

The Sword of Moses

An ancient Hebrew/Aramaic book of magic

Translated by M. Gaster, 1896

Note: Dr. Gaster omitted transcription of holy names, marking them X in the text.
Text marked by [] added by J.H.Peterson.

I. The Sword of Moses.

In the name of the mighty and holy God!

Four angels are appointed to the "Sword" given by the Lord, the Master of mysteries, and they are appointed to the Law, and they see with penetration the mysteries from above and below; and these are their names — SKD HUZI, MRGIOIAL, VHDRZIOLO, TOTRISI. [CQD HUZI MRGIZIAL, UHDRZIULU, TUTRISI] And over these are five others, holy and mighty, who meditate on the mysteries of God in the world for seven hours every day, and they are appointed to thousands of thousands, and to myriads of thousands of Chariots, ready to do the will of their Creator, X [AHI HI HIH], the Lord of Lords and the honoured God; these are their names — X [MHIHUGTzI PJDUTHThGM, ASQRIHU, CITHINIJUM, QThGNIPRI]. And the Master of each Chariot upon which they are appointed wonders and says: "Is there any number of his armies?" And the least of these Chariots is lord and master over those (above) four. And over these are three chiefs of the hosts of the Lord, who make every day tremble and shake His eight halls, and they have the power over every creature. Under them stand a double number of Chariots, and the least of them is lord and master over all the above Chiefs (rulers); and these are their names — X [ASHHI CTRISHUIH SHUTHGIAIH]. And the name of the Lord and king is X [PSQThIH], who sits, and all the heavenly hosts kneel, and prostrate themselves before Him daily before leaving X [GQTZ"CLAH], who is the Lord over all.

And when thou conjure him he will attach himself to thee, and cause the other five Chiefs and their Chariots, and the lords that stand under them, to attach themselves to thee just as they were ordered to attach themselves to Moses, son of Amram, and to attach to him all the lords that stand under them; and they will not tarry in their obeisance, and will not withhold from giving authority to the man who utters the conjuration over this "Sword," its mysteries and hidden powers, its glory and might, and they will not refuse to do it, as it is the command of God X [ABDUHU] saying: "Ye shall not refuse to obey a mortal who conjures you, nor should you be different to him from what you were to Moses, son of Amram, when you were commanded to do so, for he is conjuring you with My Ineffable names, and you render honour to My name and not to him. If you should refuse I will burn you, for you have not honoured Me."

Each of these angels had communicated to him (Moses) a propitious thing for the proper time. These things (words) are all words of the living God and King of the Universe, and they said to him:

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“If thou wishest to use this ‘Sword’ and to transmit it to the following generations, (then know) that the man who decides to use it must first free himself three days previously from accidental pollution and from everything unclean, eat and dring once every evening, and must eat the bread from a pure man or wash his hands first in salt (?), and drink only water; and no one is to know that he intends using this ‘Sword,’ as therein are the mysteries of the Universe, and they are practised only in secret, and are not communicated but to the chaste and pure. On the first day when you retire from (the world) bathe once and no more, and pray three times daily, and after each prayer recite the following Blessing: —

“Blessed art thou [QUSIM], O Lord our God, King of the Universe, who openest the gates of the East and cleavest the windows of the firmament of the Orient, and givest light to the whole world and its inhabitants, with the multitude of His mercies, with His mysteries and secrets, and teachest Thy people Israel Thy secrets and mysteries, and hast revealed unto them the “Sword” used by the world; and Thou sayest unto them: “If anyone is desirous of using this ‘Sword,’ by which every wish is fulfilled and every secret revealed, and every miracle, marvel, and prodigy are performed, then speak to Me in the following manner, read before Me this and that, and conjure in such and such a wise, and I will instantly be prevailed upon and be well disposed towards you, and I will give you authority over this Sword, by which to fulfil all that you desire, and the Chiefs will be prevailed upon by you, and my holy ones will be well disposed towards you and they will fulfil instantly your wishes, and will deliver to you my secrets and reveal to you my mysteries, and my words they will teach you and my wonders they will manifest to you, and they will listen and serve you as a pupil his master, and your eyes will be illuminated and your heart will see and behold all that is hidden, and your size will be increased.” Unto Thee I call, X [SUQIM], Lord of the Universe. Thou art He who is called X [IHUGH HU], King of the Universe. Thou art called X [AThHU], merciful king. Thou art called X [PHUZGH], gracious king. Thou art called X [ZHUThGIHH] living king. Thou art called X [TZHPRUHU HUH], humble king. Thou art called X [SPTHUThHU], righteous king. Thou art called X [QGIUHI HU], lofty king. Thou art called X [CHRU SGHURI], perfect king. Thou art called X [SPQS HPIH], upright king. Thou art called X [QThThH GThHI], glorious king. Thou art called X [PThRIS HUPIHU], youthful king. Thou art called X [ROPQ TzIUHIH], pleasant king. Thou art called X [JUSH IHU], and thou listenest to my prayer, for Thou hearkenest unto prayer; and attach unto me Thy servants the lords of the “Sword,” for Thou art their king, and fulfil my desire, for evening is in Thy hands, as it is written: “Thou openest thine hand and satisfiest every living being with favour.”

“I conjure you, Azliel [AZLI-AL] called X [HURI ZHI]; I conjure you, Arel [ARAL] called X [SQRISIHIIH], Ta’aniel [TONI-AL] called X [AAThRTzAHIIH], Tafel [TPAL] called X [HUPQI HUH AHIIH], and the most glorious of these Yofiel Mittron [IUPIAL MITTRUN] called X [HLIKIH HUH], the glory from above. With the permission of my king (I conjure) Yadiel [IDIAL] called X [SGHUH HIIH], Ra’asiel [ROCI-AL] called X [MHUPThKIHIIITz], Haniel [JNIAL] called X [RHU PGTIH], Haniel [HNIAL] called X [PHUTzPNIGIH], Asrael [AShRAL] called X [ThHMUThIHIIH], Yisriel [UIShRIAL] called X [QNIThI PTzIH], A’shael [OShHAL] called X [IHUTh NTHIIHIIH], Amuhael [OMUHAL] called X [RUPNIGIH USSIH], and Asrael [UATzRAL] called X [ShHGnu ThGIHH], that you attach yourselves to me and surrender the “Sword” to me, so that I may use it according to my desire, and that I find shelter under the shadow of our Lord in heaven in the glorious Name, the mighty and awe-inspiring X [HU HI HHI HU HH AH UH IH IH HUI HU HI HU NA HUH IHU IA HU HU IH IHU HI HU IA IH UH HU IA HU HUA HU IH UH IH HU HUH IHI HU IH AHIIH MH UH], the twenty-four letters from the Crown; that you deliver unto me with this “Sword” the secrets from above and below, the mysteries from above and below, and my wish be fulfilled and my word. hearkened unto, and my prayer (supplication) received

