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The Bible in the Bowls: A Catalogue of Biblical Quotations in Published Jewish Babylonian Aramaic Magic Bowls

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Daniel James Waller

*With a contribution from
Dorota Molin*





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PREFACE

The Jewish Babylonian Aramaic incantation bowls represent our only significant corpus of direct epigraphic documents from late antique Mesopotamia written by that region's Jewish communities. They are of immense importance for our understanding of these communities, and scholarship has increasingly come to recognise just how far these previously marginalised artefacts may lead to new perceptions of ancient Jewish society. As of November 2022, over 460 Jewish Babylonian Aramaic bowls have been published in widely scattered editions of varying quality, a circumstance that impedes the systematic study of various aspects of the bowl texts, including their extensive quotation of the Hebrew Bible. The present work collates all of the biblical quotations found in these disparate publications.

By making these quotations easily accessible to scholars, this catalogue is designed to facilitate research not just by students of Jewish magic, but by linguists, liturgists, biblical text critics, and historians. It will hopefully aid and accelerate further research on the use and dynamics of scriptural citation in the magic bowls and ancient Jewish magic more broadly; on the social locations of biblical knowledge in the Jewish communities of Sasanian Mesopotamia; on the formation of the liturgy and the development of the Jewish prayer book; on the transmission of biblical texts in late antiquity and the phonology and morphology of the Babylonian reading tradition; and in the area of biblical text criticism, as some bowl texts contain the earliest attestations of biblical passages not found in the Dead Sea Scrolls.

The publication of bowl texts is an ongoing process, and unpublished bowl texts currently outnumber published bowl texts. The number of biblical quotations known from the bowls will thus continue to grow. As such—and given the possibilities afforded by publication in this series—it is my intention to periodically update this catalogue as editions of new bowl texts appear. In its current form, the present work represents a complete catalogue of biblical quotations from the corpus of Jewish Babylonian Aramaic bowls published as of November 2022.

Finally, it is my great pleasure to thank Dorota Molin for her contribution to §§3.0 and 4.0 of the introduction to the catalogue and for her help with several other aspects of the catalogue. I would also like to thank Hindy Najman for her generous encouragement and support; Siam Bhayro for his assistance; and Geoffrey Khan and Aaron Hornkohl for their patience with the technical aspects of the catalogue. I am also indebted to the anonymous reviewers of the manuscript for their helpful comments, and for a meticulous reading of the catalogue. Work on the catalogue was made possible by funding from the Niels Stensen Fellowship and was completed while I was a Visiting Scholar of the Centre for Hebrew and Jewish Studies of the University of Oxford.

Daniel James Waller

I thank Geoffrey Khan for introducing me to the incantation bowls and for his support in my study of the Babylonian Hebrew pronunciation tradition.

Dorota Molin

INTRODUCTION

with Dorota Molin

Late antique Mesopotamia was a dangerous place. It was populated by a true rogues' gallery of demons, who were participants in—and often the principal cause of—domestic crises, disease, and various other misfortunes. Curses, sorcery, and other forms of human malice were also a common threat. In light of this menacing reality, large numbers of people availed themselves of the objects that we now refer to as magic bowls or incantation bowls.¹ These reflect a largely apotropaic practice, whereby protective spells were written on the inside of unglazed earthenware bowls. Once inscribed, the bowls were turned upside down and placed under thresholds or buried beneath the floors of people's homes. There they worked to 'press', trap, or expel demons, or to ward off the potential threat of demons, evil sorcery, and other (demonised and/or personified) forms of human malice.

Magic bowls have been discovered since the middle of the nineteenth century in excavations around Mesopotamia, while the large majority of provenanced bowls derive from a number

¹ For more substantial overviews of this striking body of magico-religious objects from Sasanian Mesopotamia, see either Bohak (2008, 183–193) or Harari (2017, 234–251).

of sites in central Iraq.² Several unpublished incantation bowls are inscribed with Seleucid calendar dates in accordance with the conventions of legal documents. These dates correspond to 545, 573/4, 580, and 611 CE (Shaked et al. 2013, 1). We thus possess positive evidence for the production of magic bowls during the sixth and seventh centuries. The practice of inscribing bowls presumably began earlier, possibly even in the fourth century, and came to an end towards the end of the seventh century or shortly thereafter.

The spells on the large majority of these objects were inscribed by Babylonian Jews using the Aramaic square script.³ For the most part, they are composed in an archaic literary form of Jewish Babylonian Aramaic (JBA).⁴ The language of these spells lacks homogeneity from a linguistic point of view, however, and cannot be simply or easily generalised. Nonetheless, the archaic dialect(s) of JBA used in the bowls appears to have differed significantly from the spoken language of contemporary Babylonian Jews, though vernacular JBA remains the prime suspect in cases of linguistic interference in both the Aramaic and Hebrew strata of the bowl texts.

² For a partial snapshot of various locations where magic bowls have been discovered, see the map in Müller-Kessler (2017).

³ Other bowls written in Syriac and Mandaic were produced by members of neighbouring communities in Sasanian Mesopotamia.

⁴ This consensus view is reflected, e.g., in Rossell (1953, 11), Juusola (1999, 247–250), and Ford 2012 (215). See the contribution by Morgenstern to Shaked et al. (2013, 39–49) for a snapshot of the linguistic situation in the JBA bowl texts.

The crux of most bowl texts is the moment of adjuration, where demons are made to desist from harming the bowl owner or are put to flight using various bans, anathemas, or divorce formulae. The authority and legitimacy of these pronouncements was naturally of great concern to the bowl writers. As such, they marshalled a variety of peremptory techniques—open neither to appeal nor to challenge—designed to augment the authority of their injunctions. Most commonly, the bowl writers stated themselves to be acting in the name of God, to whom all things are, of course, subject. They also deployed various and occasionally arcane divine epithets and names of power. Appeals to angels on behalf of the bowl owners were also common, as was the use of binding legal formulae and invocations of powerful biblical and rabbinic figures.

A number of magic bowls also quote scriptural verses in support of their goals, and the present work comprises a complete catalogue of quotations from the Hebrew Bible contained in the published corpus of JBA bowls.⁵ The parameters with respect to the Hebrew Bible are based on the consonantal Masoretic Text (MT) as represented by the Leningrad Codex (I Firkovitch B19A). The catalogue also includes a number of *targumim*. Some 464 (largely) legible and comprehensible JBA magic bowls have been

⁵ Several biblical verses from unpublished bowls in the Schøyen collection are quoted in the introduction to Shaked et al. (2013, 19–20). These are not included in the present catalogue. Further to this, a number of biblical quotations in unpublished JBA bowls in the Vorderasiatisches Museum are noted, but not transcribed, in the descriptive catalogue of this collection in Bhayro et al. (2018).

published since 1853 in diverse and widely scattered editions of varying quality, a circumstance that impedes the systematic study of various aspects of their texts. By collating the biblical quotations found in these disparate publications and making them easily accessible, I hope to facilitate further work in several sometimes-related areas:

(1) The use and dynamics of scriptural citation in the magic bowls and Jewish magical texts more broadly.⁶

(2) The socio-religious typology of the bowls, the social locations of biblical knowledge in late antique Babylonia, and the

⁶ Discussions of scriptural citation in the bowls are largely confined to smaller observations within commentaries on published texts. There are several exceptions, however. Polzer (1986) represents an extensive survey of biblical citation in the bowls, but her starting corpus consisted of only 105 bowl texts and her valuable study has been rendered somewhat out-of-date by the relative explosion in the publication of bowl texts since the 1980s. More recently, Müller-Kessler (2013) has provided a detailed survey of biblical quotations from 59 published bowls; Lanfer (2015) has assessed the value of the bowl texts for the study of the Hebrew Bible; Korsvoll (2018) has surveyed the distribution of biblical quotations across several major corpora of bowl texts; and Bhayro (2021) has studied quotations from the Psalms in the bowl texts. For general remarks on the Bible in the bowls, see Levene (2003, 10–14) and Shaked et al. (2013, 18–20). On the use of the Bible in Jewish magic more broadly, see Bohak (2008, 308–14) and Angel (2009). For surveys of the biblical verses used in both ancient and medieval Jewish magic, see Schiffman and Swartz (1992, 37–42) and Naveh and Shaked (1993, 22–31). An extensive survey and treatment of the biblical quotations and allusions in the Hebrew and Aramaic magical texts from the Cairo Genizah is to be found in Salzer (2010). The present catalogue is designed as a complement to that work.

different ways in which bowl writers encountered scripture, whether in the context of the liturgy or through other encounters with oral or written scripture, such as its reproduction in scribal milieux.⁷ A number of the bowl texts that contain biblical quotations also contain overt allusions to biblical figures and stories, as well as other explicit indicators of (deep) familiarity with the Jewish literary traditions of late antiquity, including rabbinic and Hekhalot literature. The JBA bowls are far from a homogeneous corpus, and the increasing correlation of such types of uniquely ‘Jewish’ spell contents (scriptural and otherwise) with a typology of the (scribal) hands behind the bowl texts will likely permit more specific insights into the immediate professional milieux of some bowl writers, their repertoires, and the social locations of biblical and other forms of knowledge.⁸ This should prove of great value not just for socio-religious typologies of the bowls, but also for our understanding of the diversity of Jewish society in Sasanian Mesopotamia.⁹

(3) The oral modes of transmission of the biblical text in late antiquity, the reproduction of scripture from aural memory,

⁷ For evidence that some bowl writers worked as professional scribes, see Bhayro (2015) and Manekin-Bamberger (2015; 2020).

⁸ In this respect, see the important discussions in Manekin-Bamberger (2020) and Gross and Manekin-Bamberger (2022).

⁹ For initial sociological syntheses of the bowl texts and their implications for our understanding of Sasanian Mesopotamia and its (important minority) communities, see Morony (2003) and Herman (2019; 2021, 131–36).

the phonology and morphology of the Babylonian reading tradition, and the potential interference of contact languages on this reading tradition.¹⁰

(4) The formation of the liturgy and the development of the Jewish prayer book. A large proportion of the biblical quotations in the bowl texts were known then or later in liturgical contexts, while specific combinations of scripture in the bowls are often consistent with liturgical formulae.¹¹ Their use may have been stimulated in part by this liturgical usage and not just their appearance in scripture alone.¹² Further to this, some bowls may bear witness to early stages in the development of the liturgy. The bowl M 108 (Levene 2003, 71), for instance, quotes a combination of verses (Pss 89.53; 106.48; 72.18–19; 104.31; 106.47) that parallels the communal response prescribed in the fourth section of the *ʿArvit* in *Seder ʿAmram*.¹³ This prayer is attributed by ʿAmram Gaon to the “later rabbis” (i.e., the post-Talmudic or Saboraic rabbis of the sixth to seventh centuries). This would not

¹⁰ For recent research in these areas, see Abudraham (2020), Frim (2021), and Molin (2017; 2020). Cf. the pioneering study of Hebrew in the bowls by Mishor (2007), as well as Elitzur (2013).

¹¹ On Jewish liturgy and the bowl texts, see Naveh and Shaked (1993, 22–31) and Levene (2003, 11–14; 2005). On magic and liturgy more broadly, see Schäfer (1996) and van der Vliet (2011).

¹² An excellent example is provided by a pair of duplicate bowls (VA 3853 and VA 3854) in Levene (2003) that do not just quote the first two groups of verses from the *Shema* (Deut. 6.4–9 and 11.13–21), but include the liturgical response *ועד מלכותו לעולם ועד* ‘Blessed is the name of His glorious kingdom forever’ at the appropriate point in the quotation.

¹³ See Levene (2005, 173–74) for further discussion.

just make M 108 the oldest witness to this prayer; it would also reflect the use in a magic bowl of a prayer that had only recently been introduced.

(5) Biblical text criticism. Textual critics often neglect texts, like amulets and magic bowls, that contain non-continuous portions of scripture, though some bowl texts contain the earliest attestations of biblical passages not found in the Dead Sea Scrolls or elsewhere in the Judaeen desert; they thus possess text-critical value in studies of the transmission history of the Hebrew Bible.¹⁴

The remainder of this introduction serves several purposes. In the first place, it defines quotation for the purposes of the catalogue. It then provides a number of initial observations about the form and the use of the biblical quotations in the bowls. This is followed by some discussion of the orthography of the quotations in the context of late antique biblical transmission and the value of these spellings for reconstructing the extant Hebrew pronunciation traditions of late antique Babylonia. This discussion also considers the extent to which the biblical quotations in the bowls originated in liturgical practice—whether prayer or public reading of the weekly Torah portion—or in a written tradition of Biblical Hebrew.

¹⁴ See Pickering (1999) and Lanfer (2015). Similarly, as Herman (2021, 133) points out, quotations from rabbinic literature in the bowl spells “can even contribute towards establishing the most accurate original text within the Talmud.”

1.0. Quotation and Allusion

The practice of incorporating earlier spoken or written materials into the body of a later composition is frequent in literature of all times, but there is considerable disagreement in comparative literary theory regarding the nature of quotation and allusion, as well as little scholarly consensus on the terminology and methodology to be used in treating them. By all accounts, the category of quotation includes at least some ways of reporting or repeating the actual speech or discourse of someone else, while many scholars differentiate between quotation and allusion on this basis: that quotation is the direct use of a prior text and allusion an indirect use of a prior text. But the realities of quotation in the ancient world are complex, and it can sometimes be difficult to say what constitutes the repetition of discourse in a world of non-standardised texts where the accurate reproduction of the actual words of an earlier text—let alone the acknowledgment of this reproduction using an explicit citation formula—does not appear to have always been a priority.

For the purposes of this catalogue, I use the term quotation to refer not to exact reproductions of the orthography of the MT or the *targumim* in the bowls, but—allowing for orthographic variance—to a marked formal correspondence or sustained lexical linkage with the actual words of an antecedent scriptural text.¹⁵ The term ‘pseudo-quotation’ is thus reserved for phenomena like

¹⁵ The scriptural quotations in the bowls agree with the Masoretic orthography to varying degrees. Divergences generally reflect phonetic spellings and the reproduction of biblical texts from memory. See §§3.0 and 4.0 below.

conflation or paraphrase. Such marked formal correspondences can be easily observed between a variety of biblical texts and portions of the bowl texts in 130 published bowls.¹⁶ Though only some of these quotations are explicitly marked with an introduction or citation formula as the words of someone else, they are all obviously (intended to be) quotations. And even though ‘sustained lexical linkage’ is a fairly loose stipulation, it nevertheless accomplishes a sharp distinction between quotation and other forms of biblical citation in the bowls. Only rarely does a marginal instance creep into the catalogue. A good example is a pseudo-quotation that appears in the bowl AMB 9:5–6 (Naveh and Shaked 1987, 174–76). Even though this passage represents at best a conflation and paraphrase of several biblical verses, it is included because it is preceded by an explicit citation formula (just like nine other recognisable biblical quotations in the same bowl text).

In any case, it is simply impossible to remove a certain element of subjectivity from such an endeavour, especially when

¹⁶ In one rare instance, a quotation of Ps. 115.1 begins in Hebrew, but continues in a *targum* which is not identical to any *targum* known to us; see Shaked (2015, 109–10). In this case, we have an instance of quotation that problematises the notion of quotation as a formal correspondence between the words of a manifest text and the words of an antecedent text; the difficulty here is our inability to identify the specific prior text, though this difficulty is smoothed over by the initial Hebrew. See below for discussion of other marginal instances.

approaching the blurry border line between quotation and allusion.¹⁷ A good example is the use of Isa. 45.2b in the bowl M 155:6–7 (Levene 2003, 110–15). The bowl text calls upon Gabriel, Michael, and Raphael—who are said in the bowl text to shatter copper doors and cut iron bars, just like God promised to do for Cyrus in the book of Isaiah—to shatter and cut off an evil spirit.

על ידי גבריאל ומיכאל ורפאל די מתברין דלתות
 נחושא וימגדעין בריחי ברזל אינון יתברון ויגדעון
 לרוחא בישתא
 דלתות נחושה אשבר ובריחי ברזל אגדע Isa. 45.2b

The bowl text retains parts of the Hebrew original (דלתות נחושא and בריחי ברזל and the verb גדע), though the conjugation of the verbs is adapted and שבר is replaced with תבר. An argument could

¹⁷ The concept of allusion is especially difficult to define and—more so than quotation—is complicated by questions of authorial intent and the fact that no two readers are likely to perceive brief parallels between any texts in the same way. Numerous scholars using different (theoretical) frameworks have sought to establish formal principles for the description and classification of allusions, as well as to establish how allusion comes into being and where it exists (in the text, in the author's mind, or in the mind of the reader). By most accounts, allusion is a way of signifying where some kind of overt or covert marker is used to both denote an earlier text and recover one or more properties of this earlier text in order to modify a later text. The perception of generic affinity is thus the driving force of allusion; it is what directs the reader to a particular interpretation of the later text. These affinities may be simple or complex, and triggered by more or less overt markers. The JBA bowl texts are replete with overt allusions to the Hebrew Bible and other Jewish literary traditions.

be made that this citation of Isa. 45.2 should be designated an overt allusion, though I ultimately include it in the catalogue. As with a handful of other marginal instances, it is marked in the catalogue as a paraphrastic pseudo-quotation. In two other cases, where the lexical linkages between the bowl and scripture are very brief, the broader context of the incantation played a role in deciding whether or not to include the case in the catalogue. Thus the isolated appearance of the epithet יה גיבור in the bowl JBA 28:10 (Shaked et al. 2013, 162), which the editors suggest is “possibly an abbreviated quotation” of Ps. 24.8b (which reads *יְהוָה גִּבּוֹר מִלְחָמָה*), is not included in the catalogue, while the doxological phrase יהוה מלך יהוה מאלך יהוה ימלך לעולם ועד (which fuses phrases from Pss 10.16 and 93.1 with Exod. 15.18) is included in the catalogue because it is consistently clustered together with several other biblical quotations in the bowls in which it is quoted.

Certain divine epithets, such as צור עולם(י)ם ‘Eternal Rock’ (cf. Isa. 26.4b), though no doubt of a biblical origin, are so well-attested as independent epithets across both the bowls and rabbinic literature that I do not include them as quotations in the catalogue. Similarly, the phrase יהוה צבאות שמו ‘The LORD of Hosts is his name’ appears in a number of bowls; it also appears at thirteen different points in the Hebrew Bible. Because it is not possible to determine from the bowl texts which (if any) of these biblical verses is being quoted, I do not include this phrase in the catalogue. Further to these remarks, I do not include uses of the divine name from Exod. 3.14 in the catalogue; although the catalogue elsewhere includes the deployment of (partial) quotations

as (parts of) divine epithets in the bowls, the inclusion of this partial quotation from Exod. 3.14 and variations on it would have blown the catalogue up to a truly unwieldy size.

2.0. The Form and Uses of the Biblical Quotations in the Bowls

The JBA bowl texts quote from multiple books of the Bible.¹⁸ As Korsvoll (2018, 90) has pointed out, however, biblical quotations in the bowl texts are neither ubiquitous nor are they evenly distributed across the corpus.¹⁹ In fact, the majority of quotations cluster in a minority of bowls. Of the 464 bowl texts published thus far, 130 include quotations. Of these, 67 bowl texts feature

¹⁸ Biblical books not represented in the bowl texts published thus far are Joshua, Judges, 2 Samuel, 1 Kings, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, Job, Ruth, Lamentations, Ecclesiastes, Esther, and Ezra. The books of Exodus, Numbers, Deuteronomy, Isaiah, and Psalms are particularly well represented in the published bowls, while Zech. 3.2 is, for reasons obvious in the context of the bowls, by far the most quoted single verse; quotations from Ps. 91 appear less often than might be expected given the apotropaic goals of many bowl texts.

¹⁹ For example, of the thirty JBA/Hebrew bowls in the Hilprecht Sammlung recently re-edited by Ford and Morgenstern (2020), only 5 of 30 contain one or more quotations. Of the first tranche of bowls from the Schøyen Collection published by Shaked et al. (2013), only 19 of 64 contain quotations. Only 8 of 75 bowls in the collection of the British Museum published by Segal (2000) contain a quotation. Note that the readings in Segal (2000) are not always reliable, while Segal identifies a number of further scriptural citations in the British Museum bowls that are far from certain.

just one quotation, 26 feature two quotations, and 37 feature three or more quotations.²⁰ The table appended to the catalogue shows the distribution of biblical quotations across the published corpus of bowl texts.

Nonetheless, those bowls that contain quotations demonstrate the extensive scriptural knowledge of some bowl writers, while the interaction with scripture in these bowls affords us a vivid picture of the ways authoritative traditions were conceptualised and appropriated for apotropaic, exorcistic, curative, and (occasionally) aggressive purposes in the bowls. This section offers a brief overview of the form and use of biblical quotations in the bowl texts.

2.1. The Form of the Quotations

The form of the biblical quotations in the published bowls ranges from brief phrases to the entirety of individual biblical verses to the quotation of several continuous verses and even extended biblical passages. Müller-Kessler (2013, 227–228) has briefly distinguished three broad ways in which quotations are incorporated into the texts of bowls.

(1) Some bowl texts consist solely of biblical verses, though such texts are rare.²¹ To these instances may be added bowls that

²⁰ Well over 2,000 magic bowls are known, and the number of quotations deriving from the published corpus thus reflects only a portion of the scriptural material in the bowl texts, as many unpublished texts include quotations.

²¹ Examples of these are HS 3027 (Ford and Morgenstern 2020, 86–87), HS 3030 (Ford and Morgenstern 2020, 92–93), IM 141803 (Faraj 2010, 206–7), and A 33965 (Kaufman 1973).

largely abstain from an Aramaic incantation. An example is M 108 (Levene 2003, 71), the text of which consists of seven biblical verses and only a brief statement of purpose in Aramaic:

הדין קמיעה למיסר שידי דיוי וסיוטי וסטני מן הדין ביתיה דאדיב בר
בתשבתה

This amulet is for the binding of demons, *dēvs*, and frights and satans from this house of Adib son of Bat-Šabbeta.

(2) Other bowl texts quote both partial and complete biblical verses as a fixed part of larger spell formulae. Examples of this phenomenon are the use of quotations as dialogue or character speech in various narrative spells. In a spell that recounts a meeting between the famous *tanna* Ḥanina ben Dosa and an evil spirit, for instance, the sage speaks to the demon and quotes Ps. 104.20 against her. A well-preserved example of this spell is to be found in JBA 9:7–9 (Shaked et al 2013, 79–81), which reads:

מומינה עלכי ומשבענא עלכי אנתי רוחא בישתא דיפגע ביה ברבי חנינא
בן דוסא ואמר לה רבי חנינא בן דוסא לרוחא בישתא דיפגע ביה בההיא
שעתא קראה דיכתיב תשית חושך ויהי לילה בו תירמוס כל חיתו יאער

I adjure you and I beswear you, you, evil spirit, who met Rabbi Ḥanina ben Dosa, and Rabbi Ḥanina ben Dosa said to her, to the evil spirit who met him at that time, the verse that is written: “You make darkness and it is night, in which all beasts of the forest creep” (Ps. 104.20).

Another example is the quotation of Isa. 40.12 in the popular Semamit *historiola*, where an evil agent known variously as *Sideros* and *Sergi(u)s* swears an oath not to harm the children of the bowl owner. He does so using the biblical verse as a divine epithet. Typically, only Isa. 40.12a is quoted by the evil agent,

though the full verse is quoted in the version of the spell deployed in AMB 12b (Naveh and Shaked 1987, 189–193). The relevant part of the story reads:

ואמר שבוקו מיני ואנא משתבענא לכון במי שמדד בשועולו מים ושמים
 בזרת תיכין וכל בשליש עפר הארץ ושקל בפלס {ויגע} ויגבעות במואוזנים
 דכל אתר דיכר שמיא דסיני וסאסיני וסינגרו וארתיקו איתרח(ם) ולא
 {אינ} איחנוק ולא איקטול ליבנין דזבינו בר זוני ואינתתיה בת גוסי דאית
 להון וידהון להון מן יומא דנן ולעלם

And he said, “Let go of me and I swear to you by the One ‘who measured the waters in his palm and gauged the heavens with a span, and weighed <the mountains> with a scale and the hills with a balance’ (Isa. 40.12) that wherever one mentions the name of Sini and Sasini and Sinigru and Artiqu, I shall have pity and shall not strangle or kill the children of Zabinu son of Zuni and his wife, daughter of Gusi, those whom they have and those whom they will have from this day to eternity.”

Similarly, a bowl published by Shaked (2015, 109–110) recounts the pursuit of the Israelites by the Egyptians into the Sea of Reeds. In the bowl’s telling of this story, Ps. 115.1 is placed into the mouths of the Egyptian charioteers as they realise they are about to perish at the hand of God:

מומינא ומשבוענא עלכי אנתי רוחא בישתא בשמיא דאלהא רבה ... דהוא
 נזף בימא ואיתרגישו כיפוהי כמה דיכתיב רוגע הים ויהמו גליו יהוה צבאות
 שמו {וע} כען ארים ליבהון מצראי לימא ורדפו בתר עמא לימא וברוגזה
 רבה איתגלי על ימא ורדפו בתר עמא לימא וברוגזא רבה איתגלי על ימא
 ואיתמסיו מן קדמוהי ואמרו קדמוהי לא לנו יהוה לא לנו

I adjure you and beswear you, you, the evil spirit, by the name of the great God ... who rebuked the sea and its banks shook, as it is written: ‘I cleft the sea and its waves

roared, the LORD of Hosts is his name' (Isa. 51.15 = Jer. 31.34). Now He lifted the hearts of the Egyptians towards the sea and they pursued the people up to the sea, and He made an appearance with great wrath over the sea, and they pursued the people up to the sea, and He made an appearance with great wrath over the sea, and they dissolved from His presence, and said in His presence: "Not to us, O LORD, not to us ..." (Ps. 115.1).

Strikingly, the quotation from Ps. 115 in this bowl, which begins in Hebrew, is continued in a hitherto unattested *targum* that embraces Ps. 115.1–2.

(3) Most bowl texts quote biblical verses not as a fixed part of spell formulae but as 'independent' units. These quotations sometimes open the bowl text or appear midway through the text. More commonly, they are to be found at (or towards) the end of the bowl text, where they sometimes cluster together. Polzer (1986, 107) has argued that this use of scripture—at the end of the incantation text and towards the rim of the bowl—may have been perceived to function as a kind of authoritative seal upon the text.²² In other words, the scriptural verses were used to effect a kind of hedge around the edge of the bowl.²³

²² Bhayro (2021, 76) expands upon this observation and compares the possible use of biblical quotations in this respect to the common deployment of the scribal guarantee of effectiveness 'שׂריר וקיים' 'sound and established' to conclude some bowl texts.

²³ There was also undoubtedly a pragmatic aspect to the quotation of small units of scripture towards the end of the incantation text and the rim of the bowl: as the bowl writers neared the end of the writing space available to them on the inside of the bowl, it makes sense that they would have stuck to smaller units of text rather than launching into

Finally, biblical quotations sometimes appear in the bowl texts in emended form. The word order of quotations is occasionally inverted, or the verse is first written out forwards and then repeated backwards. Other bowl writers wove two separate biblical verses together by quoting alternating words from each verse, as with Deut. 6.4 and Ps. 91.1 in the bowl AMB 11:6–7 (Naveh and Shaked 1987, 184). The effect is as follows:

שמע יושב יישראל בסתר יהוה עליון אלהינו בצל יהוה שדי אחד יתלונן

Other forms of emendation include the insertion of the bowl owner's name directly into the biblical verse. In a bowl designed to cure a woman suffering from miscarriages, for example, the name of the beneficiary is inserted into Ps. 55.9 as follows:

אחישה {מיפלט} מיפלט למישכוי בת אנושפרי מרוח סועה מסער

I would hasten escape *for Miškoy daughter of Anušfri* from the stormy wind and tempest.²⁴

Occasionally, parts of a verse may be purposefully elided or omitted. A good example is the quotation of Num. 10.35 in a bowl designed to protect Mādar-Āfri daughter of Manušay against various forms of injurious magic. The verse is quoted in an unusual spelling with a telling alteration to the biblical text: the final five letters of משנאיך 'those who hate you' are deliberately omitted by the bowl writer:

והיהי בין נסוע הארון וימר מושה קומא יהוה ויפוצו איבאך וינסו מ[vacat]
מיפנד

longer spell units that had the potential to spill over the rim of the bowl and onto its exterior (something they apparently sought to avoid).

