

**BIBLIOMANCY:** ([back to article](#))

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## For Protective Purposes.

The use of the Bible for magic or superstitious purposes. The practise of employing sacred books, or words and verses thereof, for divination or for magic cures is universal alike among pagans and believers in God. What the Vedas were to the Hindus (Stenzler, "Abhandlungen für die Kunde des Morgenlandes," vol. vi., Leipsic, 1878), Homer to the Greeks (Heim, pp. 496, 514), and Ovid and Virgil to the Romans (Lampridius, "Alexander Severus," p. 14; "Sortes Virgiliæ"), the Old Testament was to the Jews, the Old and New Testaments to the Christians (Kraus, *s.v.* "Loos," ii. 344; "Sortes Sanctorum"; compare i. 153, "Evangeliorum"), and the Koran and Hafiz to the Mohammedans (Lane, "An Account of the Manners and Customs of the Modern Egyptians," vol. xi.). The desire of man to discern the hidden future, or to obtain the mastery over nature in hours of great anxiety, by some superstitious resort to superhuman forces, is never altogether extinct in the multitude. Deut. vi. 8, 9; xi. 18; and Prov. iii. 22-26, vii. 3, admonishing the people to bind them (the words of God) as a sign upon the hand, and have them as frontlets between the eyes, and to write them upon the posts of the house and upon the gate, certainly induced the Jews to use the Bible, or parts of it, for protective or talismanic purposes (Targ. to Cant. viii. 3; Ber. 23b; Yer. Peah i. 15d). Likewise are the sixty letters of the Priestly Blessing (Num. vi. 24-26) called sixty guardian powers of Israel against the terrors of the night (Cant. R. to iii. 7; Tan. Num. 16; compare Pesiq. R. 5 and Num. R. xii.), "a talisman against the evil eye." So was Ps. xci., perhaps originally composed as an incantation psalm (see Psalms) and known in rabbinical literature as "Shir shel Pega'im," or "Song against Demons," employed as a protective (Midr. Teh. to Ps. xci.; Yer. Shab. vi. 8b), found also in a tomb at Kertch, Crimea (Blau, "Das Alt. Jüdische Zauberwesen," p. 95). Ps. iii. was employed for that purpose (Shebu. 15b); Ex. xv. 26 was used for healing purposes, according to Mishnah Sanh. x. 1; as was also Lev. i. 1, according to Sanh. 101a. To ward off evil dreams, the Rabbis prescribe the recitation of corresponding Bible verses (Ber. 55b, 56b); in order to escape the danger befalling one who drinks uncovered water on Wednesday and Saturday nights, the recitation of Ps. xxix. is prescribed (Pes. 112a). Tos., Shab. xiii. 4; Shab. 115b, writings containing Biblical matter used for amulets, are mentioned, which Blau (*l.c.* p. 96) compares with two magic papyri of the second or third century showing a Jewish origin; the one published by Deissmann (pp. 21-48), the other by Dieterich, "Abraxas," pp. 138 *et seq.*, both of which prove the use of Biblical passages for magic purposes.

## Good or Bad Omens.

It was common in Talmudical times to accept the verse selected at random and recited by the school-children as a good or a bad omen (Ḥag. 15a, b; Giṭ. 58a; Ḥul. 95b), and this was observed through the Middle Ages (Ṭur Yoreh De'ah, 179). This same custom was observed by the Christians at the close of the seventh century (Kayser, "Die Canones Jacob's von Edessa," 1886, pp. 22, 126, 136; and "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456-462). In the last-named article a prescription of the use of the various Psalms for magic purposes, written in Syriac and taken from Sachau's collection of Syriac manuscripts, No. 218, is published and translated. Whether this served as a model for Jewish writers or followers of the "Shimmush Tehillim" (the magic use of the Psalms), or originated with the Jews, is rather difficult to say. Certain it is that both the authorities of the synagogue (Maimonides, "Yad," 'Akkum, xi. 12; Ṭur Yoreh De'ah, 179, according to Shebu. 15b) and of the Church prohibited the use of the Bible either as a whole or in part for magical cures (Kayser, *l.c.*, p. 126; Hefele, "Conciliengeschichte," ii. 274); yet both failed to eradicate the custom. According to "Sefer Ḥasidim" (ed. Lemberg, 1870; Jitomir, 1879, §1140; not in the Berlin edition), the Book of Leviticus was placed under the head of a child when first put into the cradle. Sometimes the Torah-scroll was brought into the lying-in room in order to facilitate the birth ("Piṭṭe Teshubah" on Yoreh De'ah, 179), or laid upon the sick babe

("Yad," *l.c.*; Ṭur Yoreh De'ah, *l.c.*), or on the head of the new-born child, or during the eight days following the circumcision ("Mitteilungen," i. 83, 85). Also in the curious womb-blessing, the Torah-scroll was used for protection, the words spelled being: "Baermutter [womb], lie down: with these words I adjure thee; with nine Torahs, with nine pure Sefer Torahs!" (Güdemann, in "Monatsschrift," v. 57).

