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»Durch Dein Wort ward jegliches Ding!«
»Through Thy Word
All Things Were Made!«

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Zum Gedenken an Rudolf Macuch (1919–1993)

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A New Mandaic Magic Bowl (MAU. 2489)

Gaby Abu Samra, Kaslik

Introduction

Magic bowls have frequently been found in Mesopotamia, especially in its southern part. Scholars date them roughly between the 4th and the 8th century A. D. They are inscribed in one of several Aramaic dialects spoken in various areas of Mesopotamia: Jewish-Aramaic, Syriac and Mandaean which is written on our bowl. The bowl that I present here belongs to the Library of the Holy Spirit University of Kaslik / Lebanon (number IBC 43). It is a pleasure for me to dedicate this research in the Mandaic language to Rudolf Macuch.

In this article, I will describe the bowl and present a transcription of the text, a translation, and comments on some formulae and expressions.

Description of the Bowl and the Inscription

The bowl is yellowish white earthenware, with inscription in black ink, and containing 25 spiral lines (21 inside, 4 outside). It measures 6,5 cm in height with a diameter of 18 cm. Some golden powder can be found in it. The language and the script are Mandaic. The script is relatively clear, except for line 21, on the rhyme, where abrasion has effaced a large part of it. Sometimes the ink is faint, makes some words unclear. There are stains caused by gums which merchants used to glue broken parts (10 pieces). In the bottom of the bowl there is a small circle. Here the text begins moving outward from this circle and continuing to the exterior of the bowl where it finishes in a continuous circular line with two small lines outside of it. Some phrases parallel to our text are found in Segal (2000, 081M). This magic text was written to preserve the health of Farokazad son of Kumay and to protect his house and his possessions, as is proclaimed in the beginning and the end. Three of the great Genies from the Mandaic religion are mentioned in the text: Mana Rba, Yurba and Yawar. The text presents some parallels with Segal 081M: 3//081M 5; 5-6//6-7; 9-10//7-10; 12-13//11; 14-16//12-13; 18//14; 19//15.

Transliteration

Interior:

1. 'swt' whwtmt' w[z]rzt' dkwšt' wntr' rb'
2. dšr'r['] n'hy lh lbyth dwrh hyklh wbyn'ynh
3. dpr[w]kz'd br kwm'y 'l klyl nhwr 'y'r q'ymn' bhyt' bzyw' wnhwr'
4. w'q'r' dm'n' rb' q'dm'yy' kw[l] gyz' rb' d'mr' wšym' b'yd'y lgytn'

5. 'ly'y[w]n dšwb'' š'byhy' 'l''wy' d[w]rywn hyklywn dmqwtwy' 'ly'ywn
d̄kwłhwn
6. ml'ky['] 'ly'ywn d̄kwłhwn rwhy' whwmry' z'dnyt' 'ly'ywn d̄kwłhwn shrywn
wdywywn
7. wrwhywn wmhšbtwn byš't' d̄šbyq' mn tyty' rwhy' wywrb' l'thšby' lbyš' 'l bny'
šwr[b]' rb'
8. dhyy' gbyly' bysr' wzm' gwbyr' bhyry' zydq' d'yth' lm'h'zyn 'stkyt
whyztynwn lml'ky' d'tlb'š bshry'
9. 'stkyt whzyth lywrb' kd ytyb bškynt̄h wml'ky' d̄mnhry' škynt̄h lwth qymy' 'lh
wm'sgyl̄h lzywh
10. wmytgmry' l'trw'n 'tr'w'n bhwmrywn wdyw'ywn wshrywn wrwhywn
wlyly'twn d'štl' 'l'ywn l'hrwby' bt'ywn wšwy'
11. hyklhwn wlqymy' b'ty' d̄bny' 'n'š' bhwr' wnry' wbhyšwk' ghy' wlnqwp'y
bny' 'n'š' wšwty' lbny' šwr' rb' d̄hyl'
12. d̄šrhy' l'tr' rb' d̄nhwr' 'n' y'w'r zywn d̄hzytynwn bhyl'y wbyzyw'y wbnhwr'y
w'qr'y w'dyrwt'y [w]rwt'y d̄hwmrt'y wb'dywry' d̄lwn w'twn
13. mn bytbw rb' q'dm'yy' wb'rw't' d'l'y šry' q'myt blbwš' d'ky' wšwm'y rby'
'q'r' m(t?)kryt(y?) 'l kwłh k'n' d̄nyšm't' w'l prwkz'd
14. w'l bny' šwr' rb' dhyy' d'tyty' l'tr' rb' d̄nhwr' wr'zy' hwyt 'ly'ywn 'lm'
d̄šwmy' n'dt w'lm' d'rq' 'zdrmb'y' w'lm' d̄kwłh byt' d̄š'byhy' 'štrh'z
15. whwmry' wptykry' kwłhwn n'd w'štrh'z w'štwš mn qwdm'y whwmry' wshry'
wdywy' wrwhy' wlyly't' w'qry't' d̄ptykry' kwłhwn d̄gmyry' 'l bny' 'n'š' lbt'y'
16. b'ty' wldwry' lmygt'l gtl' byld't' wlnqwp'y bn'ywn wlnkwšy' bn'twn wšrwy'
'nšy' wšwty' btnt' w'hrwby' bt'ywn wšwy' hyklywn w'šwty' kwłhwn bny'
šwr' rb' dhyy'
17. kd nhyzwn n'd't w'štrh'z w'štwš w'stwhp npl 'l 'npywn 'šlw pwq w'r't?
w'štrh'z 'q'r knp wnp'q mn qwdm'y wmn b'ty' dwry' hykly' wbynyny' d̄bny'
'n'š' w'l rb' d̄škynt̄h
18. wrwh' byšt' hz'tynwn wbn'y' 'n'š' wlsb/dtywn g'm'r 'ly'ywn shry' wšydy'
wdywy' whwmry' wlyly't' d̄š'ry' 'l l'bbywn d̄bny' 'n'š' wkwl ywm' bkwl ywm'
'pky' l'bbywn d̄bny' 'n'š' wn'hby' 'h/yynwn
19. wš'ry' 'ly'ywn bbt'ywn dwrywn hyklywn wbyn'ynwn wmytqry' b'lm' lwgt'
w'qryt' wgd' bm'š'š'pl' wmyskstp' wmytqry' bdwry' gty' gtl' wm'hrby'
b'ty' 'n' y'w'r kd h'zytynwn bhyl'zyw'y
20. nhwr'y d'l'y š'ry'h' wytynwn r'z' k'sy' l'byr/by'? nyrq'/'rq'/'q'/'qr'? bny'
šwr' rb' dhyy' gbyly' bysr' wzm' w'mrylwn s'bwłh lby't' d̄wr' hykl' wbynyn'
d̄hwmrt' 'kwr' wptykr' w'str' 'tbh' wshry'
21. wdywy' wlyly't' wmn? sr'y? šryr'/šrwd/b'? g'ryb'? w'l-ry...?wmn ...g'l'
(t'rngl'?) hywr' hlš/yt'? kyl' k'? --- d̄s'b? my'?... w'd'?... y]wn'/?d'm'n'?...
bhyr'?...wr... wz'm'??...

