

The Sword of Moses (*Harba de-Moshe*):

A New Translation and Introduction

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The Sword of Moses (Harba de-Moshe) is one of the two Jewish magical treatises that have survived from antiquity and in many respects it is the more significant one.¹ It presents a broad assortment of magical practices for accomplishing various goals, all based on the use of a magical “sword” of words, which Moses brought down from heaven. This practical information—the broadest extant collection of Jewish magical recipes from the first millennium—and the vast list of holy names on which the execution of these instructions is based are enveloped in a theoretical framework. It is exactly this framework that makes *The Sword of Moses* such a significant record, as it outlines the cosmology in which magical activity grounded its rationale and meaning. All of these components, drawn in part from “magical sword literature,” were redacted by the author into a magical treatise, that is to say, into a coherent text that demonstrates its logical development, even though not free of difficulties, from beginning to end.

STRUCTURE, GENRES, AND CONTENTS²

The Sword of Moses is primarily a book of magical recipes. But unlike other such collections of recipes (known mainly from the Cairo Genizah and later

1. For the other book, *Sefer ha-Razim (The Book of Mysteries)*, see M. Margalioth, *Sepher Ha-Razim: A Newly Recovered Book of Magic from the Talmudic Period* (Jerusalem: Yediot Aharonot, 1966) (Heb.); M. A. Morgan, tr., *Sepher Ha-Razim, The Book of the Mysteries*, Chico: Scholars Press, 1983); B. Rebiger and P. Schäfer, *Sefer ha-Razim I/I—Das Buch der Geheimnisse I/II* (Tübingen: J.C.B. Mohr [P. Siebeck], 2009); G. Bohak, *Ancient Jewish Magic—A History* (Cambridge: Cambridge University Press, 2008), 170–75; Y. Harari, *Early Jewish Magic—Research, Method, Sources* (Jerusalem: Ben-Zvi Institute and Mossad Bialik, 2010), 215–20 (Heb.); P. S. Alexander, “*Sefer Ha-Razim* and the Problem of Black Magic in Early Judaism,” in T. E. Klutz, ed., *Magic in the Biblical World—From the Rod of Aaron to the Ring of Solomon* (London: T. & T. Clark International, 2003), 170–190.

2. The following discussion is a concise, updated version of the broad study of the text and its meaning that accompanies its transcription in Y. Harari, *The Sword of*

from medieval manuscripts), this operative information is introduced by a literary-theoretical section. Thus, one may divide the treatise into three main parts: (a) controlling the “sword”; (b) the “sword”; and (c) the operative section. The beginning of the first section and the end of the last function as the opening and the conclusion of the treatise as a whole.

A. CONTROLLING THE “SWORD”

The Opening: On the Origin and the Authority of Magical Knowledge

The *Sword of Moses* begins with a description of a four-leveled heavenly hierarchy of thirteen princes (*sarim*, archangels). Four of them are at the bottom, “who are appointed over the sword . . . and over the Torah.” Five more princes are located above them, and then three others that are elevated even further. At the top, heading the whole structure, ’HYW PSQTYH sits, before whom all the angels “kneel and bow down and prostrate themselves . . . every day” after they are dismissed from bowing before God. Each of the princes rules over thousands of thousands of chariots of angels, the least of whom has control over all those who are situated beneath him.

This hierarchical structure of heavenly forces has significant operative importance. According to the concept of power in *The Sword of Moses*, when one adjures ’HYW PSQTYH, not only does that highest prince become bound to the adjurer but so too do all the princes under his authority. This is actually the aim of the ritual for ruling over the “sword,” as detailed in the rest of this section, in which the adjurer gains control over the sword by invoking the princes one by one, from the bottom of the heavenly hierarchy to its top. Typical of magical activity, successful adjuration of the angels requires knowledge of their names, which are indeed manifest throughout the depiction of their heavenly positions.

By stating that the four lower princes are appointed over both the “sword” and the Torah, the author of *The Sword of Moses* aspires, at the very beginning of the book, to link these two corpuses, projecting the halo of the latter over the former. He tightens this binding by demonstrating that the “sword” (like the Torah) is given from the mouth of God, and he will further allude to it upon describing the relationships between Moses, the princes, and God (below). Thus, through manifestly asserting that the origin of the magical knowledge incorporated in the treatise is Divine, he establishes its theoretical as well as its operative authority.³

Moses—A New Edition and Study (Jerusalem: Academ Press, 1997) (Heb.) [hereafter HdM].

3. On this issue cf. M. D. Swartz, *Scholastic Magic: Ritual and Revelation in Early*

The question of the operative efficacy of the knowledge suggested in this book requires further explanation. Ancient Jewish magic was based on the view that through rites and charms, a person can gain control over angels (or other metaphysical entities) and force them to act for his or her own benefit. How could a person possess such power? Why would a spell make any impression on the angels? *The Sword of Moses* answers this question: God commanded them to do so, by requiring their obedience to one who adjures them by His names as a tribute of honor to Him. Thus, simply and incisively *The Sword of Moses* solves (or better dissolves) the ever-perplexing question of the coexistence of heavenly omnipotence and earthly magic. The Lord Himself is the patron of human magic.⁴

The narrative that opens the book further ties the command given to the angels by God to the constitutive event of Moses' ascent to receive the Torah. According to *The Sword of Moses*, upon Moses' return to earth he brought both the Torah and the "sword" down from heaven. This idea echoes the Talmudic tradition about Moses' ascent on high (bShab. 88b–89a) and manifests explicitly what the rabbis only implied: the "gifts" given to Moses by the angels were actually words, namely, charms by which they could (and still can) be adjured and controlled. The Moses of *The Sword of Moses* is, thus, an archetype of the magician. He is the one who brought heavenly, magical knowledge down to his people, and according to the pattern of knowledge-power that was set in heaven concerning him, so too can his successors act.⁵

The Rite for Controlling the "Sword"

According to *The Sword of Moses*, magical activity has two stages. First, control over the "sword" has to be gained, and only upon achieving that may a person execute its power. To control the "sword" one has to engage in a three-day ritual, which combines purification, prayer, and adjuration. To yield its desired result, the whole rite should be performed in secrecy.

Purification, which is a common requirement throughout ancient Jewish magical literature, is to be achieved through bathing, abstaining from noctur-

Jewish Mysticism (Princeton: Princeton University Press, 1996), 173–205. For a similar process of formation of authority in magical treatises in the Greek Magical Papyri, see H. D. Betz, "The Formation of Authoritative Tradition in the Greek Magical Papyri," *Jewish and Christian Self-Definition*, vol. 3, ed. B. F. Meyer and E. P. Sanders (Philadelphia: Fortress Press, 1982), 161–70.

4. At the same time it seems that according to *The Sword of Moses*, God is beyond the limits of the efficacy of human magic. See HdM, 67–70.

5. On this issue, see further Y. Harari, "Moses, the Sword and *the Sword of Moses*: Between Rabbinical and Magical Traditions," *JSQ* 12 (2005): 293–329.

nal pollution and from any contact with unclean objects, as well as by eating only pure bread with salt and by drinking only water.⁶

The Sword of Moses views the liturgical prayer (*Tefilat ha-‘Amida*) and especially the *Shome‘a Tefila* benediction (in which one pleads for the acceptance of the prayer) as forceful situations that can (and should) be employed in the service of magical aims. Three times a day, during his daily prayers, the person who strives toward controlling the sword should add adjurations to his prayer or combine them with it. Thus, spell and prayer are interwoven as two complementary modes of performative speech. Three times a day, during the ‘*Amida* prayer, adjurations of the thirteen princes should be performed. Also, on these occasions two prayers of adjuration⁷ that address God should be recited. One encourages Him to bind the heavenly princes to the adjurer and to carry out all his desires; the other asks for His protection, lest the adjurer be swept away by fire (apparently cast upon him by the adjured angels).

The adjuration of the thirteen archangels is the core and the climax of the entire rite. The adjurer turns to them by name, one by one, according to their status (lowest to highest), and adjures them to surrender to him. The actual result of their surrender is the transmission into his hands (as in the case of Moses) of the power to control the “sword” and to use it.

The adjuration of the princes clearly rests, both ideologically and textually, on the narrative that begins the book. Together they constitute the (Hebrew) foundation of the whole section. The author himself, who extended this structure, also integrated the Aramaic units into this section. The most striking one is the narrative of the heavenly “swift messenger” who was sent by God to reveal His mysteries on earth and of the difficulties that the messenger confronted while trying to find a suitable recipient for them. Through this unit, moral requirements are linked to the very possibility of controlling the “sword” and employing it.

B. THE “SWORD” OF NAMES

The second section of *The Sword of Moses* is a huge accumulation of *nomina barbara* (about 1,800 words, including three short legible texts that are also conceived as magical names). This is the “sword” related to in the first sec-

6. On abstinence and purification in early Jewish magic and mysticism, see further Swartz, *Scholastic Magic*, 153–72; R. M. Lesses, *Ritual Practices to Gain Power: Angels, Incantations, and Revelation in Early Jewish Mysticism* (Harrisburg, Pa.: Trinity Press International, 1998), 117–60.

7. On this magical genre, see P. Schäfer and S. Shaked, *Magische Texte aus der Kairoer Geniza*, vol. II (Tübingen: J.C.B. Mohr [P. Siebeck], 1997), 10–14.

tion. It comprises various groups of names—such as names that end with YH or with EL; names followed by the name ŠB’WT; names organized alphabetically; and names that follow the pattern A son of B—that were assembled into the “sword” by the author. These lists as well as the way in which they are arranged in the “sword” testify to the attention invested in the latter’s creation. It seems to be the result of the redaction and expansion of magical formulae, together with spells, lists of angels’ names, and a few legible texts.

C. THE OPERATIVE SECTION

The last section of the book is a list of about 140 magical recipes. It was assembled from various magical sources that were possessed by the author, who, after having added at least a few recipes of his own, redacted and tied them to the “sword.” Each of the recipes in the list requires either the recitation or transcription of a precise segment of the “sword” in order. Thus, the “sword” is cut into 137 sequential sections,⁸ according to the list of recipes.

The two first recipes specify such a broad range of aims that they also seem to have a rhetorical function. All the other recipes are dedicated to specific objectives. Together they cover a very wide range of human needs and aspirations. Most of the recipes are organized in groups. The most prominent is the group for healing (arranged from the head downward) that is located at the beginning of the section. Other groups concern causing harm, war and governance, agriculture, rescue from distress, self-protection, and enhancing both memory and knowledge. This collection of recipes as well as a few pairs, where the latter recipe suggests the nullification of what was achieved through the former, attest to the practical interest that the redactor had in this list and in the book as a whole. The broad range of aims listed in this section—love and sex, grace and favor in the eyes of others, divination, control over spirits and financial success are but a few examples that might join the above-mentioned ones—indicates the breadth of support offered by practitioners of magic to their communities and the extent to which magical activity penetrated day-to-day life.

The operative section (and the book as a whole) ends with a general instruction and a strict warning regarding inappropriate use of the “sword.” In such cases, the book concludes, “angels of anger and rage and wrath and fury” may attack and destroy the adjurer. Tremendous power is concealed in the “sword” that was given from the mouth of God and transmitted to

8. In a few cases recipes share the same sequence of names from the “sword.”

Moses, but such is also its peril. Its use by an amateur could end very violently.

MANUSCRIPTS, VERSIONS, AND EDITIONS

A. THE FULL VERSION

The complete version of *The Sword of Moses* is found in relatively late manuscripts that all belong to the same textual branch. The earliest known version is found in the famous MS Sassoon 290 (currently MS Genève 145), pp. 60–84.⁹ The manuscript, which comprises about six hundred pages of a long compilation of magical treatises and recipes entitled *Sefer Shoshan Yesod Ha'olam*, was written by Rabbi Yosef Tirshom, probably in Turkey or in Greece in the first third of the sixteenth century.¹⁰ This version is transcribed in my current edition of the treatise, translated herein.

As early as 1896 Moses Gaster published a transcription and a translation of *The Sword of Moses* as well as a study of the treatise.¹¹ His edition was based on a manuscript from his own collection (Gaster 177), whose correlation with MS Sassoon 290 was later indicated by G. Scholem and M. Bnayahu.¹² A close examination of the two manuscripts exposed clear intertextual evidence for the reliance of the former upon the latter.¹³

Three more manuscripts of the treatise are found in the Department of Manuscripts of The National Library of Israel. They are all handwritten copies of Gaster's printed edition from the beginning of the twentieth century.¹⁴ Regarding textual issues, then, there is no reason to consult any of the links in this textual chain except the initial one.

9. MS Sassoon 290, currently found in the Bibliothèque de Genève, was recently scanned by the library and uploaded to the internet together with a detailed description. See <http://www.e-codices.unifr.ch/en/list/one/bge/cl0145>.

10. See the detailed discussion in M. Bnayahu, “*Sefer shoshan yesod ha-olam le-rabbi Yosef Tirshom*,” *Temirin—Texts and Studies in Kabbalah and Hasidism*, vol. 1, ed. I. Weinstock (Jerusalem: Mossad Harav Kook, 1972), 187–269. Bnayahu also included in his article the index that is found at the beginning of the manuscript, which comprises some 2,100 indications of magical recipes.