through the conjuration with the Ineffable name of God which is glorified in the world, through which all the heavenly hosts are tied and bound; and this is the Ineffable Name — X [HH HH HUH HHII IUHH AH UH NIH HUH PH UHU HIIH TzHU AH UH HIIH ThH UH IH UH IH SIH UH IH UI H], blessed be he! (I conjure you) that you shall not refuse me nor hurt me, nor frighten and alarm me, in the tremendous Name of your king, the terror of whom rests upon you, and who is called X [PRZMUThGIH SRJUQTThIH: HIGNThIH: TRSNIHIIH: QRZMThHU: TZNIH IH UH HIIH HU HI HA HUH AHH HHI AH UH HUH HIIH AH UH IH IHH IHU IHI AU HH AH HH HA HIIH AH ZQDIDRIH]. Fulfil for me everything that I have been conjuring you for, and serve me, for I have conjured you not with the name of one who is great among you but with that of the Lord over all, whose name ties and binds and keeps and fastens all the heavenly hosts. And if you should refuse me, I will hand you over to the Lord God and to his Ineffable name, whose wrath and anger and fire are kindled, who honours his creatures with one letter of his name, and is called X [ZRUG DQNTA QTzUPTzJThIH: AHUH-SJThI GIH NIGIM: HIGIH HU IH HNIH HUH QLTzG]; so that if you refuse he will destroy you, and you will not be found when searched after. And you preserve me from shortness of spirit and weakness of body in the name of X [JZQAI AHIH UH IH HH IHH IH UH HH IH HIIH AHIU IH HIU IHI UHUI HI HUI IH QQHUH SQQHUH], the guardian of Israel. Blessed art Thou, who understandest the secrets and revealest the mysteries, and art king of the Universe.”

A voice was heard in the heavens, the voice of the Lord of heavens, saying: “I want a light (swift) messenger (to go) to man, and if he fulfils my message my sons will become proud of the ‘Sword’ which I hand over to them, which is the head of all the mysteries of which also my seers have spoken, that thus will my word be, as it is said: ‘Is not my word like as fire? saith the Lord’” (Jer. xxiii, 29). Thus spoke X [PGNININU GSIH], the lord of heaven and earth; and I, Assi Asisih and Apragsih [APRGSIH], the light (swift) messenger, who am pleased with my messages and delighted with my sending, ascended before Him, and the Lord over all commanded me: “Go and make this known to men who are pious and good and pure and righteous and faithful, whose heart is not divided and in whose mouth is no duplicity, who do not lie with their tongues and do not deceive with their lips, who do not grasp with their hands and are not lustful with their eyes, who do not run after evil, keep aloof from every uncleanness, depart from every defilement, keep themselves holy from contamination, and do not approach woman.” When the Lord over all commanded me thus, I, X [ASSI ASS UAS IS-IH UAPRGSIH], the swift messenger, went down to earth, and I said on my way: “Where is the man who possesses all these that I should go to him and place this with him?” And I asked myself, and thought in my heart that there is no man who would do all this that I wished; and I found none, and it was heavy unto me. And the Lord over all conjured me by His mighty right arm, and by the lustre of His glory and His glorious crown, with an oath of His mighty right arm, and He conjured me, and the lord over all strengthened me and I did not fall. I thus stood up, I, X [ASSI ASS U ASIS IH UAPRGSIH], to put NN in the possession of the desired covenant, in the name of X [QMBGL-QQMH-UH ZRUMTzIH-IH IKRUQ-ZNUTThIH IRPHU-JThIH QTzI UTzIHTz-IHTz-IHTz].”

“This is the great and glorious Name which has been given as a tradition to man — X [IH BIH ATz AH BAH HUI HU HU UH IA HU ZH UH UH AH IH IHU HH IHU IHU AQP HI HH IIAH HH HAH HUAH HHUH HII HU HU HI], holy, glorious, glorious, Selah. Recite it after thy prayers. — And these are the names of the angels that minister to the son of man — Mittron, Sgrdtsih, Mqttro, Sngotiqtel, etc., etc., etc. (28 names) [MITTRUN SGRDThTzIH MQTTRUN SNGUTThIQThAL NGIQThGAL IGUATHQThIAL ANThGQSAL ANThUSSThIAL MIKAL-SRUG-GBRIAL CQThKNIH HDQRUNThIAL ANHSGAL IHUAL ThIZRTThNSIAL SIGSTHAL ONPI QQPIAL NHR GSGNHIAL IKNIATHIHAL AQThQLIQAL INH GITHIAL

IH].” “In a similar manner shall you serve me NN; and receive my prayer and my orisons, and bring them to God [IHUH] X [HH SHH AHH HH UH UH], blessed be He! for I adjure you in His name, and I extol you (to ascend), like unto the bird that flies from its nest, and remember my meritorious deeds before Him and (make Him) forgive now my sins on account of my words of supplication, and you may not refuse me in the name of X [HH-HH-UH-UIH- IH-UIH-UH-UH-UIHH- UIH-AH-HHUI-AHU-IA- HI-HI-HU-HU-IHU-H H-HUH-IH-UH], blessed be He! Sabaoth, Sabaoth [TzBAUTH, TZBAUTH], Selah. His servants sanctify Him and praise Him with sweet melody, and say: “Holy, holy, holy is the Lord of holy name; the whole earth is full of His glory”; and do not refuse me, in the name of X, who lives for ever, and in the name of Ditimon, etc., X, and in the name X of the great One from whom nothing is hidden, who sees and is not seen, and in the name of Him who is the chief over the heavens and is called X. And the King of the Universe utters (this name) also in a different manner, thus — X. You swift messenger, do not tarry and do not frighten me, but come and do all my wants in the name of X, the great One, who sees and is not seen, AHVH, whose Ineffable Name is revealed to the heavenly hosts; and I conjure you by this Ineffable Name, such as it was revealed to Moses by the mouth of the Lord over all, X, the Lord Sabaoth is His name. Blessed art thou, O God, lord of mighty acts, who knowest all the mysteries.”

