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MANDAIC INCANTATION TEXTS

BY

EDWIN M. YAMAUCHI

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1967

To
KIMIE YAMAUCHI

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ABBREVIATIONS AND SYMBOLS

<u>AfO</u>	<u>Archiv für Orientforschung.</u>
<u>ArO</u>	<u>Archiv Orientální.</u>
<u>BASOR</u>	<u>Bulletin of the American Schools of Oriental Research.</u>
<u>Ges.</u>	Gesenius, W., <u>Hebrew Grammar</u> , ed. E. Kautzsch and A. E. Cowley, (1960).
<u>HTR</u>	<u>Harvard Theological Review.</u>
<u>HUCA</u>	<u>Hebrew Union College Annual.</u>
<u>JAOS</u>	<u>Journal of the American Oriental Society.</u>
<u>JEA</u>	<u>Journal of Egyptian Archaeology.</u>
<u>JNES</u>	<u>Journal of Near Eastern Studies.</u>
<u>JRAS</u>	<u>Journal of the Royal Asiatic Society.</u>
<u>Ma.</u>	Macuch, Rudolf, <u>Handbook of Classical and Modern Mandäic.</u>
<u>Mo.</u>	Montgomery, James, <u>Aramaic Incantation Texts from Nippur.</u>
<u>MANL</u>	<u>Memorie dell'Accademia Nazionale dei Lincei.</u>
<u>MAOG</u>	<u>Mitteilungen der altorientalischen Gesellschaft.</u>
<u>MGWJ</u>	<u>Monatsschrift für Geschichte und Wissenschaft des Judentums.</u>
<u>MIO</u>	<u>Mitteilungen des Instituts für Orientforschung.</u>
<u>N.</u>	Nöldeke, Theodor, <u>Mandäische Grammatik.</u>
<u>Or</u>	<u>Orientalia.</u>
<u>P.</u>	Pognon, Henri, <u>Inscriptions mandäites des Coupes de Khouabir.</u>

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Chapter I
INTRODUCTION

The Mandaeans are a remarkable remnant of a religious community that now lives in southern Iraq and Iran near the Tigris and the Euphrates Rivers. When their existence was first made known to Europe in the sixteenth century, the Mandaean community numbered about 15,000. In 1875 there were about 4,000. Today there are still a few thousand left, not only in lower Iraq and Iran, but also in cities in other areas of these countries. However, with the advent of modern education, the young people are being weaned away from their ancient way of life. The priesthood which carries little prestige for these ambitious young men, is in danger of extinction.

Some thirty-five years ago Mandaean studies were in vogue, and occupied the attention of New Testament scholars, much as the Dead Sea Scrolls are doing today. Then Mandaean studies suffered a decline in the 30's and 40's. In the 50's and 60's there have been signs of renewed interest, mainly in Europe.¹ With the exception of Burkitt, Kraeling, and Gordon, Americans have done little for Mandaean scholarship.

¹For a survey of recent Mandaean studies, see the writer's article, "The Present Status of Mandaean Studies," JNES, XXV (1966), 88-96.

What is most remarkable about the Mandaeans is their religion which is syncretistic, gnostic, and baptistic. The fact that they are the sole surviving sect of the gnostic tradition lends special significance to their writings. In the earlier period of interest, exaggerated claims for the bearing of the Mandaeans on the New Testament and on Christianity were made. Today together with the Coptic Gnostic codices from Nag-Hamadi the Mandaean texts can give us a better insight into the evolution of gnosticism in the early Christian era.

The religious and magical texts are written in Mandaic--an eastern Aramaic dialect akin to the Aramaic used in the Babylonian Talmud. The religious texts are written on manuscripts dating for the most part to medieval times--the earliest dates from the 8th century A.D. These were probably composed in the early Islamic times, but contain materials from even earlier periods. The magical bowl texts included in our work are the earliest of Mandaic writings and date from the Sasanian era, about 600 A.D. The one lead amulet (Text 22) which we have included in our collection comes from about 400 A.D. and is the earliest known Mandaic text.

A. ARAMAIC MAGICAL BOWLS

The Mandaic magic bowls are of the same type as bowl texts written in Aramaic and in Syriac which come from the same area and the same period. Magic, it seems, has a pragmatic appeal that is limited neither by culture nor by religion. The Aramaic bowl texts together with similar Syriac and Mandaic texts, including the first texts published in 1853 and those published up to

1913, were discussed by James Montgomery in his definitive work, Aramaic Incantation Texts from Nippur. Franz Rosenthal in Die aramäistische Forschung seit Theo. Nöldeke's Veröffentlichungen discusses the magical texts published up to 1939. For a review of Aramaic and Syriac magical bowl texts published since the latter date, see the writer's article, "Aramaic Magic Bowls," JAOS, LXXXV (1965), 511-23.

The publication of texts since Montgomery's work has considerably enlarged the area from which bowls have come. Writing in 1913 Montgomery had said, "The provenance of this material is thus confined to a small region, extending from Nippur and Bismaya on the south to Asshur on the north, and lying on both sides of the Euphrates."² We now know of a number of bowls that have come from Khuzestan in Iran. Text 31 is said to have come from Hamadan in Iran. The Aramaic text which I published in the article cited above came from Nehavand, Iran.

As for the date of the magic bowls, Montgomery placed them in the pre-Islamic period about 600 A.D. Almost all of the texts published since Montgomery's time seem to come from close to this date. Javier Teixidor on the basis of epigraphy would date the Edessene Estrangelo (Syriac) texts which he has published somewhat after this date.³ The occurrence of the Arabic word ٱى

²James A. Montgomery, Aramaic Incantation Texts from Nippur (Philadelphia, 1913), p. 22.

³Javier Teixidor, "The Syriac Incantation Bowls in the Iraq Museum," Sumer, XVIII (1962), 62.

"powerful" in text 33:19, 20, 24 may be an indication that this Mandaic text comes from the late rather than the early seventh century A.D.

B. MANDAIC MAGICAL INCANTATIONS

The first Mandaic bowl inscription was published by Pognon, the French consul at Baghdad, in 1892.⁴ This appears as text 17 in our work. The bowl came from Bismaya (Adab) south of Nippur.

Then in 1898-99 Pognon published 31 more texts in his work, Inscriptions mandaites des coupes de Khouabir. Sixteen of these appear as texts 1-16; those which have been omitted are mainly duplicates. Khuabir is on the right bank of the Euphrates about 30 miles northwest of Musayyib and west of Baghdad. It was reported to Pognon that these bowls were found upside down, and in some cases one on top of the other.

In 1904 Jacques de Morgan reproduced in Mission scientifique en Perse photographs of Mandaic magic bowls, which are unfortunately too indistinct to be read.

In 1909 Mark Lidzbarski transliterated into Hebrew characters and translated five Mandaic bowl texts in Ephemeris für semitische Epigraphik, I, 89-106. The first three bowls are in the Berlin Museum: VA 2419, VA 2984, VA 2435; the last two are in the Louvre: A.O. 2576 and A.O. 2629. The first two appear in our work as texts 18 and 19, and the last two as texts 20 and 21.

⁴Henri Pognon, "Une incantation contre les génies malfaisants en mandäite," Mémoires de la Société de Linguistique, VIII (1894), 193-234.

Lidzbarski's text 5 is a duplicate of Montgomery's Aramaic text 11 and Pognon's text 25; his texts 1-3 are similar to Pognon's texts 15-18.

Montgomery included three Mandaic bowl texts in Aramaic Incantation Texts from Nippur, nos. 38-40, which appear in our collection as texts 22-24. These bowls are in the University of Pennsylvania Museum: CBS 2941, CBS 2971, and CBS 9005^x. In going through the bowls from Nippur in the Museum, the writer recently found three poorly legible Mandaic bowls which have not been published. The parts that can be read will be published as part of a forthcoming article.

In 1930 G. R. Driver published a Mandaic text in RA, XXVII (1930), 61-64. This has not been included in the present work.

Gordon published in ArO, IX (1937), 95-106, three Mandaic texts listed as texts M, N, and O. These appear as texts 26-28. Text M is again similar to Pognon's texts 15-18, and also to the first three texts of Lidzbarski. On the exterior is the picture of a magician with uplifted arms to scare off the demons. Text N is a duplicate of Lidzbarski's fourth text. Text O is partly paralleled by Montgomery's text 38. Text M is no. 8669 in the Harvard Semitic Museum; text N is no. 91731 from the Ashmolean(?) collection; and text O is no. 91724 in the British Museum.

Four years later Gordon published six partial texts in Or, X (1941), 276-78, 344-45, 347, 353-58, along with a number of Aramaic texts. Of these four have been included in the present work. Text 29 is a bowl marked "92" in the Fitzwilliam Museum in Cambridge, England. Text 30 comes from the Hilprecht Collection of Babylonian Antiquities and probably comes from Nippur.

Text 31 is no. 25.498 in the Malmö Museum in Sweden, and comes from Hamadan, Iran. Text 32 is no. Ex 4283 in the library of Princeton University.

A decade later Gordon published in Or, XX (1951), 309-10, a Mandaic text from a private collection in Teheran, Iran. This has not been included in the present work.

Text 33 is a hitherto unpublished bowl from the Yale Babylonian Collection, YBC 2364, which the writer examined for publication through the courtesy of Dr. William W. Hallo, curator of the collection. A detailed commentary will appear in a separate article. Unfortunately the exact provenance of the bowl, which was purchased about thirty years ago by Raymond P. Dougherty, is unknown. It is probably from some site in Iraq.

Because of its importance I have included in this study the lead amulet published by Lidzbarski in 1909.⁵ It appears as text 22 and is the most interesting specimen of magic in our collection. As mentioned earlier it is the earliest of all the Mandaic writings. The writing was inscribed with a nail, and the letters are very small. Such Mandaic lead scrolls are very difficult to read.⁶ The scroll would be rolled up and worn in a container.

⁵Mark Lidzbarski, "Ein mandäische Amulett," Florilegium ou recueil de travaux d'érudition dédiés à M. Melchior de Vogüé (Paris, 1909), pp. 349-73.

⁶In a letter to the writer dated June 28, 1963, Lady Drower wrote: "I have not translated any of the lead strips! A number of them have been added recently to the British Museum Collection, but I was busy on other things and so unable to devote time to the extremely difficult task of deciphering them."

Lady Drower thinks that the lead strip was immersed in water and that this water was then drunk.⁷

Lidzbarski's lead amulet contains a long text of 278 lines, written on three pieces with the breaks at line 97 and line 222. The script in general is similar to that of the bowls with a few archaic features. The ʾ, even when it should not be so connected, is linked to the left, and is therefore difficult to distinguish from a ʿ. The ʃ is never joined to the right. The age of the text is seen in the sparse use of vowel letters. The spelling of 𐌶𐌹𐌶𐌹𐌶𐌹 𐌶𐌹𐌶𐌹𐌶𐌹 with a consonantal y is not found elsewhere. In line 94 after the negative 𐌶𐌹, an imperfect form is preserved which maintains a -ʾ preformative, 𐌶𐌹𐌶𐌹𐌶𐌹. Otherwise the 3rd person imperfect preformative is always -𐌶, and never -𐌶. It is for these and other reasons that Lidzbarski dated this inscription about 400 A.D.

There are many other types of magical charms used by the Mandaeans even today. Lady Drower has published many of these later magical texts, including a number of phylacteries, a book of black magic, and a book of the Zodiac. All of these are in the Drower Collection (D.C.) of Mandaean manuscripts in the Bodleian Library, Oxford. Her first attempt at translating a Mandaean text was a magical incantation (D.C. 21) against the Evil Eye.⁸ This spell was to be written on a tin or leaden bowl and was to be read over a jar of water. In 1938 she published a long

⁷E. S. Drower, "A Mandaean Bibliography," JRAS, (1953), 38.

⁸E. S. Drower, "Šafta d-Pišra d-Ainia: Exorcism of the Evil and Diseased Eyes," JRAS, (1937), 589-611; and (1938), 1-20.

phylactery, "Qmaha d-Bit Mišqal Ainia," i.e. "I prayed, lifting my eyes."⁹ In this incantation the client calls upon Manda d-Hiia to save him from his cursers.

I raised my eyes and lifted the waves of my countenance and I pronounced thy name, my lord, Manda d-Hiia. ... Terror seized the gods and alarm overtook the astartes and angels and the (planetary) boats were removed from their places when these commands issued from my mouth, when I called this Call. And (when) I knelt, I, Manda d-Hiia, the earth was removed from its axis and the skies removed from the spheres, the high-places and (planetary) boats did not remain in their places, all demons and devils and šids and ghosts and amulets and liliths and gods and angels arose and were divided amongst themselves and did not stand at the gate of themselves.¹⁰

At the end of the phylactery is a long isnād or chain of people from whom the phylactery has been copied, generation after generation.

In 1939 Lady Drower published three shorter phylacteries which are found in D.C. 33 and also in D.C. 43: "Šuba lbišna" or "I put on seven"; "Csirna htimna" or "I am bound and sealed"; and "bYawar Ziua nišimtai" or "By Yawar Ziwa my soul."¹¹ These three phylacteries guard women in travail, women who are nursing, those who see apparitions, children who are terrified in sleep, and those twisted by wind (flatulence).

⁹E. S. Drower, "A Mandaean Phylactery," Iraq, V (1938), 31-54.

¹⁰Ibid., p. 36.

¹¹E. S. Drower, "Three Mandaean Phylacteries," JRAS, (1939), 397-406.

A book of "Black Magic" (D.C. 45, and D.C. 46) was published by Drower in 1943.¹² The magic is by no means all malevolent, however. The book contains curative charms, charms against the Evil Eye, charms to induce pregnancy or to protect the embryo, charms against enemies and demons, charms to stop children from weeping, charms to assist the fowler and the fisherman, love-charms and jealousy-spells. There is even a charm for one who grinds his teeth.¹³ Magical figures and images similar to those of the bowls occur.

One of the charms against an enemy may be an example of the black magic against which the white magic of the bowls was to work. It reads as follows:

And she is turned away from her village (the village of) N., and from her husband N. and from her children and her district: she is turned away from her husband, her sons and her daughters and from her home, so that she wanders away from it. ... Write and bury at thine enemy's outer door, and she (or he) will be overthrown by thee.¹⁴

A love charm to be written on a gazelle skin and buried at the mouth of three springs reads as follows:

By the name of the Great Life have I adjured you, ye

¹²E. S. Drower, "A Mandaean Book of Black Magic," JRAS, (1943), 149-81.

¹³Compare the Syriac charm for chattering teeth contained in H. Gollancz, The Book of Protection (London, 1912), p. xxxvi; and the famous Mesopotamian incantation, "The Worm and the Toothache, in Ancient Near Eastern Texts, ed. James B. Pritchard (Princeton, 1955), pp. 100-101.

¹⁴Drower, JRAS (1943), 158.

Seven (Planets) and Twelve (Signs of the Zodiac); ... so that N. shall come after N. (woman), his mouth open and his saliva flowing. He will take her skirt in his hand, and she will put her hand to her head and say, "Woe is me, woe! I am pierced and lie in the embrace of N.!"¹⁵

Among the magic bowls there are only two love charms. In Montgomery's no. 28, we read: "She shall sprinkle them upon this Anûr ... b. P. until that he be inflamed and burn after Ahat b. N." Montgomery's no. 13 is a charm for a barren wife so that her husband might love her and that she might have children by him. There are no similar love charms in the Mandaic bowl texts.

In 1946 Drower published another phylactery, "Pišra d-Šambra" (D.C. 10), in which the plant rue is personified and is besought to deliver the client from disease-demons.¹⁶ The date on the manuscript is A.H. 1249, i.e. 1871. The rue is addressed:

Thou wilt be a master-mason for N. son of N. and thou wilt invade his belly, and the evil enchantment and destructive demons and adhesion(?) will leave him, and the hollow noises from the pit of his navel and from the tubes of his heart and from the caps of his knees ... for ever and aye so that they succeed, and with fire (perform?) a harsh exorcism of sorcery.¹⁷

For different afflictions the rue could be made effective by the use of different liquids:

And for inflammation (or "redness") administer the potion in wine; and for an (evil) spirit, or witchcraft

¹⁵Ibid., p. 167.

¹⁶E. S. Drower, "Pišra d-Šambra: A Phylactery of Rue," Or, XV (1946), 324-46.

¹⁷Ibid., p. 336.

and its works, and for strength, give to drink in syrup; and for pollution or for a paralysis-demon in cold water.¹⁸

In the astrological work, The Book of the Zodiac, which Lady Drower published in 1949, there are two chapters (VI and VII) which contain charms against demons, and directions for their use on particular days. Each day of the month had its particular demon. It was hopeless to even read incantations against some categories of demons:

Against the demon which cometh on the fifth of the month. He is deaf; blind he is and sees not, nor hears; therefore he cannot be cured.¹⁹

There is unmistakable Islamic influence in these charms. In one of them we read:

He that cometh on the eve of the fifteenth of the month. He is a good fellow: he is afraid of the Qur'an (especially) of the Yasin chapter or of the Throne Verse, and will leave him (the possessed man).²⁰

In addition to the manuscripts cited above, there are a number of magic texts in the Drower Collection that are still unpublished, including the longest and most popular of the protective texts: "Zrazta d-Hibil Ziua" or "The Protection of Hibil Ziua" (D.C. 44). Other unpublished texts are as follows:²¹

(1) "Pišra Pugdama d-Mia" or "Exorcism: the Command of the Waters (D.C. 51), A.H. 1277.

¹⁸Ibid., p. 346.

¹⁹E. S. Drower, The Book of the Zodiac (London, 1949), p. 78.

²⁰Ibid., p. 83.

²¹Drower, JRAS, (1953), 38-39.

(2) "Pašar Haršia" or "The Loosing of Spells" (D.C. 12), A.H. 1196.

(3) "Pašar Mihla" which invokes salt personified, (D.C. 40), A.H. 1247.

(4) "Šafta d-Masihfan Rba" or "The Scroll of the Great Overthrower" (D.C. 37).

(5) "Šafta d-Qaština" or "The Scroll of 'I Shoot'" (D.C. 39), A.H. 1216.

(6) "Zrazta d-Šuba Šibiahia" or "The Protection of the Seven Planets" (D.C. 18).

(7) "Šalhafta d-Mahra" or "The Ransom of Illness" (D.C. 19).

(8) "Šafta d-Dahlulia" or "The Scroll of, i.e. against Bogeys" (D.C. 20).

(9) "Pašar Sumqa" or "The Exorcism of Fever" (D.C. 23), A.H. 1226.

In the following pages we will analyze the various features of the Mandaic bowl magic and its praxis, seeking to illustrate them by parallels from the Aramaic magic texts in particular and from the broader world of ancient and of not so ancient magic in general.

C. THE CLIENTS

Many of the names of the clients are Persian. We have the following elements that recur in the names: -ducht or "daughter"; Mihr- or "Mithra"; Hormiz or "Ahuramazda"; and the diminutive ending -oy. Other names are Semitic. (See Glossary C.) Two names that may reflect an Indian origin are Hindu (text 25) and its feminine counterpart Hinduita (text 23). The Greek name Timotheos occurs in text 19. There is a name which must clearly refer to a Christian, Sebre-le Yešo, "His-hope-in-Jesus" in text [4]. The Arabic name Yazid occurs in text 7, but this is not

necessarily a sign of any Muslim influence.²²

Speaking of the situation in post-Islamic times, Lady Drower has written:

Every Mandaean has two names, his Malwasha, or Zodiacal name, and his lagab or worldly name. The latter is usually a Muhammadan name and is used for all lay purposes, the former is his real and spiritual name and is used on all religious and magic occasions. This spiritual name is linked with that of the mother instead of the father, suggesting some period at which paternity was attributed to some ancestor on the female side, or a god.²³

The listing of the client's name with that of his or her mother's name is characteristic of the magic bowls, in contrast with the Akkadian practice of listing the father's name. The most probable explanation for this rather widespread practice is the principle of mater certa, pater incertus. The earliest instance of this in an Aramaic magical text is found in the cuneiform text from Erech, where we read in the blank to be filled in by the client, pi-la-nu ba-ri pi-la- "so-and-so the son of so-and-so (f.)."²⁴ This practice was also maintained in the Egypto-Hellenistic texts, e.g. in a love charm, where we read, "Bring Achilles, son of Serapias, to Dionysias, daughter of Serapias."²⁵

²²Theodor Nöldeke, [Review of Henri Pognon, Inscriptions mandaites.] Wiener Zeitschrift für die Kunde des Morgenlands, XII (1899), 145.

²³E. S. Drower, The Mandaean of Iraq and Iran (Leiden, 1962), p. 81.

²⁴Cyrus H. Gordon, "The Aramaic Incantation in Cuneiform," AfO, XIII (1938), 107.

²⁵Campbell Bonner, Studies in Magical Amulets, Chiefly Graeco-Egyptian (Ann Arbor, 1956), p. 81.

Many of the clients were women who sought protection not only for themselves but for their husbands and children, for the house, the dwelling, the threshold, and the cattle. In text 28 protection is also asked for the male and the female slaves of the household. In text 24 specific protection is asked for the woman's womb. Similarly a Babylonian incantation was written for

... the woman with child who does not preserve her offspring, the woman with child whose embryo splits, the woman with child whose embryo grows rotten.²⁶

The Labartu texts were likewise written for the protection of pregnant women.²⁷ Later Latin amulets were devised for women and their problems of menstruation, conception, and painful delivery.²⁸ The late T. Canaan, a medical doctor, describes the magical methods used to protect mothers and children in the Holy Land at the beginning of this century--methods which are not very different from the ancient charms.²⁹

D. THE MAGICIANS

In marked contrast with the situation in Babylonia and in Assyria with their official orders of magicians, seers, and astro-

²⁶ François Lenormant, Chaldean Magic (London, 1877), p. 5.

²⁷ F. Thureau-Dangin, "Rituel et amulettes contre Labartu," RA, XVIII (1921), 161-98.

²⁸ Eugene Tavenner, Studies on Magic from Latin Literature (New York, 1916), pp. 88 f.

²⁹ T. Canaan, "The Child in Palestinian Arab Superstition," Journal of the Palestine Oriental Society, VII (1927), 159-86.

logers, the Mandaean magician is not very prominent in the bowl texts. In fact, in many of the texts the client himself seems to have written the incantation. In texts 7, 9, 12, 18, 19, and 26, we read that the client sits on a rock that is not split and then writes on a new bowl of clay all the curses which have been cursed against him in order to send them back to their owners. The role of the layman may also have been prominent in the earlier Sumerian times before the development of the âšipu, and the bârû priests. Falkenstein says, "ursprünglich habe der Laie auch in sumerischer Zeit ohne Mitwirkung eines Beschwörungspriesters Beschwörungen, in denen er von sich die 1. ps. gebraucht, aussprechen können."³⁰

In text 22 Yokabar acts on behalf of the client Per Nukraya, and seeks the aid of Manda d-Hiia for him. In the Erech cuneiform text a practitioner also functions on behalf of the afflicted client. In other cases the anonymous magician claims the power of David and of Solomon, especially the latter. We see this in text 21, where the seal-ring of Solomon and of David are used to seal the fate of the demons. Compare the same feature in Gordon's text A, B, E, and F.³¹ In the last two texts Aspanadas-Dêwâ, the jinnee of Solomon, is also named. The role of Solomon over the demons was well known even in the time of Josephus, who in the Antiquities VIII, ii, 5, described how Solomon composed incanta-

³⁰A. Falkenstein, Die Haupttypen der sumerischen Beschwörung (Leipzig, 1931), p. 73.

³¹Cyrus H. Gordon, "Aramaic Magical Bowls in the Istanbul and Baghdad Museums," ArO, VI (1934), 319-34.

tions and cast out demons. Moreover Josephus tells about a contemporary who was able to exorcise demons with the use of a ring in the presence of Vespasian. Text 41 in the Syriac charms of Gollancz's collection gives the names that were on Solomon's ring.³² The pentacle which was said to be the design cut on his ring occurs in Muslim incantations.³³ His power over the jinn is celebrated in The Arabian Nights. The Mandaic charms in chapter VII of The Book of the Zodiac are ascribed to him.

In our texts the word K'DK "physician" may also mean an exorcist, one who heals by casting out disease-demons.³⁴ Today, despite the Ginza's prohibition of magic, the Mandaic priest functions not only as cleric, but as astrologer and magician as well. "He protects them against devils and disease-demons, writes them phylacteries and exorcisms, reads their stars for them and tells them when undertakings are safe or dangerous."³⁵ He does this from a very practical motive--magic is a lucrative trade. Nor is he particularly meticulous about the practice of his trade, since few of his clients are literate enough to read. Indeed, the Moslems, Jews, and Christians who come to a Mandaean magician today esteem the incomprehensibility of the Mandaean

³²Gollancz, p. 1.

³³See Hans Winkler, Siegel und Charaktere in der muhammedanischen Zauberei (Berlin, 1930).

³⁴E. S. Drower, Šarḥ d Qabin d Šišlam Rba (Rome, 1950), p. 97.

³⁵E. S. Drower, The Coronation of the Great Šišlam (Leiden, 1962), p. x.

script as an element that adds to the efficacy of the magic.

Lady Drower has a charming portrait of one of these gentlemen in his small, dark shop in Baghdad. He is a Mandaean priest.

Clients slip in, one or two at a time, waiting outside to take their turn if they find the magician occupied with an earlier visitor. He sits on the floor, his ink-pot, sand-box, and reed-pen beside him. His stock-in-trade further comprises a box containing the book of black magic, other phylacteries written on scrolls of paper; bags containing sundry spices, herbs, or other substances necessary to ritual; a bench, carpet, and mattress for his customers. Here he sits the day long, his spectacles on his nose, his greying beard sweeping his white robe, his long hair tucked under his red-and-white-head-kerchief, writing talismans and instructing customers how they should be used, for to each talisman is appended instruction as to its use, just as a pharmacist writes on the label of a bottle of physic, "to be taken in water three times daily."³⁶

E. THE CURSERS

Who were the cursers of whom the clients were afraid? A frequently recurring list of potential cursers in the Mandaic bowls is as follows: "From the curses of father and mother that they curse, and from the curses of harlot and singer, and from the curses of grandmother and foetus, and from the curses of the employee and his employer who stole his wages from him, and from the curses of brothers who have not divided the portions fairly among themselves (7:16-20." In an Aramaic text we read, "Upset is the curse of the mother and the daughter, of the daughter-in-law and the mother-in-law, whether removed or near, whether abid-

³⁶Drower, JRAS, (1943), 150.

ing in the country or abiding in the town."³⁷ Another Aramaic text lists "the black-arts of mother and daughter, and ... those of daughter-in-law and mother-in-law."³⁸

Discord among close relatives was considered both the result and the prelude of curses. In a Mandaic text the Evil Eye is blamed:

Thou didst raise thine eye and cast it on them, and saidest, "How pleasant are the brothers in each others' company, and the mothers towards each other: they do not quarrel." Thou didst strike them with the Eye, and didst turn round on thy road, and the brothers fell upon each other and the mothers fell upon each other.³⁹

A Babylonian incantation contains a list which is remarkably similar to the Mandaic lists:

... be it an imprecation from his father, an imprecation from his mother, an imprecation from his eldest brother or else an imprecation from an unknown person.⁴⁰

In the well-known Maqlu texts we see similar friction between close relatives and associates blamed on the work of the curser and his witch.

Sie reizt Freund gegen Freund, Bruder gegen Bruder, Kinder gegen Eltern, und veranlasst Verfeindungen zwischen Oberen und Untergeordneten.... Mit besonderer Vorliebe

³⁷Edwin M. Yamauchi, "Aramaic Magic Bowls," JAOS, LXXXV (1965), p. 515, lines 4-6 of the text.

³⁸Gordon, ArO, VI, 324, text B: 6, 7.

³⁹Drower, JRAS, (1937), 605.

⁴⁰Lenormant, p. 65.

stört die Hexe den ehelichen Umgang zwischen Mann und Frau.⁴¹

In our Mandaic text 33:23 we read of the enemy who has been "increasing sorceries, working against them sorceries and egg-charms in order to separate the woman from the husband." Happily never once in our texts is either the husband or the wife suspected of cursing the other, as was the case in other magical traditions. On the contrary, the wife or the husband often asks for the protection of the other.

Another frequent phrase lists "the curses and the incantations of women and of men, of the boys and the girls of my evil enemies and all my adversaries (1:1-3)." Not only were the curses of grown people to be feared, but also the curses of children and even it seems, as indicated by an earlier citation, the curses of unborn babes! In a hieratic text, "The Book of the Dragon Apep," (312-11 B.C.) we find a similar list of enemies and their children.

Écris les noms de tous les ennemis de Re et de tous des ennemis de roi--qu'il vive, soit sain et heureux--morts ou vivants et aussi (les noms) de tous ceux qui lui sont suspects, même avec les noms de leurs pères et de leurs mères et de leurs enfants....⁴²

A universally suspected source of curses is the Evil and Envious Eye, although this is not especially prominent in our texts. In text 20:18-19 we read of "the evil eye and the dim-

⁴¹K. L. Tallqvist, Die assyrische Beschwörungsserie Maqlû (Leipzig, 1895), p. 17.

⁴²F. Lexa, La magie dans l'Égypte antique de l'Ancien Empire jusqu'à l'époque Copte (Paris, 1925), II, 91.

seeing eye of poverty." Any unnatural eye was also considered an Evil Eye. In a later Mandaic text we read: "Tremble! be scared off, Evil Eye and Dimmed (or blinded) (Eye) and Blue (or crossed) Eye and Eye with white cataract and Shut Eye and Eye with a film on it, and Corroded Eye!"⁴³

Occasions of gaiety and unusual success were thought to excite the envy of those less fortunate. Thus in the marriage ceremony of the Great Šišlam we read the following:

Enter! Come into thy marriage-bed
Amidst the eyes of those who envy thee!
Lo, they who hate thee, my lord,
They shall be hated.
And (he) that curses thee
His first-born shall be his adversary.
(But) the kindly that bless thee,
Shall have children resembling thee.⁴⁴

Even in more recent times the Evil Eye has been greatly feared. Among the Arabs of Palestine we find that:

Beauty, cleanliness, new clothes, and the like, make the child more attractive and thus more exposed to the attentions of the evil eye. This suggests the methods to be adopted for 'prophylactic' treatment. Thus we find wealthy people dressing their children in the oldest, dirtiest and most ragged clothes, and letting them run about filthy and unkempt. For the same reason boys are dressed at times as girls.⁴⁵

In our culture it seems rather difficult to imagine a mother

⁴³Drower, JRAS, (1937), 597.

⁴⁴Drower, Šarḥ d Qabin, p. 64.

⁴⁵Canaan, p. 182.

cursing her child or a child cursing his father, although we may perhaps conceive of such situations with respect to in-laws! Nonetheless in societies where the power of the curse and of black magic is feared, a person may harm another by even inadvertently cursing another in a moment of anger. In certain African cultures, for example, we see situations analogous to those described in our Mandaic texts. We cite the following examples:

Some African peoples are persuaded that it is possible for a person to burden another with a curse without wishing to do so. ... Parents who abuse their children, even in a fit of momentary irritation...⁴⁶

Cursing among the Akamba (of Kenya) seems to be confined to the family circle, in which it is used by a parent against a refractory child. ... He soon gives in, begs to be released from the curse, and seeks instead, the paternal blessing.⁴⁷

The typical accusations of witchcraft ... are between mother and daughter-in-law who live in the same homestead and between fellow-employees in the mines or elsewhere.⁴⁸

The categories of people suspected ... of practicing witchcraft are, first and foremost, village neighbors--more than a third of the cases of witchcraft we collected were of this type--second, fellow-workers in a mining camp, third, wives.⁴⁹

⁴⁶Philip Waterman, The Story of Superstition (N.Y., 1929), p. 109.

⁴⁷Ibid.

⁴⁸Monica H. Wilson, "Witch Beliefs and Social Structure," American Journal of Sociology, LVI (1951), 309-10.

⁴⁹Ibid. Cf. M. G. Marwick, Sorcery and Its Social Setting (Manchester, 1965), passim.

F. THE MALEFICENT AGENTS

The curser had at his disposal a number of agents, human and superhuman, to aid him in fulfilling his nefarious desires. They are listed time and time again, as many of them it seems as the client had reason to fear. Foremost among the human agents were "raging women."

In text 7:3-6 we read: "Hark! The voice that I hear is ... the voice of the raging women who curse and afflict and pain this body of mine." The wailing voices of malevolent women echo and re-echo throughout these texts. In the cuneiform text from Erech the client's magician takes steps to nullify the work of the enemies' agents--a woman who mixes poisons and a man who ties the tongue.

Among the evil practices which the incantations seek to nullify are the following arts of the witch and the wizard: חרשין "sorceries," מעכרין "conjurations," lit. "workings," נדרין "vows," אקרא "incantations," and most frequently לוטאמא "curses."

But the client and his magician needed to contend with supernatural forces as well--not that they themselves made the distinction. These beings and forces were exceedingly numerous. Text 23:5 speaks of the Lilith Yannai and her three hundred and sixty tribes. We are reminded of the New Testament demoniac who replied that his name was "Legion."

Moreover they seemed ubiquitous. They especially lurked in graveyards, in deserts, on roofs, and around beds. The demon who is known as כר א'לגר, a roof demon who jumped on a man as he came

out of the house,⁵⁰ occurs frequently in the Aramaic bowl texts but not in the Mandaic ones. A Hebrew amulet from Palestine is used for the protection of an unborn child from the lilith of the (bed-)canopy.⁵¹

The exhaustive lists of demons and evil forces that are to be repulsed in the Aramaic and Mandaic texts are based on the prototypes of such lists in Akkadian incantations. In the Akkadian texts were listed: the Labartu, a female demon hostile to children; the Abhazu, or "Seizer"; the Utukku or spectre; the Ekimmu or departed spirit who could find no rest; and many others as well.⁵²

The Labartu in particular seems to have imparted her violent hatred for human children to the Mandaic and the Aramaic lilith. Her wild and disheveled appearance fits the pictures of the lilith that often occur on the bowls:

... elle est furieuse^x, elle est impétueuse, elle est déesse, elle est terrible et elle est comme un léopard, la Fille de Anu. ... sa chevelure est en désordre, ses seins sont découverts....⁵³

The Lamashtu was another female demon who was represented as a naked female figure, standing on the back of an ass, with her hair

⁵⁰R. Campbell Thompson, Semitic Magic (London, 1908), p. 40.

⁵¹James A. Montgomery, "Some Early Amulets from Palestine," JAOS, XXXI (1911), pp. 274 f.

⁵²R. Campbell Thompson, The Devils and Evil Spirits of Babylonia (London, 1903-04), 2 vols., passim.

⁵³Thureau-Dangin, p. 170.

waving behind her head in disorder.⁵⁴

The lilith herself is a direct descendant of the Sumerian and Akkadian lilîtu or ardat lilî. Her male counterpart, who appears but once in our texts at 24:5, is a descendant of the lilû. She is a succubus (her male counterpart is an incubus), that is, she is a demon who seeks to have intercourse with men in their sleep. She is very hostile to women and to the human children born from normal relations. In a Jewish incantation, Elijah encounters a lilith and asks her where she is going. She replies:

"My lord Elija, I am going to the house of the woman in childbirth who is in pangs(?), of So-and-so daughter of Such-a-one, to give her the sleep of death and to take the child she is bearing, to suck his blood and to suck the marrow of his bones and to devour his flesh."⁵⁵

The figure of the lilith was well known in ancient times over a wide area. In December, 1963, at the meeting of the Archaeological Institute of America, Cyrus Gordon showed that the opening line of one of the inscribed Linear-A bowls found at Knossos on Crete is a Semitic incantation for la-le, normalized as layl, that is, for the lilith which is pictured in the center of the bowl. The word for "incantation," a-ga-nu, is moreover

⁵⁴L. J. Krušina-Černý, "Three New Amulets of Lamashtu," ARO, XVIII (1950), 298, 300.

⁵⁵James A. Montgomery, "The Lilith Legend," The (Univ. of Pennsylvania) Museum Journal, IV (1913), 62. Cf. Canaan, p. 181: "There is even a female demon, el-Qarîneh (lit. 'wife'), whose main duty it is to injure infants. ... This terrible djinniyeh very often attacks pregnant women and causes abortion. Such unfortunate women lose one fruit of their pregnancies after the other. This Qarîneh is dreaded by all the inhabitants of Palestine."

the same word ag-gan-nu used for a "bowl" in the cuneiform Aramaic incantation from Erech.⁵⁵ The implications of this disclosure will be discussed below in the section dealing with cultural affinities.

Lilith also occurs in Ugaritic as lêl. She also appears as [N]י'לל in the well-known Canaanite incantation (Albright calls it an Aramaean text in Hebrew) from the seventh century B.C. found at Arslan-Tash in upper Syria. It is inscribed on a gypsum tablet with figures of a winged lion, a she-wolf, and a marching god. Pierced at the top, it was meant to be suspended in the room of a woman giving birth. This was first published by Comte du Mesnil du Boisson in the Mélanges Syriens offerts à M. René Dussaud (Paris, 1939), I, 421-34. Since that time it has been discussed by numerous scholars.⁵⁶ The following are excerpts from Gaster's translation:

O Strangleress of lamb(s), the house I enter enter not,
and the court I tread tread not

O thou that fliest into darkened chamber(s), pass over,
right now, right now, O Lilith!

Kidnapper, crusher of bones, begone!

St! Zt! May her [wom]b be opened and may she give
birth(?)!

⁵⁵The bowl is pictured on Plate XXII in W. C. Brice, Inscriptions in the Minoan Linear Script of Class A (Oxford, 1961).

⁵⁶W. F. Albright, "An Aramaean Magical Text in Hebrew from the Seventh Century B.C.," BASOR, 76 (1939), 6-11; Theodore H. Gaster, "A Canaanite Magical Text," Or, XI (1942), 41-79; H. Torczyner, "A Hebrew Incantation Against Night-Demons From Biblical Times," JNES, VI (1947), 18-29; A. van den Branden, "La tavoletta magica di Arslan Tash," Bibbia e Oriente, III (1961), 42-47.

St! Zt! (When) the sun rises, travail and give birth!⁵⁷

The correspondence of the lilith's ancient epithet מַרְדֵּת i.e. "Strangleress of lamb(s)" with the Arabic epithet of the Qarīnah, خانوق الحمل Hānūq el-hāmal or "Strangler of the ram" is striking.

Lilith occurs but once in the Old Testament at Isaiah 34:14, where the King James Version rendered it as "screech owl" with "nightmonster" in the margin. The Revised Standard Version has rendered the word "night hag." Jerome translated the word in the Vulgate as lamia. Lamia was a creature who ruled in Libya. She bore Zeus several children, but all of them except Scylla were killed by the jealous Hera. In revenge Lamia destroyed the children of others. Later she joined the Empusae, succubi, and with them lay with men, sucking up their vital forces until they died.

In Rabbinic literature Lilith is portrayed as a creature with long, flowing hair and with wings. She is the queen of the lîlîn, and is probably to be identified with Agrath bath Mahlath. She was considered to be the first wife of Adam who left him as the result of a quarrel, and refused to be reconciled. As a judgment one hundred of her children were condemned to die daily. She was feared by the Jews down through the Middle Ages.⁵⁸ "The

⁵⁷Gaster, p. 44.

⁵⁸Moses Gaster, "Lilith und die drei Engel," MGWJ, XXIX (1880), 553-65; Israel Levi, "Lilit et Lilin," Revue des Études Juives, LXVIII (1914), 15-21; Israel Zoller, "Lilit," Rivista di Anthropologia, XXVII (1926), 369-77; Arthur E. Waite, The Holy Kabbalah (New Hyde Park, N.Y., 1960), p. 288; J. Trachtenberg, Jewish Magic and Superstition (Philadelphia, 1961), pp. 36-37; E. Langton, Essentials of Demonology (London, 1949), pp. 97-98.

Jewish 'Kindbettzettel', still hung up by superstitious persons on the wall of a lying-in chamber, usually contains in its centre the Hebrew legend ג'ט לילית 'Get out, Lilith', written in bold characters."⁵⁹

In the list of evils, appear dreams and nightmares, which are caused by the liliths. In passing it may be of interest to note that the English word "nightmare" originally meant an incubus. In text 17:6-10 we read:

Bound are the bewitching male demons, and bound are the bewitching female liliths which cause evil dreams, hallucinations, apparitions, evil visions, and evil phantoms to appear to the sons of man, dirtying them, and soiling them, and placing in clouds of darkness the sons of Adam.

The phantoms or ghosts of dead men were greatly feared in Babylonia, even more so than among the Mandaeans. It was necessary for the living to offer food, perform rituals, and recite incantations in order to propitiate potentially vengeful ghosts, who were as often as not their relatives. An Assyrian incantation reads:

"O Sun-god, the dead who have arisen and appeared, whether the ghost of my father, or of my mother, or the ghost of my brother, or of my sister, let them accept this and leave me free!"⁶⁰

The same fear prevailed among the Egyptians:

⁵⁹Theodor Gaster, p. 50.

⁶⁰R. Campbell Thompson, "An Assyrian Incantation Against Ghosts," PSBA, XXVIII (1906), 227. Cf. G. Castellino, "Rituals and Prayers Against 'Appearing Ghosts'," Or, XXIV (1955), 240-74.

The dead man and dead woman would also haunt grown-up people, and if a sick man pondered over the cause of his illness, the possibility must often have occurred to him that one or other of his deceased relations for some cause was now revenging himself on him. He would then attempt to influence this malevolent relation by friendly representations and would lay a letter in his grave which he could read.⁶¹

The word כּוּרְפַּשׁ in the sense of "knocking" appears in text 20:21, and also in many of the Aramaic texts. This represents what we would call a poltergeist today. Among the stories collected by Lady Drower is one of a house haunted by a poltergeist, the spirit of a dead darwish. Her narrator told her:

In Shuster there is a house and garden. ... And when any one wishes to rent it and sits in it, he perceives noises. The plates rattle, the furniture knocks, and the water splashes.⁶²

To men who live in a world of magic, health is presumed to be the normal state. Any illness must be the result of malicious curses or diabolical action. In our texts the word ַיְעִלֵּשׁ which means "strokes" or "plagues" may refer to epidemic diseases. The

⁶¹Adolf Erman, A Handbook of Egyptian Religion (London, 1907), p. 158. This fear of the ghosts of departed relatives may supply the explanation to the enigmatic end of the Akkadian version of "The Descent of Ishtar," which some have interpreted as teaching the resurrection of Tammuz. See the writer's article, "Additional Notes on Tammuz," Journal of Semitic Studies, XI (1966), 10-15.

⁶²Drower, The Mandaean of Iraq, p. 336. For a recent account of modern reports of poltergeists, see Herbert Thurston, Ghosts and Poltergeists (Chicago, 1954). A Catholic rite for the exorcism of a haunted house is appended!

word ܢܦܟܘܢܐ also refers to "strokes" or "maladies." Otherwise in the Mandaic bowl texts there is a lack of the detailed lists of diseases that occur in the Aramaic and Akkadian texts. In a later Mandaic text there is a list of disease-demons which the personified Rue is asked to drive out:

Yea, and her, the spirit which sitteth on the eye-sockets and is called neuralgia(?); thou, Medicine, by thy potency harass, drive away and make impotent this evil spirit

Yea, and her, the spirit which sitteth on the eyes and is called "darkened eyes" and causeth pain and yellowness in the eyes and is called jaundice....

Yea, and her, the spirit which sitteth on the mouth and is called "swollen glands" and "stammering" and diseases (which?) cause to stink the mouth and tongue....⁶³

A similar list of disease-demons occurs in the Aramaic magic text --Gordon's text H:8-10:

... the evil spirit that sits on the brain and makes the eyes weep and inflammation(?) and suppuration(?) and fluid of the eyes and imaginations and swelling(?) of the eyes ... and bad breath and quivers ... the demon that shakes the left limb⁶⁴

The Babylonian prototype of such lists of demons and diseases may be seen from the following incantation:

Whether thou art an evil Spirit or an evil Demon, or an evil Ghost or an evil Devil, or an evil God or an evil Fiend, or Hag-demon or Ghoul or Robber-sprite, or Phantom of night or Wraith of night, or Handmaiden of the Phantom, or a Pestilence or noisome Fever, or Pain or Sorcery or

⁶³Drower, Or, XV, 337-38.

⁶⁴Gordon, ArO, IX, 88.

Headache or Shivering ... Be thou removed from before me.⁶⁵

Sacred objects were considered to be indwelt by spirits who could be malevolent. Thus along with the demons and liliths are listed: חַמְרִין "pebble-," "rosary-," or "amulet-spirits," סַחְרִין "crescent-spirits," עֲבֹרִין "temple-spirits," פִּתְחֵרִין "idol-spirits," and פְּרִיכִין "shrine-spirits." Prominent among the maleficent spirits are the גִּיּוֹן and the שִׁיּוֹן, the daeivin and the šedin, both of which may be translated as either "devils" or "demons" in our texts. They illustrate the often recurring devolution of a former divinity in a successive religion. The daeivin were originally deities worshipped by the Aryans who invaded India and by the early Persians; the šedin were protective genii, best known in the form of winged bulls among the Babylonians and Assyrians. It should be noted that even in Mesopotamia the šedin could sometimes appear as evil genii.

In the Old Testament they occur twice:

They sacrificed unto šedin, which were no God,
To gods whom they knew not,
To new gods that came up of late,
Whom your fathers dreaded not (Deut. 32:17).

Yea, they sacrificed their sons and their daughters
unto šedin, and shed innocent blood, even the blood of
their sons and of their daughters, whom they sacrificed
unto the idols of Canaan (Ps. 106:37-38).

In later Jewish sources the šedin are very prominent as a general name for demons. Their head is Asmodeus. They frequent ruins, deserts, and any unclean place. They and other evil spirits are known as mazzikin or "injurers," a word that does not

⁶⁵Thompson, Semitic Magic, p. 98.

occur in the Mandaic bowls but which occurs frequently in the Aramaic ones.

The word daeva is identical with the Sanskrit word for "deity" deva. It occurs in the Rig-Veda with the asuras, the latter being the more remote deities and the former those closer to man. In the sixth century B.C. Zoroaster refused to acknowledge them as gods and considered them as maleficent powers. "Thus the most popular of all the Rig-Vedic gods, Indra, the patron war-god of the Aryans, turns up in the later Avesta as a demon."⁶⁶ In the fifth century B.C. Xerxes issued a proclamation prohibiting the worship of these erstwhile deities:

Within these provinces there were places where previously the daivas had been worshipped. Then by the will of Ahura Mazda I uprooted that cult of the daivas, and I made a proclamation (saying): "The daivas shall not be worshipped."⁶⁷

It is well known that the Greek word daimōn, from which we derive our word "demon," also experienced a similar devolution. In Homer the word stands for God five times in the Iliad and once in the Odyssey.⁶⁸ It also occurs as an evil being ten times in

⁶⁶R. C. Zaehner, The Dawn and Twilight of Zoroastrianism (New York, 1961), p. 39. In the famous treaty between the Hittite king Suppiluliuma and the king of Mitanni, Mattiwaza, about 1370 B.C., Mitra, Varuna, Indra, and Nasatya are listed as deities. Like Indra, Sauru and Nānhaithya, which correspond to the Indian Śarva and Nasatya, appear as archdemons in the Pahlavi books.

⁶⁷Ibid., p. 159.

⁶⁸Langton, p. 85.

the Iliad and about twenty in the Odyssey. Later they were conceived as intermediaries between gods and men. Socrates had his personal daimonion. Plutarch held that there were degrees of virtues in demons.

It was with the advent of Christianity that the demons came to be regarded as consistently and completely evil. In the New Testament they are sometimes associated with the idols of the pagan populace. Speaking on the problem of meats which were sacrificed to idols and then sold in the marketplace, Paul denies the divinity of the idols and ascribes to them demonic personalities:

What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons (I Cor. 10:19-21). (Cf. Rev. 9:20.)

The official Mandaean religion condemns the worship of the old Babylonian planetary deities, even though popular magic has seen fit to invoke their aid, e.g. in the unpublished text (D.C. 18), "Zrazta d-Šuba Šibiahia" or "The Protection of the Seven Planets." We read of their evil designs in the marriage ceremony of the Great Šišlam:

I laughed at the planets, (and) at what they planned and did. I dwelt amongst the Seven (planets) but they laid no hand upon me. For the Elect that loved the Life there shall be good things. Woe to the planets that scheme wickedness against my Chosen Ones!⁶⁹

Lady Drower says, "The planets ... are, indeed considered little

⁶⁹Drower, Šarh d Qabin, p. 63.

better than demons since actions swayed by emotion are harmful to the soul, and faults committed under planetary influence must be expiated after death in the maṣarata, realms equivalent to purgatories."⁷⁰ Indeed in some texts we have planetary demons:

The demon which cometh on a Friday. He is a Venus-demon. Tie him and knot him the spur(?) and comb of a white cock, tie together, and hang on his neck and he will grow calm.

The demon which cometh on a Saturday is of the tribe of Saturn⁷¹

The Mandaean regard Jesus Christ as a false messiah. He is called Cnbu mšihā kadaba "Mercury-Christ the liar" in the Ginzā yamīna (Gy) 247:14; mšihā dagala "Christ the Deceiver" in Gy 51:3; and mšihā baṭla "the good-for-nothing Christ" in Gy 223:12. The Holy Spirit, Ruḥa d-Qudša, is regarded as an evil female being. Drower believes that the perversion of the word 𐌸𐌶𐌰 to mean "infernal" as it does in text 5:8 and in other Mandaean writings is a polemic against orthodox Judaism.⁷² In the passage Gy 29:2 Muhammad is called "the son of the devil Bizbaṭ." In a polemic passage in the Canonical Prayerbook celebrating the pihta or sacramental bread, other sects--especially Zoroastrians--are denigrated:

Behold my oblation, behold my oblation, behold my oblation! Who ate it?

⁷⁰Drower, The Coronation of ... Šišlam, p. xvi.

⁷¹E. S. Drower, The Book of the Zodiac (London, 1949), p. 8

⁷²E. S. Drower, "Mandaean Polemic," Bulletin of the School of Oriental and African Studies, XXV (1962), p. 439.

The Jews, an evil nation, accursed and blasphemous ate it.

The Kiwanaiia ("people of Saturn," perhaps the Zurvanians, who were Iranian heretics) ate it with flames of fire.

The demented Yazuqaiia (another Zoroastrian sect?) ate it who reverence fire,

Crazed creatures who reverence fire,

Serving a thing which is powerless,

Idumaeans ate it, who destroyed their virility,

Cast away, destroyed is their manhood

And they set up a corpse worshipping it.

Zandiqs (Zurvanite materialists?) who rest on supports of falsehood ate it, ...

Arabs ate it, evil liars, a wicked race

Who drink blood.⁷³

Elsewhere in history we see this same process of the devolution of earlier deities into later demons. This took place, for example, with the spread of Christianity to Egypt: "Les dieux païens n'avaient pas cessé d'exister pour les chrétiens d'Égypte. Ils continuaient à vivre dans leur imagination comme les demons puissants"⁷⁴ This also took place with the rise of Islam: "Die Götter werden abgesetzt und zu Daimonen erniedrigt."⁷⁵ This demotion even occurred with the transfer of the African gods to Haiti. Speaking of voodoo, Métraux says, "of the functions and attributes of the great Dahomean gods there remains only insignificant vestiges. The vodû have become genies and spirits, no

⁷³Ibid., p. 445.

⁷⁴Lexa, I, 149.

⁷⁵Julius Wellhausen, Reste arabischen Heidentums (Berlin, 1897), p. 157.

longer august." ⁷⁶

G. PROPITIIOUS AGENTS

If the curser and his witch had supernatural beings to aid them, the client and his magician also had supernatural allies. In fact, since magic had a pragmatic outlook, it often happens that outlawed deities are invoked for aid. In the lead amulet, 22:47-49, the Planets are encountered as hostile beings: "The Planets death have loosed and against us in fury they plan." Yet later on in the text, 22: 242-55, together with the Mandaic deities and angels they are called upon to strengthen the magic knot for the client.

The planet Venus, Libat or Dlibat, is often invoked in the later Mandaic spells for love charms and for healing. We have as examples the following:

In the name of Libat (Venus), mistress of gods and men! He shall be brought into subjection, this man, N., 'neath the feet of N., woman, by the four limbs of his body, by the eight corners of his stature⁷⁷

Libat, his daughter, make live (i.e. cure) the great abscess of N.⁷⁸

Even Jesus Christ, ordinarily regarded as a false messiah, is invoked for healing in the magical texts:

... And she (the spirit of Wailing) was made impotent by the name of the Seven Angels that govern the children

⁷⁶Alfred Métraux, Voodoo in Haiti (New York, 1959), p. 362.

⁷⁷Drower, JRAS, (1943), p. 162.

⁷⁸Ibid., p. 154.

of men ... and Weakness, daughter, sister, of Death so that she shall flee away and be rendered harmless by the vaunted name of Jesu Christ, son of the Remover. He is the healer of the souls of boy-child and girl-child⁷⁹

The early church also had problems with not only the laity but also some of the clergy who sought magical aid from pagan sources. One Syriac father complained, "... they enter and say in the church, 'Deliver us, O Lord, from the Evil One!' But the Evil One is round their necks, yet they beg for deliverance. ... But polluted and abominable priests take refuge in the names of demons."⁸⁰

In spite of their opposition to the Jews the Mandaeans used various names of the Hebrew God in their magic, e.g., "the name of Adunai Šbaboṯh. YA YAHU, amen, amen."⁸¹ Adonai occurs in the Mandaic bowls at 1:9, 12:15, etc. as the king of devils. Variations of the Tetragrammaton are common in the Aramaic bowls, such as YHWŠ and YHYHYH.⁸²

When the legitimate deities were invoked, it was often not the High God who was invoked, as he was considered too lofty and distant, but the lesser divinities and the angels. Speaking of the Coptic texts Kropp says, "Attribute bezeichnete höchste Gott

⁷⁹Ibid., p. 154.

⁸⁰For other examples of Christian magic see the works on Syriac, Coptic, Ethiopic, and European magic listed in the bibliography.

⁸¹Drower, JRAS, (1943), p. 163.

⁸²Gordon, Or, X, 120, 123.

der Gnosis tritt in unserem Texten kaum hervor."⁸³

Thus angels play a very prominent role in our texts as in many other magical traditions. We have Gabriel (27:13), and Raphael (9:5), but not Michael. Many of the names of the angels are based on the functions that they were to perform. There is a play on words in 7:8, סחטיעל וסחטינין "Sahṭiel who seized"; and possibly in 2:6, טבאק מלאכא ודאכיק "Ṭabaq the angel who seizes." In addition we have "Barkiel"--the angel who blesses (12:42); "Dušiel"--the angel who treads down (10:17); "Harbiel"--the angel who destroys (22:155); "Šabqaiel"--the angel who causes demons to leave (5:17); and "Šraiel"--the angel who delivers (5:17).

In his article, "Uthra und Malakha,"⁸⁴ Lidzbarski points out that the Uthras or emanations in Mandaean religion serve the function of "angels" yet are never called מלאכא in the religious texts, such as the Ginza. This was probably based on the orthodox Mandaean aversion to Judaism. Even when a Jewish angel such as Gabriel was brought into the Mandaean system, he was called אפליא and not מלאכא at least in the manuscripts. He cites an interesting passage from Gy 279:3 ff. where the angels are listed together with "sorcery-spirits, demons, devils, etc." In the light of this usage in the later Mandaean manuscripts, he found it surprising to discover that in the Mandaic magic bowls published by Pognon the propitious beings with few exceptions are

⁸³Angelicus M. Kropp, Ausgewählte koptische Zaubertexte (Brussels, 1930-31), I, 19.

⁸⁴Mark Lidzbarski, "Uthra und Malakha," Orientalische Studien, Theodor Nöldeke zum siebenzigsten Geburtstag gewidmet (Gießen, 1906), I, 537-45.

angels and not Uthras.

He asks whether this was due to the difference in the date or to the difference in the nature of these two types of texts. He believes that the reason lies in the nature of magic:

Die literarischen Schriften gehören der religiösen Doktrin und dem legitimen Kultus an, von diesen aber wurde alles Jüdische und Fremde streng ferngehalten. Die Schalentexte hingegen gehören der praktischen Gnosis und der Geheimwissenschaft an, diese aber hatte von jeher eine Vorliebe für numina et nomina barbara, besonders für jüdische Elements. Diese Verwendung der מִכְלָל in der Magie mag es auch ihrerseits veranlasst haben, dass man sie aus dem Kreise der guten Geister aussonderte.⁸⁵

In addition to angels the Mandaeans delight in personifications. Thus we have Daniš or Occult Science invoked in 22:251; Kbar-Ziwa or Brightness (Kbar is prefixed to higher beings) in 22:63; Mana or Intelligence in 22:68; Jordan or a Running Stream in 11:39; and Piriawis, a Heavenly Stream in 16:10. We have already spoken of the later Mandaean phylactery to the personified Rue. Sundberg in his study of kušṭa or "Truth" concludes that in Mandaean texts there is no sharp dividing line between person and thing, between one person and another, between one thing and another, or between spiritual things and material things.⁸⁶

Finally, there are a number of distinctively Mandaean beings and agents who play a role not only in the Mandaic bowls but also in the Aramaic and Syriac bowls. Their place in the theology of

⁸⁵ Ibid., p. 542.

⁸⁶ Waldemar Sundberg, Kušṭa; A Monograph on a Principal Word in Mandaean Texts (Lund, 1953), pp. 111-12.

the Mandaeans may best be understood by a brief survey of the cosmology presented to us in the Ginza. To complicate matters there are several contradictory accounts.

Originally there was a triad of divine beings: 1) Pira Rabba or the "Great Fruit"; 2) Ayar Ziwa Rabba or the "Ether of Great Brilliancy"; and 3) Mana Rabba, the King of Light, who was supreme. From him proceeded the Great Jordan (cf. 11:39) which permeates the realm of ether. He then called into existence Hiia Qadmaia, the "First Life," who as the revealed and governing deity is entitled to chief worship (cf. the frequent expression, "Life is victorious!"). The First Life called into existence Yošamin (cf. 22:244), the Second Life. According to one account it is the Second Life, and according to another the First Life, who created the Uthras (cf. 22:209) or subsidiary beings who act as messengers and intercessors. Their name signifies "treasures" according to Nöldeke, and "emanations" according to Lidzbarski.

Manda d-Hiia (cf. 22:16), a savior spirit concerned with the spiritual welfare of man was created. He revealed himself to man as the incarnation of three Uthras, who are brothers: Hibil (i.e. Abel), Šitil (i.e. Seth), and Anoš (i.e. Enoch). Hibil (cf. [20:20])^x is closely identified with Manda d-Hiia. Šitil against whose soul the souls of men are weighed in the scales of judgment, does not occur in our texts. Anoš the Uthra does not appear, but Anoš occurs as the name of the client^x of text 8.

The Third Life is Abatur (cf. 22:244), who is called the father of the Uthras. As Abatur Muzania he holds the scales of judgment in the border of light near the lower regions. (For a description of Abatur and his work, see E. S. Drower, Diwan Aba-

tur, or Progress Through the Purgatories.) Below Abatur is an immense void, with troubled black water. His reflection becomes congealed as Ptahil (cf. [42:14]).⁸⁷ Ptahil is commissioned to make Adam and Eve, but he is unable to make them stand. Thereupon the First Life sends Hibil, Šitil, and Anoš to infuse the spirit of Manna Rabba himself into man. Man is therefore a composite creature with the "spark of the divine" enclosed in a body of matter. Salvation consists in the "gnosis" or knowledge of man's celestial origins, and redemption consists in the deliverance of the soul from the body at death and its journey back to the world of light.

From the union of Ruha (cf. 22:201), the queen of darkness, and Ur, the devil, come successive progenies of seven, twelve, and five creatures. The first two sets are transformed by Ptahil into the Seven Planets and the Twelve Signs of the Zodiac. Tibil (cf. 31:23) or the World appears as a sphere bounded on three sides by the ocean and on the north by a mountain of turquoise. With the exception of a single couple, mankind is destroyed by the sword, fire, and flood on three occasions. On the second occasion the couple who survive are called Ram (cf. 20:16) and Rud.

These Mandaic genii play a role not only in the Mandaic bowl texts but also in the Aramaic texts. We have for example the occurrence of the Mandaic 𐌸𐌶𐌸 "Intelligence" in Montgomery's text 19:17 as 𐌸𐌶𐌸 and in Wohlstein's text 2422 as 𐌶𐌸.⁸⁸ Abatur occurs

⁸⁷Cf. Carl Kraeling, "The Mandaic God Ptahil," JAOS, LIII (1933), 152-63.

⁸⁸J. Wohlstein, "Ueber einige aramäische Inschriften," ZA, VIII (1893), 329.

in Wohlstein's text 2417 as אכוסרר,⁸⁹ and in Ellis's first text as אכיסרר.⁹⁰ Yokabar-Ziwa, an Uthra, occurs in Gordon's texts E and F.⁹¹

Some other well-known figures in Hellenistic and "Gnostic" magic, which do not occur in the Mandaic bowl texts but which do occur in the Aramaic bowls, may be noted here. In Myhrman's text⁹² and in Montgomery's texts 7, 19, and 34 occurs the famous Abrasax or Abraxas. The numerical values of the letters of this name total 365. Metatron occurs in Montgomery's text 25, in Gordon's text from Teheran,⁹³ and in Wohlstein's text 2416.⁹⁴ Metatron played a very prominent role as the highest of all created beings in the early Jewish Merkabah mysticism. Scholem believes that he developed from an assimilation of the angel Yahoel or Yoel, who in turn had assimilated the legendary figure of Enoch about the second century A.D.⁹⁵ In Gordon's text C, we read of

⁸⁹J. Wohlstein, ZA, IX, 34.

⁹⁰Austen H. Layard, Discoveries in the Ruins of Nineveh (New York, 1853), p. 514.

⁹¹Gordon, ArO, VI, 331, 33.

⁹²David W. Myhrman, "An Aramaic Incantation Text," Hilprecht Anniversary Volume (Leipzig, 1909), p. 346.

⁹³Cyrus H. Gordon, "Two Magic Bowls in Teheran," Or, XX (1951), 307.

⁹⁴Wohlstein, ZA, IX, 22.

⁹⁵Gershom G. Scholem, Major Trends in Jewish Mysticism (New York, 1961), pp. 67 ff.

"Atros, ... Batros, Petrus(?), Mithras, Jesus(??), Abyssos(?), Byssos, Bythos, and Hermes."⁹⁶ The fact that some of these Gnostic figures appear in the Aramaic bowls but not in the Mandaic ones should be seriously pondered when one attempts to reconstruct the evolution of the Gnostic Mandaean religion.

In addition to the invocation of gods, a common feature of magical texts is the narration of myths, in which the magician or client often identifies himself with the subject of the story. Thus in text 22 after the appeal of the magician Yokabar for help to Manda d-Hiia (22:16-18), we have a narration involving several Mandaean divinities. Life, the great Deity, calls to the Uthra Hibil (22:28), who tells him about the troubles that are besetting the client, Per Nukraya (22:41-49). Life then calls to Yawar, an Uthra, whom he sends to intervene for Nukraya. It seems that it is Hibil himself who goes in the personality of Yawar (22:77) and chases the evil Planets away (22:100). What is interesting is that the first person is used throughout the story.

This narrative bears an unmistakable resemblance to the well-known theme of Marduk and Ea which recurs in the Sumerian and Akkadian incantations. In this motif Marduk goes to his father Ea to report a calamity that has befallen and to ask for Ea's advice. Falkenstein, who has made an exhaustive study of the Sumerian texts containing this theme, gives the following dialogue as a model for this theme:

Marduk sah dies, trat zu seinem Vater ins Haus, indem er ihn anrief: "Mein Vater! Der böse Utukku"

⁹⁶Gordon, ArO, VI, 326.

Er erzählte es ihm (Ea) wieder und (hierauf fährt er fort):
"Was ich in diesem Falle tun soll, weiss ich nicht; was
wird ihn (sc. den Kranken) beruhigen?"

Da antwortete Ea seinem Sohn Marduk: "Mein Sohn,
was weisst du nicht? Was soll ich dir hinzufügen? Was
ich weiss, weisst auch du. Geh, mein Sohn Marduk!"⁹⁷

In Egyptian magic the myth of Isis and her son Horus was a favorite theme. In the Papyrus Ebers we read the following: "O Eset, grande sorcière! Guéris-moi, débarrasse-moi de tout ce qui est mauvais ... comme tu en as débarrassé ton fils Hor"⁹⁸ The Horus and Isis legend continued to be a favorite in the later Coptic magical texts. In a love charm Isis hears her son (i.e. the client) weeping and says: "Was ist dir, Horus, dass du weinst, was ist dir, Horus, dass du seufzest?" Horus replies that he has been pining after seven young girls from the third hour of the day until the fourth hour of the night. Thereupon Isis gives him the secret of fulfilling his desires.⁹⁹

A very striking feature of Egyptian magic is the explicit identification of the client with the gods. One charm reads:

Craignez-moi! Estimez-moi! Aimez-moi! Donnez-moi
l'honneur! J'ai créé pour vous tout ce qui est sur le
monde. Je suis Ensew, votre chef. ... Je suis Re. ...¹⁰⁰

⁹⁷Falkenstein, p. 55. Cf. V. Brummer, "An Early Chaldean Incantation of the 'Temple not Exorcised'," RT, XXVIII (1906), 223-24.

