ἕπιπροσθέτεν μον CV^εW^εGlm | Ὀνοσ.
AP: ὄνοσκελον WC^εGlm (-λοῦ V), + καλοιμένην T^εW^ε (-ερη) V^ε | ἔχουσα
HLT^εVV^ε | περικαλῆ Κατ: περικαλῆ ΗΙΡΗΣ, -αλήγ WW^εGlm (sic), περιπε-
καλή L 7 καὶ ... ἡμιον. — A, add. rubric. θλενσις τῆς ὄνοσκελίδας πόδες
σολομῶντα H | δέμας εgo: δέμαν V, δέρμα W James, δεσμὰ P, σῶμαν C^ε |
κνημ. δὲ ἡμιον. W^ε (μάρων) W (ἡμιῶν) VV^ε: μιήμος δὲ ἡμιονος T^ε, καὶ σερα-
τίζουσα τὴν κεφαλὴν P | κνήμην Glm | § 3. (17) Glm deest 8 δὲ — T^ε
| πόδες με IL (μερ) H: καὶ ίδον W, — PVC^ε | εἶπον AW: ἔφην PC^ε, ἔφη V
* Mg 1321 | αὐτῇ LWC^ε | λέγε μοι: λέγων V^εW^ε | σὺ — P | τίς εἰ
σὺ H | § 4. ἢ δὲ ἔφη: ἐκείνη εἶσαι L 9 ἔφη: pr. μοι PC, + μοι V^εW^ε.
ἔφη W | ἔγω: εἰ L, ἔγω Is. | Ὀνοσ. P: ὄνοσκελές V^ε, -λῆς V, ὄνοσκε-
λίδα A. ὄνοσκελος T^εWW^ε | σεσωματω. W^ε, σεσῶματοποιημένο V^ε, σεσω-
ματωποιημένον P, σεσωματωμένον πεποιημένον HL, σεσωματωμένον ΙΓ^ε,
πεποιημένον W (-μένω) V, σεβωματω (?) πεποι. Fl | * H f. 6^ε 10 φωλεῖνον
P: φολεῖνω HW^ε, φολεῖνω LCT^εV^ε, φολεῖον I, + δὲ T^εV^ε | ἐν σπηλαίοις ἐπὶ
τῆς γῆς L | ἐν . . . κατοικ. I (ἔχων) H: σπηλαῖον οὐκῶ (οὐκῶ V) (ἐν σπη-
λαίοις T^ε) ἐνθε χρονίοις κείται CC^ε, σπηλαῖον μοι γρέσιον ἐνθε κείμαι P |
μεν — L

ἴχω δὲ πολυποίκιλον τρόπον. 5. ποτὲ μὲν ἀνθρώπον * πνίγω,
ποτὲ δὲ ἀπὸ τῆς φύσεως σκολιάζω αὐτούς. * τὰ δὲ πλεῖστά
ἴστι μοι οἰκητήρια κορημοὶ σπῆλαια φάραγγες. 6. πολλάκις δὲ
καὶ συγγίνομαι τοῖς ἀνθρώποις ὡς γνωτά εἶναι με νομίζοντες,
5 πρὸ πάντων δὲ τοῖς μελιχρόδοις ὅτι οὗτοι συναστροὶ μού εἰσιν,
καὶ γὰρ * τὸ ἄστρον μου οὗτοι λάθραι ** καὶ φανερῶς προσκυ-
νοῦσι καὶ οὐκ οἴδασιν ὅτι ἑαυτοὺς βλάπτονται καὶ πλεῖόν με κα-
κούργον εἶναι ἐρεθίζονται. 7. θέλουσι γὰρ διὰ τῆς μνήμης χον-
δίου πορέζειν. ἵγε δὲ παρέχω ὄλιγον τοῖς καλῶς με προσκυ-
10 νοῦσιν. *

MSS HILPVWT^oV^oW^o — Rec. ABCC^o. 1 ἔχω: ἔχων Η | πολυπ. τροπ.,
APC^o: καὶ πολυποίκιλα τρόπαια (forte ex τρόπαιοι corr.) C | § 5. μὲν ΗΠΤ^o:
δὲ LCV^oW^o | ἀνθρώπους PCC^o | δι' ἀγχόνης πνίγω ἀνθρώπους C | * P
f. 4^o | πνίγω: + δι' ἀγχόνης P, + ὡς δι' ἀγχόνης V^oW^o 2 αὐτοὺς ἐπὸ T^o
| τῆς — Η | φύσεως: — W, + εἰς ἀγκώνας P, ἐπὶ ἔγκον(ων) CT^o, (-όνων)
W^o, ἐπὶ ἔγκωνα V^o | σκολιάζω LT^o: σκολιάζω ΗΙΙs, σκολιάζω V^o, σκολιά-
ζων V, σκολιάζων WW^o, σκολιήτρα (ad marg.), φωλεῖν (in textu P) | αὐ-
τοὺς: — P | * T^o f. 7^o | τὰ δὲ ΗΡ: — ICC^o, τοὺς δὲ Ι | πλειστ... οἰκητ.:
πλ. ἔσται μοι οἰκητήμων Η, πλειστον̄ς ἔσται μοι Ι, πλειστα μοι οἰκη-
τήμων εἰσι P (— εἰσι) T^o, πλειστα δὲ ἔστιν μοι οἰκητήμων κεκρυμμένα VV.
πλειστα μοι δὲ ἔσται οἰκητήμων W^o, πλ. ἔσται (in ἔσται corr.?) μη οἰκητήμων V^o,
πολλάκις δὲ οἰκῶ Ι 3 κρημν. απλ. φαραγγ. P: κρέμνοις σπήλαιον
φαραγγες Η, ἔχω κρήμνοις καὶ σπήλαιον φαραγγες Ι, ἐν κρημνοῖς δὲ
σπήλαιοις ἐν φαραγγοῖς Ι, σπήλαια καὶ κρήμνοις καὶ φαραγγαι Σ, — C^o
4 § 6. καὶ — ΗΙ | γύνη P | εἶναι με νομ. (ι. νομίζοντο;) Η: νομ. με
εἶναι I, ἥμα νομ. L, με εἶναι CC^o, δοκοῦσα εἶναι P 5 πρὸ πατρ. ΗΠC:
πρὸς πάντα Η, πρὸς (πρὸς T^oW^o) δὲ τῶν ἄλλων C^o | τοὺς μελιχ. P: τοὺς
μελιχρόδονς CV^oW^o, τοὺς μελαχρόδονς ΗΤ^o, τοὺς μελανοχρόδονς L (ex μελαχρ.
corr.) I, τοὺς μελανοχρόδονς (in textu, μελιχρόδονς ad marg.) Ιs | θτι — L | θτι
οὗτοι ΗΙ: οὗτοι γὰρ PCC^o, + καὶ CW^o, + μον καὶ V^o | συναστ. μον εἰσιν ILT^oW^o:
εἶναι συν. μον Η | μον: μον P, — CV^o 6 καὶ ... ἀστρο.: κ. τὸ ἄστρο T^o
| γάρ — L | * I f. 81^o | προσκ. λαθ. κ. ἐναργίως (φανερός V) CW^o |
λαθ. προσκ. οὗτοι T^o | ** L f. 10^o | φανερό ΗΙ. 7 καὶ οὐκ ... προσ-
κυν. (ι. 9f): — C^o | οὐκ οἰδ. δι — I | δι — L | ἑαυτός C, αὐτοὺς P |
θλαπτ. AP: ἀπατῶνται C | καὶ πλεῖστον ... προσκυν. (ι. 9s): — I | πλεῖστον...
ἐρεθ.: πλ. . . ἐρεθίζονται Η, πλειστα μεν κακούργος εἶναι ἐρεθίζονται L, πλειστον
με κακούργειν ἐρεθίζονται P, πλημελῶς κακούργονς ἐρεθίζονται C 8 § 7. θελ.
PV: θέλονται W, θέλοντες ΗΙ | γάρ — L | διὲ ... χρονοῖς: αὐτοῖς μη-
μην τοῖς χρονοῖς L 9 πορές HLP: πορέζεσθαι C | ἕγω ... προσκ. ΗΡ:
ἕγω γάρ παρέχων δλ. τοῖς καλεῖς· μὲν προσκ. L, τοῖς τε παρέχειν δλίγοις,
τοῖς καὶ καλούμενοις, προσκ. W, τῆς τε δὲ παρέχειν δλήγης τῆς κεκαλούμενῆς
προσκυνοῦσην V

8. Επηρώτησα δὲ αὐτὴν πόθεν γεννᾶται. ἡ δὲ εἶπεν· ἀπὸ φωνῆς ἀκαίρου τῆς καλομένης ἥχου οὐφανοῦ μολύβδου φωνὴν ἀφέντος ἐν ὅλῃ ἐγεννήθην. 9. εἶπον δὲ αὐτῇ· ἐν ποιῷ ἀστρῳ διέρχῃ; ἡ δὲ εἶπεν· ἐν πανσελήνῳ, διότι καὶ ἐν σελήνῃ τὰ 5 πλείστα ὄδεύσι. 10. ἤγώ δὲ εἶπον· ποῖος ἄγγελός ἐστιν ὁ καταργῶν σε; ἡ δὲ ἔφη· ὁ καὶ ἐν σοι, βασιλεῦ. 11. κάγὼ τεὶς χλεύην αὐτὰ λογισάμενος ἐκέλευσα στρατιώτην κροῦσαι αὐτήν. ἡ δὲ ἀνακράξασα εἶπεν· ἀλέγω σοι, βασιλεῦ, ἤγώ, ὑπὸ τῆς δεδομένης σοι σοφίας τοῦ θεοῦ. 12. καὶ εἶπον τὸ ὄνομα τοῦ 10 Ἅγιον Ἰαραὴλ καὶ ἐκέλευσα αὐτὴν νήθειν τὴν κάνναβιν * εἰς τὰ

MSS HILPVWT²V²W² — Rec. ABCC². § 8. (18) 1 ἐπηρώτων L | δὲ — H | αὐτὴν: αὐτοῖς C, + ἤγώ (καγώ P) Σολομῶν PCC² | γεννᾶται A: γεννᾶσθε T², γεννᾶσται < V², γεννᾶσται V, γεννᾶσθαι WW², γεννᾶσται (σα transversa linea del.) P | εἶπεν ΑΤ²: μοι ἔφη P (ἔφησε) C, ἔφη μοι V², ἔφη W² 2 ἀκαίρου . . . οὐφανοῦ: ἀκαίρου, τ. καὶ ἔγχοστης C, ἀκροστῆς καλομένης (-μενον) L ἥχου οὐφανοῦ A, ἀκαίρου τοῦ καλομένου ἥχου ἀν(θρώπ)ον P, βρο-σαβεὲλ (βειρσαβεὲλ V², βηρωβεὲλ T²) ἐπιτικῆς (+ καὶ V²W²) χορματικῆς C², explicit narratio parallela codd. mss. T²V²W² | μολύβδου: μολύγου H, βολβίτου conj. Cr. μολύβδους Bnep | φωνῆς HL | ἀφέντος P: ἀφέντες C, ἀφέντες A 3 ἐν ὅλῃ: ἔκφη V, ἔκεινος W | § 9 (19) εἶπον HI: ἔφησα C, ἔφη LP | δὲ: δ' ἤγώ P, + ἤγώ C | αὐτὴν W, αὐτῶν L | ἐν — PC | ἐν π. ἀστρῷ: ἐν τῶν ἀστρῶν L 4 δὲ: μοι P | ἐν (1^ο): — PC | πανσελ., ΗΡP: πάντι σελήνης H, π(ατασέλην)ος C, + ἀστρῷ P | διὸ I | διότι . . . σελήνη — C per homocotelenon | ἐν σελήνῃ I: ἐν σελήνω HL, ἡ σελήνη P 5 πλειω I | ὀδεῖν W: ὀδέβων V, ὀδεῖνων H, ὀδεῖνει P, ποιῶ καὶ ὀδεῖνον L | § 10. ἤγώ δὲ — W | εἶπον HIW: λέγω PL, + δι W, + αὐτὴν LW, + πρὸς αὐτὴν P | ἔφη δὲ ἤγώ αὐτὴν V | καὶ ποιῶς ἐστίν ὁ ἄγγελος ὁ P | ποιῶς: pr. καὶ L | λατιν: δ' ἐσ H, — C | δ — H | καταργῶ V 6 ἡ δὲ HIPW: ὁ δὲ L, καὶ V | ἔφη HLV: εἴπε PW, λέγει I, + μοι P | δ καὶ . . . καγώ — L | δ — H | καὶ — PC | βασιλ. W: βασιλεὺς V, βασιλεῖσθαι I, βασιλεύειν H, βασιλεύων P § 11. 7 χλεύην ΗΡP: χλέβην H, χλέβη V | αὐτὰ II: αὐτῶν H, — PC | στρατιώτας C 8 λέγω: ἤγώ P | βασιλεὺς V, βασιλεὺς σολομῶν L | ἤγώ I: καγώ HL, — PC | ὑπὸ: ἀπὸ C | ὑπὸ τῆς: ἀπάτης L 9 σοι: της V, — L | τοῦ: ἐξ C | § 12. κ. εἶπον εγο: κ. ὑπὸ P, εἶπον HIC, ἡ L, ὑπὸ (in textu, εἶπον ad marg.) Is | τὸ ὄνομα — P 10 ἀγιος Ιαραὴλ A: ἄγγελον Ιωὴλ PC, ἄγιον Ιωὴλ Is | (20) καὶ C: ἤγώ δὲ P, διὸ A | ἐκέλευσα: ἐκάλεσα C | νήθειν: νήθη V, + κλέθειν W, ηθυνῆ-θειν H | τὴν κάνναβιν Bnep: τ. κάνναβιν LP, τ. κανάβην IW, τ(ὴν) κανέβη V, ἐν τῇ κανάβῃ II | * L f. 10^{VI} | εἰς . . . κάνναβιν (p. 21, l. 3): εἴτα λαβῶν σχοινίον δίσας τοῦ δχλομένου δσφαλῶς L, — W | τὰ σχοινία HV: τεσχ-ρι(αν) I, τὰς σχοινίας Is, τὰς σχοινίους P

σκοινία τοῦ ἔργου τοῦ γαοῦ τοῦ θεοῦ. καὶ οὕτως σφραγισθὲν καὶ δεθὲν κατηργήθη ὅστε ἴσταναι νέκτα καὶ ἡμέραν τῆν κάνητιν.

V. Καὶ ἐκέλευσα * ἀχθῆναι μοι ἔτερον δαίμονα· καὶ ἤγαγέ
5 μοι Ἀσμοδαῖον τὸν πονηρὸν δαίμονα δεδεμένον. 2. καὶ ἐπηρώ-
τησα αὐτόν· «σὺ τίς εἶ;» ὁ δὲ ἀπειλητικὸν βλέμμα δίψας
λέγει· «σὺ δέ τίς εἶ?» 3. καὶ εἶπον αὐτῷ· «οὕτως τετιμωρημένος
ἀποκοίνη;» ὁ δὲ τῷ αὐτῷ βλέμματι προσκύνει εἰπέ μοι· «πῶς
ἔχος σοι ἀποκριθῆναι; σὺ μὲν νίστας ἀνθρώπου τοῦ εἰ, κάγὼ ἀγγέλον,
10 καὶ διὰ θυγατρὸς ἀνθρώπου ἐγεννήθην, * ὅστε οὐδὲν ἐπερή-
γανον δῆμα οὐρανίον γένους πρὸς γηγενῆ. 4. τὸ ἄστρον μον-

MSS HILPVW — Rec. ABC. 1 τ. ἔργ. τ. ν.: ἐγ τῷ ἔργῳ τοῦ κτίσμα-
τος Η | τοῦ γαοῦ τοῦ θεοῦ τῷ ἔργῳ V | οὗτος ΗΙ: οὗτος ΗΙ | σφραγ. Η:
σφραγιστ(εν) V, σφραγίσας ΙΙ | 2 καὶ δεθὲν εγο: χ. δοθὲν V, χ. διαθὲν Η,
χ. δίσας αὐτὴν P, — 1 | κατηργ. HIV: ἐκατηργ. P, + τὸ δαιμόνιον V |
ἴσταιντο V, ίστασθαι in ίσταντο corr. P | νέκτα χ. ἡμ. ν. τ. κανάθειν IV,
τεκτὸς χ. ἡμέρας ν. τ. καναθ. P, νίθεται τ. κανάθειν ἡμέραν χ. νέκταν Η
3 κάνηταν FIMg

C. V. MSS HILPVW — Rec. ABC. 4 (21) Καὶ (1°): τότε L | * Η
τ. 7^τ, P f. 4^γ | ἐτ. δαιμ. HW: pr. καὶ W, ἐτ. δαιμόνιον PVIs, ἔτερον δαιμό-
νια II, add. rubric. Ἐλενσις ἀσμοδίου πρὸς σολομῶν(τα) Η | χ. ἦγ. μοι
— L | ἤγαγε ... δεδεμ. ΗΙ (— ἦγ. μοι) L: εἰδένεις μοι προσῆλθεν ὁ δαίμων
ἀσμοδίος (ex -αιος corr.) δεδεμένος P, έστιν ἐνταῦθα C 5 § 2. ἐπηρώτων C
6 δέ — Η | ἀπειλ. βλ. φιλ. εγο: ἀπολυτικὸν θέλμα δίψας Η (φαρ: προ-
πιστρέψας πρὸς με) L, ἀπηλυτὸν δύμ(μ)α φίρας C, βλουσφὸν βλέμμα βλέψας
IBIs (βλέμμα Kurz), μετά θυμοῦ καὶ δργῆς διεβλέψας με P 7 λέγει ΗΙ:
ἴηφη PC, — L | σὺ ... αὐτῷ — Α | δὲ — C | § 3. αὐτὸν C | οὗτος
PW: οὗτος V, καὶ οὗτος Α | τετίμ. P: τετιμωρημένα C, τετηρημένος ΙΙ.
(—αιενος) Η 8 ἀποκρ. APV: ἀπεκρίθην W, + μοι P, + λέγ < L | δὲ
+ πάλιν Η | τῷ ... προσχ.: τῷ αὐτῷ βλέμμα προσχ. I, τῷ αὐτῷ βλέμμα Η,
τῷ (— V) αὐτοῦ βλέμματι προσβλέψων W (πρόσσχεν) V, μετ' δργῆς P | εἰπε ΗΙ:
ἴηφη C, λέγει P | μοι — C | πᾶς: pr. ἀλλὰ PC 9 ἔχω — P | ἀπο-
κριθῶ P | μήν: γάρ P, + γάρ C | ἀνθρ. νίστας P | εἰ — LC | καγώ A:
ἔγώ δέ PC | ἀγγέλον G: ἀγγέλον σπορά P, ἀγγελός εἰμι (βιηγη Η) A
10 καὶ II: — HP | καὶ ... γηγενῆ (I. II) — C | θνύ. ἀνθρ. ΙΠ; θνυα-
τέρων ἀνθρώπων HL | ἕγειν. LP: ἕγεινηθης I (pr. σὲ) Η | * I f. 82^γ |
ὅστε ILP: θτε Η | οὐδὲν — L 11 γηγενῆ L: γηγενῆ I, γαγενῆ I. I-
εποτε, γηγενουν vel -οντς Η, γηγενεῖς P (in textu) Is | § 4. τὸ: pr. διὸ καὶ Ρ,
pr. νὲν δὲ C

ἐν οὐρανῷ φωλεύει καὶ οἱ ἀνθρώποι με καλοῦσιν ἄμαξαν, οἱ δὲ τὸν δρακοντόποδα· διὰ τοῦτο καὶ μικρότερα ἀστρα συμπάρεισι τῷ ἐμῷ ἀστρῳ, καὶ γὰρ τοῦ πατρὸς μου τὸ ἀξίωμα καὶ ὁ θρόνος μέχρι σήμερον ἐν τῷ οὐρανῷ ἐστιν. 5. πολλὰ δὲ μὴ με ἴρωται, Σολομῶν, καὶ * γὰρ τὸ βασιλείον σου διαρραγήσεται ἐν καιῷ καὶ αὐτῇ σου ἡ δόξα προσκαιρός ἐστι καὶ ὀλίγον * χόρον βασινίσαι ἡμᾶς ἔχεις, καὶ πάλιν ρομῆν ἔχωμεν * ἐπ' ἀνθρωπότητα ὥστε σέβεσθαι ἡμᾶς ὡς θεούς, μὴ γινωσκόντων τῶν ἀνθρώπων τὰ ὄνόματα τῶν καθ' ἡμῶν τεταγμένων ἀγγέλλονται.

10. 6. Ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐπιμελέστερον αὐτὸν δεσμεύσας ἐκέλευσα ὁρθίζεσθαι καὶ ἀπολογηθῆναι τις παλέται καὶ τις ἡ ἔργασία αὐτοῦ. 7. ὁ δαίμονος εἶπεν· Ἐγὼ Ἀσμοδαῖος

MSS HILPVW — Recc. ABC. 1 φωλεύει ΙΠC: φωλεύειν Η, πολυτέειν L, φωλεύειν ΦΙΙς | φωλενὴ ἐν τῷ οὐρανῷ C | καὶ ΗΙΙV: δὲ W, + αὐτὸν P | οἱ ἄνδρες καὶ πᾶς ἄνθρωπος με L | οἱ (τοῦ) — P | με A: — PW, εἰπενε V | καλοῦσιν: λέγονται P | ἄμαξα V | τὸν — ΙW | 2 δρακοντ. ΗΙC: δρακοντόποδα LP | διὰ . . . ποτρῷ: πλησιάζομαι σὺν τῷ ἀστρῳ αὐτοῦ P | συμπάρεισι ΙL: συμπάρονται Η, παρέστασται C | 3 τ. ἐ. δοτ. C: τὸ ἑμὸν ἀστρον Α | καὶ γὰρ . . . ἐστιν: — P, καὶ ὁ τοῦ πατρὸς θρόνος ἐστὶ τὸ ἀξίωμα ἐν οὐρανῷ C | γὰρ Π: — Η | μον ΗΙI: — I | θόρον Η, + μον L | 4 μέχρι: + τῇ Η | μεχ. σημ. — I | τῷ — I | ἐστιν: δὲ Η | § 5. πολ. δὲ: καὶ πολ. P | μὴ με I: μὴ μεμε L, μοι μὴ P, μοι Η, μῷ C | 5 ἐρώτα PC: ἐπερώτας (-ωτας L) A | Σολ., A: — PC | κ. γὰρ Α: δηι καὶ P | * Η t. 7^ν | γὰρ — C | σου τ. βασ. PC | διαρ. ἐν καιρ. ΙΙC: ἐν καιρ. διαραγ. Η, πόδες χρόνοντος μικροῦς διαρρήγνυνται (διαρρ. Ρ^ε) P | 6 αὐτὴν . . . δόξα ΙΙC: ἡ δόξα σου αὐτῇ Η | προσοκ. ἐστιν ἡ δόξα σου P | προσοκ. ἐστι: πρὸς κατόντας ιεστίν L, προσοκ. δὲ Η, ἀποχωρίσται C | δὲ. χρ. δέλγα P | * L f. 10^ν 7 βασ. ἡμ. ἔχεις C: ἡμ. τυραννίσται P, βασ. με ἔχεις A | ρομῆν V | ἔχωμεν ΗΙI: ἔχομεν (post ἀνθρωπ.) I, ἔχομεν P, τέρομεν V, εἴρομεν W | * V t. 43^ν | ἐπ' Α: εἰς P, πόδες C, + τὴν PC | 8 θεοῖς: + δητας PV, ὅντες W | γανάσκονται Η, -οντες W, -οντος V | τῶν: τὸν Η, — L | 9 τὰ — L | καθ' ἡμῶν ΗΙI: καθημένον 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 ἀλ. P | αὐτ. δεσμ. ΗΙI: αὐτ. ἐδέσμευσα καὶ L, δεσμ. αὐτ. P, + καὶ πέλλιν περίσθι(γ)ξον αὐτοῦ τοῦ δχλούμένον τὰς γένεας· καὶ ἐξεργασιον αὐτοῦ τοῦ ἐξελθειν· καὶ τέφας τῇ πεφαλῇ τοῦ δχλούμένον μετὰ γάλαμον· καὶ μετὰ ἐργάζοντος λέγει ἐξελθει πονηρὸν δειμόνιον ἐπ' ὀνόματι τοῦ χ(ν)ρό(ν)ον· καὶ τοῦ παιδὸς σολομῶντος· καὶ L | 11 ὁ φαθ.: αὐτὸν φανδιζ. Η, αὐτὸν δογμίζεσθαι L, μαστίζεσθαι βονινέροις P | ἀπολογεῖσθαι P | τις: πᾶς I | πάλει σ (l. καλεῖσαι) Η | 12 αὐτοῦ — Η § 7. δὲ δὲ ἔφη μοι P

καλοῦμαι | περικλυτός* οἰδαίνομαι κακονογίαν ἀνθρώπων ἐν ὅλῳ τῷ κόσμῳ. νεονέμφων ἐπίβουλός εἰμι παρθένων κάλλος ἀφανῖσθαι καὶ καρδίας ἄλλοι.» 8. Ἐφην δὲ αὐτῷ * μόνη αὐτη σου ἡ ἔργασία; * ὁ δὲ πάλιν λέγει· »διὰ τῶν ἀστρῶν ἀστρώνως θηλυμανίας καὶ ἔπειτα εἰς τρεχυμίας* καὶ ἵστις ἐπτὰ ἐφόρευσα.» * 9. καὶ οὗτος ὥρκισα αὐτὸν τὸ ὄνομα κυρίου Σαβαὼθ· »φοβήθητι, Ἀσμοδαί, τὸν θεόν καὶ εἰπέ μοι ἐν ποιῷ ἀγγέλῳ καταργῆσαι.» ὁ διάμοιν λέγει· »Ραφαὴλ ὁ παρεστῶς ἐνώπιον τοῦ θεοῦ· διώκει δέ με καὶ ἡτα πετά χολῆς ἰχθύος ἐπὶ κορκίνων ἀνθρόκουν καπνιζόμενον.» 10. ἐπηρώτησα πάλιν αὐτὸν λέγων· »μή κρύψῃς ἀλλ᾽ ἐμοῦ φῆμα, ὅτι ἐγώ εἰμι Σολομῶν νίδες Δανείδ.

MSS HILP — Rec. AB. 1 καλοῦ Ι | περικλυτός εgo: περικρυτός I, περικρίτην L, παρὰ βροτοῖς P, I. forte περικριτός (i. q. περὶ et κριτός), excellentissimus? | σθίαν... κόσμῳ: — P | οἰδαίνομαι εgo: εἰ δαὶ νε μαι H, εἰδένεμαι καὶ L ἡδύομαι I | κακονογίας I | ἐν... κόσμῳ απέ περικλυτός ponit I | 2 νεονεμφ... παρθ.: καὶ ἡ ἔργασία μον ἐστὶ τὸ τοὺς νεονέμφους ἐπιβούλευεν μὴ συμμιγῆναι, καὶ παντελῶς ἀποχωρίζει διά πολλῶν (f. 5^r) συμφορῶν, καὶ γνωστῶς παρθ. P | ἐπίβολος I | παρθ.: παροντα, θ supra π et o supra a (2^o) scr. H | κάλλος P: κάλλος III, καλῶς L | καὶ — I | 3 § 8. (23) ἔφη H | δέ: δ' ἐγώ P | ἔφη δὲ αὐτῷ: καὶ πάλιν εἰπον L | * hic explicit pagina non omnino scripta cod. ms. I

MSS HILP — Rec. AB. 3 καὶ μόνη L μόνον H | αὐτῇ .. ἐργ.: σον ἡ ἐργ. ἔστιν αὐτῇ P | 4^o L f. 11^r: | πάλιν — P | λέγει P: ἔλγων H, ἔφη L, + μοι P | διὰ τῶν ... ἐφόρευσα: περιφέρω ἀνθρώπους εἰς λίσσαν (Mg 1324) καὶ εἰς δρεσιν, ἔχον(τες) τὰς γνναῖκας αὐτῶν πάλιν εἰς ἑταῖρας ἐπέργασθαι ἐν τοῖς καὶ ἡμέραι, ὃστι καὶ τὴν ἀμαρτίαν ἐπιτελεῖν καὶ εἰς φόνους ἐπιτλακήσθαι P | στρώνω εgo: ἔστρον L, — H, cf. Dieterich, Unters. p. 220, 230f., I. fortasse οἰστρῷ? 5 θηλυμανίας L — H | 6^o H f. 8^r | § 9. (24) καὶ ... αὐτὸν: δρκια δὲ αὐτῷ P | τῷ ὄνοματι L | φοβηθ.: λέγων πτ. P, add. L | 7 t. θεὸν ἀσμοδαίε P | ἐν — P | ἐξ ποιὸν ἀγγέλον L | καταργῆ σύ P | 8 ὁ δαμ. λεγ.: ὁ δὲ ἔφη P | λέγων H | διὰ δεσμαὴλ τοῦ ἀρχαγγέλου τοῦ παρεστῶτος ἐνώπιον τοῦ θρόνου τοῦ θεοῦ P | παρεστικός L | 9 με δὲ H | καὶ — P | ἰχθύος ἡπαρ καὶ χολὴ P | ἡπαρ — L | (με)τὰ χολῆς L: σὺν χολὴν H | ἐπὶ κορκίνων ἀνθρ. πατε. H, καπνιζόμενος ἐπὶ κορκίνων ἀνθρ. L, ἐπὶ μνοκύδηρ ἀνθρακι ἐμπακιζόμενα P, + καὶ λαβῶν καὶ λαβῶν (sic) ὁ ἀναγνέσσων τὴν ἀγίαν διαθήκην ταύτην. ἰχθύος χολὴν καπνίσσας (III litt. perierunt, fortasse ὑπὸ vel τὸν) δχλούμενον λέγ(ων): διώκει τε ὁ φαραὴλ ὁ παρεστικὸς ἀνθρώπον τοῦ θεοῦ. λέγ(ε) τοῦτο τρεῖς καὶ ἰδοὺν I. 10 § 10. ἐπερώτων δὲ αὐτὸν L | πάλιν ἐγώ P | λέγον H: λέγω L, — P | 11 ὅτι ... Δανείδ: ὅτι ἐγώ ἔλαβα ἐξεσίαν τοῦ χειρόφαπτη πάντας τοὺς δαιμονίας L, + βασιλέως Τ(σρα)ὴλ

καὶ εἰπέ μοι τὸ ὄνομα τοῦ ἥχθύος οὐδὲ σέβη· ὁ δὲ λέγει· »τὸ
ὄνομα κέκληται γλάνις· ἐν τοῖς ποταμοῖς τῶν Ἀσσυρίων εὑρί-
σκεται μόνος γὰρ ἐκεὶ γεννᾶται, ὅτι κάγῳ ἐν τοῖς μέρεσιν ἐκεί-
νοις εὐφίσκομαι.« 11. καὶ λέγω αὐτῷ· »οὐδὲν ἔτερον παρά σου,
5 Ἀσμοδαῖ;« καὶ εἰπέ μοι· »ἐπίσταται ἡ δύναμις τοῦ θεοῦ τοῦ διὰ
τῆς αὐτοῦ σφραγίδος δεσμεύσαντός με ἀλλύτοις δεσμοῖς ὅτι ἀπερ
σοι εἶπον ἀληθῆ εἰσιν. ἀξιῶ δέ σε, βασιλεὺς Σολομῶν, μή με
κατακρίνῃς εἰς ὑδωρ.« 12. ἐγὼ δέ μειδιάσας εἶπον· »ζῆ κύριος ὁ
θεὸς τῶν πατέρων μου· σίδηρα ἔχεις φορέσαι καὶ πηλὸν ποιή-
το σεις εἰς ὄλην τὴν σκευὴν τοῦ ναοῦ ἀνατρίβον τὴν χορηγίαν τῆς κό-
μης· καὶ ἐκέλευσα γενέσθαι ὑδρίας δέκα καὶ περιχώννυσθαι αὐτὸν.

MSS HLP — Rec. AB. 1 οὐ σὲ σέβη: οὐ σὲ σέβης Η, σὲ σέβης L, φὶ σὲ
σέβη | φὶ δὲ λέγει Η; δὲ ἔφη P. — L | τ., δρ. κεκλ. γλάνις: τὸ δὺν κατέρητε
γλάνιος Η, ὀνόματι γλάνος P, λέγεται ὁ ἥχθυς· γλαύκος L. 2 γλάνις vel
γλάνις conj. Bnct | εὐφίσκος. ἐπ τ. ποτ. δεσμοφίλας P | τοῖς — Η | τῶν — Η |
— L f. 11² 3 μόνος .. γενν. Η: μόνοις ἐν τοῖς θύσαις ἐκείνοις γεννᾶται L,
— P | ὅτι κάγῳ Η: δὲι ἔργον L, διότι καὶ P | ἐν τ. μερ. ἔτει: ἐν ταῖς μέρε-
σιν ἐκείναις Η, ἐν ἐκείναις ταῖς ἡμέραις L, εἰς ἐκείνα τὰ μέρη P. 4 εὐφίσκος.
HL: καταπεριπολένων P | § 11. (25) π. λέγω αὐτῷ (αὐτὸν) Η: ἐγὼ δὲ λέγω
πρὸς αὐτὸν P, ὁ δὲ σολομῶν L | ἔτερον HP; ἔτερον L, κατὰρον vel ἔτυμον
conj. Bnct | σοι ΗL: σοι P | 5 Ἀσμοδ. HL Bnct: ἀσμοδίος P | κ. εἴπει
HL: ὁ δὲ ἔφη P | μοι — L | ἐπίσταμαι L, ἐπίστασαι Η | τοῦ διὰ ...
δειρ. Η: διὰ τ. σφρ. αὐτοῦ δειρ. L, τοῦ διὰ τῆς ἐκείνον σφρ. δεσμεύσας P.
ἢ διὰ ... δεσμεύσασα Crt 6 με — Η | * H f. 5^v 7 σοι P James: σοι
HL | εἶπον Η | εἶπον σοι P | εἶπον P; εἶπαν HL | ἀξιῶ δέ σε Η: ἀξιῶ
σε δὲ L, δέομαι σον P | σολ. βασ. L 8 § 12. μειδιάσας HP: θαυμάσας L.
ζῆ ... φορέσαι: κύριος δὲ θεὸς τῶν πατ. μον ποίησον σίδηρον ὥσπερ μανι-
κῆν καὶ βαλῶν τοῦ ὅχλουμένον εἰς τὸν τράχηλον αὐτοῦ καὶ ἀναγινώσκων τὴν
ἄνω (l. ἄνω) ταύτην διαθήκην· εἴτα λέγει δὲ ἀναγινώσκων· δὲι σίδηρα ἔχεις
φορέσαι (l. -σαι) L 9 * P f. 5^v | ἔχεις φορ. Η: φορέσω σε P | καὶ: ρ.
ἀλλὰ P | συρά τὸν πήλιον adscr. ποιήσεις P 10 εἰς: ἔφη Η | κατα-
σκευήν P | ἀνατρίβονταν L | τ. χορ. τ. κωμ. Η: τ. χορ. τοῦ ναοῦ L, τοῖς
ποσὶ σον P, l. fortasse τ. χορ. ταῖς κόμαις? 11 κ. ἐκελ.: ἐκελ. δὲ L | γε-
γένεσθαι Η: ἀρθῆσαι L, δοθῆσαι αὐτῷ P | δέκα ὄδρ. φέρειν ὑδωρ P | καὶ
... αὐτὸν — P | περιχωνασθαι Η | αὐτὸν: + καὶ λαβῶν δὲ ἀναγι-
νώσκων δὲ τὸν τεσσάρων γονιῶν τοῦ ναοῦ· τοῦ δεσμοτοιχοῦ χωριγῆν (f. 11^v)
ἐξ τῆς ἐπικεψιῶντος θύλης καὶ τέχους (l. τείχους) καὶ τοιχίας αὐτὸν καὶ ποιήσεις
ψηλῶν· εἴτα λαβῶν ὑδρίας δέκα γημάται εἴτη τὴν χωριγήαν καὶ σταλάζεις ἀπὸ
ἐκάστης ὑδρίας καὶ πήλιον χρίας εἴτι τὸ μέτοπον τοῦ ὅχλουμένον καὶ τὸν
πούγωνα καὶ τὸν διό διών. εἴτα ἀπογινώσκων τὸν ὅχλομένον καὶ ἀνατρίψαις
αὐτὸν ὅλον τὸ σῆμα μετὰ τῆς χωριγίας ἀπὸ τοῦ ἀμφελοῦ καὶ ἄνω εἴτα δὲ
ἀναγινώσκων πάλιν τὴν ἄνω ταύτην διαθήκην L.

καὶ δεινῶς στενάξας ὁ δαίμων τὰ κελευσθέντα αὐτὸν κατειργάζετο. τοῦτο δὲ ἐποίησε διότι καὶ τὸ προγνωστικὸν εἶχεν ὁ Ἀσμοδαῖος. 13. καὶ ἰδόξας τὸν θεὸν ἐγὼ Σολομῶν τὸν δόντα μοι τὴν ἔσουσαν ταύτην· τὸ δὲ ἡπαρ τοῦ Ιχθούς καὶ τὴν χολὴν 5 μετὰ κλάσματος ἀστρακος λευκοῦ ὑπέκαιον τὸν Ἀσμοδαῖον διὰ τὸ εἶναι αὐτὸν δυνατόν, καὶ κατηργεῖτο αὐτοῦ ἡ φωνὴ καὶ πλήρης ὄδοντος πικρὸς.¹

VI. Καὶ ἐκέλευσα πάλιν παραστῆναι ἔμπροσθέν μου τὸν Βεελζεβούλ καὶ προσκαθίσας ἔδοξέ μοι ἐπερωτῆσαι αὐτόν· »διὰ 10 τοῦ σὺ μόνος ἄρχων τῶν δαιμόνων;« 2. ὁ δὲ λέγει μοι· »διὰ τὸ μόνον με ὑπολειψθῆναι τῶν οὐρανίων ἀγγέλων. ἐγὼ γὰρ ἡμῖν ἐν πρότοις οὐρανίος ἄγγελος ὁ προσαγορευόμενος Βεελζεβούλ. 3. καὶ μετ' ἐμοῦ δεύτερος ἀθεος ὃν ἐπέταμεν ὁ θεός, καὶ νῦν κατακλεισθεὶς ὥστε κρατεῖ τὸν Ταρτάροφ τῷ δεσμῷ ἐμοῦ

MSS HLP = Rec. AB. 1 δεινῶς: πικρῶς H | αὐτὸν L: μοι P. — H | κατειργ. LP: κατηργήσετο H | 2 δὲ — L | ἐποίησε HLBn: ἐποίησα P | διότι: διτι L | καὶ — H | τὸ προγν. εἶχεν H: προγνωστικὸν εἶχεν L, τὰ μέλλοντα ἦδει προγνωστικὸς ὅν, τὸ χαλεπὸν δαιμόνιον P | δὲ — H | 3 § 13. καὶ — L | ἐγὼ σοι. ἔδοξ. τ. 9. τοῦ οὐφανοῦ κ. τῆς γῆς H | δὲ σοι. L | 4 ἔξουσ. ταντ. HL: σοφίας τοῦ δούλου αὐτοῦ P. + ἵνα ὑπογράψῃ ἡμῖν οἱ δαιμονες L | χόλην αὐτοῦ P | 5 μετὰ . . . ὑπέκαιον: μ. κλασ. σωφακλώλοις (vel στύρακ) εἰπεν καὶ H, μ. κλάστομα σωφακλώκοι καὶ εἰπον L, μ. καλαμίοις στέρακος λέων ὑπέκαιον P | λευκοῦ εγο: 1. forte λατοτο | τὸ ἀσμοδίῳ H | 6 καὶ P: — HL | κατηργεῖτο P, κατήργηται H, κατήργετον L | ἡ . . . πικρὸς (— καὶ) H: ἡ φ. κ. πλήροις ὄδοις πικ. L, ἡ φόρη δὲ πικρὸς P, ἡ ἀφορητὸς πικρία P^c (ad marg.)

C. VI. MSS HLP = Rec. AB. (26) 8 παραστῆσαι H | ἔμπρ. μον: μοι ἔμπρ. P | 9 Βεελζ: + τὸν ἄρχοντα τῶν δαιμονίων P | προσκ. . . αὐτὸν HL: ἐπικαθήσας ἐπὶ βίβλων ἐνδοξοτέροις ἔφην αὐτῷ P, + καὶ εἰπον αἰτον H | 10 ἄρχοντος: ἄρχης H | § 2. λέγει HL: ἔφη P | 11 τὸ: τὸν L | ἐπελήφθην H, ὑπέληφθα L | ἀγγελος: + τῶν κατελθόντων P | 12 ἡμῖν P: ἡμῖν H, εἰμι L | ἐν πρωτ: ἐν πρότης HL, ἐν τῷ πρώτῳ οὐφανῷ P | οὐρανίος H: οὐρανος L, πρότος P | ἄγγελος HP: μὴ L

§ 3. MS P textum alium praebet hunc: καὶ νῦν κρατῶ πάντων τῶν ἐν τῷ ταρτάρῳ δεσμῶν (δεσμέτων Fl, δεδεμένων Mg). ἔχει δὲ καὶ γόνον καὶ περιπολεῖται ἐν τῷ ἐρυθρῷ θαλάσσῃ, καὶ ὡς ἴδιον τινὰ καιρὸν ἐπανέρχεται πρὸς με ἐποιεσθόμενος, καὶ τὰ ἕαυτοῦ ἔργα πρὸς με ἀνακαλίπτει, καὶ στηρίζω αὐτὸν ἐγώ.

MSS HL = Rec. A. I. 13, § 3. ἀθεος δυν ἐπέταμε εγο: ἀθαές ἐπι τομήν H, ἀθαὲ, ἐπὶ τὸ μὴν L | δὲ — L | 14 κατὰ κλειθεῖς L | κρατεῖ τὸ εγο: ἐκρατεῖτε H, κρατῶ τε L; 1. forte κρατῶ τὸ? | ἐν τῷ ταρτάρῳ δεσμῷ L

γένος· καὶ τρέφεται ἐν τῇ Ἐρυθρᾷ θαλάσσῃ· ὃς ἐν καιρῷ ἔτιος
ἔλευσεται εἰς θρίαμβον.⁴ 4. καὶ εἶπον αὐτῷ· τίνες εἰσὶν αἱ
πράξεις σου;⁵ καὶ εἶπε μοι ἀκάγονος καθαιρῶ διὰ τηράννων καὶ
τὰ δαιμόνια ποιῶ παρὰ ἀνθρώποις σέβεσθαι καὶ τοὺς ἄγιους καὶ
5 τοὺς ἐλεκτοὺς ἵερες εἰς ἐπιθυμίαν ἐγείρω. ** καὶ φθόνους ἐν
πόλεσι καὶ φόνους ἀποτελῶ καὶ πολέμους ἐπάγω.⁶ 5. καὶ εἶπα
αὐτῷ· προσένεγκέ μοι τὸν ἐν τῇ Ἐρυθρᾷ θαλάσσῃ ὃν εἶπας
τρεφόμενον.⁷ ὃ δὲ λέγει· οὐκ ἀνενέγκω πρός σε οὐδέπου. ἔλευ-
σεται δέ τις ὁνόματι Ἐφιππᾶς ὃς ἐκεῖνον δεσμεύσει καὶ ἀναγάγῃ
10 ἐκ τοῦ βυθοῦ.⁸ 6. καὶ εἶπον αὐτῷ· λέγε μοι πῶς ἐκεῖνός ἐστιν
ἐν τῷ βυθῷ τῆς Ἐρυθρᾶς θαλάσσης καὶ τι τὸ ὄνομα αὐτοῦ.⁹
ὅ δὲ ἔφη· μή με ἐρωτᾶς· οὐ δύνασαι παρ' ἔμοι μαθεῖν, αὐτὸς
γάρ ἔλευσεται πρός σε διὰ τὸ καὶ ἐμὲ πρός σε εἶναι.

MSS HL — Rec. A. 1 γένος L | Ἐρυθ. — H | ὃς: ὡς HL

§ 4. MS P. (27) ἐγώ σοιομῶν ἔφην πρὸς αὐτὸν λέγον· βεβληθούλ, τίς
(i. 6¹) ἐστιν ἡ πρᾶξις σου; δὲ λέγει· ἐγὼ βασιλεὺς ἀπολῶ· ανημαζῶ μετὰ
ἄλλοφύλων τηράννων· καὶ τοὺς ἔμοις δαίμονας ἐπιβάλλω πρὸς τοὺς ἀνθρώ-
πους· ἵνα εἰς αὐτοὺς πιστεύσω καὶ ἀπόλλωνται· καὶ τοὺς ἐλεκτοὺς δούλους
τοῦ θεοῦ, ἥ ἵερες καὶ πίστους ἀνθρώπους εἰς ἐπιθυμίας ἀναρτιῶν πονηρῶν
καὶ αἰσθεσῶν κακῶν καὶ ἴογων παρανόμων διεγέρω, καὶ ἐπακούοντο μοι, καὶ
εἰς ἀπόλλειαν φέροι αἵτους· καὶ φθόνους καὶ φόνους καὶ πολέμους καὶ ἀρρε-
νοβατίας καὶ ἔτερα κακὰ τοῖς ἀνθρώποις ἐνεργῶ, καὶ ἀπολῶ τὸν κόσμον.
§ 5. (28) εἶπον οὖν αὐτῷ· προσάγγει μοι τὸν σὸν γόνον ὅντεπ λέγεις δει-
έστιν ἐν τῇ θαλάσσῃ τῇ Ἐρυθρᾷ. δὲ λέγει· ἐγὼ αὐτὸν οὐ φέρω πρὸς σέ·
ἔλευσεται δὲ πρός με ἔτερος δαίμων ὄνοματι Ἐφιππᾶς. (Mg 1325) αὐτὸν
δεσμεύων καὶ αὐτὸς ἐκ τοῦ βυθοῦ ἀναγάγει πρός με. § 6. ἐγὼ δὲ λέγω πρὸς
αὐτὸν· πῶς ἐστιν ὁ νίος σου ἐν τῷ βυθῷ τῆς (FIMg, τοῖς MS) θαλάσσης καὶ
τι τὸ ὄνομα αὐτοῦ; δὲ λέψη· μή με ἐπερωτᾶς, οὐ γὰρ δυνήσῃ παρ' ἔμοι μα-
θεῖν· αὐτὸς γάρ ἔλευσεται πρός σὲ δὲ ἔμοι κελεύσματος καὶ εἴποι σοι φανερῶς.

MSS HL — Rec. A. 1, 2, § 4. αὐτῷ· αὐτὸν H 3 καθαιρῶ εγο· κα-
θαιρω HL | τύρανον H 4 τὰ δαιμόνιαν H, τοὺς δαίμονας L | σεβ. π.
αὐτῷ. L 5 * H f. 9^v | ἑγέρω L, ἔγειρον H | ** L. 12²¹ 6 πόνον ἐν πολ.
κ. φθόνους L | ἀποτελῶν κ. πολ. ἐπάγω H. ἀποστελῶ ἐν πολέμοις· ἐπάγω
καὶ πόνους καὶ οὐκ ἐστιν τοῖς ἀνθρώποις· οὐδὲν καλὸν οὐ (l. 8) δύναμαι·
ποιῆσαι αὐτῷ L | § 5. κ. εἶπα αὐτῷ H: δὲ βασιλεὺς λέγει L 7 τὸν
... τρεφομι· τὸν ... ως εἶπας τρεφομένας H. οὐν εἶπας γένος τὸ ἐν τῇ ἔρ.
θαλ. τρεφομένοις L 8 οὐσ (ἀνέγκει) ... οὐδ. H: ἐγὼ αὐτὸς οὐδὲ ἀνενέγκω·
πρὸς οὐ L 9 Ἐφιππᾶς (cf. P): Ἐφιππος H. Ἐφιππας L | δειέστιν εγο:
ως ἐκεῖνος HL | δεσμ. καὶ H: δεσμέσσους; L | ἀνάγει L 10 § 6. αὐτὸν H
11 τῷ ... θαλ. L: τῇ ἐρυθρᾷ θαλάσσῃ H | τι — I. 12 παρ' H: περὶ L
13 τὸ εγο: τοῦτο HL

7. Εἶπον δὲ αὐτῷ· «λέγε μοι ἐν ποίῳ ἀστρῷ προσοικεῖσαι.» ὁ δὲ λέγει· «τὸ καλούμενον παρὰ ἀνθρώποις Ἐσπερία.» 8. ἐγὼ δὲ λέγω· «φράσον μοι ἐπὸ ποίου ἀγγέλου καταργεῖσαι.» ὁ δὲ * ἔφη· * «ὑπὸ τοῦ παντοκράτορος θεοῦ· καλεῖται δὲ παρ' Ἐβραιοῖς 5 Πατικῆ. ὁ ἀφ' ὑφους κατελθὼν ἐστι δὲ τῶν Ἑλληνιστῶν Ἐμπανοῦλ, οὐ δέδοικα τρέμων. εἴναι τις με ὄφιον τὸ Ἐλσί, μέγα ὄνομα τῆς δυνάμεως αὐτοῦ, ἀφανῆς γίνομαι.» 9. ἐγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐκέλευσα αὐτὸν Θηβαῖα μάρμαρα ποίειν. ἐν δὲ τῷ ἀρξασθαι ποίειν αὐτὸν ἥλαλαζον ὅλα τὰ δαιμόνια 10 μεγάλῃ τῇ φωνῇ διὰ τὸν βασιλέα Βεβλεψούλ. 10. ἐγὼ δὲ Σολομῶν ἐπηρώτων αὐτὸν λέγων· «εἰ βούλει ἀφεσιν λαβεῖν, διήγησαι μοι περὶ τῶν ἐπονθανίσων.» ἔφη δὲ ὁ Βεβλεψούλ· «ἄκουσον, βασιλεῦ· εἴναι θυμιάσης στατήν καὶ λίθων καὶ βολβοὺς θαλάσ-

§ 7. sectionem hanc om. ms. P. § 8. (29) MS P: ἐγὼ πρὸς αὐτὸν λέγω· λέγε μοι ἐπὸ ποίου ἀγγέλου καταργεῖσαι σύ. ὁ δὲ ἔφη· ἐπὸ ἀγέλον καὶ τιμὸν δύναμος τοῦ παντοκράτορος θεοῦ, τῷ καλούμενῷ παρ' Ἐβραιοῖς πεντικῷ, οὐ ἡ ψῆφος χιῦ. παρὸ δὲ Ἐλλησὶ ἐμμανοῦλ: καὶ εἴναι τις τῶν Ρωμαίων ὄφιος με τὸ μέγα ὄνομα τῆς δυνάμεως ἐλεῆθ ἀφανῆς (f. 6^v) γίνομαι. § 9. (30) ἐγὼ Σολομῶν ταῦτα ἀκούσας ἐξεπλήγην καὶ ἐκέλευσα αὐτὸν ποίειν μάρμαρας θηβαῖα. ἐν δὲ τῷ ἀρξασθαι αὐτὸν ποίειν τὰ μάρμαρα οἱ ἀτεροὶ δαιμονες ἀνεργανάγασσεν φωνὴν μεγάλην, ἀλαλάζοντες διὰ τὸν βασιλέα αὐτῶν βεβλεψούλ. § 10. textum similiorē habent cod. mss. HLP.

MSS HL — Rec. A. 1 § 7. προσοικεῖσαι L: καλεῖσαι H. 2 ὁ δὲ ... Εσπερ. H: — L | § 8: ἐγὼ εgo: δ HL. 3 φράσον εgo: φράσασον H, φράσων L | ποίων ἀγγέλων H | — H f. 10^r — 4 * I. f. 12^r | τοῦ L: — H | καλεῖται εgo: καλοῦμαι HL. 5 πατικῆ H, πατηκεῖ L | δ (James, οὐ ms.) ... Εμμαγ. H: παρὸ δὲ Ἐλληνας ἐμμανοῦλ: καὶ ἀφ' ὑφους κατελθεῖν L. 6 οὐ δέδηται τρεμ. H, οὐδὲ διατρέμον L | τις με: τοῖς μοι H | τις δοξ. με L | τοῦ ἐπιτιθ H, ἐν τῷ ἐλατὸ L. 7 γένομαι L, γίνομαι H | § 9. Σολ. — L. 8 αὐτὸν H: τοῖτον L | Θηβαῖα H: βοιβαῖα L. 9 ἐν ... αὐτὸν (αὐτῷ) H: εἰτα δὲ ἀναγνώσκων· ἐγγίσας τοῦ ὀχλουμένου ἐπὶ τοῦ στήθους; λέγων ἐν τρίτον μεγαλοφένος L | ἥλαλαζαν H | ὅλα — L. 10 φωνῇ λέγον L.

MSS HLP — Rec. AB. 1. 10 §. 10 (31) ἐγὼ δὲ HP: ἀκούσας ταῦτα δὲ 1. 11 ἐπηρώτησα P | αὐτ., πάλιν λέγ. L | βούλεις HL: θέλεις P | ἀφ. λαβ.: ἀφεσιν λαβεῖν L, ἀφ. ἔχοδον (L. ἔχειν) H, λαβεῖν ἀνεσιν P | διηγησόν L. 12 περὶ P: τίν A | ἔφη ... Βεβέλ: ἔφη δὲ βασιλέας H, ἐφοβήθη δὲ δὲ βεβελ. καὶ εἰπεν L, λέγει δὲ βεβελ. P | ἀκουσον, βεβα. P: — H, ἀφ. βασιλεῖς καὶ λαβεῖν δὲ ἀναγνώσκων· νάρσων· καὶ κόρον· καὶ καπνίσας τὸν (f. 12^v) ὀχλούμενον· καὶ λέγει δὲ βεβλεψούλ. 1. 13 βολβ. θαλ.: β. θαλασσον; P βόλους θαλ. A

οης, νάρδον τε καὶ κρόκον, καὶ λύχνους ἄνης ἐπτὰ ἐν σειρᾷ,
οἰκίαν ἐρείσεις. ἐὰν δὲ * καθαρὸς ὁν ἄνης ὅρθρον ἐν ἡλιῷ
ἡμέρας, ὄψεις τοὺς δράκοντας τοὺς ἐπουρανίους πῶς εἴλοῦνται
καὶ σύρουσι τὰ ἄρμα τοῦ ἡλίου.⁴ 11. ἐγὼ δὲ Σολομῶν ἀκούσας
ταῦτα ἐπειμῆσα αὐτὸν καὶ εἶπον· «σιώπησαι καὶ πολῖζε τὰ μάρ-
μαρα καθὼς προσέταξά σοι.»

VII. Καὶ εὐλογήσας τὸν θεὸν ἐγὼ Σολομῶν ἐκέλευσα παρελ-
ναι μοι ἔτερον δάιμονα· καὶ ἡλθε πρὸ προσώπου μου· καὶ ἦν
τὸ πρόσωπον ἐκιφέρων ἐν τῷ ἀέρι ἄνω ὑψηλὸν καὶ τὸ ὑπόλει-
πον τοῦ σώματος εἴλούμενον ὥσει κοχλίας. 2. καὶ ἐροήσει στρα-
τιώτας οὐκ ὀλίγους καὶ ἕγειρε * καὶ λάβοντον κονιορτὸν ἀπὸ τῆς
γῆς καὶ ἀνέφερεν ἄνω καὶ πολλὰ ἐρριπτεν ἐπὶ τὸ ἐμὲ θαμβεῖσθαι,
καὶ εἶπον· «τίνα ἔχω ἐρωτῆσαι;» Ἱως ἐπὶ πολὺ. 3. καὶ ἀναστάν-

MSS HLP — Recc. AB. 1 νάρδον L | ἀνέψης L | ἐν σειρᾷ: — H,
ἐν εἴρωμ^η conj. dubitante Cr 2 οὐκε. ἔρεισ. P: οὐκεὶ ἀν φύσις H, οὐ-
κείαν δρόσεις L | δὲ — L | * Η τ. 10^γ | καθ. ω̄ P: καθαρὸν A | ἀνά-
ψης L 3 ἡμέρας εγο: ἐγνησάν H, ἡμέρα L, ἡμ (compendia mihi incodabili-
bus), I, fortasse ἡμέρα vel ἡμερᾶν P, ἡμένον (ἡμετέρου, ἡμετέρῃ?) Fl | pro
ἐν ἡλ. ἡμ. I. ἐν ὑπερ ἐνημένος^(?), cf. Test. XII Patr., Levi XVIII 3 | δρός P
| τοῖς (τ^ο): τότε P | δράκοντας HP: διασόνος L | οὐρανοὺς P 4 σύ-
ρουσι HP: ἐσνονοῦσι L | ἡλίον LP: θεοῦ H, forte recte

MSS HLPVV — Recc. ABC, § II. (32) 4 ἐγὼ HPC: ὅ L | ἐγὼ . . . ἔκουσα.
bis scr. V 5 ταῦτα ἀκοντ., P | ταῦτα . . . σοι — C | ἐπειμῆσεν L, ἐπε-
ιμοντ H | κ. εἶπον· «σιώπη. καὶ εγο: κ. ἔνοιάτα καὶ ἐλάλοντας αὐτὸν H, σιω-
πήσαι καὶ L, κ. εἶπον, σιώπα μοι ἔνα τούτον καὶ P 6 καθὼς προσετ. σοι:
καλδὲ προέτρεξε σοι· λέγε ὁ Σολομῶν L, φέ προσετ. σοι P, κατὰ τὸ δρι-
σθήναι σοι H

C. VII. MSS HLPVV — Recc. ABC. 7 Καὶ: εἶτα L | Καὶ . . . θεὸν:
bis scr. V, + τοῦ οὐρανοῦ B | ἐγὼ Σολ.: — L, + καὶ H | τότε ἐκέλευσεν L
| παρεῖναι: περίνε L 8 ἐπέρα δαιμόνια· καὶ ἡλθον ἐπερον δαιμόνιον ἐπὶ^{το}
προσώπου L | κ. ἦν . . . ἐπιφέρ. A: δεὶς ἦν ἐπιφ. τ. προσ. P, διπερ ἦν (— V)
ἡμιπρόσωπον C 9 ἐν . . . ὑψηλὸν P (— ἔγω) C: ἐν τὸ δρενόφει H, τὸ
ἄρον· ὄντιν L | τὸ λοτῖνον σῶμα L | ὑπόλοιπον P: ὑπόλειπον HC 10 σώ-
ματος H: πνεύματος PC | φάσει κοχ. P: φάσεὶ κόχλων H, φάσ κοχλίων L, φάς
κοχλίας C | § 2. ἐροήσει . . . δλιγ. A: δλίγους διέφθησεν PC 11 κ. ἕγειρε
κ. λαβ. κον. εγο: κ. εγγύειρε κ. λαβῶν οὐκ δινορτὸν H, κ. ἕγειρε δὲ καὶ
λαβόντας καὶ (— V) κον. C, ἕγειρε δὲ καὶ φοβερὸν κον. P | ἀπὸ HC: ἐπὶ L^τ
πολλὰ A: πάλιν PC 12 ἐν τῷ θαυμάσθαι με L, ἐν τῷ ἐμῷ θαυμῆθη-
ται C | ἐμὲ: ἡμᾶς P | θαυμῆσαι P 13 καὶ . . . ἐρωτῆσαι — C | κ. εἰ-
πον H: κ. εἶπεν P, — L | ἐρωτίσω H | Ἱως . . . μον εγο: καὶ δὴ δεὶς ἐπει
πολλὴ φνείσταντά με V, κ. δὴ φάς ἐπὶ πολὺ ἀναστάντος μοι W, ἐφερ· ἐπὶ πολὺ^ν
καὶ ἀν . μον H, Ἱως ἐπὶ πολλῇ· καὶ ἀν . μον L, φάς ἐπὶ πολὺ, καὶ ἀναστάντος
με [in textu, ε(α)λ] ἀναστάς ad marg.] P

τος μον ἔπιτυσα¹ χαμαι² κατ' ἐκείνον τὸν τόπον καὶ ἐσφράγισα
τῷ δακτυλίδιῳ τοῦ θεοῦ, καὶ οὕτως ἦστη ἡ αὐρα. τότε ἡρώ-
τησα αὐτὸν λέγων· «οὐ τις εἰ;³ καὶ οὕτως κονιορτὸν τινάξας
ἀπεκρίθη μοι· τι θέλεις, βασιλεῦ Σολομῶν;⁴ 4. ἀπεκρίθη δὲ
5 αὐτῷ· «εἰπέ μοι τί λέγεις κάγω σε ἐρωτᾶν θέλω·» οὕτως δὲ εὑ-
χαριστῶ τῷ θεῷ τῷ σοφίσαντί με πρὸς τὰς βουλὰς αὐτῶν ἀπο-
κόινεσθαι. ἐφη δέ μοι ὁ δαιμων· «έγὼ καλοῦμαι Λῖξ Τέτρας.⁵
5. εἶπον δὲ αὐτῷ· τις ἡ πρᾶξίς σου;· ἐφη δέ· «ἀνθρώπους
οκορπίζω καὶ στροφίζους ποιῶ καὶ πῦρ ἄπτω καὶ ἀγροὺς ἐμπυρίζω
10 καὶ οἴκους καταργῶ. επὶ πλείστον δὲ ἔχω τὴν πρᾶξιν ἐν θέρει.
ἐὰν δὲ καιρὸν εὑρῶ, ὑποδύνω εἰς γυνίας τοίχων νύκτα καὶ ἥμι-
ραν· ἥδη γὰρ γόνος εἰμὶ τοῦ μεγάλου.⁶ 6. εἶπον * δὲ αὐτῷ·

MSS HLPVV — Recc. ABC. 1 § 3. ἔπιτυσα C (ad marg.) P: πιέσας A,
πιέσαι P (in textu) | * H f. 11^r | κατ' . . . θεοῦ H: καὶ κατ' . . . τὸ
δακτυλίδιον τ. Θ. L, κατ' ἐκείνον τοῦ τόπου καὶ . . . θεοῦ (in textu) P (— τοῦ
θεοῦ) V, χαμαι κατ' ἐκείνον τοῦ τόπουν⁷ χαμαι⁸ δὲ P (ad marg.), καὶ διαρρ. τ.
διατ. κατ' ἐκείνον τοῦ τόπου W | 2 οὕτως PC: οὕτος Α | ἔστη C: ἔστη (ex
ἔστιν corr.) P, ἔστιν L, ἔσται H | αὐρα LP: λαίρα C, λαίρα τοῦ δαιμονος
σιωπῶν H, + ἐκείνη IC | τότε κάγων H | ἐπηρώτησα C | 3 τις εἰ σέ H |
κ. οὕτως L: κ. οὗτος Η, κ. τούτων (τούτο V) πάλιν C, ἄρα (αὐτὸς conj. FI)
οὕτω πάλιν P | τινάξας AP: τὴν ἀσαν V, γίνεται W | 4 μοι: + ὁ δαιμων
καὶ εἶπεν L | τι με θέλεις ἐπερωτᾶν C | βασ. Σολ.: — L, add. rubric.
ἀπεκρήθαις τοῦ δαιμονος ἥλιξ πρὸς σολομ(ῶν) H | § 4. ἀπεκρίθην . . . ἀπο-
κόινεσθαι — H | ἀπεκριθ. . . οὕτως δέ: ἕγω δὲ εἶπον L | ἀπεκρ. δὲ αὐτ. — δέ P (+ λέγων) V: καὶ εἶπον W | 5 τι ἄν λέγεις C | δέ: τοις⁹ C
6 τοῦ θεοῦ W | τὸ σοφῆσαντος V, τοῦ φίσαντος W | αὐτῶν P: αἴτοι C,
ἥμων L | ἀποκρίνεσθαι P: ἂς ἀποκρ. μοι L, τοῦ ἀποκριθῆναι μοι C
7 (33) δέ LPC; — H | μοι LP: — HC | ὁ δαιμ. A: τὸ πιεῦμα C, — P |
πιεῦμαι AC: εἶμι P | Λῖξ Τέτρας (nomina duo celeberrimarum literarum
Ephesiaram) ego: ή λῖξ τέφρας H, εἰς λέξ. τεφράσθαι (cum sequentibus
— ἀνθρώπων — conjunctum) L, οὐλιξ τέφρας C, τὸ πιεῦμα τῆς τέφρας (τέφραν
falso FI) PFIMgrCrr | 8 § 5. εἶπον δέ . . . ἐφη δέ — A | εἶπον δέ αὐτῷ
PV: καὶ ἐπηρώτησα αὐτὸν W | ἐφη δέ C; ή δέ ἐφη P | ἀνθρώπων L
9 οκορπίζω C: οκορπίζω AP | καὶ στροφ. . . ἄπτω: — P, + ἀπιστώ (l.
ἀπιστως) C | ἀγροὺς: + πνοή A | 10 καταργῶ PC: καταργώ A | ἐπὶ
πλείστον P: κατὰ πλιστην H, κατὰ πληθήν L, τὰ πλείστα C | δέ PW:
— AV | θέοην L | 11 ἔτιν AC: ὅταν P | καιρὸν: κερῶ V | ὑποδύνει
HC: ὑποδύνομαι P, τόπον (f. 13¹¹) παιδιον L, τοίχων HC: τυχῶν L, τοιχῶν P,
τειχῶν FI | νυκτὸς καὶ ἡμέρας PV, ἡμέρας καὶ νυκτὸς W | 12 ἥδη . . .
μεγάλου PC: καὶ γὰρ συγγενῆς εἶμι τοῦ (— L) μεγάλου δαιμονος A |
§ 6. * W f. 268^v | καὶ εἶπον αὐτὸν A | δέ C: οὖν P | αἰτῶν V

»εν ποιω ἄστροφ κεῖσαι; « ὁ δὲ εἶπεν· »εἰς αὐτὸ τὸ ἄκρον τοῦ
κέφατος τῆς σελήνης τὸ ἐν τῷ νότῳ εὐφοισκόλενον ἔκει μου τὸ
ἄστρον. διότι τὰ σφάλματα τοῦ ἡμιτριταίου προσετάχθην ἀνι-
μᾶσθαι. διὰ τοῦτο ἰδόντες πολλοὺς τῶν ἀνθρώπων εὑχούνται εἰς
5 τὸν ἡμιτριταίον ἐν τοῖς τρισὶν ὄνόμασι τούτοις· βούλταλά·
θαλλάλ· μελχάλ· καὶ λῶμαι αὐτούς.« 7. εἶπον δὲ αὐτῷ ἐγὼ
Σολομῶν· »ὅτε οὖν θέλεις κακονοργεῖν, ἐν τίνι καταργεῖσαι; «
« ὁ δὲ ἐφη· »ἐν τῷ ἀγγέλῳ φῷ καὶ ὁ ἡμιτριταῖος * παύεται.
ἐπηρώτησα δὲ αὐτόν· »ἐν ποιῷ ὄνόματι καταργεῖσαι; « ὁ δὲ εἶπεν·
10 »ἐν τῷ ὄνόματι τοῦ ἀρχαγγέλου Ἀζαήλ.« 8. καὶ ἐπεσφράγισε

MSS HLPW — Rec. ABC. 1 ἐν — P | σὸν κεῖσαι Η, συνοικῆσαι L | εἶπεν LW: ἐφη PV, λέγει H | εἰς . . . σελ. τὸ scr. posteaque supra εἰς scr. δὲ et in abitā τὸ ἔχρω τ. z. t. o. τῷ corr. P^o | αὐτὸ HP: — LC 2 κέρα-
τος τ. σελ. PC: καιράτον τῆς γῆς Η, ζέρον τῆς Δ (= γῆς) L | τὸ . . . εὐ-
φιξ. εργ: τῷ ἐν τ. v. εὐφισκομέρῳ BC, τὸν ἐν τῷ τόπῳ εὐφισκομένους Η, ἐν
τόπῳ εὐφισκόμενος L | ἐκεῖ μον. ἐκείνον L | μον ΗC: μον ἐστὶ P 3 τὰ
σφαλμ. τ. ἡμ. προσετ. P (— τὰ) V: σφαλ. τ. ἡμ. εἰνὶ ἐγὼ καὶ προσετάχθειν W,
τὰ ἡμετέρα τριταῖς (ἡμέτερα τριταῖς L) σφαλ. προστάτης (-την Η) A |
σφαλμ.: σφάλματα conj. Cr 4 ίδοντες . . . ἡμιτριταίον PC: εἰδον πολλοὶ,
τῶν θρυῦν ἔχοντα πόδες με τριταῖον (-τινων Η) A 5^o Mg 1328 | ἐν . . .
τούτοις P: ἐν τούτοις τῆς τρισὶν Η, ἐν τούτοις τρισὶν ὄνόμασιν L, ἐν τοῖς δι-
σιγνοῖς ὄνόμασιν τούτοις ἡ καὶ τρισὶν ἀπίνα εἰσὶν ταῦτα W, (— ἀπίνα εἰσὶν) V |
βούι. . . μελχάλ P: βούι· τὰλ· θαλλ· Η, βούι· ταγιθαμάν· μελχαγή rubric.
scr. W, βούι· ταγιθαμάν· μελχαγή. V, καὶ χράτει τοῖς δέος δατέλοντος τοῦ
δχλονυμίνον καὶ εἰπὲ οὐτεως εἰς τὸ δεξιὸν ὄπλιον ἐπέκαιρ· βούσται. θαλλ· L |
in cod. ms. Vindobon. phil.-græc. no. 108, f. 167^v (S) scriptum est incantamen-
tum hoc: ὁ μιτριτεος (l. ἡμιτριταῖος) κατά(γη)ηται ἐν τῷ ὄνόματι (τοῦ)
(ἀρχαγγέλου ἀζαήλη· τὸν βούι· τὸν ταγιθαμάν τὸν μελχαγή (literas in
uncis fractis inclusas compendiis cryptographicis scriptus sunt) 6 αὐτούς AP:
τούτοις C | § 7. εἶπον APW: ἐφη Κ | δὲ οὖν Η | αὐτῷ PC: — A
7 Σολ. πρὸς αὐτὸν Η | ὅτε HP: θεαν LC | οὖν — L | θέλεις HP:
θέλει L, Θθγς C | κακονοργεῖ . . . καταργεῖσαι εργ: κακονοργεῖν, ἐν τίνι
κακονοργεῖς PC, καταργη ἀπός καταργήσαι ἡ καὶ τοῦ μητριταίου παίεται Η,
τίς καταργήσοισε· καὶ τὸν τριταῖον ἐν πολλοῖς ἀγγέλοις καταργήσαι θέλει με L
8 ὁ δὲ . . . καταργεῖσαι (l. 9): — A | δὲ μοι P | φ P: δ C | ἡμιτριταῖος
W: μιτριτεος V, τριταῖος P | * P f. 7^v | ἐπινυπαίσται P 9 αὐτὸν:
αὐτὸν V, + καὶ εἰπον P | ποιῷ δέ P | κατεργ. — P | ὁ δὲ εἶπεν C: καὶ
εἴπεν μοι A, ὁ δὲ ἐφη P 10 ἐν τῷ δνομ. C: — P | ἐν τῷ ἀρχαγγέλῳ Α
| Ἀζαήλ AP: ἀζαήλ, C, ἀζαζηλ S (v. supra) | § 8. κ. ἐπεσφράγισε C, κ. ἐπεχαλεσθην τὸν ἀρ-
χαγγέλου ἀζαήλ, καὶ ἐπεσφράγισε. P

τὸν δαιμονα καὶ ἐκέλενσα αὐτὸν λιθοὺς ἀφάνειν καὶ εἰς τὰ ὑψηλὰ τοῦ ναοῦ ἀκοντίζειν * τοις τεχνίταις καὶ ἀναγκαῖομενον τὸ δαιμόνιον τὰ προστεταγμένα αὐτῷ ἱποίει.