And which are the letters which X communicated to Moses? He said to him: “If thou wishest to get wise and to use the ‘Sword,’ call me, and conjure me, and strengthen me, and fortify me, and say: ‘X, with the great, holy, wonderful, pure, precious, glorious, and awe-inspiring secret Name X, with these letters I conjure thee to surrender to me and make me wise and attach to me the angels which minister to the “Sword,” in the name of the Revealer of mysteries. Amen.”

Write with ink on leather and carry about with you during those three days of purification, and invoke before and after prayer the following Names communicated to Moses by Mrgiël, X, by Trotrosi, X, etc. (the 13 Chiefs mentioned at the beginning, and a long string of other mysterious names which are said to have been communicated to Moses). “And they have not hidden from him any of these sacred Ineffable names or letters, and have not given him instead the Substitutes of any of these sacred letters, for thus were they ordered by the Lord of all mysteries to communicate to him this ‘Sword,’ with these Names which constitute the mysteries of this ‘Sword’; and they said to him ‘Command the generations which will come after thee to say the following blessing prior to their prayer, lest they be swept away by the fire’: ‘Blessed art Thou, X, who wast with Moses; he also with me, Thou, whose name is X. Send me X, who is the cover of the Cherubim, to help me. Blessed art Thou, Lord of the Sword.”

Whoever is desirous of using this ‘Sword’ must recite his usual prayers, and at the passage “Thou hearkenest to prayer” say: “I conjure you four princes X, servants of Hadirion, X, that you receive my invocation before I pray, and my supplication before I entreat, and fulfil all my wishes through this ‘Sword,’ as you have done to Moses, in the glorious and wonderful name of the Lord of wonders, which is interpreted thus — X.” He must then call the five superior Chiefs and say: “I conjure you, X, that you accept my conjuration as soon as I conjure you, and you attach to me those four princes and all the hosts of Chariots over which you preside, to fulfil all my wishes through this ‘Sword’ by this beloved name X.” He must then call the three angels that are superior to these, and say: “I conjure you, X, the beloved of X, who is Hadirion, that you attach yourselves to me and attach to me X, who are standing under your rule, to fulfil all my wishes through this ‘Sword’ by this unique name X.” And then he must lay hold of the highest Chief over all and say: “I conjure thee, X, strong and powerful Chief over all the heavenly hosts, that thou attachest thyself to me, thou and not thy messenger, and attach to me all the Chiefs that are with thee, to fulfil my wishes through this ‘Sword,’ by the name X, which has no substitute, for thou art beloved and he is beloved, and I am from the seed of Abraham called the beloved. Blessed art thou, King of the mysteries, Lord of the

secrets, who hearkenest unto prayer.”

And he is not to touch this “Sword” ere he has done all these things; afterwards he will be able to do whatever he likes, everything being written here following in its proper order.

II. This is the “Sword.”

[It consists of a series of mysterious names of God or angels, to which the recipes in Part III refer. The first list commences with Tobat, Tsbr, etc. (1-5). These numbers are added by me to make the formulas run parallel with their magical applications in Part III, as already explained in the Introduction. I refer to them as they break up this part in convenient smaller portions, and are easily discernible. After these follow the words]: “With these your Names, and with the powers you possess, to which there is nowhere anything like (I conjure you) to show me and to search for me, and to bring me X to do all my bidding in the name of X,” and, again, a list of names, that have no special characteristic in common. Nos. 20-24 are all names commencing with JJ; some of these finish with JH. 24-36 all these names have the word Sabaoth attached to them. To 41-47 HVH is added. From Nos. 51-93 all the names are composite; they appear as names of sons, the name of the father being added to each of these, close upon 160 names, e.g.: Sagnis, son of Srngia; Ssgn, son of ‘Arggis; Atumi, son of Batumi; Ahsuti, son of Kkthus; Agupi, son of Abkmi, etc. Every name from 102 on to the end of this part finishes with -el, after which follow varying syllables and words: some are only JH or JV (Nos. 102-105), or a word commencing with ‘A- and finishing with -JH (Nos. 106-111). Nos. 112-121 are followed by ARVH, whilst 122-127=JHVHH, and Nos. 128-134=HVJH. They conclude with the following words: “Ye sacred angels, princes of the hosts of X, who stand upon the thrones prepared for them before Him to watch over and to minister to the ‘Sword,’ to fulfil by it all the wants by the name of the Master over all; you Chiefs of all the angels in the world, X, in the name of X the seal of heaven and earth, ministers of X the most high God; through you I see X in the world; you are lording over me in all the place of the Master over all: I pray of you to do everything that I am asking of you, as you have the power to do everything in heaven and upon earth in the name of X, as it is written in the Law, ‘I am the Lord, this is My name!’”

III.

1. If at full moon (?) a man wishes to unite a woman with a man that they should be as one to one another, to destroy winds (spirits), demons, and satans, and to stop a ship, and to free a man from prison, and for every other thing, write on a red bowl from Tobar, etc. (No. 1). — 2. To break mountains and hills, to pass dryshod through the water, to enter the fire, to appoint and to depose kings, to blind the eyes, to stop the mouth, and to speak to the dead, and to kill the living, to bring down and to send up and to conjure angels to hearken unto thee, and to see all the mysteries of the world, write Nos. 1 and 2 upon the saucer of a cup and put in it the root of genip-tree (genipa). — 3. Against a spirit that moves in the body write on a plate No. 3. — 4. Against a spirit that burns write No. 4. — 5. Against a spirit in the whole body write No. 5-6. Against a demon (shidda) write No. 6. — 7. Against shingles write No. 7. — 8. Against quinsy (erysipelas?) say the words of No. 8 over oil of roses and put it over his face. — 9. For pains in the ear whisper in the painful ear No. 9. — 10. For aches in the eye say the words No. 10 over water three days running in the morning, and wash the eye with it. — 11. For cataract say the words of No. 11 over oil of sesame, and anoint the eye with it during seven mornings. — 12. For grit in the eye say over Kohl No. 12, and fill the eye with it for three mornings. — 13. For blood that runs from the head whisper No. 13 over the head early in the morning for three days, when you wash your hands before getting out of bed. — 14. For paralysis say seven times over a vessel full of water and seven times over sesame-oil the words No. 14, “that it should move away and leave NN, Amen, Amen, Selah”; and throw the pail of water over his head and anoint him with the