⁹⁸Lexa, I, 100.

⁹⁹Kropp, II, 3-4.

¹⁰⁰Lexa, I, 56.

In Akkadian incantations such identifications are rare, and the distinction between the human reciter and the divine inspirer is maintained, and even explicitly stated. Lambert points out an exceptional case of identification in the Maqlu series III, 151-55: "I am heaven ... I am the underworld ... I am the prickle of a thorn bush ... I am the sting of a scorpion ... I am a mountain peak¹⁰¹

H. THE INCANTATIONS

To the Mandaean writing is a sacred art and the letters of the alphabet represent the powers of life and of light. "The recital of the letters of the alphabet is a form of exorcism of evil spirits, each letter having magical power."¹⁰² Many of the Mandaic magic scrolls, but not the bowl texts, begin with the alphabet. In our texts many meaningless combinations of letters, with a predominance of sibilants occur. (See Glossary D.) With the exception of *NWN* ([9:4]), which may not have been intentional, there are no palindromes, that is, formulae that can be read in both directions, e.g. : *ABLANATANALBA*, or the famous *SATOR AREPO TENET OPERA ROTAS* which was also arranged in a square.¹⁰³

In their incantations the Babylonians made constant use of quotations from their hymns and psalms. A striking testimony to

¹⁰¹W. G. Lambert, "An Address of Marduk to the Demons; New Fragments," *AFO*, XIX (1959-60), 114.

¹⁰²Drower, *Šarh d Qabin*, p. 55.

¹⁰³Duncan Fishwick, "On the Origin of the ROTAS-SATOR Square," *HTR*, 57 (1964), 39-53.

the strength of the anti-Jewish feeling of the Mandaeans even in the eclectic area of magic is the absence of any citations from the Hebrew Scriptures, although the words "Amen" and "Selah" occur (26:25). This is in marked contrast to the frequent use of Scripture verses in the Aramaic bowl texts. These citations are of some interest since, next to the Dead Sea Scrolls, they are among the oldest extant examples of the Hebrew Scriptures.

Numbers 9:23, "At the command of the Lord they set out; they kept the charge of the Lord, at the command of the Lord by Moses," is cited in Montgomery's texts 5 and 26, and in Gordon's text J.¹⁰⁴ The Shema, Deuteronomy 6:4, is cited as, "Hear, O Israel: YYY our God is one YYY," in Montgomery 26. Psalm 91:7, 10 is cited as follows: "A thousand may fall at your side, and ten thousand at your right hand. But it will not come near to you. No disaster will befall you; nor calamity come near your tent," in Gordon's text C.¹⁰⁵ Psalm 125:2, "Even as the mountains encircle Jerusalem, so the Lord encircles His people, from henceforth and forever," is quoted in Gordon's text G.¹⁰⁶ Isaiah 6:3, "Holy, holy, holy is the Lord of hosts; all the earth is full of His glory," is quoted in Gordon's text I.¹⁰⁷ By far the most popular text cited in the Aramaic bowls is Zechariah 3:2, "The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem re-

¹⁰⁴Gordon, ArO, IX, 91.

¹⁰⁵Ibid., p. 327.

¹⁰⁶Ibid., p. 471.

¹⁰⁷Gordon, Or, X, 118.

buke you! Is not this a brand plucked from the fire?" This is quoted in Montgomery's texts 3, 5, 16, and 26, and in Gordon's text 7.¹⁰⁸

In the Egypto-Hellenistic texts, "Precision of formula is a feature ... one binds the spirits ... by semi-juristic phrases and repetitions which leave no loophole of ambiguity."¹⁰⁹ Likewise in the Aramaic texts and in one instance in the Mandaic, the legal terms of the Jewish divorce are employed to rid the family of the lilith. It is interesting to note that in the eight occurrences of these formulae, the clients are: a) the man and his wife three times; b) the wife in five cases; and c) the husband in one case. The basic formula occurs in text 21:8-13:

This have I written against you, Haldas the lilith, and thus have I banished you from the house and the body of Hormiz the son of Mahlapta, and from his wife Ahata the daughter of Dade, and from his sons and his daughters, as the demons write a bill of divorcement for their wives in truth, and (they) may not return again Lo! take your bill of divorce and receive your oath, O Haldas the lilith; flee, depart, escape, and remove yourself from

¹⁰⁸Ibid., p. 128. For the use of Scriptures in other Jewish incantations see Hans H. Spoer, "Notes on Jewish Amulets," Journal of Biblical Literature, XXIII (1904), 99 ff., and I. M. Casanowicz, "Jewish Amulets in the United States National Museum," JAOS, XXXVI (1916), 155; for their use in Christian incantations see C. Kayser, "Gebrauch von Psalmen zur Zauberei," ZDMG, XLII (1888), 450-62, and Willis H. Hazard, "A Syriac Charm," JAOS, XV (1893), 285 ff.

¹⁰⁹H. I. Bell, A. D. Nock, and H. Thompson, "Magical Texts from a Bilingual Papyrus in the British Museum," Proceedings of the British Academy, XVII (1931), p. 268.

the house ... from the bed and pillow of Hormiz the son of Mahlapta and from his wife Ahata

This basic formula is found in Montgomery's texts 11, 18; in Gordon's text AI,¹¹⁰ and in Ellis I.¹¹¹ In Montgomery's text 11, where the client is a woman, the lilith is still enjoined, "... do not appear to her, neither by night nor by day and do not lie with her." Montgomery's text 26 amplifies the formula with synonyms for the divorce: "take thy divorce (גִּיטָא), and thy separation (פִּיטוּרָא), and thy writ of dismissal (סְפֵר חִירוּכָא).¹¹² In Montgomery's text 17 we have an interesting variant:

This day, above any day, years, and generations of the world, Komeš bath Mahlapta has divorced, separated, dismissed thee, thou Lilith, Lilith of the Desert, Hag and Ghûl. The three of you, the four of you, the five of you, naked are ye sent forth, nor are ye clad, with your hair dishevelled behind your backs.

There is a parallel to the last part of this in Gordon's text K.¹¹³ We are reminded of the passages in Hosea 2:3-5 and Ezekiel 16:35 f. where the unfaithful wife is sent forth stripped in dishonor.

¹¹⁰Cyrus H. Gordon, "An Aramaic Incantation," Annual of the American Schools of Oriental Research, XIV (1934), p. 142.

¹¹¹Layard, p. 513.

¹¹²Cf. the formula in the Mishna, Gittin 9:3: סְפֵר חִירוּכָא וְאִגְרָתָא שְׂבִיבָא וְגַם פְּטוּרָא. The Aramaic Geṭ from Wady Murabba^cat (A.D. 111) reads as follows: סְפֵר חִירוּכָא וְגַם שְׂבִיבָא. P. Benoit, J. T. Milik, and R. de Vaux, Les Grottes de Murabba^cat (Oxford, 1961), p. 105.

¹¹³Gordon, ArO, IX, p. 92.

The bowl magic belongs to the category of "white magic" and is defensive in nature. It becomes dangerous as an act of self-defense. (The Greek Ephesia grammata were likewise counter-spells that were extended in use to include reprisals as well as defense.) In one case, Obermann's second text, the purpose of the bowl is to harm a known enemy:

And let them not restore sleep to her eyes; and let them not restore slumber in her body; in her dreams and her visions, let their images awaken her; and let life be made unfit for her Oh Great King QRPDN^c, and oh Mistress of Destruction, ye, strengthen ye the magic over this imprecation which Mahanosh, son of Amulazad, has evoked against Ona, daughter of Gayat, and may there be to Ona, daughter of Gayat, no remedy forever, and no mitigation forever!¹¹⁴

Once such a malevolent curse has been uttered it assumes an independent existence and hurtles toward its object as a missile. Of a Voodoo curse in Haiti it is said, "By then only a hungan could have helped him since even the originator of a charm is often unable to prevent it taking effect."¹¹⁵ Tallqvist tells us that in the Maqlu series: "Oft wendete sich der Beschwörer an den Gott mit dem Gebet, dass er die Hexe durch denselben Zauber bezaubere, durch welchen sie seinen Schützling bezaubert hat."¹¹⁶ That is, the only way that one could defend himself was

¹¹⁴Julian Obermann, "Two Magic Bowls; New Incantation Texts from Mesopotamia," American Journal of Semitic Languages and Literature, LVII (1940), 19.

¹¹⁵Métraux, p. 272.

¹¹⁶Tallqvist, p. 20.

to send back the curses to their originators that they might by their blessing cancel them. Thus we read often in our texts such formulae as in 18c:7-10: "... I will send the curses back to those who cursed ... to their owners until they release and bless" Compare the incident in Judges 17 in which Micah's mother pronounced a curse upon the thief who had stolen her silver. When Micah confessed, she cancelled the curse by saying, "Blessed be my son by the Lord."

Now the fact that a curse can be sent back, rather than simply destroyed, makes the world a doubly dangerous place in which to live. In Northern Rhodesia, for example, "The hazards of battle are increased by the fact that most of the invisible weapons which fly through the ether are of a boomerang nature; should they be parried, they recoil on the sender, who must parry both them and those of his opponent."¹¹⁷ This phenomenon explains why $\text{N}^{\text{D}}\text{K}^{\text{D}}$ "bowl magic" which is defensive in nature, and $\text{N}^{\text{L}}\text{J}^{\text{P}}$ "counter-charm" are listed along with the more usual evil spirits and practices of black magic in Montgomery's texts 6 and 7, and in Obermann's text I.¹¹⁸

A very prominent feature of our incantations and of other magical texts is the importance of names. We have already spoken about the names of the clients, which are matronymic in designation. In our texts the names of the magician are not listed, except in text 22. The identity of the curser is usually unknown,

¹¹⁷Barrie Reynolds, Magic, Divination and Witchcraft among the Barotse of Northern Rhodesia (London, 1963), p. 71.

¹¹⁸Obermann, p. 7.

although it would have been helpful to know who the culprit was, as in text 9:17. Of the greatest importance were the names of the propitious beings. Almost every incantation begins "In the name of Life." The names of the angels are also invoked. In the Aramaic texts an angel with eleven names is frequently mentioned together with a list of his names.¹¹⁹ Although the introductory formula is almost identical in these texts, few of the names are even closely alike from one text to another. It is an irony that the names, which should have been most accurately preserved for their magical value, have instead because of their unintelligibility been most poorly preserved.

The names of the demons were also important. Text 32:10-11 reads: "Bound are the names--your names, O devils, demons..." Sometimes even the genealogy of the lilith is given, as in 21:2, "Haldas the lilith, and Taklath the lilith, grand-daughter of Zarni the lilith." The Babylonian magician would at times give a full background of the names.

To use words, especially the names of gods, demons and sacred things without knowing their meaning and their history was mere vocal exercise. ... Only by knowing the real name and character of a demon could the magician hope to place him fully in the power of those divine forces whose names he wielded with equal skill.¹²⁰

¹¹⁹The angel with eleven names appears in Layard, p. 516; in Moise Schwab, "Deux Vases Judéo-Babyloniens," *RA*, II (1892), 139; in Gordon, *Or*, X, 340; and in Yamauchi, *JAOS*, LXXXV, 515. See the latter article for a chart listing the eleven names for the sake of comparison. A Jewish incantation lists the fourteen names of the lilith. Montgomery, "The Lilith Legend," p. 63.

¹²⁰S. Langdon, "Babylonian Magic," *Scientia*, XV (1914), 233.

Once the magician or the client had obtained the names of the demons, he could use it against them. The lilith in a Jewish text says, "... every time that they repeat or I see my names written, it will not be in the power of me or of all my band to do evil or harm."¹²¹ Compare this with text 22:182 where the demon says to Hibil: "Every place where one will mention your name against me, a guard will stand ready."

The importance of names was an essential feature of Egyptian magic and religion.¹²² A man's name was as much a part of him as his body or soul. In an inscription of Pepi I (c. 2300 B.C.) we read, "Pepi goeth forward with his flesh, Pepi is happy with his name, and he liveth with his ka."¹²³ The Egyptian had to know the various names of the gods for the day of judgment.¹²⁴ The Turin Papyrus tells the interesting story of how Isis schemed to get Re to reveal his secret name to her.¹²⁵ One day the god who had become aged dribbled his saliva on the ground. Whereupon Isis took

¹²¹Montgomery, The Museum Journal, IV, 63.

¹²²E. Lefébure, "La vertu et la vie du nom en Égypte," Mélu-sine, VIII (1897), 217-35. Cf. Georges Contenau, "De la valeur du nom chez les Babyloniens et de quelques-unes de ses conséquences," Revue d'Histoire des Religions, LXXXI (1920), 316-32.

¹²³E. A. W. Budge, Egyptian Magic (New Hyde Park, N.Y., 1958), p. 158.

¹²⁴Cf. E. A. W. Budge, The Book of the Dead (New Hyde Park, N.Y., 1960), passim.

¹²⁵"The God and His Unknown Name of Power," in Ancient Near Eastern Texts, ed. Pritchard, pp. 12-14.

up the saliva and mingling it with clay fashioned a venomous viper that attacked the god. At first Re boasts:

I am a great one, the son of a great one. My father thought out my name. I am abounding in names and abounding in forms. ... My father and my mother told me my name before I was born, in order that the power of a male or female magician might not be made to play against me.

But as the venom continues to work Re turns to Isis for help. In return Isis asks Re to reveal his name. Re again boasts of all that he is, but Isis responds, "Thy name is not really among these which thou hast told me. If thou tellest it to me, the poison will come forth, for a person whose name is pronounced lives." And the text continues, "The poison burned with a burning. It was more powerful than flame of fire." Finally Re gives in and discloses his secret name. The colophon of the text indicates that this myth was used as a charm to cure scorpion bites, and attests: "It is what kills the poison--really successful a million times."

In an Egypto-Hellenistic text the god is threatened, "Give me grace for I have pronounced your hidden name."¹²⁶ The Coptic magical texts continued the emphasis on names. A manuscript in the Freer Collection reads as follows:

Thou art friendly to every one that calleth upon thy names: Jaw! Adonai! Every name by which I invoke thee, Be it male, be it female, be it anyone asking thee, For thou guardest the souls, be it by water or oil, By thy holy name, that they may be well.¹²⁷

¹²⁶Campbell Bonner, Studies in Magical Amulets, Chiefly Graeco-Egyptian (Ann Arbor, 1956), p. 23.

¹²⁷W. H. Worrell, "Magical Text," The Coptic Manuscripts in the Freer Collection (New York, 1923), p. 383.

Another Coptic amulet begins by citing the opening words of the Four Gōspels. It then continues: "I adjure you by the great Cherubim of fire whose name no one knows, I adjure you by the great name of God whose name no one knows except the camel."¹²⁸

In Matthew 12:24-27 when Jesus was accused of casting out demons by Beelzebul, the prince of demons, he replied: "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand?" What Jesus said was true of a monotheistic religion, but was not true in a polytheistic situation. The demons could not be expected to be superior to the gods who fought among themselves. One of the favorite strategems of the exorcist was therefore to pit one demon against another. Women wore bronze amulets of the demon Pazuzu to protect them against the demon Lamashtu. In an Akkadian incantation we read:

May the bad demons depart! May they seize upon one another! The propitious demon, the propitious giant, may they penetrate into his (the sick man's) body!¹²⁹

In an Old Babylonian text one demon is described as biting another: "Mit seinen Zähnen ist er gepackt und packte er ihn. Wo er seiner Partner (Rivalen) gebissen hat, verdoppelte er sein Unheil."¹³⁰

¹²⁸J. Drescher, "A Coptic Amulet," Coptic Studies in Honor of Walter Ewing Crum (Boston, 1950), p. 269.

¹²⁹Lenormant, p. 34.

¹³⁰F. M. Böhl, "Zwei altbabylonische Beschwörungstexte," Bibliotheca Orientalis, XI (1954), 82.

Similarly we read of the expulsion of curses by the head of the powers of darkness in text 1:9-11: "And they are removed from her by the power of Adonai Yorba, the head of all the temple-spirits and the leader of all the great chariots of darkness." In text 33 Buznai the lilith is forced to counteract the evil workings of the witch (33:15): "Buznai the angel of all nurturing lives speaks to the crescent-spirits, the amulet-spirits, and the liliths, all of them from the word to expel"

I. THE PRAXIS

After the incantation had been written there was still the need to read it according to special directions. Text 22:266-71 calls for the recitation of the incantation with the strength of Mana and Fertility. The exterior of text 33 reads: לְאֵלֵינוּ "With an outcry!" Apart from this there are no further clues as to the praxis of the bowls. Perhaps the texts would be read three times or four times as was often the case. Undoubtedly they would be recited in a voice that was not a normal one. Compare the biblical root שָׁפַט which literally means "to whisper," but which is used in the sense of the charming of snakes in Psalm 58:5, Ecclesiastes 10:11, and Jeremiah 8:17. Directions in the second tablet of the Maqlu texts indicate that the formulas were to be recited with a falsetto voice.¹³¹ Lexa tells us that in the Egyptian magical texts: "Nous ne trouvons que deux mentions de la manière dont il faut dire les formules magiques, et cela dans l'instruction ... il faut prononcer l'évocation d'une voix énergique."¹³² This is

¹³¹Tallqvist, p. 20.

¹³²Lexa, I, 101.

still the case with magic in primitive areas today. Webster says:

... whether intelligible or unintelligible, whether a straightforward, coherent statement or a string of nonsense syllables, a spell gains in efficacy by its mode of utterance. It is often whispered or mumbled or spoken so rapidly that it cannot be understood.¹³³

Then, too, there is no doubt that the suitable moment would have to be chosen in accordance with the astrological horologues. The Mandaean Book of the Zodiac gives us explicit directions for the charming of particular demons that came on any given day. The directions vary even for the different periods of the same day. We have, for example, the following instructions:

He (the demon) who cometh on the eve of the twenty-second of the month. Bring him the nestlings of an owl ... and bring the contents which are in the stomach (of the birds?) suspend it, and he will be calmed. If he cometh at midnight bring him saffron and the fur of fox-cubs or the fur of a wolf, fasten it up and he will be calmed. If he comes in the early hours hang up the skin (?) of a cheetah and he will be cured.¹³⁴

When the bowls first came to light there were many theories suggested as to their function. Layard thought that they might be utensils for the dead. Schwab and Rodwell suggested that they were used for hydromancy, that is, divination by water. Ellis had supposed that they held some liquids or semi-liquids. Halevy argued against this, pointing out that the water would have effaced the writings and that the lips were too thick for drinking. He

¹³³Hutton Webster, Magic; A Sociological Study (Stanford, 1948), pp. 95-96. For other parallels see Theodor Gaster, p. 64.

¹³⁴Drower, The Book of the Zodiac, p. 84.

himself held that they were simply amulets for the family. But Hyvernat argued that amulets were usually small, portable objects.

Montgomery took up Hyvernat's suggestion that the upturned bowls were used to trap the demons. He refers to his text 4:1, which he translates, "Covers to hold in sacred (accursed) angels and evil spirits." He also adduces the word w^{w} "to press as evidence for this view. In our Mandaic text 5:10-11 we read: "I who have seen them placed as a cover over them the great vault which is over the sorceries." Gordon objects that the last thing one would want to do was to trap the demons on the premises. Indeed, many of the phrases in the incantations, such as the divorce formulae, seek to evict the demons from the house. Gordon feels that the practice of upsetting the bowls was intended to "upset" the curses on the basis of sympathetic magic. In the final analysis, however, one need not expect logical consistency from magic. It may be that the upsetting of the bowls was meant to act sympathetically--as in the upsetting of the Babylonian clay boats--¹³⁵ and also to enclose the demons, which strikes us as contradictory but which may not have been so to the ancients.

In the Akkadian incantation series Namburbi, bowls of clay together with other items were used in a rite to ward off evil from the door of the house. An image of clay was placed in the bowl.

Wenn im Hause eines Menschen sich böse Zeichen zeigen,
damit das Böse der bösen Zeichen dem Menschen und seinem

¹³⁵Cf. O. R. Gurney, "A Tablet of Incantations against Slander," *Iraq*, XXII (1960), 225: "just as this (boat) overturns so may their sorceries turn round and recoil upon their heads...."

Hause nicht naht, sollst du 3 Zurüstungen vor dem Tor her-
richten, (je) 7 Brote vor das Tor stellen, Myrrhe, Zeder-
holz zur Rechten des Tores streuen, Bier ausgiessen, eine
Schale aus Ton hinstellen, in die Schale ein Bild aus Ton
stellen in einen pursîtu-Topf Haar eines schwarzen Hundes,
Schweinekot, Fischtran legen, also sprechen:

"Išum, Herr der Strasse, mein Gott und meine Göttin,
Wer dieses Böse getan hat an mir, sei es ein Zauberer oder
eine Zauberin, [ein Hexenmeister oder eine Hexe,] sei es
ein kleiner, oder ein grosser, sei es ein toter Mann [oder
ein lebender], sei es Vater, oder Bruder, oder Schwester,
oder [Mutter, oder Verwandtschaft oder Schwägerschaft (??)],
sei es (mein) Freund, oder Genosse"¹³⁶

The above passage anticipates some of the features of our magic
bowls and is certainly reminiscent of our texts in its comprehen-
sive list of potential cursers.

In our bowls there is one mention of a figure: in text 24:7
we read of the "melting of wax figures of him who is alive." In
Mesopotamia the well-known series Šurpu and Maqlu both meant the
"burning" of some figure. In the Maqlu series images of the witch
made of wax, wood, bronze or tow would be burned as the incanta-
tions to counter the black magic of the witch were read. In the
Šurpu texts the sins of the worshipper and his ritual offences
would be transferred to some object which would then be burnt.
The figure would be a composite one with various elements making
up the different parts of the body: clay for the rear, tallow for
the heart, cedar for other parts, etc.¹³⁷

¹³⁶Erich Ebeling, "Beiträge zur Kenntnis der Beschwörungsserie Namburbi," RA, XLVIII (1954), 131.

¹³⁷Tallqvist, p. 19. Cf. the composite image in Daniel 2:32-33.

The account of the oldest use of a wax figure in magic comes from Egypt. In the Westcar Papyrus King Khufu is told about an event in the preceding third dynasty.¹³⁸ It happened that an official's wife proved unfaithful to him and had liaisons with a soldier in the king's army. The official thereupon made a crocodile from wax and had it placed in the water where the soldier bathed. The wax figure became a live crocodile about twelve feet long and devoured the man. Later for the benefit of the king the official demonstrated that he could turn the crocodile back into a wax figure. That the use of wax figures in magic could be earnestly employed is shown by the account in the Papyrus Rollin concerning the harem conspiracy against Ramesses III (c. 1150 B. C.):

It happened because writings were made for enchanting, for banishing, for confusing--because some "gods" were made into wax and some men (also)--and (furthermore) for enfeebling the limb(s) of men¹³⁹

Many of the bowls have pictures of liliths and of demons who are chained with their hands and feet tied. The object of some of these may have been to scare the demon by the sight of his own image. On occasion beasts are portrayed: on Montgomery's text 15

¹³⁸Budge, Egyptian Magic, pp. 67 ff.

¹³⁹Hans Goedicke, "Was Magic Used in the Harem Conspiracy against Ramesses III?" JEA, XLIX (1963), 72. The late Romance about Alexander the Great, Pseudo-Callisthenes, describes how Nectanebus, the last native king of Egypt, fought his battles not out in the field, but in his room with the use of magical, wax men and ships!

may be seen that of a snake swallowing its tail. On a number of the bowls the center of the bowl is divided into quadrants with an X in each section (e.g. Montgomery's texts 31, 32, 34, and 35). A very well-executed drawing is that of a man brandishing a sword and spear, but with his legs chained, on Montgomery's text 3 (and on two other duplicates in the University Museum). Figures are also drawn on the exterior of some of the Mandaic bowls.

A substance mentioned in our texts as being used for black magic is spittle. In text 5:6-7 we read: "The spit has been spat, and bitter are (the curses) which we have cursed in the name of the seven angels...." The witches are then confronted and ordered to undo their work: "Dissolve that which you have cursed and up-root that which you have spat!" Even today the Masai in Africa spit copiously when cursing, as do also the Arabs.¹⁴⁰ On the other hand, among some peoples spittle has been regarded to have protective powers. According to Theocritus, "it is necessary to spit three times into the breast of a person who fears fascination (the Evil Eye)." Theocritus also indicates that it was customary to spit three times into the bosom at the sight of a madman or an epileptic.¹⁴¹ In Iraq snake charmers spit on their patients to cure them of snake bite.¹⁴² Webster tells us that the Akikuyu in Kenya spit on all the children to protect them from

¹⁴⁰ Webster, p. 107.

¹⁴¹ Frederick T. Elworthy, The Evil Eye (London, 1895), p. 412.

¹⁴² N. L. Corkill, "Snake Specialists in Iraq," Iraq, VI (1939), 50.

evil.¹⁴³ As for the Arabs, Wellhausen wrote:

Das Streichen und Reiben kommt vor, am häufigsten aber ist das Knoten, das Spützen, und Blasen. Man spuckt bei jeder Gelegenheit, z.B. auf ein Schloss, das nicht öffnen lassen will.¹⁴⁴

In text 22 the knot is used as a powerful means to subdue evil. In 22:213ff. Hibil says, "I sent against him (the demon) a knot which was above all knots...." Knots tied in pieces of cloth were frequently used in Egyptian magic. The usual number of knots is seven, but one reads also of two, four, and twelve knots.¹⁴⁵ In surah 113 of the Qur'an Muhammad seeks refuge from the "evil of blowers (feminine) upon knots." It was evidently the practice of some women to tie knots and blow on them while making imprecations. Westermarck gives numerous illustrations of the use of knots for good and for evil purposes among the Muslims in Morocco. One of his Berber servants said that when he had been in prison, he invoked Lalla Raḥma Yusf, a great female saint, by knotting his turban and saying, "I am tying you, Lalla Raḥma Yusf, and I am not going to open the knot till you have helped me, nor shall I ever invoke you again if you do not assist me."¹⁴⁶ If a woman is angry at someone she goes to the sanctuary of a

¹⁴³Webster, p. 156.

¹⁴⁴Wellhausen, p. 161.

¹⁴⁵Adhémar Massart, The Leiden Magical Papyrus (Leiden, 1954), p. 98.

¹⁴⁶Edward Westermarck, Ritual and Belief in Morocco (London, 1926), I, 554.

Muslim saint and ties seven knots on a palmetto to induce the saint to take revenge on her enemy.

In text 33:23, 24 we read of egg(-charms) that were meant to separate the wife from the husband.^x In a later Mandaic text we read in detail of such a "jealousy" charm written on an egg:

He stinketh, (and) she will spurn him like a potsherd for scraping. With him she will not eat, with him she will not drink, with him she will not sit, neither shall he approach her. In the name of the astarte, Libat, amen, amen, selah.

Write this spell on a day's-old hen's egg and bury (it) at the gate of him (or her) whom thou wishest to drive out of his (or her) house, for all that thou wilt. And it is strong and proven.¹⁴⁷

The rotting and drying up of the egg may be at the basis of the frequent⁴ expression in our texts, as in 1:6-7, "... you will be suppressed and will not be raised, you will be dried up like a germ in an egg." But it seems that eggs could also be used for a beneficent purpose, at least in later times, for we read:

Read this charm over an egg dyed with saffron ... for three days--twenty-one times--and bury it in a place where no one sees it and the evil one will come out of his stomach.¹⁴⁸

In text 24:7 mention is made of "the (magic) circle of malignant masters and sages and doctors." In an Assyrian text the magician places winged figures in a magic circle made with lime.¹⁴⁹

¹⁴⁷Drower, JRAS, (1943), pp. 168-69.

¹⁴⁸Ibid., p. 151.

¹⁴⁹Thompson, Semitic Magic, p. lviii.

J. CULTURAL AFFINITIES

There is a very interesting passage in Gordon's text D which testifies to the eclecticism of magic. The text is an incantation against: "Aramaean black-arts, Jewish black-arts, Tayyite black-arts, Persian black-arts, Indian black-arts, black-arts of the Romans; black-arts that are worked in the seventy languages, either by woman or by man."¹⁵⁰ In this list the Aramaeans are probably Christian Syrians; the Tayyites are Arabic nomads; and the Persians are probably Zoroastrians. We thus have in magic a melting-pot of various nationalities and of differing religions.

As noted above the very strangeness of the magic of another culture makes it attractive. But if we are to seek the sources of the several elements of Mandaean magic, we must admit that in many cases it is not possible to tell whether similarities are the result of borrowing or of independent invention. Proper nouns and borrowed terms, however, do allow us to assign certain features to a given culture.

Montgomery felt that the Aramaic magic bowls were closer to the Egypto-Hellenistic magic than to the Babylonian.¹⁵¹ It is my impression, however, that the Mandaic magic bowls owe their greatest debt to the Mesopotamian world. The dialogue formula that we find in text 22 is clearly based on the Marduk-Ea motif. (See p.

¹⁵⁰Gordon, ArO, VI, 329.

¹⁵¹Montgomery, Aramaic Incantation Texts, p. 115.

42 f. above.)¹⁵² The list of cursers, which includes father and mother, brother and sister, etc., is based on a Mesopotamian prototype. So also is the comprehensive list of baleful spirits. Many of the spirits are directly derived from Mesopotamian originals. First and foremost are the ubiquitous liliths. The Šedim are no longer protective genii, but have been demoted to the status of devils. The planetary deities, outlawed in the official Mandaean texts are invoked in magic. In text 22 we have a parade of them: Šamiš the Sun, Bel or Jupiter, Nergal or Mars, Kewan or Saturn, the Moon, Dlibat or Venus, and Nebo or Mercury.

It is not possible to say that the emphasis on names had its ultimate home in Egypt, as Egypt was not alone in this feature. The Egyptian's magic prepared him especially for the next world. It is the Mandaean's religion that does this for him; his magic helps him to make the best of this world. The demiurge Ptahil is no doubt a formation from Ptah and El, and not from the word "to open." Ptah was also the Memphite demiurge. The Mandaeans even have a tradition that the Egyptians were considered to have been Mandaeans.¹⁵³ Egypt rather than Mesopotamia was the country in which identification with the gods was strongly stressed in magic. Although the practice of the Mandaeans in identifying themselves with their divine prototypes may not be derived from Egypt at all, it is in any case akin to it.

In spite of the fact that many of the names are Persian,

¹⁵²Cf. also W. Baumgartner, "Zur Mandäerfrage," HUCA, XXIII (1950-51), 64.

¹⁵³Drower, The Mandaeans of Iraq, p. 89.

Persian influence seems to be surprisingly slight, as Montgomery had observed with respect to the Aramaic bowl texts. Persian influence may be responsible for the dualisms of light and darkness. The daevin come in as degenerate demons. The Mandaean genie Ayar Ziwa has been compared with the Parsi Ram-Khvastra, the angel of rarefied air and with the Iranian Vayah (Aether). It is true that in the ritual there are many things which resemble aspects of the Zoroastrian rites.¹⁵⁴

Despite their antipathy to them, the Mandaeans are indebted to the Jews for a number of elements as far as magic is concerned. Adonai appears as the king of the demons. The many names of the angels are built on Jewish prototypes. As Lidzbarski has pointed out, at a later age and in the official religion it is the Mandaean Uthras which are prominent and not the Jewish angels. Although it is noteworthy that no Scriptures are quoted, the words "amen" and "selah" occur. The names of the three Uthras: Hibil, Anoš, and Šitil are based on the names of three biblical characters: Abel, Enoch, and Seth. The legal terminology of the Jewish Geṭ or divorce document has been adopted as a formula for magical purposes.

Christian influence in these bowls seems to be negligible. The name of the parent of one of the clients in text [4:7, 10] is Sebre-le-Yešo, i.e. "His-Hope-Is-Jesus." Otherwise neither Jesus nor John the Baptist appears in our texts. The evil characteriza-

¹⁵⁴Jivanji Modi, "The Mandaeans of the Euphrates Valley; Influence of Zoroastrianism upon Their Creed, Manners and Customs," Journal of K. R. Cama Oriental Institute, No. 23 (1932), 17-91.

tion of Ruha in Mandaean texts is probably directed at the Holy Spirit. (Ruha even appears in one of the Syriac magic bowls, probably under Mandaean influence, in an evil guise.¹⁵⁵) Lady Drower points out that in the earlier Mandaean writings most of the polemic was directed against the Jews and not the Christians. When the polemic is fully developed against Jesus, it is evident from the accusations that the charges were those against the latter Nestorian Church and not against the early Christians. (Cf. the accusations of Muhammad against Christianity.) In a passage in Das Johannesbuch, 103, cited by Drower, Jesus comes to John to be baptized.

John (Yahia) answers "Jesu-messiah in Jerusalem", "Thou hast lied to the Jews and hast deceived men and priests!" and accuses Jesus of ascetism,(sic) monasticism, celibacy, and breaking the Sabbath. Jesus vehemently denies his accusations and continues to demand baptism. John proposes a series of riddles and paradoxes which Jesu-messiah answers in a plausible manner.¹⁵⁶

With the decipherment of Linear A from Crete by Cyrus Gordon a new Minoan dimension has been added to the Mandaean problem. Almost all of the Linear A inscriptions are incised on clay tablets. There are, however, two clay bowls from Knossos that are inscribed with ink spirally on the interior as our magic bowls. In the center of the bowls appear what seem to be pictures of the lilith. Indeed the word for lilith la-le, normalized as layl, and the word for "incantation bowl" a-ga-nu appear on the same line

¹⁵⁵Teixidor, p. 52.

¹⁵⁶Drower, Bulletin of the School of Oriental and African Studies, XXV, 442.

in one of the texts.¹⁵⁷ In a text on a libation table from the site of Palaikastro in Crete we have the following inscription in Linear A: re ya-sa-[sa-ra-mu ...] ki-te-te-pi ki-re-ya-tu, which means, "To Yašašlam, that the city may thrive."¹⁵⁸ The deity Yašašlam which appears on six inscribed cult objects may be compared with another name formed from the Šafel of the verb ŠLM, the Mandaean Šišlam.

Another link with the Mediterranean is the word Jordan, which plays a prominent role in Mandaean religion (cf. texts 11:39, 16:10, etc.). Scholars have generally assumed that this is a reminiscence of the Jordan River in Palestine. But the Mandaeans say that this word means "river" or "flowing water" and that it has no reference to the River Jordan in Palestine.¹⁵⁹ In the cosmological accounts the Jordan is represented as a river of white water, as "the living water," and "the gleaming, and lustrous water." Gordon has pointed out that the word "jordan" in the Hebrew Bible is not a proper noun, for it appears with the definite article or some other qualifier with but two exceptions. He compares the term with the streams of Iardanus on Crete (Odyssey 3:291-2) and Iardanus in Ellis on the Greek mainland (Iliad 7:135).¹⁶⁰ Thus

¹⁵⁷Brice, Plate XXII.

¹⁵⁸Cf. Cyrus H. Gordon, "Toward a Grammar of Minoan," Or, XXXII (1963), 292-97; "The Decipherment of Minoan," Natural History, LXXII (November, 1963), 22-31.

¹⁵⁹Drower, The Mandaeans of Iraq, p. xxiv.

¹⁶⁰Cyrus H. Gordon, The Common Background of Greek and Hebrew Civilizations (New York, 1965), pp. 284-85.

the most interesting question confronting the investigator may be to ascertain whether the similarities between the magic bowls of the Minoans from the middle of the second millennium B.C. and the bowls of the Mandaeans from the middle of the first millennium A.D. are more than coincidences.

^{160a}For Gordon's latest discussion of the implications of the Minoan bowls, see his article, "Leviathan: Symbol of Evil," in Biblical Motifs [Studies and Texts III], ed. A. Altmann (Cambridge, Mass., 1966), pp. 5 f.

THE MANDAIC ALPHABET

NAME	<u>Transcription</u>	<u>Drower</u>	<u>Montgomery</u>	<u>Pognon</u>	<u>Gordon</u>
		[Standard]	[Magic Bowl	Texts]	
A	א	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Ba	ב	ⲁ	ⲁ	ⲁ	ⲁ
Ga	ג	Ⲃ	Ⲃ	Ⲃ	Ⲃ
Da	ד	ⲃ	ⲃ	ⲃ	ⲃ
Ha	ה	Ⲅ	Ⲅ	Ⲅ	Ⲅ
Eh	ה	ⲅ	ⲅ,Ⲇ	ⲅ	ⲅ
Wa	ו	Ⲇ	Ⲇ	Ⲇ	Ⲇ
Za	ז	ⲇ	ⲇ	ⲇ	ⲇ
Ṭa	ט	Ⲉ	Ⲉ	Ⲉ	Ⲉ
Ya	י	ⲉ	ⲉ	ⲉ	ⲉ
Ka	כ	Ⲋ	Ⲋ	Ⲋ	Ⲋ
La	ל	ⲋ	ⲋ	ⲋ	ⲋ
Ma	מ	Ⲍ	Ⲍ	Ⲍ	Ⲍ
Na	נ	ⲍ	ⲍ	ⲍ	ⲍ
Sa	ס	Ⲏ	Ⲏ	Ⲏ	Ⲏ
Ī	ע	ⲏ	ⲏ	ⲏ	ⲏ
Pa	פ	Ⲑ	Ⲑ	Ⲑ	Ⲑ
Ṣa	צ	ⲑ	ⲑ	ⲑ	ⲑ
Qa	ק	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Ra	ר	ⲓ	ⲓ	ⲓ	ⲓ
Ša	ש	Ⲕ	Ⲕ	Ⲕ	Ⲕ
Ta	ת	ⲕ	ⲕ	ⲕ	ⲕ
adu	ד	Ⲍ	Ⲍ	Ⲍ	Ⲍ

Chapter II

ORTHOGRAPHY

2.1 The Mandaic alphabet consists of 22 letters and one ligature.¹⁶¹ Because of its resemblances with the Palmyrene and the Nabataean scripts, Montgomery and others considered the Mandaic alphabet an early type of the "Syriac" alphabets. Kraeling, for example writes:

The Mandaic codices, for example show the use of a small circle, like that of the Syriac Waw to indicate the letter Aleph. The only analogy is that of the Nabatean and Palmyrene inscriptions, where Aleph is represented by a line ending in a small circle. The Mandaic codices lack the initial downward stroke, the line, but the lead amulet, published by Lidzbarski as the earliest Mandaic monument, still shows that line connected with the circle.¹⁶²

More recently Macuch has pointed out the resemblances between the Mandaic letters and those of the Elymean inscriptions from Tang-i-Sarvak between Fars and Khuzestan.¹⁶³ These Elymean inscriptions, deciphered and published by Henning in Asia Minor, II (1952), 151-78, probably come from the 2nd century A.D.

¹⁶¹For supplementary letters and for the meanings attached to each letter see Drower, The Mandaeans of Iraq, pp. 239-44.

¹⁶²Carl H. Kraeling, "The Origin and Antiquity of the Mandaeans," JAOS, XLIX (1929), 211.

¹⁶³Rudolf Macuch, "Alter und Heimat des Mandäismus nach neuerschlossenen Quellen," TLZ, LXXXII (June, 1957), 401-08.

2.2 The script used in our texts (400-600 A.D.) is quite close to that of the later Mandaic manuscripts, the oldest of which dates from the 8th to the 9th century. As a whole it is more cursive and less angular than the latter. The head of λ is open, the κ does not become triangular, the υ is shorter and less elliptical, the \beth and the \beth have not assumed as sharp an angle as in the later script.

2.3 There is no distinction phonemically maintained between an original η and a η .¹⁶⁴ In our transcription, however, we use η to represent the letter Eh, which is used in the final position only. It is normally used as a pronominal suffix (Cf. Ma., p. 89). But it is also used in the final position in a number of personal names: זאדבֿה Zadbeh (or Zadbih), זאפֿה Zapeh, יאזדוּיֿה Yazdouyeh, פּאָרױֿה Paprouyeh, רֶשָׁנוּיֿה Ršanouyeh, דּוּקְתָּאֵבֿה Duktanbeh.

2.4 The ligature \beth , represented in our transcription by $\bar{\eta}$, was considered by Montgomery as a development of the older Aramaic η , and by Nöldeke as a graphical abbreviation of either η or η . After the conjunction η ; and the prepositions \beth and \beth , it is written simply as η . Both forms are pronounced by the Mandaeans as ad.

2.5 No vowel points are used. All clear vowels are expressed by vowel letters, although examples of defective writing are common, especially in the magical texts. In initial, medial, and

¹⁶⁴Mandaic seems to have influenced the Aramaic magical bowl texts, which also make no distinction between η and η . See W. H. Rossell, A Handbook of Aramaic Magical Texts (Ringwood, N.J., 1953), p. 14.

final positions \aleph may represent \underline{a} or \hat{a} . In the initial position γ represents either \underline{i} or \underline{e} ; γ also does this elsewhere when it is next to a \prime . In medial positions \prime represents \underline{i} , \hat{i} , \underline{e} , or \hat{e} . In final positions \aleph' represents either \hat{i} or \hat{e} . In the initial, medial, and final positions \beth represents \underline{o} , \underline{u} , or \hat{u} ; in the final position it can also represent a back \hat{a} .

2.6 The diphthongs \underline{au} and \underline{ai} are expressed by $\beth\aleph$, and $\prime\aleph$. There is no separate sign for a $\underline{\text{šwa}}$. In short open syllables where we might expect the dropping of a vowel as in Syriac, a vowel sometimes appears and sometimes does not. This would lead us to suspect that the vowel letters in these cases stand for the $\underline{\text{šwa}}$.

2.7 The ligatures of a \beth with a \prime , Π , or \aleph , can lead to confusion. In these cases one of the multiple ridges may be omitted. (See N. § 9, 10.)

2.8 Doubled consonants are not indicated except in the case of an assimilation of an original \beth , as in $\aleph\Pi\Pi\aleph$, which also occurs as $\aleph\Pi\Pi\aleph$ (22:150), and $\Pi\Pi\Pi\aleph$ (32:44); and in a case when a morpheme ends in one consonant and the appended enclitic begins with the same consonant, as in $\beth\aleph\aleph\aleph$ (33:16).

2.9 The similarity of certain letters such as Π and \aleph , \beth , \beth , and \beth , \beth and \prime , gives rise to not a little ambiguity. The \aleph and Π are difficult to distinguish even in the best of manuscripts. In the 15th and 16th centuries the scribes confused Π and \aleph , and replaced the former with the latter in many manuscripts. The \beth may be distinguished from \prime in that it attaches itself to the following letter, whereas \prime does not. For an example of the confu-

sion between 𐌒 and 𐌓, see 9:6 where the scribe wrote קורקליא for קורקליא. The 𐌒 and 𐌓 are also quite similar, except that the latter is longer in form than the former.

2.10 Lady Drower informs us that among the Mandaeans:

Writing in itself is a magic art, and the alphabet is sacred. Each letter is supposed to invoke a spirit of light and is a thing of power. It is a practice to write the letters separately and to sleep each night with a letter beneath the pillow. If the sleeper sees in a dream something which will enlighten him, the letter upon which he slept that night is taken to a silversmith and a replica in gold or silver is made and worn around the neck as an amulet.¹⁶⁵

But elsewhere she notes that the copyists of magical texts are notoriously inaccurate and that their transcription is often hurried. Few of the magician's clients are literate enough to criticize what the magician has written for them. "Of the Mandaeans themselves, laymen who read and write the Mandaic script are rare, and even literates understand little of the written and classical Mandaic."¹⁶⁶

2.11 Assuming that the situation was not too different even at the time of our texts, we should not be surprised to find numerous errors. When the writer perceived his error, he sometimes crossed it out, as in 23:6 where the word לילי'תא has been crossed out. Sometimes he wrote a letter above the line as in 25:4 where the writer mistakenly wrote a 𐌒 and then correctly wrote a 𐌓 above.

¹⁶⁵E. S. Drower, "Mandaean Writings," Iraq, I (1934), 171.

¹⁶⁶Drower, JRAS, (1943), p. 150.

In many cases, such as 25:4, where the writer has tried to correct himself, he usually starts all over again without attempting any erasures. In 23:12 the writer has written an κ above the line.

2.12 Most errors, however, remain uncorrected. There are repetitions of words or parts of words. There are often omissions of letters as in 10:1, וּרָא for וּרְרָא ; in 5:8 and 6:7 לָאֵל probably stands for תְּלָאֵל . In 5:14 we have לֵאזִיִן for לֵאֲזִיִן . Vowels are often omitted: in 14:7 we have כְּסִיא for כְּאֲסִיא , and in 14:11 זֶאמְוִיָא for זֶאמְוִיָא .

2.13 One letter is often substituted for another. In 10:26 we have נְעֻחְלוֹיִט for נְעֻחְלוֹיִט ; in 18a:8 we have מְכֻשְׁמָאן for מְכֻשְׁפָאן . Vowels and less often consonants are transposed: in 9:19 we have אֲסִיא for אֲסִיא ; in 13:12 we have חֶאֲרַחְתָא for חֶאֲרַחְתָא . In some cases the corruption of the word is extreme. In 9:3 we have קְקֻקְבָא for קְרַבָא .

2.14 One must bear in mind, however, that the variations from the expected forms may have arisen from other factors. Some of the variations are probably dialectal forms: in 17:14 we have מְקֶאֶרְקֶלְאֲחָא for מְגֶרְקֶלְאֲחָא ; רִיִּיא is much more common in our texts than רֵאִיִּיא which occurs in text 31:10, 14, 17; וּרְרָא is likewise more common than וּרָאֵרָא which occurs in texts 21 and 31; חֶשְׁרָכָא is probably dialectal for חֶשְׁרָכָא ; מְרָאֵרָא in 10:18 is a dialectal form of מְרָאֵרָא . In text 18a:4 we have שְׁרֵמִית , but in 22:207 שְׁרֵמִית .

2.15 Other variations may represent older forms. For example, Lidzbarski held that: לִיִּיִּיא , זִוִּיִּיִּיא , לֵאֲטִיִּיא , לֵאֲנִמְטִיִּינָה , בְּעֶלְרִכְבָּאִי , are older forms and not merely errors as Pognon considered them.

to be.¹⁶⁷

2.16 It is possible that some of the apocopated forms were intended as abbreviations: in 31:1 we have באש and in [8:3] כש for כשונא; in [5:4] קרי for קריאחא; likewise קריא in [5:7]; in 22:55 באר for באראיא; in [5:3] עף and in 15:1 y for עפיכא.

2.17 Furthermore, at the end of some of the texts in the midst of incomprehensible magical formulae, some words were deliberately distorted. This was most frequently done with sibilants: in [21:10] we have עפישא for עפיכא; in 4:15 we have עסישא and in [8:8] עסריש for עסירא; in [6:6] we have חוממריא for חומריא. For a fuller list of such magical formulae see Glossary D at the end.

¹⁶⁷M. Lidzbarski, [Review of H. Pognon, Inscriptions Mandaites des coupes de Khouabir], TLZ, VI (1899), 173.

Chapter III

PHONETICS

3.1 For the phonetic values of vowels see 2.5. Allophonic, or what Macuch calls "facultative," variations are frequent. The \aleph and \beth often interchange, as in the following examples: \aleph שומיך (21:17) and \beth שומאך (20:15); \aleph שלימתינון (18c:2) and \beth שלימתאנון (19:15); compare also the following names: \aleph כיה אסיא (15:17) and \beth כאת אסיא (3:6); and \aleph עסתיר (5:20) and \beth עסתאר (5:9).

The \aleph and \beth do not interchange as often. Two examples are \aleph חולמיא (17:7)^x and \beth חילמיא (17:12); and \aleph קארוש (6:8) and \beth קאריש (5:8). Other examples of such fluctuation may be merely graphical.

The \aleph and \beth also interchange. The word for "bed" in our texts is \aleph אסא; \beth אסא does not occur. On the other hand the predominant form of the verb "to bind" is \beth עסר and only rarely \aleph אסר. "Mother" is \aleph עמא, and not \beth אמא. The prepositional form \aleph אל is often used instead of \beth על. The fluctuation may be seen in the following words: \aleph עזיל (22:129) and \beth אזיל (22:144); \aleph עריאוראי (22:92) and \beth אריאוריא (22:113); in the angelic name \aleph ברכעיל (9:27) and \beth ברכאיל (12:42).

The most frequent fluctuation in our texts was one that was not mentioned by Nöldeke. It is the interchange between \beth and \daleth . We see this in the form \daleth עליא (3:6) for the more usual \beth עליא (passim). The interchange occurs in the following verbal forms: \beth עחעה (11:9) for \daleth עחיה (11:8); \beth כלעמא (27:14) for \daleth כלימא (20:19); \beth לעפקון (31:12) for \daleth ליפקון (31:16); \beth חעפוק (27:15) for \daleth חיפוק

(20:20), and תעשוקלה (19:10) for תישוקלה (18b:7). We see this fluctuation in the following nouns: מעמרא ([42:8]) and מימרא (29:44), also מעימרה (29:34); נועריא (20:4) and נירריא (27:5); בעתא (2:6) and ביתא (1:7); לעבאן (9:9) and ליבאן (18b:2); כעבא (19:8) and כיבא (18b:1); שעחין (27:13) for שיחין (20:16); and רעשאיון (1:9) for רישאיון (18a:14). We also see this fluctuation in proper nouns: שעשיין ([21:5]), d. of Hawwa, and שישין (7:3), m. of Yazid; דענדוך (14:1) and דינדוך (16:15), Denduk d. of Kosriduk; and סחטעיל (9:5) and סחטייל ([19:9]), Saḥṭiel the angel. (See N. § 15.)

3.2 The vowels *y* and *ɿ* tend to become *ɣ* before a *ʔ* that closes the syllable. We have the participle and pronominal suffix אמאיןא (26:12) for אמירנא; the imperfect לככאר (16:4) for לככור; and the imperative דכאר (22:270) for דכור. (See N. § 17; Ma. § 69.)

3.3 A medial *ɣ* will be dropped after a vowel or even a *šwa*. For examples see 3.18 below.

3.4 A syllable-closing labial may change an original *a* or *i* vowel to a *u* vowel. Examples in our text are: וובריא (13:17); חומריא (4:15); עובריא (20:5); עומקיא (10:28); קובריא (4:2); קומבא (5:10); קומחה (22:44); רופעלאן (6:12); שובעא (10:3); טופריא (17:24). (See N. § 19; Ma. § 72.)

3.5 Like Syriac Mandaic maintained its diphthongs in general. Monophthongization or reduction of *au* to *ô* and *ai* to *ê* has occurred in closed syllables, and at times in open syllables. In some cases both the diphthong and the monophthong forms of the same word occur. Examples of diphthongs are as follows: אלאין (18a:

10); בנאיחון (11:5); אינא (20:18); and קאימית (22:198). Examples of reduction in closed syllables are: דוכלאח (14:4); לוטחא (8:39) קומחה (22:44); and רורכאחא (12:19). Examples of reduction in open syllables are: ביניא (22:103); דמותא (4:9); יומיא (21:21); ליליא (24:10); מרמאחא (31:21); מוחא (22:32); קומאחאיון (10:10); and חורא (25:14). Examples of words where both the diphthong and the monophthong forms are represented are באיחא (17:19) and ביתא (10:5); דאורה (21:12) and דורה (20:1); דאיויא (31:10) and דיויא (32:11); זארה (17:17) and זרה (20:6); מרומא (5:17) and מראומא (10:18) (See N. § 7; Ma. § 10.)

3.6 The ' of א' coming after a liquid attaches itself to the א of the preceding syllable. Thus we have סאניא (24:6) and also סאיניא (22:8) and סאינאחא (17:9); ביניאנהל (33:3) and בינאינא (33:25). (See N. § 22; Ma. § 76.b.)

3.7 Two common examples of words with prosthetic א are ענישא (2:1) and אקריאחא (20:4). Cf. also the name ואכסאר (25:5). (See N. § 24.)

3.8 Cases of anaptyxis are as follows: פחיכריא (23:8) and מיתחבריא (19:4). However, פחכריא (15:24) and מיתחבריא (18a:5) also occur. A helping vowel is often inserted after the second radical of Afel forms to which an object suffix has been added: מאשלימילה (20:10); אפטארתיר (21:9); cf. also תישאכיקלה ([30:5]). (See N. § 25; Ma. § 78.)

3.9 Between two identical consonants an א is often retained: גלאא (19:16); עמאמא (1:4); and מלאא (29:43). (See N. § 30.)

3.10 A ק has a tendency to appear as ג. As examples we have: גאטלא (21:4); גמאטא (30:24); גריד (29:10); גרגוליא (13:11); גזירא

(20:17); מגרקלאזא (17:14); לוגיט (20:3); פוגראמאן (22:197). (See N. § 41; Ma. § 42.)

Initial *q* appears as *כ* in כושטא (7:20) and in כאכאיון (20:7); cf. קאקיון (29:8). (See N. § 42; Ma. § 43.) The two consonants also fluctuate in the word "threshold," עסכוּפּתּא (21:3) and עסקופּתּא (22:20). A *l* appears as *כ* in כלאלא (12:34). (See N. § 44; Ma. § 44.b.) As an example of this phenomenon Nöldeke also cited the word עכוּרּא, comparing it with the Targumic עיוּרּא. But this goes back to an original Akkadian word *êkûrê*. (See Mo., p. 72; Ma. p. 77.)

3.11 A *ṣ* shifts to *ך* in the name טכאק in 12:10, becoming רכאק. It also shifts to *ס* in לנמטינה ([4:13]); cf. לנמטינה ([4:14]). Montgomery (Mo. p. 247) suggests that the word מאתנא (23:12) means "crushed" and that the root אתן is related to the rabbinic word for olive press, עטין. More probably the word comes from the root אתן "to place."

There is a slight possibility that the word חטי in 33:11 may be a variant of חתי. More probably it comes from חטט "to muzzle."

A *ṭ* has become voiced as *ך* in the verbs כרש and סרם. (See Ma. § 34.) Cf. also 3.20 where the reflexive *ṭ* becomes *ך* after metathesis with a voiced sibilant. The verb עכא, "there is," comes from כאיתא, in which the *ṭ* has been assimilated.

3.12 Arabic *ḥ*, and Hebrew *ח*, appear as *ך* in עוּרּוּאיון (20:8); לנכוכאך (10:21); and נירריא (27:5); but as *ז* in זיכרא (20:16); זחכא (22:269); in the word "blood" as זמאיון (29:26); and the word for "bee" or "wasp" זמכוריא (13:22). The demonstrative pronoun is regularly חאזין; only once is it חרין (32:52). (See N. §

46; Ma. § 38.)

In אַתְּרֵאמָא [ח] (13:12) ך and ן are transposed; in אַתְּמֵא the ך has been assimilated (13:11). (See Ma. p. 64.) This is also true of פִּקְרֵתָהּ (28:9); cf. פִּקְרֵתָהּ (23:6).

In our texts ך and ך̄ often interchange. After the conjunction ך and the prepositions ך and ך̄, ך is regularly used instead of ך̄. But ך is even used in a few cases without a preceding proclitic: רִפְחָאָרָא (19:17), and דְּגוּבְרֵיא (2:1) are examples. Other instances of fluctuation are: דְּרִדְקוֹנֵיא (3:3) for דְּרִדְקוֹנֵיא ([4:3]); the name Denarita דְּנֵרִיחָא ([11:5]) for דְּנֵרֵחָא (8:16); כַּחְדָּאֲיָאִי (6:11) and כַּחְרָאֲיָאִי (5:11); דִּילֵיא (1:5) and דִּילֵיא (2:5); זֹאֲדֵנִיאָתָא (6:5) and זֹאֲדֵנִיאָתָא (9:3); נֹרָא (6:3) and נֹרָא (5:3) and נֹאֲרָאָת (6:2) and נֹאֲרָאָת (5:2). Compare also עֹזְרָאָתָא (6:2) and עֹזְרָאָתָא (5:3).

3.13 Under the influence of a ט, ס has become צ in צַחְטֵינְ[חִי]ן ([17:9]). A ס appears as ש in עֶפְשָׁקָא (?) (16:8). (See N. § 48.)

The צ appears as ז in זִירְקָא (22:265). From נֶצַח we have both נֶאֱזִיא^x(7:4) and נֶאֱצִיא ([17:5]). (See N. § 49; Ma. § 39.b.)

3.14 A פ has become כ under the influence of ל, כַּאֲנֹן (33:exterior); cf. the Mishnaic פִּגְלֹן. Cf. the anomalous example of the form כַּחְתִּיתָהּ (22:180) from the verb פָּחַת, "to open." (See Ma. p. 56 on this.)

On the other hand, כ becomes פ in the common word for "daughter"; כַּאֲתָא occurs only in 26: 3, 11, 28. This devoicing of the labial has also occurred in the verb נִקְכַּ in לִנְקוּפֵיא (11:19), and in the preposition כ in the phrase פִּפְרִיּוֹיִס (16:10), here under the influence of the following פ. A כ alternates with כ̄ in the adverb "again," תּוּכַּ (24:11) and תּוּכַּ (22:67). Compare the word for "time" זִיבְנֵיא (22:170) for זִיבְנֵיא. Very ancient is the change of כ

to ʾ in ʾררבראחא (1:11) and in the verb שרש, which occurs in the Pael לשאושיא at 10:6. (See N. § 51; Ma. § 32.)

3.15 The ʿ occurs as a prefix instead of ʾ in ʿלדמיא (16:9); ʿלדחיא (22:25); and ʿלעפקון (31:12); cf. ʿלעפקון (31:12). The ʿ dissimilates to ʾ in the word מלאלא (29:43) to form מנליא (16:13). (See Ma. pp. 51-52.) The ʿ dissimilates to ʾ in ʿלוללא (13:11). (See also 3.22.) There is a metathesis of liquids in the word for "leg," ליגרא (29:30) from ʿלול. (See N. § 53; Ma. §§ 27-28.)

3.16 One of the characteristic features of Mandaic is the weakening of the gutturals. The ʿ is not a guttural consonant, but a vowel sign. Etymological distinctions between ʿ and ʾ, and between ʿ and ʿ, are no longer maintained. The ʿ serves as an indicator of the third person singular suffix. (See 2.3 above.) Thus we have both ʿלגרא (18b:12) and ʿלגרא (19:12) from *ʿג, on the one hand; on the other hand, we have ʿלגרא (28:4) and ʿלגרא (27:6) from *ʿג. Some examples of words with an original *ʿ are: ʿזר, ʿר, ʿר "to be," ʿר, ʿר. Examples of words with an original *ʿ are: ʿר, ʿר, ʿר Pa. "to show," ʿר, ʿר, ʿר, ʿר, ʿר, ʿר, ʿר. All the examples above may be compared with the Syriac, which has maintained the distinction between ʿ and ʿ. (See N. § 57; Ma. §§ 47-48.)

3.17 The ʿ is preserved in an intervocalic position: ʿלאחא (21:17); ʿר (5:3); ʿר (22:125); ʿר (13:4); ʿר (26:9); ʿר (31:13); ʿר (31:18); ʿר (22:261); cf. ʿר (6:4). The ʿ is also preserved before ʿ as in ʿר (11:48) and ʿר (20:19). (See N. §§ 58-61; Ma. § 51.)

The ן has fallen out in the following words: עפיכא (1:1); שורא (14:6); תומיא (10:28); עפלאד (22:98); סיפא (23:12); and תחאיא (31:19). The words סירתא ([46:7]) and סוריא (31:12) may come from the word for moon, סירא, *סחרא. The ן in pronominal suffixes very often drops out. We have תחטוכון (10:15) as well as תחטכחון (11:27); מחרבאלון (25:23) as well as מתרבאלחון (23:11); מצרינין (26:20) as well as כתבתניחין (7:25); מצרינין (19:7) as well as מצריניחין (7:10) and מצריניחין (8:11). Final ן of verbs generally falls out, e.g. משלאנכון (14:2); and עשתאזון (10:13). It may be preserved, however, through transposition: שחלון (10:5); ולאהיא (31:21); נעשתחלון (10:16); or in forms where the ן comes before ח as in עשתלחחון (11:24). (See Ma. § 52.)

3.18 An intervocalic א or y will become י as in באיית (22:267), that is bāyit. (See Ma. § 54.)

The א and y will fall away not only after a preceding vowel, but even after a šwa. In the initial position we have the following examples: ור(א)גרא (19:13); ו(א)מלה (7:11); נ(א)נפאיכון (16:4); נ(א)זראי (8:21); ו(א)מין (5:21); and ב(ע)דקיא ([17:10]). The א falls away after verbal prefixes in the following examples: תי(א)זאל (1:5); תי(א)תיא (15:5); תי(א)מרון (16:21); and תי(ע)באש (2:6). This holds true even after the addition of the reflexive prefix as in עת(ע)פכחון (32:16) and עת(ע)פכחון (14:14).

In the medial position we have the following examples: מאכ(א)יכאן (18a:8); ש(א)פתאנכון (14:17); בי(ע)תא (1:7); and רי(א)שיח (21:21).

In the final position we have the following examples: ארכיאי(ע) (1:4); אמנו(ע)יא (14:9); סינ(א)חא (27:16); אשכ(ע)יח (18b:4); שומ(ע)יח (18a:4); and שרו(א)נין (26:23). (See N. § 63; Ma. § 55.)

3.19 Sometimes \aleph will be strengthened to \aleph , as in $\aleph\aleph$ (16:20) from $\aleph\aleph$. This is also true of $\aleph\aleph$ (31:18) from $\aleph\aleph$ (6:4). (See N. § 64; Ma. § 57.)

3.20 Transposition or metathesis occurs regularly in the reflexive stems of verbs beginning with sibilants. We have, for example, $\aleph\aleph$ (22:15); $\aleph\aleph$ (22:107); $\aleph\aleph$ (10:16); and $\aleph\aleph$ (22:34). In the case of a voiced sibilant, the \aleph of the prefix becomes \aleph , as in $\aleph\aleph$ (5:3) and $\aleph\aleph$ (11:44). For other examples see 3.17 above. (See N. § 67.)

3.21 In our texts \aleph is sometimes found immediately before \aleph , and \aleph before \aleph or \aleph . A. Spitaler believes that these combinations are merely graphical representations of doubled consonants. (In Mandaic doubling is not normally represented otherwise. See 2.8 above. In 17:5 we have the exceptional case of $\aleph\aleph$ "fettters"; cf. $\aleph\aleph$ at 24:4.) Against Spitaler Macuch has argued on the basis of evidence from Mandaic informants and on comparative evidence that these combinations are phonetic representations of the dissimilation of doubled consonants (Ma. pp. XLVII-LIII).

Examples of this phenomenon in our texts are as follows:

$\aleph\aleph$ (5:10); $\aleph\aleph$ (13:22); $\aleph\aleph$ (31:21); $\aleph\aleph$ (10:6); $\aleph\aleph$ (16:6); $\aleph\aleph$ (25:4); $\aleph\aleph$ (33:10); $\aleph\aleph$ (22:16); and $\aleph\aleph$ (22:165). (See N. § 68; Ma. §§ 22-24.)

3.22 Doubled roots of the form 1.2.1.2, in which consonant 2 is a liquid, avoid the duplication by either dropping the first occurrence of that consonant as in $\aleph\aleph$ (17:5), or by dissimilation as in $\aleph\aleph$ (22:132). Somewhat similar is the case of $\aleph\aleph$ (31:20) or $\aleph\aleph$ (16:13). In $\aleph\aleph$ (32:19) consonant 2 in the second half of the word is dropped. (The full form does

occur, however, as גלגליא at 16:16.) An interesting case of dissimilation occurs at 18b:14. There the final ל of the verb גזל, "to defraud," has been dissimilated to ך because of the addition of the enclitic ך; this makes it appear as though it were the verb גזר, "to cut," גזירלה. (See N. § 70.)

3.23 The ך of reflexive forms is often assimilated. Thus we have תיככיש (2:6) as well as תיתככיש (1:6); also תיראליא (12:9); עחידרית (22:108); תיחזאילון (21:14); לעכירכון (31:12). We also have לאתינ (5:14) in place of לאסתינ (9:14), which may be just an error.

3.24 Note that סאלא (26:25) for biblical סָלָה shows that segol was pronounced as pataḥ in accordance with the supralinear (i.e. Babylonian) vocalization.

Chapter IV

NUMERALS

4.1 (See N. §§ 152-55; Ma. §§ 178-81.) Numbers play a great role in magical texts. The numerals are not as fully represented in the magic bowls as they are in the later Mandaic magical texts. Those that do occur are as follows:

"1" -- חַרָא, חַרְא, (m.); the latter form is also identical with the feminine. We have the following examples: לְחַרְא לְחַרְא "so that one will not reach his fellow" (22:93, 94); מְלַחְא חַרָא "a certain angel" (31:21). Examples of the ordinal are as follows: בְּחַיְלָא דְחַיְיָ קְדַמַּיְיָ "in the strength of the First Life" (22:89); אֲנָא חַרְ נְכַסְא נְכַסְא רַבָא קְדַמַּיְיָ "I am Nbaṭ, the great, first germ" (11:8, 9).