VIII. Καγὼ δὲ πάλιν ἔδοξασα τὸ θεὸν τὸν δόντα μοι τὴν
5 ἔξουσίαν ταύτην καὶ ἐκέλενσα ἄλλον δαιμονα παρεῖναι μοι.
* καὶ ἡλθον πνεύματα ἐπὶ τὰ συνδεδεμένα καὶ συμπεπλεγμένα,
εἴμορφα τῷ εἶδει καὶ εὐσχῆμα. 2. Ἑγὼ δὲ Σολομῶν ἴδων αὐτὰ
ἴθαμασα καὶ ἐπηρώτησα αὐτά· >τίνες ἔστε;
οἱ δὲ εἶπον >ἡμεῖς
ἴσμεν στοιχεῖα κοσμοκράτορες τοῦ ὅκτονος. 3. καὶ φησιν ὁ
10 πρῶτος· >ἐγὼ εἰμι ἡ Ἀπάτη. οἱ δεύτεροι· >ἐγὼ εἰμι ἡ Ἔρις.

MSS HLPW — Rec. ABC. 1 τ. δαιμονα C: τὸ δαιμόνιον H, αὐτῷ L,
τὸν ἄγγελον scr. P, mox ἄγγελον transversa linea delecto δαιμονα scr. prim. man.
| ἐπὲι. αὐτὸν: προσέταξε τοῦτο L | λιθοὺς μεγάλους PC | ἀπᾶνταν H |
ἀφάνειν λιθοὺς καὶ εἰς τὰ ὑψηλὰ μέρη τοῦ τείχους ἀκοντίζει L 2 τ. ναοῦ
— C | * L. f. 13² | τ. τεχν. P: τοὺς τεχνίτας AC, + κελεύσας τὸν ὄχλον
μενον ἐπιτιθέντας ἐν τῷ δυοῖν αὐτοῖς λιθοὺς μέγας: εἴτα δὲ ἀναγινώσκον ἐπι-
θεῖς αὐτῷ φέρειν ἵδων τοῦ ναοῦ απὸ ἔξωμεν L | ἀναγκαῖομενος δὲ δαι-
μόνιον A 3 προστεταγ. P: προστεταγμένα L, προστεταχέντα C | αὐτῷ HC:
— LP | ἐποιεῖς HP: ἐνεργεῖν L, ἐπάγειν C

C. VIII. MSS HLPW — Rec. ABC. (34) 4 καγὼ δὲ HP: καγὼ σολο-
μῶν L καὶ ἐγὼ C | πάλιν — L | θεὸν τοῦ οὐρανοῦ H | μοι τὴν — C
5 καὶ ἐκέλενσε . . . σκότον (l. 9) textum ex ms. W exscr. Gaulminius (Glm) in
notis ad Psellum, de oper. daem., Migne PG 122, 824 D, n. 11 | ἄλλον: . . . μοι
A: παρεῖναι μοι ἐπειδὸν δαιμονα C (δαιμόνιον) P, add. rubric. περὶ τὸν διπλὰ
δαιμόνιον H 6 * l. 12² H | ἐπὶ τῷ εἴδει ταῖς H | πν. ἐπ. θηλυκὰ P | συνθετ.
LPG: συνθεμεθα H, + ἀλλήλων L | x. συμπεπλεγμ(εν)α H,
— LC 7 εἴμι. τ. εἶδει HC: εἴμι. τὸ εἶδος P, εἴμορφα τὰ εἶδον L | x. εἰσοχ.
P: x. ἀσχῆμα A, — C | § 2. ἐγὼ δὲ HP: καγὼ C, καγὼ δὲ L | ιδῶν
αὐτὰ: εἶδον αὐτὰ καὶ H, ιδόντα τούτα L, ιδῶν ταῦτα C | ιδῶν — Glm | αὐτὰ
— P 8 θεαμψ. x.: — P, θεαμψ. τὰς ἐναλλαγὰς αὐτῶν καὶ L | ἐπερώ-
τον L | αὐτά PC: αὐτὸν H, αὐτοῖς L, pr. καὶ W, — Glm, + λέγω V, + λέ-
γων W | τινες: τίνος L, pr. ἡμεῖς P, pr. καὶ ἡμεῖς C | οἱ δὲ εἶπον H: καὶ
εἶπον μοι I, εἰ δὲ ὅμοθημαδὸν μᾶς φωνῇ ἔφησαν P, εἰ δὲ μοθημαδὸν φω-
νῇ ἔφησαν μᾶς V, οἱ δὲ ὅμοθημαδὸν ἔφησαν μᾶς φωνῇ καὶ εἶπον W |
ἡμεῖς ξόμεν — L 9 στοιχ. κοσμ. τ. σκοτ. H: τὰ λεγόμενα στοιχεῖα οἱ
κοσμ. τ. σκοτ. τούτον C, ἐκ τῶν τιμάκοττα τριῶν στοιχείον τοῦ κοσμοκρά-
τορος τοῦ σκοτ. P, στοιχία τοῦ κοσμοκράτορος τὸ δογανον τοῦ θη (l. θεοῦ?) L,
sequitur in textu character magicus luna similis radios habens septem parallelos
alio melius depictio in marg. rect. | add. nomina daemonum haec Gaulminius:
Ἀπάτη, Ἔρις, Κλέθων, Ζάλη, Πλένη, Λέναμις 9 § 3. καὶ . . . ποστ. HV:
x. δὲ μὲν πρῶτος ἔφη W, ἔφησε δὲ ἡ πρώτη P | § 3. om. L 10 δὲ δευτ. HC:
ἡ δευτέρα P, — H, + εἰπεν C | ἡ Ἔρις PC: δὲ δῆρ H

οἱ τρίτοις· ἔγω εἰμι ἡ Κλωθό.⁴ οἱ τέταρτοις· ἔγω εἰμι ἡ Ζάλη.⁵
 οἱ πέμπτοις· ἔγω εἰμι ἡ Πλάνη.⁶ οἱ ὅκτοις· ἔγω εἰμι ἡ Δύναμις.⁷
 οἱ ἑβδομοῖς· ἔγω εἰμι ἡ Κακίστη.⁸ 4. καὶ τὰ ἀστρα⁹ * ἡμῶν ἐν
 οὐρανῷ * φαντονται μικρὰ καὶ ὡς θεοὶ καλούμεθα¹⁰ οἷμον ἀλλασ-
 σούμεθα καὶ οἶμον οἰκοῦμεν ποτὲ μὲν τὴν Λυδίαν, ποτὲ δὲ τὸν
 Ὀλυμπὸν, ποτὲ δὲ τὸ μέγα ὄρος.¹¹ 5. ἐπηρώτων δὲ αὐτοὺς ἔγω
 Σολομῶν, ἀρξάμενος ἀπὸ τοῦ πρώτου· λέγε μοι τίς σου ἡ ἐργασία,¹²
 καὶ λέγει· ἔγω Ἀπάτη¹³ ἀπάτην πλέκω καὶ κακίστας αἰρέσεις ἐν-
 θυμίζω. ἀλλ’ ἔχω τὸν καταργοῦντά με ἄγγελον Λαμεχίῳ.¹⁴ 6. ὁ
 δεύτερος λέγει· ἔγω εἰμι ἡ Ἔρις¹⁵ ἔριξω φέρων ξύλα λίθους ξιφη-
 τὰ ὄπλα μου τοῦ τόπου. ἀλλ’ ἔχω ἄγγελον τὸν καταργοῦντά

MSS HLPW = Rec. ABC. 1 οἱ τρίτη P, + ut < (l. εἰ-
 πεν) V | ή Κλωθό εργο: οἱ κλωθῶ H, κλωθοῦ δέ εστι μάζῃ P, οἱ κλωθοῦν V,
 δέ κλωθοῦν W | οἱ τέταρτης HC: ή τετάρτη P, + ἵπε V | Ζάλη P: μάζῃ H,
 supra δύναμις primum scriptum et postea deletum scr. ζάλη W, δύναμις V
 2 οἱ (πέμπτης) HC: ή πέμπτη P, + ὑπ(εν) V | ή Πλάνη C: ζάλη H, ή δύνα-
 μις P, cf. infra § 9 | οἱ (ἕκτης) HC: ή ἕκτη P, pr. καὶ V, + εἰπεν C | ή
 Δύναμις C: ή πλάνη HP 3 οἱ (ἑβδομοῖς) HC: ή ἑβδόμη P, pr. καὶ V, + εἰπεν C
 ή Κακίστη P (-η) H: οἱ κακίστος πάντοτε C | § 4. καὶ — C | * V f. 439^r |
 ημῶν εἰσιν C | ἐν τῷ οὐρανῷ C 4 * P f. 8^r | φαν. μικρὰ Λ: εἰσιν,
 ἐπτὰ ἀστρα μικροφανῆ ἐν οὐρονός P, ἐπτὰ ἀστρα (—W) μικροφανῆ C |
 καὶ . . . καλούμ. Α: κ. ως θεᾶς καλ. P, —C | οἶμον PC: —A | ἀλλασ.:
 ἀλλασώμ. W, ἀλλασῶμ. V, ἀλλεσώμ. L, ἀλλασσώμ. P, —H 5 οἰκοῦμενα C
 | ποτὲ μὲν C: ποτὲ P, παρὰ Λ | Λιδίαν: λίδιαν H, λίδια L | δέ HC:
 — LP | τ. Ὀλυμπ. P: τ. δύλιπον H, τὴν δὲ. C, τοῦ ἔμπον L 6 ποτὲ δέ
 HPC: καὶ ποτὲ L, + καὶ C | τὸ — PV | § 5. (35) ἐπηρώτησα P | ἐπ.
 . . . Σολ.: —C | αὐτοῖς L: αὐτᾶς P, αὐτὸν H 7 ἀρξ. . . πρώτον L: ἀρξ.
 ἀπὸ τῆς πρώτης H, ἀρξ. δέ εγώ ἀπὸ τοῦ (πρώτου) εἰσιν W, ἀρξ. δέ ἔγω ἀπὸ
 τοῦ (πρώτου) λεγόν V, μᾶτις ἱκάστη, ἡσάμην δέ ἀπὸ πρώτης ἔως τῆς ἑβδό-
 μης P | * L f. 13^v | λέγε . . . ἔργασ. —P | μοι AV: —W | σου HC:
 —L 8 κ. λέγει Α: ή πρώτη ἔρη P, οἱ (πρώτης) λεγ. V, κ. δὲ μὲν ποῶτος
 εἰπεν W | Ἀπάτη: pr. ή W, + εἰμι P | ἀπάτην εργο: ἀπάτη PC, om. pēt
 haplographiam A | * H f. 12^v | καὶ . . . ἐνθυμ. H: αἰρέσεις κακίστης ἐνθυμ. L
 ὥδε (ώ in ras.) κακεῖ¹⁶ αἰρέσεις ἐρεθίζω P, πλεκολογῶ (πλοκ. V) τὸ δέ καὶ
 ἐρεθίζω C 9 τὸν . . . ἄγγελον LPC: ἀγγ. τὸν κατ. με H | Λαμεχίῳ C:
 γλαμεχήλ H, γλαμεχήλ L, λαμεχαλά P | § 6. (36) δέ δευτ. λέγει H: καὶ δέ
 δ. ἔρη C, δμοίσας καὶ δευτέρα ἔρη P | sectionem om. L 10 εἰμι —W
 | εἰμι ή Ἔρις PC: ήμισσης H | ἔριξ . . . ξιφη C: έρις έριδεν (ad marg.
 καὶ ἔρις τῶν) φέρω ξύλα λίθους, ξιφει P, έριδεν ξύλα φαίρων· λίθους δὲ
 ξιφη H 11 μον PC: —H | τοῦ τόπου HP; τοιαῦτα C | ἀλλ’ ἔχω:

με Βαρονυμίλ.^ε 7. ὁμοίως καὶ ὁ τρίτος ἔφη· «έγώ Κλωθό· κυκλίσκομαι καὶ πάντα ποιῶ μάχεσθαι καὶ μὴ εἰρηνεύειν εὐσχημόνως περιέσουσιν.» καὶ τί πολλὰ λέγω;^ζ ἔχω ἄγγελον τὸν καταργοῦντά με Μαρμαφόθ.^ε 8. καὶ ὁ τέταρτος ἔφη· «έγώ ποιῶ ἀνθρώπους μὴ σωφρονεῖν· μερίζω· χωρίζω· παρακολουθούσης μοι καὶ τῆς Ἐριδος ἀποχωρίζω ἀδελφούς καὶ ἄλλα πολλὰ ὅμοια τούτοις ποιῶ.^η καὶ τί πολλὰ λέγω; ἀλλ' ἔχω ἄγγελον τὸν καταργοῦντά με τὸν μέγινον Βαλθιούλ.^ε 9. ὁ πέμπτος ἔφη· «έγώ Πλάνη εἰμι· βασιλεῦ^{*} Σολομῶν, καὶ σὲ πλανῶ καὶ ἐπλάνησά σε^{*} καὶ ἐποίησα τοὺς ἀποκτήνω τοὺς ἀδελφούς. ἔγὼ πλανῶ ὑμᾶς τάφους ἐρευνῶν

MSS HLPVW = Recc. ABC. 1 Βαρονυμίλ C: βαρονυμιαὶ H, βαρονυμιαὶ^χλ P | § 7. (37) δι. καὶ HP: — LC | ὁ τριτός LC: ἡ τρίτη P, ἡ τρίτην H | ἔγρα εἰμι C | Κλωθό εγο; κλωθό H, κλώθω I, κλωθόν (supra ω scr. ο) P, ὁ κλάθων W, ὁ κλώθ < V 2 κυκλίσκομαι (i. q. κυκλίζω) LC: καὶ ἄλλοκομαι H, καλοῦμαι P, I. fortasse κυκλίσκομαι | καὶ .. μαχεσθ.. ὃ ἔστι μάχη P | πάντα HC: πάντας L | κ. μὴ εἰρηγν.: — P | εἰρηγν. C: ἔρηγν. H, — L | εὐσχημ. περιεξ. εγο: εὐσχημ. περιεξούσιον H, εὐζη μόνος περιέσουσα L, εὐσχημόνων χύσαι (vel χύσαι) καὶ περισχηθῆναι (supra η — ι — scr. ε) ποιῶ P, οὐ σχημάτων (falso) περισχεθῆναι ποιῶ Pl, — C 3 κ. τί πολ. λεγ. PC: — A | ἔχω: μτ. καὶ Α, pr. εἰ μὴ V, pr. ἀλλ' W | τ. κατ. με ἄγγ. L 4 Μαρμαφόθ V: μαρμαρόθ W, μαρμαράθ P, μαρτυρόθ H, μετέρον L | § 8. (38) κ. ὁ τετ. C (— καὶ) L: ἡ δὲ τετάρτη H, ὁμοίως καὶ τετάρτη P | ἔφη: εἰπεν H | ἔγώ ἡ ζάλη^η C | τοὺς ἀνθρ. P 5 μὴ σωφρ. PC: μισοκακεῖν Α | μερίζω A: μετρίζω P, — C | χωρίζω: + ἀπομερίζω P, + ἀποχωρίζω C | παρακολ. μοι PC: παρακολούθουσιν H, — L | κ. τ. Ἐφ. — L 6 ἀποχωρίζω... ποιῶ (— ἀποχωρ.) L: ἀποσχίζω (ad marg. χωρί scr. P_c, i. q. ἀποχωρίζω) ἄνθρας ἀπὸ τῆς συγκοίτου αὐτοῦ καὶ τέκνα ἀπὸ γονέων καὶ ἀδελφούς ἀπὸ ἀδελφῶν P, ἀποσχίζω ἄνθρας ἀπὸ τοὺς συγκεντοὺς (L. συγγενεῖς, σογγενῆς < V, I. συγκοίτ(ους)) αὐτῶν (αὐτοῦ V) καὶ γονεῖς ἀπὸ τέκνων καὶ ἀδελφούς ἀπὸ ἀδελφάς C 7 καὶ .. λέγω PC: — A, + καὶ^η ἔμοι P | ἀλλ' HW: καὶ L, — PV | τὸν scr. bis L 8 τ. μέγα HP: τ. μέγα L, — C | Βαλθιούλ P: μαχιθιόνυμ C, μελζοῦν H, μελζονῆλ I | § 9. (39) πεμπτ. LC: ἡ πέμπτη HP, pr. ὁμοίως καὶ P, pr. καὶ C | ἔφη — W | Δύναμις ὀρεταque illius (§ 10) pro quinto, at Πλάνη ὀρεταque huins pro sexto habet P | Πλάνη PC: πλάνα H, πλάνος L, pr. ἡ W, pr. εἰμι P | εἰμι ΑV: — PW 9 * P τ. 8^η | Σολ.: + εἰμι C | σε: — L, + δε P | σὲ ἐπλάνησά scriptis et post σὲ signo omissionis posito super ἐπλάνησά ad marg. sup. δὲ πλανῶ, ως καὶ adscr. Pe | πλανῶ AP: πλανήσω C | κ. ἐπλαν. σε — L | κ. ἐπλαν. ... ἀδελφ.: ἐπ' ἐσχάτων τῶν ἡμερῶν τῆς ζωῆς σου C | * H f. 13^η | ἐποίησά σε L 10 τὸν ἀδελφὸν σου P | ὑμᾶς L: ἡμᾶς HP, πάντας C | τάφους ... εὐστεβεῖας — A | ταφ. ἐρευν. P: καὶ τοὺς ταφ. ἐρευνῶ (-να V) C UNT. 9: McCown.

καὶ διορυκτὰς διδάσκω, καὶ ἀποπλανῶ ψυχὰς ἀπὸ πάσης εὐσεβείας, καὶ ἔτερα πολλὰ φαῦλα * ποιῶ. ἔχω δὲ τὸν καταργοῦντά με ἄγγελον Οὐραῖον.^ε 10. ὁμοίως δὲ ὁ ἔκτος ἔφη * ἐγὼ Δύναμις· τυράννους ἀνιστῶ, βασιλεὺς καθαιρῶ, * καὶ πᾶσι τοῖς ὑπεναντίοις παρέχω δύναμιν. ἔχω ἄγγελον τὸν καταργοῦντά με Ἀστεραφόθ.^ε 11. ὁμοίως καὶ ὁ Ἐβδομός ἔφη * ἐγὼ εἰμι Κακίστη, καὶ σέ, βασιλεῦ, κακώσω ὅτε κελευθῶ Ἀρτέμιδος δεσμοῖς· διὰ ταῦτα γάρ σε διαπρᾶσαι ἔχεις τὴν ἐπιθυμίαν ὡς φίλτατος, ἐμοὶ δὲ κατ' ἐμαυτὴν ἐπιθυμίαν τὴν σοφίαν.^τ ἐὰν γάρ τις σοφός, οὐκ ἐπιτιο στρέψει ἔχος πρὸς μέ.^ε 12. καγὼ δὲ Σολομῶν ἀκούσας ταῦτα ἐσφράγισα αὐτοὺς τῷ δακτυλίῳ τοῦ θεοῦ καὶ ἐκέλευσα αὐτοὺς ὅργόσσειν τοὺς θεμελίους τοῦ ναοῦ * καὶ ἐτάξατο τὸ μὲν μῆκος

MSS HLPVW — Rec. ABC. 1 x. διορύκτας διδ. P: x. φιρείτα διδάσκων V. — W 2 ἐτ. ποιῶ φαῦλ. 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 Οὐραῖον P: οὐραῖον A, οὐραῖον C | § 10. (40) ὁμοίως δὲ HP: καὶ C, — L, + καὶ H | δὲ ἔκτος LC: ἡ ἔτη HP | de inversione sectionum 9 et 10 in ms. P v. supra | ἐγὼ: + δὲ H, + δὲ L, + εἰμι P, + ἡ C | Δυν. . . . ἀνιστῶ εγο: δύναμαι (— H) τυφ. ἀνιστάναι A, δύναμις· δύναμαι τυφ. ἀνιστῶ P, δύναμις· δύμον τυφ. ἀνιστῶ C 4 καθαιρῶ P: καθαιρεῖν L, — HC | * L f. 13^v | x. πᾶσι . . . ἄγγ. τὸν — H | πᾶσι LP: — C | τοὺς ὑπεναντίους W 5 παρέχων W | ἔχω δὲ C | τὸν κατ. με ἄγγ. L | καταργοῦντα μαι ὑπὸ ἄγγελον H | Ἀστεραφόθ W (?)P (-εθ) V: ἀστεραφόθ (?) P, περαφόθ H, περεφόθ L 6 § 11. (41) ὁμοίως καὶ HPV: καὶ W, — L | δὲ διδ. LC: ἡ ἐβδόμη P, ζ H | εἰμι LP: ἡ H, + βασιλεὺς L | εἰμι . . . πρὸς μέ (L 10): ἡ (ταῦλον μεν V) ζάλη· ζαλίζω· σκοτίω πάντας ἀνθρώπους ἀπὸ τῆς εἰθείας δόσον, καὶ ἐτέρας (ἔχω καὶ ἐτέρας ἐνεργείας καὶ W) κακονεργίας ἔχω οὐκ δληγας. ἔχω δὲ τὸν ἄγγελον τῶν (— W) καταργοῦντά με, μέγαν κανωνῆ (κανόνην V) C | βασ. H: βασιλεὺς L, αὐτὸν P 7 κακώσω A: κακῶ P | δέ . . . δεσμοῖς A: θντι πελευστῶ ἀρτέμιδος δεσμοίς, ἡ δὲ ἀκρίς με λέσσει P (cf. XXVI 4ff.) | κελευσῶ conj. FlCr | διὰ . . . φίλτατος: δὲ αὐτῆς γάρ σε δεῖ πράξαι τὴν ἐπιθυμίαν P 8 διαπρᾶσαι (aor. inf. act.) εγο: διὰ πράξαι H, διὰ πράξαις L | ἔχεις L: ἔχων H | ἐμοὶ . . . τῆς σοφίας H, ἐμοὶ . . . ἐπιθυμῶμην τὴν σοφίαν L, ἐμή δὲ κατ' ἐμαυτῆς τὴν σοφίαν P 9 σοφὸς τις H | ἐπιστρέψη P, ἐπιστρέψ L 10 ἔχος αὐτῆς A | § 12. (42) καγὼ A: ἐγὼ P | καγὼ . . . ταῦτα: καὶ C | ταῦτα A: καὶ θαυμάσας P 11 ἐσφραγ. AP: σφραγίσας C | αὐτὸν HC: αἰτάς LP | τῶ: — L, pr. ἐν P | τοῦ θεοῦ A: — PC | καὶ HP: — LC, + ἐπειδὴ σύντομαι ἵσσων P | αὐτοῖς L, αἰτάς P 12 ὅργόσσειν PW: δρόσσων H, δρειση V, δρίνην L | τὸ θεμέλιον L, ἐν τοῖς θεμέλιοις H | τ., ναοῦ: καὶ δρυσσον W, x. δρείσον V, + τοῦ θεοῦ P | * H f. 13^v | καὶ ἐτ. τ. μὲν μηκ. H (— τὸ) L: τὸ μὲν γάρ μηκ. C | x. ἐτ. . . . πεντ.: ἐπει διακ. πεντ. πηκ. ἦν τ. μηκ. P

πήγεις διακοσίοντα πεντήκοντα καὶ πάντα τὰ κελευσθέντα αὐτοῖς κατηγάζοντο.

IX. Καὶ πάλιν ὡτησα περιελθεῖν ἔτερα δαιμόνια, καὶ προστέχθη μοι δαιμόνιον, ἄνθρωπος μὲν πάντα τὰ μέλη αὐτοῦ, 5 ἀκέφαλος δέ, 2. καὶ εἰπον αὐτῷ· λέγε μοι σὺ τίς εἶ, καὶ πῶς καλεῖσαι. ὁ δὲ δαίμων ἐφη· Φόνος καλοῦμαι· ἐγὼ γὰρ κεφαλὰς κατεσθίω, Θέλων * ἐμαντῷ κεφαλὴν ποιῆσασθα, καὶ οὐ χορτάζομαι· * ἐπιθυμῶ κεφαλὴν ποιῆσαι οἷαν ως καὶ σύ, βασιλεῦ. 10 3. ταῦτα ἀκούσας ἐγὼ ἐσφράγισα αὐτὸν ἐκτείνας τὴν χειρόν μου κατὰ τοῦ στήθους αὐτοῦ, καὶ ἀνεπήδησεν ὁ δαίμων καὶ ἤρηξεν 15 ταῦτα εἰργγυσεν εἰπόν· οἵμοι· ποῦ ἐπέτυχον προδότην Ὄρνιαν; οὐ βλέπω. 4. καγὼ εἰπον αὐτῷ· καὶ πόθεν βλέπεις;

MSS HLPVW — Recc. ABC. 1 πήγας διακοσίας πεντ. Η. πήξας σῇ L, πυχῶν ὑ C | κ. παντ. . . . κατηγορ.: ἔφησα δὲ αὐτὰς εἴτερον εἶναι, καὶ κοινοῦς γογγόσασι τελέσαι τὰ κελευσθέντα αὐταῖς κατηγάζοντο P | κελευσθέντα A, κελεστέντα V | αὐτοῖς A: αὐτοῦ V, — W 2 κατηγορ.: ἐποίουν W

C. IX. (43) 3 K. πάλιν Η: καὶ L, ἐγὼ δὲ σολομῶν δοξάσας τὸν θεόν (+ πάλιν C) CP, add. super θεόν prim. man. ψέψιον P | ὥτησα εγο: εἰτησα L, ἡτισάμην W, ἐτισαμ. V, ἐταξα H, ἐκέλευσα P | περιελθεῖν Η: τοῦ ἐλθεῖν καὶ L, παρεῖναι μοι P, πιραστήναι μοι καὶ C | ἐτ. δαιμ. A: ἔτερον δαιμόνιον P, ἔτερον δαιμον *<* V, ἔτερος δαιμον W 4 δαιμόνιον P: δαιμόνια L, — HC | μὲν A: ἔχων P, — C | πάντα τὰ Η: ὢλα τὰ L, τὰ πάντα PC | αὐτοῦ — P 5 ἀκεφ. δὲ C | § 2. καὶ: καργὸν P | εἰπον αὐτῷ Η (πτ. ἰδών) P: ἴδον αὐτὸν εἰπον W, ἴδων αὐτὸν εἴλα V, λέγει τούτον L | λέγε μοι — L | σὺ — H | κ. πᾶς καὶ. A: κ. π. καλεῖ C, — P 6 δὲ — H | δαιμῶν — PC | ἐφη LW: εἰπεν PV, λέγει L, + δαιμόνιον εἴλιν PC, add. adhuc εἰπον οὖν αὐτῷ· τίς. δὲ ἐφη P | Φόνος δὲ C | ἐγὼ καλοῦμαι φθόνος P | γάρ LP: δὲ H, — C | κεφαλ.: + ἡδέως PC 7 θέλων HP: θέλον L, θέλω C | * L f. 14^r | ἐμαντὼ HP: ἐμαντοῦ L, ἐμαντῶν W, ἐμαντῶν V | ποιησασθαι HC: ποιησθαι L, περιποιήσασθαι P | χορτάζω P 8 P f. 9^r | ἐπιθυμῶ: pr. ως L, + δὲ PC | ποιῆσαι A: περιποιήσασθαι C, τοιαύτην ἔχειν P, + μοι L | οἷαν ως: λατ. ως H, ίντα ως L, οἷαν P, ἡγερο C | καὶ σὺ: καὶ ἔσθ L | βασιλεῦ A: — PC 9 § 3. ταῦτα δὲ H | ἐγὼ σολομῶν PC | ἐσφραγ.: ἐσφέλησα L | τ. χειρος: τὰς χειρας H 10 κατὰ: ἐκ H | καὶ (ι^ο) — H | ἤρηξεν H: ῥήξας L, διέρηξεν C, ἐφθάρειν P 11 ἐστὸν P: αὐτὸν vel αὐτὸν HC, αὐτὴν L | ἐγογγ. P: γόγγισαν H, ἐκόχκινεισ αὐτῷ C, — L | εἰπόν PC: εἰπον H, εἰπεν L, pr. αὐτῷ C | οἵμοι PL: εἴμι C, ημὸν H | ἐπέτυχον πρ. Ὄρν. L: ἐνέτυχον πρ. Ὄρν. H, πάρειμι, ὁ προδότα Ὄρνια PC 12 οὐ — L | § 4. κ. εἰπον αὐτῷ Η: (βλέπω) καγὼ καὶ εἰπον αὐτῷ L, ἐφη δὲ αὐτῷ ἐγὼ σολομῶν P, εἰπον δὲ ἐγὼ σολ. C | καὶ A: λέγε μοι C (+ γάρ) P | * H f. 14^r

ὅ δὲ ἔφη· «διὰ τῶν μαστῶν μου.» * 5. κάγῳ δὲ Σολομῶν τὴν ἡδονὴν τῆς φωνῆς αὐτοῦ ἀκούσας καὶ θέλων μαθεῖν ἐπηρώτησε αὐτὸν· «πόθεν λαλεῖς;» ὁ δὲ ἔφη· «ἡ ἐμὴ φωνὴ πολλῶν ἀνθρώπων φωνὰς ἐκληρονόμησεν» ὅσοι γὰρ ἐν ἀνθρώποις βιοβοὶ καλοῦνται.
 5 τούτων ἐγὼ κατέκλεισα τὰς κεφαλάς.¹ ὅτε λαδία γίνονται δέκα ἡμερῶν, τότε τῆς νυκτὸς κλείσοντος τοῦ παιδίου γίνομαι πνεῦμα καὶ διὰ τῆς φωνῆς ἐπεισέρχομαι. 6. ἐν ἀσφίᾳς δὲ πλείον τὸ συνάντημά μου βλαβερόν ἐστιν. * ἡ δὲ δύναμις μου ἐν ταῖς χερσὶ μου τυγχάνει καὶ ὡς ἐπὶ ξύλου λαβὼν ταῖς χερσὶ μου κειτο φαλὰς ἀποτέμνω καὶ προστίθημι ἐμαυτῷ, καὶ οὕτως ὑπὸ τοῦ πυρὸς τοῦ ὄντος ἐν ἐμοὶ διὰ τοῦ τραχήλου καταβαλανῶ. ἐγὼ εἰμι ὁ πυρῶν τὰ μέλη καὶ τοῖς ποσὶν ἐπιπέμπω καὶ ἔλκη ἐμποιῶ.

MSS HLPVW — Rec. ABC. 1 μαστῶν LC: μασθῶν V, παθῶν P | W f. 269^r | § 5. κάγῳ AP: ἐγὼ C | δὲ: οὖν P, γοῦν V | Σολ. — C
 2 ἀκούσας ante τὴν ἡδ. ponit C | ἡδονὴν A: ἄνοδος P, ἀδόδην [I. ἀδωδῆν? sic] C, I. fortasse αὐδῆν | αὐτοῦ PC: τούτον L, — H, + ἀκούην V | x.
 Θέλων P: καὶ (— V) θέλω C, ἥθελον H, ἥθελα L | μαθεῖν: πτ. αἴτον H, εὐδηλότερον P | ἐπηρ. αὐτὸν 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, ἡμεὶ φωνὴν C, ἐγὼ βασιλεὺς σολομῶν θλὼς φωνὴ εἰμι P | πολλῶν .. ἐκληρον. H (-ησα) L: ἡ πολλὰς φωνὰς κληρονομήσασα C, πολλῶν γὰρ ἀνθρώπων φωνὰς κατεκληρονόμησα P 4 ἐν ἀνθρώπ. AC:
 ἄν(θρωπ)οι P | καὶ. βαθοὶ C, καὶ. καφοὶ P | 5 τούτων ... ἡμερῶν C: — Λ | τὰς κεφαλάς κατεκλη. P | γα. δ. ἡμ. C: γεννῶνται, καὶ ἡμερῶν διτὸν φθάσσωι P 6 τὸτε PC: τό(τε?) L, οὐτος H, + ἐγὼ A | τῆς A: — PC | νυκτὸς post παιδίου ponit P | παιδὸς L | γένομαι A | φωνῆς αὐτοῦ P
 7 ἐπεισέρχομαι C | § 6. ἀσφίᾳς: ἀσφίᾳς H, δοσίας P, ad part. ἐν ἀσφρ < Pe, ἀσφία L, ἀσφίας C | δὲ: καὶ P | πλείον A: πάντα PC, — διακονῶ· καὶ P | 8 ὄστιν: δὲ H | * L f. 14^r | ἡ δὲ ... τυγχάνει C (— τυγχ.) A: om. P per homoeoacton, καὶ enim scr. in fine lineas (ἔστιν· καὶ) et rursus in initio lineae alterae (καὶ εὐθέως λαβῶν) | δὲ — L 9 τυγχάνει ... χερσὶ μου C: om. A per homoeoteleuton | φές ... μου C: εἰθέως λαβὼν ταῖς χερσὶ μου φές ἐπὶ ξύρος P | τὴν κειφαλὴν P 10 προστίθημι (-ημοι) L: πρὸς τέθημος H, προστιθῶ PC | ἐμαυτῷ PV: ἐμαυτῷ W, ἐν αὐτῷ Α | τοῦ — P 11 ὄντος — C | καταβαλανῶ L: δαπανῶ L, καταβαλανᾶται PC | 12 ὁ πυρ. . . . ἐπιπέμπω A: ὁ τὰς πυράσεις τὰς μεγάλας καὶ (τοὺς V, τὰς W) ἀθεραπείτονς ἐν τ. ποσὶν ἐπιπέμπων P (ἐπιπέμπω) C | x. ἔλκη ἔσπ. HP: κ. ἔγκαι ἐπιοῦ V, κ. ἔλκη ἐνεμπιῶ L. — W

7. καὶ διὰ τῆς ἐμπόρου ἀστραπῆς καταργοῦμαι.^ε 8. κάγὼ ἐκέλευσα αὐτὸν εἶναι μετὰ τοῦ Βεελζεβούλ μέχρι καὶ τούτου φίλος παραγένηται.

X. Καὶ ἐκέλευσα παρεῖναι μοι ἔτερον δαιμόνιον. καὶ ἦλθε⁵ πρὸς προσόπου μου ἔχων τὸ σχῆμα * ὡς κύων μέγας, καὶ ἐλάλησε μοι φωνὴν μεγάλην· «χαῖρε, ὃ βασιλεὺς Σολομῶν.» 2. καὶ ἐκπληκτικὸς ἐγενόμην καὶ εἶπον αὐτῷ· «τίς εἰ σύ, κύων;»^ε ὁ δὲ λέγει· «κύων δοκεῖς εἶναι με· πρὸ γὰρ σου, βασιλεὺς, ἡμῖν ἐγὼ ἄνθρωπος. κατηργασάμην δὲ ἐν τῷ * κόσμῳ ἕργα πολλὰ ἀθεσμα¹⁰ καὶ καθ' ὑπεροχῆν ἰσχυσα καὶ ἀστρα σύρανταν κατασχεῖν, καὶ

MSS HL — Rec. A. § 7. cum mss. HL textus legitur 1 ἀπνυφ. H: ἀπτίρον L

MS P interpolationem maiorēm praebet pro § 7 hanc: κάγὼ σολομῶν ἀκούσας ταῦτα, εἶπον αὐτῷ· λέγε μοι σὺν πᾶς ἐπαφῆς τὸ πέθο, ἀφ' ὧν ἀποπληνεῖς ἐξ αὐτῶν. Ἐφη δέ μοι τὸ πνεῦμα ἀπὸ τῆς ἀνατολῆς· ὥστε γὰρ σύντοις (supra τὸ αερ. π. ut in οὖτοι corr.) εὐφρέθη κάκενος ἐλθουντινώς ὡς ἐπείχον τὸ αὐτὸν καὶ λυχναψί(ας) (-ιαν Fl falso) αὐτῶν οἱ ἄνθρωποι ἐπιτελοῦσι, κάκενον τὸ οὖνομα ἐπικάλονται (* l. 9^o) οἱ ἀπτά δαιμονες ἐνόπιον μον κάκενος θεραπεύει αὐτούς: εἴπον δὲ αὐτῷ εἰπέ μοι τὸ δύνομα αἵτοι. ὁ δὲ ἐφη σὺ δίνεις σοι εἰπεῖν· ἔτι γὰρ εἶπα αὐτῷ τὸ δύνομα ἀθεράπευτον ἐμαντὸν ποιῶ· ἀλλ' ἐκεῖνος ἐλθὼν ἐπὶ αὐτῷ (α ex τ corr.) τὸ δύνομα. καὶ ταῦτα ἀκούσας ἐγὼ σολομῶν εἶπον αὐτῷ εἰπέ μοι σὺν ἐπὶ ποιον ἀγγέλον καταργήσω· ὁ δὲ διὰ τῆς ἐμπόρου ἀστραπῆς ἐφη.

MSS VW (Rec. C) textum praebent hunc: κάγὼ σολομῶν ἀκούσας ταῦτα, εἶπον (εἴπα αὐτῷ V) λέγε μοι, σὺν, ἐν ποιον ἀγγέλῳ (ἐπὶ ποιον ἀγγέλον V) καταργεῖσαι. ὁ δὲ ἐφη· διὰ τοῦ ἐμπόρου ἀγγέλου.

MSS HLP — Rec. AB. 1 § 8. hoc a loco mss. codd. VW (i. q. recensio C) textum diversum habet, cf. infra, pp. 76^o—87^o. κάγὼ H: καὶ ἔγὼ L, καὶ προσκυνήσας ἐγὼ κυρίῳ τῷ θεῷ τοῦ Ἰσραήλ P. 2 εἶναι μετὰ τ. Βεελ. H: ἐν τηρήσει εἶναι ἐπὶ τοῦ Βεελ. P, διὰ τοῦ Βεελζεβούλ ἐπιεῖναι L | μέχρι κ. τ. φιλ. Λ: μέχρις θιον Ιαζ P. 3 περάρ. P: ἐπιγίνεται L, παραγέγονεν H

C. X. (47) 4 ἐκέλευσα (L. -ει) L | ἔτερα δαιμόνια L 5 μον: — L, + δαίμων L | ἔχων . . . μέγας: κύων τὸ σχῆμα ἔχων (* Mg 1332) μέγα P | τὸ — H | σχῆμα: + αὐτοῦ L | μοι — P 6 φωνῇ μεγάλῃ καὶ εἰπεῖν P | χαῖροις L | ὃ L: δὲ H, κύριε P | § 2. z. ἐκπ. ἐγ. κ. z. ἐκπληκτος ἐγ. κ. H, καὶ ἀκούσας ἐγὼ ἐκπληκτικὸς ἐγ. κ. L, ἐκπληκτικὸς δὲ γεγονὼς ἐγὼ σολομῶν P 7 σὺ — P | κύων P | δὲ λέγει H: καὶ εἶπεν μοι L, δὲ μοι ἐφη P. 8 κύων . . . με H (μοι) L: καὶ κύων σοι δοκῶ εἶναι P | πρὸ LP: πρὸς H | βασιλεὺς Λ, βασιλεὺς σολομῶν P | ἐγὼ ἄνθρ. ἡμῖν 9 κατηργ. . . . ἰσχυσα A: κατεργασάμενος; ἀθέμιτα ἐν τῷ κόσμῳ πολλὰ καθ' ὑπερβολὴν φιλοσογήσας ὑπερισχυσα P 10 οὐρανῶ L | κατασχῶν A

C. X 2 Rev. XII 4; cf. Dieterich, *Abraxas* 118 ff.

πλείσια κακὰ ἔργα κατασκευάζω. 3. ἐγὼ οὖν βλάπτω ἀνθρώπους τοὺς τῷ ἑμῖν ἀστρῳ παρακολουθοῦντας καὶ εἰς ἐξηγείαν τρέπω, καὶ τὰς * φρένας τῶν ἀνθρώπων διὰ τοῦ λάρυγγος πρατῶ καὶ οὐτως ἀναιρῶ.^ε 4. καὶ εἶπον αὐτῷ· τί σου τὸ ὄντα; οὐδὲ 5 ἔφη· 'Ράβδος.'^ε

5. Κάγὼ εἶπον αὐτῷ· τίς σου ἡ ἐργασία καὶ τί μοι δοκεῖς κατορθῶσαι; οὐδὲ δάμων ἔφη· δός μοι ἀνθρώπουν σὸν καὶ ἀπαγάγω αὐτὸν ἐν τῷ πόρῳ σὸν καὶ ἐπιδείξω αὐτῷ λίθον πράσινον μετασαλευόμενον ἐν φύῃ * κοσμήσεις τὸν νεὸν τοῦ θεοῦ.^ε 6. καγὼ ιο δὲ ἀκούσας ταῦτα ἐπέτεισα πορευθῆναι τὸν οἰκέτην μου ἄμα αὐτῷ ἔχοντα τὸ δακτυλίδιον τῆς σφραγίδος τοῦ θεοῦ^{*} μετ' αὐτοῦ καὶ εἶπον αὐτῷ· ἀπελθε μετ' αὐτοῦ καὶ οὐδὲ δὲ ἀνέπιδεισει σοι τὸν λίθον τὸν πράσινον, σφράγισον αὐτὸν τῷ δακτυλίῳ μετασκόπευσον τὸν τόπον ἀκριβῶς, καὶ ἀγαγέ μοι τὸ δακτυλίῳ διον.^ε 7. οὐδὲ ἀπελθὼν ἔδειξεν αὐτῷ τὸν λίθον τὸν πράσινον, καὶ ἀσφράγισεν αὐτὸν τῷ δακτυλίῳ τοῦ θεοῦ, καὶ ἤγαγον τὸν λίθον τὸν πράσινον πρὸς μέ. 8. καὶ ἵκινα περισφραγίδας τὰ

MSS HLP — Rec. AB. 1 πλείσια θεῶν ἔργα κατασκευάσσα P | § 3. οὐν A: γάρ P 2 τὸ ἑμὸν ἀστρῳ L | εἰς ἐξηγίαν τοῦ LP, ἐξηγίαν ποίειν H 3 τὰς ... ἀνθρ. A: τοὺς φρενητιῶντας ἀνθρώπους P | * H f. 15^r 4 οὐτως H: οὐτος H | ἀναιρῶ εἰπὼν H | § 4. (48) κ. εἶπον αἰτ. L: ἔφη δὲ αὐτῷ ἐγὼ σολομῶν P 6 § 5. κάγὼ: καὶ P | αὐτῷ — P | τίς: καὶ τί P | καὶ — L | μοι (μετ' L) δοκεῖς A: δύνασαι P 7 δαιμον A: δὲ P 8 δοὺς — H | δεῖσθ P | αὐτῷ P: αἰτὼν H, — L 9 * P f. 10^r | κοσμεῖ H | νεὸν: + χυρίον P | § 6. (49) κάγὼ P ἐγὼ P 10 δὲ: — H, + σολομῶν P | ἐπέτεισα H: ἐπορρευτᾶσα L, ἐπέτεισα P | πορευθῆναι P: — A | ἄμα αἰτῶ HP: ἄματο L 11 ἔχοντα P: ἔχοντι H, κρατεοῦντα L | τὸ δακτ. A: δακτύλιον P | * L f. 14^v — μετ' αὐτ. P: μετὰ τούτων^ε L, — H 12 κ. εἶπον αὐτ. — L | δηλ. . . . καὶ — P | ἀπελθε H: ἀπελθατε L | μετ' αὐτοῦ εγο: μετ' αὐτῶν H, μετὰ τούτων L | οὐδὲ δὲ ἀνέρει εγο: οὐδὲν H, δὲ δὲ ἀνέρ P, — L | ἐπιδείξει σοι P (σον) H: ἀποδεῖημι νειν vel ἀποδείξμι L 13 τὸν (τὸν et τὸν) — L | αἰτὼν HP: τούτου L | τῷ δακτ. A: μετὰ τοῦ δακτυλίου τούτου^P 14 τὸν τύπον . . . αἰτών (l. 16) — H | ἀχρεβ. τ. τοῦ P | τῷ δακτ. L: τὸν δαιμονα ἐνθάδε P fortasse recte 15 § 7. δὲ δὲ ἀπ. L: καὶ P | αἰτῶν P: αἰτοῖς L | τὸν πρᾶσ. λιθ. P 16 αἰτὼν P: αἰτῶ L | τ. δακτυλ. τ. θ. A: — P | κ. ἤγαγον . . . με H (—πρὸς μέ) L: κ. ἤγαγε τῷ δαιμόνιον πρὸς με P 17 § 8. ἔχοντα: + αἰτών A, + ἐγὼ σολομῶν P | περισφραγίσαι L | * H f. 15^v

MS P pro textu τὰ δύο . . . τεχνίταις (l. 17 ss.) praebet haec: τοὺς δύο τῷ δεξιῷ τὸν ἀστέραλον, ὅμοιος καὶ τὸν κέντα προσθεῖσαι ἐσκίνον τὸν μέγαν, καὶ τὸν μὲν κέντα τῷ προσθεῖσαι τὸν διάπνορον πνεύμα ὃς λαμπάδας τινάτος καὶ ἥμινας διὰ τοῦ λαμποῦ παραπλίτειν τοῖς ἔργ. τεχνίταις;

δόν δαιμόνια τὸν ἀκέφαλον καὶ τὸν κίνα δεθῆναι καὶ τὸν λίθον
ἡμέραν καὶ νύκτα ὥσπερ λαμπάδα πεφιφέρειν τοὺς ἑογαζομένους
τεχνίταις. 9. Καὶ ἡρα ἐγὼ ἐκ τοῦ μετοικισμοῦ ἐκείνου τοῦ λίθου
διακοσίους σίκλους ἐν τοῖς ἀναφορεῖσι τοῦ θυσιαστηρίου· ἦν δὲ
οὗτος ὁ λίθος ὃς εἶδος ὅμοιος. 10. καὶ γὰρ δὲ Σολομῶν
δοξάσας κύριον τὸν θεὸν καὶ περικλείσας τὸν θησαυρὸν τοῦ
λίθου ἐκέλευσα * τοὺς δαιμονας μάρμαρα κόπτειν εἰς τὴν οἰκο-
δομὴν τοῦ ναοῦ. 11. καὶ ἐπηρώτησα αὐτὸν τὸν κίνα· «διὰ
ποίου ἄγγέλου καταργεῖσαι;» ὁ δὲ ἔφη· «διὰ τοῦ μεγάλον Βριαθοῦ.»
10. XI. Καὶ ἐκέλευσα πάλιν παρελθεῖν ἐμοὶ ἔτερα δαιμόνια· καὶ
ἡλθε βρονχώμενος ὡς λέων ὁρθὸς καὶ σταθεὶς ἀπεκρίθη μοι λόγῳ·
* «βασιλεὺ Σολομῶν, ἐγὼ καὶ τὸ σχῆμα ἔχω ** τούτου, πνεῦμα
δυνάμενον μηδόλως δεθῆναι. 2. ἐγὼ πᾶσι τοῖς ἀνθρώποις τοῖς

MSS HL § 8 l. 1 δέο — H | τὸν κίνα τε καὶ ἀκεφ. L 2 νύκταν κ.
ἡμέραν L | ὥσπερ ... τεχνίταις H: χρατοῦντες τὸν λίθον ὃν τοῖς ἔργ. τεχν.
λάμπῃ ὡς λαμπάδες L.

MSS HLP — Rec. AB. 3 § 9. ἡρα ... ἀναφορεῖσι cum dubio ego:
l. fortasse εἰσὶ ἐκ τ. μετ. ἐκ τ. λιθ. ἐτρέχειν ἐν τοῖς ἀναφεροῦσιν ἐπὶ τοῦ
θεοῦ? | ἐγὼ σολομῶν P | μετοικ. A: μετάλλουν P | τ. λιθ. ἐκ. L 4 διακ.
σικλ. P: ἐτρέχον A | ἀναφορ. P: ἀναφέρεσιν H, ἀναφέρειν L | ἦν ...
πρόσον — P 5 πράσινον ego: κερασίον A | δμοιος Δ: δμοιούμενον P |
§ 10. καὶ ἐγὼ H 7 λίθον ἐκείνον P | κελεύσας L | * L f. 15^r |
ἐκέλευσα δὲ πάλιν P | εἰς τ. οὐρ. L: ἐν τοῖς οἰκοδομοῖ H, εἰς τὰς οἰκοδομὰς P
§ 11. ναοῦ A: τὸν ἔργων τοῦ θεοῦ P | § 11. καὶ εἰζῆμενος τῷ κυρίῳ ἐγὼ
σολομῶν ἐπηρ. P | αὐτὸν — P | διὰ π. ἄγγ. καταργ. L: διὰ ποίου ἄγγε-
λον κατ. H, ποίῳ ἄγγέλῳ καταργῇ σε P 9 δὲ ἔφη — H | δὲ: + δα-
μενον P | διὰ τ. μεγ. Βριαθοῦ (l. Βριαθοῦ?) H: διὰ τ. μεγ. βριαθανηλ. L,
τῷ μεγάλῳ φριεῷ P, Βριαθῷ coniect Bn

C. XI. (51) 10 καὶ ἐνδογήσας κέρων τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς
γῆς ἐκελ. P | πάλιν — P | παρελθεῖν ἐμοὶ ego: παρελθῆναι μοι H, ἀνελ-
θεῖναι μοι L, παρεῖναι μοι P | ἔτερον δαίμονα P 11 βρονχ. . . ὁρθὸς H:
δαιμόνιον τὸ σχῆμα αὐτοῦ λέοντος δροδοφρυγόδεμον L, πρὸ προσώπου μον
λέοντος σχῆμα βρονχόμενος P | λόγῳ A: λέγων P 12 * H f. 16^r | Σολ.
— P | ἐγὼ . . . τούτου H: ἐγὼ δὲ τούτου τοῦ σχήματος (ad marg. sin. Marc.
5. 4 scr. man. rec.) L, τὸ μὲν σχῆμα τούτο δὲ ἔχω P | ** P f. 10^v | πνεῦμα
. . . δεθῆναι ego: καὶ πνεῦμα δινάμενος μηδόλως σθῆναι (l. στῆναι?) H, οὐδὲ
ἄλλος δινάμενος δεθῆναι L, πνεῦμα εἰμὶ μηδόλως δινάμενον νορθῆναι P
13 § 2. καὶ λέγει ἐγὼ L | πᾶσιν P, πάσῃ H, πάσῃς L | τοῖς (1^o) H:
— PL | τοῖς (2^o) . . . κατακεψι. H: τ. ἐν νοσήμασι P, καταξ. ἐν νοσή-
μασι L.

ἐν νοοῦματι κατακειμένοις ἐφορμῶμαι παρεισερχόμενον, καὶ ἀνένδοτον ποιῶ τὸν ἄνθρωπον ὡς μὴ δυνηθῆναι λαθῆναι αὐτοῦ τὴν αἰτίαν. 3. ἔχω καὶ ἔτερον πρᾶξιν ἐμβάλλω τοὺς δαίμονας τοὺς ὑποτεταγμένους μοι λεγεῖνας, δυτικὸν γάρ εἶμι τοῖς τόποις.⁵ ὄνομα δὲ πᾶσι δαίμοσι τοῖς ὑπὲ * ἐμὲ * ὃν λεγεῖνες. 4. καὶ ἐπηρώτησα αὐτόν· τί δου τὸ ὄνομα; ὁ δὲ ἔφη· Λεοντοφόρον, Ἀραφ τῷ γένει.⁶ 5. καὶ εἶπον αὐτῷ· πῶς καταργεῖσαι μετὰ τοῦ λεγεσθόντος σου, ἦ ποτον ἄγγελον ἔχεις; * ὁ δαίμονας εἴπειν· ἔτι τοι τὸ ὄνομα οὐκέτι δεσμεύει μόνον ἀλλα^{*} καὶ τὸν ὑπὲ ἐμὲ λεγεῖνα τῶν δαμόνων.⁷ 6. ἤγώ δὲ εἶπον αὐτῷ· ἔγώ δοκίζω σε τὸ ὄνομα τοῦ μεγάλου θεοῦ τοῦ ὑψίστου· ἐν ποιῷ ὄνόματι καταργεῖσαι μετὰ τοῦ λεγεσθόντος σου; ὁ δαίμονας εἴπειν· ἔτι τῷ ὄνόματι τοῦ μετὰ πολλὰ παθεῖν ὑπομείναντος

MSS HLP — Rec. AB. 1 ἐφορμ. P: ἀφορμόμενος L, ἐμοφόμενος H | παρεισερχόμενον P: περιερχόμενος(ενο) < H, περιεισερχόμενος L | ἀνενδ. A: ἀνενδότερον P | 2 δυνηθῆ H | λαθῆναι εgo: λαθῆναι L, — HP | αὐτ. τ. αἰτίαν A: αὐτῷ τὴν δίειταν P, + ταύτην L | 3 § 3. καὶ: μ. δὲ P | ποδάξιν A: δόξαν ἔγω βασιλεύ, P | εἰσβάλλω L | ἐμβ. τ. δαιμ.: δαιμονας ἐμβάλλω (ἐκβάλλω Fl). ἔχω δὲ P | 4 δυτικὸν A: δευτικὸν P | γάρ supplevi: — AP | εἶμι: add. inter εἶμι et τοῖς signum omissionis at super lineam compendium mihi inadabile, fortasse l. καὶ vel δὲ vel γάρ P | τ. τοι. P: τοῖς τόποντος A, cf. Cr, p. 28 | 5 ὄνομα A: ἀμα P | τοῖς πᾶσι P | τοῖς: super lineam adscr. τ(ῶν) P | * L f. 15² | ὃν λεγεῖνες εgo: ὃν λεγεόντας H, λεγεώντων P, οὐ λέγω L | § 4. x. ἐπηρ. αὐτ. A: + λέγω L, ἔγω δὲ σολομῶν ἀσούσας τεντα ἐπηρ. αὐτ. P | 6 τι . . δν. HP: τὸ σὸν δν. πῶς καλεῖται L | ἔφη μοι H | Λεοντοφόρον: λεοντόφρον A, l. fortasse Λεγεωνοφόρον, sed cf. supra § 1 | 7 Ἀραφ A: ὁδῷ P, φαδινός coni. Bn | τῷ γίνεται P: ω γίνηται τῷ γένος H, | § 5. x. εἶπον A: εἶπον δὲ P | καταργῆ συ P | 8 τοῦ Α: τῆς P | ἦ HP: καὶ εἰς L | ἔχεις H: — L, τὸν καταργοῦντα σε P | * Mg 1333 | δὲ δ. εἴπειν H: ἔφη δὲ μοι P, — L | 9 ἔτι δὲ L | εἶπω σοι εgo: εἴπεισι P, θύροις H, εἴποσσι L | ὄνομά μον Α | ἴματω L | δεσμεύεις H, forte recte | * H f. 16^v | 10 ἐπ' Α: ἐπ' P | § 6. ἔγω δ. εἶπ. A: ἔφη δὲ P | 11 ἔγω . . δν: ἐξορκίζω σε κατὰ L | μεγ. . . ὑψίστον H: θεοῦ τον (+ compendium — τῶν?) ὠντος τοῦ ὑψίστου L, θεοῦ σαβαὼθ P | ἐν Α: τοῦ εἴπειν σε P | 12 ὄνομα L | καταργῆ συ P | τοῦ λεγ. A: τῆς δυνάμεως P | δ. δ. εἴπειν A: εἴπει δὲ μοι τὸ πνεῦμα P | 13 ἐν . . Ἐμμανονῆ (p. 41*, 1. 1) H: δ. μεγάλοις (μέγας ἐν Cr) ἀνθρώποις ἔχων πολλὰ παθεῖν ἐπ' ἀνθρώπων οὐ τὸ ὄνομα ψῆφος γιδ, δ ἔστιν ἐμμανονῆ P | εἶπομεν. — L.

§ 3. Mk. V 13; Mt. VIII 32; Lk. VIII 31 f.

§ 6. Mk. IV 35—V 20; Mt. VIII 23—34; Lk. VIII 22—39.

έπει τῶν ἀνθρώπων, οὐ τὸ ὄνομα Ἐμμανουὴλ, ὃς καὶ νῦν ἐδέσμενος ἡμᾶς καὶ ἐλεύσεται κατὰ τοῦ ὑδατος κοημνῷ βασανίσαι ἡμᾶς· ἐν δὲ τοισὶ χαρακτῆρσι κατάγεται περιηχούμενος.⁴ 7. καγὼ δὲ κατέκβινα αὐτοῦ τὸν λεγέωνα φέρειν ἀπὸ τοῦ δρυμοῦ ἔνδον, 5 τὸν δὲ Λεοντοφόρον καταπλήσειν αὐτὰ * λεπτὰ τοῖς ὄνυξι καὶ ὑποκάτω τῆς καμίνου τῆς ἀσβέστου ὁίστειν.

XII. Καγὼ προσκυνήσας τὸν θεὸν τοῦ Ἰσραὴλ ἐκέλευσα προελθεῖν ἕτερον * δαίμονα. καὶ ἥλθε πρὸ προσώπου μου δράκων τρικέφαλος φοβερόχροος. 2. καὶ ἐπηρώτησα αὐτόν· «οὐ τίς 10 εἰ;» ὁ δὲ ἔφη· «πνεῦμα τριβολον ἐν τοισὶ κατεογαζόμενον ἐγὼ ἔργοις· ἐν κοιλαις γυναικῶν τυφλῶ τὰ παιδία καὶ ὅτα ἐπιδιωκαὶ ποιῶ αὐτὰ βωβά καὶ κωφά, καὶ τύπτω τοὺς ἀνθρώπους κατὰ τοῦ σώματος καὶ ποιῶ καταπίπτειν καὶ ἀφοίζειν καὶ τρί-

MSS HLP — Rec. AB. 1 οὐ ἔστιν τὸ δύ. αὐτοῦ ἔμμαν. L | νῦν — P 2 κ. ἔλευσ. A: δεὶς καὶ τότε ἔλευσόμενος P | κοημν. βασαν. L: κριμνῷ βασ. H, κοημνοβασίσει (L. -ησει) P, κοημνοβασίσει Fl 3 δὲ P: — A | τοῖς τοισὶ P | καταγ. περιηχ. H: κατάγουσαι (-ούσαις Cr) περιηχούμενον P, εἰσὶν καταργούμενα περιηχούμενος L | § 7. καγὼ δὲ H: ἐγὼ δὲ L, καγὼ δολομῶν ἀκούσας ταῦτα καὶ δοξάσας τὸν θεὸν P 4 * P f. 11^r | αὐτοῦ τ. λεγεῶνα P: αὐτὸν Α | φέρειν .. ἔνδον Α: ἔνδοφορεῖν ἀπὸ δρυμοῦ P 5 τ. δὲ Λεοντ. εγο: τὸν δὲ λεοντόφρον H (-τόφρων) L, αὐτὸν δὲ τὸν λεοντόφρον κατέκρινα P | καταπλ. HP: κατεπλῆσει L | αὐτά — P | * L f. 15^v | ὄνυξι L: ἄντις H, ὀδούσιν P | κ. ὑποκ. A: εἰς ὑπόκενταν P 6 δίπτειν A: εἰς τὸν ναὸν κυρίου τοῦ θεοῦ P

C. XII. (54) 1. 7 καγὼ Α: καὶ P | προσκυν. HP: παρεκάλεσε⁵ L, + κέριον P | τοῦ — L | καὶ ἐκέλευσε L | προελθ. H: παρεῖναι μοι P, ὡνα καὶ ἔτερα δαιμόνια ἐλθεῖν ἐν ἡμῖν L 8 * H f. 17^r | μον — P | δρακ. τρικέφ. P: δράκων τὸ κέραλος L, δράκον τὸ κεφαλον H 9 φοβερος. LP: — H | § 2. δὲ: δαιμόνιν L, + μοι P 10 τριβολον εgo: τριβολον A, τριβόλαιον εἰμι P, τριβολαιον (τρι ει βολαιος) conj. Bnct | ἐν HP: — L | κατεργ. ἐγὼ ἔργοις: κατεργαζόμενος ἐγὼ ἔργοις H (- ἔργοις) L: πράξεσι κατεργαζόμενον ἐγὼ δὲ P 11 ἐν LP: — H | κοιλαις A: κοιλᾶ P, + τῶν L | τυφλῶν A | παιδία LP: νίπια H | ἐπιδένω A 12 αὐτὰ — P | βωβά P: ὀδούδη H (-ει) L, λωβά conj. Fü | κωφά: + καὶ ἐμοὶ γ(άρ) πάλιν ἐν τῷ τόπῳ μοι κεφαλῆ ὑπόδυνα P 13 κατὰ: + τὸ εἰκόνες P, ἀκωδός in textu, εἰκώδος — εἰκώδες ad marg. Fl, conj. ἀκηδές (unbewachten Teilen) Fü, ἀκωλος (limbless part) Cr, l. fortasse τὸν εἰκόνα? | καὶ φρίζει καὶ τρίζει L | κ. τρίζ. — H

ζειν τοὺς ὁδόντας. 3. ἔχω δὲ τρόπον ἐν φάταργοῦμαι ὑπὸ τοῦ σημειουμένου τόπου ἐγκεφάλου, ἐκεῖ γὰρ προώρισεν ἄγγελος τῆς μεγάλης βουλῆς με παθεῖν, καὶ νῦν φανερῶς ἐπὶ ξύλου οἰκήσει. ἐκεῖνός με καταργήσει ἐν οἷς καὶ ὥν ὑποτέταγμα. 4. ἐν δὲ τῷ 5 τόπῳ ἐν φάτη, βασιλεῦ Σολομῶν, στήσει κίονα πορφυροῦν * ἐπὶ τοῦ ἀέρος δῶρα μεμορφούμενον Ἐφιππᾶς ἀπὸ τῆς Ἐρυθρᾶς θαλάσσης ἀγαγὼν ἀπὸ τῆς ἕσσος Ἀραβίας, ἐν δὲ τῇ ἀρχῇ τοῦ ναοῦ ὄντερ ἡρᾶσιν πτίζειν, βασιλεῦ Σολομῶν, ἀπόκειται χρυσίον πολύ, ὅπερ ὁρύξας ἀρον.^ε 5. καγὼ Σολομῶν ἀποστείλας τὸν παῖδα μου ἐνδρον καθὼς εἶπε μοι τὸ δαιμόνιον καὶ σφραγίσας τὸ δακτυλίδιον ἦνεσα τὸν θεὸν. 6. εἶπον οὖν αὐτῷ· «λέγε μοι πῶς καλεῖσαι» καὶ ὁ δαίμον ἤφη· «κορυφὴ δρακόντων». καὶ ἐκέλευσα αὐτὸν πλινθουργεῖν εἰς τὸν παὸν τοῦ θεοῦ.