²⁴ JBA 55:14 (Shaked et al. 2013, 246–247).

And it happened, whenever the Ark set out, that Moses would say, ‘Rise O LORD and let Your enemies scatter and let <those who hate You> flee before You!’²⁵

This alteration was undoubtedly intended as an act of sympathetic magic designed to excise and negate the threat of Mādar-Āfri’s perceived enemies.

Some bowls also paraphrase or conflate biblical passages (whether intentionally or by accident) and I designate these particular instances pseudo-quotations. A good example is to be found in the bowl AMB 9:5–6 (Naveh and Shaked 1987, 174–176), where the ‘quotation’ is indicated using an explicit citation formula but in fact appears to be an allusion to or paraphrase of two different biblical verses:

ויתקים עליה קראה דכתיב יפלו ולא י(ק)ומו ו(אל) תהה תקומא למפלתא
ולא תהא אסותה למחתם

May the following verse apply to him: “They shall fall and not arise (Jer. 8.4 or Amos 8.14) and there will be no power for them to stand (Lev. 26.37) after (their) downfall, and there will be no healing to their wound.”

Finally, as briefly mentioned above, an occasional *targum* appears in the magic bowls. In these instances, the *targum* typically appears alongside the Hebrew verse. Very rarely, we encounter an Aramaic version without reference to the original Hebrew.

2.2. The Uses of the Quotations

Broadly speaking, the rationale behind the quotation of most biblical verses in the bowl texts is relatively easy to identify.

²⁵ AMB 3:5 (Naveh and Shaked 1987, 146).

(1) In many cases, the plain or literal sense of the quoted verse has an immediate bearing upon the stated aim of the incantation. For example, a rare instance of the genre of aggressive magic in the bowls quotes various verses from Deuteronomy and applies them to the intended victim of the bowl text:

ותקים עליה על יהודה בר נגי יככה ייי בשחפת ובקדחת ובדלקת
 ובחרחור ובחרב ובשידפון וב[ירקון] ורדפוך [עד אב] דך יככה ייי [בשחין
 ר]ע על הברכים ועל השוקים אשר לא {יו} יוכל להירפי מיכף רגלך ועד
 קודקודך [יכ]כה ייי בשיגעון ובעיורון וב[תמהון לבב]

And may the following apply to Judah son of Nanay:
 “The LORD shall strike you with a wasting disease and with a fever and with an inflammation and with a fiery heat and with the sword and with blight and with [mildew] and they shall pursue you [until you per]ish” (Deut. 28.22).
 “The LORD shall strike you on the knees and on the legs with gr[ievous boils] of which you cannot be healed, from the sole of your foot to the crown of your head” (Deut. 28.35). “The LORD shall strike you with madness and with blindness and with [bewilderment of heart]” (Deut. 28.28).²⁶

Here, the aims of the bowl are wholly congruent with the plain sense of the curses laid out in Deuteronomy.

(2) Likewise, many verses are quoted because they speak to the tremendous power of the divinity. Without directly adjuring or commanding God, such verses could be used to recall past acts

²⁶ AMB 9:7–9 (Naveh and Shaked 1987, 174–176).

of divine provision and protection in order to establish a precedent or paradigm for such actions in the present.²⁷ The bowl MS 2053/159 (Levene 2003, 100–102), for instance, quotes the Song of the Sea as part of an incantation written to anathematise, ban, and annul an evil lilith from appearing to the bowl owner in various frightening guises (including the form of the bowl owner’s dead mother). It quotes three separate verses three times each, including Exod. 15.16:

תִּיפּוֹל עֲלֵיהֶם אֲמַתָּה וּפְחַד בְּגִדוֹל זְרוּעֶךָ יִדְמוּ כָאֲבָן עַד יַעֲבֹר עִמָּךְ יְהוָה עַד
יַעֲבֹר עִם זֶה קִנִּית

Terror and dread fell upon them, through the might of
Your arm they stayed still as stone, till Your people passed,
O LORD, till Your people passed whom You have ransomed.

In its original context, sung following the destruction of the Egyptian army at the Sea of Reeds, this verse speaks to the terror and

²⁷ Polzer (1986, 105–6) has argued that such quotations may have functioned as a form of divine inducement or indirect coercion. In this respect, biblical quotations would certainly have had the advantage of being more distinctive than mere requests, insofar as they serve to render God an addressee or narratee to his own actions. Compare the mode of address adopted in the Greek and Roman texts detailed in Hickson (1993, 33–43) and Furley and Bremer (2001, 2–5, 50–63) as well as the preference for declaratives in Latin curse-tablets—such as *commendo*, *mando*, *demando*, *defigo*, *deligo*, *obligo*, *devoveo*, *trado*—which stake out a fine ground of divine address that is neither entreaty nor command. Gordon (2019, 113) notes that, by “playing upon the force of such declaratives, the [writers of these magical texts] created a situation in which the ball was as it were suddenly in the court of the divine addressee(s): they had to deal with the move as best they could.”

dread that fell upon the chiefs of Edom, the leaders of Moab, and all the inhabitants of Canaan as God shepherded his people amidst various threats. In the context of the bowl, terror and dread are presumably to fall upon the lilith infesting the bowl owner's home: the demon is threatened with the might of the divine arm while the protective paradigm instantiated by the verse is extended to the bowl owner. Such quotations—drawing upon historical or typological precedent—reflect a belief in the enduring nature of God and his actions.

(3) Similarly, partial quotations could be used (as epithets) to invoke divine attributes. For instance, in a bowl text that opens “By your name I act,” an evil spirit identified as the daughter of Bal‘in is adjured using several divine epithets drawn from biblical verses, all of which emphasise the might and the warlike character of the divinity:

בישמיה דיה יהוה א יה יהוה איש מלחמה יהוה שמו יהוה עיזו וגבור
יהוה גיבור ומלחמה יהוה מלך יהוה מאלך יהוה ימלך לעולם ועד מומינה
עלכי אנתי רוחא בישתא דמיתקריא בת בלעין ...

By the name of Yah, YHWH, A, Yah “YHWH is a man of war, YHWH is his name” (Exod. 15.3). “YHWH strong and mighty, YHWH mighty in battle” (Ps. 24.8). “YHWH is king, YHWH reigns, YHWH shall reign for ever and ever” (Ps. 10.16, Ps. 93.1, Exod. 15.18). I adjure you, you, evil spirit who is called daughter of Bal‘in ...²⁸

In this particular example, the quotations selected by the bowl writers do not just appeal to the divinity's immutable and warlike character, they also incorporate the divine name seven times;

²⁸ JBA 9:11–12 (Shaked et al. 2013, 79–81).

they were presumably selected and combined in part to achieve this significant numerological value.

In some bowl texts, whole biblical verses are quoted as names of power, using either *בשום* or *בשמיה ד*.

(4) Furthermore, a relevant factor in the selection of some verses may have been not just their perceived relevance to the apotropaic, curative, or comminative themes of the bowl text. Quotations may also have been selected for their ability to establish—in perlocutionary terms—the piety of the bowl owners and their fidelity to God’s commandments. Verses such as Num. 9.23, Exod. 14.31, and Deut. 6.4, for instance, speak to trust in the One God and faithfulness to his commands.²⁹ Insofar as these units of scripture emphasise piety, they may have been designed to stand as testimony to the bowl owner’s trust in God and to establish a protective paradigm built upon this trust. Exemplary in this regard are those bowls which interweave individual words from Deut. 6.4 with Ps. 91.1. This formulation combines a central statement of faith with the opening words of a psalm renowned for its anti-demonic powers; the result is an incantatory statement of faith/divine protection.

²⁹ Bhayro (2020) has also argued that the frequent quotation of Num. 9.23 in the bowls worked—again in perlocutionary fashion—to cast the bowl writer as working in collaboration with God, just as the efforts described in Num. 9.23 were achieved *על פי יהוה* ‘upon the mouth of God’ and *בְּיַד מֹשֶׁה* ‘by the hand of Moses’ (or the hand of the bowl writer). This might also go some way to explaining the frequent combination in the bowl texts of Num. 9.23 and Zech. 3.2, whose divine rebuke of Satan commences *וַיֹּאמֶר יְהוָה*.

Further to these general remarks on the use of the Bible in the bowls, the following sections survey in more detail some common thematic deployments of scripture in the bowls. They also touch upon several further issues with respect to the phenomenon of quotation in the bowl texts.

2.2.1. Prophylactics and Apotropaics

As mentioned previously, most bowls were written in order to protect their owners from the threat of demons and various forms of injurious magic. In service of these goals, we frequently find biblical quotations used to ward off demons and/or to establish the fact of divine protection. The Priestly Blessing in Num. 6.24–26 appears in several bowls, for instance. The protective paradigm attributed to these verses is made explicit in Targum Pseudo-Jonathan, which glosses יְבָרַךְ יְהוָה וַיִּשְׁמְרֶךָ ‘The LORD bless you and keep you’ as follows (amplifications upon the Hebrew in italics):

יברכינדך יי בכל עיסקדך ויטרינדך מן לילי ומזייעי ובני טיהררי ובני צפריירי
ומזיקי וטלני

The LORD bless you *in all your endeavors* and keep you *from liliths and from fear demons and midday demons and morning demons and destroyers and shadow demons*.³⁰

By far the most commonly quoted verse in the published bowl texts is Zech. 3.2, the quotation of which clearly pivots upon the divine rebuke that centres the verse:

³⁰ Cf. *Sifre Num.* 40, which also speaks specifically to the protection afforded by this verse from the class of demons known as מוקין ‘destroyers’. This class of demons is a common target of the bowl texts.

וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעַר יְהוָה בְּדָ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּדָ

And the LORD said to the *satan* (accuser), ‘The LORD rebuke you, O *satan*, may the LORD rebuke you ...

To threaten is also a way of warding off potential threats, and a striking example of this use of scripture is the deployment of Exod. 15.7 in a bowl targeted at a specific lilith:

וברוב גאונך ת(רע)ץ קומך תשלח חרוגך יכלמו כקש

In the greatness of Your majesty You overthrew those who rose against You. You sent forth Your fury. It consumed them like stubble.³¹

The verse is inscribed in a circle around the drawing of the lilith in question, and the material arrangement of the text appears to have been designed to symbolically threaten the lilith with the fury of God and with the fate of the chaff.

2.2.2. Curative Uses

An excellent example of the curative use of scripture in the bowls is the deployment of Gen. 30.22 midway through an incantation for fertility and success in child birth. The quotation marks the end of one spell formula and the beginning of another. As previously observed, biblical quotations in the bowl texts are generally located either at the beginning or (more often) at the end of the incantation, and the somewhat unusual deployment of Gen. 30.22 in the middle of this text speaks to the specificity of its use. The bowl requests healing, fertility, and “living and abiding children” for Mihranahid daughter of Aḥat, while the quoted verse

³¹ AMB 13:2 (Naveh and Shaked 1987, 198)

recounts how God remembered Rachel, listened to her, and opened her womb:

וּזְכַר אֱלֹהִים אֶת רַחֵל וַיִּשְׁמַע אֱלֹהִים וַיִּפְתַּח אֶת רַחֲמָהּ וַיִּזְכֹּר

And God remembered Rachel, and God listened to her, and He opened her womb. And He remembered.³²

Rachel had been unable to conceive and Gen. 30.22 signals the divine resolution to remedy her barrenness. The quotation thus invokes God to fulfil a specific blessing from the Torah for the benefit of the bowl owner, while the repetition in this bowl of “And He remembered” after the end of the verse serves both as a reaffirmation and to make explicit the constitutive role of the quotation in the bowl’s magic.

The use of this quotation in the bowl also raises questions about the meronymic use of scripture in the bowls, i.e., the use of individual verses to invoke larger conceptual referents. Were quotations of Ps. 91.1, for example, understood to function *pars pro toto* for the entirety of Ps. 91? The wider psalm is steeped in metaphors for God’s protective care, and because Ps. 91.1 is the beginning of a textual unit that goes on to detail various forms of divine protection from demons in particular, what seems implicit in its use is an intentional connection between the ‘words quoted in the bowl’ and the contiguous psalm as a whole.³³ Likewise,

³² MFL 10895 (Bhayro 2017, 4–5).

³³ Scholars working on different apotropaic objects have noted the frequent *pars pro toto* deployment of specific verses from Ps. 91 on these objects, e.g. Judge (1987, 341); Kraus (2007, 487); Sanzo (2014, 106–20); Zenger (2000, 626). For the *pars pro toto* deployment of (psalmic)

Deut. 6.4 may have been quoted in the bowls not as an independent scriptural unit, but as an incipit that referred *pars pro toto* to the *Shem'a* (Deut. 6.4–9, Deut. 11.13–21, and Num. 15.37–41) or to the Bedtime *Shem'a* (where only Deut. 6.4–9 is recited).

With respect to Gen. 30.22, the question is whether the bowl writer had only this verse in mind, or whether the quotation was designed to invoke an even broader matrilineal paradigm wherein pregnancy is consistently framed as an act of God through the lives of Sarah, Rebecca, and Rachel. An example of this paradigm in action is to be found in a recipe for fertility from the Cairo Genizah that explicitly links Gen. 30.22 with Gen. 21.1 (Sarah) and Gen. 25.21 (Rebecca).³⁴ The recipe allies Rachel with the other matriarchs, Sarah and Rebecca, and works to emphasise *in triplicate* that infertility is actionable by God. The use of Gen. 30.22 in our bowl to tap into this broader (and even more powerful) paradigm would have served to significantly reinforce the action of the bowl.

incipits in magical texts more generally, see Rebiger (2003, 265–281) and Sanzo (2014).

³⁴ T-S K 1.157, fol. 1:21–31 (Schäfer and Shaked 1994, 8:111 f.) On the specific application of Gen. 30.22 in the Genizah materials, see Salzer (2010, 33, 68) and the texts T-S K 1.157, fol. 1:8 and 1:27–28 as well as the damaged Genizah recipe book T-S K 1.143 (Naveh and Shaked 1993, Genizah 18: 12:4–5 [189–197]). Cf. the citations of Gen. 21.1 (“And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken”) in the Genizah amulets T-S K 1.157, fol. 1:12 and 1:29 and recipe book T-S K 1.157, fol. 1:9. On the broader matrilineal paradigm, see Salzer (2010, 266–271).

The study of the Bible in the bowls is only taking its first steps. It remains an open question whether certain bowl writers quoted specific biblical verses in order to invoke a larger conceptual referent than the ‘mere’ words quoted in the bowl. The use of incipits within the bowl corpus, as well as other meronymic uses of scripture, merit further investigation.

2.2.3. For Popularity and Success

Though the bowls were largely used to protect against demons and to address illnesses and ailments caused by or personified as demons, other genres of magic also make an appearance across the material medium of the bowls. Only a few examples of bowls for popularity and success have been published thus far, though a number of unpublished examples are known. Amongst the published bowls, we find Prov. 3.4 quoted in a text designed to bring about favour and success (in court) for Mahdukh daughter of Ispendarmed:

ומצא חן ושכל טוב בעיני אלהים ואדם

And may he find grace and good understanding in the eyes
of God and man.³⁵

Another bowl written for success in business—and designed specifically to bring a multitude of customers to the gate of Wartan son of Miryay—quotes several verses from Isa. 60. Two of these verses emphasise abundance and the accumulation of great wealth, while the third verse construes Wartan’s many customers metaphorically in terms of a vast cloud of birds:

³⁵ MS 1927/2:5 (Shaked 2005, 25–26).

פיתחו שערייך תמיד יומם ולילה ולא יסגרו להביא אליך חיל גוים ומלכיהם
נהוגים שיפעת גמלים תכסיד בכרי מדין ועיפה כולם מישבא יבואו זהב
ולבונה ישאו ותהילות יהוה יבשרו מי אלה כעב תעופנה וכיונים אל
ארובותיהם

Open your gates continually; and they shall not be shut day or night, to bring to you the wealth of nations; and their kings are led (Isa. 60.11). The abundance of camels shall cover you, dromedaries of Midian and Ephah; all of them from Sheba shall come; gold and incense they shall bring, and the praises of the LORD they shall announce (Isa. 60.6). Who are these that as a cloud fly, and as doves to their windows? (Isa. 60.8)³⁶

2.2.4. Aggressive Uses

As noted above, the material medium of the bowls was also used for the writing of aggressive spells targeted at named individuals. This form of interpersonal engagement is to be found most commonly in counter-charms designed to return curses, demons, and other forms of (demonised) malice to their senders (often with interest). It is also to be found in more forthright texts that do not couch their aggression in terms of reciprocity. A good example of the former category is a bowl text designed to return a *yaror* or jackal-spirit to its original sender, Šišin daughter of Asmandukh. In service of this goal, the bowl writer uses Deut. 6.19 to construe Šišin as an enemy to be driven out:

להדוף א(ית) כל איביך מיפנד כאשר דבר יהוה

³⁶ SD 34:13–14 (Levene and Bhayro, 2005/2006).

That all your enemies may be driven out before you, as the LORD has spoken.³⁷

An example of outright aggression in the bowls is to be found in a text cited above, AMB 9, which seeks the (painful) death of Judah son of Nanay. In service of this goal, the bowl writer quotes Ps. 69.24, Ps. 69.26, Exod. 22.23, and Lev. 26.29 in addition to the curses in Deut. 28.22, Deut. 28.35, and Deut. 28.28, culminating in Deut. 29.19. One function of these biblical curses—in addition to supplementing the various Aramaic curses applied to Judah son of Nanay—may have been to sanction the act of cursing the victim as a legitimate practice. By drawing upon Deuteronomy, the bowl writer is able to mark out Judah as someone who has committed a severe offence against the LORD and drawn down the righteous anger of God. Using these quotations, the bowl writer is able to emphasise the legitimacy of their aggressive magical action.³⁸

All of the foregoing examples illustrate how different units of scripture were appropriated by the bowl writers on the basis of their themes and (narrative) contents and the perceived consonance of these themes and contents with the bowl owners' specific needs. In some instances, the quotations demonstrate how biblical verses could be separated out from their original contexts

³⁷ VA 2484:19 (Levene 2013, 22–24).

³⁸ See Salzer (2013, 628–631) for the similar application of Lev. 6.5, Lev. 6.6, and Lev. 9.24 in order to draw a connection between the sacrificial cult of the Jerusalem Temple and the sending of a fever. In this light, the fever is sanctioned and connotes “an activity demanded by divine authority” (629).

using more creative forms of logic. This primarily ‘bite-size’ approach to the Bible in the bowls suggests that the bowl writers conceived of scripture largely as a repository or repertory of separable units.³⁹ These individual units could be used to invoke the powers associated with the precedent or thematic paradigm of the events and/or actions and/or divine characteristics narrated or described in a given quotation.

3.0. The Orthography of the Quotations in the Context of Late Antique Bible Transmission

The scriptural quotations in the bowls reflect varying degrees of correspondence to—or independence from—the orthography known to us from the later, medieval Masoretic manuscripts. In most cases, the quotations are characterised by a degree of ‘free’ spelling—primarily phonetic or *plene* spelling—that may be attributed to the reproduction of scripture from aural memory.⁴⁰

³⁹ This selective approach to scriptural material in the manufacturing of the bowls would naturally have been dictated by pragmatic factors as well, including the limitations of the artefact: the writing surface of a small bowl can only include so much text, and it was thus necessary to separate smaller units of scripture from their larger wholes for this reason too. It is also necessary to keep in mind the ways in which the diverse body of bowl writers may have encountered scripture, whether through common engagement in the context of the liturgy—which would have focused attention on portions of scripture as sources of apotropaic or exorcistic power—or through encounters with written scripture.

⁴⁰ Indeed, quotations that are virtually identical to their (Babylonian and Tiberian) Masoretic counterpart are uncommon. The designation ‘free’ is a shorthand designed to express the partial independence of the

This makes them a unique source of insight into the Biblical Hebrew pronunciation traditions at the time of their production (see the following section). That said, it is rare to find completely ‘free’ spellings in the bowls, such as quotations where vowel letters are used extensively and in all types of syllables,⁴¹ or where the orthography is wholly devoid of any Hebrew spelling conventions.

With respect to the Masoretic traditions, the fact that there is an overwhelming correspondence between the consonantal text of the Babylonian Masoretic manuscripts and the Tiberian Leningrad Codex (Ofer 2013) makes it very likely that both of these consonantal texts go back to a largely uniform consonantal source at the end of the Second Temple period. This, in turn, implies that a consonantal text very similar to the Masoretic text would have been in existence also in ‘Talmudic’ Babylonia. Furthermore, there is evidence of the rabbis’ attempts to standardise the biblical scrolls. The Babylonian Talmud, for example, prohibits the keeping of ‘uncorrected scrolls.’⁴² Almost certainly, this rabbinic censorship would have applied first and foremost to scrolls intended for public reading; scrolls in private ownership

quotations from the conservative Biblical Hebrew writing conventions that we know from the medieval Masoretic codices (cf. Golinets 2013 and the references therein) and which presumably also existed in the period of bowl production.

⁴¹ For vowel letters in Hebrew and their history, see Andersen and Forbes (2013).

⁴² For details, see Rosenthal (1982, 403).

or in very remote communities were likely sometimes characterised by a more independent orthography (Rosenthal 1982, 403, citing Liberman).

The existence of a ‘free’ biblical orthography within the quotations is thus highly significant. At the very least, it indicates that, for the bowl producers, the successful deployment of scriptural quotations in the bowl texts did not hinge on their full adherence to ‘normative’ (or ‘proto-Masoretic’) biblical orthography. This in turn likely means that—despite the rabbinic notion of written Torah and the likely pressure towards standardisation—scriptural authority for the Jews of late antique Babylonia did not automatically imply a textual-orthographic uniformity, at least in some social-religious domains. On a more pragmatic level, the variation in the orthography is almost certainly indicative of limited access to written texts of the Hebrew Bible, and perhaps especially ‘proto-Masoretic’ written texts of the Bible.

That said, the tendency to ‘free’ orthography in the quotations should not be taken as a sign of weakness or fragility in the Hebrew Bible transmission of late antique Babylonia. On the contrary, the quotations bear witness to the robustness and resourcefulness of both written and oral scripture transmission. Regarding the written component, as alluded to above, the bowls tend to preserve some general conventions of Hebrew orthography. A graphically salient tendency is the retention of ה (*h*) as the word-final vowel letter for the *a* and (in some cases) *e* vowels. This makes the Hebrew scriptural quotations visually distinct from their surrounding Aramaic text, in which א (ʾ) predominates in such word-final contexts. This, in turn, indicates that even though

the bowl writers were probably often not quoting from a (standardised) written text, they had nevertheless been educated to read (and write) Biblical Hebrew.⁴³ This points to the centrality of the Bible in late antique Babylonian Jewish education.

On the other hand, the ‘free’ orthography of most quotations is likely indicative of quotation from aural memory. In other words, the bowl writer retained the biblical passage in question in memory, having heard it in public performance (cantillation) or having recited it in private prayer. Evidence for this in the quotations comes from the dozens of words whose orthography betrays a pausal form. Pausal forms are morphological alternatives available for some words when these words occur at the end of larger syntactic units such as clauses.⁴⁴ Together with features such as melodic contour and speed variation, pausal forms would have been part of stylised Hebrew performance, preserved by Jewish communities to-date. These features of the quotations, in turn, hint at the vitality of oral Bible performance and recitation, and at the (likely) prevalence of this practice within the Jewish community.⁴⁵

An example of a pausal form is the verb תֹּכִילוּ (*twkylw*) ‘you (MP) will eat’ (from Lev. 26.29 in bowl AMB 9:9; MT תֹּאכְלוּ). In a regular, contextual form, the consonant כ (k) in the medieval

⁴³ See further Reif (2017).

⁴⁴ See further Fassberg (2013) and Jacobson (2013).

⁴⁵ Further to this, it is possible that—when quoting scripture—some bowl writers recalled many other forms as pausal from aural memory, but did not explicitly indicate them as pausal in the orthography due to conventional restrictions or a lack of obvious letters to use for that purpose.

Babylonian tradition would have been followed by a (vocalic) *shewa* (i.e. [a]). Thus, the vowel letter ם (y) is unexpected here for a contextual form.⁴⁶ A pausal form, on the other hand, would be vocalised in the Babylonian manuscripts with \bar{e} , the equivalent of the Tiberian *šere*. Since ם (y) is commonly used to represent \bar{e} in the quotations, it is likely that here as well it represents the vowel \bar{e} and thus a pausal reading, also attested in this verse in the MT (I Firkovitch B19A; Molin 2017, pp. 86–87).

4.0. Reconstructing the Language behind the Quotations

Used carefully, the tendency to ‘free’ spelling in the biblical quotations in the bowls can shed some light on the Hebrew pronunciation traditions behind the quotations. Like biblical text critics, however, scholars of the quotations in the bowls have to consider a variety of explanations for the orthographic features displayed in the bowls. Potential explanations for specific features range from scribal errors to textual variants in the (written or oral) *vorlage* of the bowl writers. Linguistic proposals must also be taken into consideration. Moreover, some features of the quotations reflect deliberate manipulations, such as the deliberate omission of the five final letters of the word מְשֹׂנְאֵיךְ ‘those who hate you (MS)’ from the quotation of Num. 10.35 in AMB 3:5 (Naveh and Shaked

⁴⁶ To our knowledge, there are no cases of vowel letters (e.g., ם [y]) for the sound corresponding to the Masoretic vocalic *shewa* (realised as a short *a* in both the Tiberian and Babylonian tradition; cf. Khan 2013, par. 24; Molin 2017, 40). On the other hand, such use of ם is attested in the Aramaic of the spells (Juusola 1999, 44–45).

1987, 146). This omission was most probably designed to negate the threat of the bowl owner's enemies, who are construed through the quotation as the enemies of God. In addition, it is possible that a handful of unusual spellings in the scriptural material reflects a phenomenon known as orthoepy: a careful, highly performative pronunciation of Biblical Hebrew.⁴⁷ Since orthoepic features would likely have occurred in a limited, 'elite' form of Bible cantillation, possible instances of orthoepic features in the quotations should not be taken as evidence for their general prevalence in late antique Mesopotamia.

A final methodological point due here reflects the fact that the transcription of some of the quotations within the published bowl material likely reflects a scholarly bias in favour of Tiberian Hebrew and against the virtually unknown Babylonian tradition, especially in cases where the letters on the artefacts are not clear or ambiguous to begin with. This is illustrated by the form transcribed in this catalogue as יתלנן (*ytlnwn*) 'dwells (MS)' (from Ps. 91.1 in bowl VA 2423:23). This emends the original transcription יתלנין (*ytlnyn*) by Levene (2013). The grapheme י (y) chosen by Levene would have been a suitable vowel letter for *ē* (Tiberian *šere*). In the Tiberian tradition, this vowel is expected in the contextual (i.e., non-pausal) form of this verb, assuming that this verb belongs to the *hitpolel* conjugation (i.e. יתְלַן). In the corresponding Babylonian contextual form, however, we find the

⁴⁷ For the concept of orthoepy and its apparent manifestations in the Tiberian tradition, see Khan (2020). For possible examples in the bowl texts, see Molin (2017, 18–19 and 49–50), where the quotation of Num. 10.35 is discussed.

vowel *a* (corresponding to the Tiberian *pataḥ*; Yeivin 1985, I:577),⁴⁸ which would certainly not have been represented using the letter *ו* by the bowl writer. The expected vowel letter would be *ו* (*w*). This reading of *ו*תלנון instead of *ו*תלנין is possible because the written forms of *ו* and *ו* are indistinguishable in most bowl texts, including VA 2423. In this bowl, *ו* could have been chosen to represent the back *a* vowel, i.e. *ǎ* (the sound corresponding to Tiberian *qameṣ*, IPA [ɔ:]). *ǎ* is expected in the pausal forms of the verb in question in both the Babylonian and Tiberian traditions (Molin 2017, 85–86). The use of *ו* for the equivalent of the vowel *qameṣ* is attested in at least a dozen cases in the biblical quotations in the bowls (Molin 2017, 23–27).