4.2 "2" -- חַרְיָן, (m.); חַרְיָתִין*, (f.). This occurs in the compound number "362" at 13:5, 6. (See 4.15 below.) The feminine occurs as "both" in the form חַרְיָתְחוּרְן in 33:11 (cf. 33:13).

4.3 "3" -- חַלְאָחַא, (m.); חַלְאָחַ, (f.). This occurs independently only at 22:269, חַלְאָחַא דְיֻחְכַבָא "and three (bowls) of gold." It occurs in the combination "300" several times, e.g.: חַלְאָחַא (28:6); חַלְאָחַא (13:5). (See also 4.15 below.)

4.4 "4" -- אַרְבַּא, (m.); אַרְבַּיָא, (f.). This occurs at 22:268-69 in the phrase, חַרְבַּא אַרְבַּא דְכַסְפָא "four bowls of silver"; and very frequently in the phrase "four corners of the house," אַרְבַּיָא וְזַיְאָחַא דְכַיְתָא (22:258-59).

4.5 "5" -- חַמְשָא, (m.). [The feminine would be חַמְשַׁיָא.] This

occurs only at 22:256, חמשא מרבאנון אשאר עלה, "their five leader have strengthened it."

4.6 "6" -- שיחא, (m.); שיח(f.). The latter occurs in the phrase, שיח יומיא "six days" (21:21); the former occurs only twice in the compound number "366," (22:209, 212).

4.7 "7" -- שובא, שובעא, (m.); שאבא, (f.). The number "seven" occurs fairly frequently. Some examples are as follows: שובא מן עלה שביאחיא אשאר עלה, "the seven planets have strengthened it";^x מן שובעא רקעחיא, "from the seven firmaments" (10:3); מן שאבא חאחמיא, "with the seven seals" (22:6, 7).

4.8 "8" -- חמאניא, (m.); the feminine would also be identical in form. Examples are as follows: חמאניא אחאי, "eight brothers" (22:8); וחמאניא מאחוזיא,^x "and eight cities" (13:4); וחמאניא חנפיא דרקעחא "and the eight ends of the firmament" (22:260-61).

4.9 "9" -- This number does not occur, but the masculine form would be חשא, or חשא; the feminine would be חשא also.

4.10 "10" -- This also does not occur, but would be אסרא for the masculine, and אסרא for the feminine.

4.11 "11" -- If this occurred it would be חריסאר, חאריסאר, or אסרא וחרא.

4.12 "12" -- חריסאר is the only number between 8 and 60 that occurs in our texts: חריסאר מלאכאיהון אשאר עלה "and their twelve angels strengthened it" (22:255-56).

4.13 "60" -- שיחין, ש חין. "Sixty" is a very popular number, occurring by itself and in combinations. The first form is used with but one exception at 27:13, where the second form is used.

Examples of its occurrence are:אֶסְרִיתָּ עִנְיֵי עֶשְׂרִים וְשֵׁשׁ "in the name of the sixty, male temple-spirits" (27:13); אֶסְרִיתָּהּ בְּשֵׁשׁ חַתְּמוֹתַי וְשֵׁשׁ חַתְּמוֹתַי אֶסְרִיתָּהּ "I bound it with sixty bands, I sealed it with sixty seals" (22:109-10). It also occurs eleven times in the number 360, once in 362, and twice in 366. (See 4.15 below.)

4.14 "80" -- תַּמְאָנָן The number "eighty" occurs twice: אֶסְרִיתָּהּ עִנְיֵי עֶשְׂרִים וְשֵׁשׁ "and eighty female Ištars (20:17); the phrase in 27:13 is identical, except for the word "female" which is spelled אֶסְרִיתָּהּ.

4.15 "360," "362," and "366" -- As mentioned above, "360" occurs eleven times; "362" once; and "366" twice. Examples are: אֶסְרִיתָּהּ עִנְיֵי עֶשְׂרִים וְשֵׁשׁ "and the three hundred and sixty tribes" (25:17); אֶסְרִיתָּהּ עִנְיֵי עֶשְׂרִים וְשֵׁשׁ לִישָׁנֵי "of the three hundred and sixty-two nations (lit. tongues)" (13:5-6); מִימְרָא דְחַלְתְּמָא וְשֵׁשׁ חַתְּמוֹתַי "an order of the three hundred and sixty-six Uthras" (22:208-09).

4.16 The number "one" is used idiomatically in the following expressions: מִן חֶדְרָא רִיא "with one another" (7:20); לְחֹדְרָא "alone" (22:170); and בְּחֹדְרָא רִיא "together" (5:11).

4.17 The word פְּלוּלָא may sometimes mean "half," but as it is used in 13:14 it means "share."

stone" (26:20). Elsewhere it has a copulative or resumptive force (cf. Ges. 141.g, h): נאטרא דבאיתה "I am Nbat" (10:4); חרן נבאט "The guardian of the house of Sumaqa the son of Kušenta (is) this" ([5:2]).^x

5.5 The third feminine singular pronoun חעיא occurs seven times in text 33, and nowhere else;^x e.g.: חעיא דעתגמראת "she who is finished" (33:6); חאבראתא דחעיא "companions of hers" (33:7); אמניסורל דחעיא "because of her" (33:23). Macuch has written (Ma. p. 154) that this pronoun is never written simply with י, but consistently with י. An exception to this may be seen in the form חיא which occurs in text 28:6,7, ושיתין שורכאחא "she and the three hundred and sixty broods." When Gordon first published this text (ArO, IX (1937), 105) he had suggested this: "Perhaps the latter word (חיא) is the pronoun 'she' referring to the Ishtar." That this is certainly the case may be seen from parallel passages where other examples of this type of formula may be seen: חיא ותלתמא ושיתין חאברתא "she and the three hundred and sixty companions" (33:7); cf. "you ... and all your broods, even the three hundred and sixty broods" (23:4-6); "they and all their invocations and their broods" (28:10).

5.6 The first common plural pronoun אנין occurs only once: חותיא רוחא ויורבא דאנין "For we are under Ruha and Yorba" (22:203).

5.7 The second masculine plural pronoun אנאתון occurs in the appeal: אנאתון מלאכיא שריא לוטאתא "O you angels, dissolve the curses" (9:28). The forms אנתון and אתון are used in similar appeals: אנתון מלאכיא שריונין וברכונין לכולחין לוטאתא "O you angels, loosen and bless all the curses" (26:23); אתון מלאכיא שריויא ללוטתא מן

... טימאחאיון בר מאמאי "O you angels, loosen the curse from Timotheos the son of Mamay" (19:19-20). The feminine form אַחִין occurs only once: וְאַחִין סְכוּן חָאֵלן מוּמַחְאָ "And as for you, take these oaths" (31:21).

5.8 The third masculine plural pronoun חִינּוּן occurs in the following examples: אַלמא וְחִינּוּן שְׂאִיא וּשְׂאִכְיָא "until they release and free and bless" (26:20); חִינּוּן וְכוּלְחִין קְרִיאָחוּן "they and all their incantations" (28:10); חִינּוּן לַעֲקֵרוּן וְלַעֲפִקוּן "let them flee and go out" (31:11-12).

5.9 The third feminine plural pronoun חִינּין occurs often in the following phrase, indicating that the "owner" or originator of the curses was often considered to be female: עַל מְאָרְאִיחִין אַלמא "to their owners until they free and bless" (9:26).

5.10 The possessive suffix pronouns are not only used with nouns to indicate possession, but are also used as the objects of prepositions. (See N. § 76.) The second and third person plural pronouns may be suffixed with the אַי- of the masculine plural construct ending; when this does occur the noun may not necessarily be plural. (See N. § 141; Ma. § 106.) The variations are:

	<u>Singular</u>	<u>Plural</u>
1 c.	אִי-, יִא-	אָן-
2 m.	אָך-	אִיכּוּן-, אַכּוּן-, יִכּוּן-, כּוּן
2 f.	יָך-	אִיכּיָן-, אַכּיָן-, יִכּיָן-, כּיָן
3 m.	הַ-	אִיחוּן-, אַיּוּן-, יִחוּן-, חּוּן
		יּוּן-, חּוּן-, חּוּן-, חּוּן
3 f.	הַ-, אַ-, חַ-, אַהַ-	אִיחּוּן-, אַיּחּוּן-, יּיחּוּן-

5.11 Examples of the first person singular pronoun with nouns are: **ביחאי** (27:12); **חמאי** (15:19); **זואי** (27:12); **בנאי** (27:12); **בנאחאי** (27:12); and examples with prepositions are: **-ליא** (15:20); **מיןאי** (20:12); **ליא** (15:17); **עלאי** (22:75).

5.12 Examples of the second person masculine singular pronoun with nouns are: **שומאר** (10:19); **חילאר** (22:187); with prepositions: **-לאר** (8:21); **עלאר** (15:6).

5.13 Examples of the second person feminine singular pronoun with nouns are: **גיטיר** (21:11); **חיליר** (30:10); and **שורכאחיר** (23:5); with prepositions: **אליר** (21:2); and **-ליר** (21:5).

5.14 Examples of the third person masculine singular pronoun with nouns are: **כאיחה** (31:5); **זוה** (27:3); **בנה** (32:44); **אחה** (32:24); **כולה** (28:11); with prepositions: **-לה** (26:11); **מיונה** (2:8); **עלה** (22:213); and **עלארה** (22:37).

5.15 Examples of the third person feminine singular pronoun with nouns are **ארטה** (23:9); **זוה** (20:6); **בנה** (3:16); **בנאחה** (23:2); **אינהא** ([46:6]); **כולחא** (31:23); with prepositions: **-לחא** (28:7); **בא** (6:1); **-בא** (11:44); and **מיונה** (1:9).

5.16 Examples of the first person plural pronoun with nouns are: **ראזאן** (5:13); and **ליכאן** (7:12); with prepositions: **-לאן** (5:13) and **עלאן** (22:48).

5.17 Examples of the second person masculine plural pronoun with nouns are: **עכוראיכון** (16:9); **זאיניכון** (16:19); **ליגוראיכון** (10:27); **כולכון** (31:20); with prepositions: **עלאיכון** (11:41); **עלאכון** ([42:16]); **-ליכון** (25:5); and **מיואיכון** (22:163).

5.18 Examples of the second person feminine plural pronoun with nouns are: **חילאיכין** (30:14); **חילאיכין** (30:5); **כולכין** (30:5); with

prepositions: אליכין (19:9); לאיכין (26:12); לכין- (18b:5); and ליכין-(7:14).

5.19 Examples of the third person masculine plural pronoun with nouns are: בנאיחרון (11:5); בתאיחרון (11:20); שרמיחן (6:15); בנאתחון (10:9); באתאיורן (10:8); רישאיחרון (2:9); בנאתחון (17:22); אכוחון (32:17); כולחון (4:6); כולחן (6:11); with prepositions: עלאיורן ([17:8]); לחון- (23:11); and לון- (25:23).

5.20 Examples of the third person feminine plural pronoun with nouns are: קרנאיחין (7:9); קארנאיין (26:9); קארנאין (19:7); מראין (19:18); מנוזיאחין (8:12); מנוזיאחון (7:10); כולחין (1:1); כולחן (6:11); with prepositions: לין- (8:13); עלאיחין (26:7); עלאיחין (5:10).

5.21 The accusative suffix pronouns are affixed to finite verbs and participles as the objects of the verb. In Mandaic in the second and third persons plural, masculine forms are often used when the antecedents are feminine. (See N. § 197.) The accusative suffixes are as follows: (See Ma. § 107.)

	<u>Singular</u>	<u>Plural</u>
1 c.	א-, אן-	אן-, נאן-
2 m.	אך-	אנכוון-, ננכוון-
2 f.	אך-	
3 m.	ה-, נה-, יא-	אננוון-, ענוון-, ננוון-
3 f.	ה-, נה-	אנניחין-, נניחין-, ניחין- ניחין-, ניחין-, ניחין-

5.22 Examples of the accusative singular forms in the first person are: אומיאן (22:74); לאטאן (15:17); פקראן (22:143); לאטתיא (26:11); לאטו'א (3:9); in the second masculine: עכלאך (22:173); אשכאחאך (22:67); פקראך (22:140); זרזאך (22:68); נכרבאך (10:21);

אפסארתִיך (11:26); קאימאך (22:68); in the second feminine: חריתָה (22:219); נסיכתָה (22:146); (21:9); in the third masculine: חריתָה (22:219); נסיכתָה (22:146); כסיויא (8:25); לאטויה (22:277); זאכה (7:19); גזאלה (7:11); לאטתנה (22:58); אלבשויא (22:57); קאימה (22:60); תוכרה (22:18); in the third feminine: נמטינה (3:14).

5.23 Examples of the accusative plural forms in the first person are: תחרינאן (10:14); חקאלאן (5:13); אפיקתינאן (33:25); in the second masculine: חכרתִינכון (25:12); אזכרתִינכון (14:3); זכנאתִינכון (14:8); נעשדוֹנכון (10:27); משלאנכון (14:2); forms in the second feminine are not attested in our texts; in the third masculine: שדיראתִינכון (12:38); מצרתִענון (6:11); חקלתִנון (6:10); נקבליִנון (10:19); סחטיִנון (19:6); מצרנון ([17:11]); חקילתיִנון (5:11); forms in the third feminine are numerous and varied: לאטתיִן (26:14); חזתיִנין (5:10); כחכתיִנחין (7:25); לטינין (8:19); מחינין ([19:1]^x); נסכניִחין (8:9); נסכנין (7:8); סחטיִנין (26:8); שרונין (26:23); מצריניִחין (7:10); מצרינחין (8:11); נסובינין (26:17); and ברכונין (26:23).

5.24 (For the demonstratives see Ma. §§ 108-11.) Reference has been made above (5.4) to the use of the third person masculine singular personal pronoun as a demonstrative. The simple demonstratives ׀ן and ׀א are not attested in our texts. The demonstratives occur as compounds with a prefixed -חא or -ח. Thus we have חאחור in the phrase כחאחור עורקרא "with that bond" (32:16).

5.25 The demonstrative for nearer objects is חרִיין and more commonly חאזִיין. The forms of the plural are: חאלין, and חליין. The demonstrative for farther objects is חאך, חאנאחא, or חאחור cited above. The plural is חאניין.

Examples of these demonstratives are as follows: חרִיין

אסרא "of this charm" (32:52); מן חאזין פגרא "from this body" ([10 8]); סכון חאלן מומאחא "this affliction" (22:19); להאזין שיקופתא "take these oaths" (31:21); חלין פווראמיא "these commandments" (22:265); חלין מלאכיא "these angels" (5:16); לחאך גופנא "to that vine" (22:38); בחאנ(א)תה שותא "in that speech" (33:26); בשומיחן "in the name of those angels" (6:15).

5.26 The relative pronoun is ך; after proclitics it is simply ך (cf. 3.12). Examples are: מלאכא ךראביק "the angel who grasps" (1:7); כולחון ךליטיא "all who curse" (2:3); קראכא ךחוא "the war that exists" (6:3). (For further examples and for syntax, see 10.33 f. below.)

5.27 The independent possessive or emphatic pronoun occurs in the following forms: 1c.s. ךיליא; 2m.s. ךילאך; 2f.s. ךיליך; 3m.s. ךילה; 3f.s. ךילא; 2m.p. ךילכון. If they occurred, the 1c.p. form would be ךילאן, and the 3m.p. would be ךילחון. (For the syntax of this pronoun see 10.10 below.) Examples of this pronoun are: כלונכאבי ךיליא "my adversaries" (4:6); מן ךיליא "from me" (4:7); קריחא לךיליא "the incantation against me" (15:8); ךילאטאן לךיליא "who cursed me" (20:10); אלאי ךיליא "over me" (22:171); ין ךיליא "if to me you do not listen" (22:206), עכלאך לךילאך "I would devour you" (22:173); שומאך ךילאך "your name" (22:183); חיליך ךיליך "your strength" (30:10); למארה לליטאי לךילה "to its owner, my curser" (27:11); שורכאחא ךילא "her tribes" (33:5-6); מינאכון ךילכון כאינא "from you I ask" (22:163-64).

5.28 The interrogative pronouns are: מאן "who," מא "wha and על (על)מאחור "why." Examples are as follows: על מאן ךוכלאח "o whoever feeds (you)" (14:4); על מאן מתורכית "against whom do you raise yourself?" (22:156); מאנו פקראך "who has commanded you?"

(22:140); וּמָה דְּאִמְרִילָה אֲבָר "and what he said to him (that) he did" (22:54-55); עֲסִירָא מֵא דְּסִלְקִתּוֹן "bound is that with which you ascended" (16:19); עַל מַאָּחַר אִמְרַתְּ לֵאדִּירָנָא "why do you say, 'I do not know'?" (22:153-54); מַאָּחַר עֲשַׁחֲלִאָּחַוֹן "why have you been sent?" (10:13); מַאָּחַר אִמְרַתְּ לֵאדִּירָנָא "I don't know what you have said" (22:153). Note that in some of the examples the interrogative pronouns are used as indefinite pronouns.

5.29 Other indefinite pronouns are: מְנִרָאם כִּרְרָא "something weighty" (22:165); מְנִרָאם דְּאִמְרִית "whatever you say" (22:174-75); מִן לוֹטְחָא דְּכֹלְמָאן "from the curse of anyone" (19:14). The following phrases are to be rendered by indefinite pronouns: כֹּלְחַוֹן "anyone" (26:17); וְכֹל עֹנִישׁ לֵאבָר "which none transgresses" (25:19).

5.30 The reflexive pronoun is נִפְשָׁא, or נִפְשָׁה. Examples are: וּכְכָא עַל נִפְשָׁה "and wept for himself" (22:221); דְּשֹׁמֵה דְּנִפְשָׁה "whose name itself" (22:40); לוֹטְחָא דְּנִפְשָׁא "their own curses" (15:15).

Chapter VI

NOUNS

6.1 In this chapter we shall discuss the nouns and the adjectives together. There are two genders: masculine and feminine; two numbers: singular and plural; and three states: absolute, construct, and emphatic.

6.2 The only trace of the dual number is found in the numeral "two" שְׁנַיִם (13:5).

6.3 Certain nouns that may be masculine in the plural forms are feminine in gender; אִשׁוֹת "women" (1:2); רְשָׁעִים כִּישְׁמָרִים "evil spirits" (17:13); עָרִים "cities" (13:5).

6.4 The following are the inflectional endings:

	<u>Masculine</u>		<u>Feminine</u>	
	Sing.	Plural	Sing.	Plural
Absolute	_____	ן'-	ן-	ןן-
Construct	_____	ן'-	ןן-	
Emphatic	ן-	ן'-	ןן-	ןןן-

The ending of the feminine plural construct is not attested; if it were, it would be ןןן-. (See Ma. § 154.)

6.5 As in Syriac, the emphatic state is generally used. The absolute state is rare; it is best attested in the masculine singular and is rare in the plural nouns. As a rule adjectives appear in the absolute state when they are used in a predicative sense. Examples of the various inflections of the nouns and of the adjectives are as follows:

6.6 Among masculine singular absolute forms are: שליט "ruler" (31:22); טירא "moon" (10:24); חזאר "circle" (24:7); איאר "air" (22:61); תיביל "the World" (31:23); שאמיש "the Sun" (10:23); עניש "a man" (20:9); גור "a man" ([35:5]); לביש "evilly" (17:16); לאלאם "for eternity" (21:22); אב "Father" (22:74); טור "a mountain" (16:7); קאל "hark!"^x (cf. Ges. 146b). Adjectival forms are: קאריש "infernal" (5:8); האקורף "powerful" (5:8); חיותים "sealed" (21:15); עסיר "charmed" (23:1); and זריין "armed" (23:1).

6.7 Examples of masculine singular construct forms are: לאלאם "the eternity of" (17:26); בית "the house of" (4:1); גו "midst" (22:134); and שום "the name of" (6:7).

6.8 It may be noted here that there are three ways of expressing a genitival relationship, without any difference in meaning (cf. N. p. 314): 1) the use of the construct with a following genitive, בשום שוכא מלאכיא "in the name of the seven angels" (5:7); 2) the use of the emphatic and the particle ך, בשומא ךחייא "in the name of Life" (6:1); 3) the use of the noun with a suffixed pronoun and the particle ך, בשומאיון ךחייא "in the name of Life" (25:1). The last two ways are used more frequently than the first.

6.9 Examples of the masculine singular emphatic are, of course, quite numerous: אבא "father" (7:27); אלאחא "God" (15:4); אלמא "the world" ([42:12]); ביתא "the house" (10:5); גורא "the man" (5:15); גטרא "the knot" (22:28); האחמא "the seal" (22:29); מלכא "the king" (21:19); מראא "the bitterness" (7:13); קאלא "the voice" (7:3); and שומא "the name" (6:1). Adjectival forms are: חתיקא "ancient" (16:20); חדתא "new" (7:26); and האקיפא "powerful" (30:25).

6.10 Masculine plural absolute forms are as follows: חין מרכין "nurturing lives" (33:15); קאימין "standing" (22:10); אילין "enter-

ing" (23:14); מפקדיניו "ordered" (22:204); נאפקין "departing" (23:14); נאצין "fighting" (9:3); מאחין "clapping" (22:49); אלאם אלמין "to the eternity of eternities" (32:57-58). A frequent adjectival example is found in the phrase: חייא זאכין "Life is victorious!" (10:28).

6.11 Masculine plural construct forms are infrequent, except in the common phrase, כניא אנאשא "the sons of man," as at text 17:9. Cf. also עכורא {כאכאי} "the gates of the temple" (6:18); and חכרי (א) מל(ל)ין "the shatterings of words" (33:23-24).

6.12 Masculine plural emphatic forms are very common: אחיא "brothers" (7:19); אלאחיא "gods" (15:2); כניא "sons" (10:7); גכריא "men" (8:2); חאתמא "seals" (22:7); ליליא "male incubi" (24:5); and שאמישיא "suns" (32:40). Adjectival forms are: אחיקיא "ancient" (13:11); חאתיא "new" (13:11); זרניא "impious" (4:10); and בישיא "evil" (2:2).

6.13 Feminine singular absolute forms are as follows: שורכא "tribe" (22:145); עניא "goat" (25:14); מאחא "village" (22:106); ארקא "earth" (5:2); בעחא "egg" (2:6); כוזא "pitcher" (16:10); לוטא "curse" (8:28) is probably an error for א(ח)לוט, cf. (8:39). Adjectival forms are common, for example: עפיכא "repulsed" (1:1); עסירא "charmed" (28:6); and חתימא "sealed" (20:17).

6.14 Feminine singular construct forms are rare, except for the common פאת "the daughter of" (1:5); cf. its variant, באח (26:3). The word דמר in the phrase דמר ענשיא "the appearance of women" (13:16) may possibly be a feminine singular construct which has lost its final ה- (cf. N. § 219); or it may be an absolute form used in place of a construct (cf. Ma. p. 391).

6.15 Feminine singular emphatic forms are quite numerous: זאכותא "victory" (22:2); זאמרתא "the singer" (7:17); זאניתא "the harlot" (19:12); זראזתא "protection" (11:49); לוטתא "the curse" (8:39); חאתמתא "the sealing" (27:1); ליליתא "the lilith" (21:2); מלאכותא "the queen" (6:9). Adjectival forms are: תקיפתא "powerful" (23:7); עזיזתא "mighty" (23:7); נקבתא "female" (27:3)^x; בישתא "the evil eye" (20:19). Note the special adjectival ending in רבתיא "great" (6:10); חאסמתיא "jealous (eye)" (20:19). (See Ros. 6.9.)

6.16 Feminine plural absolute forms that I have noted are: עטיראן "charmed" (24:9); זאכיאן "victorious" (25:26); מאכיאן "who pain" (26:7); מאכושאן "who afflict" (26:6); מכשפאן "who bewitch" (9:4); ליטאן "who curse" (19:5); and אכריאן "working" (33:11). I have not noted any feminine construct plural forms.

6.17 Feminine plural emphatic forms are numerous: נמראתא "the ghosts" (4:11); לוטאתא "the curses" (1:1); ליליאתא "the liliths" (4:13); שורכאתא "the tribes" (23:6). Adjectival forms are: אתיקאתא "ancient" (13:12); זרניאתא "impious" ([10:7]); אחראתא "new" (13:12); מרריאתא "bitter" (5:7); and נישאתא "evil" (30:7).

6.18 We shall list below representative examples of the various classes of nominal and adjectival formations. We will simply list the forms without including any of the comparative data from Arabic, Syriac, etc.; however, we will indicate the sections in N. where such evidence may be found for each category. In cases where the examples from our texts do not clearly indicate the basis of comparison because of defective spelling, suffixes, etc., we will also adduce with an asterisk those forms from N. attested in other Mandaic texts which will make this clearer.

6.19 biconsonantal (See N. § 87; Ma. § 115.) [Note: The following definitions will not take into account number or suffixes.]
 אבא "father" (7:17); חמאי "father-in-law" (15:19); אחא "brother" (32:24); באת "daughter" (26:3); פת "daughter" (1:5); *זמאיון, רמא "blood" (29:26); *עדא, ביר "hand" (22:49); שומא "name" (6:1); מומא "mouth" (20:4); *מאי, מיא "water" (16:10); אחאחא "sister" (24:9); קאשחא "bow" (22:179); *עספיא, חון סיפתאחון "lips" (20:7); מאחא "town" (22:106).

6.20 gatl (See N. § 89; Ma. § 116.) *מאלכא, מלכא "king" (21:19); גאמא, גאמא "man" (29:32); *פאגרא, פגרא "body" (5:2); קארנאין "horn" (19:7); *גאפשא "oneself" (15:15); גארה "wage" (7:19); ארקא "earth" (5:2); אברה "slave" (28:4); feminine, *מאלאחא, מלאחא "queen" (6:9). From ע"ע: יאמא "sea" (16:6); *טארדיא "fetter" (17:5); *גארה "inside" (22:235). From ע"ו and ע"י: אינא "eye" (20:18); יומיא "day" (21:21), *תאורא, תורא "bull" (25:4); גארה "dwelling" (21:12).

6.21 gitl (See N. § 90; Ma. § 117.) ליגארא "foot" (29:30); גאמא, גאמא "knot" (22:210). With middle א: כיכא "pain" (7:12); גיכיא "wolf" (33:11). From ע"ע: ליכא "heart" (7:12); עמא "mother" (7:17). A feminine of a ל"י is קריחא "incantation" (15:8).

6.22 gutl (See N. § 91; Ma. § 118.) כושטא "truth" (7:20); כוכרא "first-born" (33:21); גארה "anger" (22:23); חומריא "amulet-spirit" (4:15); גופנא "vine" (22:38); חוטרא "scepter" (22:135); שוושא "commotion" (5:4); שורכא "tribe" (22:145); טופריא "claw" (17:24); קובריא "tomb" (4:2). With initial ע: עומקיא "depth" (10:28); עוחריא "Uthra" (10:20); עודנאיון "ear" (20:8). With middle ח: שודא "gift" (14:6); שוחא "speech" (22:91); cf. גוחא "shaking" (5:3). From ע"ע: כול "all" (9:13); קומכא "vault" (5:10); feminine

example, דוּכַחַת "place" (22:182). From פּוֹרָא: ע"ו "passion" (33:11); טוֹרָא "mountain" (16:6); רוּחַא "spirit" (31:13); feminine examples, לוּטַחַת "curse" (8:39); קוּמַחַת "stature" (22:44). From ל"י: כוּלִי־אַחַת "kidney" (33:20).

6.23 qatal, qatil, etc. (See N. § 93; Ma. § 119.) זַחַבַּא, דַּאחַבַּא * "gold" (22:269); כַּבְדַּא, כַּבְדַּא "liver" (33:20); בִּירְקַא, בִּירְקַא * "lightning" (32:56); זִיכְרַא "male" (20:16); בִּיטְרַא * "flesh" (29:25). From עֵקַבַּא: פ"ע/א "heel" (28:8); אַחַת "place" (23:11). From ע"ו: גַּתַּא "gate" (5:19); קַאֲלַא "voice" (7:3); cf. שִׁירִיַּא "demon" (12:29); רִיחַא "perfume" (15:5). From ל"י: שִׂנְיַא "hateful" (16:12); כְּסִיַּא "covered" (14:7); חַאֲרִיַּא "chest" (33:26).

6.24 qâtal (See N. § 96; Ma. § 121.) אֲלַאֵם "eternity" (21:22); חַאֲתַמַּא "seal" (22:29).

6.25 qâtil (See N. § 97; Ma. § 122.) This is the form of the Pe^cal active participle. For other examples see 9.12.D. מַאֲרִיַּא "lord" (22:139); אַגְרַא, אַגְרַא * "hirer" (18:13)^x; דַּאבְרִיַּק "one who clings" (1:7); זַאכְרִיַּן "victorious" (10:28); יַאחְזִיב "one who sits" (29:13); לַאגְרִיט "who grasps" (12:11); נַאפְיַק "going out" (31:25). From ל"י: אַסִּיַּא "healer" (7:22).

6.26 qvtâl (See N. § 98a; Ma. § 124.) חַמְרַא, חַמְרַא * "ass" (25:4); אֲלַאחַא "god" (15:4); אַנַּאשַׁא "man" (17:9); שַׁדְרַא "steadfastness" (33:3); עוּבַרְרִיַּא "practice" (20:21); וּלְאַלַּא "rock" (7:24); אַבְרַא "lead" (17:6); מַרְרַא "bitterness" (7:13); קַמַּאנַּה "quiver" (22:168); אַסַּרַא "bond" (30:23); חַרְרִיַּא "mirage" (13:15); פַּחַרַּא "clay" (7:26).

6.27 qvtîl (See N. § 99; Ma. § 125.) Many adjectives take this form, as do also the Pe^cal passive participle. For examples of the latter see 9.12.E. כְּלִילַא "garland" (22:60); חַרִּיחַת "new"

(9:24). From ע"פ"ע "blind" (22:131); feminine forms, ע"פ"ע "seal-ring" (23:7); ע"פ"ע "conjurations" (33:25). From ע"פ"ע: ע"פ"ע "evil" (22:21); ע"פ"ע "pain" (7:12).

6.28 qvtûl (See N. § 101; Ma. § 127.) ע"פ"ע "light" (10:23); ע"פ"ע "darkness" (3:14); ע"פ"ע "property" (25:14); ע"פ"ע "temple-spirit" (5:19); feminine, ע"פ"ע "plague" (20:21).

6.29 qattâl (See N. § 103; Ma. § 129.) ע"פ"ע "liar" (22:127) feminine forms, ע"פ"ע "sealing" (17:26); ע"פ"ע, ע"פ"ע "arming" (17:26).

6.30 quadriliteral (See N. § 109; Ma. § 134.) ע"פ"ע "iron" (17:5); ע"פ"ע "circle" (13:11); ע"פ"ע "doctor" (24:7); ע"פ"ע "neck" ([52:10]); ע"פ"ע "left" (28:8); ע"פ"ע "night" (1:3); ע"פ"ע "cloud" (17:10); ע"פ"ע "scorpion" (13:21).

6.31 m-_____ (See N. §§ 110-11; Ma. § 135.) All except the Pe^c al participles are thus formed. ע"פ"ע "passage" (16:6); ע"פ"ע "Manda" (22:16); ע"פ"ע "west" (22:257); ע"פ"ע "word" (7:23); ע"פ"ע "word" (22:86); ע"פ"ע "dwelling" (10:2); ע"פ"ע "ascent" (16:7); ע"פ"ע "village" (22:107); ע"פ"ע "chariot" (1:10); ע"פ"ע "spear" (21:7); ע"פ"ע "design" (31:11); ע"פ"ע "sowing" (33:15).

6.32 t-_____ (See N. pp. 133-34; Ma. § 139.) ע"פ"ע "south" (13:8); ע"פ"ע "generation" (28:10).

6.33 _____ân (See N. §§ 116-17; Ma. § 143.) ע"פ"ע "empty" (33:14); ע"פ"ע "building" (25:4); ע"פ"ע "property" (30:39); ע"פ"ע "leader" (1:10); ע"פ"ע "vision" (24:10); ע"פ"ע "poverty" (20:19); ע"פ"ע "teacher" (24:7); ע"פ"ע "adjuration" (12:26); ע"פ"ע "name" (22:77); ע"פ"ע "impious" (18a:7).

6.34 -âi (See N. § 121; Ma. § 147.) This is the form of many of the relative adjectives. גּוֹאֵי "inner" (22:39); עֲלֵאֵי "upper" (31:8); קֵדְמָאֵי "first" (11:8); חֲוֵאֵי "lower" (22:201); מְצֵאֵי "middle" ([25:13]); נוֹכְרָאֵי "strange" (10:19).

6.35 -ê (See N. § 122; Ma. § 148.) This is the ending of all but the Pe^cal infinitives; for further examples see chapter IX. לְאַטְרֵי "to curse" (3:9); חֲמַבְרֵי "to destroy" (10:6); חֲרוֹבֵי "to devastate" (10:8); זְכוּנֵי "to buy" (14:9); זְחֹרֵי "to guard" (14:12).

6.36 -ût (See N. § 123; Ma. § 149.) This is the ending of many abstract nouns. שׁוּחַ "speech" (33:26); זֵאוּחַ "victory" (22:2); אֶחוּחַ "health" (6:1); דְּמוּחַ "likeness" (4:9); מִסְכֵי נוּחַ "poverty" (20:21); מְלִכוּחַ "dominion" (22:136); צְנוּחַ "thing" (30:12). A plural form is דְּמוּאוּחַ "ghosts" (17:9).

6.37 -i (See N. § 124; Ma. § 150.) גִּירְבֵי "north" (11:46)

6.38 A frequent compound noun is the word כְּעֵלְוֹכְאֵי "adversary" (3:4); cf. לְאֶטְאֵי "no-good-one" (14:14). (See Ma. § 152.)

6.39 For a discussion of various loan words, see the section, "Cultural Affinities" in the introductory chapter.

Chapter VII

PARTICLES

7.1 In this chapter we shall discuss prepositions, adverbs, conjunctions, and interjections. For a list of the suffix pronouns used with prepositions see section 5.10 above.

7.2 ב means "in, into, by, against," for example: במינלחה "by the word" (23:6); ולא תיחטובה בביחה "do not sin against his house" (30:15); ונאחתיא בקראבא "that go down into the battle" (26:5); עולא בכעחא "a germ in an egg" (2:6). Note the omission of ב in the parallel passage, עולא בעחא (12:10) (cf. Cyrus Gordon, Ugaritic Manual, p. 77.) ב often occurs at the end of a verb as an enclitic: אידעיחביא "which were in me" (5:12); ליחבה מאמברחא "on which there is no passage" (16:6); it occurs thus with the following verbs: רבק "to cling," חטא "to sin," זחר Etpa. "to be on guard," פקר "to command," and שרא "to dwell."

A voiceless variant occurs in the phrase, פפריויס "into Piriawis" (16:10). Another variant כִּי occurs in the phrase כִּיקלא "with the voice" (33:10).

It combines with substantives to form compound prepositions and prepositional phrases: ברישית "in the beginning of" (21:21); בגו "in the midst of" (22:134); בנפאיכון "before you" (16:4); also בלא זיכניא "prematurely" or literally "without times" (22:70).^x

7.3 ל means "to, at, from, for," for example: לחוילה לכיחה "let there be to his house" (28:12); לכאכה "at the door" (22:9); מן ארכיא ... ולווא "[4:

7]); מנטארלה "kept from him" (22:40); לסיכא "to fullness" (29:25); לנכוטיא "to butcher" (10:9); לכיש "for evil" or "evilly" (17:16). As in Syriac ל serves to denote the direct object of the verb: לאטאן ליא "cursed me" (15:17); אסיא ללוטחא "heal the curse" (18c:4); as in the last example, ל also occurs as an enclitic on numerous verbs, as for example: אמר "to say," חוא "to be," חוא "to show," ימא "to swear," וטר "to guard," קרא "to call," שכק "to dismiss," etc. ל also indicates possession: דעהליא "which belongs to me" (15:20).

A variant לא occurs in the phrase, לאכונה "to his sons" ([42:25]).

7.4 מ means "from, with, because of," as for example: עפיכא מ "repulsed from the four corners" (1:4); מ ארכיא זויאחה "with which you ascended" (16:19); מ שאכא חאזמיא "with (or by) the seven sealers" (22:7-8); מ כעכא וילעכאן "because of the anguish of our heart" (19:8). A partitive use is: שאחיא מ זמאיון "drink of their blood" (29:26).

It occurs with pronouns as follows: מראחקא מינאי "removed from me" (20:12); וימינא נפאק "who from her departed" (33:21); מינאיכוך כבינא "from you I ask" (22:162-64); מינאיון "those whom it killed from among them" (33:16).

It occurs frequently in compound phrases: מין תיחאך "from below you" (15:24); מן קכאל דאנין "because we are" (22:202); מן קודאמה דזיזתאק "out of the presence of Ziztaq" (31:20); מר {ש}עשאת "from the beginning" (21:21).

7.5 קודאם means "before" as in: קודאם קודאם אלאחא "everyone who stood before the god" (15:16); לקודאם שומא רכא "before the Great Name" ([42:6-7]); ואזלאח קודמה ויכרונאי "and departed before

Buznai" (33:21-22).

7.6 תַּחַת means "under," as in כּוֹלְחוֹן תַּחַת רֹּחַם "they are a under Ruha" (22:200-201); תַּחַת לִיגְוָרָא "under foot" (29:30).

7.7 עַל, and its graphical variant אַל, mean "on, against, by" as in the following examples: דְּעֵלְאַךְ "which is on you" (15:6); וּשְׂאֹרְרִית עֲלֵה "and I sent against him" (22:213); עֲלֵאֵנוּ "against us" (22:48); עֲלֵאֲחֵינוּ "against them" (7:7); עֲלַי "over me" (22:171); cf. the variant, עֲלַי חַיִּי "by Life" (25:6). A compound expression occurs in עַל אַנְפַּא דְּאַרְקָא "on the face of the earth" (31:22).

עַל and אַל may take the place of ל, for example, as the sign of the direct object. (See N. p. 193; Ma. § 183; also pp. 24, 105.) Thus, instead of אֲשַׁכִּיחַ לִיכִין "I have made you swear" (7:13), we have אֲשַׁכִּיחַ עֲלֵיךְ (21:2), אֲשַׁכִּיחַ עֲלֵיכוֹן (25:5); we also have כִּכְאֵר עֲלַי "impressed me" (22:75), and אַשְׂרַע עֲלֵהּ "strengthened it" (22:245).

7.8 עֲלֵאֲרֵיא means "over" as in: אֲנָא עֲלֵאֲרֵיא אֲשַׁגְוֹנְדִיא "I am over the messengers" (22:119); cf. also, דְּעֵלְאֲרֵהּ "which is over him" (22:37); עֲלֵאֲרֵאֲחֵינוּ "over them" (6:10); cf. וּמֵאֵן ... אֲלִבְשָׂתָא עֲלֵאֲרֵיכוֹן "and whoever clothes you with a garment" (14:7).

7.9 עֲחָר means "behind" as in שְׂרִיא עֲחָרֵיכוֹן "it is thrown behind you" (16:20).

7.10 בֵּין means "between" or "among" as in: בֵּין פְּתַחֲחִיל לַעֲיִיל "between Pthahil and El" (31:21); בֵּיןֵיא כְּרִיאַתָּא "among the creatures" (22:103); חֻוּא שְׁוֹשָׂא בְּעֵנִיא עֲסַתִּירַתָּא "there has been a commotion among the Istars" (6:4). The plural בֵּיןֵיא is most common.

7.11 לְוַת means "with": חַאֲיבַתְּהָ לְוַת מְלַאכֵיא "I accused him with the angels" (22:152); וַאֲזֵלַת לְוַת גְּבַרָא "and she departed with her

husband" (33:11); שורכאתא לוחא "tribes with her" (33:19).

7.12 אלמא as a preposition means "as far as": אלמא טופריא "as far as the toes" (17:24).

7.13 Adverbs and adverbial phrases in addition to some of the propositional phrases cited above are as follows:

לאלאם "for eternity" (21:22); cf. also לאלאם אלמין (32:57-8), and לאלאם אלמיא (17:26).

לכאר "outside" (16:18); קאתאם "there" (22:154); אתאר אתאר "here and there" (31:16); קאכא "here" (22:79).

פיוזיר "thereupon" (22:107); תרם "furthermore" (22:67); אפלא "also" (22:192).

7.14 לא, ל express negation: דחאר לחברה לאימטיא "that none should reach his fellow" (22:93-4); לא מלאכא "not an angel" (22:135); חין ויליא לא שאמית "if you do not listen to me" (22:207); דלישודיא "which cannot be opened" (30:30); לחרליא "you will not be raised" (1:6).

7.15 ו is the regular coordinating conjunction "and": Note the phonetic variants in: וזאזאך אנוש "and Zadanoš" (8:46), and also ויסא[נואי] "and my ene[mies]" (12:3).

It also occurs as an equating element: כישחא ואינוא "the evil eye" (20:19); ואחיקיא וגרגליא "and ancient globes" (13:11); קאלא שומית וקאל חאלשיא "the voice I heard is the voice of the weak" (18a:4,5). (See Ros. 8.16; Gordon, Ugaritic Manual, p. 87.)

In a series of nouns ו may occur before each item or simply before the last item; in a series of adjectives the conjunction appears before the last adjective. Examples are: חילמיא סאיניא וודאריא ושואריא וחיוואניא סאיניא ורמואתא סאינואתא "evil dreams and hallucinations and apparitions and evil visions and evil phantoms"

(17:7-9); לחאזין באיתא רורא וחכילא "for this house, dwelling, and mansion" (17:27); רוחיא כישאחא אקאחא צאחנאחא אזיזאחא ומגרקלאחא "the evil, tormented, stinking, powerful, and chained spirits" (17:13-15).

7.16 ע means "or" as in: עתחא ער גכרא "woman or man" (19:14); used in a pair it means "either ... or" as in: ... ועו מן שירשא "from either the širš ... or from" (31:13).

ע can also mean "if" (cf. N. p. 208) as in: עו תחטובון "if you sin against them" (10:15).

פין also means "if" as in: פין ריליא לאשאמיה "if you do not listen to me" (22:206-07).

7.17 פענילא means "but" in: אקא שביאחיא שבאק "I have not let them loose but the Planets have" (22:137-38).

7.18 אלמא means "until" as in: שאריא "until they release" (7:27).

א means "while" in: ואר וכארלה "and while reciting it" (22: 269-70).

7.19 אכואת means "even as" in: אכואת דאנא כרכית "even as I am bent" (22:225).

כד means "as" or "like" in: ותעכאש כד עולא ככיתא "you will be dried up like a germ in an egg" (1:6). It means "when" in: כד חאזין אמרליא חאזין דיוא "when this demon said this to me" (22: 204-205).

כד means "just as" in: כח עתיה "just as was appointed" (33:24); כח כייא "just as he had been asking" (33:26).

7.20 אמינטול means "because of" or "on account of" as in the following examples: אמינטול דרמוחא "on account of the image" (33:

8); אמנטול לזיוא "because of the brilliance" (11:38); אמנטול דִּזאפה "because Zapeh" (15:7); מיטול דִּאתריא "for the sake of riches" (33:17-18).

7.21 The following are the interjections found in our texts:
(Cf. Ma. § 103.)

יא שאקארא "Oh liar!" (22:127).

א שקול גיטיך "Behold! Take your bill of divorce!" (21:11).

ואיליא ואיליא "Woe is me! Woe is me!" (22:45).

עליל על משלאונכון "Out upon the one who sent you!" (14:1)

עין ומין "So be it! Amen!" (5:21).

כומא כישיא "How evil!" (22:22).

Chapter VIII

PARADIGMATIC OUTLINE

8.1 In our discussion of verbs we will make a number of departures from the usual procedure for the sake of greater clarity: 1) we are presenting the paradigms before the citation of examples; 2) we are making the paradigms complete by supplementing the forms not attested in our texts with examples drawn from Nöldeke's fuller citations (marked with an *); 3) we are citing the simple and full forms, although our citations in the following chapter will be often spelled defectively and will have pronominal suffixes, or will be otherwise inflected as plural participles, or verbs with enclitic prepositions, etc.

8.2 Several other points may be noted, including some that will be amplified in chapter X on syntax: 1) Doubled consonants will not be indicated, as for example in the Pa^{CC}el Stem, since this is not represented orthographically. 2) Forms with a final 7- attract an ʁ as the preceding vowel; e.g. ʔʔʔ "oppress." 3) In the Weak Verbs examples are chosen that are most fully attested. 4) Although there are occasionally separate feminine forms for the 2nd singular, the 2nd plural, and the 3rd plural forms, ordinarily the masculine forms are used. 5) It will be seen from the citations in the next chapter, that the simple forms undergo alterations with the addition of pronominal suffixes and prepositional enclitics. 6) Although Mandaic is noted for its plene or "full" spelling, many of our citations are spelled defectively and in a variety of ways, with not a few errors in addition.

8.3 THE STRONG VERB Pe^cal (See 9.12.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	גיסלית	עגטול	<u>Infin.</u>	מיגטאל
2m.	גיטילח*	חגטול	<u>Act. Ptpl.</u>	גאטיל
3m.	גטאל	ל-ניגטול	<u>Pas. Ptpl.</u>	גטיל
3f.	גיסלאח	*חגטול	<u>Imper.</u>	גטול
p. 1c.	גטאלנין	ניגטול		
2m.	*גטאלחון	חגטולון		
3m.	*גטאלון	ל-ניגטולון		

8.4 THE STRONG VERB Pa^{cc}e1 (See 9.13.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	גאטליח	עגאטיל	<u>Infin.</u>	גאטוליא
2m.	גאטילח	חגאטיל	<u>Act. Ptpl.</u>	מגאטיל
3m.	גאטיל	*ניגאטיל	<u>Pas. Ptpl.</u>	מגאטאל
3f.	גאטלאח	*חגאטיל	<u>Imper.</u>	גאטיל
p. 1c.	*גאטילנין	ניגאטיל		
2m.	*גאטילחון	חגאטולון		
3m.	*גאטילון	*ניגאטולון		

8.5 THE STRONG VERB Afe1 (See 9.14.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	אגטליח	*עגאגטיל	<u>Infin.</u>	*אגטוליא
2m.	*אגטאלח	*חאגטיל	<u>Act. Ptpl.</u>	מאגטיל
3m.	*אגטיל	*נאגטיל	<u>Pas. Ptpl.</u>	*מאגטאל
3f.	אגטלאח	*חאגטיל	<u>Imper.</u>	אגטיל
p. 1c.	*אגטילנין	*נאגטיל		
2m.	*אגטילחון	*חאגטולון		
3m.	אגטילון	*נאגטולון		

8.6 THE STRONG VERB Ethpe^cel (See 9.15.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	עתויטליח	*עתוטיל	<u>Infin.</u>	(Unattested)
2m.	*עתויטילח	חיתוטיל	<u>Ptpl.</u>	מיתוטיל
3m.	עתויטיל	*ניחוטיל	<u>Imper.</u>	עתויטיל
3f.	עתויטלאח	*חיתוטיל		
p. 1c.	*עתויטילנין	*ניחוטיל		
2m.	*עתויטילחון	*חיתוטילון		
3m.	עתויטילון	ל-, ניחוטילון		

8.7 THE STRONG VERB Ethpa^cal (See 9.16.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	עתואטליח	*עתואטאל	<u>Infin.</u>	*עתואטוליא
2m.	*עתואטאלח	חיתואטאל	<u>Ptpl.</u>	מיתואטאל
3m.	עתואטאל	*ניחואטאל	<u>Imper.</u>	*עתואטאל
3f.	עתואטלאח	*חיתואטאל		
p. 1c.	*עתואטאלנין	*ניחואטאל		
2m.	*עתואטאלחון	*חיתואטאלון		
3m.	*עתואטאלון	ל-, ניחואטאלון		

8.8 THE פ"נ VERB Pe^cal (See 9.17.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	ניפקיח	*עפוק	<u>Infin.</u>	*מיפאק
2m.	*נפאקח	*חיפוק	<u>Act. Ptpl.</u>	נאפיק
3m.	נפאק	*ניפוק	<u>Pas. Ptpl.</u>	נפיק
3f.	ניפקאח	חיפוק	<u>Imper.</u>	פוק, פאק
p. 1c.	*נפאקנין	*ניפוק		פיק, נפוק
2m.	*נפאקחון	*חיפקון		
3m.	*נפאקון	ל-, ניפקון		

8.9 THE y/א"פ VERB Pe^cal (See 9.18.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	אזליח	עזאל	<u>Infin.</u>	מיזאל
2m.	אזאלח	תיזאל	<u>Act. Ptpl.</u>	אזיל
3m.	אזאל	ל-,ניזאל	<u>Pas. Ptpl.</u>	עזיל
3f.	אזלאח	*תיזאל	<u>Imper.</u>	אזיל,עזיל
p. 1c.	*אזאלנין	*ניזאל		עזול
2m.	*אזאלחון	תיזלון		
3m.	אזאלון	ל-,ניזלון		

8.10 THE פ"י VERB Pe^cal (See 9.19.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	יאחכיח	עחיכ	<u>Infin.</u>	*מיחאכ
2m.	*יחיכח	חיתיכ	<u>Act. Ptpl.</u>	יאחיכ
3m.	*יחיכ	*ניחיכ	<u>Pas. Ptpl.</u>	*עחיכ
3f.	יאחכאח	*חיתיכ	<u>Imper.</u>	*עחוכ, *חיכ
p. 1c.	*יחיכנין	*ניחיכ		
2m.	*יחיכחון	*חיתכון		
3m.	*יחיכון	*ניתכון		

8.11 THE y"ע VERB Pe^cal (See 9.20.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	כאסיח	עכוס	<u>Infin.</u>	מיכאס
2m.	*כאסח	*חסיכוס	<u>Act. Ptpl.</u>	כאיס, *כאס
3m.	כאס	*ניכוס	<u>Pas. Ptpl.</u>	כסיס
3f.	כאסאח	*חסיכוס	<u>Imper.</u>	כאס
p. 1c.	*כאסנין	*ניכוס		
2m.	(Unattested)	*חסיכסון		
3m.	*כאסון	*ניכסון		

8.12 THE ע"ן VERB Pe^cal (See 9.21.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	לאטיח	עלוט	<u>Infin.</u>	מילאט
2m.	לאטח	*חילוט	<u>Act. Ptpl.</u>	לאיט
3m.	אט	*נילוט	<u>Pas. Ptpl.</u>	ליט
3f.	לאטח	*חילוט	<u>Imper.</u>	לוט
p. 1c.	לאטנין	*נילוט		
2m. (See note.)**		*חילטון	**A 2f. plural form does	
3m.	לאטון	*נילטון	occur, לאטחין. This has	

8.13 THE ל"י VERB Pe^cal (See 9.22)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	שריח	עשריא	<u>Infin.</u>	מישרא
2m.	*שריח	חישריא	<u>Act. Ptpl.</u>	שאריא
3m.	שרא	נישריא	<u>Pas. Ptpl.</u>	שריא
3f.	שריאח	*חזישריא	<u>Imper.</u>	שריא
p. 1c.	*שרינין	נישריא	**A 3f. plural form also	
2m.	*שריחון	חישרון	occurs, נישריאן.	
3m.	שריון	*נישרון		

8.14 THE ח/ע"ל VERB Pe^cal (See 9.23)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	שאמח	*עשמא	<u>Infin.</u>	*מישמא
2m.	שאמח	*חישמא	<u>Act. Ptpl.</u>	שמא
3m.	*שמא	*נישמא	<u>Pas. Ptpl.</u>	שמיא
3f.	*שאמח	*חישמא	<u>Imper.</u>	שומא, שמא
p. 1c.	*שמאנין	נישמא		
2m.	*שמאחון	חישמון		
3m.	שמאיון	*נישמון		

8.15 THE VERB חוּא Pe^cal (See 9.24.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	חוי*ת	עחוי*א	<u>Infin.</u>	*מיחויא
2m.	חוי*ת	חחוי*א	<u>Ptpl.</u>	חויא
3m.	חוא	ניחויא	<u>Imper.</u>	חויא
3f.	חוא*ת	תחויא		
p. 1c.	חוי*נין	*ניחויא		
2m.	חוי*תון	*תיחון		
3m.	חוי*	*ניחון		

Chapter IX

VERBS

9.1 There are two tenses: the Perfect and the Imperfect. In general the Perfect expresses completed action; the Imperfect expresses future action, an action desired or commanded, and negative commands. The participle, which in the 2nd and 3rd persons takes appended pronominal endings (cf. 5.1) as subject indicators, virtually forms a third tense expressing present action. For further amplification see the following chapter on syntax.

9.2 The Perfect sufformatives are as follows:

s. 1c.	ן'-	p. 1c.	ן'ן-
2m.	ן-	2m.	ן'ן-
		2f.	ן'ן-
3m.	---	3m.	ן-
3f.	ן'ן-	3f.	ן'ן*

9.3 There is no separate ending for the 2f.s. attested either in our texts or in Nöldeke's or Macuch's. (In modern Mandaic there is a separate form.) The 2f.p. is very rare; it occurs with the verb "you cursed" ן'ן'ן'ן' (9:14); cf. ן'ן'ן' (5:14). The 3f.p. ending ן'ן- does not occur in our texts. As may be seen from the examples cited below certain modifications take place with the addition of a direct object, such as the dropping of the final ן- of plural forms and the insertion of anaptyctic vowels. In the 2nd person plural, masculine forms are often used with feminine antecedents. In fact there is a great lack of congruence between subjects and verbs. (See 10.16.)

9.4 The Imperfect preformatives and sufformatives are:

s. 1c.	-y	p. 1c.	-י
2m.	-yπ,-יπ	2m. יי-	-יπ
3m.	-י,-י7,-י]	3m. יי-	-y7,-י7,-y]
3f.	-yπ,-יπ	3f. יX-	-י]

9.5 Again there is no separate form for the 2f.s. There is a separate^xform יX--יπ*, which does not occur in our texts. The usual preformatives of the third person are either y/י] or y/י7, with the latter being used especially with the Jussive. The preformative -י is rare, and occurs in the lead amulet at 22:94, Xיטד'X7 "he may not reach." The 3f.p. is found once, י]XיX7 "they will gaze at him" (17:16).

9.6 As may be seen from the paradigms the Pe^Cal infinitive is distinguished from the other infinitives in that it takes the form XN21'7; all other infinitives have the ending X'372-. There are also other forms of these latter infinitives with a preformative -7, which are not attested in our texts. (For these forms see N. § 176.)

9.7 All except the Pe^Cal participles have a preformative -7; the active forms of the Pa^{CC}el and the Afel participle have a 7 vowel in the last syllable after the second radical, in contrast with the passive participles which have an X. The Reflexive-Passive stems have but one participle.

9.8 The Imperative may be derived by dropping the preformative of the Imperfect 3m.s. Nöbdeke points out that this single form is ordinarily used for both genders and for both numbers. In our texts, however, the m.p. form with the ending יי- occurs quite frequently. The f.s. ending יX- occurs in י'X77 "uproot" (5:14);

and in שׁוֹרֵי "dissolve" (7:11). A m.p. form^x is שׁוֹרֵי "dissolve" (18c:12).

9.9 As in other Aramaic dialects, Mandaic verbs occur in the Simple, Intensive, Causative, and Reflexive-Passive stems. The Simple stem is Pe^cal, the Intensive stem is Pa^{cc}el, and the Causative stem is Afel. The corresponding Reflexive-Passive stem of the Pe^cal is the Ethpe^cel, that of the Pa^{cc}el is the Ethpa^{cc}al, and that of the Afel is Ettaf^cal. All except the last stem are well represented in our texts.

9.10 An example of the Ettaf^cal from חח or חח is the form חחחח "frightened" ([26:8]); cf. also חחחח "which appears" (13:15). Among the rarer stems are the following: An Eshtafa^cal from חח is חחחח "fight" (33:15). A Hofel from חח is חחחח "he howled" (22:220) (cf. Gesenius' on חח in his Hebrew and Chaldee Lexicon.) The following forms may be Po^cel or dialectal variants: חחחח "deprived us" (6:12), cf. חחחח (5:13); חחחח "I heard" (18a:4), cf. חחחח "you listened" (22:207); חחחח (19:19) and חחחח (18c:12) "dissolve!" cf. חחחח (5:13). The verb חחחחח "quaking" (22:43) seems to be an Ethpolpal with the dropping of a radical to form 1.1.2 from 1.2.1.2 (cf. 3.22). The verb חחחח "scattered" seems to be an Ethpa^{cc}al of the quadriliteral חחחח; a similar form from חחחח but with the shift of the final ח to ח is חחחחח "cast away." Both forms occur in the same passage (22:96, 98).

9.11 In the following list of examples for both the Strong and the Weak verbs, we shall be following the order of the paradigms given in the preceding chapter. A few observations may be recorded here concerning the Weak verbs. The initial ח of the חחח

verbs assimilates in the Pe^Cal imperfect and infinitive; it is usually dropped in the imperative and assimilated in the Afel. On the other hand, there are some ן"פ verbs that act as Strong verbs, and some that have both assimilated and non-assimilated forms together. (See Ma. § 209.)

The initial פ/כ of the פ/כ"פ verbs assimilates in the Pe^Cal imperfect and infinitive, in the Afel, and in the Reflexive stems. The initial פ of the פ"פ verbs assimilates in the Pe^Cal imperfect and infinitive; it falls away in the imperative; in the Afel the first syllable contains the characteristic diphthong כא.

The final radical of the פ"פ is contracted with the identical second radical except in the Pe^Cal passive participle, the Pa^{CC}el, and the Reflexive stems. The ן"פ verbs are identical in form with the פ"פ verbs in the Pe^Cal perfect and imperfect. (See Ma. § 196a.)

The פ"ל verbs end in ל- in the Pe^Cal imperfect, except in the 2m.p. and 3m.p.; this is also the ending of many of the forms in the derived stems as may be seen from the paradigm (cf. 8.13). The final ל of the ל"ל verbs is sometimes preserved by transposition (cf. 3.17). In the following citations Doubly Weak verbs are listed in the category of the weakness that the particular form best illustrates.

9.12 THE STRONG VERB Pe^Cal (For paradigm see 8.3.)

A. Perfect Singular:

1c. לקלית "I held" (22:87); לקלחה "I pulled it off" (22:149); לקלית "I knotted" (22:30); לקלית "I twisted them" (5:11); לקלית "I sealed it" (22:110); לקלית "I bowed" (22:33); לקלית "I covered" (5:10); לקלית "I seized them" (5:12); לקלית

"I let loose" (22:137).

מ. תראצלה "led him" (22:60); פירקה "dismissed him" (22:61); פירקאך "dismissed you" (22:69); פלאג "shared" (7:20); גזאלה "defrauded him" (7:19); חקאלאן "twisted us" (5:13); כראך "turned around" (22:222); שכאך "let loose" (22:138); זרזאך "armed you" (22:68); מצאר'ינין "seized them" (26:10); תכאר "broke" (7:9); סחסינין "seized them" (7:8); סליקלאן "came upon us" (22:46).

פ. סנפאחאנכוון "rubbed you" (14:16); גיטלאן "she has killed" (33:12).

A. Perfect Plural:

ל. גזארנין "we decided" (7:13).

B. Imperfect Singular:

ל. עקרוב "I will draw near" (22:188); עוטול "I will kill" (33:9).

מ. תישכוקלה (26:13), תעשכוקלה (19:10), "you will free her."

מ. ניסחוט "he will seize" ([35:1]); לככאר "may he be greater" (16:4).

B. Imperfect Plural:

ל. נכרבאך "we will lie to you" (10:21); נייפקדה "we will assign him" (22:53).

מ. תכרבון "you will lie" (11:40); תיכפרון "you will deny" (10:21); תשכקולה "you will free (him)" (7:15).

מ. לרחקון "may they be distant" (32:46); לעכינפון "let them fly" (31:13); ליכרכון "may they be bent" (22:230); cf. לעכירכון (31:12).

C. Infinitive: מזכאן "to buy" (14:8); מטנארף "to rub" (14:16).

D. Active Participle:

מ.ס. ראביק "clings" (1:7); גראפיט "grasps" (12:11); שאביק

"is dismissing" (22:169); וְכִאֲרָלָה "reciting it" (22:270); שֶׁאֵבְרִית
"you let loose" (22:133); וְאֶחְיִלְנָא "I am afraid" (22:15).

f.s. גִּאֲטָלָא "kills" (21:4); סִגְרָא "bows" (22:41); חֲאֻנְקָא
"throttles" (21:4); שֶׁאֲכָקָא "release" (12:40); בִּרְכָא "blesses" (18c:
10).

m.p. בִּרְכָא "bless" (26:20); דְחִמְיָא "are taking" (11:46).

E. Passive Participle:

m.s. חֲחִימָא "sealed" (17:18); cf. חִימָא (21:15); זְרִיז
"armed" (23:1); לְכִישָׁא "you are clothed" (22:64).

f.s. חֲחִימָא "sealed" (20:17); בְּלִימָא "muzzled" (20:18); cf.
בְּלַעמָא (27:14); גְּלִימָא "rolled up" (20:18); זְגִירָא "seized" (20:17);
שְׂכִיקָאֲלַחָא "left to her" (28:7).

m.p. גְּזִירָא "cut" (20:13); חֲסִיפִיָא "snatched" (20:13);
חֲחִימָא "sealed" (24:10); גְּמִיטִיחוֹן "you are tied" (30:24); חֲחִימָא
"you are banned" (13:6); פְּקִידִיבָה "appointed over him" (22:113).

F. Imperative:

m.s. שְׁקוּף "strike" (22:83); כִּיחוּת "be ashamed" (16:9);
חֻבְרָה "break it" (22:18); כִּבְאָר "oppress" (22:85); סְחוּט "seize"
(26:17); סְחוּטִינִין "seize them" (26:18); סְמוּךְ "place" (16:52)[‡]
שְׂכֹךְ "forsake" (22:145); שְׁקוּל "take" (21:11); כְּרוּךְ "remove" (26:
11).

f.s. שְׁרַעֲאִי "uproot" (5:14).

m.p. כּוּבְשׁוֹן "suppress" (20:15); cf. כִּיבְשׁוֹן (27:12); כְּרוּנִין
"bless them" (26:23).

9.13 THE STRONG VERB Pa^{CC}eI (See 8.4.)

A. Perfect Singular

1c. שְׂאֲרִית "I sent" (22:213).

2m. לֹאֲקָרְבִית "you should not draw near" (22:195).

3m. שררך "he sent you" (22:69); שאררה "sent him" (22:61).
3f. חאלפאת "passed" (33:8); חארבאת "destroyed" (33:22);
שררתאנכון "sent you" (14:13); זחרתאנכון "guarded you" (14:12).

B. Imperfect Singular:

1c. עחאבליא "I would destroy it" (22:175); עשארדינין "I will send them" ([35:4]).

2m. חישאביקלה "you will free (her)" ([30:5]).

B. Imperfect Plural:

1c. נקבלינון "we shall accept (them)" (10:19).

2m. חישארוליא "you will send me" (22:165).

C. Infinitive: שאוריא "to send" (14:12); חמבוריא "to destroy" (10:6); חרוביא "to destroy" (10:8); זאמ(ו)ניא "to invite" (14:11); זכרניא "to sell" (14:9); זחוריא "to guard" (14:12); פרוליא "to separate" (33:23).

D. Active Participle:

m.s. משאראנכון "one who sent you" (14:2); מפקרילה "assigns it" (20:9); מחרבאלחון "wastes them" (23:11); מגליליא "revealing" (33:26).

f.s. מיכשפיתא "bewitching" ([46:6]).

m.p. מקטילון "killing them" (29:22); מטאנפילחון "soiling them" (17:9).

f.p. מכשפאן "bewitching" (9:4).

E. Passive Participle:

m.s. משאלאט "appointed" (22:218); מזראז "armed" (23:1); מזרזנא "I have been armed" (22:8).

f.s. מראחקא "removed" (20:12); מסרשא "deafened" (27:8).

m.p. מיחאבריא "broken" (19:4); משאמחיא "banned" (20:13); מפשריחון "annulled" (20:13); מפשריחון "you are annulled" (13:3);

מפקרינין "we are ordered" (22:204); מפכריתון "fettered" (16:16);
מראחקיא "removed" (20:13).

f.p. מחאשכאחא "designs" (31:11).

F. Imperative:

m.s. קאכיל "receive" (21:11); שארארינין "send them" (26:
19).

9.14 THE STRONG VERB Afel (See 8.5.)

A. Perfect:

lc.s. אפסרתיר "I have banished you" (21:9).

3f.s. אזכחאנכון "cherished you" (14:3); אלכשאח "clothed"
(14:7); אסרקאח "rent asunder" (33:22).

3m.p. אשלמונון "have delivered them" (26:16).

