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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>

<u>PSBA</u>	<u>Proceedings of the Society of Biblical Archaeology.</u>
Ros.	Rossell, William H., <u>A Handbook of Aramaic Magical Texts.</u>
<u>RA</u>	<u>Revue d'assyriologie et d'archéologie orientale.</u>
<u>RT</u>	<u>Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes.</u>
<u>SBO</u>	<u>Studia Biblica et Orientalia.</u>
<u>TLZ</u>	<u>Theologische Literaturzeitung.</u>
<u>TSBA</u>	<u>Transactions of the Society of Biblical Archaeology.</u>
<u>ZA</u>	<u>Zeitschrift für Assyriologie und verwandte Gebiete.</u>
<u>ZDMG</u>	<u>Zeitschrift der Deutschen morgenländischen Gesellschaft.</u>
[]	Restorations. [N.B. When a superscribed ^x
()	Scribal omissions. appears, see pp. 418 ff. for
{ }	Scribal plusses. addenda and errata.]
⋈	Uncertain readings.

Text references in brackets, e.g. [1:13] are to the Mandaic texts in the writer's doctoral dissertation, Mandaean Incantation Texts, which forms the basis for the present work. Copies of the latter, which incorporates all of the hitherto published Mandaic magic bowl texts, may be obtained from University Microfilms, Ann Arbor, Michigan.

The Mandaic alphabet and our system of transcription into Hebrew letters may be found on p. 68. Just before the MS. went to the printers, Professor Macuch pointed out that my arbitrary use of 𐤀 instead of 𐤁 for Mandaic Ha, and my use of 𐤁 instead of 𐤀 for final Eh may cause confusion. For a clarification of both the phonology and the orthography involved see sections 2.3 and 3.16.

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My thanks go also to Dr. William W. Hallo and Dr. Franz Rosenthal of Yale University, and to Dr. Ferris J. Stephens of the American Oriental Society for their encouragement and advice during the preparation of this manuscript for publication.

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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 mandaité," 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 mandäisches 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 ך, even when it should not be so connected, is linked to the left, and is therefore difficult to distinguish from a ך. The ן is never joined to the right. The age of the text is seen in the sparse use of vowel letters. The spelling of מְנַחֵם with a consonantal y is not found elsewhere. In line 94 after the negative אֵל, an imperfect form is preserved which maintains a -ך preformative, אֵלֵאֵמְרָא. Otherwise the 3rd person imperfect preformative is always -ל, and never -י. 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 Mandaean 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 Ziwa" (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-^{אב} 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-

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

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

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

²⁹T. 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 jinn 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," אקריאתא "incantations," and most frequently לודאא "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 בר 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 Babylon (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 [נ]׳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 מַרְמֶרֶת i.e.
 "Strangleress of lamb(s)" with the Arabic epithet of the Qarīnah,
 خَانُوقَ الْحَمَلِ 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 chil-
 dren 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 קוץ 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 קִרְפָּה 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 darwīsh. 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 יָצַח 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 ܡܠܚܝܬܐ 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," עֲכוּרִין "temple-spirits," פִּתְחָרִין "idol-spirits," and פְּרִיכִין "shrine-spirits." Prominent among the maleficent spirits are the לַיִין and the שִׁינִי, the daevin 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 daevin 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 Mazdāh 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 ʿnbu mšiha kadaba "Mercury-Christ the liar" in the Ginzā yamīna (Gy) 247:14; mšiha dagala "Christ the Deceiver" in Gy 51:3; and mšiha 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 𐌸𐌹𐌶 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 "Saḥṭiel 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 מליחא 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 (Gies-sen, 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

⁸⁵Ibid., p. 542.

⁸⁶Waldemar 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 𐤌𐤍𐤕 "Intelligence" in Montgomery's text 19:17 as 𐤌𐤍𐤕 and in Wohlstein's text 2422 as 𐤌.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 אכרטר,⁸⁹ and in Ellis's first text as אכרטר.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 Mahlaphta 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 (גִּטָּה), and thy separation (פְּסוּלָה), and thy writ of dismissal (סְפֵר חֵירוּכִי).¹¹² In Montgomery's text 17 we have an interesting variant:

This day, above any day, years, and generations of the world, Komeš bath Mahlaphta 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 חֵירוּכִי וְגִטָּה וְפְסוּלָה. The Aramaic Geṭ from Wady Murabba^cat (A.D. 111) reads as follows: סְפֵר חֵירוּכִי וְגִטָּה. P. Benoit, J. T. Milik, and R. de Vaux, Les Grottes de Murabba^cat (Oxford, 1961), p. 105.

¹¹³Gordon, ArQ, 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 *NDKD* "bowl magic" which is defensive in nature, and *NDJ'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 Gospels. 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: 𐤁𐤏𐤏𐤏𐤏 "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 𐤏𐤏𐤏𐤏 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 Hyvernath argued that amulets were usually small, portable objects.

Montgomery took up Hyvernath'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 *ṣṣ* "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 Beschwörungs-
serie 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 Rahma Yusf, a great female saint, by knotting his turban and saying, "I am tying you, Lalla Rahma 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> [Standard]	<u>Montgomery</u> [Magic Bowl Texts]	<u>Pognon</u>	<u>Gordon</u>
A	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Ba	ⲁ	ⲁ	ⲁ	ⲁ	ⲁ
Ga	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ
Da	ⲃ	ⲃ	ⲃ	ⲃ	ⲃ
Ha	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ
Eh	ⲅ	ⲅ	ⲅ, ⲅ	ⲅ	ⲅ
Wa	Ⲇ	Ⲇ	Ⲇ	Ⲇ	Ⲇ
Za	ⲇ	ⲇ	ⲇ	ⲇ	ⲇ
Ṭa	Ⲉ	Ⲉ	Ⲉ	Ⲉ	Ⲉ
Ya	ⲉ	ⲉ	ⲉ	ⲉ	ⲉ
Ka	Ⲋ	Ⲋ	Ⲋ	Ⲋ	Ⲋ
La	ⲋ	ⲋ	ⲋ	ⲋ	ⲋ
Ma	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ
Na	ⲍ	ⲍ	ⲍ	ⲍ	ⲍ
Sa	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ
Ī	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
Pa	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ
Ṣa	ⲑ	ⲑ	ⲑ	ⲑ	ⲑ
Qa	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ
Ra	ⲓ	ⲓ	ⲓ	ⲓ	ⲓ
Ša	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ
Ta	ⲕ	ⲕ	ⲕ	ⲕ	ⲕ
adu	Ⲍ	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 𐤀 is open, the 𐤁 does not become triangular, the 𐤂 is shorter and less elliptical, the 𐤃 and the 𐤄 have not assumed as sharp an angle as in the later script.

2.3 There is no distinction phonemically maintained between an original 𐤌 and a 𐤍.¹⁶⁴ In our transcription, however, we use 𐤌 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: 𐤆𐤌𐤁𐤅 Zadbeh (or Zadbih), 𐤆𐤌𐤁 Zapeh, 𐤆𐤌𐤁𐤅 𐤆𐤌𐤁𐤅 Yazdouyeh, 𐤆𐤌𐤁𐤅 𐤆𐤌𐤁𐤅 Paprouyeh, 𐤆𐤌𐤁𐤅 𐤆𐤌𐤁𐤅 Ršanouyeh, 𐤆𐤌𐤁𐤅 𐤆𐤌𐤁𐤅 Duktanbeh.

2.4 The ligature 𐤌, represented in our transcription by 𐤌, was considered by Montgomery as a development of the older Aramaic 𐤌, and by Nöldeke as a graphical abbreviation of either 𐤌 or 𐤌. After the conjunction 𐤌, and the prepositions 𐤌 and 𐤌, it is written simply as 𐤌. 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

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

final positions κ may represent a or â. In the initial position γ represents either i or e; γ also does this elsewhere when it is next to a ʿ. In medial positions ʿ represents i, î, e, or ê. In final positions κʿ represents either î or ê. In the initial, medial, and final positions ʾ represents o, u, or û; in the final position it can also represent a back â.

2.6 The diphthongs au and ai are expressed by ʾκ, and ʿκ. There is no separate sign for a 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 šwa.

2.7 The ligatures of a ʾ with a ʿ, π, or χ, 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 ʾ, as in κππγ, which also occurs as κππγ (22:150), and πππγ (32:44); and in a case when a morpheme ends in one consonant and the appended enclitic begins with the same consonant, as in ʾπππγ (33:16).

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

sion between 𐌒 and 𐌓, see 9:6 where the scribe wrote 𐌒𐌐𐌕𐌙𐌐 for 𐌒𐌐𐌕𐌙𐌐. The 𐌐 and 𐌑 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 𐌕𐌙𐌐𐌕𐌙𐌐 has been crossed out. Sometimes he wrote a letter above the line as in 25:4 where the writer mistakenly wrote a 𐌐 and then correctly wrote a 𐌒 above.

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

¹⁶⁶Drower, JRAS, (1943), p. 150.

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 כשומא; 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 י 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] עסירא 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 $\text{'}^{\text{}}$ often interchange, as in the following examples: בְּשׁוּמִיךְ (21:17) and בְּשׁוּמֶאך (20:15); $\text{אֲשֶׁלִּימְתִּינוּן}$ (18c:2) and $\text{אֲשֶׁלִּימְתַּנּוּן}$ (19:15); compare also the following names: בֵּית אֲסִיא (15:17) and בֵּאת אֲסִיא (3:6); and עֶסְתִּיר (5:20) and עֶסְתֶּאָר (5:9).

The $\text{'}^{\text{}}$ and $\text{'}^{\text{}}$ do not interchange as often. Two examples are חֹלְמִיא (17:7)^x and חִילְמִיא (17:12); and קֶאֱרוֹשׁ (6:8) and קֶאֱרִישׁ (5:8). Other examples of such fluctuation may be merely graphical.

The \aleph and y also interchange. The word for "bed" in our texts is אֲרֹכ ; עֲרֹכ does not occur. On the other hand the predominant form of the verb "to bind" is עֲרַךְ and only rarely אֲרַךְ . "Mother" is עֲמָא , and not אֲמָא . The prepositional form אֵל is often used instead of עַל . The fluctuation may be seen in the following words: עֲזִיל (22:129) and אֲזִיל (22:144); עֲרִיאֹרְאִי (22:92) and אֲרִיאֹרְאִי (22:113); in the angelic name בְּרַכְעִיל (9:27) and בְּרַכְאִיל (12:42).

The most frequent fluctuation in our texts was one that was not mentioned by Nöldeke. It is the interchange between y and ' . We see this in the form דְּעֵלִיא (3:6) for the more usual דִּילִיא (passim). The interchange occurs in the following verbal forms: עֲתַעַת (11:9) for עֲתִיח (11:8); בְּלַעֲמָא (27:14) for בְּלִימָא (20:19); לַעֲפַקוּן (31:12) for לִיפַקוּן (31:16); תַּעֲפֹק (27:15) for תִּפּוֹק

(20:20), and תעשכוקלה (19:10) for תישכוקלה (18b:7). We see this fluctuation in the following nouns: מעמרא ([42:8]) and מימרא (29:44), also מעימרה (29:34); נעוריא (20:4) and ניריא (27:5); בעתא (2:6) and ביתא (1:7); לעכאן (9:9) and ליכאן (18b:2); כעבא (19:8) and כיכא (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: שעשין ([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]), Sahṭiel the angel. (See N. § 15.)

3.2 The vowels י and ך tend to become K before a ך that closes the syllable. We have the participle and pronominal suffix אמארא (26:12) for אמירנא; the imperfect לככאר (16:4) for לככור; and the imperative וכאר (22:270) for וכוור. (See N. § 17; Ma. § 69.)

3.3 A medial K 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); קומכא (5:10); קומחה (22:44); רופעלאן (6:12); שורכעא (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); מותא (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 ביחא (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: פתיכריא (23:8) and מיתאכריא (19:4). However, פתחריא (15:24) and מיתחריא (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 תישאביקלה ([30:5]). (See N. § 25; Ma. § 78.)

3.9 Between two identical consonants an א is often retained: גלאלא (19:16); עמאמא (1:4); and מלאלא (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); גרגליא (13:11); גזירא

(20:17); מגרעלאחא (17:14); לויט (20:3); פגוראמאן (22:197). (See N. § 41; Ma. § 42.)

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

3.11 A ט shifts to ר 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 אטן is related to the rabbinic word for olive press, עטין. More probably the word comes from the root אטן "to place."

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

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

3.12 Arabic ه, and Hebrew ה, appear as ר in ערנאיון (20:8); לנכרכאך (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 אחוראחא (13:12) ח and א are transposed; in חאחא the ח has been assimilated (13:11). (See Ma. p. 64.) This is also true of פקאחא (28:9); cf. פקוחא (23:6).

In our texts ך and ר often interchange. After the conjunction ו and the prepositions ב and ל , ך is regularly used instead of ר . But ך is even used in a few cases without a preceding proclitic: רפחארא (19:17), and דגורכיא (2:1) are examples. Other instances of fluctuation are: רדקוניא (3:3) for רדקוניא ([4:3]); the name Denarita דנריחא ([11:5]) for דנרחא (8:16); בחדאדאי (6:11) and זאדניאחא (5:11); דיליא (1:5) and דיליא (2:5); זאדניאחא (6:5) and זאדניאחא (9:3); נודא (6:3) and נודא (5:3) and נאדאחא (6:2) and נאדאחא (5:2). Compare also עזדכראחא (6:2) and עזדכראחא (5:3).

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

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

3.14 A פ has become ב under the influence of באגן (33:exterior); cf. the Mishnaic פלן . Cf. the anomalous example of the form בחתית (22:180) from the verb פחת , "to open." (See Ma. p. 56 on this.)

On the other hand, ב becomes פ in the common word for "daughter"; באחא occurs only in 26: 3, 11, 28. This devoicing of the labial has also occurred in the verb לנקופיא (11:19), and in the preposition ב in the phrase פפדיויס (16:10), here under the influence of the following פ . A ב alternates with מ in the adverb "again," תוכ (24:11) and תום (22:67). Compare the word for "time" זיכניא (22:170) for זמן . Very ancient is the change of ב

to ך in ךרבאחא (1:11) and in the verb שוש, which occurs in the Pael לשאושא at 10:6. (See N. § 51; Ma. § 32.)

3.15 The ל occurs as a prefix instead of ל in לדמיא (16:9); לדמיא (22:25); and לעפיקון (31:12); cf. לעפיקון (31:12). The ל dissimilates to ל in the word מלאלא (29:43) to form מוליא (16:13). (See Ma. pp. 51-52.) The ל dissimilates to ל in גולולא to form גוליא (13:11). (See also 3.22.) There is a metathesis of liquids in the word for "leg," ליגלא (29:30) from גול. (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 ʔ, and between ʔ and ʕ, are no longer maintained. The ʕ serves as an indicator of the third person singular suffix. (See 2.3 above.) Thus we have both אגירא (18b:12) and עגירא (19:12) from *אגר, on the one hand; on the other hand, we have אברה (28:4) and עובאריא (27:6) from *עבר. Some examples of words with an original *ה are: זחר, חור, חורא "to be," חאלן. Examples of words with an original *ח are: חומריא, חייא Pa. "to show," חאלשיא, בחית, אחא. חרם, חרשיא, חרם, חרשוכא, חתם, מחא, נחת, פחארא, and רחק. All the examples above may be compared with the Syriac, which has maintained the distinction between ח and ה. (See N. § 57; Ma. §§ 47-48.)

3.17 The η is preserved in an intervocalic position: אלאחא (21:17); גווחא (5:3); גווחא (22:125); מאחוויה (13:4); מוחאיון^x (26:9); רוחא (31:13); רקיהא (31:18); רקעחא (22:261); cf. רקעיה (6:4). The η is also preserved before η as in נחחא (11:48) and כיויחחא (20:19). (See N. §§ 58-61; Ma. § 51.)

The ן has fallen out in the following words: עִפְיָכָא (1:1); שׁוּרָא (14:6); תּוּמִיָא (10:28); עֶפְלָאד (22:98); סִיפָא (23:12); and תּחַתִּיָא (31:19). The words סִירְתָא ([46:7]) and סוּרִיָא (31:12) may come from the word for moon, סִירָא, *סחרא. The ן in pronominal suffixes very often drops out. We have תּחַסְרִכּוֹן (10:15) as well as תּחַסְרִכּוֹן (11:27); מַחְרַבְאֵלּוֹן (25:23) as well as מַחְרַבְאֵלּוֹן (23:11); מַצְרִינִיִן (26:20) as well as כַּחַבְתִּינְחִין (7:25); מַצְרִינִיִן (19:7) as well as מַצְרִינִיחִין (7:10) and מַצְרִינִיחִין (8:11). Final ן of verbs generally falls out, e.g. מַשְׁלֵאנְכוֹן (14:2); and עֲשִׂילֵאֲתוֹן (10:13). It may be preserved, however, through transposition: שְׁחֵלּוֹן (10:5); וּלְאֵחִיָא (31:21); נַעֲשִׂתְחֵלּוֹן (10:16); or in forms where the ן comes before ת as in עֲשִׂתְלַחְתוֹן (11:24). (See Ma. § 52.)

3.18 An intervocalic ׀ or y will become י as in כֵּאִיִת (22:267), that is bayit. (See Ma. § 54.)

The ׀ 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: וּדִ(א)וּרָא (19:13); וּ(א)מְרֵלָה (7:11); בִּ(א)נְפִאִיכוֹן (16:4); בִּ(א)זְרֵאִי (8:21); וּ(א)מִין (5:21); and בִּ(ע)דְקִיָא ([17:10]). The ׀ falls away after verbal prefixes in the following examples: תִּי(א)זְאֵל (1:5); תִּי(א)תִיָא (15:5); תִּי(א)מְרוֹן (16:21); and תִּי(ע)בִאֲשׁ (2:6). This holds true even after the addition of the reflexive prefix as in עַתְ(ע)פִּכְחוֹן (32:16) and עַתְ(ע)פִּכְחוֹן (14:14).

In the medial position we have the following examples: מֵאכְ(א)יכֵאן (18a:8); שְׁ(א)פִתְאֲנְכוֹן (14:17); כִּי(ע)תֵא (1:7); and רִי(א)שִׁית (21:21).

In the final position we have the following examples: אֲרִכִּיָא(ע) (1:4); אֲמִנוּ(ע)יָא (14:9); סִינְ(א)תֵא (27:16); אֲשַׁכְ(ע)יִת (18b:4); שׁוּמְ(ע)יִת (18a:4); and שְׁרוּ(א)נִין (26:23). (See N. § 63; Ma. § 55.)

3.19 Sometimes X will be strengthened to Π, as in חתיקא (16:20) from חקיא. This is also true of קיחא (31:18) from קעיא (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, מיסתפיןא (22:15); עשתאר (22:107); נעשתחלון (10:16); and עשתאייח (22:34). In the case of a voiced sibilant, the Π of the prefix becomes 7, as in ענדכראח (5:3) and מזרחריבא (11:44). For other examples see 3.17 above. (See N. § 67.)

3.21 In our texts ʾ is sometimes found immediately before ʿ, and ʾ before ʾ or ʿ. 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 ʾאנדא "fettters"; cf. ʾאנדא 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:

קומכא (5:10); זמכוריא (13:22); חומכילא (31:21); לחמכוליא (10:6); מאמבראחא^x (16:6); ענוא (25:4); מנוזיא (33:10); מנועא (22:16); and מנואם (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 שול(ל)עילאחא^x (17:5), or by dissimilation as in גירנליא (22:132). Somewhat similar is the case of מנליא (16:13). In גלניאחא (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 ר because of the addition of the enclitic ל; this makes it appear as though it were the verb גזר, "to cut," גזירלה. (See N. § 70.)

3.23 The ה 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 לאתין (5:14) in place of לאטחין (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" -- חרא, חרא, (m.); the latter form is also identical with the feminine. We have the following examples: דִּחְאָר לַחְכְּרָה "so that one will not reach his fellow" (22:93, 94); מלאכא חרא "a certain angel" (31:21). Examples of the ordinal are as follows: בחילא דִּחְיִיא קדמאייא "in the strength of the First Life" (22:89); נבטא נבטא רבא קאדמאייא "I am Nbat, the great, first germ" (11:8, 9).

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

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

4.4 "4" -- ארבא, (m.); ארביא, (f.). This occurs at 22:268-69 in the phrase, טאטיא ארבא דִּכְספא "four bowls of silver"; and very frequently in the phrase "four corners of the house," ארביא וריאחא דִּבִּיתא (22:258-59).

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

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

4.6 "6" -- שיחא, (m.); שית(f.). The latter occurs in the phrase, שית 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 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); and חמאניא כנפיא 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 ותשא, or ותשא; the feminine would be ותשא 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" -- שיתין, שיתין. "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: **כְּשֹׁם שְׁעִתִּין עֲכֹרִיָּא זִיכְרִיָּא** "in the name of the sixty, male temple-spirits" (27:13); **אֶסְאֲרֶתָּה בְּשִׁתִּין** "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" -- **תַּמְאֲנָן** The number "eighty" occurs twice: **אֶסְתְּרֶתָּא נְוִקְבֶּתָּא** "and eighty female Ištars (20:17); the phrase in 27:13 is identical, except for the word "female" which is spelled **נְוִקְבֶּתָּא**.

4.15 "360," "362," and "366" -- As mentioned above, "360" occurs eleven times; "362" once; and "366" twice. Examples are: **וְתַלְתָּמָא וְשִׁתִּין שׁוֹרְבֶּתָּא** "and the three hundred and sixty tribes" (25:17); **וְתַלְתָּמָא וְשִׁתִּין וְתִרִין לִישָׁאֲנִיָּא** "of the three hundred and sixty-two nations (lit. tongues)" (13:5-6); **מִימְרָא דְתַלְתָּמָא וְשִׁתִּין** "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 חֲרָאֲרִיָּא** "with one another" (7:20); **לְחֻדָּאִי** "alone" (22:170); and **בְּחֻדָּאֲרִיָּא** "together" (5:11).

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

Chapter V

PRONOUNS

5.1 The independent personal pronouns are as follows:

[Enclitic forms:]

	<u>Singular</u>	<u>Plural</u>	<u>Sing.</u>	<u>Plural</u>
1 c.	אנא	אנין	נא-	נין-
2 m.	אנאת, אנת	אנחון, אנחון, אנתון	את-, ית-	חון-
2 f.	אנאת	אתין		
3 m.	חן	חיןון		
3 f.	חעיא, חיא עחיא	חיןין		

For the enclitic forms as they are attached to participles see the section on participles (9.12, D, E, etc.).

5.2 The form אנא is used for the first person singular, e.g.:
אנט חן נבאט "I am Nbat" (10:4); ואנא חיבנל עחיתאנא "And I Hibil am come" (22:28); אנא לאיראנא "I do not know" (22:129); ואנא לחוראי "And I stand alone" (22:170-71).

5.3 The form אנאת is used both of the second person singular masculine and feminine. Examples are as follows: אנאת אסיא "You are the healer" (7:22); אנאת סחוטנין "You seize them!" (26:18); אנאת בוזנאי ליליתא "Bound are you, Lilith Buznai" (25:17). The form אנת occurs twice: אנת מנדעא דחייא תוברא "Do you, O Manda d-Hia, shatter!" (22:17); ענתחא אנת "You are a woman!" (22:151).

5.4 The third masculine singular pronoun חן occurs in the phrase, דחן דחיא "of him who is alive" (24:8). It also can have a demonstrative force (cf. N. § 78) as in: על גלאלא חן "on that

stone" (26:20). Elsewhere it has a copulative or resumptive force (cf. Ges. 141.g, h): נבאט חר אנא חר "I am Nbat" (10:4); נאטרא דבאיתח: חר "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); חאבראחא דחעיא "companions of hers" (33:7); אמיוטורל דחעיא "because of her" (33:23). Macuch has written (Ma. p. 154) that this pronoun is never written simply with י, but consistently with ך. An exception to this may be seen in the form וחיא which occurs in text 28:6,7, שורבאחא וחיא "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: חעיא ותלתמא ושייתין 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: אנין מן חותיא רוהא ויורבא "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: אנאתון מלאכיא שיונין וברכונין לכולחין לוטאתא "O you angels, loosen and bless all the curses" (26:23); אתון מלאכיא שוריוא 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 חָאָלָן מוֹמָאחָא "And as for you, take these oaths" (31:21).

5.8 The third masculine plural pronoun חִינוּן occurs in the following examples: אַלמָא וְחִינוּן שְׂאִיא וְשִׁבְכִיא "until they release and free and bless" (26:20); חִינוּן וְכוֹלְחִין קְרִיאָחוּן "they and all their incantations" (28:10); חִינוּן לַעֲקֹרוּן וְלַעֲפֹקוּן "let them flee and go out" (31:11-12).

5.9 The third feminine plural pronoun חִינִין occurs often in the following phrase, indicating that the "owner" or originator of the curses was often considered to be female: עַל מֵאֲרֵאִיחִין אַלמָא "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 יָ- 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-, יָא-	אָן-
2 m.	אָךְ-	אִיכוּן-, אַכוּן-, יִכוּן-, כּוּן-
2 f.	יָךְ-	אִיכִין-, אַכִין-, יִכִין-, כִין-
3 m.	הָ-	אִיחוּן-, אַיחוּן-, יִחוּן-, חּוּן-
		יִוּן-, חּוּן-, חֵן-, וּן-
3 f.	הָ-, אַ-, חָא-, הָא-	אִיחִין-, אַיחִין-, יִין-

5.11 Examples of the first person singular pronoun with nouns are: בִּיחָאִי (27:12); חֲמָאִי (15:19); זֹוֹאִי (27:12); בִּנְאִי (27:12); and examples with prepositions are: לִי־אֵא (15:20); מִינְאִי (20:12); לִיא (15:17); עֲלָאִי (22:75).

5.12 Examples of the second person masculine singular pronoun with nouns are: שׁוּמָאךְ (10:19); חִילְלָאךְ (22:187); with prepositions: לָאךְ־ (8:21); עֲלָאךְ (15:6).

5.13 Examples of the second person feminine singular pronoun with nouns are: לִיטִיר (21:11); חִילִיר (30:10); and שׁוּרְכֵאֲתִיר (23:5); with prepositions: אֲלִיר (21:2); and לִיר־ (21:5).

5.14 Examples of the third person masculine singular pronoun with nouns are: בְּאִיחָה (31:5); זֹוה (27:3); בִּנְה (32:44); אֲחָה (32:24); כֹּוֹלָה (28:11); with prepositions: לָה־ (26:11); מִינְה (2:8); עֲלָה (22:213); and עֲלֵאָה (22:37).

5.15 Examples of the third person feminine singular pronoun with nouns are אֲרִטָּה (23:9); זֹוה (20:6); בִּנְה (3:16); בִּנְאֲחָה (23:2); אִינְהָ ([46:6]); כֹּוֹלְחָה (31:23); with prepositions: לְחָה־ (28:7); (6:1); בָּה־ (11:44); and מִינְה (1:9).

5.16 Examples of the first person plural pronoun with nouns are: רֵאזְאֵן (5:13); and לִיבָאֵן (7:12); with prepositions: לָאֵן־ (5:13) and עֲלָאֵן (22:48).

5.17 Examples of the second person masculine plural pronoun with nouns are: עֲכֹורֵאִיכֹון (16:9); זֹאִינִיכֹון (16:19); לִיגֵרֵאִיכֹון (10:27); כֹּוֹלְכֹון (31:20); with prepositions: עֲלֵאִיכֹון (11:41); עֲלֵאכֹון ([42:16]); לִיכֹון־ (25:5); and מִינֵאִיכֹון (22:163).