In general, the Hebrew behind the quotations is decisively Babylonian.⁴⁹ Indeed, some features explicitly conform to the medieval Babylonian pronunciation over the Tiberian one. This can be illustrated by the vocalisation of the conjunction *ו* (*w*) ‘and’. Consider the form *ו*יבמצוק (*wybmṣwq*) in the repeated, inverse quotation from Deut. 28.57 in the bowl JBA 46:11–12 (Shaked et al. 2013, 208–209). In Babylonian Bible manuscripts, when this conjunction (realised with different vowels depending on its phonetic environment) is followed by a consonant with another consonant immediately after it,⁵⁰ an epenthetic *i* is inserted after the

⁴⁸ In other words, only *hitpolal*—and not *hitpolel*—is used in the Babylonian tradition.

⁴⁹ For the phonology of Babylonian Hebrew, see Khan (2013).

⁵⁰ That is, when the first consonant after the conjunction is followed by a *shewa*, a phonological zero.

conjunction (Yeivin 1985, II:1152).⁵¹ This is in line with the orthography *wyb* (ויב) ‘and in’ in the example in question. Here, *y* (י) is inserted between ‘and’ and ‘in.’ The sequence would thus have been pronounced *wiḥ*, which is expected, since the preposition *b* (ב) is followed here by another consonant. This contrasts with the Tiberian tradition, where the same cluster would most likely be resolved as *wub*, the conjunction being pointed *ḡ* in such cases (Khan 2020, 176–181). Spellings such as *ויב* (מצויק) thus bear witness to the Babylonian type of cluster resolution, which distinguishes it from the Tiberian system (Molin 2017, 80–81; Frim 2021, 42–43). Other distinctly Babylonian features include the presence of distinct vowels (‘vocalisation’) in the vicinity of the gutturals (the pharyngeal and glottal consonants) in some environments. One also encounters the preservation of short *u*, *o*, *e*, and *i* in cases where the shortening causes a change in their quality in the Tiberian tradition.⁵²

Finally, some orthographic features betray the interference of the bowl writers’ vernacular: Jewish Babylonian Aramaic.⁵³ Perhaps the most salient of these contact influences is the spread of pharyngealisation (‘emphasis spread’ or ‘suprasegmental pharyngealisation/emphasis’). In the corpus of the quotations, this spread is apparently induced by the pharyngealised (‘emphatic’)

⁵¹ See also Boyarin (1978, 146) for a discussion of this feature in JBA.

⁵² For a longer list of Babylonian features evidenced by the quotations, see Molin (2020) and Frim (2021).

⁵³ The influence of other contact languages (such as Mandaic) is also possible in principle, though the evidence for it in the quotations is much more speculative (cf. Molin 2017, 45 and 64 for possible cases).

phonemes ʒ (ṣ) and ṭ (ṭ), the uvular q (q), as well as r (r) and the pharyngeals h (h) and ʕ (ʕ). From these phonemes, pharyngealisation is extended to other phonemes in their vicinity.⁵⁴ Cases of secondary pharyngealisation induced by the emphatics and q are attested in the Hebrew of the Babylonian Talmud (Breuer 2002, 113–116) and in Jewish Babylonian Aramaic sources (Bar-Asher Siegal 2013, 71–72). The tell-tale signs of such secondary pharyngealisation in the biblical quotations in the bowls are orthographic changes from the non-emphatic alveolars d (d) and t (t) to ṭ (ṭ), their emphatic counterpart, as well as from $\text{š}/\text{ṣ}$ (both s) to the emphatic ṣ (ṣ).⁵⁵ Examples include mqṭṣ (mqṭṣ) instead of mqdṣ (mqdṣ) ‘temple’ in the quotation of Exod. 15.15 in the bowl IM 141803 (Faraj 2010, 206–207), where the change of d to ṭ is induced by the uvular q , and hmṭ (hmṭ) instead of hmd (hmd) ‘make stand (MS IMP)’ in the quotation of Ps. 69.24 in AMB 9 (Naveh and Shaked 1987, 174–176).

As the foregoing discussion shows, the JBA bowl texts are valuable early sources of information for the Babylonian Hebrew vocalisation tradition. It is hoped that the present catalogue will facilitate further research in both this and other respects.

⁵⁴ q and r are attested as inducing pharyngealisation (in their environment or in the phoneme itself for r) in some languages, including North-Eastern Neo-Aramaic. For an overview of pharyngealisation, see Molin (2021, 65–66) and the references therein.

⁵⁵ For parallels in the Aramaic of the bowls, see Ford (2012).

5.0. Note on the Transcription of Bowl Texts

I have sought in every case to check the quotations reproduced in the catalogue against photographs of the bowl texts. As such, the readings of some quotations in the catalogue differ from those provided by the original editors of certain bowls. In some instances, however, verification of the published text of the bowl has not proven possible. The bowl IM 9736, for example, was published by Gordon (1941, 349–350) without any photographs, while the present whereabouts of this bowl are unknown (Saar 2013), making it impossible to secure photographs of the text. In other cases, the photographs accompanying editions of published bowls are of insufficient quality to confirm the accurate reading of the text and it has not always proven practicable to secure new photographs of these bowls.

In any and every case, however, users of the catalogue should compare the readings in the catalogue with the published edition of the text and—where possible—with high-resolution photographs of the bowl, as different scholars will reach different determinations with respect to uncertain or partially preserved letters.

CATALOGUE OF BIBLICAL QUOTATIONS IN PUBLISHED JEWISH BABYLONIAN ARAMAIC MAGIC BOWLS

1.0. Note on the Catalogue

The quotation of individual verses is the most common form of quotation in the bowls, and the individual verse thus forms the basic unit of the catalogue. The following abbreviations and symbols are designed to indicate ‘divergences’ from this ‘standard’ (such as partial quotations, quotations of continuous verses, paraphrases, or conflations) and to help the user locate other features of interest (such as the addition of *targumim*). Where a *targum* accompanies the Hebrew, this is included in the relevant entry. Likewise, the catalogue reproduces all repetitions, self-corrections, and magical inversions and omissions of (parts of) quotations. In the case of certain partial quotations, their brevity means that it is not possible to determine which of two biblical passages is being quoted. In these cases, the equals symbol (=) is used to indicate the other verses that may represent the source of the quotation. In such cases, as well as cases of conflation and the interweaving of separate verses, the bowl appears twice in the catalogue. For example, where alternating words from Deut. 6.4 and Ps. 91.1 are written one after the other, the text of the bowl appears under both Deut. 6.4 and Ps. 91.1 in the catalogue.

Finally, *targumim* in the MT/TARGUM column have been vocalised according to the Babylonian reading tradition presented

in Sperber (2004), though these entries have been ‘Tiberianised’ for readers unfamiliar with the supra-linear system of markings.

2.0. Abbreviations and Symbols

Abbreviations and Symbols (Left-Hand Column)

- ⋈ indicates biblical passages that are not extant amongst the finds from the Judean Desert¹
- S indicates a bowl text that consists solely of scriptural quotations
- T indicates that the Hebrew quotation is accompanied by a **Targum**
- ⲧ indicates the appearance of a Targum alone
- ϕ indicates the quotation of two or more continuous verses
- P indicates the **partial** quotation of an individual verse
- E indicates the deployment of a (partial) quotation as (part of) a divine **epithet**
- C indicates the **conflation** of two or more verses, cf. I(nterweaving)
- I indicates the **interweaving** of alternating words from different verses

¹ Where only small portions of a biblical verse are preserved in the Hebrew finds from the Judean Desert, or where the verse is preserved only in translation, I also mark the pertinent verse in the catalogue with the ⋈ symbol. For instance, only a handful of letters from the Hebrew of Zech. 3.2 is preserved in 4QXIIe (4Q80); and while 8HevXIIgr preserves the verse in Greek, the quotations of this verse in the bowl texts are the oldest surviving complete witnesses to Zech. 3.2 in Hebrew.

- ↷ indicates the other verse(s) included in a conflation or interweaving
- ≅ indicates a paraphrase
- = indicates the potential location of partial quotations (rarely: conflations) whose biblical referent cannot be determined with certainty

Further to the above, I employ several abbreviations and symbols in the COMMENTS column of the catalogue. I use these to indicate the use of explicit citation formulae and the appearance of ‘clusters’ of biblical quotations at common points in the bowl texts (e.g. at the end of the text, and less frequently at the beginning). In the case of such clusters, I note all of the clustered verses in the order in which they appear. I also use this column to indicate any other biblical verses that appear in the same bowl. Finally, where the stated or apparent purpose of the bowl is not to ward off, trap, or otherwise neutralise demons and the like, I use this column to note the purpose of the bowl in question, for example, to achieve fertility or success in love or business, to curse, etc.

Abbreviations and Symbols (Comments Column)

- ❖ indicates a **cluster** of biblical verses
- CF indicates the use of a **citation formula**
- EC indicates an **epithet cluster**, where a divine epithet is built by stringing (partial) verses together

3.0. Sigla

Sigla Used in the Transcription of Quotations

[]	restored letters
{ }	superfluous letters
< >	scribal omission, used only of whole words
אבגד	partially preserved letters whose reading can nevertheless be determined
()	uncertain letters
[...]	Text missing due to the loss of fragments from damaged bowls or the extensive effacement of the bowl surface

4.0. Reference Guide to Bowl Texts

Abbreviations and Reference Guide to Major Publications of Bowl Texts

AIT	Montgomery, <i>Aramaic Incantation Texts</i> (1913)
AMB	Naveh and Shaked, <i>Amulets and Magic Bowls</i> (1985)
CAMIB	Segal, <i>Catalogue of the Aramaic Bowls in the British Museum</i> (2000)
Corpus	Levene, <i>Corpus of Magic Bowls</i> (2003)
Curses	Levene, <i>Jewish Aramaic Curse Texts</i> (2013)
Isbell	Isbell, <i>Corpus of the Aramaic Incantation Bowls</i> (1975)
JBA	Shaked, Ford and Bhayro, <i>Aramaic Bowl Spells</i> , vol. 1 (2013) = JBA 1–64

- Shaked, Ford and Bhayro, *Aramaic Bowl Spells*,
vol. 2 (2022) = JBA 65–119
- MSF** Naveh and Shaked, *Magic Spells and Formulae* (1993)
- SHM** Fain, Ford, and Lyavdansky, “Aramaic Incantation
Bowls at the State Hermitage Museum” (2016)
- ZHS** Müller-Kessler, *Zauberschalentexte in der Hilprecht-
Sammlung* (2005)

Where JBA bowl texts have been published in one of the foregoing publications, I refer to them using the abbreviations above and their sequence or page number, e.g., JBA 64, Isbell 21, or Curses: 22–24.

Where JBA bowl texts have been published in individual editions, I refer to them using author name and year of publication, e.g., Bhayro 2017.

Where several JBA bowl texts appear in one publication, I refer to them using author name, year of publication, and page number, e.g., Gordon 1984: 238.

5.0. Catalogue of Biblical Quotations

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS	
ט	Gen. 27.28 ⇌ Isa. 60.11	Gen. 27.28 (Tg. Onq.)	MS 1911/1	JBA 65	‘For (the) livelihood’ (לימוןי) of the beneficiary
צ	מִטְרָא דְרַקִּיעָא וּמִטְוּבָה	יִתְּנוּ לָךְ יַי מִטְּלָא דְעֻמְיָא			❖ Isa. 60.11 ↔ Gen. 27.28
≡	דארעה וסגיות {עבה} עיבר [וחמר]	דארעה וסגיות עיבור [וחמר]			Other quotations: ❖ Exod. 3.15, Isa. 40.31 CF: שנתמר
ט	Gen. 27.28 ⇌ Isa. 60.11	Gen. 27.28 (Tg. Onq.)	MS 2053/56	JBA 67	❖ Isa. 60.11 ↔ Gen. 27.28
צ	[מטלא] דרקיעא ומטובה	יִתְּנוּ לָךְ יַי מִטְּלָא דְעֻמְיָא			Other quotations: ❖ Exod. 3.15, Isa. 40.31;
≡	דארעה סגיות עיבור וחמר	דארעה וסגיות עיבור [וחמר]			❖ Ps. 121.7-8, Zech. 3.2 CF: שנתמר

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
ט	Gen. 27.28 ⇌ Isa. 60.11	Gen. 27.28 (Tg. Onq.)	MS 2053/69	JBA 95	❖ Isa. 60.11 ↔ Gen. 27.28
C	מיטלא ד[ירקיע]א מטובה	וַיִּתֵּן לָךְ יי מַטְלָא דְשָׁמַיָא			Other quotations:
≡	דארעה ס[ג]ות עיבר חמר	דְּאַרְעָא דְאַרְעָא וְסָגִיּוֹת עִיבּוּר וְחָמַר			❖ Exod. 3.15, Isa. 40.31 שנאמר CF:
ט	Gen. 27.28 ⇌ Isa. 60.11	Gen. 27.28 (Tg. Onq.)	MS 2053/140	JBA 98	❖ Isa. 60.11 ↔ Gen. 27.28
C	מיטלא דרקיעא ומיטובה	וַיִּתֵּן לָךְ יי מַטְלָא דְשָׁמַיָא			Other quotations:
≡	דארעה סגיות עיבור וחמר	דְּאַרְעָא דְאַרְעָא וְסָגִיּוֹת עִיבּוּר וְחָמַר			❖ Exod. 3.15, Isa. 40.31 שנאמר CF:
ט	Gen. 27.28 ⇌ Isa. 60.11	Gen. 27.28 (Tg. Onq.)	MS 2053/215	JBA 101	❖ Isa. 60.11 ↔ Gen. 27.28
C	[... ר]קיע[א מיט]בה דארעה	וַיִּתֵּן לָךְ יי מַטְלָא דְשָׁמַיָא			Other quotations:
≡	סגיות עיבור [חמר]	דְּאַרְעָא דְאַרְעָא וְסָגִיּוֹת עִיבּוּר וְחָמַר			❖ Exod. 3.15, Isa. 40.31 שנאמר CF:

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>∞ Gen. 30.22</p> <p>וַיִּזְכֹּר אֱלֹהִים אֶת רְחֵל וַיִּשְׁמַע אֱלֹהִים אֶת רְחֵל וַיִּפְתַּח אֶת רַחְמָהּ וַיִּזְכֹּר אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ וַיִּזְכֹּר אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ</p>	<p>Gen. 30.22</p> <p>וַיִּזְכֹּר אֱלֹהִים אֶת רְחֵל וַיִּשְׁמַע אֱלֹהִים אֶת רְחֵל וַיִּפְתַּח אֶת רַחְמָהּ וַיִּזְכֹּר אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ וַיִּזְכֹּר אֱלֹהִים וַיִּפְתַּח אֶת רַחְמָהּ</p>	MFL 10895	Bhayro 2017	For fertility and success in childbirth Other quotations: Zech. 3.2
<p>∞ Gen. 49.18</p> <p>לִשְׁעָתָה קִוִּיתִי יְהוָה</p>	<p>Gen. 49.18</p> <p>לִשְׁעָתָה קִוִּיתִי יְהוָה</p>	MS 2053/47	JBA 87	
<p>∞ Gen. 49.22</p> <p>בֵּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלַי עֵינַי בְּנוֹת צַעֲדָה עָלַי שׁוּר</p>	<p>Gen. 49.22</p> <p>בֵּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלַי עֵינַי בְּנוֹת צַעֲדָה עָלַי שׁוּר</p>	M 5	Shaked 1999: 194	Written on the exterior of the bowl
<p>∞ Gen. 49.22</p> <p>[בן] פרת יוסף בן פרת עלי עין [בנות] [צעד]ה [עלי שור]</p>	<p>Gen. 49.22</p> <p>[בן] פרת יוסף בן פרת עלי עין [בנות] [צעד]ה [עלי שור]</p>	BM 117869 BM 117870 BM 117871	CAMIB 71 + CAMIB 72 + CAMIB 73	Only several fragments of the bowl are preserved Other quotations: Isa. 40.12

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
α	Exod. 3.5	Exod. 3.5 (Tg. Onq.)	M 123	Corpus: 83-84, 89-90	כמו דאמר ליה למשה באסנא CF: 'The same (name) he told Moses at the burning bush.'
E		שרי סנד מעל ריגלך			
P		<p>וְאָמַר לֹא תִקְרַב הִלְבָּא שְׂרִי סִינְךָ מִעַל רִגְלְךָ אֲרִי אֲתֵרָא דְּאֵת קְאָאִים עֲלוּהִי אֲתֵר קִדִּישׁ הוּא</p>			
α	Exod. 3.5	Exod. 3.5 (Tg. Onq.)	M 138	Corpus: 89-90	כמו דאמר ליה למשה באסנא CF: 'The same (name) he told Moses at the burning bush.'
E		שרי סינד מעל ריגלך			
P		<p>וְאָמַר לֹא תִקְרַב הִלְבָּא שְׂרִי סִינְךָ מִעַל רִגְלְךָ אֲרִי אֲתֵרָא דְּאֵת קְאָאִים עֲלוּהִי אֲתֵר קִדִּישׁ הוּא</p>			
α	Exod. 3.5	Exod. 3.5 (Tg. Onq.)	MS 2053/216	Corpus: 89-90	כמו דאמר ליה למשה באסנא CF: 'The same (name) he told Moses at the burning bush.'
E		שרי סינד מעל ריגלך			
P		<p>וְאָמַר לֹא תִקְרַב הִלְבָּא שְׂרִי סִינְךָ מִעַל רִגְלְךָ אֲרִי אֲתֵרָא דְּאֵת קְאָאִים עֲלוּהִי אֲתֵר קִדִּישׁ הוּא</p>			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
E P Exod. 3.15	Exod. 3.15 זה שמי לעלם וזה זכרי לדור דור וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶׁה כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה שְׁמִי לְעֹלָם זֶה זְכוֹרִי לְדֹר דָּר	MS 1911/1	JBA 65	'For (the) livelihood' (לימון) of the beneficiary ❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28
E P Exod. 3.15	Exod. 3.15 זה שמי לעלם וזה זכרי לדור [דור] וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶׁה כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה שְׁמִי לְעֹלָם זֶה זְכוֹרִי לְדֹר דָּר	MS 2053/56	JBA 67	❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28; ❖ Ps. 121.7-8, Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
E P	Exod. 3.15 זה שמי [ל]עולם וזה זיכרי לדור ד[ו]ר	MS 2053/69	JBA 95	❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28
E P	Exod. 3.15 ויאמר עוד אלהים אל משה כה תאמר אל בני ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שליחני אלכם זה שמי לעלם וזה זכרי לדר דר	MS 2053/140	JBA 98	❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
E P	Exod. 3.15 [זה] שמי לעלם וזה זיכרי לדר דר ויאמר עוד אלהים אל משה כה תאמר אל בני ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אלכם זה שמי לעלם וזה זכרי לדר דר	MS 2053/215	JBA 101	❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28 The writing is extremely faded
E P	Exod. 3.15 [...] זה שמי לעלם וזה זכרי לדר דר ויאמר עוד אלהים אל משה כה תאמר אל בני ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אלכם זה שמי לעלם וזה זכרי לדר דר	MS 1927/9	Shaked 2005: 27	❖ Exod. 3.15, Num. 6.24-26 The text of the bowl is heav- ily effaced

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>≅ Exod. 3.15</p> <p>E בֹּאוּ אֲבֵרָהּ בְּצוּר יִצְחָק בְּשֵׁי [עֲקֹב] בֹּוֹה מִשָּׂא [---] ב[וֹה] שְׁמִי לְעֵלְם בֹּוֹה זִכְרִי לְדֹר דֹּר אֱלֹהֵי אֲבֹתַיְכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלֹתֵנִי אֱלֵיכֶם זֶה שְׁמִי לְעֵלְם וְזֶה זִכְרִי לְדֹר דֹּר</p>	<p>Exod. 3.15</p> <p>וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶׁה כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלֹתֵנִי אֱלֵיכֶם זֶה שְׁמִי לְעֵלְם וְזֶה זִכְרִי לְדֹר דֹּר</p>	<p>MS 1927/43</p>	<p>JBA 15</p>	<p>Paraphrase deployed as an invocation</p>
<p>≅ Exod. 3.15</p> <p>E בֹּאוּ אֲבֵרָהּ (הָאֵם) [אֲבֵרָהּ] וּבְצוּר יִצְחָק — בֹּוֹה שְׁמִי לְעוֹלָם בֹּוֹה זִכְרִי לְדֹר דֹּר אֱלֹהֵי אֲבֹתַיְכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלֹתֵנִי אֱלֵיכֶם זֶה שְׁמִי לְעֵלְם וְזֶה זִכְרִי לְדֹר דֹּר</p>	<p>Exod. 3.15</p> <p>וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶׁה כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלֹתֵנִי אֱלֵיכֶם זֶה שְׁמִי לְעֵלְם וְזֶה זִכְרִי לְדֹר דֹּר</p>	<p>MS 2053/212</p>	<p>JBA 60</p>	<p>Paraphrase deployed as an invocation The writing is extremely faded</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
≅ Exod. 3.15	Exod. 3.15 באביר אברהם בצור יצחק בשדי יעקב בזה שמי משה בזה זוכרי דורים (xx)	CBS 9013	AIT 8 ⁵⁷	Paraphrase deployed as an invocation
E	ויאמר עוד אליהם אל משה זה תאמר אל בני ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אלכם זה שמי לעלם וזה זכרי לדר דר			
≅ Exod. 14.20	Exod. 14.20 ויבא בין מחני ישראל ובין מחני מצרים ויהי הענן והחשך	IM 9736	Saar 2013 ⁵⁸	For separating or sowing dis- cord between a man and a woman
P	ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאיר את הלילה ולא קרב עה אל זה כל הלילה			

⁵⁷ Cf. Montgomery (1913, 160) who sees a conflation of Isa. 49.24 and Isa. 30.29 (and presumably Exod. 3.15).

⁵⁸ Exod. 14.20 appears to conclude the incantation, though the second half of the verse is missing from the original transcription of the bowl in Gordon (1941, 349–350). Gordon states that the bowl contains 12 lines of text, but he reproduces only 10, and it is unclear whether these two lost lines are missing from the opening or the closing of the

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Exod. 14.31</p> <p>וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוּלָּה אֲשֶׁר עָשָׂה יְהוָה בְּמַצְרַיִם וַיִּרְאוּ הָעָם אֶת יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עֲבָדָיו</p>	<p>Exod. 14.31</p> <p>וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוּלָּה אֲשֶׁר עָשָׂה יְהוָה בְּמַצְרַיִם וַיִּרְאוּ הָעָם אֶת יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עֲבָדָיו</p>	<p>JNF 124</p>	<p>Ford 2016: 153-154</p>	<p>♣ Deut. 6.4, Ps. 91.1, Exod. 14.31</p>
<p>⋈ Exod. 14.31</p> <p>וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוּלָּה אֲשֶׁר עָשָׂה יְהוָה בְּמַצְרַיִם וַיִּרְאוּ הָעָם אֶת יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עֲבָדָיו</p>	<p>Exod. 14.31</p> <p>וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוּלָּה אֲשֶׁר עָשָׂה יְהוָה בְּמַצְרַיִם וַיִּרְאוּ הָעָם אֶת יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עֲבָדָיו</p>	<p>MS 1927/50</p>	<p>JBA 116</p>	<p>דכז כחג: CF: Other quotations: Ps. 114.3 (T), Isa. 6.3</p>

bowl. Gordon did not provide a photograph of the bowl with his edition, nor have subsequent attempts to locate the bowl in the Iraq Museum proven successful (Saar 2013). The opening of the incantation conforms with other introductory formulae, however. As such—if the text of this bowl does indeed comprise 12 lines—then the two lines missing from Gordon's transcription may have included Exod. 14.20b.

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N E Exod. 15.3 יהוה איש מלחמה יהוה שמו יהוה איש מלחמה יהוה שמו	Exod. 15.3 יהוה איש מלחמה יהוה שמו	MS 1927/8	JBA 1	EC: Exod. 15.3, Ps. 24.8, Ps. 10.16 ↔ Ps. 93.1 ↔ Exod. 15.18 Invoked as name of power: בשמיהו Other Quotations: Ps. 104.20
N E Exod. 15.3 יהוה איש מלחמה יהוה שמו	Exod. 15.3 יהוה איש מלחמה יהוה שמו	MS 1927/45	JBA 3	See above
N E P Exod. 15.3 יהוה איש מלחמה יהוה שמו	Exod. 15.3 יהוה איש מלחמה יהוה שמו	MS 1927/47	JBA 4	See above The bowl writer (accidentally) omitted the first half of the verse.