B. Imperfect: None attested.

C. Infinitive: None attested.

D. Active Participle:

m.s. מאשלימאלה "delivers it" (20:12); מרככא "kneeling"
(33:19).

m.p. מאחרכיא "destroyers" (33:26).

f.p. מאכושאן "who afflict" (26:6).

E. Passive Participle: None attested.

F. Imperative: None attested.

9.15 THE STRONG VERB Ethpe^cel (See 8.6.)

A. Perfect:

lc.s. עחידרית "I returned" (22:108).

3m.s. אחיפסיק "be cut"^x(30:35); עחוטיל "was killed" (33:
11).

3f.s. עזכראח "returned" (5:3).

3m.p. עחוטל{ח}ון "were killed" (33:16).

B. Imperfect:

2m.s. חִתְּכִישׁ "you will be suppressed" (1:6); cf. חִיכְּשִׁישׁ (2:6).

3m.p. לְעִכְרִכּוֹן "may they be removed" (31:12).

C. Infinitive: None attested.

D. Participle:

m.s. מִתְּרַחֲמָא "I ask for mercy" (22:17).

m.p. מְזַחְרִיכָא "who stand guard" (11:44); cf. מְזַחְרִיבָא (10:24).

E. Imperative:

m.p. עֲתַכְשׁוּן^x "be suppressed" (31:19).

9.16 THE STRONG VERB Ethpa^Cal (See 8.7.)

A. Perfect:

1c.s. עֲתַכְסְלִית "I am made to disappear" (22:226); עֲתַרְחִיקִית "I am removed" (22:227).

3m.s. עֲתַכְסְלִית "made to disappear" (22:223); עֲתַרְחִיקִית "removed" (22:224); עֲשַׁדְרִיקִית "sent" (22:107).

3f.s. עֲתַמְאֲתַחֲאֲתַח "stretched out" (10:11); עֲתַכְרִיקִית "broken" (22:97); עֲתַגְמְרִיקִית "is finished" (33:5).

B. Imperfect:

2m.s. חִתְּכִמְאֲר "you will return" (1:6).

3m.p. לְיַחְכְּסְלוּן "may they be made to disappear" (22:230); לְעֲתַרְחִיקוֹן "may they be removed" (22:232).

C. Infinitive: None attested.

D. Participle:

m.p. מִתְּחַשְׁבִּיא "intending" (22:23).

9.17 THE 1"פ VERB Pe^cal (See 8.8.)

A. Perfect:

1c.s. וְנִסְרִית "I seized" (22:148).

3m.s. וְנָחִית "he descended" (7:6); וְנִסְרִית "he seized" (20:9);
וְנִסְרִיתוּ "he seized them" (7:8); וְנִפְאַק "departed" (33:21).

3f.s. וְנִפְלְאָה "she fell" (33:14).

B. Imperfect:

3f.s. תִּפְּרָק "let it depart" (20:20); cf. תִּעְפְּרָק (27:15).

3m.p. לִיפְּקוּן "let them depart" (31:16); cf. לִעְפְּקוּן (31:15), and וְעִפְּקוּן (31:12).

C. Infinitive: None attested.

D. Active Participle:

m.s. נִפְּרָק "departing" (31:25); וְנִפְּרָקָה "departing it" (28:13).

m.p. נִפְּרָקִין "departing" (23:14); וְנִאֲצִיא "fighting" (7:4);
וְנִאֲחִיטָא "going down" (26:5).

E. Passive Participle:

m.p. נִטְרִיגָא "guarded" (22:202).

F. Imperative:

m.s. פִּיל "fall" (16:7); פִּרָק "depart" (16:5); סִאָב "seize" (22:84); וְנִסְרִיתוּן "seize them" (26:19); cf. וְנִסְרִיתוּן (26:17).

G. Pa^{cc}el Infinitive: וְנִכְרִסִיא "to butcher" (10:9).

H. Pa^{cc}el Active Participle:

f.s. מְנוֹרְחָא "protracts" (33:23).

I. Afel Perfect:

2m.s. אֶפְיִקְחִינוּן "you have brought us out" (33:25).

3f.s. אֶנִּיפְקָאח "brought out" (33:26).

J. Afel Infinitive: אָפֿען (א)ל "to expell" (33:15).

K. Afel Active Participle:

f.s. מַאֲסִיָּה "ascension" (16:7).

m.p. מֵאֲפִיקֵי "driving me out" (22:170).

L. Ethpe^cel Perfect:

3m.s. עֲחֹנְסֵה "slaughtered" (33:22).

9.18 THE ו/א"פ VERB Pe^cal (See 8.9.)

A. Perfect:

1c.s. אָמַרְתָּ "I said" (22:36); אֶסְאָרָהּ "I bound it" (22:109); אֶבְאֵר לָוּן "I set them" (22:98); אָמַרְתִּי לָהּ "I said to him" (22:131).

2m.s. אָמַרְתָּ "you said" (11:25).

3m.s. אָבֵר "he did" (22:55); אָמַר "he said" (22:54); אָמַרְתִּי "he said to me" (22:128).

3f.s. אָזַלְתָּ "left" (33:7).

3m.p. לֹא פָּאָרְבֵּן "did not turn back" (22:262).

B. Imperfect:

1c.s. אֶכְלֶמְךָ "I would devour you" (22:173).^x

2m.s. תִּיזָל "you will go" (2:5); cf. תִּיזָל (3:6); תִּיבְשָׁ "you will dry up" (1:6).

3m.s. לֹא יִמְעַט "he will speak to him" (22:139); לֹא יִמְעַט "he will not restrain" (33:9).

2m.p. תִּצְוֶנְךָ "you will command" (16:21).

3m.p. יִפְּצֵוּ "let them flee" (31:11).

C. Infinitive: מִפְּאָר "to turn away" (10:5).

D. Active Participle:

m.s. אֲבִיר "employer" (18b:13); אֲבִיר "transgresses" (23:8)

אמר "he says" (22:45).

f.s. אזל "goes" (29:40); אמר "says" (33:8); אכר "works" (33:23).

m.p. אמר "say" (16:13); אזיל "go" (29:20); אכל "who eat" (29:24).

E. Passive Participle:

m.s. עטר "bound" (16:19); אגיר "hireling" (18b:12).

f.s. עפיכא "repulsed" (1:1); אעטר "bound" (1:4); עטריח "you are bound" (23:4).

m.p. עפיכיא "repulsed" (13:11); עטריחו "you are bound" (16:11).

f.p. עטרא "bound" (24:9); אעטרא "bound" (21:18).

F. Imperative:

m.s. אזיל (22:144) and אזיל (22:69) "go"; עפו "be repulsed" (15:10); ערוק "flee" (21:12); אפיקלא "embrace her" (33:16).

G. Afel Perfect:

3f.s. א(א)ולא "that fed" (14:4).

H. Afel Active Participle:

f.s. א(א)מר "working" (33:12).

I. Afel Passive Participle:

f.s. מאחזא "placed" (23:12).

m.p. מאחזיא "placed" (28:12); מסריחו "you are enchained" (16:15).

J. Ethpe. Perfect:

2m.p. עתפכחו "you are repulsed" (14:14).

K. Ethpe. Imperfect:

3f.s. תעפכי "it will be repulsed" (15:16).

L. Ethpa. Perfect:

3m.s. עָתָקָרָא "it has been tied" (32:17); דִּעְתָּסְרָאכָה "that by which it has been bound" (32:16).

9.19 THE פ"י VERB Pe^Cal (See 8.10.)

A. Perfect:

lc.s. יֵאָחַסִּיחַ "I sat" (7:24); יִלְלִיחַ "I yelled" (22:162).

3f.s. יִחַסְתָּא "sat" (33:7).

B. Imperfect:

lc.s. עָתִּיבַּ "I will sit" (9:23).

C. Infinitive: None attested.

D. Active Participle:

m.s. יֵאָמִיֵּא "swears" (22:126).

f.s. יֵאָחַסְתָּא "sits" (21:3).

m.p. יֵאָחַסְתָּא "who dwell" (5:17).

E. Passive Participle: None attested.

F. Imperative: None attested.

G. Afel Perfect:

lc.s. אֹמִיֵּחַתְּאָךְ "I adjured you" (22:62); אֹחַסְתִּיחַ "I placed" (22:111).

3m.s. אֹמִיֵּאֲנִי "swore to me" (22:74).^x

H. Afel Infinitive: אֹלּוּפִיֵּא "to teach" (14:4).

I. Afel Active Participle:

m.s. מֹמִיֵּנְאֵלִיֵּכִיֵּן "adjuring him" (22:61); מֹמִיֵּנְאֵלִיֵּכִיֵּן "I adjure you" (7:14).

9.20 THE י"י VERB Pe^Cal (See 8.11.)

A. Perfect:

lc.s. אֵלִיחַ "I went in" (22:88); יִלְלִיחַ "I yelled" (22:162).

3m.s. כָּאָרַךְ "bowed himself" (22:222); קָאָר "was frozen" (16:9); יָבֵן "entered" (24:10).

B. Imperfect:

1c.s. אֶעֱבֹד "I will tread" (22:92).

C. Infinitive: מִיָּבֵן "to bend" (10:7).

D. Active Participle:

m.s. אֵילֵה "entering it" (28:13).

m.p. אֵילֵן "entering" (23:14).

E. Passive Participle:

m.s. שָׁרִיר "bound" (21:22).^x

m.p. קָרִירִיא "frozen" (16:10); כְּסִיטִחוֹן "you are broken" (13:2).

F. Imperative:

m.s. גִּלִּילִיא "reveal to me" (22:196).

G. Pa^Cel Passive Participle:

m.p. מְכַסִּחוֹן "you are shattered" (13:3).

H. Ethpe. Imperative:

m.s. עֲתַכְפִּיר "be bent" (31:20).

I. Ethpa. Perfect:

3f.s. עֲתַכְכָּא "was bent" (11:21).

9.21 THE ע"ו VERB Pe^Cal (See 8.12.)

A. Perfect:

1c.s. קָאָמִית "I stood" (22:122).

2m.s. לָאָטְנָה "you cursed him" (7:11); לָאָטְנִיא "you cursed me" (26:11).

3m.s. לָאָט "cursed" (19:14); קָאָם (22:55); קָאָם (22:25) "he

3f.s. לָאָטַח "cursed" (9:17); נָאֵדַח "trembled" (5:2);
שָׁפַח אֶתְךָ "rubbed you" (14:17).

1c.p. לָאָטַחְנוּ (26:12); לָטַחְנוּ (7:12) "we cursed."

2f.p. לָאָטַחְתָּ (9:14); לָאָחְתָּ (5:14) "you cursed."

3m.p. לָאָטַח "they cursed" (26:16); לָאָטַחְוּ "they cursed m.
(1:8); לָאָטַחְוּ "they cursed him" ([35:1]).

B. Imperfect:

1c.s. אֶעֱמֹד "I would stand" (22:172).

3m.p. יִנְעֹנְעוּן (10:23); יִנְעֹנְעוּן (11:42) "they will quake."

C. Infinitive: מִישָׂא "to rub" (14:16).

D. Active Participle:

m.s. עֹמֵד "stands" (22:38); נֹאֵדֵד "trembles" (22:43);
נֹאֵדֵד בְּאֵלָהּ "trembles in him" (22:44); מִשְׂאֵי "my curser" (27:11);
עֹמֵדְךָ "you stand" (22:198); עֹמֵדְיָ "I stand" (22:140).

f.s. לֹאֵטַח "curses" (7:5).

m.p. עֹמֵדְיָ (22:22) and עֹמֵדְיָ (22:10) "stands"; לֹאֵטַח
"curses" (7:17).

f.p. מִשְׂאֵי "defiling" (24:10).

E. Passive Participle:

m.s. מִשְׂאֵי "spat" (5:6).

F. Imperative:

m.s. קוּם "arise" (22:50).

m.p. נִדְּשָׁן "trample" (20:15).

G. Pa^{CC}el Perfect:

1c.s. אָחַדְתִּי "I accused him" (22:152).

3m.s. עָמַדְתָּ "made you upright" (22:68).

H. Pa^{CC}el Infinitive: מִשְׂאֵי "to destroy" (10:6).

I. Pa^{cc}el Active Participle:

m.p. מלאושי לחון "soiling them" (17:10).

J. Pa^{cc}el Passive Participle:

f.s. מאורא "blinded" (16:22).

K. Afel Active Participle:

f.s. מכיכא "causing pain" (7:6).

m.p. מאקימילון "placing them" (17:10).

f.p. מאכיכאן "causing pain" (26:7).

9.22 THE ל"י VERB Pe^cal (See 8.13.)

A. Perfect:

1c.s. דחית "I chased" (22:100).

3m.s. נכא "wept" (22:221); מטא "reached" (22:95); קרא "called" (22:24); בונה "built it" (22:246); מחינין "struck them" ([19:10]).

3f.s. כסיאח "covered" (14:8); נסיאח "tried" (14:3);
שדאחאנכון "struck you" (14:17).

3m.p. כסיויא "they covered him" (22:58); וואקריאון "and they invoked" (26:16).

B. Imperfect:

1c.s. עחטיא "I will sin" (22:193); עדחיא "I will chase away" (22:184).

2m.s. "you will dissolve" (9:13), תישריא.

3m.s. נשריא "will dissolve" (6:18); נמטינה "will reach" (3:14); cf. ימטיא (22:94); לדחיא "might chase" (22:25); לדמיא "may be like" (16:9).

1c.p. נחטיא "we will sin" (22:267).

2m.p. תשרולה "you will dissolve it" (7:15); תיחטובה "you

will sin against him" (30:15); תחטובון "you will sin against them" (10:15).

3m.p. ויעשוךון "they will throw you" (10:27); לדחון "let them drive away" ([42:19]).

n.b. 3f.p. ועסכיאנה "they will gaze at him" (17:16).

C. Infinitive: מקרא "to cry out" (14:10); משדא "to throw" (14:17).

D. Active Participle:

m.s. אאזיא "drinks" (29:26); באכיא "weeps" (22:42); כסיא "covers" (14:7); באיא "wishes" (14:4); שאיא "frees" (9:26); זאכה "conquers it" (22:277); באיח "you wish" (22:267); אכיא "I ask" (22:164); קארינא "I am afraid" (22:15).

m.p. אאציא "are fighting" (7:4); זאכיא "victorious" (29:48); cf. זאכין (10:28); אציא "are split" ([19:7]); מאחיין "clapping" (22:49).

f.p. זאכיאן "victorious" (25:26).

E. Passive Participle:

m.s. אריח "driven away" (1:1); שיא "thrown" (16:20); כסיא "hidden" (22:56); מליא "filled" (22:159).

m.p. אריחא "chased away" (15:2).

F. Imperative:

m.s. אריח "remove" (22:19).

f.s. שיא "dissolve" (7:11); קרא "flee" (21:12).

m.p. וריח "dissolve" (12:42); וריחא "dissolve them" (26:23).

G. Pa^{CC}el Perfect:

lc.s. אריחא "I showed it" (22:219).

3f.s. אריחא "overstepped" (33:24).

- H. Pa^cel Imperfect:
 xx
 2m.s. תִּירָא לִי "you will rise" (12:9); חֲחֹרֵינָאן "you will show us" (10:14).
 2m.p. תִּירָא מִן "you will appear" (16:21).
 3m.p. תִּירָא לֵיהֶן "they will raise" (17:16).
- I. Pa^cel Infinitive: שֹׂאֵר "to make" (10:9).
- J. Pa^cel Active Participle:
 m.s. מְקַרֵּי "invokes" (1:3).
 f.s. מִירָא מִיֵּאֵלָה "appears to her" (24:8).
 m.p. מְרַכִּין "nurturing" (33:15); מְחַוֵּרֵיהֶן "cause ... to appear to them" (17:7).
- K. Pa^cel Passive Participle:
 m.s. מְשֹׂאֵר "is annulled" (26:21); מִשֹּׂאֵר "is loosed" (7:30); מְכֻסֵּי "you are covered" (22:65).
- L. Afel Perfect:
 lc.s. אִשְׁלִיחַ "I went" (22:75); אִשְׁלִיחַ "I took off" (22:49).^x
- M. Afel Active Participle:
 m.p. מְסַלֵּי "walk" (15:3).
 xx
- N. Ethpe. Perfect:
 3m.s. עִמִּיל "filled" (33:26).
- O. Ethpe. Imperfect:
 3m.s. לִישְׁחַרֵּיָא "is not loosed" (30:30).
 3f.s. תִּיחְקֵרֵיָא "is called" (30:13).
- P. Ethpe. Participle:
 m.s. מְחַוֵּרֵיָא "accompanies" (13:19); מִשְׁחַרֵּיָא "is loosed" (22:160); מְחַוֵּרֵיָא "appears" (13:15); cf. מְחַוֵּרֵיָא (25:12).

m.p. מִיחֻקְרִיא "are called" (33:26).

Q. Ethpa. Perfect:

lc.s. עֲחָכָרִית "I am expelled" (22:226).

ʒm.s. עֲחָכָרִיא "he was expelled" (22:223).

R. Ethpa. Imperfect:

2m.s. תִּיחֻזְאִילוֹן "you will be struck" (21:6); תִּיחֻזְאִילוֹן "you will show yourself" (21:14).

ʒm.p. לְעֲחָכָרוּן "may they be expelled" (22:231).

S. Ethpa. Participle:

m.s. מִיִּסְחַפִּינָא "I am terrified" (22:15); מִיִּסְחַפִּינָא "is thrown down" (22:43); מִיִּסְחַפִּינָא "puts itself out" (13:13).

9.23 THE ה/ע"ל VERB Pe^cal (See 8.14.)

A. Perfect:

lc.s. שׁוּמִית "I heard" (19:3).

2m.s. שָׁמַעְתָּ "you listened" (22:207); יָדַעְתָּ "you knew" (22:195).

ʒm.p. שִׁחַלְתָּ "sent" (10:5) (with metathesis; see 3.17).

B. Imperfect:

lc.p. נִשְׁמָעְךָ "we will listen to you" (11:26).

2m.p. תִּשְׁמָעוּן "you will hear" (16:22).

C. Infinitive: None attested.

D. Active Participle:

m.s. יָדָנָא "I know" (22:127); שָׁמְעָנָא "I hear" (9:2).

E. Passive Participle:

m.s. כּוּזְעִיא "split" (9:22).

F. Imperative:

f.s. שְׁרַמְעִי "hearken" (8:1).

G. Pa^{cc}el Infinitive: שוליא "to send" (14:10)

H. Pa^{cc}el Passive Participle:

m.p. משאכיא "praised" (28:9).

I. Afel Perfect:

lc.s. אשכיה "I adjured" (19:9); אשליח "I pulled off" (22:149). [Note: the latter may also be considered as a ל"י verb.]
אשכאתאך "I adjured you" (22:67); אשכיתיליכין "I adjured you" (7:13); אשכאתה "I found it" (22:9); אשכאחוניון "I found them" (22:79); אשכחא "I found her" (33:5).

3m.s. עשכא "was able" (22:262); ארפעלאן "deprived us" (5:13).

3f.s. אמנוחאנון "caused you to come" (14:9); אשלחאנון "undressed you" (14:10).

J. Afel Infinitive: אמנויא "to cause to come" (14:9).

K. Afel Passive Participle:

m.p. מארשין "endowed with authority" ([42:14]).

L. Ethpa. Perfect:

3m.s. עשחלא "has been sent" (10:7).

2m.p. עשחלחחון "you have been sent" (11:24); cf. עשחלאחון (10:13).

M. Ethpa. Imperfect:

2m.p. חישחמון "you will be heard" (16:21).

3m.p. נעשחחלון "they will be sent" (10:16).

9.24 THE VERB חןא Pe^{ca}l (See 8.15.)

A. Perfect:

3m.s. חןא "exists" (6:3).

B. Imperfect:

מ.ס. נעחזרילה "may there be to him" (33:3).

פ.ס. תחזרילה "let there be to him" (9:1).

C. Infinitive: None attested.

D. Participle:

פ.ק. חזרילא "are" (5:7); חזריתון "you are" (14:15).

E. Imperative:

מ.ס. חזרילה "be for him" (22:69).

Chapter X

SYNTAX

10.1 In the preceding chapters on morphology numerous points of syntax have been included. In the following summary, we shall sometimes refer to the previous discussions of these points and not repeat them.

A. Nouns and Adjectives

10.2 There are two genders: masculine and feminine; two numbers: singular and plural; and three states: absolute, construct, and emphatic. The inflectional endings again are as follows:

	<u>Masculine</u>		<u>Feminine</u>	
	Sing.	Plural	Sing.	Plural
Absolute	_____	ן'-	א-	ןא-
Construct	_____	א'-	אא-	אא-
Emphatic	א-	א'-	אא-	אאא-

Abstract nouns generally appear with the feminine אאן- ending: אאאא "victory" (22:2); אאאא "health" (6:1); אאאא "dominion" (22:136); and אאאא "poverty" (20:21).

The absolute state is used for predicate adjectives (cf. the following paragraph) and with certain constructions of nouns. The absolute state is used with names and other words used as proper nouns: אאאא "the Sun" (10:23); אאא "Bel" or the planet Jupiter (22:130); אאא "Nebo" or the planet Mercury (22:252); אאאא "Nergal" or the planet Mars (22:248); אאא "Sin" or the moon god, etc. The word אאאא "Tibil" or the "World" also appears in the absolute state.

Nouns used in distributive repetitions are found in the absolute state: **כאן ואן** "here and there" (23:11). The absolute state is used in adverbial expressions formed with prepositions: **לרע** "evilly" (17:16); **לעלע** "for eternity" (21:22); **אויס** "outside" (16:18). Words with an indefinite meaning appear in the absolute state: **עין** "a man" (20:9); **אן** "a man" ([35:5]). Some loanwords have only the absolute form: e.g. **איר** "air" from the Greek **ἀήρ** (22:61). For other examples of masculine singular absolute forms see 6.6.

Masculine plural absolute forms of participles are quite common: **שטענדיג** "standing" (22:10); **איןלייט** "entering" (23:14); **איןפארט** "departing" (23:14); **איןפאקט** "fighting" (9:3); and **איןפאקט** "clapping" (22:49). A nominal form is found in the phrase: **אלעלע** "to the eternity of eternities" (32:57-58).

Feminine absolute forms in the singular are rare: **שטענדיג** "tribe" (22:145); **איןפאקט** "village" (22:106); **ארד** "earth" (5:2); and **איןפאקט** "egg" (2:6) are some examples. Feminine plural absolute forms occur most commonly among participles: **איןפאקט** "who pain" (26:7); **איןפאקט** "who afflict" (26:6); **איןפאקט** "who bewitch" (9:4) and **איןפאקט** "who curse" (19:5).

The construct forms are used in one of the three ways of expressing the genitival relationship. (See 6.8 above.) The other two ways which use the particle **בן** are more commonly found in our texts. Examples of masculine singular construct forms are **אלעלע** "to the eternity of eternities" (17:26); **בית קבריא** "the house of tombs" (4:1-2); and the frequent **בן** "the son of" in proper names. Examples of masculine plural construct forms are rare, except in the common phrase: **בני אדם** "the sons of man"

(17:9). Feminine singular construct forms are rare except for the common פלא "the daughter of." I have not noted any feminine plural construct forms in our texts.

Emphatic forms are the most commonly found. (For a full list of examples see 6.9; 6.12; 6.15; and 6.17 above.) Examples of the masculine singular emphatic are: אבא "father" (7:17); ביתא "the house" (10:5); אבא "the man" (5:15); אבא "the knot" (22:28). Examples of the masculine plural emphatic are: אחא "brothers" (7:19); בנא "sons" (10:7); אבא "seals" (22:7). Examples of the feminine singular emphatic are, in addition to the absolute nouns listed above, זאמא "the singer" (7:17); זאמא "the harlot" (19:12); ליליחא "the lilith" (21:2). Examples of the feminine plural emphatic are: לוטא "the curses" (1:1); ליליא "the liliths" (4:13); and שורבא "the tribes" (23:6).

10.3 The predicate adjective appears in the absolute state: עסיר זריו ומזראו ביתה "bound, armed, and equipped is his house" (23:1); חייא זאכין "Life is victorious!" (10:28); עפיכא וכריכא "repulsed, averted, and driven away are all the curses" (1:1).

The attributive adjective agrees with the noun that it modifies in gender, number, and state, and follows the noun that it modifies. A rare example of an attributive adjective in the absolute state is: עסחוקורא חאקורא וקארש "powerful and infernal Estqutqup" (5:8). The attributive adjectives that are found are generally in the emphatic state, as in the following examples: חרבא בישא "the evil destroyer" (22:21); סאנאי בעשיא "my evil enemies" (1:2-3); אינא בישחא "the evil eye" (27:14); מחשבאון בישחא "their evil designs" (28:10).

10.4 A noun may be placed next to another noun in apposition. This is often true with a proper name, e.g. יורבא רעשאיון "Yorba, the head of ..." (1:9). The placing of an appositional noun, especially a proper noun, after independent pronouns occurs quite frequently: מלאכיא "you angels" (26:23); Hibil "I Hibil" (22:28); יוכבאר "I Yokabar" (22:14); מנדעא דחייא "You Manda d-Hia" (22:17-18).

In the following example the same noun is repeated in the genitival relationship of the modifying phrase: גיטרא ראב גיטריא "a knot--the greatest of knots" (22:210). Note also that this is also an expression of the superlative degree. (See Ma. §§ 246-48.)

10.5 The word כול may be used independently as follows: על כול דקום "to everyone who stood" (15:16); כול דאמראת "all that you said" (11:25).

As a construct before a singular noun it means "each" or "every": כול אלחא "each god" (15:4).

As a construct before plural nouns it means "all": כול לוטאחא "all the curses" (9:13).

With a suffixed 3rd person singular pronoun it means "entire" and stands in an appositional relationship before the noun: כולחא קומתה "(his) entire body" (22:44).

With a suffixed 3rd person plural pronoun it means "all" and stands in an appositional relationship before the noun as in: כולחון עכוריא "all the temple spirits" (1:10).

10.6 The same noun may be repeated in a distributive repetition: אחאר אחאר "here and there" (literally, "place place") (31:16).

10.7 In a series of nouns the governing preposition need not be repeated before each noun: לחאזין ביחא וורא חיכלא ועסקופחא "to this house, dwelling, mansion, and threshold" ([26:1-2]).

B. Pronouns

10.8 For the pronouns in general see chapter V. The 1st and 2nd persons of the independent personal pronouns are used for emphasis with verbs: אנא לא שעבקיח הענילא שביאחיא שכאק "I have not let (them) loose but the Planets have" (22:137-38); אנאת רחיק "you, remove!" (1:11).

10.9 A determined noun is often anticipated by a pronominal suffix in the following cases:

a) Before a genitive: בנה דאראם "the sons of Adam" (10:13); כיניאנה דפרוכסרוא "the building of Farrukusrao" (20:2).

b) With enclitic prepositions before corresponding prepositional phrases: דמזרחריכא בתאגא "who stand guard on the crown" (11:44); תחטובון בכניא דאראם "you sin against the sons of Adam" (10:15); תשכקולה ליאזיד "you free Yazid" (7:15).

c) In anticipation of the direct object of the verb as in: תוכרה לחאזין קריא "I seized the knife" (22:146); עכלאך לרילאך "shatter this misfortune" (22:18-19); עכלאך לרילאך "I would devour you" (22:173).

d) In anticipation, not of the direct object itself, but of the possessor of the direct object: לאטויא לכאיחה דקוקאי "have cursed the house of Quqay" (26:21); סליקלאן למאחאן "is come upon our village" (22:46); ועל פומא מאחיתלא "and against her mouth is smiting" (33:20). A related case is the following: כול דאמראת "to all that you say we shall listen" (11:26).

10.10 For the various forms of the independent possessive or emphatic pronoun **ויליא** see 5.27. (Cf. Ma. § 260.) Its uses are as follows:

a) It may be used independently: **חין ויליא לאשמית** "if to me you do not listen" (22:206).

b) With a noun instead of a possessive suffix: **כאיחא ויליא** "my house" (2:5).

c) Together with a noun and its possessive suffix for emphasis: **שומאך וילאך** "your name" (22:183); **בלוכאכי ויליא** "my adversaries" (4:6); **כיחאי ויליא** "my house" (12:7); **חיליך ויליך** "your strength" (30:10-11).

d) After a preposition in place of a pronominal suffix: **מן ויליא** "from me" (4:7); **לדילאך** "I would devour you" (22:173); **לדיליא** "against me" (15:8).

e) After a preposition and a pronominal suffix for emphasis: **מיןאיכון ויליא** "from you" (22:171); **אלאי ויליא** "against me" (22:163-64).

10.11 The reflexive pronoun is expressed by **נפשא על נפשה** "wept for herself" (22:221); **שומה ונפשה** "his own name" (22:40); **לוטאזא ונפשא** "(their) own curses" (15:15).

10.12 For the demonstrative pronouns see 5.24-25. For the relative pronoun see 5.26. For the interrogative pronouns see 5.28. See also the sections below on the syntax of sentences.

C. Numerals

10.13 For the various forms see chapter IV. (Cf. Ma. § 267.) As in other Semitic languages, with the numerals from 3-10, forms that are masculine in appearance go with feminine objects, and conversely. The numerals appear in the absolute state in apposi-

tion with the objects that are numbered.

With the exception of "one" as in מלאכא חרמא "a certain angel" (31:21), the cardinals precede the nouns they modify: ארבע זוויא "four corners" (22:258); ששה יומיא "six days" (21:21); זעבן שאכא חאזמיא "seven sealers" (22:7).

The cardinals may also be used independently: דחאד לחברה "so that no one will reach his fellow" (22:93); תלאזא דזחכא "three (bowls) of gold" (22:269).

D. Particles

10.14 For prepositions see 7.2-12. For adverbs see 7.13. For the negative particle see 7.14. For conjunctions see 7.15-20 and the sections below on the syntax of sentences. For interjections see 7.21.

E. Verbs

10.15 The pronominal subject is not expressed with finite verbs except for emphasis (see 10.8). This is also true of the 3rd person of the participles when they are used as verbs. For the 1st and 2nd persons of the participles, an enclitic form of the personal pronoun is suffixed (see 5.1).

The 3rd person plural sometimes expresses an indefinite subject, which may best be rendered by a passive construction: דעזא ... פגוראמא "the command ... which was brought" (22:263-64); אלכשויא עיצטלא דזיוא "he was clothed with a garment of brilliance." (22:57-8).

10.16 With a compound subject listed as a series the verb is singular: ... נחית עלאיחין אזראי ויאזרון "there have gone down against them Azdai and Yazarun, etc." (7:6).

There is a great lack of congruence between the gender and number of the subject and the gender and number of the verb in our texts. Singular verbs are often used with plural subjects and masculine verbs are very often used with feminine subjects. As noted above (9.3, 5) there is no separate form for the 2f.s. of either the perfect or the imperfect. The 2f.p. of the perfect occurs twice: לאַטחין (9:14), לאַתין (5:14) "you cursed." The 2f.p. of the imperfect does not occur. In addition the 3f.p. of the perfect does not occur. The 3f.p. of the imperfect occurs once: וַעֲסֹכֵי אֹנָה "they gaze at him" (17:16). Representative examples of the lack of congruence are as follows:

a) m.s. for m.p.: שְׂאֲבֵי אֲחִיא שְׂכָאָךְ "the Planets have let (them) loose" (22:138).

b) m.s. for f.s.: נְאִירְאָלָה כּוֹלְחָא קוֹמְתָה "his whole body trembles" (22:44).

c) m.s. for f.p.: וְלֵאט ... עֲנֻשִׁיא "women ... who have cursed" (5:18).

d) f.s. for f.p.: קְרִיאָא וְנִפְשָׁא תַעֲחַפִּיר "their own curses will be repulsed" (15:15-16).

10.17 The perfect tense usually expresses completed action. Among its uses are the following: (See Ma. § 284.)

a) It is used as the narrative tense of past actions: וַיִּזְדַּרְנוּ "we decided" (7:13); אֲבָאָךְ "he did" (22:55); שִׁיקְלִית זִינָא "I held the weapon" (22:87); טַעֲגִירִית "I worshipped" (22:34); חֲבָאָךְ קִרְנֵי אִיחִין "he broke their horns" (7:9).

b) Another frequent use of the perfect in the magic bowls is that of the instantaneous present action to indicate that the prophylactic work of the magic is to take place immediately upon the recitation of the incantation: אֶפְסָרְחִיר "I have banished you"

(21:9); עחכטליח "I am made to disappear" (22:226); עחפכחון "you are repulsed" (14:14).

c) It is used in the protasis of a correlative condition: אכואח דאנא כרכיח "even as I am turned around" (22:225).

d) It is used in the protasis of a hypothetical condition to express unreality: חין דייליא לאשאמיח "if you were not to listen to me" (22:206-07).

e) With certain verbs the perfect expresses the present result of past action: חין יאריח "if you know" (22:195).

f) The perfect of חוא also expresses present existence: קראכא דחוא "war that exists" (6:3).

g) With the negative it expresses an impossibility or a prohibition: לאקארביח "you should not draw near" (22:195).

10.18 The imperfect has a variety of uses: (See Ma. § 285.)

a) It expresses future action: חייכביש "you will be suppressed" (2:6); ויסחוט "he will seize" ([35:1]); ניפקרה "we will assign him" (22:53).

b) In the lc.s. it expresses intention: עכלאך "I would devour you" (22:173); לא עקרוכ "I will not draw near" (22:188); עחאבליא "I would destroy" (22:175).

c) After the perfect of certain verbs, it expresses purpose: קום לוחיא "he arose to chase away" (22:25); ... לקרילה "he arose to call ... and to say to him" (22:138-40).

d) It is used of a continuing present action: חיהקריא "is called" (30:13).

e) After ׀ it expresses the content of a command or adjuration, or the result of an action: דחישריא "that you free" (26:13); לאימטיא ׀ "that he not reach" (22:94).

f) It often has the jussive force of a wish or request, in which case the 3rd masculine usually takes the -ל preformative לעפקון "let them depart" (31:15); cf. נעפקון (31:12); "may he be greater" (16:4); לרחקון "let them be distant" (32:46); עפוק "let it depart" (27:15); תחווילה "let there be to him" (9:1).

g) It is used with לא to express prohibitions: לתחוויןאן "do not show us" (10:14); לאתחזאילון "do not appear to them" (21:14); לאתחטובה בכיתה "do not sin against his house" (30:15-16); לאתחפטיק "cannot be cut" (30:35); לישחריא "cannot be loosened" (30:3).

h) It is used in the protasis of a realizable condition: עו חנדבון "if you lie" (11:40); עו תכפרון "if you deny" (10:21).

i) It is used in the apodosis of these conditional sentences: נעחלוט עלאיכון (10:25), and לחלוט עלאיכון (11:45) "will be closed against you."

10.19 The active participle basically indicates duration in the present, often with the implication of continual action: (See Ma. § 286.)

a) דאכיק "clings" (1:7); דאחילנא "I am afraid" (22:15); שאכיק "is loosing" (22:169); אד דכארלה "while reciting it" (22:270); גאטלא "kills" (21:4); מחרבאלחון "waste them" (23:11); חייא "Life is victorious" (10:28); מקטילון "killing them" (29:22); מאכרשאן "afflict" (26:6); לאילין ולנאפקין "to those entering and leaving" (23:14).

b) It is used in gnomic or categorical sentences: דכל עניש לאכאר "which none transgresses" (23:8).

c) It is used of a continual action in the past: שומית גכאריא דנאציא ... "I heard ... men who were fighting" (19:4).

d) It is used of a future action that is desired as in:
אלמא דחיניך "that they might dismiss" (12:39-40); שאבאך ...
כארבא ... "until they ... bless" (18c:9-10).

e) It is used in introducing dialogue: אמאר "he says"
(22:45); שאמיש יאמיא ואמאר "Šamiš swears and says" (22:126).

10.20 The passive participle expresses a completed past action:
ריקא "spat" (5:6); חתים "sealed" (17:18); זריו "armed" (23:1);
מלוא "filled" (22:159); חרמיחוון "you are banned" (13:6); מזרונא
"I have been armed" (22:8); מפקרינין "we have been ordered" (22:
204); מכסיסחוון "you are shattered" (13:3). In some of these ca-
ses the past action implies present results. (See Ma. § 287.)

10.21 For the positive imperative see 9.8. For the negative
imperative see 10.18.

10.22 For the morphology of the infinitive see 9.6. (Cf. Ma.
§ 289.) The occurrence of infinitive forms is largely confined
to texts 10 and 14. Among the uses of the infinitive are the
following: (See Ma. § 289.)

a) With -ל to express aim or purpose: לשאושיא "to over-
throw" (10:6); לחרוכיא "to destroy" (10:8); לנכוסיא "to butcher"
(10:9).

b) As an infinitive absolute before a cognate verb for
emphasis: זכנאטאנכוון זכנאטאנכוון "whoever bought you" (14:8);
דמסנאוי סנפאטאנכוון "who rubbed you" (14:16); דשאוריא שררחאנכוון
"who sent you" (14:12).

c) As the complement of certain verbs: מיחבאר ... אתיר
"I am ready ... to shatter" (22:30-31).

10.23 With respect to the government of the verb we do not find

the particle ׀ used in our texts to indicate the objects of the verbs. There are a number of ways to indicate pronominal and nominal objects that are used:

- a) With pronominal objective suffixes; see 5.21.
- b) With enclitic -ל, and -כ, together with pronominal suffixes; see 5.10.
- c) With the independent emphatic pronoun; see 10.10.
- d) With anticipatory pronominal suffixes and nouns; see 10.9.

e) -ל is the usual sign of the direct object; see 7.3. Sometimes על or אל may take its place; see 7.7.

f) The direct object may occur without any designation, as in: מִי־חִבַּר חֲתָמֵיא דְּמוֹתָא "to shatter the seals of death" (22:31).

g) The object usually follows the verb, but may precede it for emphasis, as in the following examples: חַיֵּיא קָרָא "Life he called" (22:24); קָאֵלָה שְׁמַנְיָא "his voice I hear" (22:41); סוֹפָא שְׂאֲבַקְיָא "death they are loosing" (22:47).

h) Examples of doubly transitive verbs are: כְּסִיּוּיָא טַרְטוּנוּא "covered him with a turban" (22:58-59); אֲלִבְשׁוּיָא עֵיצוּלָא דְּזִיּוּרָא "clothed him with a garment of brilliance" (22:57-58). The passive of the latter verb occurs: בְּזִיּוּרָא דְּלִבְיִשְׁמַחַת "by the brilliance with which you are clothed" (22:64).

10.24 The existential particle יֵא is not conjugated like the other verbs. (See Ma. § 293.)

a) It combines with כֵּא- in the following phrases: דְּאֵכָא בְּנֵאֵרָה "which are within" (22:235); כּוּל דְּעֵכָא בְּכִיחָה "all that is in his house" (20:9).

b) Its negative form occurs as follows: על יאמא דליחכה "on the sea in which there is no passage" (16:6); על טורא מאמכרחא "on the mountain where there is no ascent" (16:6).

F. Simple Sentences

10.25 In addition to the use of א"י as a copula, nominal sentences may be formed in the following ways:

a) Where there is no special emphasis the copula may be omitted: רחיתים באיחה "And sealed is his house" (21:15); חייא זאכין "Life is victorious" (10:28).

b) With the use of the 3m.s. independent pronoun חו, as an emphatic resumptive of the subject: חו נכאט "I am he Nbaṭ" (11:8).

c) With the independent personal pronouns and participles: קאימנא ... אנא "I am standing" (22:170-71); עטירית אנאח "you are bound" (23:4).

d) With the independent personal pronoun and a prepositional phrase: מן תותיא רוּחא "we are under Ruha" (22:203).

10.26 The casus pendens is a construction in which the noun or pronoun to be emphasized is placed at the head of the sentence, and is then resumed by a pronoun or noun in its proper syntactical place: וחלין חין קאימית משאילחליא על ראזיא "and these (secrets)--if you stand and ask me about my hidden secrets" (22:198-99); ככאר עלאי ... ונאנא כמומאחא "and I--the oaths ... impressed me" (22:74-75).

10.27 The word order exhibits the following patterns for the various clauses and sentences:

a) In sentences with predicate adjectives, the adjectives come first.

b) In sentences with predicate nouns, the subject comes first.

c) In verbal sentences, when the subject is expressed it comes first. (See 10.8.)

d) The object usually follows the verb, but may precede it for emphasis. (See 10.23.g.)

e) In jussive clauses the verb precedes the subject.

f) In imperative sentences the verb stands first or immediately after the 2nd person pronoun of the one addressed.

g) In interrogative sentences the interrogative word or phrase stands first. (See 5.28.)

h) Prepositional phrases will not stand first unless they are emphatic; they will usually follow the verb.

10.28 For negative sentences see 7.14.

10.29 For interrogative sentences see 5.28. A sentence may be a question even without an interrogative particle: $\text{מִן \text{אֲרִיפְעֵלָאן} \text{מִן} \text{אֲרִיפְעֵלָאן}}$ "Who has deprived us of our mystery?" (5:13).

10.30 For exclamatory remarks see 7.21. An exclamatory sentence with an interrogative particle is: כִּי־שִׂיָא "how evil they are!"^x Other exclamatory sentences may be determined from context, e.g. $\text{בְּיַחַד אַתְּ אִשָּׁה}$ "Because you are a woman!" (22:150).

G. Compound and Complex Sentences

10.31 We shall deal first with sentences involving the use of the conjunction ו . They include the following:

a) Doublets of verbs: $\text{וּמִפְּשָׁרֶיךָ וּמִפְּשָׁרֶיךָ}$ "you are broken and shattered, you are annulled and nullified" (13:2-3).

b) A series of verbs with ך before the last verb as in:
"you are confined, banned, broken, sh[atter]ed, annulled, and nullified"
(13:6-7); cf. "I shrieked, wailed and howled, and screamed" (22:162-63).

c) A series with the verb repeated with the conjunction:
"will quake ... and will quake ... and will q[quake]" (10:22-24).

d) A series with the predicate repeated, without the conjunction:
"bound are the upper gods; bound ...; bound" ([25:12]).

e) A sequence of actions, with the conjunction as in:
"I who have seen them placed ..., and twisted ... and seized" (5:10-12).

f) A sequence of actions, without the conjunction as in:
"I went in; I shattered his sword." (22:178-79).

g) A circumstantial action with ך:
"taking (you), they will grasp you" (11:46).

h) A telic or intended action with ך:
"we have resolved to curse" (26:12).

i) An ecbatic or resultative clause with ך:
"remove (them) so that none of the curses might reach her" ([4:14]).

The adversative conjunction occurs in the following sentence:
"I have not let them loose but the Planets have" (22:137-38).

10.32 For conditional sentences see 7.16, 10.17.d., and 10.18.
h-i.

10.33 Attributive Relative sentences occur in a number of relations, using the relative particle ך and a resumptive pronoun to indicate the syntactic relation. (See Ma. § 310.)

a) In the subject relation this resumptive pronoun is absent: ך מלאכא ךראכיק "the angel who clings" (1:7); גובריא ךנאציא "men who are fighting" (7:4); קריא ךעשחוראר "the destruction which was sent" (22:106 f.); אשנאנרא אנה ךעלאריא "I am the messenger who is over" (22:119).

b) In the object relation the pronoun may also be omitted: מרמאחא ךארמיאן אכ "the oaths which Father swore to me" (22:87); מנדאם ךארמריח "whatever you said" (22:174-75).

c) In the genitival relation the pronoun is necessary: ךפרזלא באינהא ... ליליחא "the lilith in whose eye is iron" ([46:6]); מלאכא ךכל עניש לאכאר על מלאה "the angel whose word none transgresses" (23:8); גכרא ךשומה "the man whose name" (22:40); מלאכא ךחרבה "the angel whose sword" (22:166-67).

d) When the antecedent is an expression denoting time or place the pronoun is not necessary: כול דוכחא ךשומאך .. לעדכרוליא "every place where one will mention your name against me" (22:182-83).

e) It is omitted before the second and subsequent members of a series of clauses: מלאכא ךחרבה שליפא וסכינה "the angel whose sword is drawn and whose knife" (22:166-67).

10:34 The conjunctive relative sentences may be classified according to the various conjunctions which are used: (See Ma. § 318.)

a) וְ as a conjunction transforms an entire clause into a nominal unit. Examples of this in the object relation are as follows: דְּתִשְׁדָּרְוּ לִי מִנּוּאָם ... כִּי אֶשְׁאֵל "I ask ... that you send me something" (22:165); חֵן יָדְוּת דְּלֹאֲקָרְבִית "if you know that you are not to draw near" (22:195).

b) כִּי means "when" or "while": כִּי כָּרַךְ "while he bowed himself" (22:222); כִּי מִחֲזִיָּא "when they appear" (25:12).

c) עֲלֵמָא or עֲלֵמָא means "while" or "until": עֲלֵמָא וְדִחֲלוּ "while he howled and wept" (22:220-21); אֲלֵמָא דְּחִינִין שְׂאֵרִיא "until they release" (7:27).

d) אֲכֹוֹאֵת דְּאֵנָא כְּרַכִּית means "even as": אֲכֹוֹאֵת דְּאֵנָא כְּרַכִּית "even as I am turned around" (22:225).

e) אֲמִינְטוּל, and מִן קֶבֶל mean "because": אֲמִינְטוּל דְּזֹאֲפָה "because Zapeh ..." (15:7); מִן קֶבֶל דְּחֹזִין גִּיטְרָא "because this knot ..." (22:240-41).

f) וְאֵד דְּכֹוֹרֵלָה means "while": וְאֵד דְּכֹוֹרֵלָה "and while reciting it" (22:269-70).

g) וְ alone can mean "so that" or "because": דְּחֹוֹר לְחֶבְרָה "that none may reach his fellow" (22:93); אֵילִיא דְּקֵרִיא "woe is me because misfortune is come upon us" (22:45-46).

10.35 As in English an ellipsis may take place if the word omitted may be easily supplied: מִרְאֵרִיאַתָּא חֹוִיא דְּלֹאֲטִינִין "bitter are (the curses) which we cursed" (5:7); תְּעֵבֵאֵשׁ כִּי עוּלָא כְּבִיתָא "you will be dried up as a germ in an egg (is dried up)" (1:7). (See Ma. §§ 323-24.)

Chapter 11

TEXTS AND TRANSLATIONS

In the following section the Mandaic lines are staggered to correspond to the English translation for the sake of convenient reference.

For some of Pognon's texts (1898) for which he had no lines numbered, the enumeration of lines in our transliteration into Hebrew characters corresponds with the lines of his printed Mandaic texts. This is also true of Lidzbarski's (1902) texts.

Text 33 is a hitherto unpublished bowl from the Yale Babylonian Collection (YBC 2364). It was purchased for the Collection by the late Raymond P. Dougherty. Unfortunately its provenance is not known. It probably comes from Iraq. It is a large bowl, 11 1/2 inches in diameter and 5 1/4 inches in depth. A detailed commentary and photographs of the text will be published in a forthcoming article in the JAOS.

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Unless otherwise indicated the texts are from the interiors of the bowls.

Text 1

(Pognon, 1898, 1)

- 1 עפיכא וכריכא ורחיא כולחין לוטאתא וקריאתא
- 2 דענשיא ודגוכריא ודרדוקיא ודרדקנאתא דסאנאי
- 3 בעשיא ובעלדכאבאי כלחין דליטיא ומקריא בליליא
- 4 ובעמאמא עסירא ועפיכא מן ארכיא זויאתה
- 5 דכיתאי דיליא פת שפתא פת מחלפתא תיזאל
- 6 ולתיתכמאר תיתככיש ולתוליא ותעבאש בד עולא
- 7 בכיתא בשום טאבאק ... מלאכא דראביק ולגיט
- 8 כולחין לוטאתא דלאטוי לפת שפת פת מחלפתא
- 9 ורחיק מינה בחילה דארונאי יורכא רעשאיין
- 10 דכולחון עכוריא ומרכראנא דכולחון מרכבאתא
- 11 רורבאתא דחשן]כא אנאת רחיק ולנ]מסיאנ[ה
- 12 כולחין לוטאתא וקריאתא דליליא ורעמאמא

Text 1

(Pognon, 1898, 1)

1 Repulsed, averted, and driven away are all the curses and incantations
2 of women and of men, of the boys and girls of my evil
3 enemies and all my adversaries who curse and make incantations in the nights
4 and in the days. They are bound and repulsed from the four corners
5 of the house, which is mine, Pat-Šapta, the daughter of Mahlapta. You will depart
6 and you will not return, you will be suppressed and will not be raised, you will be dried up like a germ
7 in an egg. In the name of Tabaq, ... the angel who seizes and grasps
8 all the curses which they have cursed against me, Pat-Šapta, the daughter of Mahlapta.
9 And they are removed from her by the power of Adonai Yorba, the head
10 of all the temple-spirits and the leader of all the great
11 chariots of darkness. You, remove (them) that none
12 of the curses and incantations of the nights or days might [reach] her.

Text 2

(Pognon, 1898, 2)

- 1 עפיכא כולחין לוטאתא וקריאתא דגובריא ודענשיא
- 2 ודרדקוניא ודרדקוניאתא ודסאנאי בישיא
- 3 ובעלדבאביא וכולחון דליטיא ומקריא בליליא
- 4 ובעמאמא עסירא ועפיכא מן ארכיא זויאתא
- 5 דכאיתא דיליא באכנוש בר מחנוש תיזיל ולחיתכמאר
- 6 ותיכביש ולתידליא ~~דתיא~~אש כד עולא ככעתא בשום
- 7 טכאק מלאכא דדאכיק ולאגיס [כולחין] לוטאתא דלאטוי
- 8 לבכאנוש בר מחנוש רחיק מינה בחילה דארונא(י) ^{< >}
- 9 (יורבא רישאיחון [דכולחון עכ] וריא ומדבראנין ^{< >}
- 10 דכולחין מרכאתא רורכאתא דחישוכא אנאת
- 11 רחיק ולנמטי[נ]ה כולחין ל[וטאתא וקריאתא
- 12 ד]ליליא ודעמאמא לבכאנוש בר מחנוש

Text 2

(Pognon, 1898, 2)

1 Repulsed are all the curses and incantations of men and
women,
2 of the boys and girls of my evil enemies
3 and adversaries, and of all who curse and make incantations
in the nights
4 and in the days. They are bound and repulsed from the four
corners
5 of the house which is mine, Babanoš the son of Mehanoš. Yo
will depart and you will not return,
6 you will be suppressed and will not be raised, you will be
dried up like a germ in an egg. In the name
7 of ʿatabaq, the angel who seizes and grasps [all] the curses
which they have cursed against me,
8 Babanoš the son of Mehanoš. They are removed from him by
the power of Adonai
9 (Yo)rba, the head [of all the tem]ple-spirits and the leader
10 of all the great chariots of darkness. You,
11 remove (them) that none of the c[urses and incantations
12 of] the nights or days might reach Babanoš the son of
Mehanoš.

Text 3

(Pognon, 1898, 3)

Interior

- 1 עפיכא
- 2 וכריכא ורחיא כולחין לוטאתא וקריאתא דענשיא
- 3 ודגובריא ודד'קוניא ודרדקניאתא דסאנאי
- 4 בעשיא ובעלדבאכאי כולחון דליטיא ומקריא
- 5 כליליא ובעמאמא עסירא ועפיכא מן ארכיא זריאתא
- 6 ד'כיתאי דעליא באת אסיא פת מחנוש תיזאל
- 7 ולתיתכמאר תיתכבש ולתוליא ותעכאש כד עולא
- 8 ככיתא בשום טכאק מלאכא דדאכיק ול[אגני]ט כולחין
- 9 לוטאתא דלאטויא לבאת אסיא פת [מח]נוש ורחיק
- 10 מינה דשישאי פת באת א[סיא] מן גושנ[אי]
- 11 ... מן כוזחורוי ומן אפר... הנ[יא ד'באת] אסיא
- 12 ורחיק מינה בחילה ד'אדונאי יורכא ר[ישאיחון]
- 13 ד'כ]ולחון עכוריא ומדבראנא ד'כולחין מרכבאתא
- 14 וורכאתא ד'חשוכא [אנא]ת רחיק ולנמטינה
- 15 כולחין ל[וטאתא].....ליליא ורחיק לוטאתא מן

Text 3
(Pognon, 1898, 3)

Interior

1 Repulsed
2 averted, and driven away are all the curses and incantations
of women
3 and of men, of the boys and girls of my evil
4 enemies and all my adversaries who curse and make incanta-
tions
5 in the nights and in the days. They are bound and repulsed
from the four corners
6 of the house, which is mine, Bat-Asia the daughter of Meha-
noš. You will depart
7 and you will not return, you will be suppressed and will not
be raised, you will be dried up like a germ
8 in an egg. In the name of Ṭabaq, the angel, who seizes and
g[rasp]s all
9 the curses which they have cursed against me, Bat-Asia the
daughter of [Meha]noš. And they are removed
10 from Šišay the daughter of Bat-A[sia]..... from Gušn[ay]
11 ... from Kuzehuroy, and from Apr..., the so[ns of Bat-]Asia.
12 They are removed from her by the power of Adonai Yorba, the
h[ead
13 of a]ll the temple-spirits and the leader of all the great
14 chariots of darkness. [Yo]u, remove (them),
15 that none of the c[urses].....night might reach her
and removed are the curses from

שישא[י פת] בית אסיא ורחיק מן בנה זיכריא	16
.....ורחיק מן בנאת[ה].....	17
.....אתא.....א פת	18
.....ועפיכ	19
<u>Exterior</u>	
[עפור] נחו[רא על] חשוכא עפור מיליא	20
בעשאתא וסניאתא [על מאראיחין]	21
על מארה ו[עפי]כה אקריתא על	22
מאראתא ולוטאתא דנפש(א) וק[ריאתא].....	23

16 Šiša[y the daughter of] Bat-Asia, and they are removed from
her male sons
17 and removed from [her] daughters.....
18
19 And repulsed.....

Exterior

20 [Turn back] the lig[ht on] the darkness, the flood
21 on the fire, and the hateful things [on their masters]
22 on its master and [repul]sed are the incan-
tations to
23 (their) mistresses, and their own curses and the in[canta-
tions].....

4

Text 4

(Pognon, 1898, 7)

Exterior

דכיח 1

קובריא 2

Interior

עפיכא 3

כולחין לוטאזא וקריאזא דגובריא ודענ(ש)יא 4

וורדקוניא וורדקוניאזא דסאנאי כישיא 5

וכלדכאבאי דיליא וכולחון דמקריא בליליא 6

ובעמאמא מן דיליא אנושאי פת מחינדוכת 7

עסיריא ראזיא כולחין דחשוכא וקריאזא 8

דגובריא ודענשיא ודמוחא קריא... חמריא 9

זדניא קשיא חוממישיא חמריא עס[י]רא כולחין 10

דמואזא דגובריא ודענשיא וורדוניא 11

וורדקונישא מן שיא חאזין מישיא מן חאזין 12

עפיכא חממיא ליליאזא קישא עסיריא חממיא 13

שחתשא עסישיא מן שא מישי מישיא חם חמריא 14

עסישא ש...לה עסיריא חומריא ליליאזא מן 15

חמריא זדניאזא חמ..... 16

Text 4
(Pognon, 1898, 7)

Exterior

1 Of the house
2 of tombs.

Interior

3 Repulsed
4 are all the curses and incantations of men and women,
5 of the boys and girls of my evil enemies
6 and all of my adversaries who make incantations in the nights
7 and in the days from me, Anošay daughter of Mehindukt.
8 Bound are all the mysteries of darkness and the incantations
9 of men and women and ghosts raging
10 amulet-spirits, (magical formulae). Bound are all
11 the ghosts of men and women, of boys
12-16 (Magical formulae.)

Text 5

(Pognon, 1898, 13)

- 1 עפּיכא וכריכא ודחי[א] לוטאחא וקריאת[א] מן
- 2 פגרא דש[.....]א בר חטימא קאל ארקא דנאראת קאל
- 3 ש[נמיא] דעזדבראת קאל גוחא ונודא וקראבא דחוא
- 4 בעניא מלאכיא דרקעחיא חוא שוגשא בעניא
- 5 עסתראתא וליליאתא קאלאיחין דענשיא אזיזאתא
- 6 זיזניאתא דליסא ושיאפא על^xעשתיחין רוּקא ריקא
- 7 ומראריאתא חאויא דלאסנין בשום שובא מלאכיא
- 8 ולאז עסתראתא בשום עסתקותקוף תאקוף וקאריש
- 9 וארונאי חכוכית צנוכית בשום עסתאר מלאכיא(?)
- 10 אנא דחזתינין סחפית עלאויחין קומבא רבאתיא
- 11 דעל חרשיא וחקילתינון לכולחון בחוראדיא
- 12 ומצרחינון לכולחון ראזיא דעתביא ואמרא
- 13 דארפעלאן מן ראזאן וחקאלאן ואמראנאלחין שראי

Text 5

(Pognon, 1898, 13)

- 1 Repulsed, averted, and driven away are the curses and incan-
tations from the
2 body of Š.....a the son of Haṭīma. A voice of the earth
which trembles! A voice
3 of the h[eavens] which return! A voice of shaking and trem-
bling, of the war that exists
4 among the angels of the firmaments! There has been a commo-
tion among
5 the Ištars and the liliths! Voices of powerful and raging
6 women who curse and crawl on their rears! The spit has been
spat,
7 and bitter are (the curses) which they have cursed in the
name of the seven angels
8 and the three(?) Ištars, in the name of Estqutqup powerful
and infernal,
9 and of Adonai Hbubit Snubit, in the name of Istar the
queen(?). [Cf. 6:9.]
10 I, who have seen them, placed as a cover over them the great
vault
11 which is over the sorceries, and twisted all of them to-
gether,
12 and seized all of their mysteries which were in me. And
they said,
13 "Who has deprived us of our mystery and who has twisted us?"
And I said to them, "Dissolve

דלאַטין ושׂשאי דִּרְקאַטין ואמראלאן אמרינין	14
גברא תקיפא דְשַׂרְיָא לוטאַתא דִּלטנין בשומ[איחון	15
דְ[חלין מלאכיא ועסִתראַתא בשום.....חאק.....	16
ומ..... שראיאַייל ושכאיייל דִּיאַתכיא מרומא	17
דְשַׂרְיָא לוטאַתא וקריאַתא דְענשיא לאַטוסיאַתא דִּלאַט	18
וקראי כבאבא דְעכורא בשום אדוּנאי צנוּבית	19
בשום עסִתיר מלאכי(?).....כא.....נ.....	20
.....חסימא עין ומין	21

14 that which you have cursed and uproot that which you have
spat!" And they said to us, "We say,
15 O mighty being who dissolves the curses which we have cursed
in the name
16 [of] these angels and Ištars, in the name of
17Šraiel and Šabqaiel who dwell on high,
18 who dissolve the curses and incantations of cursing women
who have cursed
19 and made incantations at the gate of the temple in the name
of Adonai Šnubit,
20 in the name of Ištar, the queen (?)
21 Haṭīma. So be it, amen!

Text 6

(Pogon, 1898, 14)

- 1 כשומא דחייא אסותא תחויילא אנושחא פת ש.....
- 2 קאל ארקא דנאדאית קאל שומיא דעודדכראת
- 3 קאל גוחא ונודא וקראבא דחוא בעניא מלאכיא
- 4 דרקעיא חוא שגשא בעניא עסתיראתא וליליאתא
- 5 קלאיחין דענשיא זאדניאתא^x דשיפא על
- 6 עשתאיחין רוקא ריקא ומראריאתא חיריא דלטנתני
- 7 כשום שובא מלאכיא וילאת עסיתראתא כשום
- 8 עסתיקות יאקוה תאקוה וקאדוש וש...אן צבאכית
- 9 כשומא ק עסיתרא מלאכתא אנה דחזתינין סחפת
- 10 עלאואיחין קמבא רכתיא על שחו(?) רשיא חקלתנון
- 11 וכולחן כחדאדאי ומצרתענון כולחן ראזיא
- 12 דעתכה ואמרנלון(!) דרופעלאן מן חקאלאן
- 13 ושדשעלאן דרקעתא(?) ואמראליא כאתכנה גברא
- 14 תקעופא דכשרענא דלט..... לוטאתא דלוטנון

Text 6

(Pognon, 1898, 14)

- 1 In the name of Life! May there be health to Anošta, the
daughter of Š.....
- 2 A voice of the earth that trembles! A voice of the
heavens that return!
- 3 A voice of shaking and trembling, of the war that exists
among the angels
- 4 of the firmaments. There has been a commotion among the
Ištars and the liliths!
- 5 Voices of raging women^x who crawl
6 on their rears! The spit has been spat, and bitter are (the
curses) which they have cursed
- 7 in the name of the seven angels and the three(?) Ištars, in
the name of
- 8 Estiqut Yaqhap powerful and infernal, and ... Šbabit,
9 in the name of Ištar the queen. I, who have seen them,
placed as a cover
- 10 over them the great vault which is over the sorceries and I
twisted
- 11 all of them together, and seized all of their mysteries
12 which were in it. And I said to them(!) (error for "they
said," see 13:12), "Who has deprived us of our (mystery)
13 and twisted us? "And uproot on us(?) that which you have
spat(?)" And they said, "We have written it, O
14 mighty being who dissolves(?) ... the curses which we have
cursed

15	בשומיחן ד'חאניך דמלאכיא ועסיתראתא בשומא
16	יאכוך תאקוף בשומה ש[רא]יאיל ושבקאיאיל
17	דיאתביא כמדומיא שריא לוטאתא וקראתא דענשיא
18	{דנשריא} לאטאטאתא דלאסא וקרענא באכאי {י} עכורא
19	בשומא דא.....

15 in the name of those angels and Ištars, in the name of
powerful
16 Yakuk, in the name of Š[ra]iel and Šabqaiel
17 who dwell on high (and) dissolve the curses and incantations
18 of cursing women who have cursed and made incantations at
the gates of the temple
19 in the name of

4

Text 7

(Pognon, 1898, 15)

Exterior

1 חוּא לאכית

Interior

2 כשומא

3 דְחִיָּא א[ס]ותא תחווילה ליאזיד בר שישין קאל קאלא

4 שומאי קאל חלשיא דמחבריא וקאל גובריא דנאציא

5 בקראכא וקאל ענשיא זידניאתא דלאיטא ומכושאן

6 ומכיבא לחאז[ין] פגרא דִיאזיד בר שישין ונחית

7 עלאיחין אזדאי ויאזרון ויאקרון ופרי...ל רבא

8 ועורפאייל וסחטעיל וסחטינין ונסכינין

9 בעדקיא דמ[אנז]יא דרישאין וחבאר קרנאיחין

10 דראמא ומצריניחין בעדקיא דמנזיאחין

11 דרישאחין ומלה שראי דלאטתנה ליאזיד בר

12 שישין ואמראה מן כיבא דליכאן לטנין ומן

13 מראא דחנכאן גזארנין ולאט[א]נין אשכיתיליכין

14 ומומינאליכין בזדאי ויאזרון ויאקרון ועורפאייל

15 סחטאעיל תשרולה ותשקולה ליאזיד בר שישין

Text 7

(Pognon, 1898, 15)

Exterior

1 This is for the house(?) [or for Venus(?)]

Interior

2 In the name
3 of Life! May there be health to Yazid the son of Šišin.
Hark! The voice
4 that I hear is the voice of the weak that are broken and the
voice of the men who are fighting
5 in the battle, and the voice of the raging women who curse
and afflict
6 and pain this body of Yazid the son of Šišin. There have
gone
7 down against them Azdai and Yazrun and Yaqrūn and the great
Pra[e]l
8 and Urpael and Sahtiel, who seized and took them
9 by the tufts of the h[air] of their heads and broke their
horns
10 that were high, and bound them by the tufts of the hair
11 of their heads, and said to them, "Dissolve what you have
cursed against Yazid the son
12 of Šišin!" And they said to him, "From the anguish of our
heart we have cursed and from
13 the bitterness of our palate we have resolved to curse."
(And I said to them,) "I have made you swear
14 and I adjure you by Azdai and Yazrun and Yaqrūn and Urpael
15 (and) Sahtiel that you release and free Yazid the son of
Šišin

16	כולחין לוטאתא דלאטויה ליאזיר בר שישין מן לוטאתא
17	דאבא ועמא דלאיטיא ומן לוטאתא דזניתא וזאמרתא
18	ומן לוטאתא דרבתיא ושוליחא ומן לוטאתא דעגירא
19	ואגרה דאגרה גזאלה מינה ומן לוטאתא דאחיא
20	דלפלאג מנואתא בכושטא מן חדאריא ומן לוטאתא
21	דכוסתא..... לאטתה ליאזיר בר שישין בשום
22	פתיכריא ושלמתאנון אנאת אסיא דמאסיא
23	נישימתא במלאלא אסיא לוטאתא דלאט[ו]יה ליאזיר
24	בר שישין על גלאלא {ד} דלכזערא יאתכית
25	וכתבתניחין לכולחין לוטאתא דלאט[ו]יה ליאזיר בר
26	שישין על כאסא חדתא דפחארא ושארד[תי]נחין
27	על איחקא אלמא דחינין שאריא
28	ושא..... בשום ש..רעיל מלאכא בכריאיל
29	מלאכ.....אנתו..... לוטאתא דלאט..... ליאזיר
30	בר שישין מישארא ג[אכרא מן כית עסי]ריא ומן
31	כית זינא

16 from all the curses which they have cursed against me, Yazid
the son of Šišin, and from the curses
17 of father and mother which they curse, and from the curses
of harlot and singer,
18 and from the curses of grandmother and foetus, and from the
curses of the employee
19 and his employer who stole his wages from him, and from the
curses of brothers
20 who have not divided the portions fairly among themselves,
and from the curses
21 of (?) against Yazid the son of Šišin in the name (of)
22 the idol-spirits and their requisitions(?). You are the
healer who heals
23 souls with the word. Heal the curse[s which they have
cursed] against Yazid
24 the son of Šišin. On the stone which was not split I sat
25 and wrote all the curses which they cursed against Yazid the
son of
26 Šišin on a new bowl of clay, and I sent them back
27 to until they release
28 and in the name of Šraiel the angel, Barkiel
29 the ange[l] the curses which they have
cur[se]d] against Yazid
30 the son of Šišin, as a m[an] is freed [from prison] and from
31 the stockade.