11. M. Gaster, “The Sword of Moses,” *JRAS* (1896): 149–98; reprinted in idem, *Studies and Texts in Folklore, Magic, Mediaeval Romance, Hebrew Apocrypha and Samaritan Archaeology* (London: Maggs Bros., 1971), 1:288–337; 3:69–103.

12. See Bnayahu, “*Sefer shoshan*,” 196–97. MS Gaster 177 (currently located in John Rylands University Library, Manchester), which is discussed by Bnayahu, also included MS Gaster 178 (currently located in the British Library, London; marked: Or. 10678) in which *The Sword of Moses* is found.

13. HdM, 13–14.

14. Ibid., 11–12.

B. GENIZAH FRAGMENTS OF *THE SWORD OF MOSES*

A few pages of the book as well as some magical fragments that rely on it are found in the Cairo Genizah.¹⁵ All of them are highly important in the history of this treatise (and of its magical knowledge), though far less so for textual issues.

The main evidence comes from five double-sided pages of the book, all written by the same hand and dated to the eleventh to twelfth centuries.¹⁶ Two of the pages contain fragments from the first (Controlling the “Sword”) section, including the beginning of the “Swift Messenger” narrative and part of the adjuration of the thirteen princes. The other three are consecutive parts of the “sword” of names. The text is almost identical to that in MS Sassoon 290. The main significance of this version is the contextual evidence that it offers. Historically, it testifies to the existence of a relatively early version of the treatise. Concerning the function of the text, it points to its personal, practical use. This is seen from the fact that in the adjuration of the princes the general indication NN (found in the later version) was replaced by a personal name: Mariot son of Nathan.¹⁷

Another copy of the book is attested by a narrow strip of paper with writing on both sides (MS Jacques Mosseri VI 32.3). Although only a tiny portion of the text occurs on each line, it is absolutely clear that the strip was torn from a page that contained recipes nos. 2–26 in a version almost identical to that found in MS Sassoon 290. The Cairo Genizah contains hundreds of such torn strips, and we have every reason to believe that further study of them will yield more fragments from this recension.¹⁸

Two more Genizah fragments that contain recipes from *The Sword of Moses* attest to the intention of its practical use. MS Jacques Mosseri VI 13.2 is a

15. I am deeply indebted to Prof. Shaul Shaked and Prof. Gideon Bohak, who found these fragments (and in some cases even read and transliterated them) and turned my attention to them.

16. Three of the fragments are found in the Jewish Theological Seminary Library in New York and one in Cambridge University Library. Their signatures—according to the textual order—are JTSL ENA 2643.5; JTSL ENA NS 2.11, p. 43; JTSL ENA NS 2.11, p. 42; T-S NS 89, p. 11; JTSL ENA 3373, p. 3. See HdM, 154–56 for transcription and discussion of the last four.

17. On this phenomenon in another book of magical recipes from the Genizah, see O. P. Saar, “Success, Protection and Grace: Three Fragments of a Personalized Magical Handbook,” *Ginzei Qedem* 3 (2007): 101★–135★. It is also documented in the fifteenth-century magical handbook, MS New York Public Library, Heb 190.

18. On the strips in the Genizah, see G. Bohak, “Reconstructing Jewish Magical Recipe Books from the Cairo Genizah,” *Ginzei Qedem* 1 (2005): 9★–29★.

relatively early manuscript (apparently tenth to eleventh century) comprised of three written pages in which recipes 50, 55–56, and 111–114 are copied. The novelty of this recension is that after each of the recipes, the required formula from the “sword” is cited in full (along with its indication by its opening and closing words). Yet another step in the direction of easing the use of the practical information in the treatise was made by the scribe of MS T-S NS 70.130 (Cambridge University Library). On this single page, part of which is dedicated also to *gematria*, four recipes from the treatise occur (in this order: nos. 85, 25, 46, 56). In this case the compiler, who for some reason picked out these particular recipes from the list, omitted the indications of the opening and closing words of the required formulae altogether and cited the sequence of names in full at the end of each recipe.

C. MAGICAL SWORD LITERATURE

Located in MS Sassoon 290 as well as in two medieval Ashkenazi manuscripts (New York, JTSL 8128, and Oxford, BL 1531) are fragments of what I call “magical sword literature.” I believe that they are late representations of an early textual layer of which the redactor of *The Sword of Moses* made use. Common to each of them is the employment of the term “sword” to indicate the magical formula, which in some of them is also ascribed to Moses. Although the relationship between most of these fragments and *The Sword of Moses* is apparent, it seems that the creative way in which the textual layer they represent was handled on its way into *The Sword of Moses* makes them irrelevant for the study of the original form of this book.¹⁹

LANGUAGE AND REDACTION

The Sword of Moses was redacted from texts in both Hebrew and Aramaic. The language of the magical recipes in the operative section is Babylonian Aramaic in which many Hebrew words are embedded. Aramaic is also the language of the few legible texts at the beginning and the end of the “sword.” In contrast, the opening section of Controlling the “Sword” combines broad texts in both languages. Its framework, which comprises most of it, is written in Hebrew. This part is a heterogeneous text that was composed by the author out of materials that he possessed (the narrative source) as well as practical instructions that he himself contributed. Into this Hebrew framework, he also integrated two Aramaic units: the story of “the swift messenger” and some

19. For transcriptions and a discussion of these texts, see HdM, 139–52; P. Schäfer, *Synopse zur Hekhalot-Literatur* (Tübingen: J.C.B. Mohr [P. Siebeck], 1981), §§ 598–622, 640–50. Cf. Gaster, “Sword of Moses,” vol. 1, 88–93; vol. 3, 330–36.

more practical instructions that depend on both this story and the Hebrew source. The dependence of the Aramaic unit on the Hebrew one attests that this section is not a mere assemblage of textual units but rather the result of mindful and creative work of redaction. The author, who preferred practical efficacy over literary considerations, merged narrative units with units of adjuration and added his own instructions to them. Most of the latter were written in Hebrew, but some are also in Aramaic.

The last element that should be indicated is a sequence of names in the “sword” that are derived from a Greek spell. This spell occurs again at the end of the “sword,” this time in Aramaic.²⁰ The Aramaic version of the spell also occurs in a fragment of “magical sword literature,” which (as mentioned above) I believe to have predated *The Sword of Moses*. The translation of the Greek spell, then, took place before the redaction of this book, and it is quite clear that while merging the (highly faulty) Hebrew transliteration of the Greek original version, its redactor could not understand its meaning.

DATE AND PROVENANCE

The exact dating of *The Sword of Moses* as well as its sources is hard to determine. The Genizah fragments testify to its existence in the eleventh to twelfth centuries. R. Hai Gaon mentioned both its name and its opening words in his famous responsum to the sages of Kairouan at the very beginning of the eleventh century.²¹ The question is, how much earlier was it compiled? Gaster’s dating of *The Sword of Moses* to the first to fourth centuries is hard to justify.²² It seems more reasonable that the book stemmed from the (later) era of magical treatises, such as *Pishra de-Rabbi Hanina ben Dosa* or *Havdala de-Rabbi Aqiva*. Although there is no hard proof for the date of origin of any of these compositions (including *The Sword of Moses*), scholars tend to agree that they were compiled during the third quarter of the first millennium.²³ This

20. See C. Rohrbacher-Sticker, “From Sense to Nonsense, From Incantation Prayer to Magical Spell,” *JSQ* 3 (1996): 24–46.

21. S. Emanuel, *Newly Discovered Geonic Responsa* (Jerusalem: Ofeq Institute, 1995), 121–46 (esp. 131–32) (Heb.). On this letter, cf. Y. Harari, “Leadership, Authority and the ‘Other’: The Debate over Magic from the Karaites to Maimonides,” *Journal for the Study of Sephardic and Mizrahi Jewry* 1, no. 2 (2007): 79–101 (esp. 87–90), online at <http://sephardic.fiu.edu/journal/november07/YuvalHarari.pdf>.

22. Gaster, *Studies and Texts*, vol. 1, 311.

23. J. Trachtenberg, followed also by L. H. Schiffmann and M. D. Swartz, dated the book to the Geonic period (second half of the first millennium). See J. Trachtenberg, *Jewish Magic and Superstition* (New York: Atheneum, 1970), 124, 315; L. Schiffman and M. Swartz, *Hebrew and Aramaic Incantation Texts from the Cairo Genizah* (Sheffield: JSOT Press, 1992), 20. For the dating of *Havdala de-Rabbi Aqiva* and *Pishra*

seems plausible to me too. However, at the current stage of research, it is impossible to date the book more specifically within this period or even to justify these very time limits beyond any doubt.

Determining the place of composition of *The Sword of Moses*, that is to say where its Hebrew and Babylonian Aramaic parts were interwoven into its current format, is also difficult. Nevertheless, if my assumption—based on textual analysis of the book—that the practical instructions in the section of controlling the “sword” were written by the compiler himself is correct, then he probably lived in Palestine. These instructions are written in Hebrew, and it is unlikely that a Babylonian Jew would use it as his own language, interweaving his words between sources partly written in Babylonian Aramaic.

LITERARY AND PRACTICAL CONTEXT

The Sword of Moses is deeply rooted in the Jewish world of the second half of the first millennium as it brings together rabbinical, liturgical, mystical, and magical elements. It draws its authority from the famous rabbinic tradition, which it echoes, about the gifts that Moses received from the angels during his ascension on high (bShab 88b–89a and parallels). Its concept of purity, mentioned in the opening section without any specifications, seems to rely on (rabbinical) halakhic principles. The daily *Amida* prayer appears to be a standard liturgical routine for both the writer and his expected readership. The heavenly picture reflected in the book—the hierarchical structure of the archangels, the numerous hosts of angels gathered in chariots under their authority, and the heavenly worship of God, who dwells in His palaces—correlates with the one that emerges from the (early Jewish mystical) Hekhalot and Merkava writings. The same also holds true for the names of the angels and of God, as well as for the hymn embedded in the prayer to God (called QWSYM).²⁴ In any event, these correspondences should be regarded as signs of acquaintance on the author’s part with the heavenly cosmology that is also drawn in the early Jewish mystical writings, rather than the direct influence of these writings on him or as evidence of his belonging to the circles of *yordei ha-merkava* (descenders to the chariot).

de-Rabbi Hanina ben Dosa, see G. Scholem, “Havdalah de-Rabbi Aqiba: A Source of the Jewish Magical Tradition from the Geonic Period,” *Tarbiz* 50 (1980–81): 243–81 (Heb.); F. M. Tocci, “Metatron, ‘Arcidemonio’ e Myrt (Μιθρας?) nel *Pisra de-R. Hanina ben Dosa*,” in *Incontro di Religioni in Asia tra il III e il X secolo d. C.*, *Atti del Convegno Internazionale* [Civiltà Veneziana, Studi 39], ed. L. Lanciotti (Firenze, 1984), 79–97 (Ital.).

24. On these hymns, see M. Bar-Ilan, *The Mysteries of Jewish Prayer and Hekhalot* (Ramat Gan: Bar-Ilan University Press, 1987) (Heb.).

Concerning its magic, *The Sword of Moses* rests on a longstanding tradition of utilizing rites and spells to gain control over angels and to exploit them in the service of the adjurer. The earliest literary consolidation of this tradition known to us is found in *The Book of Mysteries* (*Sefer ha-Razim*). However, that book differs from *The Sword of Moses* in both its theoretical and operational views as well as the way in which the practical material is organized within the theoretical framework.

The connections between *The Sword of Moses* and the vast corpus of Babylonian magic bowls are loose, too.²⁵ The “swift messenger,” who in this book narrates the episode of being sent down to earth by God, also appears in one of the bowls,²⁶ but apart from that one can hardly detect specific links, either textual or operative, between these sources. This is also the case regarding non-Jewish magic sources, both Babylonian and Greco-Roman.²⁷

The use of the technical term “sword,” typical to *The Sword of Moses*, binds it on the one hand to Jewish traditions that relate to the tongue as a sword and on the other hand to the Greek term ξίφος, which functions in the very same way in a spell entitled Ξίφος Δαρδάνου (The Sword of Dardanos) found in the Greek Magical Papyri. Nevertheless, one should not assume foreign, namely, Hellenistic influence over the author of the book, when he actually takes a small step—in a characteristically magical direction—beyond Jewish traditions, both rabbinic and mystical, concerning the power of “the sword of the tongue.”²⁸ I believe that this step was taken even before the redaction of *The Sword of Moses*. It is reflected considerably in “magical sword literature,” which, as argued above, was one of the main sources on which the author of the book relied. In this literary stratum he apparently found

25. On the Aramaic incantation bowls, see, for example, the following recent surveys (with further bibliographies): D. Levene, “Curse or Blessing, What’s in the Magic Bowls?” *Parke Institute Pamphlet 2* (Southampton: University of Southampton, 2002); M. G. Morony, “Magic and Society in Late Sasanian Iraq,” in *Prayer, Magic, and the Stars in the Ancient and Late Antique World*, ed. S. Noegel, J. Walker, and B. Wheeler (University Park: Pennsylvania State University Press, 2003), 83–107; S. Shaked, “Magic Bowls and Incantation Texts: How to Get Rid of Demons and Pests,” *Qadmoniot* 129 (2005): 2–13 (Heb.); Bohak, *Ancient Jewish Magic*, 183–193; Y. Harari, *Early Jewish Magic*, 182–196 (Heb.).

26. D. Levene, *A Corpus of Magic Bowls: Incantation Texts in Jewish Aramaic from Late Antiquity* (London: Kegan Paul, 2003), 93–96.