5.18 Examples of the second person feminine plural pronoun with nouns are: חִילֵאִיכִין (30:14); חִילֵאִכִין (30:5); כֹּוֹלְכִין (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: בנאיהון (11:5); בתאיהון (11:20); שומיהון (6:15); בנאיהון
(10:9); באמאיהון (10:8); רישאיהון (2:9); בנאיהון (17:22); אבוהון
(32:17); כולחון (4:6); כולחון (6:11); with prepositions: עלאיהון
([17:8]); לחון- (23:11); and לון- (25:23).

5.20 Examples of the third person feminine plural pronoun with
nouns are: קרנאיהין (7:9); קארנאין (26:9); קארנאין (19:7); מראין
(19:18); מנוזאיהין (8:12); מנוזאיהון (7:10); כולחין (1:1); כולחון
(6:11); with prepositions: לין- (8:13); עלאיהין (26:7); עלאיהין
(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 accusa-
tive suffixes are as follows: (See Ma. § 107.)

	<u>Singular</u>	<u>Plural</u>
1 c.	יא-, אן-	נא-, נאן-
2 m.	אך-	ינכון-, אנכון-, נכון-
2 f.	יך-	
3 m.	ה-, נה-, יא	ינון-, ענון-, נון-
3 f.	ה-, נה	יניחין-, ינחין-, נחין- ינין-, נין-, יין-

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

אפסארתין (11:26); קאימאך (22:68); in the second feminine: נסיכתה (22:146); חריתה (22:219); in the third masculine: נסיויא (8:25); לאטויה (22:277); זאכה (7:19); גזאלה (7:11); לאטתנה (22:58); 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: תחוינאן (10:14); חקאלאן (5:13); אפיקתינאן (33:25); in the second masculine: תכרתינכון (25:12); אזכרתאנכון (14:3); משלאנכון (14:2); נעשדונון (10:27); זכנאנכון (14:8); forms in the second feminine are not attested in our texts; in the third masculine: שדיראתאנון (12:38); מצרתענון (6:11); חקלתנון (6:10); נקכלינון (10:19); סחסינון (19:6); מצרנון (5:11); חקילתינון (19:19); forms in the third feminine are numerous and varied: לאטתין (26:14); חזתינון (5:10); כתכתינחין (7:25); לטינון (8:19); מחינון (26:8); סחסינון (26:8); נסכנינון (8:9); נסכניחין (19:1); שרונון (26:23); מצרינון (7:10); מצרינחין (8:11); נסוכינון (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 הן and לא 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 עוקרא "with that bond" (32:16).

5.25 The demonstrative for nearer objects is חרין and more commonly חאזין. The forms of the plural are: חאלין, and חלין. The demonstrative for farther objects is חאך, חאנאחא, or חאחור cited above. The plural is חאניך.

Examples of these demonstratives are as follows: דחרין

אסרא "of this charm" (32:52); מן חאזין פגרא "from this body" ([10:8]); סכון חאלן מומאחא "this affliction" (22:19); שיקופתא "take these oaths" (31:21); חלין פוראמיא "these commandments" (22:265); לחאך גופא "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 ךראכיק "the angel who grasps" (1:7); 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: lc.s. ריליא; 2m.s. רילאך; 2f.s. ריליך; 3m.s. רילה; 3f.s. רילא; 2m.p. רילכון. If they occurred, the lc.p. form would be רילאן, and the 3m.p. would be רילחון. (For the syntax of this pronoun see 10.10 below.) Examples of this pronoun are: כלוכאכאי ריליא "my adversaries" (4:6); מן ריליא "from me" (4:7); קריחא לריליא "the incantation against me" (15:8); ךלאטאן לריליא "who cursed me" (20:10); אלאי ריליא "over me" (22:171); ין ריליא "if to me you do not listen" (22:206), עכלאך לרילאך "I would devour you" (22:173); שומאך רילאך "your name" (22:183); חיליך ריליך "your strength" (30:10); למארה לליטאי לרילה "to its owner, my curser" (27:11); שורכאחא רילא "her tribes" (33:5-6); מינאכון רילכון כאינא "from you I ask" (22:163-64).

5.28 The interrogative pronouns are: מאן "who," מא "who" and מאחו (על) "why." Examples are as follows: על מאן ךוכלאחא "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 דִּמְאִילָה אֲבָר "and what he said to him (that) he did" (22:54-55); עֲסִירָא מֵא דְסִלְקָתוֹן "bound is that with which you ascended" (16:19); עַל מַאָּחֵר אֲמַרְתָּ לֵאדִּירָאנָא "why do you say, 'I do not know'?" (22:153-54); מַאָּחֵר עֲשַׁתְּלֵאָחֵוֹן "why have you been sent?" (10:13); מַאָּחֵר אֲמַרְתָּ לֵאדִּירָאנָא "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 דְּאֲמַרִּית "whatever you say" (22:174-75); מִן לוֹטְחָא דְכֹלְמָאן "from the curse of anyone" (19:14). The following phrases are to be rendered by indefinite pronouns: כּוֹלְחוֹן "anyone" (26:17); בְּנִיָּא אֲנִישָׁא "which none transgresses" (25:19).

5.30 The reflexive pronoun is נִפְשָׁא, or נִפְשָׁה. Examples are: וּבְכָא עַל נִפְשָׁה "and wept for himself" (22:221); דְּשׁוּמָה דְּנִפְשָׁה "whose name itself" (22:40); לוֹטְחָתָא 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; עוֹשֵׂי "women" (1:2); רְחוּמֵי כִישָׁמוֹת "evil spirits" (17:13); מְדִינֹת "cities" (13:5).

6.4 The following are the inflectional endings:

	<u>Masculine</u>		<u>Feminine</u>	
	Sing.	Plural	Sing.	Plural
Absolute	_____	ִי-	א-	ִא-
Construct	_____	ִי-	א-	
Emphatic	א-	ִי-	אֶ-	ִאֶ-

The ending of the feminine plural construct is not attested; if it were, it would be אֶ-. (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); ללאם "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); חיתים "sealed" (21:15); עסיר "charmed" (23:1); and זריז "armed" (23:1).

6.7 Examples of masculine singular construct forms are: ללאם "the eternity of" (17:26); בית "the house of" (4:1); גור "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 שורא 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); מפקדין "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, בניה אנשא "the sons of man," as at text 17:9. Cf. also עכורא (י) באכא "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); בניה "sons" (10:7); גכריא "men" (8:2); חאתמא "seals" (22:7); ליליא "male incubi" (24:5); and שאמישיא "suns" (32:40). Adjectival forms are: אחיקא "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); עזא "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 חוט(ת), 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 ת- (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: זאכּוּתא "victory" (22:2); זאמּרְתא "the singer" (7:17); זאנִיתא "the harlot" (19:12); זראזּתא "protection" (11:49); לוּטְתא "the curse" (8:39); חאמּתא "the sealing" (27:1); לילִיתא "the lilith" (21:2); מלאכּתא "the queen" (6:9). Adjectival forms are: חקיפּתא "powerful" (23:7); עזיזּתא "mighty" (23:7); נקבּתא "female" (27:3)^x; כישּתא "the evil eye" (20:19). Note the special adjectival ending in רבּתִיא "great" (6:10); חאסמּתִיא "jealous (eye)" (20:19). (See Ros. 6.9.)

6.16 Feminine plural absolute forms that I have noted are: עטִיראן "charmed" (24:9); זאכִיאן "victorious" (25:26); מאכִיבאן "who pain" (26:7); מאכּוּשּאן "who afflict" (26:6); מכשפּאן "who bewitch" (9:4); ליטאן "who curse" (19:5); and אכּריאן "working" (33:11). I have not noted any feminine construct plural forms.

6.17 Feminine plural emphatic forms are numerous: גמּוּרִתא "the ghosts" (4:11); לוּטְתִא "the curses" (1:1); לילִיתִא "the liliths" (4:13); שורבּתִא "the tribes" (23:6). Adjectival forms are: אַתִיקִתִא "ancient" (13:12); זרניִתִא "impious" ([10:7]); חֲאִתְרִיתִא "new" (13:12); מִרְיִיתִא "bitter" (5:7); and כישּתִא "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, כיר "hand" (22:49); שומא "name" (6:1); מומא "mouth" (20:4); מאי, מיא "water" (16:10); אחאחא "sister" (24:9); קאשחא "bow" (22:179); *סיפתאחון, עספיא "lips" (20:7); מאחא "town" (22:106).

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

6.21 gitl (See N. § 90; Ma. § 117.) ליגארא "foot" (29:30); גאטא "knot" (22:210). With middle א: כיכא "pain" (7:12); גאגא "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); גאגא "anger" (22:23); חומריא "amulet-spirit" (4:15); גאגא "vine" (22:38); חוטרא "scepter" (22:135); שווא "commotion" (5:4); שורבא "tribe" (22:145); טופריא "claw" (17:24); קובריא "tomb" (4:2). With initial ע: עומקיא "depth" (10:28); עוחריא "Uthra" (10:20); ערנאיון "ear" (20:8). With middle ח: שורא "gift" (14:6); שוחא "speech" (22:91); cf. גאגא "shaking" (5:3). From ע"ע: כול "all" (9:13); קומבא "vault" (5:10); feminine

example, דוכחא "place" (22:182). From פורא: ע"ו "passion" (33:11); טורא "mountain" (16:6); רווחא "spirit" (31:13); feminine examples, לוטחא "curse" (8:39); קומחא "stature" (22:44). From ל"י: כוליאחא "kidney" (33:20).

6.23 qatal, qatil, etc. (See N. § 93; Ma. § 119.) זחבא, דאחבא * "gold" (22:269); ככרא, כאכרא * "liver" (33:20); ברקא, כירקא * "lightning" (32:56); זיכרא * "male" (20:16); כעסאראיון^x "flesh" (29:25). From עקבא: פ"ע/א "heel" (28:8); ארחא "place" (23:11). From באבא: ע"ו "gate" (5:19); קאלא "voice" (7:3); cf. שיריא "demon" (12:29); ריחא "perfume" (15:5). From ל"י: סניא "hateful" (16:12); כסיא "covered" (14:7); חאריא "chest" (33:26).

6.24 qâtal (See N. § 96; Ma. § 121.) אלאם "eternity" (21:22); חאתמא "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. מאריא "lord" (22:139); אגיר, אגרא "hirer" (18:13)^x; ראביק "one who clings" (1:7); יאחיב "one who sits" (29:13); לאגיס "who grasps" (12:11); נאפיק "going out" (31:25). From ל"י: אסיא "healer" (7:22).

6.26 qvtâl (See N. § 98a; Ma. § 124.) חמרא, חמארא * "ass" (25:4); אלאחא "god" (15:4); אנאשא "man" (17:9); שדארא "steadfastness" (33:3); עובאריא "practice" (20:21); ולאלא "rock" (7:24); אכארא "lead" (17:6); מרארא "bitterness" (7:13); קמאנה "quiver" (22:168); אסארא "bond" (30:23); חראריא "mirage" (13:15); פחארא "clay" (7:26).

6.27 qvtfl (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. כלילא "garland" (22:60); חריחא "new"

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

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

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

6.30 quadrilateral (See N. § 109; Ma. § 134.) פרזלא "iron" (17:5); גרוליא "circle" (13:11); רורביא "doctor" (24:7); צאורה "neck" ([52:10]); סמאלא "left" (28:8); ליליא "night" (1:3); ארפיליא "cloud" (17:10); ארפיליא "scorpion" (13:21).

6.31 m-_____ (See N. §§ 110-11; Ma. § 135.) All except the Pe^cal participles are thus formed. מאמבראתא "passage" (16:6); מנדעא "Manda" (22:16); מרבא "west" (22:257); מלאלא "word" (7:23); מימרא "word" (22:86); מכנא "dwelling" (10:2); מאסיקתא "ascent" (16:7); מרינתא "village" (22:107); מרכאתא "chariot" (1:10); מרוניתא "spear" (21:7); מחאשכאתא "design" (31:11); מאזרחאתא "sowing" (33:15).

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

6.33 _____ân (See N. §§ 116-17; Ma. § 143.) רקאן "empty" (33:14); כיניאנא "building" (25:4); קיניאנא "property" (30:39); מוכראנא "leader" (1:10); חזואניא "vision" (24:10); חוסראנא "poverty" (20:19); רבאניא "teacher" (24:7); מומאנאנא "adjuration" (12:26); כניאנא "name" (22:77); זיראניאנא "impious" (18a:7).

6.34 -âi (See N. § 121; Ma. § 147.) This is the form of many of the relative adjectives. לואיא "inner" (22:39); עלאיא "upper" (31:8); קארמאייא "first" (11:8); חורתא "lower" (22:201); מצאייא "middle" ([25:13]); נוכראייא "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. לאטוריא "to curse" (3:9); חמכוליא "to destroy" (10:6); חרוביא "to devastate" (10:8); זכוניא "to buy" (14:9); זחוריא "to guard" (14:12).

6.36 -ût (See N. § 123; Ma. § 149.) This is the ending of many abstract nouns. שוחא "speech" (33:26); זאכוחא "victory" (22:2); אסוחא "health" (6:1); דמוחא "likeness" (4:9); מיסכינוחא "poverty" (20:21); מלכותא "dominion" (22:136); צבוחא "thing" (30:12). A plural form is דמואחא "ghosts" (17:9).

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

6.38 A frequent compound noun is the word בעלדכאכאי "adversary" (3:4); cf. לאטאכא "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 כ means "in, into, by, against," for example: במִינִלְתָּה "by the word" (23:6); וְלֹא תִחַטֹּבַהּ בְּבֵיתָהּ "do not sin against his house" (30:15); וְנִאֲחֲתִיא בְקֶרְבָּא "that go down into the battle" (26:5); עוֹלָא בְכַעֲחָא "a germ in an egg" (2:6). Note the omission of כ in the parallel passage, עוֹלָא בְעֲחָא (12:10) (cf. Cyrus Gordon, Ugaritic Manual, p. 77.) כ often occurs at the end of a verb as an enclitic: אֲדַעִיתִיכִיָּא "which were in me" (5:12); לִיחֲכָה מֵאֲמַרְחָא "on which there is no passage" (16:6); it occurs thus with the following verbs: רִבֵּק "to cling," חָטָא "to sin," וְחָרַךְ "to be on guard," פִּקֵּר "to command," and שָׁרָא "to dwell."

A voiceless variant occurs in the phrase, פִּרְיָוִיס "into Piriauis" (16:10). Another variant כִּי occurs in the phrase כִּי־עֹלָא "with the voice" (33:10).

It combines with substantives to form compound prepositions and prepositional phrases: בְּרִישִׁית "in the beginning of" (21:21); בְּגוֹ "in the midst of" (22:134); בְּנִפְאִיכוֹן "before you" (16:4); also בְּלֹא זִיכְרִיָּא "prematurely" or literally "without times" (22:70).^x

7.3 ל means "to, at, from, for," for example: תְּחִילָה לְבֵיתָהּ "let there be to his house" (28:12); לְבִאֲכָהּ "at the door" (22:9); מִן אֲרִיָּא ... וְלִזְוָא "from the four ... and from her husband" ([4:

7]); "kept from him" (22:40); לסיבא "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); חישכקלה לפרוכאן ^xyou dismiss Farrukan" (18b:8); 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," שרק "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 מן means "from, with, because of," as for example: עפיכא וסלקתון מן ארכיא זוריאחה "repulsed from the four corners" (1:4); מן שאכא חאחמא "with (or by) the seven sealers" (22:7-8); מן כעכא וילעכאן "because of the anguish of our heart" (19:8). A partitive use is: שאחיא מן 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 כאינא ונטללון מינאיון "from you I ask" (22:162-64); מינאיכוך כאינא "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 וזיזתאק "out of the presence of Ziztaq" (31:20); מר {ש}עשא "from the beginning" (21:21).

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

Buznai" (33:21-22).

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

7.7 עַל, and its graphical variant אַל, mean "on, against, by" as in the following examples: עַלְאֵךְ "which is on you" (15:6); וּשְׁאֲדִיַת עֲלֵה "and I sent against him" (22:213); עֲלֵאֵן "against us" (22:48); עֲלֵאֵיִן "against them" (7:7); אֵלַי "over me" (22:171); cf. the variant, אֵלַי חַיָּא "by Life" (25:6). A compound expression occurs in עַל אִנְפָּא דְאֶרְקָא "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 אֲשַׁכִּיחִילִיכִין "I have made you swear" (7:13), we have אֲשַׁכִּיחֵ אֵלֶיךָ (21:2), אֲשַׁכִּיחֵ אֵלֶיכוֹן (25:5); we also have כִּכְאֵר עֲלַי "impressed me" (22:75), and אֲשַׁר עֲלֵה "strengthened it" (22:245).

7.8 עֲלֵאֵרִיא means "over" as in: אֲנָא דְעֲלֵאֵרִיא אֲשַׁגְאֲנִיא "I am over the messengers" (22:119); cf. also, דְעֲלֵאֲוֵה "which is over him" (22:37); וּמֵאֵן ... אֲלִבְשָׂת "over them" (6:10); cf. אֲלֵאֵיִכוֹן "and whoever clothes you with a garment" (14:7).

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

7.10 בֵּין means "between" or "among" as in: בֵּין פְּתַחֲחִיל לַעֲיִיל "between Ptahil and El" (31:21); דְּבִינִיא בְּרִיאַתָּא "among the creatures" (22:103); חֻא שְׁוֹשָׁא בְּעִנִּיא עֲסִתִּירַתָּא "there has been a commotion among the Istars" (6:4). The plural בֵּינִיא is most common.

7.11 לִוְאָת means "with": חֲאִיבְתָּה לִוְאָת מִלֵּאכִיא "I accused him with the angels" (22:152); וְאִזְלַת לִוְאָת גְּבֵרָא "and she departed with her

husband" (33:11); שורבאתא 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 prepositional phrases cited above are as follows:

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

לכא "outside" (16:18); חאתאם "there" (22:154); אתא אתא "here and there" (31:16); חאכא "here" (22:79).

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

7.14 לא, ל express negation: דחאד 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: ואזאד אנוש "and Zadanoš" (8:46), and also ויסא[נאי] "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: חילמין סאיןיא ודראיא ושואריא וחיוואניא סאיןיא ורמואתא סאיןיא "evil dreams and hallucinations and apparitions and evil visions and evil phantoms"

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

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

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

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

7.17 חענילא means "but" in: אנא לא שעבקיט חענילא שביאחיא שבאק "I have not let them loose but the Planets have" (22:137-38).

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

אך means "while" in: ואך 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).

כח means "just as" in: כח עחית "just as was appointed" (33:24); כח בייא "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); אֲמוֹנוֹת לִזְיוֹא "because of the brilliance" (11:38); אֲמוֹנוֹת
דִּזְאֵפָה "because Zapeh" (15:7); מִיִּטּוֹל דִּאֲחֻרְיָא "for the sake of ri-
ches" (33:17-18).

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

יֹא שֶׁאֲקָרָא "Oh liar!" (22:127).

חָא שְׁקוֹל גִּיטִיךְ "Behold! Take your bill of divorce!" (21:
11).

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

עֲלִיל עַל מְשַׁלְּאֵנִיכֹן "Out upon the one who sent you!" (14:1)

וּמִין עֵין "So be it! Amen!" (5:21).

כּוֹמָא כִּישִׁיא "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 ʔ- attract an ʔ 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.	גטילת *	חגטול	<u>Act. Ptpl.</u>	גאטיל
3m.	גטאל	ל-, נגטול	<u>Pas. Ptpl.</u>	גטיל
3f.	גיסלאח	*חגטול	<u>Imper.</u>	גטול
p. 1c.	גטאלנין	נגטול		
2m.	*גטאלחון	חגטולון		
3m.	*גטאלון	ל-, נגטולון		

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

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

8.5 THE STRONG VERB Afel (See 9.14.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	אגטלית	*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.	עֲחִיטְלִית	*עֲחֻטִּיל	<u>Infin.</u>	(Unattested)
2m.	*עֲחִיטְלִית	חִתְחֻטִּיל	<u>Ptpl.</u>	מִיחְחֻטִּיל
3m.	עֲחִיטִּיל	*נִיחְחֻטִּיל	<u>Imper.</u>	עֲחִיטִּיל
3f.	עֲחִיטְלֹאת	*חִתְחֻטִּיל		
p. 1c.	*עֲחִיטְלִילְנִין	*נִיחְחֻטִּיל		
2m.	*עֲחִיטְלִחֹן	*חִתְחֻטְלוֹן		
3m.	עֲחִיטְלוֹן	ל-, נִיחְחֻטְלוֹן		

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

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	עֲחֻאטְלִית	*עֲחֻאטִּיל	<u>Infin.</u>	*עֲחֻאטְלוֹלִיא
2m.	*עֲחֻאטְלִית	חִתְחֻאטִּיל	<u>Ptpl.</u>	מִיחְחֻאטִּיל
3m.	עֲחֻאטִּיל	*נִיחְחֻאטִּיל	<u>Imper.</u>	*עֲחֻאטִּיל
3f.	עֲחֻאטְלֹאת	*חִתְחֻאטִּיל		
p. 1c.	*עֲחֻאטְלִילְנִין	*נִיחְחֻאטִּיל		
2m.	*עֲחֻאטְלִחֹן	*חִתְחֻאטְלוֹן		
3m.	*עֲחֻאטְלוֹן	ל-, נִיחְחֻאטְלוֹן		

8.8 THE פִּי'ן VERB Pe^cal (See 9.17.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	נִיפְקִית	*עִפּוֹק	<u>Infin.</u>	*מִיפּוֹק
2m.	*נִפְקִית	*חִיפּוֹק	<u>Act. Ptpl.</u>	נִפְקִי
3m.	נִפּוֹק	*נִיפּוֹק	<u>Pas. Ptpl.</u>	נִפּוֹק
3f.	נִיפְקִית	חִיפּוֹק	<u>Imper.</u>	פּוֹק, פִּיפּוֹק
p. 1c.	*נִפְקִילְנִין	*נִיפּוֹק		פִּיפּוֹק, נִפּוֹק
2m.	*נִפְקִיתוֹן	*חִיפּוֹקוֹן		
3m.	*נִפְקִילוֹן	ל-, נִיפּוֹקוֹן		

8.9 THE y/א"א VERB Pe^cal (See 9.18.)

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

8.10 THE פ"י VERB Pe^cal (See 9.19.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	יאתכית	עתיכ	<u>Infin.</u>	*מיתאכ
2m.	*ייתכח	חיתכיכ	<u>Act. Ptpl.</u>	יאתיכ
3m.	*ייתכיכ	*ניתכיכ	<u>Pas. Ptpl.</u>	*עתיכ
3f.	יאתכאח	*חיתכיכ	<u>Imper.</u>	*עחוכ, *תיכ
p. 1c.	*ייתכינין	*ניתכיכ		
2m.	*ייתכחון	*חיתכוון		
3m.	*ייתכוון	*ניתכוון		

8.11 THE y"ע VERB Pe^cal (See 9.20.)

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

8.12 THE ע"ן VERB Pe^cal (See 9.21.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	לאטית	עלוט	<u>Infin.</u>	מילאט
2m.	לאטח	*חילוט	<u>Act. Ptpl.</u>	לאיט
3m.	לאט	*נילוט	<u>Pas. Ptpl.</u>	ליט
3f.	לאטחת	*חילוט	<u>Imper.</u>	לוט
p. 1c.	לאטנין	*נילוט		
2m. (See note.)**		*חילטון	**A 2f. plural form does occur, לאטחין. This has not been noted by either Nöldeke or Macuch.	
3m.	לאטון	*נילטון		

8.13 THE ל"י VERB Pe^cal (See 9.22)

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

8.14 THE ח/ע"ן VERB Pe^cal (See 9.23)

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

8.15 THE VERB חוּא Pe^cal (See 9.24.)

	<u>Perfect</u>	<u>Imperfect</u>		
s. 1c.	חוּיַת*	עחוּיַא*	<u>Infin.</u>	*מיחוּיַא
2m.	חוּיַת	תחוּיַא*	<u>Ptpl.</u>	חאוּיַא
3m.	חוּא	ניחוּיַא	<u>Imper.</u>	חוּיַא
3f.	חואַת	תחוּיַא		
p. 1c.	חואַיַנין*	*ניחוּיַא		
2m.	*חואַיתוֹן	*תיחוּוֹן		
3m.	*חוּוֹן	*ניחוּוֹן		

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.	ןןן-
		2f.	ן'ן-
3m.	---	3m.	ן-
3f.	ןן-	3f.	ןן*

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'ןןן (9:14); cf. ן'ןן (5:14). The 3f.p. ending ןן- 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.	-yח, -יח	2m. יי-	-יח
3m.	-י, -י', -י	3m. יי-	-yל, -י', -yי, -י
3f.	-yח, -יח	3f. יא-	-י

9.5 Again there is no separate form for the 2f.s. There is a separate^x form יא--י*, which does not occur in our texts. The usual preformatives of the third person are either y/י or y/י', with the latter being used especially with the Jussive. The preformative -י is rare, and occurs in the lead amulet at 22:94, אִימָרִי לֹא יָשִׁיג "he may not reach." The 3f.p. is found once, יִבְטְחוּ אֵת "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 3א2י'ד; all other infinitives have the ending א'3י2-. There are also other forms of these latter infinitives with a preformative -ד, which are not attested in our texts. (For these forms see N. § 176.)

9.7 All except the Pe^cal participles have a preformative -ד; the active forms of the Pa^cel and the Afel participle have a ְ vowel in the last syllable after the second radical, in contrast with the passive participles which have an ֶ. The Reflexive-Passive stems have but one participle.

9.8 The Imperative may be derived by dropping the preformative of the Imperfect 3m.s. Nöldeke 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 יא- occurs in יִשְׁרָץ "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 זחח or זחח is the form עחאזחח "frightened" ([26:8]); cf. also מחחזיא "which appears" (13:15). Among the rarer stems are the following: An Eshtafa^cal from לחח is [ןן]עחחח "fight" (33:15). A Hofel from לל is ללל "he howled" (22:220) (cf. Gesenius' on לל in his Hebrew and Chaldee Lexicon.) The following forms may be Po^cel or dialectal variants: רופעלאן "deprived us" (6:12), cf. רפעלאן (5:13); שומיח "I heard" (18a:4), cf. שחמיח "you listened" (22:207); שוריח (19:19) and שורי (18c:12) "dissolve!" cf. שחא (5:13). The verb מיחחחח "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 עפלאן "scattered" seems to be an Ethpa^{cc}al of the quadriliteral פלחח; a similar form from פנחח but with the shift of the final ל to ן is עפנחח "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 ן of the פ"ן

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 י"פ verbs that act as Strong verbs, and some that have both assimilated and non-assimilated forms together. (See Ma. § 209.)

The initial י/א of the י/א"פ verbs assimilates in the Pe^Cal imperfect and infinitive, in the Afel, and in the Reflexive stems. The initial ' of the י"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 אָ.

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

The י"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. לָקַחְתִּי "I held" (22:87); שָׁקַלְתָּהּ "I pulled it off" (22:149); לָכַסְתִּי "I knotted" (22:30); לָקַחְתִּי "I twisted them" (5:11); לָקַחְתִּי "I sealed it" (22:110); לָקַחְתִּי "I bowed" (22:33); לָקַחְתִּי "I covered" (5:10); לָקַחְתִּי "I seized them" (5:12); לָקַחְתִּי

"I let loose" (22:137).