Text 8

(Pognon, 1898, 16)

- 1 על קאל קאלא שומאי קאל ח
- 2 אלשיא דמחכריא קאל גב
- 3 ריא דנאציא בקראכא קאל ענש
- 4 יא זידניאתא דלאיטא ומכושאן
- 5 ומכיכא(ן) כחאזין פגרא ד[זאראנ]
- 6 וש פת אנוש ונחי[ת עלאיחין אזראי]

- 7 וי[א]זרון ויאקרון ופרעיל ר[כא]
- 8 ועורפאיל וסחטעיל וסחטי[נין]
- 9 ונסכניחין באדקיא מנזא.....
- 10 דרישאיחין ותבאר קר[נאי]
- 11 חין דראמא ומצדינחין ב
- 12 עדקיא דמנזיאחין דריש
- 13 איחין {ואמ} ואמלין ש
- 14 ראי לוטאחא לזאראנו
- 15 ש פת אנוש ולזאר
- 16 כה בר דנרתא
- 17 ו(מ)אמראלה מן
- 18 כיכא דליכאן
- 19 לטינין ומ.....
- 20 דגזרנין ולטנין א[ש]כיתילא
- 21 כין ומומינאלאך בזראי וזרון
- 22 ויאקון? ועורפאיל וסחטיל ד
- 23 תשריא ותישכקיליה לזארבה
- 24 בר דנארחא ולזאר אנוש פת אנו
- 25 ש מן כולה לוטאחא דלאטוריה

Text 8

(Pognon, 1898, 16)

1 To a voice! The voice! Harken! The voice of
2 the weak that are broken, the voice of the men
3 who are fighting in the battle, and the voice of the
4 raging women who curse and afflict
5 and pain this body of [Zadan]oš
6 the daughter of Anoš. And there have gone down [against
them Azdai]
7 and Yazrun and Yaqrun and the gr[eat] Prael
8 and Urpael and Sahtiel who seized [them]
9 and grasped them by the tufts of the hair
10 of their heads and broke their hor[ns]
11 that were high, and bound them by
12 the tufts of the hair of their
13 heads and said to them, "Dis-
14 solve the curses against Zadanoš
15 the daughter of Anoš and against Zad-
16 beh the son of Denarita!"
17 And they said to him, "From
18 the anguish of our heart
19 we have cursed and
20 we have resolved to curse." I have made you swear
21 and I adjure you by Azdai and Yazrun
22 and Yaqrun and Urpael and Sahtiel
23 that you release and free from Zadbeh
24 the son of Denarita and from Zadanoš the daughter of
25 Anoš all the curses that they have cursed

26	לזארכה בר דנארתא ולזאר אנוש {כ}
27	פת אנוש ומן לוטאתא דאבא
28	ועמא ומן לוטא דלאיטיא ומן
29	לוטאתא דזניתא וזאמרתא {ומן
30	דזניתא וזאמרתא} ומן לוטאתא
31	דכרתא ושוליחא ומן לוט.....
32	טואתא(!) דעגירא ואגרה
33	דאגרה גזאלה מינה מן
34	לוטאתא דאחיא ד
35	לפלאג מנאותאתא
36	בכושטא מ.....
37	.....
38	ומן לוטאתא דליטיא {דליטיא}
39	בנה ומן לוטתא דליטיא לזאר {בה}
40	בר דנרתא ומן {ומן} לוטאתא
41	{ומן לוטאתא} דלאיטתא לזאר אנ[וש]
42	פת אנוש בשום פתיכריא וא
43	שלמתאנון אנאת אסיא
44	דמאסיא נישמאתא כמלא[א]
45	אסיא לוטאתא דלאטריא לזא
46	דכה בר דנרתא ואזאר אנו
47	ש פת אנאוש בש[ום]
48	אזדאי וריקין ויאיקרון
49	ועורפאיל וסחטעיל
50	.....
51	.....אתא דלאטריא
52	לזארכה בר

26 against Zadbeh the son of Denarita and against Zadanoš
 27 the daughter of Anoš from the curses of father
 28 and mother from the curse which they curse and from
 29 the curses of harlot and singer
 30 and from the curses
 31 of grandmother and foetus, and from the cur.....
 32 (cu)rses of the employee and the employer
 33 who stole his wages from him, from
 34 the curses of brothers who
 35 have not divided the portions
 36 fairly
 37
 38 from the curses of those who have cursed
 39 her sons and from the curse of those who have cursed
 Zad[beh]
 40 the son of Denarita and from the curses
 41 of those who have cursed Zadan[oš]
 42 the daughter of Anoš. In the name of the idol-spirits
 43 and their requisitions(?). You are the healer
 44 who heals souls with the word.
 45 Heal the curses which they have cursed against me, Zad-
 46 beh the son of Denarita and Zadanoš
 47 the daughter of Anoš in the na[me]
 48 of Azdai and Riḡin and Yaqrūn
 49 and Urpael and Saḡiel
 50
 51 which they have cursed against me
 52 Zadbeh the son of

דנרתא ולזארא 53

נוש פח 54

אנוש 55

53 Denarita and against Zad-
54 anoš the daughter of
55 Anoš.

Text 9

(Pognon, 1898, 18)

- 1 אסותא תחווילה ליחתאטכוון פת נאנאי קאל קאלא
- 2 שמאנא קאל חלשיא דמיחכריא וקאל גבאריא
- 3 דנאצין בקקאבא(!) קאל ענשיא זארניאתא דלאיטאן
- 4 ומכשפאן ומכיכאן נחית אלאיחין אזדאי ויאזורון
- 5 ויאקרון פרעיל רבא ורופאעיל רסחטעיל
- 6 רסחטינין בקורקליא דרישאיחין וחבאר
- 7 קרנאיחין ברישאיחין דראמא [ומצא]רינין
- 8 ב....וא דמנזיאחין דרישאיחין ואמרלין [שראי]
- 9 דלאטתין ואמראל[ה] מן כיבא דלעבאן לט[נין ומן]
- 10 מרארא דחינכאן גזארנין ולטנין ואמרנל[ין]...
- 11[אשכי]תאליכין ומומינאלכין באזדאי ויאזורון
- 12 ויאק[רון ופר]עיל ועורפא[עיל] רסחטעיל
- 13 דתישריא ו[תשבק]לה לא[חתאטכ]ון מן כול לוטאתא
- 14 כולחין דלאטתין מן לוטתא דאבא ועמא דלאטתין
- 15 מן [לוט]חא דזנחתא ושוליתא מן
- 16זירלה ומן [לו]טתא דאחיא {דלפפ} דלאפלאג

Text 9

(Pognon, 1898, 18)

1 May there be health to Ahtaṭbun the daughter of Nanay.
Hark! The voice
2 that I hear is the voice of the weak that are broken and the
voice of the men
3 who are fighting in the battle, the voice of the raging
women who curse
4 and bewitch and pain. There have gone down against them
Azdai and Yazadrūn
5 and Yaqrūn, Prael the great, Raphel, and Saḥṭiel;
6 and seized them by the tresses of their heads and broke
7 their horns on their heads, that were high, [and bou]nd them
8 by of the hair of their head, and said to them,
"[Dissolve]
9 what you have cursed!" And they said to [him], "From the
anguish of our heart we have cur[sed and from]
10 the bitterness of our palate we have resolved to curse."
And I said to [them],
11 "[I have made] you swear and I adjure you by Azdai and
Yazadrūn
12 and Yaq[run and Pr]ael and Urpa[el] and Saḥṭiel
13 that you release and [free] [Ahtaṭb]un from all the curses,
14 all of them which you have cursed, from the curse of the
father and mother which they curse,
15 from the [cur]se of harlot and foetus, from
16 and from the [cu]rse of brothers, who have not di-
vided

17	בכושטא מן ח[ראדיא ו]מן [לו]טחא דשישין דלאטאת
18	בשום פתיכריא אסיא אנאת
19	אנאת אסיא דמאסיא מחיאתא במלאלא אסיא לוטאתא
20	דלא[טויא לא]חחא[טבון] בשום אזדאי ויאזדרון
21	ויאקרון ופרעיל ורופעיל דסח.....
22	...יא לוטאתא דלאטויא לאחחאטבון על גלאלא דלאבזעיא
23	עתיב ועכתובינין - [כו]לחין לוטאתא [ב]כאסא -
24	חדיתא עתיב ועכתובינין ועש[ארארינין]
25	על מ[אראיחין] לוטאתא דלאטויא לואחחאטבון פת
26	נאנאי על מאראיחין אלמא דחינין שאריא וברכא
27	בשום שרעיל מלאכא בשום ברכעיל מלאכא
28	אנאתון מלאכיא שדיא לוטאתא מן נ
29	מישריא [גאכ]רא מן ורה ומ[ן].....

17 fairly with o[ne another and] from the [cu]rse which Šišin
 cursed
 18 in the name of the idol-spirits.....
 The healer are you,
 19 you are the healer who heals maladies by the word. Heal the
 curses
 20 which they have cu[r]sed against me, A]hta[ṭbun] in the name
 of Azdai and Yazadrūn
 21 and Yaqarun and Prael and Raphael.....
 22 the curses which they have cursed against Ahtaṭbun.
 On a rock which was not split
 23 I will sit and will write [a]ll the curses [on] a new
 24 bowl. I will sit and I will write them, and I will s[end
 them
 25 back to] their masters, the curses which they cursed against
 me, Ahtaṭbun the daughter
 26 of Nanay, to their masters until they free and bless
 27 in the name of Šraiel the angel, in the name of Barkiel the
 angel.
 28 You, angels, dissolve the curses from
 29 (as) a [m]an is freed from

Text 10

(Pognon, 1898, 22)

- 1 אנס[ותא תח[יל]ה [לבי]תא ודורא {ורא} וחיכלא
- 2 ועסקופתא ומכנא טאבא דְשְרִיבָה קיומא בר
- 3 מרשאבור מן שובעא רקעחיא דְזִיּוּא ונחרא
- 4 עתית אנא חו נבאט נבטא רבא קדמאייא דְחִיּיָא
- 5 שחלוך ועתית על שובא מארה [דְ]כיחא למיפאך
- 6 ראזאיון ולשאושיא בניאנון ולחמכוליא דמותא[יחו]ך
- 7 למיגאב קומא[יו]ך דְראמא דְעשתלא על בניא
- 8 לחרוביא באתאיון ל..... ולנקופיא [אינ]איון
- 9 ולנכוסיא בנאתון ולשאריא זינא רבא בכאתא[יו]ך ...
- 10ן עת[ג]באבאת קומאתאיון
- 11 ולעתמאתאחאת ואמריא על מאחו אתית [לחאזין
- 12 [ראזא] אח.....אמרנאלחן על
- 13 מאחו עשתלאתון על כנה דְראס ואמריליא [כול
- 14 דְאמרית נשמאך]..... חאזין ראזא לתחוינאן
- 15 ואמרנאלחן עו תחטוכון בכניא דְראס
- 16 נעשתחלוך עלאיכון אר[כ]א מלאכיא [מן מרומא

Text 10

(Pognon, 1898, 22)

1 May there be health [to the ho]use, the dwelling, the man-
sion,
2 the threshold, and the good refuge in which dwells Qayyoma
the son of
3 Meršabor. From the seven firmaments of brilliance and light
4 I am come. I am Nbaṭ, the great, primaeval offspring which
Life
5 has sent. And I am come to the seven masters of the House
to turn back
6 their mysteries, to overthrow their building, to destroy
[their] phantoms,
7 to bend their statures which were high, for they have been
sent against the sons
8 to destroy their houses,, to pierce their [eyes],
9 to butcher their daughters, to make great damage in [their]
houses ...
10 Their statures are bent
11 and are not stretched out. They said, "Why have you brought
[this
12 mystery].....?" I said to them,
13 "Why have you been sent against the sons of Adam?" And they
said to me, ["To all
14 that you have said, we shall listen]..... This mys-
tery do not show to us."
15 I said to them, "If you sin against the sons of Adam,
16 four angels will be sent against you [from the heights:

17	רחז]עיל ומחזעיל ככשעיל ודושעיל מלאכיא
18	[מ]ל[א]כיא מן מראומא אתון עלאיכון ואמריא
19	שומאך גברא נוכראיאי ונקבלינון ל.....לאך
20	אמנטו(ו)ל לזיוא דתלאחא עותריא דשריא על
21	יארדנא רבא ולנכדבאך ואמרנאלחן עו תיכפרון
22	חאזין ראזא .....יא תינוד עלהך שכנאחא
23	רבתיא דנחורא ונענודון עלאיכון שאמיש
24	וסירא ונענ[ודו]ן עלאיכון עותריא דמזחריכה
25	כתאגא:רבא זיוא ונעתלגיט עלאיכון באבא במרבא
26	ומדנא:ו.נעתלגיל(!):עלאיכון באבא.ד[גי]רבאיא
27	[וודתימיא ונ]לגטנכון בליגראיכון ונעשדונוון
28	בעומקיא תומיא תתאיאי חייא זאכין

17 Rahz]iel, Mahziel, Kabšiel, and Dušiel, the angels.
18 The angels are come against you from the heights!" They
said, ".....
19 your name, O Strange Being, and we will accept
20 because of the brilliance of the three Uthras who dwell
21 on the Great Jordan, and we will not lie to you." And I
said to them, "If you deny
22 this mystery (then) quake against you will the grea
23 dwellings of Light, and quake against you will the Sun
24 and Moon, and quake against you will the Uthras who stand
guard
25 "on the great crown of Brilliance, and closed against you wil
26 "be the gate in the west
27 "and in the east, and closed against you will be the gate of
the [no]rth
28 [and of the south, and] they will grasp you by your legs and
will cast you
into the black, infernal depths. Life is victorious!

Text 11

(Pognon, 1898, 23)

- 1 [בשומא ד]חייא אסותא חלמ.....
- 2 וזכותא תחולה לכי.....
- 3כניאנה וחוניאתה דג[וכאייא
- 4 אדור יזרא]נדאר בר כזאכיא
- 5 פת מחופחא ודכנאיחון
- 6 זיכריא [וד]כנאתחון נוקבאתא מן ש
- 7 ובעא רקעחיא דזיוא ונחורא
- 8 עתית אנא חו נכאט נכטא רכא ק
- 9 ארמאייא דחייא שחלון ועת
- 10 עת אל שוכא מארה דכיתא
- 11 למיפאך ראזיחון ולשושיא
- 12 כניאנון ולחמכוליא דמו
- 13 תאיחון ולמגאב קומח
- 14 יחון דראמא דע[ש]תל[א]
- 15 על בנה דאראם [לחר]
- 16 וכיא כאתא[ירן]
- 17ול
- 18חון...
- 19 נול]נקופיא [אי]נאיחון ולנכו[סי]א כנאת
- 20 [ון ולשא]וי[א ז]אנא רכא ככתאיחון ו.....
- 21זין עתגאכבאת קו[מ]
- 22 תאיו[ן] ולעת[מחזאת] [ואמריא] על מא
- 23 [חו איתית לח]אזין ראזא א....לאן ואמר
- 24 נאלחון על מאחו עשתלחתון על

Text 11

(Pognon, 1898, 23)

1 [In the name of] Life, may health
2 and victory be to
3 the building and the animals of G[ukaye
4 Adur-Yazda]ndar the son of Kzabiat
5 the daughter of Mehupta, and from their
6 male sons [and from] their female daughters. From
7 the seven firmaments of brilliance and light
8 I am come. I am Nbat, the great, primaeval offspring
9 which Life has sent. And I am
10 come to the seven masters of the House
11 to turn back their mysteries, and to overthrow
12 their building, to destroy their
13 phantoms, to bend their
14 statures which were high, for they have been sent
15 against the sons of Adam [to de-]
16 stroy [their] houses
17 and to
18
19 [and to] pierce their [ey]es, to butch[e]r [their]
20 daughters [and to ma]k[e] great [d]amage in their houses
and
21 Bent are their st[a-
22 ture]s [and they are not] stretched out. [And they said],
"Why
23 [have you brought t]his mystery And I said
24 to them, "Why have you been sent against

25	בנה דֵאראם ומרליא כול דֵאמראת
26	נשמאך דֵחאזין ראזא לתחוינאן
27	ומראנאלחון עו תחטכחון [ב]
28	בנה דֵאראם נעשת[חלון]...
29	לחון עלא[וי]כון ארכא מלא
30	[כיא מן מ]רומא רחזיל
31	ומחזעיל וכמשעיל
32	ודושעיל מלאכיא
33	דֵמן מרומא א[ח]
34	ון עלאויכון
35	ומרליא
36	.....
37	..... [ג]ברא נוכראייא ונקאכלה
38	.....לאך אמנטול לזיוא דֵחלא...
39	[תא עותריא דֵ]שריא על ירדנא רכא ו
40	.....לחון עו תכדכון ...
41	.....ומל.....א תענוד עלאיכון שכנ[אתא
42	רכתיא דֵנחורא] ונענעדון עלאיכון ש
43	אמיש [וסי]רא ונענעדון עלאיכון עו אר
44	כיא דֵמזדחריכא כתאגא רכתיא דֵ[זיוא]
45	ולתלגיט עלאיכון כאכא דֵמארכא ומדנא
46	ולתלגיט עלאיכון כאכא דֵגירכיא ודח
47	מיא ולגטונכון כלגראיכון ונשדנכון
48	בעומקיא תומיא תאתאייא ונחתא
49	וחותמתא וזראזתא חט...תא תחול[ה]
50	לכיהה דֵגוכאייא אדור יזדאנ
51	דאר בר כזאכיאת ורקדא
52	תא פת מחופתא

25 the sons of Adam?" And they said, "To all that you have sai
26 we shall listen, but this mystery do not show to us."
27 I said to them, "If you sin [against]
28 the sons of Adam there will be s[ent]
29 against you four an-
30 [gels from the h]eights: Rahziel,
31 Mahziel, Kabšiel,
32 Dušiel, the angels
33 which from the heights are
34 c[o]me against you."
35 And they said,
36

37 O Strange [B]eing, and we will accept
38 because of the brilliance of the
39 thr[ee Uthras which] dwell on the Great Jordan, and
40 if you lie
41 quake against you will the
42 [great] dwe[llings of light], and quake against you will
43 the Sun [and mo]on, and quake against you will the
44 Four who stand guard on the great crown of [brilliance]
45 and closed against you will be the gate of the west and east
46 and closed against you will be the gate of the north and the
47 south, and they will grasp you by your legs, and will cast
you
48 into the black, infernal depths. And may rest,
49 sealing, protection, be
50 to the house of Gukaya Adur-Yazdan-
51 dar the son of Kzabiat, and to Raqdata
52 the daughter of Mehupta.....

Text 12

(Pognon, 1898, 24)

- 1 עפיכא כולחן לו[טא]תא וקרי
- 2 אתא דגוּבְרִיא ודע[נש]יא וד[ר]דקוּנִיאַתא
- 3 ודרד[קוניא] ויסא[נאי]
- 4 כישיא ובלדבאי [כולח]ון דליא
- 5 ומקריא כליליא כ[עמ]אמא עסי[רא]

- 6 ועפיכ[ר]א עפיכא מן [א]רכיא זו [יא]
- 7 תה דביתאי דיליא זאדבה בר
- 8 דנרתא תיזיל ולתי[ת]כאמאר ותיכ
- 9 כיש ולתידאליא [תיכא]ש כד [עו]

- 10 לא עולא בעחא בשום דבאק
- 11 מלאכא דדאביק ולאגיט
- 12 כולחין לוטאתא דלאטוריה לזא
- 13 דבה בר דנרתא ולזאר [אאנ]
- 14 אנוש פת אנוש רחיק מי
- 15 נא בחילה דאדונאי (יו)רכא [א]
- 16 רישאי [יאא]ון [דכול]
- 17 דכולחון עכו[ריא]
- 18 [ומדאבראנון דכולחין]
- 19 מרכבאתא רורבאתא ד[ח]
- 20 שוכא אנאת רחיק ולנמט[יא]
- 21 ן כולחין וקריאתא ד[לי]
- 22 ליא ודעמאמא מן זאדבה
- 23 בר דנרתא ומן זאדאנו[ש]
- 24 פת אנוש

Text 12

(Pognon, 1898, 24)

1 Repulsed are all the cu[rs]es and incan-
2 tations of men and wo[me]n, of the girls
3 and bo[ys] of my evil
4 enem[ies] and [all] my adversaries who
5 make incantations in the nights and in the [d]ays. They
6 are bou[nd]
7 and repulsed from the [f]our co[rn]-
8 ers of the house which is mine, Zadbeh the son of
9 Denarita. You will go and will not return, you will
10 be pressed down and will not be raised up; [you will be
11 dried] up like
12 a germ in an egg, in the name of Ṭabaq,
13 the angel, who grasps and seizes
14 all the curses which they have cursed against me,
15 Zadbeh the son of Denarita and against Zad-
16 anoš the daughter of Anoš. They are removed from
17 her by the power of Adonai (Yo)rb[a],
18 the head of
19 all temple-[spirits]
20 [and the leader of]
21 the great chariots of
22 [d]arkness. You, remove (them) that none
23 of the incantations of the [ni]ghts
24 and of the days should reach Zadbeh
25 the son of Denarita and Zadanoš
26 the daughter of Anoš _____

עסירא לוטאטא וקריאתא	25
ומומאנאטא וקריאתא	26
.....ותא עסירא	27
.....יא עס.....אב.....	28
.....מלאכא וְשִׁירֵיא.....	29 ^x
ש רבא דְלִיל.....	30
עסירא עס.....	31
.....ל.....	32
.....	33
על כלאלא דְלכזעיא יאחבית	34
וכחבתינחין לכולחין לוטאט[א]	35
דְלאטויה ולזד לזארבה בר דנר	36
{ר}תא {פת} ולזארדאנוש פת אנוש	37
בכאסא חרתא דְפחארא וְשִׁירֵיא	38
ראתאנון על זארבה בר דנרתא על זארדאנוש פת אנוש דְחינ	39
ין שאריא ושאבקא ובארב(א)	40
כשום שריאיל מלאכא ובכא.....	41
וברכאיל מלאכא שרון לוט[א]	42
תא דְלאטויה לזארבה בר	43
דנרתא ולזארדאנושא פת	44
אנוש מישריא גברא	45
מן בית זינא עסיר[א]	46
בית זינ[א].....	47

25 Bound are the curses and incantations,
26 the oaths and incantations.....
27 bound
28
29 the angel of the demons
30 .. great
31 bound
32
33
34 On a rock which was not split I sat
35 and wrote all the curses
36 which they cursed against Zadbeh the son od Dena-
37 rita and against Zadanoš the daughter of Anoš
38 on a new bowl of clay. And I sent
39 back (the curses) against Zadbeh the son of Denarita (and)
against Zadanoš the daughter of Anoš that they
40 might release, free, and bless
41 in the name of Šraiel the angel and
42 and Barkiel the angel dissolve the cur-
43 ses which they have cursed against Zadbeh the son
44 of Denarita and against Zadanoš the daughter
45 of Anoš (as) a man is delivered
46 from the stockade. Bound
47 is the stockade.....

Text 13

(Pogon, 1898, 27)

Exterior

עדמאייא חר 1

Interior

כסיסיתון 2

ומכסיסתון פשירתון ומפשריתון חרשיא 3

דשאבא כרכיא ורתמאניא מאחוזיא חרשיא 4

דלתאמא ושיתין ורתרין מדניא חרשיא דלתמא 5

ושיתין ותרין לישאניא סדימיתון חרמיתון 6

כסיסיתון ומכ[סיס]תון פשריתון ומפשריתון 7

חרשיא דמרכא ומרנא חרשיא דגרביא ותימא 8

חרשיא דארביא זויתתה דביאתא ורתמאניא כנפא 9

דקעה[יא פשי]ריתון ומפשריתון בישיא 10

חאתיא ואתיקיא וגרגליא עפיכיא וסדאניא באט[ליא] 11

וכולה[ין לוטאתא וקר]יאתא ח[אתא]אתא ואתיקאתא 12

וכולהון עובדיא דחשוכא דמתכארי[א]..... 13

עמאמא ודמתכרי[א].....רא ופלגה דיחרא 14

ודמתחזיא כחלמיא חראריא חרשיא 15

... צומתא חרשיא דמ.....[גוב]ריא בדמו 16

ענשיא ולענשיא בדמו גובריא חרשיא דאתי... 17

..... יתא וכמרא גוטנא 18

Text 13

(Pognon, 1898, 27)

Exterior

1 The primaeval(?) is this.

Interior

2 You are broken
3 and shattered, you are annulled and nullified, O sorceries
4 of the seven fortresses and of the eight cities, sorceries
5 of the three hundred and sixty-two villages, (and) sorceries
6 of the three hundred
7 and sixty-two nations! You are confined, banned,
8 broken and sh[atter]ed, annulled and nullified,
9 O sorceries of the west and east, sorceries of the north and
10 the south, ,
11 sorceries of the four corners of the House, and of the eight
12 ends
13 of the firmaments. [An]nulled and nullified are the
14 new evils and the ancient spheres(?), repulsed are the
15 worth[less] destructive demons,
16 [and all] the curses and incan[tations n]ew and ancient,
17 and all the works of darkness which put themselves out.....
18 the day and which put themselves out..... and half of
19 the month
20 and that which appears in dreams, hallucinations, sorceries
21
22 sorceries which [m]en in the likeness of
23 women, and women in the likeness of men. Sorceries which ...
24leanness.....

19	כדר קאלא חרשיא דמתלויא בליויא חרשיא דאתיא
20	בריגמא .....רימתא צאצריא ותו.....
21	[ח]רשיא דאתיא בחיאואתא ו(א)רקביא.....
22	וזמבוריא ואסותא ^x תחווילה ל.....

19 ... the voice. Sorceries which accompany burials(?), sor-
ceries which come
20 with a stoning(?)
21[s]orceries which come with scorpions
22 and bees. And may there be health to

111
111
111

Text 14

(Pognon, 1898, 28)

- 1 אסותא תחווילה לדענרוך פת כסרידוך עליל על
- 2 משלאנכון ועל משדראנכון ועל דאבדאנכון
- 3 ועל דאזברתאנכון ודליפאת {ונסיאת} ודנסיאת
- 4 ודנסיא ביאיא ודכאיא לאלופיא ועל מאן ד(א)וכלאת
- 5 ואשקיא עלאיכון ועל מאן דזכרא ומנאתא אולאת
- 6 עלאיכון ומאן דשודא וקורבאנא אולאת עלאיכון
- 7 ומאן דאלכושיא אלכשאת עלאיכון ומאן דכסיא
- 8 כסיאת עלאיכון ומאן דמזבאן זכנאתאנכון
- 9 וזכוניא זכנאתאנכון ואמנויא אמנתאנכון
- 10 ומש.....אנכון ודשוליא אשלחאנכון דמקרא
- 11 קראתאנכון וזאמ(ו)ניא מזמתאנכון
- 12אנכון דזחוריא זחרתאנכון דשוריא
- 13 שדרתאנכון דכנאסיאתא נסאתאנכון[ו].....
- 14תאנכון דלאטאבא אבתאנכון ועתפתון
- 15 חאיותון לכישא ומאן דמן לא לבש.....
- 16לקאו דמסנאף סנפאתאנכון דמישאף
- 17 שפתאנכון ומשדא שדאתאנכון דמ.....
- 18 עכוריא

Text 14

(Pognon, 1898, 28)

1 May there be health to Denduk the daughter of Kosriduk. A
malediction on
2 the one who has dispatched you and on the one who has sent
you, and on the one (m.) who cherished(?) you
3 and on the one (f.) who cherished you, and the one who
taught, and tried,
4 who wishes to try(?) and who wishes to teach, and on whoever
fed you
5 and gave you drink, on whoever carried a gift and a portion
6 to you, and whoever carried a present and a bribe to you,
7 and whoever clothed you with garments, and whoever covered
8 you with a covering, and whoever sold your purchases
9 and bought your purchases, and made you come(?),
10 and, and undressed you, and cried out
11 your cries, and invited you
12 who guarded you, and who sent
13 you, who tried you with trials
14 and you are repulsed
15 you have been for evil and whoever
16 who rubbed you and who
17 struck you
18 the temple-spirits

Text 15

(Pognon, 1898, 29)

- 1 פ.....ע
- 2 כריכא ודחייא לוטאתא ומיליכון דְקריאנא אלאחיא
- 3 דְברקא מסגיא נימ.....ליא לוטאתא
- 4 ומקבליא אקריאתא כול אלאחא בשומא נ.....
- 5 עסתרא בשומא תיתיא בחאזין חמרא וריחא ואסא
- 6 מן מל.....מאך דְעלאך אלאחא ועכורא
- 7 ועסתרא דְמינה אמנטול דְזאפה בר.....
- 8 כית כענאתא אפארני בר דאויני דְקריתא לדיליא
- 9 כוזעחרוי בר כ[את אסיא עפור] לוט[א]תא
- 10 וקריאתא על מארה ועפור אקריאתא על מאראתא
- 11 עפור פישרא על חרשיא עפ[ור] ס.....א על
- 12 עדנא עפור נחורא על חשוכא עפור מיליא
- 13 כעשאתא וסניאתא על מאראיחין על קרינ.....
- 14 נא עפיכא לוטאתא על מארא ועפיכא אקריאתא על
- 15 מאראתא לוטאתא דְנפשא וקריאתא דְנפשא
- 16 תעתפיק עלאוי ועל כול דְקים קודאם אלאחא

Text 15

(Pognon, 1898, 29)

1
2 Averted and driven away are the curses and your words of
incantation. The gods
3 who walk on the earth the curses.
4 And they receive the incantations, each god in the name of
.....
5 Ištar in her name. You will come with this wine and perfume
and myrtle
6 from which is on you; the god and temple-
spirit
7 and Ištar which are with it(?) because Zapeh the son of
8 the house Apadoy the son of Dawiwi ... the incantation
against me
9 kuzehuroy the son of B[at-Asia Turn back] the curses
10 and the incantations to its master and turn back the incan-
tations to its mistresses.
11 Turn back the annullment on the sorceries. Turn [back] the
..... on
12 time. Turn back the light on the darkness. Turn back the
flood
13 on the fire and the hateful things to their masters
14 Turned back are the curses to (their) master, and turned
back are the incantations
15 to (their) mistresses. Their own curses and their own in-
cantations
16 will return to them and to everyone who stood before the god

17	ועכורא ולאטאן ליא כיליד(?) {ליא} כוזעחרו בר בית
18	אסיא ולכיתא ולזואי כוראטאן בית מא..... ולבנאי
19	ולבנאתאי ולחמאי ולמאיאני ו[לחוניאתא]י.....
20	אחכליא ודעתליא אלמ.....אכו.....אך בינא
21	מינאך כחאזין חמרא ד[יחא] ואסא.....
22	..... בשומא דא..... מלאכא דשומא
23	..... א ואמרנא
24	חיא ופתכריא דמין תיתאך ואסותא תחווילה <u>Exterior</u>
25	לכזעחרו כ[ר] בית אסיא

17 and temple-spirit and cursed me, even me, Kuzehuroy the son
of Bat-

18 Asia, against the house, and against my wife Kurasan the
daughter of, and against my sons

19 and my daughters, my father-in-law, my waters, and my
animals

20, and that which belonged to me

21 from you in this wine, pe[rfume], and myrtle

22 in the name of the the angel

23 and I said

24 ... and the idol-spirits which are from below you. And may
Exterior
there be health to

25 Kuzehuroy the so[n] of Bat-Asia.

Text 16

(Pognon, 1898, 31)

Exterior

1 [דִּבְ] יח

2 קובריא [חו]

Interior

3 על גלאלא

4 ועגלאחא כנפאיכון לגלאלאחא ולכבאר עלאיכון

5 פשרא ופשאראתא פוק חרשיא עזל סמוך (סמוך)

6 על יאמא דליחכה מאמברתא ועל טורא דליחלה

7 מסאקחא עזיל.....פיל על טוד גליליא

8 ועפשקא כד בעחא מדורחא על גלאלא מן גלאלא

9 קאר צחוון וכיחות חרשיא לדמיא עכוראיכון

10 לכוזא דמיא קיריא דרמיא פפריויס ירדנא רבא

11 דחייא עסיריתון ומסריתון חרשיא חרשאתא

12 כרצ.....רמאזיא עסיריא דסניא

13 ואמריא מנליא סינאתא עסיריא {עסירא} ומכסאך

14 כישיא מנליא.....[ל]כאר מן פגרה

15 דדינדוך פת כסרידוך עסיריתון ומסריתון

Text 16

(Pognon, 1898, 31)

Exterior

1 [Of the h]ouse
2 of tombs is [this].

Interior

3 On the rock
4 Swiftly(?) before you on the rocks(?). And may he be
greater than you
5 --he who annuls and she who annuls (the curses). Get out,
sorceries! Leave! Place yourselves
6 on the sea where there is no passage and on the mountain
where there is no
7 ascent. Leave! Fall on a rocky mountain
8 and be cracked open like a rotten egg! On the rock, from
the rock!
9 Their evil spirit is frozen (?). Be ashamed, O sorcerers!
May your temple be like
10 a pitcher of cold water which has been thrown into Piriawis
of the Great Jordan
11 of Life! You are bound and enchained, O sorcerers and sor-
ceresses!
12 those who cast the evil eye. Bound are
those who are hostile
13 and who speak hostile words. They (m.) are bound! ...
14 evil words outside the body
15 of Denduk the daughter of Kosriduk. You are bound and en-
chained,

16	פכיריתון ומפכריתון א בישא וגלגליא
17	עפכיא וטראניא באטליא וכולחין לוטאתא ומחיתא
18	דחשוכא לכאר מן דע[נדור·פ]ת כסרירוך
19	עסירא מא דסלקתון מינה עסיר זאיניכון
20	חדתא חתיקא שדיא עחראיכון עו ת.....
21	מחון עו תימרון ולתישתמון ולתדאמון
22	ולתשמון מאורא אינאיכון מן מעחזיא

16 fettered and trussed up evil and the spheres.
17 Repulsed are the worthless, destructive demons and all the
 curses and plagues
18 of darkness out of De[nduk the d]aughter of Kosriduk.
19 Bound is that with which you ascended. Bound are your
 weapons
20 new and old. They are thrown behind you. If you
21 If you command, may you not be obeyed. May you neither
 appear
22 nor hear. Blinded are your eyes from seeing!

Text 17
(Pognon, 1892)

Exterior

- עסיריא 1
דסחריא 2

Interior

- בשומא אסותא תחווילה 3
למעחרקא בר כואשיזאג עסיריא אחריא! 4
- בסאודיא דפרזלא ועסירא ליליאתא כושלאתא 5
דאבארא עסיריא דיויא זיכריא חרשיא ועסירא 6
ליליאתא נקבאתא חרשאתא דמחאווילון חילמיא 7
סאיניא וחראריא ושואריא וחיזואניא סאיניא 8
ורמואתא סאינאתא לכניא אנאשא ומטאנפילחון 9
- ומלאושילחון ומאקימילון בארפיליא 10
דחישוכא לבנה דארא(ם) עסיריא כולחון 11
חילמיא בישיא וראזיא בישיא ודמואתא 12
סאינאתא ועסירא כולחין רוהיא בישאתא 13
אקאתא צנאחנאתא אזיזאתא ומגרקלאתא 14
וזאפראתא דרישאחין לא.....ג...ליא 15
פרצופאחין לאנעדאליא ולביש^xלאנעסכינה 16
למעחרקאי בר כואשיזאג גברא ולזאה 17
- דוכתאנבה פת כומאי ול.....ן עסיר וחתיים 18
- חאזין כאיתא דורא וחיכלא ובניאנא ופגרא 19
דמעחרקאי גברא בר כואשיזאג ודזאה 20

Text 17
(Pognon, 1892)

Exterior

1 Bound
2 of the crescent-spirits

Interior

3 In the name May there be health
4 to Meherqay the son of Kewašizag. Bound are the crescent-
5 spirits
6 with fetters of iron, and bound are the liliths with chains
7 of lead. Bound are the bewitching male demons, and bound
8 are the bewitching female liliths which cause hateful
9 dreams, hallucinations, apparitions, hateful visions,
10 and hateful phantoms to appear to the sons of man, dirtying
11 them
12 and soiling them, and placing in clouds
13 of darkness the sons of Adam. Bound are all
14 the evil dreams, the evil mysteries, and hateful
15 phantoms. And bound are all the evil spirits,
16 tormented, stinking, powerful and chained,
17 whose heads are foul-smelling
18 Their faces they will not raise, nor will they gaze evilly
19 against Meherqay the son of Kewašizag, the husband, nor at
20 his wife
21 Duktanbeh the daughter of Kumay, nor Bound and
22 sealed
23 is this house, dwelling, mansion, building, and body
24 of Meherqay, the husband, the son of Kewašizag, and of his

21	דרכתאנכה פת כומאי עתחא ודכנא.....א.
22	ודכנאתחון נוקבאתא מן יאמינון לסמאלחון
23	ומן סמאלחון ליאמינון ומן זימתא
24	דרישאיחון ואלמא טופריא דליגרא...ן ומן
25	טופריא דל[יגראיחון וא]למא זימתא דרישאיחון
26	לאלאם אלמיא ואסותא וזארזתא וחתאמתא
27	ונטארזתא תחווילה לחאזין באיתא דורא וחיכלא
28	ובניאנ... מעחוקאי בר כואשיזא[ג].....בה פת
29	כומאי ולכנה ולכנאתה וחייא זאכין

א _____ ס 30

wife

21 Duktanbeh the daughter of Kumay, the wife, and of [their]
sons

22 and their female daughters, from their right to their left,
23 and from their left to their right, from the hair
24 of their heads as far as the toes of their feet, and from
25 the toes of [their feet un]til the
hair of their heads

26 forever and ever! And may health, armament, sealing,
27 and protection be to this house, dwelling, mansion,
28 and building of Meherqay the son of Kewašizag

29 the daughter of Kumay, and to their sons and to their daugh-
ters. And Life is victorious!

30 S _____ a.

Text 18

(Iidzbarski, 1902, I)

a

- 1 עפיכא כולחין לוטאתא ואקר
- 2 יאתא מן ביתה דפרוכאן בר
- 3 שאחורך ומן זוה ומן בנה
- 4 ומן כנאתה קאל קאלא שומית
- 5 וקאל חאלשיא דמיתבריא וקאל
- 6 גבאריא דנאציא בקראכא
- 7 וקאל ענשיא זיראניאתא דלי
- 8 טאן ומכשמאן (!) ומאכיכאן
- 9 ברוחיא ונישמאתא ד
- 10 כניא אנאשא נחית אל אין
- 11 אזדאי ויזרון ויקרון
- 12 ופרעיל רבא ועורפאיל
- 13 וסחטעיל סחטינין
- 14 כעדקליא דרי
- 15 שאין ואמרלין
- 16 כרוך

b

- 1 דלטתין ואמרלה מן כיכא
- 2 דליכאן לאטונין ומן מדארא
- 3 דחינכאן גזרנין ולטנין
- 4 ו (אמ) אמרנאלין אשכית אליכין
- 5 ומומינאלכין באזדאי ויזרון
- 6 ויקרון ופרעיל רבא ועורפאיל
- 7 וסחטעיל תישד (ש) ילה ותיש

Text 18
(Lidzbarski, 1902, I)

a

1 Repulsed are all the curses and incan-
2 tations from the house of Farrukan the son
3 of Šahduk, and from his wife, and from his sons,
4 and from his daughters. Hark! The voice that I have heard
5 is the voice of the weak that are broken, and the voice
6 of the men who are fighting in the battle,
7 and the voice of the raging women who curse,
8 and afflict and pain
9 the spirits and souls of
10 the sons of man. There have gone down against them
11 Azdai and Yazdun and Yaqrun
12 and the great Prael and Urpael
13 and Saḥṭiel who seized them
14 by the tufts of their
15 heads, and said to them,
16 "Remove

b

1 what you have cursed!" And they said to him, "From the an-
guish
2 of our heart we have cursed and from the bitterness
3 of our palate we have resolved to curse."
4 And I said to them, "I have made you swear
5 and I adjure you by Azdai and Yazdun
6 and Yaqrun and the great Prael and Urpael
7 and Saḥṭiel that you release and

8	בוקלה לפרוכאן בר שאחרוך
9	מן כולחין לוטאתא ד'לטתין
10	מן לוטתא ד'אבא ודעמא ד'
11	לטתין ומן לוטתא ד'זאניתא
12	ושוליתא ומן לוטתא ד'א
13	גירא ודאגרא ד'אגרה
14	גזירלה מינה ומן לוט
15	תא ד'אחיא ד'לפלאג
16	מנאתא מן חדאריא
17	ככושטא ומן
18	לוטתא ד'

ע

1	כול ד'לאט בשום פתיכריא
2	ואשלימתינון אסיא אנאת
3	מאסיא מיחיאתא כמלאליא
4	אסיא ללוטתא ד'לאטו לפרוכאן
5	בר שאחרוך על גלאא ד'לבז
6	עיא עתיכ ועכתוכינין על
7	כאסא חדתא ד'פחארא ועשא
8	דרינין ללוטאתא ד'לאטו לפרוכאן
9	על מראין אלמא ד'חינין שאר[יא]
10	ובארכא בשום פרועיל
11	מלאכא בשום גכרעיל מלאכא
12	אתון מלאכיא שוריו
13	ללוטתא מן פרוכאן בר
14	שאחרוך ומן זזה ומן כנה
15	ומן כנאתה מישריא
16	גברא מן בית עסיריא

8 free Farrukan the son of Šahduk
9 from all the curses which you have cursed,
10 from the curse of father and mother which
11 they curse, and from the curse of the harlot
12 and the foetus, and from the curse of the em-
13 ployee and the employer who stole his wages
14 from him, and from the curse
15 of brothers who have not divided
16 the portions among themselves
17 fairly, and from
18 the curse of

c

1 all who cursed in the name of the idol-spirits
2 and their requisitions(?). You are the healer
3 who heals maladies with words.
4 Heal the curse which they have cursed against Farrukan
5 the son of Šahduk. On the rock that is not split
6 I will sit and I will write them on
7 a new bowl of clay, and I will send
8 the curses back to those who cursed Farrukan,
9 to their masters until they release
10 and bless in the name of Prael
11 the angel, and in the name of Gabriel the angel.
12 O you angels, release
13 the curses from Farrukan the son of
14 Šahduk, and from his wife, and from his sons,
15 and from his daughters, (as) is freed
16 a man from the house of bondage

17 ומן בית זינא ואסותא

18 תחור ילה לפרוכאן

17 and from the stockade. May there be health
18 to Farrukan.

4

Text 19

(Lidzbarski, 1902, II)

- 1 אסותא וזרותא וחתמתא תחויילה לכיתה ודורה וחיכלה וכיניאנה
- 2 דטימאתאיוז בר מאמאי גברא ולוזה כוריניק פת אחאת עתתא ולכנה
- 3 כ.....נע...ובאי בניא כוריניק קאל קאלא שומית וקאל חאלשיא
- 4 דמיתאכריא וקאל גבאריא דנאציא בקראבא וקאל ענשיא זידיניא
- 5 דליטאן ומכשפאן ומאכעכאן ברוחיא ונישמאתא נחית על(ו)ין אזדאי
ויזדון
- 6 ויקרון ופרעיל רבא ועורפאיל וסחטעיל סחטיון בעדקיא דרישאיון
ותאבאר
- 7 קארנאיון דראמא ומצרינין בעדקיא דגידוליאתיין ואמרליין כרוך
דלאטתיין
- 8 ואמרלה דמן כעכא דלעכאן לטנין ומן מרארא דחינכאן גזרנין
ולטנין
- 9 ואמרנלין אשכית אליכין ומומינלכין באודאי ויזדון ויקרון
ופרעיל רבא
- 10 ועורפאיל וסחטעיל תישר(ש) ילה ותעשכוקלה לטימאתאיוז בר מאמאי
מן
- 11 כולחין לוטאתא דלטתיין מן לוטאתא דאבא ודעמא דלטתיין ומן לוטתא
- 12 דזאניתא וזמרתא ומן לוטתא דרכתא ושוליתא ומן לוטתא דעגירא

Text 19

(Lidzbarski, 1902, II)

- 1 May there be health, armament, sealing to the house, dwelling,
mansion, and building
- 2 of Timotheos the son of Mamay--the husband--, and to his wife
Kurreniq the daughter of Ahat--the wife--, and to his sons,
- 3 the sons of Kurreniq. Hark! The voice
that I have heard is the voice of the weak
- 4 that are broken and the voice of the men who are fighting in
the battle, and the voice of the raging
- 5 women who curse, and bewitch, and pain the spirits and the
souls. There have gone down against them Azdai and Yazdun .
- 6 and Yaqr^un and the great Prael and Urpael and Sahtiel who
seized them by the locks of their heads and broke
- 7 their horns that were high, and bound them by the locks of
their woven headdresses, and said to them, "Remove what you
have cursed!"
- 8 And they said to him, "From the anguish of our heart we have
cursed and from the bitterness of our palate we have resolved
to curse."
- 9 And I said to them, "I have made you swear and I adjure you
by Azdai, Yazdun, Yaqr^un, the great Prael,
- 10 Urpael, and Sahtiel, that you release and free Timotheos the
son of Mamay from
- 11 all the curses which you have cursed, from the curse of fa-
ther and mother which they curse, from the curse
- 12 of the harlot and the singer, from the curse of the grand-
mother and the foetus, from the curse of the employee

- 13 ודגרא דאגרה גזירלה מינה ומן לוטתא דאחיא דלפלאג (דלפלאג)
מנאתא
- 14 מן חדאריא בכושטא ומן לוטתא דכולמאן עתתא עו גברא דלאט כשום
- 15 פתיכריא ואשלימתאנון אסיא אנאת מאסיא מיחיאתא במלאליא כושטיא
- 16 אסיא ללוטתא מן טימאיוז(1) בר מאמאי ומן זזה על גלאלא
דלכזעיא
- 17 עתיב ועכתובינין על כאסא חדתא דפחארא ועשדרינין לכולחין
לוטאתא
- 18 דלאטויא לטימאתאיוז בר מאמאי על מראין אלמא דחינין שאריא
וברכא
- 19 כשום פרעיל מלאכא כשום כרכעיל מלאכא אתון מלאכיא שוריויא
ללוטתא
- 20 מן טימאתאיוז בר מאמאי מישרא גברא מן בית עסיריא ומן בית
זאינא
- 21 ואסותא תחזילה לטימאתאיוז בר מאמאי וזזה כוריניק פת אחאת
ולכנה
- 22 ולכנאתה

13 and the employer who stole his wages from him, and from the
curse of brothers who have not divided the portions
14 among themselves fairly, and from the curse of anyone, woman
or man, who cursed in the name
15 of the idol-spirits and their requisitions(?). You are the
healer who heals maladies with true words.
16 Heal the curse from Timotheos the son of Mamay and from his
wife. On the rock that was not split
17 I will sit and will write them on a new bowl of clay, and I
will send all the curses
18 which they have cursed against me, Timotheos the son of
Mamay, back to their masters until they release and
19 bless in the name of Prael the angel, in the name of Barkiel
the angel. O you angels release the curse
20 from Timotheos the son of Mamay, as a man is freed from the
house of bondage and from the stockade.
21 May there be health to Timotheos the son of Mamay and to his
wife Kurreniq the daughter of Ahat, and to his
22 sons and his daughters.

Text 20

(Lidzbarski, 1902, IV)

- 1 אסותא וזרזתא וחתמתא תחילה לכאיתה ודורה וחיכלה וביניאנה
- 2 דפרוכסרוא בר דוכתנוש ולזוה ולכושיזאג פת פאפא ולאפרידוויא פת
- 3 כושיזאג ולכנה מזדאנאספאס וראשנינרוך כניא אפרידוויא עסיר ולגיט
- 4 פומא ולגיט לישאנא דלוטאתא נעדריא ואקריאתא דאלאחיא ופתכריא
- 5 זיכריא ודעסתראתא דחרשיא כישיא ודעובדיא כישיא מן כושיזאג פת
- 6 פאפא ומן זוה וכנה וכנאתה ומן דורה חיכלה וביניאנה עסיר
לישאנון
- 7 כפומאיון לגיטא סיפתאתון רגיפיא רגיליא ומשמחיא כאכאיון
ומטרשא
- 8 עונאיון דלוטאתא ואקריאתא עפיכא מן כאיתה דפרוכסרוא בר
דוכתנוש
- 9 ומן כול דעכא בכיתה {דנ} עניש שודא וקורכאנא נסיכ ומפקדילה
- 10 ומאשלימילה למארה ללאיטאי דלאטאן לדיליא פרוכסרוא בר דוכתאנוש
- 11 סיךא כסרא ככאבה דליטאי דלאטאן לדיליא כושיזאג פת פאפא עפיכא
- 12 ומראחקא מינאי ומאשלימאלה למארה לליטאי לדילה ולזוה ולכנה
ולכנאתה

Text 20

(Lidzbarski, 1902, IV)

- 1 May there be health, armament, and sealing to the house, the
dwelling, the mansion, and the building
- 2 of Farrukusrao the son of Duktanoš, and to his wife Kewašizag
the daughter of Papa, and to Apridoe the
- 3 daughter of Kewašizag, and to her sons, Mazdanaspas and Raš-
nenduk, the sons of Apridoe. Bound and clasped
- 4 is the mouth, and clasped is the tongue of the curses, vows,
and incantations of the gods and male idol-
- 5 spirits and Ištars, of evil sorceries and of evil works from
Kewašizag the daughter
- 6 of Papa and from her husband, and her sons and daughters, and
from her dwelling, mansion, and building. Bound are their
tongues
- 7 in their mouths, clasped are their lips, shaken, hobbled, and
banned are their teeth, and stopped up are
- 8 the ears of the curses and the incantations. Repulsed are
they from the house of Farrukusrao the son of Duk-
- 9 tanoš, and from all that is in his house. A man has taken a
gift and a bribe, and assigns it
- 10 and delivers it to its owner, my curser who cursed me, Farru-
kusrao the son of Duktanoš.
- 11 to the door of my curser who cursed me, Kewaši-
zag the daughter of Papa. It is repulsed,
- 12 and removed from me, and delivered to its owner, my curser, to
him, to his wife, to his sons, to his daughters,

- 13 ולבאיתה דלאיטאי פריטיא בזיריא חטיפיא ומבטליא ומשאמתיא
ומראחקיא
- 14 מן דיליא פרוכסרוא בר דוכתאנוש ומן זואי ומן כנאי ומן כנאתאי
ומן
- 15 באיתאי ומן כול דעכא ככיתא בשומאך כושון ודושון בשומא דמלאכא
- 16 גאברעיל וראם פתית זיכרא וראם פתאן נוקבתא בשום שיתין עכוריא
- 17 זיכריא ותמאנאן עסתראתא נוקבאתא {נוקבאתא} עסירא וחתימא וזגירא
- 18 וכלימא וגלימא וצליפא ומורא וסדימא ומטרשא לוסתא ואקריתא ואינא
- 19 כישתא ואינא חאסמתיא דחוסראנא וכיויחתא בלימא ורגימא ומסכרי(1)
- 20 כולחן פומיא כישיא מן פ[רוכ]סרוא בר דוכתאנוש תיפוק אקריתא
אקתא
- 21 ומיסכינותא חרשיא כישיא ועובאדיא כישיא וסינתיא ושיקופתא
ולוסתא
- 22 ומיסכינותא וטירופתא ודיזוארא מן באיתה דפרוכסראוא בר דוכתאנוש
ומן
- 23 זזה וכנה וכנאתא

13 and to the house of the one who cursed me. They are split,
cut, snatched, annulled, banned, and removed
14 from me, Farrukusrao the son of Duktanoš, and from my wife,
and from my sons, and from my daughters, and from
15 my house, and from all that is in my house. In your name!
Suppress and trample in the name of the angel
16 Gabriel and the male Ramptit and the female Ramptan. In the
name of the sixty male temple-spirits
17 and the eighty female Ištars. Bound and sealed and cut
18 and muzzled and encompassed and whipped and blinded and
stopped and deafened are the curse and incantation
19 and evil eye and the envious and dim-seeing eye of poverty.
Muzzled and stoned and closed
20 are all the evil mouths from Farrukusrao the son of Duktanoš.
Let incantation, distress,
21 and poverty, evil sorceries and evil practices, and hatred
and knocking and curse
22 and poverty and confusion and wickedness get out of the
house of Farrukusrao the son of Duktanoš and from
23 his wife, and his sons, and his daughters.

Text 21

(Lidzbarski, 1902, V)

- 1 על עסיר אבוגדאנא למלכוֹן ׳דיויא ושליטא רבא ׳כולחין ליליאתא
- 2 אשכית אליך ומומינאליך חלדאס ליליתא ותאכלאת ליליתא פת כראתה
- 3 ׳זארניא ליליתא ׳דיאתבא בכאיתה ובעסכופתא ׳כאיתה ׳חורמיץ בר
- 4 מחלפתא ודאחאתא פת דארע ומא[חי]א וגאטלא ושקפא וחאנקא
- 5 דארדיקא ורדקאתא אשכית אליך ומומינאליך חלדאס ליליתא ותאכלאת
- 6 ליליתא פת כראתה ׳זארניא ליליתא ׳חיתמחאי בטארפוס ליכך
- 7 ובמרוניתה ׳קאטריאויס מלאכא ׳משאלאט^x סחריא ודיויא ושידיא
- 8 ורנחיא וחומריא וליליאתא חאזין כתאביליך חלדאס ליליתא וחאזין
- 9 אפטארתיך מן באיתה ופגרה ׳חורמיץ בר מחלפתא ומן זזה אחאתא
- 10 פת דארע ומן בנה ובנאתה כ״ ׳כאתכיא שידיא גיטא לענשאיון ככושטא
- 11 ותום לאחאזריא ולאמכאזריא חא שקול גיטיך וקאביל מומאתיך חלדאס
- 12 חלדאס ליליתא וקדא ופוק וערוק ועתראחאק מן באיתה דאורה חיכלה
- 13 וכיניאנה ומן ארסה וכיסאדיה ׳חורמיץ בר מחלפתא ומן זזה אחאתא

Text 21

(Lidzbarski, 1902, V)

- 1 For the binding of Abugdana, the king of the devils and the
great ruler of all the liliths.
- 2 I have made you swear and I adjure you, Haldas the lilith,
and Taklath the lilith, grand-daughter
- 3 of Zarni the lilith, who dwells in the house and on the
threshold of the house of Hormiz the son of
- 4 Mahlapta, and of Ahata the daughter of Dade, and (who) strikes
and kills and bewitches and throttles
- 5 boys and girls. I have made you swear and I adjure you,
Haldas the lilith, and Taklath the lilith,
- 6 grand-daughter of Zarni the lilith, that you may be struck in
the pericardium of your heart
- 7 with the spear of Qaṭriawis the angel, who rules over the
sorcery-spirits, the devils, the demons,
- 8 the spirits, the amulet-spirits, and liliths. This have I
written against you, Haldas the lilith, and thus
- 9 have I banished you from the house and the body of Hormiz the
son of Mahlapta, and from his wife Ahata
- 10 the daughter of Dade, and from his sons and daughters, as the
demons write a bill of divorce for their wives
- 11 in truth, and may not return again and may not Behold!
Take your bill of divorce and receive your oath, Haldas.
- 12 O Haldas the lilith, flee, depart, escape, and remove your-
self from the house, the dwelling, the mansion
- 13 and building, from the bed and pillow of Hormiz the son of
Mahlapta, and from his wife Ahata

14 the daughter of Dade, and from their sons and their daughters
and from their beds and pillows, and do not
15 show yourselves, neither in their dreams of the night nor in
their visions of the day. Because bound and
16 sealed is the house, the dwelling, the mansion, and the build-
ing of Hormiz the son of Mahlapta, and his wife Ahata the
daughter of
17 Dade, and his sons and his daughters with the seal-ring of
Şir-Glif the god, in your name Amatema.
18 (Magical formulae.) Bound
19 and sealed are the liliths, male and female, with the seal-
ring of King Solomon,
20 the son of David, of Şir-Glif the god, whose name is great
and honored, Glif the god is his name,
21 which has been pronounced from the beginning, (since) the
six days of the beginning. (Magical formulae.)
22 This bill of divorce stands confirmed for eternity. On
the bowl this lilit is bound
23 and removed from the house of Hormiz the son of Mahlapta, and
from his wife Ahata the daughter of Dade,
24 and from their children. And Life is victorious!

