

qazwsedrftghyujikolmnbpxvcMNB
VCXZLAKSJDFHGTUIOPREWQ01234567891234567890.,?;-
""\$&*!@#)(~j}«»£|_€¥%`´•√-[]+x+=>•♪♥♦♣
√ΠτΩμΣΓΔϵ↑↱↓→™®©%/-of SHARE APP

Zxcvbnmlkjhggsdaqwepoiuytr1@*2#"\$34_!5&:-;!+78(?)90/™®√©%}[¶]_

{\Δ}×÷=π∕^∧±|€¢~£<>. =/*+of\$×μΠΩ√♥♦♠♣♣♣♣~£¢€≡←↑↗→'

'^'≠≈≠≠≈%%©©™√[]_{[]}Of*+-%.=1234567890asdfghijklmnbcvxzqpow

ieuryt?!",:#@#\$(_&+&-~|♪♠♣♥♣♣♦♦•√μΠπ÷×\$¶{Δ£¢≡→^↓↑←→°

"=≈≠≠({})][√™©®%%%0987654321QWERTYUIOPASDFGHJKLZ

XCVBNM-0123456789

STOP Early Journal Content on JSTOR, Free to Anyone in the World This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR. Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries. We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes. Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>. JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE JEWISH QUARTERLY REVIEW OCTOBER, 1898 THE TESTAMENT OF SOLOMON. Introductory Remarks. The Testament of Solomon, translated in the following pages, was published in a volume of anecdotes by Fleck in the year 1837. This volume forms the fourth and last of his work entitled *Wissenschaftliche Reise durch Deutschland, Italien, &c.* Seven years later, in 1844, Bomemann made a German translation in the pages of the *Zeitschrift für die histor. Theologie*, III, pp. 9-56. This translation is accurate, and to the footnotes which accompany it I am under obligations. The same scholar contributed an essay, entitled *Conjunctanea in Salomonis Testamentum*, to a serial publication called *Studien von Geistlichen des Königr. Sachsen*, in its second year, 1843, pp. 45-50, and fourth year, pp. 28-69. The latter work is not in Bodley's Library, and to my regret I have not seen it. In Furst's *Orient* appeared a reprint of Fleck's Greek text, along with a German translation. It has been regarded by the few scholars who

have examined it as a Christian work written as late perhaps as the fifth century of our era. And in this preface to my translation I will confine my remarks to an examination of the grounds of this view. VOL. XI. B 2 THE JEWISH QUARTERLY REVIEW The following is the drift of the Testament. King Solomon is engaged in the work of building the Temple, and in him dwells a supernatural power, the wisdom, also called the spirit and glory of God. In virtue of the immanence in him of this power, Solomon has power over the spirits of the air, of the earth's surface, and of the nether world. The Testament opens rather abruptly with the descent of the vampire spirit Ornias upon Solomon's servant. Solomon goes into the nearly completed Temple and prays for help to the Lord SahaSth. Grace is granted him, and the archangel Michael brings him a ring, of which the stone was engi-aved with a pentalpha. This ring endows its possessor with power over all demons. Armed with it, Solomon calls up before him all the demons, and asks of each in turn his or her name, as well as the name of the star or constellation or zodiacal sign, and of the particular angel to the influence of which each is subject. One after another the spirits are vanquished, and compelled by Solomon to aid in the construction of the Temple. Ornias is the first demon to appear, and he is set down to hew stones. Next appears Beelzehoul, prince and exarch of the demons, who promises to parade before Solomon all his subject spirits, and proceeds to do so, beginning with OnosJcelis. Asmo- deus follows after Onoakelis, and gives an account of himself which agrees with the Book of Tobit. Beelzehoul reappears on the scene, and, in a dialogue with Solomon, declares that he alone survives of the angels who (as Enoch declares) came down from heaven. He reigns over all who are in Tartarus, and has a child in the Red Sea. He is subject to Emmanuel and Eleeth. Next appears the demon of the ashes, Tephros, who is subject to the archangel Azazel ; and after him a group of seven female spirits, who declare themselves to be of the thirty-six elements (oTotxeta) of the kosmokrator or cosmic ruler of the darkness. They correspond to the Pleiades. A headless demon succeeds, subject to the lightning alone. A hound-like spirit, called THE TESTAMENT OF SOLOMON 3 Mabdos, or Staff, follows, who reveals to Solomon the place of a green stone, useful for the adornment of the Temple. Next a lion-shaped demon appears, called Ledphoros, who inflicts sickness on men, and has also legions of spirits subject to himself. He is to be overcome by Emmanuel, the great among men, who is to suffer much at the hands of men, but will precipitate this particular evil spirit into the water along with his legions. A three-headed dragon, KorupM, next appears, who is undone by the angel of great counsel that shall dwell on the cross. A female spirit, Ohizuth, all head and no limbs, follows, in whom we recognize the Medusa of Greek legend. She is followed by a spirit with the head of a man and the body of a dragon with wings. Enipsigos, a two-headed female demon, follows, whom the wise invoke as Kronos, who prophesies to Solomon the destruction of his kingdom and Temple by the Persians, Medes, and Chaldaeans. In this cataclysm the vessels in which Solomon confines the evil spirits will be broken, and they will roam over the world " until the Son of God is stretched upon the cross, a King dominating all spirits, and conceived by his mother without contact with man. Him the first devil will tempt, but not prevail over, and the number of his name is 644, which is Emmanuel." A demon, half horse, half fish, in whom we may recognize Poseidon, next appears, to be followed by one of human shape, the offspring of one of the giants of old. He will be destroyed, he says, by the Saviour, a man whose name, if written on our foreheads, terrifies and routs him. Now at length appear the thirty-six stoicheia or elements, the world-rulers or kosmohratores of this darkness. They are the decani of the twelve zodiacal signs, and, though human in form, have the heads and faces of dogs, asses, oxen, and birds. Each of them presides over some tract of the human body, and inflicts disease within that tract ; each has an angel who can defeat its malign influence. Some of them require the names of several angels to be written on B 2 4 THE JEWISH