Exterior:

1. bhd'ry'/bhr'by'? bmy' w''rk''/r / w'dk'r' --?hyzyn pw-?w'm'/pwł't'? wzw'
bkwh(y) by(t'?) d?/wqwt't'/wqw/ym't' 'tbh w'swt' whwtmt' wzrzt' dkwšt' wnt'r'
rb' dšr'r' n'hwy lh lbyth dwrh hyklh wbyn'ynh dprwkz'd
2. br kwm'y
3. 'l klyl nhwr
4. 'y'r hw

Translation

Interior:

1. May there be health and sealing and arming of truth and great guarding
2. of righteousness for the house, residence and mansion and building
3. of Farokazad son of Kumay. Upon the wreath of the light of air I am standing, in power, in radiance, and light,
4. and glory of Mana Rba, the primeval one. All the great treasure of speaking and hearing I grasp in my hands
5. against the seven planets, against the residences and mansions and buildings of the diminished ones; against all the
6. angels, against all the spirits and the presumptuous amulet spirits, against all the sorcery spirits and devils
7. and spirits and evil machinations which are released from lower spirits. And Yurba planned evil against the sons of the great tribe
8. of life, kneaded body and blood, the chosen men of righteousness who are sitting to be seen. I looked and saw angels dressed as sorcery spirits.
9. I looked and I saw Yurba sitting in his divine dwelling, and the angels who illuminate his dwelling, serve him, and enhance his radiance,
10. and take possession of diverse places with their humartas/amulet spirits, their devils, their sorcery spirits, their spirits, their liliths, since all these have been sent against them to destroy their houses and to desolate
11. their mansions and to turn the houses of human kind through destruction, fire and intense darkness, to pierce human kind and to render senseless the children of the great tribe of power/life
12. who dwells at the great place of light. I, Yawar-Ziwa, saw them, by my power and by my radiance and by my light and my glory, and my might, by my illumination of amulet spirits, and the co-dwellers who accompanied me and come
13. from the house of the great primeval father, and by the illumination that dwells over me, I stand in pure robe and my glorious great names/heavens (?) I grieve (?) for all the group of souls and for Farokazad
14. and for the great tribe of life which comes to the great place of light. And I reveal the mysteries to them. The world of the heavens shook, and the world of earth trembled, and the world of all the house of the planets quaked