3m. "led him" (22:60); פִּירְקָה "dismissed him" (22:61); פִּרְקָךְ "dismissed you" (22:69); פִּלַּג "shared" (7:20); גִּזְלָה "defrauded him" (7:19); חִקְלָאן "twisted us" (5:13); כָּרַאךְ "turned around" (22:222); שִׁבַּח "let loose" (22:138); זָרְזָאךְ "armed you" (22:68); מִצַּאֲרֵינִין "seized them" (26:10); תִּבְכָּאךְ "broke" (7:9); סִחְסִינִין "seized them" (7:8); סְלִיקְלָאן "came upon us" (22:46).

3f. "rubbed you" (14:16); גִּיטְלָאךְ "she has killed" (33:12).

A. Perfect Plural:

1c. גִּזְזָרְנִין "we decided" (7:13).

B. Imperfect Singular:

1c. עֲקִירֹב "I will draw near" (22:188); עֲטֹל "I will kill" (33:9).

2m. תִּשְׁבֹּקְלָה (26:13), תִּעֲשֹׁבֹקְלָה (19:10), "you will free her."

3m. גִּיטְסֹחַס "he will seize" ([35:1]); לִכְבָּאךְ "may he be greater" (16:4).

B. Imperfect Plural:

1c. נִכְרְבָאךְ "we will lie to you" (10:21); גִּיפְקָדָה "we will assign him" (22:53).

2m. תִּכְפְּרוּן "you will lie" (11:40); תִּכְפְּרוּן "you will deny" (10:21); תִּשְׁבֹּקְלָה "you will free (him)" (7:15).

3m. לִרְחֲקוּן "may they be distant" (32:46); לִעֲכִינְפוּן "let them fly" (31:13); לִיכְרִכוּן "may they be bent" (22:230); cf. לִעֲכִינְכוּן (31:12).

C. Infinitive: מִזְכָּאן "to buy" (14:8); מִטְּוֹאךְ "to rub" (14:16).

D. Active Participle:

m.s. גִּיטְכִּיק "clings" (1:7); גִּיטְכִּיק "grasps" (12:11); גִּיטְכִּיק

"is dismissing" (22:169); וְכִאֲרֵלָה "reciting it" (22:270); שֶׁאֵבְקִית
"you let loose" (22:133); וְאֶחֱלֵנָּא "I am afraid" (22:15).

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

m.p. כֶּאֲרַכֵּיָא "bless" (26:20); דְּחִמֵּיָא "are taking" (11:46).

E. Passive Participle:

m.s. חֲתִימָא "sealed" (17:18); cf. חִיתִּים (21:15); זִרְיָן
"armed" (23:1); לְכִישָׁא "you are clothed" (22:64).

f.s. חֲתִימָא "sealed" (20:17); מְזִימָא "muzzled" (20:18); cf.
בִּלְעָמָא (27:14); גְּלִימָא "rolled up" (20:18); זִגְרָא "seized" (20:17);
שְׂכִיקָא לְחָא "left to her" (28:7).

m.p. גְּזִירָא "cut" (20:13); חֲסִיפֵּיָא "snatched" (20:13);
חֲרִמֵּיָא "sealed" (24:10); גְּמִיטִיָּהוּ "you are tied" (30:24); חֲרִמֵּיָא
"you are banned" (13:6); פְּקִידֵּיכָהּ "appointed over him" (22:113).

F. Imperative:

m.s. שְׁקוּף "strike" (22:83); כִּיחֹת "be ashamed" (16:9);
חֻבְרָה "break it" (22:18); כִּבְאָר "oppress" (22:85); סִחֹט "seize"
(26:17); סִחֹטֵינִי "seize them" (26:18); סִמּוּךְ "place" (16:52);
שְׂכֹךְ "forsake" (22:145); שְׁקוּל "take" (21:11); כְּרוּךְ "remove" (26:
11).

f.s. שִׁדְעָאִי "uproot" (5:14).

m.p. כּוּבְשׁוּן "suppress" (20:15); cf. כִּיבְשׁוּן (27:12); כְּדִכּוּנִין
"bless them" (26:23).

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

A. Perfect Singular

1c. שִׁאֲרִית "I sent" (22:213).

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

3m. שָׁרַךְ "he sent you" (22:69); שָׁלְחָה "sent him" (22:61).
3f. חָלְפָה "passed" (33:8); חָרְבָה "destroyed" (33:22);
 שָׁרַחְתָּנִי "sent you" (14:13); שָׁרַחְתָּנִי "guarded you" (14:12).

B. Imperfect Singular:

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

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

B. Imperfect Plural:

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

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

C. Infinitive: שְׁלַח "to send" (14:12); חֲמַד "to destroy" (10:6); חֲרֹב "to destroy" (10:8); זָמַן "to invite" (14:11); זָכַן "to sell" (14:9); שָׁרַח "to guard" (14:12); פָּרַד "to separate" (33:23).

D. Active Participle:

m.s. מְשַׁלֵּחַ "one who sent you" (14:2); מְפַקֵּד "as-signs it" (20:9); מְחַרְבֵּל "wastes them" (23:11); מְגַלֵּל "revealing" (33:26).

f.s. מִכְשִׁיחַ "bewitching" ([46:6]).

m.p. מְטַנְפֵּל "soiling them" (17:9).

f.p. מְכַשֵּׁפִים "bewitching" (9:4).

E. Passive Participle:

m.s. מְשֻׁלָּח "appointed" (22:218); מְזֻרָא "armed" (23:1); מְזֻרָא "I have been armed" (22:8).

f.s. מְרֻחָק "removed" (20:12); מְדֻשָּׁא "deafened" (27:8).

m.p. מְיָחָרֵב "broken" (19:4); מְשֻׁמָּח "banned" (20:13); מְבֻטֵּל "annulled" (20:13); מְבֻטֵּל "you are annulled" (13:3);

מפקריון "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); שאראריון "send them" (26:19).

9.14 THE STRONG VERB Afel (See 8.5.)

A. Perfect:

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

3f.s. אזכרתאנכון "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); מרבכא "kneeling" (33:19).

m.p. מאחרביא "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. תיכניש "you will be suppressed" (1:6); cf. תיכניש (2:6).

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

C. Infinitive: None attested.

D. Participle:

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

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

E. Imperative:

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

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

A. Perfect:

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

3m.s. עתכאטאל "made to disappear" (22:223); עתראחאק "removed" (22:224); עשתאר "sent" (22:107).

3f.s. עתמאתאחאת "stretched out" (10:11); עתכראת "broken" (22:97); עתגמראת "is finished" (33:5).

B. Imperfect:

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

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

C. Infinitive: None attested.

D. Participle:

m.p. מתחשכיא "intending" (22:23).

9.17 THE 1st VERB Pe^cal (See 8.8.)

A. Perfect:

1c.s. וְנָסַח "I seized" (22:148).

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

3f.s. וְנָסַח "she fell" (33:14).

B. Imperfect:

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

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

C. Infinitive: None attested.

D. Active Participle:

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

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

E. Passive Participle:

m.p. וְנָסַח "guarded" (22:202).

F. Imperative:

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

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

H. Pa^{cc}el Active Participle:

f.s. וְנָסַח "protracts" (33:23).

I. Afel Perfect:

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

3f.s. וְנָסַח "brought out" (33:26).

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

K. Afel Active Participle:

f.s. אָפֿעלנדיג "ascension" (16:7).

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

L. Ethpe^cel Perfect:

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

9.18 THE ו/א"פ VERB Pe^cal (See 8.9.)

A. Perfect:

1c.s. אָפֿעלנדיג "I said" (22:36); אָפֿעלנדיג "I bound it" (22:109); אָפֿעלנדיג "I set them" (22:98); אָפֿעלנדיג "I said to him" (22:131).

2m.s. אָפֿעלנדיג "you said" (11:25).

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

3f.s. אָפֿעלנדיג "left" (33:7).

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

B. Imperfect:

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

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

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

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

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

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

D. Active Participle:

m.s. אָפֿעלנדיג "employer" (18b:13); אָפֿעלנדיג "transgresses" (23:6)

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); אכלי "who eat" (29:24).

E. Passive Participle:

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

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

m.p. עפיכא "repulsed" (13:11); עסירי "you are bound" (16:11).

f.p. עסירא "bound" (24:9); א{י}עסירא "bound" (21:18).

F. Imperative:

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

G. Afel Perfect:

3f.s. א(א)כלא "that fed" (14:4).

H. Afel Active Participle:

f.s. א{י}מכר "working" (33:12).

I. Afel Passive Participle:

f.s. מאחזא "placed" (23:12).

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

J. Ethpe. Perfect:

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

K. Ethpe. Imperfect:

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

L. Ethpa. Perfect:

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

9.19 THE פ"י VERB Pe^Cal (See 8.10.)

A. Perfect:

1c.s. יֵאָחַזְכִּית "I sat" (7:24); יִלְלִית "I yelled" (22:162).

3f.s. יִתְכַּחַז "sat" (33:7).

B. Imperfect:

1c.s. עָחִיכְ "I will sit" (9:23).
xx

C. Infinitive: None attested.

D. Active Participle:

m.s. יֵאָמֵיִא "swears" (22:126).

f.s. יֵאָחַזְכָּא "sits" (21:3).

m.p. יֵאָחַזְכִּיִּא "who dwell" (5:17).

E. Passive Participle: None attested.

F. Imperative: None attested.

G. Afel Perfect:

1c.s. אֵוְמִיחַתְאָךְ "I adjured you" (22:62); אֵוְחַזְכִּית "I placed" (22:111).

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

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

I. Afel Active Participle:

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

9.20 THE ע"י VERB Pe^Cal (See 8.11.)

A. Perfect:

1c.s. אֵלִית "I went in" (22:88); יִלְלִית "I yelled" (22:162).

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

B. Imperfect:

1c.s. עֵינִי "I will tread" (22:92).

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

D. Active Participle:

m.s. אֵילָה "entering it" (28:13).

m.p. אֵילִין "entering" (23:14).

E. Passive Participle:

m.s. שָׁרִיר "bound" (21:22).^x

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

F. Imperative:

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

G. Pa^Cel Passive Participle:

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

H. Ethpe. Imperative:

m.s. עֲכַפִּיךְ "be bent" (31:20).

I. Ethpa. Perfect:

3f.s. עֲנֹאכְכָא "was bent" (11:21).

9.21 THE י"ו VERB Pe^Cal (See 8.12.)

A. Perfect:

1c.s. קָאמִית "I stood" (22:122).

2m.s. לָאטְנָה^x "you cursed him" (7:11); לָאטְנִיָא "you cursed me" (26:11).

3m.s. לָאט "cursed" (19:14); קָאם (22:55); קָם (22:25) "he

3f.s. רָאָה "cursed" (9:17); רָאָה "trembled" (5:2);
שָׁפַח אֶתְּךָ "rubbed you" (14:17).

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

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

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

B. Imperfect:

1c.s. עָמַד "I would stand" (22:172).

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

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

D. Active Participle:

m.s. עָמַד "stands" (22:38); רָאָה "trembles" (22:43);
רָאָה "trembles in him" (22:44); רָאָה "my curser" (27:11);
רָאָה "you stand" (22:198); עָמַד "I stand" (22:140).

f.s. רָאָה "curses" (7:5).

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

f.p. רָאָה "defiling" (24:10).

E. Passive Participle:

m.s. רָאָה "spat" (5:6).

F. Imperative:

m.s. קוּם "arise" (22:50).

m.p. דָּוָשׁ "trample" (20:15).

G. Pa^{cc}el Perfect:

1c.s. רָאָה "I accused him" (22:152).

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

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

I. Pa^{cc}el Active Participle:

m.p. מלאושיילחון "soiling them" (17:10).

J. Pa^{cc}el Passive Participle:

f.s. מאורא "blinded" (16:22).

K. Afel Active Participle:

f.s. מכיבא "causing pain" (7:6).

m.p. מאקמילון "placing them" (17:10).

f.p. מאכיבאן "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. בכא "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);
לדאחאנכון "struck you" (14:17).

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

B. Imperfect:

1c.s. עחסיא "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. נחסיא "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. נעשרוןכון "they will throw you" (10:27); לדחון "let them drive away" ([42:19]).

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

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

D. Active Participle:

m.s. שאפיא "drinks" (29:26); באכיא "weeps" (22:42); כסיא "covers" (14:7); באייא "wishes" (14:4); שאריא "frees" (9:26); זאכה "conquers it" (22:277); באיית "you wish" (22:267); נאיין^x "I ask" (22:164); קארינא "I am afraid" (22:15).

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

f.p. זאכיאן "victorious" (25:26).

E. Passive Participle:

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

m.p. נחייא "chased away" (15:2).

F. Imperative:

m.s. נוחיא "remove" (22:19).

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

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

G. Pa^{cc}el Perfect:

lc.s. חויתח "I showed it" (22:219).

3f.s. פאסאח "overstepped" (33:24).

H. Pa^{cc}el Imperfect:

xx

2m.s. תִּירָא לִי "you will rise" (12:9); תִּירָא לָנוּ "you will show us" (10:14).

2m.p. תִּירָא מִן "you will appear" (16:21).

3m.p. יִרְאֶה "they will raise" (17:16).

I. Pa^{cc}el Infinitive: שָׂא "to make" (10:9).

J. Pa^{cc}el Active Participle:

m.s. מְקַרֵּא "invokes" (1:3).

f.s. מֵרָא מִימָלָה "appears to her" (24:8).

m.p. מְרַכִּין "nurturing" (33:15); מְרַכִּין "cause ... to appear to them" (17:7).

K. Pa^{cc}el Passive Participle:

m.s. מְשֻׁאָר "is annulled" (26:21); מִשְׁשֻׁאָר "is loosed" (7:30); מְכֻסֵּית "you are covered" (22:65).

L. Afel Perfect:

lc.s. אִשְׁלֵית "I went" (22:75); אִשְׁלֵית "I took off" (22:49).^x

M. Afel Active Participle:

m.p. מְסַלֵּא "walk" (15:3).

xx

N. Ethpe. Perfect:

3m.s. עִמִּיל "filled" (33:26).

O. Ethpe. Imperfect:

3m.s. לֹשְׁחָרִיא "is not loosed" (30:30).

3f.s. תִּיחָקְרִיא "is called" (30:13).

P. Ethpe. Participle:

m.s. מְחַלֵּיא "accompanies" (13:19); מִשְׁחָרִיא "is loosed" (22:160); מְחַזֵּיא "appears" (13:15); cf. מְחַזֵּיא (25:12).

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

Q. Ethpa. Perfect:

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

3m.s. עֲחָרִיא "he was expelled" (22:223).

R. Ethpa. Imperfect:

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

3m.p. לְעֲחָרִיו "may they be expelled" (22:231).

S. Ethpa. Participle:

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

9.23 THE ה/ו/ל"י VERB Pe^Cal (See 8.14.)

A. Perfect:

lc.s. שָׁמִית "I heard" (19:3).

2m.s. שָׁמִית "you listened" (22:207); יָדָעִית "you knew" (22:195).

3m.p. שָׁחֲלוּ "sent" (10:5) (with metathesis; see 3.17).

B. Imperfect:

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

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

C. Infinitive: None attested.

D. Active Participle:

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

E. Passive Participle:

m.s. כֻּזְעִיא "split" (9:22).

F. Imperative:

f.s. שְׁרָמֵא "hearken" (8:1).

G. Pa^Cel Infinitive: שוליא "to send" (14:10)

H. Pa^Cel Passive Participle:

m.p. משאכיא "praised" (28:9).

I. Afel Perfect:

lc.s. אשכית "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. אמנחאנכון "caused you to come" (14:9); אשלחאנכון "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. עשחלחתון "you have been sent" (11:24); cf. עשחלאתון (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 חא Pe^Cal (See 8.15.)

A. Perfect:

3m.s. חא "exists" (6:3).

B. Imperfect:

3m.s. נַעֲחֹרִילָה "may there be to him" (33:3).

3f.s. תַּחֲחֹרִילָה "let there be to him" (9:1).

C. Infinitive: None attested.

D. Participle:

m.p. חֹאֲרִיָּא "are" (5:7); חֹאֲרִיתוֹן "you are" (14:15).

E. Imperative:

m.s. חֹרִילָה "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 אא- ending: אאא "victory" (22:2); אאא "health" (6:1); אאא "dominion" (22:136); and אאא "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: אאא "the Sun" (10:23); אא "Bel" or the planet Jupiter (22:130); אא "Nebo" or the planet Mercury (22:252); אא "Nergal" or the planet Mars (22:248); אא "Sin" or the moon god, etc. The word אאא "Tibil" or the "World" also appears in the absolute state.

Nouns used in distributive repetitions are found in the absolute state: **אןאן באןאן** "here and there" (23:11). The absolute state is used in adverbial expressions formed with prepositions: **לכיש** "evilly" (17:16); **לאלא** "for eternity" (21:22); **לכא** "outside" (16:18). Words with an indefinite meaning appear in the absolute state: **עניש** "a man" (20:9); **לכ** "a man" ([35:5]). Some loanwords have only the absolute form: e.g. **ארא** "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: **קאימי** "standing" (22:10); **אילין** "entering" (23:14); **לפיקין** "departing" (23:14); **לצין** "fighting" (9:3); and **לחין** "clapping" (22:49). A nominal form is found in the phrase: **לאלא אלמי** "to the eternity of eternities" (32:57-58).

Feminine absolute forms in the singular are rare: **לרנא** "tribe" (22:145); **למאנא** "village" (22:106); **ארקא** "earth" (5:2); and **לענא** "egg" (2:6) are some examples. Feminine plural absolute forms occur most commonly among participles: **לנאכנא** "who pain" (26:7); **למאנשא** "who afflict" (26:6); **למשפא** "who bewitch" (9:4) and **ללסא** "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 **ל** are more commonly found in our texts. Examples of masculine singular construct forms are **ללאלא אלמי** "to the eternity of eternities" (17:26); **לכ קורנא** "the house of tombs" (4:1-2); and the frequent **לכ** "the son of" in proper names. Examples of masculine plural construct forms are rare, except in the common phrase: **לנאנא** "the sons of man"

(17:9). Feminine singular construct forms are rare except for the common בִּתּוֹ "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: אָב "father" (7:17); בֵּית "the house" (10:5); אִישׁ "the man" (5:15); אֶרֶב "the knot" (22:28). Examples of the masculine plural emphatic are: אֶחָיו "brothers" (7:19); בָּנָיו "sons" (10:7); חֲמִשָּׁה "seals" (22:7). Examples of the feminine singular emphatic are, in addition to the absolute nouns listed above, זָמֵרָה "the singer" (7:17); זָנוּהָ "the harlot" (19:12); לִילִית "the lilith" (21:2). Examples of the feminine plural emphatic are: לִילִית "the curses" (1:1); לִילִית "the liliths" (4:13); and שִׁבְטֵיהֶם "the tribes" (23:6).

10.3 The predicate adjective appears in the absolute state: בֵּיתוֹ עָסִיר וְמוֹרָא בֵּיתוֹ "bound, armed, and equipped is his house" (23:1); חַיִּים זָאִין "Life is victorious!" (10:28); עֵפִיכָא וְכִרְיָכָא "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: עֲסֻקְתּוּקִיָּהּ חֲקֻקִּיָּהּ וְקֶאֱרִישׁ "powerful and infernal Estqutqup" (5:8). The attributive adjectives that are found are generally in the emphatic state, as in the following examples: חֲרֹבָא בִּישׁ "the evil destroyer" (22:21); סֶאֱנִי בִּישׁ "my evil enemies" (1:2-3); אֵינָא בִּישׁ "the evil eye" (27:14); מַחְשַׁבְתּוֹן בִּישׁ "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: מלאכיך "you angels" (26:23); חִיבִיל "I Hibil" (22:28); יֹכָבָר "I Yokabar" (22:14); אַנְתָּ מְנוּעָא דְחִיָּא "You Manda d-Hia" (22:17-18).

In the following example the same noun is repeated in the genitival relationship of the modifying phrase: וִיטְרָא רַבָּא וִיטְרִיָּא "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 כּוּל may be used independently as follows: עַל כּוּל "to everyone who stood" (15:16); כּוּל דְּאָמַרְתָּ "all that you said" (11:25). ~

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

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

With a suffixed 3rd person singular pronoun it means "entire" and stands in an appositional relationship before the noun: כּוּלְחָא קֻמְחָה "(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: כּוּלְחוֹן עֲכוּרִיא "all the temple spirits" (1:10).

10.6 The same noun may be repeated in a distributive repetition: אַחַר אַחַר "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 ביתא דורא 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 שעבקיית 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 בבניא דאראם "you sin against the sons of Adam" (10:15); תשכולה ליאזיר "you free Yazid" (7:15).

c) In anticipation of the direct object of the verb as in: תוברח לחאזין קריא "I seized the knife" (22:146); שחברח לאכלא "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: **כאיתא ויליא** "my house" (2:5).

c) Together with a noun and its possessive suffix for emphasis: **שומאך וילאך** "your name" (22:183); **בלוכאכאי ויליא** "my adversaries" (4:6); **כיתאי ויליא** "my house" (12:7); **חיליך ויליך** "your strength" (30:10-11).

d) After a preposition in place of a pronominal suffix: **עכלאך לדילאך** "I would devour you" (22:173); **מן ויליא** "from me" (4:7); **לדיליא** "against me" (15:8).

e) After a preposition and a pronominal suffix for emphasis: **אלאי ויליא** "against me" (22:171); **מינאיכון וילכון** "from you" (22:163-64).

10.11 The reflexive pronoun is expressed by **נפשא**: **נכא 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 חרא "a certain angel" (31:21), the cardinals precede the nouns they modify: ארביא זריאתא "four corners" (22:258); שיח יומיא "six days" (21:21); שאבא חאתמא "seven sealers" (22:7).

The cardinals may also be used independently: דחאר לחברה "so that no one will reach his fellow" (22:93); תלאחא דחוכא "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 ... פוגראמא "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 אוראי 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: לאטחין (9:14), לאתין (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: נעסכי'אנה "they gaze at him" (17:16). Representative examples of the lack of congruence are as follows:

a) m.s. for m.p.: שאכיאחיא שכאק "the Planets have let (them) loose" (22:138).

b) m.s. for f.s.: נאיראלה כולחא קומחה "his whole body trembles" (22:44).

c) m.s. for f.p.: ונשיא ... ו'לאט "women ... who have cursed" (5:18).

d) f.s. for f.p.: קריאחא ו'נפשא תעחפיר "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: שיקליח זינא "we decided" (7:13); אכאר "he did" (22:55); חכאר "I held the weapon" (22:87); סעגריח "I worshipped" (22:34); קרנאיהין "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: אפסארחיר "I have banished you"

(21:9); עתפכחון "I am made to disappear" (22:226); עתפכחון "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 ויליא 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: לאקארכיח "you should not draw near" (22:195).

10.18 The imperfect has a variety of uses: (See Ma. § 285.)

a) It expresses future action: חיכביש "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: חיקריא "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. לעפקון (31:12); לכבאר "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); לאתחווילון "do not appear to them"
 (21:14); לאתחטובה ככיתה "do not sin against his house" (30:15-
 16); לאתחפטיק "cannot be cut" (30:35); לישחריא "cannot be loos-
 ened" (30:3).

h) It is used in the protasis of a realizable condition:
 עו תכדבון "if you lie" (11:40); עו תכפרון "if you deny" (10:21).

i) It is used in the apodosis of these conditional sen-
 tences: לעתלויט עליכון (10:25), and לעתלויט עליכון (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); דכארלה "while reciting it" (22:
 270); גאטלא "kills" (21:4); מחרבאלחון "waste them" (23:11); חייא
 זאכין "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 דְּחִינֵךְ ... "that they might dismiss" (12:39-40);
שאבִּקא ... "until they ... bless" (18c:9-10).

e) It is used in introducing dialogue: אמאָר "he says"
(22:45); שאמיש יאמיא ואמאָר "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);
מזרזא "filled" (22:159); חרמיחון "you are banned" (13:6); מליא
"I have been armed" (22:8); מפקדינין "we have been ordered" (22:
204); מכסיסתון "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); לחרוביא "to destroy" (10:8); לנכוסיא "to butcher"
(10:9).

b) As an infinitive absolute before a cognate verb for emphasis: זכנאִתאִנכון ומאן דְּמזבאן "whoever bought you" (14:8);
דְּשאוריא שורחאִנכון וּמסנאִף סנפאִתאִנכון "who rubbed you" (14:16);
דְּשאוריא שורחאִנכון "who sent you" (14:12).

c) As the complement of certain verbs: מיתבאר ... 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 Π 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 $-\lambda$, and $-\beth$, 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) $-\lambda$ 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: $\text{מִיִּחְבֵּר חַתְמוֹתַיָּא דְּמוֹתָא}$ "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: חַיִּיא קָרָא "Life he called" (22:24); קָאֵלָה שְׁמַאיָא "his voice I hear" (22:41); $\text{סוּפָא שְׁאֲבָקִיא}$ "death they are loosing" (22:47).

h) Examples of doubly transitive verbs are: $\text{כְּסִירָא טַרְטוֹנוּא}$ "covered him with a turban" (22:58-59); $\text{אֲלִבְשִׁיא עִיצְטָלָא דְּזִיּוּא}$ "clothed him with a garment of brilliance" (22:57-58). The passive of the latter verb occurs: $\text{בְּזִיּוּא דְּלִבְיִשְׁתָּא}$ "by the brilliance with which you are clothed" (22:64).