27. Although a piece of a Greek spell is embedded in *The Sword of Moses*, it is absolutely clear that at the time of the latter’s compilation its author did not understand the spell. This occurrence, then, cannot serve as a case of professional borrowing from the Greek tradition. Cf. above, n. 20.

28. See Harari, “Moses,” 298–309.

both the ideas of the magical “sword” of words (along with some short formulations of it) as well as its attribution to Moses.²⁹ Guided by his unique proficient view, he expanded the relatively short “sword”—known in “magical sword literature”—exponentially, by incorporating various lists of names to compose the version found here, which he then linked to his list of recipes. This collection, which is anchored in the Jewish culture of magic of its time and reflects it to an incomparable degree, was probably also a result of the transmission of magical knowledge and not merely of personal, genuine invention. However, for the time being, one cannot indicate any written parallels to these magical recipes.

The Sword of Moses was undoubtedly a renowned book of magic in Babylonia in the late Geonic period. This is evident from the way it is referred to by R. Hai Gaon in his responsum to the sages of Kairouan. From the Cairo Genizah we can learn that it was also known, desired, and copied in Egypt at the beginning of the second millennium. The fragments we have available attest not only to the attraction of the treatise from a theoretical point of view but also to the belief in its inherent power as a (personalized) apotropaic text and to the practical interest in the operative information embedded in it.

Although we cannot trace the exact lines of its transmission during the next few centuries, the interest in *The Sword of Moses* seems to have been retained. Indeed, unlike other magical treatises found in the Genizah, we cannot point to any interest stirred by it among the medieval Ashkenazi pietists; nevertheless, it did find its way to the significant sixteenth-century eastern compilation *Sefer Shoshan Yesod Ha’olam*. It seems to have drawn only scant attention during the early modern period, but at the beginning of the twentieth century it was still attractive enough to be hand-copied from Gaster’s printed edition by three different persons. Thus, even though one can hardly detect precise imprints of *The Sword of Moses* in the theoretical or the operative development of Jewish magic, it certainly remained a vital source of authoritative information for those experts who knew it, copied it into their manuals, and used it for the benefit of their clients.

THE TRANSLATION

The Sword of Moses demonstrates a wide range of linguistic difficulties: syntactical errors and misspellings, interpolations and disruptions, peculiar forms and sheer scribal mistakes. Only in rare cases could I account for the philological considerations that led me to the suggested solution. However, keeping in mind Gaster’s absolute silence concerning his own considerations, which

29. Cf. above, n. 19.

in some cases are hard to follow, I did try to give the reader a sense of the original text as far as the framework of this edition enables it. A more detailed philological apparatus will accompany my forthcoming bilingual edition of the book.

TECHNICAL NOTES

A. Abbreviations:

- DJBA M. Sokoloff. *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods*. Ramat Gan: Bar-Ilan University Press; Baltimore: Johns Hopkins University Press, 2002.
- DTTM M. Jastrow. *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*. London: Luzac, 1903.
- HdM Y. Harari. *The Sword of Moses—A New Edition and Study*. Jerusalem: Academion Press, 1997. (Heb.)

B. Throughout the translation holy (magical) names as well as angels' names were transliterated according to the following key:

'=א B=ב G=ג D=ד H=ה W=ו Z=ז Ḥ=ח Ṭ=ט Y=י K=כ
L=ל M=מ N=נ S=ס ' =ע P=פ Ṣ=צ Q=ק R=ר Š=ש T=ת

C. Words in square brackets are assumed to be mistakenly missing in the original text. Parentheses are used to indicate words that do not occur in the Hebrew/Aramaic phrasing but are required for the legibility of the translation as well as to denote references to the Bible. Curly brackets indicate superfluous writing in the text. In the portion of the text concerned with specific recipes, the superscript bracketed numbers record numbers written (without brackets) on the margin of the MS, numerating the recipes.

D. These are the film numbers of microfilmed manuscripts of *The Sword of Moses* stored in the Institute of Microfilmed Hebrew Manuscripts, The National Library of Israel, Jerusalem:

Cambridge, Cambridge University Library T-S NS 70.130—F26011
Genève, Bibliothèque de Genève 145 (formerly Sassoon 290)—F39891
London, British Library Or. 10678 (formerly Gaster 178)—F7993
New York, Jewish Theological Seminary Library ENA 2643.5—F33335
New York, Jewish Theological Seminary Library ENA 3373—F33921
New York, Jewish Theological Seminary Library ENA NS 2.11—F39935
New York, Jewish Theological Seminary Library ENA NS 89—F20745
Paris, Collection Jacques Mosseri VI 13.2 and 32.3—F26204

The Sword of Moses

[60] In the name of the great and holy God

(There are) four angels who are appointed over the sword given from the mouth of **'H WH YH WH HYH**, the Lord of the mysteries,¹ and who are appointed over the Torah, and they observe the depth of the mysteries of the lower and upper (realms). And these are their names: **ŠQD H̄WZY, MRGYW'L**, and **HDRZYWLW, ṬWṬRYSY**.

And above them there are five princes, holy and powerful, who ponder the mysteries of **'HY HY YHY** in the world for seven hours a day. And (they) are appointed over a thousand thousands of myriads and a thousand chariots hastening to carry out the will of **'HY HY HYH**, the Lord of Lords and the honorable God. And these are their names: **MHYHWGŠY, PH̄DWTGM, 'SQRYHW, ŠYTNYH̄WM, Q̄TGNYP̄RY**. And (concerning) every chariot over which they are appointed, the prince of each and every one of them marvels and declares: *Is there a figure to His troops?* (**Job 25:3**) And the least (angel) in these chariots² is a prince greater than all those four (above mentioned) princes.

And above them there are three (more) princes, chiefs of the host of **'H YWH WYW WYW**, the Lord of all, who causes His eight palaces (*heikhalot*) to shake and be in commotion every day with tumult and quaking. And they have authority over all of His handiwork, and beneath them there are double those chariots. And the least in (these) chariots is a prince greater than all those (five) princes. And these are their names: **'SSHY, ŠṬRYS, HWYH**,³ **SHWTGY'YH**.

I am deeply grateful to Prof. Shaul Shaked, Dr. Geoffrey Herman, and Dr. Mathew Morgenstern for their remarks and suggestions, which were of tremendous benefit for the final shape of this translation. I am also exceedingly indebted to Prof. Michael Sokoloff, for I can hardly imagine breaking my way through the third part of the treatise had it not been already studied by him for his *Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods*.

1. For this epithet, see the English section in, M. Schlüter, “The Eulogy חכם הרזים in Heikhalot Literature,” *JSJTh* 6, no. 1 (1987): 95–115.

2. The original is written in the singular.

3. The name **ŠṬRYSHWYH**, which occurs later in the book, is erroneously divided.

Magic, Ritual, and Witchcraft (Summer 2012)

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The prince and master who is (the) king, named **'HYW PSQTYH**, who sits, and all the heavenly hosts kneel and bow down and prostrate themselves on the ground all together before him every day, after they are dismissed from prostrating themselves before **NQŞ ŞL'H HW 'WHH**, the Lord of all.

And when you adjure him, he is bound by you and he binds for you [all those three princes and their chariots and] all those five princes and all the chariots that are under their authority and the four angels that are under them; for he, and all those princes have been ordered so, to be bound by Moses, son of Amram, to bind for him all the princes who are under their authority. And they may not tarry upon their adjuration or turn from it this way or the other, (but) should give all who adjure them power over this sword [and reveal to them] its mysteries and hidden secrets, its glory, might, and splendor. And they may not tarry because the decree of **'BDWHW HWH ŞL 'LYH 'L YH** is issued upon them, saying: Do not impede any mortal [61] who will adjure you and do not treat him otherwise than what you were decreed with regard to my servant Moses, son of Amram, for he adjures you by My Ineffable Names and it is to My Names that you render honor and not to him. But if you impede him I will burn you for you have not honored Me.

And each and every one of them gave him (i.e., Moses) a word⁴ by which the world is manipulated. The words were the words of the living God and the King of the world. And they said to him: If you wish to manipulate this sword and to hand it down to the generations that will come after you, one who prepares himself to manipulate it should sanctify himself (free) from nocturnal pollution and from (ritual) impurity for three days and should only eat and drink in the evening.⁵ And he should (only) eat bread made by a pure man or by his own hands with clean salt and (only) drink water.⁶ And no one should be aware that he is doing this deed for the purpose of manipulating this sword, because these are the secrets of the world and they must be carried out in secrecy, and they are (only) to be transmitted to humble people.

And on the first day of your seclusion, perform ablution(s) and you need not (do it) again. And pray three times a day⁷ and after each prayer say this

4. For this meaning of the Hebrew *davar* see Y. Harari, "Moses, the Sword, and the Sword of Moses: Between Rabbinical and Magical Traditions," JSQ 12 (2005): 293–329 (at 321–27).

5. Lit. and he should neither eat nor drink but from one evening to the other.

6. On purification and asceticism in *The Sword of Moses*, see HdM, 90–91.

7. Apparently the daily 'Amida prayer, which has to be recited three times a day. On the role of liturgical prayer in the magical practice of *The Sword of Moses*, see HdM, 92–101 and cf. below, §§ 77, 127.

prayer: Blessed are You **QWSYM** our God, King of the world, the God who opens daily the gates of the east and cleaves the windows of the orient and gives light to the whole world and to those who dwell in it with the abundance of His mercies, with His mysteries and His secrets; and who taught His people, Israel, His mysteries and secrets and revealed to them a sword by which the world is manipulated, and said to them: When you come to use this sword, by which every desire is fulfilled, and every mystery and secret are revealed, and every miracle and marvel and wonder are performed, say such and such before me, and recite such and such before me, and adjure such and such before me. I shall immediately accede and be reconciled to you and will give you authority over this sword⁸ to carry out every request with it. And the princes will accede to you and my holy ones will reconcile themselves to you and they will instantly fulfill your wish and deliver my mysteries to you and will reveal my secrets to you and will teach you my words and will make my wonders manifest to you. And they will abide by you and will serve you like a disciple before his master. And your eyes will be enlightened⁹ and your heart will behold and perceive all that is hidden, and your stature will be increased. Unto¹⁰ You I call **SWQYM**, King of the universe,¹¹ You are the one who is called **YHWGH HW 'L YH** King of the World; You are the one who is called **P'ZWGH WH WW 'L YH** Merciful King; You are the one who is called **ZHWT GYHH 'L YH** Gracious King; You are the one who is called **ṢHBRWHW HWH 'L YH** Living King; You are the one who is called **SPṬHWTHW 'L YH** Humble King; You are the one who is called **QGYWHY HW HY 'L YH** Righteous King; [62] You are the one who is called **ṢHRW SGHWRY 'L YH** Lofty King; You are the one who is called **SPQS HPYHWHH 'L YH** Flawless King; You are the one who is called **QTTHW GTHY 'L YH** Honest King; You are the one who is called **PTRYH HZPYHW 'L YH** Mighty King; You are the one who is called **R'PQ ṢYWHYH 'L YH** Chosen King; You are the one who is called **ḤWSH YHWHY 'L YH** Proud King; You are the one who is called **WHW HW HY HY 'HYH WH YH YH WH YH WH YW HY HYW YH**, You listen to my prayer for You are one who listens to prayer. And bind your servants, the princes of the sword, for me for You are their king, and fulfill for me my every wish since everything is in Your hand, as it is said: *You open Your hand and satisfy every living being with favor (Ps. 145:16).*

8. Lit. by this sword.

9. Lit. will shine.

10. This is the beginning of the formula that should be recited before God.

11. The Hebrew phrase may also be translated “the eternal King.”

I adjure you **'ZLY'L** who is called **HW DY ZHY HW HWH**, **'R'L** who is called **SQRYSYHYH**, **Ṭ'NY'L** who is called **'TRṢ 'HYH YH**, **ṬP'L** who is called **GWPQY HWH 'HYH**, and the mightiest of all: **HLKYH** being **YWPY'L**, **MYṬṬRWN** who is called **GHWDPTHW HH YHH HDR MRWM**, **MRŠWT MLKY**¹² **YDY'L** who is called **SGHWH HYH**, **R'ŠY'L** who is called **MHWPTQYHH YY**, **ḤNY'L** who is called **RHW PGTYH**, **HNY'L** who is called **PHWṢPNYGYH**, **'ŠR'L** who is called **THMWTYHYHYH**, **WYŠDY'L** who is called **QNYTY PṢYH**, **'ŠH'L** who is called **YHWT NṬHY HYH**, **'MWDY'L** who is called **RWPNYGYH WSSYH**, **W'ŠR'L** who is called **ŠHGNWTGYHH**, to be bound to me and to subordinate the sword to me so that I may use it as I wish and receive shelter under our Lord¹³ (cf. **Ps. 91:1–2**) in heaven. In this honorable, great, and awesome name **HW HY HHY HW HH 'H WH YH YH HWY HW HY HW HWH YHW Y' HW HW YH YHW HY HW Y' YH WH HW Y' HW HWY HYW HW YH WH YH HW HWH YHY HW YH 'HYH MWHH**, the twenty-four letters upon the crown, (I adjure you) to deliver to me by this sword the mysteries of the upper and lower (realms and) the secrets of the upper and lower (realms), and let my wish be fulfilled and my words obeyed and my request accepted. By means of the explicit uttering of the adjuration through this worthy name, the most honorable (name) in His world by which all the heavenly hosts¹⁴ are bound and chained, which is **HH HH HWH HHYY YWHH 'H WH NYH HWH PH WHW HYH ṢHW 'H WH HYH HH WH [63] YH WH YH SYH WH YH WYH** blessed be He, (I adjure you) neither to tarry nor harm me, or cause me to tremble or be afraid. In the name of the name that is revered by your king and whose terror rests upon you, and who is called **PRZMWTGYH SRḤWQTYH HYGNYTYH ṬRSNYHYH QRZMTHW ṢGYH YH WH HYH HW HY H' HWH HWH 'HH HHY 'H WH HWH HYH 'H WH YH YHH YHW YHY 'W HH 'H HH H' HYH 'H ZQRYDRYH** accomplish for me that which I adjured you, and serve me as a master. For it is not by one greater than you that I adjure¹⁵ you but by the Lord of all, by His name through which you and all the heavenly hosts are held, caught, tied up, (and) chained. And if you tarry I will hand you over to the Lord, to the Holy one blessed be He and to His

12. The legible Hebrew words: “glory of the height, from the domain of my king” seem to function as components of **MYṬṬRWN**’s name.