15. and the amulet spirits and all the idol spirits trembled and quaked, and were cast into confusion before me: amulet spirits, sorcery spirits, devils, spirits, liliths, and all the imprecations of all the idols that rule over human kind, its houses,
16. houses, and its residences, to wreak murder among children, and to strike down their boys, to slaughter their girls, and to molest women, and to make foolish pregnant women, and to destroy their houses, and to defile their mansions, and to make foolish the whole great family kind of the life.
17. When they shall see the trembling and the quake and the quarreling they fall on their faces, shriek, go out and recoil and fear, flee, take wing, being gone from my face, from the house, and residence and mansion and buildings of human kind, and from/above/against the great divine dwelling.
18. I saw the evil spirits, and the human kind, and I don't surround them entirely. The sorcery spirits, the demons, the evils, the amulet spirits, the liliths, that haunt the hearts of the human kind, and every day overturn the hearts of the human kind, and put them to shame
19. and haunt them in their houses, their residences, their mansions and their buildings, and are called in the world "grasp" and "imprecations" and "confused fortune" (?) even "wmyskst" (?) and they are called in the residences "murderers and destroyers of houses". I, Yawar, when I saw them in the power of my radiance
20. and my light that dwells over me and they bring the hidden mysteries (outside?); (I call?) the sons of the great tribe of life, kneaded body and blood, and I say to them: receive the house, the residence, the mansion and the building of the amulet spirits, temple spirits, idol-spirits and Astara, who is in it, and sorcery spirits,
21. the evils, the liliths, the amulets...??? ... white...???

Exterior:

22. and surrounded by water and invocation...(?) and they saw single and couple in the force of (inside?) the house that stability in it? And health and sealing and arming of truth and great guarding of righteousness for the house, residence and mansion and buildings of Farokazad
23. bar Kumay.
24. Upon the wreath of the light
25. of air. Life (?)

Some parallels with Segal 081M:

3//081M 5;5-6//6-7; 9-10//7-10; 12-13//11; 14-16//12-13; 18//14; 9// 15.

Commentary

The text, such as we have it, can be divided into 6 parts: the opening formula, 2 incantations, the description of Yurba's dwelling, the description of Yawar's dwelling, the apocalyptic description and the concluding formula.

The opening formula (ll. 1–4)

contains two parts: the first (ll. 1–3) is the wish for the health and the sealing of Farokazad; the second (ll. 3–4) “Upon the wreath of the light of air I am standing in power... and the glory of Mana Rba, the primeval”, is the classical formula in Mandaic texts.

ll. 1–2:

kwšt': in Mandaean ritual *kwšt'* is the formal hand clasp (Segal 104).

wnr' rb' dšr'r': we find once *nrt' dkwšt'* (Segal 077M, 6. p. 104). We find a similar phrase: *wn't'rt' r'bty' dšr'r'* in Bodleian Library Oxford, in the Drower Collection 43 Aa.¹

n'hy: defective for (*n'ywy?* *n'hwy* as in line 22). Such form “*t'hwyh*” is used in other bowls.²

Farokazad son of Kumay: Farokazad is a name composed from Iranian words: *farrox* and *zad*: illuminated from birth.³ The name Kumay, well known in the magic bowls, is attested also in one Syriac funerary mosaic inscription from Osrhoene.⁴

First incantation (ll. 4–5)

against the planets and the diminished ones, “all the great treasure of speaking and hearing I grasp in my hands against the seven planets, against the residences... of diminished ones”.

l. 4:

w'q'r': (Segal 081M, 11; 104, 17): *bhyl'*, *bzyw'*, *w'q'r'* come together.

m'n' rb': supreme Being (Segal 109) in the Mandaic religion; from the Iranian man “Spirit, intelligence, soul”.

'mr' wšym': speaking and acceptance ([favorable] hearing), this common expression (Drower-Macuch, p. 353a) is clearly a calque⁵ of Akkadian *qabû šemû* “speaking (and) acceptance” ([favorable] hearing (see CAD, Š/2, p. 284b). *'mr'*: for *'mr'* like in Iraqi Museum, Bagdad IM 56543.⁶

l. 5:

dšwb' š'byhy' : š'byhy': literary: seven brothers.

1 Ch. Müller-Kessler, *Die Zauberschaltentexte in der Hilprecht-Sammlung, Jena, und weitere Nippur-Texte anderer Sammlungen*, text 41f., l. 2, p. 138.

2 Ch. Müller-Kessler, *Die Zauberschaltentexte...*, text 41c, l. 2, p. 123.

3 Ph. Gignoux, *Iranisches Namenbuch II. Mitteliranische Personennamen*, 2. *Noms propres sassanides en Moyen-Perse épigraphique*, p. 86.

4 S. Brock, A Further Funerary Mosaic Inscription from Osrhoene, pp. 717.

5 J. N. Ford, Notes on the Mandaic Incantation Bowls in the British Museum, pp. 260–261.

6 Ch. Müller-Kessler, *Die Zauberschaltentexte...*, text 1A, l. 10, p. 143.

mqṭwtwy: from a root of *qṭt* = to cut, to diminish, to beat, or to quarrel.⁷ Apparently this word is new in the Mandaean texts. Maybe it is a name to indicate the rivals or the enemies of Farokazad or of one of the genies in our texts: Mana rba, Yurba, Yawar.

Second incantation (ll. 6–7)

against evil spirits, sorcerers and evil amulets spirits released from lower spirits (from the underworld).