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N	Exod. 15.3	Exod. 15.3	MS 1927/64	JBA 5	See above
E	יהוה איש מלחמה יהוה שמו יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ				Other Quotations: Ps. 104:20, Zech. 3.2
N	Exod. 15.3	Exod. 15.3	MS 2053/10	JBA 6	See above
E	יהוה איש מלחמה יהוה שמו יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ				Cartouche
N	Exod. 15.3	Exod. 15.3	MS 2053/12	JBA 7	See above
E	יהוה איש מלחמה יהוה שמו יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ				Cartouche
N	Exod. 15.3	Exod. 15.3	MS 2053/183	JBA 9	See above
E	יהוה איש מלחמה יהוה שמו יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ				
N	Exod. 15.3	Exod. 15.3	MS 2053/185	JBA 10	See above
E	יהוה איש מלחמה יהוה שמו יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ				Cartouche

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N Exod. 15.3 E יהוה איש מלחמה יהוה שמו יהוה שמו יהוה יהוה איש מלחמה	Exod. 15.3	LO.831	Bhayro 2014	See above
N Exod. 15.3 E יהוה איש מלחמה יהוה שמו יהוה איש מלחמה יהוה שמו	Exod. 15.3	M 156	Corpus: 115-116	See above
N Exod. 15.3 E יהוה איש מלחמה יהוה שמו יהוה איש מלחמה יהוה שמו	Exod. 15.3	MS 1927/29	JBA 2	See above
N Exod. 15.3 E יהוה איש מלחמה יהוה שמו יהוה איש מלחמה יהוה שמו	Exod. 15.3	MS 2053/79	JBA 11	EC: Exod. 15.3, ——— The text of the bowl is heavily effaced
N Exod. 15.3 E יהוה איש מלחמה יהוה שמו יהוה איש מלחמה יהוה שמו	Exod. 15.3	MS 2053/79	JBA 11	EC: Ps. 24.8, Exod. 15.3, Ps. 10.16 ↔ Ps. 93.1 ↔ Exod. 15.18 Invoked as name of power: בשמיה ד

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ⓝ	Exod. 15.3	Exod. 15.3	MS 2053/178	JBA 12	See above
E	יְהוָה אֵישׁ מִלְחָמָה יְהוָה שְׂמוֹ יְהוָה אֵישׁ מִלְחָמָה יְהוָה שְׂמוֹ				
Ⓝ	Exod. 15.7	Exod. 15.7	VK 2	AMB 13	
	וּבָרַב גְּאוֹנֵךְ תִּהְיֶה קְמוּץ תִּשְׁלַח וּבְרַב גְּאוֹנֵךְ תִּהְיֶה קְמוּץ תִּשְׁלַח תִּשְׁלַח חוֹנֵךְ יִכְלְמוּ כְּקֹשׁ חוֹנֵךְ יִכְלְמוּ כְּקֹשׁ				
Ⓝ	Exo.d 15.9-12	Exod. 15.9-12	HS 3030	Ford/Morgenstern 2020: 92-93	Interlinear targum
Ⓝ	אָמַר אוֹיֵב אֲדֹרְךָ אֲשִׁיג אֲחִילְךָ אָמַר אוֹיֵב אֲדֹרְךָ אֲשִׁיג אֲחִילְךָ	אָמַר אוֹיֵב אֲדֹרְךָ אֲשִׁיג אֲחִילְךָ אָמַר אוֹיֵב אֲדֹרְךָ אֲשִׁיג אֲחִילְךָ			
T	שָׁלַל תְּמַלְאֵמוּ נַפְשֵׁי אֲרִיִּק הַרְבֵּי תוֹרִישְׁמוּ יְדֵי שָׁלַל תְּמַלְאֵמוּ נַפְשֵׁי אֲרִיִּק הַרְבֵּי תוֹרִישְׁמוּ יְדֵי	שָׁלַל תְּמַלְאֵמוּ נַפְשֵׁי אֲרִיִּק הַרְבֵּי תוֹרִישְׁמוּ יְדֵי שָׁלַל תְּמַלְאֵמוּ נַפְשֵׁי אֲרִיִּק הַרְבֵּי תוֹרִישְׁמוּ יְדֵי			
Ⓝ	דְּהוּה אָמַר סָנְאָה אִירְדּוּךָ דְּהוּה אָמַר סָנְאָה אִירְדּוּךָ	דְּהוּה אָמַר סָנְאָה אִירְדּוּךָ דְּהוּה אָמַר סָנְאָה אִירְדּוּךָ			
S	אֲדַבִּיק אַפְלִיג בִּיחֹתָ תִּסְבַּע אֲדַבִּיק אַפְלִיג בִּיחֹתָ תִּסְבַּע	אֲדַבִּיק אַפְלִיג בִּיחֹתָ תִּסְבַּע אֲדַבִּיק אַפְלִיג בִּיחֹתָ תִּסְבַּע			
T	מִינְהוֹן נַפְשֵׁי אִישְׁלוֹף חַרְבֵי תִּשְׁצִינּוּן יְדֵי מִינְהוֹן נַפְשֵׁי אִישְׁלוֹף חַרְבֵי תִּשְׁצִינּוּן יְדֵי	מִינְהוֹן נַפְשֵׁי אִישְׁלוֹף חַרְבֵי תִּשְׁצִינּוּן יְדֵי מִינְהוֹן נַפְשֵׁי אִישְׁלוֹף חַרְבֵי תִּשְׁצִינּוּן יְדֵי			
Ⓝ	נִשְׁפַּת בְּרוּחְךָ כְּסִמוּ יִם צִלְלוּ נִשְׁפַּת בְּרוּחְךָ כְּסִמוּ יִם צִלְלוּ	נִשְׁפַּת בְּרוּחְךָ כְּסִמוּ יִם צִלְלוּ נִשְׁפַּת בְּרוּחְךָ כְּסִמוּ יִם צִלְלוּ			
E	כַּעַן וּפְרַת בְּמִים אִ אִדִּירִים כַּעַן וּפְרַת בְּמִים אִ אִדִּירִים	כַּעַן וּפְרַת בְּמִים אִ אִדִּירִים כַּעַן וּפְרַת בְּמִים אִ אִדִּירִים			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
אמרת בממדך חפא עליהו ימא אשתקעו כאַפְרָא במי תקיפין (Tg. Onq.)	אמרת בממדך חפא עליהו ימא אשתקעו כאַפְרָא במי תקיפין (Tg. Onq.)			
מי [במון] כה באלים יהוה מני כמוכ] נאוד בקדש נורא תהלת עשה פלא {פלא}	מי [במון] כה באלים יהוה מני כמוכ] נאוד בקדש נורא תהלת עשה פלא {פלא}			
לא אית בר מינד את הוא אלהא יהוה לא אית אלא את אדיר בקו[דשא דחיל] תושבתו עביד פרישן	לא אית בר מינד את הוא אלהא יהוה לא אית אלא את אדיר בקו[דשא דחיל] תושבתו עביד פרישן			
נסית ימינד תבלעמו ארץ ארימתה ימינד בלעתונו ארעא	נסית ימינד תבלעמו ארץ ארימתה ימינד בלעתונו ארעא (Tg. Onq.)			
T Exod. 15.12	Exod. 15.12	IM 56544	ZHS 2a	❖ Isa. 50.11, Exod. 15.12 An allusive bowl text, whose various citations are invoked as names of power: בשום
נסיתא ימינב תבלעמו הארץ ארימת ימינד בלתנין א דא	נסיתא ימינב תבלעמו ארץ ארימת ימינד בלעתונו ארעא (Tg. Onq.)			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Exod. 15.14-17	Exod. 15.14-17	IM 141803	Faraj 2010: 206-207	♣ Exod. 15.14-17 [Exod. 15.14 x2], Zech. 3.2, Prov. 30.17
שמעו עמים יְרֵגוּן חֵיל אֱהֹוּ יִשְׁבִי פְלִשְׁתַּי	חל אחז יושבי פלשת [IV: 6-7] [I: 5-7] חל נבהלו אלופי אדם אלי או נבהלו אלופי אדם אלי מואב יוחזמו רעד נמוגו כל יושבי כנען [I: 1-4] תפול [עלהם אמתה ופחד [בג]דול הרוען ידמו ידעו עד יעבור עמד [III: 1-6] יהוה עד יעבור עם זו קנייתא תביאמו תיטיעמו בהר נחלך מכן לשבתד פועלת יהוה מקטש (הוה) כוננו ידך שמעו עמים יר(ג)זון חל אחז יושבי			The text of the bowl is divided into four sections around a drawing of a demon. The text of Exod. 15.14 is repeated within the body of the demon.

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QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Exod. 15.16	Exod. 15.16 תַּפְּלָ עֲלֵיהֶם אִימָתָה וְפָחַד בְּגֹדֶל זְרוּעֶיךָ יִדְמֶוּ כְּאֵבֶן עַד יַעֲבֹר עִמָּךְ יְהוָה עַד יַעֲבֹר עִם זֵי קִנְיֹתָ יעבר עם זו קניית תפול עליהם יעבר עם זו קניית תפול עליהם אמתה ופחד בגדול זרועך ידמו כאבן עד יעבר עמך יהוה עד יעבר עם זו קניית תפול עליהם עליהם אימתה ופח[ח]ד בגד[ל] זרעך ידמו >כאבן< עד יעבר עמך יהוה עד יעבר עם זו קניית	MS 2053/159	Corpus: 100-102	❖ Isa. 6.3 (3x), Exod. 15.16 (3x), Exod. 15.18 (3x)
Exod. 15.18	Exod. 15.18 יהוה י[מלך] לעולם ועד יהוה ימלוך לעולם ועד י[הוה] ימלוך לעולם ועד	MS 2053/159	Corpus: 100-102	❖ Isa. 6.3 (3x), Exod. 15.16 (3x), Exod. 15.18 (3x)
Exod. 15.18	Exod. 15.18 יהוה ימלוך לעולם ועד	BM 91778	CAMIB 65	The bowl is fragmented

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C E P Exod. 15.18 ⇨ Ps. 10.16 ⇨ Ps. 93.1	SEE Ps. 10.16 BELOW [12 ENTRIES]	—	AMB 9	For cursing a named individual
Exod. 22.23	Exod. 22.23 וְחָרָה אִפְי וְהָרַגְתִּי אִתְּכֶם בְּחָרָב וְהָיוּ נְשִׁיכֶם אֲלֵמְנוֹת וְהָיוּ נְשִׁיכֶם אֲלֵמְנוֹת וּבְנֵיכֶם יָתֻמִּים	—	AMB 9	For cursing a named individual CF: וְחָרָה אִפְי וְהָרַגְתִּי דְכָתִיב Other quotations: ♣ Ps. 69.24, Ps. 69.26, Exod. 22.23, Deut. 28.22, Deut. 28.35, Deut. 28.28, Lev. 26.29; ♣ Mic. 7.16-17, Deut. 29.19; [≅ Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37]

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N E P Exod. 23.21 כי שמי בקירבו השָׁמַר מִפְּנֵי וְשָׁמַע בְּקוֹלִי אֵל תִּמְרָה בְּהֵן כִּי לֹא יֵשֵׁא לְפָעֻעֵיכֶם כִּי שְׁמִי בְּקִרְבִּי	Exod. 23.21	M 164	Levene 2007	שְׁמַרְךָ CF: שְׁמַרְךָ Other quotations: ❖ Isa. 50.11, Ps. 116.6, Ps. 91.11; Dan. 7.11 The bowl text also quotes m. Šebu. 4.13, and thus includes several other partial biblical quotations in the form of di- vine epithets

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Lev. 26.29 וב[שר בני]ותיכם תוכלו ב[א]כלתם ב[ש]ר בניכם ובישר בנתניכם תאכלו	Lev. 26.29 וְאֶכְלֶתֶם בְּשָׂר בְּנֵיכֶם וּבִישָׁר בְּנִתְיֵיכֶם תֹּאכְלוּ	—	AMB 9	For cursing a named individual ual Other quotations: ✦ Ps. 69.24, Ps. 69.26, Exod. 22.23, Deut. 28.22, Deut. 28.35, Deut. 28.28, Lev. 26.29; ✦ Mic. 7.16-17, Deut. 29.19; [≡ Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37]
Lev. 26.37 ↔ Jer. 8.4 = C Amos 8.14 יפלו ולא י(ק)ומו ו(אל) תהה תקומא למפלתא ולא תהא אסותה למוחתם	Lev. 26.37 אֲמַרְתִּים לְפָנַי אֲבִיבֶיכֶם	—	AMB 9	See above

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Num. 6.24-26</p> <p>יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ יִיְאָר יְהוָה פָּנָיו אֱלֹהֵי וְיַחַדְךָ יִשְׂא יְהוָה פָּנָיו אֱלֹהֵי וְיִשֶּׁם לְךָ שְׁלוֹם</p>	<p>Num. 6.24-26</p> <p>יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ יִיְאָר יְהוָה פָּנָיו אֱלֹהֵי וְיַחַדְךָ יִשְׂא יְהוָה פָּנָיו אֱלֹהֵי וְיִשֶּׁם לְךָ שְׁלוֹם</p>	<p>BM 91765</p>	<p>Isbell 66 = CAMIB 26</p>	<p>♣ Song 3.7, Num. 6.24-26, Isa. 44.25</p>
<p>Num. 6.24-26</p> <p>יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ יִיְאָר יְהוָה וְתוֹרִיהּ וְחֻמְרֵיהּ וְקוּנִינֵיהּ וּבְנֵיהּ וּבְנֵתֵיהּ וּבְעֵרֵיהּ וְכָל מַה דְּמוֹהֵיךְ בְּרִיגְלֵיהּ דְּבִיתֵיהּ דְּבִירְכוּבֵי בְר מִשְׁו יְאִיר יְהוָה פָּנָיו אֱלֹהֵי וְיַחַדְךָ [variant list] יְאִיר יְהוָה פָּנָיו אֱלֹהֵי וְיִשֶּׁם לְךָ שְׁלוֹם [variant list]</p>	<p>Num. 6.24-26</p> <p>יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ יִיְאָר יְהוָה פָּנָיו אֱלֹהֵי וְיַחַדְךָ יִשְׂא יְהוָה פָּנָיו אֱלֹהֵי וְיִשֶּׁם לְךָ שְׁלוֹם</p>	<p>IM 76752</p>	<p>Faraj 2021</p>	<p>Lists of the beneficiary's live- stock, family, and property inserted directly into the quotation after each verse Other quotations: Ps. 121.7; Ps 121.4</p>
<p>Num. 6.24-26</p> <p>יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ יִיְאָר יְהוָה פָּנָיו אֱלֹהֵי וְיַחַדְךָ יִשְׂא יְהוָה פָּנָיו אֱלֹהֵי וְיִשֶּׁם לְךָ שְׁלוֹם</p>	<p>Num. 6.24-26</p> <p>יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ יִיְאָר יְהוָה פָּנָיו אֱלֹהֵי וְיַחַדְךָ יִשְׂא יְהוָה פָּנָיו אֱלֹהֵי וְיִשֶּׁם לְךָ שְׁלוֹם</p>	<p>MS 1927/9</p>	<p>Shaked 2005: 27</p>	<p>♣ Exod. 3.15, Num. 6.24-26 The text of the bowl is heav- ily effaced</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
⚭ Num. 6.24-26 [ברכך יהוה וישמרך יאר יהוה] פניו אלדך ו[יחנך] [ישא] יהוה פניו [אלדך וישם לך אלדך וישם לך שלום] [שלום]	Num. 6.24-26 יִבְרַכְךָ יְהוָה וַיְשַׁמְרֶךָ יִי אֱלֹהֵי יִשְׂרָאֵל יְהוָה פְּנֵי אֱלֹדְךָ וַיַּחְנֶךָ יִשְׂאָא יְהוָה פְּנֵי אֱלֹדְךָ וַיַּשֵּׁם לְךָ שְׁלוֹם	MS 2053/13 Shaked 2011: 209	Shaked 2011: 209	Other quotations: Zech. 3.2 The writing is faded in parts
Num. 9.23 על פי יהוה יחנה ועל פי יהוה יסעו את משמרת יהוה ישמרו על פי יהוה ביד משה	Num. 9.23 עַל פִּי יְהוָה יִחַנּוּ וְעַל פִּי יְהוָה יִסְעוּ אֶת מִשְׁמֶרֶת יְהוָה שְׁמֹרוּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה	Aaron B	Geller 1986: 108-109	❖ Zech. 3.2, Num. 9.23, Deut. 6.4 ⇌ Ps. 91.1
Num. 9.23 על פי יהוה יחנו ועל פי יהוה יסעו את משמרת יהוה שמרו על פי יהוה ביד משה	Num. 9.23 עַל פִּי יְהוָה יִחַנּוּ וְעַל פִּי יְהוָה יִסְעוּ אֶת מִשְׁמֶרֶת יְהוָה שְׁמֹרוּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה	Aaron F	Geller 1986: 115	
Num. 9.23 [על פי יהוה יחנו ועל פי יהוה] יסעו את משמרת [יהוה שמ]רו על פי יהוה ביד משה]	Num. 9.23 עַל פִּי יְהוָה יִחַנּוּ וְעַל פִּי יְהוָה יִסְעוּ אֶת מִשְׁמֶרֶת יְהוָה שְׁמֹרוּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה	MS 2053/41	JBA 31	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי {x}</p> <p>יהוה יסעו את משמרת יהוה</p> <p>שמרו על פי יהוה ביד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה</p> <p>יסעו את משמרת יהוה שקרו</p> <p>על פי יהוה ביד משה</p>	<p>MS 2053/190</p>	<p>JBA 42</p>	<p>❖ Num. 9.23, Num. 10.36</p>
<p>Num. 9.23</p> <p>על פי ייח יחנו על פי ייח</p> <p>[י]סעו את משמרת ייח שמרו</p> <p>על פי ייח ביד מש[ה]</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה</p> <p>יסעו את משמרת יהוה שקרו</p> <p>על פי יהוה ביד משה</p>	<p>MS 2053/126</p>	<p>JBA 73</p>	
<p>Num. 9.23</p> <p>על פי יהוה [יחנו] ועל פי יהוה</p> <p>יסעו את משמרת יהוה</p> <p>שומרו על פי יהוה ביד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה</p> <p>יסעו את משמרת יהוה שקרו</p> <p>על פי יהוה ביד משה</p>	<p>MS 2053/139</p>	<p>JBA 75</p>	
<p>Num. 9.23</p> <p>על פי ייח יחנו על פי <ייח></p> <p>יסעו</p> <p>על פי יהוה ביד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה</p> <p>יסעו את משמרת יהוה שקרו</p> <p>על פי יהוה ביד משה</p>	<p>MS 2053/196</p>	<p>JBA 103</p>	<p>❖ Num. 9.23, Zech. 3.2</p> <p>Other quotations:</p> <p>❖ Ps. 55.8, Ps. 91.7</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Num. 9.23</p> <p>על פי יהוה יחנו על פי יהוה יסועו את משמרת יהוה שומרו על פי יהוה ביד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסועו את משמרת יהוה שקרו על פי יהוה ביד משה</p>	M 6	<p>Shaked</p> <p>1995: 211-213</p>	<p>❖ Num. 9.23, Zech. 3.2,</p> <p>Ezek. 32.27, Ps. 91.11</p>
<p>Num. 9.23</p> <p>על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו ועל פי יהוה יד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסועו את משמרת יהוה שקרו על פי יהוה ביד משה</p>	HS 3005	Ford/Morgenstern 2020: 19-20	
<p>Num. 9.23</p> <p>על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסועו את משמרת יהוה שקרו על פי יהוה ביד משה</p>	HS 3022	Ford/Morgenstern 2020: 68-69	<p>❖ Num. 11.2, Num. 9.23,</p> <p>Num. 12.13, Zech. 3.2</p>
<p>Num. 9.23</p> <p>על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו על פי יהוה ועל פי יהוה יסועו את משמרת יהוה שמרו</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסועו את משמרת יהוה שקרו על פי יהוה ביד משה</p>	CBS 2952	AIT 5	❖ Num. 9.23, Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסעו ואת משמרת יהוה שקרו על פי יהוה ביד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסעו ואת משמרת יהוה שקרו על פי יהוה ביד משה</p>	<p>CBS 3997</p>	<p>AIT 26 = Shaked 1999: 194</p>	<p>♣ Deut. 6.4, Num. 9.23, Zech. 3.2 Other quotations: Hos. 2.2-4</p>
<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסעו ואת משמרת יהוה שקרו על פי יהוה ביד משה</p>	<p>Num. 9.23</p> <p>על פי יהוה יחנו ועל פי יהוה יסעו ואת משמרת יהוה שקרו על פי יהוה ביד משה</p>	<p>Einhorn 4</p>	<p>MSF 22</p>	<p>♣ Num. 9.23, Ezek. 32.27 The writing is extremely faded</p>
<p>Num. 10.35</p> <p>ויהי בין גסוע הארון וימר מושה קומא יהוה ויפוצו איבאד וינסו מן[vacat] מיפנד</p>	<p>Num. 10.35</p> <p>ויהי בנסע הארון ויאמר משה קומא יהוה ויפוצו איבאד וינסו מנשאיד מפניד</p>	<p>HUJI Institute of Archaeology 1399</p>	<p>AMB 3</p>	<p>The final five letters of מנשאיד are deliberately omitted from the quotation, likewise negating the threat of the beneficiary's enemies</p>
<p>Num. 10.35</p> <p>ויהי בנסע הארון ויאמר משה קומא יהוה ויפוצו איבאד וינסו מנשאיד מפניד</p>	<p>Num. 10.35</p> <p>ויהי בנסע הארון ויאמר משה קומא יהוה ויפוצו איבאד וינסו מנשאיד מפניד</p>	<p>BM 91735</p>	<p>CAMIB 35</p>	<p>Other quotations: Isa. 44.25</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
נס וְיָהִי בְּנֶסֶךְ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוֹמָה יְהוָה וַיִּצְעַן אֱלֹהֵיךָ וַיִּנְסוּ מִשְׁנֵאָדָּךְ מִפְּנֵיךָ וּבְנִיחָה יֹאמֶר שׁוֹבָה יְהוָה רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל ויהי בנסע הארץ ויאמר משה ק[ומה יהוה] וי[צפן] אויביך וי[נס] משנאך מפניך ובר[יחה] יאמר שבא יהוה רבבת אלפי ישראל	Num. 10.35-36 Num. 10.35-36	MS 2053/7 MS 2053/7	Bohak 2012: 47 Bohak 2012: 47	CF: כאמור 3.2 Other quotations: Zech. 3.2
נס רבבות אלפי ישראל וּבְנִיחָה יֹאמֶר שׁוֹבָה יְהוָה רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל	Num. 10.36 Num. 10.36	MS 2053/190 MS 2053/190	JBA 42 JBA 42	❖ Num. 9.23, Num. 10.36
נס וַיִּצְעַק הָעָם אֶל מֹשֶׁה וַיְחַפְּלֵל מֹשֶׁה אֶל יְהוָה וַתִּשְׁקַע הָאֲשׁ מִן הַשָּׁמַיִם וַתִּשְׁקַע הָאֲשׁ מִן הַשָּׁמַיִם וַתִּשְׁקַע הָאֲשׁ	Num. 11.2 Num. 11.2	HS 3022 HS 3022	Ford/Mor- genstem 2020: 68-69	❖ Num. 11.2, Num. 9.23, Num. 12.13, Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>‡ Num. 12.13</p> <p>ויצעק משה אל יהוה לאומר אל נא רפא נא לה</p>	<p>Num. 12.13</p> <p>ויצעק משה אל יהוה לאמר אל נא רפא נא לה</p>	<p>HS 3022</p>	<p>Ford/Morgenstern 2020: 68-69</p>	<p>‡ Num. 11.2, Num. 9.23, Num. 12.13, Zech. 3.2</p>
<p>‡ Num. 12.13</p> <p>ויצעק משה אל יהוה לאומר אל נא רפא נא</p>	<p>Num. 12.13</p> <p>ויצעק משה אל יהוה לאמר אל נא רפא נא לה</p>	<p>MS 2053/218</p>	<p>JBA 108</p>	<p>‡ Zech. 3.2, Num. 12.13</p>
<p>‡ Num. 14.9</p> <p>אך ביהוה אל תימדדו אתם אל תיראו את עם הארץ (כי לחמנו) הם סר צלם מעלהם יהוה איתנו אל תיראו</p>	<p>Num. 14.9</p> <p>אך ביהוה אל תימדדו ואפם אל תיראו את עם הארץ כי לחמנו הם סר צלם מעלהם יהוה איתנו אל תיראו</p>	<p>M 142</p>	<p>Corpus: 93-94</p>	<p>‡ Num. 32.22, Num. 14.9 Other quotations: Isa. 40.31</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Num. 32.22</p> <p>ונכבשה הארץ לפני יהוה ואחר תשובו והייתם נקיים [מיהוה] ומישראל והי[תה הארץ הזאת לכם לאחזה לפני יהוה</p>	<p>Num. 32.22</p> <p>ונכבשה הארץ לפני יהוה ואחר תשובו והייתם נקיים מיהוה ומישראל והייתה הארץ הזאת לכם לאחזה לפני יהוה</p>	M 142	<p>Corpus: 93-94</p>	<p>❖ Num. 32.22, Num. 14.9</p> <p>Other quotations: Isa. 40.31</p>
<p>Deut. 6.4</p> <p>שמע ישראל יהוה אלהינו יהוה אחד</p>	<p>Deut. 6.4</p> <p>שמע ישראל יהוה אלהינו יהוה אחד</p>	JNF 124	<p>Ford 2016: 153-154</p>	<p>❖ Deut. 6.4, Ps. 91.1, Exod. 14.31</p> <p>Followed by שמע ישראל אחד הוא בשמים ובארץ cf. the Haggadah song <i>Eḥad Mi Yode'a</i></p>
<p>Deut. 6.4</p> <p>שמע ישראל יהוה אלהינו יהוה אחד</p>	<p>Deut. 6.4</p> <p>שמע ישראל יהוה אלהינו יהוה אחד</p>	CBS 3997	<p>AIT 26 = Shaked 1999: 194</p>	<p>❖ Deut. 6.4, Num. 9.23, Zech. 3.2</p> <p>Other quotations: Hos. 2.2-4</p>
<p>Deut. 6.4</p> <p>שמע ישראל יהוה אלהינו יהוה אחד [ד]</p>	<p>Deut. 6.4</p> <p>שמע ישראל יהוה אלהינו יהוה אחד</p>	De Menil	<p>Isbell 1976: 16-20</p>	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 6.4 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד [יהוה אלהינו יהוה אחד]	Deut. 6.4 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	T 27987	Misgav 2018	The opening lines of the text are effaced. It is unclear whether the bowl quotes only the first two words of Deut. 6.4 or whether it quotes the whole verse (though the lacuna appears large enough)
Deut. 6.4 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד [יהוה אלהינו יהוה אחד]	Deut. 6.4 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	—	Müller-Kessler 2013	A large portion of the text is effaced
Deut. 6.4 ⇌ Ps. 91.1 שָׁמַע יְהוָה בְּסוּתֵי יְהוָה עֲלִיזוֹן אֱלֹהֵינוּ בְּצֵל יְהוָה שְׂדֵי אֶחָד יִתְלוֹן	Deut. 6.4 שָׁמַע יְהוָה בְּסוּתֵי יְהוָה עֲלִיזוֹן אֱלֹהֵינוּ בְּצֵל יְהוָה שְׂדֵי אֶחָד יִתְלוֹן	JHMB 242/1	AMB 11	❖ Zech. 3.2, Deut. 6.4 ⇌ Ps. 91.1

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
I Deut. 6.4 ⇨ Ps. 91.1 שמע יושב ישראל ב[סתר ימי] [על־ית] אלהינו בגל ימי שדי אחד יתלנו	Deut. 6.4 יהוה אלהינו יהוה שמע יושב ישראל ב[סתר ימי] [על־ית] אלהינו בגל ימי שדי אחד יתלנו	Louvre AOD 361	Schwab O = Schwab 1891: 592	Other quotations: Zech. 3.2 Partial edition of the bowl text
I Deut. 6.4 ⇨ Ps. 91.1 שמע יושב ישראל בסתר יהוה עלון אלהינו בטל יהוה (ש)די אחד יתלנו	Deut. 6.4 יהוה אלהינו יהוה שמע יושב ישראל בסתר יהוה עלון אלהינו בטל יהוה (ש)די אחד יתלנו	Aaron B	Geller 1986: 108-109	♣ Zech. 3.2, Num. 9.23, Deut. 6.4 ⇨ Ps. 91.1
I Deut. 6.4 ⇨ Ps. 91.1 שמע יושב ישראל בסתר אחד יתלנו	Deut. 6.4 יהוה אלהינו יהוה שמע יושב ישראל בסתר אחד יתלנו	ZRL 48	Gordon 1978: 233	Other quotations: Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 6.4-9	Deut. 6.4-9	VA 3854	Levene 2003: 105-106	♣ Deut. 6.4-9, Deut. 11.13-
שמע ישראל יהוה אלהינו יהוה אחד ברוך שום כבוד מלכותו לעלם ועד	שמע ישׂראֵל יְהוָה אֱלֹהֵינוּ יְהוָה אַחַד		21	Duplicate of VA 3853, though VA 3853 (acci- dentally) omits Deut. 6.7-8
ואהבתה {א} את {יהוה} {יהוה} {אלהינו} {ב} בכל לבבך ובכל נפשך ובכל מאריך {אש}	וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשֶׁךָ וּבְכָל מְאֹדֶךָ			With liturgical response after Deut. 6.4
והיו הדברים האלה אשר אנכי מצויד היום על {על} לבבך ושיננתם לבניך ודברתם בשבתיך בבתיך ובליכתך בדרך ובשכבך ובקומיך {וקשר} וקשרתם לאות על ידך {ו} והיו לטופות בין עיניך וכתב {ם} אתם על מזוזות ביתך {וב} ובישעוריך	וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצוּיָה הַיּוֹם עַל לִבְבְּךָ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתֶּךָ בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֶיךָ וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹפֹת בֵּין עֵינֶיךָ וּכְתַבְתֶּם עַל מְזוּזֹת בֵּיתְךָ וּבְשִׁעְרוֹיֶיךָ			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 6.4-9	Deut. 6.4-9	VA 3853	Levene 2003: 107-108	♣ Deut. 6.4-9, Deut. 11.13-21
שמע ישראל יהוה אלוהינו יהוה אחד ברוך שום כבוד מלכותו לעולם ועד	שמע ישׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד וְאֵתְּהִי אֱלֹהֵינוּ יְהוָה אֶחָד וְיִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד וְיִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד			Duplicate of VA 3854, though VA 3853 (acciden- tally) omits Deut. 6.7-8
ובכל נפשך ובכל מאודך	וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ			With liturgical response after Deut. 6.4
(וקשר) וקשרתם לאות על ידך והיו לטוטפות בין עיניך וכתבתם על מזוזות ביתך {אז} ובישעריך	וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבִישְׁעֵיךָ			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 6.4-9	שמע ישראל יהוה אלהינו יהוה יהוה אחד ואהבנו את יהוה אלהינו בכל לבבנו ובכל נפשנו ובכל מאדנו והיו הדברים האלה אשר אנכי מצוה היום על לבנו ושננתם לבניך ודברתם בהם בשבחת בבתך ובלכתך בדרך ויבש(ח)בך ובקומך וקשרתם לאות על ידך והיו לטטפת בין עיניך וכתבתם על מזוזות ביתך ובשעריך	HS 3027	Ford/Mor- genstem 2020: 86-87	❖ Deut. 6.4-9, Deut. 11.13- 14a Deut. 6.4 is repeated at the end of the bowl text (l. 6)
Deut. 6.19	שמע ישראל יהוה אלהינו יהוה אחד ואהבנו את יהוה אלהינו בכל לבבנו ובכל נפשנו ובכל מאדנו והיו הדברים האלה אשר אנכי מצוה היום על לבנו ושננתם לבניך ודברתם בהם בשבחת בבתך ובלכתך בדרך ויבש(ח)בך ובקומך וקשרתם לאות על ידך והיו לטטפת בין עיניך וכתבתם על מזוזות ביתך ובשעריך	VA 2484	Curses: 22- 24	For returning a יורר or jackal- spirit to several named indi- viduals