### Use of the Pentateuch.

When a person was dangerously ill, the Pentateuch was opened, and the name which first met the eye was added to the patient's name, in order to avert the evil destiny (see Shinnuy ha-Shem). The words found at the beginning of a page of the Bible when it was opened at random, or touched by the thumb at the opening, were also frequently used as an oracle (Berliner, "Aus dem Leben," p. 24). The Pentateuch in the form of a book, not a scroll, was employed also in the Fate Books ("Loos Bücher"). Genesis was opened as a protection against thunder-and hail-storms (Kayser, *l.c.*).

### Use of Bible Verses.

The following single verses may be mentioned as having been used both in the original Hebrew and in translation (pronounced over wounds, Rashi on Sanh. 101a; Shulḥan 'Aruk, Yoreh De'ah, 179, 8):

- Gen. i. 1: To make oneself invisible (S.Z. 32a).
- i. 1-5: (The last letters only.) To confuse a person's mind (M.V. 25); as preservative against pollution (S.Z. 11b); and for other purposes ("Cat. Anglo-Jew. Hist. Exh." No. 1874; Schwab).
  - xxi. 1: To lighten childbirth (M.V. 59).
  - xxiv. 2: On using a divining-rod (M.V. 80).
  - xxv. 14: Against the crying of children (M.V. 64).
  - xxxii. 31: Against danger on a journey (M.V. 34).
  - xliv. 18: To shorten one's way on a journey (M.V. 23); in the lying-in room (M.V. 80).
- Ex. xi. 7: For protection against a fierce dog. (For greater security, the traveler is advised to carry a stout stick as well, which gave rise to the saying, "He has both a verse ['posuk'] and a stick ['stecken'] with him," applied to one well fortified on every side.)
- xi. 8: To lighten childbirth (M.V. 59).
  - xv. 2: To shorten one's way (M.V. 24).
  - xv. 16: To shorten the way (M.V. 23); to insure safety in a court of law (M.V. 32); against fear (M.V. 65).
  - xvii. 16: Against bleeding (M.V. 45).
  - xxii. 17: In the lying-in room (M.V. 91).
  - xxxiii. 23: Against witchcraft (M.V. 41).
  - xxxiv. 6: To shorten the way (M.V. 23).
- Lev. i. 1: The same (M.V. 23).
- Num. xi. 2: Against fire (M.V. 10, 11; S.Z. 27).
- xi. 12: Against the evil eye (M.V. 41).
  - xxiii. 23: In lying-in rooms (M.V. 91).
- Deut. vi. 4-9: Against fever (M.V. 50).
- xxxiii. 4: On taking children to school (S.Z. 30b).

In addition to verses from the Pentateuch, the following from other books are cited as being efficient in the cases indicated:

- Josh. i. 4: To awaken understanding: "Shimmush Tehillim", cxix.
- Isa. xxvi. 1: To strengthen memory (S.Z. 30b).
- xliv. 5; xlv. 2: Against a storm at sea (M.V. 35).
  - xlvi. 14: At sea (S.Z. 31b).
  - l. 4: On taking children to school (S.Z. 30b).
- Jer. xxxi. 15: Against the crying of children (M.V. 64).
- Ezek. iii. 3: On taking children to school (compare Berliner, "Aus dem Leben," p. 27).
- Prov. xvi. 1: To strengthen one's memory (S.Z. 30b).

xviii. 10: To gain favor (M.V. 28).

Job xxxii. 9: To strengthen one's memory (S.Z. 30b).