Yurba dwelling's description (ll. 7–12)

Mandaeans held that this genie was worshipped by Jews (Segal 108). It is mentioned in the Ginza Yamina (381: 11f), as Adonay: *yurba dyahutayya qarilh adunay*. Yurba "the great Yo (yhwh)". But later He was confused with a personified light-being *iur*, *iura Yūr, Yūra* and called *iura rba Yūra Rba* especially in the XVth book of Ginza Yamina, and identified with *šamiš* "the sun".⁸

There are two divisions in this part: the description of Yurba's dwelling (ll. 7–8), and the description of angels serving him (ll. 8–9), their function is to destroy people who are against Yurba and the great tribe of life, against the Mandaeans (ll. 10–12).

l. 7:

wywr̥b' l'thšby' lbyš 'l bny' šwr[b]' rb': and Yurba plan evil against the sons of the great tribe.

l. 8:

gwbry' bhyry' zydq': (*bhyry' zydq'*, Segal 101, 26; 104, 9; 107, 18). *zydq'* (has no plural): oblations,⁹ righteousness, pious offering, offertory, charity. *gwbry' bhyry' zydq'*: group of the Mandaean community.

l. 9:

'stkyt: root sky: to look at.

bškyntḥ: probably the cult-huts, the sanctuary,¹⁰ divine/celestial-dwelling.

We may divide the sentence as: *wml'ky' ḏmnhry' škyntḥ lwth, qymy' 'lh*:

lwth: near him, by him, with him.

qymy' 'lh (lit. who stands before him): Cf. *qymy' qwd'm* "who serves (lit. who stands before)" (Segal 107, 10 and 17). The Mandaic expression is parallel to Hebrew *'md 'l* "to serve (lit. who stand in the presence of)" (18,8), and Akkadian

7 M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, p. 1347.

8 R. Macuch, *Handbook of Classical and Modern Mandaic*, p. 3.

9 E. S. Drower, *The Canonical Prayerbook...*, p. 16, n. 1.

10 E. S. Drower, *The Canonical Prayerbook...*, p. 3, n. 1.

ina/ana pān PN izuzzu “to serve (lit. who stand before) PN” (AHw., p. 409a, meaning I,2: “[dienen] stehen vor”).

l. 10:

wmytgmry' l'trw'n 'tr'w'n: (perfected in diverse places) various places (Segal 81, 9).
wlš'wy': the parallel with *hrwby'* “to destroy” suggest a derivation from the root *šw'*, otherwise found in Mandaic in the Pe'al stem with the meaning “to languish, pine away, wither, dry up” (see Drower-Macuch, p. 390 a). cf. (Segal 107, 14 and 20).
d'štl' = from the verb *šlh* = to send. The third radical,¹¹ being guttural, had ceased to exist in Mandaean.

ll. 11–12:

lbny' šwrb' rb' dhyl' dšrhy' l'tr' rb' dnhwr'; for the word *hyl'* it is probably an error for *hyy'*? since all the other parallels are *hyy'*. Concerning the word *dšrhy'*, it should be a variant for *d'tyty'*, from the verb *šr'* “dwell”; since the parallel in line 14 is clear: *'l bny' šwrb' rb' dhyy' d'tyty' l'tr' rb' dnhwr'*.
w'dyrwt'y ('dyr?).

wrwt'y: illumination. Root: *yhr, yhyr'* = *yehira* = luminous. '*yrwt'* = vigilance,¹² awaking. '*rwt'* also means “light”, “light which awakens”, “enlightenment”.¹³ The root *yhr* “to shine” become *yur* = '*ur* (homonymous with '*wr* “to awake”, so that is often difficult to recognize them in the texts).¹⁴ The word *rwt'y* is often coming with others: *bhyl'y wzyw'y wbnhwr'y w'qr'y wšwt'y w'ry' wrwt'y* (Segal 81, 11) *bzyw' wnhwr' w'ry' wrwt'* (Yamauchi 22, 121).
(wb'dywry' for wb'dywy' = devils?)

Yawar dwelling's description (ll. 12–14)

Yawar is not a loan-word from Persian where *Yawar* means “assistant”,¹⁵ but an active participle from '*ur* “light”: it means the one who blinds or dazzles with light.¹⁶ It is an outstanding genie, which appears in the Mandaean texts with many epithets, but often with *ziwa*, as in our text. *Yawar* is in his glorious dwelling watching out for the assembly of souls and for Farokazad and revealing to them the mysteries.

ll. 12–13

bhyl'y... dlnw w'twn mn bytbwrb' q'dm'yy'. Cf. DC (Drower Collection) 37, 367:
bhyl' dmn byt 'b lw'n “by the power that accompanied me from the house of my