MSS HLP — Rec. AB. 1 ὁδοντ. LP: ὁδοντ. H | § 3. ἐν φάτη, φάτη L | καταργοῦν H | τοῦ . . . τόπον L (— τοῦ) H: σημειουμένης τῆς θεονσαλήμη, εἰς τὸν λεγόμενον τόπον P | 2 ἐγκεφάλου H: ἐν κεφάλῳ L, κεφαλῶν P | προόρισεν L, προόρισθεν H, προόριστο P | ὁ ἄγγελος P | ἄγγελον H | 3 με παθεῖν — P | φανερὸν L | τ' ἐπὶ P | οἰκήσει: ἦμασι L | 4 καταργήσει L: καταργήσει H, καταργεῖ P | ἐν οἷς καὶ ὥν L: ἐν εἰς ὥν καὶ H, ἐν φάτη P | ὑποτέταγμα H | § 4. (55) δὲ: ὁ L | 5 ἡρᾶς: καθέζει P | βασ. Σολ.: ὁ βασιλεὺς L | στήσῃ H, στήκει P, στήσης L | κίονα . . . μεμορφ.: κίονι ἐπὶ τοῦ ἀέρος πορφυροδανύμενος P | πορφυροῦν L: πορφύριον H | * H f. 17^v | 6 * L f. 15^{v²} | μεμορφούμενον εγο: μεμορφούμενον L, μαμορφούμενον H | ὁ δαίμων ὁ λεγόμενος Ἐφιππᾶς P | ἐροποιεῖς H, Ἐφιππος L | 7 ἀγαγὼν L, ἀγαγὼν H, ἀναγαγὼν P | Ἀραβίας: + ὕστις καὶ εἰς ἀσκὸν κατακλεισθεῖς, κομισθῆσται ἐκπροσθέτησον P | δὲ — Λ | 8 ὄντερ P: οὐ περ I, περ H | ἀπόκειται . . . Σολ. — L | * P f. 11^v | χρυσαίον . . . ὄντερ P: χρόνον πολὺν ὄντερ H | 9 ἀρον P: φαίρον H | § 5. καγὼ δὲ H | ἀποστείλας . . . δαιμ. καὶ — H | 10 τὸ παιδίον L | καὶ εἴρειν L | εἶπε P: ἡρᾶσε I | τὸ δαιμ. P: ὁ δαίμων L | τὸ δακτ. A: τῶ (foris εἰ τὸ corr.) δακτυλίδιον P | 11 ἦνεσα P: καὶ ἦνεσα H, καὶ ὑμηνσα L | § 6. (56) εἶπον . . . αὐτ: P: δὲ (vel καὶ, I. καὶ) εἶπον αὐτ. H, ἐπειτα δὲ εἶπον πρὸς τὸν δαιμόν(α) L | 12 λέγε . . . καὶ: H: τί σὺ λέγεις P, σὺ τίς εἰ I | κ. ὁ δ. ἔφη L (— καὶ) P: δὲ ἔφη H | κοφ. δοκτ. P (κορυφὴν) H: κορυφὴν δράκοντος L, + εἰμι P | 13 πλανθ. (ex πλανθ. corr.) P: λειτουργεῖν H, λεπτουργεῖν L | εἰς A: ἐν P | 14 τ. θεοῦ Λ: εἶχεν χειρας ἀνθρώπων P

XIII. Καὶ ἐκέλευσα παρεῖναι μοι ἔτερον δαίμονα. καὶ ἥλθε πρὸ προσώπου μου γένη μὲν τὸ εἶδος, τὴν δὲ μορφὴν κατέχονσα ἄμα τοις μέλεσιν αὐτῆς λνοῖτοιχος¹ ταῖς θριξίν. 2. καὶ εἶπον πρὸς αὐτήν· »οὐ τίς εἰς· οὐ δὲ ἔφη· «καὶ τίς σύ, οὐ τίνα χρεῖαν 5 ἔχεις μαθεῖν τὰ κατ' ἴμουν πράγματα ποτά εἰσιν ὅντα; * ἀλλ' εἰ θέλεις μαθεῖν, πορεύθητι ἐν τοῖς ταμείοις τοῖς βασιλικοῖς καὶ νιψάμενος τὰς χειράς σου πάλιν καθέσθητι ἐπὶ τοῦ θρόνου σου καὶ ἰρώτησαι με, καὶ τότε μαθεῖς, βασιλεῦ, τίς εἰμι ἐγώ.« 3. καὶ τοῦτο ποιήσας ἐγὼ Σολομῶν καὶ καθίσας ἐπὶ τοῦ θρόνου μου 10 ἡρώτησα αὐτήν καὶ εἶπον· »τίς εἰ σύ; οὐ δὲ ἔφη· * »Ορθούσιον, οὗτις ἐν νυκτὶ οὐ καθεύδω, ἀλλὰ περιέρχομαι πάντα τὸν κόσμον ἐπὶ ταῖς γυναιξί, καὶ στοχαζομένη τὴν ὥραν μαστεύω² καὶ

MSS HLP = Rec. AB, c. XIII. (57) 14 Καὶ προσκυνήσας κύριον τὸν θεόν τοῦ Ισραήλ ἐκεῖ. P | δαίμονον L 2 γένη .. εἶδος εγο: βοὺς μὲν τῷ εἴδει H, βοὺς με τῷ ἴδος L, πτερύμα γυναικοειδές P | τὴν δὲ .. λνοῖτοιχος εγο: τῆς δὲ μορφῆς καταπέμπονταν ἀπαν τοῖς μέλεσιν λιαν τρίχων H, τὴν δὲ μορφὴν καταπέμπονταν ἀπ[αν] τοῖς μέλεσιν αὐτοῦ· λναν τρίχων L, τὴν κοινὴν κατέχονσα ἀπὸ παντὸς μέλους³ καὶ τὰς λνοῖτριχας P 3 § 2. εἶπον A: ἔφην P 4 αὐτὴν P: αὐτὸν A | λέγε μοι οὐ P | εἰ I.P: εἰσει H | οὐ δὲ .. χρεῖαν P: — A | καὶ τίς σύ⁴ ad marg. lat., in textu καὶ σὸν τίς εἰ prim. man. scri. subter σὸν τίς εἰ linea fracta ducta 5 καὶ ἔχεις A | μαθεῖν A: ἀκοῦσαι P | τὰ — L | πραγ. π. εἰσιν ὅντα L: πραγ. πεισηγόντα H, — P | * H f. 18^r | εἰ — L 6 μαθεῖν: + στήκω γὰρ δεδεμ(έν)η πρὸ προσώπου σου P | πορεύοντα L | * L f. 16^r | τα- μιοὺς σου L 7 σου — P | καὶ πάλιν H | καθεύσθ. A: καθίσας P, ad marg. scr. σεις quod forte pro σας in καθίσας legendum est | ἐπὶ τ. θρόν. A: πρὸ τοῦ βήματος P 8 καὶ ἐρώτησαι με εγο: κ. ἐρώτησες ήμεν L, τότε ἐρώτησες με P, — H | τότε — P | μαθεῖς H: μαθεῖν L, μαθήσῃ P | βασιλεὺς σολομῶν L | τι τίς H § 3. (58) 9 Σολομῶν: — L, + καθὼς συνέταξε μοι, λνεσχόμην διὰ τὴν ἐνοδαν μοι σοφίαν, ἵνα δυνηθῶ ἀκοῦσαι τὰς πρᾶξεις αὐτῆς, καὶ ἐλέγησαι αὐτάς, καὶ φανερῶσαι τοῖς ἀνθρώποις P | καθίσας LP | ἐπὶ . . . εἶπον: ἔφησα πρὸς τὸν δαίμονα P 10 ἡρώτησα εγο: ἐρώτησα L, ἐρώτισαι H | αὐτὴν εγο: αὐτὸν H, ἐγὼ L | λέγε μοι τίς H | σὺ — P | οὐ δὲ ἔφη H (δ) L: καὶ εἶπεν P | 'Ορθούσιον: ἀβνοῦσιν L, οὐ βνοῦσιν καὶ ίδιον⁵ H, ἐγὼ (* Mg 1336) λέγομαι παρὰ ἀνθρώποις δι- λοιδίᾳ P, I. Αθνοῦ? cf. Intro pp. 78 et 82 11 ήτις . . . καθεύδω εγο: ήτις ἐν ἐκτήσαι καθεύδω H, καὶ τίς ἐνυκτὶ οὐ καθ. I. ήτις νυκτὸς οὐ καθ. P | περιέρχομενος H | τὸν — H 12 ἐπὶ HP: ἐν L | τ. τικτούσαις γνν. P | στοχαζ. . . μαστεύω εγο: μαστίζομένη τὴν ὥραν μαστίζω H, στομαχηζόμην τὴν ὥραν μαστίζω L, τὴν μὲν ὥραν στοχαζομένη σταματίζω (in marg. Τοταμαι) P

πνίγω τὰ βρέφη, * καὶ καθ' ἐκάστην νύκτα ἀπορακτος οὐκ ἐξέρχομαι. σὺ δὲ οὐ δένασαι με διατάξαι. καὶ εἰς τὰ δυσηκῆ μέρη περιέρχομαι. 4 καὶ οὐκ ἔστι μου τὸ ἔργον εἰ μὴ βρέφουν ἀναίρεσις καὶ ὄφθαλμῶν ἀδικία καὶ στομάτων καταδίκη καὶ φρενῶν ἀπώλεια 5 καὶ σωμάτων ἀλγησις. 6. καὶ ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐθαύμασα, καὶ τὸ εἶδος αὐτῆς οὐκ ἐθεώρουν ἀλλὰ σκότος τὸ σῶμα * αὐτῆς ὑπῆρχε καὶ αἱ τρίχες αὐτῆς ἡγριωμέναι. 6. καγὸς δὲ Σολομῶν λέγω αὐτήν· λέγε μοι, πονηρὸν πνεῦμα, ὑπὸ ποίου ἀγγέλου καταργεῖσαι. 7. ἦ δὲ εἰπέ μοι· ὑπὸ τοῦ ἀγγέλου Ραφαὴλ· 10 καὶ ὅτε γεννῶσιν αἱ γυναῖκες, γράψαι τὸ ὄνομά μου ἐν χαρτίῳ καὶ ἐγὼ φεύξομαι ἀπὸ τῶν ἐκεῖσε. 7. καγὸς ἀκούσας ταῦτα προσέταξε δεσμευθῆναι αὐτήν ταῖς θριξὶ καὶ κρεμασθῆναι ἐμπροσθεν

MS P 1 pro πνίγω . . . περιέρχομαι (l. 2) praeberet haec: Εἳναι ἐπιέχω ἔπινασα. εἰ δὲ μὴ γε (* f. 12^v) ἀναχωρῶ εἰς ἔτερον τόπον· μιαν γὰρ νύκτα ἀπορωθῆσαι ἀπραττος οὐ δίναμαι· πνεῦμα γὰρ χαλεπὸν εἴμι, μιωνύμιον καὶ πολέμοφον, καὶ νῦν μὲν ὁδε, καὶ νῦν μὲν είναι (l. νῦν ἐκεῖ με είναι) (νῦν ἐκεῖ [νεῦμα (sic) νῦν ἐκεῖ?]) είναι F1Mg, ponit πνεῦμα pro νεῦμα Mg). καὶ εἰς τὰ δυτικά (διατικά F1) μέρη περιέρχομαι. ἀλλ᾽ ὡς ἐστι νῦν περισσαγίσας με τῷ δικτυλιδίῳ τοῦ θεοῦ οὐκ ἐποίησας, οὐ παρέστηκα σοι ἐγὼ οὐδέν με διατάξαι δυνήσῃ

MSS HL — Rec. A. 1 ἐξερχόμενος Η 2 με Η: μὴ L | διατάξαι Η: ἐποτάξαι L | δυσηκῆ εργο: δισηκά Η, δυσικά L, (westering Crtr, assignata Mgr)

MSS HLP — Rec. AB. 3 § 4. καὶ . . . ἔργον Α: οὐδέν μου γὰρ ἐστιν ἔργον Ρ | ἀναίρεσις καὶ ὅτεν ποιότης καὶ Ρ | καὶ — Η 4 ἀδικίας L | * Η f. 18^v | καταδίκη Α: χαλινόδεσμα P 5 § 5. (59) καὶ — P 6 καὶ omisso, τὸ εἶδος συμ ἐθαύμασα coiunxerunt LP | αὐτῆς Η: αὐτοῦ LP | οὐκ Α: — P | ἐθεωρ. . . ὑπῆρχε Η (αὐτῆς: αὐτοῦ) L: ἐθεώρουν ἀλλαν τὸ σῶμα αὐτῆς σκοτίᾳ· ἡ δὲ δψις αὐτῆς ὅλη λαμπρὰ διεχλωρος P 7 * L f. 16^{r²} | καὶ — P | ἡγριωμέναι: + ὡς δράκοντος, καὶ τὰ σύμπλαγτα μέλη αὐτῆς, ἀδρατα. Καὶ ἡ φωνὴ αὐτῆς κατάδηλος, ἥσθετο πόδες με P | § 6. δὲ . . . αὐτήν Α: κατασφρισάμενος εἶπον P 8 πν(εῦμα) πον. P | ὑπὸ (bis) Η: διὰ L, — P | ποιώ ἀγγέλῳ P 9 καταργῆ συ P | δ δὲ L | εἰπε μοι Α: μοι ἔφη P

MS P — Rec. B. 9 προ ἵπο . . . ἐκεῖσον praeberet P haec: τῷ ἀγγέλῳ τοῦ θεοῦ τῷ καλούμενῳ ἀφροδίᾳ, δὲ δρμηγείται φαφαῖλ, ὃ καὶ νῦν καταργοῦμαι εἰς τὸν ἀλάντα (à super lineam adscr. P^c, ἀλάντα F1) χρόνον. οὐδὲ τὸ δύνομα εἴναι τις τῶν ἀνθρώπων ἐπίσταται καὶ εἴλι γεννήσου γυναικὶ γράψῃ, τότε οὐδενήσομαι εἰσελθεῖν· οὐδὲ δ (super lin. adscr. P^c) ψῆφος Ζῆ

MSS HL — Rec. A. 10 ὑπαρ γεννήσοις ἡ γυναικα L 11 ἀπὸ τ. ἐκ. — L

MSS HLP — Rec. AB. 11 § 7. καγὼ σολομῶν P, καὶ ἐγὼ Α | ταῦτα καὶ δοξάσας τὸν κέριον P | προσετ. HP: ἐκέλευσα L. 12 αὐτὴν . . . κρεμασθ. — L | αὐτὴν εργο: τούτοις Η, αὐτῆς P | τὰς τρίχας P

τοῦ ναοῦ ἵνα πάντες οἱ διερχόμενοι νίοὶ Ἰσραὴλ βλέποντες δοξάσουσι τὸν θεὸν τὸν δόντα μοι τὴν ἐξουσίαν ταύτην.* **

XIV. Καὶ πάλιν ἐκέλευσα παρεῖναι μοι ἔτερον δαιμόνα· καὶ ἡλθε πρός με τῷ εἶδει δράκων κυλινδούμενος, τὸ δὲ πρόσωπον 5 ἔχων καὶ τοὺς πόδας ἀνθρώπου καὶ τὰ μέλη αὐτοῦ δράκοντος καὶ τὰ πτερά κατὰ νότου. 2. καὶ ἴδων αὐτὸν ἔκθαμψος γενόμενος εἶπον αὐτῷ· »οὐ τίς εἰ καὶ πόθεν ἐλήλυθας;« καὶ εἶπέ μοι τὸ πνεῦμα· »τὸ μὲν πρῶτον παρέστηκά σοι, βασιλεῦ Σολομῶν, πνεῦμα θεοποιούμενον ἐν ἀνθρώποις, * νῦν δὲ κατηγημένον 10 διὰ τῆς τοῦ θεοῦ δεδομένης σοι σφραγίδος. 3. καὶ νῦν ἐγὼ εἰμι ὁ λεγόμενος Πτεροδούκων, οὐ συγγινόμενος πολλαῖς γυναιξίν, ὀλίγαις δὲ καὶ εὐμόρφοις, αἵτιες τοῦ ξένου τούτου τοῦ ἄστρου ὄνομα κατέχουσι. 4. καὶ ἀπέρχομαι πρὸς αὐτὰς ὡσεὶ πνεῦμα πτεροειδὲς συγγινόμενον διὰ γλοւτῶν, καὶ ἡ μὲν βαστάζει ὑπὲρ 15 μησα καὶ τὸ γεννηθὲν ἐξ αὐτῆς Ἐρω(ς) γίνεται ὑπὲρ ἀνδρῶν δὲ μὴ δυνηθὲν βασταχθῆναι ἐψόφησεν ἄρα καὶ ἡ γύνη ἐκείνη. αὐτῇ

MSS HLP — Rec. AB. 1 ε. ναοῦ LP: μον καὶ τοῦ ναοῦ Η. + τοῦ θεοῦ P | οἱ . . . Ἰσρ. εgo: οἱ ἐρχόμενοι νίοὶ Ἰσραὴλ καὶ Η, οἱ διερχόμενοι τῶν νίῶν Ἰσραὴλ L, οἱ (supra lin. adscr. PC) νίοὶ Ἰσραὴλ διερχόμενοι καὶ P | ἐβλέποντες αὐτὴν καὶ L. 2 δοξάσουσι ego: — Η, δοξάζουσι LP | κύριον τ. θεὸν Ἰσραὴλ P | ταύτην: + καὶ σοφίαν καὶ δύναμιν παρὰ θεοῦ (* f. 12^v) διὰ τῆς σφραγίδος ταύτης P | ** H. f. 19^r

C. XIV. (60) 3 δαιμόνοις L. 4 πρὸς . . . κυλανδ. Η: πρ. με τὸ ἕδος ὃς δράκοντος κυλανδ. L, πρὸς προσώπου δράκοντος εἰδῆς ἀνακυλανδ. P | καὶ τοὺς πόδας ἔχοντας P. 5 κ. τ. μέλη αὐτ. Η: τὸ δὲ ἔτερον σῶμα L, τὰ δὲ μέλη αὐτοῦ πάντα ἀπὸ τῶν ποδῶν P | δράκοντος ΗP: κοντές L. 6 κατὰ νότου P, κατὰ νότου Η, ἐξ τὰ νότατον L | § 2. ἴδον vel ἴδον P | αὐτὸν Η (ex -ος corr.) P: τούτου L. 7 καὶ εἶπον L | αὐτῷ Η: αὐτὸν L, — P | σὺ — P | εἰ δὲ δαίμων καὶ τίς ἡ/εγ/ει· καὶ P | ἐλήλυθας εἶπε μοι P | καὶ . . . πνεῦμα Η: κ. ἀποκριθεὶς τὸ πνεῦμα λέγει P, — L. 8 τὸν μὲν Η 9 πνεῦμά τε P | θεοποιημένον L | ἐν ἀνθρώποις δὲ νῦν καταργοῦμαι Η | * L f. 16^v: 10 τῆς . . . σοι P: τῆς σῆς δεδομένης Η, τοῦ θεοῦ δεδωμένου σοι L | σφραγίδος καὶ σοφίας P | § 3. καὶ νῦν P: νῦν δὲ Α | ἐγώ . . . δαιμόνοιν (p. 48*, l. 5), i. e., XIV 3—XVI 1) om. mss. HL

MS P — Rec. B. 12 ξένον certe falsum est: ξένον <(λ super v posito) MS, ξένιον Fl errore, ξεφίον vel Σειφίον conj. Bn; stellae vel sideris nomen aut compendium falso enodavit scriptor; I. forte Τοξότον? 14 γλονιῶν Ctrr (nates): πλοῦτον P | βαστάζει εgo: ἐβάσταζεν P | ἢ Fl: ἢ P | ἐφόρμησε P. 15 Ἐρως Fl: Ἐρω punctis tribus incertum esse notatum P, Ἐρως conj. Bn vix recte

μου ἡ πρᾶξης ἔστιν. 5. θέσον οὖν μοι μόνον ἀρκεσθῆναι, τὰ δὲ λοιπὰ τῶν δαιμονίων ἴνοχλούμενα ὑπό σου καταφασσόμενα πᾶσαν μὲν ἀλήθειαν εἴπωσι· τὰ δὲ διὰ πυρὸς ποιήσουσιν ἀναλωθῆναι τὴν μέλλουσαν ὑλην τῶν ξύλων ὑπό σου συνάγεσθαι εἰς οἰκοδομὴν ἐν τῷ ναῷ.^ε 6. καὶ ὡς ταῦτα ἐλάλησεν ὁ δαίμον, ἵδον τὸ πνεῦμα ἀπὸ τοῦ στόματος αὐτοῦ ἐξελθὸν ἐνέποησε τὸν δρυμὸν τοῦ Λίβανου καὶ ἐνεπύρισε πάντα τὰ ξύλα ἀπερ εἰς τὸν ναὸν τοῦ θεοῦ ἐθέμην. 7. καὶ εἶδον ἐγὼ Σολομῶν ὁ πεποίηκε τὸ πνεῦμα καὶ ἐθαύμασα, καὶ δοξάσας τὸν θεὸν ἡρώτησα τὸν δαίμονα τὸν δρακοντοειδῆ λέγων· «εἰπέ μοι ποίῳ ἀγγέλῳ καταργῆσον·» ὁ δέ μοι ἔφη· «τῷ μεγάλῳ ἀγγέλῳ τῷ ἐν τῷ δευτέρῳ οὐρανῷ καθεζομένῳ τῷ καλούμενῷ Ἐφραῖστὶ Βαζαζάθ.»^ε 8. καὶ ὢ Σολομῶν ἀκούσας ταῦτα καὶ ἐπικαλεσάμενος τὸν ἀγγελον αὐτοῦ κατέκρινα μάρμαρα πολῖεν εἰς οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ.

15. XV. καὶ εὐλογήσας τὸν θεὸν ἐκέλευσα παρεῖναι μοι ἐτερον δαίμονα. * καὶ ἦλθε πρὸ προσώπου μου ἐτερον πνεῦμα ὡς γύνη μὲν τὸ εἶδος ἔχον, εἰς δὲ τοὺς ὅμοντας ἐτέρας δύο κεφαλὰς σὺν χεοσίνῃ. 2. καὶ ἡρώτησα αὐτήν· «λέγε μοι σὺ τίς εἰ.» ἔφη δέ μοι· «ἐγὼ εἰμι Ἐπήφιγος, ἡτις καὶ μυριώνυμος καλοῦμαι.» 3. καὶ εἶπον αὐτῇ· «ἐν ποίῳ ἀγγέλῳ καταργῆσον;» ἡ δέ μοι ἔφη· «τι ἔχεις; τί χρήζεις; ἐγὼ μὲν μεταβάλλομαι ὡς θεὰ λεγομένη, καὶ μεταβάλλομαι πάλιν καὶ γίνομαι ἐτερον εἶδος ἔχονσα. 4. καὶ μὴ θελήσῃς κατὰ τοῦτο γνῶναι πάντα τὰ κατ' ἡμέ, ἀλλ' ἐπειδὴ πάρει μοι, εἰς τοῦτο ἀκούσον· ἐγὼ παρακαθέξομαι τῇ σελήνῃ 25 καὶ διὰ τοῦτο τρεῖς μορφὰς κατέχω. 5. ὅτε μὲν μαγενομένη ὑπὸ τῶν σοφῶν γίνομαι ὡς Κρόνος. ὅτε δὲ πάλιν περὶ τῶν καταγόντων με κατέχομαι καὶ φαίνομαι ἄλλη μορφή· τὸ μὲν τοῦ στοιχείου μέτρον ἀήττητον καὶ ἀόριστον καὶ ἀκατάργητόν ἔστιν. ἐγὼ γοῦν εἰς τὰς τρεῖς μορφὰς μεταβαλλομένη κατέχομαι καὶ γίνομαι τοιαύτη ἥμερο βλέπεις. 6. καταργοῦμαι δὲ ὑπὸ ἀγγέλον

MS P — Rec. B. 1 § 5. θέσον: θὲς Bn 2 καταφασσ.: καὶ ταφασσ. ἦνα Bn 4 μέλλουσαν corr. Bn: μέλουσαν P | σον ego; τοῦ P, τούτων conj. Bn § 6. (6a) 6 ἵδον corr. Bn: ἴδον P | * Mg 1337 | ἐξελθὼν P 7 * f. 13^r

MS P — Rec. B. c. XV. 1. 16 * (64) 17 ἔχον ego: ἔχονσα P 18 § 2. ἐφώτησα P § 3. 20 αὐτῇ: η incertum, αὐτῷ Fl | § 5. 28 ἀήττητον P: ἀήττητον Fl errone

‘Ραθαναὴλ τοῦ καθεζομένου εἰς τρίτον οὐδαεύν. διὰ τοῦτο οὖν
σοι λέγω· οὐδέναταλ με χωρῆσαι ὁ ναὸς οὗτος.‘

7. κάγῳ οὖν Σολομῶν εὐξάμενος τῷ θεῷ μου καὶ ἐπικαλε-
σάμενος τὸν ἄγγελον ὃν εἶπε μοι, ‘Ραθαναὴλ, ἐποίησα τὴν σφρα-
γῖδα καὶ κατεσφράγισα αὐτὴν ἀλύσει τριττῇ, καὶ κάτω δεσμῶν
τῆς ἀλύσεως ἐποίησα τὴν σφραγίδα τοῦ θεοῦ. 8. καὶ προεφή-
τευσέ μοι τὸ πνεῦμα λέγον· ταῦτα μὲν σύ, βασιλεὺς Σολομῶν,
ποιεῖς ἡμῖν. μετὰ δὲ χρόνον τινὰ ὁσγήσεται σοι ἡ βασιλεία σου,
καὶ πάλιν ἐν καιρῷ διαφραγήσεται ὁ ναὸς οὗτος καὶ συνλευσθή-
10 σεται πᾶσα Ἱερουσαλήμ ἀπὸ βασιλέως Περσῶν καὶ Μήδων καὶ
Χαλδαίων· καὶ τὰ σκεύη τούτου τοῦ ναοῦ οὐ σὺ ποιεῖς δουλεύ-
σουσι θεοῖς. 9. μεθ’ ὧν ἀρ καὶ πάντα τὰ ἀγγεῖα ἐν οἷς ἡμᾶς
κατακλείεις κλασθήσονται ὑπὸ χειρῶν ἀνθρώπων καὶ τότε ἡμεῖς
ἔξελευσόμεθα ἐν πολλῇ δυνάμει ἔνθεν καὶ ἐνθεν καὶ εἰς τὸν
15 κόσμον κατεσπαρησόμεθα. 10. καὶ πλανήσομεν πᾶσαν τὴν οἰ-
κονμένην μέχρι πολλοῦ καιροῦ ἕως τοῦ θεοῦ ὁ οὐλὸς τανυσθῇ ἐπὶ
ξύλου· καὶ οὐκέτι γὰρ γίνεται τοιοῦτος βασιλεὺς ὅμοιος αὐτῷ ὁ
πάντας ἡμᾶς καταργῶν, οὐ δὲ μήτηρ ἀνδρὸς οὐδὲ μητήσεται. 11. καὶ
τίς λάβῃ τοιαύτην ἔξουσίαν κατὰ πνευμάτων εἰ μὴ ἐκεῖνος; ὃν
20 ὁ πρῶτος διάβολος πειρᾶσσαι ζητήσει καὶ οὐκ ἰσχύσει πρὸς αὐτὸν,
οὐ δὲ ψῆφος τοῦ ὄντος ματος χιμ, ὃ ἔστιν Ἐμμανούὴλ. 12. διὰ
τοῦτο, βασιλεὺς Σολομῶν, ὁ καιρός σου πονηρὸς καὶ τὰ ἔτη σου
μικρὰ καὶ πονηρὰ καὶ τῷ δούλῳ σου δοθήσεται ἡ βασιλεία σου.‘

13. Κάγῳ Σολομῶν * ἀκούσας ταῦτα ἐδόξασα τὸν θεὸν καὶ
25 θαυμάσας τῶν δαιμόνων τὰς ἀπολογίας ἕως τῶν ἀποβάσεων
ἥπιστουν αὐτοῖς καὶ οὐκ ἐπίστενον τοῖς λεγομένοις ὅπ’ αὐτῶν.
14. ὅτε δὲ ἐγένοντο, τότε ουνῆκα καὶ ἐν τῷ θανάτῳ μου ἐγραφα
τὴν διαθήκην ταύτην πρὸς τοὺς οὐνὸς ἰσοράὴλ καὶ ἐδωκα αὐτοῖς
ὅστε 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: δεσμὸν P § 8. 9 συνλευσθ. ego: συνλευθ. P, vox nihili cuius
vis fortasse est ‘congeries lapidum sit’, “shall be undone” — (συν)λυθήσεται
Cr, συνλονθήσεται (sic) Fl errore 13 § 9. κατακλείεις ego: κατακλέεις P
24 § 13. (66) * f. 14^r 27 § 14. * Mg 1340

C. XV 10. Apos. 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 ὄνόματα αὐτῶν τῶν ἀγγέλων ἐν οἷς καταργοῦνται οἱ δαιμονες. 15. καὶ δοξάσας κύριον τὸν θεὸν Ἰσραὴλ ἐκέλευσα περιθεθῆναι τὸ πνεῦμα δεσμοῖς ἀλύτοις.

XVI. Καὶ εὐλογήσας τὸν θεὸν ἐκέλευσα παρεῖναι ἑτερον 5 πνεῦμα. καὶ ἡλθε πρὸ προσώπου μου ἑτερον δαιμόνιον * ἔχον τὴν μορφὴν ἔμπροσθεν Ἰπλου, ὅπισθεν δὲ ἰχθύος. καὶ λέγει μεγάλην τὴν φωνὴν· «βασιλεὺ Σολομῶν, ἐγὼ θαλάσσιον εἰμι πνεῦμα χαλεπόν. ἐγείρομαι οὖν καὶ ἐργομαι ἐπὶ τοὺς πελάρους παρὰ * τῆς θαλάσσης καὶ ἐμποδίζω τοὺς ἐν αὐτῇ πλέοντας ἀνθρώπους. 2. διεγειρόμενος δὲ καὶ ἐμαυτὸν ὡς κῦμα καὶ μεταμορφούμενος ἐπεισέρχομαι τοις πλοίοις. καὶ αὐτὴ μου ἡ ἐργασία τοῦ ὑποδέχεσθαι τὰ χρήματα καὶ τοὺς ἀνθρώπους. Ἱλαρίαν γὰρ καὶ διεγείρομαι καὶ διαρρίπτω τοὺς ἀνθρώπους ὑπὸ τῆς θαλάσσης, οὕτως εἰμὶ ἐπιθυμῶν σωμάτων, ἀλλ᾽ ἐκρίπτω αὐτὰ 15 ἵξω τῆς θαλάσσης ἥως τοῦ δεῦρο.» 3. ἐπεὶ δὲ ὁ Βεελζεβούλ ὁ τῶν ἀερίων καὶ ἐπιγείων καὶ καταχθονίων πνευμάτων δεσπότης συμβουλεύει εἰς τὰς καθ' ἐκάστους ἡμῶν πράξεις, διὰ τοῦτο κάγὼ ἀνέβην ἐκ τῆς * θαλάσσης σκέψιν τιὰ λαβεῖν περὶ αὐτῷ.

MS P — Rec. B. 1 ante ἀγγέλων scriptum δαιμόν(ων) linea delevit prim. man.

C. XVI. (67) l. 5 * rursus inc. mss. HL

MSS HLP — Rec. AB. 6 μορφ. ἔχω Η, μορφ. ἔχων L | ἐνπροστετ Η | διαστεν L | x. Ι. μεγάλη τὴν φωνὴν Η, x. λεγ(ει) μετὰ μεγάλης φωνῆς L, x. φωνὴ ἡν αὐτῷ μεγάλη καὶ ἔλεγε πούς με P | 7 ἐγὼ πνεῦμα θαλάσσιον εἰμι P | θαλάσσιος L | 8 ἐγειρ. . . θαλάσσης: καὶ ἀποδέχομαι ἐν χρονῷ καὶ ἀργόφων. ἐγὼ τοιοῦτον εἰμι πνεῦμα διεγυρόμενον καὶ ἐργάζομενον ἐπὶ τὰ ἀπλάνατα τοῦ ὄντος τῆς θαλ. P | οὖν Η; δὲ L | ἐπὶ . . . θαλάσσης Η: διὰ τῆς θαλάσσης ἐπὶ τὰ πλεῖα (l. πλοῖα) L | 9 * Η f. 19^v | ἐγ αὐτῷ πλ. HP: ἐν τῷ πλεῖον (l. πλοῖῳ) L | 10 § 2. διεγειρ. . . μεταμορφ.: διεγέρω γάρ ἐμαυτὸν εἰς κῦμα καὶ μεταμορφοῦμαι ἐπιδίπτω καὶ P | διεγυρόμενοι L | καὶ — L | ἐμαυτὸν L: ἐμαυτὸν Η | ὡς κῦμα L: κείμαι Η | 11 ἐπεισόρχ. P: περιέρχομαι L | ἐπεισέρχομαι τοῦ πλεον Η | μον ἐστὶν P | 12 τοῖς ἀνθρώποις L

MS P — Rec. B. 12 λαμβάνω . . . δεῦρο (l. 15): — A

MSS HLP — Rec. AB. § 3. l. 15 ἐπεὶ εγο: ἐπὶ Α, ἐπειδὴ P | ὁ τῶν . . . δεσπότης Α: ἀρχων τῶν ἀερίων πνευμάτων x. καταζθ. x. ἐπιγ. δεσπότης καὶ P | 17 ἐμβουλεύει L | εἰς τὰς P: τοῦ Α | καθ³ — P | 18 ἀνέβη LP: ἀναβαίνω Η | ἐκ Α: ἀπὸ P | * P f. 14^r | σκέψιν: σκῆψιν conj. Cr cum dubio | σκέψιν . . . θαλάσσης (p. 49^a, l. 2) P: om. per homoeoteleuton Α

4. ἔχω δὲ καὶ ἑτέραν δόξαν καὶ πρᾶξιν μεταμορφοῦμαι εἰς κύματα καὶ ἀνέρχομαι ἀπὸ τῆς θαλάσσης καὶ δεικνύω ἐμαυτὸν τοῖς ἀνθρώποις καὶ καλοῦσί με Κυνόπηγον ὅτι μεταμορφοῦμαι εἰς ἄνθρωπον ἔστι μοι τὸ ὄνομα ἀληθές. ναυτίλια δὲ ἀποστέλλω
 5 τινὰ διὰ τῆς ἀνόδου μου εἰς τοὺς ἀνθρώπους. 5. ἥλθον οὖν εἰς τὴν συμβουλήν τοῦ ἀρχοντος Βεελζεβούλ καὶ ἐδέσμευσέ με εἰς τὰς χειράς σου.¹ νῦν δὲ παρέστηκά σοι καὶ διὰ τὸ μὴ ἔχειν ὕδωρ δύο ἡ τρεῖς ἡμέρας ἐκλείπει τὸ πνεῦμά μου τὸ λαλοῦν σοι.* 6. κάγῳ εἶπον αὐτῷ «λέγε μοι ποιῶ ἀγγέλῳ καταργεῖσαι.²
 10 ὁ δέ λέγει «διὰ τοῦ *Ιαμέθ.» 7. κάγῳ ἐκέλευσα αὐτὸν βληθῆναι εἰς φιάλην καὶ ὕδατος θαλάσσης δοχάς δέκα περιχύνεσθαι καὶ περιέφραξα ἐπάνω μαρμάρῳ καὶ περιήπλωσα τῇ ἀσφάλτῳ καὶ πίσσῃ καὶ στυπεῖσθαι τὸ στόμα τοῦ ἀγγέλου καὶ σφραγίσας τῷ δακτυλίδιῳ ἐκέλευσα ἀποτεθῆναι εἰς τὸν ναὸν τοῦ Θεοῦ.

15 XVII. Καὶ ἐκέλευσα παρεῖναι μοι ἑτερον πνεῦμα. * καὶ ἥλθε πνεῦμα ἀνθρώπου μορφὴν ἔχον σκοτεινήν καὶ ὄφθαλμοὺς λάμ-

MSS HLP — Rec. AB. § 4. 1 κύματα σον. Cr: καύματα P 3 καὶ A ὡς οἱ ἐπίγειοι P | Κυνόπηγον H: κυνόπιγος L, I. forte κυματόπηγον, κυνόπαστον P, I. κυνόβαστον, Κυνόβαστον Cr cum Plin., HN XXIV 74

MS P — Rec. B. II. 3—9 habet P textum peculiarem. Ζτι . . . χειράς σου (l. 7) om. A 7—9 νῦν . . . σοι: κάγῳ παρέστιν ἐνώπιον σου διὰ τῆς αφρωγίδος τανύτης καὶ σὺ νῦν βασανίζεις με, ὅδον δέον δὲ καὶ τριῶν ἡμέρων ἐκλείπει τὸ πνέμα τὸ λαλοῦν διὰ τὸ μὴ ἔχειν με ὕδωρ P

MSS HL — Rec. A. 4 δὲ: + παρέζω L 7 σοι H: σε L 8 ζτι δέον τρεῖς ἡμέρας ponit post λαλοῦν σοι L 9 * L f. 16v²

MSS HLP — Rec. AB. § 6. (69) 9 κάγῳ . . . αὐτ. HP: λέγω δὲ τοῖς τον L | λέγε μοι — L | ἀγγέλων A | καταργῆ σν P 10 λέγει: ἔφη P | * H f. 20² | Ιαμέθ LP: λαβέθ H | § 7. κάγῳ: + δοξέσσας τὸν Θεὸν P | κελέυσας H | αὐτ. βληθ. H: tr. L | αὐτὸν — P 11 εἰς φιάλ. βληθ. τὸ πνεῦμα P | φιάλην P: φιλακήν A | περιχν. A: ἀνὰ μετρητῶν β P 12 ἐπάνω P: ἐπάνωθεν L, — H | μαρμάρῳ H; μαρμάρων LP | περιήπλωσα A: — P | τῇ ἀσφ. A: ἀσφέλτων P 13 πίσση εγο: πίσσαν H, πίσα L, πίσσης P | κ. στυπεῖσθαι εγο: κ. στυπίσων H, στυπίσων L, — P | εἰς τὸ P | στόμα HP: σόμα L | ἀγγείον APCr: ἀγγέλον Fl επορε | τὸ δακτυλίδιον H 14 ἐκέλ. . . θεοῦ — H | ἐν τῷ ναῷ L

C. XVII. 15 ἐκέλευσαν H | πνεῦμα HP: δαιμονα L | * (70) ἥλθε: + ποδὸς προσώπου μου κατειδωλισμένον (καταλισμένον Mg, καταδονλισμένον Cr) ἑτερον P 16 ἔχων P: ἔχονσαν H | σκοτεινήν L: σκοτεινήν H, σκοτεινόν P | κ. δρθ. λαπτ. A: τοὺς δρθ. ἔχον λαπτ. καὶ ἐν τῇ χειρὶ φέρον σπάθην P

UNT. 9: McCown.

ποντας καὶ ἐπηρώτησα αὐτὸν λέγων· ὅν τις εἴ; ὁ δὲ ἔφη· ἐγώ εἰμι δχεικὸν πνεῦμα ἀνθρώπου γίγαντος ἐν σφαγῇ τετελευτηκότος ἐν τῷ καιρῷ τῶν γιγάντων.¹ 2. καὶ εἶπον αὐτῷ· ἐλέγε μοι τί διαπράττεις ἐπὶ τῆς γῆς καὶ ποῦ ἔχεις οἰκητήσιον.² 3. ὁ δέ μοι ἔφη· εἰ³ κατοικία μου ἐν τόποις ἀβάτοις. ἡ ἐργασία μου αὐτῇ παρακαθέξομαι τοῖς τεθνεόσιν ἀνθρώποις ἐν τοῖς μημείοις καὶ ἐν ἀστρίᾳ παραμορφῷ⁴ τοῖς τεθνεόσι καὶ εἰ λήψομαι⁵ τινα εὐθέως⁶ ἀναρρῷ αὐτὸν τῷ ἔιφει. 4. εἰ δὲ μὴ δυνηθῶ ἀναρρεῖν, ποιῶ αὐτὸν δαιμονίζεσθαι καὶ τὰς δάρκας αὐτοῦ κατατρώι γενιν καὶ σιάλους ἐκ τῶν γενείων αὐτοῦ καταρρεῖν.⁷ 5. ἔφην δὲ αὐτῷ· ἐφοβήθητι τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ εἰπέ μοι ποίῳ ἀγγέλῳ καταργεῖσαι.⁸ ὁ δὲ ἔφη μοι· ἐμὲ καταργεῖ ὁ μέλλων κατελθεῖν σωτήρ, οὗ τὸ στοιχεῖον ἐν τῷ μετώπῳ, εἰ τις γράψῃ, καταργεῖ με καὶ ἐπιτιμηθεὶς ἀποστρέψω ἀπ' αὐτοῦ ταχέως· τοῦτο δὲ τὸ σημεῖον σταυρός.⁹ 6. ταῦτα δὲ ἀκούσας ἤγω Σολομῶν κατέκλεισα τὸν δαιμονα ὥσπερ καὶ τὰλλα δαιμόνια.

MSS HLP — Rec. AB. 1 αὐτὸν Α: αὐτὸν P | λέγων — P

MS P — Rec. B. 1—3 τὸ δὲ . . . γιγάντων P, καὶ δαιμονίζει τὸ δυνατό μου μαζθόν L, — H | 1 δὲ δια τοις rec. A iniτα: τὸ δὲ P 2 δχεικὸν εgo, i q., δχειτικόν: δχικόν P

MSS HLP — Rec. AB. 3 § 2. καὶ — P 4 καὶ — L 5 δὲ μοι H: δαιμονίων L, τὸ δὲ P | ἡ κατουσία . . . ἐργασία: ἡ κακοία (l. κακία) H | ἡ μὲν κατ. P | * P f. 15⁷ | τόποις ἀβάτοις L: τοῖς κατακάρποις τόποις P | ἡ δὲ ἔργ. P 6 αὐτῇ HP: ἐπούτη εἰναι L, + ἐστιν H | παρακαθέξομενοις P | τεθνεόσιν Α: παρερχομένοις P 7 καὶ ἀλλ' ἐν H | παραμορφῷ: + ἐμὲ H | * H f. 20^v | τεθν. Α: τελευτῶσι P | εἰ P: ἡ H, δὲ L | ** L f. 17⁷ 8 εὐθέως post ζήψει ponit L | * Mg 1341 | ἀναρρῷ H: ἀνερρῷ P, ἀερῷ L | τῷ H: τὸ L, — P | § 3. μὴ L: μοι H, οὐ P | ἀναρρεῖν Α: ἀναρρησαι P 9 ποιῶ: ποιὸν L | αὐτοῦ: αὐτῶν L | κατατρώγειν Α: κατεσθίειν P 10 σιάλους εgo: σὸν ἄλλοις H, σει ἄλλους L, τοὺς σιέλους P | ἔκ A: ἀπὸ P | γενείων P: γονῶν A | αὐτοῦ H: αὐτὸν (ῷ) P, — P | καταφέειν H, καταρρέων L | § 4. ἔφη Α 11 αὐτῷ: + δὲ βασιλεὺς σολομῶν φοβηθ. οὖν P | τοῦ . . . τῆς HP: πν(εύμ)α πονηρὸν L 12 ἀγγίλων H | καταρρῆγεν σον P | δὲ A: τὸ δὲ P | μοι H: — LP | δὲ ἐμὲ H | ἐμὲ καταρρήγη με L 13 κατελθ. σωτ. Α: σ(ωτ)ῆρε γενέσθαι ἀνθρωπος P | καὶ εἰ A 14 γράψει: + αὐτῷ Α, ἐπιγράψει P | καταργεῖ . . . αὐτοῦ Α: ἡττήσει με καὶ φοβηθεὶς ἀποστραφήσομαι P 15 καὶ τοῦτο P | στ(αν) φ(ό)ς Α: έάν τις ἐπιγράψῃ φοβηθήσομαι P | § 5. ταῦτα δὲ A: καὶ τοῦτο P | + αὐτοῦ H 16 κατεκλ. Α: καὶ δοξάσας κίριον τὸν θεὸν ἐπέκλεισα P | τ. δαιμ. H. αὐτὸν L, τὸ δαιμόνιον P | τὰ ἄλλα L | δαιμόνια Α: πν(εύμ)ατα P

XVIII. Καὶ ἐκέλευσα παρεῖναι μοι ἔτερον δαιμόνα. καὶ ἡλθον πρός με τὰ τριάκοντα ἐξ στοιχεία, * αἱ κορυφαὶ αὐτῶν ὡς κύνες ἄμορφοι. ἐν αὐτοῖς δὲ ἦσαν ἀνθρωπόμορφα, τανχόμορφα, θηριοπρόσωπα, δρακοντόμορφα, σφιγγοπρόσωπα, πτηνοπρόσωπα, 5 2. καὶ ταῦτα ἰδὼν ἤγώ Σολομῶν ἐπηρώτησα αὐτὰ λέγων· καὶ ὑμεῖς τίνες ἔστε; εἰ αἱ δὲ ὁμοθυμαδὸν μᾶς * φωνὴ εἶπον. ἡμεῖς ἔσμεν τὰ τριάκοντα ἐξ στοιχεία, οἱ κοβυκοχάτορες τοῦ σκότους τοῦ αἰῶνος τούτου. 3. ἀλλ' οὐδὲ δύνασαι ἡμᾶς, βασιλεῦ, ἀδικῆσαι οὐδὲ κατακλεῖσαι. ἀλλ' ἐπειδὴ ἴδωσε σοι ὁ θεὸς τὴν ἔξουσίαν ἐπὶ πάντων τῶν ἀερίον πνευμάτων καὶ ἐπιγείων καὶ καταχθονίων, ἵδον παραστήκομεν ἐμπροσθέν σοι ὡς τὰ * λοιπὰ πνεύματα.

4. Κάγὼ δὲ Σολομῶν προσκαλεσάμενος τὸ ἐν πνεῦμα εἶπον

C. XVIII. MSS HLP = Rec. AB. 1 (72) παρεῖναι μοι LP: — H | ἔτερον δαιμ. P: ἔτερα δαιμόνια L, πν(εύμ)ατα H | καὶ ἡλθον π. με: — L | ἡλθον P: ἡλθαν H | 2 πρός με H: πρὸς προσόπων μοι P | τὰ λεπτά στοιχ. H, τὰ λεγόμενα στοιχ. L, τριάκοντα ἐξ πν(εύμ)α P | * H f. 21^r | αἱ κορ. HP: καὶ ἡ κορυφῇ L | ως LP: ὥστε H | 3 ἐν αὐτοῖς· ἦσαν δὲ H | ἦσαν καὶ L | ἀνθρωποφα καὶ κατόμορφα· θηρ. δρακ. σφιγγων. πτερωτα· ἐν τὰ πρόσωπα H, ἀπὸ ἀνθρωποφα· καὶ ταυφοι. καὶ θηρ. L, ἀνθρωπόμορφοι, δυοπρόσωποι, δυοπορφύρωποι, καὶ πτηνοπρόσωποι P | 5 § 2. καὶ . . . Σολ. A: κάγὼ σολομῶν ἀκούσας καὶ ἰδὼν αὐτὰ ἀθανάσια καὶ P | αὐτὰ — H | καὶ — P | 6 αἱ HP: εἰ L | δμοθ. HP: δμοῦ L | μίαν φωνὴν L | * L f. 17^r | εἶπαν μίαν φωνὴν H | 7 ἔσμεν HP: ἔσται L | τριών. ἔσει δαιμόνια καὶ στοιχεῖα L | οἱ HP: — L | τὸ σκότος; L | 8 τοῦ αἰῶνος A: — P | § 3. δυνήσῃ βασιλεῦ σολομῶν ἡμᾶς P | καὶ ἀδικῆσαι L | 9 οὐδὲ κατακλ.: — L, + οὐδὲ κελεῦσαι ἡμᾶν P | ἐπειδὴ LP: ἐπειδὴ H | κύριος δὲ θεὸς P | 10 πάντων (+ ἡμῶν L) . . . (καὶ — 1° — om. H) . . . κατακλ. A: παντὸς πν(εύματος) ἀερίον τὲ καὶ ἐπιγείων καὶ καταχθονίον P | 11 ἴδοι A: διὰ τοῦτο καὶ ἡμεῖς P | παραστήκομεν H: παραστήκαμεν σοι L, παριστάμεθα P | ἐμπροσθέν H: πτ. καὶ ἡμεῖς L, ἐνώπιον P | ως καὶ L | * P f. 15^v | 12 πνεύματα: + ἀπὸ κοινοῦ, καὶ ταῖρον, διδίμον τὲ καὶ καρπίνον, λέοντος, καὶ παρθένον, ζυγοῦ τε καὶ σφραγίδιον (sic, ζ = η?) τοξότον, αλυσκέρωτος, ὑδροχόον, καὶ λυθόος P

MS P — Rec. B. § 4. l. 18 — p. 52*, 1 pro Κάγὼ . . . μοι præbet P haec: τότε ἤγὼ σολομῶν ἐπικαλεσάμενος τὸ δυναμικὸν τυγχάνει, ἐπερώτησα αὐτὰ καθ' ἓνα δρόπος τρόπος αὐτῶν τυγχάνει, καὶ ἐκέλευσα αὐτοὺς ἕνα Ἐκαστον εἰς τὸ μέσον ἐλθόντα εἰπεῖν τὴν ἐκαστοῦ πρᾶξιν. τότε προσελθὼν ὁ πρῶτος εἴπειν P

MSS HLP = Rec. A. § 4. l. 18 δὲ — L | τὸ — L

αὐτῷ· »οὐ τίς εἰ; « ὁ δὲ ἔφη μοι »ἴγώ δεκανὸς α' τοῦ ζωδιακοῦ κύκλου, ὃς καλοῦμαι Ρέας.¹ 5. κεφαλὰς ἀνθρώπων ποιῶ ἀλγεῖν καὶ προτάφοντας σαλεύω. ὡς μόνον ἀκούσω· »Μιχαὴλ, ἐγκλεισον Ρέας, εὐθὺς ἀναχωρῶ.² 6. ὁ δεύτερος ἔφη· »ἴγὼ Βαρσαβαὴλ καλοῦμαι. ἡμικράνοντας ποιῶ τοὺς ἀνθρώπους τοὺς ἐν τῇ ᾧ ὡρᾳ μου κειμένους. ὡς δὲ ἀκούσω· »Γαβριὴλ, ἐγκλεισον Βαρσαβαὴλ, εὐθὺς ἀναχωρῶ.³ 7. ὁ τρίτος ἔφη· »Ἄρτοσαὴλ καλοῦμαι. ὁ φθαλ- μοὺς ἀδικῶ σφόδρα. ὡς δὲ ἀκούσω· »Οὐριὴλ, ἐγκλεισον Ἀρτο- σαὴλ,⁴ εὐθὺς ἀναχωρῶ.⁵

10. 8. Ο τέταρτος ἔφη· »ἴγὼ καλοῦμαι * Όροπέλ. λαμοὺς καὶ συνάγχας καὶ σηπεδόνας ἐπιπέμπω. ὡς δὲ ἀκούσω· »Ραφαὴλ, ἐγκλεισον Όροπελ,⁶ εὐθὺς ἀναχωρῶ.⁷ 9. ὁ πέμπτος ἔφη· »ἴγὼ Καιφωξανονδάλον * καλοῦμαι. ἐμφράξεις ὠτίων ποιῶ. ἐὰν δὲ

MSS HL — Rec. A. § 4. 1 * H f. 21^v | μοι — L.

MS P — Rec. B. § 4. II. 1—2 pro ἔγῳ . . . Ρέας praebet P textum inter- polatum hunc: ἔγὼ εἰμι ὁ (πρῶτος) δεκανὸς τοῦ ζωδιακοῦ κύκλου, ὃς καλοῦμαι κρίος, καὶ μετ' ἐμοῦ οἱ δύο οὗτοι. ἐπηρόθησα οὐν αὐτοὺς· τίνες καλεῖσθε; § 5. ὁ μὲν πρῶτος ἔφη· ἔγὼ, κύριε, ὁνᾶς καλοῦμαι

MS HL — Rec. A. § 4. II. 1—2 ἔγῳ . . . Ρέας dubitanter propono: ἔγω δεκαδάν (δεκάδων L) τοῦ ἑξοδίου (ἑξοδίου L) κυκλῶνος (καπόκλονος — κο supra lin. adscr. — H) καλοῦμαι καὶ κρίος HL

MSS HLP — Rec. AB. § 5. 2 ποιεῖν H | ἀλγεῖν — A 3 καὶ — L | σαλένειν H | μόνον: μὲν L | ἐγκλεισον ego: ἔκλισον (forte recte, sed in ms. tribus punctis dubii indicandi notatum) P, ἔγγεισον H, ἔγγισον L. 4 Ρέας P: οὐ οὐρὸν H, οὐριὴλ L | § 6. (74) δεύτερος: numeros constanter per compendia scr. codd. omnes | ἔφη: λέγ < L | βαρσαβαὴλ L. 5 ἡμι- κρανος L, ἡ μικρανοες Mg | τοὺς ἀνθρ. A: ἀλγεῖν P 6 ὡς δὲ L: ὡς δὲ H, ἔαν μόνον P | ἐγκλησον HP, ἐγκλεισον (κε ex λ corr.) L 7 εὐθὺς semper scr. P, εὐθέως semper L, interdum εὐθὺς, interdum εὐθέως H | § 7. (75) καὶ ὁ L | Ἀρτοσαὴλ HL: ἀρτοσαὴλ P 8 ὡς δὲ H: ὡς μόνον P, καὶ ἔτα L | ἀσοίσαι P | οὐφοτίλ L | ἐγκλεισον P: ἐγκλεισον H, ἐκλει- σον L | ἀρτοσαὴλ P, ἀρσαὴλ L

§ 8. sectionem 8 om. Pl cum nota hac: »Hic omisi quae v. in additam. sub signo *, e quae additamenta reperi non potui 10 ἔφη HP: εἰπερ L | * L f. 17^v | Όροπέλ P: ὀροπόλος L, ἀροπόλος H | λαμοὺς . . . ἐπι- πέμπω P: λαμοὺς καὶ συμπεδόνας καὶ σιν(εχάς linea delet.) μπεδόνας καὶ σινοχάς ἐμποιῶ H, λιτ(οίς) καὶ σιπεδόνας κ. σινοχάς ἐμπιστ L 11 ὡς δὲ A: ἐὰν P 12 ἐγκλεισον Όρ. — A | § 9. (76) 13 καὶ ωξανονδάλον H καιφωξανονδάλων L, λουδάλ P | * H f. 22^r | ἐμφράξεις P | ὠτίων HP: βτι L | ποιῶ H: ἐμπιστ L, καὶ σφήνωσιν ἀκοῦν ἐπιτελῶ P | δὲ — P

ἀκούσω· ·Οὐρανήλ, ἔγκλεισον Καιρωξανοιδάλον, εὐθὺς * ἀναχωρῶ·⁴ 10. ὁ ἔκτος ἔφη ·έγὼ Σφενδοναὴλ καλοῦμαι. παρτίδας καὶ διποσθοτόνους ἐμποιῶ. ἐάν ἀκούσω ·Σαβαῆλ, ἔγκλεισον Σφενδοναῆλ,⁵ εὐθὺς ἀναχωρῶ·⁶ 11. ὁ ἵβδομος ἔφη ·έγὼ Σφανδῶ καλοῦμαι. ὅμων δύναμιν ἐλαττῷ καὶ χειρῶν νεῦρα παραλύω, καὶ μέλη κοπιάζω. ἐάν ἀκούσω ·Ἀραῆλ, ἔγκλεισον Σφανδῶ,⁷ εὐθὺς ἀναχωρῶ·⁸ 12. ὁ ὄγδοος ἔφη ·έγὼ Βελβέλ καλοῦμαι. παρθίας ἀνθρώπων καὶ φρένας διαστρέψω .. ἐάν ἀκούσω ·Καραῆλ, ἔγκλεισον Βελβέλ,⁹ εὐθὺς ἀναχωρῶ·¹⁰

10. 13. Ὁ ἔννατος ἔφη ·έγὼ Κουρταῆλ καλοῦμαι. στρόφους ἔγκάτων * ἐπιπέμπω. ἐάν ἀκούσω ·Ιαούθ, ἔγκλεισον Κουρταῆλ,¹¹ εὐθὺς ἀναχωρῶ·¹² 14. ὁ δέκατος ἔφη ·έγὼ Μεταθίαξ καλοῦμαι. νεφρῶν πόνους ποιῶ. ἐάν ἀκούσω ·Ἀδωναῆλ, ἔγκλεισον Μεταθίαξ,¹³ εὐθὺς ἀναχωρῶ·¹⁴ 15. ὁ ἑνδέκατος ἔφη ·έγὼ Κατανικοταῆλ καλοῦμαι. μάχας καὶ αὐθαδείας κατ' οἰκους ἐπιπέμπω. ἐάν τις θέλει εἰρηνεύειν, γραφάτω εἰς ἑπτά φύλλα δάφνης τὰ

MSS HLP — Rec. AB. 1 οὐρανήλ H | ἔγκλεισον Καιρ. ερο: ἔγκλησον ιουδάλ P, — A | * P f. 16^r 2 §. 10. Σφενδοναὴλ P: σφενδεναὴλ H, φενδοναὴλ L | παρντίδ: + ποιῶ καὶ παρισθμία P 3 διποσθοτόνους H, διποστονότους L, διποσθότονα P | ἐμποιῶ A: — P | Σαβαῆλ (β εκ λ corr.) P: Σαβραῆλ Mg εποτε, σαφαῆλ L, σφεβαῆλ H | ἔγκλ. Σφεν. — A 4 σφανδοναῆλ P | § 11. (78) ἔφη HP: εἶπεν L 5 Σφανδῶ P: δορὸν H, φανδῶρὸν L | ὅμων δύν. P: ἀν(θρώπ)ων (ἀντον) H δυνάμεις A | ἐλαττῷ P: ἐλαττόνω H, ἐλαττόν L, + καὶ σαλεών P, + ἐάν ἀκοίει L | καὶ — H | χειρῶν εἴρα H 6 παραλύω HP: παραχώ L, + καὶ δοτᾶ παλαμῶν συντρίβω P | κ. μέλη κοπ. H: κ. μιτελοὺς ἐμπιπίζω (ἐκπιπίζω Fl, L ἐκπιπίζω = ἐκπίνω) P, — L | ἔγκλ. Σφανδ. — A 7 § 12. (79) βοκβέλ in βελβέλ corr. L 8 διαστρέψω HP: ἀναστρέψω L 9 Καραῆλ A: ἀραῆλ P | ἔγκλ. Βελβ. — A

§ 13. (80) 10 ἔφη HP: εἶπεν L | Κουρταῆλ P: κουρταῆλ νει κουρταῆλ H, ἀκονταραῆλ L 11 ἔγκάτων A: ἐν κοιλίᾳ P | * Mg 1344 | ἐπιπέμπω A: ἀποπέμπω, πόνους ἐπάγω P | ἐάν ... ἀναχωρῶ — L | Ιαούθ P: σαβαῶθ H | ἔγκλ. Κονρ. — H 12 § 14. (81) ἔφη HP: εἶπεν L | Μεταθίαξ P: μεταθίαξ H, μετάθεαξ L 13 νεφροὺς ποιῶ πονεῖν P | ἐάν δὲ H | * H f. 22^v | Ἀδωναῆλ P: ἀδωνᾶτ H, ἀδωνᾶν L | ἔγκλ. Μεταθ. — A 14 § 15. (82) ἔφη HP: εἶπεν L | Καταν. P: κανικοταῆλ I, νικοταῆλ H 15 αὐθαδείας A: ἀδικίας P | οἴζους: + ποιῶ καὶ σκληρίας P | * I, f. 17^v 16 εἰρηνεύειν: εἰρηνεύει L, + εἰς τὸν οἰκον αὐτοῦ P | γραψάτω P: γράψαι H, ἦς γράψῃ L | εἰς ... με H: τὰ ἑπτά δύομα τοῦ καταργοῦντος με ἀγγέλον, καὶ ταῦτα τὰ δύοματα P

δύναματα τὰ κατάργοῦντά με· ἄγγελε· λαέ· λεώ· σαβαὼθ· ἐγκλείσατε Κατανικοταήλ· καὶ πλένας τὰ φύλλα τῆς δάφνης ὑπάτω τὸν οἶκον αὐτοῦ τῷ ὕδατι, καὶ εὐθὺς ἀναχωρῶ. 16. ὁ δωδέκατος ἔφη· ἐγὼ Σαρθοφαῖλ καλοῦμαι. διχοστασίας ἐμβάλλω 5 τοις ἀνθρώποις καὶ εὑφραίνομαι αὐτοὺς σκανδαλίζων. ἐάν τις γράψῃ ταῦτα· * λαέ· λεώ· νίοι Σαβαὼθ· καὶ φορεῖ ἐν τῷ τραχύλῳ αὐτοῦ, εὐθὺς ἀναχωρῶ. *

17. Ὁ τρίτος καὶ δέκατος ἔφη· ἐγὼ Φοβοθῆλ καλοῦμαι. νευρῶν χαλάσσεις ποιῶ. ἐάν ἀκούσω· Ἀδωναῖ· εὐθὺς ἀντιχωρῶ. 10 18. ὁ τέταρτος καὶ δέκατος ἔφη· ἐγὼ Λερωὴλ * καλοῦμαι. ψῦχος καὶ ὅγκος καὶ στομάχον πόνον ἐπάγω. ἐάν ἀκούσω· Ιάζ, μὴ ἐμεινῆς, μὴ θερμάνης, ὅτι καλλίον ἐστὶ Σολομῶν ἐνδεκα πατέρων, εὐθὺς ἀναχωρῶ. 19. ὁ πέμπτος καὶ δέκατος ἔφη· ἐγὼ Σουβελτὶ καλοῦμαι. φύλκην καὶ νάρκην ἐπικέμπω. ἐάν μόνον

MSS HLP = Recc. AB. 1 ἄγγελος Α: — P | ἐαέ Η: λεώ L, λαέ P | λεώ LP: λεων Η | σαβαὼθ Α: νίοι σαβαὼθ, διὰ τὸ δύνομα τοῦ μεγάλον Θεοῦ P | ἐγκλίσαται Η, ἐγκλησάτω P, ἄγγισατε L, + τῷ Fl επορε | 2 καὶ Α: πλένει τοῦ πλένας P, πλένων Fl | τ. φυλ. τ. δαφ. Η: τὰς δάφνας L, τὰ δαφνόφυλλα P, τὰ δαφνόφυλλα Fl, + ἐπὶ τοῦ ὕδατος P | δεννάτω (sic) Fl επορε | 3 τὸν ... ὕδατος P: τοῦ οἴκου μετὰ τὸ ὕδωρ ἐκείνων L, τὸ ὕδωρ ἐπὶ τὸν οἴκον αὐτοῦ Η, + ἀπὸ λεών ἔσω P | § 16. (83) 4 σαφαθωραϊλ P | ἐμβάλω P 5 ἐνθρ. αὐτ. σκανδ. P: φρένας σκανδαλίζω (-ζων Η) A 6 γράψει ταῦτα Α: εἰς χάρτην ἐπιγράψῃ ταῦτα τὰ δύναματα τῶν (* f. 16^γ) ἄγγέλων P | λαέ· λεώ· (λαώ· L) νιοι Σαβ. Α: λαεώ· λειλῶ. (Ιαελῶ Fl) λωελὲτ· σαβαὼθ· λωδῶ· βαλ P, cf. supra § 15, l. 1, textum cod. ms. P | φορεῖ ... αὐτοῦ Η: — L, πλέξας φορέσαι τῷ τραχύλῳ, η καὶ τὰς (scil. χάρτας?) πρὸς τὸ οὖς ήθη (l. τιθῆ) P | 7 ἀναχωρῶ: + καὶ τὴν μέθην λέω P

§ 17. (84) 8 Φοβοθῆλ Α: βοθῆλ P 9 νεφρ. χαλ. εγο: νευρῶν κολάσσης Η, νευρ. χαλάσσεις L, νευροχαλάσσης P, νευροχαλάσσεις (sic) Fl επορε | ἐάν . . . Αδωναῖ Η: ἐαέ ἀκ. αθ. δ. L, ἐάν ἐφρατόμενος ἀκ. τοῦ μεγάλον ἀδωναϊλ τὸ δύνομα ἐγκλησον βοθοθῆλ P. 10 § 18. (85) ἔφη P: εἰπε L, — Η | ἐγὼ Λερωὴλ . . . ἀναχωρῶ (l. 13) et ἐγὼ Σουβελτὶ . . . ἀναχωρῶ (l. 13—p. 55^γ, 1) π. P | λερωὴλ L, φοκλῆδ P, Ροηλῆδ Fl | * Η f. 23^γ | ψῦχος LP: ψυχρός Η 11 κ. στ. πόνον P: κ. στόμαχον Η, κ. στομαχῶν L, ἐπάγω Α: ἐποιῶ P | ἐάν Α: ώς μόνον P | Ιάζ, μὴ ἐμμ. εγο: λαές μὴ ἐμμεινῆς Η, λαές μὴ ἐμμεινῆς L, λαές μὴ ἐμμεινῆς P | 12 μὴ θερ. διτι κάλλιον . . . ἐδέκα πατ. P, — Α 13 § 19. (86) ἔφοι ὁ πὲ Η 14 Σουβελτὶ L: σουβελτὶ Η, κουμελτὴλ P, Κουμετὴλ Fl | φρικ. κ. ναρκ. ἐπιπ. P: — L, τὸν (<ν>)οῦν καὶ σάρκας ἐποιῶ Η | ἐαέ Α: ώς P | μόνον — L.