13. Lit. in the shadow of our Lord.

14. The original is written in the singular.

15. Lit. adjured.

Ineffable Name, whose anger and rage and wrath burn in Him and who honors all His creation through one of its (i.e., the Ineffable name's) letters, and who is called **ZRWGDQNT' QŞWPŞHTYH 'HWH SQTY GYH GYGYM HYGYYH HW YH HNYH HWH QLŞG**; so that if you tarry he will eradicate you and you will be sought after but not found (cf. **Ez. 26:21**). And protect me from my impetuosity and from harming my body¹⁶ in the name of **ḤZQ'Y 'HYH WH YH HH YHH YH WH HH YH HYH 'HYW YH HYW YHY WHWY HY HWY YH QQHWH SQQHWH** the guardian of Israel. Blessed are You **SWQYM**, sage of the secrets, divulger of the mysteries, and the king of the world.

I heard a voice in the firmament, the voice of the master of the firmament who spoke¹⁷ and said: I want a swift messenger who would [go] to man. (And) he said: And if my mission is carried out my sons will be exalted by my sword [which] I transmit to them for it is the foremost of all my mysteries and it became manifest¹⁸ by the hand of wondrous¹⁹ seers. *For so will my word be* (**Is. 55:11**), and it is said: *My word is like fire, says the Lord* (**Jer. 23:29**), (thus) said **PGNYNYNWGSYH** God of heaven and earth. And I, me, **'SSY 'SS** and **'SYSYH** and **'PRGSYH**, the swift messenger, good in (carrying out) my mission and hurried to perform my delegation ascended before Him. And the Lord of all commanded me: Go and obey²⁰ people who are pious, good, decent, and righteous, and trustworthy, whose heart(s) are not divided and whose mouth(s) are free of duplicity, and who do not deceive with their tongues, and whose lips do not lie, whose hands do not grab [64] and whose eyes do not intimate, who do not hasten to evil, who are corporally removed from every defilement, detached from every uncleanness, separated from any pungent (food), and who do not approach a woman. And as the master of all commanded me, I, **'SSY 'SS** and **'SYSYH** and **'PRGSYH**, the swift messenger, descended to earth. And when I was passing along I said (to myself): Who among human beings²¹ possesses all these (virtues)? I shall go and rest upon him. And I searched my mind and thought to myself that there was no human being who could do something like this. I sought but I did not find and I did not stumble upon one. And the master of all imposed

16. The Hebrew phrasing may also be translated “from the pain of my body.”

17. Cf. HdM, 145.

18. It is also possible to read “and it arrived (at the world).”

19. The Aramaic phrase may also indicate secret, invisible seers. See DTTB 1228 (*prys*).

20. Other possible readings are “be known to” or “be heard by.”

21. The translation offers a correction of illegible Aramaic phrasing.

a vow upon me by His mighty right (hand)²² and the glory of His splendor and a crown of glory²³ **HWH WYH 'QN HY DRYH ṬHR QRWN NYH YH WH HH HHW HY YH D'**, a vow of His mighty right (hand). And the master of all imposed a vow upon me and put me under an oath and I did not fall down. Then, I, **'SSY 'SS** and **'SYSYH** and **'PRGSYH**, stood up to be strengthened in the covenant of the will of N, son of N, in the name of **QMBGL 'QMH WH ZRWMTYH YHY KRWQ ZNWTYH YRPHW ḤTYH QSY WṢYHṢ YHṢ YHṢ**.

This is the great and honorable name that was given to the son of man²⁴ **YH BYH 'Ṣ 'H B'H HWY HW HW WH Y' HW ZH WH WH 'H YH YHW HH YHW YHW 'QP HY HH YY'H HH H'H HW'H HHWH HYY HW HW HY** holy mighty mighty Selah. Recite it after your prayer.²⁵ And these are the names of the angels that serve the son of man: **MYṬṬRWN**, **SGDDTṢYH** and **MQṬṬRWN**, **SNGWTYQT'L**, and **NGYQTG'L**, and **YGW'TQTY'L**, and **'NTGQS'L**, and **'NTWS-STY'L**, and **MYK'L SRWG**, and **GBRY'L ṢQTKNYH**, and **HDQRW-NTY'L**, and **'NHSG'L**, **YHW'L**, **TYZRT**, **NSY'L**, and **SYGSṬH'L**, and **'NPY**, **QQPY'L**, and **NHR**, **GSGNHY'L**, and **YKNY**, **'TYH'L**, and **'QTQLYQ'L**, **YNH**, **GYTNY'L YH**. In the same manner you shall serve me, N, son of N, and receive my prayer and my request that I desire and introduce it to the presence of **YHWH HH SHH 'HH HH WH WH**, the Holy One, blessed be He, in whose name I adjure (you) and impose a vow upon you, like a bird who gets into the nest. And mention my merit before Him and through words of supplication grant atonement for my sins at this very moment and do not tarry, in the name of **SH HH WH WYH YH WYH WH WH WYHH WYH 'H HHWY 'HW Y' HY HY HW HW YHW HH HWH YH WH** blessed be He Sabaoth Sabaoth Selah, may His servants sanctify Him and sweetly adore Him²⁶ and say *holy holy holy* is the Lord of this holy Name, *whose glory fills the whole world* (cf. **Is 3:3**). And do not impede,²⁷ in (the power of) the decree of **HW HYH YH HW YY YHW HY HY** [65] **HWH HY HW HH HHYH HY HWH HYH**

22. Lit. by the right side of His might.

23. The letters *hwd* can be read either as “glory” or as the first name in the sequence that follows.

24. The Hebrew-Aramaic idiom *bar adam* is peculiar and rare. It might also refer to a certain figure known by this appellation.

25. Apparently the daily ‘*Amida*’ prayer. Cf. above, n. 7.

26. The Genizah fragment JTSJ ENA NS 2.11, p. 43 reads here “and humble (ones) adore Him.”

27. The Aramaic phrase also bears the meaning “and do not tarry.”

HWYH YHW HHW HH HHWY YHW 'HW HH YH 'HH 'YH 'Y 'H 'Y 'H WH YH who lives eternally.

And in the name of **DYṬYMYN QYRWY'S WHW 'RQM GNLY'WS QWSMWS QLYQS 'SPLYṬTR' 'YLY 'LY MWPY SPR' STGD'GS ṬL'SY QṬM 'NT PRGW PYGH DYHY MYTQ'S NPL'** (= wonderful) **ṬṬ' DWNYṬ' TTMN'S ṬWP DWGZ MṬYG' MHW WHWṬR ZYQQTYHW 'HWN YHW YH 'L ḤYNQYH PṬY HY'S SPSPNṬR;**²⁸ and in the name of **SMRT SMS PṢṢ 'DWNWḤT HWSYH 'LYWN** (=supreme) **YH HW'Y 'W HYH PY PY 'YTYH WBṢRS MṢRPYH TSQYHW BṢṬQṢR** the great, from whom nothing is hidden, who sees and is not seen; and in the name of **ṬYRQṬTYH** who is dominant over heaven (and) who is called **YHW YHW WH YH YH 'H 'YW WH NYHW HYH HY HY YHY WHY HWH YHW HYH HYH WH HWH HH WYH YYH WHY HY YHW HY** the great and exalted name, which the King of the world speaks out of his mouth in another manner: **YHW 'H YH WHHH YH WH YH YHW HH YH HW HWW HY HY HH HY HW HW' HW HYH HWYH YH WH YH WH YH YH HY HY HY 'HH 'HY HW HH YH YHY HW HWH YHW HW HH YYHW HH YYW;** (in these names I adjure) you, the swift messenger: Do not tarry and (do not) tremble, and come and carry out for me, I, N, son of N, all my needs, in the name of **YHW HHYW YHW 'HYW HHW HW HYH HHY HWH YH WH HHY YH HW HYW HYH WHWṬR QTNGYH ZW QWSSYH 'HWNHY 'L** (= God) **HY NQTS'L YH HWH NYGGHH PSQTRH HY HWH YH ZRWMTH HYH WBR ṢṬH HY HHYH** the great, who sees and is not seen; **'HWH**, the sense of which was revealed to all the heavenly hosts, and by the sense of which I adjure you for thus it was transmitted to Moses, son of Amram, from the mouth of the master of all **YHWH WH'H HWH YHWH HYH HW HHNYHH YH HY HY HW HH YHWH SH HH WHYH WHH HWH YH YH YHY LNHH YH YH 'H TBYNW 'YH YHWṢ 'HYṢH W'GRYṬ YHW ṢB'WT YHWH YHWH ṢB'WT** is His name. Blessed are You God, Lord of the mighty (and) master of the mysteries.²⁹

And which are (the) letters that **ṢQD ḤWZY** gave him (i.e., Moses)?—He said to him: If you wish to become wise and to use this sword,

28. For this formula, transliterated in part from the original Greek, see C. Rohrbacher-Sticker, "From Sense to Nonsense, From Incantation Prayer to Magical Spell," *JSQ* 3 (1996): 24–46 (at 33–46).

29. Cf. above, n. 1.

call me and adjure me and strengthen me and fortify me and say: I adjure you **ŠQD ḤWZY** in a great, holy and marvelous, pure and precious, mighty and awe-inspiring mystery, and this is its name: **YRWNYQ' 'QPTH HNH NHH YRK YDKYRWHW YH YH ŠYQ'Š**. By these letters³⁰ I adjure you³¹ to surrender to me and to make me wise and to bind for me the angels who subjugate the sword in the name of the revealer of the mysteries. Amen.

Write with ink on leather and carry them (i.e., the letters of adjuration) with you (during the) three [66] days while you purify yourself and say the following adjuration before your prayer and after your prayer:³² **MARGYY'L** surrender yourself to me³³ **HY HW HYH WHY HWH YHW YHWH HW HYH HW HWYH WHW HHYHW YWH HHWNYH HY 'W HYH WH WH WH YH WH YHWH YHWH YHWH YHW YHW YHW GNYNHY WHH; ṬRWṬRWSY** surrender yourself to me **'HW HWH 'HY HWH 'HWYH YH' HWH YH YH HWH HWD' 'H WHH HY HWH W'HYH HWYH 'HH WYH WH HY 'HYH YHYH YWH HY 'H 'H YH 'HH WYHWH HYH 'HY HYH YHYH 'H HYH 'YH; HDRWYZLW** surrender yourself to me **HHW' HH YH YH 'W HYW HH' YHWH 'H HH 'WY HH'H WYH 'HYH 'WH' HYH WYH HH YH HWH' HYH HH WH YHH WHHYH HWHY HWHH WYHH; MHYHWGŠYY** surrender yourself to me **YHH HHY WHH WYHH HHY YHH HH WHWH HWH 'HYH YHW HH WH YH HYH YH H' HWH YHW YH H' HWY H' YH 'H HW YYH HWY HH HH WH 'H WH 'HYH YH YHWH HW HWH HY HWH; PḤDWTTGM** surrender yourself to me **H' HYH YHW YH H' HWY H' WH 'H HY WH WWH HYW HH YH WYH YHW YH HWYYH HWYH 'H HYWRH HYW H' WHHWH H'HNYHH; 'SQRYHW** surrender yourself to me **B'H BHYN 'SWNYHH ŠMGYHH HWY YHH YH HW WHWYH HWY HY WH HY YWH HW HWH YHY HW YHY HYWHY HHWH HHYH HHYWY WYWHH WYHH 'L HYH 'H HYH H'H 'H HY 'HWY 'HWYH; ŠYTNYHḤWM** surren-

30. The given “by these signs” is in all probability an error.

31. Lit. I adjured you.

32. Cf. above, n. 25.

33. The Aramaic demonstrative “to him” is an error for “to me.” Confused by this mistake (which occurs again, farther down in this sequence of adjurations), Gaster miscomprehended the entire paragraph and translated it as indicating the holy names that were transmitted to Moses by the angels. In fact, it details the incantational formulae that relate to the thirteen archangels who are above the sword, whose adjuration is part of the rite for gaining control over the sword.

der yourself to me³⁴ 'H 'H WYH H'L WH HYH 'L HHY WHH'L
 HYHY'L 'LHYH HYH 'HWY WYH 'HHW YH WHY HYH 'H H'
 HYH 'L HHW'L HHY 'H' QMM'H HL'L; QTGNYPYY surrender
 yourself to me H' HW' W'H 'LH' SMH 'H 'LH' SY'H WHH 'H YHH
 'WHH 'HH' WMYSHW HYH MYTYH 'LDHWY WYH HW HW
 'L LYH HW HY WH'Y WH'W YH H' HW WHY WHY WYH 'HH
 HWH YHW YH YHH YH HY HYH YH WYH WH 'H Š 'HY ŠYH;
 'SQWHHY surrender yourself to me 'HW YH YHY ŠYH YHZYH
 YHW YHH 'H WH 'HWH 'HYH 'HW YH YH YHH ŠNY HWH
 MKNWSYHH YH HWH HWY H' MSKPNHYH [67] YH HY';
 STRYSHWYH surrender yourself to me HWY H' DYYH' 'HYŠ HWH
 SQQ HWH HYH 'HY HWH QNQSHYH HWH YHH YHD 'H 'H
 WHYH 'H YH WHYH WD HYH YHW HH YHW HYH HWH
 YHHYHWH HYH YH; SHWTG'YH surrender yourself to me YH
 HY??? Y?(H)YHW YW HYWY YHH WH HHW YYHH HH HH
 HY HHWH YYH HYW 'H YH' HH 'LHW HYH QHYH WYWHH
 'YWY HY HH STYHW HH YY HWH YHW HY YHWH YHW
 HYHY YHWHYH YW YH YH HWH YHWH HH HYH YH WYH
 HYH YHW YHW HY HW; 'HPSQTYH surrender yourself to me HW
 LYH HYH HHWH 'H WH HHYHYHW HWH WH 'HW HYH
 YHW HW DYH YH 'HH WHH YH WH WHH HY HWH WHYH
 WH HYH ZHYH WHW HYHYH HWH 'H HY 'W HH 'HYHH
 YHH WY WYH YH WHY HW HY HWH.