Text 22

(Lidzbarski, 1909)

1 In the name of the great, sublime Life
2 protection, and health and victory
/ 3 may there be to the house, to the dwelling, to the mansion
4 to the building, to the wife, to the sons, to the daughters
5 and to the body of Per Nuk-
6 raya, son of Abandukt. With
7 the seven sealers I have been sealed and with
8 my eight brothers I have been armed. I came
9 and found at the door of Nukraya
10 how the Planets were standing
11 like a destroyer dwelling in our village.
12 Misfortune dwells in our city,
13 a great affliction on our thresh-
14 old. And I Yokabar, son of Anošag,
15 am afraid and terrified. To Life
16 I call and to Manda d-Hiia
17 I ask for mercy. I say to him, "Do thou,
18 O Manda d-Hiia, shatter this
19 misfortune and drive away this affliction
20 from the threshold of Nukraya
21 and the evil destroyer from our village. And the Planets
22 how evil they are! --who arise
23 in a rage intending evil.
24 And he says Life he calls ...
25 He arose to chase away the affliction from
26 the gate of Nukraya, and the affliction from

27	עסקופתה וחרבא בישא מן
28	מאתה ואנא חיביל עתיתאנא ג
29	טרא ד'כושטא וחאתמא רבא
30	ד'ראב גיטריא גיטריית אתיד
31	לרורביא מיתכאר חאתמא ד'
32	מותא ומיתכאר גיטריא ד'ח
33	כילא רישאי כבשית ולרביא ס
34	עגדית ובשותה ד'יאואר עש
35	תאיית ובמלאלא ד'רורביא יאת
36	[ב]יא עקארא אמריית ליאואר ול
37	חייא ד'קאמה ולחייא ד'עלא

38	וה ולחאך גופנא ד'קאיים בכ
39	יסיא גואיא אמריית לחאך גבר
40	א ד'שומה ד'נפשה מנסארלה
41	ודמותה ד'נפשה סגוראלה קאלה
42	ד'נוכראיא שמאנא ד'באכיא
43	אלייא ומיתשאד ונאייד ומיתנו
44	נאר ונאיודאלה כולחא קומתה ב
45	לבושה ואמאר ואיליא ואיליא ד'ק
46	ריא סליקלאן למאתאן וחרבא ר
47	כא למדינתאן שביאחיא סופא
48	שאבקיא ועלאן כרוגזא
49	מתחשביא מאחין ביד ואמ
50	רילה חייא ליאואר באר קום
51	קרילה לאשגנדא מן כימצא לי
52	אואר רבא מן מיא ולבירכתא נ
53	פשתא מן ירדנא ניפקדה על

27 his threshold and the evil destroyer from
28 his village. And I Hibil am come.
29 With the knot of Truth and the great seal--
30 which is the greatest of knots--I am girt,
31 for the Great (Life) to shatter the seals of
32 death and to shatter the knots of
33 destruction. I bowed my head and before the Great One
34 I bowed myself. And with the speech of Yawar
35 I spoke, and with the words of the Great One who
36 dwells in majesty. I spoke to Yawar and to
37 the Life which stands before him and to the Life which is
over him
38 and to that vine which stands in the
39 innermost seclusion. I spoke to that man
40 whose own name is kept from him
41 and whose own form bows to him. The voice
42 of Nukraya I hear, who weeps,
43 laments, and is cast down, who trembles and quakes,
44 and whose entire body trembles in
45 his garment, and he said, "Woe is me! Woe is me! For
46 misfortune is come upon our village and great
47 destruction upon our town. The Planets death
48 are loosing and against us in fury
49 they are planning." Clapping his hand,
50 Life spoke to Yawar outside, "Arise!
51 Cry to the Messenger from the end (of the world), to
52 Yawar the Great from the water and to the abundant-
53 blessing of the Jordan. We will place him over

54	באבה דְנוכראיא ומא דְאמאר
55	לה אכאד וקאם קראלה ליאואר ב
56	אר וליאואר כסיא מן מיא לכיר
57	כתא נפשחא מן ירדנא ואלבש
58	ויא עיצטלא דְזיוא וכסיויא ט
59	רטכונא טאבא דכיא דְנחורא
60	זרזה וקאימה ותרצעלה כלילא
61	דְאיאר ^כ דְפרקה ושאדרה ומו
62	מילה דְאמארלה אומיתאך בח
63	יא למיא ובככאר זיוא ובשיר
64	שא גופנא ובזיוא דְלבישאת
65	ובנחורא דְמכסית ^כ דְבכלילא איא
66	ר דְבטישאך בחילה דְברחו
67	ראראן תום אומיתאך ואשבא
68	תאך במאנא דְזרזאך וקאימא
69	ך ופרקאך ושדראך עזיל וח
70	וילה נאטרא דְכושטא וחווילה
71	חאתמא רבא וסימאכא לעס
72	קופתה דְנוכראיא ודברחייא...
73	חווילה לביתה ומנטראנא לנשמט
74	ה ואנא במומאטא דְאומיאן אב
75	ככאר עלאי אסגית בחילה דְ
76	ברחוראראן בשותה דְ
77	יאואר דְאיאר כאר בכניאנא
78	דְרורכיא יאתכיא עקארא עסג
79	ית לחאכא עתית ואשכאחתי

54 the door of Nukraya." What he said
55 to him, that he did. And he arose and called to Yawar
56 outside, and to the concealed Yawar from the water for
57 the abundant blessing of the Jordan. And he was clothed
58 with a garment of brilliance and was covered
59 with a good, pure turban of light.
60 He armed him, and made him steadfast, and led him to the
crown
61 of air, and dismissed him and sent him and ad-
62 jured him, saying to him, "I have adjured you by Life,
63 for water(?) and by Kbar Ziwa, by the root-
64 vine, by the brilliance with which you are clothed,
65 and by the light with which you are covered, by the crown
66 of air on your⁴ head, by the might of Bar-
67 Hauraran, furthermore I have adjured you and have caused you
to swear
68 by Mana, who armed you, who made you upright,
69 who dismissed you and sent you. Go and
70 be a protection of Truth, and be
71 a great seal and support for the thresh-
72 old of Nukraya and of Bar-Hiia ...
73 be for his house and a protector for his soul."
74 And I--the oaths that the Father had sworn to me
75 impressed me. And I went in the strength of
76 Bar-Hauraran, in the power of
77 Yawar of the air outside, in the good name
78 of the Great One who dwells in majesty. I
79 went there, I came and found

80	נון לשביאחיא דעלה מתרור
81	ביא קריא שאבקיא במאתה
82	וחרבא רבא במדינתה לקריא
83	אמרילה שקוף ולחרבא אמ
84	רילה סאב־למלאכ(י)א רוגזא א
85	מרילה אשאר כבאר אנא ב
86	חילה דמימרא ותושכחתא
87	ומומאתא דאומיאן אב שי
88	קלית זינא ואלית ואמריית חא
89	בחילא דחייא קדמאייא וב
90	כניאנא דרורכיא יאתכיא
91	עקארא וכשותא דגברא
92	עדיאוראי אמריית דעיול על
93	שביאחיא דחאד לחברה
94	לאימסיא ואלית על שביא
95	חיא וחאד לחברה לאמסא
96	עפנדאן קריאיון
97	ועתבראת שיקופתון
98	ועפלאד חרכאיון ואבאר
99	ילון לשביאחיא דחאד לח
100	ברה לאמסא דחית מן באבה
101	דנוכראיא בר אבאנדוכת
102	קריא דשוקיא ושיקופתא
103	רבתיא דביניא בריאתא ור
104	חקית מינה ומן ביתה דיוכ
105	אבאר בר חייא בר אנושא
106	ג חרבא דאתא למאתא וקריא

80 the Planets as they raised themselves over him.
81 Misfortune they were letting loose on his village,
82 and great destruction on his town. To Misfortune
83 they said "Strike!" and to Destruction they
84 said "Seize!" and to the Angel of Fury
85 they said "Continually oppress!" I in the
86 strength of the Word and of the Praise
87 and of the Oaths which the Father swore to me,
88 held the weapon, went in and said, "Ha,
89 in the strength of the First Life and
90 of the good name of the Great One who dwells
91 in majesty, and in the speech of the Man,
92 my helper, I said that I will tread
93 over the Planets, so that one will
94 not reach the other. And I strode over the Pla-
95 so that none reached the other.
96 Cast away are their misfortunes,
97 and shattered their affliction
98 and scattered their destruction. I worked on
99 the Planets so that none
100 reached the other. I chased them from the door
101 of Nukraya, the son of Abandukt--
102 the misfortune of the markets, and the great
103 affliction among the living creatures. And I
104 removed from him and from the house of Yok-
105 abar, Bar-Hia, the son of Anořag,
106 the destruction which came over the village, and the misfor-
tune

דַּעַשְׁזוֹרָר לַמְרִינְתָא חִיז	107
יך עֲחִידְרִית לְבִיתָה לְנוֹכְרָא	108
יא אַסְרַתָּה בְּשִׁיתִין אַסְרִיא	109
וַחֲתַמְתָּה בְּשִׁיתִין חֲתַמִּיא	110
וַאוֹתְכִית עַל כּוֹל סִיפָא דְבַאכָה	111
מַטְאֲרַתָּא רַבְחִיא דְכִיסִיא וּפ	112
קִידִיבָה אֲדִיאֹרִיא וּמְשַׁבִּיא	113
חִיא	114
בְּשׁוּמָא דְחִיא נַאסְרָא וַאֲסוֹתָא תַח	115
וִילָה לְבִיתָה וּלְזוּוָה וּלְכַנָּה וּלְכַנְתָּה	116
וּלְבַאכָה וּלְעַסְקוֹפְתָה וּלְפַגְרָה דְ	117
פַּעִיר נּוֹכְרִיא בְּר אַבְאֲנוֹכְת	118
אַשְׁגַּאנְדָּא אַנָּא דְעֵלְאוּרִיא אַשְׁגַּאנְדִּיא	119
דְּמִן אַשְׁגַּאנְדִּיא שְׁאַלִּיא אַתִּית	120
בְּזִיּוּא וּנְחוֹרָא וַאֲרִיא וְרוֹתָא	121
עַתִּית וְקַאמִית עַל חֲסֻרָה תָא	122
גַּה עוֹרָה וּמַלְכוּתָה דְשַׁאמִי	123
ש וַאֲמַרְנַאלָה מַאחֹו גּוֹחַא מִן	124
תִּיכִיל וּגּוֹנַאחַא מִן בִּיתָא דְקָרָא	125
כַּא שְׁאַמִּישׁ יַאמִּיא וַאֲמַרְ לָא	126
יִדְאַנָּא וַאֲמַרְנַאלָה יָא שְׁאַקָרָא	127
בְּחַרְשַׁאךְ אַמְרַתָּא לַאֲיִדְאַנָּא וַא	128
מַאֲרִילָא אַנָּא לַאֲיִדְאַנָּא עֵלָא עֻזִּיל (י)	129
שְׁאַילָה לְסִין בְּר בִּיל מַלְכָא דְא	130
לַאחִיא וַאנָּא אַמַּאֲרִילָה עוֹרִיא דְע	131
ל גִּירְגִּלִּיא וּשְׁפּוּפָא דְעַל מְר	132
כִּיבְתָא מַאחֹו שְׁאַבְקִית סוּפָא	133
וְקָרִיא בְּנוֹ בִּיתָא וַאֲמַרְאַתְלִיא ל	134

107 which was sent to the town. There-
108 upon I returned to the house of Nukraya.
109 I bound it with sixty bands,
110 I sealed it with sixty seals,
111 I placed on every post of his door
112 a great protection of secrecy.
113 Appointed over him are helpers. Praised
114 be Life _____.
115 In the name of Life! May there be protection, and health
116 to the house, to the wife, and to the sons and daughters
117 to the door, and to the threshold, and to the body of
118 Per Nukraya, son of Abandukt!
119 A messenger am I who am over (all) the messengers.
120 From the tranquil messengers have I come.
121 In brilliance, light, flame and illumination.
122 I have come and have stood on the scepter, the
123 crown, the pomp, and the majesty of Šamiš.
124 And I said to him, "Why is there the shaking of
125 Tibil and the quaking of the house of war?"
126 Šamiš swore and said, "I do not
127 know." And I said to him, "Oh liar!
128 In your sorcery you said, 'I do not know.'" And he
129 said, "I do not know. But go and
130 ask Sin, the son of Bel, the king
131 of the gods." Then I said to him, "Blind One
132 who is over the spheres, and Lame One who is over the
133 chariots, why did you let loose death
134 and misfortune in the midst of the House (i.e. the world),

אידאנא ואמליא לא מלאכא חוס	135
רא עורא חאגא ומלכותא אמא	136
ר אנא לא שעבקיית חענילא	137
שביאחיא שבאק קום לקר	138
ילה למאריא קריא וחרבא ולי	139
מארלה מאנו פקדאך וקאימ	140
נאִדְקארינלה לקרקעיל מלאכ	141
א ואמרנאלה מאנו פקדאך וא	142
מאר פקדאן שאמיש וזיוה	143
ואמריליא אזיל סופא וקריא ש	144
בוק בנו ביתא על בניא שורב	145
א רבא דחייא נסיכתה לאכל	146
א דזיוא ולעסטמומא דזיוא ונח	147
ורא ונסכיית כלילא דורדיא	148
ואשליית שקאלתה ללבושה ולגא	149
סחה בראזה ואמרנאלה דענתחא	150
אנת ואמליא מאחו אמראת	151
לאידאנא חאיכזה לואת מלאכיא	152
ביתא ואמאריילה על מאחו אמרא	153
ת לאידאנא ואסגית מן חאתאם	154
ואתית ואשכאתה לחרבעיל	155
מלאכא ואמאריילה על מאן	156
מתורוכית וחרבאך על מאן	157
שליפא וסאכינאך על מאן מיט	158
כא וקמאנאך על מאן מליא ו	159

and say to me
135 'I do not know'?" And he said to me, "Not (by) an angel, a
scepter,
136 pomp, crown, and majesty!" He said,
137 "I have not let them loose but
138 the Planets have let them loose." He arose to
139 call the Lord of misfortune and destruction and to
140 say to him, "Who has given you this command?" And I stood
141 and cried to the angel Qarqiel,
142 and said to him, "Who has given you this command?"
143 And he said, "Šamiš and his brilliance commanded me
144 and said to me, 'Go, death and misfortune
145 loose in the midst of the House on the sons of the great
146 tribe of Life.'" Then I seized the mace
147 of brilliance and the blade of brilliance and of
148 light. And I seized the garland of roses
149 and took and pulled off his garment and grasped
150 him with his mystery and I said to him, "A woman
151 you are!" And he said to me, "Of what you said
152 I do not know." Then I accused him with the angels
153 of the House and I said to him, "Why did you say
154 'I do not know'?" I went from thence,
155 and came and found Harbiel
156 the angel, and I said to him, "Against whom
157 do you raise yourself, and your sword
158 against whom is it drawn, and your knife against whom is it
plunged(?),
159 and your quiver for whom is it filled, and

גיראך על מאן מישתריא ואמ	160
ארילה לחאזין דיוא ומינאי לאמ	161
ישתאייא אשלית יללית וקחד	162
ית וצינפית ואמריית מינאי	163
כון דילכון כאינא חייא קדמאי	164
יא דתישדארוליא מנדאם כדר	165
א ויקירא על חרבעיל מלאכא	166
דחרבה שליפא וסכינה מי	167
טכא וקמאנה מליא וסופא וק	168
ריא שאביק על נשמאתא	169
וכלא זיבניא מאפיקליא ואנא ל	170
חודאי קאימנא ואלאי דיליא מ	171
עתרוראב ואמדליא עקו	172
ם עכלאך לדילאך ולכו	173
לחון אדיאוראך ועל מנדא	174
ם דאמריית עחאבליא וא	175
תאליא מנדאם כדרא ויקירא	176
נסיבתה בחילה דמאנא	177
וסנדירכא ואלית תיבדיית	178
חרבה ורצפית קאשתה	179
ובחתיית קמאנה וכולחון	180
געירה שחולא מנדאם וא	181
מאר האזין דיוא כול דוכת	182
א דשומאך דילאך לעדכרו	183
ליא נאטרא עתיתא עדחיא	184
קריא מן באבה דנוכראיא	185
ושיקופתא מן סיפיא באב	186
ה ואמריית בחילאך זמימר	187

160 your arrow against whom is it loosed?" I
161 spoke to this devil but he would not
162 speak with me. I shrieked, wailed, howled
163 and screamed. I said, "From you,
164 I ask, First Life,
165 that you send me something weighty
166 and valuable against Harbiel the angel,
167 whose sword is drawn, whose knife is
168 plunged(?), and whose quiver is full. Death
169 and misfortune he is loosing against the souls
170 and prematurely drives me out. And I
171 stand alone and over me
172 he raises himself and says to me, "I
173 will stand (and) devour you, you and
174 all of your helpers and whatever
175 you say, would I destroy." Then he (Life)
176 gave me something weighty and precious.
177 I seized it by the strength of Mana
178 and Fertility. I went in and shattered
179 his sword, I pressed together his bow,
180 and opened(?) his quiver and all his
181 arrows something. And
182 this devil said, "Every place
183 where one will mention your name
184 against me, a guard will stand ready. I will drive away
185 misfortune from the door of Nukraya
186 and affliction from the posts of his
187 door. And I promise, "By your power, and your word

אך ותושבכתאך אנא לאעק	188
רוב לביתה ולמכנה ולדור	189
ה חיכלה ובניאנה דפער	190
נוכראיא בר אבאנדוכת	191
ואפלא בנשמאחא דעכא	192
כדורה לאעחטיא ואנא	193
אמארילה לחאזין דיורא ח	194
ין יאריח דלאקארבית	195
אמארליא על ראזאך וגליל	196
יא על פוגדאמאך בליליא	197
וחלין חין קאימית משא	198
ילתליא על ראזיא כאסייא ומ	199
סאדריא ואמראתליא כול	100
חון תותיא רוחא ויורבא	201
נטיריא וכסיא מן קבאל	202
דאנין מן תותיא רוחא	203
ויורבא מפקדינין כד	204
חאזין אמרליא חאזין ד	205
יורא אנא אמארילה חין דיליא	206
לאשאמית עיאיתיא עלאך	207
מימרא דתלתמא וש	208
יתין ושיתא עותריא	209
ועיאיתיא עלאך גיטרא רא	210
ב גיטריא ואיתילה מימרא	211
דתלתמא ושיתין ושי	212
תא עותריא ושארית עלה	213
גיטרא דעל כולחון גי	214
טריא חוא ועל כולחון	215

188 and your praise, that I will not draw
189 near to the house, to the quarter, to the dwelling,
190 to the mansion, and building of Per
191 Nukraya, son of Abandukt,
192 and also against the souls who are
193 in his dwelling will I not sin." Then I
194 said to this devil,
195 "If you know that you are not to draw near,
196 tell me about your secret and reveal
197 to me your commission at night." (He said,)
198 "(Concerning) these--if you stand there and ask
199 me about my hidden, mysterious
200 secrets and say to me:
201 'They are all under Ruha and Yorba
202 guarded and hidden,' for
203 we are under Ruha
204 and Yorba commissioned." When
205 this devil said this to me
206 I said to him, "If to me
207 you do not listen, I will bring against you
208 the word of three hundred and
209 sixty-six Uthras
210 and bring against you the knot, the
211 greatest of knots. And I brought against him the word
212 of three hundred and sixty-
213 six Uthras and I sent against him
214 the knot which was above all
215 knots, it was (indeed) over all

גיטריא חוא ומימרא ד	216
על כולחון מימריא	217
מסאלאט (erasure)	218
וחויתה לחאזין ק	219
דיא ועלמא דחוליל	220
ובכא על נפשה	221
כד כאף כראך ועת	222
באטאל ועתבאריא	223
ועתראחאק ואמא	224
ד אכואת דאנא כרכי	225
ת ועתבטלית ועתב	226
ארית ועתרחקית	227
כול קריא ושיקופת	228
א ומלאכיא רוגזא	229
ליכרכון וליתבא	230
טלון ולעתבארון ול	231
עתרחקון מן ביתה	232
ומן דורה חיכלה ובניא	233
נה דנוכראיא ומן נשמ	234
מאתא דאכא בגאורה בח	235
אזין אסאריא דעל כולחון	236
אסאריא ובחאזין מימרא	237
דעל כולחון מימריא	238
ובחאזין גיטרא דעל כ	239
ולחון גיטריא מן	240
קבאל דחאזין גיטרא מ	241
נדעא בזיוה וחייא בכיס	242
יא ומארא דאיאר אשאר	243

216 knots, and the word which
217 over all words
218 was appointed.
219 I showed it to this mis-
220 fortune and while he howled
221 and wept for himself,
222 while he bowed himself, turned around,
223 disappeared, was expelled
224 and was removed, he said,
225 "Even as I am turned around,
226 am made to disappear, am ex-
227 pelled and removed,
228 so may every misfortune, and affliction
229 and the Angels of Fury
230 be bent and made to
231 disappear and be expelled and
232 be removed from the house,
233 the dwelling, the mansion, and the build-
234 ing of Nukraya and from the souls
235 which are within by
236 these bonds which are over all
237 bonds, and by this word
238 which is over all words,
239 and by this knot which is over
240 all knots, be-
241 cause this knot
242 has Manda in his brilliance and Life in secrecy
243 and the Lord of the air strengthened.

עלה ויִושָׁאֲמִין דְּכִיא וְאֵב	244
אָתוּר אֲשָׁר עֵלָה פִּתְּאֵעַ	245
יֵל דְּכִנָּה לְכִיתָא אֲשָׁר	246
עֵלָה שְׁאֲמִישׁ כְּזִיּוּהָ א	247
שָׂאֵר עֵלָה כִּיל וְנִירִיב	248
וְכִיּוֹאֵן אֲשָׁר עֵלָה וְסִי	249
רָא בְּזוּקְנָה אֲשָׁר עֵלָה	250
וְלִיבָתָא וְדְנִישׁ אֲשָׁר	251
עֵלָה וְנָכוּ וְכוּמְרָה וְס	252
בְּאֵדָה אֲשָׁר עֵלָה שׁוּבָא	253
שְׂכִיבָאֵי אֲשָׁר עֵלָה	254
וְתִיִּסְאֵר מְלֵאכְאִיחוּן	255
אֲשָׁר עֵלָה וְחֻמְשָׁא מ	256
דְּבִרְאֲנוּן אֲשָׁר עֵלָה מְר	257
בָּא וּמְדִנָּא אֲשָׁר עֵלָה א	258
דְּכִיא זִוּיָתָא דְּכִיתָא א	259
שָׂאֵר עֵלָה וְחֻמְאֲנִיא כְּנַפ	260
יָא דְּרִקְעָחָא אֲשָׁר ע	261
לָה וְלֵאעֲשָׂכָא לֵאפְאָכוּן	262
עַל חֲאֲזִין פּוּבְדֵאֲמָא	263
דְּכִיא דְּנְחוּרָא דְּעֵתוּא כ	264
כוּשְׁטָא וְזִירְקָא חֲלִין פּוּב	265
דְּאֲמִיא דְּמַכְתְּכִיא לְק	266
רִיא כְּדִי בְּאִיִּת דְּלֵאֲנַחְסִי	267
א עֵלָה טֵאֲסִיא אֲרִכָּא דְּכ	268
סְפָא וְתֵלֵאֲתָא דְּזוּחְבָא וְא	269
דְּדְכֵאֲרֵלָה בְּחִילָה	270
דְּמֵאֲנָא וְסִנְדִּירְכָא	271

244 And the pure Yošamin and Ab-
245 atur have strengthened it. Ptahil,
246 who built the House, has strengthened
247 it. Šamiš (the Sun) in his brilliance has
248 strengthened it. Bel (Jupiter), Nergal (Mars),
249 and Kewan (Saturn) have strengthened it. The
250 Moon in its brightness has strengthened it.
251 Dlibat (Venus), and Daniš have strengthened
252 it. Nebo (Mercury), his priest and wor-
253 shipper, have strengthened it. The seven
254 Planets have strengthened it.
255 Their twelve angels
256 have strengthened it. Their five
257 leaders have strengthened it. West
258 and East have strengthened it. The
259 four corners of the House have
260 strengthened it. The eight ends
261 of the firmament have strengthened
262 it. They are not able to turn back
263 this pure command-
264 ment of light, which was given in
265 truth and righteousness. These are command-
266 ments which are written to read
267 when you wish, so that we may not sin
268 against him. Four bowls of
269 silver, and three of gold.
270 And when reciting it in the strength
271 of Mana and Fertility,

ואסותא וזרזתא ונטירותא	272
תחווילה לכיתה ולבנה	273
ולבנאתה ולפגרה ולזוה	274
ולבאבה ולעסקופתה	275
נוכראיא בר אבאנרוכת	276
וחייא זאכה לכולחון עו	277
כאדיא	278

272 health, and arming, and protection
273 may there be to the house, and sons
274 and daughters, and to the body, and wife,
275 to the door and threshold of
276 Nukraya son of Abandukt.
277 And Life is victorious over all
278 (magical) works!

4

Text 23

(Montgomery, 1913, 38)

Interior

- 1 עסיר זריז ומזראז כיתה
- 2 דורה וחיכלה וכיניאנה וכנה וכנאתה
- 3 וחיוניאתה ואנאתא דכיתה דחינדויתא
- 4 פת דודאי ומראדא וזאווה וכנה וכנאתה עסירית אנאת
- 5 יאנאי ליליתא אנאת וכולחין שורכאתיך ותלחמא ושיתין
- 6 שורכאתא כמינלחה ופקחה דנגוזנאי (ליליתא erasure) מלאכא
בראזאיון ופאקתון
- 7 דאלחיא חייא בשומא דחילא דאלחותא עזיזתא ותקיפתא וכחמא
- 8 דבעודאי מלאכא דכל עניש לאכאר על מלאלה עסיריא כולחון אלחיא
ועכוריא [ופרי]כיא ופתיכריא
- 9 ועסתראתא מן פגראיון דמארבא וזארויא ודזאנויא כנה חינודויתא
ומן חידנויתא(!) [ומן] כיתה ומן ארסה ומן
- 10 [זאוא]יון ומן כנאיון ומן כנאתון ומן חיוניאָתון עסירא וסדימא
ומסאגמא ורגילא עסתרא רכתיא דאר...זתאיון ...
- 11 [ותלת]מא ושיתין שורכאתא דשכיקלה כאזאר אתאר עסיר[יא] כולחין
חומריא דשאריא ככתאיון דאנאשיא ומתרכאלחון
- 12 עסירא ורגילא וככישא וסיפא ומאתנא תותיא ליגרה דמארבא(!) כר
חינדויתא ואתותיא ליגרה דזארויא ורודזאנויא כנה דחינדויתא ..

Text 23

(Montgomery, 1913, 38)

Interior

- 1 Bound, armed and equipped are the house
- 2 the dwelling, mansion and building, the sons and daughters,
- 3 the cattle and household vessels of Hinduita
- 4 daughter of Doday and (of) Marada, her husband, and her sons
and daughters. Bound are you,
- 5 Lilit^h Yannai, you and all your Tribes, even the three hun-
dred and sixty
- 6 Tribes, by the word and command of the angel Negroznai, by the
mysteries and command
- 7 of the living God, in the name of the virtue of the strong
and mighty Deity, and by the seal
- 8 of the angel Biudai, whose word none transgresses. Bound are
all the gods and temple-spirits and shrine-spirits and idol-
spirits
- 9 and Ištars from the body of Marabba and Zadoya and Dazauncy,
the sons of Hinduita, and from Hinduita and from her house
and her bed and from
- 10 their [wives] and their sons and their daughters and their
cattle. Bound and confined and restrained and fettered is
the great Ištar
- 11 and the three hundred and sixty Tribes, which are left to her
in every place. Bound are all the amulet-spirits that dwell
in the houses of men and waste them.
- 12 Bound and fettered and suppressed and covered and placed
under the foot of Marabba son of Hinduita and under the foot

13 ואתותיא ליגרה דחינדרויתא פת דודאי וחיא זאזיא אסותא וזארזתא
וחתמאתא ונטרתא תחווילה לפגראיון ולזאראיון ולבנאיון ולב[נאתו]ן
ולחיוניא[תו]ן

14 ולא[נאשיא כאתאיון ולאילין ולנאפקין ע[ל] מאראכא ודזארויא
ודזאנויא כנה חינדרויתא ולחינדרוי[תא פת] דודאי עמאיון ולבנאתא

Exterior

15 קדש יית

- of Zadoya and Dazaunoya, the sons of Hinduita,
- 13 and under the foot of Hinduita daughter of Doday. And life, abundance, health and arming and sealing and protection be to their bodies, and their wives and their sons and their daughters and their cattle
- 14 and the people of their houses, both those entering and departing with Marabba and Zadoya and Dazaunoya, the sons of Hinduita, and with Hinduita the daughter of Doday, their mother, and her daughters.

Exterior

- 15 Holy(?)

Text 24

(Montgomery, 1913, 39)

- 1 אסותא וזארזת[א ו]חתמתא ונסרתא
- 2 תחילה ופ... ופגר[ה] ונישימתה
- 3 ולעולה ובאטנה דְּכַרְדָּסָא דְּע[מה פ]ת דאריא
- 4 עסיריא סחריא בסריא פרזלה עסירא ליליאזא
- 5 בשושלאזא דְּאבארא עסיריא דיויא זיכריא [חורא]שיא ועסי[רא] ליליא
ליליאזא
- 6 נוקבאזא חוראשאזא עסיריא ח[רשיא] אנשיא כישיא וחוראניא סאניא
- 7 וראזיא כישיא וחזאר רְבָאניא חא[כי]מיא ורוּכְבִיא דְּרוּגזא ומְשֻרִיא
דְּקִיריא
- 8 דְּחַן דְּחִיא מן עולה ובאטנה דְּכַרְדָּסָא דְּע[מ]ה[ה] תִּירמִיא פת דאריא
עסירא ליליתא דְּמִידאמִיאלה
- 9 כס. קותא עסירא ליליתא דְּמִידאמִיאלה כ.רְג דְּתאזא פת אחאזא עסיראן
כולחין דמואזא
- 10 סאינאזא דְּעל דְּמד[אמ]יאלא כחלמיא ליליא ובחוראניא דְּיאמיא
{דְּיאמאמא} עסיריא וחתימיא כע[יזק]תא
- 11 דְּשִלִי[מו]ן {למל} מל[כא]... תום אסותא וזארזתא וחתמתא תחילה
לכאטנה ולמוראלה דְּכַרְדָּסָא [דְּסא]
- 12 דְּע[מ]ה [תירמיא] פת דא[דיא]

Text 24

(Montgomery, 1913, 39)

- 1 Health and arming and sealing and protection
- 2 may there be for P... and his body and his soul
- 3 and to the embryo and womb of Bardesa, whose mother is the
daughter of Dadi.
- 4 Bound are the sorcery-spirits in stocks of iron; bound are
the liliths
- 5 in chains of lead; bound are the bewitching male devils and
bound are the bewitching female liliths;
- 6 bound are [the sorceries(?) of] evil men and hostile beasts,
- 7 and evil mysteries and the (magic) circle of masters and
sages and doctors of wrath, and the melting of wax figures
- 8 of him who is alive--from the embryo and womb of Bardesa
whose mother is Terme the daughter of Dadi. Bound is the
lilith that appears to her
- 9 in ...; bound is the lilith that appears to her in [the
shape(?)] of Tata, her sister's daughter; bound are all the
hateful ghosts
- 10 that have entered, which appear to her in dreams of night and
in visions of day; bound and sealed with the seal of
- 11 King Solomon. Again, health and arming and sealing be for
the womb and the parturition of Bardesa
- 12 whose mother is Terme the daughter of Dadi.

Text 25

(Montgomery, 1913, 40)

- 1 כשומאיון דְחייא ואסותא
- 2 וזרזתא תחווילה לפגרה וזאווה ובנה
- 3 זיכריא ובנאתה נוקבאתא ובאיתה ודורה וחיכלה
- 4 [ו]כיניאנא דְחיואניאנא חמרא תותא(!) תורא וענזא חזורה^ר
- 5 דְאכסארו בר [מח]אנוש מן חייא אשכית אלאיכוון ומומינאליכוון
- 6 אלא חייא
- 12 ותכרתינוכוון בכאכה כסארו בר מחאנוש גברא ודזאווה ... ליליאנא כד
מחזיא בה בכאיתה כסארו
- 13 בר מחאנוש מן חייא ואסותא וזרזתא וחתמתא {ט} ונסרתא ... [כנה] זיכריא ובנאתה נוקבאתא ובאיתה
- 14 ודורה חיכלה וכיניאנא דְחמרא תורא וענזא חזורה חי[ניא דְאכסארו בר
מחאנוש] מן חייא ואסותא תח[ויל]ה
- 15 לפגרה יכנה(!) זיכריא ובנאתה [נוקבאת]א ובאיתה ודורה וחיכלה

Exterior

- 16 דְמראתאי פֶת חִינְדוּ מן חייא ואסותא תחווילה ופגרה כסארו וזאווה ובנה
זיכריא [ובנאתה נוקבאתא ובאיתה ודורה] וחיכלה וכיניאנא וחיאניאנא
- 17 דְאכסארו בר מחאנוש מן חייא עסירית אנאת כוזנאי ליליתא וכולחין

Text 25

(Montgomery, 1913, 40)

- 1 In the name of Life! May health
2 and armament be to the body and the wife and the male sons
3 and the female daughters and the house and the dwelling, the
mansion
4 and the building of the cattle, the ass, bull, goat, and
swine of
5 Xaro the son of Mehanoš--from Life. I have made you swear
and adjured you
6 by Life
- 12 and I have broken you in the gate of Xaro the son of Mehanoš,
the man, and his wife. ... the liliths, when they appear in
the house of Xaro
13 the son of Mehanoš--from Life. And health and armament and
sealing and guarding [be to] the male sons and female daugh-
ters and the house
14 and the dwelling and the mansion and the building of the ass,
bull, goat, and swine, and live(stock) of [Xaro the son of
Mehanoš]--from Life. And health and armament
15 may there be to the body and the male sons and the [female]
daughters and the house and the dwelling and the mansion of

Exterior

- 16 Maratay the daughter of Hindu--from Life. And health may
there be to the body of Xaro and the wife and the male sons
[and the female daughters and the house and the dwelling] and
the mansion and the building and the cattle
17 of Xaro the son of Mehanoš--from Life. You are bound, Lilith

[עסתראתא] ... ותלתמא ושיתין שורכאתא

18 כמנלחה פת פחה כוזנאי מלאכא כדאלאיון אלא חייא ובפקדתאיון ...
דחוא לואת כוזנאי

19 תקיפא כחתמא דדרוא מלאכא דכול עניש לאבאר על מלאלה עסיריא
[כולחין אלחיא] ... ועכוריא ופריכיא

20 [ו]עיסתראתא מן פגרה ומן זאוה ומן כנה ומן כנאחה ו[מן כאי]תה
ומן ד[ורה ומן חיכ]לה [ומן כיניא]נה דאכסארו בר

21 מחאנוש עסיר[א וסדי]מא ומסדמא ור[ג]ילא עס[תר]... ותלתמא ושיתין
שורכאתא

22 [ד]שכיקילה נ... כאתאר א[תאר עסיריא] כולחין חומריא דשאריא
ככאיתאיון

23 [ו]מחרבאלון [ע]סיר[א ורגילא] וכביש[א] ... וסיפא סטאנא ומחותא
... [מן פ]גרה

24 דגברא זוה ... ובנה זיכריא ובנאחה נוקב[את]א

25 כאיתה (וב) ודור[ה וחי]כלה וכיניאנה ח[יוא]ניאתה ד[אכסארו] בר
מחאנוש מן חייא

26 וחיא זאכיאן

Buznai, and all [the goddesses] ... and the three hundred and sixty tribes

18 by the word of the grand-daughter of the angel Buznai, by the adjuration(?) of Life, and by the command of ... who is with the mighty Buznai,

19 by the seal of the angel Darwa, whose word none transgresses. Bound are [all the gods ... and] temple-spirits and shrine-spirits

20 [and] goddesses from the body and the wife and the sons and the daughters and [from the ho]use and the dw[elling and the man]sion [and from the build]ing of Xaro the son of

21 Mehanoš. Boun[d, shut] up and confined and fe[tt]ered is the Iš[tar] ..., and the three hundred and sixty tribes,

22 [which] are left to her ... in every p[lace. Bound] are all amulet-spirits which dwell in their houses

23 [and] devastate them. [B]oun[d and fettered] and suppresse[d ... and covered is the Satan and the Plague ... [from the b]ody

24 of the man and his wife ... and the male sons and the fe-m[al]e daughters,

25 the house and the dwelling [and the ma]nsion and the building (for the) c[at]tle of [Xaro] the son of Mehanoš--from Life.

26 And Life is victorious!

Text 26

(Gordon, 1937, M)

- 1 כריכא ודאחיא
- 2 לוטאתא ואקריאתא מן
- 3 קוקאי בר גושנאי ואביא באת
- 4 נאנאי ומן כנאיון קאל קאלא דשמאנא וקאל
- 5 חאלשיא דמיתבריא וקאל גוכריא דנאצין ונאחתיא
- 6 בקראכא וקאל ענשיא זאיִדניאתא דלאטא ומאכדשאן
- 7 ומאיכאשיפאן ומאכיכאן כחאזין פגרא דאביא נחית עליחין אזדאי
- 8 ויאזארון ויאקארון ופרעיל רכא ועורפאיל וסחטעיל סחיטינין
נסיכינין
- 9 כעדקיא דמאנזיאחין דרישאיחין ובקורקליא דמוחאין ותכאר קארנאיין
- 10 דראמא ומצארינין כעדקיא דמאנזיאחין דרישאיחין ובקורקליא
דמוחאיין ואמאיליא(!)
- 11 כרוך דלאטתיא לאביא באת נאנאי ואמראלה מן כיכא דלעכאן לאטנין
ומן מראריא דחינכאן
- 12 גזארנין ולאטנין ואמארנאליא אשכית לאיכין ומומינאלכין {כש}
כשום אזדאי דיא ויאזרון דיא
- 13 ויאקרון ופרעיל רכא ורופעיל וסחיטעיל דתישריא ותישבוקלה לאביא
מן כול לוטאתא

Text 26

(Gordon, 1937, M)

- 1 Averted and driven away
2 are the curses and incantations from
3 Quqay the son of Gušnay, and Abi the daughter
4 of Nanay, and from their children. Hark! The voice that I
hear is the voice
5 of the weak that are broken and the voice of the men that are
fighting and go down
6 in the battle, and the voice of the raging women who curse
and afflict
7 and bewitch and pain this body of Abi. There have gone down
against them Azdai
8 and Yazrun and Yaqrūn and the great Prael and Urpael and Sah-
tiel, who seized them and took them
9 by the tufts of the hair of their heads and by the tresses
of their pates and broke their horns
10 that were high, and bound them by the tufts of the hair of
their heads and by the tresses of their pates, and said to
them,
11 "Remove what you have cursed against Abi daughter of Nanay."
And they said to him, "From the anguish of our heart we have
cursed and from the bitterness of our palate
12 we have resolved to curse." And I said to them, "I have made
you swear and I adjure you in the name of the devil Azdai and
the devil Yazrun
13 and Yaqrūn and the great Prael and Raphael and Sahtiel that
you release and free Abi from all the curses

- 14 (וּאֵרַק) וְאֶקְרִיאֲתָא כּוֹלְחִין דְּלֹאֲטִין וּמִן לּוֹטֲאֲתָא דְּאֵבָא וְעֵמָא
דְּלֹאֲטִיא(1) וּמִן לּוֹטֲאֲתָא דְּזֹאֲנִיתָא וְזֹאֲמֵרְתָא וּמִן לּוֹטֲאֲתָא
- 15 דְּרֹאֲבֵתָא וְשׁוֹלִיחָא וּמִן לּוֹטֲאֲתָא דְּעֵגִירָא וְאֵגֵרָא דְּאֵגֵרָה גְּזִילָה מִיְנָה וּמִן
לּוֹטֲאֲתָא דְּאֵחִיא דְּלֹא פִּלְאֵג בְּכוּשְׁטָא מִן חֹדָרִיא וּמִן דְּיֵאֲחֻבִּיא
- 16 וּבִינְדָרִיא דְּלֹאֲטוֹן וְאֶקְרִיאֲוֹן כְּשׁוֹם עֵבֹרִיא וּפְתִיכִיא וְאֵשְׁלֵאֲמוֹנֹן
א(נָא)ת אֵסִיא דְּמֵאֵסִיא כּוֹלְחִין מִיְחִיאֲתָא כְּמֵלֵאלָא אֵסִיא מִיְחִיאֲתָא
- 17 כְּמֵלֵאלָא וְלּוֹטֲאֲתָא דְּלֹאֲטוֹ יֵאֲחֻבִּיא וּבִינְדָרִיא לֵאֲבִיא וְדֵלֵאֲטוֹ כּוֹלְחֹן
כְּנִיא אֲנֵאֲשָׁא לֵאֲבִיא אֲנֵאֲתָא סַחֹט וְנִסְכִּינִין לְכוֹלְחִין לּוֹטֲאֲתָא דְּלֹאֲטֹרִיא
- 18 לְקֹקְאִי וְלִזְאוּרָה אֲבִיא וְלִבְנָה וְלִבְנֵאֲתָה וְאֵסִיאֲוִיא כְּשׁוֹם אֲזֹדָאִי וְיֵאֲזֹרוֹן
וְיֵאֲקֹרוֹן וּפ(א)רְעִיל רְכָא וְרוּפְאֵעִיל רְכָא וְסַחֲטֵעִיל אֲנֵאֲתָא סַחֲטִינִין
- 19 וְסֵאֲבִינִין לּוֹטֲאֲתָא דְּלֹאֲטֹרִיא {לֵק} לְקֹקְאִי וְלִזְוָה אֲבִיא וְלִבְנָה וְלִבְנֵאֲתָה
נֵאֲסִיא לּוֹטֲאֲתָא דְּלֹאֲטֹרִיא לְקֹקְאִי וְלִזְוָה אֲבִיא וְלִבְנָה וְלִבְנֵאֲתָה וְשֵׁאֲרֵאֲרִינִין
- 20 עַל מֵאֲרֵאֲיִחִין אֲלֵמָא דְּחִינֹן שֵׁאֲרִיא וְשֵׁאֲבֵקִיא וּבֵאֲרִכִיא {ד} עַל גֵּלֵאלָא
חו (יֵאֲבֵזִיא) דְּלֹא כֵאֲזִיא יִתְכִית וְכֵתֵאֲבֵתִינִין
- 21 לְכוֹלְחִין לּוֹטֲאֲתָא דְּלֹאֲטֹרִיא לְכֵאֲיֵתָה דְּקֹקְאִי וְלֵאֲבִיא עַל כֵּאֲסָא חֲדָתָא
דְּפֵאֲתֹרָא דְּלֹא מֵשֵׁאֲרֵאֲי וְשֵׁאֲרֵאֲרֵתִינִין

14 and all the incantations that you have cursed and from the
curses of father and mother which they curse, and from the
curse of the harlot and the singer, and from the curse
15 of the grandmother and of the foetus, and from the curse of
the employee and his employer who stole his wages from him,
and from the curse of brothers who have not divided (the por-
tions) among themselves fairly, and from (the
16 curses) of Yahboy and Bindadoy which they have cursed and in-
voked in the name of the temple-spirits and idol-spirits and
their requisitions. You are the healer who heals all mala-
dies with the word. Heal the maladies
17 with the word and the curses that Yahboy and Bindadoy have
cursed against Abi, and that anyone has cursed against Abi.
You⁴ seize and take all the curses that they have cursed
18 against Quqay and against his wife Abi and against his sons
and against his daughters. And heal in the name of Azdai ar
Yazrun and Yaqrun and the great Prael and the great Raphael
and Sahtiel. (As for) you (Sahtiel) seize
19 and take the curses that they have cursed against Quqay and
against his wife Abi and against his sons and against his
daughters. May he heal the curse that they have cursed a-
gainst Quqay and against his wife Abi and against his sons
and against his daughters. And send them
20 to their (original) owners until they release and free and
bless (them). On that unsplit stone I sat and wrote
21 all the curses, that they have cursed against the house of
Quqay and against Abi, on a new bowl of clay that cannot be
dissolved. I have sent away

22	ושדיתנין לוטאתא דלאטויא לקוקאי על מאריחין אלמא דחינין שאריא ושאבקא ובארכא בשום
23	שרעיל מלאכא וברכעיל מלאכא אנתון מלאכיא שרונין וברכונין לכולחין לוטאתא דלאטויא לקוקאי
24	ולאכיא ושרונין מן קוקאי ומן זאוה אכיא ומן בנה ומן בנאתה מישריא גברא מן בית
25	עסיריא ומן בית זאינא אמין אמין סאלא
	<u>First Panel</u>
26	קוקאי בר
27	{כו} גושנאי
28	אכיא כאח
29	נאנאי
	<u>Second Panel</u>
30	יאחכויא
31	בר דוכתא
32	נוש כינ
33	דאדויא בר
34	דאריא
	<u>Center Panel</u>
35	דכאכא
36	דנאוסא

22 and thrown the curses that they have cursed against Quqay.
(I have sent them back) to their masters until they release
and free and bless. In the name
23 of the angel Šraiel and the angel Barkiel--O you angels,
loosen and bless all the curses that they have cursed against
Quqay
24 and against Abi. And loosen them from Quqay and from his
wife Abi, and from his sons and from his daughters, as a man
is freed from a prison
25 and from a stockade. Amen, amen, selah.

First Panel

26 Quqay the son
27 of Gušnay,
28 Abi the daughter
29 of Nanay

Second Panel

30 Yahboy
31 the son of Dukta-
32 noš, Bin-
33 dadoy the son
34 of Dadi.

Center Panel

35 Of the gate
36 of the temple.

.....

Text 27

(Gordon, 1937, N)

- 1 אסותא וזרותא וחתמתא
- 2 תחילה לכיתה ופגרה דכסרוא בר
- 3 אפרא חורמיז גברא ולזוה אחאת פת נצחאי
- 4 ולדוראיא בר אחאת עסיר ולגיס פומא ולגיס לישאנא
- 5 דלוטאתא נידריא ואקריאתא דאלאחיא ופתיכריא זיכריא ודעסתראתא
- 6 נקבאתא דחארשיא בעישיא ודעובאריא בישיא מן כסרוא בר אפרא חורמיז
- 7 ומן דורה חיכלה וכיניאנה ומן^x כנאתה עסיר לישאנון כפומאיון
לגיסא סיפתאתון
- 8 רגיפיא ורגיליא ומשמתיא כאכאיון ומטרשא עודנאיון דלוטאתא
ואקריאתא עפיכא מן כיתה
- 9 ופגרה דכסרוא בר אפרא חורמיז ומן כול דעכא בכיתה עירנש!! שודא
וקורכאנא נסיב ומפקרילה
- 10 ומאשלימילה למארה ללאיטאי דלאטאן לדיליא כסרוא בר אפרא חורמיז
חידאבקכה ככאכה דלאיטאי דלאטאן לדיליא כסרוא עפיכא ומראחקא
- 11 מינאי ומאשלימאלה למארה לליטאי לדילה ולזוה ולבנה ולכנאתה
ולכיתה דלאיטאי פריטיא גזיריא וחטיפיא ומבטליא ומשאמתיא

Text 27

(Gordon, 1937, N)

1 Health, armament and sealing
2 may there be to the house and the body of Kosroes the son
3 of Apra-Hormiz, the husband, and to his wife, Ahat the daughter of Naṣṭay,
4 and to Dodaya the son of Ahat. Bound and clasped is the mouth and grasped is the tongue
5 of the curses, vows and incantations of gods and male idol-spirits and of female
6 Ištars, of evil sorceries and evil practices from Kosroes the son of Apra-Hormiz
7 and from his dwelling, his mansion and his building, and from his sons and from his daughters. Bound is their tongue in their mouths; clasped are their lips.
8 They are shaken and fettered; and banned are their teeth and stopped up are the ears of the curses and the incantations, repulsed from the house
9 and the body of Kosroes the son of Apra-Hormiz and from all that is in his house. A man has taken a gift and a bribe and assigns it
10 and delivers it to its owner, my curser who cursed me, Kosroes the son of Apra-Hormiz. Let it cleave to the door of him that curses me, Kosroes. It is repulsed and removed
11 from me, and delivered to its owner, my curser, to him, to his wife, to his sons, to his daughters, and to the house of the one who curses me. They are split, cut, snatched, annulled, banned,

- 12 ומראחקיא מן דייליא כסרוא בר אפרא חורמיז ומן זואי ומן בנאי ומן
בנאתאי ומן ביתאי ומן כול דעכא בביתאי בשומאך כיכשון
- 13 ודושו[ן] כשומא] דמלאכא גברעיל וראמפתית זיכרא וראמפתאן נקבתא
בשום שעתין עכוריא זיכריא ותמאנאן עסתראתא נקבתא עסירא
- 14 וחתיםא [וגזירא וכלימא] וגלימא וצליפא ומורא וסדימא ומטרשא
לוטחא ואקריתא ואינא בישתא ואינא חאסמתיא דחוסראנא וכעויחתא
בלעמא ורגימא
- 15 ומסכריאָ כולחון פ[ומיא] גישיא מן כסרוא בר אפרא חורמיז תעפוק
אקריתא אקתא ומיסכינותא חרשיא בעישיא ועובאדיא בישיא מן כסרוא
בר אפרא חורמיז
- 16 וסינתא ושיקופתא ולוטחא ומיסכינותא וטירופתא ודיזוארא מן (מן)
ביתה דכסרוא ומן זזה אחאת פת (פ.) נצתא(י) ודוואיא בר אחאת ומן
קיניאנה ואסותא
- 17 וזרזתא חחווילה לכסרוא בר אפרא חורמיז ולזזה ולב[נה] ולבנאתה

- 12 and removed from me, Kosroes the son of Apra-Hormiz, and from my wife, and from my sons, and from my daughters and from my house, and from all that is in my house. In your name! Suppress and
- 13 traml[e in the name] of the angel Gabriel and the male Ramptit and the female Ramptan. In the name of the sixty male temple-spirits and the eighty female Ištars.
- 14 Bound and sealed [and cut and muzzled] and encompassed and whipped and blinded and stopped and deafened are the curse and incantation and evil eye and the envious and dim-seeing eye of poverty. Muzzled and stoned
- 15 and closed are all the evil m[ouths] from Kosroes the son of Apra-Hormiz. Let incantation, distress, and poverty, evil sorceries and evil practices get out of Kosroes the son of Apra-Hormiz
- 16 and let (also) hatred and knocking and curse and poverty and confusion and wickedness (get out) of the house of Kosroes and his wife, Ahat the daughter of Našta(y) and Dodaya the son of Ahat, and out of his property. And let there be health
- 17 and armament to Kosroes the son of Apra-Hormiz and to his wife and to [his so]ns and to his daughters.

Text 28

(Gordon, 1937, 0)

- 1 בשומאיון דחייא אסותא
- 2 וזרותא וחתמתא ונסרתא תחילה לביתה
- 3 דורה חיכלה ובניאנה ופגרה וזארה ובנה ובנאתה
- 4 וחיוניאתה וקניאנה ואכרה ואמחאתה דשרולא בר דוכתאנוכא
- 5 גברא ורקאקאי פת כרפצתא עתתא עסירא וסדימא כראזא דכתחאם
- 6 רבא ובפקאתא דכוזנאי מלאכא עסירא וסדימא עסתרא דאכאת וחיא
ותלתמא
- 7 ושיתין שורכאתא וחומריא דשכיקאלחא באתאר אתאר עסירא ורגילא
ומאתנא תותיא
- 8 עקבא דסמאלה דשרולא בר דוכתאנוכא עסירא כולחון ראזיא דחישוכא
כראזא דכתחאם רבא
- 9 ובפקאתה דבגראת רבא דחוחביו באישותא משאביא חייא עסיר נעריג
דזאמכור ואלאתא דבית
- 10 תולדאנא חינון וכולחין קריאתון. ושרכאתון וסאתראיון ודיואיחון
וחומראיחון וליליאתון ומחשכאתון כישאתא
- 11 חרשאיחון ופירצאיון ומחשכאתון דליבכאיחון מן שרולא בר דוכתאנוכא
ומן זארה ומן בנה ומן כולה חיכלה ובניאנה

Text 28

(Gordon, 1937, 0)

1 In the name of Life! Health,
2 armament, sealing, and guarding may there be to the house,
3 the dwelling, the mansion, and the building, and the body,
the wife, the sons, and the daughters,
4 and the cattle, the property, the slaves, and the handmaids
of Šrula the son of Duktanuba,
5 the husband, and to the wife, Qaqay the daughter of KRPŠT'.
Bound and shut by the mystery of the great
6 Abyss and by the command of Buznai, the angel. Bound and
shut is Ištar she and the three hundred
7 and sixty tribes and amulet-spirits, which are left to her
in every place. They are bound and fettered and placed under
8 the left heel of Šrula the son of Duktanuba. All the myste-
ries of darkness are bound by the mystery which is in the
great Abyss
9 and by the command of the great Bagdat, which is Hutbiz, in
marriage(?). Praised is Life! Nergal of the wasp is bound
and the god of the house
10 of generation(s). They and all their incantations(?) and
their tribes and their sorcery-spirits and their devils and
their amulet-spirits and their liliths and their evil designs,
11 their sorceries and their iniquities and the designs of their
hearts (away) from Šrula the son of Duktanuba and from his
wife and from his sons and from all of his mansion and his
building

12 וְדוֹרָה עֲסִירִיא כּוֹלְחוֹן וּמֵאֲתָנִיא תּוֹתִיא עֶקְבָּא דְסַמְאֵלָה {מֵאֵלָה} דְּשֵׁרוּלָא
כּר דְּוֹכְתָאנוּבָא וּמִשְׁאֲבִיא (חֵיִיא) וְאֶסוּתָא וְחַתְמָתָא וְנִסְרָתָא תְּחִירֵלָה לְבֵיתָה

13 דוֹרָה חֵיכְלָה וּבְנִיאָנָה וְזֹאוּה וּבְנָה וּבְנֵאתָה וְחִיוֹנִיאָתָה וְקִינִיאָנָה וְאַבְרָה
וְאַמְחָאָתָה וְאֵילָה וְנֶאֱפָקָה דְּשֵׁרוּלָא כּר דְּוֹכְתָאנוּבָא וְחֵיִיא זֹאכִין

12 and his dwelling. All of them are bound and placed under the
left heel of Šrula the son of Duktanuba. And praised is
(Life)! And may there be health and sealing and guarding to
his house,

13 his dwelling, his mansion, and his building, his wife, his
sons and his daughters, his cattle, his property, his slaves,
his handmaids, and (to) him who enters or leaves (the house)
of Šrula the son of Duktanuba. And Life is victorious!

Text 29

(Gordon, 1941, Fitzwilliam)

- 1 בשומא[י]ון דְחִיִּיא רביא נוכראַ[יִיא]
- 2 יחיריא עילאויא כולחון עובאדיא
- 3 אסותא וזרזתא וחמתא ונטארזא
- 4 תחולה(1) לפגרה ולרוחה ולניש[י]
- 5 מתה ולבאיתה ולדורה ולחיכלה
- 6 ולבִּינִיאנה(?) ולתורה בניא
- 7 קארנין ולחומרה בניא
- 8 קאקין דיליא(1) שאבזא
- 9 בר שירין עסיר
- 10 גריר גוספותראקא
- 11 עסיר עלאחא בר[ה]
- 12 דְעַל גרירא דידיגאלאת
- 13 יאתיב עסיריא
- 14 כולחון סחרא
- 15 יון ודאיואי
- 16 ון וחומ
- 17 ראיון
- 18^x וליילאתון דְשַׁבְעִיקאלון
- 19 כ[א]רקא תעיבעיל עסיריא כולחון
- 20 שורבאת[ח]ן דְאִזְיִליא ושארִיא
- 21 על ענשיא ועל גובריא ומש
- 22 לפילון ומקטילון ...
- 24 דְאִכְלִיא מן
- 25 בעיסארִאיון לסיכא
- 26 ושאתיא מן זמאיון
- 27 לרעוִיא

Text 29

(Gordon, 1941, Fitzwilliam)

1 In the name of the great, sublime Life,
2 exalted above all practices!
3 May health and armament and sealing and protection
4 be unto him, to the body and to the spirit and to the soul
5 and to the house and to the dwelling and to the mansion
6 and to the building(?) and to the oxen possessed
7 of horns and to the asses possessed
8 of teeth, of Šabha the
9 son of Širin. Bound (and)
10 chastised is Guspuhraqa;
11 bound is Ilaha, [his] son(?), who
12 upon the waste-land of the Tigris
13 sits. Bound
14 are all their sorcery-spirits
15 and their devils
16 and their amulet-
17 spirits
18 and their liliths that are left to them
19 in the land(?) of Tibil (the World). Bound are all
20 their tribes that go and lodge
21 upon women and upon men and un-
22 do them and slay them ...
24 that eat of
25 their flesh to fullness
26 and drink of their blood
27 to satiety.

עסיריא	28
....יא וכבעיש(י)א	29
תותא ליגארא	30
כולחון	31
...דגאברא	32
במעמרה דזיאואר עותרא	34
...כר נחורא עסירא	35
...עפיכא	38
כולחון לוטאתחון וקריאתחון	39
דאזלא ושארִיא על באיתה ועל	40
קנ(ינא)יאנה דשאכוי בר שירין	41
עסיריא וכ(כ)עישיא בראזא	42
ומלאא ... בשומא	43
רבא ומימרא קארמאיִיא	44
ו(א)סותא תחולה(!) לתורה ולחומרה	45
דשאכוי בר שירין	46
אמין אמין סאלא	47
48 [ו]חייא זאכיא	

28 Bound,
29 and suppressed
30 under foot
31 are all of them
32 which a man
34 by the word of Ziawar Uthra,
35 son of Light. Bound, ...
38 ... upset
39 are all their curses and their incantations
40 that go and lodge upon the house
41 and upon the property of Šaboy the son of Širin.
42 Bound and vanquished by the mystery
43 and the word By the great
44 name and the⁴ Primaeval Word.
45 And may there be health unto him, unto the oxen, and unto the
asses
46 of Šaboy the son of Širin.
47 Amen, amen, selah.
48 [And] Life is victorious!

Text 30

(Gordon, 1941, Hilprecht)

... עסיר חִילַאכִין דְּכוּלְכִין	5
רוּחִיא ח[ו]מְרִיא וּלִילִיאַחַא	6
כִּישַׁאחַא וּדְמוּאחַא	7
סַאינַאחַא עֶסִיר	8
חִילַאכִין דְּכוּלְכִין	9
וְעֶסִיר חִילִיךְ	10
דִּילִיךְ	11
צְכוּחַא	12
סַאינַתִּיא דְּתִיתְקִרִיא זַאחַאן	13
לִילִיתַא עֶסִיר חִילַאכִין	14
דְּכוּלִּיכִין וְלֹא תִיחַטּוּבַהּ	15
בְּכִיתַהּ ...	16
... זִיכְרִיא וְנוּקְבַאחַא	18
עֶסִירִיתוֹן ...	19
... עֶסִירִיתוֹן	22
כַּאסְאַרַא	23
רְבַא וְגַמִּיטִיתוֹן בְּגַמַּאטַא	24
תַּאקִיפַא עֶסִירִיתוֹן כַּאסְאַרַא	25
רְבַא דְּשׁוּמִיא וְגַמִּיטִיתוֹן	26
בְּגַמַּאטַא תַּאקִיפַא רְבַא	27
דְּאַרְקַא עֶסִירִיתוֹן	28
כַּאסְאַרַא רְבַא דִּ	29
לִישַׁחְרִיא	30
וְגַמִּיטִיתוֹן	31
בְּגַמַּאטַא	32
תַּאקִיפַא	33

Text 30

(Gordon, 1941, Hilprecht)

5 ... bound is the strength of all you
6 amulet-spirits and evil
7 liliths and hateful
8 apparitions. Bound is
9 the strength of all of you
10 and bound is the strength
11 of thee,
12 O hateful
13 thing that art called Zatan
14 the lilith. Bound is the strength
15 of all of you. And do not sin
16 against his house ...
18 ... male and female
19 ye are bound ...
22 ... ye are bound
23 with the great
24 bond and tied with the mighty
25 tie; ye are bound with the great
26 bond of the heavens and tied
27 with the mighty, great tie
28 of the earth; ye are bound
29 with the great bond
30 which cannot be loosened
31 and tied
32 with the mighty
33 tie

דלא	34
תיפסיק אסותא וזרזתא(א)	35
וחאחמתא ונאסרתא	36
[תח]וילה לחאזין ביתא	37
[נד]ורא חיכלא כיניאנא	38
וחוניאזא וקיניאנא	39

34 which cannot
35 be severed. Health and armament
36 and sealing and protection
37 [may] there be for this house,
38 dwelling, mansion, building,
39 and the cattle and property

Text 31
(Gordon, 1941, Malmö)

- 1 באש(!)
- 2 דְחִיָּא
- 3 אָסְ[ות]א
- 4 תחוויל[ה]
- 5 לבאיתה
- 6 אלה אסותא תחווילה לבאיתה
- 7 דאורה חיכלה וכיניאנה דזיזתאק בר ...
- 8 ולז[ו]ה פת ... דראזא רבא ... עלאיא ... תתאיא
- 9 על מאלאכיא כולחון ועל אלֶאֶחיא כּוֹלחון ועל
- 10 כולחון פריכיא ועל כולחון עיכוריא חומריא על כולחון סחר[יא]
- דאיויא וחומריא
- 11 ושידיא וליליאתא ומחאשכאתא כישאתא מן שירשא דמלאכא חינון לעקרון
- 12 ולעפקון ולעכירכון ונעפקון מן באיתה דזיזתאק [נעכ]ירכון ונעפקון
מן
- 13 באיתה דזיזתאק ועו מן שירשא דסוריא חינון עו מן שי[רש]א דרוחא
חינון לעקרון[?] (?) ולעכינפון מן באיתה דזיזתאק עו מן
- 14 שירשא דסוריא חינון עו מן סחומא דשידיא ודאיויא וליליאתא עו מן
...לעקרון(?) ולעכינפון [ו]נאפקון מן באיתה
- 15 {מן באיתה} דזיזתאק עו מן שי[רש]א [א] דסורא עו מן שירשא ד ...
לעכירכון לעקרון ולעפקון [מן] באיתה דזיזתאק עו

Text 31

(Gordon, 1941, Malmö)

- 1 In the name
2 of Life!
3 He[alt]h
4 let there be
5 to his house,
6 his tent(?). Let there be health to the house,
7 dwelling, mansion, and building of Ziztaq the son of ...
8 and to his wife, daughter ... of the great mystery ... upper
... lower
9 against all the angels, and against all the gods, and against
10 all the shrine-spirits and against all the temple-spirits,
amulet-spirits, against all sorcery-spirits, devils, amulet-
spirits,
11 demons, liliths and evil designs, from the lineage of the
angel, let them flee,
12 depart, and be removed. And they will depart from the house
of Ziztaq, they will be removed and depart from
13 the house of Ziztaq. Whether they are from the lineage of
the images(?) of from the li[nea]ge of the spirit, let them
flee(?) and fly out of the house of Ziztaq; or from
14 the lineage of the images(?) or from the race of the demons,
devils and liliths; or from ..., let them flee(?) and fly and
depart from the house of
15 Ziztaq; whether they are from the lineag[e] of the images(?);
or from the lineage of ..., let them be removed, flee and de-
part from the house of Ziztaq or

- 16 מן אתאר אתאר לעקנן ול.ק.ו וליפקון מן כאיתה דזיזתאק כולחון
מלאכיא ואלאחיא פריכיא ועכוריא חומריא ורוחיא וסוריא
- 17 ודאיויא ושינדיא וליליאתא ומחאשכאתא כישאתא ואסותא תחווילה לזורה
- 18 ... על ראזיא דרקיחא כולחון ... ומלאכיא דרקיחא ולגיטינין על
סאראניא דארקא כולחון
- 19 דיתכא ונקימא(מא) כולחין ... ועתכישון ... ראזא תחאיא ...
תחאיתא
- 20 כולכון עתכפיף ופוק מן קודאמה דזיזתאק מן כאיתה מן אלה ומן ...
מן ארכיא זאניאתא דכאיתה דזיזתאק עתכפיף ופוק מינה בראזא ומלאלא
דחיביל עותרא
- 21 ואתין סבון חאלן מומאתא עלואיכון מלאכא חדא דכין פתאחיל לעייל
רבא שכינא שכינחא דחומבילא מלאכיא חימניא ולאחיא
- 22 על אנפא דארקא ... מלאכא שליט עלואיכון ... מן
- 23 ארכיא זאניאתא דתיביל כולחא ורק[י]חא כולה ...

Exterior

- 24 אלאחיא ...
- 25 נאפיך ... בנחורא ... ואסותא תחווילה לכאיתה דאורה חיכלה
וכניניאנה דזיזתאק בר ...
- 26 וחייא זאכין לכולחון עובאדיא

16 from anywhere, let them flee(?) ... and depart from the house
of Ziztaq, all the angels, gods, shrine-spirits and temple-
spirits, amulet-spirits, spirits, and images(?),
17 devils, demons, liliths and evil designs. And let there be
health to him, to his wife
18 ... against all the mysteries of the firmament ... and the
angels of the firmament and grasped on the foundations of the
earth, all of them, ...
19 which sitting and standing, all of them, ... and be conquered,
... lower mystery ... lower ...
20 all of you be bent and depart from the presence of Ziztaq,
from his house, from his tent(?) and from ... from the four
corners of Ziztaq's house, be bent and depart from it by the
mystery and by the word of Hibil Uthra.
21 And as for you, take these oaths! Over you a certain angel
that is between Ptahil and the great El, the Divine presence
of destruction, the faithful, frightful(?) angels
22 on the face of the earth ... the angel is ruler over you
23 ... from the four corners of all the world and all the firma-
ment ...

Exterior

24 gods ...
25 going out ... in light And let there be health to the
house, dwelling, mansion and building of Ziztaq the son of...
26 And Life is victorious over all practices.

Text 32

(Gordon, 1941, Princeton)

- 1 בשומא דחייא אסותא תחילה לכיתה [ו]רה
- 2 חיכלה ובניאנה דשאכאור (!)
- 3 בר מאמאי
- 4 עסיר {א} ראזא
- 5 עלאיא בראזא תתאיא
- 6 עסיר ראזא תתאיא בראזא
- 7 עלאיא עסי(ר) רא(זא) דעוספירא
- 8 עלאיא בראזא דעוספירא תתיא
- 9 עסיר ראזא דעוספירא תתאיא
- 10 בראזא דעוספירא עלאיא עסירא
- 11 שומיא שומאיכון ויויא שידיא
- 12 סחריא רוחיא חומריא רוחיא ליליאתא
- 13 ורוחיא כישתא
- 14 גולגיאתא רורכאתא דחיכלא
- 15 מרככאתא רורכאתא דחישוכא
- 16 כחאחו עוקרא דעתסראכה
- 17 ועתקרא סכאן אלאחיא אבוהון דכולחון
- 18 שידיא ויויא חומריא ליליאתא רוחיא
- 19 כישתא גולגיאתא רורכאתא דחיכילא
- 20 מרככאתא רורכאתא
- 21 דחישוכא ויויא
- 22 כחאחו עסורא ד
- 23 עתסראכה ...
- 24 דרורא ... וכנאתה ואחה
- 25 ואחואתה ... ד

Text 32

(Gordon, 1941, Princeton)

1 In the name of Life! Let there be health unto the house,
dwelling,
2 mansion, and building of Šabor
3 the son of Mamay.
4 Bound is the upper mystery
5 in the lower mystery;
6 bound is the lower mystery in the upper
7 mystery. Bound is the mystery of the upper
8 heaven in the mystery of the lower heaven;
9 bound is the mystery of the lower heaven
10 in the mystery of the upper heaven. Bound
11 are ⁴the names--your names, O devil, demons,
12 sorcery-spirits, amulet-spirits, lilitis,
13 and evil spirits,
14 great spheres of destruction,
15 great chariots of darkness--
16 with that bond by which have been bound
17 and tied (of) the gods, the father of all
18 the demons and devils, amulet-spirits, lilitis, evil
19 spirits, great spheres of destruction,
20 great chariots
21 of darkness, devils.
22 Yea, by that bond by which
23 have been bound ...
24 of the dwelling ... and his daughters, brothers,
25 and sisters ... of

לכיתא וכולחין ... וסגודא	26
... ומאיכיא ...	27
... עקומיא חיואריא ...	35
... דליליא חיואניא	39
... דײממא שאמזשיא דײממא ...	40
... מן בית	41
... דשאכור	42
... בר מאמאי מן בית	43
... ענתחה ובנה וקניאנה	44
... מן זיךא דײממא ומן פיךא	45
... דליליא ... לרחקון ...	46
... ושורבאתא כולחון ...	48
... מלאכא בשום גברעיל(?) מלאכא {בשום}	49
... בשום	50
... ארונאי ...	51
... מלאכא דחדין אסרא ...	52
... ברקא מן שומיא ...	56
... לאלאם	57
... אלמין אמין ואסותא תחווילה	58
... לכיתה דורה חיכלה ובניאנה דשאכור	59
... בר מאמאי וחייא זכין	60

26 the house and all of them ... and bowing
27 and sinking ...
35 ... black, white ...
39 ... of the night, visions
40 of the day, suns of the day ...
41 ... from the house
42 of Šabor
43 the son of Mamay, from the house
44 of his wife and sons and property
45 from the offspring of the day, and from the fruit
46 of the night ... let them be distant ...
48 ... and the tribes, all of them ...
49 ... the angel, in the name of the angel Gabriel(?),
50 in the name^e
51 of Adonai ...
52 ... the angel of this bond ...
56 ... lightning from the heavens ...
57 for ever
58 and ever, amen. And let there be health
59 unto the house, dwelling, mansion and building of Šabor
60 the son of Mamay. And Life is victorious!