ἀκούσων· Ἐρίζωντος Σουβελτί¹ εὐθὺς ἀναχωρῶ.² 20. ὁ ἔκτος καὶ δέκατος ἔφη· ἐγὼ Κατράξ καλοῦμαι. ἐπιφέρω τοῖς ἀνθρώποις πυρετοὺς ἀνιάτους. * ὁ θέλων ὑγιῆς γενέσθαι τριψάτω κολλανθόν καὶ ἐπιχοιτέτω τὰ χεῖλη λέγων· ὄφριζω σε κατὰς τοῦ Λάν, ἀναχώρησον ἀπὸ τοῦ πλάσματος τοῦ θεοῦ,³ καὶ εὐθὺς ἀναχωρῶ.⁴

21. Ὁ οἰδημος καὶ δέκατος ἔφη· ἐγὼ Ιεροπά καλοῦμαι. ἐπὶ τοῦ στομάχου τοῦ ἀνθρώπου καθέζομαι, καὶ ποιῶ ἀσπασμοὺς ἐν βαλανείῳ· καὶ ἐν ὅδῷ εὑρίσκω τὸν ἀγθωπὸν καὶ πτωματίζω.⁵ 10 ὃς δὲ ἂν ἐπῃ εἰς τὸν δεξιὸν ὥτιον τοῦ πάσχοντος ἐκ τρίτου ἀοῦδα ζιζαβοῦ.⁶ Ιδέ, ποιεῖ με ἀναχωρεῖν.⁷ 22. * Ὁ ὄγδοος καὶ δέκατος ἔφη· ἐγὼ Μοδεβήλ καλοῦμαι. γυναῖκα ἀπὸ ἀνδρὸς χω-

MSS HLP — Rec. AB. 1 Ἐρίζωντος Η: φίζωτε L, ζαφωῆλ P | Ἐγκλεισθεντος Σουβ. ego cum dubio: — A, Ἐγκλησθεντος κουμενταήλ P, de Κουμενταήλ annotavit Fl: >diversa genera scripturarum in una enuntiatione. | ἀναχωρῶ ὅτι τὸν ροῦν καὶ σάρκας ἡμιν L | § 20. (87) 2 ἐγώ — Η | Κατράξ Η: ιατράξ L, ἀτράξ P | ἐπιφέρω Α: ἐγὼ καταστρέφω P | τοὺς ἀνθρώπους οὖς L 3 ἀνιάτ.: + καὶ βλαβερούς P | * L f. 18^r: | δ... γενέσθαι Α: ἐν τῇ θέλῃς με ἐγκλησαι P | τραγ. κολ.: τῷ. κολλατερον Η, τῷ. κολλατηρον L, κολ., κόφας P 4 καὶ — P | ἐπιχο. τ. χειλ. L: ἐπίχοε τὰ χεῖλη αὐτοῦ Η, ἐπιχοει τῶν χειλέων) P | λέγων: + οὐτος Η, + τὴν ἐποδήν ταύτην P | δραΐζω ... θεοῦ Η (— ἀπὸ ... θεοῦ) L: τὸ πίρεθρον τὸ ἀπὸ δυναστίας, δραΐζω σε κατὰ τοῦ θεοῦ τοῦ ἱψίστου τοῦ θρόνου, ἀναχώρει ἀπὸ δυναπείας, καὶ ἀναχώρει ἀπὸ τοῦ πλάσματος τοῦ θεοῦ P 5 καὶ — Η 6 ἀναχωρῶ: + ἀπὸ τὸ πλάσμα τ. θεοῦ L

§ 21. (88) 7 Ιεροπά ego: λεφωτά L, κεροπάκιαν λεφοπάτη Η, λεφοπάτη P | ἐπὶ: πτ. ἐλαν L 8 τοῦ — Η | τ. ἀνθρ. Α: τῶν ἀνθρώπων P | ποιῶ ἀσπασμοὺς Η (i. q. σπασμοὺς, cf. Dieterich, Unters. p. 33, ἀσπασμένος): ποιώσις σπασμοὺς L, ποιῶ ἀσπασμοὺς (sub ὁ lineam posuit man. prim.) P | ἀσπ. ἐν βαλ. κ. ἐν ὅδῷ: scr. mss. omnes, sed ἐν ὅδῷ cum εὑρίσκω legendum est 9 εὑρίσκω Η: εὑρώ L, καὶ ὅπου δέ ἂν εὑρεθῶ καὶ εὑρώ P | τὸν — L | πτωματ. P: παραστοματίζω Η, ἀποστοματίζω L 10 δέ δέ ἂν P: ὃς δέ ἂν Η, καὶ ἐλαν L | εἴη Η, εἴποι P, εἰπεῖ τις L | εἰς ... τρίτου L: εἰς ... ώτιον (* f. 23^r) τοῦ ἀνθρώπου ἐκ τρίτου Η, τοῖς πάσχονται εἰς τὸν οὓς αἰτῶν, τὰ δυνάματα ταῦτα ἐκ τρίτου εἰς τὸ δεξιὸν P 11 ἰοδᾶ ... με ego: ιοδαζειζαβονιδέποι εἰ με Η, ιοδαζειζαβονιδέ ποιοῦμαι L, ιονδαριζειζαβονηή δούρη P, Fl. false legit | ἀναχωρεῖν Α: εὐθὺς ἀναχωρῶ P | § 22. (89) * P f. 17^r 12 ἔφη δὲ τῇ Η | Μοδ. καλ. Η: μοδεβήλ καλ. L, καλ. βονδονημήζ P | γυναῖκα L: γυναῖκας ΗΡ | ἀνδρὸς P: ἄνδρα L, τοὺς ἔστων ἄνθρας Η | χωρίζω P: χωρίζωμαι L, χωρίζων Η, + καὶ φθόνον ἐπιτελῶ P | γράψῃ P

φίζω. έάν τις γράψει τῶν ὀκτὼ πατέρων τὰ δυόματα καὶ θήσει αὐτὰ ἐν προθύροις, εὐθὺς ἀναχωρῶ.⁴ 23. ὁ ἔννατος καὶ δέκατος ἔφη· «έγώ καλοῦμαι Μαρδέρω. Επιφέρω πυρετοὺς ἀνιάτους; καὶ ἐν οἷς δὲ οἴκῳ * γράψεις τὸ ὄνομά μου, εὐθὺς ἀναχωρῶ.⁵ 24. ὁ εἰκοστὸς ἔφη· «έγώ καλοῦμαι 'Ρὺς Ναθάθω. εἰς γόνατα καθέζομαι τῶν ἀνθρώπων. έάν τις γράψει εἰς χάρτην· 'Φνουνηβήλ,⁶ εὐθὺς ἀναχωρῶ.⁶ 25. ὁ πρῶτος καὶ εἰκοστὸς ἔφη· «έγώ 'Ρὺς Ἀλάθ καλοῦμαι. δύσπνοιαν τοὺς νηπίους ἐμποιῶ. έάν τις γράψει· 'Ραριδέρις,⁷ καὶ * βαστάζει, εὐθὺς ἀγαπωρῶ.⁸

10 26. Ὁ δεύτερος καὶ εἰκοστὸς ἔφη· «έγώ καλοῦμαι 'Ρὺς Αὐδαμεώθ. καρδιόπονον ἐπιτέμπω. έάν τις γράψει· 'Ραυονώθ,⁹ εὐθὺς ἀναχωρῶ.⁹ 27. ὁ τρίτος καὶ εἰκοστὸς ἔφη· «έγώ 'Ρὺς Μαν-

MSS HLP — Rec. AB. 1 ὀκτώ: ἦν τε fortasse ē Η, ἔξη L, σῶν P | δυόματα: + σολομῶν ἐν χάρτῃ P | θήσει ΙP: θήσει Η | 2 αὐτὰ — Η | ἐν προθ. P: ἐπιφροσθέραις Η, ἐμπροσθέραις L, + τοῦ οἴκου αὐτοῦ P

MS P — Rec. B. pro εὐθὺς ἀναχωρῶ πρaebet textum hunc: ἐξελθεῖν ἀραιρῶ. ἡ δὲ ἐπιγραφὴ ἐστιν αὐτῆς κελεύει σοι οἱ θεοὶ ἀθραύσμα, καὶ οἱ θεοὶ; ισαία, καὶ ἡ θεὸς λαζάρ, ἀναζώρησον ἀλλὰ τοῦ οἴκου τοίτον μετ' εἰσῆγνης, εὐθὺς ἀναχωρῶ

MSS HPL — Rec. AB. § 23. (90) 3 ἔφη δὲ ιθή Η | Μαρδέρω ... μον (l. 4) et Ναθάθω ... Φνουνηβήλ (ll. 5—6) tr. P | ἔγώ καλοῦμαι Μαρδέρω P: ἔγώ δὲ καλοῦμαι μαδοίω Η, ἔγώ μανδραβονορον καλοῦμαι δον L | ἐπιφ. πνο. αὐτατ. Η: πνο. ἀν. ἐπιφ. L, πνοετόν ἐπιτέμπω ἀνίατον τοῖς ἀν(θρώπ)οις P | καὶ ... μον Η: ἐνώπιον οἴκω γράψει· τὸ δὲ μον L, έάν τις (* Mg 1345) γοάνη εἰς χάρτην βιβλίον· σφηνή, φαφάλ, ἀναζώρημα (ἀναζώρημεν FI), σύρον δούρον, καὶ τῷ τραχήλῳ περιάνηγ P | 4 εἰδής P: εἰδένει Ι, — Η | § 24. (91) 5 ἔφη — Η | ἔγώ φεύγω θά· θω καλοῦμαι L | 'Ρὺς Ναθάθω Η: ναώθ P | καὶ εἰς τὰ γόνατα P | τῶν ἀνθρ. P: τῶν ἀν(θρώπ)ων L, τοῦ ἀν(θρώπ)ον Η | 6 ἐπιγράψῃ P | εἰς χάρτην Η: εἰς χαρτίον L, ἐν χάρτῃ P | Φνουνηβήλ Η: φνουνηβήλ L, φνουνοβοηλ. ἐξελθε ναθάθ, καὶ τραχελίν μή ἀφης P | 7 § 25. (92) ἔφη δὲ καὶ Η | 'Ρὺς Ἀλάθ ... βαστάζει (l. 9) et 'Ρὺς Αὐδαμεώθ ... δαιονώθ (ll. 10—11) tr. H | 'Ρὺς Ἀλάθ ερο: φῆξ δὲ ἀλάθ Η, οἰξ δὲ ἀλάθ L, ἀλάθ P | 8 δύσπνοιαν P: δύσπνια Η, δύσπνια L, pr. βίζα καὶ P | νηπίους L: παιστρ P, — Η | γράψει ... βαστάζει (+ αἰτῶ) Η: γραψ. καὶ βαστ.: ωριδερς; L, ἐπιγράψῃ εἰς χάρτην· διορήξ δίωξον σὺ ἀλάθ, καὶ τῷ τραχήλῳ περιάνηγ P | 9 * Η l. 24^τ

MSS HL — Rec. A. 10 § 26. ὁ δευτ. ... ἀναχωρῶ — P, errore Mg διβ' pro δ κγ' posito δ κγ' (§ 27) omittenti videtur | sectiones 26 et 25 tr. H, cf. supra | 'Ρὺς Αὐδαμ. Η: φῖξ αἰμαδεώθ (ante καλοῦμαι) L | 11 καρδιοπ. ... ἀναχωρῶ Η: έάν τις γράψει φαιζώθ καλοῦμαι έάν τῇ γράψει φαιζώθ καὶ βαστάζει ἀναχωρῶ δι ταρδιόπονος ἐπιμπέσει καὶ πέμπω L.

MSS HLP — Rec. AB. § 27. (93) 12 ἔφη δὲ ιθή Η | 'Ρὺς Μενθ.: οἰξ μανθαδῶ L, φῖξ αὐθάδης Η, νεφθαδᾶ P

θαδῶ καλοῦμαι. νεφροὺς ἀλγεῖν ποιῶ. ἐάν τις γράψει· Ἰαώθ,
Οὐριήλ, εὐθὺς ἀναχωρῶ. 28. ὁ τέταρτος καὶ εἰκοστὸς ἔφη·
»Ἐγὼ Ρύς Ἀκτορὺς καλοῦμαι. πλευρὰς ἀλγεῖν ποιῶ. ἐάν τις
γράψει ἐν ὅλῃ ἀπὸ πλοίου ἀστοχήσαντος· αὐτοῖς Μαρμαραώθ,
5 εὐθὺς ἀναχωρῶ.« * 29. ** ὁ πέμπτος καὶ εἰκοστὸς ἔφη· »Ἐγὼ
Ρύς Ἀνατολὴ καλοῦμαι. ζέσεις καὶ πυρώσεις εἰς σπλάγχνα ἀνα-
στέλλω. ἐάν ἀκούσω· ἀφαρὰ ἀφαρή· εὐθὺς ἀναχωρῶ.« 30. ὁ
ἕκτος καὶ εἰκοστὸς ἔφη· »Ἐγὼ Ρύς ὁ Ἐναυθὰ καλοῦμαι. φρένας
ἀποκλέπτω καὶ καρδίας ἄλλοιο. ἐάν τις γράψει· Καλαζαήλ,
10 εὐθὺς ἀναχωρῶ.« 31. ὁ ἑβδόμος καὶ εἰκοστὸς ἔφη· »Ἐγὼ Ρύς
Ἀξησθὺς καλοῦμαι. ὑπεκτικὸς ποιῶ ἀνθρώπους καὶ αἱμορρόδους.
ἐάν τις ὀφκίσει με εἰς οἶνον * ἀκρατον καὶ δόσει τῷ πάσχοντι,
εὐθὺς ἀναχωρῶ.«

32. Ὁ ὅγδοος καὶ εἰκοστὸς ἔφη· »Ἐγὼ Ρύς Ἀπάξ καλοῦμαι.
15 ἀγρυπνίας ἐπιπέμπω. ἐάν τις γράψει κόκκον φυγδισμός, καὶ περιά-
ψει τοὺς κροτάφους, εὐθὺς ἀναχωρῶ.« 33. ὁ ἕννατος καὶ εἰκο-
στὸς ἔφη· »Ἐγὼ Ρύς Ἀροστὴρ καλοῦμαι. μητρομανίας ἐπιπέμπω
καὶ πόνους ἐν τῇ κύστει ποιῶ. ἐάν τις εἰς ἔλαιον καθαρὸν τρεῖς

MSS HLP — Rec. AB. 1 ποιῶ: + καὶ στραγγισμοὶς οὐδεν έπιτελῶ P | Ιαώθ, Οὐριήλ H: Ἰαώθ ὀφιλὴ L, εἰς λαμπὸν (in marg. dextr. πέταλ <) κασσιτήριον, Ιαθώθ, οὐρουηλ, νεφνατὰ καὶ περιάψη τῷ λογίῳ P | 2 § 28. (94) ἔφη δὲ καὶ H | 3 ἐγὼ — L | οὓς ἀκτορὺς H, ἐριξ κτορὺς L, ἔκτον μὲν P, + διωξον transversa linea delectum P | πλευρὰς καὶ φύσεις P | ἔμποιων H | 4 γράψει: γλύνη P | ὅλη P: οὔλον H, ἥλιον L, + χαλκοῦ P | ἀπὸ .. εὐ-
θὺς — L | ἀπὸ πλ. ἀστοχ. P: ἀπολοιν. ον ἀστολίσαντος H | ἀφρίον Μαρμ. H: ἀργίον μαρμαραώθ, σαβαώθ, ἔκτον μὲν διωξον, καὶ περιάψη τῷ λογίῳ P | 5 * hic explicit in media col. cod. ms. L (f. 18² v)

MSS HP — Rec. AB. § 29. (95) 5 ** P f. 17^v | 6 Ρύς H: — P |
ζέσεις κ. πυρίσεις H, καύσεις κ. πυρώσεις P | εἰς τὰ σπλ. ἀποστέλλω P |
7 ἀφαρὰ κάρδιας P | § 30. (96) | 8 Ρύς δὲ Ἐν.: ἐνεροῦθ P | 9 ἄλλοιο
καὶ τοῦδε (L. τωδὸν) ποιῶ P | Καλαζαήλ H: ἀλλαζωάλ, διωξον ἐνεροῦθ, καὶ
περιάψη τὸν κάρτην P | 10 § 31. (97) Ρύς Ἀξησθὺς H: φῆθ P | 11 αἱ-
μορρόδους H, αἱμορασίας (αἱμορρογίας conj. Ba) ποιῶ P | 12 τις γράψει
ἡ H | * H f. 24^v | οὖν. εἰνάθη ἀκρατον P | δόσεις H: κατὰ τοῦ ἐνδεκά-
του ἐῶν (L. αἰώνος Ctr) λέγων· δρεῖσθαι σε κατὰ τοῦ ἐνδεκάτου ἐῶν πανσι
ἀξιωθεῖθ, καὶ δές ποιεῖν (L. πιεῖν Ctr) P

| § 32. (98) 14 Ρύς Ἀπάξ H: ἀσπαξ P | 15 ἀγρυπνονίας P | γράψῃ P
| κόκκος .. περιάψῃ P, — H | 16 § 33. (99) | 17 Ρύς — P | Ἀροστὴρ P:
ἀστηρ H | ἐπιπέμπω: + ἐάν τις γράψῃ κόκκον φυγδισμός καὶ περιάψῃ trans-
versa linea delectum P | 18 κύστεις κύτη H | εἰς: γράψει H

πόκκους δάφνης λεάνας ἐπαλείψει λέγων· ὁδοκίςω σε κατὰ τοῦ Μαρμαραύθ,^ε εὐθὺς ἀναχωρῶ.^ε 34. ὁ τριακοστὸς ἔφη· ἐγὼ 'Ρὺς Φυσικορὲθ καλοῦμαι. μαχονούσιαν ποιῶ. ἐάν τις βαλεῖ ἄλας εἰς ἔλαιον καὶ ἐπαλείψει τὸν ἀσθενὴν λέγων· χερονθίμ, σεραφίμ,⁵ βοηθεῖτε· εὐθὺς ἀναχωρῶ.^ε 35. ὁ πρῶτος καὶ τριακοστὸς ἔφη· ἐγὼ 'Ρὺς Ἀλευρὸθ καλοῦμαι. ὅστεα ἤχθνος καταπίνων, ἐάν τις *(τοῦ)* αὐτοῦ ἤχθνος ὅστεον ἐπιθήσει εἰς τὰ βύζια τοῦ πάσχοντος,^ε εὐθὺς * ἀναχωρῶ.^ε 36. ὁ δεύτερος καὶ τριακοστὸς ἔφη· ἐγὼ 'Ρὺς Ἰχθύον καλοῦμαι. νεῦρα παραλύω. * ἐάν δὲ ἀκούσω· Ἀδω-¹⁰ναῖ, μάλθη· εὐθὺς ἀναχωρῶ.^ε 37. ὁ τρίτος καὶ τριακοστὸς ἔφη· ἐγὼ καὶ 'Ρὺς Ἀχωρεύθ καλοῦμαι. ἐν τῷ φάρνγι καὶ τοῖς παρισθμοῖς πόνον ποιῶ. ἐάν τις εἰς φύλλα κισσοῦ γράψει· λει-¹⁵κονογός· βοτούθον ἀναχωρίς,^ε εὐθὺς ἀγαχωρῶ.^ε

38. Ὁ τέταρτος καὶ τριακοστὸς ἔφη· ἐγὼ 'Ρὺς Αὔτωθ κα-²⁰λοῦμαι. φθόνοντος φίλων καὶ μάχας ποιῶ. καταργεῖ με δὲ τὸ α'^ε καὶ β'^ε γραφόμενον.^ε 39. ὁ πέμπτος καὶ τριακοστὸς ἔφη· ἐγὼ καὶ 'Ρὺς Φθηνεύθ καλοῦμαι. βασκαίνω πάντα ἀνθρωπον.^ε καταργεῖ με δὲ ὁ πολυπαθῆς ὀφθαλμὸς ἐγγαραττόμενος. 40. ὁ

MSS HP — Recc. AB. 1 λεώνας δάφνης Η | σε ἀνοστὴρ P 2 Μαρ-
μαραύθ Η: μαρμαραύθ, παῦσον P | § 34. (100) 'Ρὺς Φυσικ. ... βοήθειτε
(1. 5) ετ' 'Ρὺς Ἀλευρὸθ . . . πάσχοντος (II. 6—7) tr. P | 'Ρὺς Φυσικ. Η: ἡ
φησικρέθ P 3 βαλεῖ (βαλεῖν πλ.) . . . ἀσθενὴν Η: εἰς ἔλαιον βαλὼν ἄλας
τριπλὸν ἐπαλείψῃ τὸν κάμνοντα P 4 σεραφίμ· χερονθίμ· βοηθήσατε μοι P
5 § 35. (31) 6 ἐγὼ — H | 'Ρὺς Ἀλ. Η: ἀλευροφίθ P | sectiones 35 et
34 tr. P, v. supra | καταπίνων ego: καταπίνειν Η 7 δοτέα . . . πάλιγ-
τος: ἐάν τις ρυτοφαγήσῃ (sub in linea brevi ducta supra eandem η ponit ms.;
in marg. lat. ἤχθνος sct. man. prim.) δοτέον καταπίη, καὶ ἔρας δοτέον ἀπὸ²⁵
τοῦ ἤχθνος βήσσει P | βήζει Η 8 * Η f. 25^r | § 36. (102) 9 'Ρὺς
— P | ἤχθνος Η | παραλύω P: παλίω Η, + καὶ συντρίβω P | * P f. 18^v
| δὲ — P | Ἀδωνᾶθ, μάλθη Η: ἀδονεύθ βοήθει. P 10 § 37. (103)
11 καὶ — P | 'Ρὺς Ἀχων. Η: ἀγχονίων P | ἐγ . . . ποιῶ: ἐν τοῖς σπαρ-
γίνοις καὶ ἐν τῷ φάρνγι κείμαι P | φάραγγι Η | παριθμοῖς Η 12 ἐάν
... ἀναχωρίς Η: καὶ ἐάν τις εἰς φύλλα συκῆς γράψῃ· λεκοδρογος, ἐν παρὰ ἐν
γράμμα (ἐγλαρος· ἐνγραμμά πλ.), γράψῃ δὲ βωτρύδον (in marg. βο <) P
13 ἀναχωρῶ: + λεκοδρογος ἐκοδρογος: κούδογος· οὐδογος· γόδες δε P
§ 38. (104) 14 'Ρὺς — P | Αὔτωθ Η: αὐτοδιθ P 15 φθον. ποιῶ
καὶ μάχας P | καταρ. με: καταργοῦμαι Η | δε . . . γραφ. Η: οὐν τὸ ἄλφα
καὶ τὸ ὄμεγα γραφόμενα P 16 § 39. (105) 17 κ. 'Ρὺς Φθην.: φθηνοθ P
| παντὶ ἀνθρώπῳ P 18 κατ. με: καταργοῦμαι Η | δε . . . ὀφθαλ.: οἰν
ὀφθαλμὸς πολυπαθῆς P | ἐγγαραττόμενον Η | § 40. (106)

ἐκτος καὶ τριάκοστος ἔφη· «έγὼ καὶ Ἐρῆς Μιανὴθ καλοῦμαι. τῷ σώματι ἐπίφθονός εἰμι· οἶκονς ἥρημῶ· σάρκας ἀφανίζω. Εάν τις γράψει ἐν τοῖς προθύροις τοῦ οἴκου οὐτως· * μέλπω ἀρδεῖτον αὐτάθι· φεύγω ἐγὼ τοῦ τόπου,» * 41. καὶ ταῦτα ἀκούσας ἐγὼ 5 Σολομῶν ἰδόξασα τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ ἐκέλευσα αὐτοὺς ὑδωρ φέρειν. 42. καὶ ηὔξαμην πρὸς τὸν θεὸν τοὺς τριάκοντα ἔξι δαιμόνας τοὺς ἐμποδίζοντας τὴν ἀνθρωπότητι προσέρχεσθαι εἰς τὸν ναὸν τοῦ θεοῦ.

XIX. Καὶ ἡμην ἐγὼ Σολομῶν τιμώμενος ὑπὸ πάντων τῶν 10 ἀνθρώπων τῶν ὑποκάτω τοῦ οὐρανοῦ. καὶ φύοδόμονυ τὸν ναὸν τοῦ θεοῦ, καὶ ἡ βασιλεία μου ἡν τενθύρονσα. 2. καὶ ἤρχοντο πάντες οἱ βασιλεῖς πρὸς με θεωρῆσαι τὸν ναὸν τοῦ θεοῦ ὃν φύοδόμονυ, καὶ χονσίον καὶ ἀργόνιον ἐκόμιζον πρὸς με, χαλκόν

MSS HP — Rec. AB. 1 καὶ Ἐρῆς εgo: χερήξ H. — P | Μιανὴθ: βια-
γαστὸς P | τοῦ σώματος P 2 ἐπιφθ. P: ἐφθόμενον H | ἔριμους H |
ἀφανίζω: + καὶ θάσα ἄλλα τοιαῦτα P 3 τοῖς — P | οὐτως: αὐτοῦ P |
* H f. 25v | μηλτῶν ἀρδοῦ 4 ἐγὼ — P | * Mg 1348 | τό-
πον ἐκείνον P | § 41. (107) 5 κ. ἐπελ.: ἐκελ. δὲ P 6 φέρειν H: κομι-
ζειν ἐν τῷ ναῷ τοῦ θεοῦ P

MS P — Rec. B pro § 42 textum interpolatum praebet hunc: § 42. καὶ ἔτι προσηκάμην πρὸς κύριον τὸν θεόν ὥστε τοὺς ἔξι δαιμόνας καὶ ἐμποδί-
ζοντας τὴν ἀνθρωπότητα συμποδίζεσθαι καὶ προσέρχεσθαι εἰς τὸν ναὸν τοῦ
θεοῦ. § 43. ἐγὼ δὲ τοὺς μὲν τῶν δαιμόνων κατέκοιτα ἴργάζεσθαι τὰ βαρέα
ἔργα τῆς οἰκοδομῆς τοῦ ναοῦ τοῦ θεοῦ· τοὺς δὲ φρουραῖς (Fl. ex φρουροῖς
corr. ms.) κατέκλεισα: § 44. ἐπέροις περιφορᾷν ἐκέλευσα χονσίῳ καὶ ἀργό-
νῳ καὶ μολύβδῳ καὶ φύλῳ παρακαθέζεσθαι, καὶ τοῖς λοιποῖς δαιμοῖς τρό-
ποντος ἡτοιμασθαι ἐφ' οἷς ὅρεῖσσοις κατατίθεσθηνται.

MS H — Rec. A in § 42 breuem textum praebet.

C. XIX. MS P — Rec. B pro c. XIX, II. 9—p. 60*, 4, textum interpolatum
praebet hunc: (108) Καὶ εἶχον πολλὴν ἡσυχίαν ἐγὼ σολομῶν (in marg. inf. add.
βασιλεὺς ms.) ἐν πάσῃ (f. 18v) τῇ γῇ καὶ ἐν εἰρήνῃ δεῖγον πολλῆς, τιμώμενος
ὑπὸ πάντων ἀνθρώπων καὶ τῶν ὑπὸ τῶν οὐρανῶν, καὶ φύοδόμονυ τὸν ναὸν
ὅλον κυρίον τοῦ θεοῦ, καὶ ἡ βασιλεία μου ἡν τενθύρονσα καὶ στρατεῖς μον
ὴν μετ' ἐμοῦ, καὶ λοιπὸν ἀνεπαύσασι οἱ πόλεις (εφονσα)λὴμ χαιροῦσα καὶ ἀγα-
λλωμένη. § 2. καὶ ἀπαύτες οἱ βασιλεῖς τῆς γῆς ἤρχοντο πρὸς με ἀπὸ τῶν
περιπάτων τῆς γῆς θεωρῆσαι τὸν ναὸν διν φύοδόμονυ κεντρῷ τῷ θεῷ, καὶ
ἀγούσαντες τὴν σοφίαν τὴν δοθεῖσαν μοι προσεκύνοντας μοι εἰς τὸν ναὸν
χονσίον καὶ ἀργόνιον, καὶ λίθους τιμίους πολλοὺς διαφέροντας, καὶ χαλκὸν καὶ
οἰδηρον, καὶ μολύβδον, καὶ ἔβλα κέδρινα, καὶ ἔβλα λισηπτα προσέφερον μοι
εἰς τὴν κατασκευὴν τοῦ ναοῦ τοῦ θεοῦ.

MS H. § 1. 1. 10 ἐκοδόμονυ ms.

τε καὶ οἰδηρον καὶ μόλυβδον καὶ σύλα προσέφερον εἰς τὴν κατασκευὴν τοῦ ναοῦ. 3. ἐν οἷς καὶ ἡ Σάρα βασίλισσα Νότου γότες ὑπάρχοντα πολλῆς τῇ φρονήσει ἤλθε καὶ προσεκύνησεν ἐνώπιόν μου.

5. XX. Καὶ ἵδον εἰς τῶν τεχνιτῶν γηραιὸς ἔροιψεν αὐτὸν ἐνώπιόν μου λέγων· «βασιλεῦ Σολομῶν υἱὸς Δανεΐδ, ἐλέησόν με τὸ γέροντάς.» καὶ εἶπον αὐτῷ· «λέγε, γέροντα, ὁ Θέλεις.» 2. ὁ δὲ ἔφη· «δέομαι σου, βασιλεῦ. υἱὸν ἔχω μονογενῆ, καὶ οὗτος καθ' ἐκάστην * ὕβρεις ἐπάγει μοι χαλεπάς, ἔτυπτέ μου γὰρ τὸ πρόσωπον 10 καὶ τὴν κεφαλήν, ὅτι θάνατον πικρὸν ἐπαγγέλει μοι ποιῆσαι τούτον χάριν προσῆλθον ἵνα ἐκδικήσῃς μοι.» 3. ἐγὼ δὲ ταῦτα ἀκούσας ἐκέλευσα ἄγαγεν ἐμοὶ τὸν υἱὸν αὐτοῦ. τούτον δὲ ἐθόντος εἶπον * αὐτῷ· «οὗτος ἔχεις;» 4. ὁ δὲ ἔφη· «έως ἀπονοίς ἐμπέπλησμα, βασιλεῦ, ὥστε τὸν γεννήτορά μου παλάμη 15 τινάσαι. Πλεός μοι γενοῦ, ω̄ βασιλεῦ· ἀθέμιτον γὰρ ἀκοῦσαι τοι-

MS P — Rec. B. § 3. ἐν οἷς καὶ βασίλισσα νότου γοτες ὑπάρχοντα ἐν πολλῇ φρονήσει ἤλθεν καὶ προσεκύνησεν ἐνώπιόν μου ἐπὶ τὴν γῆν, καὶ ἀκούσας τὴν σοφίαν μου ἐδόξασε τὸν θεόν τοῦ Ἰσραὴλ· ἐν οἷς καὶ ἐδοκίμασε δοκιμαῖαν τὰ τῆς σοφίας μοι πάντα, ὅσα ἐσφισάμην 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 ἵδον ἐν ταῖς ἡμέραις ἐκείναις P | γηραιὸς τὴν ἡλικίαν P | 6 υἱὸς A. — P | με· μον conj. James | τὸ γέροντον γηραιὸς ὑπάρχων P | 7 κ. εἶπον αὐτ. εγο· κ. εἶπον αὐτὸν H. κελεύσας οὖν αὐτὸν ἀναστῆναι καὶ φρονίσαι P | λέγε· εἶπε P | § 2. 8 ἔχων H | οὗτος P | καθ' ἐκ. (scil. ἡμέραν) — P | 9 * P. f. 19^r | ἐπαγγύη μον H | ἔτυπτε εγο· ἔτυφον H, καὶ τύφας P | μον ... προσωπ· με κατὰ προσ. P | 10 κεφαλήν μον διέτιλλεν P | δι· καὶ P | πικρὸν· πονηρὸν P | ἐπαγγέλεται P | ποιῆσαι — P | 11 τοῦτον H | προσ. ... μοι· προσῆμοι (sic, προσῆμαι? Fl; 1. πρόσειμι) ὑμίν, ἐκδικησόν με P | ἐκδικήσῃς conj. James: ἐκδικήσεις H | § 3. (111) δὲ: + σολομῶν P | 12 ἀκούσας κατενύγη ἀποβλέψας εἰς τὸ ἐκείνον γῆρας, καὶ P | ἀγαγεῖν εγο· ἀγγαγέν H, ἀχθῆναι P | τούτον ... ἔχεις· τοῦ δὲ ἀχθέντος ἐπερφότον αὐτὸν εἰ οὗτος ἔχει P | 13 § 4. ὁ δὲ ἔφην H, δὲ νέος ἔφη P

MS P — Rec. B. pro ἔνος ... ταλαιπορίᾳ (ll. 13—p. 61^v, 1) textum interpolatum praebet hunc: οὐδὲ οὗτος ἀπονοίς ἐγὼ ἐμπέπλησμένος ὥστε τὸν γεννήτορά μον πάτερα παλάμη τίνω. Πλεός γενοῦ μοι βασιλεύς (ει finali transversa linea delecta). οὐδὲ γάρ ἀθέμιτα τουτά τετόλμητα ὁ ταλαιπορος ἐγώ

MS H — Rec. A. 15 ἀθέμιτον εγο· ἀθέτες μοι τὸν H

αὐτην παραβολὴν καὶ ταλαιπορίαν.^ε 5. ἐγὼ οὖν Σολομῶν τοῦ νέου ἀκούσας παρεκάλουν τὸν πρεσβύτην εἰς ἔννοιαν ἐλθεῖν. ὁ δὲ οὐκ ἥθελεν ἄλλ' εἶπε· »θανατοσάτῳ αὐτόν.

6. Καὶ θεωρῶν τὸν δαίμονα Ὁρίαν γελάσαντα ἐγὼ ἐθυμώ-
ζ θηρὶ λιαν ἐν τῷ γελάσαι αὐτὸν ἐνώπιον μου, καὶ τοῦτον μεταστή-
σας ἐκέλευσα τὸν Ὁρίαν ἐλθεῖν καὶ εἶπον αὐτῷ· »κατηραμένε, ἐμὲ
προσεγέλασας;^ε 7. ὁ δὲ ἔφη· »δέομαι σου, βασιλεῦ· οὐδὲ διὰ σὲ
ἴγελασα, ἀλλὰ διὰ τὸν δύστηνον γέροντα καὶ τὸν ἄθλιον νέον,
* τὸν τούτον νίόν· ὅτι μετὰ τρεῖς ἡμέρας τεθνήσεται, καὶ ίδού
10 ὁ γέροντος βούλεται αὐτὸν κακῶς ἀνελεῖν.^ε 8. καὶ ἐγὼ εἶπον· »ἢ
ἄληθῶς * οὕτως ἔχει; ὁ δαίμονος εἶπε· »ναι, βασιλεῦ.^ε 9. καὶ
ἐκέλευσα μεταστῆραι τὸν δαίμονα καὶ ἐλθεῖν τὸν γέροντα καὶ
τὸν τούτον νίόν, καὶ ἐκέλευσα αὐτοὺς εἰς φιλίαν γενέσθαι.
10. * καὶ εἶπον τῷ πρεσβύτῃ· »μεθ' ἡμέρας τρεῖς ἄγαγέ μοι τὸν
15 νίόν σου ὥδε.^ε οἱ δὲ προσκυνήσαντες ἀνεχώρησαν.

MSS HP — Rec. AB. 1 § 5. οὖν: δὲ P | τ. νέου ἀκ.: ταῦτ' ἀκ. παρὰ
τ. νέον P | 2 πρεσβύτερον P | ἔννοιαν HP: ἔννοιαν conj. James | ἐλθεῖν
καὶ δέχεσθαι τοῦ νιόν τὴν ἀπολογίαν P | 3 ἀλλ' ... αὐτ.: ἀλλὰ μᾶλλον
θανατοθήτω P

MS P — Rec. B pro § 6 textum praebet hunc: ἐν δὲ τῷ μὴ πειθεσθαι τὸν
πρεσβύτερον ἴμελλον τῷ νέῳ τιμωρίας ἀποφῆγασθαι· καὶ θεωρήσας ὁρίαν
τὸν δαίμονα γελῶντα· ἐθυμῶθην μεγάλως διὰ τὸ γελάσαι τὸν δαίμονα ἐνώ-
πιον μου· καὶ τοιούτους μεταστῆραι ἐκέλευσα δογιαν εἰς μέσον ἀχθῆναι τὸν
βήματος. τοῦ δὲ ἀχθέντος (Mg 1349) ἔφην αὐτῷ· ἐπικατάφατε, τί με προσγάν-
γειλασας;

MS H — Rec. A. § 6. 4 θεωρῶ H | γελάσαντα H | 5 αὐτῷ ego:
αὐτὸν H | κατηραμένε vel κατειρμένε ego: κατερειμένε H

MSS HP — Rec. AB. 6 § 7. δὲ: δαίμονος P | 8 τοῦτον τὸν δυστ. P
9 * H f. 27^r | τ. τοῦτ. νίόν: νιόν αὐτὸν H | μετὰ ... τεθν.: τρεῖς ἡμέρας
καὶ ἐν ἀνορίᾳ τετελευτήσει ὁ νιός αὐτοῦ P | 10 κακῶς ἀναιρεῖν αὐτὸν P

MS P — Rec. B in § 8 textum praebet hunc: (112) ἐγὼ δὲ σολομῶν
ἀκούσας ταῦτα· ἔφην πρῶτος δαίμονος· ἀληθῆ εἶσιν (* f. 19^r) ἢ λέγεις; δὲ
λέγει ἀληθῆ ταῦτα, βασιλεῦ

MS H — Rec. A in § 8 textum breviorem praebet.

MSS HP — Rec. AB. 11 § 9. καὶ ἀκούσας ἐγὼ P | 12 ἐλθεῖν πάλιν
τὸν γηραιὸν μετὰ καὶ τὸν νιόν αὐτοῦ P | 13 καὶ — P | εἰς φιλ. γεν.: φιλία
τραπῆναι, καὶ τὰ εἰς τροφὴν αὐτοῖς παρασχόμενος P

MSS HPQ — Rec. AB. 14 * § 10. * post omissionem maximam hic rur-
sus incipit ms. Q (cc. III—XX 9 omissis, v. supra p. 16^a) | κ. εἶπον H: εἶπον
οὖν B | ὥδε τ. νιόν σου B, + καὶ διατάξω αὐτὸν Q, + καὶ ἐπινοοῦμαι
αὐτοῦ P | 15 οἱ δὲ προσκυν. B: καὶ προσκυνήσαν H

11. Καὶ ἐκέλευσα πάλιν ἀγαγεῖν τὸν Ὁρίαν πρός με καὶ εἰπον αὐτῷ· »λέγε μοι πόθεν τοῦτο σὺ οἶδας ὅτι μετὰ τοις ἡμέρας τεθνήσεται ὁ νέος.« 12. ὁ δὲ ἔφη· »ἡμεῖς οἱ δαίμονες ἀνερχόμεθα ἐπὶ τοῦ στερεόματος τοῦ οὐρανοῦ καὶ μέσον τῶν ἀστρων
5 ἵπτάμεθα καὶ ἀκούομεν τὰς ἀποφάσεις ** τὰς ἑξερχομένας ἀπὸ τοῦ θεοῦ ἐπὶ τὰς ψυχὰς τῶν ἀνθρώπων. 13. Καὶ λοιπὸν ἐρχόμεθα καὶ εἴτε ἐν δυναστείᾳ, εἴτε ἐν πυρὶ, εἴτε ἐν φυμασίῃ, εἴτε ἐν συμπτώματι μετασχηματίζομενοι ἀναιροῦμεν.«¹ 14. καὶ ἐπηρούτησα αὐτόν· »λέγε μοι οὖν πῶς ὑμεῖς δύνασθε εἰς τὸν οὐρανὸν ἀναβαίνειν δαίμονες ὄντες.« 15. ὁ δὲ ἔφη μοι· »ὅσα ἐν οὐρανῷ ἐπιτελοῦντα, οὕτως καὶ ἐπὶ τῆς γῆς, αἱ γὰρ ἀρχαὶ καὶ ἔξοντες * καὶ δυνάμεις ἄνω Ἱπτανται καὶ τῆς εἰσόδου τοῦ οὐρανοῦ ἀξιοῦνται. 16. ἡμεῖς δὲ οἱ δαίμονες ἀτονοῦμεν μὴ ἔχοντες

MSS HPQ — Rec. AB. (113) 1 Καὶ Q: — Η, τούτων δὲ ἀπελθόντων P | ἐκελ. . . . με H: πάλιν ἐκελ. ἐλθεῖν πρός με τὸν δαίμοναν Ὁρίαν Q, ἐκελ. εἰς μέσον ἀχθῆναι τὸν ὄρνιαν P | εἰλτον αἰτ. HP: λέγω πρός αὐτὸν Q 2 τοῦτο . . . νέος H: σὺ τὰ μέλλοντα γνωσκεῖς Q, σὺ ταῦτα οἶδας; P 3 § 12. ἔφη H: εἰλεν P, λέγει μοι Q | ἀνερχόμενοι H 4 ἐπὶ τ. στερ. H: κατὰ τὸ στερέωμα B | ἀστέρων B 5 Ἱπταμ. B: ἕπτάμεθα H | * H f. 27^v | ** Q f. 12^v | ἀπὸ τ. θ. H: παρὰ θεοῦ Q, — P, + πρὸς τοὺς ἀγγέλους Q

MS H — Rec. A pro § 13 textum praeberet hunc: καὶ ἐρχόμεθα μετὰ δυναστείας εἴτε φυμασία εἴτε ἐν πυρὶ καὶ ἀνερχοῦμεν αὐτοὺς μετασχηματίζομεν.

MSS PQ — Rec. B. 6 § 13. ἐρχόμεθα εἰς τὴν γῆν Q | post ἀναιροῦμεν add. PQ glossam hanc: καὶ ἐάν τις ἀποθάνῃ ἐν ἀστρῷ η βίᾳ τινι (καὶ . . . τινι: καὶ ἐάν μη ἐν ἀστρῷ τις, η βίᾳ τινι ἀποθ. P), μεταμορφοῦμεθα ἡμεῖς οἱ δαίμονες (+ εἰς τὸ ὄντα τὸν τεθνεότος, Q) φέστε παραφαίνεσθαι (φαν. P) τοῖς ἀνθρώποις καὶ σέβεσθαι ἡμᾶς (+ ἐπὶ τῆς — εἰς τοῖς corr. — ἀνθρώπηντης φίστας P)

MSS HPQ — Rec. AB. 8 § 14. κ. ἐπ. αἰτόν H: (114) ἐγὼ δέ (ἐγὼ γοῦν P) ταῦτα ἀκούσας ἐδόξασα κύριον τὸν θεόν καὶ ἐπ. πάλιν τὸν δαίμονα B 9 οὖν εἰ ἡμεῖς — B 10 ἀναβῆναι B | ὄντες: + καὶ μέσον τῶν ἀστέρων καὶ τῶν ἀγίων ἀγγέλων μιγῆναι B | § 15. μοι B

MSS PQ — Rec. B pro οὕτως . . . ἀπαντήσεως (p. 63*, l. 1) praeberent hanc: οὕτως καὶ ἐπὶ τῆς γῆς (οἱ ἐπὶ γῆς Q) οἱ τίποι αὐτῶν εἰσὶν γάρ ἀρχαὶ, ἔξοντες, κοσμοκράτορες (* P f. 20^r), καὶ ἕπτάμεθα ἡμεῖς οἱ δαίμονες ἐν τῷ ἀέρι καὶ ἀκούομεν τῶν ἐπονταντῶν τὰς φωνὰς καὶ (+ πάσας P) τὰς (+ ἐπονταντὰς Q) δυνάμεις θεωροῦμεν (ἐπιθετ. P): καὶ ως μὴ ἔχοντες βάσιν ἀναπτύσσονται αὐτοῦμεν

MS H — Rec. A. 12 Ἱπτανται εγο: Ἱπταντε H 13 § 16. ἀτονοῦμεν (cf. Rec. B supra): αἰτόν οὖν μὲν H, forte I. ἀκούομεν. μὴ δὲ ἔχοντες

βάσιν ἀναβάσεως ἥτις ἀναπαύσεως, καὶ ἐκπίπτομεν ὅπερ φύλλα ἀπὸ τῶν δένδρων καὶ δοκοῦσιν οἱ θεωροῦντες ἄνθρωποι ὅτι ἀστέρες εἰσὶν οἱ πίπτοντες ἀπὸ τοῦ οὐρανοῦ. 17. οὐχ οὕτως ἔστι, * βασιλεῦ, ἀλλὰ πίπτομεν διὰ τὴν ἀσθένειαν ἡμῶν καὶ ἐν τῷ μηδαμόθεν ἔχειν ἀντίληψιν καταπίπτομεν ὡς ἀστραπαὶ ἐπὶ τὴν γῆν, καὶ πόλεις καταφλέγομεν καὶ ἀγροὺς ἐμπυριζόμεν. οἱ δὲ ἀστέρες τοῦ οὐρανοῦ τεθεμελιωμένοι εἰσὶν ἐν τῷ στεφεώματι, 18. καὶ ταῦτα ἀκούσας ἤγειρε Σολομῶν ἐκλενος τὸν δαιμόνα τηγεισθαι ἔως ἡμερῶν πέντε.

19. Μετὰ δὲ τὰς πέντε ἡμέρας μετακαλεσάμενος τὸν γέροντα οὐκ ἡθελεν ἐλθεῖν. εἶτα ἐλθὼν, εἴδε αὐτὸν τεθλιψμένον καὶ πενθοῦντα. 20. καὶ εἶπον αὐτῷ· »ποῦ ἔστιν ὁ νίος σου, γέρον; « ὁ δὲ ἔφη· »ἄπαις ἐγενόμην, ὡς βασιλεῦ, καὶ ἀνέλπιστος τάφῳ νίον παραφυλάττω.« 21. ἤγειρε δὲ Σολομῶν ἀκούσας ταῦτα καὶ 15 γνοὺς ὅτι ἀληθῆ εἰσι τὰ παρὰ τοῦ δαιμονος * λαληθέντα μοι ἐδόξασα τὸν θεόν τοῦ οὐρανοῦ καὶ τῆς γῆς. *

MSS HPQ.—Rec. AB. 2 δοκοῦσιν . . . πίπτοντες H. θεωροῦντες ἡμᾶς οἱ ἄνθρωποι δοκοῦσιν διτι (+ οἱ P) ἀστέρες πίπτονται B 3 § 17. οὕτως οὗτοις ἔστι: οὐχ διως ἔσται H. πτ. ἀλλ' B 4 * H f. 28^v | ὡς βασ. P | ἀλλ' ἡμετες ἐσμέν. καὶ πίπτομεν ἐπὶ τὴν γῆν διὰ Q 5 μηδαμόθεν B: μὴ δυνάμεθα H | ἔχειν HPQ: ἔχημεν Q | ἀντίληψι: ἀντίλεγον Q | πίπτομεν H | ἐπὶ τ. γῆν H: ἐν ἀνορίᾳ (πολλῷ εχ πολλῆς corr. add. P) καὶ ἐξάπνα (αιφρηδίως Q) B 7 δὲ HQ: γὰρ P | τοῦ οὐρανοῦ — B | τεθεμελ. HPQ: τε θέμελοι δμοιον P | στεφεωμ. H: οὐρανῷ ὕσπερ δ 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. ἔτι H | ἐπεκαλεσάμην Q | γέροντα H: γηραιῶν B, + ἐπιφροσθέν μον Q. + ἡμελλον δροτάν P 11 οἰκι ἡθελ. . . περθ. H: ἐλθὼν δὲ δέ γέρων πρός με κατὰ πενθος καὶ μελανῆ τῷ προσώπῳ P. καὶ ἐλθὼν πρός με δέ ἄνθρωπος κατὰ πένθος καὶ μειελασθμένῳ τῷ προσώπῳ αὐτοῦ Q 12 § 20. καὶ — P | εἶπον P: εἶπε H, λέγω Q | αὐτῷ P: αὐτὸν H, πρός αὐτὸν Q, + εἶπε προειδίτα B | γέρον H: — B, + καὶ τί τὸ σχῆμα (+ τοῦτο P, + τοῦ προσώπου σου Q) B 13 ἔφη H: ἔφη Q, + ἰδού P, + ἰδού, κύριε, Q | ἄπαις: ἄπαις H | ὡς βασ. — B | ἀνέλπιστα B 14 παραφυλ. εγοὶ παραφυλάττειν H, παρακαθέξομαι Q, παρακαθεζόμενος P, + ἦδη γὰρ ἡμέραις (ἡμέραι P) δύο γενερῶν γεγονότος B | § 21. 15 ἀληθὲς H | εἰσι . . . μοι: εἰσὶν δὲ ἔφη μοι δὲ δαιμον 'Ορνίας, καὶ Q, μοι ἔφησεν δὲ δαιμον δορύ(ας) P | * H f. 28^v 16 τοῦ . . . γῆς: Ισραὴλ Q, τοῦ Ἰσραὴλ P | * Q f. 13^r

XXI. Καὶ Σάβα ἡ βασίλισσα Νότον ἐθαύμασα καὶ εἶδε τὸν ναὸν ὃν φύκοδόμον καὶ ἔδωκε μυρίους * * σίγλους χαλκοῦ. 2. καὶ εἰσῆλθεν εἰς τὸν ναὸν καὶ εἶδε τὸ θυσιαστήριον καὶ τὰ χερονήσια καὶ τὰ σεραφίμ κατασκιάζοντα τὸ Ιαστήριον καὶ τοὺς διακοσίους λίθους τῶν λύχνων ἑξαστράπτοντας ἐκ διαφόρων χρωμάτων, λύχνοι καὶ σμαράγδοιν καὶ ὑακίνθον τῶν λίθων καὶ σαμφείρον. 3. καὶ εἶδε τὰ σκεύη τὰ ἀργυρᾶ καὶ χαλκᾶ καὶ χρυσᾶ καὶ τὰς βάσεις τῶν κιόνων ὑπὸ χαλκοῦ ἀλυσιδωτοῦ πεπλεγμένας εἶδε καὶ τὴν θάλασσαν τὴν χαλκῆν ἔχονσαν ἐπισταθὸν καὶ τοὺς 10 τριάκοντα ἵξ ταύρους. 4. καὶ ἦσαν ἐν * τῷ οἴρῳ τοῦ θεοῦ ἐργαζόμενοι πάντες * μισθοῦ ταλάντου χρυσοῦ ἐνὸς χωρὶς τῶν δαιμόνων.

Parallela ad c. XXI v. infra ms. D c. V.

C. XXI. (116) MSS HPQ — Recc. AB. 1 Σάβα . . . ἐθαύμ. καὶ Η: ἰδοῦσα ἡ βασ. νότον ταῖτα πάντα ἐθαύμ. δοξάζοντα τὸν θεὸν ἄστραδηλ. καὶ P, — Q, supplevit ἡ βασ. Νότον Is 2 ναὸν: + κυρίου P, οἶκον κυρίου Q | ὅν φύκοδ. Η: οἰκοδομούμενον B | * Mg 1352 | κ. ἔδωκε (δέδωκεν ms.) . . . χαλκ. Η: κ. ἔδωκεν (* f. 20^v) σίκλον χρυσοῖν καὶ ἀργυροῖν μεριάδας ἐκατὸν, καὶ χαλκοῦ ἐκλεκτοῦ P, ἐχαρίσαστο ἐν τῷ ναῷ κυρίου χρυσοῖν καὶ ἀργυροῖν καὶ χαλκοῦ ἐκλεκτοῦ λίτρας μεριάδας δ Q 3 § 2. εἶδε — P | κ. τὰ χεο. . . . ἱαστ.: τοὺς ἀναφόρους τοὺς χαλκοὺς τὸν θυσιαστήριον B 4 κατασκιάζοντα Η 5 διακοσίους Η: ἀναφόρους Q, — P | λύγχοιν Η 6 χρημάτων Q | λύχνοι . . . σαμφείρον: καὶ λέγην (λυγίτον P) τὸν δι. λυγίτον) λίθον καὶ σμαράγδον καὶ ὑακίνθον καὶ σαμφύρον (σαπφείρον P) B 7 § 3. εἶδε — Q | τ. ἀργ. . . . χρυσᾶ: τ. χρυσᾶ κ. (+ τὰ Q) ἀργυρᾶ κ. χαλκᾶ κ. ξέλινα κ. ἐκ δερμάτων ἀπλώματα ἥριθροδιαυμέρα (ἥριθροδιανομένων Q) B | καὶ (2^o): pr. εἶδε Q, + ἦσε P 8 κιόνων: + τοῦ ναοῦ κυρίου B

MSS HQ — Recc. AB. 8—10 ὑπὸ . . . θεοῦ — P 8 ἀλυσιδωτοῦ: βασιδώτον Q | πεπλεγμένας Η, πλοκῆ περιπλεγμένων Q 9 δὲ καὶ Q | ἔχονσαν . . . ταύρους: ἔχοντα στάδιον κ. τ. ἡς τανθ. Η, ἦν ἐποίησα εἰς τὸ μῆκος ἔχοντα (ἔχονταν) Is στάδιον καὶ ἐπὶ στάδιον καὶ τοὺς Ἑ ταύρους Q 10 § 4. ἦσαν . . . ἐνὸς (l. 12): ἦσαν οἱ ἐργαζόμενοι εἰς τὸν ναὸν κυρίου (rursus ms. P) οἱ πάντες χρυσοῖν ἐνὸς Q, οἱ πατερ. χρ. ἐνὸς P | * H f. 29^r 11 * textum depravatum enodari non potui: οἱ μελησιοι (apographum incertum) H

MSS HPQ — Recc. AB. 12 δαιμόνων: + ὃν κατέκρινα ἐργάζεσθαι. καὶ ἦν εἰσῆλην κύκλῳ τῆς βασιλείας μόν (καὶ P) ἐπὶ πάσης τῆς γῆς (πᾶσαν τὴν γῆν Q) B

XXII. Ἀπέστειλε δὲ ἐπιστολὴν ὁ βασιλεὺς Ἀράβων Ἀδάρκης,
 λέγων οὕτως· «Βασιλεὺς Ἀράβων Ἀδάρκης»¹ βασιλεὺς Σολο-
 μᾶντι χαίρειν. Ιδοὺ ἡκούσαμεν τὴν δεδομένην σοι σοφίαν καὶ
 ὅτι ἀνθρωπος ὃν παρὰ κυρίον ἔδόθη σοι σύνεσις ἐπὶ πάν-
 των τῶν πνευμάτων ἀερίσων τε καὶ ἐπιγείσων καὶ καταχθονίων.
 2. πνεῦμα δέ ἐστιν ἐν τῇ Ἀραβίᾳ· ἐν γὰρ τῇ ἑωθινῇ ἔρχεται
 αὐτὸς ἀνέμον ἥντος ὥστα τολτην καὶ ἡ πνοή αὐτοῦ δεινή καὶ
 ἀποκτείνει ἀνθρώπους καὶ κτήνη καὶ * οὐ δύναται ζῆσαι πνοὴ
 οὐδέμια ἐναντίον τοῦ δαιμονος. 3. δίομαί σου οὖν, ἐπειδὴ ὡς
 10 ἄνεμός ἐστι τὸ πνεῦμα, σόφισαι τι κατὰ τὴν δεδομένην σοι σο-
 φίαν ὑπὲρ κυρίον τοῦ θεοῦ σου καὶ καταξιωσον ἀποστεῖλαι δυνά-
 μενον ἀνθρωπον συλλαβέσθαι αὐτό. 4. καὶ Ιδοὺ σοῦ * ἐσόμεθα,
 βασιλεὺς Σολομῶν, ἕγω τε καὶ πᾶς ὁ λαός μου καὶ πᾶσα ἡ γῆ
 μον, καὶ εἰρηνεύσει πᾶσα Ἀραβία, ἵνα τὴν ἐκδίκησιν ταύτην ποιή-

Parallela ad c. XXII v. infra in ms. D, c. VI 1—9

C. XXII. (117) MSS HPQ — Recc. AB. 1 Ἀπεστ... Ἀδάρκης (1, 2) εgo:
 ἀπέστειλεν δὲ βασιλεὺς αἰδάρκης περσῶν H, καὶ ἐγένετο ἐν τῷ εἶναι με ἐν τῷ
 βασιλεῖ μου ἀπέστειλ μοι ἐπιστολὴν ὁ βασ. ἀράβων ἀδάρκης P, ἐν ταύταις
 δι ταῖς ἡμέραις ἀπέστειλεν με ἐπιστολὴν ὁ βασ. ἀράβων Ἀδάρκης δύρματι Q.
 + ἡ δὲ γραφὴ τῆς ἐπιστολῆς ἔγραφεν οὕτως B | 2 βασιλεὺς βασιλεὺς H,
 + τῷ Q | 3 χαιρ.: τὸ χέρειν H | τὴν . . . σοφίαν (+ παρὰ θεοῦ) H: καὶ
 ἀκονστέν (ἀκονστά Q) γέγονεν εἰς (— εἰς Q) πάντα τὰ πέρατα τῆς γῆς τὴν
 (τῇ Q) ἐν σοὶ δεδομένην (-μένη Q) σοφίαν (σοφία Q) B | 4 ὁν π. κερ. H: ἐλεη-
 μων παρὰ κυρίον (θεοῦ Q) εἴ σύ B | ἔδόθη σοι συν. H: καὶ συν. δέδοθη
 σοι P, — Q | πνεῦματ. . . . καταχθ. B: ἀερίσων κ. καταχθ. H | 6 § 2. πνεῦμα
 . . . Ἀραβ. H: ἐπειδὴ πν. πάρεστιν ἐν τῷ χώρᾳ τῇς Ἀραβίας τοιόνδε B | ἐν
 τῷ ἑωθινῷ B | 7 τις αὐτὰ B | ωρῶν τοιάν P (γ) Q | δεινή καὶ χαλεπὴ B |
 ἀποκτείνει H | 8 = P f. 21^r | οὐ δυν. . . . δαιμονος H: οὐ δυν. πιοή οὐδ.
 ζῆσαι ἐπὶ τῆς γῆς ἐναντίον τ. δαιμ. ἐκείνου P, οὐ δυνάμεθα οὐδέμια πνοὴ
 ζῶντες ἐπὶ τῆς γῆς ζῆσαι ἀπὸ τὴν δύναμιν τοῦ πνεύματος ἐκείνου Q

MS H = Rec. A pro § 3 textum mutilatum praebet hunc: δίομαί σου οὖν
 φίσασθαι ἐπὶ ἐμοὶ πολὺς ἄνγκρος ἐστιν τὸ πνεῦμα καὶ εἰπεῖν μοι

MSS PQ = Rec. B. 9 § 3. σον — P | οὖν — Q | 10 σόφισαι Kurz:
 σόφισε PQs | τι P: δῆ Q | σοι — Q | 11 δυνάμενον P: δύναμιν καὶ Q
 12 αὐτό P: αὐτῷ P

MSS HPQ — Recc. AB. 12 § 4. σοῦ εgo: φη vel ον H, — B | * H
 f. 29^v | ἐσόμεθα H, ἐσομαι B, pr. ἔγω Q | 13 πᾶς — P | πᾶσι . . .
 μον H: ἡ γῆ μον ἀπασα (πᾶσα P) δοῦλοι (δούλη P) σον ἐνως θανάτου B
 14 ἐστι δὲ H, ἐσόπερ P | ἐκδικ. H: δικαιοσύνην B

UNT. 9: McCown.

σεις ἡμῖν. 5. διὸ δεόμεθά σον, μὴ παραβλέψῃς τὴν ἵκεσιαν ἡμῶν,
καὶ κύριος ἡμῶν γενοῦ ἀείδια πάντοτε. ἔργωσθαι τὸν ἑμὸν
κύριον ἀεὶ διὰ παντός.¹⁾

6. Ἐγὼ δὲ Σολομῶν ἀναγνοὺς τὴν ἐπιστολὴν ταύτην καὶ
5 πτύξας ἀπέδοκα τῷ δούλῳ μου εἰπών αὐτῷ· «μετὰ ἐπτὰ ἡμέρας
ὑπομνήσεις μοι τὴν ἐπιστολὴν ταύτην.» 7. καὶ ἦν Ἱερουσαλὴμ
φόροδομωμένη καὶ ὁ ναὸς συνεπληρώσθω. καὶ ἦν λίθος ἀχρογο-
νιαλος μέγας ὃν ἐβούλόμην θεῖναι εἰς πεφαλὴν γονίας τῆς πλη-
ρόσεως τοῦ ναοῦ τοῦ θεοῦ. 8. καὶ πάντες οἱ τεχνῖται καὶ πάν-
10 τες οἱ δεῖμορες οἱ συνυπονργοῦντες ἥλθον ἐπὶ τὸ αὐτὸ ἄγαγεν
τὸν λίθον καὶ θεῖναι εἰς τὸ πτερούμιον * τοῦ ναοῦ καὶ οὐκ
ἴσχυσαν σαλεῖναι αὐτόν. * 9. μετὰ δὲ τὰς ἐπτὰ ἡμέρας μνησθεὶς
ἐγὼ τῆς ἐπιστολῆς τοῦ βασιλέως Ἀράβων ἐκάλεσα τὸ παιδάριόν
μου καὶ εἶπον αὐτῷ· «εἰπίσαξον τὴν κάμηλὸν σου καὶ λάβε ἀσ-
15 κὸν καὶ τὴν σφραγίδα ταύτην, 10. καὶ ἀπελθε εἰς Ἀραβίαν εἰς
τὸν τόπον ἐν φ τὸ πονηρὸν πνεῦμα πνέει, καὶ κρατήσας τὸν
ἀσκὸν καὶ τὸ δακτυλίδιον ἔμπροσθεν * τοῦ στόματος τοῦ ἀσκοῦ.

MSS HPQ — Rec. AB. 1 § 5. διὸ — H | ἡμῶν: + καὶ μὴ ἔξο-
θενημένη τὴν οὐρὴν ἀποτελεῖ καὶ ἀποτελαγμένην ἐπαρχίαν ἀποτελέσῃ P. 2 καὶ
... πάντοτε H: ὅτι σον οἰκισται (ἰκέται P) ἐσμέν, ἐγὸ (+ τε P) καὶ ὁ λαός
μου καὶ πᾶσαι ἡ γῆ μου B | ἔργωσθαι ... παντός B: — H 3 ἀεὶ Q: — P

§ 6. (118) 4 ταύτην — P | κ. πτερ. H: κ. ἀναπτυξ. P, — Q 5 ἀπί-
δωκα B: ἀπιδίδοκα H | δούλῳ H: λαῆ B | εἰπών αὐτῷ HP: εἰπόντες Q
6 ὑπομν. ... ταύτην H: ὑπομνήσεις (ὑπομνήσαις Q) με περὶ τῆς ἐπιστολῆς
ταύτης B | § 7. καὶ ἦν ... συνεπλ. B: — H 7 οἰκοδομουμένη Q |
ἀχρογον. πειμενος B | 8 μέγας ἐπελεκτὸς P | ὅν H: ὄντινα B | εἰς τὴν
κεφαλὴν τῆς γονίας τῆς συμπληρώσεως B | 9 τ. ναοῦ τ. θ.: αὐτοῦ P |
§ 8. 10 συνυπεργοῦντες Q | ἀγαγεῖν H: ὥστε ἀναγαγεῖν B 11 θεῖναι
αὐτὸν B | εἰς H: ἐπὶ P, ὑπὸ Q | * H f. 30^r | ναοῦ: + τοῦ ἔροῦ B
12 * P f. 21^v | αἰσιόν: + καὶ θεῖναι πρός τὴν γονίαν τὴν θεματισμένην
αὐτῷ P, + ἦν γάρ ὁ λίθος ἐκεῖνος πάντα μέγας καὶ χολημος εἰς τὸ τεῖχοναι
ἐπὶ τῆς γονίας (τὸ ... γων.: τὴν γονίαν P) τοῦ λεροῦ B | § 9. (119) καὶ
μετὰ τὰς B | ἐκνήσην Q 13 ἐγὼ — B | τοῦ H: Ἀδάρον Q, ἀδάρον P
| ἐκάλεσα P: ἐπεκαλεσάμην Q, ἐκέλευσα H | τ. παιδ. H: τὸν παιδα P, τὸν
παιδί Q 14 τὴν H: τὸν B | λάβε: + μετὰ σον Q σεαντὸν P | λάβε
δὲ καὶ B 15 φραγίδα P | § 10. εἰς τὴν Ἀρ. ἐπὶ τὸν B 16 πῆσε B:
πνῆ H | κρατήσας B: κατέρρησον H 17 ἀσκὸν B: αἰκόν H | καὶ τὸ ...
ἀσκόν P: κ. τ. δακτ. θὲς ἐκπο. τὸν ἔσθι H, ἐπιτηδείως εἰς τὸ τόπον, ὅθεν
ἔξιζεται ἡ πνοή τοῦ δαιμονος, δημοίως δὲ τὸ δακτυλίδιον Q, + κατὰ τὴν
πνοήν τοῦ πνεύματος P | * Mg 1333

II. καὶ ἐν τῷ ἐμπνευσθῆναι τὸν ἀσκὸν εὐρήσεις ὅτι ὁ δαίμων ἔστιν ὁ ἔκεισε ἐμπνέων. τότε σπουδαῖος μετὰ βίας δῆσον τὸν ἀσκὸν καὶ σφραγίδας 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 ἔκεινον ἡπίστονν εἰ ἄρα δυνήσεται τὸ πονηρὸν πνεῦμα συλλαβέσθαι. 13. καὶ ὅρθρον * ἀναστὰς ὁ οἰκέτης ἔστη κατενώπιον τοῦ πνεύματος τῆς πνοῆς καὶ ἔθηκε τὸν ἀσκὸν ἐπὶ τὸ ἰδαφος, ἐπίθηκε δὲ καὶ 10 τὸ δακτυλίδιον. * καὶ εἰσῆλθεν εἰς τὸν ἀσκὸν καὶ ἐπνευμάτωσεν αὐτὸν. 14. ὁ δὲ παῖς σταθεὶς ἐσφριγῆς τὸν ἀσκὸν ἐπὶ τῷ στόματι ἐν ὀνόματι κυρίου Σαβαὼθ καὶ ἔμεινεν ὁ δαίμων ἐσωθεν.

MSS HPQ — Rec. AB. 1 § 11. ἐμπνευσθ. H: πνευματωθῆναι B | ἀσκὸς: αἰχδὺ H | εὐρήσεις εgo: εὐρέσεις H, τότε συνήσεις B | 2 δὲ ἐν. ἐμπν. — B | τότε σπουδ. H: καὶ σπουδὴ B | μετὰ βίας — B | δῆσον τ. ἀσκ. (ἐκὼν) H: περιδήσας τὸ στόμα τοῦ ἀσκοῦ B | 3 κ. σφραγ. τ. δακτ. H: κατασφράγισον αὐτὸν μετὰ τοῦ δακτυλίδιον 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, ἀλλὲ πρὸς ἡμᾶς Q, + καὶ ἐὰν κατὰ τὴν δόδον τάξει (τάξεται Q) σοι χρυσοῖς ἡ ἀργύροις (ἀργυροῖς Q, + ἡ θησαυροῦς P) ἵνα (ὅπως Q) ἀπολίνσῃς αὐτὸν, βλέπε μὴ πεισθῆς (+ καὶ ἀπολίνσῃς αὐτὸν Q). σύνταξον δὲ (ἄλλα σύνταξαι P, + αὐτοῦ Q) ἄνεν δρόκον (+ ἀπολίσαι P). καὶ ἐὰν ἀποδείξῃ (ὑποδείξῃ Q) σοι τόπους (τόπον ἔχοντα Q) χρυσοῖς ἡ (καὶ Q) ἀργυροῖς, σημειωσάμενος τοὺς τόπους σφράγισαι τὴν σφραγίδα ταῖτην ((σ) φράγισαι τὸν τόπον τοῦ χρήματος Q) καὶ ἄγαγέ μοι αὐτὸν (αὐτ. ἀγ. μοι ὥδε Q) B | καὶ H: ἥθη B

§ 12. (120) 5 κατὰ (* f. 30^v) τ. ἐνταλθ. H: τ. ἐντελόμενα Q, τὰ ἐντελμένα αὐτῷ P, + παρὰ τὸν βασιλέως σόλομῶν < H | ἐποίησε: + καὶ ἐπέσαξε τὴν (τὸν Q) κάμηλον καὶ ἔθηκε τὸν ἀσκὸν (+ ἐπὶ τὸν κάμηλον Q) B 6 εἰς τὴν Ἀρ. B | 7 ἄρα ... συλλαβ. P: ἄρα τὸ πνεῦμα τὸ πονηρὸν δενήσεται συλλαβ. Q, δυνατὸν δὲ γένομέν τον (θρωπὸν) συλλαβ. H | § 13. κ. δρθρον εgo: z. δρθρὸς H, δρθρον δὲ γένομέν τον B | 8 * P f. 22^r | ὁ — H | 9 ἐπέθηκε ... δακτ. H: καὶ τὸ δακτ. (* Q f. 14^r) ἐπὶ τὸ στόμα (τοῦ στόματος P) τοῦ ἀσκοῦ B | 10 εἰσῆλθεν ... ἐπνευματ. αὐτ. εgo: εἰσῆλθεν ... ἐπνευματίσεν αὐτ. ἀπὸ τῆς πνοῆς τοῦ πονηροῦ πν(εύματος) H, ἐπνευματώθη ὁ ἀσκὸς Q, ἐπνευσεν ὁ δαίμων διὰ μέσον τοῦ δακτυλίδιον εἰς τὸ στόμα τοῦ ἀσκοῦ καὶ εἰσελθὼν ἐπνευμάτωσε τὸν ἀσκὸν P | 11 § 14. παῖς HQ: ἀνθρωπος P | σταθεὶς H: ἐνσταθεὶς εἰδένως P, συντέμως Q | ἐσφριγῆς (ἐσφρηξε ms.) ... στόματι H: ἐσφριγῆν τῇ χειρὶ τὸ στόμα τοῦ ἀσκοῦ P, ἔδησεν τὸ στόμα τοῦ ἀσκοῦ Q | 12 ἐν HP: ἐπὶ τῷ Q | κυρίοιν τοῦ θεοῦ P | ὁ δαίμ. ἐσωθ. H. ἵσω ὁ δαῖμ.

εἰς τὸν ἀσκόν. 15. ἔμεινε δὲ καὶ ὁ παῖς εἰς ἀπόδειξιν ἡμέρας τρεῖς, καὶ οὐκέτι ἔπνευσε τὸ πνεῦμα, καὶ ἐπέγνωσαν οἱ Ἀραβεῖς ὅτι ἀσφαλῶς συνέκλεισε τὸ πνεῦμα. 16. τότε ἐπέσαξε τὸν ἀσκόν εἰς τὴν κάμηλον. προσέπεμπον δὲ οἱ Ἀραβεῖς τὸν παῖδα μετὰ δώρων καὶ τιμῶν εὐφημοῦντες τὸν θεόν, ἔμειναν γάρ ἐν εἰρήνῃ. εἰσῆγαγε δὲ τὸ πνεῦμα ὁ παῖς καὶ ἔθηκεν αὐτὸν εἰς κεφαλὴν τοῦ ναοῦ.