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
S E P	Deut. 10.17 = Neh 9.32	Deut. 10.17	M 102	Curses: 108-109	For overturning and returning curses upon two/three named individuals
	האל הגדול הגבור והנורא	<p>כִּי יִתְּוֶה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאִדְוֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא</p>			EC
					<i>Shem'a</i> , First Blessing
					Invoked as name of power: בשום ושמיה ...
S P	Deut. 11.13-14	Deut. 11.13-14	HS 3027	Ford/Morgenstern 2020: 86-87	Deut. 6.4-9, Deut. 11.13-14a
	<p>אנכי מצוה אתכם היום לאהבה(ה) את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם</p> <p>ונחתי מטר ארציכם בעמם</p>	<p>וְהָיָה אִם שָׁמַעְתֶּם אֵלַי מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ כְּכָל לְבַבְכֶם וּכְכָל נַפְשְׁכֶם</p> <p>וְנָתַתִּי מִטְרַת אֲרָצְכֶם בְּעִתּוֹ יוֹרֵה וּמִלְקוֹשׁ דְּגַדְתָּ וְתִירִשְׁתָּ וַיִּצְרָךְ</p>			Deut. 6.4 is repeated at the end of the bowl text

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 11.13-21	Deut. 11.13-21	VA 3854	Levene 2003: ❖	Deut. 6.4-9, Deut. 11.13-
{מ} והיו אם שמעתי שמעו אל	וְהָיָה אִם שָׁמַעְתֶּם אֶל		105-106	21
{מ} מצוותי אשר אנכי מצוה אתכם	מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֹתְכֶם			Duplicate of VA 3853
{א} והיום היום לאהבה את	הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם			Lack of writing space is al-
{יהו} יהוה אלהיכם	וּלְעִבְדוֹ כְּכֹל לְבַבְכֶם וּכְכֹל			most certainly why Deut.
ולעבודו בכל לבבכם ובכל	נַפְשְׁכֶם			11.21b is missing
נפשכם	וְנַתַּחֲתִי מִטֶּר אֲרִצְכֶם בְּעֵתוֹ יְיָרָה			
ונגן} חתני מטר ארצכם בעיתו	וּמִלְקוֹשׁ וְאִסְפָּתִי דֹגֵיךָ וְתִירְשֶׁךָ			
יורא ומלקוש ואספתי דוגיך	וַיִּצְרֶךָ			
{ת} תירשיך ויצהריך	וְנַתַּחֲתִי עֵשֶׂב בְּשָׂדֶךָ לְבִהְמוֹתֶךָ			
ונתתי עשב בשדך {לב}	וְאִכְלֹת וְשִׁבְעֹת			
לבהימתיך ואכלת ושבעתה	הַשְּׂמֵרוּ לְכֶם פֶּן יִפְתָּה לְבַבְכֶם			
הישמרו לכם {לב} לכם פן יפתה	וְסִרְתֶּם וְעִבְדִּתֶם אֱלֹהִים אֲחֵרִים			
{ה} לבבכם וסרתם ועבדתם	וְהִשְׁתַּחֲוִיתֶם לָהֶם			
אלוהים אחרים {}	וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר אֶת			
והישתחוויתם להם	הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר וְהֶאֱדַמָּה			
וחרה אף יהוה בכם ועצור את	לֹא תִתֵּן אֶת יְבֹלְתָהּ וְאִבְדִּיתֶם			
השמים ולא יהיה מטר ואדמה	מִהֲרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר			
לא תיתן את יבול ואבד{ם}	יְהוָה נָתַן לְכֶם			
מהירה {מ} מיעל הארץ הטובה				
אשר יהוה אלהיכם נתן לכם				

QUOTATION	MT/TARGUM	BOWL	PUBLICATION COMMENTS
<p>ושמתם את דברי אלה על לבבכם (ו) ועל נפשכם וקשרתם אותם לאות על ידכם (והיו על ידכם) והיו לטטפות בין עיניכם</p>	<p>ושמתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אותם לאות על ידכם והיו לטטפת בין עיניכם</p>		
<p>את (למדת) ולמדתם אתם (ו) את בניכם לדביר (ב) בס (בס) בשבתך <בביתך> ובלכתך בדרך ובשובך ובקומך</p>	<p>ולמדתם אתם את בניכם לדביר בס בשבתך בביתך ובלכתך בדרך ובשובך ובקומך</p>		
<p>ו(כ)בתבתם על מוזות ביתך ובשערך (היך למ)</p>	<p>וכתבתם על מוזות ביתך ובשערך</p>		
<p>למען ירבו ימיכם וימי בניכם על ימיכם (א) האדמה למען ירבו ימיכם וימי בניכם על האדמה אשר יאשר נש- > יתה יה</p>	<p>למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם פנים השמים על הארץ</p>		
<p>>לאבתים לתת להם כימי השמים על הארץ <</p>			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 11.13-21	Deut. 11.13-21	VA 3853	Levene 2003: 107-108	♣ Deut. 6.4-9, Deut. 11.13-21
והיה אם שמעתי תשמעו אל מצוותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם	והיה אם שמעתי תשמעו אל מצוותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם			21 Duplicate of VA 3854 Lack of writing space is almost certainly why Deut. 11.21 is missing
ונתתי מטר ארצכם בעתו יורה יורה ומלקוש ואספתו דגנה ותילשך ויצהרך	ונתתי מטר ארצכם בעתו יורה ומלקוש ואספתו דגנה ותילשך ויצהרך			
ונתתי עשב בשדך לבהמתך וטבעתה	ונתתי עשבי בשדך לבהמתך וטבעתה			
הישמרו לכם פן נפתה לבבכם וסרתם ועבדתם אלהים אחרים	הישמרו לכם פן נפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחויתם להם			
וחרה אף יהוה אף יהוה בכב	וחרה אף יהוה בכב ועצור את השמים ולא יהיה מטר והאדמה לא תיתן את יבולה ואבדתם מהירה מעל מהירה מעל הארץ {הטוב}			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
הטובה אשר יהוה אלהיכם נותן לכם				
ושמתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על ידכם והיו לטוטפות בין עיניכם	וְשַׂמְתֶּם אֶת דְּבַר יְהוָה עַל לִבְבְּכֶם וְעַל נַפְשׁוֹתֵיכֶם וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם			
ולמדתם אתם את בניכם לדבר לדבר בס שבתיך בביתך ובלכתך בדרך ובשכבך ובקומך	וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בְּסֵם שְׁבִתֶיךָ וּבְלִקְחֶיךָ בְּדַרְךָ וּבְשֹׁכְבֶיךָ וּבְקוּמֶיךָ			
{זכתבתם על מ} כתב(ת)תם על מזוזות ביביתיך ובישעך[ך]	{וְכָתַבְתֶּם עַל מִזְוֹזוֹת בֵּיתְךָ וּבְשֹׁעֲרֶיךָ			
על המען ירבו ימיכם וימי בניכם על האדמה אשר נישבע יהוה לאבותיכם לתת להם כימי השמים על הארץ <	לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ <			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 28.22	Deut. 28.22 יִכְבֶּה יְהוָה בְּשֹׁלֶפֶת וּבְקִלְחֵת וּבְדֹלֶקֶת וּבְחִרְחֹרֶת וּבְחֵרֶב וּבְשִׂדְפוֹת וּבִירֵאָהוֹן וּרְדִפוֹת עַד אֲבָדָה	—	AMB 9	For cursing a named individual
Deut. 28.28	Deut. 28.28 יִכְבֶּה יְהוָה בְּשִׂדְפוֹת וּבְחִרְחֹרֶת וּבְחֵרֶב וּבְדֹלֶקֶת וּבְחִרְחֹרֶת וּבְשִׂדְפוֹת וּבְחֵרֶב וּבְחֵרֶב וּבְחֵרֶב וּבְחֵרֶב וּבְחֵרֶב	—	AMB 9	See above

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 28.35	Deut. 28.35 יִכְבֶּה יְהוָה בְּשַׁחֲרֵי יָעַע עַל הַבְּרִכִּים וְעַל הַשְּׂוֹקִים אֲשֶׁר לֹא (וְזֵי) יִזְכַּל לְהִירְפֵי מִיָּמֵי רַגְלֶךָ וְעַד קוֹדְקוֹדֶיךָ	—	AMB 9	See above
Deut. 28.57	Deut. 28.57 וּבְשִׁלִּיתָהּ הִיֻצְתָּ מִבֵּין רַגְלֶיךָ וּבְבִגְיָהָ אֲשֶׁר תִּלְדַּךְ כִּי תֹאכְלֶם {בַּחוֹ} בַּחוֹסֵר כָּל בַּסְתֵּר {בְּמִצֵּי} בַּמְצוֹר וּבַמְצוֹק אֲשֶׁר יֵצֵק לְךָ אֶיבֶךָ אִיבֶךָ {בִּישְׁעֵרֶךָ} בִּישְׁעֵרֶךָ	MS 2053/249	JBA 46	CF: ותוב אם לא מקבלה למומתא אלין יתון עלך לוטתא דכתב באוריתא ויבאלה הדברים יתקמו בכון

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 29.19	Deut. 29.19 (א) לֹא יֵעָשֶׂה אִישׁ אֶת שְׁמוֹת הַשָּׁמַיִם (א) קְנָאוֹתָו בְּאֵשׁ יְהוָה וְקִנְאוֹתוֹ בְּאֵשׁ הַיְהוָה וְרִבְצָה בּוֹ כָּל הָאָרֶץ הַכְתוּבָה בְּסֵפֶר הַתּוֹרָה וּמִחָה יְהוָה אֶת שְׁמוֹת מִתַּחַת הַשָּׁמַיִם הַשְּׁמַיִם	—	AMB 9	For cursing a named individual Other quotations: ♣ Ps. 69.24, Ps. 69.26, Exod. 22.23, Deut. 28.22, Deut. 28.35, Deut. 28.28, Lev. 26.29; ♣ Mic. 7.16-17, Deut. 29.19; [≡ Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37]

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Deut. 29.22 גופרית ומלח שריפה כל ארצכם לא תיזרע ולא תצמיח ולה יעלה בה כל עשב כמוהפכת סדום ועמורה אדמה וצבואם אשר הפך יהיה באפו ובחמתו ובחמתו ויכפו יהוה הפך אשר וצבואים אדמא ועמורא סדום כמוהפכת עשב כל בה יעלה ולהצמיח ולהזרע ארצכם כל שריפה ומלח גופרית	Deut. 29.22 וְגִפְרִית וּמַלַח שִׁרְיָה כָּל אֲרָצָה לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא יֵעָלֶה בָּהּ כָּל עֵשֶׂב כְּמוֹהֶפְכַת סֹדֹם וְעַמּוּרָה אֲדָמָה וְצִבּוּאִים אֲשֶׁר הִפְךָ יְהוָה בְּאָפָיו וּבְחִמָּתוֹ	BM 91767	Curses: 119-120 = CAMIB 40	For cursing a named individual ual Written on the exterior of the bowl Repeated in reverse order Other quotations: Deut. 29.27
Deut. 29.27 = Jer 21.5 וקטולי יתיה באף ובחימא ובחמא ויבמאף גדול ובמאף גדול ארץ אחרת כיום הזה	Deut. 29.27 וַיִּקְטְלוּ יְהוָה מַעַל אֲדָמָתָם בְּאָפָי וּבְחִמָּא וּבְמֵאָף גָּדוֹל וַיִּשְׁלַכְמָם אֶל אֲרֶץ אַחֲרֵת כְּיוֹם הַזֶּה	BM 91767	Curses: 119-120 = CAMIB 40	For cursing a named individual ual Other quotations: Deut. 29.22

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P

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
S P Deut. 29.27 = Jer 21.5 געבע יגער בד דדאפרי בר ויתשם יתוה מעל אדמקום באף ובחמה ובקאף גדול וישלכם אל ארץ אחרת כיום הזה	Deut. 29.27 מהפרי אף וחימה וקצף גדל	BM 91770	Curses: 123 = CAMIB 43	For cursing a named individual
Deut. 32.3 כי שם יי אקרא הבו גדל לאלהנו	Deut. 32.3 כי שם יתוה אקרא הבו גדל לאלהינו	M1	Shaked 1995: 207	Follows an invocation of God Other quotations: ❖ Ezek. 1.27 ↔ Ezek. 1.5; Isa. 6.3
1 Sam. 2.2 און קדוש ביהוה כי אין בלחן ואין צור כאלוהנו	1 Sam. 2.2 אין קדוש ביהוה כי אין בלחן ואין צור כאלוהינו	Moriah 2	Gordon 1984: 238	❖ 1 Sam. 2.2, Ps. 86.17 Tetragrammaton (and preposition) enclosed in a cartouche

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
S	1 Sam. 17.45 ⇔ Isa. 6.3	1 Sam. 17.45	M 117	Corpus: 77	Invoked as name of power:
C	קדוש קדוש קדוש יהוה צבאות	וַיֹּאמֶר דָּוִד אֶל הַפְּלִשְׁתִּי אֲתָהּ			בשמיך ד
P	אלהי מערכות ישראל	כִּי אֵלֵי בְּתֻרַב וּבְתֻנִית וּבְכִיזִין וְאֶנְכִי כִּי אֵלֶיךָ בִּשְׁמֵי יְהוָה צְבָאוֹת אֱלֹהֵי מַעְרָכוֹת יִשְׂרָאֵל אֲשֶׁר תִּרְפֶּה			Other quotations: Isa. 37.16
S	2 Kgs 19.15	2 Kgs 19.15	VA 2416	Curses:	For returning curses upon a
E	יהוה אלהי ישראל יושב	וַיִּתְפַּלֵּל חִזְקִיָּהוּ לִפְנֵי יְהוָה		46-47	named individual
P	הכרובים	וַיֹּאמֶר יְהוָה אֵלֵיךָ יִשְׂרָאֵל יָשָׁב הַכְּרֻבִים אֲתָהּ הוּא הָאֱלֹהִים לְבַדְּךָ לְכָל מַמְלָכוֹת הָאָרֶץ אֲתָהּ עֲשִׂיתְ אֵת הַשְּׁמַיִם וְאֵת הָאָרֶץ			EC
E	Isa. 6.3	Isa. 6.3	S-446	SHM 4	EC
P	קדוש קדוש קדוש יהוה צבאות מלו כל הרץ כבודו	וַיִּקְרָא זֶה אֵל זֶה וַיֹּאמֶר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֹא כֹּל הָאָרֶץ כְּבוֹדוֹ			

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
E	Isa. 6.3	Isa. 6.3	Harvard ANE	Isbell 33	Invoked as name of power:
P	קדוש קדוש יהוה יהוה [ק]דוש קדוש יהוה יהוה צבאות מלא כל הארץ כבודו	וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה עֲבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ	Museum 1899.2.658		ב[שום]
E	Isa. 6.3	Isa. 6.3	M1	Shaked	Invoked as name of power: זן
P	קדוש קדוש יהוה יהוה צבאות מלא כל הארץ כבודו	וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה עֲבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ		1995: 207	הוא שמיה דקדישא דאמרין קדמויה Underlined Other quotations: Deut. 32.3; ❖ Ezek. 1.27 ↔ Ezek. 1.5
E	Isa. 6.3	Isa. 6.3	MS 1927/50	JBA 116	Other quotations:
P	קדוש ק[דוש קדי]ש יהוה יהוה צבאות מלא כל הארץ [כ]בדו	וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה עֲבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ			Exod. 14.31, Ps. 114.3 (T)

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Isa. 6.3	Isa. 6.3 [וקרא זה] אל זה ואמר קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו וקר[א] זה אל זה ואמר קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו וקר[א] זה אל זה ואמר קדוש קדוש יהוה צבאות מלא כל הארץ כב[ו]דו	MS 2053/159	Corpus: 100-102	❖ Isa. 6.3 (3x), Exod. 15.16 (3x), Exod. 15.18 (3x)
C P	Isa. 6.3 ≈ 1 Sam 17.45 קדוש קדוש קדוש יהוה צבאות אלהי מערכות ישראל	M 117	Corpus: 77	Invoked as name of power: בשמייה ד Other quotations: Isa. 37.16
Isa. 12.3	Isa. 12.3 ושבתם מים בששון מימיני הישועה	MS 2053/125	JBA 90	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
E P	Isa 37.16 יהוה צבאות אלהי ישראל יושב הכרובים	M 117	Corpus: 77	Invoked as a name of power: בשום The first four lines of the bowl text are written in Mishnaic Hebrew, while a targumic equivalent appears in l. 5: יהוה צבאות אלהי ישראל (Tg. Ps-J.) Other quotations: Isa. 6.3 ⇌ 1 Sam. 17.45
E P	Isa 37.16 יהוה צבאות אלהי ישראל יושב הכרובים	IM 212092	Al-Jubouri 2013	Invoked as a name of power: בשום
	יהוה צבאות אלהי ישראל יושב הכרובים יהוה צבאות אלהי ישראל יושב הכרובים יהוה צבאות אלהי ישראל יושב הכרובים יהוה צבאות אלהי ישראל יושב הכרובים			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
E P	Isa. 37.16 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֵשֶׁב הַכְּרִבִּים אִתָּהּ הוּא הָאֱלֹהִים לְבָדָּךְ לְכָל מַמְלֹכוֹת הָאָרֶץ אִתָּהּ עָשִׂיתָ אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ	IM 212093	Al-Jubouri 2015	Invoked as a name of power: בשום
E P	Isa. 37.16 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֵשֶׁב הַכְּרִבִּים אִתָּהּ הוּא הָאֱלֹהִים לְבָדָּךְ לְכָל מַמְלֹכוֹת הָאָרֶץ אִתָּהּ עָשִׂיתָ אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ	IM 212103	Al-Jubouri 2011	Invoked as a name of power: בשום

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Isa. 40.6-8	Isa. 40.6-8	—	Herman 2021	Tetragrammaton and “but the word of our God” en- closed in a cartouche
<p>קול קול קל קול קול אומר קול אמר קרא ואמר מה אקרא קרא אומר קרא ואמר מה איקרא כל הבשר חציר וכל חסדו חציר השדה יבש חציר ובל חציר כי רוח הוה נשבה בו אכן העש חציר העם יבש חציר בל חציר ודבר אלהינו יקום לעולם</p>	<p>קול אמר קרא ואמר מה אקרא כל הַבֶּשֶׂר חֲצִיר וְכֹל חֲסֵדוֹ חֲצִיר הַשָּׂדֶה יִבֹּשׂ חֲצִיר גַּם לֶחֶם חֲצִיר רוּחַ יְהוָה יִנְשָׁבָה בּוֹ אֲפֹן חֲצִיר הָעֵמֶם יִבֹּשׂ חֲצִיר גַּם לֶחֶם חֲצִיר אֲלֵהֵינוּ יָקוּם לְעוֹלָם</p>			
Isa. 40.12	Isa. 40.12	MMA	AMB 12b	
<p>במי שמוד בשועולו מים ושמים בורת תיכין וכל בשליש עפר הארץ ושקל בפלס {וינע} ויגבעות במאוזונים</p>	<p>מִי מִיָּד בְּשֹׁעוּלוֹ מַיִם וְשָׁמַיִם בְּיָרֵת תִּכְיִן וְכֹל בְּשִׁלִּישׁ עֶפְרַיִם הָאָרֶץ וְשָׁקֶל בְּפָלֶס הָרַיִם וַיִּגְבְּעוֹת בְּמֵאוֹזוֹנַיִם</p>	86.11.259		

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
P Isa. 40.12	Isa. 40.12 [ש]ל[ן] עפר הארץ [ש]קל בפלס הר[ים] ו[גבעות] [...]	BM 117869 + BM 117870 + BM 117871	CAMIB 71 + CAMIB 72 + CAMIB 73	Only several fragments of the bowl are preserved Other quotations: Gen. 49.22
P Isa. 40.12	Isa. 40.12 במי שמדד מדד בשעולו מים	JNL Heb. 4 6079	AMB 12a	Other quotations: Song 3.7-8
P Isa. 40.12	Isa. 40.12 במשמדד מדד בשעולו מים	HS 3003	Ford/Mor- genstem 2020: 14-15	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
P Isa. 40.12	Isa. 40.12 במשמך מדד בשעולו מים מי מִדְּ בְשַׁעְלוֹ מִים וְשָׁמַיִם בְּזֶרֶת תִּפְּוֹ וְכָל בְּשַׁלְשׁ עֶפְרַיִם הָאָרֶץ וְשָׁקַל בְּפָלֶס הָרִים וְגִבְעוֹת בְּמֹאזִיָּים	IM 114987	ZHS 4a	
P Isa. 40.12	Isa. 40.12 במשמך מדד בשעולו מים מי מִדְּ בְשַׁעְלוֹ מִים וְשָׁמַיִם בְּזֶרֶת תִּפְּוֹ וְכָל בְּשַׁלְשׁ עֶפְרַיִם הָאָרֶץ וְשָׁקַל בְּפָלֶס הָרִים וְגִבְעוֹת בְּמֹאזִיָּים	XI-t 5178	Müller-Kessler 1994: 6 (B1)	
P Isa. 40.12	Isa. 40.12 במשמך מדד בשעולו מים מי מִדְּ בְשַׁעְלוֹ מִים וְשָׁמַיִם בְּזֶרֶת תִּפְּוֹ וְכָל בְּשַׁלְשׁ עֶפְרַיִם הָאָרֶץ וְשָׁקַל בְּפָלֶס הָרִים וְגִבְעוֹת בְּמֹאזִיָּים	—	Müller-Kessler 1994: 6 (B2)	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Isa. 40.31 וקוֹי יִהְיֶה יִחְלִיפוּ כַח יַעֲלוּ אִיבֵר כְּנִשְׁרִים יִרְדּוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיטְפוּ	Isa. 40.31 וְקוֹי יִהְיֶה יִחְלִיפוּ כַח יַעֲלוּ אִבְר כְּנִשְׁרִים יִרְדּוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיטְפוּ	MS 1911/1	JBA 65	'For (the) livelihood' (לימיוני) of the beneficiary ❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28
Isa. 40.31 [וקוֹי יִהְיֶה יִחְלִיפוּ כַח יַעֲלוּ אִבְר יִלְכוּ וְלֹא יִיטְפוּ] [עַל] אִבְר כְּנִשְׁרִים יִרְדּוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיטְפוּ	Isa. 40.31 וְקוֹי יִהְיֶה יִחְלִיפוּ כַח יַעֲלוּ אִבְר כְּנִשְׁרִים יִרְדּוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיטְפוּ	MS 2053/56	JBA 67	❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28; ❖ Ps. 121.7-8, Zech. 3.2
Isa. 40.31 וקוֹי יִהְיֶה יִחְלִיפוּ כַח יַעֲלוּ אִבְר אִבְרֵי כְּנִשְׁרִים יִרְדּוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיטְפוּ	Isa. 40.31 וְקוֹי יִהְיֶה יִחְלִיפוּ כַח יַעֲלוּ אִבְר כְּנִשְׁרִים יִרְדּוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיטְפוּ	MS 2053/69	JBA 95	❖ Exod. 3.15, Isa. 40.31 Other quotations: ❖ Isa. 60.11 ↔ Gen. 27.28

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Isa. 40.31 אבר כנשרים ירוצו ולא יגיעו וילכו ולא יעפו	Isa. 40.31 [קוי] יהוה יחליפו כח יעלו וקוי יהוה יחליפו כח יעלו אָבְר כְּנִשְׂרִים יָרוּצוּ וְלֹא יִגְעוּ וְלֹא יִלְכוּ וְלֹא יִעֲפוּ	Aaron E	Geller 1986: 114	
Isa. 44.25 ודעתם יסכל יהליל מישב חבמים אהור מ(ע)פר אותות בדים וקסמים	Isa. 44.25 יהליל מישב חבמים אהור ודעתם יסכל מִפְרֵי אֹתוֹת בְּדִים וְקִסְמִים יְהַלִּיל מִיִּשְׁבַּח חַבְמִים אֹהוּר וְדַעְתָּם יִסְכַּל	BM 91735	CAMIB 35	Other quotations: Num. 10.35
P Isa. 44.25 מיפר אותות בית דין וקומים	Isa. 44.25 מיפר אותות יהולל מִיִּפְרֵי אֹתוֹת בְּדִים וְקִסְמִים יְהַלִּיל מִיִּשְׁבַּח חַבְמִים אֹהוּר וְדַעְתָּם יִסְכַּל	BM 91765	Isbell 66 = CAMIB 26	♣ Song 3.7, Num. 6.24-26, Isa. 44.25

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Isa. 45.2</p> <p>על ידי גבריאֵל ומיכאל ורפאל די מתברין דלתות נחושה וימדועין ברחי ברזל אינו יתברין ויגדעון לרוחא בישתא</p>	<p>Isa. 45.2</p> <p>אֲנִי לְפָנֶיךָ אֵלֹד וְהַדְוִימִים אֲיַשֵּׁר דְּלִקְוֹת נְחוּשָׁה אֲשַׁבֵּר וּבְרִיחֵי בְרִזְלִי אֲגַדֵּעַ</p>	M 155	Corpus: 111	<p>'By means of Gabriel and Michael and Raphael who shatter "copper doors" and cut "iron bars," may they shatter and cut off the evil spirit (afflicting the beneficiary)'</p>
<p>Isa. 50.11</p> <p>הן כולכם קדחי אש מאזרי זיקות לבו באור אישכם ובזיקות ביערתם מידי היתה זאת לכם למעצבה תישבון</p>	<p>Isa. 50.11</p> <p>הֵן כָּלְכֶם קִדְחֵי אֵשׁ מֵאֲזָרֵי זִיקוֹת לִבְנֵי בְּאוּר אִישְׁכֶם וּבְזִיקוֹת בְּעֵרְתֶם מִיַּד הַיְהוָה זֹאת לָכֶם לְמַעֲצָבָה תִּשְׁבְּבוּן</p>	M 164	Levene 2007	<p>♣ Isa. 50.11, Ps. 116.6, Ps. 91.11 Other quotations: Dan. 7.11, Exod. 23.21 The bowl text also quotes m. Šebu. 4.13, and thus includes several other partial biblical quotations in the form of di- vine epithets</p>