oil, and do this for three days; then write an amulet with the words from, "I conjure you " till "Amen, Selah," and hang it round his neck. — 15. For pains in one half of the head (neuralgia?) and for bad singing in the ear, write No. 15 and hang it round the neck. — 16. For the bad deafening (of the ear) write No. 16 and hang it round the neck. — 17. For pains in the ear say into the left ear the words No. 17 backwards. — 18. For deafness say over hemp water, whilst mixing it with oil of "Idi" (sesame?), the words of No. 18, and put it into his ear as soon as it has become a little dissolved (or warm). — 19. For scabs, ulcers, itches, mange, shingles, etc., that befall mankind, say over olive oil No. 19 and anoint with the left hand. — 20. For jaundice say the words No. 20 over water in which radish has been soaked, and let him drink it. — 21. For pains in the nose and for the spirit in the nose say No. 21 over oil of "Idi" (sesame?) and put it into his nostrils. — 22. For pains in the stomach (lit. heart) and in the bowels say No. 22 over water, and drink it. — 23. For hot fever say No. 23 over water in which rose-laurels are soaked, and he is to bathe in it. — 24. For tumors, etc., say No. 24 once over them and once over olive oil, and anoint them for three days, but do not let any water come near them — 25. For an evil occurrence (?) say No. 25 over seven white cups of water, filled from the river, and throw them over the head. — 26. For ulcer (diphtheria?) spit out before him, and say over his mouth, and over a cup of strong drink, No. 26, and make him drink, and watch what is coming out of his mouth. — 27. For a man bitten by a snake or by another (!) poisonous insect, he must say over the place of the bite or over the painful spot No. 27 and drink it; the same he is to do whenever hurt by any creeping thing. — 28. For a woman who has seen blood before the time my No. 28 over an ostrich egg, then burn it, and she be smoked with it. — 29. For pains in the mouth say No. 29 over risen flour, and put it upon his mouth. — 30. For quinsy (croup) and for pains in the shoulder, say No. 30 over wine and drink. — 31. For a painful nerve write No. 31 on a scroll and speak these words over olive oil, and rub some of it on the scroll and smear it over the painful spot and hang the amulet round his neck. — 32. For stone my over a cup of wine No. 32, and drink it. — 33. For hemorrhoids take tow and put salt on it and mix it with oil, saying over it No. 33, and sit on it. — 34. For a man who suffers from swelling and from venereal disease (?), he is to say No. 34 over water in which radishes are soaked, and drink. — 35. For sprains, either you take a plate and write upon it No. 35 and put it upon the place, and all around it will be healed; or you take a ball of wool and dip it in oil of (sesame?), and say those words upon it and put it upon the sprain. — 36. When injured or hurt by iron, and for every blow that it should not fester, say No. 36 over white naphtha and rub it over the place of the blow. — 37. For (cramps?) and for pains of heart say over spinach and oil No. 37, and drink it. — 38. For the gall and the bowels take the water in which raisins have been soaked, saying over it No. 38, and drink it. — 39. For the spoiled liver take (a drink) a sixth measure of water-lentils and say No. 39, and swallow it slowly (?). — 40. For the milt say No. 40 over wine-lees and drink it, and repeat it for three days. — 41. For the spirit who rests on the womb, say No. 41 on camphor oil and put it on it with a ball of wool. — 42. For a woman who has a miscarriage, say No. 42 on a cup of wine, or strong drink, or water, and let her drink it for seven days; and even if she should see blood and she repeats it over a cup of wine, the child will live. — 43. For a man who is bald, say No. 43 over nut-oil and anoint with it. — 44. To conjure a spirit write on a laurel-leaf: "I conjure thee, prince whose name is Abraksas, in the name of (No. 44) that thou comest to me and revealest to me all that I ask of thee, and thou shalt not tarry." And the one bound by thee will come down and reveal himself to thee. — 45. To remove a rich man from his riches, say No. 45 upon the dust of an ant-hill and throw it into his face. — 46. To heal leprosy, take the patient to the side of the river and say to him: "I conjure thee, leprosy, in the name of (No. 46) to disappear and to vanish, and to pass away from NN. Amen, Amen, Selah"; and he is to go down and dip seven times in the river, and when he comes out write an amulet with the words "I conjure — Selah," and hang it round his neck. — 17. For diarrhea write No. 47 on a red copper plate and hang it round his neck. — 48. If thou wishest that the rain should not fall upon thy garden, write