10.24 The existential particle אִיִּת is not conjugated like the other verbs. (See Ma. § 293.)

- a) It combines with כֵּא in the following phrases: $\text{דְּאֵכָא בְּלֵאֵרָה}$ "which are within" (22:235); $\text{כּוֹל דְּעָכָא בְּכִיחָה}$ "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 "on the mountain where there is no ascent" (16:6). מאמכרחא

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: וחיתים באיחה "And sealed is his house" (21:15); חייא ואכין "Life is victorious" (10:28).

b) With the use of the 3m.s. independent pronoun חו, as an emphatic resumptive of the subject: אנא חו נבאט "I am he Nbat" (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: אנין מן תוחיא רוהא "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 ... ואנא במומאחא "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: $\text{מִן דָּאִרְפַּעְלָאן מָן}$ מִיִּלְכָא "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־שִׂיָּא "how evil they are!"^x Other exclamatory sentences may be determined from context, e.g. בְּכַל־חַיִּיךָ "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: $\text{וּמִשְׁרִיחַ וּמִשְׁרִיחַ וּמִשְׁרִיחַ}$ "you are broken and shattered, you are annulled and nullified" (13:2-3).

b) A series of verbs with ׀ 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 ׀:
 "taking (you), they will grasp you" (11:46).

h) A telic or intended action with ׀:
 "we have resolved to curse" (26:12).

i) An ecbatic or resultative clause with ׀:
 "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: גובריא דנאציא "the angel who clings" (1:7); מלכא דאכא "men who are fighting" (7:4); קריא דעשורא "the destruction which was sent" (22:106 f.); אשנאנא אנה דעלאריא "I am the messenger who is over" (22:119).

b) In the object relation the pronoun may also be omitted: מרמאחא דאומיאן אב "the oaths which Father swore to me" (22:87); מנדאם דאמריח "whatever you said" (22:174-75).

c) In the genitival relation the pronoun is necessary: דפרזלא באינהא ... ליליחא "the lilith in whose eye is iron" ([46:6]); מלכא דכל עניש לאכאר על מלאה "the angel whose word none transgresses" (23:8); גברא דשומה "the man whose name" (22:40); מלכא דחרבה "the angel whose sword" (22:166-67).

d) When the antecedent is an expression denoting time or place the pronoun is not necessary: לעוכרוליא .. כול דוכחא דשומאך "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: מלכא דחרבה 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) $\bar{\text{v}}$ as a conjunction transforms an entire clause into a nominal unit. Examples of this in the object relation are as follows: $\bar{\text{v}}$ חִישְׁדָּאוּלִּיא מְנֻמָּם ... כְּאִנּוּא "I ask ... that you send me something" (22:165); חִין יֹאדִית דְּלֹאקֶאֶרְכִית "if you know that you are not to draw near" (22:195).

b) כִּד means "when" or "while": כִּד כֹּאף "while he bowed himself" (22:222); כִּד מְחֻזִּיא "when they appear" (25:12).

c) עֲלֵמָא or עֲלֵמָא means "while" or "until": עֲלֵמָא וְחֹלִיל וְכֵכָא "while he howled and wept" (22:220-21); אֲלֵמָא דְּחִינִין שְׁאֵרִיא "until they release" (7:27).

d) אֲכֹאֵת דְּאֵנָא כְּרִכִּית means "even as": אֲכֹאֵת דְּאֵנָא כְּרִכִּית "even as I am turned around" (22:225).

e) אֲמִנְטוּל דְּזֹאפָה, and מִן קֶבֶל mean "because": אֲמִנְטוּל דְּזֹאפָה "because Zapeh ..." (15:7); מִן קֶבֶל דְּחֹאזִין גִּיטְרָא "because this knot ..." (22:240-41).

f) וְאֵד means "while": וְאֵד וְכֹאֲרֵלָה "and while reciting it" (22:269-70).

g) $\bar{\text{v}}$ alone can mean "so that" or "because": דְּחֹאֲד לְחִכְרָה "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: מְרֹאֲרִיאַתָּא חֹאזִיא דְּלֹאטְנִין "bitter are (the curses) which we cursed" (5:7); תַּעֲבֹאֵשׁ כִּד עוּלָא בְּכִיתָא "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 וכריקא ורחיא כולחין לוטאתא וקריאתא
- 2 דענשיא ורגוכריא וררוקיא וררוקנאתא דסאנאי
- 3 בעשיא ובעלרבאכאי כלחין דליטיא ומקריא בליליא
- 4 ובעמאמא עסירא ועפיכא מן ארכיא זויאתה
- 5 דכיתאי דיליא פת שפתא פת מחלפתא תיזאל
- 6 ולתיתכמאר תיתככיש ולתוליא ותעבאש כד עולא
- 7 בכיתא בשום טאבאק ... מלאכא דראביק ולגיט
- 8 כולחין לוטאתא דלאטוי לפת שפת פת מחלפתא
- 9 ורחיק מינה כחילה דארונאי יורבא רעשאיון
- 10 דכולחון עכוריא ומרכראנא דכולחון מרכבאתא
- 11 ורובאתא 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 בישא
- 3 ובעלדבאביא וכולחון דליטיא ומקריא בליליא
- 4 ובעמאמא עסירא ועפיכא מן ארכיא זויאתא
- 5 דכאיתא דיליא באכנוש בר מחנוש תיזיל ולחיתכמאר
- 6 ותיכביש ולתידליא דתיכבש כד עולא כבעתא בשום
- 7 טכאק מלאכא דדאכיק ולאגיס [כולחין] לוטאתא דלאטוי
- 8 לבכאנוש בר מחנוש רחיק מינה בחילה דאדונא(י)
- 9 (יו)רבא רישאיוחון [דכולחון עכ] וריא ומבראנין
- 10 דכולחין מרכבאתא רורבאתא 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 ʾġabaq, 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 ודרדקוניא ודרדקניאתא דסאנאי
- 4 בעשיא ובעלדכאכאי כולחון דליסיה ומקריא
- 5 כליליא ובעמאמא עסירא ועפיכא מן ארכיא זויאתא
- 6 דכיתאי דעליא באת אסיה פת מחנוש תיזאל
- 7 ולתיתכמאר תיתכבש ולתוליא ותעכאש כד עולא
- 8 בכיתא בשום טכאק מלאכא דראכיק ול[אג]י[ס] כולחין
- 9 לוטאתא דלאטויה לבאת אסיה פת [מח]נוש ורחיק
- 10 מינה דשישאי פת באת א[סי]א מן גושנ[אי]
- 11 ... מן כוזחורוי ומן אפר... הנ[י]א דבאת[א] אסיה
- 12 ורחיק מינה בחילה דאדונאי יורכא ר[ישאי]חון
- 13 דכ[ח] ולחון עכוריא ומדבראנא דכולחין מרכבאתא
- 14 ורובאתא דחשוכא [אנא]ת רחיק ולנמסינה
- 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 Tabaq, 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

16	שישא[י פת] בית אסיא ורחיק מן בנה זיכריא
17	ורחיק מן בנאת[ה].....
18	.....אתא.....א פת.....
19	.....ועפיכ.....
	<u>Exterior</u>
20	[עפור] נחו[רא על] חשוכא עפור מיליא
21	בעשאתא וסניאתא [על מאראיחין]
22	על מארה ו[עפי]כה אקריתא על
23	מאראתא ולוטאתא דנפש(א) וק[ריאתא].....

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

- 1 דכית
- 2 קובריא

Interior

- 3 עפיכא
- 4 כולחין לוטאתא וקריאתא דגובריא ודענ(ש)יא
- 5 ודרדקוניא ודרדקוניאתא דסאנאי בישא
- 6 ובלדבאבי דיליא וכולחון דמקריא בליליא
- 7 ובשמאמא מן דיליא אנושאי פת מחינדוכת
- 8 עסיריא ראזיא כולחין דחשוכא וקריאתא
- 9 דגובריא ודענשיא ודמותא קריא.... חמריא
- 10 זדניא קשיא חוממישיא חמריא עס[י]רא כולחין
- 11 דמואתא דגובריא ודענשיא ודרדוניא
- 12 ודרדקונישא מן שיא חאזין מישא מן חאזין
- 13 עפיכא חממיא ליליאתא קישא עסיריא חממיא
- 14 שחתשא עסישיא מן שא משי מישא חס חמריא
- 15 עסישא ש.....לה עסיריא חומריא ליליאתא מן
- 16 חמריא זדניאתא חמ.....

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

(Pogmon, 1898, 13)

- 1 עפּיכא וכריכא ורחי[א] לוטאחא וקריאחא[א] מן
- 2 פגרא דש[.....]א בר חסימא קאל ארקא דנאראת קאל
- 3 ש[ומיא] דעזדבראת קאל גוחא ונודא וקראבא דחוא
- 4 בעניא מלאכיא דרקעחיא חוא שוגשא בעניא
- 5 עסתראתא וליליאתא קאלאיחין דענשיא אזיזאתא
- 6 זיזניאתא דליסטא ושיאפא על^אעשתיחין רוקא ריקא
- 7 ומאריאתא חאויא דלאטנין בשום שובא מלאכיא
- 8 ולאת עסתראתא בשום עסתקותקוף תאקוף וקאדיש
- 9 וארונאי חכובית 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

- 14 דִּלְאָתִין וְשֵׁשׁאֵי דִּדְרָקָתִין וְאִמְרָאֵלָן אִמְרִינִין
- 15 גְּבֵרָא תְּקִיפָא דְּשֵׁרִיא לֹוטָאָתָא דִּלְטָנִין בְּשׁוּמָנִיחוּן
- 16 דִּלְחִלִין מְלָאכִיא וְעִסְתָּרָאָתָא בְּשׁוּם.....תָּאָק.....
- 17 וּם..... שְׂרָאִיאִיִּל וְשִׁבְקָאִיִּל דִּיאֲתָכִיא מְרֹמָא
- 18 דְּשֵׁרִיא לֹוטָאָתָא וְקִרְיָאָתָא דְּעִנְשִׁיא לֹאֲטוּסִיאָתָא דִּלְאָט
- 19 וְקִרְאִי בְּבָאָבָא דְּעִכּוּרָא בְּשׁוּם אִדּוּנָאִי צְנוּבִית
- 20 בְּשׁוּם עִסְתִּיר מְלָאכִי(?).....כָּא.....נ.....
- 21 חֲסִימָא עֵין וּמִין.....

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

(Pognon, 1898, 14)

- 1 בשומא דחייא אסותא תחויילא אנושתא פת ש.....
- 2 קאל ארקא דנאדאָת קאל שומיא דעזדכראת
- 3 קאל גוחא ונודא וקראבא דחוא בעניא מלאכיא
- 4 דרקעיא חוא שגשא בעניא עסתראתא וליליאתא
- 5 קלאיחין דענשיא זאדניאתא^xשיפא על
- 6 עשתאיחין רוקא ריקא ומראריאתא חיויא דלטנתי
- 7 בשום שובא מלאכיא ולאַת עסתראתא בשום
- 8 עסתיקות יאקוֹף תאקוֹף וקאדוש וש...אן צבאכית
- 9 בשומא ק עסיתרא מלאכתא אַנא דחזתינין סחפת
- 10 עלאואיחין קמבא רבתיא על שחו (?) רשיא חקלתנון
- 11 וכולחן כחדאדאי ומצרתענון כולחן ראזיא
- 12 דעתבה ואמרנלון (!) דרופעלאן מן חקאלאן
- 13 ושרשעלאן דרקעא^x (?) ואמראליא כאַתכנה גברא
- 14 תקעופא דבשרענא 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] יאייל ושבקאיאיל
17	דיאתביא במדומיא שדיא לוטאתא וקראתא דענשיא
18	{דנשריא} לאטאטאתא דלאטא וקרענא באבאי {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

Text 7

(Pognon, 1898, 15)

Exterior

1 חור לאכית

Interior

2 בשומא

3 דְחִיָּא א[ס]ותא תחווילה ליאזיר בר שישין קאל קאלא

4 שומאי קאל חלשיא דמחבריא וקאל גובריא דנאציא

5 בקראבא וקאל ענשיא זידניאתא דלאיטא ומכדשאן

6 ומכיבא לחאז[ין] פגרא דִיאזיר בר שישין ונחית

7 עלאיחין אזראי 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 ליאזיר בר

12 שישין ואמראה מן כיבא דליבאן לטנין ומן

13 מראא דחנכאן גזארנין ולאט{א}נין אשכיתיליכין

14 ומומינאליכין בזאראי ויאזרון ויאקרון ועורפאייל

15 סחטאעיל תשרולה ותשקולה ליאזיר 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 וזאמרחא
- 18 ומן לוטאתא דרבתיא ושוליתא 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 נישמאתא כמלאא אסיא לוטאתא דלאט[ו]יה ליאזיר
- 24 בר שישין על גלאא {ד} דלכזעוא יאתכית
- 25 וכתבתינחין 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 ברכויאיל
- 29 מלאכ.....אנתו..... לוטאתא דלאט..... ליאזיר
- 30 בר שישין מישארא ג[אברא מן בית עסי]ריא ומן
- 31 בית 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 דמחבריא קאל גב
- 3 ריא דנאציא בקראבא קאל ענש
- 4 יא זירניאטא דלאיטא ומכושאן
- 5 ומכיבא(ן) בחאזין פגרא ד[זאראנ]
- 6 וש פת אנוש ונחי[ת עלאיחין אזראי]
- 7 וי[א]זרון ויאקרון ופרעיל ר[בא]
- 8 ועורפאיל וסחטעיל וסחטי[נין]
- 9 ונסכניחין באדקיא מנזא.....
- 10 דרישאחין ותבאר קר[נאי]
- 11 חין דראמא ומצדינחין ב
- 12 עדקיא דמנזיאחין דריש
- 13 איחין {ואמ} ואמדלין ש
- 14 ראי לוטאחא לזאראנו
- 15 ש פת אנוש ולזאר
- 16 כה בר דנרתא
- 17 ו(מ)אמראלה מן
- 18 כיבא דליבאן
- 19 לטינין ומ.....
- 20 דגזרנין ולטנין א[ש]ביתילא
- 21 כין ומומינאלאך בזראי וזרון
- 22 ויאקוף ועורפאיל וסחטיל ד
- 23 תשריא ותישבקיליה לזארכה
- 24 בר דנארתא 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	דברתא ושוליתא 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 במלא[א]
45	אסיא לוטאתא דלאטויא לזא
46	דכה בר דנרתא ואזאר אנו
47	ש פת אנאוש בש[ום]
48	אזדאי וריקין ויאיקרון
49	ועורפאיל וסחטעיל
50	.....
51	.....אתא דלאטויא
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 Saḥṭiel
 50
 51 which they have cursed against me
 52 Zadbeh the son of

53 דנרתא ולזארא

54 נוש פת

55 אנוש

53 Denarita and against Zad-
54 anoš the daughter of
55 Anoš.

Text 9

(Pognon, 1898, 18)

- 1 אסותא תחורילה ליחתאטבון פת נאנאי קאל קאלא
- 2 שמאנא קאל חלשיא דמיחבריא וקאל גבאריא
- 3 דנאצין בקקאבא(!) קאל ענשיא זארניאחא דלאיטאן
- 4 ומכשפאן ומכיבאן נחית אלאיחין אזראי ויאזורון
- 5 ויאקרון פרעיל רבא ורופאעיל וסחטעיל
- 6 וסחינין בקורקליא דרישאיחין וחבאר
- 7 קרנאיחין ברישאיחין דראמא [ומצא]רינין
- 8 ב....וא דמנזיאחין דרישאיחין ואמרלין [שראי]
- 9 דלאטחין ואמראל[ה] מן כיבא דלעבאן לט[נין ומן]
- 10 מרארא דחינכאן גזארנין ולטנין ואמרנל[ין]...
- 11[אשבי]תאליכין ומומינאלכין באזראי ויאזורון
- 12 ויאק[רון ופר]עיל ועורפא[עיל] וסחטעיל
- 13 דתישריא ו[חשבק]לה לא[חתאטב]ון מן כול לוטאחא
- 14 כולחין דלאטחין מן לוטחא דאבא ועמא דלאטחין
- 15 מן [לוט]חא דזניחא ושוליתא מן
- 16זירלה ומן [לו]טחא 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[se]d 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 דלאטא
- 18 בשום פתיכריא אסיא אנאת
- 19 אנאת אסיא דמאסיא מחיאתא במלאלא אסיא לוטאתא
- 20 דלא[טויא לא]חתא[טבון] בשום אזראי ויאזדרון
- 21 ויאקרון ופרעיל ורופעיל דסח.....
- 22 ...יא לוטאתא דלאטויא לאחתאטבון על גלאלא דלאבזעיא
- 23 עתיב ועכתובינין - [כו]לחין לוטאתא [ב]כאסא -
- 24 חדיתא עתיב ועכתובינין ועש[אראינין] .
- 25 על מ[אראיחין] לוטאתא דלאטויא לואחתאטבון פת
- 26 נאנאי על מאראיחין אלמא דחינין שאריא וברכא
- 27 בשום שרעיל מלאכא בשום ברכעיל מלאכא
- 28 אנאתון מלאכיא שריא 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[rse]d against me, A]hta[ṭbun] in the name
 of Azdai and Yazadrun
 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[en]d
 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 א[ס]ותא תח[יל]ה [לבי]תא ודורא {ורא} וחיכלא
- 2 ועסקופתא ומכנא טאבא דְשְרִיבָה קיומא בר
- 3 מְשֻאבּוּר מן שובעא רקעחיא דְזִיּוּא ונחרא
- 4 עתית אנא חר נבאט נבטא רבא קרמאייא דְחִיּא
- 5 שחלון ועתית על שובא מארה [דְ]כיתא למיפאך
- 6 ראזאיון ולשאושיא בניאנון ולחמכוליא דמותא[יחו]ן
- 7 למיגאב קומא[יו]ן דְראמא דְעשתלא על בניא
- 8 לחרוביא באתאיון ל..... ולנקופיא [אינ]איון
- 9 ולנכוסיא בנאתון ולשאויא זינא רבא בכאתא[יו]ן ...
- 10ן עת[ג]באבאת קומאתאיון
- 11 ולעתמאתאחאת ואמריא על מאחו אתית [לחאזין
- 12 [ראזא] אח.....ואמרנאלחן על
- 13 מאחו עשתלאתון על כנה דְראס ואמריליא [כול
- 14 דְאמריית נשמאך]..... חאזין ראזא לתחוינאן
- 15 ואמרנאלחן עו תחטובון בכניא דְראס
- 16 נעשתחלון 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 Nbat, 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 כבשעיל ודושעיל מלאכיא
- 18 [מ]ל[א]כיא מן מראומא אתון עלאיכון ואמריא
19 שומאך גברא נוכראייתא ונקבלינון ל.....לאך
20 אמנסו(ו)ל לזיוא דחלאחא עותריא דשריא על
21 יארדנא רבא ולנכדבאך ואמרנאלחן עו תיכפרון
22 חאזין ראזאיא תינווד עלהך שכנאחא
23 רבתיא דנחורא ונענודון עלאיכון שאמיש
24 וסירא ונענ[ודו]ן עלאיכון עותריא דמזחריכה
25 כתאגא:רבא זיוא ונעתלגיס עלאיכון באבא במרבא
26 ומדנא:ונעתלגיל(!):עלאיכון באבא:ד[גי]רבא
27 [וודתימא ונ]לגטנכון בליגראיכון ונעשדונכון
28 בעומקיא תומיא תתאייא 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 gre:
 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 לבי.....
- 3כניאנה וחוניאתה דג[וכאייא]
- 4 אדור יזרא]נדאר בר כזאכיא
- 5 פת מחופתא ודכנאיוחן
- 6 זיכריא [וד]כנאתחון נוקבאתא מן ש
- 7 ובעא רקעחיא דזיוא ונחורא
- 8 עתית אנא חו נכאט נכטא רבא ק
- 9 ארמאייא דחייא שחלון ועת
- 10 עת אל שרבא מארה דכיתא
- 11 למיפאך ראזיוחון ולשושיא
- 12 כניאנזון ולחמכוליא דמו
- 13 תאיוחון ולמגאב קומת
- 14 יחון דראמא דע[ש]תל[א]
- 15 על בנה דאדאם [לחר]
- 16 וכיא באתא[יון]
- 17ול.....
- 18חון...
- 19 נול[נקופיא [אי]נאיוחון ולנכו[סי]א בנאת
- 20 [ון ולשא]וי[א ז]אנא רבא בכתאיוחון ו.....
- 21זין עתגאכבאת קו[מ]
- 22 תאיו[ן] [ולעת]מחתאת [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 דִּאדאם ומרליא כול דִּאמראת
26	נשמאך דִּחאזין ראזא לתחוינאן
27	ומראנאלחון עו תחטכחון [כ]
28	בנה דִּאדאם נעשת[חלון]...
29	לחון עלא[וי]כון ארבא מלא
30	[כיא מן מ]רומא רחזיל
31	ומחזעיל וכמשעיל
32	ודושעיל מלאכיא
33	דִּמן מרומא א[ח]
34	ון עלאויכון
35	ומריליא
36	.....
37	.....[ג]ברא נוכראי א ונקאכלה
38	.....לאך־אמנטול לזיוא דִּחלא...
39	[תא עותריא דִּ]שריא על ירדנא רבא ו
40	.....לחון עו תכדכון ...
41	.....ומל.....א תענוד עלאיכון שכנ[אתא
42	רבתיא דִּנחורא] ונענעדון עלאיכון ש
43	אמיש [וסי]רא ונענעדון ^x עלאיכון עו אר
44	ביא דִּמזדחריבא כתאגא רבתיא דִּ[זיוא]
45	ולתלגיס עלאיכון באבא דִּמארבא ומדנא
46	ולתלגיס עלאיכון באבא דִּגירביא ודת
47	מיא ולגטונכון בלגראיכון ונשדנכון
48	בעומקיא תומיא תאתאייא ונחתא
49	וחותמתא וזראזתא חט...תא תחול[ה]
50	לביחה דִּגוכאייא אדור יזדאנ
51	דאר בר כזאביאת 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 דגוּבדיא ודע[נש]יא וד[ר]דקוניאתא
- 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 בעתא בשום דבאק
- 11 מלאכא דדאביק ולאגיט
- 12 כולחין לוטאתא דלאטויה לזא
- 13 דבה בר דנרתא ולזאר {אאנ}
- 14 אנוש פת אנוש רחיק מי
- 15 נא בחילה דאדונאי (יו)רכ[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
are bou[nd]
6 and repulsed from the [f]our co[rn]-
7 ers of the house which is mine, Zadbeh the son of
8 Denarita. You will go and will not return, you will
9 be pressed down and will not be raised up; [you will be
dried] up like
10 a germ in an egg, in the name of Tabaq,
11 the angel, who grasps and seizes
12 all the curses which they have cursed against me,
13 Zadbeh the son of Denarita and against Zad-
14 anoš the daughter of Anoš. They are removed from
15 her by the power of Adonai (Yo)rb[a],
16 the head of
17 all temple-[spirits]
18 [and the leader of]
19 the great chariots of
20 [d]arkness. You, remove (them) that none
21 of the incantations of the [ni]ghts
22 and of the days should reach Zadbeh
23 the son of Denarita and Zadanoš
24 the daughter of Anoš _____

עסירא לוטאטא וקריאתא	25
ומומאנאטא וקריאתא	26
.....ותא עסירא	27
.....יא עס.....אב.....	28
^x מלאכא וְשִׁירִיא....	29
ש רבא דְלִיל.....	30
עסירא עס.....	31
.....ל.....	32
.....	33
על כלאלא דְלכזעיא יאחבית	34
וכחבתינחין לכולחין לוטאטא[א]	35
דְלאטויה ולזר לזארכה בר דנר	36
(ר)תא (פת) ולזאדאנוש פת אנוש	37
בכאסא חרתא דְפחארא וְשִׁירִיָּה	38
ראתאנון על זארכה בר דנרתא על זאדאנוש פת אנוש דְחינ	39
ינ שאריא ושאבקא ובארכ(א)	40
כשום שריאיל מלאכא ובכא.....	41
וברכאיל מלאכא שרון לוט[א]	42
תא דְלאטויה לזארכה בר	43
דנרתא ולזאדאנושא 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 of 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

(Pognon, 1898, 27)

Exterior

1 עדמאייא חר

Interior

2 כסיסיתון

3 ומכסיסתון פשירתון ומפשדיתון חרשיא

4 דשאבא כרכיא ורתמאניא מאחוזיא חרשיא

5 דתלאתמא ושיתין ורתרין מדניא חרשיא דתלתמא

6 ושיתין ורתין לישאניא סדימיתון חרמיתון

7 כסיסיתון ומכ[סיס]תון פשריתון ומפשדיתון

8 חרשיא דמרבא ומרנא חרשיא דגרכיא ותימא

9 חרשיא דארביא זויאתה דביאתא ורתמאניא כנפא

10 דרקעח[יא פשי]ריתון ומפשדיתון בישא

11 חאתיא ואתיקא וגרגליא עפיכיא וסדאניא באט[ליא]

12 וכולח[ין לוטאתא וקר[יאתא ח]אתדאתא ואתיקאתא

13 וכולחון עובדיא דחשוכא דמתבארי[א].....

14 עמאמא ודמתבארי[א].....רא ופלגה דיחרא

15 ודמתחזיא בחלמיא חראריא חרשיא

16 ... צומתא חרשיא דמ.....[גוב]ריא בדמו

17 ענשיא ולענשיא בדמו גובריא חרשיא דאתי...

18יתא ובמרא גוטנא

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
of the three hundred
6 and sixty-two nations! You are confined, banned,
7 broken and sh[atter]ed, annulled and nullified,
8 O sorceries of the west and east, sorceries of the north and
the south, ,
9 sorceries of the four corners of the House, and of the eight
ends
10 of the firmaments. [An]nulled and nullified are the
11 new evils and the ancient spheres(?), repulsed are the
worth[less] destructive demons,
12 [and all] the curses and incan[tations n]ew and ancient,
13 and all the works of darkness which put themselves out.....
14 the day and which put themselves out..... and half of
the month
15 and that which appears in dreams, hallucinations, sorceries
.....
16 sorceries which [m]en in the likeness of
17 women, and women in the likeness of men. Sorceries which ...
18leanness.....

19	כדר קאלא חרשיא דמתלויא בליויא חרשיא דאטיא
20	בריגמא .....רימתא צאצריא ותו.....
21	[ח]רשיא דאטיא 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

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Text 14

(Pognon, 1898, 28)

- 1 אסותא תחווילה לדענרוך פת' כסרירוך עליל על
- 2 משלאנכון ועל משדאראנכון ועל דאבדאנכון
- 3 ועל דאזכרתאנכון ודליפאת {ונסיאת} ודנסיאת
- 4 ודנסיא ביאיא ודכאיא לאלופיא ועל מאן ד(א)וכלאת
- 5 ואשקיא עלאיכון ועל מאן דזכרא ומנאזא אולאת
- 6 עלאיכון ומאן דשודא וקורבאנא אולאת עלאיכון
- 7 ומאן דאלכושיא אלכשאת עלאיכון ומאן דכסיא
- 8 כסיאת עלאיכון ומאן דמזכאן זכנאזאנכון
- 9 וזכניא זכנאזאנכון ואמנויא אמנאזאנכון
- 10 ומש.....אנכון ודשוליא אשלחאנכון דמקרא
- 11 קראתאנכון וזאמ(ו)ניא מזמתאנכון
- 12אנכון דזחוריא זחרתאנכון דשאדוריא
- 13 שדרתאנכון דכנאסיאתא נסאזאנכ[ו].....
- 14תאנכון דלאטאבא אבתאנכון ועתפכתון
- 15 חאיתון לכישא ומאן דמן לא לבש.....
- 16לקאו דמסנאף סנפאזאנכון דמישאף
- 17 שפתאנכון ומשדא שדאזאנכון דמ.....
- 18עכוריא

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 לוטאטא ומיליכון דִקריאנא אלאחיא
- 3 דִברקא מסגיא נימ.....ליא לוטאטא
- 4 ומקבליא אקריאטא כול אלאחא בשומא נ.....
- 5 עסטרא בשומא תיתיא בחאזין חמרא וריחא ואסא
- 6 מן מל.....מאך דִעלאך אלאחא ועכורא
- 7 ועסטרא דמינה אמנטול דִזאפה בר.....
- 8 בית כענאטא אפארוי בר דארוי דִקריאטא לריליא
- 9 כוזעחרוי בר ב[את אסיא עפוך] לוט[א]תא
- 10 וקריאטא על מארה ועפוך אקריאטא על מאראטא
- 11 עפוך פישרא על חרשיא עפ[וך] ס.....א על
- 12 עדנא עפוך נחורא על חשוכא עפוך מיליא
- 13 בעשאטא וסניאטא על מאראיחין על קרינ.....
- 14 נא עפיכא לוטאטא על מארא ועפיכא אקריאטא על
- 15 מאראטא לוטאטא דִנפשא וקריאטא דִנפשא
- 16 תעתפוך עלאוי ועל כול דִקים 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 annulment 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[לחונניאתא]י].....
20	אחבליא 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
 there be health to
 25 Kuzehuroy the so[n] of Bat-Asia.

Text 16

(Pognon, 1898, 31)

Exterior

1 [דִּב] ית

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 מסאקתא עזיל פיל על טור גליליא

8 ועפשקא כד כעתא מדורחא על גלאלא מן גלאלא

9 קאר צחוון וביחות 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 בישיא 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 וסדאניא באטליא וכולחין לוטאתא ומחיתא
18	דחשוכא לכאר מן דע[נדור פ]ת כסרידור
19	עסירא מא דסלקתון מינה עסיר זאיניכון
20	חדתא חתיקא שדיא עחראיכון עו ת.....
21	מחון עו תימרון ולתשתמון 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!