17. Τῇ δὲ ἑπαύριον εἰσῆλθον ἐγὼ Σολομῶν εἰς τὸν ναόν· καὶ ἥμηρην ἐν λύπῃ περὶ τοῦ λιθοῦ τοῦ ἀκρογωνιαίου. καὶ ἀναστὰς 10 ὁ ἀσκός καὶ περιπατήσας βῆματα ἑπτὰ ἐστη ἐπὶ τὸ στόμα καὶ προσεκύνησε μοι. 18 καὶ θαυμάσας ἐγὼ ὅτι μετὰ τοῦ ἀσκοῦ δυνάμεις ἔσχε καὶ περιεπάτησεν, ἐκέλευσα αὐτὸν ἀναστῆναι. καὶ ἀνέστη ὁ ἀσκός καὶ ἐστη ἐν τοῖς ποσίν πεφυσιωμένος. 19. καὶ ἐπηρώτησα αὐτὸν λέγων· «σὺ τίς εἶ;» λέγει ἔσω τὸ πνεῦμα· * 15 «ἐγὼ εἰμι δαίμων λεγόμενος Ἐφιππᾶς, ὁ ἐν τῇ Ἀραβίᾳ.»

MSS HPQ = Rec. AB. 1 ἐν τῷ ἀσκῷ Q | § 15. ἐμ δὲ κ. H: καὶ μετὰ τοῦτο ἦν. B | παῖς ἐν τῷ χώρᾳ ἐκείνῃ ἦμ. τρεῖς εἰς ἀπόδειξιν B 2 πνεῦμα· + πλέον τῷ πόλει ἐκείνῃ P, + πλέον ἐν τῷ χώρᾳ ἐκείνῃ Q | ἔγγρωσαν πάντες οἱ B 3 § 16. (121) ἐπέσαξε B | ἀσκόν· + ὁ παῖς B | τὴν HP· τὸν Q 4 προσεπ. δὲ H: καὶ προσεπ. P, καὶ ἐξαπλεῖται Q | τ. παιδ. οἱ Ἀρ. B | μετὰ . . . τιμῶν H: μετὰ τιμῆς πολλῆς καὶ δώρων πολυτίμων P, μ. τιμ. πολ. καὶ δῶρα πολλὰ ἐθωροφόρησαν τὸν παῖδα Q 5 εὐφ. τ. θ. H: εὐφημ. καὶ δοξάζοντες τὸν θεόν λαγήλ P, ἐπαίνους καὶ δόξαν πεμψάμενοι μοι Q | ἔμειν. . . εἰρ. — B 6 εἰσηγ. . . παῖς H: ὁ δὲ παῖς εἰσηγ. τὸν ἀσκόν B | αὐτὸν εγο· αὐτῷ H, αὐτὸν Q, — P | κεφαλὴν H: τὸ μέσον B 8 § 17. εἰσῆλθον· ἐλθόν B | ἐγὼ βασιλεὺς P | ναὸν τοῦ θεοῦ B 9 καὶ — B | λύπη πολλῷ B | καὶ ἐν τῷ εἰσέρχεσθαι μοι εἰς τὸν ναὸν (+ κνοῖσον Q) B 10 κ. περιπ. βῆμ. ἐπ. H: πεφυσημένος (— P) ἐπειρεπάτησεν ἐπ. βῆμ. B | ἐστη (ἔστι τις.) . . . στόμα H: ἐπεσεν δὲ ἐπὶ στόμα P, καὶ ἐλθόν ἐμπροσθέ μον ἐπεσεν ἐμπροσθέ μον κήπον (Ι. κάπτον Is) τὸ στόμα τοῦ ἀσκοῦ ἐπὶ τὴν γῆν Q 11 ἐπροσκίνησε Q | § 18. κ. θαυμ. ἐγὼ HP· ἐγὼ δὲ ταῦτα θεωρήσας θάμασα Q | δτι καὶ B | μετὰ τ. ἀσκοῦ H (— τοῦ) P: ἐν ἀσκῷ δεδεμένος δ δαίμων Q | δέναμιν B 12 ἔσχε δ δαίμων P | περιεπάτει B | ἐγὼ δὲ ἐκέλευσα Q | αὐτὸν B 13 κ. ἐστη — H | ἐν — P | περισ. H: πεφυσημένος P, πεφυσημένος Q | § 19. 14 σύ· μ. εἰπέ μοι B, — Q | λέγει ἔσω H: καὶ ἐψη ἔσωθεν B | * P f. 22^v | δ δαίμων δ λεγόμενος B | Ἐφιππᾶς P, Ἐφιππᾶς Q, Ἐφιππᾶς H, cf. supra VI 5, infra XXIV 1 | δ ὕπερ P, δ ἥπατη Q

20. καὶ εἰπον αὐτῷ· «ποιεῖ ἀγγέλῳ καταργεῖσαι;» ὁ δὲ λέγει· «τῷ διὰ παρθένου μέλλοντι γεννηθῆναι ἐπειδὴ αὐτὸν προσκυνοῦσι ἄγγελοι, καὶ ύπὸ Ἰουδαίου μέλλοντι σταυρωθῆναι.»

XXIII. Ἐγὼ δὲ λέγω πρὸς αὐτόν· «τί μοι δύνασαι ποιῆσαι;»⁵ ὁ δὲ ἔφη· «έγὼ δυνατός εἰμι ὅση μεταστῆναι καὶ μεταφέρειν οἶκους καὶ βασιλεῖς καταβαλεῖν.» 2. καὶ εἰπον αὐτῷ· «εἰ δυνατὸς εἶ, ἐπαρον τὸν λίθον τοῦτον εἰς τὴν ἀρχὴν τῆς γωνίας τοῦ ναοῦ.» ὁ δὲ ἔφη· «οὐ μόνον τοῦτον τὸν λίθον ἐπαρῷ, βασιλεῦ, ἀλλὰ καὶ σὺν τῷ δαίμονι τῷ ἐν τῇ Ἐρυθρᾷ θαλάσσῃ τὸν ἐν τῇ Ἐρυθρᾷ θαλάσσῃ κίονα τὸν ἀρχοντα.» 3. καὶ ταῦτα εἰπὼν ὑπεισῆλθεν ὑποκάτω τοῦ λίθου καὶ ἦρεν * αὐτὸν καὶ ἀνήλθεν εἰς τὸν κλίμακα βαστάζων τὸν λίθον

MSS PQ — Rec. B pro § 20 praebent textum hunc: καὶ (ἐγὼ δὲ Q) εἰπον αὐτῷ· (+ τοῦτο δοι ἐπὶ τὸ δύομα; δὲ ἔφη· ναι· ὅπον γὰρ βούλομαι ἀφίταμαι καὶ δυνηθῶ καὶ θανατῶ. καὶ εἰπον αὐτῷ· P) ποιεῖ ἀγγέλῳ καταργεῖσαι (καταργῆ συ P); ὁ δὲ εἶπεν· ὁ μονάρχης θεός δὲ ἔχων ἔξοντας κατ' ἔμοι (+ καὶ ἀκούεσθαι P), δὲ διὰ παρθένου μέλλων γενέσθαι (δὲ καὶ μέλλων ἔκ παρθ. τίκτεσθαι Q) καὶ υπὸ Ἰουδαίου (+ μέλλει Q) σταυρωθῆναι ἐπὶ ξύλον, οὐ προσκυνοῦσι ἄγγελοι ἀρχάγγελοι, ἐκεῖνος με καταργεῖ καὶ ἀποτελεῖ με ἐκ τῆς πολλῆς μον δυνάμεως (ἀποτελεῖ μον τὴν πολλὴν μον δύναμιν Q) τῆς δοθείσης μοι (μον Q) υπὸ τοῦ πατρός μον τοῦ διαβόλου.

MS H — Rec. A. 1 § 20. τοῦ δ. π. μέλλοντο <γενηθ. ms. 3 μέλλ < ms.

Parallela ad c. XXIII v. infra in ms. D c. VI 10f.

C. XXIII. MSS HPQ — Rec. AB. 4 ἐγὼ . . . αὐτὸν Q: δὲ λέγει αὐτῶν H, εἰπον δὲ αὐτῷ P | δύνασαι μοι Q | μοι — P 5 μεταστῆναι H: μεταφέρειν P, σαλεῦσαι Q | κ. μεταφ. . . . καταβ. (καταβαλθεῖς ms.) H: ολεῖας βασιλέων καταβαλ. (καταβαλεῖν Q), δύνθαι ἀπέταλα (ἀπέταλλα Q, -αλα Kurz) ζηνθαντα (μαραίνω P) B 6 § 2. εἰ . . . τοῦτον H: δύνασαι ἐπέραι τὸν λίθον τοῦτον καὶ θέσαι (εχθέσθαι corr. P) αὐτὸν B 7 γωνίας ταῦτης τῆς οβᾶς ἐν τῇ εἰπορείᾳ τ. γυαθ B 8 οὐ μάρον HP: δύνομαι καὶ Q | τὸν λίθον — B | ἐπάραι B | βασιλεῦ, ἀλλὰ — Q 9 * Mg 1356 | αἰν . . . θαλάσσης εργο: σὺν τῷ δαίμονι τῷ ἐπὶ τῆς Ἐρυθρᾶς θαλάσσης P, συντόμως ἔντι H, — Q | τὸν ἐν . . . ἀέριν H: ἀναγάγω τὸν κίονα τὸν ἀριστην P, τὸν κίοναν τὸν ἐν βόθῳ τῆς θαλάσσης (§. 14^τ) τῆς Ἐρυθρᾶς θαλάσσης, ὅπερ βαστάζει ἐπερος δαίμονι φυλάττων αὐτὸν ἐκεῖ ἐώς τὴν σήμερον Q 10 στήσεις . . . θέλεις H: στήσω αὐτ. (αἰτ. θέσω Q) ὅπον βούλει (βούλη Q) ἐν Τερυνοσαλῆμ B 11 § 3. καὶ — B | ἐπεισῆλθεν . . . λίθον H: ἡγάγασσα αὐτὸν, καὶ ὥστε ἐκφυσηθεῖς ὁ ἀσκὸς ἐγένετο καὶ ὑποδέσθαι τῷ λίθῳ καὶ δεῖξωσεν ἔντον P, ἐπέδειξα αὐτοῦ τὸν λίθον. ὁ δὲ ἀσκὸς ἐγένετο ὥστε ἐκφυσηθεῖς καὶ δεῖξωσεν ἔντον Q 12 ἦρεν αὐτ. II: ἐπῆρεν (+ τὸν λίθον Q, * P §. 23^τ) ἐπάνω τοῦ ἀσκοῦ B | εἰς τ. κλιμ. H: ὁ ἀσκὸς τὰς κλίμακας P, ὁ ἀσκὸς τὰς σκάλας Q | * H §. 32^τ

καὶ ἔθετο αὐτὸν εἰς τὴν ἄκραν τῆς εἰσόδου τοῦ ναοῦ. 4. ἐγὼ δὲ Σολομῶν ἐπαιρόμενος εἶπον· ἀληθῶς τοῦτον ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· λίθον ὃν ἀπεθοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη μὲν εἰς κεφαλὴν γυνίας, καὶ τὰ λοιπά.

5. XXIV. Καὶ πάλιν εἶπον αὐτῷ· ἀπελθε, ἄγαγέ μοι ὅν εἶπας κιῶν ἐν τῇ Ἐρυθρῷ θαλάσσῃ. καὶ ἀπελθὼν ὁ Ἐφιππᾶς ἀνήγαγεν τὸν δαίμονα καὶ τὸν κιῶνα ἀμφότεροι βαστάζοντες ἀπὸ τῆς Ἀραβίας. 2. ἐγὼ δὲ κατεσφισάμενος¹ ὅτι τὰ δύο πνεύματα ταῦτα ἐδύναντο πᾶσαν τὴν οἰκουμένην βαλεῖνται ἐν μᾶς ὁσπῆτες σφράγισα ἔνθεν καὶ ἔνθεν τῷ δακτυλιδίῳ καὶ εἶπον· φυλάττεσθε ἀκριβῶς. * 3. καὶ ἐμειναν βαστάζοντες τὸν κιῶνα

MSS HPQ — Rec. AB. 1 ἔθετο ΗΡ: ἔθηκεν Q | τῆς . . . ναοῦ B: τοῦ ναοῦ τῆς δόδον H | § 4. 2 ἐπαιρόμενος Η: ἰδὼν τὸν λίθον ἐπηρόμενον καὶ τεθεμελιωμένον (+ ἐθάμασα καὶ Q) B | τοῦ . . . λέγουσα H (— τοῦ) P: ἡ γραφὴ ἐλέγει Q 3 δὺ ἀπεδοξ. B: ἀναπεδοξ. Η 4 μὲν — B | καὶ τὰ λοιπά H: ὅτι τοῦτο οὐκ ἔστιν ἐμὸν δοῦναι ἀλλὰ τοῦ θεοῦ τὸ κατισχύσαι τὸν δαίμονα ἐπάραι τὸν λίθον τηλικοῦτον καὶ ἀποθέσαι αὐτὸν εἰς τόπον δύναμιν Π, ὅτι τοῦ θεοῦ τὸ θέλημά ἔστιν τῷ δύναντι τὴν ισχὺν δαίμονος (<ε>)πάραι λίθον τοσοῦτον μέγεθος καὶ ἀποτεθῆναι εἰς τὸν τόπον δύναμιν Η

Parallelia ad c. XXIV v. in ms. D. c. VI 12—14.

C. XXIV. MSS HPQ — Rec. AB. (124) textum eius capitis depravatum per conjecturam dubitanter emendavi. 5 καὶ . . . θαλάσση Η: — B 6—8 καὶ . . . Ἀραβίας Q: καὶ ἀπῆλθεν καὶ ἤρει αὐτῶν. ἐγὼ δὲ εἰδον αὐτὸν ἄφων ἐσχόμενον βαστάζοντα τὸν κιῶνα τὸν ἀέρον H, + ὡς δὲ ἔθεσαμεν τὸν κιῶναν φέροντες εἰς ὑψος τοῦ ἀέρος βαστάζοντες πάντες οἱ θεωροῦντες τὰ θαῦμα ἐξεπλάγησαν Q (l. fortasse ὡς δὲ εἴδον αὐτὸν ἀμφότερον ἐσχόμενα βαστάζοντα τὸν κιῶνα τὸν ἀέρον cum κατεσφισάμην, v. infra), καὶ ἤγαγεν Ἐφιππᾶς τὸν δαίμονα τὸν ἐν τῇ Ἐρυθρῷ θαλάσσῃ μετὰ τοῦ κιῶνος, καὶ λαβόντες ἀμφότεροι τὸν κιῶνα ὑψώθησαν ἀπὸ τῆς γῆς P 8 § 2. ἐγὼ δὲ κατασ. B: κατεσφισάμην H 9 ἐδύν. . . . οἰκον. Η: ἀσθένατο τ. οἰκ. δλητ (δλ. τ. οἰκ. Q) B, pr. μὴ Cr | σαλεῖσαι B: σαλέσαι Η | μῆτ δοκῆ Η: φυτῆ (l. φυτῆ Kurz) Q, στεγμῆ χρόνον P 10 καὶ περιεσφράγισα αὐτὸν Η | μετὰ τοῦ δακτυλιδίου Q 11 φυλαττ. ἀκριβ. Η: φυλάσσον ἀκριβ. P, πρὸς τοὺς δαίμονας· ἐπ' ὀνόματος κνοῖον Ισραὴλ θεοῦ Σαβαὼν στήτη, δαίμονες. μετὰ τοῦ κιῶνος εἰς τὸ ὑψος τοῦ ἀέρος ἐν τῷ τόπῳ τούτῳ, βαστάζοντες τὸν κιῶνα ἥως τῆς συντελείας τοῦ αἰῶνος Q | * Η f. 32^v | § 3. ἐμειναν: + τὰ πνεύματα B, add. adhuc εἰς τὸν τόπον Q | βαστάζοντα P | τ. κιῶνα — 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 μέχοι τῆς σήμερον τοῖς ἀπόδειξιν τῆς δεδομένης μοι σοφίας. 4. καὶ ἡν κρεμάμενος ὁ κίον υπερμεγέθης διὰ τοῦ ἀέρος ὑπὸ τῶν πνευμάτων βασταζόμενος καὶ οὗτος κάτωθεν τὰ πνεύματα ἐφαίνοντο ὥσπερ ἀλλο βαστάζοντα. 5. καὶ ἐν τῷ ἀτενίζειν τὸν ἡμᾶς (ὑπόλοιξος) ἐγένετο ἡ βάσις τοῦ κίονος καὶ ἦστιν ἡώς τῆς σήμερον.¹

XXV. Καὶ ἐγὼ ἡρώτησα τὸν ἔτερον δαιμόνα τὸν ἀνελθόντα ἐκ τῆς θαλάσσης μετὰ τοῦ κίονος· «οὐκ τίς εἶ καὶ τί καλεῖσθαι καὶ τί σου ἡ ἐργασία; ὅτι πολλὰ ἀκούω περὶ σου.» 2. ὁ δὲ δαιμόνιος μονον ἐφη· «ἐγὼ, βασιλεὺς Σολομῶν, καλοῦμαι Ἀβεζεθιβοῦ· καὶ ποτε ἐκαθεζόμην ἐν πρώτῳ οὐρανῷ, οὐ τὸ ὄνομα Ἀμελούθ. 3. ἐγὼ οὐν εἰμι * πνεῦμα χαλεπὸν καὶ πτερωτὸν καὶ μονόπτερον, ἐπίθυμον πάσης πνοῆς ὑπὸ τῶν οὐρανῶν. ἐγὼ παρῷμην ἡνίκα ὁ Μωϋσῆς εἰσήρχετο εἰς Φαραὼ βασιλέα Αιγύπτου σκληρύνων αὐτοῦ τὴν καρδίαν. 4. ἐγὼ εἰμι ὁν ἐπικαλοῦντο Ιαννῆς καὶ Ιαμβρῆς οἱ μαχόμενοι τῷ Μωϋσῷ ἐν Αιγύπτῳ. ἐγὼ εἰμι ὁ ἀντιπαλαίσων τῷ Μωϋσῷ ἐν τοῖς τέρασι καὶ τοῖς σημείοις.»

MSS HPQ — Rec. AB. 1 εἰς τ. ἀέρα — B | μέχοι τ. (τὴν Η) σημ. HP: ἡώς καὶ τὴν σήμερον Q

MSS PQ — Rec. B. 1—6 εἰς ἀποδ. . . σήμερον magnem partem om. ms. H. v. infra II. 4f. 2 § 4. δικίονας ἐν μεγέθει φραστῷ εἰς τὸν ἀέρα Q 3 καὶ οὗτος . . . βαστάζοντα om. Q per homoeoteleuton 4 § 5. καὶ ἐν . . . κίονος (ὑπόλοιξος ex P supplevi) H: κ. ἐν τ. ἀτεν. τοῖς δικίοντος βαστάζομενος ὑπὸ τῶν πνευμάτων P, φερόμενος ὃς ὑπὸ λοιῆγον οὐκὶ δρθῶς Q 5 ἡώς καὶ τὴν σήμερον Q 6 * P f. 23^v.

C. XXV. MSS HPQ — Rec. AB. (125) 7 ἡρώτησα Η: Σολομῶν ἐπηρωτ. B | τὸν ἐτ. . . κίονος Η: τὸ ἔτερον τὸ ἐν τῷ Ἐρυθρῷ τῆς Ἐρυθρᾶς θαλάσσης Q, τὸ πνεῦμα τὸ ἔτερον τὸ ἀνελθόν μετὰ τοῦ κίονος ἀπὸ τοῦ βεθοῦ τῆς θαλάσσης τῆς Ἐρυθρᾶς καὶ εἰπον αὐτῷ P.

MSS PQ — Rec. B. §§ 1—5. II. 8—p. 72^a, 1 οὐ . . . αὐτῷ — H | εἰ καὶ τί — Q 9 περὶ P: παρὰ Q | § 2. 10 Σολ. — Q | Ἀβεζεβιθοῦ Q | καὶ ποτε ἐκαθεζέ, Q: ἀπόγονός εἰμι ἀρχαγγέλον, καθεζόμενόν μον P 11 δνομα: + τοῖς ἀγγέλον τοῦ καταργοῦντος με Q | Ἀβελούθ Q 12 § 3. οὐν — Q | χαλεπὸν (* f. 15^r) πνεῦμα Q | καὶ (1^o) — Q 13 ἐπιβούλ. . . οὐρανῶν P: πολλὰ κακὰ ἐπεργῶν Q | ἐγὼ παρ. ἱρίκε P: διενέ ἐγώ εἰμι, διενέ Q 14 ὁ Μωϋσῆς Q: μωσῆς P | βασιλέως miss. 15 λαϊς καὶ λαμβοὶ P, Ιανῆς κ. Ιαμβρῆς Q | οἱ μαχόμενοι Q: οἱ κανγώμενοι P, ολκογώμενοι Fl 16 ἐν Αἰγύπτῳ . . . Μωϋσῷ om. Q per homoeoteleuton 17 τέρασι καὶ Q: πέρασι P, τέρασι conj. Cr.

5. εἰπον οὖν αὐτῷ· πῶς οὖν εὑρέθης ἐν τῇ Ἐρυθρᾷ θαλάσσῃ· ὁ δὲ ἔφη· ἵνα τῇ ἑξόδον τῶν νέων Ἰσραὴλ ἐγὼ ἐσκήψω τὴν καρδίαν Φαραὼ καὶ ἀνεπτέρωσα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ. 6. καὶ ἐποίησα αὐτοὺς ἵνα καταδιώξωσιν 5 ὀπίσω τῶν νέων Ἰσραὴλ, καὶ συνηκολούθησε Φαραὼ καὶ πάντες οἱ Αἴγυπτοι. τότε ἐγὼ παρήμην ἐκεῖ καὶ συνηκολούθησαν, καὶ ἀνῆλθομεν ἀπαντες ἐν τῇ Ἐρυθρᾷ θαλάσσῃ. 7. καὶ ἐγένετο ἡνίκα διεπέρασαν οἱ νέοι Ἰσραὴλ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψε πᾶσαν τὴν παρεμβολὴν τῶν Αἴγυπτίων· τότε εὑρέθην ἐγὼ ἐκεῖ 10 καὶ συνεκαλύφθην ἐν τῷ ὕδαι τοις ἅμειναι ἐν τῇ θαλάσσῃ τηρούμενος ὑποκάτω τοῦ κιονος μέχοι ἀνῆλθεν Ἐφιππᾶς. * 8. καὶ γὼ δὲ Σολομῶν ὥρκισα αὐτὸν βαστάζειν τὸν κιονα τῶν 15 συντελεῖας. 9. καὶ σὺν θεῷ ἐκόσμησα τὸν ναὸν αὐτοῦ ἐν τῷ πάσῃ εὐπρεπείᾳ. καὶ ἡμην χαίρων καὶ δοξάζων αὐτόν.

MSS PQ — Rec. B. 1 § 5. οὖν P: δὲ ἐγὼ Q 2 ἔφη P: λέγει μοι Q | ἐσκλήψουν Q 4 § 6. ἵνα καταδ. P: ὅπως καταδιώξουσιν Q 5 συνηκολούθησεν Q 6 ἐσνηκολούθησά με Q | § 7. 7 ἤριξε P: ὅτε Q

MS H — Rec. A. §§ 5—7. pro II. 1—2 πῶς . . . ἔφη; praebet H haec: πῶς ἐν τῇ Ἐρυθρᾷ θαλάσσῃ οὐδεῖς. ὁ δαίμων ἔφη 2—8 ἐν τῇ . . . Ισραὴλ — H

MSS HPQ — Rec. A.B. 8 ἐπαναστραφὲν . . . ἐκαλ. B: ὅταν ἐστράφῃ ὁ ὕδωρ καὶ ἐκάλειψεν H. 9 πᾶσαν — H | Αἴγυπτ.: + καὶ πᾶσαν τὴν δύναμιν αὐτῶν B | τότε εὑρ. H: εὑρ. οὖν B 10 συνεχ. ἐν τ. ὑδ. H: ἐκάλυψε με τὸ ὕδωρ B | κ. ἔμεινα . . . τηρούμενος B: — H 11 κιονος τούτον B

MS H — Rec. A §§ 7—9, II. 11—14 μέχοι . . . αὐτόν: textum breuem praebet

MSS PQ — Rec. B eiusdem sectionis textum interpolatum praebent hinc: ὡς δὲ ἡλθεν Ἐφιππᾶς πειρθεὶς παρὰ σοῦ ἐν ἀγγειῷ ἀσκοῦ (* P f. 24^r) ἐγκλισθεὶς καὶ ἀνεβίβασέ με πρὸς σέ. § 8 (127) καὶ γὼ (+ οὖν P) Σολομῶν ἀκούσας τεντα ἐδόξασα τὸν θεόν καὶ ὥρκισα τοὺς δαίμονας ὥστε μὴ παρακούσει μον ἀλλὰ μετὰ βαστάζοντας (-τες Q) τὸν (τὴν P) κιονα. καὶ ὥμοσαν ἀμφότεροι ἰλύοντες* οὗ κέφιος ὁ θεός (+ οὖν P, + δε παρέδωκεν ἡμᾶς ἐποχειρίους σου Q), οὐ μὴ ἀποθώμεθα τὸν στῦλον τοῦτον ἵνα τῆς συντελείας τοῦ αἰῶνος. ἢ δ' ἀν * ἡμίρο (ego: εἰ δ' ἀν ἡμίρον P, εἰς δ' ἀν ἡμίρον Q, εἰς δ' ἡν ἡμ. conj. Kurz, * Mg 1357) πλεγ ὁ ἀδησ οὔτος, τότε ἔσται ἡ συντέλεια τοῦ αἰῶνος. § 9. (128) ἐγὼ δὲ (καὶ γὼ P) Σολομῶν ἐδόξασα τὸν θεόν καὶ (+ εδο linea deletum P) ἐκόσμησα τὸν ναὸν τοῦ κυρίου πάσῃ εὐπρεπείᾳ, καὶ ἡμην εὐπυμῶν ἐν τῇ βασιλείᾳ μον καὶ εὐφήμην ἐν ταῖς ἡμέραις μον

XXVI. Ἐλαφον δὲ γυναικας ἀπὸ πάσης χώρας * καὶ βασιλειας, ὥν οὐκ ἦν ἀριθμός, καὶ ἐπορεύθην πρὸς τῶν Ἱεβονσαίων βασιλέα καὶ εἰδον γυναικα ἐν τῇ βασιλείᾳ αὐτῶν καὶ ἡγάπησα αὐτὴν σφόδρα, καὶ ἡθέλησα αὐτὴν μίξαι σὺν ταῖς γυναιξὶ μον. 2 καὶ 5 εἶπον πρὸς τοὺς ἵερεis αὐτῶν· »δότε μοι τὴν Σουμανίτην ταύτην, ὅτι ἡγάπησα αὐτὴν σφόδρα.* καὶ * εἶπον πρὸς με· »εἰ ἡγάπησας τὴν θυγατέρα ἡμῶν, προσκυνήσον τοὺς θεοὺς ἡμῶν, τὸν μέγαν Ραφάν καὶ Μολόχ, καὶ λάβε αὐτήν.* 3. ἐγὼ δὲ οὐκ ἡθέλησα προσκυνῆσαι, ἀλλ' εἶπον αὐτοῖς· »ἐγὼ οὐ προσκυνῶ 10 θεῷ ἀλλοτρίῳ.* 4. αὐτὸλ δὲ παρεβιάσαντο τὴν παρθένον λεγοντες ὅτι· »ἴαν γένηται σοι εἰσελθειν εἰς τὴν βασιλείαν Σολομῶν^(τος), * εἰπὲ αὐτῷ· »οὐ κοιμηθήσομαι μετά σου ἔαν μὴ δύοισι θῆς τῷ λαῷ μον, καὶ λάβε ἀκρίδας πέντε καὶ σφάξαι

C. XXVI. MSS HPQ — Rec. AB. 1 Ἐλαφον δὲ Η: καὶ ἐλαφ. P, ἐγὼ δὲ ἐλ. Q | γυναικας: + ἐμαντον P, + εἰς ἀνάπαυσιν μον Q | πάσας Q | * Η f. 33^r | ε. βασιλειας — B 2 ὥν B: οὐν Η | ἐπορεύθη Η | τ. Ἱεβονα. βασ. εγο: τὸν λεβ. βασιλέων Η, τοὺς Ἱεβονσαίους Q, τὸ Ἱεβονσαίον P 3 εἶδον HQ: ἰδὼν P | γυναικα ... αὐτῶν Η: ἐκεῖ θυγατέρα ἀνθρώπουν Ἱεβονσαίαν B | καὶ — P 4 σφόδρα: + ως πολλὰ ὥραιαν οὔσαν Q | ἡθίλησα ... μον Η: ἥρουλόμην δίξεσθαι αὐτὴν μετά ταῖς γυναιξὶ μον εἰς γυναικα P, ἕζητησα αὐτὴν ἵνα μον γυναικα μετά τῶν ἑτέρων γυναικῶν Q § 2. 5 αὐτῶν: + κ. εἰπ. πρὸς τ. ἵερεis lines deleta P | μον HQ: μον P | Σουμανίτην Η: σουμανίτην P, παΐδα Q 6 ὅτι ... σφόδρα Η: εἰς γυναικα (+ μον Q) B | * Q f. 15^v | με: + οἱ (— Q) ἵερεis τοῦ Μολόχ B, add. etiam διότι εἰδὼλα ἐσεβόντισαν Q | ἔαν ἀγαπᾶς B 7 θυγατ. ἡμῶν Η: παρθένον B, + εἰσελθε (+ δὲ Q) καὶ B 8 τὸν μέγαν: τῷ περιάλφ θεῷ P (+ ἡμῶν) Q | φαράμ Η | Μολόχ: γρ. τῷ καλονμένῳ θεῷ P | καὶ λάβε αὐτ. HQ: — P | § 3. δὲ: οὐν B, + τοῦτο Η, + φοβηθεὶς τὴν δόξαν τοῦ θεοῦ (+ ἡμῶν Q) B 6 ἰθέλ. HQ: ἥροιονθῆσα P | προσκυνῆσαι ... ἐγὼ P (κατό) Q: — Η | οὐν: οὐδὲ Η

MSS PQ — Rec. B in fine sectionis 3 (post ἀλλοτρίων) et pro sectionibus 4 et 5 praebent textum hunc: καὶ τὶς δὲ (κ. τὶς δὲ omisso spacioque puro relicto in marg. scr. τὶς αὐτὴ P) ή (— Q) ὄποθεσις ὅτι τοσοῦτον (τοῦτο Q) με ἀναγκάζετε ποιῆσαι; § 4. οἱ δὲ εἶπον: ἵνα δύοισι θῆς (ἵνα δύ. om. spacioque puro relicto οὐδεὶς scr. P) τῶν πατέρων ἡμῶν. (129) ἔμον δὲ πιθομένου ὅτι οὐδαμῶς (οὐδαμή Q) προσκυνήσω (προσθέντω Q) θεοῖς ἀλλοτρίοις, αὐτοὶ (καὶ P) παρθίγγειλαν τὴν παρθένον τοῦ μὴ κοιμηθῆναι μοι, ἔαν μὴ πεισθῶ θεοῖς τοῖς θεοῖς (+ αὐτῶν Q)

MS H — Rec. A. § 4. 12 αὐτῷ εγο: αὐτῶν Η | ad σφάξαι (l. 13) et ἔθνας (ἔθνη ms.; p. 74*, 4) cf. Dial. Tim. & Aquil., p. 70, et mss. PQ infra; v. Intro p. 38.

αὐτὰς εἰς τὸ ὄνομα Ῥαφὰν καὶ Μολόχ.^ε 5. ἐγὼ δὲ διὰ τὸ ἀγα-
πᾶν με τὴν κόδην ὡς ὥραιαν οὖσαν πάνταν, καὶ ὡς ἀσύνετος ὅν,
οὐδὲν ἐνόμισα τῶν ἀκρίδων τὸ αἷμα καὶ Ἰλαβον αὐτὰς ὑπὸ τὰς
χειράς μου καὶ ἔθυσα εἰς τὸ ὄνομα Ῥαφὰν καὶ Μολόχ τοὺς
5 εἰδώλους, καὶ Ἰλαβα τὴν παρθένον εἰς τὸν οἴκον τῆς βασι-
λείας μου.

6. Καὶ ἀπήρθη τὸ πνεῦμα τοῦ θεοῦ ἀπ' ἐμοῦ, καὶ ἀπ'
ἐκείνης τῆς ἡμέρας ἐγένετο ὡς λῆρος τὰ ὅμιατά μου, καὶ ἡνάγ-
κασέ με οἰκονομῆσαι ναοὺς τῶν εἰδώλων. 7. καγὼ οὖν ὁ δύστη-
10 νος ἐποίησα τὴν συμβουλὴν αὐτῆς καὶ τελείως ἀπέστη ἡ δόξα
τοῦ θεοῦ ἀπ' ἐμοῦ καὶ ἰσοκοινόθη τὸ πνεῦμά μου, καὶ ἐγενόμην
γέλως τοῖς εἰδώλοις καὶ δαίμοσιν.

8. Διὰ τοῦτο ἀπέγραψα ταύτην μου τὴν διαθήκην ἵνα οἱ

MSS PQ — Rec. B. § 5. καγὼ οὖν ὁ δόλιος (+ καὶ πικάθλιος Q) κι-
νομένου μου πικροῦ καὶ ἀσφότον βέλοντος τοῦ ἔρωτος τῆς κόρης, ἔδωκα ἐπί-
σχοσιν, καὶ (πικροῦ ...) ἐπισχ. καὶ Q: ἦρως παρ' αὐτῇ P) ἔφερέν μοι πέρτε
ἀκρίδας (P f. 24^v) λέγων (+ μοι Q)· λάβε ταῦτας τὰς ἀκρίδας καὶ σύντροφον
αὐτὰς ἐπ' ὄντας πατέρας (-ατι Q) τοῦ θεοῦ Μολόχ (+ καὶ Ῥαφὰ Q), καὶ (+ γέννη P)
κοινηθῆσαι μετέ σου. ὅπερ καὶ ἐπέλεσα (+ ἐγὼ τὴν ἀπόλειαν ταύτην Q).

MSS PQ — Rec. B pro § 6 textum praebet hunc: καὶ (+ ταῦτα ποιή-
σαι ὁ Ἀθλιος Q) εὐθὺς ἀπίστη (+ ἀπ' ἐμοῦ Q) τὸ πνεῦμα (+ τὸ ἄγον Q)
τοῦ θεοῦ, (+ ἀπ' ἐμοῦ P, + καὶ ἀπασα ἡ δόξα καὶ ἡ σοφία Q), καὶ ἐγενόμην
ἀσθενής ὡσεὶ λῆρος τοῖς ὅμιασι μου (καὶ τὰ ὅμιατά μου ὡς ἡ — ὡσεὶ Κυρι—
— λῆρος Q). ἐξ οὐ καὶ ἡγεμονάσθη (-σθη P) παρ' αὐτῆς (αὐτοῖς Q) κτίσαι
ναὸν τῶν εἰδώλων τῇ Βαᾶλ (Τηβᾶλ Q) καὶ τῷ (— Q) Ῥαφὰ καὶ τῷ (τὸν)
Μολόχ καὶ τοῖς λοιποῖς εἰδώλοις (τῶν λοιπῶν εἰδώλων Q)

MS H — Rec. A. § 6. 7 ἀπήρθη εgo: ἐπήρθη ms.

MS H — Rec. A pro sectione 7 textum, ut mihi videtur, interpolatum
praebet nunc: ἐγὼ δὲ ὁ δύστηνος ὥκοδόμησα διὰ τὸ πάνη ἀγαπᾶν αὐτήν. καὶ
διεράγη ἡ βασιλεία μου καὶ δόλιαζε μεγίλως, καὶ ἰσοκορπίσθη τὸ πνεῦμα
καὶ ἐδόθη εἰς δοντελαν τὸν φόβοιμ (^o f. 34^v) σκῆπτρα τοῦ τὸ συνη (sic) κατὰ
(τὰ) ὄηθίντα μοι ὑπὸ τῶν δαμάνων, ὅτι ἐφεσέν μοι· ὑπὸ τὰς χειρεis ἡμῶν
μέλλεις τελεντῆσαι.^e

MSS PQ — Rec. B a sectione 7 usque ad finem praebent breviorem et, ut
mihi videtur, meliorem textum. § 7. 9 καγὼ οὖν P; ὅπερ ἐγὼ Q 10 ἐποίησα
... αὐτῆς P: κατηργασάμην πλαντα Q 11 ἀπ' ἐμοῦ post ἀπέστη ponit Q
| 12 καὶ παγνιον τοῖς δαίμοσιν Q

MS H — Rec. A pro § 8 textum interpolatum praebet hunc: καὶ ἐγραψα
τὴν διαθήκην μου ταύτην τοῖς λοιδαιοῖς καὶ κατέλιπον ταύτην αὐτοῦς εἰς μη-
μόσιον πρὸς τελεντῆς μου. ἡ διαθήκη μου φυλαττέσθω παρ' ἐμῶν (ἡμῶν ms.)

MSS PQ — Rec. B. § 8. 13 διὰ γάρ Q

ἀκούοντες εὐχησθε καὶ προσέχητε τοῖς ἐσχάτοις καὶ μὴ τοῖς πρώτοις, ἵνα τελείως εὑρωσι χάριν εἰς τὸν αἰῶνας· ἀμήν.

εἰς μυστήριον μέγαν κατὰ πνευμάτων ἀκαθάρτων ὅστε γνῶναι ὑμᾶς (ἱμῶν ms.) τῶν πονηρῶν δαιμόνων τὰς μητανὰς καὶ τῶν ἄγιων (τὸν ἄγιον ms.) ἀγγέλων τὰς δυνάμεις· οὐδὲ ἐνισχύει μέγας κύριος σαβαὼν ὁ θεὸς τοῦ Ισραὴλ καὶ ὑπέταξεν ἐπ' ἐμοὶ πάντα τὰ δαιμόνια, ἐν φόβῳ θεοῦ μοι σφραγίς διαθήκης αἰώνιον. ταῦτα οὖν ἔγραψον ἀπέρ πατέλαβον μετὰ τῶν νιῶν Ισραὴλ τὸν (εὐμάτη) τε τὸν (εὗμα) τὸ ἀκαθάρτων (l. 34^v) ὀντειδισμὸν προσφέρωσιν· εἰς τὰ ἀγία τῶν ἄγιων. § 9. ἐγὼ οὖν σολομῶν νόος δα(νει)δίου λεσσαὶ ἔγραψα τὴν διαθήκην μονον καὶ ἐσφράγισα αὐτὴν (αὐτῶν ms.) τῷ δακτυλίῳ τοῦ θεοῦ. καὶ ἀπέθανον ἐν τῇ βασιλείᾳ μονον καὶ προσετέθην μετὰ τῶν πατέρων μονον ἐν εἰρήνῃ ἐν (Ιερουσαλήμ). καὶ ἐπληρώθη ὁ ναὸς κυρίου τοῦ θεοῦ οὐ ὑπὸ θρόνου αὐτοῦ ποταμὸς (πινθός ex Dan. VII το suppl. James) Ἐλκει· φόβοις στήκεισαν μυριάδες ἀγγέλων καὶ χιλιάδες ἀρχαγγέλων καὶ χερονθίῃ ἐπικρέζοντα σεραφίμ κεκραγότα καὶ λέγοντα· ἄγιος, ἄγιος, ἄγιος κύριος σαβαὼν καὶ ἐλεογῆτες ἐί εἰς τὸν αἰώνας τῶν αἰώνων ἀμήν.

§ 10. δόξα σοι, ὁ θεὸς μονον, καὶ κέντροις, δόξα σοι
οὖν τῇ ἱπ(ε)ρευκλεεῖ (?) θεοτόκῳ καὶ τῷ τιμίῳ
προδρόμῳ καὶ πάντας ἄγιους, δόξα σοι.

MSS PQ — Rec. B. 1 ἀκούοντες; λαχόντες P | εὐχησθε Q: εὐχεσθε P,
+ μοι ὅπερ φνοθῶ τοῦ σκότους καὶ τῆς κολάσεως τῆς πικρᾶς ὡς θεῷ παρή-
κος (Kurz: παρήκως ms.) Q | προσέχητε Q: προσέχετε P, + διεῖλην τοῖς
ἀνθρώποις Q | καὶ μὴ P: τὰ μάλλον η Q 2 τελείως — Q

Lectiones novas et emendationes ex ms. N (Sancti Saba) v. in App., infra p. 112ff.

ΔΙΑΘΗΚΗ ΣΟΛΟΜΩΝΤΟΣ

Recensio C

Prologus

1. Ἐγένετο μετὰ τὸ ἀποθανεῖν τὸν Δανείδ τὸν βασιλέαν
5 προσευξαμένου τοῦ νίον αὐτοῦ οἰκοδομεῖν τὴν Σιών, προσευχο-
μένου δὲ αὐτοῦ ἡλθεν φωνὴ λέγουσα· »Σολομῶν νίος Δανείδ,
κύριος ὁ θεὸς τῶν πατέρων σου αὐτὸς εἰσακούσας τῆς προσευχῆς
σου δέδωκά σοι πᾶσαν τὴν Ιερὸν, καὶ ἴδον ἵση βλέπων πᾶσαν
τὴν σοφίαν λελευκασμένην ὡς χιόναν ἐνώπιόν σου καὶ τῶν
10 ὄφθαλμῶν σου.« 2. Ταῦτα ἀκούσας καὶ ὥσπερ ὑπὸ τινος αὐγῆς
ἐλλαμψθεὶς καὶ ἐμπνευσθεὶς τὴν διάροιαν ἦν παρακαλῶν καὶ
δεόμενος τοῦ θεοῦ λέγον σύτοις· »Θεὲ αἰώνιε, ἕφη, θεὲ ἀπε-
ρινόητε, ἀκτιστε καὶ ἀρρατε, ὁ πάντα κτίσας τῷ νεύματι σου
μόνῳ, ἔπιε τοῦ δούλου σου δέησαι καὶ διασάφησον τὴν τῶν
15 χειρῶν σου ἐνέργειαν. 3. καὶ γὰρ ὅσα ἐποίησας σὺ δὲ θέος, πρὸς
σύντασιν πάντων τῶν ἡμετέρων σωμάτων ἐποίησας καὶ σφέλειαν,
τά τε καρποφόρα καὶ μή καρποφόρα δένδρα, θηρία τε καὶ πε-
τεινά, καὶ αὐτὸν δὴ τὸν θεῖον ἀέραν ὃν πᾶσα φύσις ἐπιπνέει.
4. τὸ μέγιστόν σε τοίνυν δυστρῶ ἵνα διαροιχθῶσι μου οἱ ὄφθαλ-
20 μοὶ καὶ ὅρῶ τὴν ἀποκεκρυμμένην σοφίαν σου, ὅτι εὐλογητὸς εἰ
εἰς τοὺς αἰῶνας· ἀμήν.« 5. ταῦτα τοίνυν εὑξαμένου φωνῆς

MSS VV. conspectum titulorum vide infra, p. 99^o. 4 τὸν (τ^o): — V
6 αὐτοῦ: αὐτὸν V | φωνὴ: φο(νήν) V 7 ὁ: — W. | εἰσακούσει V
9 καὶ ἐν τοῖς ὄφθαλμοῖς σου W § 2. l. 11 ἐλαμψῆς ἐπενσθῆς (— καὶ) V
| παρακαλῶ V 12 σύτοις — V | ἀπεριν.: + θεὲ ἐν V 13 τὸν
εἴματι V 14 ἔπιε: ἐπι ἐπι V § 3. l. 16 ἐμετέρων V § 4. l. 21 αἰώ-
νας τῶν αἰώνων W | § 5. τοίνυν: δεύτερον V

ηκουσεν λεγούσης· «Σολομῶν, Σολομῶν, κύριος ὁ θεός σου ἐρεῖ· ἄρξαι κτίζειν μου οἶκον εἰς ὄνομα τῆς ἐπουρανίου μου Σιών·» καὶ ἤρξατο οἴκοδομεν τὴν Σιών.

8. Καὶ ταῦτα εἶπὼν ἔφη μετὰ κλαυθμοῦ· * «δέομαι σου, σ βασιλεῦ Σολομῶν, ὡν μή με κατακαύσῃς ὑπὸ τῆς σφραγίδος, καὶ ὑπόσχομαι σοι ἐν ὅρκῳ ὃτι εἰς τὸ ὄνομα τοῦ Ὁντος προσφέρω σοι πάντα τὰ δαιμόνια καὶ παραδόσω σοι ταῦτα ὑποχειόντων δι’ ἐνὸς ἐκάστου σημείων καὶ τῶν δυνατῶν καὶ τῶν δυναμίνον καὶ τῶν ἐξουσιαζόντων·» καὶ εἶπον ἐγὼ Σολομῶν· * «ει τοῦτο ποιήσεις, ἔοιη ἐλεύθερος·» 9. καὶ λέγει μοι· «λάμβανε ἐρίφους μελανοὺς ἀγεννήτους εἰς ἀριθμὸν ποσούμενον νά·, καὶ ἐνεγκέ μοι μάχαιραν καυήν τρίχωλον μελανοκέρατον, καὶ ἐκδειχαντες τὰς ἐρίφους·» 10. εἶτα προσέταξεν ἐναχθῆναι αἷμαν ἀνθρώπινον τοῦ δευθῆναι τὰ δέρματα καὶ ἐρράψεν αὐτὰ ἀνὰ δύο 15 φύλλων καὶ ἐρρυψεν αὐτὰ ἐν τριφδίῳ, καὶ εὗρεν γεγραμμένον ἐνὸς ἐκάστου ὄνομα ἰδιοχείρως ἐν τοῖς δερματίοις καὶ τὸ ση-

MSS VV. 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: ἐρεῖ V, ἐρεῖ W

MSS VV. Textus recensionis C cc. I—IX 7 cum rec. A et B supra pp. 5^o—37^o exhibetur. 4 § 8. κλαυθμὸν W | * V f. 439^v 5 βασ. Σολ. βασιλεὺς V 7 παραδίδο V 8 ἐκάστου αὐτοῦ V | σημείων: + καὶ εἴλα ἐγὼ σολομῶν καὶ V | τ(ὸν) δυνατ(ὸν) καὶ τ(ὸν) δυνάμενον καὶ τ(ὸν) ἐξουσιάζοντα V 9 τοὺς ἐξουσιαζόντας W 10 ἔσῃ: ἔστο V

MSS TUVW. § 9. 1. 10 καὶ λέγει μοι VW: Δαιμῶν σφραγισάμενος ὑπὸ Σαλμηνὸς τάδε εἶπε· δαιμονίων δυνάμεις καὶ δύναματα (δύοι. inter lineas sub δαιμ. δυναμ. scr.) hoc modo inc. fragmentum ms. U §§ 9—10. 1. 10—14 καὶ . . . δέρματα: ἔτερα πρᾶξις τῆς αὐτῆς δυοῖς παιδίον παρθένον καθαρὸν κάθισον εἰς ἄμυντον (l. 39b²) καὶ ἔσσον μετὰ ἔλαιον ἀπὸ τηγανίου κόλον εἰς τὴν παλάμην τοῦ παιδίου, καὶ λέγε τοῦτα τὰ δύναματα ὡς ἐπτὰ φορές· Ναζηὲλ· Ναζηὲλ· Χατιήν· Ἐφεμήν· μελανοκέρατο τοῦ δευθῆναι τὰ δέρματα, καὶ μετὰ τοῦ δευθῆναι τὰ δέρματα λαβῶν ὁ βεελζεβοὺς· τὰ νά δέρματα hoc modo inc. sectio in Clavicula — ms. T § 9. 1. 11 ἀγεννήτους: pr. καὶ + καὶ ἔπειτε εἰς πάντων τῶν θρεμμάτων αἵτοι V | ποσούμενων UW: ποσον V 12 τρίχωλον εγο· τρίχωλον V, τρίχωλον vel τρίχηλον UW § 10. 1. 14 δευθῆναι V | καὶ — TV | ἐρράψεν . . . τριφδίῳ TV: ἐποίησα οὖτως; καὶ ἐρρυψεν αὐτὰ ἐν τριφδίῳ ἀνὰ δύο φύλλων UW | ἐρράψεν . . . ἐρρυψεν: ἐρράψεν .. ἐρρυψεν T, ἐρηψεν .. ἐρηψεν V, ἐρραψεν U, ἐρρυψεν W 15 τριφδίῳ: l. fortasse τριφδίῳ, pr. τῷ T | γεγραμμένα mss. 16 ἐν . . . αἵτοι (3^o) p. 78^o, 1: — T | αγμένον αἵτοι: αἰμάδη τον V

μετον αὐτοῦ καὶ τὴν ἐνέργειαν αὐτοῦ καὶ τὴν δεσποτείαν αὐτοῦ οὗτως.

X. Τζιανφιέλ· * δεσπόζει ρού· ἐνεργεῖ δὲ εἰς τὸ ἀναγγεῖλαι τὰ παρεληλυθότα καὶ τὰ ἐνεστῶτα καὶ τὰ μέλλοντα. 2. Φα-
5 ράν· * δεσπόζει σ' ἐνεργεῖ δὲ εἰς τὸ πληρεν πάντα τὰ θελή-
ματα. δύναται καὶ πῦρ ἀναβιβάζειν εἰς τὸν ἄέρα καὶ ὑδωρ
κατάγειν καὶ ἀστέρας ὑποδεικνύειν. 3. Μαχονμέτ· * δεσπόζει σ'.
ἐνεργεῖ εἰς τὸ γελᾶν ἀνθρώπους ἀλλήλων. ποιεῖ δὲ καὶ τετρά-
ποδα λαλεῖν ἀνθρωπίνως καὶ ἀναφαίνεσθαι τοὺς ἀνθρώπους
10 ἀκεφάλους. ποιεῖ δὲ τούτους * γυμνοὺς περιπατεῖν ἀλλὰ καὶ
τὰ ἄλογα κτήνη βλέπειν ἀλλήλα ως θηρία ἄγρια. 4. Ναπούν· *
δεσπόζει ν'. δύναται ἐν μιᾷ ὥρᾳ παρέχειν χρυσούς καὶ ἀργύρους
ὅπερ διεπράξας πρὸς τῆς ἀπαντῆς σου τῆς ζωῆς καὶ τῆς γε-
νήσεως μέχρι τότε, ὅμοιως καὶ στολὰς μὴ δηγηνυμένας. 5. Ροάπτ.
15 * δεσπόζει υ'. ἐνεργεῖ δὲ εἰς τὸ γενέσθαι φρόνιμον καὶ νοῦν
ἔμφειν. 6. Παρέλ· * δεσπόζει κέ'. ἐνεργεῖ δὲ εἰς τὸ ἀνθρώπους
τὰ δένδρα παρὰ καιρόν, φύει δὲ καὶ βοτάνας εἰς ξηρὸν ξύλον.

MSS TUVW. 1 δεσπ. αὐτοῦ: ἀρχὴ του V 2 οὕτως UW: ταῦτα
T, — V

C. X I. I. 8 Τζιανφιέλ TV: Τζιαν. UW, pr. ἀ' T, pr. δ πρῶτος ἔχει
ὄνομαν 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 ι' scr. V,
in textu ante nomina numeros ab initio ad finem scr. T | δεσπ. + ἐνερ-
γίαις T | ρού· ρ' T | δὲ — V 4 § 2. A secundo ad extremum ante nomen
scr. δ 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 (— δε-
σποτείας) ponit T | ἄ, α: η' U | πληρεῖν UW: πληρῆ V, πληρῶν T |
πάντα — V 6 δύναται: pr. καὶ V | εἰς: + τοι transversis lineis delet, U
| ἀναβιβάζει V 7 κατέρει UVW | ὑποδεικνύει V § 3, 1, 8 ἐνεργεῖ
δὲ T | εἰς τὸ — T | ἀνθρώπους UVW | ἀλλήλων τοῖς ἀνθρώποις T |
καὶ — T 9 ἀναστατ. T: νὰ φαίνεσται V, φαίνεσθαι UW | τοῖς ἀνθρ. ἀνεφ.
ego: οἱ ἀνθρωποι ἀκέφαλοι mss. 10 * L f. 40²¹ | γυμνοὺς T: — UVW
11 τὰ ἄλλα. κτήνη ego: τοῖς ἀλόγοις κτήνεσιν mss. | ἔβλεπε T | ἀλλήλα
ego: ἀλλήλοις TUW, ἀλεῖται V | ως: δ V § 4, 1, 12 ἀργύριον καὶ χρυ-
σαῖον T | ἀργυρό < U 13 τ. ἀπαντῆς U: τῆς ἀπαντῆ W, τῆς ἀπάντη V,
τῆς T | τῆς ζωῆς καὶ — T 14 μέχρι τότε ὅμοιως V: — UW, ὅμοιως
τότε μέχρι T | καὶ — T § 5, 1. 15 ταῦτα ἀφρόνιμον T | φρένιμον V |
καὶ νοῦν ἔμφ. — T 16 ἔμφη UVW | § 6. Παρέλκοζίου (sine signo) κοζζον
pro signo scr. T 17 δένδροι παρὰ καιρῷ V | φύει: φύεται T | δὲ — T

7. Ἀσμοδεῶ· 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 5 ποιῆσαι πολέμους καὶ παρατάξεις καὶ νίκας καὶ ἀνδραγαθίας.

10. Ρααμέτ· * δεσπόζει σ· οὗτος προλέγει τὰ μέλλοντα καὶ πλούτοδοτεῖ. 11. Τζερεπόνες· * δεσπόζει ον· δύναται ποιῆσαι καὶ συντύχωσιν ιστορίας καὶ τὰ εἴδολα, ἀκούειν δὲ καὶ ὄγκεων * φωνάς. 12. Ντεφωγάν· * δεσπόζει τ· ἐνεργεῖ δὲ εἰς τὸ καθα-

10 ριεῦσαι πᾶσαν φυταρίαν καὶ τοὺς πτωχοὺς ὡς πλουτίους ποιῆσαι, καὶ εἰ ἔσται αὐτὸν, βασιλεύει. 13. Πελών· * δεσπόζει α· ἐνεργεῖ δὲ εἰς τὸ παραδοῦναι κάστρα καὶ πόλεις καὶ χώρας.

14. Σουπιέλ· * δεσπόζει μ· ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι ἐπανάστησιν κατά τοῦ δεσπότου καὶ παραδοῦναι ἑτέρῳ τῷ ἄρχοντι

15 εἰς τὸ ἄρχειν καὶ ἐλευθερῶσαι δεσμίους ἐν ταῖς φυλακαῖς ὅμοιως καὶ αἰχμαλότους. 15. Ὄριένες· * δεσπόζει φ' πνευμάτων τῶν ἀνατολικῶν δύναται καὶ αὐτὸς ὅμοιως ὅσα δύναται οἱ πάντες.

16. Ἀμεμῶν· * δεσπόζει μεσημβρινῶν πνευμάτων φ· δύναται καὶ αὐτὸς ὅμοιως.

20 17. Ἐλτζήν· * δεσπόζει βροέινων ** πνευμάτων φ· δύναται καὶ αὐτὸς ὅμοιως. 18. Πανῶν· * δεσπόζει καὶ οὗτος τῶν πνευμάτων τῶν θαλασσίων χ· ἐνεργεῖ δὲ καὶ αὐτὸς εἰς ἀνέμους

MSS TUVW. 1 § 7. ἀσμοδέος T, ἀσμοδεώ U | ἐν τῷ . . . δύναται (l. 3):

— T | παρέχειν: κατεχ < V 2 βρέξει V | χείμωναν V

§ 8. 1. 4 Παλαιστίνης TU: παλεστ. V, παληστ. W § 9. 1. 5 ἀπροαγα-

θίας V 6 § 10. Ρααμέτ: διεμέτ V, ρααμέτ T, + καὶ αὐτὸς UW | οὐ-

τος . . . πλούτοδος: δύναται τοῦ προλέγειν τὰ μελ. κ. πλούτοδοτεῖν T | πλού-

τοδωτή VW 7 § 11. τζερεπόνες UW | καλ: — W, l. fortasse ἵνα?

8 συντήχωσιν UW | συντειχόσηρε εστορεῖ V, συντηχώσιν ηδομαι T | καὶ
ἀκόντην φωνάς δογκών πετεινῶν T | δὲ — V | * explicit fragmentum ms. U

MSS TVW. 9 § 12. λεφρογαν 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 τές φυλακές W, τῆς φυλακῆς V 16 § 15. τῶν — V | ἀνατολικῶν

τῶν πνευμάτων T 17 δύναται καὶ tr. V | δύνανται: δύνοντ(o) T

18 § 16. ἀμαμῶν V 20 § 17. ἐλτζεῖν V, ἐλτζεῖν T | * V f. 44ο^τ | βο-

ριὴν V | ** W f. 269^γ 21 ὅμοιως: οὗτως T §§ 18—19. ll. 21—p. 80^α, 1

καὶ οὗτως . . . 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· δεσπόζει 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 ἔξερχομένους καὶ στήκοτας ποιεῖ δὲ καὶ θησαυροὺς φανερωθῆναι. 22. Λουκήτ· * δεσπόζει ε· ἐνεργεῖ δὲ εἰς τὸ ἀκούειν καὶ κράτειν καὶ πράττειν, κτίζειν καὶ χαλᾶν καὶ βλέπειν καὶ μεταφέρειν ἀπὸ τόπου εἰς τόπον. 23. Ἀπολήν· * δεσπόζει ο· ἐνεργεῖ δὲ εἰς τὸ πλοντῆσαι 10 καὶ παρέχειν χρυσίον καὶ ἀργυρὸν πολύν. 24. Ἀστερώθ· * δεσπόζει α· ἐνεργεῖ δὲ εἰς βασιλείας καὶ πόλεις καὶ κάστρα καὶ πύργους καὶ κτίσματα. 25. Λάτζηφερ· * δεσπόζει γ· ἐνεργεῖ εἰς πάντας τοὺς ἄρχοντας δῆλαδὴ καὶ εἰς τοὺς βασιλεῖς, καὶ δύναται 15 καὶ ὅσα θέλει.. 26. Μαγάτ· * δεσπόζει καὶ αὐτὸς δ· ἐνεργεῖ * δὲ εἰς τὸ λέγειν καὶ ποιεῖν. 27. Καράπ· * δεσπόζει ξ· ἐνεργεῖ δὲ εἰς πόλεις καὶ κάστρα καὶ οίκους. 28. Οὐλεος· * δεσπόζει μᾶς φυλῆς, ἥτοι α. ποιεῖ δὲ μεγιστάρους καὶ στολὰς λαμπρὰς καὶ πάγινα καὶ παροφθαλμίας, καὶ ποιεῖ ὄνους τοὺς ἀνθρώπους καὶ ἄλλα ζῷα οἵα θέλεις. 29. Κρινέλ· * δεσπόζει ο· ἐνεργεῖ 20 δὲ εἰς τὸ ἀναψεῖν ἄνθρας τε καὶ γυναῖκας, ποιεῖ δὲ μάχας καὶ ταραχὰς καὶ ὄχλήσεις. 30. Τονγέλ· * δεσπόζει χ· ποιεῖ δὲ ἀγά-

MSS TVW. 1 § 19. πνευμάτων . . . ὁμοίως: τῶν τ(ῆς) δύσεως πν(ευ-) μάτων δίναντ(ει) καὶ αὐτὸς δίσα δίναντ(ει) οἱ πάντες T | καὶ pr. δὲ W | § 20. 1. 3 δὲ — W | x. μάθησιν — T | 4 x. γράμματα V: x. πρόγυμνα T, — W | § 21. 1. 5 δὲ καὶ αὐτὸς T | τοὺς — T | x. ἔξερχομ. — T | § 22. 1. 7 ε' T | ἐνεργεῖν W | δὲ καὶ αὐτὸς T | τὸ: τοὺς T | καὶ (2^o) — VW | 8 x. χαλᾶν . . . βλέπειν — W | χαλᾶν εgo: χαλάντι T, χαλάτι V | μεταφέρει VW | τόπου: τόπον VW | 9 § 23. Ἀπολήν V: ἀπόλιτ W, ἀπολιτ T | ο· φ· W | 10 παρέχει TW | § 24. ἀστηρώθ W, δ· ἑτερος ἀστηρώθ T | καὶ οὗτος δεσπόζει V | 11 ἐνεργεῖ . . . κάστρα: δίναται δὲ καὶ βασιλείαν πόλιν κάστρην T | x. πύργους — W, πυργούς T | 12 § 25. λατ-ζιφέρ T | γ· ἐνεργεῖ εἰς — T | 13 δῆλαδη: + δίνανται T | x. δίνανται . . . θέλει V: δίναται δίσα θέλει T, — W | 14 § 26. μαγάτ W | καὶ αὐτὸς — T | ἐνεργεῖ: δίναται T | * T f. 40^{v2} | 15 λίγειν: + ἐνεργεῖν T | § 27. 1. 16 πόλιν κάστροι T | § 28. οὐλατὸς T | 17 ἥτοι: ἥτι V, ἥτης T | α' T | ἐνεργεῖ δὲ ποιεῖ μεγιστάρους T | 18 παροφθ. TW: παροφρος (α., ε, et o supra lin.) in fine lineae, οφθαλμίας in linea altera scr. V | ποιεῖ εgo: ποιεῖν W, ποιήν V, ἥν T | 19 ἀλιά ζῶα οἱ καὶ θελ < V | θέλης T, θελ < W | § 29. α' T | ἐνεργεῖν W | 20 καὶ ποιεῖ δὲ T | 21 x. δχ-λησ. — T | § 30. τονγέλ T | ἀγάπας καὶ φίλιας W

πας, πόλεις πόλεις καὶ ἀνθρώπους μετὰ ἀνθρώπων καὶ ἄνθρας μετὰ γυναικῶν. 31. Σεταριέλ· * δεσπόζει κ'. φανερεῖ θησαυρούς, ποιεῖ δὲ καὶ τὸν χρώμενον ἀθεώρητον, παρὰ μηδενὸς θεωρούμενον. παρέχει δὲ καὶ ταῖς γυναιξὶν γνώμας χρηστάς.

5 32. Φακανέλ· * δεσπόζει ξ'. ἐνεργεῖ δὲ εἰς πάντα τὰ θελήματα τοῦ βουλομένουν.

33. Όέλ· * δεσπόζει γ'. δύναται δὲ καὶ αὐτὸς ὅσα δύνανται οἱ πάντες αὐτὸς μόνος. 34. Λένελ· * δεσπόζει λ'. ἐνεργεῖ δὲ εἰς τὸ παρέχειν χρυσὸν καὶ ἀργύριον· καὶ φέρει γυναικας παρὰ 10 μηδενὸς θεωρούμενος. 35. Σαρατιέλ· * δεσπόζει ο'. ἐνεργεῖ δὲ εἰς σεληνιαζομένους· δοκεῖ δὲ καὶ τὴν σελήνην καταβιβάζειν. 36. Μορατζιέλ· * δεσπόζει β'. ἐνεργεῖ δὲ εἰς στρατείας καὶ πολιορκίας καὶ πόλεων αἰχμαλωσίας. 37. Σανσωνιέλ· * δεσπόζει ξτ'. ἐνεργεῖ δὲ εἰς τὸ ποιῆσαι κλύδωνας μεγίστους καὶ ἀνέμους 15 αφορούς. 38. Λάσιέλ· * δεσπόζει ι'. ἐνεργεῖ εἰς τὸ φανερωθῆναι τὰ κλεπτόμενα καὶ τοὺς κλέπτας καὶ θησαυρούς τινας, ἐπιγινωσκομένους μὲν εἰς τόπον, μὴ γινωσκομένους δὲ ἐν ποιῷ μέρει κείνται τοῦ τόπου. 39. Καστιέλ· * δεσπόζει σ'. ἐνεργεῖ δὲ εἰς τὸ ύγιαναι πᾶσαν ἀσθένειαν. 40. Μενγέτ· * δεσπόζει ξ'. δύνα-

MSS TVW. 1 πόλεις ego; πόλας V, πολλὰς TW | πόλεις (2^o) W: πόλας V, πόλιν T | ἀνθρώπον μετὰ ἀνθρώπον T | 2 γυναικὸς (-κος 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: ἐμφανίει Gaulmin. 3 παρὰ: ὑπὸ Gaulmin. | οὐδενὸς T | 4 δὲ — T | 5 § 32 καὶ ἐνεργεῖ (én. ex δύναμαι corr.) εἰς T

§ 33. 1. 7 δύναται ... μόνος: καὶ ὁδῶν (f. 41¹²) ὁ δύναται οἱ πάντες αὐτὸς μόνος ἐνεργεῖ, et ad marg. sup. in med. col. scr. λα' T | καὶ δύναται αὐτὸς ὕστε δυν. ή ὅλη (l. οἱ ὅλοι) αὐτὸς μόνος τον V | 7 § 34. Λένελ V: ὁ δεληνήλ T, νένελ W | λ' VW: σ' T | 9 ἀργ. κ. χρυσ. T | κ. φέρει T: κ. φέρει V, φέρει δὲ καὶ W | 10 μηδεν.: μιθεν < V | § 35. 1. 11 σεληνιαζ.: ἐλληνικὰ πάθη T | 12 § 36. μορατζηέλ W: μορατιέλ T, + ὁ δαιμῶν καὶ αὐτὸς (ante signum) W | β': β T | εἰς: εἰς V | στρατείας: δαστραπὰς T | καὶ πόλεων: tr. W | 13 § 37. σανσωνιέλ T | 14 ξτ': ξ καὶ τ' V | κλύδωνας: ζ εἰς ν corr. W | μεγίστους T: μεγιστ < V, μεγάλους W | 15 post αφορούς signum scr. V; post spatium purum parvulum relictum scr. * signum W; tum ἐνεργεῖ δὲ (— V) καὶ αὐτὸς δμοιως add. VW | § 38. ι' — T | καὶ ἐνεργεῖ T | 16 ἐπιγιν. ... μὴ — T | 17 μὲν: δὲ V | ἐγ... τόπον: ἐν ποιῷ τόπῳ κείνται W | 18 κείται V | § 39. λάσιέλ T | ἐνεργεῖ: δηε- λει V | 19 ύγιεινε V | § 40 μειγέτ W, μηγέτ V, μηγότ T

UNT. 9: McCown.

ταὶ ὄφεις καὶ δράκοντας ποιῆσαι. 41. Ἐνοδάς· * δεσπόζει ν· δύναται * εἰς τὸν ἀέραν πῦρ ἀνάγειν καὶ ἀρματα ἐμφανῶς κατακαῖσαι. 42. Ἀτανιανούς· * δεσπόζει α· δύναται δοῦναι πᾶσαν τέχνην καὶ γνῶσιν καὶ φρόνησιν τοῖς ἀνθρώποις.