out No. 48. — 49. If thou wishest to see the sun (!) take ... from a male tree and stand in front of the sun and say ... which art called on the . . called ... and the ears of barley (?) the words of No. 49; [There is something probably missing here.] and he will appear unto thee in the form of a man dressed in white and he will answer thee upon everything that thou askest him, and he will even bring a woman after thee. — 50. Whosoever wishes to enter a furnace is to write No. 50 on a silver plate and hang it upon his haunch. — 51. If thou seest a king or a ruler and thou wishest that he follow thee, take a basin of water and put into it the root of genip-tree, and the root of purslane, and the root of (Artilochia), and say No. 51, and place it on fiery coals in a white earthen vessel and throw upon them leaves of olive-tree, and whatever thou decreest he will bring unto thee, even a woman thou canst command. — 52. If you wish to overawe them, take water from the fountain and say upon it No. 52 and throw it into their faces. — 53. For loosening (any charm) say over water No. 53 and throw it over him and write it as an amulet and hang it round his neck, and also for freeing a man from prison. — 54. To catch fish, take a white potsherd, and putting into it leaves of olive-tree say over them No. 54 at the side of the river. — 55. If thou wishest a woman to follow thee, take thy blood and write her name upon a newly-laid egg and say towards her No. 55.—56. If a man is to follow thee, take a new potsherd and dip it in black myrrh (gall) and pronounce over his name the words of No. 56, and walk on without looking backwards. — 57. For a tree that does not produce fruits, write the words No. 57 upon a new potsherd and bury it under the root of the fruitless tree, and water all the trees and these also which do not produce the fruit. — 58. For illness (dog) in the fruit write on a new potsherd No. 58 and bury it in the cistern (watering-place), and say these words also over water, ashes, and salt, and water the earth with it. — 59. For a suckling babe write on an onyx slab No. 59 and whisper it into its ears three times, spitting out after the whispering; then repeat them over a cupful of water 70 times and give it the child to drink. — 60. For one bitten by a rabid dog, write No. 60 on the halter of an ass and let the ass go; then repeat these words over sesame oil and let him anoint himself with it and put on new clothes and hang that halter (?) round him. — 61. For fever and small fever, write on the skin of the brains of a ram or a goat No. 61, and hang it round his neck. — 62. If anyone lose his way he is to say No. 62 over the four corners of his belt (?). — 63. If thou wishest to ask anything of thy neighbour, say No. 63 over oil of sesame or of ... or of ... — 64. If thou wishest that a woman is to follow thee write thy name and her name with thy blood upon her door, and the same upon thy door, and repeat the words of No. 64.-65. If thou wishest to know whether thy journey will be lucky, take a field lettuce with open leaves, and standing before the sun say the words of No. 65 and watch the lettuce: if the leaves close and shut, then do Dot go; but if they remain in their natural state, proceed, and thou wilt prosper. — 66. If thou wishest to deliver a man from prison (?) say No. 66 once to him, and once to the sun, and once to the prison (?) house. — 67. To conquer (collect?), take dust from thy house and say over it seven times in the road of the town the words of No. 67, and then take dust from the road and do likewise and throw it into thy house. — 68. If you wish to kill a man, take mud from the two sides of the river and form it into the shape of a figure, and write upon it the name of the person, and take seven branches from seven strong palm-tree. and make a bow from reed (?) with the string of horse-sinew, and place the image in a hollow, and stretch the bow and shoot with it, and at each branch (shot) say the word. of No. 68; and may NN be destroyed ... — 69. To send plagues, take (parings?) from seven men and put them into a new potsherd, and go out to the cemetery and say there No. 69, and bury it in a place that is not trodden by horses, and afterwards take the dust from this potsherd and blow it into his face or upon the lintel of his house. — 70. To send dreams to your neighbours, write No. 70 upon a plate of silver and place it in the mouth (?) of a cock and kill it when it has gone down its mouth, and take it out from the mouth and put it between its legs and bury it at the end of a wall, and put thy foot upon that spot and say thus: “In the name of X, a swift messenger is to go and torment NN in his dreams until he will fulfil my wish.” — 71. If a snake follows thee say

No. 71, and it will dry up. — 72. To stop a boat in the sea, say No. 72 over a potsherd or on a rounded flintstone and throw it against it into the sea. — 73. To loosen it (from the charm), say No. 73 over dust or a clod of earth and throw it into the water, and as this dissolves the boat gets free to go. — 74. If thou wishest to prevent an oven or furnace or pot from becoming destroyed (unclean?), say No. 74 over dust and throw it over them. — 75. If thou wishest them to be hot, spit in front of them and say No. 75, and they will boil. — 76. If thou wishest to pass dryshod through the sea, say upon the four corners of the head-dress (turban) No. 76, and take one corner in thy hand and the other is (?) to precede thee. — 77. If thou wishest to curse anyone, say in the 'Eighteen benedictions' No. 77, in the name of X. — 78. To speak with the dead, whisper No. 71 into his left ear and throw into their holes (?). — 79. To kill a lion, bear, an adder, or any other hurtful animal, take the dust from under the right foot, say over it No. 79, and throw it into their faces. — 80. To catch them, take the dust from under your left foot, saying No. 80, and throw it into their faces. — 81. To open a door, take the root of lotos reed and place it under the tongue and say No. 81 against the door. — 82. To kill an ox or another beast, say into its ear No. 82-83. To inflame his heart, say No. 83 over a piece of raw meat, and give it to him to eat. — 84. To make a fool of one, say No. 84 over an egg and place it in his hands. — 85. To destroy the house of thy neighbour, say No. 85 over a new potaherd and throw it into his house. — 86. To expose (?) your neighbour, say No. 86 over oil of ... and smear it at the bottom of his jug (?). — 87. To make your neighbour disliked, take blood from phlebotomy, say upon it No. 87, and throw it upon his lintel. — 88. To make a woman have a miscarriage, say No. 88 over a cup of water and throw it over her lintel. — 89. To make a man ill, say No. 89 over olive oil and let him anoint himself with it. — 90. To know whether a man a sick person will die or live, say before him No. 90: if he turns his face towards you he will live; if away, he will die. — 91. To catch a lion by the ear, say No. 91 and make seven knots in the fringes of thy girdle and repeat these words with each knot, and you will catch him. — 92. To make thy renown go throughout the world, write No. 92 as an amulet and bury it in thy house. — 93. To shorten the way, say No. 93 over a single lotos reed. — 94. To cure hemorrhoids, take kernels of dates ... and burn them in fire and say No. 94, and mix it with oil of olives and place it as an amulet over it, and it will be good. — 95. For every spirit write upon a bowl No. 95 and hang it round the neck. — 96. For subtle poison, as cumin-seed and calamint, write No. 96 upon an egg and put it into wine, and repeat over it the same words and then drink it. — 97. For the thunder that comes from heaven, take a ring (round piece) of iron and lead, and hang it on the spot you wish (to protect), and say over it No. 97.-98. To go before king or lord, say No. 98 over a piece of lion's skin dipped in black hemp (?) and pure wine, and take it with thee. — 99. For blight, if it happen, take a sinew and soak it in turnip-juice in the night from Wednesday to Thursday, and say No. 99 over it; on the morrow sprinkle that water over the field. — 100. If the fruit gets worm-eaten, take a worm from the mud and put it into a tube and say No. 100 over it; then close the tube and bury it in that place. — 101. To free a man from prison (? shame), say over the grounds of Kappa (?) and unripe dates No. 101, and give it to him to eat. — 102. For a field that does not produce fruits, take eight cups from eight houses and fill them with water from eight rivers, and put salt into them from eight houses, and say over them No. 102 eight times, and pour out two cups at each corner, and break them on eight paths. — 103. If one does not know what a man is ailing from, soak mullein (verbascum) in water, and say over it No. 103, and let him drink it when he is thirsty. — 104. To make war, take the dust from under the left foot, say over it No. 104, and throw it into the (enemies') face, and there will appear knights with weapons in their hands who will fight for thee. — 105. To throw thy fear upon mankind, write No. 105 upon a leaden plate and bury it on the west side of the Synagogue. — 106. To have always light in the darkness, write No. 106 upon a chart (paper) and carry it always with thee. — 107. To catch (blind) the eye, write No. 107 upon a scroll and expose it in a wicker-basket to the stars, but you must not speak when writing. — 108. To send a sword which should fight for thee, say No. 108 over