### Use of Psalms.

The Psalter especially was employed, an entire chapter at a time, for all manner of incidents, serious or trivial. An extract may here be given from the above-mentioned "Shimmush Tehillim" (frequently reprinted), which indicates the various uses made:

Ps. i.: Against miscarriage. Verse 3, against trees shedding their fruit (Heim, 520).

ii.: Against a storm at sea.

iii.: Against headache and pain in the shoulders (Grünw., to drive out demons).

v.: To find favor.

v.: Against evil spirits (Kayser, on appearing before a judge). Verse 8 may be said to have been used in a certain sense to avert the evil eye: for in the time of the Geonim, the ten words of this verse were employed to ascertain if the requisite quorum, called "minyan," were present before beginning divine service; thus avoiding the necessity of pointing with the finger, or using numerals, both of which were considered harmful (Harkavy, "Responen der Geonim," p. 157). In the same way the ten words of Ps. xviii. 51 are employed to day; so that when the tenth man arrives, it is said not "The tenth man is here," but "The 'Olam' [the tenth word of the Hebrew verse] is here."

vi.: Against diseases of the eye and danger on land or water.

vii.: Against enemies; in a law-court (against robbers, M.V. 36).

viii.: Against crying children.

ix.: Against the same and enemies.

x.: Against obsession by evil spirits.

xi.: Against evil spirits and wicked men; against various perils (Grünw., to drive out demons).

xii.: Against temptation and evil counsel.

xiii.: Against unnatural death and diseases of the eye (Grünw., to drive out demons).

xiv.: Against defamation, and when one's veracity is doubted.

xv.: Against obsession.

xvi.: To discover a thief, and against enemies, and to awaken intelligence. Employed by Christians to discover thieves; Männling, "Denkw. Kuriositäten," in Rubin, "Geseh. des Aberglaubens," p. 111.

xvii.: On a journey.

xviii.: Against robbers and all manner of sickness.

xix.: Against evil spirits; difficult labor: and to awaken intelligence.

xx.: In a court of law.

xxi.: To maintain oneself before a spiritual or temporal authority.

xxii.: To ford a river, against wild animals, and to sharpen intelligence.

xxiii.: In interpretation of dreams.

xxiv.: In a storm at sea.

xxv.: In distress.

xxvi.: In distress and imprisonment.

xxvii.: To conquer a city; as a vermifuge.

xxviii.: To appease an enemy.

xxix.: Against an evil spirit.

xxx.: Against every evil.

xxxi.: Against the evil eye.

xxxii.: The same.

xxxiii.: For a woman whose children the young, and against epidemics (Kayser, in time of war).

xxxiv.: To secure the favor of princes and governments (Kayser, against witchcraft. Heim, xxxiv. 9, to preserve wine until the ensuing autumn).

xxxv.: Against mischievous busybodies (Grünw., to expel demons).

xxxvi.: Against evil tidings.

xxxvii.: Against drunkenness.

Ps. xxxviii.: Against defamation.

xxxix.: Against evil design on the part of the king.

xl.: Against evil spirits.

xli.: When one's position has been given to another.

xlii.: In interpretation of dreams.

xliii.: In a storm at sea (M.V. 35).

xliv.: To escape from an enemy.

xlv.: Against a wicked woman.

xlvi.: When one tires of his wife.

xlvii.: To win favor.

xlviii.: To frighten one's enemies.

xlix.: Against fever. Verse 6, against pollution (M.V. 62).

l.: Against enemies and robbers (Grünw., against noxious animals).

li.: When one feels guilty. Verse 3, against loss of blood (Heim, 520).

lii.: To keep off slander.

liii.: To frighten one's foes.

liv. and lv.: To be avenged on one's foes.

lvi.: When in chains; also against evil inclination.

lvii.: To have good fortune.

lviii.: Against vicious dogs.

lix.: Against evil inclination.

lx.: Before a battle.

lxi.: Upon entering a house where one has cause for apprehension.

lxii.: For forgiveness of sins.

lxiii.: On accounting with one's business partner, and to have good fortune in trade.

lxiv.: On fording a river.

lxv.: To exert influence over anybody.

lxvi.: Against evil spirits.

lxvii.: Against continuous fever, also for a prisoner. This psalm, written upon parchment in the form of a "menorah" (branched candlestick), and surrounded by moral sentences, is frequently found printed in prayer-books. It is claimed that the psalm was engraved upon David's shield in this form. Without the superscription, it contains seven verses and forty-nine words, the fifth verse, counting the dageshed *n* as two, contains forty-nine letters. It is owing to the first fact that this psalm is used together with Ps. cxliv. in the ritual at the departure of the Sabbath. For the connection of David with the departure of Sabbath, see "Mitteilungen der Gesellschaft für. Jüdische Volkskunde," i. 76. On the second fact is based the reading of this psalm in the forty-nine days of 'Omer (see 'Omer), between Passover and Pentecost. The Catholic Church also designates a special psalm for daily recital between Easter and Pentecost (see Grünw. 109).