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QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Isa. 50.11	Isa. 50.11	MS 1927/14	JBA 113	♣ Isa. 50.11, Ps. 125.2
הו כולכם קודחי אש מאזרי זיקות לכו באור אשכם ובזיקות בערתם מידי היתה זאת לכם למעצבה תשכבון	הו בלכם קדחי אש מאזרי זיקות לכו באור אשכם ובזיקות בערתם מידי היתה זאת לכם למעצבה תשכבון			
Isa. 50.11	Isa. 50.11	MS 2053/45	JBA 114	
הו כ[ולכם קודחי] אש מאזרי זיקות לכו באור אשכם ובזיקות בערתם מידי היתה זאת לכם למעצב[ה] תשכב[ו]ן	הו בלכם קדחי אש מאזרי זיקות לכו באור אשכם ובזיקות בערתם מידי היתה זאת לכם למעצבה תשכבון			
P Isa. 50.11	Isa. 50.11	IM 56544	ZHS 2a	♣ Isa. 50.11, Exod. 15.12 An allusive bowl text, whose various citations are invoked as names of power: בשום
Isa. 51.14	Isa. 51.14	Matenadaran MS 132	Abousamra 2019	♣ Zech. 3.2, Isa. 51.14
מיהר צועה להפתיה ולא ימות >לשחת< ולא יחסר לחמו	מיהר צעה להפתח ולא ימות לשחת ולא יחסר לחמו			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
P Isa. 51.15 = Jer 31.34 הוֹעֵה הֵימָּה וַיְהִימוּ גִלּוֹי יְהוּהוּ צְבָאוֹת שְׁמוֹ	Isa. 51.15 וְאַנְכִי יְהוּהוּ אֱלֹהֵי יִשְׂרָאֵל וַיְהִימוּ גִלּוֹי יְהוּהוּ צְבָאוֹת שְׁמוֹ	—	Shaked 2015: 109- 110	Other quotations: Ps. 115.1-2
Isa. 60.6 שִׁפְעוֹת גַּמְלִים תְּכַסֶּה בְּבִרְיִי מִדֵּיךְ מִדֵּיךְ וְעִיפָה כּוֹלֵם מִיִּשְׁבֵּא יְבוֹאוּ זֶהָב וְלִבְנוֹה יִשְׂאוּ וְתִהְיֶה לְיְהוּהוּ יְבִשְׂרוּ	Isa. 60.6 שִׁפְעוֹת גַּמְלִים תְּכַסֶּה בְּבִרְיִי מִדֵּיךְ מִדֵּיךְ וְעִיפָה כּוֹלֵם מִיִּשְׁבֵּא יְבוֹאוּ זֶהָב וְלִבְנוֹה יִשְׂאוּ וְתִהְיֶה לְיְהוּהוּ יְבִשְׂרוּ	SD 34	Levene/ Bhayro 2005/2006	For success in business ♣ Isa. 60.11, Isa. 60.6, Isa. 60.8
Isa. 60.8 מִי אֱלֹהֵי כַעֲב תְּעוֹפִינָה וְכִינּוּיִם אֵל אֲרֻבּוֹתֵיהֶם	Isa. 60.8 מִי אֱלֹהֵי כַעֲב תְּעוֹפִינָה וְכִינּוּיִם אֵל אֲרֻבּוֹתֵיהֶם	SD 34	Levene/ Bhayro 2005/2006	For success in business ♣ Isa. 60.11, Isa. 60.6, Isa. 60.8

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Isa. 60.11	Isa. 60.11 וּפְתָחוּ שַׁעַרֵיךָ תְּמִיד יוֹמָם וְלַיְלָה לֹא יִסְגְּרוּ לְהַבְיָא אֱלֵיךָ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים	SD 34	Levene/ Bhayro 2005/2006	For success in business ❖ Isa. 60.11, Isa. 60.6, Isa. 60.8
C P	Isa. 60.11 ⇌ Gen. 27.28 וּפְתָחוּ שַׁעַרֵיךָ תְּמִיד יוֹמָם וְלַיְלָה לֹא יִסְגְּרוּ לְהַבְיָא אֱלֵיךָ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים	MS 1911/1	JBA 65	'For (the) livelihood' (לִיזוֹנוֹ) of the beneficiary ❖ Isa. 60.11 ↔ Gen. 27.28 Other quotations: ❖ Exod. 3.15, Isa. 40.31 CF: שְׂנֵאמֹר
C	Isa. 60.11 ⇌ Gen. 27.28 וּפְתָחוּ שַׁעַרֵיךָ תְּמִיד יוֹמָם וְלַיְלָה לֹא יִסְגְּרוּ לְהַבְיָא אֱלֵיךָ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים אֵילֵךְ חֵיל גּוֹם וּמַלְכֵיהֶם נְהוּגִים]	MS 2053/56	JBA 67	❖ Isa. 60.11 ↔ Gen. 27.28 Other quotations: ❖ Exod. 3.15, Isa. 40.31; ❖ Ps. 121.7-8, Zech. 3.2 CF: שְׂנֵאמֹר

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C	Isa. 60.11 ⇌ Gen. 27.28	Isa. 60.11	MS 2053/69	JBA 95	❖ Isa. 60.11 ↔ Gen. 27.28
P		<p>וּפְתוּחוּ שְׁעַרְךָ תְּמִיד יוֹמָם וּלְלַיְלָה פִּיתְחוּ שְׁעַרְךָ תְּמִיד יוֹמָם {יוֹמָם} יוֹמָם לֹא יִסְגְּרוּ לְהַבְיֵא אֶלְיָךְ חֵיל גּוֹיִם וּלְלַיְלָה וְלֹא יִסְגְּרוּ [לְהַבְיֵא לְךָ וּמַלְכֵיהֶם נְהוּגִים</p>			<p>Other quotations: ❖ Exod. 3.15, Isa. 40.31 שְׁנֵאמֹר</p>
C	Isa. 60.11 ⇌ Gen. 27.28	Isa. 60.11	MS 2053/140	JBA 98	❖ Isa. 60.11 ↔ Gen. 27.28
P		<p>וּפְתוּחוּ שְׁעַרְךָ תְּמִיד יוֹמָם וּלְלַיְלָה פִּיתְחוּ שְׁעַרְךָ תְּמִיד יוֹמָם [וְיוֹמָם] לֹא יִסְגְּרוּ לְהַבְיֵא אֶלְיָךְ חֵיל גּוֹיִם וּלְלַיְלָה וְלֹא יִסְגְּרוּ לְהַבְיֵא לְךָ וּמַלְכֵיהֶם נְהוּגִים</p>			<p>Other quotations: ❖ Exod. 3.15, Isa. 40.31 שְׁנֵאמֹר</p>
C	Isa. 60.11 ⇌ Gen. 27.28	Isa. 60.11	MS 2053/215	JBA 101	❖ Isa. 60.11 ↔ Gen. 27.28
P		<p>וּפְתוּחוּ שְׁעַרְךָ תְּמִיד יוֹמָם וּלְלַיְלָה פִּיתְחוּ [זוֹמָם ... וְלַיְלָה] [...] ... לֹא יִסְגְּרוּ לְהַבְיֵא אֶלְיָךְ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים</p>			<p>Other quotations: ❖ Exod. 3.15, Isa. 40.31 שְׁנֵאמֹר The writing is extremely faded</p>

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N	Jer. 2.1 = Ezek. 21.23	Jer. 2.1	OIA33965	Kaufman	❖ Ezek. 21.21-22, Jer. 2.2
S		ויהי דבר יהוה אלי לאמר	10N-16	1973	(T), Jer. 2.3, Jer. 2.1 (T)
T		ויהוה פיתגם נבואה מן קדם עמי למימר (Tg. Neb.)	(MT)		
N	Jer. 2.2	Jer. 2.2	OIA33965	Kaufman	❖ Ezek. 21.21-22, Jer. 2.2
S	הלך וקראת באוזני ירושלם לאמר כה אמר יהוה זכרתי לך חסד נעורך אהבת פלולתיך לכתך אחרי פמודבר בארץ לא ידועה (MT)	הלך וקראת באוזני ירושלם לאמר כה אמר יהוה זכרתי לך חסד נעורך אהבת פלולתיך לכתך אחרי פמודבר בארץ לא ידועה (MT)	10N-16	1973	(T), Jer. 2.3, Jer. 2.1 (T)
T	[א]יל ירמיה נביאה ואתנבי קדם עמא דירושלם למימר כידנן אמר יהוה דכירנ[א] ל[כונ] מן טבות יומי קדם הרמת אבהתכון דהימנו במימרי ואזלו בתר תיין שליחי בתר משה [ואהרן] במדברא	איזיל ותתנבי קדם עמא דבירושלם למימר כדנן אמר יי דכירנא לכון טבנות יומי קדם רחמת אבהתכון דהימנו במימרי ואזלו בתר תריין שליחי בתר משה ואהרן במדברא ארבעין שניין ונדון בארע דלא מודרעא (Tg. Neb.)			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
ארבעין שנין בלא זודין בארעא דלא מידרעא				
<p>‡ Jer. 2.3</p> <p>‡ קדש ישראל ליהוה ראשית תבואתו כל אכליו יאשמו רעה תבוא אלהם נאם יהוה</p>	<p>Jer. 2.3</p> <p>קדש ישראל ליהוה ראשית תבואתו כל אכליו יאשמו רעה תבוא אלהם נאם יהוה</p>	<p>OIA33965</p> <p>10N-16</p>	<p>Kaufman</p> <p>1973</p>	<p>‡ Ezek. 21.21-22, Jer. 2.2 (T), Jer. 2.3, Jer. 2.1 (T)</p>
<p>‡ Jer. 5.22</p> <p>‡ אם מיפני לא החילו [אש]ר שמתי חול גבול לים חוק עו[ו]לם לא עבדוהו ויחגעשו לא [יחבלו] והמו גולו לא יעברוהו[הו]</p>	<p>Jer. 5.22</p> <p>אם מיפני לא החילו [אש]ר שמתי חול גבול לים חוק עו[ו]לם לא עבדוהו ויחגעשו לא [יחבלו] והמו גולו לא יעברוהו[הו]</p>	<p>—</p>	<p>Ford/Ten- Ami 2012</p>	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
≅ C Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37	Jer. 8.4	—	AMB 9	For cursing a named individual
יפלו ולא יקומו (אל) תהה תקומא למפלתא ולא תהה אסותה למחתם	וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה הֲיִפְּלוּ וְלֹא יִקְוּמוּ אִם יָשׁוּב וְלֹא יָשׁוּב			CF: יתקים עליה קראה דכתיב: Other quotations: ‡ Ps. 69.24, Ps. 69.26, Exod. 22.23, Deut. 28.22, Deut. 28.35, Deut. 28.28, Lev. 26.29; ‡ Mic. 7.16-17, Deut. 29.19; [≅ Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37]
≅ P Jer. 31.34 = Isa. 51.15	Jer. 31.34	—	Shaked 2015: 109- 110	CF: דיכתיב Other quotations: Ps. 115.1-2
רוגע הים ויהמו גליו יהוה עבאות שמו	פֶּה אָמַר יְהוָה נָתַן שְׁקֵט לְאוּר יִלָּמַם תְּהִי עִיר וְכוּכְבָּדֶיהָ לְאוּר מִלְּקַח הַרְגֵם הַיָּמִינִי גִלְדִי וְדָתָה עֲבָאוֹת שְׁמִי			

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
⋈	Ezek. 1.5 ↔ Ezek. 1.27	Ezek. 1.5	M 1	Shaked	Other quotations:
C	ונוגה לו סביב דמות ארבע חיות וזה מראיהן דמות אדם לוקן	וּמְנוֹהָ לְדָמוֹת אַרְבַּע חַיּוֹת וְזֶה מְרִאֲיָהוּן דְּמוֹת אָדָם לְהִנֵּה		1995: 207	Deut. 32.3; ❖ Ezek. 1.27 ↔ Ezek. 1.5; Isa. 6.3
⋈	Ezek. 1.27 ↔ Ezek. 1.5	Ezek. 1.27	M 1	Shaked	Other quotations:
C	ונוגה לו סביב דמות ארבע חיות וזה מראיהן דמות אדם לוקן	וְאֵרָא פְּעוּז חֲשֵׁמֶל כְּמִרְאָה אֵשׁ בְּיַת לָהּ סָבִיב מִפְּרָאָה קְתוּנֵי וּלְמַעְלָה וּמִפְּרָאָה קְתוּנֵי וּלְמַטָּה רְאִיתִי כְּמִרְאָה אֵשׁ וְנִגְהָ לִּי סָבִיב		1995: 207	Deut. 32.3; ❖ Ezek. 1.27 ↔ Ezek. 1.5; Isa. 6.3
⋈	Ezek. 21.21-22	Ezek. 21.21-22	OIA33965	Kaufman	❖ Ezek. 21.21-22, Jer. 2.2
S	התאחדו הימני השמלי השמאלית אנה פניד מועדות וגם אני אכה כפי אל כפי והנחתי חמתי אני יהוה דברתי	הַתְּאָחַדְדוּ הַיְמָנִי הַשְּׂמָלִי הַשְּׂמָלִי אֲנִי פְּנִיד מוּעְדוֹת וְגַם אֲנִי אֶכֶה כְּפִי אֶל כְּפִי וְהִנַּחֲתִי חֲמָתִי אֲנִי יְהוָה דְּבַרְתִּי	10N-16	1973	(T), Jer. 2.3, Jer. 2.1 (T)

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Ezek. 32.27</p> <p>ולא ישכבו את גבורים נפלים הנפלים מערלים אשר יורדו שאלו ביכלי מלחמתם ויתנו את חורבותם תחת ראשיהם ותהי עונותם על עצמותם כי חיתית גבורים בארץ חיים</p>	<p>Ezek. 32.27</p> <p>ולא ישכבו את גבורים נפלים מערלים אשר ירדו שאול בכלי מלחמתם ויתנו את חורבותם תחת ראשיהם ותהי עונותם על עצמותם כי חיתית גבורים בארץ חיים</p>	<p>M 6</p>	<p>Shaked 1995: 211- 213</p>	<p>❖ Num. 9.23, Zech. 3.2, Ezek. 32.27, Ps. 91.11</p>
<p>⋈ P Ezek. 32.27</p> <p>כי חת[ת] גבורים בארץ חיים [...] ותהי עונותם על עצמותם</p>	<p>Ezek. 32.27</p> <p>ולא ישכבו את גבורים נפלים מערלים אשר ירדו שאול בכלי מלחמתם ויתנו את חורבותם תחת ראשיהם ותהי עונותם על עצמותם כי חת[ת] גבורים בארץ חיים</p>	<p>Einhorn 4</p>	<p>MSF 22</p>	<p>❖ Num. 9.23, Ezek. 32.27 The writing is extremely faded The quotation appears to comprise only Ezek. 32.27b</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Hos. 2.2-4	Hos. 2.2-4	CBS 3997	AIT 26 = Shaked 1999: 194	Other quotations: ♣ Deut. 6.4, Num. 9.23, Zech. 3.2 The quotation is partially ef- faced. Montgomery (1913, 210) “reproduced ... the evi- dent characters” but did not recognise Hos. 2.2-4 here. Cf. Russell (1953, 3, 87)
<p>רִבּוּ בְּאִמְכֶם רִיבּוּ כִּי הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישׁוּהָ וְתִסְרָךְ זְנוּנָהּ מִפְּנֵיהָ וְנֹאפּוֹפֵיהָ מִבֵּין שְׂדֵהָ הִיא כִּן אִפְשִׁיטָנָה עֲרֻמָּה וְהַצְנִיטָהּ כִּיּוֹם הַחֲלֻדָה וְשִׁמְתִיהָ כַּמְדֹּבָר וְשִׁתְלָהּ כְּאֶרֶץ צִיָּה וְהַמְתִיהָ בְּצִמָּא וְאֵת בְּנֵיהָ לֹא אֶרְחָם כִּי בָנֵי זְנוּנִים הֵמָּה</p>	<p>רִבּוּ בְּאִמְכֶם רִיבּוּ כִּי הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישׁוּהָ וְתִסְרָךְ זְנוּנָהּ מִפְּנֵיהָ וְנֹאפּוֹפֵיהָ מִבֵּין שְׂדֵהָ הִיא כִּן אִפְשִׁיטָנָה עֲרֻמָּה וְהַצְנִיטָהּ כִּיּוֹם הַחֲלֻדָה וְשִׁמְתִיהָ כַּמְדֹּבָר וְשִׁתְלָהּ כְּאֶרֶץ צִיָּה וְהַמְתִיהָ בְּצִמָּא וְאֵת בְּנֵיהָ לֹא אֶרְחָם כִּי בָנֵי זְנוּנִים הֵמָּה</p>			
<p>רִבּוּ בְּאִמְכֶם רִיבּוּ כִּי הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישׁוּהָ וְתִסְרָךְ זְנוּנָהּ מִפְּנֵיהָ וְנֹאפּוֹפֵיהָ מִבֵּין שְׂדֵהָ הִיא כִּן אִפְשִׁיטָנָה עֲרֻמָּה וְהַצְנִיטָהּ כִּיּוֹם הַחֲלֻדָה וְשִׁמְתִיהָ כַּמְדֹּבָר וְשִׁתְלָהּ כְּאֶרֶץ צִיָּה וְהַמְתִיהָ בְּצִמָּא וְאֵת בְּנֵיהָ לֹא אֶרְחָם כִּי בָנֵי זְנוּנִים הֵמָּה</p>	<p>רִבּוּ בְּאִמְכֶם רִיבּוּ כִּי הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישׁוּהָ וְתִסְרָךְ זְנוּנָהּ מִפְּנֵיהָ וְנֹאפּוֹפֵיהָ מִבֵּין שְׂדֵהָ הִיא כִּן אִפְשִׁיטָנָה עֲרֻמָּה וְהַצְנִיטָהּ כִּיּוֹם הַחֲלֻדָה וְשִׁמְתִיהָ כַּמְדֹּבָר וְשִׁתְלָהּ כְּאֶרֶץ צִיָּה וְהַמְתִיהָ בְּצִמָּא וְאֵת בְּנֵיהָ לֹא אֶרְחָם כִּי בָנֵי זְנוּנִים הֵמָּה</p>			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>≅ Amos 8.14 = Jer. 8.4 ↔ C Lev. 26.37</p> <p>יפלו ולא י(ק)ומו ו(אל) תהה תקומא למפלתא ולא תהא אסותה למחתם</p>	<p>Amos 8.14 הַנְּשֻׁבְעִים בְּאִשְׁמַת שְׁמֹרֹן וְאָמְרוּ חַי אֱלֹהֵיךָ לֵן וְחַי בְּרַךְ בְּאֵר שְׁבַע וְנִפְלְאוּ וְלֹא יִקְוֹמוּ עוֹד</p>	<p>—</p>	<p>AMB 9</p>	<p>For cursing a named individual</p> <p>CF: יתקים עליה קראה דכתיב: Other quotations: † Ps. 69.24, Ps. 69.26, Exod. 22.23, Deut. 28.22, Deut. 28.35, Deut. 28.28, Lev. 26.29; † Mic. 7.16-17, Deut. 29.19; [≅ Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37]</p>
<p>§ Mic. 7.16-17 P ויראו גוים ויבושו מיכל גבו[רתם יש]מו די [על] פה ואוניניהם תחרשנה ילחבו [עפר] כנתש כזחלי ארץ ירגזו ממסגרותיהם אל יתנה אֶלְהֵינוּ יִפְתְּדוּ וְיִרְאוּ מִמֶּנּוּ</p>	<p>Mic. 7.16-17 יִרְאוּ גוֹיִם וַיְבוֹשׁוּ מִכָּל גְּבוּרָתָם יִשְׁיִמוּ יָד עַל פֶּה אֲוִינֵיהֶם תַּחְרֹשְׁנָה יִלְחָבוּ עֵפֶר כְּזַחְלֵי אֶרֶץ יִרְגְּזוּ מִמִּסְגְּרוֹתֵיהֶם אֶל יִתְנֶה אֶלְהֵינוּ יִפְתְּדוּ וְיִרְאוּ מִמֶּנּוּ</p>	<p>—</p>	<p>AMB 9</p>	<p>See above</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן יגער יהוה בד הבוחר בירושלים הלא זה אוד מוצל מיאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעֹר יְהוָה בְּדֹ הַשָּׂטָן וַיִּגְעֹר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הֲלֹא זֶה אֹד מִצֵּל מִיָּאֵשׁ</p>	MFL 10895	Bhayro 2017	For fertility and success in childbirth Other quotations: Gen. 30.22
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן יגער יהוה בד הבוחר בירושלים הלא זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעֹר יְהוָה בְּדֹ הַשָּׂטָן וַיִּגְעֹר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הֲלֹא זֶה אֹד מִצֵּל מִיָּאֵשׁ</p>	—	Abousamra 2020	
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן יגער יהוה בד הבוחר בירושלים הלא זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעֹר יְהוָה בְּדֹ הַשָּׂטָן וַיִּגְעֹר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הֲלֹא זֶה אֹד מִצֵּל מִיָּאֵשׁ</p>	S-448	SHM 6	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Zech. 3.2</p> <p>וי[אמ]ר יהוה אל השטן יגער יהוה בד השטן יגער יהוה בד השטן יגער יהוה בד הבוחר בירושלים הלו זה א[ו]ד מוצל מאש</p> <p>ויאמר יהוה אל השטן י[גער] יהוה בד ה[שטן] יגער יהוה בד הבוחר בירושלים הלו זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יִגְעֹר יְהוָה בְּדֹ הַשָּׁטָן וַיִּגְעֹר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הַלְּזֹא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	<p>MS 2053/7</p> <p>47</p>	<p>Bohak 2012:</p> <p>Shaked 2011: 209</p>	<p>Repeated at two different points in the bowl</p> <p>Other quotations: Num. 10.35-36</p>
<p>⋈ Zech. 3.2</p> <p>[ויאמר] יהוה אל השטן [יגער] יהוה בד השטן [יגער] יהוה בד [הבוחר] בירושלים הלו זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יִגְעֹר יְהוָה בְּדֹ הַשָּׁטָן וַיִּגְעֹר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הַלְּזֹא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	<p>MS 2053/13</p> <p>Shaked</p>	<p>Other quotations: Num. 6.24-26</p>	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>∞ Zech. 3.2</p> <p>[וימ] ויאמר יהוה [ס] הסטן [י] יגער יהוה בד הסטן ויגער יהוה בוחור בירושלים הלו זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יִגְעַר יְהוָה בְּדַ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדַ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	MS 2053/56	JBA 67	<p>❖ Ps. 121.7-8, Zech. 3.2</p> <p>Other quotations: ❖ Exod. 3.15, Isa. 40.31; ❖ Isa. 60.11 ↔ Gen. 27.28 (T)</p>
<p>∞ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן ויגער יי בד הסטן ויגער יי בד הבוחר בירושלים הלו זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יִגְעַר יְהוָה בְּדַ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדַ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	MS 2053/196	JBA 103	<p>❖ Num. 9.23, Zech. 3.2</p> <p>Other quotations: ❖ Ps. 55.8, Ps. 91.7</p>
<p>∞ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן [יגער יהוה בד הסטן ויגער יהוה [ב] הב[חור ב[ירושלים] הלא זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יִגְעַר יְהוָה בְּדַ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדַ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	MS 2053/238	JBA 104	<p>Written on the exterior of the bowl</p>

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<p>⁂ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעַר יְהוָה בְּדָהּ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּדָהּ הַבְּחָר בִּירוּשָׁלַם הַלְּוִיָּא זֶה אֹד מִצַּל מֵאֵשׁ</p>	<p>Zech. 3.2</p> <p>[יִיאמַר] יְהוָה [א] לְהַסְטוֹן יִגְעַר יְהוָה בְּדָהּ הַסְטוֹן יִגְעַר יְהוָה בְּדָהּ הַבְּחָר [אוד מוצל מֵאֵשׁ]</p>	MS 2053/218	JBA 108	⁂ Zech. 3.2, Num. 12.13
<p>⁂ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעַר יְהוָה בְּדָהּ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּדָהּ הַבְּחָר בִּירוּשָׁלַם הַלְּוִיָּא זֶה אֹד מִצַּל מֵאֵשׁ</p>	<p>Zech. 3.2</p> <p>וִיאמַר יְהוָה אֶל הַסְטוֹן יִגְעַר יְהוָה בְּדָהּ הַסְטוֹן יִגְעַר יְהוָה בְּדָהּ הַבְּחָר בִּירוּשָׁאֵשׁ הַל זֶה אֹד מִצַּלֵּא מֵאֵשׁ</p>	MS 2053/230	JBA 109	⁂ Zech. 3.2, Ps. 55.9

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<p>⋈ Zech. 3.2</p> <p>Ⓢ זאמר יהוה אל השטן יגער יהוה בד השטן יגער יהוה בד הבוחר בירושלם הלא זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעַר יְהוָה בְּדֹ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	<p>IM 141803</p>	<p>Faraj 2010: 206-207</p>	<p>⋈ Exod. 15.14-17 (Exod. 15.14 x2), Zech. 3.2, Prov. 30.17 The text of the bowl is di- vided into four sections ar- ranged around a drawing of a demonic figure.</p>
<p>⋈ Zech. 3.2</p> <p>זאמר יהוה אל השטן יגער יהוה בכא ה[סטן] יגער יהוה בכא הבוחר בירושלם (של) ה(לו) זה אוד {אוד} מצל מ(אש)</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעַר יְהוָה בְּדֹ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	<p>JHMB 242/1</p>	<p>AMB 11</p>	<p>⋈ Zech. 3.2, Deut. 6.4 ⇌ Ps. 91.1</p>
<p>⋈ Zech. 3.2</p> <p>זאמר יהוה אל השטן יגער יהוה בד הסטן ויגער יהוה בד הבוחר בירושלם הלא זה אוד מצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן יִגְעַר יְהוָה בְּדֹ הַשָּׂטָן וַיִּגְעַר יְהוָה בְּדֹ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	<p>M 6</p>	<p>Shaked 1995: 211- 213</p>	<p>⋈ Num. 9.23, Zech. 3.2, Ezek. 32.27, Ps. 91.11</p>

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<p>⋈ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יָגֶעַר יְהוֹה בְּךָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּךָ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹדֵד (מוֹצֵל מֵאֵשׁ)</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יָגֶעַר יְהוֹה בְּךָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּךָ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹדֵד מֵאֵל מֵאֵשׁ</p>	<p>M 59</p>	<p>Corpus: 35-37</p>	<p>Written on the exterior of the bowl</p>
<p>⋈ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יָגֶעַר יְהוֹה בְּךָ הַשָּׁטָן יָגֶעַר יְהוָה בְּךָ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹדֵד מוֹצֵל מֵאֵשׁ</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יָגֶעַר יְהוֹה בְּךָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּךָ הַבְּחֹר בִּירוּשָׁלַם הַלֹּא זֶה אֹדֵד מוֹצֵל מֵאֵשׁ</p>	<p>M 108</p>	<p>Corpus: 71</p>	<p>⋈ Ps. 106.47 ≈ 1 Chron. 16.35, Zech. 3.2, Ps. 89.53, Ps. 106.48, Ps. 72.18-19, Ps. 104.31 Cf. Seder 'Amram: 'Arvit Invoked as name of power: בְּשׁוֹם The bowl text consists almost solely of biblical verses</p>

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<p>⋈ Zech. 3.2</p> <p>יֹאמֵר יְהוָה אֶל הַשָּׁטָן יָגֹעַר יְהוָה בְּדָ >הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדָ <הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אוֹד מוֹצֵל מֵאֵשׁ</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יָגֹעַר יְהוָה בְּדָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדָ הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אוֹד מוֹצֵל מֵאֵשׁ</p>	<p>Matenadaran MS 132</p>	<p>Abousamra 2019</p>	<p>⋈ Zech. 3.2, Isa. 51.14</p>
<p>⋈ Zech. 3.2</p> <p>יֹאמֵר יְהוָה אֶל הַשָּׁטָן יָגֹעַר יְהוָה בְּדָ הַשָּׁטָן יָגֹעַר יְהוָה בְּדָ הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אוֹד מוֹצֵל מֵאֵשׁ</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן יָגֹעַר יְהוָה בְּדָ הַשָּׁטָן וַיִּגְעַר יְהוָה בְּדָ הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אוֹד מוֹצֵל מֵאֵשׁ</p>	<p>BM 139524</p>	<p>Geller 1980: 54 = CAMIB 23</p>	
<p>⋈ Zech. 3.2</p> <p>וּ [אָמַר יְהוָה אֶל הַ] שָׁטָן יָגֹעַר יְהוָה בְּכָא [בְּכָא] הַשָּׁטָן יָגֹעַר יְהוָה בְּכָא הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אוֹד מוֹצֵל מֵאֵשׁ [צֵל] מֵאֵשׁ [שׁ]</p>	<p>Zech. 3.2</p> <p>וּ [אָמַר יְהוָה אֶל הַ] שָׁטָן יָגֹעַר יְהוָה בְּכָא [בְּכָא] הַשָּׁטָן וַיִּגְעַר יְהוָה בְּכָא הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אוֹד מוֹצֵל מֵאֵשׁ [צֵל] מֵאֵשׁ [שׁ]</p>	<p>HS 3022</p>	<p>Ford/Mor- genstem 2020: 68-69</p>	<p>⋈ Num. 11.2, Num. 9.23, Num. 12.13, Zech. 3.2</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֵל הַשָּׁמַיִם יִגְעַר יְיָ בְּדַבַּר הַשָּׁמַיִם וַיִּגְעַר יְהוָה בְּךָ בִּירוּשָׁלַם הַלְּזֹא זֶה אִדּוּ מִצֵּל מִאֵשׁ</p>	Zech. 3.2	T 15608	Misgav 2018	
<p>⋈ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֵל הַשָּׁמַיִם יִגְעַר יְיָ יְהוָה בְּדַבַּר הַשָּׁמַיִם וַיִּגְעַר יְהוָה בְּךָ בִּירוּשָׁלַם הַלְּזֹא זֶה אִדּוּ מִצֵּל מִאֵשׁ</p>	Zech. 3.2	T 27987	Misgav 2018	Other quotations: Deut. 6.4
<p>⋈ Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֵל הַשָּׁמַיִם יִגְעַר יְיָ יְהוָה בְּדַבַּר הַשָּׁמַיִם וַיִּגְעַר יְהוָה בְּךָ בִּירוּשָׁלַם הַלְּזֹא זֶה אִדּוּ מִצֵּל מִאֵשׁ</p>	Zech. 3.2	T 28001	Misgav 2018	Extremely faded text, written in radial lines