a new knife wholly of iron, and throw it into their face. — 109. If thou wishest that they kill one another, say No. 109 over a new knife wholly of iron and bury it with your heel into the earth, and keep the heel upon it in the earth, and they will kilt one another, until you take it out from the earth. — 110. To make them pause, take the dust from under the right foot, and, saying the same word. again backwards, throw it into their face, and they will stop. — 111. If an enemy has got hold of thee and wishes to kill thee, bend the little finger of the left hand and say No. 111, and he will run away from thee like one who runs away from his murderer. — 112. To catch the eye (blind), say No. 112 over the skin of a lion and carry it with thee, and no one will be able to see thee. — 113. If thou fallest into a (?) and wishest to come out, say No. 113, and thou wilt come out in peace. — 114. If thou fallest into a deep pit, say in thy fall No. 114, and nothing will hurt thee. — 115. When thou fallest into a deep river say No. 115, and thou wilt come out in peace. — 116. If any burden or weight falls upon thee, say No. 116, and thou wilt be saved. — 117. If the king's servants lay hold on thee, bend the little finger of the left hand and say No. 117 before king or judge, and he will kill these people who have laid hands on thee. — 118. If a host has surrounded thee, turn thy face towards the west and say No. 118 before king or judge, and they will be like unto stones and will not move. — 119. If thou wishest to release them, turn thy face towards the east and repeat these words backwards. — 120. If thou walkest in vales or on the mountains and hast no water to drink, lift thine eyes to Heaven and say No. 120, and a fountain of water will be opened unto thee. — 121. If thou hungerest, lift thine eyes to Heaven and spread out thine arms and say No. 121, and a spirit will stand before thee and bring thee bread and meat. — 122. If thou wishest to call the angel (prince) of man, say over thy mantle (?) No. 122, and the angel bound by thee will come to thee and will tell thee whatever thou wishest (to know). — 123. If thou wishest to let him go (depart), say before him the same words backward, and he will depart. — 124. If thou wishest that any heavenly prince is to come to thee and teach thee, say No. 124 and conjure him in the third hour of the night from: "in the name of the Lord over the holy ones (No. 136) to the end of the 'Sword,'" and "Send him to me that he reveal unto me and teach me all that is in his power," and he will then disappear (!). — 125. To walk upon the water without wetting the feet, take a leaden plate and write upon it No. 125 and place it in thy girdle, and then you can walk. — 126. To become wise, remember for three months running, from the new moon of Nissan onwards, the words of No. 126, and add in the 'Eighteen benedictions': "May the gates of wisdom be opened to me so that I should meditate in them." — 127. To remember immediately all thou learnest, write on a new-laid egg No. 127, then wash it off with strong wine early in the morning and drink it, and do not eat anything for three hours. — 128. To make another forget what he has learned, write No. 128 in his name on laurel-leaves and bury them under his lintel. — 129. To send an evil spirit against thy neighbour, take a green grasshopper and say over it No. 129, and bury it in an earth-hill and jump over it. — 130. To send a plague, take the bone of a dead man and dust from under him in a pot and tie it up in a woven rag with saliva, and say upon it No. 130 in his name, and bury it in the cemetery. — 131. To tie and to fasten thieves and robbers, say No. 131, and whilst saying it put your little finger in the ear. — 132. To release them, say No. 132, and take thy finger out of the ear. — 133. To guard thy house from thieves, say No. 133 over a cup of water and pour it out round thy roof. Thus also to guard a house. — 134. To guard a house from hosts (robbers), take earth from an ant-hill and strew it round the roof, repeating the words of No. 134.-135. To guard thyself from Mazikim, say: "In the name of 'Nos. 1-5' may I, NN, pass in peace and not in hurt." The same must be done to excommunicate them when you meet them. — 136. For every other thing that has not been mentioned say, No. 136 to the end of the "Sword."

And upon every amulet that you write from this "Sword" write first: "In the name of the Lord of all the holy ones, may this 'Sword' be effectual to do my services, and may the lord of it approach to serve me, and may all these powers be delivered over to me so that I be able to use them, as they

were delivered to Moses, the son of Amram, perfect from his God and no harm befalling him!” If he will not act accordingly the angels of wrath, ire, fury, and rage will come near him to minister to him, and they will lord over him, and strangle him, and plague him all over. And these are the names of their leaders: the leader of the angels of wrath is Mzpopiasaiel; the name of the leader of the angels of ire is Zkzoromtiel; the name of the leader of the angels of fury is Kso’ppghiel; the name of the leader of the angels of rage is N’mosnikttiel. And the angels that stand under them are numberless, and these all will have power over him, and will make his body like unto a dunghill.

May the Lord preserve you from every evil. Amen!

End of the “Sword,” with the assistance of God feared in the council of the holy ones. End, end.

APPENDIX I.

In the name of the Lord. The Sword of Moses.

I. [A long list of mystical names; then follows:] and the angel over the animals, whose name is Ittalinma; and the angel over the wild beasts, Mtnisl; and the angel over the wild fowls and over the creeping things, Trgiaob; and the angel over the deep waters and over the mountains, Rampel; and the angel over the trees, Maktiel; and the angel over the sweet-smelling herbs, Arias; and the angel over the garden fruit, (vegetables), Sofiel; and the angel over the rivers, Trsiel; and the angel over the winds, Mbriel; and over man, X. — ... hours are proper for man to pray and to ask for mercy upon man, be it for good or evil; and it is said that every hour is proper for man to pray, but during the three first hours in the morning man is to pray and to mention the hundred sacred names and the mighty ones, whose sum amounts to three hundred and four. Amen. Selah!

..... X give me healing

Which is the great light? All the ... X, I conjure you, mother of the (whether?) male and mother of the (or?) female, you, the “Twins,” I conjure you, the hard (strong) spirits, in the name of God, the mighty hero, the living one [Michael], in the name of God [Gabriel], . . Raphael (save) me from the Lions, the powerful ones (Archon?), and the Twins. I conjure you, strong spirits, in the name of God, the mighty hero, IH, IHVH, IHVH, I, N, son of N..