lxviii.: Against evil spirits (Grünw., as an exorcism for travelers' use).

lxix.: Against evil longing.

lxx.: Before a battle (Grünw., to appease an enemy).

lxxi.: In prison.

lxxii.: To win grace and favor.

lxxiii.: Against compulsory baptism.

lxxiv.: Against a mob, whether of men or spirits.

lxxv.: For forgiveness of sins.

lxxvi.: Against flood and fire.

lxxvii.: Against all manner of distress.

lxxviii.: To win grace and favor at court.

- lxxix.: To be rid of one's foes.
- lxxx.-lxxxi.: Against idolatry.
- lxxxii.: When on an important mission.
- lxxxiii.: In time of war. Grünw. connects the expression in verse 14 (A.V. 13), "make them like a wheel," with the Jews' badge, which was sometimes in the form of a wheel.
- lxxxiv.: Against sickness.
- lxxxv.: To win favor.
- lxxxvi.: Against an evil spirit.
- lxxxvii.: To deliver one from prison.
- lxxxviii.: To save a city or a community.
- lxxxix.: Against the effects of sickness.
- xc.: Against lions or evil spirits. Verse 17, against fever (M.V. 50); shortening a journey (M.V. 23); general protection (M.V. 31).
- Ps. xci.: The same; and against all kinds of evil; to make oneself invisible (M.V. 36); verses 5 and 10, against epilepsy (M.V. 52); molding wax for a sick child, see Rubin, *l.c.* p. 134. For the connection between traveling and archangels, and the employment of this psalm by both Jews and Christians, see Grünw. 99.
- xcii.: Before waiting upon high dignitaries.
- xciii.: For support in a lawsuit.
- xciv.: Against enemies.
- xcv.: Against being betrayed into baptism.
- xcvi.: To give happiness to one's family.
- xcvii.: The same. Verse 2, against theft (M.V. 16).
- xcviii.: To make peace between enemies.
- xcix.: To become pious.
- c.: To gain a victory.
- ci.: Against an evil spirit.
- cii.-ciii.: Against childlessness.
- civ.: To be rid of one's enemies.
- cv.: Against a quartan ague.
- cvi.: Against a tertian ague.
- cvii.: Against continuous fever.
- cviii.: To have happiness in one's house.
- cix.: Against enemies.
- cx.: To make peace. Verse 6, against an evil spirit (M.V. 31); verse 7, at sea (S.Z. 31b).
- cxii.: To gain new friends.
- cxiii.: To increase one's strength.
- cxiiii.: To secure the removal of idolatry.
- cxv.: To be fortunate in business.
- cxvi.: To be victorious in debate.
- cxvii.: Against an unnatural or sudden death.
- cxviii.: Against slander.
- cxviii.: In medicine (Grünw. 118); against scoffers to answer (an epikores), and to maintain oneself in law.
- cxix.: On the performance of a religious precept; to sharpen the intellect; for disease of the eye; when one is in deep perplexity; valuable for preachers; against sin; wholesome for the spleen and kidneys; against temptation; to win favor; against weakness in the hands; upon a journey; against catarrh, against weakness in the feet; against earache; against dizziness; on taking children to school (Beliner, *l.c.* p. 7). Verse 49, before study (S.Z. 30b); verses 33-40, against temptation (M.V. 65).
- cxx.: On seeing a snake or a scorpion; in the lying-in room (M.V. 91).
- cxx.-cxxxiv.: On the dedication of a house which has been inhabited by evil spirits (Grünw.).