Text 33

(Yamauchi, 1966, Yale)

- 1 בשומא דְחִיָּא רביא נכראיִיא מן אלמיא דְנחורא יאתיריא
- 2 דְעליאיא כולחון עובדיא אסותא וחתאמתא וזארזתא דְכושטא ונטרא רבא דְ
- 3 שרארא נעחווילה לביטה דאורה וחיכלה וכיניאָנה וכינתה וקינאינה
דְפרוכזאר כד כומאי
- 4 אנא חו ראבגון אבוגדאנא חילפית על כאב ל.ל.א...תינ
דְגטיליא מינדאם גטיליא בעידאי
- 5 לגיטנא עתית ואשכתא לכוזנאי פת זאנאי ליליתא כ...[י]אתכא
דְגרבא דְעתגמראת עחיא ותלאתמא ושיתין שורבאתא
- 6 דילא ובתלתמא ושיתין חאברתא חעיא דְעתגמראת חעיא תלתמא וש[י]תין
שורבאתא חעיא דְעתגמראת אליחין דְכולחין
- 7 חאבראתא דְחעיא כוזנאי שומיה ואזלאת ואמכאת לות מארה דְ.....
..... ש..... מינה חעיא ותלתמא שיתין חאברתא ויתכאת
- 8 אכולון חארשיא מן חאך טו[ח]מא דְשיקלאת מינה חארשיא
אמינטול דְרמותא חאלפאת כעובדיא ואמרא עכליף גברא מן
- 9 עתאתה ואנא כעובדיא עפכו. ועבדי בשא דְעוחראתא לנעסג(י)א
ועובדיא וכנה דְגברא ענטול ובנאתא דְעתאתא עחייא לעשרום אלמא דְ

Text 33

(Yamauchi, 1966, Yale)

- 1 In the name of the great, alien Life from the eternities of light, the superabounding (Life)
- 2 which is above all the conjurations. The health and sealing and arming of the Truth and the great Guardian of
- 3 steadfastness may there be to the house, dwelling, mansion, building, ... and possessions of Farrukzad the son of Kumay.
- 4 I am Rab-Gun Abugdana. I passed at the gate who are killed. Something killed in my hands
- 5 I am holding. I came and found Buznai the daughter of Zanai the lilit^h when(?) she was sitting of the booty(?) of the one who is finished. She and the three hundred and sixty tribes
- 6 of hers, and with the three hundred and sixty companions; she who is finished, she (and) the three hundred and sixty tribes, she who is finished; the gods of all these
- 7 companions of that Buznai by name. And she left and lay down with her lord, who from her and the three hundred and sixty companions. And she sat,
- 8 working sorceries against them from that seed which she carried with her, sorceries on account of the image. She passed with the sorceries and said, "I will alienate the man from
- 9 his wife. And I with my conjurations will repulse (her), and I will do evil so that he will not go on the roads and the conjurations. And the sons of the man I will kill, and the daughters of the woman I shall let live for Ešdum until

- 10 תיפ[ו]ק... מ.. בין ..דלאגוליא מנויא וככצ...
 וביקלא וכישאתא מילילי ..תא כתיחין ..ש.. מאתנלא עפוק
 לדיברא גברא עגטול בשוחא
- 11 ופורא עתחה תפכ. ל...ת.אנא לכנא ותע[ד]ול יתימעא ותארתחון
 אבדיאן דין דכן ורכנאתא ודגברא דמן דיביא עתגטיל ואזלאת
 לואת גברא חטים
- 12 כ...כי..... שכ[א]חתא דעתאתא דמכאת לואת גברא לכנה
 דגברא חארשיא אכולון לכנאתא דעתאתא מאכד(י)א כנה דגברא גיטלאת
 וכנאתא דעתאתא כח[ד]
- 13 ש[יא] [א]..ת... מן ..נ...ן חראדיא
 תרתחון אפיקתא למיתא מן כיתא כחרשיא ועוכריא פחתאנזיא גיזלא
 וכרינא חביקלא וכישאתא מילילא. אוריא תאריתחון
- 14 ..ל... ד... מאתנלא כ..ג... ..כנ...
 נאתא דכנ...ין כנאתין דחייא לשכקלון ואזלאת וניפלאת
 קודמה דכוזנאי מלאכא ואמדלה חין אנפ(יא) רקאן מן סחריא
- 15 ורנחיא וחומריא וליליאתא דעשתלחמ...נאתא ..
 ש... קיבלת(א) ד...תמא .. כוזנאי מלאכא דכולחון דחין מרכין
 אמארא בסחריא דוח(י)א חומריא וליליאתא כולחון מן מלאלא לנפקיא
 ונאתאותא ומא

10 they depart by the hand(?) ... who do not plait
their hair, and (who) shrink(?) .. and with the voice, and
evil things, words their houses placed
it. I will go to the field. The man I shall kill with zeal
11 and passion. His wife will turn away And
she will bring forth orphans. And both of them work-
ing the judgment of the sons and of the daughters and of the
husband." That from wolves^x was killed. And she departed
with (her) husband. Muzzled
12 The findings(?) of the woman she placed^x
with (her) husband. Against the sons of the man sorceries
she is working. Against the daughters of the woman (sorce-
ries) she is conjuring. The sons of the man she has killed.
And the daughters of the woman with sorceries
13 together both of them the
bringing of the dead from the house with sorceries and con-
jurations cut off. And as the judgment
encompassed her--evil things, words--both of them confess
14 placed it
..... their daughters driven to leave them.
And she departed and fell before Buznai the angel. And she
said to her, "If the empty faces(?) from the crescent-spirits
15 and the spirits and the amulet-spirits and the liliths who
fight the portion of"
Buznai the angel of all of the nurturing lives speaks to the
crescent-spirits, the spirit(s), the amulet-spirits, and the
liliths, all of them, with the word to expel and
.....

- 16 זרתאתא דְכנ(י)א עתגטיל ובנאתא דחייא [ל]שכָּק.....תנש
 ..תש דבלָא לגירי.....ד.....ראזל עלחן
 עזיל ואפיקלא לעתאתא ולגברא דְכנאיחון עתגטל(ח)ון ובנאתון דחייא
 (לא) לשכָּקלון דְגטלון מינאיון כוזנאי
- 17 פת זנאי ליליתא דְשריא ככתאיון ומיתקר.....ע...ת נ...
כולחון קדיתא ומיסכנותא ולבי
 שאפלא דְככתא(י)ון שרילון דְבעכליא ומאליא ותכליא יאתביא כחכליא
 דְכנאיון מיטול דְ
- 18 אַתְריא אמינְטול דְכנאיון ובנאתון ככתאיון עת.....
ע.....ט.....פ.ת.חון .. כולחון
 ואתיאום שללא לליתא זנאי פת עגלימא בכאתה מריא גדקא כְד יאתכא
 חעיא ותלתמא ושיתין
- 19 חאבראתא שורכאתא לוחא אמינְטול דְמרכא ובאיאות
 גטיליא כישין וכולחון סחריא ודיריא ורוחיא וחומריא
 וליליאתא ואתיאום גטיליא גבאריא עיז כנא דְכוזנאי מלאכא דְכולחון
 לגיטלא דְדוקיא דְגידוליאאתא ועל
- 20 אנפא סחיפלא ועבקא מן מוחא שאליפלא ועל פומא מאחיתלא ובאית
ש.....לא ונ...תא..ן ורגילין וְכולחון כאכא כפומא
 ושָאדיא ..דא על מא.. ככדא ועל כוליאאתא .. לחמאנם מינא גידאק
 דירא עיז כנא דְכוזנאי מלאכא דְכא..נלחון לכולחון

- 16 the sowings of the sons who are killed and the daughters who are driven out to leave who without legs(?) "Go to them. Go and embrace her, the woman and the man, whose sons have been killed and whose daughters are driven out to leave those whom it(?) killed from among them." Buznai
- 17 the daughter of Zanai the lilith, who dwells in their house and is called all of them incantation and poverty and the dejected hearts of those who dwell in their house, in mournings and lamentations, in bereavements they are sitting, in the bereavement of their sons for the sake of
- 18 riches, for the sake of their sons and their daughters in their houses all of them, and the bereaving villainies(?). The lilith Zanai, the daughter of Eglima, in the house of the lord Gidaq as she sits, she and the three hundred and sixty
- 19 companions, the tribes with her, because of the kneeling(?) and prayer slain evils and all the crescent-spirits and devils and spirits and amulet-spirits and liliths and villainies(?) and murdered men. Powerful, the son of Buznai the angel who is over all, has seized the little children by their curls. But upon
- 20 her nose she is cast down, and dust from the brain is slipping out on her, and against her mouth is smiting and the legs, and all the teeth in the mouth, and the breasts, the liver, and the kidneys from her. Gidaq, the powerful devil, the son of Buznai the

21 חומריא וסחריא ודיויא וליליאתא דמינא נפאק ומ.....
 ..אתש..... דנפש. מן ... נפשא ושוליתא. נפשא על אנפא
 פריקלא ומן שוכא דברא כוכרא בצורא גטר ומן תירכה על נורא רמילא
 ודיוא עתגטיל וסילקת גטרחה ואזלאת קורמה

22 דכוזנאי מל(א)כיהון דכולחון סחריא ודיויא וליליאתא דמינא נפ[אק]
שומ.....כלאן פ.....ן נ.... ומן
 מיכניא כנאינה דפרוכזאר בר כומאי גברא דכנה עתגטיל וכנאתה
 עתנכסלה ובתאיון חארבאת ודאר(ד)קאיון אסדקאת ואירט

23 תא פרטאת בכתאיון דגובריא ודענשיא ואזלאת לואת גבר. ש.....
כדלון כנא.....ללא..נאתין ...א לשכ.....
ללן כ.....שיא ועובריא מאסגיא חארשיא אכדלון
 וסאינתא לעתאתא מן אכרא גיראמתא אמינטול דחעיא אכדלון חרשיא
 וכאיא לפרוליא עתאתא מן גברא ומנגרתא חכרי(א)

24 מל(ל)ין תום חארשיא אכדלון וכיא דעתאתא מן גברא חל.....
איא.....א..נא..תא חארשיא ועובריא מן ד
 עשראמיא ובאתיא מחרבא מן חארשיא ועובריא דפאסאת ו(מ)נטראת
 עופאנאי חיןדאת בכיתא לשיכקאת כחעיתית עלא אנא גידאק כ.ש
 מלאכא עיז כנה ד

- angel who to all
- 21 the amulet-spirits and crescent-spirits, and devils, and
 liliths who from her have departed of herself
 from herself and the foetus ... herself. On her
 nose she is broken. From seven, he who is the first-born
 son, by his neck is bound. From his fat (portions) into the
 fire are thrown. And the devil is killed. She has gone up,
 bound him, and departed before
- 22 Buznai, the angel of all the crescent-spirits, and devils,
 and liliths, who from her have [departed]
 from the dwellings, the buildings of Farrukzad the son of
 Kumay, the man whose sons have been killed, and whose daugh-
 ters have been "slaughtered." And their house she destroyed,
 and their little children she rent asunder.
- 23 She separated the house(holds) of the men and
 of the women. She has gone with (her) husband.
 and conjurations, in-
 creasing sorceries, working against them, and hatred to the
 wife from the one who works the cutting-off, because of her
 who works against them sorceries and wishes^x to separate the
 woman from the husband, and who protracts the shatterings
- 24 of words. Again sorceries working against them, and she
 wishes (to separate) the wife from the husband
 sorceries and conjurings from
 and who destroys homes with sorceries. And the conjurations
 she has cut off and kept back, spheres she has
 She has not (yet) left (the place) where was appointed over
 me, Gidaq, the evil one, the powerful angel, the son of

25 כּוּזנאי מלאכיוֹן דְּכוּלחוֹן חא[ר]ש[י]א [עכידאתא אבולא חארשיא ותכריא]וח[ארשיא ומיכילא .פ....נף אפיקתינאן מן ביתה דְּפרוכזאר בר כומאי אקדחה וחאתמתה לכיתה ודורא וחיכלא וכינאינא דְּפרוכזאר בר כומאי דְּחומריא ודא(י)ויא וסחוריא ולייליאתא וחומריא דְּשריא על פרוכיא

26 ומיתקיריא עכוריא ומאחרביא באטיא דְּ..נתא ואטאריא ומיתקיריא לוטתא ואקרית(א) [וח]ומריא ביתא כ... חאלין עכידאתא כולחין אבדילא בחאנתה שותא שחכאת אניפקאת מן ביתה דְּפרוכזאר בר כומאי כד כייא בינרא וכד מגלילא עשתא ולישאנא עמילא על חאריא תום

27 לביתה דְּפרוכזאר בר כומאי לתולת את.....ליילי.....
 ת.....מ.....לי.....ל.....
 חמ.....ל.....ל.....נל.....כ.....
 ..ין.....לנ.....תה דְּפרוכזאר בר כומאי וחייא זאכין
 על כולחיןת....

Exterior

28 כ באגן

25 Buznai, the angel of all the sorceries and conjurations,
working sorceries and shatterings, sorceries and burdens,
..... "..... you have brought us out from the house of
Farrukzad the son of Kumay." "I have bound him and sealed
him for his house, and the dwelling, mansion, and building
of Farrukzad the son of Kumay for amulet-spirits, devils,
and crescent-spirits, and liliths, and amulet-spirits that
lodge against Farrukia(!),

26 and which are called temple-spirits and destroyers of homes
..... and shakings, and which are called the curse
and the incantation, sorceries (against) the house con-
jurations, all of them (which) they work." In that speech
she rejoiced and brought (them) out of the house of Farruk-
zad the son of Kumay, just as he had been asking in servi-
tude, and just as he had been revealing the rear, and the
tongue had been filled to the chest. Again

27 for the house of Farrukzad, the son of Kumay, for the em-
bryo(?)
.....
of Farrukzad the son of Kumay. And Life is victorious over
all!

Exterior

28 With an outcry!

GLOSSARY A

- אבא father:
 אב 22:74, 87.
 אבא 7:27; 8:27; 9:14; 18b:10; 19:11; 26:14.
 אבוחון 32:17.
- אבאר lead: 17:6; 24:5.
- אברא see עבר.
- אבר see עבר.
- אבחאנכון (?): 14:14.
- אגר
 אגירא hireling, employee: 18b:12.
 אגירא 7:18; 8:32; 19:12; 26:15.
 אגרא hirer, employer: 18:13; 26:15.
 אגרה 7:19; 8:32.
 אגרא 19:13.
 אגרה hire, wages: 7:19; 8:33; 18:13; 19:13; 26:15.
- אד until: 22:269.
- ארנא ear:
 אורנאיון 20:8; 27:8.
- אחא brother:
 אחאי 22:8.
 אחא 32:24.
 אחיא 7:19; 8:34; 9:16; 18b:15; 19:13; 26:15.
- אחאתא sister:
 אחאתא 24:9.
 אחואתא 32:25.
- אחלא tent:
 אלה(?) 31:6, 20.
- אול to carry, bear:
 אולאח 14:5, 6.
- אזל to go:
 אזל 33:16.
 אזלא 29:40.
 אזלאח 33:7, 11, 14, 21, 23.
 אזיל 22:144.
 אזיליא 29:20.

עזיל 16:7; 22:69, 129; 33:16.
 עזל 16:5.
 תיזאל 1:5; 3:6.
 תיזיל 2:5; 12:8.
 אטאריא (?): 33:26.
 איאר air: 22:61, 65, 77, 243.
 איחקא (?): 7:27.
 איליא woe is me!: 22:45.
 אינא eye: 20:18, 19; 27:14.
 אינאיכון 16:22.
 אידטוא (?): 33:22.
 אית there is, there are:
 אכא, i.e. (אית/כא) 22:235.
 עכא 20:9, 15; 22: 192; 27:9, 12.
 עתכה 6:12.
 עתביא 5:12.
 עחליא 15:20.
 ליחכה there is not: 16:6.
 ליחלה 16:6.
 אכואא even as: 22:225.
 אכל to eat; Af. to feed:
 אכליא 29:24.
 אכלא (א)רכלא 14:4.
 עכלאך 22:173.
 אכלא mace: 22:146.
 אל unto: passim. See also
 אלא 25:6, 18.
 אלאי 22:171.
 אלאיחין 9:4.
 אלאין 18a:10.
 אליך 19:9; 21:2, 5.
 אליכון 25:52.
 אליכין 18b:4; 19:9.
 אלא to mourn, lament:
 אלייא 22:43.
 אלאחא god:
 אלאחא 15:4, 6, 16; 21:17; 28:9.

אלאחיא 15:2, 4; 22:130; 27:5; 31:9, 16, 24; 32:17.
 אלחיא 23:7, 8.
 אליחין 33:6.
 אלחותא deity: 23:7.
 אלאם eternity: 21:22.
 אלמיא 33:1.
 לאלאם אלמיא 17:26.
 לאלאם אלמין 32:57-58.
 אלמא until: 7:27; 9:26; 18c:9; 19:18; 26:20, 22; 33:9; as far
 as: 17:24.
 אמינוטול because of, for the sake of: 33:8, 18, 19, 23.
 אמנוטול 11:38; 15:7.
 אמנוטול {ו}ל 10:20.
 מיטול 33:17.
 אמר to say, speak; to command:
 אמאר 22:45, 54, 62, 126, 136, 142, 182, 224.
 אמארא 33:15.
 אמאראנאלחין 5:13.
 אמארילה 22:131, 153, 156, 161, 194, 206.
 אמארלה 22:62.
 אמארליא 22:128, 196; 26:10.
 אמרא 5:12; 33:8.
 אמראלאן 5:14.
 אמראלה 7:12; 9:9; 26:11.
 אמראליא 6:13.
 אמראנאלחון 10:15.
 אמראת 11:25; 22:128, 151, 153.
 אמראחליא 22:134, 200.
 אמריא 10:11; 16:13.
 אמרילה 22:49, 83, 84.
 אמריליא 10:13, 18; 22:144.
 אמרינין 5:14.
 אמריח 22:36, 39, 88, 92, 163, 175, 187.
 אמרלה 18b:1; 19:8; 33:14.
 אמרליא 22:135, 172.
 אמרלין 8:13; 9:8; 18a:15; 19:7.
 אמרנאלא 22:17, 124, 127, 142, 150.
 אמרנאלחון 11:23.

אמרנאלחן 10:12, 21.
 אמרנאלין 18b:4.
 אמרלה {מ} 8:17.
 ומדאנאלחון 11:27.
 ומריליא 11:35.
 ומרלה 7:11.
 ומרליא 11:25.
 לימארלה 22:139.
 תימרון 16:21.
 אמתא *handmaid*:
 אמתאה 28:4, 13.
 אנה I: 5:10; 6:9; 10:4; 11:8; 22:14, 28, 74, 85, 119, 129, 131,
 137, 170, 188, 193, 206, 225; 33:9, 24.
 אנאשא *man*: 17:9; 18a:10; 26:17.
 אנאשיא 23:11.
 אנשיא 24:6.
 אנשא 25:19.
 אנאח *thú*: 1:11; 2:10; 7:22; 8:43; 9:18, 19; 12:20; 18c:2; 19:
 15; 23:4; 25:17; 26:17, 18.
 אנה 22:17, 151.
 אנאחא *vessel*: 23:3.
 אנאחון *you (pl.)*: 9:28.
 אנתון 26:23.
 אתון 18c:12; 19:19.
 אתין 31:21.
 אנזיא (?): 33:13.
 אנין *we*: 22:203.
 אנפיא *face*:
 אנפ(יא) 33:14.
 אנפא 31:22; 33:20, 21.
 כנפאיכון 16:4.
 אומ *myrtle*: 15:5, 21.
 אומ *Pa. to heal*:
 אומי 9:19.
 אומיא 7:23; 8:45; 9:18; 18c:4; 19:16; 26:16.
 אומיריא 19:18.
 מאומיא 7:22; 8:44; 9:19; 18c:3; 19:15; 26:16.

דאמיא healer: 7:22; 8:43; 9:18, 19; 18c:2; 19:15; 26:16.
 אסותא health: 6:1; 7:3; 9:1; 10:22; 11:1; 14:1; 15:24; 17:
 3, 26; 18c:17; 19:1, 21; 20:1; 22:2, 115, 272; 23:13; 24:1,
 11; 25:1, 13, 14, 16; 27:1, 16; 28:1, 2; 29:3; 30:35; 31:6,
 17, 25; 32:1, 58; 33:2.
 אסארא bond, band: See also עסר.
 אסארא 30:23, 29.
 אסאריא 22:109, 236, 237.
 אסרא 32:52.
 עסורא 32:22.
 אפיקזא expense:^x 33:13.
 אפך see עפך.
 אפלא also: 22:192.
 אפק to embrace:
 אפיקלא 33:16.
 אקא to be sad, tormented:
 אקאזא 17:14.
 אקר
 אקרתא binding: 33:25.
 ארביא four: 1:4; 2:4; 3:5; 11:44; 13:9; 22:258; 31:20, 22.
 ארבא 11:29; 22:268.
 ארפילא cloud:
 ארפיליא 17:10.
 אריא flame: 22:121.
 ארסא bed:
 ארסה 21:13; 23:9.
 ארסאיון 21:14.
 ארקא earth: 5:2; 6:2; 30:28; 31:18, 22.
 ארקא 14:3; 29:19.
 ארקבא scorpion:
 ארקביא (א) 13:21.
 אשונא messenger: 22:119.
 אשונאריא 22:119, 120.
 אשונוא 22:51.
 אשר to strengthen:
 אשאר 22:85, 244, 245, 246, 247, 249, 250, 251, 253, 254,
 256, 257, 258, 259, 261.
 אזא to come, arrive; Pa. to bring, carry:

אחא 22:106.
אחאליא 22:175.
אחון 10:18.
אחיא 13:19, 21.
אחית 10:11; 22:8, 120, 155.
עיאיתיא 22:207, 210.
עיתילה 22:211.
עתוא 22:264.
עתיח 10:4, 5; 11:8; 22:79, 122.
עתיחאנא 22:28.
עתעת 11:9.
תיתיא 15:5.

אחאר

אחאר אחר anywhere; here and there, in many places: 23:11;
25:22; 28:7; 31:16.

אחיארום villainies: 33:18, 19.

אחיר to be ready: 22:30.

עתיחא 22:184.

אחיקא ancient:

אחיקאחא 13:12.

אחיקיא 13:11.

אחיקא 16:20.

אח Af. to place, put:

מאחניא 28:12.

מאחנא 23:12; 28:7.

מאחנלא 33:10, 14.

אחרא wealth, riches:

אחריא 33:18.

כ in, by, against: passim.

כי 33:26.

כאא to ask, wish:

כאיא 33:23.

כאייא 14:4.

כאייח 22:267.

כאינא 22:164.

כיא 33:24.

כיאיא 14:4.

כיא 33:26

באיאה asking, prayer: 33:19.
 באב gate, door: 5:19; 10:25, 26; 11:45, 46; 26:34.
 באב 33:4.
 באבאי 6:18.
 באבה 20:11; 22:9, 25, 54, 100, 117, 185, 186, 275; 25:12;
 27:10.
 באטנא womb:
 באטנה 24:3, 8, 11.
 באיאה house: 17:19, 27.
 באיאהי 20:14.
 באיאהיון 25:22.
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 32:41, 43.
 באיאה 10:5; 11:10; 15:28; 20:14; 22:125, 134, 145, 153, 246,
 249; 30:37; 32:26; 33:13, 24, 26.
 באיאהי 1:5; 3:6; 12:7; 27:12.
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 273; 23:1, 9; 24:1; 27:2, 8, 9, 11, 16; 28:2, 12; 30:16;
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 באאהי(י)חון 33:16.
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 באאן an interjectional call for divine help:
 באאן 33:28.
 באח be ashamed:
 באחון 16:9.
 באכרא first-born: 33:21.
 באוסחא (?): 7:21.

כזא cleave, split:

כאזיא 26:20.

כזערא 7:24, error for כזעיא.

כזעיא 9:22; 12:34; 18c:5; 19:16.

כטל Pa. to abandon, annul; Etpa. disappear:

ליחכאטלון 22:230.

מכטליא 20:13; 27:11.

עחכאטאל 22:223.

עחכטליח 22:226.

כאטליא useless: 16:17.

כיניא between: 22:103.

כין 31:21.

כעניא 5:4; 6:3, 4.

כינאנא building, barn: 25:4, 14, 16; 30:38.

כנאיונה 33:22.

כינואיונא 33:25.

כיניאנא 19:1; 20:1,6; 21:13, 16; 22:4; 23:2; 25:25; 27:7;
28:11; 31:7, 25; 33:3.

כניאנא 17:19; 24:5.

כניאנה 11:3; 22:190, 233; 28:3, 13; 32:2.

כניאנון 10:6; 11:12.

כיסארא pillow:

כיסאריה 21:13.

כיסאריון 21:14.

כישא evil: 14:15; 22:21, 27.

כיש 17:16; 22:23.

כישאתא 17:13; 28:10; 30:7; 31:11, 17; 33:10, 13.

כישיא 2:2; 4:5; 6:16; 12:4; 13:10; 16:14, 16; 17:12; 20:5,
20, 21; 22:22; 24:6, 7; 27:6, 15.

כישין 33:19.

כישחא 20:19; 27:14; 32:13, 19.

כעשיא 27:6, 15.

כעשיא 1:3; 3:4.

כשא 33:9.

ככא to weep:

ככא 22:221.

ככאיא 22:42.

כלא without: 22:170.

בלם to muzzle, tie:

בלימא 20:18, 19.

בלעמא 27:14.

בנאי see ברא.

בנאחא see ברחא.

בעלדוכאבא adversaries:

בלדוכאבי 1:3; 4:6.

בלדוכאי 12:4.

בעלדוכאבאי 3:4.

בעלדוכאביא 2:3.

בעחא egg: 2:6; 12:10; 16:8.

ביהא 1:7; 3:8.

בסרא flesh:

בעיסאראיון 29:25.

ברא son:

בר 2:5, 8, 12; 5:2; 7:3, 6, 11, 15, 16, 21, 23, 25, 30;
8:16, 24, 40, 46, 52; 10:2; 12:7, 13, 23, 36, 39, 43; 15:7,
8, 9, 17; 17:4, 17, 20, 28; 18a:2; 18b:8; 18c:5, 13; 19:2,
10, 16, 18, 20, 21; 20:2, 8, 10, 14, 20, 22; 21:3, 9, 13,
16, 20, 22; 22: 6, 14, 101, 105, 118, 130, 191, 276; 23:12;
25:5, 12, 13, 17, 20, 25; 26:3, 26, 31; 27:2, 4, 6, 10, 12,
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7, 25; 32:3, 43, 60; 33:3, 22, 25, 26, 27.

ברא 33:21.

בנא 33:11, 19.

בנאי 15:18; 20:14; 27:12; 29:6, 7.

בנאיחון 11:5; 33:16.

בנאייון 21:14, 24; 23:10, 13; 33:17, 18.

בונה 3:16; 8:39; 10:13; 11:15; 17:11, 29; 18a:3; 18c:14;
19:2, 21; 20:3, 6, 12, 23; 21:10, 16; 22:4, 116, 273; 23:2,
4, 9, 12, 14; 25:2, 15, 16, 20, 24; 26:18, 19, 24; 27:7, 11;
28:3, 11, 13; 32:44.

בניא 10:7, 15; 17:9; 18a:10; 19:3; 20:3; 22:145; 26:17;
33:9, 12, 16, 20, 22, 24.

ברחא daughter:

באחא 26:3, 11, 28.

בראחא 21:2, 6.

פחא 1:5, 8; 3:6, 9, 10; 4:7; 6:1; 8:6, 15, 24, 27, 42, 54;

9:1, 25; 11:5, 52; 12:14, 24, 39, 44; 14:1; 17:18, 21, 29;
19:2, 21; 20:2, 5, 11; 21:4, 6, 10, 14, 16, 23; 23:4, 13;
24:8, 9, 12; 25:16, 18; 27:16; 28:5; 33:5, 17, 18.

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כנאתא 33:9, 11, 12, 16.

כנאתאי 15:19; 20:14; 27:12.

כנאתה 17:29; 18a:4; 19:22; 20:6, 12, 23; 21:10, 16; 22:4,
116, 274; 23:2, 4, 10, 14; 25:3, 13, 15, 20, 24; 26:18, 19,
24; 27:7, 11, 17; 28:3, 13; 32:24; 33:22.

כנאתחון 11:6; 17:22.

כנאתון 10:9; 21:14; 33:16.

כנאתין 33:14, 18.

כרא Etpa. to be put outside:

מחכאריא^x 13:13, 14.

עחכארון 22:231.

עחכאריא 22:223.

עחכאריח 22:226.

כאר outside: 16:14, 18.

כאר abbreviation for כאראיא, outer: 22:55, 77.

כריאתא creatures: 22:103.

כרך to bless:

כארך 12:40.

כארכא 18c:10; 26:22.

כארכיא 26:20.

כרכא 9:26; 19:18.

כרכונין 28:23.

כירכתא blessing: 22:52, 56.

כרקא lightning: 32:56.

כרך to expel:

ככיריא^x 33:4.

גככ to bend; Etpa. to be bent:

מגאכ 11:13.

מיגאכ 10:7.

עחואככאת 11:21.

עח[ג]כאכאת 10:10.

גכר

גאכרא man, husband, being: 29:32.

גכאריא 9:2; 33:19.

גכרא 33:8.

- וברא 5:15; 6:13; 10:19; 12:45; 17:17, 20; 18c:16; 19:2, 14,
 19; 22:39, 91; 25:12, 24; 26:24; 27:3; 28:5; 33:9, 10, 11,
 12, 16, 22, 23, 24.
 ובריא 8:2; 13:17.
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 11; 26:5; 29:21; 33:23.
 xx וברא pl. of mightiness: 18a:6; 19:4.
 ונ midst:
 ונארה 22:235.
 ונגר against: 22:134, 145.
 ונאי innermost: 22:39.
 ונחא eruption, shaking, clamor: 5:3; 6:3; 22:124.
 ונחא 22:125.
 ונטנא fineness, leanness: 13:18.
 ונפנא vine: 22:38, 64.
 ונל to defraud, steal:
 ונלאה 7:19; 8:33.
 ונזילה 26:15.
 ונזילה 18b:14; 19:13. (See 3.22.)
 ונזר to decide:
 ונזרנין 7:13; 9:10; 26:12.
 ונזרנין 8:20; 18b:3; 19:8.
 ונזיריא to cut: 20:13; 27:11.
 ונל to kill; see also קטל.
 ונלא 21:4.
 ונליא^x 33:21.
 ונלייא 33:4, 19.
 ונללון 33:16.
 ונלאח 33:12.
 ונלול 33:9, 10.
 ונליל 33:11, 16, 21, 22.
 ונל(ח) 33:16.
 ונר to knot:
 xx ונרה 33:21.
 ונריח 22:30.
 ונרא a knot: 22:28.
 ונרא 22:210, 214, 239, 241.
 ונריא 22:30, 32, 211, 214, 216, 240.

גודלחתא plait; woven headdress:
 גודליאחא 33:19.
 גידוליאחון 19:7.
 גידאמחא cutting off: 33:23.
 גיטא divorce; bill of divorce: 21:10.
 גיטיך 21:11, 22.
 גירא arrow:
 גיראך 22:160.
 געירה 22:181.
 גירכיא north: 11:46.
 גרכיא 13:8.
 גלא rock, stone: 7:24; 9:22; 16:3, 8; 18c:5; 19:16; 26:20.
 גלאאחא 16:4.
 גליא 16:7.
 גלגליא 16:16.
 כלאלא 12:34.
 גולויאחא sphere: 32:14.
 גלויאחא 32:19.
 גלל to reveal:
 גלייא 22:196.
 גלילא 33:26.
 גלם to roll up, encompass:
 גלימא 20:18; 27:14.
 גמט to tie:
 גמיטיחון 30:24, 26, 31.
 גמאטא tie, bond: 30:24, 27, 32.
 גמר to finish, complete:
 גתגמראחא 33:5, 6.
 גרולא globe, circle:
 גירגליא 22:132.
 גרגליא 13:11.
 גרד to chastise:
 גריד 29:10.
 גרידא 29:12.
 גרקל to chain:
 גמרקלאחא 17:14.

ד used for דָ (see 3.12).

דבק to cling, grasp; to haunt:
דאבֿיק 1:7; 2:7; 3:8; 12:11.

דחא to drive, chase:

דאחיא 26:1.

דוחיא 22:19.

דחיא 1:1; 3:2; 5:1.

דחייא 15:2; 33:14, 16.

דחית 22:100.

לדחיא 22:25.

עדחיא 22:184.

דחל to be afraid:

דאחילנא 22:15.

דלאחיא frightful: 31:21.

דוכחא place: 22:182.

דור

דאורה dwelling: 21:12, 16; 31:7, 25; 33:3.

דורא 10:1; 17:19, 27; 32:24; 33:25.

דורה 19:1; 20:1, 6; 22:3, 189, 193, 223; 23:2; 25:3, 14,
15; 27:7; 28:3, 12, 13; 29:5; 32:59.

דוש to tread down:

דושון 20:15; 27:13.

דיכא wolf:

דיכיא 33:11.

דיכרא field: 33:10.

דירא demon, devil: 22:161, 182, 194, 205; 26:12; 33:20, 21.

דאיראיון 29:15.

דאיריא 31:10, 14, 17.

דא(י)ויא 33:25.

דיראיוחון 28:10.

דיריא 17:6; 21:1, 7; 24:5; 32:11, 18, 21; 33:19, 21, 22.

דיזוארא difficulty; wickedness: 20:22; 27:16.

דיליא possessive and emphatic pronoun:

דילא 33:6.

דילאך 22:173, 183.

דילה 20:12; 27:11.

דיליא 2:5; 4:6, 7; 12:7; 15:8; א10, 11, 14; 22:171, 206;
27:10, 12.

- דייליך 30:11.
 דיילכונן 22:164.
 דייליא 1:5; 29:8.
 דייליא 3:6.
 xx
 וכיא pure: 22:59, 244, 264.
 וכר to mention, recite:
 וכארלה 22:270.
 ועכרווליא 22:183.
 ולא to rise; Pa. to raise; Etpa. to be raised, to raise him-
 self:
 נעדאליא 17:16.
 תדליא 1:6; 3:7.
 תידאליא 12:9.
 תידליא 2:6.
 דמא to resemble, to be like; Pa. to appear:
 לדמיא 16:9.
 מידאמאילה 24:8, 9.
 תידאמון 16:21.
 דמו appearance, likeness, form: 13:16, 17.
 דמותה 22:41.
 דמותא apparition, ghost: 4:9; 33:8.
 דמואתא 17:9, 12; 23:9; 30:7.
 דדקא child:
 דאר(ו)קאיון 33:22.
 דארדקיא 21:5.
 דרדוקיא 1:2.
 דרדקאתא 21:5.
 דרדקוניא 2:2; 4:5.
 דרדקוניאתא 2:2; 4:5.
 דרדקיא 33:19.
 דרדקונאתא 1:2.
 דרדקוניאתא 2:3.
 דרדקוניא 3:3.
 דחם to take:
 דחמיא 11:46.

חא ha!: 37:11; 22:88.

חאטרא fellow, friend, associate, another:

חאטראתא 33:7, 19.

חאטרתא 33:6, 7.

חט^x 22:93, 95.

חברה 22:99.

חאר one: 22:93, 95, 99.

חרא a certain: 31:21.

חראי מן with one another, among themselves: 7:20; 18b:16; 19:14; 26:15.

לחוראי alone: 22:170.

בחוראדי together: 5:11.

בחוראדי 6:11.

חאריא breast, chest: 33:26.

חאחר that: 32:22.

חאזין this:

חדין 32:52.

חאזין 4:12; 7:6; 8:5; 10:11, 14, 22; 11:26; 15:5, 21; 17:19, 27; 21:8, 22; 22:18, 19, 161, 182, 194, 205, 219, 237, 239, 241, 263; 30:37.

חאך that: 22:38, 39; 33:8.

חאכא there: 22:79.

חאכימא sage:

חא[כי]מיא 24:7.

חאלן these: 31:21.

חלין 5:16; 22:198, 265.

חאנ(א)תה that: 33:26.

חאניך those: 6:15.

חאתאם thence: 22:154.

חבל Pa. to destroy, corrupt.

חמכוליא 10:6; 11:12.

עחאבליא 22:175.

חכילא corruption, destruction: 22:33.

חומבילא 31:21.

חיבילא 32:19.

חיבלא 32:14.

xx

חורד to return, surround:

עחירודת 22:108 (Pe^cal with a prosthetic vowel).

- לאחאדריא 21:11.
- חדתא new:
 חדתא 7:26; 12:38; 16:20; 18c:7; 19:17; 26:21.
 חדיחא 9:24.
 חאתדאתא 13:12.
 חאתיא 13:11.
- ח he; this: 10:4; 11:8; 13:1; 24:8; 26:20; 33:4.
- חא to be:
 חאריא 5:7.
 חאויחון 14:15.
 חוא 6:3, 4; 7:1.
 חוילה 22:69, 70.
 חיויא 6:6.
 נעחוילה 33:3.
 תחויילא 6:1.
 תחויילה 9:1; 14:1; 15:24; 17:3, 27; 19:1, 21; 20:1; 22:3,
 116, 273; 23:13; 24:2, 11; 25:2; 27:2, 17; 28:2, 12; 30:3;
 31:6, 17, 25; 32:1, 58.
 תחולה 11:2; 29:4, 45.
 תחילה 7:3; 13:22; 18c:18.
- חא Pa. to show:
 מחאויילון 17:7.
 תחוינאן 10:14; 11:26.
 חויחה 22:219.
- חא Pa. to accuse:
 חאיבחה 22:152.
- חומרא pebble-spirit, amulet-spirit:
 חומראיחון 28:10.
 חומראיון 29:16.
 חומריא 4:15; 21:8; 23:11; 25:22; 28:7; 31:10, 16; 32:12,
 18; 33:15, 19, 21, 25.
 חמריא 4:9, 10, 14, 16.
- חזא to see; Ḥttaf. to appear:
 חזתינין 5:10; 6:9.
 מחזיא 25:12.
 מעחזיא 16:22.
 מתחזיא 13:15.
 תיחזאילון 21:14.

חזוֹאֲנִיִּא visions, apparitions: 24:10.
 חִזְוֹאֲנִיִּא 17:8; 32:40.
 חִזְוֹאֲנוֹן 21:15.
 חִזְאָרֵא circle:
 חִזְאָר 24:7.
 חִזְרֵא swine: 25:14.
 חוֹרְרָה 25:4.
 חִטָּא to sin:
 נַחֲטִיָּא 22:267.
 עַחֲטִיָּא 22:193.
 חֲחֻטְכוֹן 11:27.
 חֲחֻטְכוֹן 10:15.
 חִיחֻטְבוּהָ 30:15.
 חֲטָם to muzzle, bridle:
 חֲטָמִים 33:11.
 חֲטָף to snatch, pluck away:
 חֲטִיפִיָּא 20:13; 27:11.
 חֲטָרֵא scepter:
 חֲטָרֵא 22:135.
 חֲטָרָה 22:122.
 חִיָּא Pa. to make live: עֲחִיָּא 33:9.
 חִיָּא living: 24:8.
 חִיָּא life: 22:63; 23:13.
 חִיָּא 6:1; 7:3; 10:4, 28; 11:1, 9; 16:11; 17:29; 21:24; 22:
 1, 15, 16, 18, 24, 36, 50, 89, 114, 115, 146, 164, 242,
 277; 25:1, 5, 6, 13, 14, 16, 17, 18, 25, 26; 28:1, 9, 13;
 29:1, 48; 31:2, 25; 32:1, 60; 33: 1, 27.
 חִין 33:15.
 חִוּוֹאֲנִיָּאֵתָא cattle, animals, beasts: 25:4.
 חוּוֹנִיָּאֵתָא 15:19; 30:39.
 חוּוֹנִיָּאֵתָהּ 11:3.
 חִוּוֹאֲנִיָּא 13:21.
 חִוּוֹאֲנִיָּא 24:6.
 חִוּוֹאֲנִיָּאֵתָהּ 25:16.
 חִוּוֹנִיָּאֵתָהּ 23:3; 28:4, 13.
 חִוּוֹנִיָּאֵתוֹן 23:10.
 חִוּוֹרִיָּא white: 32:35.
 חִזְזִין then: 22:107.

חיכלא mansion: 10:1; 17:19, 27; 30:38; 33:25.
 חיכלה 19:1; 20:1, 6; 21:12 16; 22:3, 190, 233; 24:3, 14,
 15, 16; 27:7; 28:3, 11, 13; 29:5; 31:7, 25; 32:2, 59; 33:3.
 חילא power, strength, virtue: 22:89; 23:7.
 חילאיכין 30:9, 14.
 חילאך 22:187.
 חילאכין 30:5.
 חילה 1:9; 2:8; 3:12; 12:15; 22:66, 75, 86, 177, 270.
 חיליך 30:10.
 חימן to be faithful:
 חימוניא 31:21.
 חין if: 22:194, 198, 206; 33:14.
 חינון they (m.): 26:20, 22; 28:10; 31:11, 13, 14.
 חינוין they (f.): 7:27; 9:26; 12:39; 18c:9; 19:18.
 חלמא dream:
 חילמאיון 21:15.
 חילמיא 18:12
 חלמיא 13:15; 24:10.
 חלף to pass:
 חאלפאת 33:8.
 חילפית 33:4.
 חלש
 חלשיא weak: 7:4; 9:2.
 חאלשיא weakness: 8:1; 18a:5; 19:3; 26:5.
 חמא father-in-law:
 חמאי 15:19.
 חמרא wine: 15:5, 21.
 חמרא ass: 25:4, 14.
 חומרה 29:7, 45.
 חמשא five: 22:256.
 חונכא palate:
 חינוכאן 9:10; 18b:3; 19:8; 26:11.
 חונכאן 7:13.
 חנק to throttle:
 חאנוקא 21:4.
 חסם
 חאסמתיא jealous (eye): 20:19; 27:14.

חסר

חוסר אונא poverty: 20:19; 27:14.

חעיא she: 33: 6, 7, 18, 23.

חיא 28:6. Cf. עחיא 33:5.

חענילא but: 22:137.

חקל to twist:

חקאלאן 5:13; 6:12.

חקילתינון 5:11.

חקלתנון 6:10.

חרארא mirage, hallucination: 13:15; 17:8.

חרב Pa. to destroy, devastate:

חרבאא 33:22.

חרוביא 10:8.

מאחרביא 33:26.

מחרבא 33:24.

מחרבאלחון 23:11.

מחרבאלון 25:11.

חרבא destruction; sword: 22:11, 21, 27, 46, 82, 83, 106, 139.

חרבאיון 22:98.

חרבאך 22:157.

חרבה 22:167, 179.

חרם to ban, anathematize:

חרמיתון 13:6.

חרש

חרשיא sorcerers; sorceries, black arts: 27:6; 33:8, 12, 23, 24, 25.

חרשאיתון 28:11.

חרשאך 22:128.

חרשאתא 16:11.

חרשיא 5:11; 13:3, 4, 5, 8, 9, 15, 16, 17, 19, 21; 15:11; 16:5, 11, 29; 17:6; 20:5, 21; 27:15; 33:13, 23.

חוראשאתא bewitching: 24:6.

חרשאתא 17:7.

חשב Etpa. to intend:

מתחשביא 22:23, 49.

מחאשבאחא designs: 31:11, 17.

מתחשבתון 28:10, 11.

חשוכא darkness: 3:14, 20; 4:8; 13:13; 15:12; 16:18.

חישוכא 2:10; 17:11; 28:8; 32:15, 21.

חתם to seal:

חיתים 21:15.

חיתימאתיא 21:19.

חתאמתה 22:110.

חתיים 17:18.

חתימא 20:17; 27:14.

חתימא 24:10.

חאתמא seal: 22:29, 71.

חאתמא 22:7, 31, 110.

חתמא 23:7; 25:19.

חאתמתה 20:1; 27:1; 30:36.

חאתמתה 33:25.

חוחמתה 11:49.

חוזמתה 17:26.

חוזמתה 23:13.

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ו and: passim, n.b. the following:

[ויסא]נאי 12:3.

וואזאדאנוש 8:46.

וואתותיא 23:12.

ורדא rose:

ורדיא 22:148.

זארא spouse, wife; husband:

זארה 17:17, 20; 23:4; 25:2, 12, 16, 20; 26:18, 24; 28:3, 11, 12.

זאראיון 23:14.

זואי 15:18; 20:14; 21:16; 27:12.

זוה 18a:3; 18c:14; 19:2, 16, 21; 20:6, 23; 21:9, 13, 23; 22:4, 116, 274; 27:3, 11, 16, 17, 19; 31:17.

זאריא corner:

זאריאתה 31:20, 22.

זאריאתה 3:5; 22:259.

זאריאתה 1:4; 2:4; 21:9.

זאזיא abundance, success: 23:13.

זאינא weapon, arms: 26:25.
 זאיניכוון 16:19.
 זינא 7:31; 12:46, 47; 18c:17; 22:88; damage: 10:9.
 זכרא gift, marriage portion: 14:5.
 זכן to purchase, buy:
 זכוניא 14:9.
 זכנאנחאנכוון 14:9.
 זכנאחאנכוון 14:8.
 זכנאן 14:8.
 זכנא time:
 זיכניא 22:170.
 זכר to turn; Af. to cherish; Etpa. to return:
 אזכרתאנכוון 14:3.
 עוזכראת 5:3.
 עזכראת' 6:2.
 זגר to seize:
 זגירא 20:17.
 זקא righteousness:
 זיקא 22:265.
 זחבא gold: 22:269.
 זחר to take heed; Pa. to put on guard; Etpa. to be on guard:
 זחוריא 14:12.
 זחרתאנכוון 14:12.
 מזחריכא 11:44.
 מזחריבה 10:24.
 זוח Etta. to be frightened:
 עחאזחא [26:8].
 זידאנא impious, presumptuous, raging:
 זאדניאחא 9:3.
 זאידניאחא 26:6.
 זאדניאחא 6:5.
 זדניא 4:10.
 זידאניאחא 18a:7.
 זירנא 19:4.
 זירניאחא 5:6; 7:5; 8:4.
 זירא glory, brilliance: 10:3, 20, 25; 11:7, 38; 22:58, 64, 121,

147.
 זיוה 22:143, 242, 247.
 זיכרא male: 20:16; 27:13.
 זיכריא 3:16; 11:6; 17:6; 20:5, 17; 21:19; 24:5; 25:3, 13,
 15, 16, 24; 27:5, 13; 30:18.
 זימתא hair: 17:23, 25.
 זכא to be pure; to overcome, be victorious:
 זאכה 22:277.
 זאכיא 29:48.
 זאכיאן 25:26.
 זאכין 10:28; 17:29; 21:24; 28:13; 31:26; 33:27.
 זכין 32:60.
 זאכותא victory: 22:2.
 זכותא 11:2.
 זמא blood:
 זמאיון 29:26.
 זמכורא bee, wasp:
 זמכוריא 13:22.
 זמן Pa. to invite:
 זאמניא 14:11.
 מזמתאנכון 14:11.
 זמר
 זאמרחא singing girl, harlot: 7:17; 8:29, 30; 26:14.
 זמרחא 19:12.
 זנא
 זאניחא prostitute: 18b:11; 19:12; 26:14.
 זניחא 7:17; 8:29, 30; 9:15.
 זפר
 זאפראתא foul-smelling: 17:15.
 זרא
 זירא seed, offspring: 32:45.
 מאזרתאא seeds, sowings: 33:15-16.
 זרז Pe. and Pa. to arm, warn, prepare:
 זרזאך 22:68.
 זרזה 22:60.
 זריז 23:1.
 מזראז 23:1.

מוֹרְזוֹנָא 22:8.
 זָאֵרְזוֹחָא armament, protection, preparedness; a phylactery;
 17:26 (P. first read this as זָאֵרְזוֹחָא.); 23:13; 24:1, 11; 33:
 2.
 זָרְזוֹחָא 11:49.
 זָרְזוֹחָא 19:1; 20:1; 22:272; 25:2, 13; 27:1, 17; 28:2; 29:3;
 30:35.
 טַאב Pa. to prepare:
 מִיטְבָא error for מַטְאִיבָא: 22:167.
 טַאבָא good: 10:2; 22:59.
 טַאטַא thin plate or leaf of metal; bowl: 22:268.
 טַארְפּוֹס pericardium: 21:6.
 טוֹחְמַא race, kin, seed: 33:8; cf. טוֹחְמַא 31:14.
 טוֹפְרַא claw:
 טוֹפְרִיא 17:24.
 טוֹרַא mountain: 16:6.
 טוֹד 16:7.
 טוֹרְבַּנּוֹא turban: 22:58.
 טִיבִיל see טִיבִיל.
 טוֹף Pa. to dirty:
 מַטְאֹנְפִילְחוֹן 17:9.
 טוֹף
 טִירוֹפְתָא agitation, confusion: 20:22; 27:16.
 טוֹשׁ to stop up, deafen:
 מַטְרַשָׁא 20:7, 18; 27:8, 14.

 יַא oh!: 22:127.
 יַאחְרַא month: 13:14.
 יַאמַא sea: 16:6.
 יַאמִינַא right:
 יַאמִינוֹן 17:22, 23.
 יַאדַא hand:
 יַאדַא 22:49.
 יַאדַא to know: Af. to confess: אַוּדִיא 33:13.
 יַאדִיחַ 22:195.
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 יוֹמַא day:
 אַיַמַמַא 24:10.

- יאמיא 24:10.
 יומיא 21:21.
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- ילד
 מורדאלה parturition: 24:12.
- ילל to howl:
 חוליל 22:220.
 יללית 22:162.
- ילף Af. and Pa. to teach:
 אלופיא 14:4.
 דליפאת 14:3.
- ימא to swear; Af. to adjure:
 אומיאן 22:74, 87.
 אומיחאך 22:62, 67.
 יאמיא 22:126.
 מומילה 22:61.
 מומינאלאך 8:21.
 מומינאליך 21:2, 5.
 מומינאליכון 25:5.
 מומינאליכיין 7:14.
 מומינאלכיין 9:11; 18b:5; 26:12.
 מומינלכיין 19:9.
 מומאנאאתא oaths, adjurations, exorcisms: 12:26.
 מומאאתא 31:21.
 מומאתיך 21:11.
- יקירא valuable, glorious: 22:166, 176.
 יאקירא 21:20.
- ירא
 מרוניחה spear, lance: 21:7.
- יתב to sit, dwell; Af. to place:
 אותכיח 22:111.
 יאתכא 21:3; 33:5, 18.
 יאתכיא 5:17; 6:17; 22:78; 33:17.
 יאתכיח 7:24; 12:34
 יאתיב 29:13.
 יתכא 31:19.

- יחבאח 33:7.
 יחבית 26:20.
 עחיב 9:23, 24; 18c:6; 19:17.
 יתימא orphan:
 יחימעא 33:11.
 יחר יאחיריא superabounding: 33:1.
 יחיריא exalted: 29:2.
 כאב to be in pain; Af. to cause pain.
 מאכיבאן 18a:8; 26:7.
 מאכעבאן 19:5.
 מכיבא 7:6; 8:5.
 מכיבאן 9:4.
 כיבא pain, anguish: 7:12; 8:18; 9:9; 18b:1; 26:11.
 כעבא 19:8.
 כאכא tooth: 33:20.
 כאכאיון 20:7; 27:8.
 קאקיון 29:8.
 כאסא incantation bowl: 7:26; 9:23; 12:38; 18c:7; 19:17; 21:22;
 26:21.
 כבד to be great; to prevail; impress; oppress:
 כבאר 22:75, 85.
 לכבאר 16:4.
 כבדא liver: 33:20.
 כבש to bow; to press down, suppress; Etpe. to be suppressed.
 כבישא 25:23.
 כבעישא 29:29, 42.
 כבשיח 22:33.
 כובשוין 20:15.
 כיבשוין 27:12.
 עחכבישוין 31:19.
 תיכביש 2:6.
 חיתכביש 1:6.
 תיתכבש 3:7.
 כרב to lie:
 נכרבאן 10:21.
 תכרבון 11:40.
 כרב an artificial parallel to חרב(?):
 מכארדיא 21:11.

כרדא weighty: 22:165, 176.
 כרש Af. to afflict:
 מאכרשאן 26:6.
 מכרשאן 7:5; 8:4.
 כווא pitcher: 16:10.
 כול all, every: 9:13; 11:25; 12:16; 15:4, 16; 18c:1; 20:9, 15;
 22:111, 182, 228; 26:13; 27:9, 12.
 כולה 8:25; 28:11; 31:23.
 כולחא 22:44; 31:23.
 כולחון 1:10; 2:3; 3:4; 4:6; 5:11, 12; 12:1, 13, 17; 17:11;
 22:173, 180, 200, 214, 215, 217, 236, 238, 240, 277; 26:17;
 27:15; 28:8, 12; 29:2, 14, 19, 31, 39; 31:9, 10, 16, 18, 25;
 32:18, 48; 33:2, 15, 17, 18, 19, 20, 22.
 כולחין 1:1, 8, 12; 2:1, 10, 11; 3:2, 8, 13, 15; 4:4, 8, 10;
 7:16, 25; 9:14; 12:12, 35; 16:17; 17:13; 19:11, 17; 21:
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 10; 31:19; 32:26; 33:6, 25, 26, 27.
 כולחון 6:14; 20:20.
 כולכון 31:20.
 כולכין 30:5, 19.
 כולמאן 19:14.
 כל 23:8; 25:19; 31:9.
 כלחין 1:5.
 כוליאתא kidneys: 33:20.
 כומא how!: 22:22.
 כומרא priest:
 כומרה 22:252.
 כושטא truth; fairness: 7:20; 8:36; 9:17; 18b:17; 19:4; 21:10;
 22:29, 70, 265; 26:15; 33:2.
 כושטיא 19:15.
 כיויחתא dim-seeing, blind: 20:19.
 כעויחתא 27:14.
 כימצא ends: 22:51.
 כלילא crown, garland: 22:60, 148.
 כליל 22:65.
 כמר Etpa. to return:
 תיחמאר 1:6; 2:5; 3:7.
 תי[ח]כאמאר 12:8.

כוּיֵאנֵא name: 22:77, 90.
 כּוּף to fly:
 לְעִכְיֹנְפוֹן 31:13, 14.
 כּוּפֵיִם extremities, ends: 13:9; 22:260.
 כּוֹס to cover, conceal:
 כּוֹסֵיִם 22:199.
 כּוֹסֵיִם 14:7; 22:56, 202.
 כּוֹסֵיִם 14:8.
 כּוֹסֵיִם 22:58.
 מִכְסֵיִת 22:65.
 כּוֹסֵיִם seclusion, secrecy: 22:39, 112, 242.
 כּוֹס (?)
 מִכְסֵיִת 16:13.
 כּוֹס to break:
 כּוֹסֵיִת 13:2, 7.
 מִכְסֵיִת 13:3.
 כּוֹסֵיִם silver: 22:268.
 כּוֹסֵיִם (?) 15:8.
 כּוֹסֵיִם to bend; Etp. to be bent:
 כּוֹסֵיִם 22:222.
 כּוֹסֵיִם 31:20.
 כּוֹסֵיִם to disbelieve, disown:
 כּוֹסֵיִם 10:21.
 כּוֹסֵיִם to avert, reverse; to turn around; Etp. to be removed:
 כּוֹסֵיִם 22:222.
 כּוֹסֵיִם 18a:16; 19:7; 26:11.
 כּוֹסֵיִם 1:1; 3:2; 5:1; 15:2; 26:1.
 כּוֹסֵיִם 22:225.
 כּוֹסֵיִם 22:230.
 כּוֹסֵיִם 31:12, 15.
 כּוֹסֵיִם sphere, orbit, fortress:
 כּוֹסֵיִם 13:4.
 כּוֹסֵיִם Pa. to bewitch:
 כּוֹסֵיִם מִכְסֵיִם error for מִכְסֵיִם: 26:7.
 כּוֹסֵיִם 9:4.
 כּוֹסֵיִם 18a:8, error for above.
 כּוֹסֵיִם to write:
 כּוֹסֵיִם 21:10.

כחכונה 6:13.
כחכיליך 21:8.
כחכחינין 26:20.
כחיכחינין 7:25; 12:35.
כחוכינין 9:23, 24; 18a:6; 19:17.
כד when, while; like, as; how: 1:6; 2:6; 3:7; 12:9; 16:8; 21:
10; 22:10, 11, 204, 267; 33:24, 26.

ל to, for: passim.

ל the sign of the direct object: 18c:4, 13; 19:17; passim.
לא not; negative particle: 17:16; 22:94, 126, 135, 193, 195,
207, 262, 267; 26:15; 30:15, 34; passim.

ל 1:6; 2:5, 6; 3:7; 30:30; passim.

לאטאכא (lit. "not-good-one") species of demons: 14:14.

לבש to clothe oneself; Af. to clothe:

אלבשויא 14:7.

אלבשאח 14:7.

לבושאח 22:64.

לבושה garment: 22:45, 149.

לגוס to grasp; Etpe. to be closed:

לאגיט 2:7; 12:11.

לגואטחה 22:149.

לגיט 1:7; 20:3, 4; 27:2, 4.

לגיטא 20:6; 27:7.

לגיטינין 31:18.

לגיטלא 33:19.

לגיטנא 33:5.

לחלגיט 11:45, 46.

נעחלגיט 10:25.

נעחלגיל error for נעחלגיט: 10:26.

לחם Estaf. to fight:

[עשחלחמ]ון 33:15.

לוא Etpe. to accompany:

מחלויא 13:19.

לואח with: 22:152; 25:18; 33:11, 12, 23.

לוח 33:7.

לוחא 33:19.

לוט to curse:

לאוטיא error for לאטויא:26:14.

לאט 5:18; 18c:1; 19:14.

לא(י)טא 6:18; 26:6.

לאטאי 20:10, 13.

לאטאן 15:17; 20:10, 11; 27:10.

לאט{א}נין 7:13.

לאטאח 9:17.

לאטו 18c:4, 8; 26:17.

לאטוי 1:8; 2:7.

לאטויא 3:9; 7:46; 8:45, 51; 9:22, 25; 12:12; 19:18; 26:17,
19, 21, 22, 23.

לאטויה 7:16; 8:25; 12:12; 20:43.

לאטון 26:16.

לאטונין 18b:2.

לאטנין 5:7; 26:11, 12.

לאטחה 7:21.

לאטחיא 26:11.

לאטחין 9:9, 14; 19:7; 26:14.

לאטחנה 7:4.

לאיטא 7:5; 8:4.

לאיטאי 20:10, 13; 27:10, 11.

לאיחאן 9:3.

לאיטיא 7:17; 8:28.

לאחין 5:14.

לוטנון 6:14.

לוטנין 8:19.

לוטניז 5:5; 7:12; 8:20; 9:10; 18b:3; 19:8.

לוטנחני error for לוטנין 6:6.

לוטחין 18b:1; 19:1, 2.

לוטא 5:6.

לוטאי 20:11, 12; 27:11.

לוטאן 18a:7; 19:5.

לוטיא 1:3; 2:3; 3:4; 8:38, 39.

לוטחא curse: 8:28, 39; 9:14; 18b:10, 11, 12, 14, 18; passim.

לוטחאח 1:1, 8, 12; 2:1, 7; 3:2, 9, 15, 23; 4:4; 5:1, 15,

18; 6:14, 17; 7:16, 17, 18, 19, 20, 23, 25, 29; 8:14, 25,

27, 29, 34, 38, 40, 41, 45; 9:13, 19, 22, 23, 25, 28; 12:12,

- 25, 35, 42; 13:12; 15:2, 3, 9, 14, 15; 18a:1; 18c:8; 19:9, 11, 17; 20:4, 8; 26:2, 13, 14, 17, 19, 21, 22, 23; 27:5, 8. לוטאחחון 29:39.
- לוש Pa. to soil:
מלאושילחון 17:10.
- לטט to curse:
לאטורטיאחא 5:18.
לאטאטאחא 6:18.
- ליבא heart:
לבי 33:17.
ליבאן 7:12; 8:18; 18a:2; 26:11.
ליבכאיחח 28:11.
ליביר 21:6.
לעכאן 9:9.
- ליגרא foot:
לגראיכוון 11:47.
ליגרא 29:30.
ליגראיוון 17:24.
ליגראיכוון 10:27.
ליגרה 23:12, 13.
- ליויא funeral, burial(?): 13:19.
- ליליא night: 1:3; 2:3, 12; 3:5, 15; 4:6; 12:5; 21:15; 22:197; 24:10; 32:40, 46.
לליא 1:12.
- ליליחא lilit: 21:2, 3, 5, 6, 12, 22; 22:5; 23:8, 9; 26:17; 30:14; 33:5, 17.
ליליאחא 4:13, 15; 5:5; 6:4; 17:5, 7; 21:1, 8, 19; 24:4, 5; 26:12; 30:6; 31:11, 14, 17; 32:12, 18; 33:15, 19, 21, 22, 25.
ליליאחחון 29:18.
ליליאחון 28:10.
לליחא 33:18.
ליליא m. pl. form; lilin: 24:5.
- לישאנא tongue: 20:4; 27:4; 33:26.
לישאנון 20:6; 27:7.
לישאנאי tongues, i.e. nations: 13:6.

מא hundred:
תלאתמא three hundred: 13:5.
תלחמא 13:5; 22:208, 212; 23:5, 11; 25:17, 21; 28:6.
מא what: 16:19; 22:54.
מאחור why: 10:13; 11:24; 22:124, 133; of what: 22:151.
על מאחור 10:11; 22:153.
מאחוזא town, small walled city or village:
מאחוזיא 13:4.
מאליא wailing, lamentation: 33:17.
מאן who: 14:4, 5, 6, 7, 8, 15; 22:156, 157, 158, 159, 160.
מאנר 22:140, 142.
מסאקחא see סלק.
מאר lord, master, owner: 22:243.
מאראיחון 9:26; 15:13, 15; 26:20.
מארה 3:22; 10:5; 11:10; 15:10; 20:10, 12; 27:10, 11; 33:7.
מאריא 22:139.
מאריחין 26:22.
מרא 13:18.
מראין 18c:9; 19:18.
מריין 33:18.
מאחא town, village: 22:106.
מאחאן 22:11, 21, 28, 46.
מאחה 22:81.
מרכראנא see רכר.
מדינתא city, large town: 22:107.
מדינחאן 22:12, 47.
מדינחה 22:82.
מדניא 13:5.
מדנא east: 10:26; 11:45; 13:8; 22:257.
מדר
מארורחא rotten, spoiled: 16:8.
מחא to strike; *Etpa.* to be struck:
מאחין 22:49.
מחיתמחאי 21:6.
מחוחא error for מחיתא plague, malady: 25:23.
מאחיתלא 33:20.
מחיתאחא 9:19; 16:17.

- מִיחֲאָחַא 19:15; 26:16.
 מִחַח Etpa. to stretch out:
 עֲחַמְאָחַאחַאחַא 10:11.
 מִרְחַא brain, head, pate: 33:20.
 מִרְחַאִיִן 26:10.
 מִרְחַאִין 26:9.
 מִרְחַא death: 22:32. Cf. 33:13.
 מִסַּא to chance on, reach:
 יִמְסִיא 22:94.
 מִסַּא 22:95, 100.
 נִמְסִינוּה 3:14.
 מִיַּא water: 16:10; 22:52, 56.
 מַיַּאִי [י] 15:19.
 For עֲדַמַּאִיַּא (13:1) Lidzbarski suggests מַיַּאִי, TLZ (1899),
 p. 172.
 מִיכִילַא burdens: 33:25.
 מִימְרַא word, discourse: 22:86, 208, 216, 237; 29:44.
 מִימְרַאֲךְ 22:187.
 מִימְרִיא 22:217, 238.
 מַעִימְרַה 29:34.
 מִיִּסְכִּינֻחַא poverty: 20:21, 22; 27:15, 16.
 מִיִּסְכִּנוּ(ו)חַא 33:17.
 מִכְנַא quarter, dwelling, refuge: 10:2.
 מִיכְנִיא 33:22.
 מְכֻנַּה 22:189.
 מִכַּא to bend; to sink:
 מַאִיכִיא 32:27.
 מִלַּא^x to be full:
 מִלִּיא 22:159, 168.
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 מִלִּיא the flood: 3:20; 15:2.
 מִלַּאכַּא angel: 1:2; 2:7; 3:8; 7:28; 9:27; 12:41; 15:22; 18a:11;
 19:19; 20:15; 21:7; 22:84, 135, 141, 156, 166; 23:6, 8; 26:
 23; 27:13; 28:6; 31:11, 21, 23; 32:49, 52; 33:14, 15, 19,
 20, 24.
 מַלְאִאכִיא 31:9.
 מִלַּאכַּאִיחֻרֻךְ 22:255; 25:18, 19.

מלאכיא 5:4, 7, 16; 6:3, 7, 15; 9:28; 10:16, 17; 11:32, 41,
42; 18c:12; 19:19; 26:23; 31:16, 18, 21.
מלאכיון 33:25.
מלכיון 33:22.
מלאא word: 7:23; 8:44; 9:19; 22:35; 26:16, 17; 29:43; 31:20;
33:15.
מיליא 33:13.
מילי 33:10.
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מלאיא 18c:3; 19:15.
מינלחה 23:6.
מל(ל)ין 33:24.
מזליא 16:13, 14; 33:10.
מזלחה 23:7.
מלכא king: 21:19.
מלכוך 21:1; 22:130.
מלאכחא queen: 6:9.
מלאכיא for the above: 5:9.
מלכוּחא majesty, dominion: 22:136.
מלכוּחה 22:123.
מן from, of, with: passim.
מינא 33:20, 21, 22.
מינאי 20:12; 22:16; 27:11.
מינאיון 33:16.
מינאיכוך 22:163.
מינה 1:9; 2:8; 16:19; 18b:14; 19:13; 31:20; 33:7, 8.
מנא
מנאחא portion: 14:5; 18b:16; 19:13.
מנאחא 7:20.
מנאחאחא 8:35.
מנראם something: 22:165, 174, 176, 181.
מינראם 33:4.
מנזיא hair: 33:10.
מנזיאחין 26:9, 10.
מנזיאחין 8:12; 9:8.
מנזיאחין 7:10.
מנע Af. to cause one to come.
מנריא 14:9.

אמנתאנכוך 14:9.
 מסאחריא mysterious: 22:199.
 מצר to bind, seize:
 מצאינין 26:10.
 מצרינחיך 8:11.
 מצריניחיך 7:10.
 מצרינין 19:7.
 מצרתינוך 5:12.
 מצרתענוך 6:11.
 מראר bitterness:
 מראר 7:13; 9:10; 18b:2; 19:8.
 מראריא 26:11.
 מראריאחא 5:7; 6:6.
 מרכא west: 10:25; 13:8; 22:257.
 מארבא 11:45.

 נאוסא temple: 26:35.
 נכסא offspring: 10:4; 11:8.
 נגר Pa. to protract:
 מנורחא 33:23.
 נחורא light: 10:23; 11:7; 15:12; 22:59, 65, 121, 147, 264; 29:
 35; 31:25; 33:1.
 נחרא 10:3.
 נתח to come down:
 נאחחיא 26:5.
 נחיה 7:6; 8:6; 9:4; 18a:10; 19:5; 26:7.
 נוד to tremble, quake:
 נאראחא 5:2.
 נאראחא 6:2.
 נאיראלה 22:44.
 נאייד 22:43.
 נענודון 10:23, 24.
 נענעדון 11:42, 43.
 מיחנונאר 22:43.
 נודא trembling: 5:3.
 נודיא 6:3.