And they (i.e., the thirteen angels) did not hide from him (i.e., Moses) any word³⁵ and letter of these Ineffable Names and they did not give him a substitute for even one of their letters, for thus were they commanded by the Lord of the secrets³⁶ to transmit to him this sword and these names, which are the secrets of the sword. And they said to him: Command the generations that will follow you to recite this one blessing before praying,³⁷ so that they will not be swept away by fire: Blessed be 'YZW' 'YZWNS who accompanied Moses, may he accompany me, whose name is 'HWŠWŠYH RP'WZTYH RPW'TZYH ZHWGYHYH HQŠŠYH 'NTWTYHWH GDW-

34. Lit. "to him." See the previous note.

35. The primary meaning of the Hebrew phrase is "anything." However, the other possible meaning of *davar*, "a word" (cf. above, n. 4), as well as the occurrence of "letters" immediately following, imply the reading "any word."

36. The given "Lord of the Hidden" is apparently a mistake for "Lord of the secrets." Cf. above, n. 1.

37. The original is written in the singular.

DYHWH WYNY'ṬṬWQTZYH PŠ'PY PY 'ZYH ṬHRWGSGYH
 ŠDYH QTŠYH RHWMY HWH TGPMŠYH 'HYWPSQTYH TY-
 ŠMŠYHYH MŠHWGTHYH 'BHYTYZYH QPHWHY RPTGWT
 RPRPTṬR YMRṬRYH QBRSYH NKD QTSNYH MRP'YRYH
 GNṬSRD HWH DYD'RR'H QDYDDH QGYŠHH WDYN'WŠYH
 'PSWNYH 'Y PY LY M'SSWN PRQWMYH 'Y PY QWHZYH
 'YRWNYH 'YPRWNSYH 'PSY(R)W'H 'HYH 'H DY, send me
 'ḤRY'WSSHW YHW QTSHHYH who makes the cherubim move and
 may they help me. Blessed are you QWSYM (who rules) over the sword.

Whoever wishes to manipulate this sword should recite his (daily) prayer
 and upon reaching *Shome'a Tefila*³⁸ he should say: I adjure you the
 four princes ŠQDḤWZY, MRGYY'L and ṬRWṬRWSY, and
 HDRWYZLW, servants of HDYRYRWN [68] YHWH HRYRYRWN
 HWHY HDYH DYHYRWN HWH, to accept my adjuration (even)
 before I pray and my supplication (even) before I entreat, and to fulfill for
 me everything I desire through this sword just as you did for Moses, in a
 mighty and glorious, miraculous name which is HW HYH HWH SPR
 HWH HYH YHWH WH YH WHW YWHH 'HWSHH YHH QQS
 HWH. And he should (then) call the five (princes) who are above them and
 say: I adjure you MHYHWGŠYY PḤDWTGM 'SQRYHW ŠYTY-
 NYḤWM QTGNYPYY HDWDY WHWH YD GBRY'L YH HW
 HDYRYRWN to accept my adjuration (even) before I adjure you and to
 be bound by me and to bind for me these four princes and all the encamp-
 ments of the chariots of the princes over whom you are appointed, to fulfill
 for me my desire through this sword by this beloved name: 'HY HWH YH
 WH 'Y 'W HHY HWHY ŠHWSHH YWH HW HWW YH YHH
 YWH HYY. And he should call the three (princes) who are above them
 and say: I adjure you 'SQWHHY ŠṬRYS HWYH SHWTGY'YH, the
 beloved ones of³⁹ ZRHWDRYN who is HDYRYRON, to be bound by
 me and to bind for me MHYHWGŠYY PḤDWTGM 'SQRYHW
 ŠYTYNYḤWM QTGNYPYY ŠQD ḤWZY MRGYY'L HDRW-
 YZLW who are under your authority, to fulfill for me my desire through

38. *Shome'a Tefila* ("You who hearkens unto prayer") is the sixteenth benediction (out of nineteen) in the daily *'Amida* prayer (cf. above, n. 7). See also the reference to *Honen ha-Da'at* ("You who grants wisdom," the fourth benediction) in § 127 below.

39. The appellation "the beloved ones of" (written in one word in Hebrew) is marked as a name in the manuscript by the placement of a typical sign above it, apparently by mistake.

this sword by this unique name: **HH HWH HWY ŠQŠD HŠH HY 'W HW HH YHH PTṬGHW HH YH YHW HW HYY WHY YHNYH WNHYYH MTGMHWH HYQHH WHY H' ŠR MQWQŠŠYH HYH WHY HH TS HWW HYH YHW HY HYH WYH TYH ZYH THWHY**. And he should hold the head prince of them all and say: I adjure you **'HYWPSQTYH** strong and powerful, the head of all the heavenly hosts, to be bound by me, you, yourself, and not your messengers, and to bind for me these princes who are with you, to fulfill for me my desire through this sword by a name that is irreplaceable:⁴⁰ **YHWWH 'HH HWH HHY HH 'YH HYH HW HWH YHWHY HW HY WHYH WHH 'HWHY HHY 'H WHWHY YH WH 'H WH 'H YW HY HW HY HYH HH WH YHW HWY HWY HHWH YHW YHW**, for you are beloved and He (i.e., the Lord) is beloved and I, too, am from the seed [69] of Abraham who is called beloved.⁴¹ Blessed are You **YHWH** King of the mysteries and Lord of the secrets, who hearkens unto prayer.

And he should not touch or use this sword until he has carried out these things; and afterward he may perform everything that he desires according to that which is written (i.e., in the last part of the treatise), each matter according to its proper order.

And this is the sword:⁴² **TWBR TSBR 'KN ṬṬH MYṬS . . .** Thus, in the names and appellations of you all, you who are powerful everywhere, there is none like you, hurry, and make haste and bring me **'SSY 'SS W'SSYS W'PRGSYH YRWNYQ' YRK YRŠ YHŠ YQŠ** so he may fulfill for me my every desire in the name of **Y'W YHWHH YH HYH 'WZRWS 'WZRWS SWMRT' . . .**

[70–74] . . .⁴³

Holy angels, superior to all the hosts of **HWHY HWYH HYWHH WHH YH 'H YHH**, who arise from the throne that is set for them before

40. The Hebrew phrase can also mean “by a priceless name.”

41. Cf. *Midrash Sifre on Deuteronomy* 352, R. Hammer, trans., *Sifre: A Tannaitic Commentary on the Book of Deuteronomy* (New Haven, Conn.: Yale University Press, 1986), 364 ff., and the parallels indicated in HdM, 88, n. 31.

42. Most of the “sword” of words is a huge collection of *nomina barbara*, which will not be transliterated here. Only two sections of the “sword,” which are intelligible, one at the beginning and the other one at the end, will be translated. See further the discussion on the structure of the “sword” and the clusters of “names” it comprises in HdM, 115–21.

43. Here follows an extensive sequence of *nomina barbara*, which frames most of the “sword.”

Him, in order to be bound to those who subjugate the sword (and) to fulfill for them their desire. In the name of the master of all the holy ones who are the heads of all the angels, creator of the world **QLTYR' 'LY 'LY MPY MQRNS** the one who seals the earth and the height(s), creator of human beings, His servants, **DHW HWH 'H WH YH WH HH** superior, God, through whom (i.e., the angels)⁴⁴ I am visible in the world, **QLWTMY MQR'M 'SPHWYY ŠŠNWHYY**, you, (the angels) who are superior [75] to me everywhere, the master of all requires⁴⁵ of you to carry out for me the thing that I desire, for you can accomplish every desire in heaven and on earth, in the name of **YHW HY HWHY HWH 'HW WHY YH HH WH HHY YWHY HY 'HY HY HWH YHW HWH YHW HW YYH YHW YHW HH HHH YHW HWHH YHY HW HWH HW'H HWWH YH HW HW WD HHW YWHYH HH YWHY HWH 'HYH 'HW HWH YWHW HY HHW 'HY 'HH HWH HW HHY HH YH HH WH HH WYH HH 'WHH HHYHH HH HH HHW YHH YH HY HHY HHY HHWH HHY HWH 'HH YHW 'L 'L YHW**, as it is written in the scripture: *I am the Lord, this is my name* (**Is. 42:8**).⁴⁶

[1]If at a full moon⁴⁷ you wish⁴⁸ to seize and to bind a man and a woman so that they will be with each other, and to annul spirits and blast-demons and satans, and to bind a boat, and to free a man from prison, and for every thing, write on a red plate from **TWBR TSBR** until **H' BŠMHT**.⁴⁹ [2]And if you wish to destroy high mountains⁵⁰ and to pass (in safety) through the sea and the land, and to go down into fire and come up,⁵¹ and to remove kings, and to cause an optical illusion, and to stop up a mouth, and to converse with the dead, and to kill the living, and to bring down and raise up and adjure angels to abide by you, and to learn all the secrets of the world, write on a silver plate, and put in it a root of artemisia, from **TWBR TSBR** until **H'**

44. On a contextual level, the Aramaic plural “through whom” is peculiar. However, grammatically it makes sense as referring to the angels.

45. The Aramaic “I desire” is erroneous.

46. Isaiah’s words may also be phrased “Me, YHWH is my name.”

47. The words “in full moon” are apparently interpolated here by mistake.

48. The original is written in the 3sg.

49. This is the way that the author indicates the precise section of the “sword” to be recited in each and every recipe.

50. Cf. DJBA, 887 (*pgr*).

51. Cf. § 113.

BŠMHT. ^[3]For a spirit that moves in the body, write on *magzab*⁵² from **TWBR** until **MNGYNWN**. ^[4]For a spirit that causes inflammation, write from **MNGYNWN** until **HYDRST**. ^[5]For a spirit in the whole body, write from **HYDRST** until **H' BŠMHT**. ^[6]For a demon, write from **H' BŠMHT** until **Y'WYHW**. ^[7]For (a spirit of) terror,⁵³ write from **Y'WYHW** until **YY YY YY**. ^[8]For diphtheria(?),⁵⁴ say over rose oil from **YY YY YY** until **'WNTW** and he should drink (it).⁵⁵ ^[9]For an (ear?)ache,⁵⁶ recite⁵⁷ in his ear on the painful side from **'WNTW** until **HWTMY'S**. ^[10]For any kind of eye pain, say over water for three days in the morning from **HWTMY'S** until **MSWLS** and he should wash his eyes with it. ^[11]For a cataract, say over sesame oil from **MSWLS** until **PSMY** and he should rub (his eye with it) for seven mornings. ^[12]For grit (in the eye), say over powdered *kohl*⁵⁸ pertaining to his name from **PSMY** until **SYTWN** and he should apply (it) for three mornings. ^[13]For blood that runs from the head, recite over his head from **SYTWN** until **QWRY** for three mornings on which you wash your hands before you get out of your bed. [76] ^[14]For *Palga* spirit,⁵⁹ say seven times over a vessel full of water and seven times over sesame oil from **QWRY** until **HMY** [I adjure you *Palga* spirit . . .] to be removed and to get out of N, son of N. Amen Amen Selah. And pour (the water from) that bucket over his head and rub him with that oil. Do that to him (three times in the course of) three days and write for him in an amulet from "I adjure you" until "Amen Amen Selah"⁶⁰ and hang (it) on him. ^[15]For

52. Both the etymology and meaning of the Aramaic *magzab* are unclear. It is an object large enough to write upon and small enough to be carried on the body (as attested in § 95. Cf. § 35).