II. Verily, this is the (“Sword of Moses”) with which he accomplished his miracles and mighty deeds, and destroyed all kind of witchcraft; it had been revealed to Moses in the bush, when the great and glorious Name was delivered to him. Take care of it and it will take care of thee. If thou approachest fire, it will not burn thee, and it will preserve thee from every evil in the world. — 1. If thou wishest to try it take a thick (green) branch and utter this “Sword” over it five times at sunrise, and it will dry up. — 2. To catch fish, take sand from the sea and the root of the date (tree) (or the kernel of the date), and repeat this “Sword” over them, and the fish will come to the spot where thou throwest the sand. — 3. To walk on the waters of the sea take the wooden helve of an axe, bore a hole through it, pass a red thread through it, and tie it on to thy heel, then repeat the words of the “Sword,” and then you may go in and out in peace. — 4. To run quickly (?), write the “Sword” on “Chartis hieratikon,” then put water into a new earthenware pot, and let them drink it and wash their faces, and they will be victorious! — 5. To break it (?), write the “Sword” on a plate of copper (kyprinon) and put it in . . and they will be broken. — 6. To subdue a woman, write with the blood of thy hand thy (?) name upon thy gate, and write thy name upon a scroll of leather of a hart with the blood of thy finger, and say this “Sword,” and she will come to thee. — 7. To make thyself praised in the community, take in thy left hand porret-seed and utter over it the “Sword,” and throw it between them, [There is something probably missing here.] and descend (?) until the sun sets, and he will carry thee wherever thou wishest, and fast for three days, and burn incense and the smoke of white flower, and repeat the “Sword” in the morning and the evening, and he will come instantly and speak to thee and do thy

bidding. — 8. To get information through a dream, take balm and write upon “Chartis hieratikon,” and repeat the “Sword” in front of a light, and put out the light with a stick of olive-wood, and lie down. — 9. If thou wishest to go to a great man, take rose-oil and repeat the “Sword” over the oil and anoint thy hands and face with it, and he will hearken unto thee. — 10. To make strife in the community, take the left hand full of mustard, speak the “Sword” over it, and throw it amongst them, and they will kill one another. — 11. To separate a man from his wife, take ass’s meat in thy hand and say over it the “Sword,” and no harm will befall thee (?). — 12. To destroy thy enemy, take a leaden plate and some of his hair and clothes, and say the “Sword” over them, and bury them in a deserted house, and he will fall down. — 13. To walk in the street and not to be recognized by anyone, take wormwood, perfumes, and soot, and smoke thyself with it, and take the heart of a fox, and say the “Sword,” and go out in the street. — 14. If you are on the sea and the storm rages, stand up against the waves and say the “Sword” to them, and they will go down; then write on a plate, or potsherd, or a piece of wood, and hang it in front of the ship, and it will not founder. — 15. To break an enemy, write the “Sword” upon a potsherd that has not yet been burned, and plaster it over, and throw it into his house. — 16. To obtain anything thou likest, take into thy right hand wormwood, and say over it the “Sword” facing the sun, and everything will be fulfilled, and purify thyself for seven days, and thou wilt prosper in everything. Do kind deeds to thy friends, take heed not to take an oath, and walk modestly, and thus thou wilt prosper.

Write X upon the palm of thy left hand, take then a new lamp and fill it with olive-oil and naphtha, and put on new clean clothes, and sleep in a clean house, and the angel will come at once and wake thee, and reveal unto thee everything that thou wishest.

III. R. Akiba asked R. Eliezer the great: “How can one make the Angel of the Presence descend upon earth to reveal to man the mysteries from above and beneath, and the speculations of the foundations of heavenly and earthly things, and the treasures of wisdom, cunning, and help?” He said thereupon to me: “My son! I once made him come down, and he nearly destroyed the whole world, for he is a mighty prince and greater than any in the heavenly cohort, and he ministers continually before the King of the Universe, with purity and separation, and with fear and dread of the glory of his Master, because the Shekinah is always with him.” And he said to him: “My master, by the glory which thou hast bestowed upon me, I conjure thee to instruct me how to attach him to me.” (And he replied): “In that hour when I wish to attach him to me and to employ him, I sit and fast on that very day; but prior to it one must keep oneself free for seven days from any nocturnal impurity, and must bathe in the fountain of water, and not speak at all during those seven days, and at the end of this purification, on the day of the fast, he must sit in the water up to his throat, and before he utters the conjuration he must first say: ‘I conjure you, angels of dread, fear, and shaking, who are appointed to hurt those who are not pure and clean and desire the services of my heavenly servants — I conjure you in the name of X, who is mighty over all, and rules over all, and everything is in His hands, that you do not hurt me, nor terrify me, nor frighten me; verily, in the name of the powerful, the head of ...’ After this he may commence his conjuration, for now he has fortified himself and has sealed himself with the name of God of 42 letters, before which all who hear it tremble and are frightened, and the heavenly hosts are terror-struck. He must then again conjure, and say: ‘X, chief, who of all the destroying angels is the most hurtful and burning, with this Name and in this way I call thee AVZHIA, angel of the Presence, youthful minister before the King of the Universe, who art a prince and chief of the heavenly hosts; I conjure thee and decree upon thee that thou attachest thyself to me to fulfil my wish and to accept the decree of my conjuration and to accomplish my desires and fulfil my wishes, and do not frighten me, nor terrify me, nor overawe me, and do not make my frame shake and my feet vacillate, nor cause my speech to be perverted; but may I be fortified and strengthened, and may the conjuration be effective and the (sacred) Name uttered properly by my throat, and may no