4

Text 17

(Pognon, 1892)

Exterior

עסיריא 1

דסחריא 2

Interior

בשומא אסותא תחילה 3

למעחרקא בר כואשיזאג עסיריא אחריא! 4

בסאודיא דפרזלא ועסירא ליליאטא כושלאטא 5

דאבארא עסיריא דיויא זיכריא חרשיא ועסירא 6

ליליאטא נקבאטא חרשאטא דמחאווילון חילמיא 7

סאיניא וחראריא ושואריא וחיזואניא סאיניא 8

ורמואטא סאינאטא לבניא אנאשא ומטאנפילחון 9

ומלאושילחון ומאקימילון בארפיליא 10

דחישוכא לבנה דארא(ם) עסיריא כולחון 11

חילמיא בישיא וראזיא בישיא ודמואטא 12

סאינאטא ועסירא כולחין רוחיא בישאטא 13

אקאטא צנאחנאטא אזיזאטא ומגרקלאטא 14

וזאפראטא דרישאחין לא.....ג...ליא 15

פרצופאחין לאנעדאליא ולביש^xלאנעסכינה 16

למעחרקאי בר כואשיזאג גברא ולזארה 17

דוכתאנבה פת כומאי ול.....ן עסיר וחתיים 18

חאזין כאיתא דורא וחיכלא ובניאנא ופגרא 19

דמעחרקאי גברא בר כואשיזאג ודזארה 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-
spirits
5 with fetters of iron, and bound are the liliths with chains
6 of lead. Bound are the bewitching male demons, and bound
7 are the bewitching female liliths which cause hateful
8 dreams, hallucinations, apparitions, hateful visions,
9 and hateful phantoms to appear to the sons of man, dirtying
them
10 and soiling them, and placing in clouds
11 of darkness the sons of Adam. Bound are all
12 the evil dreams, the evil mysteries, and hateful
13 phantoms. And bound are all the evil spirits,
14 tormented, stinking, powerful and chained,
15 whose heads are foul-smelling
16 Their faces they will not raise, nor will they gaze evilly
17 against Meherqay the son of Kewašizag, the husband, nor at
his wife
18 Duktanbeh the daughter of Kumay, nor Bound and
sealed
19 is this house, dwelling, mansion, building, and body
20 of Meherqay, the husband, the son of Kewašizag, and of his

21	דרכתאנכה פת כומאי עתתא 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 תחזילה לחאזין באיתא דורא וחיכלא
28	ובניאנ.... מעחרקאי בר כואשיזא[ג].....בה פת
29	כומאי ולכנה ולכנאתה וחיא זאכין
30	ס _____ א

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 כיתה דפרוכאן בר
- 3 שאחורך ומן זוה ומן בנה
- 4 ומן כנאתה קאל קאלא שומית
- 5 וקאל חאלשיא דמיתכריא וקאל
- 6 גבאריא דנאציא בקראכא
- 7 וקאל ענשיא זיראניאתא דלי
- 8 טאן ומכשמאן (!) ומאכיכאן
- 9 ברוחיא ונישמאתא ד
- 10 בניא אנאשא נחית אלאין
- 11 אזדאי ויזרון ויקרון
- 12 ופרעיל רבא ועורפאיל
- 13 וסחטעיל סחטינין
- 14 בעדקליא 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 Yaqrūn
12 and the great Prael and Urpael
13 and Sahtiel 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 Yaqrūn and the great Prael and Urpael
7 and Sahtiel that you release and

8	בוקלה לפרוכאן בר שאחרוך
9	מן כולחין לוטאתא דלסתין
10	מן לוטתא דאבא ודעמא ד
11	לסתין ומן לוטתא דזאניתא
12	ושוליתא ומן לוטתא דא
13	גירא ודאגרא דאגרה
14	גזירלה מינה ומן לוט
15	תא דאחיא דלפלאג
16	מנאתא מן חדאריא
17	ככושטא ומן
18	לוטתא ד

ע

1	כול דלאט כשום פתיכריא
2	ואשלימתינון אסיא אנאת
3	מאסיא מיחיאתא כמלאליא
4	אסיא ללוטתא דלאטו לפרוכאן
5	בר שאחרוך על גלאלא דלבז
6	עיא עתיכ ועכתוכינין על
7	כאסא חדתא דפחארא ועשא
8	דרינין ללוטאתא דלאטו לפרוכאן
9	על מראין אלמא דחינין שאר[יא]
10	ובארכא כשום פרועיל
11	מלאכא כשום גכרעיל מלאכא
12	אתון מלאכיא שוריו
13	ללוטתא מן פרוכאן בר
14	שאחרוך ומן זזה ומן בנה
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 ^xתחור ילה לפרוכאן

17 and from the stockade. May there be health
18 to Farrukan.

4

Text 19

(Lidzbarski, 1902, II)

- 1 אסותא וזרותא וחתמתא תחילתא לביתה ודורה וחיכלה וכיניאנה
- 2 דְּטימאתאיוז בר מאמאי גברא ולזוה כוריניק פת אחאת עתתא ולכנה
- 3 כ.....נע...ובאי בניא כוריניק קאל קאלא שומית וקאל חאלשיא
- 4 דְּמיתאבריא וקאל גבאריא דְּנאציא בקראבא וקאל ענשיא זידינאיתא
- 5 דְּליטאן ומכשפאן ומאכעבאן ברוחיא ונישמאתא נחית על{ו}ין אזדאי
ויזדון
- 6 ויקרון ופרעיל רבא ועורפאיל וסחטעיל סחטיון בעדקיא^א דְּרישאיון
ותאבאר
- 7 ^אקארנאיון דְּראמא ומצְיִינִין בעדקיא דְּגידוליאיתין ואמרלין כרון
דְּלאטתין
- 8 ואמרלה דְּמן כעבא דְּלעכאן לטנין ומן מרארא דְּחינכאן גורנין
ולטנין
- 9 ואמרנלין אשכית אליכין ומומינלכין באזדאי ויזדון ויקרון
ופרעיל רבא
- 10 ועורפאיל וסחטעיל תישר{ש}ילה ותעשכוקלה לטימאתאיוז בר מאמאי
מן
- 11 כולחין לוטאתא דלטתין מן^א לוטאתא דאבא ורעמא דלטתין ומן לוטתא
- 12 דְּזאניתא וזמרתא ומן לוטתא דְּרבחא ושוליתא ומן לוטתא דְּעגירא

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 Yaqrūn and the great Prael and Urpael and Saḥṭiel 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, Yaqrūn, the great Prael,
- 10 Urpael, and Saḥṭiel, 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 מיחיתאא במלאליא כושטיא
- 16 אסיא ללוטתא מן טימאיוז(1) בר מאמאי ומן זזה על גלאלא
דלכזעיא
- 17 עתיב ועכתובינין על כאסא חדתא דפחארא ועשדרינין לכולחין
לוטתא
- 18 דלאטויא לטימאתאיוז בר מאמאי על מראין אלמא דחינין שאריא
ודכא
- 19 כשום פרעיל מלאכא כשום כרכעיל מלאכא אתון מלאכיא שוריוא
ללוטתא
- 20 מן טימאתאיוז בר מאמאי מישאא 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.

- 1 אסותא וזרזתא וחאתמתא תחזילה לבאיתה ודורה וחיכלה וביניאנה
- 2 דפרוכסרוא בר דוכתנוש ולזוה ולכושיזאג פת פאפא ולאפרידויא פת
- 3 כושיזאג ולכנה מזדאנאספאס וראשנינרוך כניא אפרידויא עסיר ולגיס
- 4 פומא ולגיס לישאנא דלוטאתא נעוריא ואקריאתא דאלאחיא ופתיכריא
- 5 זיכריא ודעסתראתא דחרשיא כישיא ודעוכריא כישיא מן כושיזאג פת
- 6 פאפא ומן זוה וכנה וכנאתה ומן דורה חיכלה וביניאנה עסיר
לישאנרוך
- 7 כפומאיון לגיסא סיפתאתון רגיפא רגיליא ומשמחיא כאכאיון
ומטרשא
- 8 עורנאיון דלוטאתא ואקריאתא עפיכא מן באיתה דפרוכסרוא בר
דוכתנוש
- 9 ומן כול דעכא בכיתה {דנ} עניש שווא וקורבאנא נסיב ומפקדילה
- 10 ומאשלימילה למארה ללאיטאי דלאטאן לדיליא פרוכסרוא בר דוכתאנוש
- 11 סיךא בסרא כבאבה 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 גזיריא חסיפא ומבסליא ומשאמתיא
ומראחקיא
- 14 מן דיליא פרוכסרוא בר דוכתאנוש ומן זואי ומן כנאי ומן כנאתאי
ומן
- 15 באיתאי ומן כול דעכא כביתא כשומאך כושון ודושון כשומא דמלאכא
- 16 גאברעיל וראם פתית זיכרא וראם פתאן נוקבתא כשום 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 ובנה ובנאתה

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 למלכון דדיויא ושליטא רבא דכולחין ליליאתא
- 2 אשכית אליך ומומינאליך חלדאס ליליתא ותאכלאת ליליתא פת בראתה
- 3 דזארניא ליליתא דִיאתבא בכאיתה ובעסכופתא דבאיתה דחורמיץ בר
|
- 4 מחלפתא ודאחאתא פת דארע ומא[חי]א וגאטלא ושאקפא וחאנקא
- 5 דארדיקא וורדקאתא אשכית אליך ומומינאליך חלדאס ליליתא ותאכלאת
- 6 ליליתא פת בראתה דזארניא ליליתא דתיתמחאי בטארפוס ליכרך
- 7 ובמרוניתה דקאסדיאויס מלאכא דמשאלאט^x סחריא ודיויא ושידיא
- 8 ורנחיא וחומריא ולייליאתא חאזין כתאביליך חלדאס ליליתא וחאזין
- 9 אפטארתיך מן באיתה ופגרה דחורמיץ בר מחלפתא ומן זזה אחאתא
- 10 פת דארע ומן בנה ובנאתה כד דכאתביא שידיא גיטא לענשאיון בכושטא
- 11 ותום לאחאדריא ולאמכאדריא חא שקול גיטיך וקאביל מומאתיך חלדאס
- 12 חלדאס ליליתא וקדא ופוק וערוק ועתראחאק מן באיתה דאורה חיכלה
- 13 וכיניאנה ומן ארסה וביסאדיה דחורמיץ 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 Qat̄riawis 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 פת דארע ומן בנאיון ובנאתון ומן ארסאיון ומן כיסאדיון ולא
תיחזאילון
- 15 לאבחילמאיון דליליא ולאבחיזואנון דיימאמא אמינטול דעסיר וחיתים
- 16 באיתה דאורה חיכלה וביניאנה דחורמיץ בר מחלפתא וזוה אחאתא פת
- 17 דארע ובנה ובנאתה בעזיקתא דציר גליף אלאחא בשומיך אמאתעמא
- 18 חאץ אבארחאגואת עור^xיא יא יאד יאד יאס יאס עסיראתיא
- 19 וחיתימאתיא ליליאחא זיכריא ונוקבאתא בעזיקתה דשלימון מלכא
- 20 בר דאויז דציר גליף אלאחא שומה רבא ויאקירא גליף אלאחא שומה
- 21 מפרשא מרשעשאַת שית יומיא כרישית צוביכַת צוביכַת יודע יודע
- 22 יודע שאריר וקאים גיטא חאזין לאלאם בכאסא עסירא חאזא ליליתא
- 23 ומרחקא מן באיתה דחורמיץ בר מחלפתא ומן זוה אחאתא פת דארע
- 24 ומן בנאיון וחייא זאכין

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 lilith 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!

26 אלו הנהגותיו של המלך
 27 ואלו הנהגותיו
 28 והנהגותיו והנהגותיו
 29 והנהגותיו והנהגותיו
 30 והנהגותיו והנהגותיו
 31 והנהגותיו והנהגותיו
 32 והנהגותיו והנהגותיו
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 47 והנהגותיו והנהגותיו
 48 והנהגותיו והנהגותיו
 49 והנהגותיו והנהגותיו
 50 והנהגותיו והנהגותיו

(Idzbarski, 1909)

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 כישא מן
28	מאתה ואנא חיביל עתיתאנא ג
29	טרא ד'כושטא וחאתמא רבא
30	ד'ראב גיטריא גיטריית אתיר
31	לרורביא מיתבאר חאתמא ד'
32	מותא ומיתבאר 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 אמרית ליאואר ול
37	חייא ד'קאמה ולחייא ד'עלא
38	וה ולחאך גופנא ד'קאיים בכ
39	יסיא גואיא אמרית לחאך גבר
40	א ד'שומה ד'נפשה מנסארלה
41	ודמותה ד'נפשה סגורלה קאלה
42	ד'נוכראיא שמאנא ד'באכיא
43	אלייא ומיתשאר ונאייר ומיתנו
44	נאר ונאיידאלה כולחא קומתה ב
45	לבושה ואמאר ואיליא ואיליא ד'ק
46	ריא סליקלאן למאתאן וחרבא ר
47	בא 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 ולכירכתא 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 דִּנוכראיא ומא דִּאמאר
55	לה אכאר וקאם קראלה ליאואר ב
56	אר וליאואר כסיא מן מיא לכיר
57	כתא נפשחא מן ירדנא ואלבש
58	ויא עיצטלא דִּזיוא וכסיויא ט
59	רטכונא טאבא וכיא דִּנחורא
60	זרזה וקאימה ותרצעלה כלילא
61	דִּאיאר דִּפרקה ושאדרה ומו
62	מילה דִּאמארלה אומיתאך בח
63	יא למיא ובככאר זיוא וכשיר
64	שא גופנא ובזיוא דִּלבישאת
65	ובנחורא דִּמכסית דִּבכלילא איא
66	ר דִּברישאך בחילה דִּברחו
67	ראראן תום אומיתאך ואשכא
68	תאך במאנא דִּזרזאך וקאימא
69	ך ופרקאך ושדראך עזיל וח
70	וילה נאטרא דִּכושטא וחווילה
71	חאתמא רבא וסימאכא לעס
72	קופתה דִּנוכראיא ודברחייא...
73	חווילה לביתה ומנטראנא לנשמט
74	ה ואנא במומאטא דִּאומיאן אב
75	ככאר עלאי אסגית בחילה דִּ
76	ברחוראראן בשותה דִּ
77	יאואר דִּאיאר באר בכניאנא
78	דִּרורביא יאתביא 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	אמדילה שקוף ולחרבא אמ
84	רילה סאבִּלְמִלאכ(י)א רוגזא א
85	מרילה אשאר כבאר אנא ב
86	חילה דמימרא ותושבחתא
87	ומומאתא דאומיאן אב שי
88	קלית זינא ואלית ואמרית חא
89	בחילא דחייא קדמאייא וב
90	כניאנא דרורביא יאתביא
91	עקארא וכשותא דגברא
92	עדיאוראי אמרית דעיול על
93	שביאחיא דחאד לחברה
94	לאימסיא ואלית על שביא
95	חיא וחאד לחברה לאמסא
96	עפנדאן קריאיון
97	ועתברא שיקופתון
98	ועפלאד חרבאיון 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 Anošag,
106 the destruction which came over the village, and the misfor-
tune

דעשזדאר למדינתא חיז	107
יך עחידרית לכיתה דנוכרא	108
יא אסארתה בשיתין אסאריא	109
וחתאמתה בשיתין חאתמיא	110
ואותכית על כול סיפא דבאבה	111
מטארתא רבתיא דכיסיא ופ	112
קדיבה אדיאוריא ומשביא	113
חייא	114
בשומא דחייא נאטרא ואקווא תח	115
וילה לכיתה ולזוה ולכנה ולבנאחה	116
ולבאבה ולעסקופתה ולפגרה ד	117
פעיר נוכראיא בר אבאנדוכת	118
אשגאנדא אנא דעלאריא אשגאנדיא	119
דמן אשגאנדיא שאלייא אתית	120
בזיוא ונחורא ואריא ורותא	121
עתית וקאמית על חסרה תא	122
גה עורה ומלכותה דשאמי	123
ש ואמארנאלה מאחו גוחא מן	124
תיכיל וגונאחא מן ביתא דקרא	125
כא שאמיש יאמיא ואמאר לא	126
ידאנא ואמארנאלה יא שאקארא	127
בחרשאך אמראת לאידאנא וא	128
מארליא אנא לאידאנא עלא עזיל (י)	129
שאילה לסין בר ביל מלכא דא	130
לאחיא ואנא אמארילה עוירא דע	131
ל גירגליא ושפופא דעל מר	132
כיבתא מאחו שאבקית סופא	133
וקריא בגו ביתא ואמראתליא 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 tran⁴quil 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),

135 אִידָנָא וַאֲמַרְיָא לֹא מֵלָאכָא חוּט

136 רַא עוּרָא חֲגָא וּמִלְכוּתָא אַמָּא

137 רַ אַנָּא לֹא שַׁעֲבָקִית חַעֲנִילָא

138 שְׂכִי־אֲחִיָּא שְׂבָאק קוּם לִקְרַ

139 יִלָּה לַמֶּאֲרִיָּא קְרִיָּא וְחִרְבָּא וְלִי

140 מֵאֲרִלָּה מֵאֲנֹ פִקְדָּאךְ וְקֵאִי־מִ

141 נֶאֱדָקְאֲרִינְלָה לִקְרַקְעִיל מֵלָאכָא

142 אַ וַאֲמִרְנָאלָה מֵאֲנֹ פִקְדָּאךְ וְאֵ

143 מֵאֲרַ פִּקְדָּאן שְׂאֲמִישׁ וְזִיּוּהַ

144 וַאֲמִרְיָא אֲזִיל סוּפָא וְקְרִיָּא שׁ

145 בּוּק בְּנֹ בִיתָא עַל בְּנִיָּא שׁוּרְבַּ

146 אַ רְבָא דְחִיָּיָא נְסִיכְתָּה לֹאכֵל

147 אַ דְּזִיּוָּא וְלַעֲסִטְמוּמָא דְּזִיּוָּא וְנַח

148 וְרָא וְנִסְכִּית כִּלִּילָא דְּוֹרְדִיָּא

149 וַאֲשִׁלִּית שְׂקָאלְתָּה לְלִבְוֶשָׁה וְלִגָּא

150 סְתָה בְּרָאזָה וַאֲמִרְנָאלָה דְּעִנְתָּחַא

151 אַנְתָּ וַאֲמַרְיָא מֵאֲחוּ אַמְרָאֵת

152 לֹאִידָנָא חֲאִיכְתָּה לֹואַת מֵלָאכִיָּא

153 בִיתָא וַאֲמִאֲרִילָּה עַל מֵאֲחוּ אַמְרָא

154 תַּ לֹאִידָנָא וַאֲסִגִּית מִן חֲתָאֲמִי־

155 וַאֲתִית וַאֲשְׂכָאֲתָה לְחִרְבְּעִיל

156 מֵלָאכָא וַאֲמִאֲרִילָּה עַל מֵאֵן

157 מִתְּרוּרְכִית וְחִרְבָּאךְ עַל מֵאֵן

158 שְׁלִיפָא וְסֵאכִינָאךְ עַל מֵאֵן מִיטַ

159 כֹּא וְקִמְאֲנָאךְ עַל מֵאֵן מִלִּיָּא וְ

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

160	גיראך על מאן מישתריא ואמ
161	אדילה לחאזין דיוא ומינאי לאמ
162	ישתאייא אשלית יללית וקחד
163	ית וצינפית ואמרית מינאי
164	כון דילכון באינא חייא קדמאי
165	יא דתישדארוליא מנדאם כדר
166	א ויקירא על חרבעיל מלאכא
167	דחרבה שליפא וסכינה מי
168	טבא וקמאנה מליא וסופא וק
169	ריא שאביק על נשמאטא
170	וכלא זיכניא מאפיקליא ואנא ל
171	חודאי קאימנא ואלאי דיליא מ
172	עתרוראב ואמדליא עקו
173	ם עכלאך לדילאך ולכו
174	לחון אדיאוראך ועל מנדא
175	ם דאמרית עחאכליא וא
176	תאליא מנדאם כדרא ויקירא
177	נסיכתה בחילה דמאנא
178	וסנדירכא ואלית תיכרית
179	חרבה ורצפית קאשתה
180	ובחתית קמאנה וכולחון
181	בעירה שחולא מנדאם וא
182	מאר חאזין דיוא כול דוכת
183	א דשומאך דילאך לעדכרו
184	ליא נאטרא עתיתא עדחיא
185	קריא מן באבה דנוכראיא
186	ושיקופתא מן סיפיא באב
187	ה ואמרית בחילאך זמימר

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

188	אך ותושבכתאך אנא לאעק
189	רוב לביתה ולמכנה ולדור
190	ה חיכלה ובניאנה דפער
191	נוכראיא בר אבאנרוכת
192	ואפלא בנשמאחא דעכא
193	בדורה לאעחטיא ואנא
194	אמארילה לחאזין דיוא ח
195	ין יארית דלאקארבית
196	אמארליא על ראזאך וגליל
197	יא על פוגדאמאך בליליא
198	וחלין חין קאימית משא
199	ילתליא על ראזיא כאסייא ומ
100	סאדריא ואמראתליא כול
201	חון תותיא רוחא ויורבא
202	נטיריא וכסיא מן קבאל
203	דאנין מן תותיא רוחא
204	ויורבא מפקדינין כד
205	חאזין אמרליא חאזין ד
206	יוא אנא אמארילה חין דיליא
207	לאשאמית עיאייתא עלאך
208	מימרא דתלתמא וש
209	יתין ושיתא עותריא
210	ועיאייתא עלאך גיסרא רא
211	ב גיסריא ואיתילה מימרא
212	דלתמא ושיתין ושי
213	תא עותריא ושארית עלה
214	גיסרא דעל כולחון גי
215	סדיא חוא ועל כולחון

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

216	גיטריא חוא ומימרא ד
217	על כולחון מימריא
218	(erasure) משאלאט
219	וחויתה לחאזין ק
220	דיא ועלמא דחוליל
221	ובכא על נפשה
222	כד כאף כראך ועת
223	באטאל ועתבאריא
224	ועתראחאק ואמא
225	ד אכואת דאנא כרכי
226	ת ועתבטלית ועתב
227	ארית ועתרחקית
228	כול קריא ושיקופת
229	א ומלאכיא רוגזא
230	ליכרכון וליתכא
231	טלון ולעתכארוון ול
232	עתרחקון מן ביתה
233	ומן דורה חיכלה ובניא
234	נה דנוכראיא ומן נשמ
235	מאתא דאכא בגאורה בח
236	אזין אסאריא דעל כולחון
237	אסאריא ובחאזין מימרא
238	דעל כולחון מימריא
239	ובחאזין גיטרא דעל כ
240	ולחון גיטריא מן
241	קבאל דחאזין גיטרא מ
242	נדעא בזיוה וחייא בכיס
243	יא ומארא דאיאר אשאר

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 ויושעמין דכיא ואכ	244
אתור אשאר עלה פתאע	245
יל דכנה לכיתא אשאר	246
עלה שאמיש בזיוה א	247
שאר עלה כיל וניריג	248
וכיואן אשאר עלה וסי	249
רא בתוקנה אשאר עלה	250
וליכאט ודניש אשאר	251
עלה ונכו וכומרה וס	252
באדה אשאר עלה שוכא	253
שכיאיא אשאר עלה	254
ותדיסאר מלאכאיחון	255
אשאר עלה וחמשא מ	256
דבראנון אשאר עלה מר	257
בא ומדנא אשאר עלה א	258
דכיא זו יאתא דכיתא א	259
שאר עלה ותמאניא כנפ	260
יא דרקעחא אשאר ע	261
לה ולאעשכא לאפאכון	262
על חאזין פובדאמא	263
דכיא דנחורא דעתוא כ	264
כושטא וזידקא חלין פוב	265
דאמיא דמכתכיא לק	266
ריא כד באיית דלאנחטי	267
א עלה טאסיא ארכא דכ	268
ספא ותלאזא דזחבא וא	269
ד דכארלה בחילה	270
דמאנא וסנדירכא	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,

272	ואסותא וזרזתא ונטירותא
273	תחווילה לביתה ולבנה
274	ולבנאתה ולפגרה ולזוה
275	ולבאבה ולעסקופתה ד
276	נוכראיא בר אבאנרוכת
277	וחייא זאכה לכולחון עו
278	באדיא

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 ובנה ובנאתה
- 3 וחיוניאתה ואנאתא דכיתה דחינדויתא
- 4 פת דודאי ומראדא וזארה ובנה ובנאתה עסירית אנאת
- 5 יאנאי ליליתא אנאת וכולחין שורכאתיך ותלתמא ושיתין
- 6 שורכאתא במינלטה ופקרתה דנגוזנאי (ליליתא erasure) מלאכא
בראזאיון ופאקתון
- 7 דאלחיא חייא בשומא דחילא דאלחותא עזיזתא ותקיפתא ובחתמא
- 8 דבעודאי מלאכא דכל עניש לאכאר על מלאלה עסיריא כולחון אלחיא
ועכוריא [ופרי]כיא ופתיכריא
- 9 ועסתראתא מן פגראיון דמארבא וזארויא ודזאנויא בנה חידנויתא
ומן חידנויתא (!) [ומן] כיתה ומן ארסה ומן
- 10 [זאוא]יון ומן כנאיון ומן כנאתון ומן חיוניאתון עסירא וסדימא
ומסאגמא ורגילא עסתרא רכתיא דאר... ותאיון ...
- 11 [ותלת]מא ושיתין שורכאתא דשכיקלה כאתאר אתאר עסיר[יא] כולחין
חומריא דשאריא ככתאיון דאנאשיא ומתרכאלחון
- 12 עסירא ורגילא וככישא וסיפא ומאתנא תותיא ליגרה דמארבא (!) א בר
חידנויתא ואתותיא ליגרה דזארויא ודודזאנויא בנה 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 Lilith Yannaï, 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 דחינדותא פת דודאי וחיא זאזיא אסותא וזארותא
וחתמאתא ונטרתא תחווילה לפגראיון ולזאואיון ולבנאיון ולב[נאתו]ן
ולחיוניא[תו]ן