53. For this spirit see also J. Naveh and S. Shaked, *Amulets and Magic Bowls* (Jerusalem: Magnes, 1987), B1:3, with the note on p. 127. Cf. *ibid.*, B13:13, and see DJBA, 830 (*srwdt*).

54. The Aramaic *askarta* apparently denotes a throat disease that involves choking. See DJBA, 149 (*'skrt*); DTTM, 94 (*'skr*).

55. Lit. place it in his mouth.

56. The location of this recipe among those that relate to head problems as well as its suggested treatment implies that it deals with an earache. However, the original Aramaic might also be a slight miswriting of the word "tooth" and thus meaning "For a tooth(ache)."

57. The Aramaic verb also bears the meaning "to whisper." Both meanings, however, denote the pronunciation of a charm.

58. *Kohl* is a blue powder used for painting the eyelids.

59. For *Palga* spirit, see bPes. 111b. The name *Palga* derives from the word "to split." Thus, the harm caused by this spirit may be identified with a migraine or C.V.A. paralysis.

60. That is, the recited formula. Cf. HdM, 37, nn. 155 and 156.

hemispheres (spirit) and for a spirit that cuts the (skull?) bone,⁶¹ write from **HYMY** until **ŠDY** and hang (it) on him. ^[16]For a spirit that blocks up(?) the bone, write from **ŠDY** until **’HYH** and hang (it) on him. ^[17]For an earache, say in his left ear from **ŠDY** until **’HYH** backward. ^[18]For deafness, say over intestines of *shelifuta* while it is cooked in *ydy* oil from **’HYH** until **RWS** and place it in his ear when it has dissolved slightly. ^[19]For a boil and *sifta*⁶² and *shimta* and an infected pustule and *rigsha* and a man’s member that is tied (impotence) and *hazozita*, and for wet or dry *hafofiata* and sore spots that occur on a person, say over olive oil from **RWS** until **SŠTWMTY’L** and rub it with your left hand. ^[20]For jaundice, say over water in which pellitory are boiled from **SŠTWMTY’L** until **YY’ZNY’** and he should drink (it). ^[21]For pain in a nostril and for a nostril spirit, recite over *ydy* oil from **YY’ZNY’** until **YYHQLTYH** and pour it into his nostril. ^[22]For pain in the stomach and for pain in the intestines, say over water from **YYHQLTYH** until **YYSWSWGYH** and he should drink (it). ^[23]For scabs, say over water in which oleander [leaves] are boiled from **YYSWSWGYH** until **YYQRMITYH** and he should bathe in it. ^[24]For *hazorta* and *tarsana* and (problems concerning) the testicles, say from **YYQRMITYH** until **HWTMZ**. Say (it) once over them and once over olive oil and rub him for three days (with the oil) and do not let any water come near them. ^[25]For (a person who was hurt by) an evil sorcerer, say from **HWTMZ** until **GYPRY’** over seven unglazed jugs filled⁶³ with water from the river and pour (it) over his head. ^[26]For (the case of drinking) uncovered (liquids?),⁶⁴ spit spittle into his mouth and say over his mouth or over a cup of *shekhar*⁶⁵ from **GYPRY’** until **HLYWHW** and he should drink (it) and see what comes out of his mouth. ^[27]For a person bitten by a snake or any reptile⁶⁶ that causes damage, say over the place of his wound or over vinegar from **HLYWHW** until **’M’WS** and he should drink (it). And also against any reptiles and distress charms⁶⁷ this charm, from **HLYWHW** until **’M’WS**, (is beneficial). ^[28]For a woman who sees (menstrual) blood not at the proper time, say over the shell

61. The placement of this recipe, which probably refers to bones problem, may imply that pain of the skull is concerned.

62. This word as well as all the other undecipherable terms in this section apparently denotes some kind of skin disease.

63. The original word is a scribal mistake.

64. The original Aramaic is uncertain.

65. The Aramaic word denotes an alcoholic beverage other than wine.

66. Cf. DJBA, 1076 (*ryhš*).

67. That is, charms for sending reptiles to cause injury to someone or for causing him distress.

of an ostrich egg from **'M'WS** until **Y'WS** and roast (it) in the oven and tie [77] (it) on her.⁶⁸ ^[29]For every pain in the mouth, say over flour when it is purified⁶⁹ from **Y'WS** until **RTBN** and he should adhere (it) in his mouth. ^[30]For *shukhta* and *ashḥata*,⁷⁰ say over wine from **RTBN** until **SSTN** and he should drink (it). ^[31]For (an aching) sciatic nerve, write on a leather sheet from **SSTN** to **YKŠRS** and also recite (it) over olive oil and he should rub that amulet with that olive (oil). And also smear his aching thigh (with the oil) and hang that amulet on him. ^[32]For strangury (i.e., retention of urine), say over a cup of wine from **YKŠRS** until **TPSMT** and he should drink (it). ^[33]For hemorrhoids, take a flock (of wool)⁷¹ and put salt in it and dip it in oil and say over it from **TPSMT** until **YGLWN'** and he should carry (it) on him. ^[34]For a person who has swelling and also (for) one who has gonorrhea,⁷² say over water in which pellitory are boiled from **YGLWN'** until **'HRWNY'** and he should drink (it). ^[35]For *nishma*,⁷³ you may write on *magzab* from **'HRWNY'** until **'PNGYKYS** and he should put it upon the place of the *nishma*. Everything that is like that will be cured. ^[36]Or you may take a rope(?)⁷⁴ made of wool and dip it in *ydy*⁷⁵ oil and say over it from **'HRYNYS** until **'PNGYKYS** and he should put it on the place of the *nishma*. ^[37]For heavy blows⁷⁶ and for a wound caused by an iron knife and any wound that it should not inflame, say over white naphtha from **'PNGYKYS** until **QYS'** and he should rub (it) on the place of his wound. ^[38]For cough and stomach ache, say over the choicest *ydy* fat from **QYS'** until **'TQS** and he should drink (it). ^[39]For a (diseased) gall bladder and excrement (problems), say over water in which grapes are boiled from **'TQS** until **'LYHW** and he should drink (it). ^[40]For the liver of a sick person, say over *shatita*⁷⁷ made of water lentils from **'LYHW** until **'TNWHY** and he should take (it) and sleep a little. ^[41]For a (diseased) spleen, say [over] a large

68. Lit. on him.

69. The original is miswritten. Cf. DJBA, 779 (*nšyp*).

70. Both words denote ailments. While the former apparently indicates some kind of skin disease or pus exuding from an infection, the latter is uncertain.

71. See below, § 42.

72. The Aramaic is difficult. It seems to indicate a genital disease.

73. The exact meaning of this word, which occurs in three different forms in this book, is uncertain.

74. The uncertain Aramaic is apparently a mistake.

75. For *ydy* oil (or fat), see further §§ 18, 21, 38, 86.

76. Lit. for destruction.

77. *Shatita* was a certain kind of porridge made of ground grains or dried fruits. See DJBA, 1185 (*štyr'*).

cup of wine from **'TNWHY** until **MYBN'S** and he should drink (it). And do that for him for three days. ^[42]For a spirit that dwells in a woman's womb, say over camphor oil⁷⁸ from **MYBN'S** until **TWSY** and put it on her with a flock of wool. ^[43]For a woman that miscarries, say over a cup of wine or over *shekhar*⁷⁹ or water from **TWSY** until **ŠQBS** and she should drink⁸⁰ (it) for seven days. And even if she sees blood, say (it) over a cup of wine and she should drink (it) and her fetus will live. ^[44]For a man whose hair does not grow, say over nut oil from **ŠQBS** until **SLGY** and he should smear (it). ^[45]To adjure a (heavenly) Prince, write on a laurel leaf: I adjure you, the Prince whose name is **'BRKSS**⁸¹ in the name of **SLGY** until **YGṬWS**, to [hasten?] and come to me and to reveal to me [78] everything I need (to know) from you and do not tarry. And the one bound by you will descend and reveal himself to you. ^[46]To remove a magistrate from his prominent position, say over dust from an ant hill from **YGṬWS** until **QTNQ** and throw it toward him. ^[47]To cure a sore, take him (i.e., the patient) to the riverbank and say over him: I adjure you sore in the name of **QTNQ** until **NT'LSS** to depart and be annulled and pass from N, son of N. Amen Amen Sela. And he should go down and immerse himself seven times in the river and when he comes up write him (in) an amulet from "I adjure you" until "Sela,"⁸² and hang (it) on him. ^[48]For *burdes*(?),⁸³ write on a red copper plate from **NT'LSS** until **MYBN'S** and hang (it) on him. ^[48a]⁸⁴ And if [you wish] no rain to fall⁸⁵ on your roof, write from **MYBN'S** until **'S'**. ^[49]And if you wish to see the sun, take a *dby* stone⁸⁶ and a web of a male date palm and

78. Cf. DJBA, 594 (*kpr*). See, however, also DTTM, 624 (*kpr*), where Jastrow suggests: "oil of pitch."

79. Cf. § 26.

80. The original is written in the masculine (here as well as in the following sentence).

81. For *abraxas/abrasax* see W. M. Brashear, "The Greek Magical Papyri: An Introduction and Survey; Annotated Bibliography (1928–1994)," *ANRW* II.18.5 (1995): 3380–3684 (at 3577).

82. That is, the spoken spell mentioned above.

83. The meaning of the Aramaic is uncertain.

84. This prescription was skipped while enumerating the recipes in the manuscript (apparently for the preparation of the index). It is identified here as 48a in order to keep in line with the original numbering.

85. The Aramaic is erroneous.

86. The Aramaic is miswritten both here and in the next occurrence of the word. The translation is based on the close parallel in HdM, 140, §144.

stand opposite the sun and take(?)⁸⁷ a stone called *atrophinon* and thorns of the bramble⁸⁸ and say from **'S'** until **H'HWN** and you shall see him as a man dressed in white and he will answer you whatever you ask him, and he will even make a woman follow you. ^[50]A person who wishes to descend into a fiery furnace should write on a silver plate from **H'TWN**⁸⁹ until **B'TYR** and he should hang (it) on his thigh and descend. ^[51]And if you see a king or a ruler and you wish him to follow you,⁹⁰ take a *sora*-vessel of water and put in it a root of artemisia and a root of purslane and a root of *artakles* and say over it from **B'TYR** until **'HSWTY** and place (it) on coals of fire in an unglazed clay (vessel) and put on it olive leaves, and everyone upon whom you decree will come to you, and even if it concerns a woman. ^[52]And if you wish to reverse them, take spring water and say over it from **'HSWTY** until **'PWNY** and cast (it) toward them. ^[53]For everything (i.e., any charm) you wish to untie, say over water from **'PWNY** until **'GTŠ**⁹¹ and cast (it) over him (i.e., the bewitched person) and also write (the formula) in an amulet and hang (it) on him. And also (you can use it) to release a man from prison. ^[54]To catch fish, take unglazed sherds⁹² and place olive leaves upon them and say over them from **'NTŠ** {and place} until **'TQNZ** and place (them) at the riverbank. ^[55]To make a woman follow you, take some blood of yours and write her name⁹³ on a new lamp when she comes and say toward her from **'TQNZ** until **'TWMY**. ^[56]To make a man follow you, take a new sherd and dip (it) in black myrrh and say over it pertaining to his name from **'TWMY** until **PNKYR** and go and depart and do not look backward. ^[57]For trees that do not produce fruit, write on a new sherd from **PNKYR** until **BRY** and bury it among the roots of the trees⁹⁴ that

87. The original “and say” is syntactically impossible. It seems that the occurrence of the abbreviation for the Hebrew “and say” in the next line misled the scribe.

88. On the use of the bramble (*'wrdyn', wrdyn*) in magical activity, see bShab 67a with G. Bohak, *Ancient Jewish Magic—A History* (Cambridge: Cambridge University Press, 2008), 411–14.

89. The correct form is **H'HWN**.

90. The meaning of the following is apparently the fulfillment of one's request.

91. The correct form is **'NTŠ**. Cf. the next recipe and the lists of names in HdM, 33.

92. The original is written in the singular. The preposition occurs twice in the plural (“on them”).

93. The original is written in the masculine. Further masculine forms in the recipe (“he comes,” “towards him”) are also translated in the feminine.

94. The original is written in the singular. The following preposition is in the plural.

[79] do not have⁹⁵ (fruits) and water all those trees. And do the same (also) for a date palm that does not produce fruit. ^[58]For white rot⁹⁶ that afflicts fruit, write on a new sherd from **BRY** until **BRTY'** and bury (it) in the water canal (cistern?)⁹⁷ on that plot of land. And also say [these words] over water and ash and salt and water the earth. ^[59]For a *merubya* spirit,⁹⁸ write on a plate of tin from **BRTY'** until **'WZWRWWS**. And also recite (it) in his ear seven times and spit while you recite. And also say (it) over a jug of water seventy times and let him drink of it. ^[60]For a person bitten by a rabid dog, write on the hide of a donkey that has been peeled from its carcass from **'WZWRWWS** until **'NSTRHWN**. And remove his clothes and say (it) over sesame oil and let him rub (it) all over his body and let him put on different cloths, and hang that hide on him. ^[61]For fever or sons of fever,⁹⁹ write on the membrane of the brain of a ram or a buck from **N'STRHWN** until **M'DMWG** and hand (it) on him. ^[62]For someone who is walking on the way and gets lost, he should say over the four corners of his *uzar*¹⁰⁰ from **S'DMWG** [until] **'QWTG** and it (i.e., the way) becomes straight.¹⁰¹ ^[63]If you wish to borrow something from someone, say over lily oil or over *aqusa* oil or over *suta* oil from **Q'WTG** until **'LYHWS**. ^[64]One more,¹⁰² If you wish a woman to follow you,¹⁰³ take some of your blood¹⁰⁴ and write (with it) on her gate your name and her name and write on your gate her name and your name and say in front of her gate from **'LYHWS** until **GSKY'**. ^[65]And if you wish to know (whether) you succeed in your journey or not, take a *gila'a* lettuce¹⁰⁵ whose leaves are spread out and stand in front of the sun and say from **GSKY'** until **'SDWS** and watch: if its leaves are withered

95. The original seems to be an awkward Hebrew-Aramaic phrase.

96. The Aramaic term indicates a fruit disease being compared to the whiteness of milk.

97. The Aramaic term apparently relates to the irrigation system.

98. *Merubya* seems to correlate with *meruba*, *merubin* that occur in the incantation bowls as names of a certain kind of evil spirit. See DJBA, 705 (*mrub*).