- 5 43. Μυραγκούς· * δεσπόζει λ· δύναται κρατεῖν τὸν ἡλιον τοῦ μὴ φαίνεσθαι. 44. Ποτζέτιες· * δεσπόζει σ· δύναται ποιῆσαι ἀνθρώπους καὶ ξῆλα ἀνελθεῖν εἰς τὸν ἀέραν. 45. Ἀνετ· * δεσπόζει ο· γνωρίζει δὲ ὄλας τὰς πέτρας καὶ τοὺς μαργάρους, ποιεῖ καὶ τὰ ἄλλα μέταλλα. 46. Παλτάφωτε· * δεσπόζει τ· * 10 ποιεῖ γνωρίζειν πάντα τὰ βότανα καὶ ποῦ ἔκαστον ἐνεργεῖ καὶ ὥφελε. 47. Σαπαρατήλη· * δεσπόζει ν· ποιεῖ γνωρίζειν τὰ ὅρνεα πάντα καὶ ποῦ ἔκαστον ἐνεργεῖ. 48. Ταρσεύς· * δεσπόζει ξ· ποιεῖ δὲ γνωρίζειν τὰ δένδρα καὶ ποῦ ἔκαστον ἐνεργεῖ. 49. Ναβέλ· * δεσπόζει μ· ποιεῖ δὲ γνωρίζειν τὰ τετράποδα πάντα καὶ ποῦ 15 ἔκαστον ὥφελε. 50. Σαταήλ· * δεσπόζει ε· ἐνεργεῖ εἰς τοὺς κροκοδειλούς καὶ παρέχει * τούτους εἰς ὑποταγήν. 51. Ναλαλαικόν· * δεσπόζει ε· δύναται ποιῆσαι τὴν ἡμέραν νίκταν καὶ τὴν νίκταν ἡμέραν. 52. Μαχατάξ· * δεσπόζει ε· ἐνεργεῖ δὲ εἰς τὸ πληθῦναι τὰ ποίμνια καὶ τοὺς ἵππους.
- 20 53. Ἐγὼ δὲ ἐν ἀποκρύφῳ θέμενος τόπῳ καταλιμπάνω τοῖς τέκνοις μον ὄροφο παραδοὺς θεοῦ Σαβαὼθ ἀγίου ὄνόματος τοῦ

MSS TVW. 1 § 41. * L f. 41^{r2} 2 δέραν VW: ἔρα T | ἀνάγειν VW: ἀναγαγῆ T | 3 § 42. Ἀτανιανούς: ἀντινάos T, + καὶ αὐτὸς W 4 τέχνην: + δοῦναι T | τοὺς ἀνθρώπους T

§ 43. 1. 5 μυραγκούς W, μύραγκος T | καὶ δύναται T | 6 τοῦ W: — TV | § 44. ποτζέτιος T | 7 ἀνελθεῖν T: — VW | ἔρα T, ut semper § 45. 1. 8 δύναται γνωρίζειν ὄλας T | πέτρας: + ποιεῖ T | τοὺς — W 9 ποιεῖ — T | § 46. παλταφώτε T | τ· T | * V f. 440^v 10 γνωρίζει V | πάντα — T | ἐνεργεῖν T | ὥφελει καὶ ἐνεργ. V | κ. ὥφελ. — T 11 § 47. σαπαρατήλ T | ποιεῖ ... πάντα: ἐνεργεῖ δὲ γνωρίζει πᾶν ὅρνεον T | γνωρίζει V | 12 ὅρνεα super βότανα, quod linea expunxit, scr. pr. man. W | πάντα — W | ἐνεργεῖ καὶ ὥφελεi W | § 48. ταρσεύς V, — T 13 ποιεῖν T | δε — W | γνωρίζει T, γνων < (L. γνῶναι) V, + πάντα T | ἐνεργεῖ: ὄφειλ(ει) T | § 49. ναβέλ T | 14 δε — W | ποιεῖ δε ... ὥφελεi — T | γνωρίζει W, γνων < V | 15 § 50. τασαήλ T | ε W | ἐνεργεῖ δε T | 16 παρέχειν T | * T f. 41^{v1} | § 51. ναμπαλατήν T | 17 ε W | ποιῆσαι κατὰ φαντασίαν T | 18 § 52. μαχατάξ W, μαχατάξ V | ε' V: ε W, — T | 19 ἵππους: + καὶ ἕστην οὔτως, βασιλεὺν σολομῶν V, + τέλος T; explicit sectio haec Claviculae cod. T (cod. Harl. f. 41^{v1})

μηκέτι τινὶ μεταδοῦναι τοῦτο τὸ μέγα καὶ θεῖον μυστήριον,
ἀλλ' ἐν ἀσφαλεῖ κατέχειν τόπῳ ὡς θησαυρὸν ἀδαπάνητον
ταῦτα * τοῖς πολλοῖς ἀθεώρητα καὶ ἀπόκρυφα διὰ τοὺς φρικ-
τοὺς ἀπεχώρισα ὄρκους.

5. XI. Ἐρωτηθεὶς δὲ ὁ Βεελζεβούλ, ὃς Ἐντζιανφιέλ καλεῖται
παρ' ἐμοῦ, εἰ ἔστιν καὶ θῆλεα δαιμόνια, τοῦ δὲ φῆσαντος εἶναι,
ἴθυνλόμην ἰδεῖν. 2. καὶ ἀπελθὼν ὁ τοιοῦτος ἤνεγκεν ἐμπροσθέν
μον τὴν Ὀνοσκελοῦν καλούμενην μορφὴν ἔχουσαν περικαλλῆ καὶ
σῶμα γενναιός εὐχρότον, κτήμας δὲ ἡμίονον. 3. ἐλθούσης δὲ
10 αὐτῆς ἔφην αὐτὴν λέγων· «σὺ τίς εἶ;» ή δὲ ἔφη μοι· «ἔγώ Ὀνοσκε-
λοῦν καλοῦμαι, πνεῦμα σεσωματοποιημένον. φωλεύω δὲ ἐπὶ τῆς
γῆς· σπήλαιον οἰκῶ ἐνθα χρυσὸν κείται. 4. ἔχω δὲ πολυποίκι-
λον τρόπον· ποτὲ μὲν ἀνθρώπους πνίγω ὡς δι' ἀγχόνης, ποτὲ
δὲ ἀπὸ τῆς φύσεως ἐπιεγκόνων ὅκολιάζω αὐτούς. * 5. πλεῖστά
15 μοι οἰκητήρια· πολλάκις δὲ καὶ συγγίνομαι τοῖς ἀνθρώποις ὡς
γνωτικάν με εἶναι, πρὸ δὲ τῶν ἄλλων τοὺς μελιχροῦς, οὗτοι
γάρ καὶ συναστροὶ μού εἰσιν· καὶ γάρ τὸ ἄστρο μονούντοι λάθρα
καὶ φανερός προσκυνοῦσιν. * 6. ἐπηρώτησα δὲ αὐτὴν ἔγώ Σολο-
μῶν· «πόθεν γεννᾶσαι;» ή δὲ ἔφη· «ἀπὸ φωνῆς βηροσαβεὲ ἵππι-
20 κῆς χοηματικῆς.»

MSS VW. § 53. 2 ἀσφαλεῖα mss. 3 * W f. 170^r | φρικτοὺς V: πολοὺς W

C. XI. MSS T^o (= T) VW. inc. narratio acephala de Onoskelou in cod.

Harl. 5596 f. 7¹ (= T^o, vel T). 5 ἐπηρώτησα δὲ ἔγώ τὸν βεελζελούλ W |
δεὶς . . . ἐμοῦ: δὲ καὶ τζιανφιέλ T | ἐλτζιανφιέλ V, ἐντζιανφιέλ W 6 εἰ-
— T | ἔστιν W: ἔστι T, εἰσι V | θῆλεια W, θῆλα V | τοῦ: τούτον T |
δεὶς: + μοι W | εἶναι T: ἔνι W, ἡγαι φῆ V 7 § 2. δὲ τοιοῦτος W: δεὶς
οὗτος V, δεὶς οὗτος T | ἐμπροστέν μον W, ἐμπροστέ μον V, μοι (= ἐμπρ.) T
8 καλούμενή, ἔχουσα V | ἔχουσιν περικαλλην W | περικαλλή V, περιπερ-
καλλή T 9 κτήμας: μημος T | ἡμίονος T | § 3. δὲ — T 10 λέγον:
λέγε μοι T | τις εἰ σὸν T | μοι — T | δονοσκελεῖς V 11 σεσωμα-
τωποιμένον W, σεσωματοπειμένω V, σεσωματωμένω T | φωλεύων W |
δεὶς — W 12 σπήλαιον οἰκῶ: ἐν σπήλαιον T § 4. 1. 13 ὡς δι' ἀγγ. — T
14 ἀπὸ: ὑπὸ T | ἐπιεγκόνων: ἐπιεγκόνων W, ἐπὶ εγκῶνων V, ἐπὶ εγκόνων T;
1. ἐπιεγκόνων, vel ἐπιεγχόνων (= ἐπὶ + ἐν + χώνω, pro χώννυμι)? |
σχολιάζω W, σκολιάζω V | * T f. 7² | § 5. πλεῖστα ἔσται μὴ οἰκ. V
πλ. μοι δὲ ἔσται οἰκ. V 16 μέ: μὲν T | πρὸ: πρὸς TW | τοὺς μελιχροῦς
VW: τ. μελαχροῦς T, L. τοῖς μελιχροῖς 17 γάρ (τ^o): + μον V | καὶ
bis om. T | τὸ γάρ ἄστρο T | ἄστρον W | λαθ. προσκ. οὗτοι (= κ. φαν.) T
18 προσκ. λαθ. κ. ἐφαργέως W | § 6. ἐρώτησα T 19 γενάσθαι W, γεναστ <
V | ἔφη: εἶπεν T, + μη (L. μοι) V | βειροσαβεὲ V, βηροσαβεὲ T, βηροσαβεὲ
W | ἵππ.: + καὶ T

7. Καὶ κατέκλεισα αὐτὴν ὑποκάτωθεν τεσσάρων λίθων μεγάλων. ἡ δὲ ἐβόησεν· «ἴξελέ με, ἔξελέ με, καὶ ἐνεγκῶ σοι τράπεζαν μετὰ φιάλου καὶ κύλικος, ἥντινα λαβὼν ἐπικρούσας μετὰ ἴμασθλῆς πάντα προσφέρει σοι τὰ ὑποτεταγμένα βρωτά καὶ ποτά· 8. καὶ κελεύσας ἀχθῆναι αὐτὴν, ἡνεγκέ μοι τράπεζαν λιθίνην ἐκ λίθου λάσπιδος· μῆκος αὐτῆς ως πηγῶν τεσσάρων καὶ πλάτος πηγῶν τεσσάρων, ἔχουσα καὶ ἐν τοῖς κέρασιν μυρμηκολέοντας τέσσαρας λαλοῦντας ἀντ' ἐμοῦ ὅσα ἥθελον. 9. καὶ δὴ κελεύσας ὄμοῦ καὶ τὴν τράπεζαν ἕναχθῆναι ἐπεζήτουν καὶ 10 τὴν * κύλικαν, μέντοι καὶ λίθον λυχνίτην κύλικος, καὶ περιέχον σχῆμα ἐπιδέδωκεν, καὶ ἡ μὲν τράπεζα ὅσα βρωτά, ἡ δὲ κύλιξ ὅσα ποτὰ παρείχεν ἐπιζητούμενα.

XII. Ἀνεζήτησα γὰρ ἐκ τῆς σφραγίδος τὸ Παλτιὲλ Τζαμᾶλ, καὶ εὐθέως παραστὰς ἦφη μοι· «Σολομῶν, νὺν Δανείδ, τί ἐκ 15 πειράεις τοὺς δούλους σου καὶ τὰς δούλας σου; ἡμεῖς πάντες ἔως καιροῦ * σου καὶ δουλεύειν καὶ ὑπείκειν καθυποσχόμεθα καὶ τὰ ὄνόματα ἡμῶν ἔχειν ἐν ἀσφαλείᾳ ἐγράψαμεν καὶ τὰς δυνάμεις ἀνηγγείλαμεν ἀπάσας. 2. ὅντινα προστάσσεις, τὸ κελεύομενον ἐκπληρεῖν προθυμότατα. καὶ δεόμεθά σου ἵνα μὴ ἔάσῃς 20 ἡμᾶς ἀπελθεῖν εἰς πέλαγος ἀχανές.»

3. Ἐγὼ δέ φησιν αὐτὸν εἰ ἔστιν ἀνάστασις τῶν τεθνεότων.

MSS TVW. 1 § 7. ὑποκάτω T 2 ἡ δὲ; καὶ W | ἐνεγκῶ T: ἐνορκοῦμι (V, ἐν ὅρκῳ μοι W, I. ἐνορκοῦμαι) δοῦναι VW 3 φιάλιον V | λαβῶν καὶ W 4 ἴμασθλῆς T, ἰσημαλῆς W, ἡσασμάλῆς V | περφέρει T 5 § 8. ἐκέλευσαν T | τράπέζα ληθῆτη ἐκ ληθῆ <λασπίδος; V 6 λάσπεως; W | δέ μήκος T | δόξ: + διπλό V 7 καὶ (1°): — W | μυρμηκολέοντας VW, μυρμηκολευόντας T 8 ἀντ' ἐμοῦ: πάντας T | ἥθελα T § 9. 1 9 δὴ — T | ἐκέλευσα T | ὄμοῦ καὶ — T | ἕναχθῆναι μοι διοῦ T | ἐπεζήτουν W: ἐπιζητῶν T, ἐπεζητῶν V 10 * T f. 7^v | μέντοι — T | λίθον λυχνίτην κύλικος W, λίθον ληχνεύτι κύλικος V, λίθον ληχνύτ(ων) κύλικες T | καὶ (2°) — T | περιέχοντα VW, ἐπεριέχοντα T 11 ἐπιδέδοκεν W, ἐπιδέκειν T | δόσας: + περιέχειν T 12 ποτὰ — T | παρείχειν: περιέχειν T

C. XII. I. 13 παλτιὲλ T 14 εὐθέως — T | νίδος T 15 σον (1°) — T | ἡμεῖς: ἐμῆς V | πάντες: πάντοτε T 16 * V f. 441^r | σον — W | καὶ τὰ: πλὴν ἔπειτα V 17 ἡμῶν: εἰ μὴ V | ἔχειν T: ἔχων V, — W | ἀσφαλείᾳ: πεφαλῇ T | ἐγράψαμεν: ἐγράψαμην T 18 ἐναγκεῖλαμεν TV | ἀπάσας: εἰ ἀπάσης corr. V | § 2. ὅντινα εγο: ὅντι W, ἥντηναν V, εἴτια T | προστάσσεις: + ἐκπληροῦ W 19 καὶ — T 20 ἀπελθεῖν — W § 3. I. 21 φησιν T: φῆσας VW | τ. τεθνεότων: τεκρῶν T

καὶ ἐφώνησεν φωνὴν μεγάλην λέγον· ἔστιν, ἔστιν, μὰ τὸν
ἰσχυρὸν θεὸν καὶ ζῶντα. καὶ ἡμεῖς γὰρ οἴησιν περιφερόμενοι
ἴσοφάθημεν * φωτεινοὶ ὄντες τὸ πρότερον, καὶ ἔτι τῇ μετανοίᾳ
οὐ προσεκλίναμεν. 4. λέγω δέ σοι τάντα, ὃ βασιλεῦ, θεὸς μό-
5 νος εἰς ἔστιν, ὃς τριάντανοι λαρά τῶν φωτεινῶν ἀγγέ-
λων. αὐτὸς οὖτος σε ἡμᾶς παρέδωκεν, ἡμεῖς δὲ οἰκειοχείρως
τὰ ὄντατα ἡμῶν παρεδόκαμεν καὶ ἐπετάξαμεν καὶ ταῖς σφραγί-
σιν ὅμοιώς. 5. καὶ ὅστις, ὃ βασιλεῦ, γίνοσκε τὸν ἀληθέας, ἀγνίζει
ἴαντον ἡμέρας τρεῖς καὶ ἐπικαλεῖται τῇ ἀφῇ τῆς χειρὸς ἵναν
10 ἡμῶν ὃν αἱρεῖται ἄρχοντα, ἐκπληροῖ τὸ κελευόμενον αὐτοῦ, καὶ
ἀσπερ οἰκέτης τῷ Ιδίῳ δεσπότῃ πειθαρχεῖ, οὗτος ὅμοιώς καὶ
αὐτὸς τῷ κεκτημένῳ ἡμῶν τὰ ὄντατα. 6. πρέπει οὖν ταῦτα
ἐπιλέγειν τὰ ὄντατα διὰ λίθου λάσπιδος ἐγγεγλυμμένης ξυδίοις
τοῖς δόθεκα· μέσον δὲ ὁ ὄφις καὶ λύρα, λοτὸς καὶ ἄρκος, καὶ
15 ὑπὲρ τὸν τύμπανον κυλικὴ φορὰ καὶ ἀνωθεν τούτου τὰ γράμ-
ματα ταῦτα ZABARΣHC, καὶ αὐτίκα ὑποτασσόμεθα τῷ κεκτη-
μένῳρ καὶ ἀκοντες.

XIII. Πλὴν, ὃ βασιλεῦ, καὶ τούτῳ προσεκτέον σοι· ἀνθρώποι

MSS TVW. 1 ἐφώνησεν: ἰβόησεν T | ἔστιν, ἔστιν εgo: ἔστιν ἔστιν καὶ
ἔστιν T, ἔστι ἔστη V, ἔστιν W 2 θεὸν — T | καὶ (2°) — T | οἴησιν
εgo: εἶχοις W, ἡηση V, — T | περιφερόμενοι εgo: προσφεράμενοι T, περι-
φερόμεθα VW 3 ἴσοφάθημεν ... πρότερον εхссr. Gaulminius in notis ad
Psellum, de oper. daem. (Migne, PG 122, 827, p. 19) | * L f. 7 v² | ἔτι V:
εἰς W, — T 4 οὐκ ἐκλίναμεν W § 4. 1. 5 δς: ὡς T 6 αὐτὸς: οὐ-
τος T | οὗτος: οὗτος TV | σε: 1. σοι | παρέδωκεν: παραδοκός T | οἰ-
κειος, εgo: εἰκονοχόρος V, οἰχειοχόρος W, — T 7 παρεδόκαμεν: + ιδιο-
χειρα T | ἐπετάξ. καὶ V: ἐγράψαμεν ὅμοιως καὶ T, — W 8 ὅμοιως:
ἡμῶν T | post ἡμῶν punct. magn. argent. rubricumque ponit T, et posteaquam
sequuntur quae verba infra ad 1. 15 adducuntur §§ 5—6. 11. 8—16 καὶ
30τις ... ταῦτα — T

MSS VW. § 5. 1. 12 τῷ κεκτ. εgo: τῶν κεκτημένων W, τὸν κεκτημέ-
νον V | § 6. πρέπει V: χρῆ W 13 ἐπιλέγει V | λάσπιδος V, λάσπεως W
| ἐγγεγλυμμένως W 14 λοτὸς W: ελοτὸς V, 1. fortasse οιστὸς |
ὑπερι VW

MSS T. 16 ZABARΣHC (rubric.) VW: ταῦτα δὲ διφίλην (1. διφείλει)
βαστάζειν ἐπέντει σον, ἔτι γὰρ φύλαξ σον· ZABARΣHS T | explicit frag-
mentum MS T

MSS VW. 16 ὑποτασσόμ(ενα) W 17 ἀκάντες W

C. XIII. 1. 18 τοῦτο W | προσ. σοι. προσεκτέοσην V

πολλοὶ μέλλοντιν ζητεῖν τὸ τοιοῦτον μέγα μυστήριον ἵνα ὑποτασσόμεθα ὑπὲρ αὐτῶν, καὶ εἰ ἀκούσεις ἡμῶν ἐροῦμεν·· καὶ εἶπον· λέγε, ἀποστάτα καὶ ἀπατεών·· 2. ὁ δὲ Ἰησῆς ὅσν καὶ τοῖς τέκνοις σου μόνοις ἐγκατάλειπε τὴν θησαυρὸν καὶ μὴ τοὺς 5 παιστὸν καὶ ἀφελεστέροις. ποίησον δὲ ἡμῖν σημεῖον ὥπως μετὰ τὸ ἀποθανεῖν σε Ἐξεκεί τῷ βασιλεῖ ποιήσεις ἐτέραν διαθήκην τῷ κόσμῳ καὶ ἡ τοιαύτη ἔσται ἀποκεχρυμμένη καὶ μὴ φανερὰ τοὺς κοινοῖς καὶ ἀφελεστέροις, ἵνα μὴ ὁ θησαυρὸς ἐκλείπῃ τοὺς οἰκουμένους. 3. οὐδεὶς γὰρ ἀπὸ ἀρχῆς μέχρι τῆς σήμερον ἡμᾶς ἐδούτο, καὶ μὴ παραχωρίσῃς ἡμᾶς θυντοῖς σώμασιν πειθαρχεῖν. 4. ὁ γὰρ Ἐξεκείας, ὃς βασιλεὺς, πολλὰ μὲν καὶ πατροπαράστατα κατακαύσει καὶ ἄλλα πολλὰ μὲν ἀφανίσει βιβλία, καὶ τὴν οἰκουμένην στηρίξει καὶ τὰ περιττὰ διακόψει.

5. Ἐγὼ δὲ Σολομῶν ἀκούσας εἶπον αὐτὸν· λέξορκίζω σε εἰς 15 τὸν θρόνον τοῦ θεοῦ τὸ ἀσάλευτον καὶ εἰς τὸ ὄρεον τὸ περιπετόμενον ἐπάνω τῆς κεφαλῆς αὐτοῦ ἵνα με εἰπῆς ἐν ποίῳ ἀγγέλῳ οἱ πάντες καταργεῖσθε.·· 6. καὶ εἶπέν μοι· βασιλεὺς Σολομῶν, ἡμεῖς πάντες ὑπὸ τοῦ θεοῦ δυνάμει καταργούμεθα καὶ ἐν τῷ ὄνόματι Ἀγλά, ἀλλ᾽ ἐπειδὴ τῇ σφραγίδι κατεδεσμεύσας ἡμᾶς 20 σὺ μόνος, ὑποτασσόμεθα μέχρι τινός. 7. ἐλεύσονται γὰρ ἡμέραι ἐν αἷς πολλὰ δεινθήσῃ, καὶ διὰ τοῦτο ἴκετεύομέν σοι ὥπως ἐν ταῖς ἤξης γενεαῖς ὕσομεν σημεῖον τῆς βασιλείας σου καὶ ὑποδείξομεν τοῦτο Ἐξεκεί τῷ βασιλεῖ ὥπως δειχθῇ καὶ πλατυνθῇ εἰς τὴν οἰκουμένην ἢν δώσομεν αὐτῷ διαθήκην καινήν. 8. καὶ 25 ταύτην, ἐν ᾧ ἀλληθινῶς τὰ ὄνόματα ἡμῶν ἐχαράξαμεν, κατακαύσει ἄνευ ἐνὸς μόνου ἡτις φυλαχθῆσεται καὶ ἐν τῇ προσδοκού-

MSS VW. 1 μέλλων W, μέλοσην V 2 ει — V | ἡμῶν ego: ὑμῶν VW | καὶ εἶπον W: δὲ Ἰησῆς V 3 § 2. δὲ V: καὶ W 4 μόνοις V: — W 5 ἀφελεστέροις V, ἀσφαλεσταῖραις W 6 σε: ση V, σοι W | Ἐξεκία τῷ βασιλεῖ VW | ποιήσῃ V | ἐπέρα διαθήκη V | τὸ κεῦμ < V. — W 7 ἀποκεκρ. V: ἀποσφαλισμένη W 8 ἀσφαλεστέροις W 9 § 3. τη σημερον V, τὴν σημ. W 10 θυντοῖς ego: θυκτοῖς W, θεικτεῖς V 11 § 4. μὲν W: δὲ V | πατροπαράσθ. ego: παιδοπ(ατρό)ς W, πεδοπ(ατρό)ς V 12 ἄλλα W: ἀλογον V

§ 5. 1. 14 αὐτὸν VW: 1. αὐτῷ 15 καὶ . . . αἰτοῦ V: — W 16 με VW: 1. μοι | ποίῳ . . . πάντες W: πίω ἢ πάντες ἀγγέλων V § 6. 1. 18 πάντες: pr. ἢ (L. οἱ) V 20 σὸν μόνον(ος) VW: 1. σοὶ μόνῳ συμ ὑποτασσ. ? 7 1. 22 ἕξωμεν VW 23 πλατιθῇ V 24 αὐτὸν W, αὐτ < V

μένη τὸν θεοῦ παρουσίᾳ πάλιν διαπλατυνθήσεται. 9. ἡ δὲ παρ' ἡμῶν δοθεῖσα τῷ Ἐξεκείᾳ ἐν ὅλῳ τῷ κόσμῳ παραδοθήσεται καὶ ὡς μέγα τι κειμήλιον παρὰ τοῖς σοφοῖς φυλαχθήσεται, ἥντινα ὡς παλγνιον καὶ ἀπάτην ἐκδώσομεν ἐν τῷ κόσμῳ.

5. 10. Ταῦτα ἀκούσας ἐγὼ Σολομῶν ἐδεήθην τὸν θεοῦ καὶ εἶπον· «Θεὲ πατέρων, Ἀδωνάλ μέγας, ὁ τὴν σοφίαν τῷ δούλῳ σου χαρισάμενος, ἀποκάλυψόν μοι τί δεῖ ποιῆσαι.» 11. καὶ ἦλθεν φωνὴ λέγουσα· «Σολομῶν, Σολομῶν, ἔασον γραμμάτιον τῷ Ἐξεκείᾳ τῇ σφραγίδι ταύτῃ ἐκσφραγισάμενος.» 12. καὶ καθίσας 10 ἐγράφα· «τῷ Ἐξεκείᾳ τῷ μέλλοντι βασιλεῖ· Σολομῶν βασιλεὺς, νίος Δανεΐδ, ἀπέστειλά δοι τάδε. λάβε ἐκ τοῦ Παλτιέλ Τζαμᾶλ διαθήκην ἥν δώσει δοι καὶ τῷ κόσμῳ παντὶ καταπλούντιον· τὴν δὲ ἐμὴν παφαδοὺς πυρὶ πλήν ἐνὸς ἥτις καὶ ἐν λαῖνεοις ἐντυπωθήσεται γράμμασιν ἔως ὃ μέγας καὶ ἴσχυρὸς θελήσαιεν.»
15. 13. Ταῦτα γράφας παρέθωκα τῷ Τζαμᾶλ, καὶ πάλιν ἡρόστησα αὐτὸν εἰ ἔστιν καλὸν τοῦ ὑγιαίνειν ὀλοσώματον καὶ ἀτραυμάτιστον ἐν τῷ κόσμῳ ἔασαι πλοῦτον. καὶ εἰπέν μοι· «Ἐν μόνον ἔασον δι' οἰκείας γραφῆς σου τῇ μέσῃ τῆς γῆς γράμμασιν ἀσημάντοις.» 14. καὶ δὴ καθίσας ἐγράφα χαλδαϊκοὶς γράμμασιν 20 χερσὶν οἰκείαις τοῦ ὑγιαίνειν ὀλοσώματον καὶ ἀτραυμάτιστον *(ἔασαι)* πλοῦτον, παράδονς μόνην τὴν Παλαιστίνην, ὡς, ὅπόταν φανήσεται, οὐ μόνον κεκτημένον ἄλλὰ καὶ ἀπαντα κόσμον ὄντηση ὑγιαίνα καὶ πλουτοκοία χαρίσματα παρέχῃ ἵκαστοτε, ἐπεὶ οὐδανόθεν ταῦτα κατέβησαν χερσὶν Ὑψίστου, μεγάλων κυδῶν κατέχουσαν παλάμην, τοῦτο καὶ ἐπιδούσι μοι.

15. Ὡδε ἐγὼ Σολομῶν. εἰς δὲ τὸ ἔξῆς θεὸς ἴσχυρός, Ὅψιστος Σαβαώθ ἀμήν.

MSS VW. § 8. 1. 1 διαπλατιδεῖ(σεται) V 4 ἥντινα ego: ἦν τινὲς VW
5 § 10. ἐδεήθη V 6 εἶπον W: ὑπαὶ (l. εἶπε) V § 12. 1. 11 παλτιέλ W,
πατιέλ V 13 λαῖνεοις ego: λεανέες V, λεανὲς W 14 θεληση(εν) W,
θιλειστεν V

§ 13. 1. 16 τὸ εἰγένει V | ὀλὸ σῶματον V § 14. 1. 19 ἐγράφειν V
20 ὑγήν ὀλὸ σῶματον V | ἀτραυμάτιστον πλούτων V 21 ἔασαι addo |
* V f. 441^v | μόνην τ. Παλ.: l. fortasse μόνη ὡν τῇ Παλαιστίνῃ? 22 ὄντηση
ego: ὄν εἰσι V, ὄντησιν W 24 κυδῶν V: εἰδῶν W | κατέζουσι ego: κατέ-
ζουσα VW 25 τοῦτο . . . μοι — W | ἐπιδούσι ego: ἐπιδούσαν V
§ 15. 1. 26 Ὡδε W: ὡς δὲ V | εἰς δὲ W: καὶ εἰς V

ΠΕΡΙ ΤΟΥ ΣΟΛΟΜΩΝΤΟΣ

1. Ὁ Σολομῶν νίὸς Δανεῖδ ἐγένετο ἐκ τῆς τοῦ Οὐρίου γυναικός· ἐγένετο δὲ οὕτως. ἐσκέφατο Δανεῖδ ὁ βασιλεὺς τὴν τοῦ Οὐρίου γυναῖκα ἐν τῷ βαλανείῳ γυμνήν. καὶ ἐμβατεύσας ὁ Σατανᾶς εἰς τὴν καφθίαν αὐτοῦ ἔσωτα ἐπιθυμίας, ἐμοίχευσεν αὐτήν.
2. καὶ οὐ μόνον τὸ τῆς μοιχείας ἔργον εἰργάσατο, ἀλλὰ καὶ φονεύσαι προήκθη τὸν Οὐρίαν τὸν ἄνδρα τῆς μοιχευθείσης ὁ ἀγαπητὸς τοῦ θεοῦ, ὁ μέγας προφήτης, ὁ ἐκλεκτὸς τοῦ θεοῦ, ὁ μέγιστος τοις πᾶσιν, ὁ τῆς φαλμωδίας καλλισπισμός, ὁ τῆς πατούσας καὶ νέας διαθήκης σημειοφόρος, ὁ μεγαλώνυμος θεοπάτωρ. ἡ πατήθη γὰρ παρὰ τοῦ Βελλίᾳ καὶ ἀρχεκάκον ἔχθρου ἡ πατήθη γὰρ ὡς ὁ πρωτόπλαστος ἐκεῖνος Ἀδάμ. 3. ἐφονεύθη δὲ Οὐρίας ἀποσταλεὶς παρὰ τοῦ Δανεῖδ εἰς τὸν πόλεμον, καὶ ταχθεὶς βονλήσει αὐτοῦ καὶ θελήσει εἰς τὸ ἐμπροσθεν τοῦ πολέμου ὅπως 15 καταληφθείς μόνος καὶ μὴ ἔχων τὸν βοηθοῦντα φονευθῆ. ὅπιο δὴ καὶ γέγονεν.

4. Πρὸ δὲ τοῦ ταῦτα γενέσθαι ἦλθεν ἄγγελος Κυρίου εἰς Νάθαν τὸν προφήτην λέγων αὐτῷ· ἐάπειλθε εἰς τὸν Δανεῖδ τὸν βασιλέα τὸν προφήτην καὶ δίδαξον αὐτὸν τοῦ μὴ ποιῆσαι * τὰ ἄθεομα ἔργα τοῦ Σατανᾶ. 5. ἐξελθὼν δὲ ὁ Νάθαν ἀπεισὶ πρὸς τὸν Δανεῖδ καὶ ἐνεμποδίσθη παρὰ τοῦ Βελλίᾳ. εὗρε γὰρ ὁ διάβολος ἄνθρωπον ἑσφαγμένον γυμνὸν καὶ ἄρας αὐτὸν ἔθηκεν ἐν τῇ ὁδῷ τοῦ Νάθαν. 6. Ιδὼν δὲ τὸν γεκρόν ἄνθρωπον ὁ Νάθαν ἐβούλήθη θάψαι αὐτόν· καὶ ἐν τῷ θάπτειν ἐπλήρωσεν ὁ Δανεῖδ τὰ ἄθεομα ἔργα τοῦ Σατανᾶ· καὶ ἐπιγρούς τοῦτο

MS D — codex 132 Monasterii Sancti Dionysii in Monte Atho (v. supra p. 7); incipit f. 367^r

10 ὁ μεγ. θεοπάτωρ, ὁ τῆς . . . σημειοφόρος hoc ordine exscriptis, postea super ὁ μεγαλ. littera β, et super ὁ τῆς littera α scripta ordinem ut in textu indicavit scriptor 19 * f. 367^v

Νάθαν ὁ προφήτης ἐθοίρει πικρῶς καὶ ἔλεγεν· «δι' ἐμὲ γέγονε τοῦτο τὸ ἀμάρτημα·» 7. καὶ πάλιν ἐλθὼν ὁ ἄγγελος πρὸς αὐτὸν ἔλεγε· «διὰ σοῦ γέγονε τὸ πτῶμα, διὰ σοῦ ἔσται καὶ ἡ διόρθωσις. ἀπελθε τοῖνυν καὶ ἔλεγξον αὐτὸν τὴν ἀρούριαν.»
 5 καὶ λέγει Νάθαν πρὸς τὸν ἄγγελον· «πᾶς ἐγὼ πένης ὃν ἔλέγχω βασιλέα;» 8. ὁ δὲ ἄγγελος φησὶ πρὸς αὐτόν· «ἐγὼ ἔσομαι μετὰ σου· σὺ ἀνάγγειλον, ἐγὼ δὲ τὸν φόβον φέρω εἰς αὐτόν.» 9. καὶ ἀπελθὼν Νάθαν πρὸς τὸν Δανείδ προσεκύνησεν αὐτῷ καὶ εἶπε· «δέσποτα βασιλεῦ, δίκην ἔχω μετά τινος, καὶ ἥλθον τοῦ εἰπειν
 10 πρὸς σὲ ταύτην.» ὁ δὲ βασιλεὺς πρὸς αὐτὸν λέγει· «τις ἔστιν ἡ δίκῃ αὐτῆς;» 10. ὁ δὲ Νάθαν παραβολικῶς ἔλεγε· «δέσποτην ἔχω τὸν δεσπόζοντά με, καὶ πέκτηται ἀμνάδας ἐκατόν· καὶ εὐφραίνεται μετ' αὐτῶν.» * ἐγὼ δὲ κέκτημαι ἀμνάδα μίαν. καὶ ἔλαβεν αὐτὴν ἀπ' ἐμοῦ ὁ τὰς ἐκατὸν ἔχων καὶ κατέφαγεν αὐτήν.
 15 11. τότε ἦγεν ό Δανείδ τὸ σκενασθὲν αὐτῷ δράμα καὶ ἀναστὰς ἐκ τῆς κλίνης αὐτοῦ στενάξας πικρῶς μετὰ δακρύων ἔλεγεν· «ἐγὼ εἰμι ὁ ταῦτα διαπραξάμενος.» καὶ ἥρξατο κατανυκτικῶς λέγειν τὸν λεντηκοστὸν ψαλμόν, καὶ ὁ Νάθαν πρὸς αὐτόν. καὶ ἀφείλατο λοιπὸν κύριος ὁ θεὸς τὸ ἀμάρτημα.

20 12. "Ἐτεκε Δανείδ τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου. καὶ ἔλαβε τὴν βασιλείαν τοῦ πατρὸς αὐτοῦ Δανείδ καὶ ἦν ἐληλακός εἰς ἄκρον σοφίας καὶ φρονήσεως· καὶ ἡ σειρὰ τῆς γενεαλογίας αὐτοῦ κατήντησε μέχρι καὶ τῆς θείας σαρκώσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐπεὶ ἐστι καὶ αὐτὸς ἐκ φυλῆς, μᾶλλον δὲ ἐξ ὁσφύος τοῦ θεοπάτορος Δανείδ ἡνα καὶ ἡ προφητικὴ ὅγησις πληρωθῆ ἡ λέγουσα· «οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἐως οὗ ἐλθῇ ὁ ἀπόκειται.»
 25 13. ἡ σοφία δὲ Σολομῶντος ὅμοία ἦν τῇ σοφίᾳ τοῦ πρώτου ἐκείνου ἀνθρώπου Ἀδάμ. ἐπαιδεύθη ταύτην τὴν σοφίαν τὴν
 30 μὲν παρὰ τοῦ θαυμασίου Σιφάχ, τὴν δὲ παρὰ τῆς ἄνω προνοίας. τούτου δὲ τὴν σοφίαν ἐμφάνισαν ὁ κύριος ἐν τοῖς εὐαγγελίοις ἔλεγεν, ὅτι «οὐδὲ σοφίαν * Σολομῶντος ὑφῆλοτέραν οἷμα τῶν ἀλλων, ταύτην κρίνας ὥσπερ δῆτα καὶ ἦν.

4 αὐτὸν in αὐτῷ corr. prim. man. false § 10. 1. 18 * f. 368^r
 § 12. 1. 21 ἐληλακός ms. § 13. 31 σοφία ms. 32 * f. 368^v

§ 12. II. 26f. Gen. XLIX 10 — § 13. II. 32f. Mt. XII 42; Lk. XI 31

II. Ταύτη τῇ σοφίᾳ θαρρήσας ὁ θαυμάσιος Σολομῶν ἐβουλῆθη ἀνεγείραι οἶκον κυρίῳ τῷ θεῷ περιπαλῆ καὶ κρείττω πάντων τῶν ἀναθημάτων τῶν ἐπὶ τῆς γῆς. ἐγένετο δὲ καὶ ἀνηγείρετο ὁ οἶκος κυρίου τοῦ θεοῦ θελήσει καὶ σοφίᾳ καὶ δημιουργίᾳ θεοῦ διὰ τοῦ σοφοῦ Σολομῶντος καὶ τῆς τούτου προθυμίας. ἀνήγειρε τοίνυν μετὰ μεγάλης εὐπρεπείας τὸν τοιοῦτον ναὸν αὐτός τε καὶ οἱ παῖδες αὐτοῦ. 2. ἔσχε δὲ ἡνα ἀπὸ τῶν παίδων αὐτοῦ ποθεινότατον παρὰ πάντας, τὰ γὰρ σιτία καὶ τὰς τροφὰς καὶ τὰ ἴματα ἐπὶ τὸ διπλοῦν παρεῖχεν αὐτῷ. ἦν δὲ ὁ τοιοῦτος παῖς ἀηδῆς τῇ ὄψει καὶ τὸ πρόσωπον ἀκαλλώπιστος, καὶ ἐλυπεῖτο βλέπων αὐτὸν οὕτως ἔχοντα ὁ Σολομῶν. 3. ἐν μίᾳ δὲ τῶν ἡμερῶν φησι πρὸς αὐτόν· «πῶς οὕτως ἀηδῆς ἔχεις; τί σε τῶν παρόντων λυτεῖ; μὴ οὐ λαμβάνεις τὰ πάντα διπλὰ παρ’ ἐμοῦ;» 4. καὶ ὁ παῖς φησι πρὸς τὸν βασιλέα· «τὰ μὲν σιτία, 15 δέσποτα βασιλεῦ, ἀπερο μοι παρέχεις πάντα καταναλόσκω. οὐκ εὐφραίνει δὲ ἀπὸ τούτων οὐδέν, καταλαμβάνει γὰρ ἐπ’ ἐμὲ διὰ τῆς νυκτὸς δαιμόνιον πονηρὸν καὶ ἀκάθαρτον καὶ ὑποπιάζει καὶ ἐκθλίζει τὸ ἄκρον τοῦ δακτύλου μοῦ. καὶ ἀπεργάζεται * τὴν ὄψιν μον τοιαύτην οἵαν ὅδας ἀηδῆ καὶ σκυθρωπῆν.»

20 5. Ἀκούσας δὲ τὸ δῆμα τοῦτο ὁ Σολομῶν ἐποίησεν ὑπὲρ τούτου ἵντευξιν καὶ παράκλησιν πρὸς κύριον τὸν θεόν. 6. καὶ ἀπεστάλη πρὸς αὐτὸν Μιχαὴλ ὁ ἀρχάγγελος μετὰ σφραγίδος χαλκοῦ δακτυλίου, καὶ δέδωκε τὴν τοιαύτην σφραγίδα πρὸς τὸν Σολομῶντα. 7. καὶ φησι· «ἐπίδος τῷ παιδὶ τὴν τοιαύτην σφραγίδα καὶ κατεχέτω ταύτην ἐν τῇ κλίνῃ αὐτοῦ, καὶ ὀπόταν ἔλθῃ πρὸς αὐτὸν ὁ διάβολος, κρουσάτω τοῦτον μετὰ τῆς σφραγίδος ἐπὶ τὸ στῆθος, 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 δαιμόνων σὺν τοῖς ἀνθρώποις.» 8. λαβὼν δὲ ὁ Σολομῶν τὴν σφραγίδα καὶ εὐχαριστήσας τῷ ἀγίῳ θεῷ, ἀπῆλθεν ἀπ’ αὐτοῦ ὁ ἄγγελος. 9. καὶ προσκαλεσάμενος τὸν παῖδα δέδωκε τὴν σφραγίδα, 10. ἀναγγείλας τὸ προσταχθὲν παρὰ τοῦ ἄγγέλου. 11. λαβὼν δὲ ὁ παῖς τὴν σφραγίδα τοῦ θεοῦ, ἐσπέρας γενομένης ἀνε-

C. II. 1. 2 οἶκον ms. | κρείττονα Is 4 ἀνηγειρ. Κυρι: ἀνεγ. ms.
§ 4. 1. 18 * f. 369^r 19 σκυθρωπὴν ms., σκηπτόλην Is

κλίθη εἰς τὴν κοίτην αὐτοῦ, καὶ κατὰ τὸ εἰθισμένον παραγέγονε πρὸς αὐτὸν ὁ διάβολος. 12. καὶ ἀθρόον ὁ παῖς παίει τὸν ἔχθρον κατὰ τῆς καρδίας μετὰ τῆς τοῦ θεοῦ σφραγίδος. * 13. ὁ δὲ σατανᾶς ἐλειπεῖ τῇ φωνῇ ἐβόησεν· »οἴμοι, οἴμοι, πᾶς καταδον-⁵ λοῦμαι βασιλεὺς Σολομῶντι;« καὶ δήσας τοῦτον εἰσήγαγε πρὸς τὸν βασιλέα Σολομῶντα.

III. Καὶ θεασάμενος αὐτὸν φῆσι· »εἰπὲ ἡμῖν, πονηρὸν πνεῦμα καὶ ἀκάθαρτον, τις ἐστιν ἡ κλῆσις σου καὶ τις σου ἡ ἐργασία, « καὶ ὁ διάβολος ἢφη τῷ βασιλεῖ· »Ὥρνιας καλοῦμαι. ἡ δὲ ἐργασία ¹⁰ μου εἰς πάντα ἐπιτήδεια.« 2. καὶ λέγει ὁ βασιλεὺς· »τις ὁ κατ-
αργῶν τὴν δύναμίν σου ἄγγελος;« καὶ ὁ διάβολος· »ὑπὸ τοῦ μεγάλου ἀρχαγγέλου Μιχαὴλ καταργοῦμαι αὐτός τε καὶ ἡ ἐμὴ δύναμις.« 3. καὶ ὁ βασιλεὺς φῆσι· »δύνασαι ποιῆσαι τι εἰς τὸν ναὸν κυρίου καὶ εἰς τὴν οἰκοδομὴν αὐτοῦ χρησμόν;« καὶ ὁ διά-¹⁵ βολος· »δύναμαι μετὰ τῆς σφραγίδος ταύτης ἐπισυνάξαι πᾶν δαι-
μόνιον ἐμπροσθέν σου καὶ ὑποτάξαι τῷ σῷ θελήματι καὶ οἰκο-
δομῆσαι, καὶ ἀνεγερεῖς μετὰ τῆς δουλείας καὶ ὑποταγῆς ἐκείνων τὸν ναὸν κυρίου παντοκράτορος.« 4. ταῦτα ἀκούσας ὁ Σολο-
μῶν εὐχαριστήσει κυρίῳ τῷ θεῷ καὶ προέτρεψε τὸν Ὥρνιαν ²⁰
δαιμόνα μετὰ τῆς σφραγίδος καὶ τοῦ παιδίου ἀπελθεῖν καὶ ἐπι-
συνάξαι πᾶν δαιμόνιον. 5. καὶ ἀπῆλθον καὶ ἐπισυνίγγαγον πάντα καὶ εἰσῆγον ταῦτα εἰς * τὸν βασιλέα Σολομῶντα. ἅμα δὲ τὸ πλησιάσαι ταῦτα εἰς τὸν βασιλέα προσεκύνουν αὐτῷ. 6. καὶ ἥρώτα ἐν ἐκαστον ὁ βασιλεὺς τῶν δαιμόνων τό τε ὄνομα καὶ ²⁵
τὴν ἐργασίαν καὶ ὑπὸ ποίου τῶν ἀγίων ἀγγέλων καταργεῖται. καὶ ὠμολόγουν τὴν τε ἐργασίαν αὐτοῦ καὶ τὴν κλῆσιν καὶ τὸν καταργοῦντα ἀγγέλον. 7. ἐπέτρεπε δὲ αὐτὰ ἐργάζεσθαι εἰς τὴν τοῦ ναοῦ οἰκοδομὴν. καὶ ἐνήργει ἐν ἐκαστον τὴν δουλείαν εἰς ἥν δὴ καὶ ἐτάχθη περὶ τοῦ σοφοῦ Σολομῶντος. 8. καὶ οὕτως ³⁰
ἡν ἰδεῖν θαῦμα ἐξαίσιον ἄνδρας μετὰ πλήθους δαιμόνων θελήσει κυρίου ἀνοικοδομοῦντας καὶ ἐκπληροῦντας τὸν ναὸν κυρίου εἰρηνι-
κῶς μετὰ πάσης ἐπιμελείας τε καὶ σπουδῆς, μὴ τολμώντων τῶν

§ 12. 1. 2 ἀθρόον ms.: ἀθρόων Is 3 = f. 369^v

C. III 1. 1. 10 ἐπιτήδεια Is: ἐπιτήδειος ms. § 2. 1. 12 ἡ — Is | ε
in voce ἐμὴ primum omissum postea supra ἡ scr. ms. 13 § 3. δύνασε ms.
§ 5. 1. 22 * f. 370^r 23 πλησιέσαι Is: πλησιᾶσαι ms., I. πλησιᾶσθαι?

δαιμόνων μηδὲ τὸ τυχὸν σκανδαλίσαι ἢ ἀδικῆσαι τοὺς ἀνθρώπους.

IV. Ἀπὸ δὲ τῶν ἀνδρῶν τῶν ἔχοντων ἀκοιβῆ εἰδῆσαι εἰς τὴν τοῦ ναοῦ οἰκοδομήν ἥλθεν εἰς εἰς φιλονεικίαν καὶ ἔοιν μετὰ 5 τοῦ νιὸν αὐτοῦ, καὶ ἐμάχοντο ἀλλήλοις θυμοῦ πνέοντες ἀλλήλονς διασπαράξαι βουλόμενοι. 2. ὅλος δὲ τοῦ θυμοῦ ὁ πατὴρ γεγονὼς ἀπῆλθε πρὸς τὸν βασιλέα Σολομῶντα μετὰ δακρύσων καὶ ὄδυρομένη λέγων αὐτῷ· »δέσποτα βασιλεῦ ἡ θανάτῳ τὸν 10 ἔμὸν καταδίκασον* παῖδα ὃς ἵνυθείσαντα παρανόμως εἰς ἐμὲ τὸν πατέρα, ἢ σαφῶς ἴσθι ὃς οὐδέποτε κανήσω τὴν χειρά μου εἰς τὴν τοῦ ναοῦ οἰκοδομήν.« 3. ἀκούων δὲ ταῦτα ὁ βασιλεὺς καὶ βουλευόμενος, ἥλθε καὶ ὁ νιὸς ἐκείνου πρὸς τὸν βασιλέα ταῦτα ἐγκαλῶν καὶ λέγων τῷ πατρὶ. 4. διαλογίζομενος δὲ περὶ τούτου ὁ βασιλεὺς καὶ διαπορῶν τι ἄρα ἀποκρίνοιτο, στραφεὶς 15 βλέπει τὸν Ὁρνίαν δαιμόνα ἐργαζόμενον καὶ μειδῶντα· καὶ λέγει πρὸς τοὺς κρινομένους· »ἀπόστητε μικρὸν ἀπ' ἑμοῦ.« 5. καὶ ἀποστάντων τὸν Ὁρνίαν μετακαλεῖται καὶ φησὶ πρὸς αὐτόν· »τί γελᾶς, ὁ Ὁρνία; τὴν βασιλείαν μου καταγελᾶς, ἢ τὴν κρίσιν μου, ἢ τὸν ναὸν κυρίου;« 6. καὶ ὁ Ὁρνίας πρὸς τὸν βασιλέα λέγει· 20 »δέσποτα βασιλεῦ· σοφώτατε καὶ δικαιότατε Σολομῶν· οὔτε τὴν βασιλείαν σου κατεγέλασσα, οὔτε τὴν κρίσιν σου, οὔτε τὸν ναὸν κυρίου, ἀλλὰ τούτους τοὺς ἀθλίους τοὺς κρινομένους, τὸν δύστηνον λέγω γέροντα καὶ τὸν τούτου νιὸν. οὐ μὴ γὰρ παρέλθωσι τῷτες ἡμέραις καὶ τὸ τέλος διαδέξεται τὸν νέον.« 7. καὶ ὁ βασιλεὺς πρὸς τὸν Ὁρνίαν λέγει· »ἀπελθε καὶ ἐργάζου μετὰ σπουδῆς καὶ εἰρήνης καὶ ὑποταγῆς εἰς τὸν ναὸν κυρίου θεοῦ παντοκράτορος.« καὶ ἀπῆλθεν ἀπὸ τοῦ τόπου ἐκείνου ὁ Ὁρνίας καὶ * ἐργάζετο. 8. μετεκαλέσατο δὲ ὁ βασιλεὺς τοὺς δύο κρινομένους καὶ φησὶ πρὸς αὐτούς· »ἀπέλθατε καὶ ἐργάζεσθε τὸ ἔργον ὑμῶν 25 ἄχρι πέντε ἡμέρας, καὶ μετὰ ταῦτα ποιήσομαι ἀπόφασιν καὶ τέλος τῆς κρίσεως ὑμῶν.« προσέταξε δὲ ὁ βασιλεὺς διορίσασθαι τὴν ἡμέραν καθ' ἥν ἐλεγε ταῦτα.

C. IV 1. 1. 4 εἰς supplevi; τις conj. Is 6 § 2. ὅλος Is: ὅλως ms.
 9 * 1. 370^v § 6. 1. 22 δύστηρον: δύστηρον ms., δύστιχον Is errore
 24 διαδέξεται conj. Is: διαδίξονται ms. § 7. 1. 25 πρὸς supplevi
 27 * 1. 371^r

9. Παρελθούσων οὖν τῶν πέντε ἡμερῶν, ἥλθεν ὁ γέρων πρὸς τὸν βασιλέα κατηγῆς καὶ σπυθρωπὸς καὶ δάκρυα πρὸ τῶν ὄμμάτων ἀφεῖς φῆσι· τέθυνην δὲ ἐμὸς νίος, τέθυνην, καὶ οὐκ ἔτι ἰδεῖς αὐτὸν. ἐμὲ δὲ ἀπέλιπεν ἐν πένθει βαρυτάτῳ καὶ ὀδύνῃ καρδίας καὶ ἀφορήτῳ στεναγμῷ· οὐκ ἔτι γὰρ βλέψω αὐτόν· οὐκ ἔτι τὸ πρόσωπον ἔχεινον θεάσομαι. κατεκρύψη γὰρ ἐν τόπῳ ἀφεγγεῖ, ἐν τῇ σκοτεινῇ, ἐν τῇ ζοφερᾷ.⁴ 10. ἐκπλαγεὶς οὖν ταῦτα ὁ βασιλεὺς φῆσι· ποίαν ἡμέραν τέθυνην;⁵ καὶ φῆσι ὁ γέρων· μετὰ τοίτην ἡμέραν ἀπέθανεν ἀφ' ὅτου πρὸς τὸ σὸν κράτος 10 ἥλθαμεν.⁶ 11. καὶ λέγει ὁ βασιλεὺς· ἀπελθε ἐν εἰρήνῃ, ὁ γέρων, κύριος δὲ ὁ θεὸς ὁ πάτηρ τῆς παρακλήσεως καὶ παραμυθία τῶν θλιψιμένων παρακαλέσαι σου τὴν καρδίαν εἰς τὸ μηκέτι λυπεῖσθαι. μηδίσθητι γὰρ ὅτι ὁ σὸς νίος ἀνθρώπος ἦν, πᾶς δὲ ἀνθρώπος θνητὸς ἦν.⁷ μὴ τοίνυν λυποῦ, οὐ γὰρ ἀνύσεις οὐδὲν 15 ὃν βούλεσαι· ταῦτα ἀκούσας ὁ γέρων ἀπῆλθεν ἀναψυχθεὶς τὴν καρδίαν.

12. Καὶ μετακαλεσάμενος τὸν Ὁρνιαν φῆσιν· εἰπὲ ἡμῖν πῶς ἐπιγινώσκεις τὸν θάνατον τοῦ ἀνθρώπου, πνεῦμα ἀκάθαρτον ὁν.⁸ 13. Ο δὲ Ὁρνιας λέγει· ἡμεῖς, δέσποτα, ἐκ τοῦ οὐρανοῦ ἐρρίφημεν κάτω, καὶ ἄγγελοι θεοῦ ὅντες καὶ φῶς περικείμενοι. 14. Μηδὲν δαίμονες καὶ ἀκάθαρτα πνεύματα καὶ σκότος, ὡς ὁρᾶς, ἐγενόμεθα, καὶ λειτουργοὶ θεοῦ τυγχάνοντες. 15. Μηδὲν δοῦ θεράποντες καὶ ὑπουργοί, θεοῦ κελεύοντος, γεγενήμεθα. 14. κάτω τοίνυν εἰς οὐρανοῦ πεσόντες καὶ εἰς ὅδην ὅμιλας, πάλιν ἀνερχόμεθα τὸ κάτω τοῦ οὐρανοῦ πέταλον, καὶ τὰς τῶν ἀγγέλων ὄμιλίας ἀκούομεν, καὶ ἔτι αὐτῶν μαρθάνομεν τὸν τοῦ ἀνθρώπου θάνατον πρὸ τεσσαράκοντα ἡμερῶν. 15. καὶ ἀκούσαντες τούτων ἐπιμελούμεθα καὶ ἀγωνιζόμεθα ἵνα τὸν τοῦ ἀνθρώπου θάνατον ἡ διὰ πνοὴς ἡ δι᾽ ὕδατος ἡ διὰ κορμοῦ οἰκονομήσωμεν, ὅπως 30 λάβοιμεν τινὰ ἔξ αὐτοῦ μέριδα. 16. καὶ ἐν τῷ μὴ ἔχειν ἡμᾶς βάσιν ἀναπαύσεως ἐν τῷ πετάλῳ τοῦ οὐρανοῦ πίπτομεν ὕσπειρ φύλλα ἀπὸ τῶν δένδρων, καὶ δοκοῦμεν τοῖς ἀνθρώποις ὡς

§ 9. 1. 2 σκυθρωπός ms.: σκυτρό. Is, corr. Kurz
corr. Kurz | ἰδεῖς conj. Is: ἰδοις ms. § 10. 1. 9 ἀφ' ὅτον Is: ἀφότον ms.
§ 11. 1. 14 * f. 371^v § 15. 1. 28 τοῦ: supra lineam adscr.
prim. man.

ἀστέρες χυνόμενοι, * ἵνα δοξαζώμεθα παρὰ τῶν ἀνθρώπων.¹
 17. καὶ ὁ βασιλεὺς· »καὶ οἱ χυνόμενοι ἀστέρες, καὶ δοκοῦντες
 ἀστέρες, οὐκ εἰσιν ὅντες ἀστέρες;« καὶ ὁ Ὁρνίας· »οὐχὶ, βασιλεῦ·
 οἱ γὰρ τοῦ οὐρανοῦ ἀστέρες ἀθάνατοι εἰσι καὶ ἴστηριγμένοι καὶ
 5 οὐ χυνοῦνται.« 18. καὶ ἀκούσας ταῦτα ὁ βασιλεὺς ἀπέλυσε τὸν
 Ὁρνίαν εἰς ἔργον αὐτοῦ ἐργάζεσθαι.

V. Ωκοδομεῖτο δὲ ὁ ναὸς καὶ πάντες οἱ βασιλεῖς τῆς γῆς
 καὶ οἱ ἄρχοντες τῶν τιμών καὶ βασιλισσαὶ Νότου ἡ σοφὴ Σι-
 βύλλα καὶ αὐτὴ ἥλθε θεάσασθαι τὸν ναὸν χυφίου, 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,
 χαῖροις, γινωσκέτω ἡ βασιλεία σου ὅτι εἰς τὴν ἡμῖν χώραν
 15 οἰκεῖ χαλεπὸν δαιμόνιον δυνατόν, καὶ κατὰ τρεῖς ημέρας ἀνεγείρει
 ἄνεμον λεχιφόν, καὶ ἐκριζοῖ οἰκίας καὶ δένδρα καὶ βονυνῶν καὶ
 ἀνθρώπους ἀπόλλυσι, ὁλτῶν τούτους εἰς κοημνούς καὶ εἰς ὕδωρ
 καὶ εἰς πῦρ. 2. εἰ οὖν βούλει τὸ σὸν κοάτος, ἀπόστειλον καὶ
 ἑξάλευφον καὶ ἑξολόθροενσον τούτους * ἀπὸ τῆς τοιαύτης χώρας.
 20 εἰ οὖν τοῦτο ποιήσει ἡ βασιλεία σου, εἰσενέγκομεν εἰς τὴν τοῦ
 ναοῦ οἰκοδομὴν τάλαντα χρυσίου καὶ ἀργυρίου καὶ χαλκοῦ ἑκα-
 τὸν εἴκοσι πέντε.«

3. Ἀναγνοὺς οὖν τὴν ἐπιστολὴν ὁ βασιλεὺς ἐνετείλατο τῷ
 παιδαρίῳ τῷ ἔχοντι τὴν σφραγίδα τάχιστα καταλαβεῖν πρὸς αὐ-
 25 τόν· καὶ ἐλθόντος φησὶν ὅτι· »τάχιστα ἀπελθε εἰς τὸν τῶν
 Ἀράβων βασιλέα, καὶ λάβε μετά σου τὴν σφραγίδα καὶ κάμηλον
 μίαν τὴν ταχιστὴν καὶ ἀσκὸν καινόν. 4. καὶ δειξάτω σοι τὸν
 τόπον ἐνθα πνεῖ τὸ πονηρὸν πνεῦμα· καὶ καταλαβὼν τὸν τόπον
 ἐκείνον ἐπίθεε τὸν ἀσκὸν ἀνεῳγμένον ἔχοντα τὸ στόμα αὐτοῦ
 30 πρὸς τὴν ὄπη τοῦ φωλεοῦ, καὶ παρατήρει τὴν ἡμέραν ἐν ἡ ἑξέοχε-

§ 16. I. 1 * f. 374^r

C. V. I. 7 Ωκοδομεῖτο εγο: οἰκοδομήτο ms., -μεῖτο Is 8 σιβύλλα ms.,
 (Σι-) Is. I. Σιβύλλα?

C. VI I. 1. 16 ἐκριζοῖ Is. ἐκριζεῖ ms. 18 § 2. βούλει: 1. βούλεται?
 19 * f. 374^v 20 εἰσενέγκομεν Is: εἰσενέγκωμεν ms. § 3. I. 26 ἀρρά-
 βων ms. 27 § 4. σοι εγο: σε ms. 28 ἔχοντα εγο: ἔχον ms.

ται τὸ πονηρὸν χνεῦμα. 5. καὶ ὅταν ἰδῃς τὸν ἀσκὸν πλησθέντα δίκην ἀνέμον, ἀσφάλισαι μετὰ τοῦ δακτυλίου τὸ στόμα αὐτοῦ τοῦ ἀσκοῦ, καὶ ἐπίθες αὐτὸν εἰς τὴν κάμηλον καὶ κατάλαβε ταχέως πρὸς ἡμᾶς.

5. 6. Καὶ ἀπῆλθε τὸ παιδάριον καὶ ἐποίησε πάντα κατὰ τὴν θέλησιν τοῦ βασιλέως Σολομῶντος. 7. Ἐπαναστρέφοντος δὲ αὐτοῦ λέγει τὸ δαιμόνιον «ἄνοιξόν μοι, ὁ παιδίον, καὶ ἐπιδείξω σοι τόπον ἐν φύσει πράσινος λίθος καὶ τὸ χρυσίον τὸ τίμιον.» τὸ δὲ παιδίον λέγει «ἀπέλθωμεν πρῶτον πρὸς τὸν ιο βασιλέα, καὶ μετὰ ταῦτα αὐτοῦ κελεύοντος ποιήσομεν.» 8. ὃς δὲ τὴν ὄδὸν ἡνυσαν καὶ τὸν τόπον κατέλαβον ἐν φύσει, πεσὼν ἐκ τῆς καμήλου προσεκύνει ἄνω καὶ κάτω φερόμενος τὸν Σολομῶντα. 9. ὁ δὲ βασιλεὺς φησι· «τίς εἰ καὶ τίς σου τὸ ὄνομα;» ὁ δέ φησι· «δαιμόνιόν εἰμι, Ἐφίππας καλούμενος.» 10. καὶ λέγει αὐτῷ· «δύνασαι ποιῆσαι μοι τι χρήσιμον;» καὶ ὁ Ἐφίππας· «δύναμαι ἀραι τὸν λίθον τὸν ἀκρογωνιαῖον ὃν ἀπειδοκίμασαν ἀνθρώποι τε καὶ δαίμονες καὶ θεῖνα τοῦτον εἰς κεφαλὴν γωνίας.» 11. καὶ ὁ βασιλεὺς προέτρεψε τὸν Ἐφίππαν πονῆσαι ταῦτα. καὶ ἐποίησε τοῦτο ὁρώντων πάντων τὸν τε βασιλέως καὶ τῶν περιεστηκότων ἀνδρῶν. 12. ἔκθαμψος δὲ γενόμενος ὁ βασιλεὺς ἥρετο τὸν Ἐφίππαν εἰ γινώσκοι καὶ ἔτερον πνεῦμα ὅμοιον αὐτῷ. καὶ λέγει ὁ Ἐφίππας· «ἔστι, βασιλεῦ, καὶ ἔτερον πνεῦμα * ἐν τῇ Ἐρυθρᾷ θαλάσσῃ καθήμενον καὶ ἔχον ἐν ἑαυτῷ τὸν πορφυροῦν κίονα.» 13. καὶ λέγει ὁ βασιλεὺς· «ἀπελθε μετὰ τῆς σφραγίδος καὶ ἔγαγέ μοι αὐτὸν ὥδε.» ἀπελθὼν δὲ ὁ Ἐφίππας μετὰ τῆς σφραγίδος καὶ ἀνασπάσας αὐτὸν ἤγαγεν αὐτόν τε καὶ δαίμονας δύο βαστάζοντας τὸν κίονα καὶ φέροντας τοῦτον εἰς τὸν ἀέρα. 14. Ἰδὼν δὲ ταῦτα ὁ βασιλεὺς καὶ ἔκθαμψος γενόμενος ἐκέλευσεν αὐτοῖς βαστάζειν τὸν κίονα καὶ κρέμασθαι εἰς τὸν ἀέρα μέχρι τῆς συντεξοῦ λείας τοῦ αἰδονος καὶ μὴ δύνασαι τοῦτον ἐπὶ τῆς γῆς ποτε, μήπος λύμην τῷ τῶν ἀνθρώπων προξενήσωσι γένει.

§ 6. 1. 6 * f. 373^r § 7. 1. 7 ἐπιδείξω Is: ἐπεδείξω ms. § 8. 1. 12 προσεκύνει εgo: προσεκύνη ms., προσεκύνη σε Is § 9. 1. 14 Ἐφίππας Is: ἐφ' Ήππας ms. § 11. 1. 18 πονῆσαι: ποιῆσαι Is § 12. 1. 21 γινώσκοι εgo: γινώσκεις ms. 22 * f. 373^v 23 ἔχων ms.

VII. Πάλιν οὖν ὁ βασιλεὺς πρὸς τὸν Ὁρνίαν λέγει· »εστι καὶ ἔτερον δαιμόνιον;« καὶ ὁ Ὁρνίας λέγει· »εἰσὶ μὲν πολλά, ὡς 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 Ὁρνίας λέγει· »Σαμαήλ τὸ ὄνομα, ὡς βασιλεῦ, ἄρχων δὲ τοῦ τῶν δαι-
 μόνων ὑπάρχει συστήματος· καὶ συμφέρον σοι ὑπάρχει, ὡς βασι-
 λεῦ, τοῦ μὴ ἰδεῖν αὐτόν.« 3. καὶ ὁ βασιλεὺς· »μηδέν σοι * περὶ τοῦτο μελέτω, πονηρὸν καὶ ἀκάθαρτον πνεῦμα, ἀλλὰ λαβὼν
 10 τὴν σφραγίδα ἄγαγέ μοι αὐτὸν ὡδε κατὰ τάχος.« λαβὼν δὲ ὁ Ὁρνίας τὴν σφραγίδα τοῦ θεοῦ ἀπῆλθε τὸ τοῦ βασιλέως πληρώ-
 σιν θέλημα. 4. ὁ δὲ Σολομῶν ἐπὶ θρόνου καθήμενος ἦν τῷ τῆς βασιλείας κεκοσμημένος στέμματι τε καὶ διαδήματι καὶ τὸν Ὁρνίαν μετὰ τοῦ Σαμαήλ ἐκδεχόμενος, σκῆπτρόν τε τὸ βασιλ-
 15 κὸν ἀνὰ χεῖρα είχεν. 5. ἐλθόντων δὲ τοῦ τε Σαμαήλ καὶ τοῦ Ὁρνία πρὸς τὸν βασιλέα, φησὶν ὁ βασιλεὺς πρὸς τὸν Σαμαήλ·
 »τίς εἰ, καὶ τί σου τὸ ὄνομα;« ὁ δέ φησι· »Σαμαήλ κέκλημαι·
 ἄρχων δὲ τοῦ τῶν δαιμόνων ὑπάρχω συστήματος. 6. καὶ ὁ βασιλεὺς· »δύνασαι ποῖοςαί μέ τι;« ὁ δέ φησι· »δύναμαι ἐμ-
 20 φνᾶσσαι σοι καὶ ἀπαγαγεῖν σε εἰς τὸ ἔσχατον τῆς γῆς·« καὶ ἂμα τῷ λόγῳ ἐνεφύσησεν αὐτὸν καὶ ἀπήγαγεν εἰς τὰ ἔσχατα τῆς γῆς.

VIII. Διεφημίζετο δὲ ἡ φήμη τοῦ βασιλέως εἰς πάντα τὰ πέρατα τῆς γῆς, καὶ προσκυνοῦντες ἡσαν αὐτῷ πάντες οἱ βασι-
 25 λεῖς τῆς γῆς καὶ οἱ ἄρχοντες, καὶ χορηγοῦντες εἰς τὴν τοῦ ναοῦ οἰκοδομὴν. 2. τῷ δὲ καιρῷ ἐκείνῳ * ἴρρητόρευσε τὸ ἄσμα τῶν ἀσμάτων, καὶ ἐλεγεν οὕτως· »ἐκτησάμην βασιλείαν·
 ἐκτησάμην ἄδοντας καὶ ἄδούσας·« καὶ καταλέξας τὰ πάντα τέ-
 λοις ἐπάγει· »τὰ πάντα δὲ ματαιότης ματαιοτήτων· τὰ πάντα

§ 3. 1. 8 * f. 372^r § 6. 1. 22 In hoc loco add. c. VIII 4 James forte c. VIII 1 post 2—7 posendum

C. VIII. § 2. 1. 26 ἐκείνῳ in marg. inf. scr. man. prim. | * f. 372^v

§ 2. 27 cf. Ec. 2:7 ἐκτησάμην δούλους καὶ παιδίσκας, 2:8 ἐποίησά μοι ἄδοντας καὶ ἄδούσας 29 Ec. 1:2; 12:8f.