14 ולא[נאשיא באתאיון ולאילין ולנאפקין ע[ל] מאראכא ודזאדוריא
ודזאונוריא בנה חינויותא ולחינודי[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]חחמחא ונסרתא
- 2 תחילה ופ... ופגר[ה] ונישימה
- 3 ולעולה ובאטנה דבדנסא דע[מה פ]ת דאדיא
- 4 עסירא סחריא בסדיא פרזלה עסירא ליליאתא
- 5 כשולאתא דאבארא עסירא דיויא זיכריא [חורא]שיא ועסי[רא] ליליא
ליליאתא
- 6 נוקבאתא חוראשאתא עסירא ח[רשיא] אנשיא כישיא וחיואניא סאניא
- 7 וראזיא כישיא וחזאר רבאניא חא[כי]מיא ורוכביא דרוגזא ומשיריא
דקיריא
- 8 דחן דחיא מן עולה ובאטנה דבדנסא ד[עמ]ה[ה] תירמיא פת דאדיא
עסירא ליליתא דמידאמיאלה
- 9 כס. קותא עסירא ליליתא דמידאמיאלה כ. רג דתאתא פת אחאתה עסיראן
כולחין דמואתא
- 10 סאינאתא דעל דמד[אמ]יאלא כחלמיא ליליא ובחזואניא דיאמיא
{דאימאמא} עסירא וחתימיא בע[יזק]תא
- 11 דשלי[מו]ן {למל} מל[כא]... תום אסותא וזארזתא וחחמחא תחילה
לכאטנה ולמוראלה דבד[נסא]
- 12 דעמ[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 דִּחִיא ואסותא
- 2 וזרזתא תחילה לפגרה וזאווה ובנה
- 3 זיכריא ובנאתה נוקבאתא ובאיתה ודורה וחיכלה
- 4 [ו]כיניאנא דִּחִיאניאנא חמרא תותא(!) תורא וענזא חזורה
- 5 דִּאכסארו בר [מח]אנוש מן חייא אשכית אלאיכוון ומומינאליכוון
- 6 אלא חייא
- 12 ותכרתינכוון בכאכה כסארו בר מחאנוש גברא ודזאווה ... ליליאנא כד
מחזיא בה בכאיתה כסארו
- 13 בר מחאנוש מן חייא ואסותא וזרזתא וחתמתא {ט} ונסדתא ... [בנה]
זיכריא ובנאתה נוקבאתא ובאיתה
- 14 ודורה חיכלה וכיניאנא דִּחִמרא תורא וענזא חזורה חי[ניא דִּאכסארו בר
מחאנוש] מן חייא ואסותא תח[ויל]ה
- 15 לפגרה יבנה(!) זיכריא ובנאתה [נוקבאת]א ובאיתה ודורה וחיכלה

Exterior

- 16 דִּמראתאי פת חינוו מן חייא ואסותא תחילה ופגרה כסארו וזאווה ובנה
זיכריא [ובנאתה נוקבאתא ובאיתה ודורה] וחיכלה וכיניאנא וחיאניאנא
- 17 דִּאכסארו 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 שורבאתא

18 במנלתה פת פחה בוזנאי מלאכא בראלאיון אלא חייא ובפקדתאיון ...
דחנא לואת בוזנאי

19 תקיפא כחתמא דרורא מלאכא דכול עניש לאבאר על מלאלה עסיריא
[כולחין אלחיא] ... ועכוריא ופריכיא

20 [ו]עיסתראתא מן פגרה ומן זארה 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
שורבאתא

22 [ד]שכיקילה נ... כאתאר א[תאר עסיריא] כולחין חומריא דשאריא
בכאיתאיון

23 [ו]מחרבאלון [ע]סיר[א ורגילא] וכביש[א] ... וסיפא סטאנא ומחותא
... [מן פ]גרה

24 דגברא וזוה ... ובנה זיכריא ובנאחה נוקב[את]א

25 באיתה (וב) ודור[ה וחי]כלה וכיניאנה ח[יוא]ניאחה ד[אכסארו] בר
מחאנוש מן חייא

26 וחייא 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 fem[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 לוטאחא ואקריאחא מן
- 3 קוקאי בר גושנאי ואביא באת
- 4 נאנאי ומן כנאיון קאל קאלא דשמאנא וקאל
- 5 חאלשיא דמיתכריא וקאל גוכריא דנאצין ונאחחיא
- 6 בקראכא וקאל ענשיא זאי־דניאחא דלאטא ומאכדשאן
- 7 ומאיכאשיפאן ומאכיכאן כחאזין פגרא דאביא נחית עלאיחין אזדאי
- 8 ויאזארוֹן ויאקארוֹן ופרעיל רכא ועורפאיל וסחטעיל סחיטנין
נסיבינין
- 9 כעדקיא דמאנזיאחין דרישאחין ובקורקליא דמוחאין ותכאר קארנאין
- 10 דראמא ומצארינין כעדקיא דמאנזיאחין דרישאחין ובקורקליא
דמוחאין ואמאליא(!)
- 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 ויאזרוֹן דיא
- 13 ויאקרוֹן ופרעיל רכא ורופעיל וסחיטעיל דתישריא ותישכוקלה לאביא
מן כול לוטאחא

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 {וּאֶרֶק} וְאֶקְרִיאתָא כּוֹלְחִין דְּלֹאטְתִין וּמִן לּוֹטְאָתָא דְּאֵבָא וְעֵמָא
דְּלֹאטְיָא(1) וּמִן לּוֹטְאָתָא דְּזֹאנִיתָא וְזֹאמְרָתָא וּמִן לּוֹטְאָתָא
- 15 דְּרֹאבְתָא וְשׁוֹלִיתָא וּמִן לּוֹטְאָתָא דְּעִגִּירָא וְאֶגְרָא דְּאֶגְרָה גְּזִילָה מִינָהּ וּמִן
לּוֹטְאָתָא דְּאֶחִיָּא דְּלֹא פִּלְאגְ בְּכוּשְׁטָא מִן חֲדָרִיָּא וּמִן דְּיֶאֱחֻבִּיָּא
- 16 וּבִינְדָרִיָּא דְּלֹאטְוִן וְאֶקְרִיאוּן בְּשֵׁם עֲבוּרִיָּא וּפְתִיכִיָּא וְאַשְׁלָאמוֹנוֹן
א(נָא)ת אִסְיָא דְּמֵאסִיָּא כּוֹלְחִין מִיֶּחִיָּאָתָא כְּמֵלָאָלָא אִסְיָא מִיֶּחִיָּאָתָא
- 17 כְּמֵלָאָלָא וְלּוֹטְאָתָא דְּלֹאטְוִן יֶאֱחֻבִּיָּא וּבִינְדָרִיָּא לֵאכִיָּא וְדִלָטְוִן כּוֹלְחוֹן
כְּנִיָּא אֲנָשָׁא לֵאכִיָּא אֲנָתָא סָחוּט וְנִסְכִּינִין לְכוֹלְחִין לּוֹטְאָתָא דְּלֹאטְוִן
- 18 לְקֹקְאִי וְלִזְאוּרָה אֲבִיָּא וּלְכִנָּה וּלְכִנְאָתָה וְאִסְיָוִיָּא בְּשֵׁם אֲזֹרָאִי וְיֶאֱזֹרוֹן
וְיֶאֱקֹרוֹן וּפ(א)רְעִיל רֵכָא וְרוּפְאָעִיל רֵכָא וְסַחְטְעִיל אֲנָתָא סַחוּטִינִין
- 19 וְסַכִּינִין לּוֹטְאָתָא דְּלֹאטְוִן {לֶק} לְקֹקְאִי וְלִזְוָה אֲבִיָּא וּלְכִנָּה וּלְכִנְאָתָה
נֵאסִיָּא לּוֹטְאָתָא דְּלֹאטְוִן לְקֹקְאִי וְלִזְוָה אֲבִיָּא וּלְכִנָּה וּלְכִנְאָתָה וְשֶׁאֲרֵינִין
- 20 עַל מֵאֲרִיחִין אֶלְמָא דְּחִינוֹן שֶׁאֲרִיָּא וְשֶׁאֲבִקִּיָּא וּבֶאֱרִכִּיָּא {ד} עַל גִּלְאָלָא
חו {יֶאֱכִיָּא} דְּלֹא כֹאזִיָּא יֶתְכִית וְכִתְאֲכִתִּינִין
- 21 לְכוֹלְחִין לּוֹטְאָתָא דְּלֹאטְוִן לְכִאִיתָה דְּקֹקְאִי וְלֵאכִיָּא עַל כֹּאסָא חֲדָתָא
דְּפֶאֱחֻרָא דְּלֹא מִשְׁאֲרִיָּאִי וְשֶׁאֲרֵרִיתִינִין

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 Yaqrūn and the great Prael and the great Raphael
and Saḥṭiel. (As for) you (Saḥṭiel) 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 זאווה אכיא ומן בנה ומן כנאתה מישריא גברא מן בית
25	עסיריא ומן בית זאינא אמין אמין סאלא
	<u>First Panel</u>
26	קוקאי בר
27	{כו} גושנאי
28	אכיא באת
29	נאנאי
	<u>Second Panel</u>
30	יאחכויא
31	בר דוכתא
32	גוש כינ
33	דאדויא בר
34	דאדיא
	<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 וזרזתא וחאתמתא
- 2 תחזילה לכיתה ופגרה דכסרוא בר
- 3 אפרא חורמיו 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 כישיא מן כסרוא בר אפרא חורמיו
- 7 ומן דורה חיכלה וכיניאנה ומן^x כנאתה עסיר לישאנאון כפומאיון
לגיסא סיפתאון
- 8 רגיפא ורגיליא ומשמתיא כאכאיון ומטרשא עודנאיון דלוטאתא
ואקריאתא עפיכא מן כיתה
- 9 ופגרה דכסרוא בר אפרא חורמיו ומן כול דעכא בכיתה עירנש!! שודא
וקורבאנא נסיב ומפקדילה
- 10 ומאשלימילה למארה ללאיטאי דלאטאן לדיליא כסרוא בר אפרא חורמיו
חידאבקכה בבאכה דלאיטאי דלאטאן לדיליא כסרוא עפיכא ומראחקא
- 11 מינאי ומאשלימאלה למארה לליטאי לדילה ולזוה ולבנה ולבנאתה
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 Iṣṭars, 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 דיליא כסרוא בר אפרא חורמיז ומן זואי ומן בנאי ומן
בנאתאי ומן ביתאי ומן כול דעכא בביתאי בשומאך כיבשון
- 13 ודושו[ן] בשומא[ן] דמלאכא גברעיל וראמפתית זיכרא וראמפתאן נקבתא
בשום שעתין עכוריא זיכריא ותמאנאן עסתראתא נקבתא עסירא
- 14 וחתיםא[ן] [וגזירא וכלימא] וגלימא וצליפא ומורא וסדימא ומטרשא
לוטחא ואקריחא ואינא בישתא ואינא חאסמתיא דחוסראנא וכעויחחא
כלעמא ורגימא
- 15 ומסכריא[ן] כולחון[ן] פ[ר]ומיא[ן] בישיא מן כסרוא בר אפרא חורמיז תעפוק
אקריחא אקתא ומיסכינותא חרשיא בעישיא ועובאדיא בישיא מן כסרוא
בר אפרא חורמיז
- 16 וסינתא ושיקופתא ולוטחא ומיסכינותא וסירופתא ודיזוארא מן {מ}ן
ביתה דכסרוא ומן זזה אחאת פת {פ.} נצתא(י) ודוראיה 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! Sup-
press and
- 13 traml[e in the name] of the angel Gabriel and the male Ram-
ptit 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 תחילתא לביתה
- 3 דורה חיכלה ובניאנה ופגרה וזארה ובנה ובנאנה
- 4 וחיוניאנה וקניאנה ואברה ואמחאנה דשרולא בר דוכתאנוכא
- 5 גברא ורקאקאי פת כרפצתא עתתא עסירא וסדימא בראזא דכתחאם
- 6 רבא ובפקאחא דכוזנאי מלאכא עסירא וסדימא עסתרא דאכאת וחיא ותלחמא
- 7 ושיתין שורכאחא וחומריא דשכיאלחא באתאר אתאר עסירא ורגילא ומאתנא תותיא
- 8 עקא דסמאלה דשרולא בר דוכתאנוכא עסירא כולחון ראזיא דחישוכא בראזא דכתחאם רבא
- 9 ובפקאחא דבגראת רבא דחיתביו באישותא משאביא חייא עסיר נעריג דזאמכור ואלאחא דכית
- 10 תולדאנא חינון וכולחין קריאתון. ושרכאתון וסאתראיון וריואיון וחומראיון וליליאיון ומחשכאתון כישאתא
- 11 חרשאיחון ופירצאיון ומחשכאתון דליכבאיחון 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 וְיִדְוֶה עֲסִירִיא כּוֹלְחוֹן וּמֵאֲתָנִיא תוֹתִיא עֶקְבָּא דְּסַמְאֵלָה {מֵאֵלָה} דְּשִׁרְוֵלָא
כּר דְּוֹכְתָּאנוּבָא וּמִשְׁאֲבִיא (חִיִּיא) וְאֶסּוּתָא וְחֻתְמָתָא וְנִסְרְתָּא תְּחוּרִילָה לְבִיתָהּ

13 יִדְוֶה חִיכְלָה וּבְנִיאָנָה וְזֹאוּה וּבְנָה וּבְנָתָהּ וְחִיּוֹנִיאָתָהּ וְקִינִיאָנָה וְאַבְרָהָהּ
וְאַמְחָאָתָהּ וְאֵילָה וְנֶאֱפֵקָה דְּשִׁרְוֵלָא כּר דְּוֹכְתָּאנוּבָא וְחִיִּיא זֶאכִין

- 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 דְחִיָּא רביא נוכרָא[יָא]
- 2 יחִירָא עילאויא כולחון עובאריא
- 3 אסותא וזרזתא וחתמתא ונטארתא
- 4 תחולה(1) לפגרה ולרוחה ולניש[י]
- 5 מתה ולבאיתה ולדורה ולחיכלה
- 6 ולבִּינִיאנה(?) ולתורה בניה
- 7 קארנין ולחומרה בניה
- 8 קאקין דיליא(1) שאבחא
- 9 בר שירין עסיר
- 10 גריר גוספותראקא
- 11 עסיר עלאחא בר[ה]
- 12 דְעַל גרירא דידיגאלאת
- 13 יאתיב עסירא
- 14 כולחון סחרא
- 15 יון ודאיואי
- 16 ון וחומ
- 17 ראיון
- 18 ^xוליליאתון דְשַׁבְעִיקאלון
- 19 כ[א]רקא תעיבעיל עסירא כולחון
- 20 שורבאת[ח]ן דְאזִיליא ושארִיא
- 21 על ענשיא ועל גובריא ומש
- 22 לפילון ומקטילון ...
- 24 דְאכליא מן
- 25 בעיסאראיון לסיבא
- 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
... עפּיכאַ	38
כולחון לוטאתחון וקריאתחון	39
דאזלא ושארִיא על באיתה ועל	40
קנִינא}יאנה דשאבוי בר שירִין	41
עסיריא וכ(כ)עשיא בראזא	42
ומלאלא ... בשומא	43
רבא ומימרא קאדמִאיִיא	44
ו(א)סותא תחולה(!) לתורה ולחומרה	45
דשאבוי בר שירִין	46
אמין אמין סאלא	47
ו[חייא זאכיא	48

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 the 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 עסיר	8
חִילַאכִין דְּכוּלְכִין	9
וּעסיר חִילִיךְ	10
דִּילִיךְ	11
צְכוּחַא	12
סַאינַתִּיא דְּתִיתְקִרִיא זַאחַאן	13
לִילִיתַא עסיר חִילַאכִין	14
דְּכוּלִּיכִין וּלֹא תִיחַטּוּבָה	15
בְּכִיתָה ...	16
... זִיכְרִיא וּנּוּקְבַאחַא	18
עסִירִיתוֹן ...	19
... עסִירִיתוֹן	22
בַּאסַּאֲרַא	23
רְבַא וּגְמִיטִיתוֹן בְּגַמַּאטַא	24
חַאקִיפַא עסִירִיתוֹן בַּאסַּאֲרַא	25
רְבַא דְּשׁוּמִיא וּגְמִיטִיתוֹן	26
בְּגַמַּאטַא חַאקִיפַא רְבַא	27
דְּאַרְקַא עסִירִיתוֹן	28
בַּאסַּאֲרַא רְבַא דִּ	29
לִישַׁחְרִיא	30
וּגְמִיטִיתוֹן	31
בְּגַמַּאטַא	32
חַאקִיפַא	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

34	דלא
35	טיפסיק אסותא וזרזתא {א}
36	וּחֶאחְמֵתָּ וְנֶאֱסֶרְתָּ
37	[תת] וילה לחאזין ביתא
38	[נד] ורא חיכלא כיניאנא
39	וּחוּנִיֵּאֲתָא וְקִינִיֵּאנָא

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

4

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 וביניאנה דִּזִּזְתַּק מר ...
- 8 ולז[ו]ה פת ... דִּרְאזא רבא ... עלאיא ... תתאיא
- 9 על מאלאכיא כולחון ועל אלאַחיא כְּוִלְחון ועל
- 10 כולחון פריכיא ועל כולחון עיכוריא חומריא על כולחון סחר[יא]
דאיויא וחומריא
- 11 ושידיא וליליאַתא ומחאשכאַתא כישאַתא מן שירשָׁ דְּמִלְאכָא חִנּוּן לעקרון
- 12 ולעפקון ולעכירכון ונעפקון מן באיתה דִּזִּזְתַּק [נעכ]ירכון ונעפקון
מן
- 13 באיתה דִּזִּזְתַּק ועו מן שירשא דְּסוּרִיא חִנּוּן עו מן שי[רש]א דְּרוּחַ
חִנּוּן לעקרון[?] ולעכינפון מן באיתה דִּזִּזְתַּק עו מן
- 14 שירשא דְּסוּרִיא חִנּוּן עו מן סחומא דְּשִׁירִיא ודאיויא וליליאַתא עו מן
...לעקרון[?] ולעכינפון [ו]נאפקון מן באיתה
- 15 {מן באיתה} דִּזִּזְתַּק עו מן שי[רש]א [דְּסוּרָא עו מן שירשא דְּ ...
לעכירכון לעקרון ולעפקון [מן] באיתה דִּזִּזְתַּק 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 ושידיא וליליאתא ומחאשכאתא כישאתא ואסותא תחילה לזוה
- 18 ... על ראזיא דרקיחא כולחון ... ומלאכיא דרקיחא ולגיטינין על
סאראניא דארקא כולחון
- 19 דיתכא ונקימא(מא) כולחין ... ועחכישון ... ראזא תחאיא ...
תחאיתא
- 20 כולכון עתכפיף ופוק מן קודאמה דזיזתאק מן כאיתה מן אלה ומן ...
מן ארכיא זאן יאתא דכאיתה דזיזתאק עתכפיף ופוק מינה בראזא ומלאא
דחיביל עותרא
- 21 ואתין סבון חאלן מומאתא עלואיכון מלאכא חדא דכין פתאחיל לעייל
רבא שכינא שכינא דחומבילא מלאכיא חימניא ולאחיא
- 22 על אנפא דארקא ... מלאכא שליט עלואיכון ... מן
- 23 ארכיא זאן יאתא דתיביל כולחא ורק[י]חא כולה ...

Exterior

- 24 אלאחיא ...
- 25 נאפיך ... בנחורא ... ואסותא תחילה לבאיתה דאורה חיכלה
ובניניאנה דזיזתאק בר ...
- 26 וחיא 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 [רו]רה
- 2 חיכלה ובניאנה דשאבאור(!)
- 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 גולגיאטא דורבאתא דחיכלא
- 15 מרכבאתא דורבאתא דחישוכא
- 16 כחאחו עוקרא דעתסראבה
- 17 ועתקרא סכאן אלאחיא אבוהון דכולחון
- 18 שידיא ויויא חומריא ליליאתא רוחיא
- 19 כישתא גולגיאטא דורבאתא דחיכלא
- 20 מרכבאתא דורבאתא
- 21 דחישוכא ויויא
- 22 כחאחו עסורא ד
- 23 עתסראבה ...
- 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 the names--your names, O devil, demons,
12 sorcery-spirits, amulet-spirits, liliths,
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, liliths, 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 ... וסגדא	26
ומאיכיא ...	27
... עקומיא חיואריא ...	35
... דליליא חיוזאניא	39
... דִּיממא שאמשיא דִּיממא ...	40
... מן בית	41
דשאכור	42
בר מאמאי מן בית	43
ענתחה ובנה וקניאנה	44
מן זיךא דִּיממא ומן פיךא	45
... דליליא ... לרחקון ...	46
... ושורבאתא כולחון ...	48
... מלאכא בשום גברעיל(?) מלאכא {בשום}	49
בשום	50
... ארונאי ...	51
... מלאכא דחורין 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
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 נכריא מן אלמִיא דְנחורא יאתִיריא
- 2 דְעליאִיא כולחון עובדיא אסותא וחתאִמתא וזארזתא דְכושטא ונטרא רבא דְ
- 3 שרארא נעחִוילה לביתה דאורה וחיכלה וכינִיָּאִנָּה וכינִתָּה וקינִאינָה
דְפרוכזאר בר כומאי
- 4 אנא חו ראבגון אבוגדאנא חילפית על כאב ל.ל.א...תִין
דְגטיליא מינדאם גטיליא בעידאי
- 5 לגיטנא עתית ואשכתא לכוזנאי פת זאנאי ליליתא כ...[י]אתכא
דְגרבא דְעתגמראת עחיא ותלאתמא ושיתִין שורבאתא
- 6 דילא ובתלתמא ושיתִין חאברתא חעיא דְעתגמראת חעיא תלתמא וש[י]תִין
שורבאתא חעיא דְעתגמראת אליחין דְכולחין
- 7 חאבראתא דְחעיא כוזנאי שומיה ואזלאת ואִמכאת לות מארה דְ.....
..... ש..... מינָה חעיא ותלתמא שיתִין חאברתא ויתכאת
- 8 אבדלון חארשיא מן חאך טו[ח]מא דְשיקלאת מינָה חארשיא
אמינטול דְרמותא חאלפאת כעובדיא ואמרא עכליף גברא מן
- 9 עתאתה ואנא כעובדיא עפכו. ועבדי בשא דְעוחראתא לנעסג(י)א
ועובדיא ובנה דְגברא עגטול ובנאתא דְעתאתא עחִיָּא לעשדום 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 car-
ried 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 תיפנ[ק].... מ.. בִּיןדְּלֶאגוליא מנזיא וככץ...
וביקלא וכישאתא מיליליתא כתיחיןש.. מאתנלא עפוק
לדיברא גברא עגטול בשוחא
- 11 ופורא עתתה תפֿכֿ. ל.....ת.אנא לכנא ווענ[ד]ול יתימעא ותארתחון
..... אבדיאן דיין דִּכן ורכנאתא ודגברא דִּמן דיביא עתגטיל ואזלאת
לואת גברא חטים
- 12 כ.....כי..... שכ[א]חתא דִּעתאתא דִּמכאת לואת גברא לכנה
דִּגברא חארשיא אבולון לכנאתא דִּעתאתא מאכר(י)א כנה דִּגברא גיטלאת
וכנאתא דִּעתאתא כח[ד]
- 13 ש[יא] [ת... מןנ...ן חורדיא
תִּרתחון אפיקתא למיתא מן כיתא כחרשיא ועוכדיא פֿחתִנזיא גיזלא
וכדינא חביקלא וכישאתא מילילא .אוריא תארתחון
- 14 ..ל.... דִּ... מאתנלא כ...ג... ..כנ...
נאתא דִּכנ...יין כנאתין דחייא לשכקלון ואזלאת וניפלאת
קודמה דִּכוזנאי מלאכא ואמדלה חין אנפ(יא) רקאן מן סחריא
- 15 ורִנְחִיא וחומריא וליליאתא דִּעשתלחמ.....נאתא ..
ש... קיבלת(א) דִּ...תמא .. כוזנאי מלאכא דִּכולחון דִּחין 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 (sorcery-
 es) 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 רחייא [ל]שְבָק.....תנש
 ..תש דבלא לגירי.....ד..... ואזל עלחן
 עזיל ואפיקלא לעתאתא ולגברא דְכנאיוחן עתגטל(ח)ון ובנאתון רחייא
 {לא} לשבְקלון דְגטללון מינאיון כוזנאי
- 17 פת זאנאי ליליתא דְשריא בבתאיון ומיתקר.....ע...ת נ...
 כולחון קדיתא ומיסכנותא ולבי
 שאפלא דְבכתא(י)ון שרילון דְבעכליא ומאליא ותכליא יאתביא בתכליא
 דְכנאיון מיטול דְ
- 18 אתריא אמינְטול דְכנאיון ובנאתון בבתאיון עת.....
ע.....ט.....פ.ת.חון .. כולחון
 ואתיאום שכלא לליתא זנאי פת עגלימא בבאתה מריא גדקא כד יאתבא
 חעיא ותלתמא ושיתין
- 19 חאבראתא שורבאתא לותא אמינְטול דְמרבכא ובאיאות
 גטיליא בישין וכולחון סחריא ודיויא ורוחיא וחומריא
 וליליאתא ואתיאום גטיליא גבאריא עיז כנא דְכוזנאי מלאכא דְכולחון
 לגיטלא דְדוקיא דְגידוליאתא ועל
- 20 אנפא סחיפלא ועבקא מן מוחא שאליפלא ועל פרמא מאחיתלא ובאית
ש.....לא ונ...תא..ן ורגילין וכולחון כאכא בפומא
 ושָאריא ..דא על מא.. כבדא ועל כוליאאתא .. לחמאנמ מינא גידאק
 דיוא 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 שובא דברא כוכרא בצורא גטר ומן תירבה על נורא רמילא
 ודיוא עתגטיל וסילקת גטרחה ואזלאת קורמה

22 דכונזנאי מל(א) כיוחון 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(ר)קאיון אסרקאת 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 אברא גיראמתא אמינטול דחעיא אכדלון חרשיא
 ובאיא לפרוליא עתאתא מן גברא ומגדרתא 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 חינודאת בכיתא לשיבקאת כחעתית עלא אנא גיראק 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 דְּכוּלחון חא[ר]ש[יא] עכידאתא אבּולא חארשיא
 ותכריא [וח]ארשיא ומיכילא .פ....נף אפיקתינאן מן ביתה דְּפרוכזאר
 בר כּומאי אקרתה וחאתמתה לכיתה ודורא וחיכלא וכינאינא דְּפרוכזאר
 בר כּומאי דְּחומריא ודא(י)ויא וסחוריא וליליאתא וחומריא דְּשריא
 על פרוכיא

26 ומיתקיריא עכוריא ומאחרביא באתיא דְּ..נתא ואטאריא ומיתקיריא
 לוטתא ואקריית(א) [וח]ומריא ביתא כ... חאלין עכידאתא כולחין
 אבדילא כחאנתה שותא שחכאת אניפקאת מן ביתה דְּפרוכזאר בר כּומאי
 כד כייא כינרא וכד מגלילא עשחא ולישאנא עמילא על חאריא תום

27 לביתה דְּפרוכזאר בר כּומאי לתולת את.....לילי.....
ת.....מ.....לי.....ל.....
חמ.....ל.....ל.....נל.....ב.....
 ..ין.....לנ.....תה דְּפרוכזאר בר כּומאי 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.

אבתאנכו (?) 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.

אדנא ear:

אדנאיון 20:8; 27:8.

אחא brother:

אחאי 22:8.

אחה 32:24.

אחיא 7:19; 8:34; 9:16; 18b:15; 19:13; 26:15.

אחאחא sister:

אחאחא 24:9.

אחואחא 32:25.

אחלא tent:

אחלא(?) 31:6, 20.

אול to carry, bear:

אולא 14:5, 6.

אזל to go:

אזל 33:16.

אזלא 29:40.

אזלא 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.
 אירטחא (?): 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)כלא 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.
 אמינסול because of, for the sake of: 33:8, 18, 19, 23.
 אמנסול 11:38; 15:7.
 אמנסול {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.
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בעתא egg: 2:6; 12:10; 16:8.

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בנא 33:11, 19.

בנאי 15:18; 20:14; 27:12; 29:6, 7.

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כנאחאי 15:19; 20:14; 27:12.

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כרא Etpa. to be put outside:

כרא^x 13:13, 14.

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כראית 22:226.

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כרא abbreviation for כראיא, outer: 22:55, 77.

כריאתא creatures: 22:103.

כרך to bless:

כרך 12:40.

כרכא 18c:10; 26:22.

כרכיא 26:20.

כרכא 9:26; 19:18.

כרכון 28:23.

כרכתא blessing: 22:52, 56.

כרקא lightning: 32:56.

כרך to expel:

ככירא^x 33:4.