11 H. Pognon, *Inscriptions mandaites des coupes de Khouabir*, p. 64.

12 E. S. Drower / R. Macuch, *A Mandaic Dictionary*, 'ra, 'ruta, p. 357.

13 E. S. Drower, *The Canonical Prayerbook...*, p. 188, n. 4.

14 R. Macuch, *Handbook...*, p. 83, §50.

15 F. Justi, *Iranisches Namenbuch*, p. 145.

16 E. S. Drower, *The Canonical Prayerbook...*, p. 252, n. 2.

father". The latter text suggests that *byt bwr b' q'dm'yy'* is a contraction of *byt 'bw rb' q'dm'y'* "the house of the great primeval father", which occurs in a magical context in DC 26, 60-61: *q'l' d't'ly' mn byt 'bw rb' q'dm'yy'* "the voice which came to me from the house of the great primeval father".¹⁷ Cf. also the occurrence of the same expression in *Ginza Yamina* (ed. Petermann) 208, 10-11// 209, 20-21 in a mythological context. Also see (Drower-Macuch, p. 1a, s.v. ab 3).

wšwm'y rby' 'q'r'... (l. 13): glory guards/ and my great glorious name? and the great heavens? Glory?

m(t?)kryt(y?)pkyry': are tied up?

m-kryt(y?)? I refer here to the root *kr'*: to grieve/worry/be sad, to sorrow/distress.

m(t?)kryt(y?) 'l kwlh k'n' dnyšm't': I am grieved/worried, in sorrow, distressed for all the assembly of souls. It is suitable in the context.

k'n' (Segal 107). Vessel, storing place, assembly/congregation/group, akkadean *kennu*; *k'n' dnyšm't'*: the congregation/group of souls, the community of Mandaecans, in the *Ginza Yamina*.¹⁸

Apocalyptic description (ll. 14-22)

In this part we can find several divisions:

Cosmic trembling (l. 14): quake of heavens, earth, planets...

'zdrmb'y't is a dittography for *'zdrb't*, from the root *zbr'*: to turn, *ethpaal'*: to return.

We find another form for this word, *'zdrb't* in Yamauchi (5, 3; 6, 2. Pognon 13, p. 40) used for *šwmy'* and *n'dt* for the *'rq'*.

Sorcery trembling (l. 15-16): evil spirits... and all the idols which want to hurt human kind. All the evil spirits and amulets were cast into confusion before Yawar.

'štrh'z: rhz': be affrighted, tremble, to shock (Segal 81, 12; 106, 9 *'štr'z'*), form *shafel*.¹⁹

w'štwš': root *šwš'*: to put into disorder, confuse, discomfort.²⁰

l. 16.

byld't': in Segal 081,13: *bykl't'* = brides.

wlšrwy': in Segal 081,13: *wlš'ywdy'* = ensnare women.

The defeat of the evil spirits before Yawar (l. 17)

n'd't': for *n'd't'* (l. 17, parallel with Segal 98, 9).

w'stwhp': from the root of *hwp'*:²¹ to rub (frotter), scrap (querelle)? *w'stwhp'* = kind of troubles?).

17 J. N. Ford, "Notes on the Mandaic Incantation Bowls...", pp. 242-243.

18 E. S. Drower / R. Macuch, *A Mandaic Dictionary*, p. 198.

19 R. Macuch, *Handbook...*, p. 248, d.

20 E. S. Drower / R. Macuch, *A Mandaic Dictionary*, p. 457.

21 M. Sokoloff, *A Dictionary of Jewish Babylonian Aramaic*, *hwp'*, p. 478, (*hwp'*).

'šlw: from the root šlh = to send away, to send out a voice, cry.²²

w'r/'t? (√rtt 'to tremble' or rt' = 'to tremble, to recoil'²³); or 't': to accuse? The first suggestion is more compatible with the context.

'q'r: for 'rq by metathesis (Segal 76, 3; 98, 9).

'št': rear, rump. 'štw's?

wrwh': all the other words are wrwhy'; here it is without y, maybe it means wind.

The danger of the demons and their attack on human kind and human possessions
(ll. 18–19)

"I saw the evil spirits, and (with?) the human kind, and I didn't surround perfectly against them." (l. 18): in this sentence we can see the incomplete control of Yawar against the evil spirits, maybe because they are mixed with human kind and he doesn't hurt all of them?

l. 18:

wlsdynwn g'm'r?: sd': stock, block, barrier, obstacle; or, sdh: field.

wlsbynwn: sub, from the root sbb: to surround. The negative article *la* can be written in a defective way without the *halqa* after *l*.²⁴

š'hry'/wn'hry' 'h/yynwn: 'hnwn: them. *h* or tow *y*?

wn'hby' 'h/yynwn: Drower and Macuch related *nbb* to syriac *nbb* and Arabic نخب
"to be timid" = lean, meager.

l. 19:

b'lm' hwgt': in Segal 081,15: b'lm' g'tly' g'tl'. These evil spirits are called "grasp" and "imprecations" and "confused fortune"? even "wmyskst"? "murderers and destroyers of houses".

wgd' b's's, wgd' bm'/qš's wgb/d' bm'/qš's: wgd': fortune, luck. Maybe it is an assimilation for gnd': army.