99. Fever and sons of fever are perceived as evil personae that cause the disease. The “sons of fever” were probably those who caused a less severe fever.

100. The meaning of the original is uncertain. Gaster’s suggestion, “belt,” which reads a Hebrew word with an Aramaic suffix, seems implausible.

101. In the original, the last word (“and it becomes straight”) occurs as part of the name.

102. This phrase probably relates to § 55, which is designated for the same purpose.

103. The original is written in the masculine.

104. The original is miswritten.

105. *Gila'a* lettuce possibly indicates round-leaved lettuce. See DTTM, 238 (*gyl*).

and bent you should not go, but if it is in its natural state you should go and you shall succeed. ^[66]If you wish to release a man from prison, say once in front of him and once in front of the sun and once in front of the prison¹⁰⁶ from **'SDWS** until **YQWTNY**. ^[67]To (disperse an) assembly,¹⁰⁷ take dust from your house and say over it seven times in the paths of the town from **YQWTNY** until **'QTDS**, and also take [dust] from the paths of the town and say likewise over it and throw (it) within your house. ^[68]If you wish to kill a person, take mud from the two banks of the river and make a figure and write his name on it. And take seven thorns from a withered date palm and make a bow of *ḥuskaniata* wood and strands of horse hair and put the figure in a cloth bag¹⁰⁸ and stretch the bow over it¹⁰⁹ and shoot it and say over every thorn from **'QTDS** until **PRWSY** may N, son of N, be injured, and he will be removed from you.¹¹⁰ ^[69]If you wish to send a sore¹¹¹ (to afflict someone), take []¹¹² of seven people and put (it) in a new clay vessel and go out of the town and say over it from [80] **PRWSY** until **'BNSNS** and bury it in a place that has not been trodden over by a horse. And after that take some earth from above that clay vessel and scatter (it) in front of him (i.e., the person to be afflicted) or on the threshold of his house. ^[70]To send a dream against someone, write on a silver plate from **'BNSNS** until **QYR-YW'S** and place (it) in the mouth of a cock and slaughter it while it is placed in its mouth and turn its mouth around and place it between its thighs and bury (it) at the bottom part of a wall. And put your heel on its place and say thus: in the name of []¹¹³ may the swift messenger go and torment N, son of N, in his dreams until my will is fulfilled. ^[71]If a snake follows you, say toward it from **QYRYW'S** until **'YLWHŠ** and it will wither. ^[72]And if [you wish]

106. Lit. in front of a weapon. It seems more plausible, however, that the original should have been in front of “the house of weapon,” i.e., the prison.

107. The original is uncertain. Cf., however, DJBA, 575 (*kynf*). The location of this recipe between one for releasing a man from prison and the aggressive ones that follow suggests that it too has an aggressive inclination; possibly for the sake of juridical or physical self-defense.

108. The original seems to be a miswriting of either “rough cloth” or “money-bag.”

109. The original is miswritten.

110. The two Aramaic words meaning “and he will be removed from you,” which close the recipe are awkwardly marked by the scribe as initials. They suggest that the deed is directed against an oppressor.

111. For the demonization of sores, see § 47 above.

112. The word is missing.

113. The words, possibly the names written on the silver tablet, which also had to be recited, are missing.

to detain a ship at sea, say over a sherd or a stone from **'YLYHŠ** until **'SNWRPY** and throw (it) toward it into the sea.^[73] And if you wish to release it, say over earth or over a clod from **'SNWRPY** until **NPTGNS** and throw (it) into the water and when it dissolves¹¹⁴ it is released to travel.^[74] If you wish to close an oven or a basin or a pot so that (foods) will not be put (in them)¹¹⁵ say over earth from **NPTGNS** until **SPTSY'** in front of them and throw (it) toward them.^[75] If you wish to untie them, spit your spittle before them and say from **SPTSY'** until **SGMS**¹¹⁶ and they will be (released for) cooking.^[76] If you wish to cross over the sea as on dry land, say over the four corners of a scarf in the fringes.¹¹⁷ Hold one corner (of the scarf) in your hand and another corner will go before you, and say from **GSMS** until **'PSWMT**.¹¹⁸ ^[77] If you wish to curse a person, say while you pray, in (the benediction called) *Makhni'a Zedim*¹¹⁹ may **'SQWHYY** strike(?)¹²⁰ N, son of N, in the name of **'PSWMT** until **QHWYHWT**.^[78] And if you wish to speak with the dead, say in his left ear from **QHWYHWT** until **'HYŠWNY** []¹²¹ and until **'ZRYQY** and throw (it) into their holes.¹²² ^[79] If you wish to kill a lion or a bear or a

114. The original verb can also relate to the spell by which the ship was detained, meaning “and when the spell is untied.”

115. Another possible translation of the original: “so that they will not become ritually unclean,” is implausible in this context. The next recipe makes clear that this charm is aimed at preventing the utensils from being used for cooking.

116. The relevant name in the “sword” is **GSMS** (HdM, 34, § 76). See also the next recipe.

117. The original is miswritten. Cf. § 91, where the fringes of a belt are indicated.

118. The instruction to recite the formula seems to have been integrated into the text at this point either by mistake or as a deliberate correction of what is missing above. It should appear as part of the ritual to be performed over the four corners of the scarf where it says “and say” but no formula is indicated.

119. *Makhni'a Zedim* (“You who overpower the evil ones”) is the twelfth benediction of the daily *'Amida* prayer.

120. In the original, the name **'SQWHYY** is followed by another one: **YGWPT**. However, as the sentence lacks a verb it is possible that this name is actually a miswriting of the Hebrew “will strike him.” If that is the case, then the adjurer should turn to **'SQWHYY**, who is mentioned among the thirteen archangels as **'SQWHYY**, and adjure him to strike N, son of N.

121. Due to a scribal error at this point, both the end of the recipe concerned with speaking with the dead and most of the one that follows it are missing. Thus, § 78 actually comprises the beginning and the end of two consequent recipes and indicates two consequent formulas—from **QHWYHWT** until **'HYŠWNY** and from **'HYŠWNY** until **'ZRYQY**.

122. See the previous note.

hyena¹²³ or any harmful animal, say over earth [from under]¹²⁴ your right foot from **‘ZRYQY** until **NNHYH** and throw (it) toward them. ^[80]If you wish to (magically) bind them, say over earth from under your left foot from **NNHYH** until **HYṬG’Y** and throw (it) toward them. ^[81]If you wish to open a door, take the root of *zirdeta* reed and place (it) under your tongue and say in front of the door from **HYṬG’Y** until **BYRQS**.¹²⁵ ^[82]If you wish to kill an ox or cattle, say in its ear from **BRQS** until **TMYMS**. ^[83]If you wish to inflame (fire of love) in (someone’s) heart,¹²⁶ say over a piece (of meat)¹²⁷ from **TMYMS** until **BDRQS**¹²⁸ and put it by him and he should eat it. ^[84]If you wish to make someone demented, say over an egg from **BRDQS** until **‘HYTY** and give (it) to him [81] into his hands. ^[85]If you wish to destroy someone’s house, say over a new sherd from **‘HYTY** until **Š’YLS** and throw (it) into his house. ^[86]If you wish to banish someone, say over *ydy* oil from **Š’YLS** until **‘SPKL** and smear (it) on the doorpost of his gate.¹²⁹ ^[87]If you wish to make someone hated (by others), say over let blood from **‘SPKL** until **‘ZMRS** and pour (it) on his threshold. ^[88]If you wish (to cause) a women to abort, say over a jug of water from **‘ZMRS** until **YZY’WS** and pour (it) on her threshold.¹³⁰ ^[89]If you wish to make someone sick, say over olive oil from **YZY’WS** until **N’SṬG** and he should rub (it). ^[90]If [you wish] to know concerning a sick person whether he will die or recover, say in front of him from **N’SṬG** until **LHRTN**. If he turns (his) face to you he will recover and if (he turns his face) to the wall he will die. ^[91]If you wish to hold a lion by its ear, say from **LHRTN** until **DWDY’H**, and tie seven knots in the fringes of your belt and say (the formula mentioned) over each and every knot and hold it. ^[92]If you wish for your fame to go forth in the world, write [in] an amulet from **DWDY’H** until **‘FṬYGW-NNY’** and bury it at your gate. ^[93]If you wish the earth to contract before

123. In the context of lions and bears, the original is probably the Aramaic term for hyena. However, the Hebrew for viper should also be considered.

124. Cf. the next recipe.

125. The correct form is **BRQS**, as found in both the next recipe and the correlative formula in the “sword” (HdM, 34).

126. The original is miswritten.

127. The original Aramaic may also denote a certain meat dish or a piece of bread.

128. The correct form is **BRDQS**, as found both in the next recipe and in the correlative formula in the “sword” (HdM, 34).

129. The original is miswritten. The correct words may also denote “the threshold of his gate.”

130. Lit. his threshold.

you,¹³¹ say over a single *zirdeta* reed from **'FTYGWNNY'** until **YWL-WYHW**.^[94] If you wish (a person) to be cured from hemorrhoids and not to be sick again, take a pit of *hana shira'a* (fruit)¹³² and roast (it) in the oven and say over it from **YWLWYHW** until **'PYWN** and mix it with olive oil and let him take (and put) a little¹³³ on it and it will become better.^[95] For every (kind of) dripping(?),¹³⁴ write on *magzab* from **'PYWN** until **KRY'K** and let him hang (it).^[96] For poison, grind *palgagi* cumin¹³⁵ [and] write (with it?) on an egg¹³⁶ and put (it) in wine and say over it from **KRY'K** until **HYPRW** and let him drink (it).^[97] For hailstones that descend¹³⁷ from the sky, take a ring of iron and lead and hang (it) on something tall at any place that you wish and say over it from **HYPRW** until **GRWMY**.^[98] If you wish to enter before a king or the nobles, say over lion skin while it is dipped in black myrrh and clear wine from **GRWMY** until **ŠHRYWMY** and carry¹³⁸ (it) on you.^[99] For blight that afflicts the field, take a tendon and soak it in turnip water in the night between Wednesday and Thursday and on the next day sprinkle that water on that field and say from **ŠHRYWMY** until **QHTTY**.^[100] For worms that afflict the fruit, take a worm from the mud and put (it) in a tube and say over it from **QHTTY** until **STGMY** and shut the opening (of the tube) with pitch¹³⁹ and bury (it) in that plot of land.^[101] To release a man from prison, say over residue of gum arabic¹⁴⁰ and over *tuhala* dates from **STGMY** until **'YY** and let him eat (it).^[102] For land that does not produce fruit, take eight jugs from eight houses and fill them with water from eight canals and put salt into them from eight houses and say over them from **'YY** until **'SH'L** eight times and sprinkle over each corner (of that plot of land)

131. The practical meaning of the contraction of the earth is the shortening of the journey.

132. The precise meaning of the Aramaic *hana shira'a* is uncertain. However the “pit” indicates that it is some kind of a fruit (unless the words are miswritten).

133. I assume that the original is a miswriting for “a little.” Otherwise the recipe as a whole makes no sense (even though the phrase itself is legible: “and let him take and put an amulet on it”).

134. The given word is uncertain and so is its meaning. It presumably derives from a word that denotes “a drop” in the Aramaic of the Targumim. See DTTM, 1484 (*rys'*, *rsys'*).