גככ to bend; Etpa. to be bent:

גככא 11:13.

גככא 10:7.

גככא 11:21.

גככא[ג] 10:10.

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גכרא man, husband, being: 29:32.

גכרא 9:2; 33:19.

גכרא 33:8.

- וברא 5:15; 6:13; 10:19; 12:45; 17:17, 20; 18c:16; 19:2, 14,
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 לו midst:
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 בגר against: 22:134, 145.
 לואיא innermost: 22:39.
 לוחא eruption, shaking, clamor: 5:3; 6:3; 22:124.
 לונאחא 22:125.
 לוטנא fineness, leanness: 13:18.
 לופנא vine: 22:38, 64.
 לזל to defraud, steal:
 גזאלה 7:19; 8:33.
 גזילה 26:15.
 גזירלה 18b:14; 19:13. (See 3.22.)
 לזר to decide:
 לזארנין 7:13; 9:10; 26:12.
 לזרנין 8:20; 18b:3; 19:8.
 לזיריא to cut: 20:13; 27:11.
 לסל to kill; see also קסל.
 גאסלא 21:4.
 גוטילא^x 33:21.
 גטיליא 33:4, 19.
 גטללון 33:16.
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 לסר to knot:
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 גסרחה 33:21.
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 לסרא a knot: 22:28.
 גיסרא 22:210, 214, 239, 241.
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גרולחא plait; woven headdress:
 גרוליאחא 33:19.
 גירוליאחון 19:7.
 גיראמחא cutting off: 33:23.
 גיטא divorce; bill of divorce: 21:10.
 גיטיך 21:11, 22.
 גירא arrow:
 גיראך 22:160.
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 גירכיא north: 11:46.
 גרכיא 13:8.
 גלאא rock, stone: 7:24; 9:22; 16:3, 8; 18c:5; 19:16; 26:20.
 גלאאחא 16:4.
 גליא 16:7.
 גלגליא 16:16.
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 גוליאחא sphere: 32:14.
 גוליאחא 32:19.
 גלל to reveal:
 גליא 22:196.
 גלילא 33:26.
 גלם to roll up, encompass:
 גלימא 20:18; 27:14.
 גמט to tie:
 גמיטיוחון 30:24, 26, 31.
 גמאטא tie, bond: 30:24, 27, 32.
 גמר to finish, complete:
 גמראחא 33:5, 6.
 גרולא globe, circle:
 גירגליא 22:132.
 גרגליא 13:11.
 גרד to chastise:
 גריד 29:10.
 גרידא 29:12.
 גרקל to chain:
 גברקלאחא 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.

דוכתא place: 22:182.

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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.

דיוא demon, devil: 22:161, 182, 194, 205; 26:12; 33:20, 21.

דאיואיון 29:15.

דאיויא 31:10, 14, 17.

דא(י)ויא 33:25.

דיואיוחון 28:10.

דיויא 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; 21:10, 11, 14; 22:171, 206;
27:10, 12.

- די לילך 30:11.
 די לכוון 22:164.
 די לילא 1:5; 29:8.
 די לעילא 3:6.
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 די כיא pure: 22:59, 244, 264.
 די כר to mention, recite:
 די כארלה 22:270.
 די עכרווילא 22:183.
 די לא to rise; Pa. to raise; Etpa. to be raised, to raise him-
 self:
 די נעוואליא 17:16.
 די תדליא 1:6; 3:7.
 די תידואליא 12:9.
 די תידוליא 2:6.
 די רמא to resemble, to be like; Pa. to appear:
 די לדמיא 16:9.
 די מידואמאלה 24:8, 9.
 די תידואמון 16:21.
 די רמא appearance, likeness, form: 13:16, 17.
 די רמוחה 22:41.
 די רמוחה apparition, ghost: 4:9; 33:8.
 די רמוחא 17:9, 12; 23:9; 30:7.
 די רדקא child:
 די דאר(ו)קאיון 33:22.
 די דארדקיא 21:5.
 די דרדקיא 1:2.
 די דרדקאחא 21:5.
 די דרדקוניא 2:2; 4:5.
 די דרדקוניאחא 2:2; 4:5.
 די דרדקיא 33:19.
 די דרדקונאחא 1:2.
 די דרדקוניאחא 2:3.
 די דרדקוניא 3:3.
 די רחם to take:
 די רחמיא 11:46.

חא ha!: 37:11; 22:88.

חאטא fellow, friend, associate, another:

חאטאטא 33:7, 19.

חאטתא 33:6, 7.

חט^x 22:93, 95.

חברה 22:99.

חאר one: 22:93, 95, 99.

חרא a certain: 31:21.

חרארי מן with one another, among themselves: 7:20; 18b: 16; 19:14; 26:15.

לחורא alone: 22:170.

בחוראדי together: 5:11.

בחוראדי 6:11.

חארי 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]מא 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.

חמבוליא 10:6; 11:12.

עחאבליא 22:175.

חכילא corruption, destruction: 22:33.

חומבילא 31:21.

חיבילא 32:19.

xx חיבלא 32:14.

חדר to return, surround:

עחירית 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.
 חדיתא 9:24.
 חאתראתא 13:12.
 חאתיא 13:11.
 חו he; this: 10:4; 11:8; 13:1; 24:8; 26:20; 33:4.
 חוא to be:
 חואיא 5:7.
 חואיתון 14:15.
 חוא 6:3, 4; 7:1.
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 חומראיחון 28:10.
 חומראיון 29:16.
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 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.
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חזוֹאֲנִיָּא visions, apparitions: 24:10.
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 חֲזָאֵר circle:
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 חֲזוֹרָא swine: 25:14.
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 חֲטָא to sin:
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 חֲחֻטְכֹּחֹן 11:27.
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 חֲטָמִים 33:11.
 חֲטָף to snatch, pluck away:
 חֲטִיפִיא 20:13; 27:11.
 חֲטָרָא scepter:
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 חִיא Pa. to make live: עֲחִיִּיא 33:9.
 חִיא living: 24:8.
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 חִיִּיא 6:1; 7:3; 10:4, 28; 11:1, 9; 16:11; 17:29; 21:24; 22:
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 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.
 חִיֹן 33:15.
 חִיּוֹאֲנִיָּאֵתָא cattle, animals, beasts: 25:4.
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חיכלא mansion: 10:1; 17:19, 27; 30:38; 33:25.
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 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.
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 חילה 1:9; 2:8; 3:12; 12:15; 22:66, 75, 86, 177, 270.
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 חימן to be faithful:
 חימניא 31:21.
 חין if: 22:194, 198, 206; 33:14.
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 חינין they (f.): 7:27; 9:26; 12:39; 18c:9; 19:18.
 חלמא dream:
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 חלף to pass:
 חאלפאת 33:8.
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 חלש
 חלשיא weak: 7:4; 9:2.
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 חמא father-in-law:
 חמאי 15:19.
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 חמרא ass: 25:4, 14.
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 חמשא five: 22:256.
 חנכא palate:
 חינוכאן 9:10; 18b:3; 19:8; 26:11.
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 חנק to throttle:
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 חאסמתיא jealous (eye): 20:19; 27:14.

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חוסר אונים 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:

חארבאח 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:

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חארשיא sorcerers; sorceries, black arts: 27:6; 33:8, 12, 23, 24, 25.

חרשאיתון 28:11.

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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.

חורשאאתא bewitching: 24:6.

חרשאתא 17:7.

חשב Etpa. to intend:

מתחשביא 22:23, 49.

מחאשכאתא designs: 31:11, 17.

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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.

חיתימאחיא 21:19.

חתאמחה 22:110.

חתיים 17:18.

חתימא 20:17; 27:14.

חתימא 24:10.

חאחמא seal: 22:29, 71.

חאחמא 22:7, 31, 110.

חחמא 23:7; 25:19.

חאחמחה 20:1; 27:1; 30:36.

חאחמחה 33:25.

חוחמחה 11:49.

חחמחה 17:26.

חחמחחא 23:13.

חחמחחא 19:1; 24:1, 11; 25:13; 28:2, 12; 29:3.

ו and: passim, n.b. the following:

[ויסא]ואי 12:3.

ואזאדאנוש 8:46.

ואחוחיא 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.

זיה 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:

זאריאחא 31:20, 22.

זואחא 3:5; 22:259.

זואחא 1:4; 2:4; 21:9.

זאזיא abundance, success: 23:13.

ז'א'נא weapon, arms: 26:25.
 ז'א'ניכ'ן 16:19.
 ז'נא 7:31; 12:46, 47; 18c:17; 22:88; damage: 10:9.
 ז'נא gift, marriage portion: 14:5.
 ז'כ'ן to purchase, buy:
 ז'כ'ניא 14:9.
 ז'כ'נאנחאנכ'ן 14:9.
 ז'כ'נאחאנכ'ן 14:8.
 ז'זכ'אן 14:8.
 ז'כ'נא time:
 ז'יכ'ניא 22:170.
 ז'כ'ר to turn; Af. to cherish; Etpe. to return:
 אז'כ'רתאנכ'ן 14:3.
 עז'כ'ראח 5:3.
 עז'כ'ראח' 6:2.
 ז'ג'ר to seize:
 ז'ג'ירא 20:17.
 ז'קא righteousness:
 ז'ירקא 22:265.
 ז'חבא gold: 22:269.
 ז'ח'ר to take heed; Pa. to put on guard; Etpe. to be on guard:
 ז'חוריא 14:12.
 ז'ח'רתאנכ'ן 14:12.
 ז'ח'ריכ'א 11:44.
 ז'ח'ריכ'א 10:24.
 ז'ח' Etta. to be frightened:
 עחאזחא [26:8].
 ז'דאנא impious, presumptuous, raging:
 ז'אד'ניאחא 9:3.
 ז'איד'ניאחא 26:6.
 ז'אד'ניאחא 6:5.
 ז'ד'ניא 4:10.
 ז'ידאנ'יאחא 18a:7.
 ז'יד'נא 19:4.
 ז'יד'ניאחא 5:6; 7:5; 8:4.
 ז'ירא 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.
- זימחא 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.
- זמתאנכון 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
- זאפראחא foul-smelling: 17:15.
- זרא
- זירא seed, offspring: 32:45.
- זאזרתאחא seeds, sowings: 33:15-16.
- זרו Pe. and Pa. to arm, warn, prepare:
- זרוזאך 22:68.
- זרוה 22:60.
- זריז 23:1.
- זזראז 23:1.

מורזנא 22:8.
 זארזחא armament, protection, preparedness; a phylactery;
 17:26 (P. first read this as זאכזחא.); 23:13; 24:1, 11; 33:
 2.
 זורזחא 11:49.
 זרזחא 19:1; 20:1; 22:272; 25:2, 13; 27:1, 17; 28:2; 29:3;
 30:35.
 טאב Pa. to prepare:
 מיטבא error for מטאיבא 22:167.
 טאבא good: 10:2; 22:59.
 טאטא thin plate or leaf of metal; bowl: 22:268.
 טארפוס pericardium: 21:6.
 טוחמא race, kin, seed: 33:8; cf. טחומא 31:14.
 טופרא claw:
 טופריא 17:24.
 טורא mountain: 16:6.
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 טיכיל see תיכיל.
 טנף Pa. to dirty:
 מטאנפילחון 17:9.
 טרף
 טירופחא agitation, confusion: 20:22; 27:16.
 טרש to stop up, deafen:
 מטרשא 20:7, 18; 27:8, 14.
 יא oh!: 22:127.
 יאחרא month: 13:14.
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 ידא hand:
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 ידא to know: Af. to confess: אודיא 33:13.
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 יומא day:
 אימאמא 24:10.

- יאמיא 24:10.
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 יממא 32:40, 45.
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- ילד
 מוראלה parturition: 24:12.
- ילל to howl:
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- ילף Af. and Pa. to teach:
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- ימא to swear; Af. to adjure:
 אומיאן 22:74, 87.
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 מומינאלכין 9:11; 18b:5; 26:12.
 מומינלכין 19:9.
 מומאנאטא oaths, adjurations, exorcisms: 12:26.
 מומאטא 31:21.
 מומאטיך 21:11.
- יקירא valuable, glorious: 22:166, 176.
 יאקירא 21:20.
- ירא
 מרוניחה spear, lance: 21:7.
- יתב to sit, dwell; Af. to place:
 אותכית 22:111.
 יאתכא 21:3; 33:5, 18.
 יאתכיא 5:17; 6:17; 22:78; 33:17.
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- יחבאח 33:7.
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 יתימא orphan:
 יחימא 33:11.
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 יחירא 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.
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 כאסא incantation bowl: 7:26; 9:23; 12:38; 18c:7; 19:17; 21:22;
 26:21.
 כב 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.
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 כובשון 20:15.
 כיבשון 27:12.
 עחכבישון 31:19.
 תיכביש 2:6.
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 כרב to lie:
 נכרבאן 10:21.
 תכרבון 11:40.
 כרר an artificial parallel to חרר(?):
 מכארריא 21:11.

כרדא weighty: 22:165, 176.
 כרש Af. to afflict:
 מאכרשאן 26:6.
 מכרשאן 7:5; 8:4.
 כוּזא pitcher: 16:10.
 כול all, every: 9:13; 11:25; 12:16; 15:4, 16; 18c:1; 20:9, 15;
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 כולחין 1:1, 8, 12; 2:1, 10, 11; 3:2, 8, 13, 15; 4:4, 8, 10;
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 1; 23:5, 8, 11; 24:9; 25:17, 22; 26:14, 16, 17, 21, 23; 28:
 10; 31:19; 32:26; 33:6, 25, 26, 27.
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 כולמאן 19:14.
 כל 23:8; 25:19; 31:9.
 כלחין 1:5.
 כוליאטא 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:
 חיתכמאר 1:6; 2:5; 3:7.
 חיתכמאר 12:8.

כוֹיָאנָא name: 22:77, 90.
 כָּנַף to fly:
 לַעֲכִינְפוֹן 31:13, 14.
 extremities, ends: 13:9; 22:260.
 כֹּסֶה to cover, conceal:
 כֹּאסִיָא 22:199.
 כִּסִּיָא 14:7; 22:56, 202.
 כִּסְיָאֻ 14:8.
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 כִּסְיָא seclusion, secrecy: 22:39, 112, 242.
 כֶּסֶךְ (?):
 מִכְסָאךְ 16:13.
 כִּסֵּס to break:
 כִּסִּיחוֹן 13:2, 7.
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 כֶּסֶף silver: 22:268.
 כַּעֲנֹאֲחָא (?): 15:8.
 כָּפַף to bend; Etpe. to be bent:
 כָּאֻף 22:222.
 עֲחֻכְפִּיף 31:20.
 כִּפֵּר to disbelieve, disown:
 חִיכְפֵרוֹן 10:21.
 כָּרַךְ to avert, reverse; to turn around; Etpe. to be removed:
 כָּרָאךְ 22:222.
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 כְּרִיכָא 1:1; 3:2; 5:1; 15:2; 26:1.
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 כְּרִכָא sphere, orbit, fortress:
 כְּרִכִּיָא 13:4.
 כֶּשֶׁף Pa. to bewitch:
 מִכְאֲשִׁיפָאן error for 26:7.
 מִכְשִׁפָאן 9:4.
 מִכְשָׁמָאן 18a:8, error for above.
 כָּתַב to write:
 כְּאֲחֻכִּיָא 21:10.

- כאחכנה 6:13.
 כתאכיליך 21:8.
 כתאכחינין 26:20.
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 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:
 אלבשוּיא 14:7.
 אלבשאח 14:7.
 לכושאח 22:64.
 לכושה garment: 22:45, 149.
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 לאגיס 2:7; 12:11.
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 לגיס 1:7; 20:3, 4; 27:2, 4.
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 נעחלויט error for נעחלויט 10:26.
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לוט to curse:

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לאט 5:18; 18c:1; 19:14.

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לאטאי 20:10, 13.

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לאטון 26:16.

לאטונין 18b:2.

לאטנין 5:7; 26:11, 12.

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לאיטאי 20:10, 13; 27:10, 11.

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לטנין 5:5; 7:12; 8:20; 9:10; 18b:3; 19:8.

לטנחני error for לטנין 6:6.

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ליטאי 20:11, 12; 27:11.

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לוטחא curse: 8:28, 39; 9:14; 18b:10, 11, 12, 14, 18; passim.

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 11, 17; 20:4, 8; 26:2, 13, 14, 17, 19, 21, 22, 23; 27:5, 8.
 לוטאחחון 29:39.

לוש Pa. to soil:
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לטט to curse:
 לאטוטאחא 5:18.
 לאטאטאחא 6:18.

ליכא heart:
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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.
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 ליליא m. pl. form; lilin: 24:5.

לישאנא tongue: 20:4; 27:4; 33:26.
 לישאנון 20:6; 27:7.
 לישאניא tongues, i.e. nations: 13:6.

מא hundred:
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 מאחר why: 10:13; 11:24; 22:124, 133; of what: 22:151.
 על מאחר 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.
 מאנו 22:140, 142.
 מסאקחא see סלק.
 מארא 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.
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 מאחא town, village: 22:106.
 מאחאן 22:11, 21, 28, 46.
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 מאבראנא see רבר.
 מדינתא city, large town: 22:107.
 מדינחאן 22:12, 47.
 מדינחה 22:82.
 מדיניא 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.
 חיתמחאי 21:6.
 מחוחא error for מחיתא plague, malady: 25:23.
 מאחיתלא 33:20.
 מחיתאחא 9:19; 16:17.

מיחיאחא 19:15; 26:16.
 מחח Etpa. to stretch out:
 עחמאחאחאחא 10:11.
 מוחא brain, head, pate: 33:20.
 מוחאיין 26:10.
 מוחאין 26:9.
 מוחא death: 22:32. Cf. 33:13.
 מטא to chance on, reach:
 ימטיא 22:94.
 מטא 22:95, 100.
 נמטינה 3:14.
 מיא water: 16:10; 22:52, 56.
 מאיא[י] 15:19.
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 p. 172.
 מיכילא burdens: 33:25.
 מימרא word, discourse: 22:86, 208, 216, 237; 29:44.
 מימדאך 22:187.
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 מעימרה 29:34.
 מיסכינוחא poverty: 20:21, 22; 27:15, 16.
 מיסכנו(ו)חא 33:17.
 מכנא quarter, dwelling, refuge: 10:2.
 מיכניא 33:22.
 מכנה 22:189.
 מכא to bend; to sink:
 מאיכיא 32:27.
 מלא^x to be full:
 מליא 22:159, 168.
 ע(ח)מילא 33:26.
 מיליא the flood: 3:20; 15:2.
 מלאכא 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:
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 20, 24.
 מאלאכיא 31:9.
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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.
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 מלאא word: 7:23; 8:44; 9:19; 22:35; 26:16, 17; 29:43; 31:20;
 33:15.
 מילילא 33:13.
 מילילי 33:10.
 מלאלה 23:8; 25:19.
 מלאליא 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.
 מלכוון 21:1; 22:130.
 מלאכחא queen: 6:9.
 מלאכיא for the above: 5:9.
 מלכווא majesty, dominion: 22:136.
 מלכווא 22:123.
 מן from, of, with: passim.
 מינא 33:20, 21, 22.
 מינאי 20:12; 22:16; 27:11.
 מינאיון 33:16.
 מינאיכוון 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.
 מנרא something: 22:165, 174, 176, 181.
 מינראם 33:4.
 מנזיא hair: 33:10.
 מאנזיאחין. 26:9, 10.
 מנזיאחין 8:12; 9:8.
 מנזיאחין 7:10.
 מנע Af. to cause one to come.
 אמנזיא 14:9.

14:9. אמנחאנכוך
 mysterious: 22:199. מסאדריא
 מצר to bind, seize:
 מצארינין 26:10.
 מצרינחין 8:11.
 מצריניחין 7:10.
 מצרינין 19:7.
 מצרתינון 5:12.
 מצרתענון 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.
 מארכא 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.
 נחח to come down:
 נאחחיא 26:5.
 נחית 7:6; 8:6; 9:4; 18a:10; 19:5; 26:7.
 נוד to tremble, quake:
 נאדאח 5:2.
 נאדאח 6:2.
 נאידאלה 22:44.
 נאייד 22:43.
 נענודון 10:23, 24.
 נענעדון 11:42, 43.
 מיתנונאר 22:43.
 נודא trembling: 5:3.
 נודא 6:3.
 נוח
 נחחא rest: 11:48.

נוקבא female: 20:16.

נוקבאחא 11:6; 17:22; 20:17; 21:19; 24:6; 25:3, 13; 30:18.

נקבאחא 17:7; 27:6, 13.

נקבאחא 27:13.

נורא fire:

נורא 33:21.

נזא see נצא.

נסד Pe. and Pa. to guard, protect, keep:

מנטארלה 22:40.

מנטאחא 33:24.

נטיריא 22:202.

מטארחא protection: 22:112.

מנטאנא protector: 22:73.

נאטרא guardian, protection: 22:2, 70, 115, 184.

נסרא 33:2.

נסרחא guarding, protection: 23:13; 24:1; 25:13; 28:2, 12;
30:2.

נסארחא 17:27; 29:3.

נטירותא 22:272.

נאטרטא 30:36.

ניורא vow:

ניוריא 27:5.

נעוריא 20:4.

נירא servitude, yoke:

נרא 33:26.

נישמחא soul, spirit:

נישימחא 24:2; 29:5.

נישמאחא 8:44; 18a:9; 19:5.

נשימאחא 7:23.

נשמאחא 22:169, 192, 234.

נשמחא 22:73.

נכס Pa. to butcher, slaughter:

נכוסיא 10:9.

עחונכסלה 33:22.

נכר

נוכראייא strange: 10:19; 11:37; 22:1.

[נוכרא]ייא 29:1.

נכראייא 33:1.

- נסא to try, prove; to tempt:
 [נסאחאנכ] 14:13.
 נסיא error for נאסיא.
 נסיאח 14:31.
 נאסיאחא temptations: 14:13.
- נסכ to take up, accept, seize:
 נסכינין 7:8.
 נסכיח 22:148.
 נסכניחין 8:9.
 נסוכינין 26:17.
 נסיב 20:9; 27:9.
 נסיכינין 26:8.
 נסיכחה 22:146, 177.
 סאב 22:84.
 סאכינין 26:19.
 סכון 31:21.
- נפל to fall:
 ניפלאח 33:14.
 פיל 16:7.
- נפק to go out; Af. to drive out.
 x
 אנפקאח 33:26.
 אפיקחינאן 33:25.
 ליפקון 31:16.
 לעפקון 31:12, 15.
 מאפיקליא 22:170.
 נאפיק 31:25.
 נאפקה 28:13.
 נאפקין 23:14.
 נעפקון 31:12, 14.
 נפאק 33:21.
 נפקיא 33:15.
 עפוק 33:10.
 פוק 16:5; 21:12; 31:20.
 חיפוק 20:20, 33:10.
 חעפוק 27:15.
- נפשא life, person; self; one's own: 15:15; 33:21.
 נפשה 22:221.
 דנפש(א) 3:23.

דַּנְפֶּשֶׁה 22:40, 41.
 נִפְשָׁא abundant: 22:52, 57.
 נָצַח to wrangle, fight:
 נִצָּח 7:4; 8:3; 18a:6; 19:4.
 נִצִּיחַ 9:3; 26:5.
 נִקְרַח Pa. to pierce, perforate:
 נִקְרָח 11:19.
 נִשָּׂא
 נִשְׂחָא marriage(?): 28:9.
 נָסַח Af. to walk:
 נִסְחָה 22:75, 78, 154.
 נִסְחָה 33:23.
 נִסְחָה 15:3.
 נִסַּח to bow:
 נִסְחָה 22:41; 32:26.
 נִסְחָה 22:34.
 נִסְחָה worshipper: 22:252.
 נִסַּח
 נִסְחָה fetters, stocks: 17:5.
 נִסְחָה 24:4.
 נִסְחָה bases, foundations: 31:18.
 נִסְחָה 13:11; 16:17.
 נִסַּח to close up, confine; to deafen:
 נִסְחָה 20:18; 23:10; 27:14; 28:5, 6.
 נִסְחָה 13:6.
 נִסְחָה 25:21.
 נִסְחָה error for נִסְחָה: 23:10.
 נִסַּח Af. to rend asunder:
 נִסְחָה 33:22.
 נִסַּח to seize:
 נִסְחָה 26:17.
 נִסְחָה 26:18.
 נִסְחָה 19:6.
 נִסְחָה 7:8; 8:8; 9:6; 18a:13; 26:8.
 נִסַּח to cast down; to put a cover on:
 נִסְחָה 33:20.
 נִסְחָה 5:10.
 נִסְחָה 6:9.

סיפא 23:12; 25:23. (See 3.17.)
 סחרא crescent-spirit, sorcery-spirit:
 סאחראיון 28:10.
 סחוריא 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.
 סנאי enemies: 1:2; 3:3; 4:5.
 סנף to gird; rub (?):
 מסנאף 14:16.
 סנפאחאנכוון 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.
 אכדיאן 33:11.
 אכדילא 33:26.
 אכדלא 33:25.
 אכדלון 33:8, 12, 23, 24.
 מאכדיאן 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.
 עבקא 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.

עולאחא swiftly (?): 16:4.
 עונא time: 15:12.
 עוקא lock, tuft of hair:
 עוקי: 7:9, 10; 8:9, 12; 19:6, 7; 26:9, 10.
 עוקליא 18a:14.
 עור
 עוריא helper: 22:113.
 עוריאך 22:174.
 עוריאורי 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:
 עומקאי 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:
 עוחריא 10:20, 24; 22:209, 213.
 עוז
 עוזיחא strong: 23:7.
 עוזיאחא insolent: 5:5; 17:14.
 עזיקחא seal ring: 21:17; 24:10.
 עזיקחא 21:19.
 עיז mighty, powerful: 33:19, 20, 24.
 עין yes, so be it: 5:21.

עִינָא see אֵינָא.

עִיצוּלָא garment: 22:58.

עִכוּרָא temple: 5:19; 6:18.

עִכוּרָאִיכוּן 16:9.

עִכוּרָא temple-spirit: 16:6, 17.

עִכוּרִיא 1:10; 3:13; 14:12; 20:16; 23:8; 25:19; 26:16; 27:13; 31:16; 33:26.

עִיכוּרִיא 31:10.

עַל unto, upon, to, against: (See also אַל.) Passim.

עֲלָאִי 22:75, 171.

עֲלֵאִיחִין 7:7; 8:6; 10:25, 26; 26:7.

עֲלֵאִיכוּן 10:16, 18, 23, 24; 11:41, 42, 45, 46; 14:5, 6; 16:4.

עֲלֵאךְ 15:6; 22:207, 210.

עֲלֵאן 22:48.

עֲלֹחַן 33:16.

עֲלֵה 22:213, 244.

עֲלֵהךְ error for עֲלֵאךְ: 10:22.

עֲלֵמָא while: 22:220.

עֲלֵאִיא upper, exalted: 31:8; 32:5, 7, 8, 10.

עֲלֵאוּ over, upon, above:

עֲלֵאוּיָא 29:2.

עֲלֵאוּאִיחִין 6:10.

עֲלֵאוּיָא 22:119.

עֲלֵאוּהָ 22:37.

עֲלֵאוּיחִין 5:10.

עֲלֵאוּיכוּן 14:7, 8.

עֲלֵאוּכוּן 11:34.^x

עֲלֵאוּיכוּן 31:21, 22.

עֲלֵאוּיָא 33:2, error for עֲלֵאִיא.

עֲלִי out upon! a malediction: 14:1.