Rispondi

Inoltra

QUARTERLY REVIEW paper, and -worn as an amulet by those who would be safe from their influence. When these thirty-six spirits have been imprisoned or set to work, Orniias reappears and foretells the death of a youth within three days. The prophecy is fulfilled, and is made the occasion for a discourse on the part of Orniias, in which he explains to Solomon how the demons soar into the firmament of heaven, and there overhear the sentences pronounced on the souls of men ; how they descend forth- with and execute these sentences, or appear to men and cause themselves to be worshipped. Such demons ever and anon fall like lightnings from heaven, where they have no foothold ; and we men see them fall, and fondly imagine them to be falling stars. Next comes the visit of the Queen of the South to Solomon, and then the episode of Adares, King of Arabia. The latter is oppressed by a demon, Ephippas, whose hot breath devastates his land. The demon is caught through the magic ring in a skin-bag, and brought into the Temple, where he is utilized to raise into its place the headstone of the corner, which, because of its weight, the workmen had abandoned. Ephippas declares his subjection to the only- ruling God, who is to be born of a virgin and crucified by the Jews, whom also angels and archangels worship. The same demon, after raising the headstone of the corner to its place, aids the demon of the Red Sea, Abezithibod, son of Beelzeboul, to bring up from that sea an enormous column, and raise it aloft in the Temple, where it still hangs in mid air, supported by these two spirits. This spirit was of old invoked by Iannes and Iambres against Moses, but afterwards, being confined under the pillar or column, had remained in the Red Sea until Ephippas, at Solomon's instance, fetched him thence. Iniquity the burning bush of the fruit of the tree in the middle of the garden for hunammite woman, he sacrifices grasshoppers to Moloch. Forthwith the Spirit of God THE TESTAMENT OF SOLOMON 5 leaves him; he is weakened, and builds temples to Baal, Raphan, and Moloch. If it is certain that in this remarkable document we have some Christian elements, it is equally clear that we have yet more matter still that can be most properly described as Jewish and Gnostic. The following are the passages which demonstrate Christian influence. I give them in the original Greek, indicating the pages of Fleck's edition : —

P. 124. e;^a) Se ras vnoTeTayfievas (xoi Xeyeavas' Ssktikov eljii rois Tcmois' afia 8e tois nam Saijuocrt Tois toiv vn cfie XeyEd>va>i>, (See below, §51-) P. 124. €i7r€ Be fjLoi TO TTvevjxa 6 fuyoKois avBpanois €X<i>v noWa iraBeiv iiTTO avSpanraiv, ov to ovofMi ^fi<^os XI^At ° f'''''''' ejjiavovjjK, hi Ka\ eBecixevecrei' fjJJ^as, or Koi totc eXevcroixfvos k

Rispondi

Inoltra