135. Lit. cumin of *palgagi*.

136. It is plausible that the formula that should be written on the egg is the one to be recited over the wine.

137. Lit. when it comes.

138. Lit. and hold. Cf. nn. 146, 150.

139. The original is miswritten.

140. The given word is miswritten.

two jugs (of water) and break those jugs over eight paths. ^[103]For a sick person who is weak¹⁴¹ and you do not know why he is weak,¹⁴² boil *shikhra*¹⁴³ in water and say over that water from **'SH'L** until **LWQY** and let him drink (it) when he is thirsty. ^[104]To stir up a battle, take dust from under your left foot and say over it from **LWQY** until **QBQZY'L**¹⁴⁴ and throw it toward them and they will separate and take up weapons¹⁴⁵ and fight. ^[105]If you wish to impose your terror over all people, write on a lead plate from **QBZQY'L** until **GTHWṬY'L** and bury (it) in a synagogue on the western side. ^[106]If you wish light to shine for you when it is dark, write on a sheet from **GTH-WṬY'L** until **ZRWQZ'L** and carry¹⁴⁶ (it) on you whenever you desire. ^[107]If you wish to tie eyes (from afflicting evil), write on a leather sheet and place (it) in a vessel¹⁴⁷ (made) of palm leaves under the stars from **ZRW-QZ'L** until **BTQNŠY'L**¹⁴⁸ and do not speak while you write. ^[108]If you wish to send a sword and it will fight for you, say over a new knife (made) entirely of iron from **BTQŠNY'L** until **TŠHWHY'L** and cast it toward them. ^[109]If you wish them to kill each other, say over a knife (made) entirely of iron from **TŠHWHY'L** until **KLLYSTNY'L** and bury it with the bottom part¹⁴⁹ in the ground and put your heel on it (while) in the ground and they will kill each other until you take it [out of] the ground. ^[110]And if you wish them to calm down, take dust from under your right foot and say backward what you have said and throw (it) toward them and they will calm down. ^[111]And if an adversary lays hold of you and wishes to kill you, bend the little finger of your left hand and say from **KLLYSTNY'L** until **KTRY-HY'L** and he will run away from you like a man who runs away from his killer. ^[112]To cause an optical illusion, say over a lion's hide from **KTRY-HY'L** until **HDGSWM'Y'L** and carry¹⁵⁰ (it) on you and no one will see

141. The word apparently denotes the deterioration of the sick person's condition or even his or her passing.

142. This is a case when the lack of a precise diagnosis prevents the implementation of a more focused treatment.

143. See n. 65 above.

144. The correct form is **QBZQY'L**, as found in both the next recipe and the correlative formula in the "sword" (HdM, 34).

145. Lit. tools of war.

146. Lit. and hold. Cf. nn. 138, 150.

147. The original is written in the plural.

148. The correct form is **BTQŠNY'L**, as found both in the next recipe and in the correlative formula in the "sword" (HdM, 35).

149. The "bottom part" of the knife is apparently the hilt.

150. Lit. and hold. Cf. nn. 138, 146.

you. ^[113]If you fall [into] fire¹⁵¹ and you wish to ascend out of it, say from **HDGSWM'Y'L** until **SMQTY'Y'L** and you will ascend safely. ^[114]If you fall into a deep pit without knowing, say while you fall from **SMQTY'Y'L** until **HMGG'Y'L** and nothing will harm you. ^[115]If you are drowning¹⁵² in a deep river, say from [83] {**SMQTY'Y'L** until} **HMGG'Y'L** until **MŠQW-NY'Y'L**¹⁵³ and you will come out safely. ^[116]If a rock or a landslide falls on you and you are (trapped) under it, say from **MŠQWNYN'Y'L**¹⁵⁴ until **QNY'YS'Y'L** and you will escape safely. ^[117]And if the authorities lay hold of you, bend the little finger of your left hand and say from **QNY'YS'Y'L** until **BKLHWH'Y'L**¹⁵⁵ before the king or the judge and he will kill the people who have seized you. ^[118]If a band of marauders attacks you, turn toward the west and say from **BKLHWH'Y'L** until **QDŠYG'Y'L**¹⁵⁶ and they will become like stones and will not move. ^[119]And if you wish to untie them, face toward the east and say backward what you have said. ^[120]And if you walk in valleys or mountains and there is no water to drink, raise up your eyes to heaven and say from **QDŠYG'Y'L** until **PYZQHY'Y'L**¹⁵⁷ and a spring of water will be opened for you. ^[121]If you are hungry,¹⁵⁸ raise up your eyes to heaven and spread out your arms to heaven and say from

151. The given word is unclear.

152. Lit. drowned.

153. This is no doubt a scribe error. The required formula is from **HMGG'Y'L** until **MŠQWNY'Y'L**.

154. The correct form is **MŠQWNY'Y'L**, as found both in the previous recipe and in the correlative formula in the “sword” (HdM, 35).

155. The phrase “and you will escape safely . . . **BKLHWH'Y'L**” is written in the margin. Having realized that he had skipped over the end of § 116 and § 117 in its entirety, the scribe added the missing section in the margin and indicated its place in the text with a common sign. Nevertheless, he did not erase the name **BKLH-WH'Y'L**, which he had mistakenly written right after the name **MŠQWNY'Y'L**, probably because he considered it inappropriate to cross out a holy name (in other cases, he did erase surplus words that he had mistakenly written. See the next note.). Thus, the name **BKLHWH'Y'L** occurs twice in the text—first, by mistake, after **MŠQWNY'Y'L**, and then in its correct position at the end of § 117. It is copied here only once.

156. The words “before the king or before the judge,” which occurred appropriately in the previous recipe, were copied again by mistake at this point. They were eliminated with a line by the scribe.

157. This name occurs three times, each in a different form: here, in the next recipe and in the “sword.” The scribe apparently considered the current form to be correct, since he also wrote it in the margin of the line where it occurs in the “sword.”

158. The original is miswritten.

PZQHY'Y'L until **QRSRNHY'L** and a Prince will stand before you and will give you bread and meat. ^[122]And if you wish to summon the Prince of Man to you, say over your scarf from **QRSRNY'L**¹⁵⁹ until **HBQŠPHY'L** and the one bound by you will descend and he will come to you¹⁶⁰ and whatever you desire (to know) he will tell you. ^[123]And if you wish to remove him, say before him backward what you have said and he will go. ^[124/5]If¹⁶¹ you wish that any heavenly Prince will teach you what he knows,¹⁶² call **'HYWPSQTYH** and adjure him in the third hour of the night (with the words:) “in the name of the master of all the holy ones” until the end of the sword, send to me (the desired angel) and he will reveal to me and teach me all that he knows¹⁶³ and (then) he will flee.¹⁶⁴ ^[126]If you wish to walk upon water¹⁶⁵ so that your foot will not sink, take a lead plate and write on it [from] **HBQŠPHY'L** [until] **Š'STŠHY'L** and place it in your belt and say (the formula written) while you are walking. ^[127]If you wish to become wise, mention (during) three sequent months starting at the beginning of the month Nisan in *Ḥonen ha-Da'at*¹⁶⁶ from **Š'STŠHY'L** until **'GPTNSHY'L**, may the gates of wisdom be opened to me so that I shall contemplate them. ^[128]If you wish to learn immediately everything that you may hear, write on an egg laid on the same day from **'GPTNSHY'L** [until] **QNYNSHW'L** and erase (it) with undiluted wine in the morning and drink (it) and taste

159. The correct form is **QRSRNHY'L**, as found both in the previous recipe and in the correlative formula in the “sword” (HdM, 35).

160. Cf. § 45.

161. Both numbers 124 and 125 occur in the margin and the next recipe is marked 126. Thus, one recipe is missing. In any case, recipe 124/5 requires the recitation of the closing section of the “sword,” which mentions **'HYWPSQTYH**, the highest angel in the heavenly hierarchy, who is described at the beginning of the treatise (and was most probably composed by the compiler himself). Thus, its appropriate position in the list of recipes should be close to its end, near § 137. It was apparently located here due to its content, which broadens the option of acquiring angelic knowledge suggested in the previous recipe. See the discussion on this recipe in HdM, 128–29.

162. Lit. will teach you that which is in his hand.

163. See the previous note.

164. I prefer to read the original as a Hebrew word integrated into the text rather than as an Aramaic one, which means “to tremble.” The occurrence of Hebrew words in the list is not infrequent and it seems more likely that the adjurer wishes to dismiss the angel after having heard from him what he needed to know, rather than to make him tremble. Cf. §§ 122–123.

165. Lit. in the water.

166. *Ḥonen ha-Da'at* is the fourth benediction of the weekday *'Amida* prayer. Cf. note 7 above.

nothing for three hours. ^[129]If you wish to make someone forget all that he knows, write, pertaining to his name, on a laurel leaf¹⁶⁷ from **QNYNSHW'L** until **'WBRYHW'L** and bury (it) under his threshold. ^[130]If you wish to send an evil demon against your enemy, take a green locust and say over it from **'WBRYHW'L** until **QSGHNHW'L**¹⁶⁸ and tie to it (a piece of) wormwood and let it fly away. ^[131]To send¹⁶⁹ a spirit, take a bone of a dead person and dust from below him in a jar¹⁷⁰ and tie it up in a (piece of) linen [84] rug (together) with saliva¹⁷¹ and say over it from **QSGHNHW'L** until **MRGHMHW'L**,¹⁷² pertaining to his name, and bury (it) in a cemetery. ^[132]For (catching) thieves, say: May thieves and robbers be bound and surrender in the name of **MRGWHMHW'L** until **'TṬHSHW'L**,¹⁷³ and while reciting (it) put your little finger in your ear {while reciting (it)}. ^[133]And when you wish to release them, say from **Y'WYHW**¹⁷⁴ and remove your hand from your ear. ^[134]To close up your house against thieves, say over a jug of water from **'TṬHSHW'L** until **MPGSRHW'L** and sprinkle (it) all around your roof. And (it is effective) also for sealing a town. ^[135]To seal a house from marauders, take dust from a nest¹⁷⁵ of ants and carry (it) around your roof and while carrying (it) around say [from] **MPGSRHW'L** until “in

167. The original is miswritten. For writing on a laurel leaf, see also § 45.

168. Neither this name nor any possible miswriting of it appears in the “sword” of names. It thus seems that some of the original names in the “sword” have been omitted. See HdM, 36, n. 140.

169. The original is miswritten.

170. The original Aramaic means “molar” (or tooth), which is unlikely in this context. It is more plausible, then, to read it as a close miswriting of jar.

171. The exact denotation of the original is hard to discern.

172. This name occurs in three different forms—here, in the next recipe, and in the correlative formula in the “sword.”

173. In the original, the name was written with double-S (**'TṬHSSHU'L**) and then one was assigned by the scribe as a surplus without being erased (Cf. n. 155 above). The form **'TṬHSHW'L** also occurs in § 134 and in the correlative formula in the “sword.”

174. The formula to be recited is not clear. The name that opens it is not found in the “sword” and neither is its end included. Actually, the formula required in the next recipe (§ 134) begins with the name that ends the one required in § 132. Bearing in mind the technique of saying a formula backward in order to reverse the act accomplished through reciting it forward (for example, §§ 109–10, 118–19, 122–23) it seems reasonable that the current recipe required the recitation of the previous formula from end to beginning. However, the name **Y'WYHW** does not occur in the formula indicated.

175. The original is miswritten.

the name of the master of all the holy ones.”¹⁷⁶ ^[136]To seal yourself from an evil spirit, say in the name of **TWBR TSBR** until **HYDRST’**, I, N, son of N, will pass in peace and not in harm.¹⁷⁷ And (act the same way) also to excommunicate them (i.e., the evil spirits) whenever you encounter them. ^[137]And for all other things that are not referred to explicitly, (say from) “in the name of the master of all the holy ones” until the end of the sword. And upon each amulet that you may write from the sword write on top (of it) “in the name of the master of all the holy ones.”

[. . . In order]¹⁷⁸ that the deed (performed) through this sword¹⁷⁹ might be put into effect and he (i.e., the one who wishes to use the sword) will come forth to manipulate¹⁸⁰ it and all these deeds (suggested above), and they will be transmitted to him for the sake of manipulating them just as they were transmitted to Moses, son of Amram, may divine peace rest upon him. But he who acts not (in accordance with the prescribed action) in his act and will come forth to manipulate it, angels of anger and rage and wrath and fury rule over him and torment his body and all (the limbs) of his body cause him to be cold. And these are the names of the princes who lead them: the name of the prince who is appointed over the angels of anger—**MZPWPY’S’Y’L** is his name; and the name of the prince who is appointed over the angels of rage {is}—**ŠQŠWRWMTY’L** is his name; and the name of the prince who is appointed over the angels of wrath—**QSW’PPGHY’L**

176. In the original the words are mixed up. Cf. the correlative phrase of the “sword” and § 137.

177. The original is uncertain but apparently denotes harm. Cf. DJBA, 374 (*hzyq’*, *hyzyq’*).

178. Due to the incoherent syntax of this paragraph, the suggested reading is uncertain. The words “[in order] that the deed (performed) through this sword will be put into effect” can also be understood as the end of the previous sentence and not as a beginning of a new phrase. In that case one should read: “And for all other things that are not referred to explicitly, (say from) ‘in the name of the master of all the holy ones’ until the end of the sword. And upon each amulet that you may write from the sword write on top (of it) ‘in the name of the master of all the holy ones’ so that the deed (performed) through this sword might be put into effect.” Nevertheless, it seems to me that at this point, toward the end of the treatise, the compiler returns to speaking about the use of the sword, in general, and the preliminary rite for having control over it, in particular. Thus, I believe that the beginning of this sentence, which related the importance of carrying out the preliminary ritual before trying to make a concrete use of the “sword,” is missing in our text. See HdM, 132–33.

179. The original is miswritten.

180. The original is miswritten.

is his name; and the name of the prince who is appointed [over the angels of] fury—**N'MWSNYQTTY'L** is his name. And there is no number to the angels that are under their authority and all of them rule over him and his body will be made disfigured¹⁸¹ (cf. **Dan. 3:29**). May the Lord guard you from all evil. Amen.

End of the sword with the help of *God dreaded in the great council of the holy ones* (**Ps. 89:8**).

181. The original is miswritten.