

Greek Manuscripts of the *Testament of Solomon* in the Biblioteca Apostolica Vaticana

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This is the first installment in what will be a series of prolegomena on the manuscript tradition and textual history of the *Testament of Solomon*.¹ In the introduction to his critical edition, C.C. McCown thanked F.C. Conybeare for

1 The only critical edition is that of C.C. McCown, *The Testament of Solomon, Edited from Manuscripts at Mount Athos, Bologna, Holkham Hall, Jerusalem, London, Milan, Paris and Vienna* (UNT 9; Leipzig: Hinrichs, 1922). G. Gaulmin (“Glm” in McCown’s apparatus criticus) first published a series of excerpts from the *Testament*, which he apparently culled from W (Paris, Bibliothèque nationale de France, gr. 2419 [xv], fols. 266v–270v), among the “Notae” that follow his *editio princeps* of Περὶ ἐνεργείας δαιμόνων, a work falsely attributed to Michael Psellos; see *Michaelis Pselli de operatione daemonum dialogus* (Paris: H. Drovart, 1615), 113 (rec. C 8.1–3 [31*.10–32*.2 McCown]), 117 (rec. C 12.3 [85*.3 McCown]), 119 (rec. C 10.31 [81*.2–4 McCown]), 136 (rec. C 11.1–2 [83*.5–9 McCown]), and 146 (although this does not appear to be an excerpt). Charles du Fresne, sieur du Cange, printed the *Testament*’s title from P (see *infra*) in *Ioannis Zonarae monachi magni antea vigilum praefecti et primi a secretis Annales* (2 vols.; Paris: Typographia Regia, 1686–1687), 2.9 (in the appendix “In Ioannis Zonarae Annales notae historicae”). J.A. Fabricius subsequently collected and republished Gaulmin’s excerpts from W and du Fresne’s report of P’s title in *Codex pseudepigraphus Veteris Testamenti: Collectus castigatus, testimoniisque, censuris et animadversionibus illustratus* (2 vols.; Hamburg: C. Liebezeit, 1713–1723), 1.1047–1049. F.F. Fleck published the *editio princeps* of P in *Anecdota maximam partem sacra in itineribus Italicis et Gallicis collecta* (Wissenschaftliche Reise durch das südliche Deutschland, Italien, Sicilien und Frankreich 2.3; Leipzig: Barth, 1837), 113–140, which J.-P. Migne later reprinted in 1864 in an appendix to the works of Michael Psellos (*PG* 122, cols. 1316–1357); cf. F.A. Bornemann’s conjectural emendations to Fleck’s edition (some of which are still worthy of consideration), “Coniectaneorum in Salomonis Testamentum,” *Biblische Studien von Geistlichen des Königreichs Sachsen* 2 (1843): 45–60, and 4 (1846): 28–69; and F.C. Conybeare’s translation, “The Testament of Solomon,” *JQR* 11 (1898): 15–45. V.M. Istrin followed with editions of manuscripts I (Paris, Bibliothèque nationale de France, suppl. gr. 500 [xvi], fols. 78r–82r), Q (see *infra*), and D (see *infra*) in *Греческие списки Заветания Соломона* (Odessa: “Экономическая” типография, 1898); repr. in *Летописи Историко-филологического общества при Новороссийском университете* 7 (1899): 49–98. Five years after the publication of McCown’s edition, A. Delatte published an edition of the version in Athens, Εθνική Βιβλιοθήκη της Ελλάδος 1894 [*olim* 2011] (xviii [1792]), fols. 19r–40r; in *Anec-*

searching in the Biblioteca Apostolica Vaticana for additional manuscripts of the *Testament*. Conybeare searched in vain, but McCown remained confident that more manuscripts would be discovered in the future.² I present here editions of three manuscript copies from two Vatican collections, the Vaticani graeci and the Archivio del Capitolo di San Pietro. The first, Vat. gr. 1700 (siglum **G**), dates to the year 1332/1333 and preserves *Test. Sol.* 1.1–7.8 and 18.42–26.9. The second, Vat. gr. 1871 (siglum **O**), which dates to the twelfth century and is now both the earliest manuscript copy and the only extant parchment copy, contains a series of excerpts from chapters 8–13. The third, Arch. Cap. S. Pietro C. 154 (siglum **M**), dates to the sixteenth century and preserves the final chapter (*Test. Sol.* 26.1–9) in a form closely related to **G** and **N** (Jerusalem, Πατριαρχική Βιβλιοθήκη, Αγίου Σάββα 422 [xv/xvi], fols. 49r–93v).

First, however, a few preliminary remarks are in order regarding the textual history of the *Testament* and some of the manuscripts known (and unknown) to McCown, in particular those which have changed hands since McCown's day, but which scholars continue to cite according to outdated shelfmarks. For example, it is particularly unnecessary to refer to **P** (Paris, Bibliothèque nationale de France, gr. 38 [xvi], fols. 1r–24v) by its former inventory number "Colbertinus 4895," which was already obsolete in the year 1740.³

dota atheniensia: Tome I. Textes grecs inédits relatifs à l'histoire des religions (BFPLL 36; Liège: H. Vaillant-Carmanne, 1927), 211–227. The latter is one of a handful of codices which scholars continue to cite by its former shelfmark; but cf. L. Politis and M.L. Politis, *Κατάλογος τῶν χειρογράφων τῆς Ἐθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος*, ἀρ. 1857–2500 (Πραγματεία τῆς Ακαδημίας Αθηνῶν 54; Athens: Γραφείο δημοσιευμάτων τῆς Ακαδημίας Αθηνῶν, 1991), 18. On the Arabic version of the *Testament* (*Aḥkām Sulaymān*), see L. DiTommaso, "Pseudepigrapha Notes IV: 6. The *Testament of Solomon*," *JSP* 21 (2012): 318–320 and the literature cited there.

2 McCown, *Testament*, 27–28.

3 McCown was incorrect when he asserted that "[a]s to the provenience of the codex little can be made out" (*Testament*, 16). One need look no farther than Paris. The scribe of **P** was long ago identified as Iakovos Diassorinos (H. Omont, *Inventory sommaire des manuscrits grecs de la Bibliothèque nationale* [4 vols.; Paris, 1886–1898], 4.XLI), who was one of a number of scribes employed by the avid manuscript collector Jean-Jacques de Mesmes (†1569) to produce new manuscripts. Diassorinos was a native of Rhodes and was active in Chios in 1541 and Venice in 1543–1545. He later became a librarian at the Bibliothèque royale de Fontainebleau in Paris; on his prolific work as a scribe, see E. Gamillscheg et al., *Repertorium der griechischen Kopisten, 800–1600* (3 vols.; Veröffentlichungen der Kommission für Byzantinistik 3; Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1981–1997), 1.143, 2.191, and 3.241. The de Mesmes collection eventually passed to Henri II's daughter Antoinette-Louise de Mesmes, the Duchesse de Vivonne (†1688), who in 1679 donated 540 manuscripts to Jean-Baptiste Colbert (†1683), 242 of which, according to Étienne Baluze's calculations (Paris,