vacillation take hold of me and no trembling of the feet by thy ministering angels confuse me and overawe me, and weaken my hands, and may I not be overcome by the fire and flame of the storm and whirlwind which precedes thee, O wonderful and exalted one, whose Ineffable name is X, of whose wrath the earth trembles, and nothing can withstand his anger, twice blessed. Again I conjure thee by thy 14 (!) names by which thou didst reveal thyself to thy prophets and seers, to place in their mouths sweet words of prophecy and to utter pleasant words; and these are the Ineffable names and their surnames (Kunya): Spirit Piskonnit, kunya, X; Atimon, kunya, X; Piskon (?), Hugron, kunya, X; Sanigron, kunya, X; Msi, kunya, X; Mokon, kunya, X; Astm, kunya, X; Sktm, kunya, X; Ihoaiel, kunya, X; lofiel, kunya, X; Ssnialiah, kunya, X; Kngieliah, kunya, X; Zabdiel, kunya, X. I conjure thee with these fourteen names, by which all the secrets and mysteries and signs are sealed and accomplished, and which are the foundations of heaven and earth. Four of these are engraved upon the heads of the Hayoth (Holy Creatures), namely — X, the lord of powers; X, master of miracles; X, master of purity; and X master of the yoke. And four are engraved upon the four sides of the Throne, namely — X, three times holy; X, Adir, Adiri, Adiron, etc., the king of kings. And four are engraved upon the four crowns of the Ofanim (wheels) that stand against the Holy Creatures, as it is said: “When those went, these went; and when those stood, these stood” (Ezek. i, 21); and these they are — X, who is the mightiest over all; X, who rules over all the inhabitants of the heights (?), and in whose hands everything is. And two are engraved upon the crown of the most exalted and high King, and these they are — X, before whom every knee bends and every mouth utters praises; X, besides him there is no God and helper. With these names I conjure thee, and firmly decree upon thee to descend quickly to me, N, son of N, thou and not thy messenger. And when thou comest down do not turn my mind, but reveal unto me all the secret mysteries from above and beneath, and the hidden secrets from above and beneath, and all the secrets of wisdom and the cunning of helpfulness, just as a man speaks to his neighbour. For I have conjured thee with these Names, that are great and mighty and wonderful and awe-inspiring, and proved and arranged in proper order, through which the glorious throne has been established and the beautiful seat of the Most High, which has been wonderfully wrought, long before thou and the heavenly hosts had been created, “While as yet He had not made the earth nor the fields, and the inhabitants of the earth and the creatures therein” (Prov. viii, 26).

“I call thee further by (the power) of the five selected Names, to which only one is superior, and this is their form — X. I conjure thee by these five Names, which correspond to the five names of God, whose letters are written on burning fire, and they circle round the throne of glory, one ascending and the other descending, so that the angels of the Presence should not behold them, and this is their equivalent and form and glory — X. I conjure thee by these, as thou knowest their praise and greatness, which no mouth can utter, and no ear can hear, no, not even one of them. Thou hast been commanded and ordered by the Most High: “as soon as thou hearest anyone conjuring thee with these names, to do honour to My Name, and to descend quickly and fulfil the wish of the man who makes thee hear them; but if thou tarriest I will push thee into the fiery river Rigayon and place another in thy stead.” Do it, therefore, for His Name, and come quickly to me, N, son of N, not in a terror, and not in fear, not with fiery coals, not with hailstone, and not with the sleet and treasures of snow, and not with the howling of the storm, and not with the provinces of the whirlwind that usually accompany thee, and do my bidding and fulfil my desire, for everything is in thy hand; by the permission of thy God, the master over all and thy lord, and with His Names I conjure thee to attach thyself quickly to me; come and fulfil my wish, and do not tarry.

“I further call thee with the greatest of thy Names, the pleasant and beloved one, which is the same as that of thy Master, save one letter, with which He created and formed everything, and which He placed as a seal upon all the work of His hand; and this is its equivalent — X, and the other in the language of purity (permutations of the letters Yod, He) is read so — X. I conjure thee with the right

hand of sanctity and with His beloved Name, in whose honour everything has been created, and all are terror-struck by His mighty arm, and all the sons of the internal heavenly cohort (servants) tremble and shake of Him fear, which is X, and its equivalent by means of JHVH is X. Blessed be the name of His glorious kingdom for ever and ever. And all praise and extol thy Name, for they love thee. I conjure thee, and decree upon thee firmly, not to disobey my words, and not to alter my decree and my decision with which I conjured thee, and decreed upon thee, and established in peace. In the Name X, blessed be the name of His glorious kingdom for ever and ever, depart in peace, and do not frighten me in the hour of thy departure; in the name X, Lord, most high and holy, in the name of the Lord of Hosts, the God of Israel's battalions; in the name of the holy living Creatures, and in the name of the Wheels of the Chariot, and in the name of the river of fire, Ih, Zii, Ziin, and all His ministers, and in the name of IH, Ziin, Sabaoth, Z, El Z, Shaddai Z, X revealed Himself on Mount Sinai in the glory of His majesty.

“With these Names, terrible and mighty, which darken the sun, and obscure the moon, and turn the sea, and break the rocks, and extinguish the light, I conjure you, spirits, and . . . and Shiddim, and Satanim, that yen depart and disappear from N, son of N.”

APPENDIX II.

I. Against an enemy. — I call thee, evil spirit, cruel spirit, merciless spirit. I call thee, bad spirit, who sittest in the cemetery and takes away healing from man. Go and place a knot in NN's head, in him eyes, in his mouth, in his tongue, in his throat, in his windpipe; put poisonous water in his belly. If you do not go and put water in his belly, I will send against you the evil angels Puziel, Guziel, Psdiel, Prziel. I call thee and those six knots that you go quickly to NN and put poisonous water in his belly and kill NN whom I mean (or, because I wish it). Amen, Amen. Selah.

II. Against an enemy. — Write upon a new-laid egg on a Nazarene cemetery: “I conjure you, luminaries of heaven and earth, as the heavens are separated from the earth, so separate and divide NN from him wife NN, and separate them from one another, as life is separated from death, and sea from dry land, and water from fire, and mountain from vale, and night from day, and light from darkness, and the sun from the moon; thus separate NN from NN his wife, and separate them from one another in the name of the twelve hours of the day and the three watches (?) of the night, and the seven days of the week, and the thirty days of the month, and the seven years of Shemittah, and the fifty years of Jubilee, on every day, in the name of the evil angel Tmsmael, and in the name of the angel Iabel, and in the name of the angel Drsmiel, and in the name of the angel Zahbuk, and in the name of the angel Ataf, and in the name of the angel Zhsmael, and in the name of the angel Zsniel, who preside over pains, sharp pains, inflammation, and dropsy, and separate NN from him wife NN, make them depart from one another, and that they should not comfort one another, swiftly and quickly.”