'pl' wmyskstp/? wmyskstp: myskst': this could be a mistake for *mysknt*: poorness. It is perhaps from the root *ksp*²⁵ (*shafel* or *etpael*): to embarrass, to shame, or to cause chagrin, or to make reluctant. Maybe from the root *skk* = *sakakta*: snare, entanglement.

wgd' b's's, wgd' b's's 'pl' wmyskstp/: confusion fortune even poverty/poorness/shame/snare.

22 E. S. Drower / R. Macuch, *A Mandaic Dictionary*, šla, p. 466.

23 M. Sokoloff, *A Dictionary of Jewish Babylonian Aramaic*, p. 1097.

24 R. Macuch, *Handbook*..., p. 205, f.

25 M. Sokoloff, *A Dictionary of Jewish Babylonian Aramaic*, pp. 592-593.

Yawar triumph (ll. 19–21)

After all the cosmic and soercerous disorder, Yawar triumphs over the evil spirits and calls the sons of the great tribe of the life to take possession of their houses, buildings and temples where Astara dwell.

l. 20:

šry'h for *šry'* from the root *šr'*: to dwell, the parallel is in line 12 *šrhy'* and line 14 *'tyty'*.

l'byby'? *nyrq'/'rq'/'q'?* ('l?'): *l'-y-y'*? *'rq'/'q'/'qr'?* ('l?'): these words (2 or 3) are not clear; maybe the article ('l) is missing before *bny' šwrb' rb'*, as in the parallel phrases. Maybe we can read *l'byry' w'qr'*: out and I call?

'kwr': temple spirits, temple gods. Akkadian *ēkūrē* (Segal 103).

ll. 21–22:

In the second part of line 21 and the first part of line 22, is there perhaps, a description of a magic or sacrifice ritual? Or is it a matter of the blood of a dove or a white cock, according to Segal 081M corrected by Ford,²⁶ and to surround something by water and invocation?

l. 22:

some words of this line, though somewhat is clear, still not fully intelligible:

bhd'ry'/bhr'by'? *bmy' w'/'rk'/'r / w'dk'r* "and surrounded, encircled/ruined, desolated, by water and invocation...(?)"

w'/'rk'/'r: *'kr*: to detain, hold back. To make turbid; turbidity. *'kr*: to plough, dig, cultivate. *w'dk'r*: root *dkr*: invocation?

'--?hzyzn pwl't'? *wzw' bkwh(y) by(t'?) d'/?wqwt't'/wqym't' 'tbh* "and they saw divided/single and couple in the house that stability/standing in it"?

zw': wife, husband or married couple.

pwl't' (for *ptwl't'*)? *wzw'*: virgins and couples/ virgins and wives?

pfl (we can compare this root with the Arabic verb *fašala*: to divide, detach). *pfr*: to separate, break away: the divided and the (united) couple?

bkwhy: *kwh*: to be strong; *kw'*: to burn, consume, cauterize. Maybe an error for *bgwhy*: in the interior.

by(t'?) d'/?wqwt't'/wqwm't' 'tbh: the house that stability/standing in it. *Qt* (Syriac *qt*): to be fixed, firmly rooted.²⁷

'tbh: this word expresses the ideas of possession "there is in him".²⁸

wqym't' 'tbh w'swt' whwtmt' wzrt' dkwšt' wntr' rb' dšr'r': These words are found in most of the magic bowls in different combinations.²⁹ A similar formula concludes a text in Naveh-Shaked.³⁰

26 J. N. Ford, Notes on the Mandaic Incantation Bowls..., p. 243.

27 E. S. Drower / R. Macuch, *A Mandaic Dictionary*, p. 417.

28 R. Macuch, *Handbook*..., p. 422, i.

The concluding formula (ll. 22–25)

In the second half of line 22 begins the concluding formula, a repetition of the opening one.

ll. 24–25:

This phrase, which is the opening line of the basic incantation (line 3), is written below a line encircling the incantation.

l. 25:

hw: it is. This last word would appear to be a label³¹ or an abbreviation of *hy' zky'*?

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29 Gorea, M., Trois nouvelles coupes magiques araméennes, p. 74.