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Zech. 3.2</p> <p>ויאמר (ויאמר) יהוה אל הסטן יעער (יהסט) יהוה בד הסטן ויגער יהוה בד (הב) הבוחיר בירושלים הלא זה [א]וד [א]וד מוצל מאש</p>	<p>Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן ויגער יהוה בד הבחר בירושלם הלא זה אוד מצל מאש</p>	<p>Louvre</p> <p>AO 2099</p>	<p>Isbell 42</p>	
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן יגער יהוה בד הסטן יגער יהוה בד הבוחיר בירושלם [הלא זה אוד מוצל מאש]</p>	<p>Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן ויגער יהוה בד הבחר בירושלם הלא זה אוד מצל מאש</p>	<p>CBS 2963</p>	<p>AIT 3</p>	<p>שנאמר: CF:</p>
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן יגער יהוה בד הסטן יגער יהוה בד הבוחיר בירושלם הלא זה אודו מ[נ]צל מאש</p>	<p>Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן ויגער יהוה בד הבחר בירושלם הלא זה אוד מצל מאש</p>	<p>CBS 2952</p>	<p>AIT 5</p>	<p>⋈ Num. 9.23, Zech. 3.2</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן יגער יהוה בד הסטן יגער יהוה בד הבוחר בירושלם הלא זה אוד מצל מאש</p>	<p>Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן ויגער יהוה בד הבחר בירושלם הלא זה אוד מצל מאש</p>	<p>CBS 2920</p>	<p>AIT 16</p>	
<p>⋈ Zech. 3.2</p> <p>ויאמר יי אל הסטן יגער יי בד הסטן יגער יי בד הבוחר בירושלים הלא זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן ויגער יהוה בד הבחר בירושלם הלא זה אוד מצל מאש</p>	<p>CBS 3997</p>	<p>AIT 26 = Shaked 1999: 194</p>	<p>⋈ Deut. 6.4, Num. 9.23, Zech. 3.2 Other quotations: Hos. 2.2-4</p>
<p>⋈ Zech. 3.2</p> <p>[ויאמר יי] אל הסטן יגער יי בד הסטן (יגער) יי בד הבוחר [בירושלם] הלא זה אוד [מצל מאש]</p>	<p>Zech. 3.2</p> <p>ויאמר יהוה אל השטן יגער יהוה בד השטן ויגער יהוה בד הבחר בירושלם הלא זה אוד מצל מאש</p>	<p>Louvre AOD 361</p>	<p>Schwab 1891: 592</p>	<p>Other quotations: Deut. 6.4 ⇌ Ps. 91.1 Partial edition of the bowl text</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן יגער והוה בד הסטן יגער יהוה בד הבוחר בירושלים הלו זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשְּׂטָן יִגְעַר וְהוּוּה בַד הַסְטָן יִגְעַר יְהוָה בַּד הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	ZRL 48	Gordon 1978: 233	Other quotations: Deut. 6.4 ⇌ Ps. 91.1
<p>⋈ Zech. 3.2</p> <p>ויאמר יהוה אל הסטן יגער והוה בד הסטן יגער יהוה בד הבוחר בירושלים הלא זה אוד מוצל מאש</p>	<p>Zech. 3.2</p> <p>וַיֹּאמֶר יְהוָה אֶל הַשְּׂטָן יִגְעַר וְהוּוּה בַד הַסְטָן יִגְעַר יְהוָה בַּד הַבּוֹחֵר בִּירוּשָׁלַם הַלֹּא זֶה אֹד מִצֵּל מֵאֵשׁ</p>	Aaron B	Geller 1986: 108-109	⋈ Zech. 3.2, Num. 9.23, Deut. 6.4 ⇌ Ps. 91.1

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 1927/8	JBA 1	Liturgical response, <i>Pasûqê</i>
E	Exod. 15.18				<i>dazimrâ</i> : <i>Yahî kavôd</i>
P	יהוה מלך יהוה מלך יהוה [יהוה מלך] יהוה מלך יהוה [מלך לעול]ם ועד	יהוה מלך ועד אֶבְדוּ גוֹיִם מְאֲרָצוּ			EC: Exod. 15.3, Ps. 24.8, Ps. 10.16 ⇨ Ps. 93.1 ⇨ Exod. 15.18
					Invoked as name of power: בשמייה ד
					Other Quotations: Ps. 104.20
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C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 1927/45	JBA 3	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מלך יהוה [יהוה מלך יהוה מלך] לך יהוה [לעול]ם ועד	יהוה מלך ועד אֶבְדוּ גוֹיִם מְאֲרָצוּ			

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 1927/47	JBA 4	See above
E	Exod. 15.18				
P	יהוה מלך יהוה] מאלך יהוה] [מלך לעולם ועד]	יהוה מלך ועד אבדו גוים מאריצו			
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 1927/64	JBA 5	See above
E	Exod. 15.18				
P	יהוה מלך יהוה] מאלך יהוה] [י] מלך לעולם ועד]	יהוה מלך ועד אבדו גוים מאריצו			Other Quotations: Ps. 104.20, Zech. 3.2
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 2053/10	JBA 6	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מאלך יהוה] [מלך לעולם ועד]	יהוה מלך ועד אבדו גוים מאריצו			Cartouche
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 2053/12	JBA 7	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מאלך יהוה] [מלך לעולם ועד]	יהוה מלך ועד אבדו גוים מאריצו			Cartouche

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 2053/83	JBA 9	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מאלך יהוה ימלך לעולם ועד	יהוה מלך יהוה מאֲרִיץ			
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 2053/185	JBA 10	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מאלך יהוה ימלך לעולם ועד	יהוה מלך יהוה מאֲרִיץ			
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	M 156	Corpus: 115-116	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מאלך יהוה ימלך לעולם ועד	יהוה מלך יהוה מאֲרִיץ			
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	LO.831	Bhayro 2014	See above
E	Exod. 15.18				
P	יהוה מלך יהוה מאלך יהוה ימלך לעולם ועד	יהוה מלך יהוה מאֲרִיץ			

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 2053/79	JBA 11	Liturgical response, <i>Pasúqé</i>
E	Exod. 15.18				<i>dazimrā</i> : <i>Yahū kavōd</i>
P	יהוה מלך אדוני מלך אדוני גוים מֵאֲרִצּוֹ [מ]לֵךְ לְעוֹלָם וָעֶד	יהוה מלך עולם ועד אֲבָדוֹ גוֹיִם מֵאֲרִצּוֹ			EC: Exod. 15.3, Ps. 24.8, Ps. 10.16 ⇨ Ps. 93.1 ⇨ Exod. 15.18
C	Ps. 10.16 ⇨ Ps. 93.1 ⇨	Ps. 10.16	MS 2053/178	JBA 12	Invoked as name of power: בשמייה ד
E	Exod. 15.18				See above
P	יהוה מלך אדוני מלך יהוה מֵאֲרִצּוֹ [מ]לֵךְ לְעוֹלָם וָעֶד	יהוה מלך עולם ועד אֲבָדוֹ גוֹיִם מֵאֲרִצּוֹ			

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N	Ps. 24.8	Ps. 24.8	LO.831	Bhayro 2014	EC: Exod. 15.3, Ps. 24.8,
E		יהוה עיזו וגיבור יהוה גיבור	מִי זֶה מְלֹךְ הַכְּבוֹד יְהוָה עֲזֹו		Ps. 10.16 ↔ Ps. 93.1 ↔
P		מלחמה וגבור יהוה וגבור מלחמה	וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה		Exod. 15.18
					Invoked as name of power: בשמייה ד
					Other Quotations: Ps. 104.20
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N	Ps. 24.8	Ps. 24.8	M 156	Corpus:	See above
E		יהוה עיזו וגיבור יהוה גיבור	מִי זֶה מְלֹךְ הַכְּבוֹד יְהוָה עֲזֹו	115-116	
P		ומלחמה וגבור יהוה וגבור מלחמה	וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה		
N	Ps. 24.8	Ps. 24.8	MS 1927/8	JBA 1	See above
E		יהוה [עיזו וגיבור] יהוה ג[יבור]	מִי זֶה מְלֹךְ הַכְּבוֹד יְהוָה עֲזֹו		
P		ומלחמה [וגבור יהוה וגבור מלחמה]	וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה		
N	Ps. 24.8	Ps. 24.8	MS 1927/45	JBA 3	See above
E		יהוה עיזו וגיבור [ר] יהוה	מִי זֶה מְלֹךְ הַכְּבוֹד יְהוָה עֲזֹו		
P		ג[יבור ומלחמה]	וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה		

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Σ	Ps. 24.8	Ps. 24.8	MS 1927/47	JBA 4	See above
E		יהוה עיזו וגיבור יהוה גיבור			
P		יהוה עיזו וגיבור יהוה גיבור ו[מל]חמה			
Σ	Ps. 24.8	Ps. 24.8	MS 1927/64	JBA 5	See above
E		יהוה עיזו וגיבור יהוה עיזו			Other Quotations:
P		יהוה עיזו וגיבור יהוה עיזו ו[מל]חמה			Ps. 104.20, Zech. 3.2
Σ	Ps. 24.8	Ps. 24.8	MS 2053/10	JBA 6	See above
E		יהוה עיזו וגיבור יהוה עיזו			See above
P		יהוה עיזו וגיבור יהוה עיזו ו[מל]חמה			Cartouche
Σ	Ps. 24.8	Ps. 24.8	MS 2053/12	JBA 7	See above
E		יהוה עיזו וגיבור יהוה עיזו			See above
P		יהוה עיזו וגיבור יהוה עיזו ו[מל]חמה			Cartouche
Σ	Ps. 24.8	Ps. 24.8	MS 2053/183	JBA 9	See above
E		יהוה עיזו וגיבור יהוה עיזו			See above
P		יהוה עיזו וגיבור יהוה עיזו ומלחמה			See above

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p> N Ps. 24.8 E יהוה עיזו וגבור ייי גבור P מלחמה </p>	Ps. 24.8	MS 2053/185	JBA 10	See above
<p> N Ps. 24.8 E מִי זֶה מְלֹךְ הַכְּבוֹד יְהוָה עֲזֹז P וְגִבּוֹר יְהוָה גִּבּוֹר מְלַחְמָה </p>	Ps. 24.8	MS 2053/79	JBA 11	EC: Ps. 24.8, Exod. 15.3, Ps. 10.16 ↔ Ps. 93.1 ↔ Exod. 15.18 Invoked as name of power: בשמיא ד
<p> N Ps. 24.8 E מִי זֶה מְלֹךְ הַכְּבוֹד יְהוָה עֲזֹז P וְגִבּוֹר יְהוָה גִּבּוֹר מְלַחְמָה </p>	Ps. 24.8	MS 2053/178	JBA 12	See above
<p> N Ps. 32.7 E אַתָּה סֵתַר לִי מִצַּר תִּצְרְנִי רַגְי P פִּלְט תְּסוּבְבֵנִי סֵלָה </p>	Ps. 32.7	MS 1928/1	JBA 55	♣ Ps. 32.7, Ps. 55.9

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
נ Ps. 46.8 יהוה צבאות עימנו מש[גב] לנו א[להי] יעקוב	Ps. 46.8 יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה	BM 91763	Curses: 121-122 = CAMIB 41	For protection against a named individual ❖ Ps. 46.8, Ps. 86.5, Ps. 116.6
נ Ps. 46.8 יעקב סלה [...]	Ps. 46.8 יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה	VA 2509	Curses: 31-32	For protection against a named individual A large portion of the bowl is missing, but the parallel with BM 91763 allows the identi- fication of ❖ Ps. 46.8, Ps. 86.5
נ Ps. 55.8 הת[ה] ארח[ק] נדד אליו במדבר סלה	Ps. 55.8 הִנֵּה אֲרַחֵק נִדְד אֵלָיו בְּמִדְבָּר סֵלָה	MS 2053/196	JBA 103	❖ Ps. 55.8, Ps. 91.7 Other quotations: ❖ Num. 9.23, Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 55.9 אהישה מפלט {מפלט} למושבוי בת אנושפרי מרוח סועה מסער	Ps. 55.9 אַהײַשׂה מַפְלֵט לִי מְרוּחַ סִעָה מִסְעָר	MS 1928/1	JBA 55	❖ Ps. 32.7, Ps. 55.9 Beneficiary's name inserted directly into the quotation
Ps. 55.9 איש מפלט לה מרוח סעה מסער סעור [...] א {מי} מיסער	Ps. 55.9 אַיִשׁ מַפְלֵט לָהּ מְרוּחַ סִעָה מִסְעָר	MS 2053/230	JBA 109	❖ Zech. 3.2, Ps. 55.9 Third person pronoun of the beneficiary inserted directly into the quotation
Ps. 68.5 שירו להזחה זמרו שמו	Ps. 68.5 שִׁירוּ לְאַלְהֵי־זִמְרוּ שְׁמוֹ סִלְוּ לְרִכְבַּי בְּעֲבֹדוֹתַי שְׁמוֹ וְעֲלוּ לְפָנָי	MS 2053/236	Bohak 2012: 48-49	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
נ Ps. 69.24 תיחשכנא עיניהם מיראות ומותניהם תמיד המעט	Ps. 69.24 תְּחַשְׁכְּנָה עֵינֵיהֶם מִרְאוֹת וּמִתְנִיָּהֶם תָּמִיד הַמַּעַט	—	AMB 9	For cursing a named individual Other quotations: † Ps. 69.24, Ps. 69.26, Exod. 22.23, Deut. 28.22, Deut. 28.35, Deut. 28.28, Lev. 26.29; † Mic. 7.16-17, Deut. 29.19; [≡ Jer. 8.4 = Amos 8.14 ↔ Lev. 26.37]
נ Ps. 69.26 תה טירתם לשמה ואוהליהם אל יהי יושב	Ps. 69.26 תְּהִי טִירְתֶּם לְשֵׁמָה וְאוֹהֲלֵיהֶם אֵל יְהִי יוֹשֵׁב	—	AMB 9	See above

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Ps. 72.18-19</p> <p>ברוך יהוה אלהים אלהי ישראל עושה נפלאות לבדו וברוך שם כבודו לעולם וימלא כבודו את כל הארץ אמן ואמן</p>	<p>Ps. 72.18-19</p> <p>בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עוֹשֵׂה נִפְלְאוֹת לְבַדּוֹ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְּבוֹדוֹ אֶת כָּל הָאָרֶץ אָמֵן וְאָמֵן</p>	<p>M 108</p>	<p>Corpus: 71</p>	<p>♣ Ps. 106.47 ⇌ 1 Chron. 16.35, Zech. 3.2, Ps. 89.53, Ps. 106.48, Ps. 72.18-19, Ps. 104.31 Cf. Seder 'Amram: 'Arvit Invoked as name of power: בשום The bowl text consists almost solely of biblical verses</p>
<p>Ps. 86.5</p> <p>כי אתה יהוה טוב לסלח ורוב חסד לכל קוראיך</p>	<p>Ps. 86.5</p> <p>כִּי אַתָּה אֱדוֹנֵי טוֹב וְסִלַּח רַב חֶסֶד לְכָל קוֹרְאֶיךָ</p>	<p>BM 91763</p>	<p>CAMIB 41 = Curses: 121-122</p>	<p>For protection against a named individual ♣ Ps. 46.8, Ps. 86.5, Ps. 116.6</p>

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⋆

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
P Ps. 86.5 [...]	Ps. 86.5 כי אתה יהי (ה) וט[...] כי אתה אֲדֹנָי טוֹב וְסֶלָח רַב תִּסְדַּד לְכָל קִרְיָיִךָ	VA 2509	Curses: 31-32	For protection against a named individual A large portion of the bowl is missing, but the parallel with BM 91763 allows the identi- fication of ❖ Ps. 46.8, Ps. 86.5
⋈ Ps. 86.17 עשה עימי אוֹת לְטוֹבָה וּרְאוּ שׁוֹנְאֵי יוֹבוֹשׁוּ כִי אַתָּה [הוּא] עוֹרְתָנִי וַיַּחַמְתָּנִי	Ps. 86.17 עֲשֵׂה עִמִּי אוֹת לְטוֹבָה וּרְאוּ שׁוֹנְאֵי יוֹבוֹשׁוּ כִי אַתָּה יְהוָה עוֹרְתָנִי וַיַּחַמְתָּנִי	Moriah 2	Gordon 1984: 238	❖ 1 Sam. 2.2, Ps. 86.17 Tetragrammaton enclosed in a cartouche

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 89.53 ברוך יהוה לעולם אמן אמן יְהוָה יְהוָה לְעוֹלָם אָמֵן וְאָמֵן	Ps. 89.53	M 108	Corpus: 71	♣ Ps. 106.47 ⇌ 1 Chron. 16.35, Zech. 3.2, Ps. 89.53, Ps. 106.48, Ps. 72.18-19, Ps. 104.31 Cf. <i>Seder 'Amram: 'Arvit</i> Invoked as name of power: כְּשֵׁם The bowl text consists almost solely of biblical verses
Ps. 91.1 יֹשֵׁב בְּסֶתֶר עֲלִיּוֹן בְּצֶל שְׁדֵי יְהוָה יִתְלַוּן	Ps. 91.1 יֹשֵׁב בְּסֶתֶר עֲלִיּוֹן בְּצֶל שְׁדֵי יְהוָה יִתְלַוּן	VA 2423	Curses: 37-39	For annulling the curses of several named individuals
Ps. 91.1 יֹשֵׁב בְּסֶתֶר עֲלִיּוֹן בְּצֶל שְׁדֵי יְהוָה יִתְלַוּן שְׁדֵי יְהוָה יִתְלַוּן שְׁדֵי יְהוָה יִתְלַוּן	Ps. 91.1 יֹשֵׁב בְּסֶתֶר עֲלִיּוֹן בְּצֶל שְׁדֵי יְהוָה יִתְלַוּן שְׁדֵי יְהוָה יִתְלַוּן שְׁדֵי יְהוָה יִתְלַוּן	JNF 124	Ford 2016: 153-154	♣ Deut. 6.4, Ps. 91.1, Exod. 14.31 Repeated in reverse order

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
I Ps. 91.1 ⇨ Deut. 6.4	Ps. 91.1 שמע יושב יִשְׂרָאֵל בְּסֶתֶר יְהוָה עֲלִיּוֹן אֱלֹהֵינוּ בְּצֵל יְהוָה שְׂדֵי אֶחָד יִתְלַנֵּן	JHMB 242/1	AMB 11	❖ Zech. 3.2, Deut. 6.4 ⇨ Ps. 91.1
I Ps. 91.1 ⇨ Deut. 6.4	Ps. 91.1 שמע יושב יִשְׂרָאֵל בְּסֶתֶר יְהוָה עֲלִיּוֹן אֱלֹהֵינוּ בְּצֵל יְהוָה שְׂדֵי אֶחָד יִתְלַנֵּן	Louvre AOD 361	Schwab 1891: 592	Other quotations: Zech. 3.2 Partial edition of the bowl text
I Ps. 91.1 ⇨ Deut. 6.4	Ps. 91.1 שמע יושב יִשְׂרָאֵל בְּסֶתֶר יְהוָה עֲלִיּוֹן אֱלֹהֵינוּ בְּצֵל יְהוָה שְׂדֵי אֶחָד יִתְלַנֵּן	Aaron B	Geller 1986: 108-109	❖ Zech. 3.2, Num. 9.23, Deut. 6.4 ⇨ Ps. 91.1
I Ps. 91.1 ⇨ Deut. 6.4	Ps. 91.1 שמע יושב יִשְׂרָאֵל בְּסֶתֶר יְהוָה עֲלִיּוֹן אֱלֹהֵינוּ בְּצֵל יְהוָה שְׂדֵי אֶחָד יִתְלַנֵּן	ZRL 48	Gordon 1978: 233	Other quotations: Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 91.7 יפול מן צודך אליך ורבה מימנך אליך לא יגשו	Ps. 91.7 יפול מצודך אליך ורבה מימנך אליך לא יגשו	Istanbul Arkeoloji Müzeleri 5365	Isbell 52 = Gordon C	❖ Ps. 91.7, Ps. 91.10 CF: וכתוב
Ps. 91.7 יפול מצודך אליך ורבה מימנך אליך לא יגשו	Ps. 91.7 יפול מצודך אליך ורבה מימנך אליך לא יגשו	MS 2053/196	JBA 103	❖ Ps. 55.8, Ps. 91.7 Other quotations: ❖ Num. 9.23, Zech. 3.2
Ps. 91.10 לא תאונה אליך רעה ונע לא [ק]רב [באהלך]	Ps. 91.10 לא תאונה אליך רעה ונע לא [ק]רב באהלך	Istanbul Arkeoloji Müzeleri 5365	Isbell 52 = Gordon C	❖ Ps. 91.7, Ps. 91.10 CF: וכתוב

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 91.11 כי מלאבו יצוא לך לישמורך בכל דרכך	Ps. 91.11 כי מְלֹאֲבֵי יִצְוֶה לְךָ לְשֹׁמְרֶךָ בְּכָל דְרָבְרֶךָ	S-442	SHM 1	CF: אמרנא מחלפנא בר [ל], Mahlefana s. רבינא Rewita, I say:’
Ps. 91.11 כי מלאבין יצוה (א) לך לישמורך בכל דרכך	Ps. 91.11 כי מְלֹאֲבֵי יִצְוֶה לְךָ לְשֹׁמְרֶךָ בְּכָל דְרָבְרֶךָ	M 6	Shaked 1995: 211- 213	❖ Num. 9.23, Zech. 3.2, Ezek. 32.27, Ps. 91.11
Ps. 91.11 כי [מ]לאבין יצוה לך ולישמורך בכל דרכך	Ps. 91.11 כי מְלֹאֲבֵי יִצְוֶה לְךָ לְשֹׁמְרֶךָ בְּכָל דְרָבְרֶךָ	M 164	Levene 2007	❖ Isa. 50.11, Ps. 116.6, Ps. 91.11 Other quotations: Dan. 7.11, Exod. 23.21 The bowl text also quotes m. Šebu. 4.13
C Ps. 93.1 ⇌ Ps. 10.16 ⇌ E Exod. 15.18 P [12 ENTRIES]	SEE Ps. 10.16 ABOVE [12 ENTRIES]			

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 104.20 תַּשֵּׁת הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תַרְבִּימֵשׁ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ	Ps. 104.20	MS 1927/8	JBA 1	CF: קְרָאָה דִּימְתִּיב Other Quotations: [EC:] Exod. 15.3, Ps. 24.8, Ps. 10.16 ↔ Ps. 93.1 ↔ Exod. 15.18
Ps. 104.20 תַּשֵּׁת הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תַרְבִּימֵשׁ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ	Ps. 104.20	MS 1927/29	JBA 2	See above
Ps. 104.20 תַּשֵּׁת הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תַרְבִּימֵשׁ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ	Ps. 104.20	MS 1927/45	JBA 3	See above
Ps. 104.20 תַּשֵּׁת הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תַרְבִּימֵשׁ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ	Ps. 104.20	MS 1927/47	JBA 4	See above
Ps. 104.20 תַּשֵּׁת הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תַרְבִּימֵשׁ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ תִּרְמוֹס כֹּל הַיָּם וְיִהְיֶה לְיָהּ בּוֹ	Ps. 104.20	MS 1927/64	JBA 5	See above Other Quotations: Zech. 3.2

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 104.20	Ps. 104.20 תַּשֵּׁת הַשָּׁד וַיְהִי לַיְלָה בּוֹ תַרְבֹּשׁ תִּרְמוֹס כֹּל הַיָּתוֹ יֵאָעַר	MS 2053/10	JBA 6	See above
Ps. 104.20	Ps. 104.20 תַּשֵּׁת הַשָּׁד וַיְהִי לַיְלָה בּוֹ תַרְבֹּשׁ תִּרְמוֹס כֹּל הַיָּתוֹ יֵאָעַר	MS 2053/12	JBA 7	See above
Ps. 104.20	Ps. 104.20 תַּשֵּׁת הַשָּׁד וַיְהִי לַיְלָה בּוֹ תַרְבֹּשׁ תִּרְמוֹס כֹּל הַיָּתוֹ יֵאָעַר	MS 2053/83	JBA 9	See above
Ps. 104.20	Ps. 104.20 תַּשֵּׁת הַשָּׁד וַיְהִי לַיְלָה בּוֹ תַרְבֹּשׁ תִּרְמוֹס כֹּל הַיָּתוֹ יֵאָעַר	MS 2053/185	JBA 10	See above
Ps. 104.20	Ps. 104.20 תַּשֵּׁת הַשָּׁד וַיְהִי לַיְלָה בּוֹ תַרְבֹּשׁ תִּרְמוֹס כֹּל הַיָּתוֹ יֵאָעַר	M 156	Corpus: 115-116	See above

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 104.20 בו לילה לילה ויהי חושך [תשית חושך] ויהי לילה בו [תי]מוס כל חיתו יער	Ps. 104.20 תִּשֶׁת חֹשֶׁךְ וַיְהִי לַיְלָה בּוֹ תִרְמָשׁ כָּל חַיְתוֹ יַעַר	LO.831	Bhayro 2014	See above
Ps. 104.20 בו לילה לילה ויהי חושך ויהי לילה בו [תשית חושך] ויהי לילה בו [תי]מוס כל חיתו יער	Ps. 104.20 תִּשֶׁת חֹשֶׁךְ וַיְהִי לַיְלָה בּוֹ תִרְמָשׁ כָּל חַיְתוֹ יַעַר	MS 2053/55	JBA 8	The writing is extremely faded
Ps. 104.31 יהוה כבוד יהוה לעולם ישמח יהוה במעשיו	Ps. 104.31 יְהוָה כְּבוֹד יְהוָה לְעוֹלָם יִשְׂמַח יְהוָה בְּמַעֲשָׁיו	M 108	Corpus: 71	♣ Ps. 106.47 ⇌ 1 Chron. 16.35, Zech. 3.2, Ps. 89.53, Ps. 106.48, Ps. 72.18-19, Ps. 104.31 Cf. Seder 'Amram: 'Arvit Invoked as name of power: בשום The bowl text consists almost solely of biblical verses

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
נ Ps. 106.47 ⇨ 1 Chron. צ 16.35 הושיעינו יהוה אלהינו וקבצנו והצילנו מן הגוים להודות לשם קדש(ך) להשתבח(ב) במ(ה) לזכר	Ps. 106.47 הושיענו יהוה אלהינו וקבצנו מן הגוים להודות לשם קדשך להשתבח בתהלתך	M 108	Corpus: 71	See above
נ Ps. 106.48 ברוך יהוה אלהי ישראל מהעולם ועד העולם ואמר כל העם אמן הללוה	Ps. 106.48 ברוך יהוה אלהי ישראל מן העולם ועד העולם ואמר כל העם אמן הללוה	M 108	Corpus: 71	✦ Ps. 106.47 ⇨ 1 Chron. 16.35, Zech. 3.2, Ps. 89.53, Ps. 106.48, Ps. 72.18-19, Ps. 104.31 Cf. Seder 'Amram: 'Arvit Invoked as name of power: בשום The bowl text consists almost solely of biblical verses

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
נ Ps. 116.6 שומר פתאים יהוה דלותי ולי הושיע יהושיע	Ps. 116.6 שֹׁמֵר פִּתְאִים יְהוָה יְדֹלֵתִי וְלִי יְהוֹשִׁיעַ	BM 91763	CAMIB 41 = Curses: 121- 122	For protection against a named individual ❖ Ps. 46.8, Ps. 86.5, Ps. 116.6
נ Ps. 116.6 שומר פתם [יה]הוה יהושיע	Ps. 116.6 שֹׁמֵר פִּתְאִים יְהוָה יְדֹלֵתִי וְלִי יְהוֹשִׁיעַ	MS 1928/8	JBA 56	
נ Ps. 116.6 שומר פתאים יהוה יהוה פתאים שמר יהושיע	Ps. 116.6 שֹׁמֵר פִּתְאִים יְהוָה יְדֹלֵתִי וְלִי יְהוֹשִׁיעַ	M 164	Levene 2007	❖ Isa. 50.11, Ps. 116.6, Ps. 91.11 Repeated in reverse order Other quotations: Dan. 7.11, Exod. 23.21 The bowl text also quotes m. Šebu. 4.13

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Ps. 121.4 הנה לא ינום ולא ישן שומיר ישראל	Ps. 121.4 הנה לא ינום ולא ישן וְיִמָּר ישראל	IM 76752	Faraj 2021	Other quotations: Num. 6.24-26; Ps 121.7
Ps. 121.7 יהוה ישמורכה מן כול רע [ישמור את נפשך]	Ps. 121.7 יהוה ישמורך מכל רע ישמור את נפשך	CBS 9009	AIT 12	The final line of the bowl text, which quotes Ps. 121.7, appears to have faded considerably since Montgomery (1913) produced his transcription and hand copy (pl. xiii) of the bowl. Montgomery's reading is preserved in square brackets.