 נוח
 נחחא rest: 11:48.

נוקבחה female: 20:16.
 נוקבחה 11:6; 17:22; 20:17; 21:19; 24:6; 25:3, 13; 30:18.
 נקבחה 17:7; 27:6, 13.
 נקבחה 27:13.

נורא fire:
 נורא 33:21.

נזא see נצא.

נטר Pe. and Pa. to guard, protect, keep:
 מנטארלה 22:40.
 מנטראח 33:24.
 נטיריא 22:202.
 מטארחה protection: 22:112.
 מנטראנא protector: 22:73.
 נאטרא guardian, protection: 22:2, 70, 115, 184.
 נטרא 33:2.
 נטרחא guarding, protection: 23:13; 24:1; 25:13; 28:2, 12;
 30:2.
 נטארחה 17:27; 29:3.
 נטירותא 22:272.
 נאטראטא 30:36.

נירא vow:
 ניריא 27:5.
 נעוריא 20:4.

נירא servitude, yoke:
 נרא 33:26.

נישמחה soul, spirit:
 נישמחה 24:2; 29:5.
 נישמחה 8:44; 18a:9; 19:5.
 נשימחה 7:23.
 נשמחה 22:169, 192, 234.
 נשמחה 22:73.

נכט Pa. to butcher, slaughter:
 נכוטיא 10:9.
 עחונכסלה 33:22.

נכר
 נוכראייא strange: 10:19; 11:37; 22:1.
 [נוכרא] 29:1.
 נכראייא 33:1.

- נסא to try, prove; to tempt:
 [נסאחאנכ] 14:13.
 נסיא error for נסיא.
 נסיאח 14:31.
 נסיאחא temptations: 14:13.
- נסכ to take up, accept, seize:
 נסכינין 7:8.
 נסכיח 22:148.
 נסכיחין 8:9.
 נסוכינין 26:17.
 נסיב 20:9; 27:9.
 נסיכינין 26:8.
 נסיכחה 22:146, 177.
 נסאכ 22:84.
 נסאכינין 26:19.
 נסכון 31:21.
- נפל to fall:
 נפלאח 33:14.
 נפיל 16:7.
- נפק to go out; Af. to drive out.
 נפקאח 33:26.
 נפקחין 33:25.
 נפקון 31:16.
 נפקון לעפקון 31:12, 15.
 נפאקליא 22:170.
 נפאק 31:25.
 נפאקה 28:13.
 נפאקין 23:14.
 נפקון 31:12, 14.
 נפאק 33:21.
 נפקיא 33:15.
 נפק 33:10.
 נפק 16:5; 21:12; 31:20.
 נפק 20:20, 33:10.
 נפק 27:15.
- נפשא life, person; self; one's own: 15:15; 33:21.
 נפשה 22:221.
 נפשא(א) 3:23.

דַּנְפֶּשֶׁה 22:40, 41.
 נְפִשָׁא abundant: 22:52, 57.
 נָצַל to wrangle, fight:
 נֹאצִיָא 7:4; 8:3; 18a:6; 19:4.
 נֹאצִיָן 9:3; 26:5.
 נָקַף Pa. to pierce, perforate:
 נִקְרָפִיא 11:19.
 נִשָּׂא
 נִשְׂוֹתָא marriage(?): 28:9.
 נָסַח Af. to walk:
 נִסְחִיָה 22:75, 78, 154.
 נִמְסִיָא 33:23.
 נִמְסִיָא 15:3.
 נָסַח to bow:
 נִסְחָא 22:41; 32:26.
 נִסְחִיָה 22:34.
 נִסְחִיָה worshipper: 22:252.
 נָסַח
 נִסְחִיָא fetters, stocks: 17:5.
 נִסְחִיָא 24:4.
 נִסְחִיָא bases, foundations: 31:18.
 נִסְחִיָא 13:11; 16:17.
 נָסַח to close up, confine; to deafen:
 נִסְחִיָא 20:18; 23:10; 27:14; 28:5, 6.
 נִסְחִיָה 13:6.
 נִסְחִיָא 25:21.
 נִסְחִיָא error for נִסְחִיָא: 23:10.
 נָסַח Af. to rend asunder:
 נִסְחִיָא 33:22.
 נָסַח to seize:
 נִסְחִיָא 26:17.
 נִסְחִיָה 26:18.
 נִסְחִיָה 19:6.
 נִסְחִיָה 7:8; 8:8; 9:6; 18a:13; 26:8.
 נָסַח to cast down; to put a cover on:
 נִסְחִיָא 33:20.
 נִסְחִיָה 5:10.
 נִסְחִיָה 6:9.

סיפא 23:12; 25:23. (See 3.17.)
 סחרא crescent-spirit, sorcery-spirit:
 סאחראיון 28:10.
 סחריא 33:25.
 סחראיון 29:14.
 סחריא 17:2; 21:7; 24:4; 32:12; 33:14, 15, 19, 21, 22.
 סוריא for צורא (?) idols, images: 31:14, 15, 16.
 סיפחא lip:
 סיפחאתון 20:7; 27:7.
 סירא
 סכא to glance, gaze:
 נעסכיאנה 17:16.
 סכינא knife:
 סאכינאך 22:158.
 סכינה 22:167.
 סכר Pa. to shut:
 מסכרי 20:19.
 מסכריא 27:15.
 סלק to go up, to come upon:
 סילקח 33:21.
 סליקלאן 22:46.
 סליקתון 16:19.
 מסאקחא ascension: 16:7.
 סמאלא left:
 סמאלה 28:8, 12.
 סמאלחון 17:22, 23.
 סמך to place oneself:
 סמוך 16:5.
 סימאכא support: 22:71.
 סנא
 סאינאחא hateful, hostile: 17:9, 13; 24:10; 30:8.
 סאיניא 17:8.
 סאינחא 33:23.
 סאינחיא 30:13.
 סאניא 24:6.
 סינאחא 16:13.

- סינחא 27:16.
 סינאחא 20:21.
 סניא 16:12.
 סניאחא 3:21.
 סנאיא enemies: 1:2; 3:3; 4:5.
 סניך to gird; rub (?):
 מסנאיך 14:16.
 סנפאחאנכוך 14:16.
 ספא to cut; Etpa. to be terrified:
 מיסחפינא 22:15.
 סרפא lit. "the end"--i.e. death: 22:47, 133, 144, 168.
 סיפא post: 22:111.
 סיפיא 22:186.
- עכד to make, do, work:
 אכאד 22:55.
 אכאדילון 22:98.
 אכדא 33:23.
 אכריאן 33:11.
 אכרילא 33:26.
 אכרלא 33:25.
 אכרלון 33:8, 12, 23, 24.
 מאכריא 33:12.
 אכדה slave: 28:4, 13.
 עוכאדיא works, practices, conjurations: 20:21; 22:277; 27:
 6, 15; 29:2; 31:25.
 עוכדיא 13:13; 20:5; 33:2, 9, 23, 24.
 עכידאחא 33:25, 26.
 עיכדיא 33:8.
- עכלא mourning:
 עכליא 33:17.
- עכקא dust: 33:20.
- עכר to cross, transgress:
 אכאר 23:8; 25:19.
 מאמכראחא passage: 16:6.
- עכש to be dried up:
 חיבאש 2:6.
 חעבאש 1:6; 3:7.

עגלאחא *swiftly* (?): 16:4.
 עגנא *time*: 15:12.
 עקא *lock, tuft of hair*:
 עקיא 7:9, 10; 8:9, 12; 19:6, 7; 26:9, 10.
 עקליא 18a:14.
 עדר
 עדיאורי *helper*: 22:113.
 עדיאוראך 22:174.
 עדיאוראי 22:92.
 עחר *after*:
 עחראיכוך 16:20.
 עו *or; if*: 10:15, 21; 11:27, 40; 19:14; 31:13, 14, 15.
 עוחרא *road*:
 עוחראחא 33:9.
 עולא *embryo, germ*: 1:6; 2:6; 3:7; 12:10.
 עולה 24:3, 8.
 עומקא *depth*:
 עומקיא 10:28, 48.
 עוספירא *heaven*: 32:7, 8, 9, 10.
 עופאניא *spheres*:
 עופאנאי 33:24.
 עוק
 עוקחא *distress*: 20:20; 27:15.
 עור *to be blind; Pa. to blind*:
 עורא 16:22.
 עורא 20:18; 27:4.
 עורא *blind one*: 22:131.
 עורא *pomp*:
 עורה 22:123.
 עוחרא *Uthra, spirit of light*:
 עוחראי 10:20, 24; 22:209, 213.
 עז
 עזיזחא *strong*: 23:7.
 עזיזאחא *insolent*: 5:5; 17:14.
 עזיקא *seal ring*: 21:17; 24:10.
 עזיקחה 21:19.
 עיז *mighty, powerful*: 33:19, 20, 24.
 עיז *yes, so be it*: 5:21.

עינא see אינא.

עיצטלא garment: 22:58.

עכורא temple: 5:19; 6:18.

עכוראיכוון 16:9.

עכורא temple-spirit: 16:6, 17.

עכוריא 1:10; 3:13; 14:12; 20:16; 23:8; 25:19; 26:16; 27:13; 31:16; 33:26.

עכוריא 31:10.

על unto, upon, to, against: (See also אל.) Passim.

עלאי 22:75, 171.

עלאיחין 7:7; 8:6; 10:25, 26; 26:7.

עלאיכוון 10:16, 18, 23, 24; 11:41, 42, 45, 46; 14:5, 6; 16:4.

עלאך 15:6; 22:207, 210.

עלאן 22:48.

עלחון 33:16.

עלה 22:213, 244.

עלהך error for עלאך: 10:22.

עלמא while: 22:220.

עלאיא upper, exalted: 31:8; 32:5, 7, 8, 10.

עלאוֹיא over, upon, above:

עלאוֹיא 29:2.

עלאוֹאיחין 6:10.

עלאוֹיא 22:119.

עלאוֹה 22:37.

עלאוֹיחין 5:10.

עלאוֹיכוון 14:7, 8.

עלאוֹכוון 11:34.^x

עלאוֹיכוון 31:21, 22.

עלאוֹיא 33:2, error for עלאויא.

עליל out upon! a malediction: 14:1.

עלל to enter, tread:

עללה 28:13.

עללין 23:14.

עלליח 22:88, 94, 178.

עלליל 22:92, 29:12.

עלל 24:10.

עלמא white: 22:220.
 עמא mother: 7:17; 8:28; 9:14; 18b:10; 19:11; 26:14.
 עמאִיון 23:14.
 עזא goat: 25:4, 14.
 עניש a man, anyone: 20:9; 23:8; 25:19.
 ענחחא woman, wife:
 ענחחא 22:150.
 ענחחה 32:44.
 ענחחא 33:9, 12, 16, 23, 24.
 ענחחה 33:9.
 ענחחא 17:21; 19:14; 28:5.
 ענחחה 33:11.
 ענשיא women: 1:2; 2:1; 3:2; 5:5, 18; 6:5, 17; 7:5; 8:3; 9:
 3; 13:17; 18a:7; 19:4; 26:6; 29:21; 33:23.
 ענ(ש)יא 4:4.
 עס to restrain:
 נעסו 33:9.
 עסטמוא blade: 22:147.
 עסכופחא threshold: 21:3.
 עסקופחא 10:2.
 עסקופחאן 22:13.
 עסקופחה 22:20, 27, 71, 117, 275.
 עסר to bind, charm (see also אסארא); Etpa. to be bound:
 אסארחה 22:109.
 מסריחון 16:4, 15.
 עסיר 16:19; 17:18; 20:3, 6; 21:1, 15; 23:1; 27:4, 7; 28:9;
 29:9, 11; 30:5, 8, 10, 14; 32:6, 9.
 עסירא 1:4; 2:4; 3:5; 4:10; 12:25, 27, 31, 46; 16:13, 19;
 17:2, 6, 13; 20:17; 21:22; 23:10, 12; 24:4, 5, 8, 9; 27:13;
 28:5, 6, 7, 8; 32:10.
 עסיראן 24:9.
 עסיראחיא 21:18.
 עסיריא 4:8, 13, 15; 16:12, 13; 17:4, 6, 11; 23:8; 24:4, 6,
 10; 25:19; 28:12; 29:13, 19, 28, 42; 32:15.
 עסיריח 23:4; 25:17.
 עסיריחון 16:11, 15; 30:19, 22, 25, 28.
 עחטרא 32:16, 23.

עפך to repulse, turn away:
 לאפיכוך 22:263.
 מיפאך 10:5; 11:11.
 עפוך 3:20; 15:10, 11, 12.
 עפיכא 1:1, 4; 2:1, 4; 3:1, 5; 4:3, 13; 12:1, 6; 15:14; 18a:
 1; 21:8, 11; 27:8, 10; 29:38.
 עפיכיא 13:11; 16:17.
 עתפכחון 14:14.
 תעחפיר 15:16.
 עפיכ(ך)א 12:6.
 עקארא majesty: 22:36, 78, 91.
 עקא heel: 28:8, 12.
 עקר Etpa. to be bound:
 עחקרא 32:17.
 עוקרא bond: 32:16.
 עקר to flee:
 לעקרון 31:11, 13, 14, 15, 16.
 עקומיא black: 32:35.
 ערק to flee:
 ערוק 21:12.
 עשא fire:
 עשאחא 3:21; 15:13.
 עשאטא rump, rear: 33:26.
 עשאחיאחין 5:6; 6:6.
 עחיה predestined, appointed: 33:24.
 פגרא body: 5:2; 7:6; 8:5; 17:19; 26:7.
 פגרה 16:14; 21:4; 22:5, 117, 274; 25:2, 15, 16, 20; 27:2,
 9; 28:3; 29:4.
 פגראיון 23:9, 13.
 פחארא clay: 7:26; 12:38; 18c:7; 19:17; 26:21.
 פומא mouth: 20:4; 27:4; 33:20.
 פומאיון 20:7; 27:7.
 פומיא 20:20.
 פורא passion: 33:11.
 פטר Af. to banish:
 אפטארריך 21:9.
 פירא fruit: 32:45.

- פירצא iniquity:
פירצאיון 28:11.
- פכר Pe. and Pa. to fetter, bind:
מפכריחון 16:6.
פכיריתון 16:16.
- פלג to divide, share:
פלאג 7:20; 8:35; 9:16; 18b:15; 19:13; 26:15.
פלוגה share: 13:14.
- פלחוד Etpa. to be scattered:
עפלאוד 22:98.
- פנול Etpa. to be thrown, hurled:
עפנודאן 22:96.
- פסא to pass:
פאסאח 33:24.
- פסק to cut:
לאחזיפסיק 30:35. (See 3.18.)
- פקר to command, appoint, assign:
מפקרילה 20:9; 27:9.
מפקרינין 22:204.
ניפקרה 22:53.
פקודאך 22:140, 142.
פקודאן 22:143.
פקידיבה 22:113.
פאקתון order, ordinance, commission: 23:6.
פקאחא 28:6.
פקאחה 28:9.
פקוחאיון 25:18.
פקוחה 23:6.
פוגדאמאך 22:197, 263.
פוגדאמיא 22:266.
- פרזלא iron: 17:5.
פרזלה 24:4.
- פרט to split, separate:
פריטיא 20:13; 27:11.
- פריכא shrine-spirit:
פריכיא 25:19; 31:10, 16.
- פרל Pa. to separate:
פרוליא 33:23.

- פרצופא face:
 פרצופאיחין 17:16.
- פרק to dismiss; to deliver; to break into fragments:
 פירקה 22:61.
 פריקלא 33:21.
 פרקאך 22:69.
- פרע to pronounce:
 מפרשא 21:21.
- פשק Etpa. to be split, cracked:
 עפשקא 3:8.
- פשא Pa. to annul:
 מפשריהון 13:3, 7, 10.
 פשאראחא 16:5.
 פשרא 16:5.
 פשריחון 13:3.
 פישרא annulment: 15:11.
- פח see כרתא.
- פוח to open:
 כחחית 22:180 (See 3.14.)
- פחכרא idol; idol-spirit:
 פחכריא 7:22; 8:42; 9:18; 19:15; 20:4; 26:16; 27:5.
 פחכריא 15:24.
- צאצריא (?): 13:20.
- צכותא thing: 30:12.
- צחן to stink, be filthy:
 צאחנאחא 17:14.
- ציחוא evil spirit:
 צחוון 16:9.
- צליף to whip, scourge:
 צליפא 20:18; 27:14.
- צנף to scream, shriek:
 ציופיח 22:163.
- קאלא voice: 7:3; 8:1; 9:1; 13:19; 26:4.
 קאל: in the expression קאל קאלא, the first קאל, serves as
 an interjectional "hark!": 5:2, 3; 6:2, 3; 7:3, 4, 5; 8:1,
 2, 3; 9:1, 2, 3; 18a:4, 5, 7; 19:3, 4; 26:4, 5, 6.
 קאלאיחין 5:5.

קאלה 22:41.
קלאיחין 6:5.
קלא 33:10, 13.

קארנא horn:

קארנאיינ 26:9.
קארנאין 19:7.
קארנין 29:7.
קרנאייחין 7:9; 9:7.

קאשחא bow:

קאשחא 22:179.

קבל Pa. to receive, accept:

מקבליא 15:4.
נקבלינון 10:19.
קאכיל 21:11.
מן קבאל 22:202, 240.

קבר

קובריא tombs: 4:2; 16:2.

קדא to flee (?)

קדא 21:12.

קדם

קאדמאייא primaeval, pristine: 11:8; 29:44.

קדמאייא 10:4; 22:89, 164.

קודאם before; in the presence of: 15:16.

קודאמה 31:20.

קודמה 33:14, 21.

קדש

קאדוש infernal: 6:8.

קאדיש 5:8.

קדש 23:15.

קחד to scream:

קחדית 22:162.

קום to arise, stand; Af. to place:

מאקימילון 17:10.

עקום 22:172.

קאיים 22:38.

קאים 21:22.

קאימאך 22:68.

קאימה 22:60.

קאימיא 22:22.
 קאימין 22:10.
 קאימית 22:198.
 קאימוא 22:140, 171.
 קאם 22:55.
 קאמית 22:122.
 קום 22:25, 50, 138.
 קים 15:16.
 {קיאמ}מא 31:19.
 קומחא stature, body.
 קומאחאיון 10:10.
 קומחה 22:44.
 קומחיחון 11:13.
 קומבא vault: 5:10.
 קורבאוא bribe: 14:6; 20:9; 27:9.
 קושרתא belt: [52:8].
 קטל to kill: See also גטל.
 מקטילון 29:22.
 קיבלח(א) portion: 33:15.
 קיניאוא possessions: 30:39.
 קינאונה 33:3.
 קניאונה 27:16; 28:4, 14; 32:44.
 קנ{ינא}יאונה 29:41.
 קירא wax:
 קיריא 24:7.
 קמאוא quiver:
 קמאואך 22:159.
 קמאונה 22:168, 180.
 קקא see נכא.
 קרא to call, name; to make incantations; Etpe. to be called:
 אקריאון 26:16.
 מיהקיריא 33:26.
 מקרא 14:10.
 מקריא 1:3; 2:3; 3:4; 4:6; 12:5, 21, 25, 26.
 קארינא 22:15.
 קארינאלה 22:141.
 קרא 22:24.
 קראי 5:19.

קראלה 22:55.
 קריא 22:55.
 קרילה 22:138.
 תיקרא 33:11.
 תיתקריא 30:13.
 אקריאחא incantations, invocations: 15:4, 10, 14; 18a:1;
 20:4, 8; 26:2, 14; 27:8.
 אקריח 33:26.
 אקריחא 3:22; 20:18, 20; 27:14, 15.
 קריאנא 15:2.
 קריאחא 1:12; 2:2; 3:2; 4:4, 8; 5:1, 18; 12:1; 15:10, 15;
 27:5.
 קריאחחון 29:39.
 קריאחון 28:10.
 קריחא 15:8; 33:17.
 קרענא 6:18.
 קרא(א)חא 6:17.
 קראחא(כ)חון 14:11.
 קרב Pe. and Pa. to draw near:
 עקרוב 22:188.
 קארביח 22:195.
 קראבא battle: 5:3; 6:3; 7:5; 8:3; 18a:6; 19:4; 22:125; 26:6.
 קרבא 6:10.
 קריא misfortune: 22:12, 19, 25, 45, 81, 82, 102, 106, 134, 139,
 144, 168, 185, 219, 228, 266.
 קריאיון 22:96.
 קורקלא chain; tress. (See also גרולא.)
 קורקליא 26:9, 10.
 קודקליא 9:6. (!)
 קרקר to be cold, frozen (?):
 קאר 16:9.
 קריריא 16:10.
 ראזא mystery: 10:14, 22; 11:23, 26; 28:5; 29:42; 31:8, 19, 20;
 32:4, 5, 6, 8, 9, 10.
 ראזאיון 10:6; 23:6.
 ראזאך 22:196.
 ראזאן 5:13.

- ראזה 22:150.
 ראזיא 4:8; 5:12; 6:11; 17:12; 22:199; 28:8; 31:18.
 ראזיחון 11:11.
- ראם to be high:
 מראומא 10:18.
 מרומא 5:17; 11:33.
 מרומיא 6:17.
 ראמא 8:11; 9:7; 10:7; 11:14; 19:7; 26:10.
- רבא Pa. to nourish:
 מרכין 33:15.
 רבא great: 2:9; 7:7; 9:5; 10:4, 9, 21, 25; 11:8, 20, 39;
 12:6; 16:10; 18a:12; 18b:6; 19:6, 9; 21:1, 20; 22:29, 46,
 52, 71, 82, 146; 26:8, 13, 18; 28:6, 8, 9; 29:44; 30:24,
 26, 27, 29; 31:8, 21; 33:2.
 רבאחיא 5:10.
 רביא 22:1, 33; 29:1; 33:1.
 רבתיא 6:10; 10:23; 11:44; 22:103, 112.
 רורבאחא 1:11; 2:10; 3:14; 12:19; 32:14, 15.
 ראב the Great One: 22:30, 210.
 ראבחא grandmother: 26:15.
 רבתא 8:31; 19:12.
 רבתיא 7:18.
 ראבאניא masters, teachers: 24:7.
 רורביא doctors; mighty ones; also an epithet of Life: 22:
 31, 35, 78, 90; 24:7.
- רבך to kneel:
 מרבכא 33:19.
- רברכ Etpa. to assume superiority; to raise oneself:
 מעחורראב 22:171.
 מחוררביא 22:80.
 מחוררביח 22:157.
- רגז רוגוז rage, wrath: 22:23, 48, 84, 229.
- רגל to hobble, fetter:
 רגילא 20:7; 23:10, 12; 28:7.
 רגיליא 27:8.

- רגם to stone:
 רגימא 20:19; 27:14.
- רגף to shake:
 רגיפיא 20:7; 27:8.
- רחם Etpē. to ask for mercy:
 מתרחמנא 22:17.
- רחק to be distant; Pa. to remove; Etpa. to remove oneself:
 לעתרחקון 22:232.
 לרחקון 32:46.
 מראחקא 20:12; 27:10.
 מראחקיא 20:13; 27:12.
 מרחקא 21:23.
 עתראחאק 21:12; 22:224.
 עתרחקית 22:227.
 רחיק 1:9, 11; 2:8, 11; 3:9, 12, 14, 15, 16, 17; 12:14, 20.
 רחקית 22:103.
- רוחא spirit: 31:13.
 רווחה 29:4. ✦
 רווחיא 17:13; 18a:9; 19:5; 21:8; 30:6; 31:16; 32:12, 13,
 18; 33:15.
- רותא illumination: 22:121.
- ריגלא leg: See also ליגרא.
 ריגלין 33:20.
- ריחא perfume: 15:5.
- רישא head:
 רישאי 22:33.
 רישאיחון 2:9; 17:24, 25.
 רישאיחין 7:11; 8:10, 13; 9:6, 7, 8; 17:15; 26:9, 10.
 רישאך 22:66.
 רישאן 7:9; 18a:14.
 רעשאיין 1:9.
 רישאיאאון 12:16. (!)
 רישיח beginning: 21:21.
 ר{ש}עשאת 21:21.
- רכב
 מרכבאתא chariots: 1:10; 2:10; 3:13; 12:19; 32:15, 20.
 מרכיבחת 22:132.

רמא to throw:
 רמיא 16:10.
 רמילא 33:21.
 רמז to wink, cast an evil eye:
 רמאזיא 16:12.
 רעויה satiety: 29:27.
 רפע Af. and Po^cel, to lift, remove:
 ארפעלאן 5:13.
 רופעלאן 6:12.
 רצף to press, crush:
 רצפית 22:179.
 רקאן empty: 33:14.
 רקיעא firmament:
 רקיחא 31:18, 24.
 רקעחא 22:261.
 רקעחיא 5:4; 10:3; 11:7; 13:10.
 רקעיא 6:4.
 רקק to spit:
 ריקא 5:6; 6:6.
 רקאטין 5:14.
 רקעתא 6:13.
 רוקא spittle: 5:6; 6:6.

 שארא breast, chest:
 שאריא 33:20.
 שאל to ask:
 משאלותליא 22:198.
 שאילה 22:130.
 שאלייא blessed, tranquil: 22:120.
 שאף to creep; to rub, strike:
 שיאפא 5:6.
 שיפא 6:5.
 מישאף 14:16.
 שפחאונכרן 14:17.
 שכח Pa. to praise:
 משאכיא 28:9, 12.
 משכיא 22:113.
 תושכחחא 22:86.

- תושבחתאך 22:188.
- שכיאחיא lit. "The Seven Brothers," i.e. the planets: 22:10, 21, 47, 80, 93, 94, 99, 138, 254.
- שבוע Af. to adjure, to cause to swear:
 אשבאחאך 22:67.
 אשבית 18b:9; 19:9; 21:2, 5; 25:5; 26:12.
 אשביתיליכין 7:13.
- שבק to dismiss, divorce, forsake, leave:
 לעשבוק^x 33:9.
 לשבולון 33:14, 16.
 שאביק 22:169.
 שאבקה 12:40; 26:22.
 שאבקה 26:20.
 שאבקה 22:133.
 שבאק 22:138.
 שבוק 22:145.
 שביקאלחא 28:7.
 שביקילה 25:21.
 שביקלה 23:11.
 שבועיקאלון 29:18.
 שבקה 22:48, 81.
 שיבקאחא 33:24.
 שעבקה 22:137.
 תישבוקלה 18b:7; 26:13.
 תעשבוקלה 19:10.
 תשבוקלה 7:15.
 תשבוקליה 8:23.
- שגשג
 שגשג commotion: 5:4.
 שגשג 6:4.
- שדא to throw; Etpe. to be thrown:
 מיחשאר 22:43.
 משדא 14:17.
 נעשדונכון 10:27.
 נשדונכון 11:47.
 שדאחאנכון 14:17.
 שדיא 16:20.

שָׂרַר Pa. to send; Etpa. to be sent:

מְשַׂרְרֵם 14:2.
עֲשֹׂרֵי נִינִין 18c:7.
עֲשֹׂרֵי נִינִין 19:17.
עֲשֹׂרֵי אֵר 22:107.
שִׂרְרֵי נִינִין 26:19.
שִׂרְרָה 22:61.
שִׂרְרֵי א 14:13.
שִׂרְרֵי ה 22:213.
שִׂרְרֵי אֲחָאנוֹן 12:38.
שִׂרְרֵי א 22:69.
שִׂרְרֵי אֲחָאנוֹן 14:13.
שִׂרְרֵי אֲחָאנוֹן 22:165.

שָׂחַב to rejoice:

שָׂחַבֵּת 33:26.

שָׂחַלֵּא (?): 22:181.

שָׂוַא Pa. to set, make:

שָׂוֵי א 10:9.

שָׂוֵי אֵר apparitions (?): 17:8.

שָׂבַע seven: 5:7; 6:7; 10:5; 11:10; 22:253; 33:21.

שָׂבַעֵת 13:4; 22:7.

שָׂבַעֵת 10:3; 11:6.

שָׂוֵי א gift; bribe: 14:6; 20:9; 27:9.

שָׂוֵי א zeal: 33:10.

שָׂוֵי א membrané about the foetus; foetus: 7:18; 8:31; 9:15;
18b:12; 19:12; 26:15; 33:21.

שָׂוֵי א name: 6:1, 9, 15, 19; 7:2; 15:4, 5, 22; 17:3; 20:15; 22:1,
115; 23:7; 29:43; 32:1, 11; 33:1.

שָׂוֵי א 1:7; 2:6; 3:8; 5:7, 8, 9, 15, 16, 19, 20; 6:7; 7:21,
28; 8:42; 9:18, 20, 27; 12:10, 41; 18c:1, 10, 11; 19:14,
19; 20:16; 26:12, 16, 18, 22; 27:13; 32:49, 50.

שָׂוֵי א 25:1; 28:1; 29:1.

שָׂוֵי א 32:11.

שָׂוֵי א 10:19; 17:12; 20:15; 27:12.

שָׂוֵי א 6:16; 21:20; 22:40.

שָׂוֵי א{י} 33:7.

שָׂוֵי א 6:15.

שָׂוֵי א 21:17.

שמיא heavens: 6:2; 30:26; 32:56.

שוקא market:

שוקיא 22:102.

שורבא brood, tribe:

שורבא 22:145.

שורבא 23:6, 11; 28:7; 32:48; 33:5, 19.

שורבאחון 28:10.

שורבאחיר 23:5.

שורבאחא 33:6.

שוש Pa. to overthrow, destroy; to confound:

שושיא 10:6.

שושיא 11:11.

שושילחא chain:

שושילחא 17:5; 24:5.

שוטהא speech: 22:91; 33:26.

שוטהא 22:34, 76.

שירא demon:

שיריא 12:29; 21:7, 10; 31:11, 14, 17; 32:11, 18.

שיחא six: 21:21.

שיחא 22:209, 212.

שיחא sixty: 13:6; 20:16; 22:109, 110, 208, 212; 23:5; 25:
17, 21; 28:7; 33:5, 6, 7, 18.

שיחא 27:13.

שכחא to find; Af. to be able.

שכחא 22:79.

שכחא 22:9, 155.

שכחא 33:5.

שכחא 22:262.

שכחא findings: 33:12.

שכחא

שכחא dwelling: 10:22.

שכחא divine presence: 31:21.

שלאא Af. to shriek:

שלאא 22:162.

שלאחא to send; to pull off, undress:

שלאחא 22:149.

שלאחא 14:10.

- משלאנכון 14:2.
 נעשתחלוון 10:16.
 עשתלא 10:7.
 עשזלאחון 10:13.
 עשזלחחון 11:24.
 שחלוון 10:5; 11:9.
 שרליא 14:10.
- שלט to rule; to appoint:
 משאלאט 21:7; 22:218.
 שליט 31:22.
 שליטא 21:1.
- שלם Af. to deliver:
 מאשלימאלה 20:12; 27:11.
 מאשלימילה 20:10; 27:10.
 אשלימחאנוון requisitions: 8:42, 43; 19:15.
 אשלימחינוון 18c:2.
 אשלמחאנוון 8:43.
 שלמחאנוון 7:22.
- שלף to draw out:
 שאלילא 33:20.
 שליפא 22:158, 167.
- שמא to hear:
 נשמאך 11:26.
 שאמית 22:207.
 שומאי 8:1.
 שומית 18a:4; 19:3.
 שמאנא 9:2; 22:42; 26:4.
 חישחמרון 16:21.
 חשמון 16:22.
- שמת Pa. to ban:
 משאמתיא 20:12; 27:11.
 משמתיא 20:7; 27:8.
- שעא Etpa. to speak, talk:
 מישחזאייא 22:161.
 עשחזאייית 22:34.
- שפל
 שאפלא dejected: 33:17.

שפף

שפופא "The Lame One," epithet of Marduk: 22:132.

שקא Af. to cause to drink:

שאקיאח 14:5.

שקל to take off; to hold, carry:

שיקלאח 33:8.

שיקליח 22:88.

שקאלתח 22:149.

שקול 21:11.

שקף to strike, plague:

שאקפא 21:4.

שקוף 22:83.

שיקופחא plague, affliction: 20:21; 22:13, 19, 26, 102,
186, 228; 27:16.

שיקופחון 22:97.

שקר

שאקארא liar: 22:127.

שרא to^o loose, deliver; to dwell; Etpe. to be loosed.

לישתריא 30:30.

מישארא 7:30.

מישרא 19:20.

מישריא 9:29; 12:45; 18c:15; 26:24.

מישתריא 22:160.

משאראי 26:21.

משריא 24:7.

נשריא 6:18.

שריא 19:18.

שריא 9:26; 12:40; 19:18; 22:11, 12; 23:11; 25:22; 26:20,
22; 29:20, 40.

שריויא 19:19.

שוריו 18c:12.

שרון 12:42.

שרונין 26:23, 24.

שריא 5:15, 18; 6:17; 7:27; 9:28; 10:20; 11:39; 33:17, 25.

שריבה 10:2.

שרילון 33:17.

תישריא 9:13; 26:13.

תשרולה 7:15.

תשריא 8:23.
 error for חישרילה 18b:7; 19:10.
 שראר steadfastness: 33:3.
 שרר
 שריר confirmed, steadfast: 21:22.
 שרש to uproot:
 שרשאי 5:14.
 שרשעלאן 6:13.
 שרשא root, lineage: 22:63; 31:11, 13, 14, 15.
 שחא to drink:
 שאתיא 29:26.

 חאגא crown: 10:25; 11:44; 22:136.
 חאגה 22:122.
 חכר to break, shatter:
 מיחאכריא 19:4.
 מיחכאר 22:31, 32.
 מיחכריא 9:2; 18a:5; 26:5.
 מחכריא 7:4; 8:2.
 עתכראח 22:97.
 חאכאר 19:6.
 חכאר 7:9; 8:10; 9:6; 26:9.
 תכרתניכון 25:12.
 חוכרה 22:18.
 חיכרית 22:178.
 חכריא shatterings: 33:23.
 חכריא 33:25.
 חולדאנא generations: 28:10.
 חום again, furthermore: 22:67; 24:11; 33:24, 26.
 חומיא black (?): 10:28; 11:48.
 חוקנא brightness:
 חוקנה 22:250.
 חורא bull: 25:4, 14.
 חורה 29:6, 45.
 חוחיא under: 22:201, 203; 23:12, 13; 28:7, 12.
 חוחא 29:30.
 תיחאר 15:24.
 חאתאייא lower: 11:48.

חזאיא 31:8, 19; 32:5, 6, 9.
 תחאיאחא 31:19.
 תחאייא 10:28.
 תחיא 32:8.
 חיביל Tibil, the Earth: 22:125; 31:23.
 חימיא south: 13:8.
 חירא gate:
 חיריא [25:11].
 חירכא fat:
 חירכה 33:21.
 חכל
 תכליא bereavements: 33:17.
 תלאחא three: 22:269.
 תלאחמא three hundred: 13:5.
 תלחמא 13:5; 22:208, 212; 23:5, 11; 25:17, 21; 28:6; 33:6,
 7, 18.
 תמאניא eight: 13:4, 9; 22:8, 260.
 תמאנאן eighty: 20:17; 27:13.
 תקיפא mighty: 5:15; 25:19.
 תאקורף 5:8; 6:8, 16.
 תאקיפא 30:25, 27, 33.
 תקיפחא 23:7.
 תקעופא 6:14.
 תרין two: 13:5, 16.
 תארחתחון both: 33:11.
 תארחתחון 33:13.
 תרחתחון 33:13.
 תריסאר twelve: 22:255.
 תרץ to lead:
 תראצלה 22:60.

GLOSSARY B

Angels, Gods, and Demons

- a.-angels, d.-demons, g.-gods, l.-liliths, u.-uthras (cf. p. 37).
- אבאחור Abatur, u., a Mandaean genie who sits between the purgatories and the worlds of light, weighing souls in his balances: 22:244.
- אבוגדאנא Abugdana, king of d., Pater Fortunatus: 21:1; 33:4.
- אדונאי יורבא Adonai Yorba, g. and chief of evil spirits; the name of a sun-spirit who is the keeper of a purgatory: 1:9; 3:12; 12:15; 32:51.
- אדונאי (י) (י) אדונאי 2:8.
- אדונאי חבובית צנובית Adonai Hbubit Šnubit: 5:9.
- אדונאי צנובית 5:19.
- אזדאי Azdai, a.: 7:7; 8:48; 9:4, 11, 20; 18a:11; 18b:5; 19:5, 9.
- אזדאי 7:14.
- אזדאי 8:21.
- אמאחעמא Amatema, g., "Handmaid-of-Mother": 21:17.
- אעיל A^cel, a.: [42:17].
- אגדא Bagdat, g.(?): 28:9.
- אבזנאי Buznai, l.: 25:17, 18; 28:6 (also called an angel here and elsewhere); 33:5, 7, 14, 15, 16, 19, 20, 22, 25.
- ביל Bel, king of g., the planet Jupiter: 22:130, 248.
- ביודאי Biudai, a.: 23:8.
- בר חוראראן Bar-Hauraran, g.(?), son of a Canaanite deity: 22:66, 76.
- ברכאיל Barkiel, a. "who blesses": 12:42.
- ברכעיל 9:27; 26:23.
- ברכויאיל 7:28.
- גברעיל Gabriel, a.: 18c:11; 27:13; 32:49.
- גאברעיל 20:16.
- גידאק Gidaq, d.: 33:20, 24.
- גידאק 33:18.
- גוספוחראקא Guspuhraqa, d.: 29:10.
- דושעיל Dušiel, a. "who treads down": 10:17; 11:32.

- דליבאט Dlibat, g., variation of Dilbat, Libat, i.e. Venus: 22:251.
- דניש Daniš, g., occult science personified (?): 22:251.
- דרוא Darwa, a. or g.: 25:19.
- דחוביז Hutbiz, another name for Bagdat, g.(?): 28:9.
- חיביל Hibil, u., an outstanding Mandaean genie: 22:28; 31:20.
- חלדאס Haldas, l.: 21:2, 8, 11, 12.
- חאלדאס 21:5.
- חרבעיל Harbiel, a. "who destroys": 22:155, 166.
- זאנאי Zanai, l.: 33:5, 17.
- זנאי 33:18.
- זארניא Zarni, l.: 21:2, 6.
- זאטאן Zatan, l.: 30:13.
- זיאואר Ziawar, u.: 29:34.
- טאבאק Tabaq, a.: 1:7.
- טבאק 2:7; 3:8.
- דבאק 12:10.
- יאוואר Yawar, u., an outstanding Mandaean genie: 22:34, 36, 50, 51, 55, 56, 77.
- יאזרון Yazrun, a.: 7:7, 14; 8:7; 26:18.
- יאזארון 26:8.
- יאזורון 9:4, 11, 20.
- יוזרון 8:21.
- יאכוך Yakuk, a.: 6:16.
- יאנאי Yannai, l.: 23:5.
- יאקרון Yaqrūn, a.: 7:7, 14; 8:7; 9:5, 21. Cf. יארקון (!) 8:22.
- יאקארון 26:8.
- יאיקרון 8:48.
- יקרון 18a:11; 18b:6; 19:6, 9; 26:13, 18.
- ירדנא Jordan, u., "running water, stream": 11:39; 16:10; 22:53, 57.
- יורבא Yorba, g., name of a sun-spirit identified with Adonai, keeper of a purgatory: 22:201, 203.
- יושאמין Yošamin, u., name of a demiurge, a mediator between good and evil; father of Abatur; one of the greatest of Life Spirits, called the "Second Life"; transformation of the Hebrew יחושאמין (cf. Aramaic כעלשמין): 22:244.

יזררן Yazdun, a.: 18a:11; 18b:5; 19:5, 9.
 יזררן 9:4, 11, 20 appears to be a conflation of Yazdun
 and Yazrun.
 זיבא Kbar-Ziwa, u.: 22:63.
 כבשעיל Kabšiel, a. "who subdues": 10:17; 11:31.
 כיואן Kewan, g., Saturn, the Star of Saturday, god of the Jews:
 22:249.
 לאכיה for ליבאח (?), Venus, g.: 7:1.
 מאנא Mana, u., "spirit, soul, mind": 22:68, 177, 271.
 מחזעיל Mahziel, a.: 10:17; 11:31.
 מנדעא מנדעא Manda d-Hia, u., "Knowledge-of-Life": 22:16, 18.
 מנדעא 22:241.
 נבאט Nbaṭ, u.: 10:4; 11:8.
 נבו Nebo, g., the planet Mercury: 22:252.
 נגוזנאי Negoznai, a.: 23:6.
 נירג Nergal, g., the planet Mars: 22:248.
 נעריג נעריג Nergal of the Wasp: 28:9.
 סחטעיל Sahtiel, a. "who seizes": 7:8; 8:8, 49; 9:5, 12; 18a:13;
 18b:7; 19:6, 10; 26:8, 18.
 סחטאעיל 7:15.
 סחיטעיל 26:13.
 סחטיל 8:22.
 סטאנא Satan, d.: 25:23.
 סינ Sin, g., the Moon God: 22:130.
 סירא the Moon, g.: 22:249.
 סמאיל Samael, d., the Angel of Death.
 סנריכא the Palm Tree, a symbol of male fertility: 22:178, 271.
 עגלימא Eglima, l.: 33:18.
 עורפאיל Urpael, another name for Raphael, a.: 18a:12; 18b:6;
 19:6, 10; 26:8, 22, 49.
 עורפאיל 7:8, 14.
 עייל El, g.: 31:21.
 עלאהא Ilaha, d.: 29:11.
 עסטיקת יאקחא Estiqut Yaqhap, d.: 6:8.
 עסחוקתקוף Estqutqup, d.: 5:8.
 עסתרא Ištar, g., another name of Venus-Libat: 15:5, 7; 23:10;
 28:6.
 עסחיר 5:20.

עסחאר 5:9.
 עסיחרא 6:9.
 עסחראחא Ištar, g., female gods: 5:5, 8, 16; 20:5, 17; 23:9;
 27:5, 13.
 עיסחראחא 25:20.
 עסיתראתא 6:7, 15.
 עסתיראחא 6:4.
 עשדום Ešdum, d., a spirit of darkness: 33:9.
 פריויס Piriawis, u., a heavenly stream: 16:10.
 פרעיל Prael, a.: 8:7; 9:5, 21; 18a:12; 18b:6; 19:6, 9, 19; 26:
 8, 13.
 פארעיל 26:18.
 פרועיל 18c:10.
 פתאחיל Ptahil, the Mandaean demiurge: 31:21.
 פתאעיל 22:245.
 צבאבוט Šbabut, d.: 6:8.
 ציר גליף Šir-Glif, g.: 21:17, 20.
 קאטריאויס Qatriawis, a.: 21:7.
 קאקא[י] Qaqay, l.: [52:6].
 קרקעיל Qarqiel, a.: 22:141.
 ראבגון Rabgun, d.: 33:4.
 ראמפתאן Ramptan, (female) u.: 20:16; 27:13.
 ראמפתח Ramptit, (male) u.: 20:16; 27:13.
 רחזיל Rahziel, a.: 11:30.
 רווחa Ruha or the Spirit, g.: 22:201, 203.
 רופאעיל Raphael, a.: 9:5; 26:18.
 רופעיל 9:21; 26:13.
 ריקין Riqin, a.: 8:48.
 שאמיש Šamiš or the Sun: 10:23; 22:123, 126, 143, 247.
 שאמשיא 32:40.
 שבקאייל Šabqaiel, a. "who causes demons to leave": 5:17.
 שבקאייל 6:17.
 שראיאייל Šraiel, a. "who delivers": 5:17.
 שריאיל 12:41.
 שרעיל 26:23.
 חאכלאח Taklath, l.: 21:2, 5.

GLOSSARY C

Proper Names

f.-father of, m.-mother of, h.-husband of, w.-wife of, s. son of, d.-daughter of.

אבאנדוקט Abandukt m. Per Nukraya: 22:6, 101, 118, 191, 276.

אביא Abi d. Nanay: 26:3, 7, 11, 13, 17, 18, 19, 21, 24, 28.

אדאם Adam: 10:13, 15; 11:15, 25, 28; 17:11.

אחאט Ahat m. Kurreniq: 19:2, 21; d. Naštay: 27:3, 4, 16.

אחאטא Ahata d. Dade: 21:4, 9, 13, 16, 23.

אחאטאבון Ahtaṭbun d. Nanay: 9:1, 22, 25.

אטרוגא Aṭrugā m. Quqay: [17:15].

אנוש Anoš m. Zadanoš: 8:6, 15, 24, 27, 42, 55; 12:14, 24, 37, 39, 45.

אנאוש 8:47.

אנושאג Anošag m. Yokabar: 22:14, 105.

אנושאד Anošay d. Mehindukt: 4:7.

אנושטא Anošta d. Š...: 6:1.

אפאדוי Apadoy s. Dawiwi: 15:8.

אפרא חורמין Apra-Hormiz m. Kosroes: 27:3, 6, 9, 10, 12, 15, 17.

אפרידוה Apridoe d. Kewašizag: 20:2, 3.

באבאנוש Babanoš s. Mehanoš: 2:12.

באבנוש 2:5.

באבנוש 2:8.

באטאסיה Bat-Asia d. Mehanoš: 3:6, 9.

בזיהאסיה m. Kuzehuroy: 15:17, 25.

בינדאדוי Bindadoy s. Dadi: 26:16, 17, 32.

ברדסה Bardesa d. Terme: 24:3, 8, 11.

ברחיה Bar Hiia, another name for Yokabar s. of Anošay: 22:72, 105.

גוקאיה אדור-יאזדאנדאר Gukaya Adur-Yazdandar s. Kzabiat: 11:50.

גושנאג Gušnay d. Bat-Asia: 22:3, 10.

גושנאג Gušnay m. Quqay: 26:3, 27.

דאדי Dadi m. Terme: 24:3, 8, 12; m. Bindadoy: 26:34.

דאדא Dade m. Ahata: 21:4, 10, 14, 16, 23.

דאוויד David: 21:20.

דאוויהא Dawiwi f.(?) Apadoy: 15:8.

דודאִי Doday m. Hinduita: 23:4, 13, 14.
 דודאִיָּא Dodaya s. Kosroes: 27:4, 16.
 דוכתאנבה Duktanbeh d. Kumay: 17:18, 21.
 דוכתאנבה Duktanuba m. Šrula: 28:4, 8, 11, 12, 13.
 דוכתאנוש Duktanoš m. Farrukusrao: 20:10, 14, 20, 22; m. Yahboy:
 26:31.
 דוכתנוש 20:2, 8.
 דזאנוויא Dazaunoya s. Hinduita: 23:9, 14.
 דזוזאנוויא 23:12.
 דיריגאלאִא Tigris: 29:12.
 דנארטא Denarita m. Zabeh: 8:24; 12:8, 13, 36, 39, 44.
 דנרתא 8:16, 26, 40, 46, 53.
 דענדוק Denduk d. Kosriduk: 14:1.
 דינדוק 16:15.
 דורמיז Hormiz s. Mahlapta: 21:3, 9, 13, 16, 23.
 דטימא Haṭima m. Š.....a: 5:2, 21.
 דינדו Hindu m. Maratay: 25:16.
 דחינדוִיָּא Hinduita d. Doday: 23:3, 9, 12, 13, 14.
 דזאנוש Zadanoš d. Anoš: 8:14, 24, 26, 46, 53; 12:23, 37, 39.
 דזאנושא 12:44.
 דזאר(אנ)אנוש 12:14.
 דזבה Zadbeh s. Denarita: 8:15, 23, 26, 46, 52; 12:7, 12, 22.
 דזדוִיָּא Zadoya s. Hinduita: 23:9, 12, 14.
 דזפה Zapeh s. (?): 15:7.
 דזיזטאִק Ziztaq s. (?): 31:7, 12, 13, 15, 16, 20, 25.
 דטימאחאִרוִי Timotheos s. Mamay: 19:2, 10, 18, 20, 21.
 דטימאִרוִי 19:16.
 דיאחבויָּא Yahboy s. Duktanoš: 26:15, 17, 30.
 דיאזיד Yazid s. Šišin: 7:3, 6, 11, 15, 16, 21, 23, 25, 29.
 דיוכאבאר Yokabar: 22:14, 104.
 דקוואשיזאג Kewašizag m. Meherqay: 17:4, 17, 20, 28.
 דקושיזאג w. Farrukusrao, m. Apridoe and d. Papa: 20:2, 3,
 5, 11.
 דקוזעחרוִי Kuzehuroy s. Bat-Asia: 15:9, 17, 25.
 3:11.
 דקומאִי Kumay m. Duktanbeh: 17:18, 21, 29; m. Farrukzad: 33:3,
 22, 25, 26, 27.
 דקוראסאִן Kurasan w. Kuzehuroy: 15:18.

כורניק Kurreniq d. Ahat: 19:2, 3, 21.
 כזאביא Kzabiat m. Gukaya-Adur-Yazdandar: 11:4, 51.
 כסאר Xaro s. Mehanoš: 25:5, 12, 16, 17, 20.
 כסרוס Kosroes s. Apra-Hormiz: 27:2, 6, 9, 10, 12, 15, 16, 17.
 כסרידוך Kosriduk m. Denduk: 14:1; 16:15, 18.
 כרפצחא KRPŠT' m. Qaqay: 28:5.
 מאמאי Mamay m. Timotheos: 19:2, 10, 16, 18, 20, 21; m. Šabor:
 32:3, 43, 60.
 מאראבא Marabba s. Hinduita: 23:14.
 מארבא 23:9.
 א
 מארבא (sic): 23:12.
 מחאנוש Mehanoš m. Xaro: 25:12, 13, 17, 21, 25.
 מחנוש m. Babanoš: 2:5, 8, 12; m. Bat-Asia: 3:6.
 מחופחא Mehupta m. Raqdata: 11:5, 52.
 מחינרוכ Mehindukt m. Anošay: 4:7.
 מחלפחא Mahlapta m. Hormiz: 21:4, 9, 13, 16, 23.
 מזדאנאספאס Mazdanaspas s. Apridoe: 20:3.
 מעחרקאי Meherqay s. Kewašizag: 17:17, 20, 28.
 מעחרקא 17:4.
 מרשאבור Meršabor f. Qayyoma: 10:3.
 מראדא Marada h. Hinduita: 23:4.
 מראטאי Maratay d. Hindu: 25:16.
 נאנאי Nanay m. Ahtaṭbun: 9:1, 26; m. Abi: 26:4, 11, 29.
 נוכראי Nukraya s. Abandukt: 22:9, 20, 26, 42, 54, 72, 101,
 108, 185, 234, 276; see also נוכראי
 נצחאי Naṣtay m. Ahata: 27:3.
 נצחא 27:16.
 פאפא Papa f. Kewašizag: 20:2, 6, 11.
 פעיר נוכראי Per Nukraya s. Abandukt: 22:5, 118, 190.
 פרוכאן Farrukan s. Šahduk: 18a:2; 18b:8; 18c:4, 8, 13.
 פרוכזאד Farrukzad s. Kumay: 33:3, 22, 25, 26, 27.
 פרכזאד 33:25.
 פרוכיא 33:25.
 פרוכסרוס Farrukusrao s. Duktanoš: 20:2, 8, 10.
 פרוכסראו 20:22.
 פחא Pat-Šapta' d. Mahlapta: 1:5.
 פחא שפח 1:8.

- קאקאי Qaqay d. KRPŠT': 28:5.
- קוקאי Quqay s. Gušnay: 26:3, 18, 19, 21, 22, 23, 24, 26.
- קיומא Qayyoma s. Meršabor: 10:2.
- ראשני נודך Rašnenduk s. Apridoe: 20:3.
- רקראחא Raqdata d. Mehupta: 11:51.
- שאכוי Šaboy s. Širin: 29:31, 46.
- שאכור Šabor s. Mamay: 32:42.
- שאכאור 32:3, 59.
- שאבחה Šabha s. Širin: 29:8.
- שאחרוך Šahduk m. Farrukan: 18a:3; 18b:8; 18c:5, 14.
- שירין Širin m. Šabha and Šaboy: 29:9, 41, 46.
- שישאי Šišay d. Bat-Asia: 3:10.
- שישין Šišin m. Yazid: 7:3, 6, 12, 15, 16, 21, 24, 26, 30; (the one who cursed): 9:17.
- שלימון Solomon: 21:19.
- שלי[מו] 24:11.
- שרולא Šrula s. Duktanuba: 28:4, 8, 11, 12, 13.
- טאחא Tata niece of Bardesa: 24:9.
- תירמא Terme d. Dadi and m. Bardesa: 24:8, 12.

GLOSSARY D
Magical Formulae

- אכארחאגראת 21:18.
אמין 26:25; 29:47; 32:58.
אשא [9:4].
בלש [5:19].
חאז [6:6].
חאץ 21:18.
חוממישיא 4:10.
חם 4:14.
חממיא 4:13.
חשאשי [20:13].
זאכזא [5:15].
יא 21:18.
יאר 21:18.
יאת 21:18.
יודע 21:21, 22.
מישא [6:6, 7, 8, 9, 10]; 4:14.
מישי 4:14.
מישיא 4:12.
משיא [8:6].
א_ס 17:39.
סאלא 26:25; 29:47.
עוד 21:18.
עסישא 4:15.
עסישיא 4:14.
עסריש [8:8].
צוכיכאת 21:21.
קישא 4:13.
קשיא 4:10.
שא 4:14.
שחחשא 4:14.
שיא 4:12.
שישא [6:6].
שמישאש [8:13].

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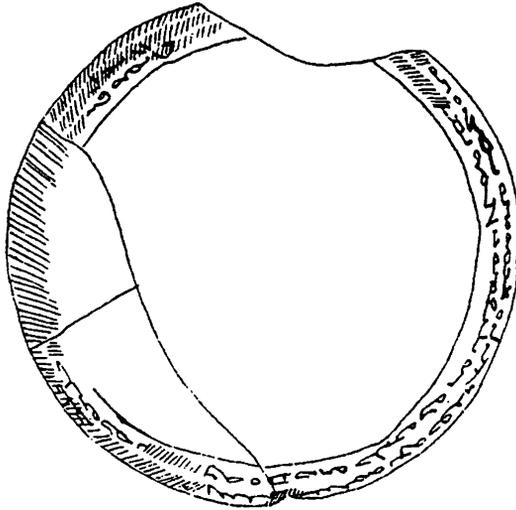
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Text 2



Text 3

Interior



Exterior

Text 9





17
 18
 19
 20
 exterior 21

ו זכרם ו חלקם כסם זלם לזם
ישימיץ סם נבמם⁶ ט לם נבולתם
ישימיץ מ חבמם מכם מ חלקם
מכם ולתם ישימיץ⁷ ס נבמם
מכם מ חלקם ס לשימיץ מ חלקם
מ חבמם מ מכם חלקם ס ישימיץ⁷
לשימיץ נבמם לשימיץ מ חלקם
מ חבמם ס ישימיץ מ חלקם
מ חבמם ישימיץ⁸ ס חלקם מ חבמם
מ חבמם לשימיץ מ חלקם
מ חבמם ישימיץ מ חלקם

וְאֵתְּנָהּ עַל הַיָּם . כִּי סִבְבֵי טַיִם . אֲנִי . אֲנִי
 מִן הַיָּם בְּהַרְגָם בְּלִבָּם מִן הַיָּם כִּי
 כִּי לֹא יִשְׁמַח לֵב לֵב לֵב מִן הַיָּם
 בְּהֵי יוֹם ¹²
 סִבְבֵי טַיִם . דְּאֵתְּנָהּ עַל הַיָּם
 לֵב לֵב לֵב מִן הַיָּם מִן הַיָּם
 סִבְבֵי טַיִם לֵב לֵב מִן הַיָּם מִן הַיָּם
 לֵב מִן הַיָּם לֵב לֵב מִן הַיָּם
 דְּאֵתְּנָהּ עַל הַיָּם ¹³
 מִן הַיָּם מִן הַיָּם
 מִן הַיָּם לֵב לֵב מִן הַיָּם מִן הַיָּם

ית יסרעו נלבו סוף ו בבדע
 סוף ו בבדע נלבו סוף ו ית
 יסרעו נלבו סוף ו בבדע
 יסרעו נלבו סוף ו בבדע¹⁸

בבדע נלבו סוף ו בבדע
 בבדע נלבו סוף ו בבדע¹⁹

ב ם לטב ור ב- פסוק נבא בכה
הטעם לם אמבסוס סבלע ענקרם
לבתה ורן טבם לכ סרתם סרעלן
א מכם סבלע מכתה ירה ים לעלם
כרם ורן לבח ורעלכרם תכף²⁴ ולען
וער אמבסוס סבלע נבם א כרם ורן.
לבח מרני. ג. יכיסים מרן. סיני
סימסכס'ס וטב'ס ורן מכתכסרם
נב-סימסכס'ס ורן ים ים וטב'ס
- פסוק ורעלכרם כ, ורעלכרם ככרם
לם וכסר רם כרם לעלכרם כיס
רלכרם כן כרם א כרעלכרם ורעלכרם²⁵ א ורעלכרם

סע יק חב להם סכלה מסכססו יחבכוס
 - סכססו יחובילס וסס י'ק ס'ק ס'ק ס'ק
 חק בילס ו'ק ס'ק ס'ק ס'ק ס'ק
 ס'ק ס'ק ס'ק ס'ק ס'ק ס'ק
 ו'ק ס'ק ס'ק ס'ק ס'ק ס'ק
 ו'ק ס'ק ס'ק ס'ק ס'ק ס'ק
 יחובילס ס'ק ס'ק ס'ק ס'ק ס'ק ²⁶
 יחובילס ס'ק ס'ק ס'ק ס'ק ס'ק
 יחובילס ס'ק ס'ק ס'ק ס'ק ס'ק
 ס'ק ס'ק ס'ק ס'ק ס'ק ס'ק
 ס'ק ס'ק ס'ק ס'ק ס'ק ס'ק
 יחובילס ס'ק ס'ק ס'ק ס'ק ס'ק

אַסױס פֿאַר אַסױס אַסױס אַסױס אַסױס
 אַסױס אַסױס אַסױס אַסױס אַסױס

Exterior

אָסױס

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ERRATA AND ADDENDA

(Note: Paragraphs are numbered as follows: 1) Any partial paragraph at the top of the page is counted as the 1st paragraph. 2) In the grammatical section on verbs (ch. IX) each section headed by a capital letter is counted as a paragraph. 3) In the glossaries the main entries are counted as paragraphs.)

<u>Page</u>	<u>Para- graph</u>	<u>Line</u>	<u>Error</u>	<u>Correction</u>
5	2	4	CBS 9005 should be listed before CBS 2971.	
23	4	1	<u>For</u> furieuse <u>read</u> furieuse	
39	3	4	[20:20]	31:20
39	3	8	the client	the client's parent
61	2	2	Macuch has corrected me here and points out that כִּי־אֵל in 33:23 and כִּי־אֵל in 33:24 should be derived from the verb כִּי־אֵל "to wish, desire."	
75	2	2	This is not a valid example; the word in 17:7 is also כִּי־לֵמֵא.	
79	5	2	This is not a valid example; the word in 7:4 is also אֵל־אֵל.	
80	4	2	<u>For</u> מוֹחֲאִין <u>read</u> מוֹחֲאִין	
82	4	3	מֵאֲמֵרֵיכֶם	מֵאֲמֵרֵיכֶם
82	5	3	שׁוֹ (ל)שִׁילֵאֲתָא	שׁוֹ (ל)שִׁילֵאֲתָא
85	3	3	The reference for the citation is (22:253-54).	
85	4	3	<u>For</u> וְחַמְאַנִּיא <u>read</u> וְחַמְאַנִּיא and translate accordingly, "and of the eight cities."	
88	1	4	<u>For</u> ([5:2]) <u>read</u> ([25:1-2])	
88	2	2	It occurs once at 33:5 as עֵחִיא.	
96	1	6	The reference is (5:2).	
98	1	6	<u>For</u> (27:3) <u>read</u> (27:13)	
99	2	3	וּפְשָׁא	וּפְשָׁא
100	2	3	כְּעֵסֵרֵאִין	כְּעֵסֵרֵאִין
100	4	3	(18:13)	(18b:13)
101	5	2	מֵאֲמֵרֵיכֶם	מֵאֲמֵרֵיכֶם
101	5	4	מֵאֲסִיקָא	מֵאֲסִיקָא
103	2	7	דְּעִיחְכִּיא	דְּעִיחְכִּיא
103	4	5	(22:70)	(22:170)

<u>Page</u>	<u>Para- graph</u>	<u>Line</u>	<u>Error</u>	<u>Correction</u>
104	1	5	<u>For</u> תישבוקלה <u>read</u> תישבוקלה	
104	4	3	An ellipsis should be indicated here and in the corresponding translation.	
105	4	4	<u>For</u> אליכון <u>read</u> אלאיכון	
116	2	2	separate form	separate 2f. form
117	1	1	I.e. form of a 3rd weak verb.	
120	7	4	<u>For</u> (16:52) <u>read</u> (16:5).	
122	9	3	The full phrase is לאתפסיק "cannot be cut."	
123	4	2	<u>For</u> עתכשוון <u>read</u> עתכישון	
125	2	2	מאסיקחא	מסאקחא
125	5	2	Add עבדי "I will work" (33:9).	
127	3	2	Add as <u>2.m.s.</u> examples: תיבאש "you will be dried up" (2:6); cf. תעבאש (3:7).	
127	8	3	Add ארניא "confess" (33:13).	
128	5	2	This is an adjectival form.	
128	10	3	<u>For</u> לאטנה <u>read</u> לאטנה	
131	4	4	באינא	באינא
132	1	2	Add as <u>1.c.s.</u> עחייא "I shall let live" (33:9)	
132	1	4	<u>For</u> תידאמון <u>read</u> תדאמון	
132	5	2	(22:49)	(22:149)
132	6	2	Add <u>Afel Imperfect 3.m.s.</u> א(י)נעסג "he will go" (33:9).	
133	4	2	<u>For</u> מישאר <u>read</u> מיתשאר	
149	10	3	The reference is (22:22).	
156	6	6	<u>For</u> תיבאש <u>read</u> תיבאש	
164	6	6	עשתיחין	עשתאיחין
168	5	5	A line of broken text should be indicated here and in the corresponding translation.	
192		43	<u>For</u> עלאיכון <u>read</u> עלאיכון	
196		29	מלאכא	מל(א)כא
200		22	תחו ילה	תחילה
212		16	לאנעסכינה	לאנעסכיאנה
220		18	תחו ילה	תחילה
222		6	דרישאין	דרישאין
222		7	קארנאין	קארנאין

<u>Page</u>	<u>Para- graph</u>	<u>Line</u>	<u>Error</u>	<u>Correction</u>
222		11	<u>For</u> לוטחא	<u>read</u> לוטחא
230		7	The word על should be inserted here.	
232		18	Insert עור עור here.	
238		61	<u>For</u> ופרקה	<u>read</u> ופירקה
238		65	ובכלילא	ובכליל
240		84	ולמלאכ(י)א	ולמלאכא
244		141	וקאריןלה	וקאריןאלה
272		7	Insert בנה ומן here.	
303		23	See note on page 61, paragraph 2, line 2.	
310	3	1	Reinterpret אפיקחא as "bringing out."	
315	2	2	The entry should read: [א] מחבארי 13:13; cf. [א] מחבארי 13:14.	
315	6	2	Reread כבירא as כעיראי "in my hands."	
316	1	7	Insert: גדל "to plait": גדליא 33:10.	
316	48	3	Reread as גטר "bound."	
316	9	3	Insert גטר 33:21.	
319	1	4	Insert: דין "judgment" 33:11. דינא 33:13.	
320	2	4	These two examples of חבר should read חברה.	
320	14	7	Insert: חבק "to embrace": חביקלא 33:13.	
328	15	2	Insert: יכש "to dry up, wither": חיכאש 2:6. חעכאש 1:6; 3:7.	
331	11	2	Insert: כלף "to alienate": עכליף 33:8.	
337	10	2	Insert מכאח 33:7, 12.	
341	4	1	Insert אפיקחא "bringing out": 33:13.	
342	5	4	Insert ועסג(י)א 33:9.	
344	4	9	Insert עבדי 33:9.	
346	6	8	<u>For</u> עלאוכוון <u>read</u> עלאו יכוון as in the line above; the latter form also occurs at 11:43.	
355	9	4	Insert רישאין 19:6.	

<u>Page</u>	<u>Para- graph</u>	<u>Line</u>	<u>Error</u>	<u>Correction</u>
357	4	2	Reread as 𐎠𐎢𐎡𐎢𐎢𐎢𐎢 "to Ešdum (a demon."	
373		5	Add: Drower, E. S. <u>The Book of the Zodiac.</u> London: Oriental Translation Fund (of the Royal Asiatic Society), 1949.	
377		23	Rudolph, Kurt. <u>Theogonie, Kosmogonie und Anthropogonie in den mandäischen Schriften.</u> Göttingen: Vandenhoeck & Ruprecht, 1965.	
385		19	Proosdij, A. A. van. <u>Babylonian Magic and Sorcery.</u> Leiden: E. J. Brill, 1952.	