30 J. Naveh / Sh. Shaked, *Amulets and Magic Bowls, Aramaic Incantations of Late Antiquity*.

31 J. N. Ford, Notes on the Mandaic Incantation Bowls..., p. 246.

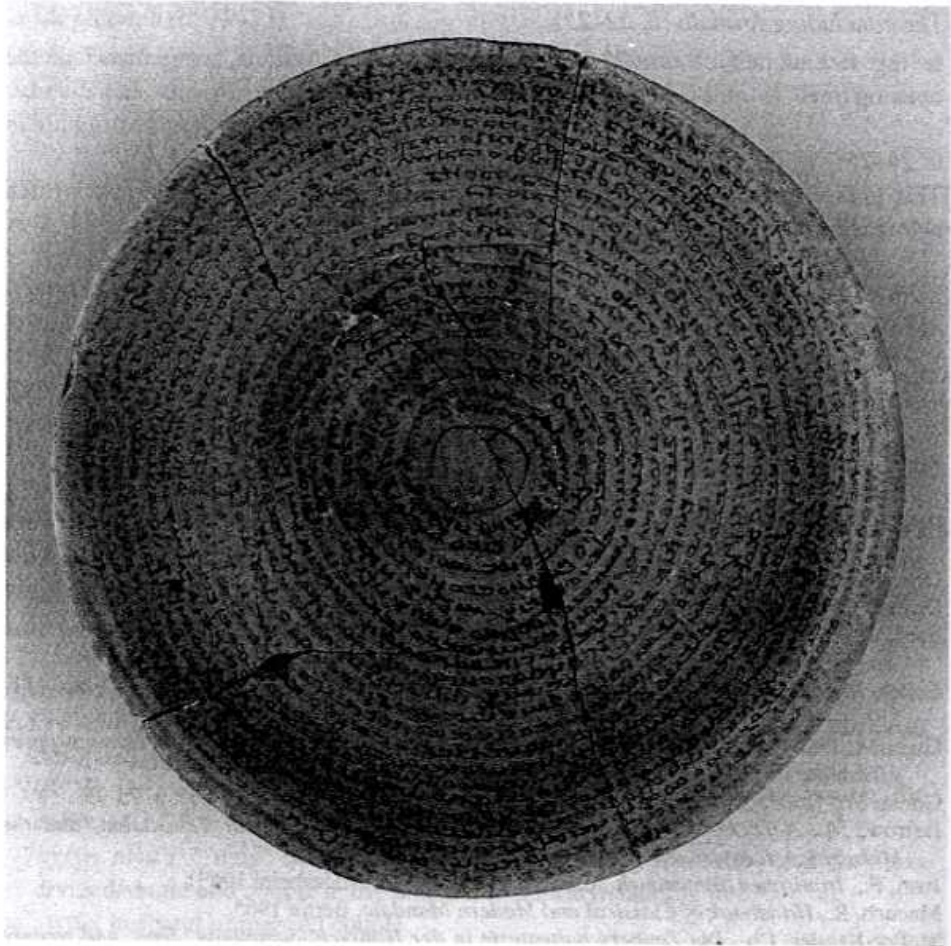


Fig. 1: Interior