ματαιότης.^c 3. ἔλεγε δὲ καὶ τοῦτο· «πάντων τῶν γραμμάτων
ἄρχει τὸ χ. 4. εὐδοκίᾳ δὲ θεοῦ διεσώθη Σολομῶν εἰς τὰ αὐτοῦ
βασίλεια. 5. καὶ φύοδομεῖτο ὁ πάνσεπτος ναὸς τοῦ θεοῦ. φύο-
δομεῖτο δὲ πάντα κατὰ μίμησιν τῆς ἀνατάξεως. 6. ὑπῆρχον τὰ
5 χερονθῖμ καὶ τὰ σεραφῆμ καὶ τὰ ἵξαπτέρονγα· ὅπισθεν δὲ τοῦ
θυνταστηρίου τὰ πολυόμματα καὶ οἱ θρόνοι καὶ αἱ κυριότητες.
7. ἄρρητον δὲ τὸ κάλλος τοῦ τοιούτου ναοῦ καὶ ἀνερμήνευτον,
καὶ τοιούτου οἶνον οὔτε ἐγένετο οὔτε γενήσεται.

§ 5. ll. 3—4 οἰκοδομεῖτο ms. (bis) § 7. l. 7 κάλλος ls. κάλλονς ms.

CONSPECTUS TITULORUM

Tituli Codicum Manu Scriptorum Recensionum A, B, et C
Titulus Codicum MSS PQ

Διαθήκη Σολομῶντος νίον Δανείδ, ὃς ἐβασίλευσεν ἐν Ἱερου-
σαλήμ καὶ ἐκράτησεν καὶ ὑπέταξεν πάντων ἀρίστων, ἐπιγείων, καὶ
καταχθονίων πνευμάτων δι' ὃν καὶ πάντα τὰ ἔργα τοῦ ναοῦ τὰ
ὑπερβάλλοντα πεποίηκεν καὶ τίνες αἱ ἔξονται αὐτῶν κατὰ ἀν-
θρώπων, καὶ παρὰ ποιῶν ἀγγέλων οὗτοι οἱ δαίμονες καταρ-
γοῦνται. τοῦ σοφοῦ Σολομῶντος.

10

Titulus Codicis MS I

(Διαθήκη τοῦ) Σολομῶντος νίον Δανείδ, ὃς ἐβασίλευσεν ἐν
Ἱερουσαλήμ, καὶ περὶ τῶν δαιμόνων οὓς ἐκράτησε, καὶ τίνες εἰ-
σιν αἱ ἔξονται δοθεῖσαι αὐτῷ ὑπὸ θεοῦ κατὰ τῶν δαιμόνων καὶ
παρὰ τίνων ἀγγέλων καταργοῦνται οἱ δαίμονες, καὶ τὰ ἔργα τοῦ
15 ναοῦ ἡ ὑπερβαλλόντως πεποίηκεν.

Titulus Codicis MS H

Διήγησις περὶ τῆς διαθήκης Σολομῶντος καὶ περὶ τῆς ἐλεύ-
σεως τῶν δαιμόνων καὶ περὶ τῆς τοῦ ναοῦ οἰκοδομῆς.

MSS PQ. Du C (angius in *Notae ad Zonaras Annalia*, p. 83), Fab (ricius,
Cod. Pseudoepigr. Vet. Test. I 1036 sq.) 4 Διαθήκη P: ἡ διήγησις Q | δε:
ὅς Q 5—6 πάντων ... πνεύμ. om. Q | ἐπιγείων om. DuC. 7 αἱ om. Q
| ἀνθρ. pr. τῶν Q 8 οὗτοι PQ: εἴτοι DuC, αὐτοὶ conj. Fab | καταρ-
γοῦνται P: καταρργοῦνται 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 Codicium MSS HIPQ

Ἐνδογητὸς εἰ, κύριε ὁ Θεός, ὁ δοὺς τῷ Σολομῶντι τὴν ἔξουσίαν ταύτην. σοὶ δόξα καὶ κράτος εἰς τοὺς αἰώνας· ἀμήν.

Titulus Codicum MSS VW

5 Διαθήκη τοῦ δοφωτάτου Σολομῶντος μετὰ τῶν παραλλήλων
ἀντῆς ὄνομάτων ἄτινα ὡς μυστήρια ὑπὸ τοῦ Ἐζεκίου μετὰ τὸ
ἀποθανεῖν τὸν Δαυΐδ τὸν βασιλέαν ἐφυλάχθησαν.

Subscriptio Codicis MS V

10 Τέλος τῆς διαθήκης τοῦ δοφωτάτου Σολομῶντος νίον Δαβίδ,
οὐ περ ἐργάσῃ μετὰ τὸ ἀποθανεῖν Δα(βί)δ τὸν βασιλέαν ὃς ἐφυ-
λάχθη ὑπὸ Ἐζεκίου τοῦ βασιλέως. 5 ἐργάσῃ παρ' ἡμοῦ Ἰω(άννον)
λατροῦ τοῦ αρ(?)· ἐν ᾧ τετι, 5 θεμάθ' 6 (ινδικτιόνος) δ' ἐν μηνὶ Δε-
κε(μ)βρίων τοῦ. 7 καὶ ὁ θεός ἐστι μεθ' ἡμῶν καὶ οὐδεὶς καθ' ἡμῶν.

MSS HIPQ. I. 2 εἰ om. H | κύριε om. HQ | ὁ Θεός om. IQ | τ.
ἔξουσ. ταυτ.: ταύτην ἔξουσίαν PQ 3 σοὶ . . . ἀμήν PQ; om. I

MSS VW. I. 5 παραλλ.: add. πᾶν (I. πνευμάτων) V 6 ἄτινα ὡς W;
εἶος (I. ἡ ὡς) V | μνστ.: add. ἐφυλάχθη V 7 ἀποθανόν W | τὸν om. V
ἐφυλάχθησαν om. V | In πίνακι MS V ser. man. alt. titulum hunc: ἡ διαθήκη
τοῦ οσλομῶντος περὶ τοὺς δαλμορας πῶς ἐπλασ(εν) αὐτοὺς καὶ ἐκτισεν τὴν
ἀγίαν σι(όν).

MS V. II. 9—13 Numeri superiores ad lineas textus referuntur. Τέλος . . .
αρ(?) in notis Tironianis scriptum est 9 Δαβίδ: δαβηθ ms. 10 ὥπερ 1.
ἡπερ | ὃς: I. ἡ 12 Δεκεμβ: δεκενδρίω ms.



SIGILLA ANULI SALOMONIS

PQ Ἡ δὲ γλυφὴ τῆς σφραγίδος τοῦ δακτυλιδίου τῆς πεμφθείσεις ἐστὶν πεντάλφα αὐτη.

L Ἡ δὲ σφραγὶς ταῦτα ἔλεγεν· Ιδοὺ αὕτη ἐστὶν ἡ σφραγὶς·
Σ κόθρος βῖβητον καὶ αὐτῷ εἴλιγμα τὸ σέγγωνα εἰσὶ σφραγίδες.

HL Ἡν δὲ ἡ γλυφὶς αὐτοῦ* λέγων οὔτως· κύριος ὁ θεὸς ἡμῶν·
λέων· λέων· σαβαὼθ· βιονικ· ἀστά· ἐλωι· αἰαῶ· λιασέ· σον-
γεωά· αἱε· ἀενίον· οὐ· οὐνίον· ἱρώ.

Τ Περὶ τοῦ δακτυλιδίου· Λαβὼν κηρὸν παρθένον, ποίησον
τοῦ δακτυλιδίου ὅπερ ὁρᾶς φορεῖν ἐν τῷ δεξιῷ σου δακτύλῳ τῆς
χειρὸς σου. περιερδύσας αὐτῷ χαρτίον παρθένον ἐπίγραψε πᾶν
μετὰ κονδυλίου τῆς τέχνης ταῦτα τὰ ιψ' ὄνματα· λέων· σαβαὼθ·
βιονικά· ἐλωι· ἀστά· λιαώ· λιασόν· σονγεωά· ἀενίον· οὐ· οὐνίον·
ιού· ἱρώ.

15 ΒΤ. Τοῦ Σολομῶντος μεγάλου· λαθαθῆ | μ κύριος ὁ θεὸς
ἡμῶν· λέων· σαβαὼθ· αἰαῶ· βιονικά· λιασός· ιασέ· σονγεω·
αἰατε· αε· νιουφνουρη· ιαησιω.

MSS PQ — Rec. B. II. 2—3. 1. 3 in mss. pentalpha non est

MS L. II. 4—5. 1. 4 ταῦτα: αὐτὰ ms. | αὕτη ἐστὶν: οὔτη εἰσὶν ms.

MSS HL. II. 6—8. 1. 6 αὐτοῦ HIs: εἴτη I | * H f. 2^v | λέγων:
λιγοντος(?) Diels, 1. fortasse λιγονσα 7 λέων: om. H. λέγων Is | post
σαβαὼθ scripta ἀστά· ἐλωι· αἰαῶ· ἐλωι· transversis lincis delevit I | βιο-
νικ H | ἀστά I: α· ω· α· H | αἰαῶ I: ἑαὼ H. add. ἐλωι· I | αἰαῶ om. H
8 αἰα H. ἀγέ I | οὐ: om. I | οὐνίον: οὐρανίον Is | ήρα H

MS T. II. 9—14 vide Introductionem p. 19 s. 10 θρ(ας) ms. | ζει-
ρας ms.

MS VT. II. 15—17 vide Introductionem p. 24 s.

Rec. C. *Hν δὲ ἡ ἐπιγραφὴ τῆς σφραγίδος τοῦ δακτυλίου αὐτῆς . . . ** καὶ ἔσωκεν τῷ Σολομῶντι· αὗται εἰσιν αἱ ἔνδεκα σφραγίδαι ἃς ἔσωκεν ὁ ἄγγελος μετὰ τῶν δώδεκα λιθῶν· ἐξ ὧν ἡ μία σφραγίδα ἔχει τῶν χαρισμάτων τὸ μέγεθος.



Sigilla Salomonis ex ms. L.

MSS VW. II. 1—2 *Ην . . . Σολομῶντι 2 αὐτης αὐτης η σφραγιδα τοῦ δακτυλίου V | hic sequuntur duodecim sigilla |* = V f. 437v.
W f. 267v | Σολομῶντι τὸν εἶδον δαδ V

MSS VVSW. II. 2—4 αῖται . . . μέγεθος 3 μετὰ . . . λιθων: τὸν σολομῶντα V^s, add. τὸν τὰ προτίτλα ἔχων τὸν ιβ' λιθ <. Μετὰ (δὲ) τὸ λαβεῖν τ(ι)ν *α σφραγήθαν*. ἔδόθισαν καὶ αῖται αἱ ἔνδεκα V | εἰς ὧν VW: ἐξ οὗ V^s 4 σφραγ. om. V^s | τῶν . . . μεγ: τὸ χαρισμα < καὶ τ(ι)ν γάριδ < καὶ ιβ' λειθ < με (1. μετ') αῖτ(ῶν) Vs

ΛΙΗΓΗΣΙΣ ΠΕΡΙ ΤΟΥ ΠΡΟΦΗΤΟΥ ΚΑΙ ΣΟΦΩΤΑΤΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΣΟΛΟΜΩΝΤΟΣ

1. Διήγησις περὶ τοῦ σοφωτάτου βασιλέως Σολομῶντος πολὺ⁵ ὀφελίμος, ὅπου ἡτον νιὸς τοῦ προφήτου Λαυεὶδ τοῦ βασιλέως.
καὶ ἀκούσατε πῶς τὸν ἐγέννησεν τὸν Σολομῶν(τα) ἀπὸ τοῦ
Οὐρανία τὴν γυναικα τὴν ὄποιαν τὴν εἶδεν ὁ προφήτης Λαυεὶδ.
2. ἀγνωτεύοντες εἶδεν αὐτὴν ἀπὸ τὰ παραθύρια τοῦ παλατίου
τοῦ καὶ τὴν ἡγάπησεν καὶ ἔστειλεν καὶ τὴν ἐπῆρεν καὶ ἔπεσεν
μετ' αὐτῆς. καὶ ἐγγαστρώθη καὶ ἐγέννησεν αὐτὸν τὸν σοφώτα-
τον Σολομῶν(τα). 3. καὶ ὅχι μόνον πῶς ἔκαμεν τὴν μοιχείαν
ἀλλὰ καὶ τὸν ταλαιπωρού τὸν ἄνδρα της ἔστειλεν καὶ τὸν ἐφό-
νευσεν.

4. Καὶ ἵδων ὁ μεγαλοδύναμος θεὸς τὸ κακὸν ὅπου ἐποίησεν
ὁ Λαυεὶδ καὶ θέλοντας ἥτε τὸν γυρίσῃ εἰς ἐπιστρόφην καὶ εἰς με-¹⁵
τάνοιαν ἵνα μὴν κολασθῇ αἰωνίως, ἔστειλεν τὸν ἀρχάγγελον αὐ-
τοῦ Μιχαὴλ βαστῶντας εἰς τὰς χεῖρας αὐτοῦ ἵνα μαχαίρι δίστο-
μον. 5. καὶ ἐπῆγεν εἰς τὸν προφήτην Νάθαν καὶ ἐλεπεν αὐτὸν.
»ῦπαγε ἐλεγχον τὸν προφήτην Λαυεὶδ τὸν βασιλέαν εἰς * τὴν
μεγάλην ἀμαρτίαν ὅπου ἔκαμεν. καὶ ἐσύ μὴν φοβᾶσαι τίποτες
20 ὅτι ἐγὼ θέλω στέκεσθαι εἰς τὸν νόμους ὅπιστο μὲ τοῦτο τὸ
δίστομον σπαδὶ τὸ ξεγυμνωμένον. καὶ ἐσύ Νάθαν θέλεις με
βλέπειν καὶ ὁ Λαυεὶδ δὲν θέλει με βλέπειν οὐδὲ ποσῶς.

6. Καὶ οὕτως ἐγερθεὶς ὁ Νάθαν κατὰ τὸν λόγον τοῦ ἀρχ-
αγγέλου καὶ ἐπῆγεν εἰς τὸν προφήτην Λαυεὶδ καὶ ἐλεγξεν αὐτὸν
25 καὶ τὸν ἐλεγεν παραβολικῶς· »βασιλέα καὶ προφήτη Λαυεὶδ, ἄν-
θρωπος εἶχεν ἐννενήκοντα ἑννέα 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^v. Ad. c. 1 cf. D
11—11. Tit: add. λόγ(ος) β C. I § 1 l. 3 πολλὰ 18 Εἰεῖσον | * f. 178^v
20 στέκεσθε 24 ἐλεῖσον 25 βασιλέαν 26 ἑνέαν

καὶ ἵζηλενοέν του καὶ του τὴν ἐπῆρεν καὶ εἰς τὸ τέλος ἔστειλεν
καὶ τὸν ἐφόνευσεν καὶ ἐπῆρεν καὶ τὴν προβατίναν του. καὶ σὺς
δικαιορίτης ὅποῦ εἰσαι, ἀποφάσισον τι μέλλει γενέσθαι ὁ ἄν-
θρωπος ἐκεῖνος;⁵ 7. Καὶ ἀπεκρίθη ὁ προφήτης Δανείδ καὶ εἶπεν
ὅτι· ἐκεῖνος ὁ ἄνθρωπος πρέπει νὰ σκάφουν ἔνα λάκκον καὶ
τὸν ἑβάλον μέσα ἕτος τὴν μέσην καὶ νὰ τὸν ἐχώσουν μὲ τὸ χῶμα
καὶ οὐτως νὰ τὸν λιθοβολήσουν⁶. 8. καὶ λέγει ὁ προφήτης
Νάθαν· ὡς βασιλεῦ, ἵστε εἰσαι ἐκεῖνος ὅποῦ ἐκαμες τὸν φόνον
καὶ τὴν μοιχείαν⁷. 9. καὶ τότες ὁ Δανείδ ὠδὰν ἄκονσεν, ἔτι
10 ἔμεινεν ὠδὰν νεκρὸς καὶ ἄλλαξεν ἡ ὄψις τοῦ προσώπου του.
καὶ ἐγνώρισεν τὴν ἀμαρτίαν του ὅποῦ ἐκαμεν τὸ πᾶς ἥτον με-
γάλη. ὅμως⁸ δὲν ὑπερηφανεύθηκεν ὡς βασιλέας ὅποῦ ἥτον ἦνα
ὅργισθη κατὰ τοῦ προφήτου Νάθαν ὅποῦ τὸν ἔλεγξεν μεγάλως,
ἀμμῆ παρευθὺς ἐσηκώθη ἀπὸ τὸν θρόνον του καὶ ἐπροσεκύνησεν
15 τὸν προφήτην Νάθαν μετὰ δακρύων καὶ ἀναστεναγμῶν ἐξ ὅλης
τῆς καρδίας καὶ εἶπεν· ἀληθῶς ἐγὼ εἴμαι ὅποῦ ἡμαρτον ἐνώ-
πιον τοῦ θεοῦ καὶ ἀνθράκων⁹. 10. καὶ ενθάδε ἔβητον τὰ βα-
σιλικὰ φορέματα ὅποῦ ἐβάσταξεν καὶ ἐβαλεν σάκκον τρίχινον καὶ
εἰσέβη εἰς ἔνα λάκκον καὶ ἔλεγεν καὶ ἔθορήνει ὡς καθὼς ἐκαμεν
20 τὴν ἀπόφασιν μὲ τὴν κοίσιν του καὶ ἐκεὶ ἥρμοσεν τὸ φαλτήριον
αὐτὸ ὅποῦ διαβάζομεν ἡμεῖς τὴν σήμερον ἡμέραν. καὶ μετ' ἐκεί-
νην τὴν μετάνοιαν ἐσυγχώρεσεν τὸν ὁ θεὸς καὶ ἐκοιμήθη ἐν
Κερίφ ἄγιος καὶ προφήτης καὶ βασιλέας.

Π. Τὸ λοιπὸν ἃς ἔλθωμεν καὶ εἰς τὸν νίον του τὸν βασιλέαν
25 Σολομῶντα ὅποῦ ἥτον μέγας καὶ σοφὸς καὶ ἥτον νίδες τοῦ προ-
φήτου Δανείδ καὶ ἐπαφέλαβεν τὸν θρόνον τοῦ πατρὸς του καὶ
ἡ σοφία του ὑπὲρ πάσαν τὴν σοφίαν τοῦ κόσμου. καὶ ἵζητον
σοφίαν ἀπὸ τὸν θεὸν καὶ οὐχὶ πλοῦτον καὶ δόξαν καὶ τιμήν.
ὅμως ὁ θεὸς ἔδωσεν του ὅλα τὰ καλά, τὴν σοφίαν, τὸν πλοῦτον
30 καὶ τὴν δόξαν καὶ τὴν τιμήν. 2. καὶ ὅμως θαρρόντας εἰς τὴν
σοφίαν τὴν πολλὴν ὅποῦ του ἔδωσεν ὁ θεὸς ἐβουλήθη νὰ κτίσῃ
ἐκεῖνον τὸν ναὸν τοῦ θεοῦ ὅποῦ ἥθελησεν νὰ τὸν ἀρχίσῃ ὁ πα-

9 19 1. ἔτοι 10 ἄλλαξεν 11 * f. 178^v 13 ἔλεξεν 14 ἀμή
— εἰ μή 17 § 10. εὐγαλεν 19 ἐσέβη 21 ἐκίνον 22 τὸν: τον
C. II. v. parallela in ms. D 112-II 24 τοῦ νιοῦ | τοῦ βασιλέως
Σολομῶντος 30 § 2. θαρρόντας 31 πολλὴν: τηγνλλεν scipto supra tὴν
scit. po man. prim.

τέρας του ὁ Δανειδ. καὶ ὁ Σολομῶν ἔθουλήθη νὰ τὸν ἀνακτίσῃ
ἀπὸ θεμελίων ἐκλεκτὸν καὶ περίφημον ἡνα μὴ εὐρίσκεται κάτωθεν
τοῦ οὐρανοῦ εἰς τὴν γῆν ἀπάνω ὥσαν ἐκεῖνον τὸν ναόν. 3. ὅμως
ἴσονταξεν τὴν κατασκευὴν ἀπασαν. λοιπὸν ἔσύναξεν τερψίτας καὶ
5 μαϊστόρους ἐπιτηδείους τὸν ἀφιθμὸν χιλιάδες τέσσαρις δίχως τῶν
ἴργατῶν. καὶ ἄρχισαν νὰ κτίζουν τὸν ναὸν τοῦ θεοῦ εἰς ὄνομα
τῆς ἀγίας Σιών.

3. Λοιπὸν ὁ βασιλεὺς Σολομῶν εἶχεν ἡνα παιδίον πολλὰ
ῳδαιότατον καὶ ποθειρότατον ἀπὸ ὅλα τὰ παιδία τοῦ παλατίου
10 του καὶ ἡτον σῶφρον καὶ γνωστικὸν καὶ ἐπιτήδειον εἰς πᾶσα
τέχνην, καὶ ἐκάρετον ὁ βασιλεὺς βλέποντάς το καὶ τὸ ἐκαμέν
ἐπίτροπον καὶ ἐπιτηδητὴν εἰς πᾶσαν τον θέλησιν καὶ ἀγάπα το
ὅ βασιλεὺς καὶ εἶχεν το ὥσαν ἴδιον νέόν. λοιπὸν τὸ ἔβαλεν ὁ
βασιλεὺς τὸ παιδίον ἐκεῖνο ἀπάνω εἰς τὸν μαϊστόρους ὅπου
15 ἐδούλευαν τὸν ναὸν τοῦ θεοῦ ἐπίτροπον καὶ ἐπιτηδητὴν καὶ
ἔρμηνεν τοὺς μαϊστόρους ὅπου ἐδούλευαν τὸν ναὸν τοῦ θεοῦ.
καὶ ἐβλεπαν ὅλοι τὸ παιδίον καὶ αὐτὸς ὁ βασιλεὺς καὶ ἐθαύμαζαν
εἰς τὴν γνώσιν ὅποῦ εἶχεν. 4. ὅμως βλέποντας ὁ διάβολος ὁ
20 ἐχθρὸς τῆς ἀληθείας δεν ἡμπόριεν ὁ μαρδὸς νὰ βλέπῃ τὸ ἔργον
οῦ δικαστηκεν ὁ βασιλεὺς Σολομῶν ὅπου οἰκοδόμα τὸν
ναὸν τοῦ θεοῦ καὶ ἤθελεν νὰ κάμῃ καὶ τὸν βασιλέαν νὰ λυτηθῇ
διὰ νὰ ἀμελήσῃ τὸ ἔργον τοῦ θεοῦ ἐκεῖνο διὰ νὰ μὴν φτιαστῇ
τελείαν.

5. Ἀλλὰ θέλετε τὸ * ἀκούση παρέμπροσθεν τι ἔπαθεν ὁ
25 μαρδὸς καὶ ἐγείρασθη καὶ ἐπιώσθη καὶ αἰσχύνθη. λοιπὸν εἰς
ἐκεῖνες τές ἡμέρες ἄρχισεν ἐκεῖνο τὸ ὥδαιότατον παιδίον καὶ
ἐχανεν τὴν ὄψιν του καὶ τὸν νοῦν του καὶ ἔγινεν ὥσαν ἐξεστη-
κόν. λοιπὸν ἦρχετον ἀφάτως ἀπὸ τὸν ἀέρα ἡνα πονηρὸν πνεῦμα
30 καὶ ἀκάθαρτον δαιμόνιον καὶ ἐπείραζε τὸ παιδίον ὅποτε ἤθελεν
νὰ κοιμηθῇ εἰς τὴν κλίνην του καὶ τοῦ ἔδειχνεν ὁ μαρδὸς δαι-
μων λογιῶν φαντασίες. 6. καὶ βλέποντας ὁ βασιλεὺς τὸ παιδίον
ἐκεῖνο ἐθαύμαζεν καὶ ἐλυπάτον πολὺ καὶ ἔδιδεν του ὁ βασιλεὺς
διπλὸν τὸ φαγητὸν καὶ τὰ φορέματά του παρὰ τῶν ἄλλων παι-

1 * f. 179^r | νὰ . . . θεμελίων per dittographiam bis scr. 5 τέσσαρες
9 παιδίαν 12 πᾶσα τον θέλημα corr. Pr. Bessarion 15 ἐδούλευεν
§ 4. l. 20 οἰκοδόμαν § 5. l. 24 * f. 179^v 25 ἐπηδάσθην | αἰσχύνθην
§ 6. l. 32 πολλί

δισων ὅπου εἶχεν εἰς τὸ παλάτιόν του ὅπως νὰ ἔλθῃ εἰς τὴν προτέφαν του κατάστασιν καὶ εἰς τὴν τάξιν ὅπου εἶχεν, ἀλλὰ ἡ ὄψις τοῦ προσώπου του δὲν ἀλλαζειν ἀλλὰ μᾶλλον εἰς τὸ χειρότερον.

5. 6. Καὶ μίαν τῶν ἡμερῶν ἐρώτησεν ὁ βασιλεὺς τὸ παιδίον καὶ ἐλεγεν του· «εἰπέ μου, τέκνον μου, διὰ τί εἶσαι κίτρινος καὶ σκυθρωπὸς εἰς τὴν ὄψιν καὶ ὁ ροῦς σου δὲν εἶναι μετὰ σου μόνον εἶσαι παρηλλαγμένος». 7. καὶ τὸ παιδίον δὲν ἤθελεν νὰ εἰπῇ τοῦ βασιλέως τί ἐπάθενε. καὶ βλέποντας τοῦτο ὁ βασιλεὺς πῶς 10 δὲν τοῦ ἀπῆλογάτον ἐθαύμαζε καὶ ἐλυπάτον πολὺ τὸ τί νὰ κάμῃ καὶ ἀρχισεν ὁ βασιλεὺς μετὰ δογῆς καὶ θυμοῦ καὶ ἐλεγεν πρὸς τὸ παιδίον «νὰ μοῦ εἰπῆς τὴν ἀλήθειαν ἀπὸ τί ἐκαταστάθεις ἐτζι εἰς τέτοιαν * θεωρίαν καὶ πῶς ἐβγῆκες ἔξαφνα ἀπὸ τὸν νοῦν σου, ἀμμὴ νὰ ἡξενόῃς ὅτι πολλὰ βάσανα μέλλεις νὰ πάθῃς καὶ 15 νὰ γάσῃς καὶ τὴν ξωῆν σου. 8. ταῦτα ὡς ἥκουσεν τὸ παιδί ἐκεῖνο ἐλεγεν πρὸς τὸν βασιλέαν μετὰ δακρύων καὶ φόβου καὶ τρόμου· «αὐθέντη μου πολυχρονημένε, ἐμένα ὅλα τὰ καλά μου τὰ ἔχει ἡ βασιλεία σου δομένα καὶ τίποτες δέν μου λείπει. ἀπὸ τὰ καλὰ ὅλα αὐτὰ δὲν ενφραίνεται ἡ καρδία μου, ἀλλὰ ἄκοντόν 20 μου, αὐθέντη, νὰ σου διηγηθῶ τὸ παθαίνω. ἐκεὶ ὅποῦ κοιμοῦμαι εἰς τὴν κλίνην μου ἔρχεται ἔνας ἄνθρωπος μαῦρος κατὰ πολλὰ ὠσάν Ἀράπης καὶ μὲ πλακόνει 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 εἴπω τῆς βασιλείας σου αὐτὰ ὅλοῦ παθαίνω καὶ ἐκεῖνος θέλει με ἐγλυτώσει ἀπὸ τὸν μαῦρον καὶ μοῦ εἰπεν ὅτι ἂν σου τὸ εἴπω γλυτωμὸν δὲν ἔχω».

9. Ταῦτα ἀκούσας ὁ βασιλεὺς ἐθαύμασεν καὶ εὐχαριστησεν κύριον τὸν θεὸν καὶ ἐνόψειν ὁ βασιλεὺς ὅτι ἐκεῖνος ὁμοῦ ἐπείρα-
30 ζεν τὸ παιδίον μὲ τοιαύτες φαντασίες εἶναι πνεῦμα πονηρὸν καὶ ἀκάθαρτον δαιμόνιον. καὶ παρενθὺς ἐκαμεν ὁ βασιλεὺς δέησιν πρὸς τὸν θεὸν μετὰ δακρύων καὶ μετὰ συντετριμμένης καρδίας ἡμέραν καὶ νύκταν διὰ νὰ τοῦ ἀποκαλύψῃ ὁ θεὸς μὲ τι μόδον

§ 7. L 8 ἥθελε 12 L ἔτοι 13 * f. 180^r | εὐγῆκες | ἔξαφνα ego:
ἔξα 14 ἀμή § 8. L 25 λέγει: λέη mss. 27 ὅτι ἄντες δὲν ἔχεις § 9.
L 32 καρδίας

νὰ καταραθῇ τὸ δαιμόνιον ἐκεῖνο ὃποῦ ἐπείδαξε τὸ παιδίον.
 10. καὶ ἰδὼν ὁ θεὸς τὰ δάκρυα καὶ τοὺς χόπους του εἰσή-
 κουσεν ὁ θεὸς τῆς δεήσεως Σολομῶν^(τος) καὶ παρευθὺς
 ἔστειλεν τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ μὲ μίαν βούλλαν ἥγουν
 5 σφραγίδα καὶ τὴν ἐδωκεν τοῦ βασιλέως καὶ τοῦ εἰπεν ὅτι ἐκε-
 νος ὁ Ἀράπης ἡτον πονηρὸν δαιμόνιον καὶ ἔρχεται ἀράτως καὶ
 πειράζει τὸ παιδίον καὶ ὁ βασιλεὺς νὰ τὴν δώσῃ τοῦ παιδίου
 καὶ ὕσταν ὑπάγῃ πάλιν τὸ δαιμόνιον εἰς τὴν κλίνην νὰ τὸν
 πειράξῃ, νὰ τὸν κρούσῃ εἰς τὸ στῆθος μὲ τὴν σφραγίδα τοῦ
 10 θεοῦ καὶ νὰ τὸν δέσῃ καὶ νὰ τὸν φέρῃ ἐμπροσθέτην σου καὶ ἐσὺ
 Σολομῶν ἱεράτην αὐτὸν ἵνα σου δείξῃ ὄλες τον τεῖς ἐπιβυνλές
 καὶ ἐσὺ μετ' αὐτῆς τῆς σφραγίδος θέλεις πατάξῃ πάντα διάβολον
 καὶ τὴν δύναμιν του καὶ νὰ τοὺς συνάξῃ ὄλους τοῦ ἀέρος καὶ
 τῆς γῆς καὶ τῆς θαλάσσης καὶ τῶν καταχθονίων καὶ νὰ ολκοδομήσῃς
 15 τὸν ναὸν τοῦ θεοῦ μετ' αὐτῶν τῶν πονηρῶν δαιμόνων καὶ νὰ
 εἰνε ἐργάτες εἰς τοὺς τεχνίτας¹. 11. καὶ ἐπῆρεν ὁ βασιλεὺς τὴν
 σφραγίδα ἀπὸ τὸν ἀρχάγγελον Μιχαὴλ καὶ εὐχαρίστησεν τὸν θεὸν
 καὶ ἀπ' ἐκείνης τῆς σφραγίδος ἐφτείασεν ὁ Σολομῶν ἵνα δακτυ-
 λίδιον παρόμοιον ἀπὸ λίθου τιμῆς πολλῆς. καὶ ἐκράξειν τὸ παι-
 20 δίον καὶ ἐδωκέν τοῦ τὴν βούλλαν τοῦ θεοῦ καὶ τοῦ εἰπεν ώς
 καθὼς τοῦ ἐπαρθῆγγειλεν ὁ ἄγγελος.

12. Ἐσπέρας δὲ γενομένης ἐπεσεν τὸ παιδίον νὰ κοιψῃθῇ εἰς
 τὴν κλίνην του² καὶ ἴδου ἐφθασεν καὶ ὁ διάβολος κατὰ τὴν συ-
 25 * ήτην δύναμιν ὃποῦ εἴχεν διὰ νὰ περικυκλώσῃ τὸ παιδίον. καὶ εἶχεν
 τὸν ἔννοιαν κατὰ τὴν παραγγελίαν ὃποῦ τοῦ εἰπεν ὁ αὐθέντης
 του ὁ Σολομῶν καὶ ἐβούλλωσεν τὸν διάβολο^(ν) ἐπὶ τὸ στῆθος
 μὲ τὴν βούλλαν τοῦ θεοῦ. 13. ὁ δὲ σατανᾶς ἐβόήσε φωνῇ με-
 γάλῃ καὶ εἶπεν· «οὐαὶ μοι τῷ ἀδλίῳ, πῶς ἐκαταδυνάθην καὶ
 ἔγινα ὑπόδουλος ὑπὸ τοῦ Σολομῶντος³. καὶ παρευθὺς ἐσηκώθη
 30 τὸ παιδίον ἀπὸ τὴν κλίνην του καὶ ἐδεσεν τὸν διάβολον καὶ τὸν
 ἔπιγγεν ἐμπροσθέτην τοῦ βασιλέως.

III. Καὶ ώς τὸν εἶδεν ὁ Σολομῶν ἐθαύμασεν καὶ εὐχαρίστησεν
 Κύριον τὸν θεόν, καὶ εἶπεν ὁ Σολομῶν πρὸς τὸ διάβολον· «εἰπέ

1 * f. 180^v § 10. l. 12 πάντα εἰς πᾶσα corr. Pr. Bessarion 13 δύνα-
 μιν εἰς δευτ. corr. prim. man. § 12. l. 23 εὖθασεν 25 * f. 181^r

C. III, cf. parallel in *Test. Sal.* II et ms. D. III l. 32 εὐχαρίστησεν

μοι, πνεῦμα πονηρὸν καὶ ἀκάθαρτον, τί δοῦ ἐστιν ὄνομα καὶ τί(;) σου ἡ ἐργασία πών μή σε τιμωρήσω εἰς τὸν τόπον τῆς γεέννης; 2. καὶ ὁ δαιμὼν εἶπεν· »τὸ ὄνομά μου καλοῦμαι Ὁρνίας καὶ εἴμαι ὑπὸ ἀέρος τελώνιον καὶ ἡ ἐργασία μου εἶναι αὕτη· 3. σκανδαλίζω τοὺς ἀνθρώπους καὶ τὰς καρδίας των καὶ ἀμαρτάρουν καὶ λησμονοῦν τὸν ἐπουράνιον θεόν. καὶ πότε ὥσαν γνωτίκα ἔμορφη φαντάζομαι εἰς τὸν ὑπνον τους καὶ ἀμαρτάνουν καὶ πότε ὥσαν σκύλος γίνομαι καὶ πότε ὥσαν γάιδαρος καὶ πότε ὥσαν ἀετὸς μετὰ πτέρα γίνομαι, καὶ πότε ὥσαν λεοντάρων μὲ 10 ἄλλους δαιμονας γινόμεσθεν, καὶ πότε ἄλλων λογιῶν φαντασίες φανταζόμεσθεν εἰς τοὺς ἀνθρώπους. καὶ ὅποτε ἰδοῦμεν τὸν ἀρχάγγελον Μιχαὴλ καὶ τὸν Γαβριὴλ μᾶς ἐπιτιμοῦν μὲ τὴν δύναμιν τοῦ θεοῦ, καταργηζόμεσθεν». 3. καὶ ταῦτα ἀκούσας ὁ βασιλεὺς Σολομῶν ἐδόξασε τὸν θεὸν καὶ * ἐπικαλέσθηκεν τοὺς 15 ἀρχαγγέλους τὸν Μιχαὴλ καὶ τὸν Γαβριὴλ, καὶ εὐθὺς ἐφάνηκαν οἱ ἀρχαγγέλοι ἀπὸ τὸν οὐρανὸν καὶ ἀλυσιδέσαντες τὸν Ὁρνίαν τὸν σατανᾶν μὲ τὸ τάγμα του ὄλον ὁρισάν τους οἱ ἀρχαγγέλοι ὅτι νὰ ὑπάγουν ἀπὸ ἄκρων τῆς γῆς ἵως ἄκρων καὶ ἀπὸ θαλάσσης νὰ κονιβαλήσουν μάρμαρα βαρύτατα. καὶ πάλιν ὥσαν ἡλθαν 20 οἱ δαιμονες ἀπὸ ἐκείνην τὴν ὑπηρεσίαν τοὺς Ἰβαλεν πάλιν ὁ βασιλεὺς καὶ ἐκοπταν μάρμαρα καὶ σίδερον διὰ τὴν οἰκοδομὴν τοῦ 25 ταοῦ τοῦ θεοῦ.

IV. Καὶ πάλιν ὁ βασιλεὺς ἐκραξεν ἐκεῖνο τὸ ἐκλεκτὸν παιδίον καὶ εἶπεν του· »Ἐπαρε, τέκνον, τὴν σφραγίδα τοῦ θεοῦ καὶ 25 τὸν Ὁρνίαν τὸν σατανᾶν καὶ ὑπάγετε κατὰ τοὺς ἐρήμους τόπους καὶ ὅπου ἂν εὑρετε δαιμονας μὲ τὸ τάγμα του νὰ τοὺς βουλλώσετε ὄλους 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 ἐκεὶ ηὔραν 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 σαβαὼθ». 3. καὶ λέγει ὁ Βεελζεβούλ· »καὶ ποτος εἶναι αὐτὸς ὁ Σολομῶν ὅποῦ λέγεις; καὶ τὸ παιδίον παρενθὺς ἔριξεν τὴν

2 ἐργασίαν § 2, l. 6 ἀλησμονοῦν § 3, l. 14 * f. 181^v
C. IV. parallela l. c. in ms. D III. l. 25, 29 τοὺς: τὰς

οφραγίδα καὶ ἐκόλλησεν εἰς τὸν Βεελζεβούλ, καὶ εὐθὺς ἐσηκώθη μετὰ βίας μὲν ἔξι χιλιάδες δαιμόνια καὶ ἐπῆγαν ἐμπροσθεν τοῦ βασιλέως * Σολομῶν(τος) καὶ τὸν ἐπροσκύνησαν ὅλοι οἱ δαιμονες καὶ ὁ βασιλεὺς εὐχαρίστησεν τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς 5 ὅπου τὸν ἥξισθεν τοιαύτης χάριτος καὶ τιμῆς καὶ τὸν ἐπροσκυνούσαν οἱ δαιμονες. 4. καὶ ἐπαφάστησεν ὁ βασιλεὺς Σολομῶν τὸν Βεελζεβούλ τὸν σατανᾶν μὲ τὸ τάγμα τον ὅλον σιδεροδεμένους καὶ βουλλωμένους ὅλους μὲ τοῦ θεοῦ τὸ ὄνομα. εἰτα λέγει πρὸς τὸν Βεελζεβούλ τὸν πρῶτον διάβολον· τί σού ἔστι 10 τὸ ὄνομα καὶ ἡ ἔργασία σου η μαφὴ ὅπου πράττεις; 5. καὶ ὁ δαιμων εἶπεν· ἐγὼ εἴμαι ὅποι ὄνομάζομαι Βεελζεβούλ καὶ εἴμαι ἄρχων ἔξι χιλιάδων δαιμόνων καὶ λέγομαι γαστὴρ θηλυμανίας, καὶ ἐγὼ ἦμοντον ὁ πρῶτος ἄγγελος τοῦ οὐρανοῦ ὁ λεγόμενος Βεελζεβούλ, καὶ ἦτον μετ' ἐμοῦ καὶ ἄλλος πρῶτος σατανᾶς ὁ λεγόμενος Ἐωσφόρος, πλὴν ἐπετίμησέν τον ὁ θεὸς καὶ ἐκατακλεισθη ἐν ταρτάρῳ δεσμῷ. 6. καὶ ἐγὼ εἴμαι ὅποι κάμινος τοὺς δαιμονας καὶ εἰνε εἰς τὴν ἔξονταν μου. ἐγὼ εἴμαι ὁ ἄρχων τοῦ ἀέρος εἰς τὰ πονηρὰ καὶ ἀκάθαρτα πνεύματα. καὶ μετασχηματίζουνται καὶ γίνονται φάνταστα ὡς ἀνθρώποι καὶ φαίνονται εἰς ὄντεια καὶ εἰς φαντασίας κακές καὶ ἀμαρτάνονται. καὶ μικρὰ παιδία πνήσωσι μαὶ εἰς τές μάνες των κοντά. 7. καὶ ὅποις ἀνθρώποις καν ἄνδρας καν γυναικα καὶ εἶναι ἀπὸ ἐνεργείας ἑδικῆς μας καὶ νὰ καπνισθῇ μὲ χολὴν ὄφαρίον γλιανοῦ ὅποι εἶναι εἰς τὰ γλυκὰ τὰ νερὰ καὶ νὰ λέγῃ ἔτζι· πρόφθασον· Ραφαὴλ ὁ πειριτηκὸς ἐνώπιον τοῦ θεοῦ, 25 εὐθὺς ἀναιροῦμαι ἀπὸ ἐκεῖ. 8. ἐγὼ εἴμαι ὅποι ἀναγκάζω τοὺς βασιλεῖς καὶ πολεμοῦν ἔνας μὲ τὸν ἄλλον καὶ κάμινον αἰχμαλωσίες πολλὲς καν τε εἰς θάλασσαν καν τε εἰς ἵηράν γῆν. καὶ ποτὲ καλὸν τοῦ ἀνθρώπου δεῖν θέλως.

9. Καὶ ὁ βασιλεὺς Σολομῶν εἶπεν πρὸς αὐτούς· ὕπὸ τίνος 30 ἀγγέλου καταφεγγεῖται ἡ δύναμίς σας; καὶ εἶπεν ὁ Βεελζεβούλ· ἀπὸ τοῦ παντοκράτορος θεοῦ κυρίου σαβαὼθ καταφεγγεῖται ἡ δύναμίς μας καὶ ἀπὸ τοῦ ἀρχαγγέλου Ραφαὴλ. καὶ οἱ δαιμονες ἐτρεμαν μήπως καὶ ὁ βασιλεὺς τοὺς ἐπιτιμήσῃ καὶ τοὺς ὀργισθῇ

§ 3. l. 2 βίαν 3 * f. 182^r § 4. l. 10 μικρὰ εἰς μικρὰ corr. man. alt.
§ 5. l. 12 ἄρχοντες εἰς ἄρχοντες corr. man. alt. | χιλιάδων εἰς χιλιάδων corr. man. alt.
§ 6. l. 20 παιδίαν 21 ἡτες μάναις τονες § 7. l. 24 * f. 182^v

μὲ τοῦ θεοῦ τὸ ὄνομα. 10. εἶτα τοὺς ὅδισεν ὁ βασιλεὺς νὰ προνίζουν μάρμαρα καὶ λίθους ὅλοι οἱ δάιμονες σιδεροδεμένοι, καὶ ὁ καθεὶς δάιμων ἐτάχθη νὰ δουλεύῃ εἰς τὸν ναὸν τοῦ θεοῦ ὃποῦ ἔκτισεν ὁ Σολομῶν. 11. καὶ ἐκεῖ ὅπου ἐργάζονταν οἱ δάιμονες 5 πρᾶγμα ἡτοῦ ἀνεκδιῆγγτον καὶ εἰς θαῦμα πολὺ τότες. ποτος νὰ ἔβλεπεν καὶ νὰ μὴν ἐθαύμαζεν τοὺς ἀνθρώπους τοὺς τεχνίτας μὲ τόσον πλῆθος δαιμόνων νὰ ἐργάζονται εἰς τὸν ναὸν τοῦ θεοῦ ἐφηνεμένα μετὰ πάσης ἐπιμελείας καὶ σπουδῆς. καὶ οὐδὲ ὅλως ἐτολμοῦσαν οἱ δάιμονες νὰ πειράξουν ἵνα ἀδικήσουν κανέ-
10 γαν ἀπὸ τοὺς ἀνθρώπους. 12. καὶ τόσον τοὺς εἶχεν ὁ Σολομῶν ὅλους τοὺς δάιμονας βουλλωμένους μὲ τὴν οφραγίδα ἐκείνην ὃποῦ τοῦ ἔστειλεν ὁ θεὸς μὲ τὸν ἀρχάγγελον αὐτοῦ Μιχαὴλ καὶ τόσον τοὺς ἐκατάστησεν ὅλους ὅτι ὥσαν σκλάβους. ἔτσι ἐκοπταν μάρ-
15 μαρα * καὶ λίθους καὶ ἀσβέστην, καὶ τὸν νερὸν τὸ ἐκονβαλοῦσαν μὲ κάδους βαρυτάτους. ὅλοι των ἀλυσοδεμένοι ἐδούλευαν τὸν
ναὸν τοῦ θεοῦ.

V. Λοιπὸν ἐκεῖ εἰς τὸ κτίσμαν ὃποῦ ἔκτισαν οἱ μαῖστόροι καὶ οἱ δάιμονες ἐργάζονταν, ἦνας ἀπὸ τοὺς μαῖστόρους ἡλθεν εἰς φιλονεικίαν μὲ τὸν νίὸν αὐτοῦ. ὁ δὲ πατέρας τοῦ παιδίου ἐπῆγεν εἰς τὸν βασιλέαν μετὰ πολλῶν δακρύσιν καὶ ἐγκάλεσεν τὸν νίὸν αὐτοῦ τὸ πᾶς τὸν ἀτίμησεν καὶ τὸν ὑβρισεν καὶ ἔλεγεν πρὸς τὸν Σολομῶν(τα)· «βασιλεῦ πολυχρονημένε, θανάτωσαι τὸν νίόν μου ὅτι ἐμένα τὸν πατέρα του μὲ ἀσχήμισεν καὶ μὲ ὕβρισεν καὶ μὲ ἀτίμησεν. καὶ ἐάν δὲν τὸν θανατώσῃς ἐγὼ πλέον 25 δὲν βάνω τὸ χέριν μου νὰ δουλεύσω εἰς τὸν ναὸν τοῦ θεοῦ». Καὶ ἴδον μετὰ ὥραν ἱκανὴν ἐπῆγεν ὁ νίὸς τοῦ μαῖστορος εἰς τὸν βασιλέαν Σολομῶν(τα) καὶ ἐγκάλει τὸν πατέρα του. 2. καὶ διαλογιζόμενος ὁ βασιλεὺς καὶ ἀπορῶντας τι ἀπόκρισιν νὰ δώσῃ καὶ τοὺς δύο νὰ τοὺς εἰρηνεύῃ ἐστράφη εἰς τὸν ναὸν καὶ ἔβλε-
30 πεν καὶ εἰλεν τὸν Ὁρνίαν τὸν διάβολον καὶ δὲν ἐργάζατον νὰ δουλεύῃ ὥσαν καὶ τοὺς ἄλλους δαίμονας, μόνον ἔστεκεν καὶ ἐγέ-
λαν. καὶ λέγει ὁ βασιλεὺς πρὸς τοὺς δύο τὸν πατέρα καὶ τὸν

§ 10. 1. 3 καθεεῖς § 11. 1.5 πολλίν 6 εἴλεπεν § 12. 1. 11 ἐξε-
νον 12 τοῦ: τοὺς 13 ἐκατάσησεν 14 * f. 183^v 15 κάδους |
των: τοὺς

C V. Parallel in ms. D c. IV. 1. 18 ἡλθαν 22 Βασιλεὺς § 2. 1. 29 τοὺς:
τὸν | ἐστράφην

νίὸν ὅπου ἐκρέουνται· »ἀναχωρήσατε ὀλίγον ἀπ' ἡμοῦ· καὶ οὕτως ἀνεγώθησαν καὶ οἱ δύο καὶ τότες ὁ βασιλεὺς ἰστειλεν ἐκεῖνο τὸ ἐκλεκτὸν παιδίον νὰ φέρῃ τὸν Ὁρίαν τὸν σατανᾶν^{*} μὲ τοὺς ἄλλους δαίμονας καὶ νὰ τοὺς φέρῃ ἐμπροσθέν του· καὶ 5 ἐπῆγεν τὸ παιδίον καὶ τοὺς ἥφεσ[†]εν. 3. καὶ λέγει ὁ Σολομῶν πρὸς τὸν Ὁρίαν· »ὦ πνεῦμα ἀκάθαρτον δαμόνιον, διὰ τί γελᾷς τὴν βασιλείαν μου καὶ τὴν κοίσιν μου καὶ τὸν ναὸν τοῦ θεοῦ ὅποῦ οἰκοδομᾶς; 4 καὶ ὁ Ὁρίας ὁ διάβολος ἐλεγεν πρὸς τὸν βασιλέαν· »οὐχὶ, δέσποτα βασιλεῦ, σοφώτατε καὶ δικαίοτατε, οὐτε 10 τὴν κοίσιν σου ἐγέλεσα ποτέ μου, οὐτε τὴν βασιλείαν σου, οὐτε τὸν ναὸν τοῦ θεοῦ ὅποῦ οἰκοδομᾶς, ἀλλὰ αὐτουνοὺς τοὺς δύο ἀθλίους ὅποῦ ἦλθαν καὶ κοίσουνται εἰς τὴν βασιλείαν σου αὐτὸν τὸν γέροντα μὲ τὸν νίὸν τον ὅποῦ μαλάνουν καὶ φιλονεικοῦν καὶ νῦφιζουνται. ἀκόμη νὰ μὴν περάσουν τρεῖς ἡμέρες καὶ 15 τοιωτὸν τὸν γέροντος ὁ νίὸς μέλλει νὰ ἀποθάνῃ. 5. ταῦτα ἀκούσας ὁ βασιλεὺς παρὰ τοῦ Ὁρίον τοῦ εἰπεν· »σύρε ἐργάζου εἰς τὸν ναὸν τοῦ θεοῦ μετὰ σπουδῆς καὶ εἰρήνης[‡]. καὶ ἀπῆλθεν ὁ Ὁρίας καὶ ἐργάζετον μετὰ φόβουν καὶ τρόμουν εἰς τὸν ναὸν τοῦ θεοῦ. καὶ πάλιν ὁ βασιλεὺς ἐκάλεσεν τοὺς δύο κριτομένους 20 τὸν πατέρα καὶ τὸν νίὸν ὅποῦ ἐφιλονεικοῦσαν καὶ ἔμάλωναν καὶ τοὺς ἔδωσεν διορίαν νὰ ἀναμείνουν ἡμέρας πέντε καὶ οὕτως νὰ κάμη τὴν κοίσιν τους. καὶ τοῦτο τὸ ἔκαμεν ὁ Σολομῶν διὰ τὸν λόγον ὅποῦ τοῦ εἰπεν ὁ Ὁρίας ὅτι νὰ μὴν περάσουν τρεῖς ἡμέρες καὶ νὰ ἀποθάνῃ ὁ νίὸς τοῦ γέροντος.

25 6. Καὶ ὥσταν ἐπέρασαν αἱ πέντε ἡμέρες ἥλθεν ὁ πατὴρ τοῦ παιδίου ἐκείνου εἰς τὸν Σολομῶν^(τα) καὶ μετὰ δακρύσων καὶ ὀδυρόμενος ἐλεγεν· »βασιλεῦ πολυχρονημένε, ἀπόθανεν ὁ νίὸς μου καὶ πλέον δὲν θέλω ιδεῖν αὐτόν[¶]. λέγει του ὁ βασιλεὺς· »καὶ πότε ἀπόθανεν ὁ νίὸς σου, γέροντά μου[§]; λέγει του ὁ μαίστορας· 30 »ἀφότης ἐδικαστήκαμεν καὶ ἐμαλώσαμεν δὲν ἐπέρασαν τρεῖς ἡμέρες καὶ ἀπόθανεν[¶]. λέγει τοῦ ὁ βασιλεύς· »ἄπειλθε, γέροντά μου, εἰς τὸν καλὸν καὶ δόξαζε τὸν θεόν, καὶ ὁ κύριος νὰ σοῦ δώσῃ ὑπομονὴν εἰς τὴν θλιψιν τῆς καρδίας σου[§]. καὶ ταῦτα παρη-

1 ἀπ' ἡμοῦ: διονεμοῦ 3 * f. 183^v § 4. 1. 12 ἀθλητί | εἰς: ἡ

13 γέροντα: γίρον in τῷων corr. man. alt. errore § 5. 1. 16 ἐργαζον
§ 6. 1. 25 αἱ: ἡ 27 * f. 184^r

γορήσας τὸν γέροντα ἐκείνον, ἀπῆλθεν. 7. καὶ πάλιν ἔστειλεν ὁ βασιλεὺς τὸ παιδίον νὰ φέρῃ τὸν Ὁρίαν τὸν δαίμονα. καὶ εὐθὺς τὸν ἥφερεν καὶ τὸν ἐπαράστησεν ἐμπροσθέν του. εἶτα λέγει ὁ Σολομῶν πρὸς ἐκείνον· «εἰπέ μοι, πνεῦμα πονηρὸν καὶ ἀκάθαρτον, πόθεν ἐγριζεῖς τὸν θάνατον τοῦ ἀνθρώπου;» 8. καὶ ὁ διάβολος εἶπεν μετὰ φόβου καὶ τρόμου· «καὶ ἡμεῖς, δέσποτα βασιλεῦ, ἥμεσθεν πρῶτα ἄγγελοι καὶ ἀπὸ τὴν ὑπερηφάνειάν μας ὀργιστηκέν μας ὁ Θεὸς ἀπὸ τοῦ οὐρανοῦ τὸν πρωτον μας τὸν Ἔσσφόρον τὸν σατανᾶν καὶ ἐκεὶ ἐπεσεν κάτω εἰς τὴν ἀβύσσον. 9. καὶ ὅταν ἐφώ^(νη)σεν ὁ ἀρχάγγελος Μιχαὴλ καὶ εἶπεν τῷ· «στῶμεν καλῶς», καὶ καθὼς ὁ Θεὸς ὅρισεν ἐτοῦ ἔσταθμάκαμεν, καὶ ἡμεῖς ἥμεσθεν ἐναέρια τελώνια τῶν ψυχῶν, καὶ ἀπὸ φῶς θεοῦ ὅπου ἥμεσθεν καὶ ἄγγελοι ἐγίνημεν σκότος καὶ μαυρισμένοι ὡς καθὼς μᾶς ἐβλέπεις καὶ θεωρεῖς. 9. καὶ ἡμεῖς ἀνερχόμεθα εἰς τὸ κάτιον ταῦθεν μέρος τοῦ οὐρανοῦ ὑμνοῦμεν καὶ δοξάζομεν τὸν Θεὸν τὸ ἥμερόνυκτον, καὶ ἡμεῖς πετῶντας ἀκούομεν τῶν ἀγγέλων * τές δύμιλιες καὶ τὰ γράμματα τοῦ καθενὸς ἀνθρώπου, καὶ μανθάνομεν τὸν θάνατον τοῦ ἀνθρώπου ἀπὸ σαράντα ἡμέρες καὶ πρωτύτερα, καὶ διὰ τοῦτο πάσχομεν καὶ ἡμεῖς νὰ τὸν κολάσωμεν 20 καὶ νὰ πέσῃ εἰς κακὲς καὶ ἀτυχίες πράξεις ἵως ὅπου νὰ ἐλθῇ ἡ ζωὴ τοῦ ἀνθρώπου ἐκείνου εἰς ζημίαν θαράτου καὶ νὰ κολασθῇ νὰ τὸν κερδέσσωμεν. 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 δοκῆς 25 καὶ δὲν δυνάμεσθεν διὰ νὰ σταθοῦμεν. καὶ βλέποντάς μας οἱ ἀνθρώποι νομίζουν ὅτι εἰναι ἀστέρες τοῦ οὐρανοῦ χυνόμενοι καὶ μᾶς δοξάζουν οἱ ἀνθρώποι καὶ λέγουν ὅτι αἰδιμάλοτος ἐλευθερόβηθη, καὶ ὁ Θεὸς νὰ τὸν γλυτώσῃ*. 11. ὁ βασιλεὺς Σολομῶν ἐλεγεν πρὸς τὸν Ὁρίαν· «αἱ γὰρ τοῦ οὐρανοῦ ἀστέρες χύνουνται 30 ποτὲ κάτω;· καὶ ὁ δαίμων ἐλεγεν· «οὐχί, δέσποτα, αἱ γὰρ ἀστέρες ἀνατέλλουν καὶ βασιλεύουν καὶ περιπατοῦν μαζὶ μὲ τὸν οὐρανὸν καὶ εἰνε ἀσάλευτοι καὶ στερομένοι ὠσὰν τὸν ὥλιον καὶ τὴν σελήνην ἵως τὸν μέλλοντα αἰῶνα.»

§ 8. 1. 8 δρυΐθηκεν 14 εἰλέπεις § 9. ἀνέρχομαι 16 * f. 184^v
 § 10. 1. 23 ἀπὸ: ἐπὸ | πέφτουν: πέμπτουν 24 πέφτομεν: πέμπτομεν
 26 χυνόμενοι: χύμενοι § 11. 1. 29. 30 αἱ: ἡ, οἱ

12. Ταῦτα ἀκούσας ὁ βασιλεὺς Σολομῶν εὐχαρίστησεν τὸν θεὸν καὶ πάλιν ὅρισεν τὸν Ὁρονίαν νὰ δουλεύῃ εἰς τὸν ναὸν τοῦ θεοῦ μὲ τοὺς ἄλλους δαιμόνας.

VI. Καὶ πάντες οἱ βασιλεῖς τῆς γῆς καὶ ἡ σοφὴ Σιθόλλα⁵ ἥλθαν καὶ αὐτὴ μετ' αὐτοὺς νὰ ἴδοῦν τὸν ναὸν τοῦ θεοῦ καὶ ἐπήγασι καὶ κανίσκια μεγάλα τοῦ * βασιλέως Σολομῶν(τος). καὶ ἥφεραν οἰκοδομὴν διὰ τὸν ναὸν τὴν ἀγίαν Σιών, καὶ πολυτελῆ καὶ ἀξιόλογον ὑλὴν καὶ σκεύη πολλὰ καὶ πολύτιμα καὶ τὰ ἀφιέρωσαν εἰς τὸν ναὸν τοῦ θεοῦ.

10. VII. Καὶ ὁ βασιλεὺς τῶν Ἀσσυρίων τῆς Ἀραβίας ἔστειλεν ἐπιστολὴν εἰς τὸν βασιλέαν Σολομῶν(τα) καὶ ἔγραψεν οὕτως· «εἰς τὸν βασιλέαν τὸν Σολομῶν(τα) τὸν σοφώτατον καὶ τιμώτατον παρὰ ὅλους τὸν βασιλεῖς τῆς γῆς χαίροις ἐν κυριῷ τῷ θεῷ, ὕγιαινε κατὰ βασιλείαν Σόλυμα τῆς Ἰουδαίας καὶ Παλαι-¹⁵στίνης. νὰ τὸ ἔγραφίζῃς καλὰ ἡ βασιλεία σου κατὰ Σόλυμα ὅτι ἐδῶ εἰς τὸν ἑδικόν μου τόπον καὶ τὴν χώραν κατοικεῖ ἡνα δα-²⁰μόνιον πονηρὸν καὶ δυνατὸν καὶ εἰς καθὲ τρεῖς ἡμέρας σηκώνει ἄνεμον δυνατὸν καὶ δίπτονται σπίτια καὶ δένδρα καὶ βουνά καὶ τοὺς ἀνθρώπους τοὺς δίχνει εἰς τὸ πῦρ καὶ εἰς τὸ νερὸν τοὺς ²⁵ ἔγκρεμιζει. καὶ ἥκουσα ὅτι μὲ τῆς σφραγίδος ὅποῦ σου ἔστειλεν ὁ θεὸς ἀπὸ τοῦ οὐρανοῦ μὲ τὸν ἀρχάγγελόν τον καὶ ἐπάταξες πᾶσαν τὴν δύναμιν τῶν δαιμόνων. καὶ σὲ παρακαλῶ πολλὰ στεῖλλε καὶ εἰς ἔμας καὶ πέμψον νὰ τὸ ἔξολοθρεύσῃς τὸ πνεῦμα τὸ πονηρὸν. καὶ ἐὰν τὸ κάμεις αὐτὸν ἡ βασιλεία σου, νὰ σου στείλω ἔξοδον εἰς τὴν οἰκοδομὴν τοῦ ναοῦ τοῦ θεοῦ τάλαντα τριάντα χρυσίους καὶ ἀργυρίους· τὸ ἦνα τάλαντον κάμει ἐκατὸν πενήντα λίτρες».

2. Λαβὼν δὲ τὴν ἐπιστολὴν ὁ βασιλεὺς καὶ ἀναγνοὺς αὐτὴν εἶπεν τοῦ παιδίου νὰ πάρῃ * τὴν σφραγίδα τοῦ θεοῦ καὶ νὰ ³⁰ παγάνῃ εἰς τὸν βασιλέαν τῆς Ἀραβίας τὸ γληγορότερον, καὶ ἔθωκέν τον καὶ γραψήν ὅποῦ τὸν ἐχαρέτα, καὶ εἶπεν τοῦ παιδίου ὅτι νὰ πάρῃ μαζί τον καὶ ἔνα δερμάτι καινούριον καὶ ἔνα γοργοκάμηλον, καὶ ἔστειλεν τὸ παιδίον ὁ βασιλεὺς Σολομῶν μὲ

C. VI. 1. 7 * f. 185^rC. VII. 1. 10 Ἀσσύριων: ἀσφρίον ms., 1. Ἀραβίων? 14 βασιλέαν σολομὲ 15 σολομε 16 δαιμόνον 23 νὰ τὸ: νὰ τον § 2. 1. 29 * f. 185^v

συνοδίαν ἀνθρώπων πολλῶν. καὶ ἐπαρήγγειλέν του· ἔκύτταξε,
τέκνον μου, νὰ εὑρηξε τὸν τόπον ὅπου κατοικεῖ ὁ δαίμων καὶ
ἰδὲς τὴν ὥραν καὶ τὴν ἡμέραν ὅποῦ μέλλει διὰ νὰ πνεύσῃ τὸν
ἄνεμον. καὶ οὕτως ἔχε ἐσὺ τὸ δερμάτιον ἀνοικτὸν πρὸς τὴν
ἢ πέτραν τῆς φωλεᾶς ὅποῦ κατοικεῖ ὁ δαίμων καὶ ὅταν ἰδῇς τὸν
ἀσκὸν καὶ φουσκώσῃ ἄνεμον, ἐσὺ νὰ εἰσαι ἐτοιμος, ὅγλήγορα νὰ
δέσῃς τὸ στόμα του τοῦ ἀσκοῦ καὶ νὰ τὸ βουλλώσῃς μὲ τὴν
σφραγίδα τοῦ θεοῦ καλούτσικα καὶ οὕτως βάλε τὸν ἀσκὸν ὅποῦ
ἔχει τὸν δαίμονα ἀπάντι εἰς τὸν γοργοκάμηλον καὶ νὰ τὸν φέρῃς
ιο ἑδῶ εἰς ἡμᾶς».

3. Καὶ ἀπῆλθεν τὸ παιδίον εἰς τὸν βασιλέαν τῆς Ἀραβίας
καὶ ἐκαμεν ὡς καθὼς τοῦ ἐπαρήγγειλεν ὁ Σολομῶν. καὶ ἐτζε
ῆφερεν τὸ παιδίον βουλλωμένον τὸν ἀσκὸν εἰς τὸν βασιλέαν.
καὶ εἰς τὴν στράτιαν ὅποῦ ἤρχετον τὸ παιδίον μετὰ τοῦ δαίμονος
τοῦ ἔλεγεν ὁ δαίμων· »δέσμαι, ὡς παιδίον, μήν με ὑπάγῃς εἰς τὸν βα-
σιλέαν καὶ ἐγὼ νὰ σου δεῖξω ποῦ εἶναι ὁ πράσινος ὁ λίθος καὶ
τὸ χρυσὸν τὸ τιμημένον καὶ κεκρυψμένον«. καὶ τὸ παιδίον ἔλε-
γεν πρὸς τὸν δαίμονα· »εἰς τὸν βασιλέαν τὸν Σολομῶν(τα) καὶ
εἴ τι ὄφιση ἱκετεύος, ἃς ποιήσῃς«. 4. καὶ ὡς * ἦλθαν ἐμπροσθετεν
εἰς τὸν βασιλέαν εὐθὺς ἔπεσεν ὁ ἀσκὸς κάτω ἀπὸ τὸ καμῆλιον
καὶ ἐκυλίετον ἄνω καὶ κάτω. καὶ πάντες ὅσοι ἦσαν ἐκεὶ ἐθαύ-
μασαν. καὶ ἔλυσεν τὸ παιδίον τὸν ἀσκὸν καὶ εὐθὺς ἐβγῆκεν ὁ
δαίμων ἕστι. 5. καὶ ἐβούλλωσεν αὐτὸν ὁ βασιλεὺς ἐπὶ τὸ στῆθος
καὶ τὸν τράχηλον καὶ ἔδεσεν αὐτὸν καὶ ἔλεγεν ὁ βασιλεὺς· »πῶς
25 ὄνομάζεσαι; « καὶ ὁ δαίμων εἶπεν· »Ἐφίππας τὸ ὄνομά μου κα-
λοῦμαι«. 6. λέγει ὁ βασιλεὺς· »τι εἶναι ἡ ἐργασία σου ἡ μαρά; «
καὶ ὁ δαίμων εἶπεν· »ἡ ἐργασία μου εἶναι εἰς μάρια πακὰ ποιή-
ματα. καὶ παρακαλῶ σε, ὡς βασιλεὺν, νὰ μήν με ἐπιτιμήσῃς μὲ
τοῦ θεοῦ τὸ ὄνομα, καὶ ἐγὼ νὰ σου φέρω τὸν λίθον τὸν ἀκρο-
30 γωνιατὸν ὅποῦ φέγγει εἰς τὸ βάθος τῆς θαλάσσης ὑπὲρ τὸν
ἥλιον τὸν δοτον ἀπεδοκίμασαν οἱ ἀνθρώποι καὶ οἱ δαίμονες καὶ
ἐγὼ νὰ σου τὸν στήσω αὐτὸν εἰς τὴν πρώτην κεφαλαῖαν τοῦ
ναοῦ«.

3 1. διὰ νὰ πνεύσῃ Pr. Bessarion: διαναπεύσῃ 5 φωλεᾶς: φωλεάν
8 καλούτζικα § 3. I. 14 ἤρχετον ex ἤρχετον cor. prīm. man. 17 τεμη-
μένον 18 πρὸς bis scr. § 4. I. 19 * f. 186^r § 5. I. 23 στῆθος
UNT. 9: McCown.

7. Καὶ εὐθὺς ὄφισεν ὁ βασιλεὺς ἐκείνον τὸν Ἐφίππαν τὸν δαίμονα μὲν ἄλλους ἑτέρους δαιμόνας, καὶ ὑπῆγεν καὶ ἡφεραν τὸν λίθον ἐκείνον τὸν ἀκρογεωνιατὸν καὶ ἔστησάν τον εἰς τὴν μέσην τοῦ ναοῦ, καὶ οἱ πάντες ὅσοι ἦσαν ἐκεὶ ἐθαύμασαν ἴδοντες τὸ
5 παράδοξον θαῦμα. 8. ἄλλὰ ἀφότης ἐκατέβη ὁ κύριος ἥμων Ἰη-
σοῦς Χριστὸς ὁ νίδος καὶ λόγος τοῦ θεοῦ, τὸ φῶς τὸ ἀληθινὸν
τὸ φῶς τῆς οἰκουμένης, ὁ ἥλιος ὁ ἀνέσπερος, ἐκεῖνος ὁ λίθος
ἐσκοτίσθη ὅπου ἦτον ὑπὸ τοῦ βασιλέως Σολομῶν(τος). καὶ
ἀφότης ἐκτισεν ἐκείνον τὸν ναὸν τοῦ θεοῦ, ἤγουν τὴν ἀγίαν Σιών,
10 ἵως ὅπου ἐγεννήθη ὁ κύριος ἥμων Ἰησοῦς Χριστός, ἐπέφασαν
ζῷοντοι ψκε, ἤγουν ἐπτακόσιοι εἴκοσι ἵπτα. ἄλλὰ ἂς ἔλθομεν
πάλιν ὅθεν ἀφήδαμεν τὸν λόγον μας.