- cxxi.: When traveling alone at night.
- cxxii.: On appearing before a high potentate.
- cxxiii.: When a slave has run away.
- cxxiv.: On fording a river.
- cxxv.: Against enemies; on a journey (M.V. 34; S.Z. 31a).
- cxxvi.: For a woman whose children die.
- cxxvii.: For protection.
- cxxviii.: For an expectant mother.
- cxxix.: On the performance of a religious act; at sea (S.Z. 31b).
- cxli.: To escape arrest by the night watchman.
- cxlii.: Against undue presumption.
- cxliiii.: On fulfilling a rash vow.
- cxliiiii.: For friendship and love.
- cxlv.: Before studying.
- cxlv.: For repentance and amendment.
- cxlv.: To confess one's sin.
- cxlv.: To remove enmity.
- cxlv.: For love.
- cxlix.-cxli.: To awaken love between a man and a woman.
  - cxli.: Against heart-disease.
  - cxlii.: Against lumbago.
  - cxliiii.: Against pain in the arm.
  - cxliv.: To heal a fractured or dislocated hand: against demons. Verse 2, at sea (M.V. 35); by Christians against fever (Grünw. in M.A.).
  - cxlv.: Against sudden fright.
  - cxlvi.: Against sword wounds.
  - cxlvii.: Against the bite of serpents.
- cxlviii.-cxlix.: Against a fire.
  - cxlix. 6: Against pollution (M.V. 62).
  - cl.: Thanking God for all His works.

### Use of Biblical Names.

For single words or names taken from the Bible and used for mantic purposes, see God, Names of, and Angelology. The names of the following individual personages of the Bible have been employed in bibliomancy: Adam and Eve: For use in amulets, see Amulets. The Serpent: Ofiel, Samael in Schwab. Concerning the human figure with serpentine feet, see "Sefer Ḥasidim," ed. Lemberg, § 1166, "the serpent went upon two feet and had partly a human form." On Samael together with Serafiel, M.V. 21; Targ. Yer. on Gen. iii. 6 interprets the serpent as Samael, and "Yalḳut. Ḥadash" makes the serpent identical with Samael and Satan; see also Abraxas. Enoch: To Influence trade, S.Z. 22. See Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 53 *et seq.*; Harkavy, "Responsen der Gaonim," p. 344. Abraham, Isaac, and Jacob: In amulets for the lying-in room, M. V. 91. Sarah, Rebekah, Rachel, and Leah: The same. Joseph: Against pollution, M.V. 62; against the evil eye, compare Berakot 55b; see Blau, p. 155; in the ceremony of "Tashliḥ," with reference to Gen. xlix. 22. Moses: Against fire (after Ex. ii. 8), M.V. 58; for hard labor, M.V. 10; to awaken intellect ("Pseudepigrapha M.V. 66; against gangrene, M.V. 48. Korah: Korḥin=evil spirits, M.V. 17. Joshua: To arouse intelligence ("Pseudepigrapha"), M.V. 66. David: See David, Shield of. Doeg: See under Ahithophel (compare Mishnah, Sanh. x. 2). Ahithophel: Name of the author of a fate-book (Steinschneider, "Hebr. Bibl." vi. 120). Regarded as a colleague, as it were, of Balaam, and as a species of Mephistopheles (*idem*, "Zur Pseudepigraphischen Literatur," p. 80). Absalom: In the preparation of divining-rods, M.V. 80. Solomon: In conjunction with Ashmedai, M.V. 56; concerning his shield and seal-rings, see M.V. 39. Queen of Sheba: See

below, under Lilith, M.V. 11, 17, 29. Elijah: See MS. 1863, pp. 286, 288, 293; also S.Z. 22; M.V. 47. Job: Against tooth-ache ("Pseudepigrapha"), M.V. 47. Satan: For amulets in lying-in room, M. 71. Boaz: Against pollution, M.V. 62. Daniel: Against wild beasts, M.V. 33; Hananiah, Mishael, and Azariah; in a conjuration against fever, Shab. 67a. Lilith: Identical with the Queen of Sheba, MS. 1870, 187; also Kelifa, MS. 1880, p. 556; Klippe, M.V. 62. For a masculine Lili, and a plural Liliyot, see M.V. 62. The creatures around the throne (Ezek. i. 15): To shorten one's journey, M.V. 24. Names of rivers: The rivers of Eden, M.V. 69; Kidron, Wohlstein, 17. Other single names or words are rarely employed. Only the following can be mentioned: סנה ("the bush"), Ex. iii. 2 *et seq.* For a magical cure of a burning fever, the bush is mentioned in Shab. 67a, and is addressed as the tree "upon which God allowed His Shekinah to dwell."