עֲלִי to enter, tread:

עֲלִיָה 28:13.

עֲלִיָין 23:14.

עֲלִיָת 22:88, 94, 178.

עֲלִיָול 22:92, 29:12.

עֲלִי 24:10.

עלמא white: 22:220.
 עמא mother: 7:17; 8:28; 9:14; 18b:10; 19:11; 26:14.
 עמאיון 23:14.
 עניא 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.
 עסב to restrain:
 עסב 33:9.
 עסטמומא blade: 22:147.
 עסכופחא threshold: 21:3.
 עסקופחא 10:2.
 עסקופחאן 22:13.
 עסקופחא 22:20, 27, 71, 117, 275.
 עסר to bind, charm (see also אסארא); Etpa. to be bound:
 אסארחא 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.
 עסיראחא 21:18.
 עסירא 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.
 עסררא 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.
 חעפכיר 15:16.
 עפיכ(ך)א 12:6.
 עקארא majesty: 22:36, 78, 91.
 עקבא 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.
 עשאחא rump, rear: 33:26.
 עשאחא 5:6; 6:6.
 עחית 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:
 אפטארחיר 21:9.
 פירא fruit: 32:45.

פירצא iniquity:
 פירצאיון 28:11.
 פכר Pe. and Pa. to fetter, bind:
 מפכריחון 16:6.
 פכיריתון 16:16.
 פלו to divide, share:
 פלא 7:20; 8:35; 9:16; 18b:15; 19:13; 26:15.
 פלוגה share: 13:14.
 פלחר Etpa. to be scattered:
 עפלאר 22:98.
 פנול Etpa. to be thrown, hurled:
 עפנולאן 22:96.
 פסא to pass:
 פאסאח 33:24.
 פסק to cut:
 לאזיפסיק 30:35. (See 3.18.)
 פקר to command, appoint, assign:
 מפקרילה 20:9; 27:9.
 מפקרינין 22:204.
 ניפקרה 22:53.
 פקואר 22:140, 142.
 פקואן 22:143.
 פקיוריבה 22:113.
 פאקחון order, ordinance, commission: 23:6.
 פקאחא 28:6.
 פקאחה 28:9.
 פקוחאיון 25:18.
 פקוחה 23:6.
 פוגראמאר 22:197, 263.
 פוגראמא 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:

פרצופא יחין 17:16.

פרק to dismiss; to deliver; to break into fragments:

פירקה 22:61.

פריקלא 33:21.

פרקאך 22:69.

פרע to pronounce:

מפרעא 21:21.

פשק Etpa. to be split, cracked:

עפשקא 3:8.

פשא Pa. to annul:

מפשיחון 13:3, 7, 10.

פשאר אחא 16:5.

פשא 16:5.

פשיחון 13:3.

פישא annulment: 15:11.

פה see כרתא.

פתח to open:

כחתית 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.

פאצריא (?): 13:20.

פצותא thing: 30:12.

פצחן to stink, be filthy:

פאחנאחא 17:14.

פיחוא evil spirit:

פחווין 16:9.

פליה to whip, scourge:

פליפא 20:18; 27:14.

פנף to scream, shriek:

פיופיח 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.

קאלא יחין 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 ד because of: 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.
 קאימנא 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.
 קורבאנא 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.
 קיניאנא possessions: 30:39.
 קינואינה 33:3.
 קניאנה 27:16; 28:4, 14; 32:44.
 קנ{ינא}יאנה 29:41.
 קירא wax:
 קיריא 24:7.
 קמאנא quiver:
 קמאנאך 22:159.
 קמאנה 22:168, 180.
 קקא see נכא.
 קרא to call, name; to make incantations; Etpe. to be called:
 אקריאון 26:16.
 מיתקיריא 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.
 חיקרא 33:11.
 תיחקריא 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.
 קיריא 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.
 ראבאחא grandmother: 26:15.
 רבתא 8:31; 19:12.
 רבתיא 7:18.
 רבאניא 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.
- רברב Etpa. to assume superiority; to raise oneself:
 מעתרוראב 22:171.
 מתרורביא 22:80.
 מתרורביח 22:157.
- רגז רגוזא 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:
 רגיפא 20:7; 27:8.
- רחם Etpa. 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. ✧
 רוחיא 17:13; 18a:9; 19:5; 21:8; 30:6; 31:16; 32:12, 13, 18; 33:15.
- רוחא illumination: 22:121.
- ריגלא leg: See also ליגרא.
 ריגילין 33:20.
- ריחא perfume: 15:5.
- רישא head:
 רישאי 22:33.
 רישאיון 2:9; 17:24, 25.
 רישאיון 7:11; 8:10, 13; 9:6, 7, 8; 17:15; 26:9, 10.
 רישאך 22:66.
 רישאן^x 7:9; 18a:14.
 רעשאיון 1:9.
 רישאייאון 12:16. (!)
 רישיח beginning: 21:21.
 ר{ש}עשאח 21:21.
- רכב
 מרכבאחא chariots: 1:10; 2:10; 3:13; 12:19; 32:15, 20.
 מרכיבאח 22:132.

רמא to throw:
 רמיא 16:10.
 רמילא 33:21.
 רמז to wink, cast an evil eye:
 רמאזיא 16:12.
 רעוּיא 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.
 רקאחין 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.
 שפחאנוכון 14:17.
 שבח Pa. to praise:
 משאביא 28:9, 12.
 משביא 22:113.
 תושכחתא 22:86.

- תושבחתאך 22:188.
- שביאחיא lit. "The Seven Brothers," i.e. the planets: 22:10, 21, 47, 80, 93, 94, 99, 138, 254.
- שבע Af. to adjure, to cause to swear:
 אשכחתאך 22:67.
 אשכית 18b:9; 19:9; 21:2, 5; 25:5; 26:12.
 אשכיתיליכין 7:13.
- שכך to dismiss, divorce, forsake, leave:
 לעשכוכ^x 33:9.
 לשכלון 33:14, 16.
 שאכיק 22:169.
 שאכקא 12:40; 26:22.
 שאכקיא 26:20.
 שאכקית 22:133.
 שכאק 22:138.
 שכוק 22:145.
 שביקאלחא 28:7.
 שביקילה 25:21.
 שביקלה 23:11.
 שבעיקאלון 29:18.
 שכקיא 22:48, 81.
 שיבקאח 33:24.
 שעכקית 22:137.
 תישכוקלה 18b:7; 26:13.
 תעשכוקלה 19:10.
 תשכקולה 7:15.
 תשכקוליה 8:23.
- שגשג
 שולשא commotion: 5:4.
 שגשא 6:4.
- שדא to throw; Etpe. to be thrown:
 מיחשאד 22:43.
 משדא 14:17.
 נעשדונכון 10:27.
 נשדונכון 11:47.
 שדאתאנכון 14:17.
 שדיא 16:20.

שרר Pa. to send; Etpa. to be sent:

משדאראנכון 14:2.

עשדרינין 18c:7.

עשדרינין 19:17.

עשתורא 22:107.

שארדרינין 26:19.

שאררה 22:61.

שארריא 14:13.

שארריה 22:213.

שדיראחאנון 12:38.

שדראך 22:69.

שדרחאנכון 14:13.

תישדארוליא 22:165.

שחב to rejoice:

שחבאח 33:26.

שחולא (?): 22:181.

שוא Pa. to set, make:

שואיא 10:9.

שואריא apparitions (?): 17:8.

שובא seven: 5:7; 6:7; 10:5; 11:10; 22:253; 33:21.

שאבא 13:4; 22:7.

שובעא 10:3; 11:6.

שווא gift; bribe: 14:6; 20:9; 27:9.

שוואא zeal: 33:10.

שוליתא membrané about the foetus; foetus: 7:18; 8:31; 9:15;

18b:12; 19:12; 26:15; 33:21.

שומא 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.

שום 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.

שומאיון 25:1; 28:1; 29:1.

שומאיכון 32:11.

שומאך 10:19; 17:12; 20:15; 27:12.

שומה 6:16; 21:20; 22:40.

שומ{י}ה 33:7.

שומיחן 6:15.

שומיך 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.

שורבא 33:6.

שוש Pa. to overthrow, destroy; to confound:

שושיא 10:6.

שושיא 11:11.

שושילחא chain:

שושלאחא 17:5; 24:5.

שוחא speech: 22:91; 33:26.

שוחא 22:34, 76.

שירא demon:

שירא 12:29; 21:7, 10; 31:11, 14, 17; 32:11, 18.

שית six: 21:21.

שיתא 22:209, 212.

שיתין sixty: 13:6; 20:16; 22:109, 110, 208, 212; 23:5; 25:17, 21; 28:7; 33:5, 6, 7, 18.

שעתין 27:13.

שכח to find; Af. to be able.

שכחאחתינון 22:79.

שכחא 22:9, 155.

שכחא 33:5.

שכחא 22:262.

שכחא[א] findings: 33:12.

שכן

שכנאחא dwelling: 10:22.

שכנאחא שכינא divine presence: 31:21.

שלא Af. to shriek:

שלא 22:162.

שלח to send; to pull off, undress:

שליח 22:149.

שלחאנכון 14:10.

- משלאנכון 14:2.
 נעשתחלון 10:16.
 עשתלא 10:7.
 עשזלאחון 10:13.
 עשחלחון 11:24.
 שחלון 10:5; 11:9.
 שוליא 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.
 אשלימחאנון requisitions: 8:42, 43; 19:15.
 אשלימחינון 18c:2.
 אשלמחאנון 8:43.
 שלמחאנון 7:22.
 שלף to draw out:
 שאלילא 33:20.
 שליפא 22:158, 167.
 שמא to hear:
 ושמאך 11:26.
 שאמית 22:207.
 שומאי 8:1.
 שומית 18a:4; 19:3.
 שמאנא 9:2; 22:42; 26:4.
 חישחמון 16:21.
 חשמון 16:22.
 שמח Pa. to ban:
 משאמחיא 20:12; 27:11.
 משמחיא 20:7; 27:8.
 שעא Etpa. to speak, talk:
 מישחאייא 22:161.
 עשחאייא 22:34.
 שפל
 שאפלא dejected: 33:17.

שפף

שפופא "The Lame One," epithet of Marduk: 22:132.

שקא Af. to cause to drink:

אשקיאח 14:5.

שקל to take off; to hold, carry:

שיקלאח 33:8.

שיקליח 22:88.

שקאלתה 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.

שארי 19:18.

שאריא 9:26; 12:40; 19:18; 22:11, 12; 23:11; 25:22; 26:20, 22; 29:20, 40.

שוריויא 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.

תשרי 8:23.
 error for חישרילה 18b:7; 19:10.
 שראר steadfastness: 33:3.
 שרר
 confirmed, steadfast: 21:22.
 שרר to uproot:
 שרשי 5:14.
 שרשעלאן 6:13.
 שרשא root, lineage: 22:63; 31:11, 13, 14, 15.
 שחא to drink:
 שחתיא 29:26.

 חאנא crown: 10:25; 11:44; 22:136.
 חאנה 22:122.
 חבר to break, shatter:
 מיחאבריא 19:4.
 מיחבאר 22:31, 32.
 מיחבריא 9:2; 18a:5; 26:5.
 מחבריא 7:4; 8:2.
 עחבאח 22:97.
 חאבאר 19:6.
 חבאר 7:9; 8:10; 9:6; 26:9.
 תברתינכון 25:12.
 חוברה 22:18.
 חיברית 22:178.
 shatterings: 33:23. חברי(א)
 חבריא 33:25.
 חולאנא 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.
 חותיא under: 22:201, 203; 23:12, 13; 28:7, 12.
 חותא 29:30.
 תיחאך 15:24.
 חאחאייא lower: 11:48.

תחזיא 31:8, 19; 32:5, 6, 9.
 תחזיאחא 31:19.
 תחזיאיא 10:28.
 תחזיא 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.
 תקיפתא 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.

אדונא (י) (י) 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.

בזאדאי 7:14.

בזדאי 8:21.

עמאחעמא Amatema, g., "Handmaid-of-Mother": 21:17.

אעיל A^cel, a.: [42:17].

בגדא Bagdat, g.(?): 28:9.

בזנאי 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.

בעודאי 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.

גדקא 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.
- דרווא Darwa, a. or g.: 25:19.
- חוטבז 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.
- זנאי 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.
- יאוורון Yazrun, a.: 7:7, 14; 8:7; 26:18.
- יאווארון 26:8.
- יאוורון 9:4, 11, 20.
- יורון 8:21.
- יאכוכ Yakuk, a.: 6:16.
- יאנאי Yannai, l.: 23:5.
- יאקרון Yaqrun, 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.
- יורדאן 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.

יזדון Yazdun, a.: 18a:11; 18b:5; 19:5, 9.
 יאזרונ 9:4, 11, 20 appears to be a conflation of Yazdun
 and Yazrun.
 כבאר זיוא 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.
 ליבאח (?) for לאכח, Venus, g.: 7:1.
 מאנא Mana, u., "spirit, soul, mind": 22:68, 177, 271.
 מחזעיל Mahziel, a.: 10:17; 11:31.
 מנדא מנדא Manda d-Hia, u., "Knowledge-of-Life": 22:16, 18.
 מנדא 22:241.
 נבאט Nbat, u.: 10:4; 11:8.
 נבו Nebo, g., the planet Mercury: 22:252.
 נגוזנאי Negoznai, a.: 23:6.
 נרגל Nergal, g., the planet Mars: 22:248.
 נרגל נרגל 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.
 סחטעיל 26:13.
 סחטיל 8:22.
 סטאן Satan, d.: 25:23.
 סין Sin, g., the Moon God: 22:130.
 סירא the Moon, g.: 22:249.
 סמאל 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.
 עסטיקח Estiqut Yaqhap, d.: 6:8.
 עסחוקחוקח Estqutqup, d.: 5:8.
 עסתר Ištar, g., another name of Venus-Libat: 15:5, 7; 23:10;
 28:6.
 עסחיר 5:20.

עסחאר 5:9.
 עסיתרא 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.
 פיריוס 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 Šababūt, 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.
 רוּחא 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.
 שבקאעיל Šabqaiel, a. "who causes demons to leave": 5:17.
 שבקאיאל 6:17.
 שראיאל Šraiel, a. "who delivers": 5:17.
 שריאל 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.

אבנדוקט 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. Naṣṭay: 27:3, 4, 16.

אחאטא Ahata d. Dade: 21:4, 9, 13, 16, 23.

אחטאטבון Ahtatbun d. Nanay: 9:1, 22, 25.

אטרuga Aṭrugā m. Quqay: [17:15].

אנוש Anoš m. Zadanoš: 8:6, 15, 24, 27, 42, 55; 12:14, 24, 37, 39, 45.

אנואש 8:47.

אנושאג Anošag m. Yokabar: 22:14, 105.

אנושאד Anošay d. Mehindukt: 4:7.

אנושתא Anošta d. Š...: 6:1.

אפאדוי Apadoy s. Dawiwi: 15:8.

אפרא חורמיו Apra-Hormiz m. Kosroes: 27:3, 6, 9, 10, 12, 15, 17.

אפרידו Apridoē d. Kewašizag: 20:2, 3.

באבאנוש Babanoš s. Mehanoš: 2:12.

באבנוש 2:5.

בבאנוש 2:8.

באט אסיה Bat-Asia d. Mehanoš: 3:6, 9.

בית אסיה m. Kuzehuroy: 15:17, 25.

בינדאדוי Bindadoy s. Dadi: 26:16, 17, 32.

ברדסה Bardesa d. Terme: 24:3, 8, 11.

בר חיה Bar Hiia, another name for Yokabar s. of Anošay: 22:72, 105.

גוקאיה אדור יוזדאנדאר Gukaya Adur-Yazdandar s. Kzabiat: 11:50.

גושנא Gušnay d. Bat-Asia: 22:3, 10.

גושנא מ. 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.

דאוויה Dawiwi f.(?) Apadoy: 15:8.

דודאי Doday m. Hinduista: 23:4, 13, 14.
 דודאי 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. Farrukusras: 20:10, 14, 20, 22; m. Yahboy:
 26:31.
 דוכתנוש 20:2, 8.
 דזאנואי Dazaunoya s. Hinduista: 23:9, 14.
 דוזאנואי 23:12.
 דיריגאלאט Tigris: 29:12.
 דנארית 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.
 חטימא Haṭima m. Š.....a: 5:2, 21.
 חינור Hindu m. Maratay: 25:16.
 חינורית Hinduista d. Doday: 23:3, 9, 12, 13, 14.
 זאדאנוש Zadanoš d. Anoš: 8:14, 24, 26, 46, 53; 12:23, 37, 39.
 זאדאנושא 12:44.
 זאד(אנ)אנוש 12:14.
 זאדבה Zadbeh s. Denarita: 8:15, 23, 26, 46, 52; 12:7, 12, 22.
 זאדויא Zadoya s. Hinduista: 23:9, 12, 14.
 זאפה Zapeh s. (?): 15:7.
 זיזתאק Ziztaq s. (?): 31:7, 12, 13, 15, 16, 20, 25.
 טימאחאיון Timotheos s. Mamay: 19:2, 10, 18, 20, 21.
 טימאיון 19:16.
 יאחבוי Yahboy s. Duktanoš: 26:15, 17, 30.
 יאזיד Yazid s. Šišin: 7:3, 6, 11, 15, 16, 21, 23, 25, 29.
 יוכאבאר Yokabar: 22:14, 104.
 כוואשיזאג Kewašizag m. Meherqay: 17:4, 17, 20, 28.
 כושיזאג w. Farrukusras, m. Apridoe and d. Papa: 20:2, 3,
 5, 11.
 כוזעחרוי Kuzehuroy s. Bat-Asia: 15:9, 17, 25.
 3:11.
 כומאי Kumay m. Duktanbeh: 17:18, 21, 29; m. Farrukzad: 33:3,
 22, 25, 26, 27.
 כוראסאן Kurasan w. Kuzehuroy: 15:18.

קוריניק Kurreniq d. Ahat: 19:2, 3, 21.
 כזאביא Kzabiat m. Gukaya-Adur-Yazdandar: 11:4, 51.
 כסארו Xaro s. Mehanoš: 25:5, 12, 16, 17, 20.
 כסרוס Kosroes s. Apra-Hormiz: 27:2, 6, 9, 10, 12, 15, 16, 17.
 כסרידוק 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.
 מחינרוכא Mehindukt m. Anošay: 4:7.
 מחלפחא Mahlapta m. Hormiz: 21:4, 9, 13, 16, 23.
 מזדאנאספאס Mazdanaspas s. Aprido: 20:3.
 מעחרקא 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.
 פרוכא Farrukan s. Šahduk: 18a:2; 18b:8; 18c:4, 8, 13.
 פרוכזא Farrukzad s. Kumay: 33:3, 22, 25, 26, 27.
 פרוכזא 33:25.
 פרוכיא 33:25.
 פרוכסראו Farrukusrao s. Duktanoš: 20:2, 8, 10.
 פרוכסראו 20:22.
 פח שפחא Pat-Šapta d. Mahlapta: 1:5.
 פח שפח 1:8.

קאקאי Qaqay d. KRPŠT': 28:5.
 קוקאי Quqay s. Gušnay: 26:3, 18, 19, 21, 22, 23, 24, 26.
 קיומאי Qayyoma s. Meršabor: 10:2.
 ראשנינוך Rašnenduk s. Aprido: 20:3.
 ראקדא Raqdata d. Mehupta: 11:51.
 שאבוי Šaboy s. Širin: 29:31, 46.
 שאבור Šabor s. Mamay: 32:42.
 שאבאור 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.
 שיסאי Šišay d. Bat-Asia: 3:10.
 שיסין 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.
 טאטא Tata niece of Bardesa: 24:9.
 תירמא Terme d. Dadi and m. Bardesa: 24:8, 12.

GLOSSARY D
Magical Formulae

אכאדחאגורא 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.
חממא 4:13.
חשאשי [20:13].
זאבזא [5:15].
יא 21:18.
יאר 21:18.
יארט 21:18.
יודע 21:21, 22.
מישא [6:6, 7, 8, 9, 10]; 4:14.
מישי 4:14.
מישיא 4:12.
משיא [8:6].
ס_א 17:39.
סאלא 26:25; 29:47.
עוד 21:18.
עסישא 4:15.
עסישיא 4:14.
עסריש [8:8].
צוביכאח 21:21.
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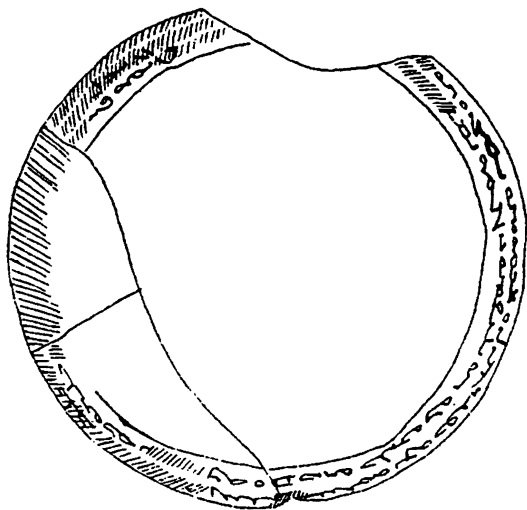
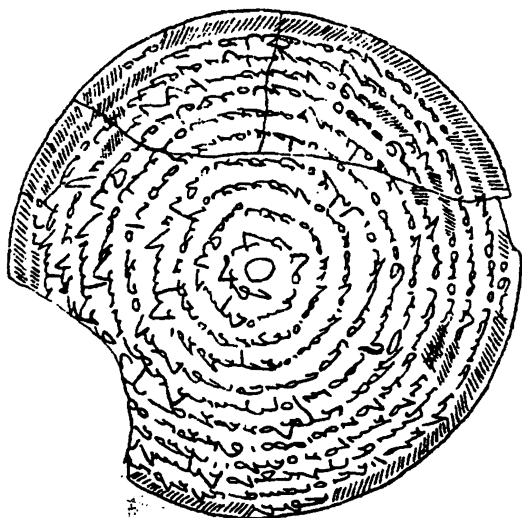
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Text 2



Text 3

Interior



Exterior

Text 9





וְעַתָּה יְהוָה אֱלֹהֵינוּ ²
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ³
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ⁴
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ⁵
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ⁶
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ⁷
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ⁸
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ⁹
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ¹⁰
 וְעַתָּה יְהוָה אֱלֹהֵינוּ ¹¹
 וְעַתָּה יְהוָה אֱלֹהֵינוּ
 וְעַתָּה יְהוָה אֱלֹהֵינוּ

תהיה לך חן וחסד¹² ורחמים
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Text 26 cont.

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first panel

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center panel

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 און און און

תהם ותרם ב מים בכם ותרם יי
 תרם ותרם ב מים בכם ותרם יי
 תרם ותרם ב מים בכם ותרם יי²
 תרם ותרם ב מים בכם ותרם יי
 תרם ותרם ב מים בכם ותרם יי³
 תרם ותרם ב מים בכם ותרם יי
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 תרם ותרם ב מים בכם ותרם יי⁴
 תרם ותרם ב מים בכם ותרם יי
 תרם ותרם ב מים בכם ותרם יי
 תרם ותרם ב מים בכם ותרם יי⁵
 תרם ותרם ב מים בכם ותרם יי

וְכִבְּדוּם וְהִתְלַחֲבוּ כְּשֶׁם אֱלֹהֵי
 יִשְׂרָאֵל וְכִבְּדוּם⁶ וְלֹא יִבְלֻתוּ
 וְיִשְׂרָאֵל מִיִּבְלֻתוֹ מִכֹּחַ וְכִתְלֻחָתוֹ
 מִכֹּחַ וְלִתְלֻחָתוֹ וְיִשְׂרָאֵל
 מִכֹּחַ וְכִתְלֻחָתוֹ וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ⁷
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ⁸
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ
 וְיִשְׂרָאֵל מִכֹּחַ וְכִתְלֻחָתוֹ

וְהָיָה שֶׁלֹּא יִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם⁹ וְיִשְׁכַּח אֶת
 הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם¹⁰
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם¹¹
 וְיִשְׁכַּח אֶת הַשֵּׁם וְיִשְׁכַּח אֶת הַשֵּׁם

[illegible]

[illegible]

וְיִסְכְּרוּם נִלְכָּם סָגְלָהּ בְּבִדְעָה
 סָגְלָהּ בְּבִדְעָה נִלְכָּם סָגְלָהּ
 וְיִסְכְּרוּם בְּבִדְעָה בְּבִדְעָה
 וְיִסְכְּרוּם סָגְלָהּ בְּבִדְעָה

בְּבִדְעָה בְּבִדְעָה
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 בְּבִדְעָה בְּבִדְעָה

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[illegible]

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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> furieurse <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 in 33:23 and כִּי in 33:24 should be derived from the verb כִּי "to wish, desire."	
75	2	2	This is not a valid example; the word in 17:7 is also חִילִּי.	
79	5	2	This is not a valid example; the word in 7:4 is also אִי.	
80	4	2	<u>For</u> מוֹחֵאִין <u>read</u> מוֹחֵאִין	
82	4	3	מִאֲמֵרָא	מִאֲמֵרָא
82	5	3	שׁוּ (ל)שִׁילָא	שׁוּ (ל)שִׁילָא
85	3	3	The reference for the citation is (22:253-54).	
85	4	3	<u>For</u> וְחִמְאֵי <u>read</u> וְחִמְאֵי 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 עֵחִי.	
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	כְּעִסְרָאִין	כְּעִסְרָאִין
100	4	3	(18:13)	(18b:13)
101	5	2	מִאֲמֵרָא	מִאֲמֵרָא
101	5	4	מִסְאֵקָא	מִסְאֵקָא
103	2	7	דְּעִתְכִּי	דְּעִתְכִּי
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.p. 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 לאתיפסיק "cannot be cut."	
123	4	2	<u>For</u> עתכישון <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 אוריא "confess" (33:13).	
128	5	2	This is an adjectival form.	
128	10	3	<u>For</u> לאטונה <u>read</u> לאטונה	
131	4	4	באיינא	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</u> <u>3.m.s.</u> א(י)סעל "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> תיתכאש <u>read</u> תיבאש	
164	6	6	עשתחיחין	עשתחאיחין
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	תחווילה	תחילה
212		16	לאנעסכינה	לאנעסכיננה
220		18	תחווילה	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> לוטאחא <u>read</u> לוטחא	
230		7	The word על should be inserted here.	
232		18	Insert עוד עוד here.	
238		61	<u>For</u> ופרקה <u>read</u> ופירקה	
238		65	ובכלילא	ובכליל
240		84	ולמלאכ(י)א	ולמלאכא
244		141	וקארינלה	וקארינאלה
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] מחברי 13:13; cf. [א] מחברי 13:14.	
315	6	2	Reread כרידא as בעידאי "in my hands."	
316	1	7	Insert: גרל "to plait": גרליא 33:10.	
316	8	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: יבש "to dry up, wither": חיבאש 2:6. חעבאש 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 נעסג(י)א 33:9.	
344	4	9	Insert עבדי 33:9.	
346	6	8	<u>For</u> עלאוכון <u>read</u> עלאוכון 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-</u> <u>graph</u>	<u>Line</u>	<u>Error</u>	<u>Correction</u>
357	4	2	Reread as 𐤀𐤃𐤍𐤕𐤌 "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</u> <u>Anthropogonie in den mandäischen Schriften</u> . Göttingen: Vandenhoeck & Ruprecht, 1965.	
385		19	Proosdij, A. A. van. <u>Babylonian Magic and</u> <u>Sorcery</u> . Leiden: E. J. Brill, 1952.	