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
P Ps. 121.7 יהוה ישמוך מכל רע וישמר ית גמליה וחמריה ותוריה ...	Ps. 121.7 יהוה ישמוך מכל רע וישמר את נפשך	IM 76752	Faraj 2021	Final words of the verse (ישמר את נפשך) include a list of the benefi- ciary's property Other quotations: Num. 6.24-26; Ps 121.4
§ Ps. 121.7-8 יהוה ישמוך מכל רע וישמור את נפשך יהוה ישמר אותך ובואך צאתך ובואך מיעותך ועד על[ל]ם	Ps. 121.7-8 יהוה ישמוך מכל רע וישמר את נפשך יהוה ישמר אותך ובואך משתך ועד על[ל]ם	MS 2053/56	JBA 67	❖ Ps. 121.7-8, Zech. 3.2 Other quotations: ❖ Exod. 3.15, Isa. 40.31; ❖ Isa. 60.11 ↔ Gen. 27.28 (T)

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>Ps. 121.7-8 מִיִּכְלֵ רַע יִשְׁמַר</p> <p>יהוה ישמר[ד] מיכל רע ישמר [...] דידוי [...] מיעתא ועד עלם</p>	<p>Ps. 121.7-8</p> <p>יְהוָה יִשְׁמָרְךָ מִכָּל רַע יִשְׁמָר אֶת נַפְשֶׁךָ יְהוָה יִשְׁמָר צְאֻתְךָ וּבֹאֲךָ מִשְׁעָתָה וְעַד עוֹלָם</p>	C10-116	<p>Franco 1978/1979: 236-237</p>	<p>The writing is extremely faded</p> <p>The name of the beneficiary (Didoy) appears to have been inserted directly into the quotation</p>
<p>Ps. 125.2 {מערתה} יְרוּשָׁלַם הַרִים סִבִּיב לָא וְיִהְיֶה וְאִהְיֶה סִבִּיב לְעַמּוֹ מַעְתָּה וְעַד עוֹלָם</p> <p>ירושלים ה[ר]ים סבב לא {מערתה} ואהיה סבב לעמו מעתא ועד עלם</p>	<p>Ps. 125.2</p> <p>יְרוּשָׁלַם הַרִים סִבִּיב לָהּ וְיִהְיֶה סִבִּיב לְעַמּוֹ מַעְתָּה וְעַד עוֹלָם</p>	IM 5497	<p>Isbell 19 = Gordon G</p>	
<p>Ps. 125.2 יְרוּשָׁלַם הַרִים סִבִּיב לָהּ יְהוָה סִבִּיב לְעַמּוֹ מַעְתָּה וְעַד עוֹלָם</p> <p>ירושלים ה[ר]ים סבב] לא יהוה סבב לביתיה ולמזרחה ולכלכיה ולעבוריה ולכל אליליה דהויז גוריה ומנבו מעתה ועד עולם</p>	<p>Ps. 125.2</p> <p>יְרוּשָׁלַם הַרִים סִבִּיב לָהּ וְיִהְיֶה סִבִּיב לְעַמּוֹ מַעְתָּה וְעַד עוֹלָם</p>	MS 1927/14	<p>JBA 113</p>	<p>♣ Isa. 50.11, Ps. 125.2</p> <p>Beneficiary's name and property inserted directly into the quotation</p>

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
N Prov. 3.4 ומצא חן ושכל טוב בעיני אלהים ואדם	Prov. 3.4 ומצא חן ושכל טוב בעיני אלהים ואדם	MS 1927/2	Shaked 2005: 25-26	For favour and success (in court) CF: נאמור
N Prov. 30.17	Prov. 30.17	IM 141803	Faraj 2010: 206-207	❖ Exod. 15.14-17 (Exod. 15.14 x2), Zech. 3.2, Prov. 30.17 The text of the bowl is di- vided into four sections ar- ranged around a drawing of a demonic figure.
S יקרוהא עורבי נחל ויכלוהא בני נשורי	עין תלעג לאב ותבמו ליקוהת אם יקרוה ערבי נחל ויאכליה בני נשור	M 4	Shaked 2006: 373- 374	
N Prov. 30.17	Prov. 30.17	M 4	Shaked	
P עין תלעג לאב ותבמו ליקוהת אם יקרוה ערבי נחל ויאכליה בני נשור	עין תלעג לאב ותבמו ליקוהת אם יקרוה ערבי נחל ויאכליה בני נשור	M 4	Shaked 2006: 373- 374	

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
Song 3.7 הנה מיטתו שלֵעֲלֹמָה שְׁשִׁים גִּבּוֹרִים סָבְבִי {ל} לה מִגִּבּוֹרֵי יִשְׂרָאֵל	Song 3.7 הֲנֵה מִטָּתוֹ שֶׁלֵּעֲלֹמָה שְׁשִׁים גִּבּוֹרִים סָבְבִי לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל	BM 91765	Isbell 66 = CAMIB 26	♣ Song 3.7, Num. 6.24-26, Isa. 44.25
Song 3.7-8 שִׁשִּׁים גִּבּוֹרֵי]ִים סָבְבִי] לֹה מִגִּבּוֹרֵי יִשְׂרָאֵל כּוֹנֵם] אִי [אֲחֻזִי] חָרַב מִלְמִדֵי מִלְחָמָה אֲנִישׁ] חָרַבו עַל יְרֵכּוֹ מִפְּתוֹד בְּלִילֹת	Song 3.7-8 הֲנֵה מִטָּתוֹ שֶׁלֵּעֲלֹמָה שְׁשִׁים גִּבּוֹרִים סָבְבִי לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל כָּלֵם אֲחֻזִי חָרַב מִלְמִדֵי מִלְחָמָה אֲנִישׁ חָרַבו עַל יְרֵכּוֹ מִפְּתוֹד בְּלִילֹת	JNL Heb. 4 6079	AMB 12a = Ford 2016: 149	Other quotations: Isa. 40.12

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P

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
<p>≅ Dan. 3.6</p> <p>P וּמִן דִּי לֹא יִפֹּל וְיִסְגַּד בֵּיהּ שְׁעִתָּא וְשָׂדֵי יִתִּיהּ לְגוּ אַתּוּן נֹרָא יְקִדְתָּא לְגִוּא אִשְׁתָּא וְלִשְׁלֵהִיבַת אִשְׁתָּא יְתִיהּ לְגוּ אַתּוּנָא דְנָרָא יְקִדְתָּא וְלִשְׁלֹהִיבַת אִשְׁתָּא</p>	Dan. 3.6	S-447	SHM 5	‘And may he (the chief of God’s encampments) cast it (the evil spirit oppressing the beneficiary) “into the furnace of blazing fire” and to the flame of fire.’
<p>≅ Dan. 3.6</p> <p>P וּמִן דִּי לֹא יִפֹּל וְיִסְגַּד בֵּיהּ שְׁעִתָּא וְתַרְמוֹן יִתְכִין לְגוּ נֹרָא יְקִדְתָּא יְתִרְבָּא לְגִוּא אִשְׁתָּא וְיִלְשֵׁלְהִיבַת אִשְׁתָּא</p>	Dan. 3.6	CBS 16017 ⁵⁹	AIT 14	‘And you (malevolent forces) “shall be cast into the burning fire” and to the flame of fire.’

⁵⁹ Montgomery (1913) mislabels the bowl as CBS 16917.

QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
≈ P E	Dan. 7.11 בשום יהוה אלהא דישראל דאלף אלפינ ישמשן קדמוהי וריבו ריבון קדמוהי יקומון יְהוָה דִּי נֹרָא וְנִגְדָא וְנִפְלַג מִן קְדֻמּוּהֵי אַלְפֵי אֲלֵפִין יִשְׁמְשׁוּנְהוּ וְרִבּוֹ רִבְבִין קְדֻמּוּהֵי יְקוּמֹן דִּינְגָא יִתְבּ וְסַפְרִין פְתִיחוּ	M 164	Levene 2007	Invoked as name of power: בשום Other quotations: ❖ Isa. 50.11, Ps. 116.6, Ps. 91.11; Exod. 23.21 The bowl text also quotes m. Šebu. 4.13
≈ P E	Neh. 9.32a האל הגדול הגיבור והנורא וְשִׁמְתָה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְהַיְסוּד	M 102	Curses: 108-109	For overturning and return- ing curses upon two/three named individuals EC Shem'a, First Blessing Invoked as name of power: בשום ... ושמיא

	QUOTATION	MT/TARGUM	BOWL	PUBLICATION	COMMENTS
C	1 Chron. 16.35 עז Ps. 106.47	1 Chron. 16.35 ואמרו הושיענו אלהי ישענו והצילנו מן הגוים יהוה אלהינו וקבצנו להודות לך יהוה אלהי ישראל והצילנו מן הגוים יהוה אלהינו וקבצנו להודות לך יהוה אלהי ישראל והצילנו מן הגוים יהוה אלהינו וקבצנו להודות לך יהוה אלהי ישראל והצילנו מן הגוים יהוה אלהינו וקבצנו להודות לך יהוה אלהי ישראל	M 108	Corpus: 71	❖ Ps. 106.47 עז 1 Chron. 16.35, Zech. 3.2, Ps. 89.53, Ps. 106.48, Ps. 72.18-19, Ps. 104.31 Cf. Seder 'Amram: 'Arvit
					The bowl text consists almost solely of biblical verses
S	1 Chron. 29.10	1 Chron. 29.10	IM 9745	Isbell 50 =	
P	ברוך אתה יהוה אלהי ישראל	וַיְבָרֵךְ דָּוִד אֶת יְהוָה לֵעֵי כָּל הַמַּקְוֵל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעַלְמָא וְעַד עַלְמָא		Gordon E	
S	1 Chron. 29.10	1 Chron. 29.10	IM 9746	Isbell 51 =	
P	ברוך אתה יהוה אלהי ישראל	וַיְבָרֵךְ דָּוִד אֶת יְהוָה לֵעֵי כָּל הַמַּקְוֵל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעַלְמָא וְעַד עַלְמָא		Gordon F	

TABLE SHOWING THE DISTRIBUTION OF BIBLICAL QUOTATIONS IN PUBLISHED JBA INCANTATION BOWLS

The table below shows the distribution of biblical quotations across the corpus of published JBA bowl texts. For the sake of convenience, it is organised initially by major publications of large corpora (which overlap in a number of cases with large public and private collections of bowls).¹ Thereafter it is organised by the collections in which published bowls are held. Publication (author/year) and/or the sequence number or catalogue number of the bowl are given in the first column, followed by the quotation(s) included in each bowl text, and then the total number of quotations in the bowl text.

Table of Distribution of Biblical Quotations

Isbell 1975 (incl. Montgomery 1913 = AIT) [15/72]

Isbell 8 = AIT 3	Zech. 3.2	1
Isbell 9 = AIT 14	Dan. 3.6	1
Isbell 10 = AIT 5	Zech. 3.2	1
Isbell 12 = AIT 8	Exod. 3.15	1
Isbell 19 = Gordon G	Ps. 125.2	1

¹ Due to the vicissitudes of their publication history, note that two bowls appear twice in the table (HS 3005 = Isbell 55 = ZHS 5 = Ford and Morgenstern 2020: 19–20; and BM 91765 = Isbell 66 = CAMIB 26).

Isbell 1975 (incl. Montgomery 1913 = AIT) [15/72]

Isbell 23 = AIT 12	Ps. 121.7	1
Isbell 24 = AIT 16	Zech. 3.2	1
Isbell 33	Isa. 6.3	1
Isbell 35 = AIT 26	Num. 9.23, Deut. 6.4, Hos. 2.2-4, Zech. 3.2	4
Isbell 42	Zech. 3.2	1
Isbell 50 = Gordon E	1 Chron. 29.10	1
Isbell 51 = Gordon F	1 Chron. 29.10	1
Isbell 52 = Gordon C	Ps. 91.7, Ps. 91.10	2
Isbell 55 = HS 3005	Num. 9.23	1
Isbell 66 = CAMIB 26	Num. 6.24-26, Isa. 44.25, Song 3.7	3

Naveh and Shaked 1985 and 1993 [7/22]

AMB 3	Num. 10.35	1
AMB 9	Exod. 22.23, Lev. 26.29, Deut. 28.22, Deut. 28.28, Deut. 28.35, Deut. 29.12, Mic. 7.16-17, Ps. 69.24, Ps. 69.26 [Lev. 26.37, Jer. 8.4 = Amos 8.14]	9 ^[2]
AMB 11	Deut. 6.4, Ps. 91.1, Zech. 3.2	3
AMB 12a	Isa. 40.12, Song 3.7-8	2
AMB 12b	Isa. 40.12	1
AMB 13	Exod. 15.7	1
MSF 22	Num. 9.23, Exek. 32.27	2

Segal 2000 (British Museum Collection) [8/75]

CAMIB 23	Zech. 3.2	1
CAMIB 26 = Isbell 66	Num. 6.24-26, Isa. 44.25, Song 3.7	3
CAMIB 35	Num. 10.35, Isa. 44.25	2
CAMIB 40	Deut. 29.22, Deut. 29.27	2
CAMIB 41	Ps. 46.8, Ps. 86.5, Ps. 116.6	3
CAMIB 43	Deut. 29.27 = Jer. 21.5	1
CAMIB 65	Exod. 15.18	1
CAMIB 71 + 72 + 73	Gen. 49.22, Isa. 40.12	2

Levene 2003 (Moussaieff Collection) [8/20]

M 59	Zech. 3.2	1
M 102	Deut. 10.17 = Neh. 9.32a	1
M 108	Zech. 3.2, Ps. 72.18-19, Ps. 89.53, Ps. 104.31, Ps. 106.48, Ps. 106.47 ⇌ 1 Chron. 16.35	7
M 117	Isa. 6.3 ⇌ 1 Sam. 17.45, Isa. 37.16	3
M 123	Exod. 3.5 (Tg. Onq.)	1
M 138	Exod. 3.5 (Tg. Onq.)	1
M 142	Num. 14.9, Num. 32.33, Isa. 40.31	3
M 155	Isa. 45.2	1
M 156	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]

Levene 2013 (Vorderasiatisches Museum) [4/14]

VA 2416 = Curses: 46-47	2 Kgs 19.15	1
VA 2423 = Curses: 37-39	Ps. 91.1	1
VA 2484 = Curses: 22-24	Deut. 6.19	1
VA 2509 = Curses 31-32	Ps. 46.8, Ps. 86.5	2

**Shaked, Ford, and Bhayro 2013 (Schøyen Collection, vol. 1)
[19/64]**

JBA 1	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 2	Exod. 15.3, Ps. 104.20	2
JBA 3	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 4	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 5	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 6	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 7	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 8	Ps. 104.20	1

Shaked, Ford, and Bhayro 2013 (Schøyen Collection, vol. 1)
[19/64]

JBA 9	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 10	Exod. 15.3, Ps. 24.8, Ps. 104.20, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	3 ^[1]
JBA 11	Exod. 15.3, Ps. 24.8, Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	2 ^[1]
JBA 12	Exod. 15.3, Ps. 24.8 Ps. 10.16 ⇌ Ps. 93.1 ⇌ Exod. 15.18	2 ^[1]
JBA 15	Exod. 3.15	1
JBA 31	Num. 9.23	1
JBA 42	Num. 9.23, Num. 10.36	2
JBA 46	Deut. 28.57	1
JBA 55	Ps. 32.7, Ps. 55.9	2
JBA 56	Ps. 116.6	1
JBA 60	Exod. 3.15	1

Shaked, Ford, and Bhayro 2022 (Schøyen Collection, vol. 2)
[16/55]

JBA 65	Exod. 3.15, Isa. 40.31, Isa. 60.11, Gen. 27.28 (Tg. Onq.)	4
JBA 67	Exod. 3.15, Isa. 40.31, Isa. 60.11, Gen. 27.28 (Tg. Onq.), Ps. 121.7-8, Zech. 3.2	6

Shaked, Ford, and Bhayro 2022 (Schøyen Collection, vol. 2)**[16/55]**

JBA 73	Num. 9.23	1
JBA 75	Num. 9.23	1
JBA 87	Gen. 49.18	1
JBA 90	Isa. 12.3	1
JBA 95	Exod. 3.15, Isa. 40.31, Isa. 60.11, Gen. 27.28 (Tg. Onq.)	4
JBA 98	Exod. 3.15, Isa. 40.31, Isa. 60.11, Gen. 27.28 (Tg. Onq.)	4
JBA 101	Exod. 3.15, Isa. 40.31, Isa. 60.11, Gen. 27.28 (Tg. Onq.)	4
JBA 103	Num. 9.23, Zech. 3.2, Ps. 55.8, Ps. 91.7	4
JBA 104	Zech. 3.2	1
JBA 108	Zech. 3.2, Num. 12.13	2
JBA 109	Zech. 3.2, Ps. 55.9	2
JBA 113	Isa. 50.11, Ps. 125.2	2
JBA 114	Isa. 50.11	1
JBA 116	Exod. 14.31, Ps. 114.3, Isa. 6.3	3

Ford and Morgenstern 2020 = Müller-Kessler 2005**(Hilprecht Sammlung) [5/30]**

HS 3003	Isa. 40.12	1
HS 3005	Num. 9.23	1
HS 3022	Num. 9.23, Num. 11.2, Num. 12.13	3

**Ford and Morgenstern 2020 = Müller-Kessler 2005
(Hilprecht Sammlung) [5/30]**

HS 3027	Deut. 6.4-9, Deut. 11.13-14	2
HS 3030	Exod. 19.9-12	1

Smaller Publications (Various Collections)

Aaron B = Geller 1986: 108	Num. 9.23, Deut. 6.4, Zech. 3.2, Ps. 91.1	4
Aaron E = Geller 1986:114	Isa. 40.13	1
Aaron F = Geller 1986: 115	Num. 9.23	1
IM 9736 = Saar 2013	Exod. 14.20	1
IM 56544 = ZHS 2a	Exod. 15.12	1
IM 76752 = Faraj 2021	Num. 6.24-26, Ps. 121.7, Ps. 121.4	3
IM 114987 = ZHS 4a	Isa. 40.12	1
IM 141803 = Faraj 2010	Exod. 15.14-17, Zech. 3.2, Prov. 30.17	3
IM 212092 = Al-Jubouri 2013	Isa. 37.16	1
IM 212093 = Al-Jubouri 2015	Isa. 37.16	1
IM 212103 = Al-Jubouri 2011	Isa. 37.16	1
M 1 = Shaked 1995: 207	Deut. 32.3, Isa. 6.3, Ezek. 1.5, Ezek. 1.27	4
M 4 = Shaked 2006: 373-374	Prov. 30.17	1
M 5 = Shaked 1999: 194	Gen. 49.22	1

Smaller Publications (Various Collections)

M 6 = Shaked 1995: 211-213	Num. 9.23, Ezek. 32.27, Zech. 3.2, Ps. 91.11	4
M 164 = Levene 2007	Exod. 23.21, Isa. 50.11, Ps. 91.11, Ps. 116.6, Dan. 7.11	5
MS 1927/2 = Shaked 2005: 25-26	Prov. 3.4	1
MS 1927/9 = Shaked 2005: 27	Exod. 3.15, Num. 6.24-26	2
MS 2053/7 = Bohak 2012: 47	Num. 10.35-36, Zech. 3.2	2
MS 2053/13 = Shaked 2011: 209	Num. 6.24-26, Zech. 3.2	2
MS 2053/159 = Corpus: 100-102	Exod. 15.16, Exod. 15.18, Isa. 6.3	3
MS 2053/216 = Corpus: 89-90	Exod. 3.5 (Tg. Onq.)	1
MS 2053/236 = Bohak 2012: 48-59	Ps. 68.5	1
MS 2053/257 = Shaked 2011: 210	Isa. 40.31	1
S-442 = SHM 1	Ps. 91.11	1
S-446 = SHM 4	Isa. 6.3	1
S-447 = SHM 5	Dan. 3.6	1
S-448 = SHM 6	Zech. 3.2	1

Smaller Publications (Various Collections)

T 15608 = Misgav 2018	Zech. 3.2	1
T 27987 = Misgav 2018	Deut. 6.4, Zech. 3.2	2
T 28001 = Misgav 2018	Zech. 3.2	1
VA 3854 = Levene 2003	Deut. 6.4-9, Deut. 11.13-21	2
VA 3853 = Levene 2003	[Deut. 6.4-6, Deut. 6.9], Deut. 11.13-21	2
A33965 = Kaufman 1973	Jer. 2.1, Jer. 2.2, Jer. 2.3, Ezek. 21.21-22	4
C10-116 = Franco 1978/1979: 236-237	Ps. 121.7-8	1
De Menil = Isbell 1976	Deut. 6.4	1
JNF 124 = Ford 2016: 153-154	Exod. 14.31, Deut. 6.4, Ps. 91.1	3
MFL 10895 = Bhayro 2017	Gen. 30.22, Zech. 3.2	2
Moriah 2 = Gordon 1984: 238	1 Sam. 2.2, Ps. 86.17	2
SD 34 = Levene/Bhayro 2005/6	Isa. 60.6, Isa. 60.8, Isa. 60.11	3
XI-t 5178 = Müller-Kessler 1994: B1	Isa. 40.12	1
Müller-Kessler 1994: B2	Isa. 40.12	1
ZRL 48 = Gordon 1978	Deut. 6.4, Zech. 3.2, Ps. 91.1	3

Smaller Publications (Various Collections)

Abousamra 2020	Zech. 3.2, Isa. 26.4	2
Ford/Ten-Ami 2012	Jer. 5.22	1
Herman 2021	Isa. 40.6-8	1
Müller-Kessler 2013	Deut. 6.4	1
Schwab 1891: 592	Deut. 6.4, Zech. 3.2, Ps. 91.1	3
Shaked 2015: 109-110	Isa. 51.15 = Jer. 31.34, Ps. 115.1-2	2

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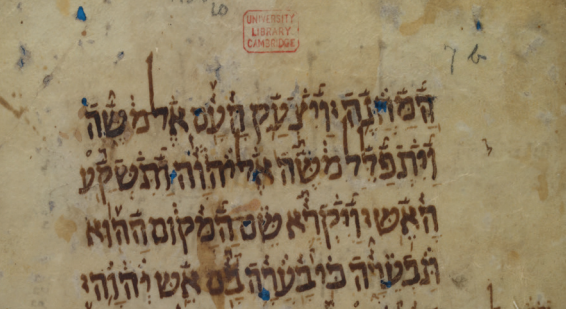
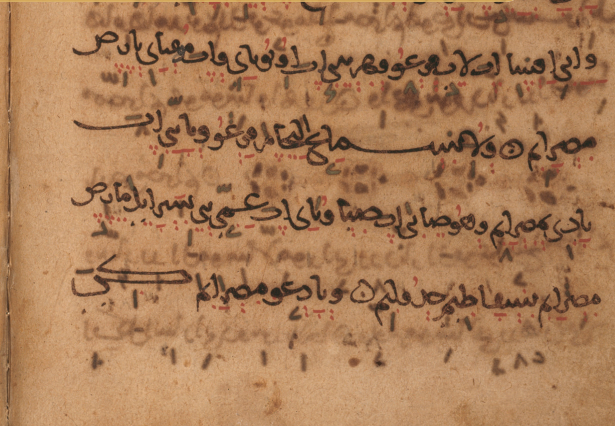
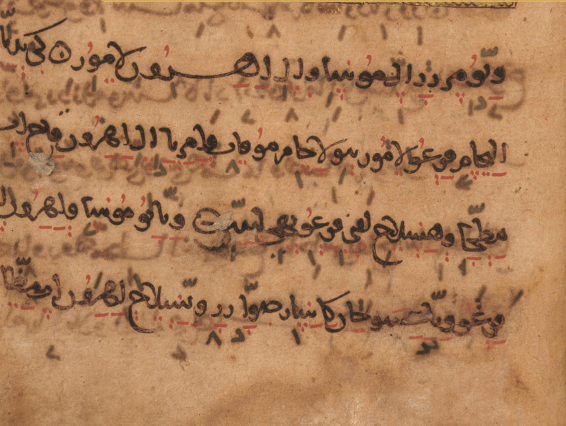
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The Bible in the Bowls: A Catalogue of Biblical Quotations in Published Jewish Babylonian Aramaic Magic Bowls

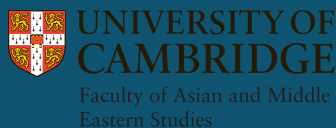
Daniel James Waller

The Bible in the Bowls represents a complete catalogue of Hebrew Bible quotations found in the published corpus of Jewish Babylonian Aramaic magic bowls. As our only direct epigraphic witnesses to the Hebrew Bible from late antique Babylonia, the bowls are uniquely placed to contribute to research on the (oral) transmission of the biblical text in late antiquity; the pre-Masoretic Babylonian vocalisation tradition; the formation of the liturgy and the early development of the Jewish prayer book; the social locations of biblical knowledge in late antique Babylonia and socio-religious typologies of the bowls; and the dynamics of scriptural citation in ancient Jewish magic. In a number of cases, the bowls also contain the earliest attestations of biblical verses not found in the Dead Sea Scrolls. Pre-dating the next available evidence by four to five centuries, the bowls are a valuable resource for biblical text critics.

By making these valuable witnesses to the Hebrew Bible easily available to scholars, this book is designed to facilitate further research by linguists, liturgists, biblical text critics, and students of Jewish magic. It collates and transcribes each biblical verse as it appears in the published bowls, furnishes details of the bowls' publication, and notes various features of interest. The catalogue is also accompanied by an accessible introduction that briefly introduces the incantation bowls, surveys their deployment of scripture in light of their magical goals, and discusses the orthography of the quotations and what this can tell us about the encounter with the biblical text in late antique Babylonia.

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