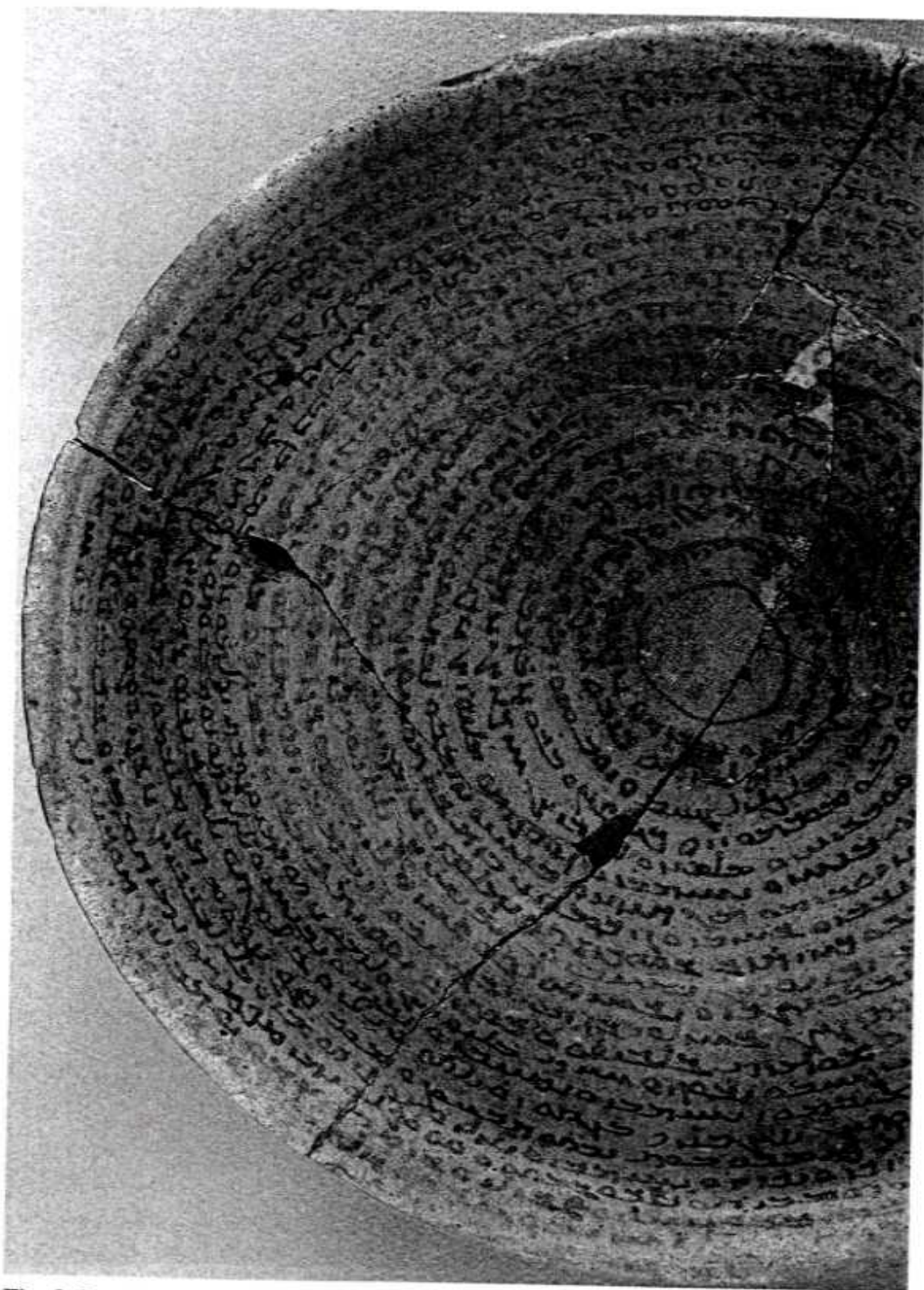


Fig. 2: Interior, detail

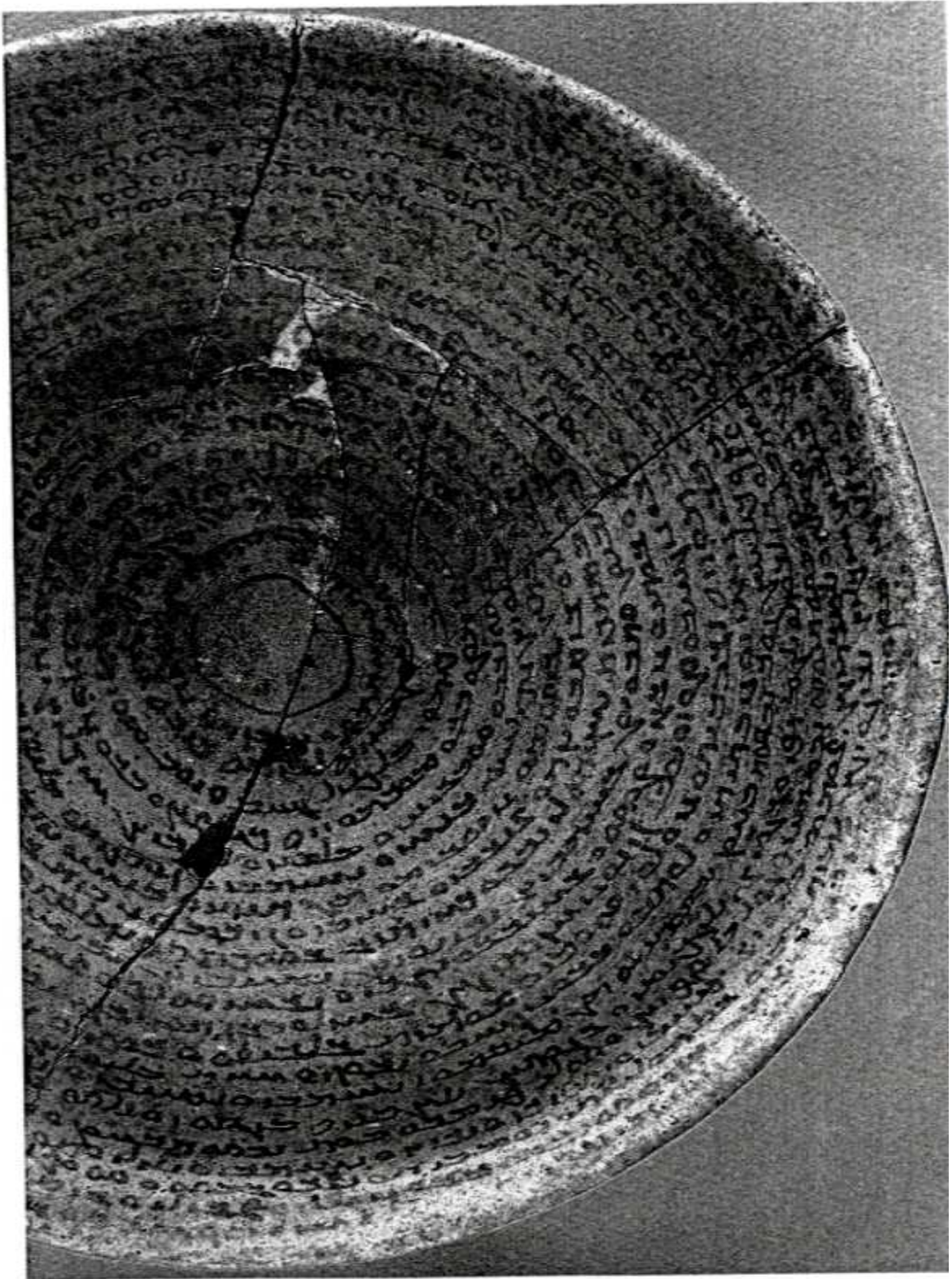


Fig. 3: Interior, detail



Fig. 4: Exterior



Fig. 5: Exterior



Fig. 6: Exterior

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