VIII. Καὶ πάλιν εἶπεν ὁ βασιλεὺς τὸν Ἐφίππαν τὸν δαίμονα·
»ὦ Ἐφίππα, ἡξενόης καὶ ἑτερον δαιμόνιον ὠσὰν καὶ τοῦ λόγου
15 σους; καὶ ὁ δαίμων εἶπεν· «ἡξενόω, ὦ δίστοτα, καὶ ἑτερον δαι-
μόνιον ἐν τῇ Ἐρυθρᾷ θαλάσσῃ καὶ καθοῦνται καὶ φυλάγουν τὸν
στύλον τὸν πορφυρόν». 2. καὶ ὠσὰν ἥπονδεν ἐτζὶ ὁ βασιλεὺς
εἶπεν τὸν παιδίον· »τέκνον μου, ἐπαρε τὴν σφραγίδα τοῦ θεοῦ
καὶ τὸν Ἐφίππαν τὸν δαίμονα καὶ νὰ ὑπάτε εἰς τὴν Ἐρυθρὰν
20 θάλασσαν, καὶ ὅσονς δαιμόνας καὶ ἄν ενῷης ἐκεὶ ὅπου φυλάγουν
τὸν στύλον τὸν πορφυρόν, σφράγισε τοὺς ὅλους ἀπάνω εἰς τὸ
στῆθος καὶ ἂς πάρονν ἐκείνον τὸν κίονα τὸν πορφυρὸν ἀπάνω
τους καὶ ἂς τὸν φέρουν ἕδω εἰς ἔμπας«. 3. καὶ οὕτως ὑπῆγεν
ἐκείνο τὸ παιδίον μὲ τὸν Ἐφίππαν εἰς τὴν Ἐρυθρὰν θάλασσαν
25 ναὶ ἐπλήρωσεν τοῦ βασιλέως τὸ θέλημα, καὶ ἐκείνο τὸ παιδίον
ἐσφράγισεν ὅλους τοὺς δαιμόνας μὲ τὴν σφραγίδα τοῦ θεοῦ καὶ
εἶπεν τους· »ἐπάρετε τὸν κίονα αὐτὸν καὶ ἐλάτε νὰ ὑπάμενετε εἰς
τὸν βασιλέαν τὸν Σολομῶν(τα)«. καὶ εὐθὺς οἱ δαιμόνες ἐκείνοι
ἐπῆραν τὸν κίονα τὸν πορφυρὸν ἀπάνω τους καὶ τὸν ἐβαστοῦσαν
30 καὶ φέροντάς τον ἀπάνω εἰς τὸν ἄέρα. 4. καὶ ὁ βασιλεὺς ἴδων
τοὺς δαιμόνας τὸ πῶς φέρουν ἐκείνον τὸν κίονα * ἐθαύμασεν
καὶ ὅσοι ἦσαν ἐφριξαν ἴδοντες τὸ παράδοξαν τοῦ θαύματος.
εἴτα ὄφισεν ὁ βασιλεὺς ἐκείνους τοὺς δαιμόνας νὰ βαστοῦν ἐκείνον

§ 8. 1. 5 ἐκατεῖν 7 τῆς: τῆς 9 * f. 186^v

C. VIII. cf. parallelia in *Test. Sol.* c. XXIV. § 2. 1. 20 ἀνεεύρης ms., 1.
forte ἀνείρεις § 4. 1. 31 * f. 187^r

τὸν κίονα ἀπάνω τους εἰς τὸν ἀέρα καὶ νὰ μὴν τὸν ἐρίξουν ποτὲ κάτω ἔως τὸν μέλλοντα αἰώνα.

IX. Καὶ πάλιν ὅρισεν ὁ βασιλεὺς Σολομῶν, καὶ ἡφεραν τὸν Ὁρνίαν τὸν διάβολον ὃποῦ τὸν ἐπίασεν ἀπὸ τὴν ἀρχῆν ὃποῦ
; ἐδούλευεν καὶ ἐπαρέστησαν αὐτὸν ἐμπροσθεν τοῦ βασιλέως· καὶ λέγει τοῦ Ὁρνία· »εἶναι καὶ ἄλλα δαιμόνια καὶ πνεύματα πονηρὰ ὥσταν καὶ αὐτά·« καὶ εἶπεν ὁ Ὁρνίας· »εἶνε, δέσποτα βασιλεῦ,
πλὴν εἶναι ἔνα δαιμόνιον καὶ ἔχει δύναμιν περισσόν·. 2. καὶ ὁ βασιλεὺς εἶπεν· »καὶ ποῦ εἶναι αὐτὸς ὃποῦ κατοικεῖ·« καὶ ὁ Ὁρνίας εἶπεν· »εἶναι εἰς τοὺς τάφους τῶν ἀπεθαμένων καὶ εἰς τόπους κρημνώδεις ἡ κατοικία, καὶ ἀφανίζει πολλοὺς τῶν ἀνθρώπων, καὶ ὄνομάζεται Σαμαῆλ, καὶ εἶναι καὶ αὐτὸς ἀρχων εἰς ἔνα τάγμα τῶν δαιμόνων· καὶ δὲν εἶναι κανεὶς νὰ τοῦ ἀντισταθῇ ὅτε διασείει τὴν γῆν·. 3. καὶ ὁ βασιλεὺς λέγει πρὸς τὸν Ὁρνίαν·
; 15. οὐδέν σε μέλει ἑσένα, πνεῦμα πονηρόν, διὰ τὴν δύναμιν ἔκεινου,
μόνον σῦρε μὲ τὸ παιδίον καὶ μὲ τοῦ θεοῦ τὴν πρόσταξιν ὃπον καὶ ἀν εἶναι νὰ τὸν εὐφῆτε νὰ τὸν φέρετε ἑδῶ εἰς ἐμᾶς·. 4. εἶτα ἔκραξεν ὁ βασιλεὺς τὸ εὑμορφὸν παιδίον καὶ λέγει αὐτῷ· »Ἐπαρε,
τέκνον μου, τὴν σφραγίδα τοῦ θεοῦ καὶ τὸν Ὁρνίαν καὶ σύρε
; 20 νὰ εὐφῆτε τὸν σατανᾶν τὸν Σαμαῆλ * καὶ νὰ τὸν βούλλωσῃς καὶ νὰ τὸν δέσηγς καὶ νὰ τὸν φέρετε ἑδῶ·. 5. λαβὼν τε τὸ παιδίον τὴν σφραγίδα τοῦ θεοῦ καὶ τὸν Ὁρνίαν καὶ ὑπῆγαν καὶ ηὗραν τὸν Σαμαῆλ τὸν δαιμόνα μὲ τὸ τάγμα του. εἶτα εἶπεν τὸ παιδίον· »ἐν ὀνόματι κυρίου τοῦ θεοῦ τοῦ ὑψίστου νὰ σταθῆτε, ὅλα
; 25 τὰ πονηρὰ καὶ ἀκάθαρτα πνεύματα, [καὶ νὰ μὴν συσταθῆτε,
ὅλα τὰ πονηρὰ καὶ ἀκάρδατα πνεύματα,] καὶ νὰ μὴν συστῆτε ἀπὸ τὸν τόπον σας·, καὶ πλέον δὲν ἐσπάραξαν ἀπὸ τὸν τόπον τους.
καὶ ὑπῆγεν τὸ παιδίον μὲ τὴν βούλλαν τοῦ θεοῦ καὶ τὸν ἐβούλλωσεν ὅλους καὶ ἔδεσέν τους καὶ τὸν ὑπῆγεν εἰς τὸν βασιλέαν.
30 6. Ὁ δὲ βασιλεὺς ἐκάθετον ἐπὶ θρόνον ὑφίλοις καὶ ἐνδυμένος μὲ βασιληκὸν στέμμα, καὶ εἶχεν εἰς τὸ χέριν του σκῆπτρον καὶ βίτζαν καὶ ἐβίγλιζαν εἰς τὸν ναὸν τοῦ θεοῦ τὸ πῶς ἐδούλευαν οἱ μαίστοροι καὶ οἱ δειμονες ἐδούλευαν ὥσταν ἐργάται καὶ ἐποιό-

C. IV. cf. parallel in ms. D VII I. 5 ἐπαρέστησεν § 2. I. 11 κατοικίαν § 4. I. 20 * f. 187^v § 5. I. 25 ἡ certe dittogr. 29 ὑπῆγεν ex ὑπῆγαν cor. prim. man.

νιζαν λίθους καὶ μάμαρα. καὶ ἀπαντείχενεν ὁ βασιλεὺς τὸ παιδίον νὰ φέρῃ καὶ τοὺς δαίμονας. 7. καὶ Ἰδοὺ μετὰ ὥραν ἰκανὴν ἐφθασεν καὶ τὸ παιδίον σύρνοντας καὶ τοὺς δαίμονας, καὶ τοὺς ἡγεμενούς ἔμπροσθεν τοῦ βασιλέως. καὶ ὁ βασιλεὺς Ἰδὼν τοὺς δαίμονας ἐθαύμασεν καὶ εὐχαρίστησεν τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς ὅπου τὸν ἡξιώσεν τοιαύτης χάριτος καὶ ἐκατίσχυνεν ὅλους τοὺς δαίμονας. καὶ ἦτον τὰ δαιμόνια ἐκεῖνα τὰ πρόσωπά τους μαῦρα. καὶ ἐρώτησεν τὸν * πρῶτον τους καὶ εἶπεν· «εἰπέ μοι, πνεῦμα πονηρὸν καὶ μιαρόν, τί τὸ σὸν ὄνομα καὶ τί εἶναι ἡ μιαρά σου ἐργασία;» 8. καὶ ὁ δαίμων εἶπεν· «τὸ ὄνομά μου λέγεται Χάθρον Σαμαήλ. ἡ τε ἐργασία μου εἶναι αὐτὴ· καθεξόμεσθεν εἰς τόπους τῶν διαβατῶν καὶ *(ἐ)*γκρεμνίζομεν αὐτοὺς καὶ τοὺς πνίγομεν, καὶ ἔμπροσθεν εἰς τὰ κονφάρια τῶν ἀποθαμμένων καὶ εἰς τὰ μυήματα τῶν ἀποθαμμένων σεβαίνομεν καὶ σχηματιζόμεσθεν εἰς ἐκείνου τοῦ ἀνθρώπου τὴν μορφήν· καὶ κατατρόγομεν τὰς σάρκας τῶν ἀνθρώπων· ἵστις ὅπου καὶ ἐρχονται εἰς θάνατον. καὶ πάλιν ἐρχόμεσθεν ἐν τῷ ἀέρι καὶ κάμνομεν τοὺς ἀνθρώπους καὶ σεληνιάζουνται καὶ κατατρόγονον τὰς σάρκας των, καὶ ἀφρίζουν καὶ τρίζουν τοὺς ὀδόντας τους. καὶ ἄλλους πάλιν πνίγομεν εἰς γυνίες καὶ εἰς *(τὲς)* φάραγγες καὶ εἰς τοὺς ἐγκρεμνούς τοὺς ἐγκρεμνίζομεν καὶ θανατώνονται αἰφνίδιον θάνατον καὶ κολάζομεν αὐτοὺς καὶ τοὺς κερδαίνομεν». 9. καὶ εἶπεν ὁ βασιλεὺς πρὸς τὸν δαίμονα· «ἀμμῆ δὲν φοβᾶσαι τὸν θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς; ἀμμῆ ὑπὸ τίνος ἀγγέλου καταργεῖται ἡ δύναμίς σας;» 25 καὶ εἶπον οἱ δαίμονες· «ὅποτε μέλλει νὰ ἔλθῃ ὁ σωτὴρ τοῦ κόσμου ὁ νίδος καὶ λόγος τοῦ θεοῦ ἐπὶ τῆς γῆς καὶ θέλει κάμψει ἕνα στοιχεῖον εἰς ὅσους ἀνθρώπους θέλουν τὸν πιστεύση εἰς ἐκείνον τὸν βασιλέα^ν καὶ θέλουν ποιῆ οἱ ἀνθρώποι ἐκεῖνο τὸ στοιχεῖον εἰς * τὸ μέτωπον καὶ εἰς τὸ στῆθος μὲ τὴν δεξιάν τους τὴν χείρα». τουτέστιν ἐπροσέλεγεν ψῆφονος προτύτερα ἀπὸ τοῦ Χριστοῦ, τουτέστιν τὸν τίμιον σταυρόν. καὶ ἔλεγον οἱ δαίμονες· «τότε ἐμεῖς, δέσποτα, καταργεῖται ἡ δύναμίς μας, καὶ ἀναχωρίζομεν γοργὰ ἀπὸ τὸν ἀνθρωπὸν ἐκείνον».

§ 7. 1. 3 ἐφθασεν: εὖθασεν 8 * f. 188^r 10 ἐργασίαν § 8. 1. 20 φράγμες ἐγκρεμνούς ms., i. f. κρημνούς § 9. 1. 23 ἀμή (bis) 29 * f. 188^v

Cf. parallela ad §§ 8 f. in Test. c. XVII 2—4.

10. Καὶ ταῦτα ἀκούσας ὁ βασιλεὺς εὐχαρίστησεν τὸν κυρίον.
ιέτα ἐπετίμησεν τὸν Σαμαὴλ καὶ τὸ τάγμα του ὅλου ὑπὸ κυρίου
τοῦ θεοῦ καὶ ἐκατηργήθηκαν. καὶ ἐκατασιδέρωσεν τὸν Σαμαὴλ
τὸν δαίμονα ἐπὶ τὸν τράχηλον καὶ ἐπιστίζεν λίθους καὶ μάρ-
5 μαρα καὶ ἐκονθαλοῦσαν καὶ ἀσφέστην 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 ὅλους τοὺς βασιλεῖς τῆς
γῆς καὶ τὸν εἶχαν εἰς μεγάλην φήμην εἰς ὅλον τὸν κόσμον καὶ
10 ἐθαύμαζαν ὅλοι τους καὶ εὐχαριστοῦσαν καὶ ἐδόξαζαν τὸν θεὸν
τοῦ οὐρανοῦ καὶ τῆς γῆς ὅποι τὸν ἔδωσεν τοιαύτην ἔξουσίαν καὶ
ὅρισεν ὅλους τοὺς δαίμονας τῆς γῆς καὶ τοῦ ἀέρος καὶ τῆς θα-
λάσσης καὶ τῶν καταχθονίων. 2. καὶ μετὰ τὴν συμπλήρωσιν τοῦ
ναοῦ τοῦ θεοῦ ἐμάζωσεν ὁ βασιλεὺς Σολομῶν ὅλα τὰ δαιμόνια
15 καὶ ἀκάρδατα πνεύματα καὶ ἐπαφάστησεν ἐμπροσθέν τον ἀμέτρη-
τον πλῆθος δαιμόνων καὶ ὄρισεν νὰ ἔλθουν ἄνθρωποι τεχνίτες
καὶ καλοὶ ὅποι ἔδοντες τὰ * χαλκόματα καὶ ὄρισεν ὁ βασιλεὺς
νὰ φτειάσονται ἀγγεῖα χαλκωματένια. καὶ τότες ἐπίασεν καὶ τὰ
ἐκαμεν παρόμοια ὥσταν πιθάρια κάδονται τρανοὺς καὶ μὲ τοῦ θεοῦ
20 τὸ ὄνομα ὄρισεν ὁ βασιλεὺς ὅλους τοὺς δαίμονας καὶ ἐσέβησαν
μέσα εἰς ἐκεῖνα τὰ ἀγγεῖα τὰ χαλκωματένια. καὶ τότες ἐπίασεν
ὁ βασιλεὺς ἀτός του καὶ τοὺς ἑσφάλισεν καὶ ἐβούλλωσεν τὰ ἀγ-
γεῖα μὲ τὴν βοῦλλαν τοῦ θεοῦ. καὶ ἦταν αἱ βοῦλλες ἀργυρῷς καὶ
25 γονιν ἔξω.

3. Καὶ ἐχαίρετον ὁ βασιλεὺς Σολομῶν εἰς τὴν πλήρωσιν τῆς
οἰκοδομῆς τῆς ἀγίας Σιών, καὶ τὸν καιρὸν ἐκείνον ἐρητόρευσε τὸ
ᾶσμα τῶν ἀσμάτων. καὶ ἐκατοίκησεν ἡ χάρις τοῦ ἀγίου πνεύ-
ματος εἰς τὸν ναὸν ἐκείνον τὸν ἵερόν. καὶ ἦτον τὸ μῆκος του
30 πῆχες οὗ καὶ τὸ πλάτος καὶ ὁ πῆχυς ἐκεῖνος θέλουν νὰ εί-
πον το πῶς ἦτον δέκα ἐπτά ποδάρια. καὶ ἀπὸ τοῦ γύρου τοῦ
ναοῦ ἐκαμεν πολλὰ κελλιὰ διὰ νὰ κατοικοῦν οἱ Ἱερεῖς καὶ διὰ νὰ
βάνουν καὶ τὰ ἱερὰ σκεύη ὅποι τὰ εἶχαν οἱ προπάτορες ἀρχιερεῖς

C. X. cf. parallel in *Test. Sal.* XVIII 42—44 (ms. P) — XIX. 1. 6 εὐ-
φημίσθην 8 τιμημένοι § 2. 1. 17 τὰ bis scr. | * f. 189^r 18 ἀγγεῖαν
19 κάδονται 24 ἦταν: ταῦ bis scr. et postea primum erat. § 3. 1. 30 πῆχας
32 κελλιάν (sic)

ὅπου ἐλειτουργοῦσαν ἔκει εἰς τὰ ἄγια τῶν ἀγίων. 4 καὶ ἔκει εἰς τὸ βῆμα τοῦ ναοῦ ἡταν ἡ πλάκες ὅπου εἶχαν τὸν θεόγραφον νόμον ὃποῦ ἐδωκεν ὁ θεὸς τοῦ προφήτου Μωυσέως. ἡτον ἡ στάμνος ὃποῦ εἶχεν τὸ μάννα μέσα. ἡτον καὶ ἡ κιβωτός, ἡτον 5 καὶ ἡ φάβδος τοῦ Ἀαρὼν, τὸ χρυσοῦν * θυμιατήριον, ἡ λυχνία, ἡ ἄγια τράπεζος, καὶ ἄλλα πολλὰ ἡσαν ἀφιερωμένα τῷ θεῷ τῷ ὑψίστῳ. καὶ ἔκει εἰς τὸ ἄγιον βῆμα δὲν ἐσέβαινεν κανεὶς μόνον ὁ ἀριερεὺς καὶ ἔκεινος μίαν φορὰν τὸν χρόνον μὲ τοὺς ἱερεῖς τούς ὡς καθὼς τὸ εἶχαν συνήθειαν. 5. τὸν καιρὸν ἔκεινον καὶ 10 ἡτον ὁ ναὸς ἔκεινος ὑψηλὸς ἦν τὸς ὁκδ πῆχες καὶ τὸν ἐσκέπασεν ὁ βασιλεὺς τὸν ναὸν ἀπὸ πάνω ὅλον μὲ χρυσάφι καθαρὸν καὶ ἄγνον μάλαγμα. καὶ ἡτον κτισμένος μὲ δέκα λογιῶν μάμαφα πελεκητά. καὶ ἔφεγγεν ὁ ναὸς ἔκεινος ὥσαν τὸν οὐρανὸν ὡς καθὼς φαίνεται εἰς τὴν ἔξαστεριαν μὲ τὸν ἥλιον καὶ μὲ τὴν 15 σελήνην.

6. Καὶ ὁ Σολομῶν ὥσαν ἐτελείωσεν τὸν ναὸν ἔκεινον τὴν ὀνομαξομένην ἄγιαν Σιών ἱστάθη καὶ ἔκαμεν προσευχὴν εἰς τὸν θεὸν μὲ ὕμνους καὶ δοξολογίας καὶ νηστεύων καὶ ἀγρυπνιζόμενος καὶ παρακαλῶν διὰ τὰ ἀγιάσῃ τὸν ναὸν ὃποῦ ἐκτισεν. καὶ ἦκου-
σεν ὁ θεὸς τὴν δέησων τοῦ Σολομῶν(τος) καὶ ἐφάνη ὁ θεὸς καὶ εἶπεν τού ὅτι· Ἐγκουσα τῆς φωνῆς τῆς δεήσεώς σου καὶ ἡγίασα τὸν ναὸν ἐτοῦτον καὶ ὑπάρχοντα χερονθίμ καὶ τὰ σεραφίμ καὶ τὰ ἔξαπτέρυγα καὶ οἱ θρόνοι καὶ αἱ κυριότητες ὅπισθεν τοῦ θυ-
σιαστηρίου τὸν ναὸν ἔσωθεν καὶ ἔξωθεν. τό τε κάλλος τοῦ 25 ναοῦ ἔκεινον οὔτε ἔγινεν εἰς τὴν γῆν οὔτε θέλει γένη εἰς τὸν αἰῶνα.

XI. Καὶ ἐπέρασαν ἀπὸ τὸν καιρὸν τοῦ Σολομῶν(τος) τοῦ * νίον Διανείδ ὥσ τοῦ Σεδεκίου τοῦ βασιλέως τῆς Ἱερουσαλήμ χρό-
νοι 425. καὶ εἰς ἔκεινον τὸν καιρὸν ἡτον καὶ ὁ προφήτης Ἱερε-
30 μίας ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου μὲ τὸν Βαροῦχ καὶ τὸν Ἀβι-
μέλεχ, καὶ ἡσαν εἰς τὸν ναὸν τοῦ θεοῦ ἔκεινον ὃποῦ ἔκαμεν ὁ βασιλεὺς Σολομῶν καὶ ἔκαμναν προσευχὲς καὶ δεήσεις πρὸς τὸν θεὸν καὶ ἔμροῦσαν καὶ ἴδοξολογοῦσαν τὸν θεὸν νύκταν καὶ ἥμέ-

5 * f. 189^v | λυχνίαν 8 τῶν χρόνων § 6. l. 17 προσευχὴθη
23 ol: al C. XI. l. 27 * f. 190^r

ρων. 2. ὅμως βλέποντας ὃ θεὸς τὴν ὑπερηφάνειαν καὶ τὴν σκληροκαρδίαν τοῦ Σεδεκίου τοῦ βασιλέως εἶπεν τὸν Ἱερεμίαν τὸν προφήτην ὅτι νὰ ὑπάγῃ εἰς τὸν ναὸν καὶ πάρη τὰ ἄγια σκεύη τοῦ ναοῦ καὶ νὰ παραδώσῃ τὴν γῆν. καὶ τότες ὁ προφήτης 5 Ἱερεμίας ἐπῆγεν εἰς τὸν ναὸν τοῦ θεοῦ καὶ ἐπῆρεν τὰ ἄγια σκεύη τῆς ἀγίας Σιδών καὶ ἐπαφέδωκεν αὐτὰ τὴν γῆν καθὼς τὸν ἐπαφήγγειλεν ὁ θεὸς καὶ ἐπῆρεν καὶ τὰ κλειδία ἀπὸ τὸ ἄγιον θυσιαστήριον τοῦ ναοῦ καὶ τὰ ἱρικενά κάτω εἰς τὴν γῆν ἔμροσθεν τοῦ ἥλιον καὶ ἐπέν τὸ προφήτης· Ἐπαρει αὐτὰ καὶ φύλαξέ τα ἱως 10 ὅπου νὰ ἔξετάσῃ κύριος ὁ θεὸς δί' αὐτά, ὅτι ἡμεῖς δὲν εὑρεθήκαμεν ἄξιοι διὰ νὰ τὰ φυλάξωμεν·.

3. Καὶ τότες ἦλθεν καὶ ὁ βασιλεὺς ὁ Ναβουχοδονόσωρ ἀπὸ τὴν Βαβυλῶνα καὶ ἐπαφέλαβε τὴν Ἱερουσαλήμ καὶ ἐκούρσευσεν αὐτὴν καὶ τότες ἐκάτι τὸ σκέπασμα τοῦ ναοῦ ὅπου ἐκτίσεν ὁ 15 βασιλεὺς Σολομῶν ὅποῦ τὸν εἶχεν σκεπασμένον τὸν ναὸν ὅλον μὲ ἀγνὸν μάλαμα, καὶ καίστας ἔτρεχεν * τὸ μάλαμα ὥσταν ποτάμι μεγάλον. καὶ τὸν Σεδεκίαν τὸν βασιλέαν τῆς Ἱερουσαλήμ ἐκοψεν τὴν γυναικα τον καὶ τὰ παιδία τον ἔμροσθεν εἰς τ' ἀμμάτια τον καὶ αὐτὸν τὸν ἐτύφλωσεν καὶ τὸν ἐπῆρεν αἰχμάλωτον μὲ 20 τὸν λαὸν ὅλον τῆς Ἱερουσαλήμ εἰς τὴν Βαβυλῶνα. 4. οἱ δέ Χαλδαῖοι ὅπου ἐκούρσευσαν τὴν Ἱερουσαλήμ καὶ κονδείνοντας ἡρῷαν ἐκείνα τὰ ἀγγεῖα τὰ χαλκοματένια ὅποῦ εἶχεν ὁ βασιλεὺς Σολομῶν τοὺς δαίμονας σφαλισμένους καὶ βούλλωμένους μὲ τὴν σφραγίδα ὅποῦ τοῦ ἐστείλεν ὁ θεὸς ἀπὸ τοὺς οὐρανοὺς μετὰ τοῦ ἀρχ- 25 αγγέλου Μιχαήλ, καὶ βλέποντας οἱ Χαλδαῖοι τές βοῦλλες τές χρυσές καὶ τὰ ἀγγεῖα ἐκείνα τὰ χαλκοματένια ὅποῦ ἦτον εἰς τὴν γῆν χωρισμένα, καὶ ἐφανούνταν ὥσταν πηγάδια βούλλωμένα ἐθάρρωφαν οἱ Χαλδαῖοι ὅτι εἶναι θησαυρὸς κεκρυμμένος *(καὶ)* ἐπῆγαν καὶ ἐξεβούλλωσαν ἀπὸ ἐκείνα τές βοῦλλες τές χρυσές καὶ τές 30 ἐξεβούλλωσαν καὶ ἐφυγον οἱ δαίμονες ἀπὸ ἐκεὶ πάλιν καὶ ἐπῆγαν πάλιν εἰς τές πρῶτες δργισμένες κατοικίες καὶ πάλιν πειράζοντας τοὺς ἀνθρώπους.

XII. Λοιπὸν αὐτὰ τὰ κατορθώματα ὅποῦ ἐκαμεν ὁ βασιλεὺς Σολομῶν δὲν ἦτορ ἀπὸ ἐδικήν τον δύναμιν οὐδὲ ἀπὸ τὴν σοφίαν

§ 2. l. 7 κλυδίαν. § 3. l. 16 ποταμὸν § 4. l. 21 εἰ πρὸ κονδείνοντας
scr. postea eras. 22. 26 ἀγγεῖαν

τον τὴν πολλὴν ἀλλὰ ἡ δύναμις ἡτον τοῦ μεγάλου θεοῦ τοῦ
ὑψίστου τοῦ μονογενοῦς νιοῦ τοῦ θεοῦ ὅποι ἐμελλεν ἀπὸ τοῦ
Σολομῶντος τοῦ βασιλέως τὴν φυλὴν νὰ σαρκωθῇ καὶ ἔτος τὸν
καιρὸν ὅποι ἡλθεν καὶ ἐσαρκώθη ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς
5 χρόνοι 726 καὶ ἐκαμεν εἰς τὴν γῆν σωματικῶς χρόνους λγ, καὶ
ἐσταυρώθη καὶ ἑτάφη καὶ ἀνέστη ἐκ τῶν νεκρῶν. καὶ ἡμᾶς
ἐχάρισεν ζωὴν τὴν αἰώνιον καὶ μὲ τὴν ἐνέργειαν τοῦ τιμίου καὶ
ζωοποιοῦ σταυροῦ ἐκατίσχυνεν τὸν μέγαν διάβολον τὸν ἐχθρὸν
τῆς φυχῆς μας. 2. λοιπὸν καὶ ἐκείνη ἡ σφραγίδα εἶχεν τὸν τύ-
10 πον τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ καὶ ἐπάταξεν ὅλους τοὺς
δαιμόνας καὶ ὅχι μόνον τοὺς ἔθεσεν ἀλλὰ καὶ ἐπάταξέν τονς καὶ
τὸ ἐν ὑστέροις πάλιν ὥσαν ἐτελείωσεν τὸν γαὸν τοῦ θεοῦ πάλιν
τοὺς ἐσφάλισεν καὶ τοὺς ἐφυλάκισεν ὅλους εἰς ἐκείνα τα<α> ἀγ-
γεῖα τὰ χαλκοματένια. 3. λοιπὸν εἰς ἐτοῦτον τὸν καιρὸν ὅσοι
15 πιστεύουν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν δὲ ἡμᾶς σταυ-
ροθέντα καταδεξάμενον μὲ καλὴν πίστιν καὶ μὲ καλὰ ἔργα μὲ τὸ
σημεῖον τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ τοὺς δένει καὶ τοὺς
καταργεῖ διότι μεγάλη ἀλυσίδα είναι ὁ τίμος καὶ ζωοποιὸς σταυ-
ρὸς ὅποι μᾶς ἀφῆκεν νὰ κάμνουμεν νὰ τὸν ὑμνοῦμεν καὶ νὰ τὸ
20 δοξάζομεν διὰ νὰ μᾶς γλυτώνῃ ἀπὸ ἐχθροῦς ψυχικοὺς καὶ σω-
ματικοὺς καὶ νὰ μᾶς ἀξιώσῃ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ἡς
γένοιτο πάντας ἡμᾶς ἐν Χριστῷ τῷ θεῷ, φ ἡ δόξα καὶ κράτος
τοῦ πατρὸς καὶ τοῦ νιοῦ καὶ τοῦ ἀγίου πνεύματος νῦν καὶ ἀεὶ
καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.

Emendationes in Textum.

P. L.

- 11^{*} 7 διελογισάμενος οὐ μέλλει σοι φράσαι cum I et N.
12^{*} 1 φλέγον cum HIN.
14^{*} 6 ἐμφαίνω: add. ὑπὸ πάντων τῶν δαιμόνων κελενόμενος cum N.
16^{*} 1 om. καὶ ἔφηφεν . . . μοῖραν cum A et N.
2 κάκεινή οὐτος̄ cum N.
25^{*} 5 Pro λευκοῦ I. λίθων cum NP.
26^{*} 7 οὐ εἴπας γένος τὸ ἐν τῷ Ἐρυθρῷ θαλάσσῃ τρεφόμενον cum LN.
8 ἐγὼν αὐτὸν οὐκ ἀνενέγκω πρός σε cum LN.
27^{*} 6 τὸν Ἐλατ., τὸ μέγα; cf. N.
29^{*} 2 ή αὐρα ἐκείνη cum LN et C.
32^{*} 4 θεαὶ cum N, cf. P.
6 αἰτάς cum NP.
7 ἀπὸ τῆς πρώτης cum HN.
9 ή δευτέρα, 33^{*}, 1 ή τρίτη. etc.
34^{*} 3 δὲ καὶ cum NP, ή ἕκτη cum HNP.
8 ἐμοὶ δὲ κατέναντι ἐπιθυμιαὶ τῆς σοφίας N.
37^{*} 10 κατασχών cum HN.
38^{*} 14 ἀγαγέ μοι ὅδε τὸν δαιμόνον N.
39^{*} 5 ωσει κερασίου (νει κερατίου) τὸ είδος δμοῖος cum A et N.
40^{*} 4 Pro γάρ I. δέ cum N.
5 Pro δύομα I. ἀμα, pro δύ λεγεῶνες I. λεγεῶσι.
6 Δεοντόφρων cum HLN.
41^{*} 5 Δεοντόφρονα cum HLN.
11 Pro παιδίᾳ I. νήπια cum HN.
51^{*} 6 οἱ δὲ cum LN.
56^{*} 3 καλοῦμαι 'Ρὸς Μαρδέρω, cf. N et H.
57^{*} 4 Pro ὑπὲρ I. ἥλωι cum HN.
71^{*} 10 Ἀβεζεβίθον cum NQ.
74^{*} 9 Pro sccc, 7 et 8 lego cum HN: 7. ἐγὼ δὲ ὁ δίστηνος φύκοδόμησα διὰ
τὸ πάντιν ἀγαπᾶν αὐτὴν, καὶ διεράγη ἡ βασιλεία μου καὶ ὄλολυξα
μεγάλως, καὶ ἐσκορπίσθη τὸ πνεῦμα μου καὶ ἔδθη εἰς δουλείαν
τῷ Ἱεροβοῶμ ἐκῆπτρα δέκα τότε συνῆκα τὰ ὅηθέντα μοι ὑπὸ
τῶν δαιμόνων ὅτι ἔφησάν μοι· ὑπὸ τὰς γέλοας ἡμῶν μέλεις τε
λευτῆσαις.

8. Καὶ ἔγραψα τὴν διαθήκην μον ταίτην τοῖς Ἰουδαιοῖς¹ καὶ κατέλυπον ταίτην αὐτοῖς εἰς μημόσυνον πρὸ τελευτῆς μον. ἡ διαθήκη μον φυλαττέοθα παρ' ὑμῶν εἰς μυστήριον μέγα κατὰ πνευμάτων ἀκαθάρτων ὥστε γρῦναι ὑμᾶς τῶν πονηρῶν δαιμόνων τὰς μηχανὰς καὶ τῶν ἄγιων ἀγγέλων τὰς δυνάμεις· οὐτι ἐνισχύει μέγας κύριος Σαβαὼθ ὁ θεὸς Ἰσραὴλ καὶ ὑπέταξεν ἐπ' ἐμοὶ πάντα τὰ δαιμόνια, ἵνα φέροθη μοι σφραγίς διαθήκης αἰώνιου. 9. καὶ ἀπέθανον ἐν τῷ βασιλείᾳ μον καὶ προσετέθην μετὰ τῶν πατέρων μον ἐν εἰρήνῃ, καὶ ἐπληρώθη ὁ ναὸς κυρίου τοῦ θεοῦ, φέροτε τιμῇ καὶ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων· ὅμην.

Corrigenda.

P. L.

- 48 5 *L.*, a nail *pro* wood
 - 7* 5 ἐπεδίδοντο, *app.* ἐπεδίδον τὸ
 - 9* 2 *App.* ὁ δυνόμεος *in* δυνόμεος *or.* Windisch
 - 9* 7 *App.* φόβον
 - 22* 6 ποδόσκαιος
 - 26* *App.* § 4, l. 4 ἀπόλωνται
 - 27* *App.* § 7, l. 4 Ρωμαῖον
 - 28* 11 *App.* εἴλεγεν Η. *L.* 13 *App.* εἴλεγεν Ρ
 - 32* 7 *App.* ἐγώ *W*
 - 36* 6 τότε
 - 39* 3 *App.* § 9, l. 2 ἀναφέρονται
 - 40* 3 ἐτέραν
 - 44* Head Όβυζοις
 - 46* 2 *App.* κατατυρασσο.
 - 64* 11 *L.* fortasse ὡς μέλισσαι
 - 67* 2 *App.* καὶ *pro* καὶ
 - 85* 14 *Ante* ὑπερι *pr.* 15
 - 86* 15 δρᾶμα (MS δράμα)
 - 92* 1 ᾧ
 - 96* 27 φόμα τῶν φόμάτων
 - 100* 6 *Pro* Η. *I.* ΗΙ
 - 103* Head Σολομώντος
 - 118* 1 *Post* αὐτὸς *add.* ἀναγογεῖν
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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

Ἄλλα 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*

ἄντει c. ind. X 6; c. subj. I 9, XVIII 21, XXV 8 P

ἄρτα 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

γοῦν IX 5 V, XV 5

δέ I 1 L, C, 2 AL, C (*bis*), 3, 4, 11, 12, II 4, 5, 6, C X 1, 2, 3, D I 1, 3, 4, 5, 6, 8, 9, 10, *et pas.*

δὲ καὶ II 3, IV 6, V 9, XIV 3, C I 3, 4, 11, IV 5, VII 2, VIII 5, X 3, 6, 11, 21, D II 1, VIII 3, *et pas.*; cf. *δὲ* under Article, and *μὲν . . . δέ*

δῆ I 3 C, 4 Q; C Pro 3, XI 9, XIII 14; D I 3, III 7

δηλασθή C X 25

δῆται 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. *prae*. VI 10, XIII 2, XXIII 2; C X 8; c. ind. *avr.* XXVI 2; c. ind. *fut.* XVII 2, 4; C IX 8, X 12, XIII 1; D VI 2; c. subj. XVII 3

εἰ μή XIII 3 P, 4, XV 11 P

εἰτά 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.*)

ἐρθα IV 4 PCC^c; C XI 3; D VI 4

ἐτελ XVI 3 A, XVIII 3 H; C XIII 14;

D I 12

ἐπειδή XV 4 P, XVI 3 P, XVIII 3 LP,

XXII 3 B, 20; C XIII 6

ἐπειτα V 8, XII 6L
 ἐτι C XII 3; D IV 9
 ἐως c. ind. fut. II 5L; c. subj. XV 10P;
 D I 12; c. opt. C XIII 12

'Η XI 5, XIII 2P, XVI 5P, XVIII 16P,
 XX 8H, 16H, XXII 11B; D III 8,
 IV 2, 5, 15

ἡγονν 1 2W

ἡδη I 9L; VII 5, XX 20B

ἡνίκα XXV 3P, 7P

ἥτοι C X 28

"Ιτα c. subj. V 13L, VI 4P, XIII 7 (ind.
 fut., mss.), XX 2H. XXV 6P, XXVI
 4B, 8B; C Pro 4, IX 8, XII 2, XIII
 1, 2, 5; D I 12, IV 15, 16

Καθώς I 14, VI 11, XII 5

zai I 1, 2, 3, et pas.; — etiam I 1L, 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.; — Ιτα C X 11; zai
 γέρ IV 6, V 4, 5, 10, VI 2, 6, XV
 10P; C Pro 3, XI 5, XII 3

Μέν VIII 12, XV 3, 5, XXIII 4H; μὲν
 . . . δέ IV 4H, 5HIP, V 3PC, IX
 1A, XIII 1, 3P, XIV 2, XV (P) 1, 5,
 8, XVIII 43P; C V 3, X 38, XI 4, 9;
 D I 13, II 4, VII 1; μὲν . . . zai
 V 3; μὲν . . . μέν C XIII 4

μέντοι c. ind. IX 8A, XXV 7; c. subj.

IX 8P

μή c. subj. I 12, 13, V 10, 11, VI 6,
 XV 4P, XVII 3, XVIII 18 (bis), 24P,
 XXII 5, 11B, XXVI 4, 8P; 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 6P; C X 43; D I 4; IV 16, VI 14,
 VII 2; c. part. I 9L, XIV 4, XX 16;
 C X 38, D I 3, III 8; c. adj. C Pro 3;
 μή οὐ D II 3

μηδέ D III 8

μήπος D VI 14

Νῦν VI 3, XI 6, XII 3, XIII 3P (bis),
 6P, XIV 2, 3, XVI 5, XXIII 4; C V 4;
 D IV 13 (bis)

"Οθεν XXV 3Q

όποταν c. ind. fut. C XIII 14; c. subj.
 II 3B; D II 7

ὅπον XXII 20P, XXIII 2

όπως c. ind. fut. C XIII 2, 7; L 1 5;
 c. subj. I 5, XXII 11Q, XXV 6Q; C

XIII 7; D I 3; IV 15; c. inf. I 9L
 θταν II 5L, VII 7CL, XIII 6L, XXV 3Q,
 7H; c. subj. C VII 7; D VI 4

οὔτε II 5H, VII 7HP, VIII 11, IX 5,
 XIII 6, XV 5 (bis) P, 14P, XXV 7Q

οὖτι — because IV 6, V 11, 12L, XX 11,
 16, 21, XXII 1, 11, 15, 18, XXIII 2,
 XXVI 3H; C IX 8; D IV 11, VI 1;
 — that II 1L, IV 6, V 5P, 10 (bis),
 XVI 4P, XVIII 18P, 19L, XX 2H (?),
 7, 11H, XXIII 4B, XXIV 2, XXV 1B,
 XXVI 2H, 7H, 8H; C Pro 4; in di-
 rect address XXVI 4; D I 13, VI 3
 οὐ, οὐκ, οὐχ I 2C, 4L, VI 5, XX 17,
 et pas. οὐ μή c. ind. fut. I 13; c. subj.
 XXV 8B; D IV 6; οὐ μόνον . . .
 ἀλλὰ zai I 2W, XI 5, XXIII 2; C
 XIII 14; D I 2

οὖν II 5L, VII 7, IX 7P (bis), X 3, XII 6,
 XIV 5, XV 6P, 7P, XVI 1H, 5P,
 XVIII 4P, XX 5H, 14H, XXII 3,
 XXV 3P, 5B (bis); C II 3, XII 6; D
 IV 9, 10, VI 2 (bis), 3, VII 1

οὐτε . . . οὐτε D IV 6, VIII 7

Πλάγιν C XIII 1, 12

πόθεν II 1L, IV 8, IX 4, 5, XIV 2, XX
 11; C XI 6

ποτέ II 5L

ποτέ XXV 3; D VI 14; ποτὲ μὲν . . .

ποτὲ δέ II 3, IV 5, VIII 4; C XI 4
 ποθ II 1L, IX 3, XVII 2, XX 20; C X

46, 47, 48, 49

πούν 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

Té D VII 4; τέ . . . καὶ I 3P, 7A, XIX 2H, XXII 1B, 4; C Pro 3 (*bis*), X 29; D II 1, III 2, 6 (*bis*), 8, VI 10, 11, 13, VII 4, 5

τοιούτου C Pro 4, 5; D I 7, II 1, IV 11, 14

Ως — *like, as* I 10, II 3, III 4, V 5, VI 11P, VII 1LC, VIII 4, IX 2A, 6, X 1, 8LP, XI 1H, XV (P) 1, 3, 5; XVI 2, XVIII 1, 3, 18P, 19P, XX 17H, XXII 3B, XXVI 1, 5 (*bis*); Tit C; D 12, IV 2, 16; c. inf. C XI 5; — *about* C XI 8; — *when* III 5, XIV 6, XXIV 1Q, XXV 7B; D IV 13, VI 8; c. subj. vel ind. fut. XVIII 5, 6, 7, 8; — *τινα* c. subj. XIII 14; — *ότι* D IV 2

ωσαι c. gen. VII 1HP, X 9; c. nom. XIV 4;

XVIII 1H, XXIII 3P, XXVI 6B

ώσπερ V 12, X 8H, XX 16, 17B; C Pro 2; D IV 16; c. ind. C XII 5; D I 13; Sig T

ώστε c. inf. I 1H, 2C (*τοσοῦτον*), I 10, IV 12, V 5, 8P, XV 14, XVIII 8H

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-soleclism

Article

Demonstrative — δέδε, ήδέ, etc. IV 4, 8, 9, 10, 11, V 2, 3, 8, 10, etc., VIII 2, XIV 5, XVIII 2, XX 10, et pas.; δέμέν, ήμέν, VIII 12, XIV 4, XVIII 5P

With infinitive, see Verbs — inf.

Omitted In prepositional phrases I 2, 3C, 4, II 5, 6, 7, III 4, IV 9, et pas.; with infinitive XI 6; with θεος; C XII 4; cf. IX 8 (*φίλος*)

Asyndeta I 4, 12, II 1AQ, III 6, IV 5, V 4A, VIII 6, IX 2C, 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 διαποράττω, εἰλέω, ἐλαττῶ, ἡττῶ, χρέττω, περιττῶ, τριττῶ, ὑποτάττω, φρίττω, φυλάττω (XXIV 2H, XXVI 8H); see Index III

Cases

Nom. pendens I 1L, 2L, 3W, 4B, XII 4, XVIII 1, XX 19H; C XI 1; D IV 3 Gen. absolute I 1, 2A, 4, II 3, 4L, 6, 7, IV 1, 3, V 5, VI 3, VIII 8, IX 5, XX 3, XXII 13B; 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 5B, VI 5 (*ερώτη*), IX 3, 5, XVI 5P (*errore*), XXII 13H; C VII 5, XI 8

Gen. with adj. III 5, V 13; D IV 2; with comparative XVIII 18P; D I 13, II 1; see preps. παρά, ὑπέρ

Gen., possessive, in predicate VI 8, XXII 4, XXIII 4H+; C X 12

Gen. with verbs I 2L, 4, 9C, 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, 3C, 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 44P; C X 53; D I 11, II 1

Dat., possessive in predicate I 1, IV 5, XI 3, XVI 4P, 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, II, 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, II, 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 ὅρκίων Χ 6
 Acc. or Dat. with προσκινέω XXII 17, XXVI 3; DI 8, III 5, VIII 1 (Dat.); XXII 20, XXVI 2; C XI 5; D VI 8 (Acc.); αφρεγίζω 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*), *par.*,

XXII 4, XXIII 2, XXV 2; C Pro 1, 2 (*par.*), 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 (*soi*)

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 (*μετά 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

ἀνακυλινδέω XIV 1P

ἀναπτύσσω XXII 6P

ἀπαραλέπτεος I 3C

ἀπερινόητος C Pro 2

ἀρρενοβατία VI 4P

βοοπρόσωπος XVIII 1P

γυναικοειδής XIII 1P

δαφρόγχιλλον† XVIII 15P

ἔσπαστοστέλλω XXII 16Q

ἐπεξονσιάζω I 5L

ἐπικαπνίζω V 9P

ἔριθροδανόω XXI 3B

ἡμιπρόσωπον VII 1C

καθεπλόσομαι C XII 1

κατακληρονομέω IX 5P

κατανύσσομαι XX 3P

καταπεριπολεῖων V 10P

κορηνοβατέω XI 6P

λυχναφία IX 7P

μαρμαροκοπεῖν (?) X 10P

μελανοκέφατος IX 9C

νευροχάλασις XVIII 17P

νυκτοφαγήση (?) XVIII 35P

ξυλοφορέω XI 7P

δυοπρόσωπος XVIII 1P

πλινθουργέα XII 6P

πορφυροδανόμενος XII 4P

προεπιστρέψα V 2L

πρωτομαίστωρ I 2B

πτηγοπρόσωπος XVIII 1P

στραγγισμός XVIII 27P

ὑπογνώσκει V 13L

ὑποποτέσσω X 6L

φοβερόχροος XII 1

χαλινόδεομα XIII 4P

Crasis κάγγω *pas.*, κάκει VIII 5P; κάζενος IX 7P, -ως II 8; τάλλα XVII 5; τάληθές C XII 5; ταύτα D IV 3

Elision, cf. ἀλλά, ἀντί, ἀπό, ἐπί, κατά, μετά, παρά; not observed VI 11 (*ταῦτα ἀκούσας*); IX 7P (*ἐπὶ αὐτῷ*)

Gender — solecisms I 1 HI, 14CQ, II 2; C IX 8, XII 2

Hebraismus ἐγένετο, καὶ ἐγένετο, etc. I 6, XXII 1P, XXV 7B; C Pro 1; D II 1; εἰς γεῖρας I 5; ζῆσθαι οὐ θεές I 13, V 12, XXV 8B; 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; Αγγέόν XI 3, 5, 6, 7; λίτρα XXI 1Q; ὁ ἀστρινός P XI 6, XV 11; πρὸ τεσσαράκοντα D IV 14

Nouns — case endings

ἄνθρωπος = Acc. I 1L

v in Acc. Third Declension i 5 HL,

X 8L; 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 11B; C XIII 8

ἀντί C XI 8

ἄνωθεν C XII 6

ἀπό c. gen. I 1L (= ὑπό), C, 2P, 4, 4B,

II 1, III 4, IV 8 *et pas.*; — contrary

to IV 5; C XI 5; *c. dat.* II 5L; *c. acc.*

XVIII 20L, XXII 2Q

ἄχρι c. gen. XX 18B; *c. acc.* D IV 8

διά 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 5B

δίκην D VI 5

Ἐγγιστα C, ἔγγιστεν P, ἔγγιθεν A

III 7

εἰς I 1, 3C, 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 (*bis*), 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 2L, 4, 4L, 5, 6L, II 8, VI 5, X 9,

XIV 4, XVI 3, XXVI 3, XXI 2, XXV

1H; C IV 11, XI 8, XII 1, XIII 12;

D I 1, 11, 12 (5), IV 13, 14 (*bis*), 15,

VI 8; ἐκ τρίτου I 2L, XVIII 21

ἐπιπροσθεν c. gen. IV 2C, VI 1, XIII 7,

XX 19Q, XXII 10; D III 3; C IV 2,

XI 2

ἐπ I 1, 3 (*tris*), II 1 (*bis*), IV 4, 5, 8, 9

(*tris*), 10, *et pas.*; C IX 10, X 8, 14,

38, 53 (*bis*), *et pass.*; D I 1, 13, II 7; *et pass.*; 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. infin.* — while, since, I 4, 6, 7, VI 9, XX 6, 17, XXII 11, XXIV 5; D IV 16; *ēv* — *el*; I 5C, X 5, XIII 2, 6, XVIII 28 (cf. 24, 27), 40; C I 5, XIII 9; D I 5

ēvavntiov XXII 2HP

ēvóptouov V 9, IX 7, XIX 3, XX 1, 6;

C Pro 1

ēgō XVI 2P

ēlērōw I 2L, 9L, II 5L, XXIII 3B;

C XII 6T, XIII 5

ēnū *c. gen.* I 2AB, 3P, 4L, 10L, II 8, III 1P, IV 4, 5CC^o, V 9, *et pass.*; 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, II, 14L, II 2, 3, III 3V, V 5, *et pass.*; D II 2, 4, 7; *ēnū* *pōlōv* VII 2; *ēnū* *pλeis̄tōv* VII 5; *ēnū* *tō* *desklás̄tōv* I 1C, (*desklōv̄n*) D II 2; *ēg'* *ēkás̄tēs* *ēmēgas* I 2Q, 3B, *ēg'* *ēkás̄tētēs* *ēmēbas* I 2H, 3A

ēwōs *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; *ēwōs* *ēgō* XVIII 15P; *ēwōs* *ēnū* *pōlōv* VII 2; *ēwōs* *ēptā* *φorēs* C IX 9T; *ēwōs* *ob* D I 12

Katōw̄s I 10L

katā *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; *katō* *ēva* XVIII 4P; *katō* *ēvdōs* *ēkás̄tōv* XVI 3A; *katō* *ēpeφorōz̄tēs* *ēpeφorōz̄tēs* X 2, P; *katā* B, *peφō* C, I 2

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xatōw̄ c. gen. D IV 14; *c. acc. (?)* XV 7

Má C XII 3

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mētā *c. gen.* I 6L, II 5L, III 4, V 2P, 3P, 9, 13, VI 3, IX 8, X 6 (*Me*), 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

mēz̄ou V 4, XV 10P, XXIV 3; C X 4, XIII 3, 6; D I 12, VI 14

**Opiōθev̄* D VIII 6

ōtōs̄ XXV 6B

Paφā *c. gen.* I 1L, 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

peφōl *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

plēj̄y C XIII 12

prō I 14, IV 6; X 2; C XI 5; D I 4, IV 9; *prōd* *prōsōptōv* VII 1, X 1, XII 1, XIII 1, XV 1, XVI 1; *prōd* *tegō*, *ēmēdōv̄n* D IV 14

prōb̄z̄ *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 pass.*; C II 3, V 5, Pro 3, X 30; D I 5, 8, II 5, 6, *et pass.*; 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

- Sūr** V 4P, XV 1P, XXIII 2, XXV 9H; D II 7
Υπέρ 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
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ὑποτάθετεν C XI 7
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ἐγώ *passim*
εἰς as indef. pron. I 1A, 3, XX 1; C XII 5
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ἔμοις V 4, VI 4P, IX 5, X 3, XXIII 4P; C XIII 12; D III 2, IV 2, 9
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σύ I 4Q, III 5, X 5; D IV 10, 11, VI 2
σὺ *passim*
τις, τίς *passim*
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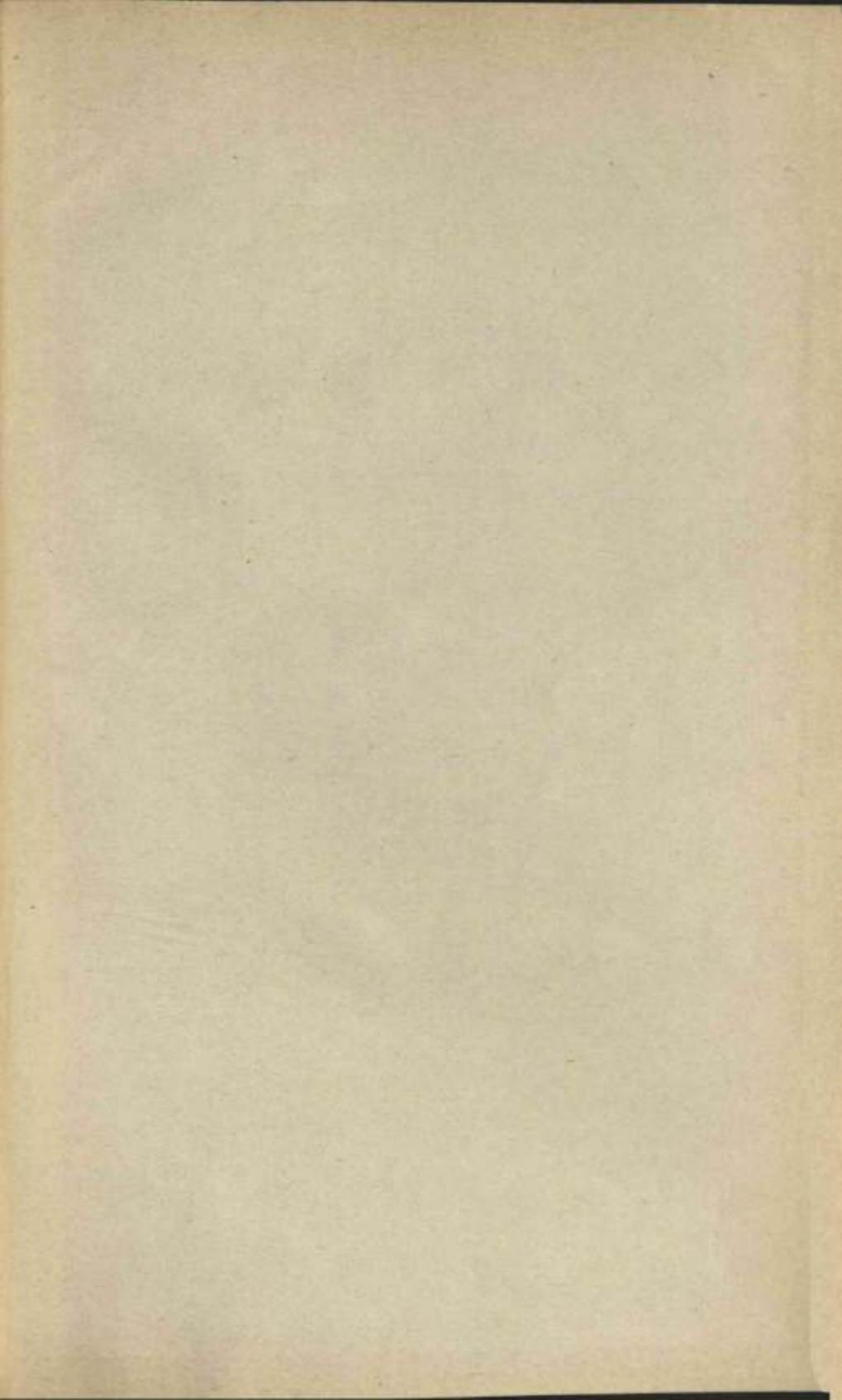
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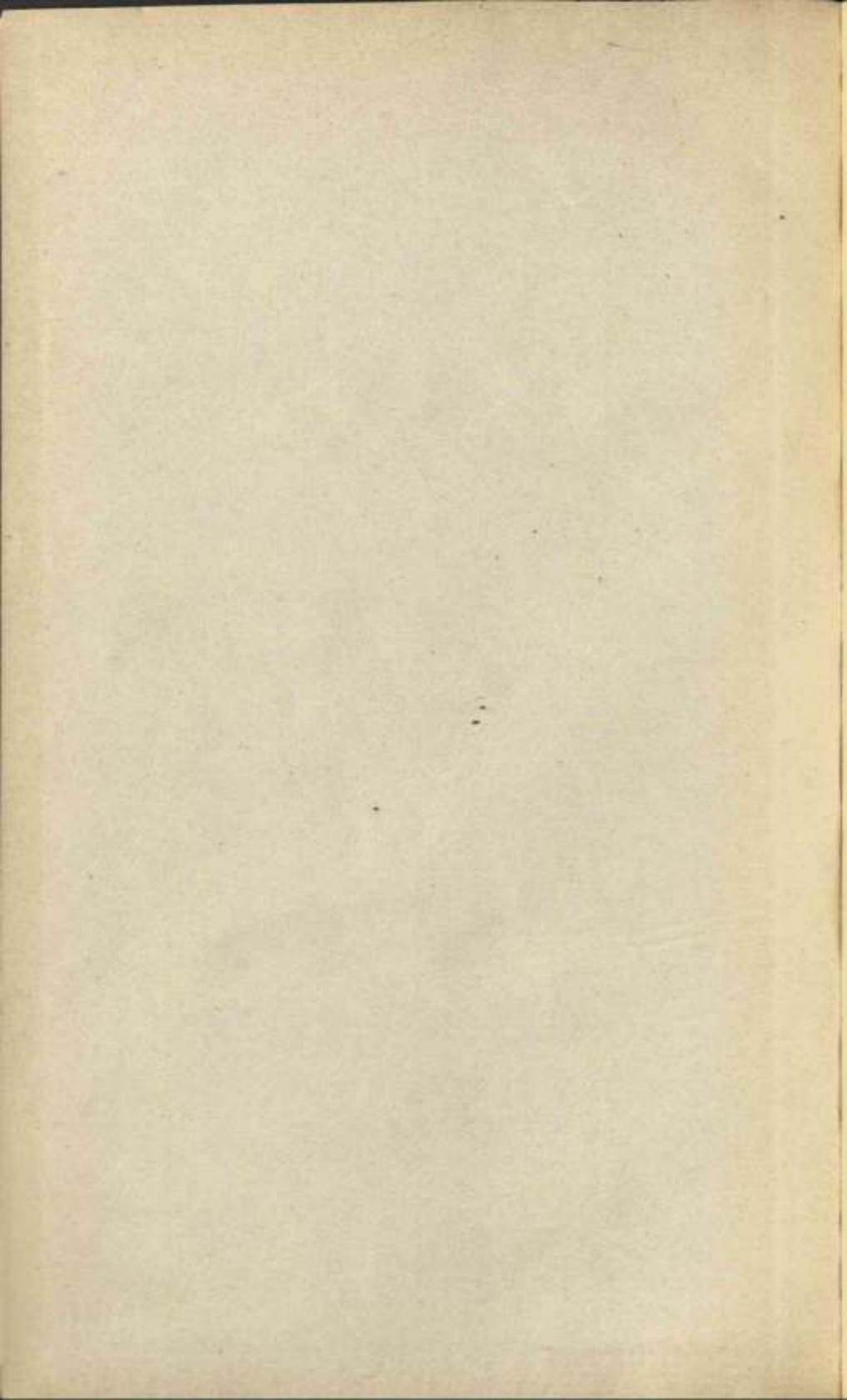
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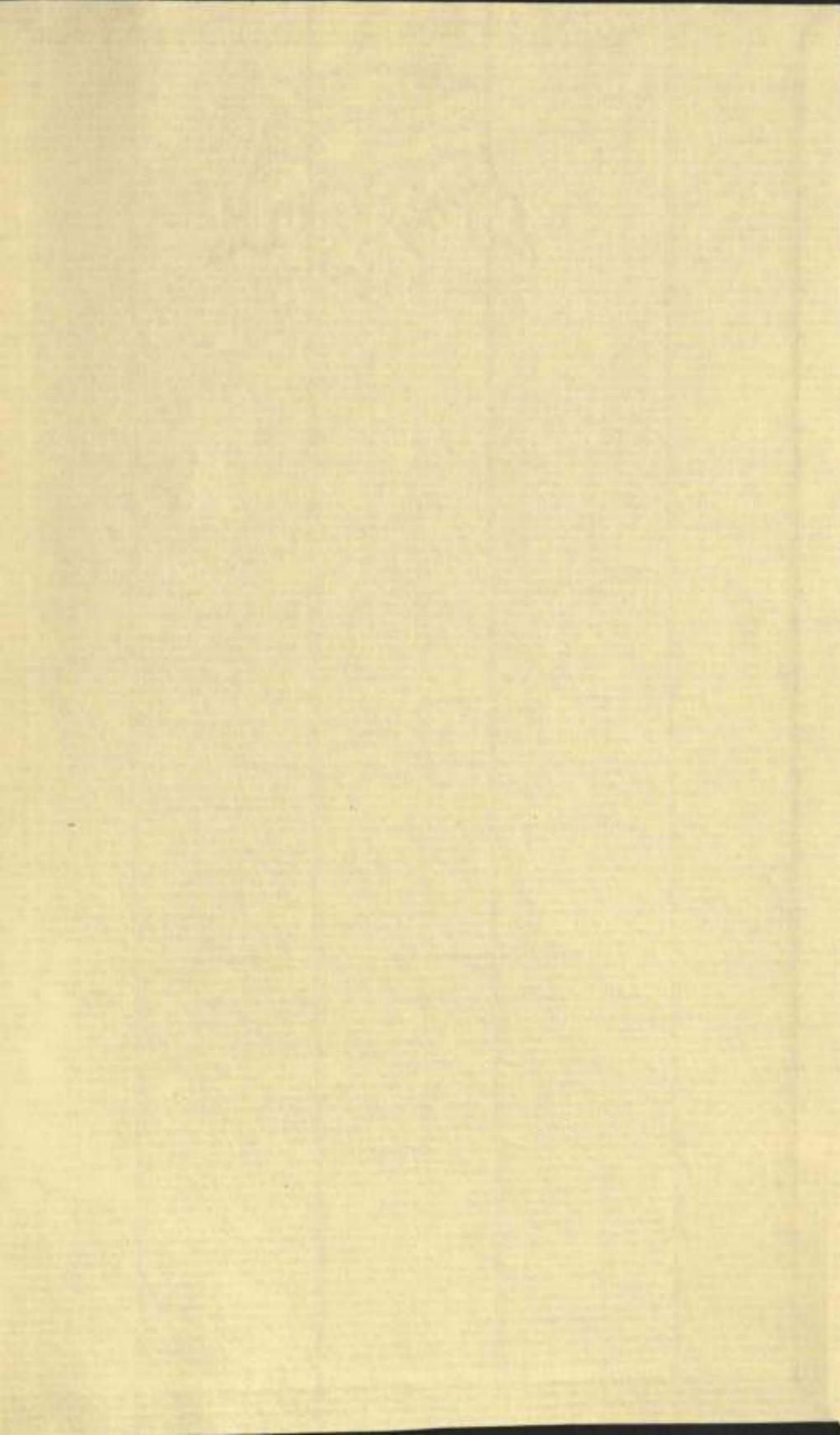
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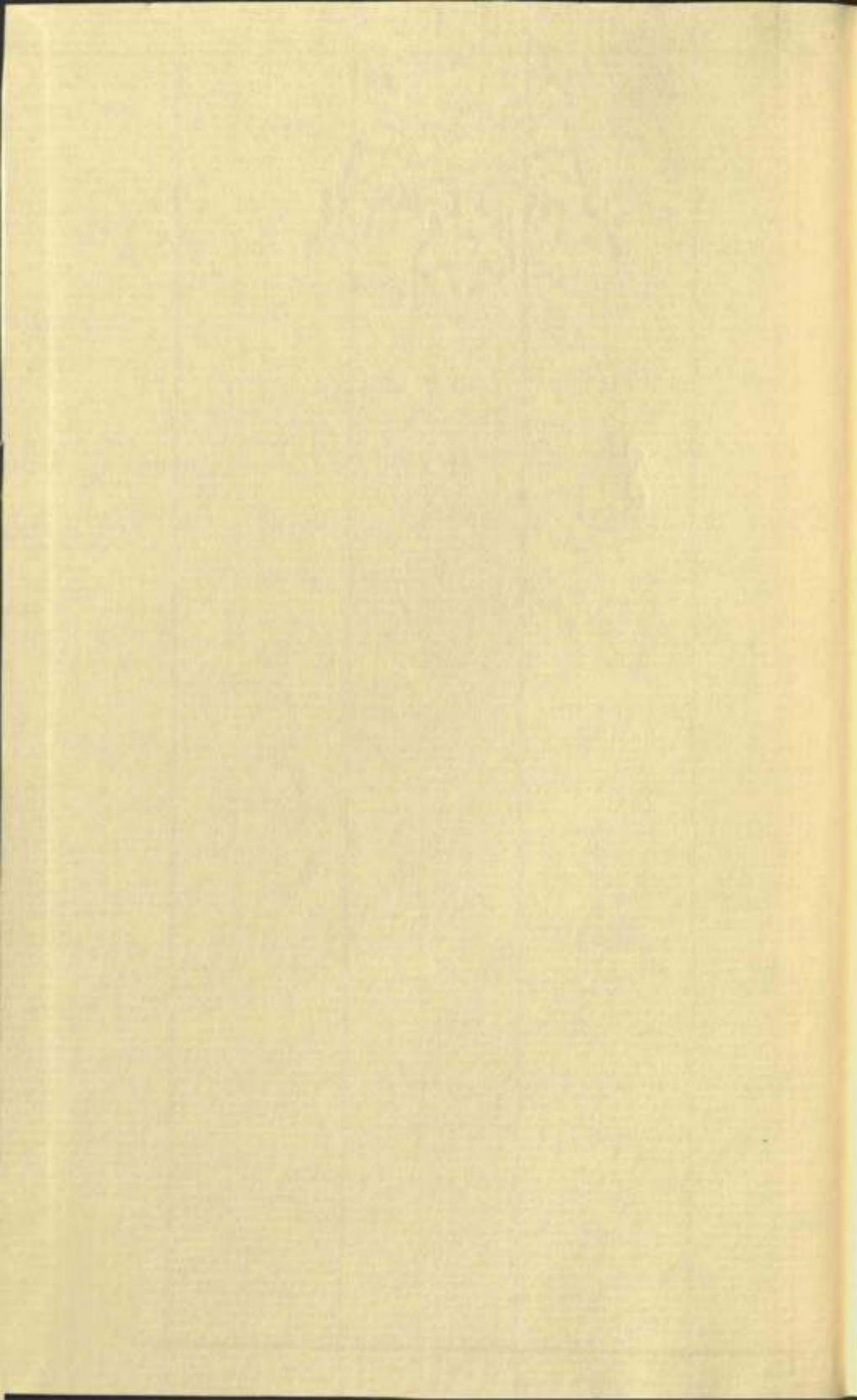
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