### Single Biblical Words.

The words מגן ("shield") and אמן ("so may it be") are sometimes found interwoven with other words or with each other so that each of their three letters is made the initial of a magic word; thus מקדש נקדש נקדש (M. V. 50), אמן, מגן נגן (*ib.*; compare 38). The last letter, "N," serves as the last letter in the name of the good angels (M. V. 61). "Ezel" (אזל = "the stone Ezel"), I Sam. xx. 19, is interpreted as consisting of the initials of the words אור זרוע לצדיק ("light is sown for the righteous," Ps. xcvi. 11) and is sometimes found; see M. V. 55. Concerning the mode of application of these Bible passages and words, it is only necessary to state here that they were written in various places and on numerous objects; *e.g.*, paper (M. V. 40, 64); clean ("kosher") parchment (M. V. 28, 31, 35, 57, 60 *et seq.*); stag parchment (S. i.); the wall (M. V. 30); walking-cane (B. B. 73a); on bread (M. V. 43); a human skull (M. V. 49); cheese (M. V. 28); an apple (M. V. 25); clay (Sh. 2 M. V. 56, 60); [see "Sefer Razi'el," in Wohlstein, 132]; especially on new clay vessels (M. V. 24, 25); an egg (Sh. 119, S. Z. 30b, M. V. 43); and on a cake (S. Z. 30b). In addition, they were pronounced or whispered (Sh. 10, 29, 31; compare M. V. 56, 59) over olive-oil (Sh. 3, 5, 33, 45, 89), dust (Sh. 7 *et seq.*), especially over well-water (Sh. 7, 10, 20, 37, 69, 119), water upon which the sun had never shone (Sh. 29, 84), on plucking vegetables or herbs (Sh. 13), over oil of sesame (Sh. 51), oil of roses (Sh. 20, 21), salt (*ib.*), willow branches (Sh. 29), leaves of a palm-tree that had not yet blossomed (Sh. 29), wine (Sh. 111); and over all of these only at certain fixed times (Sh. 29, 62, 119; M. V. 80). Sometimes they were not uttered at all, but were dwelt on in thought (M. V. 37). The formulas are recited once only, or several times in succession (M. V. 23, 31, 32, 34, 65, 80); at times backward, at times forward (M. V. 65, 68); in combinations or in permutations (M. V. 30); sometimes in gematria (compare Kircher, "Arithmologia," Rome, 1665; M. V. 628); sometimes abbreviated (M. V. 23); on other occasions with one letter left off at a time. Bibliography:

*Mitteilungen der Gesellschaft für Jüdische Volkskunde* (quoted in the above article as M.V.); Zechariah Plongian b. Jacob Simoner, *Sefer Zekirah we-Inyane Segullot*, Hamburg, 1709 [S.Z.]; Issachar (Baer) Teller Rofe b. Judah Löb Satan, *Sefer Segullot u-Refuot*, (Cat. Bodl. col. 1066), Prague, 1694; Ephraim Reischer, *Sha'ar Efrayim* (Cat. Bodl. col. 907, Fürth, 1728; *Toledot Adam (ib. col. 646)* Zolkiev, 1720; David (Teble) b. Jacob Ashkenasi, *Segullot we-Refuot* (Appendix to *Bet David*), Wilna, 1734 (*ib.* 866); Mordecai Gumpel b. Eleazar Hendels, *Segullot u-Refuot* (Appendix to *Mesammche Leb*), Amsterdam, 1717, 1718; Abraham Wallich, *Sefer Refuot*, 1700; *Refuot-Buch*, Amsterdam, 17th to 18th century (Cat. Bodl. col. 641); *Refuot we-Segullot*, Amsterdam, 17th century (*ib.*); L. Blau, *Das Alt-Jüdische Zauberwesen*, in the *Jahresbericht der Landesrabbiner-Schule in Budapest*, 1898; Deissmann, *Bibelstudien*, Marburg, 1895; M. Grünwald, *Ueber den Einfluss der Psalmen auf die Entstehung der Katholischen Liturgie*, Frankfort-on-the-Main, 1890, 1893 [Grünw.]; R. Heim, *Incantamenta Magica*, in Fleckeisen's *Jahrbücher*, 1893, xix. supplementary volume; C. Kayser, *Der Gebrauch von Psalmen zur Zauberei*, in *Z. D. M. G.* 1888, xlii. 456; F. Kraus, *Realencyklopedie der Christlichen Altertümer*, Freiburg, 1882, 1886; [*Monatsschrift für die Geschichte und Wissenschaft des Judenthums* [M.S.]; M. Schwab, *Vocabulaire de l'Angéologie*, Paris, 1894; J. Wohlstein, *Dämonenbeschwörungen aus Nachtalmudischer Zeit*, Berlin, 1894; *Shimmush Tehillim* [Sh.] K. M. Gr. K.

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