

sible Gnostic connections. Both Qirqisani and al-Shahrastāni connect this point of Magharian theology with that of the ninth-century Karaite Binyamin ben Mosheh Nahawendi, who held a similar view. Both authors also attribute ascetic tendencies to the Magharians.

Even before the discovery of the Dead Sea Scrolls the Magharians were identified by some scholars with the Essenes, but afterward they were explicitly identified as the Essene-Qumran community based upon the following: the association with caves; the approximate dating of the sect by Qirqisani and al-Shahrastāni to the first century BCE; the identification of the Alexandrian as Philo, whose description of the Therapeutae in *The Contemplative Life* has been thought to describe the Essene-Qumran community; the purported similarities of the Magharian calendar to the calendar of *Jubilees* and other calendars seemingly used by the Qumran community; and the association of the Magharian creator-angel with dualism in the angelology of the scrolls.

Scholars also have identified the Magharians as a link between the Dead Sea Scrolls and medieval sectarian phenomena, postulating that as a medieval sect their ideology was based upon manuscripts found in a cave in the vicinity of Qumran, as reported by Timotheus, the ninth-century Nestorian Catholicos of Seleucia-Baghdad. It is further suggested that the Magharians influenced the development of Karaism, especially by those who identify the Magharians and Karaites as medieval continuators of the Essenes. Magharian dualism and the doctrine of a mediating angel support a Gnostic identification, either as a pre-Christian sect or as a Jewish Gnostic sect in the medieval Islamic world.

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came a Christian Gnostic sect, and ended up as a medieval Arabized Jewish Gnostic sect influencing the ninth-century Karaite Binyamin ben Mosheh Nahawendi.

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MAGIC AND MAGICAL TEXTS. Though the Qumran community knew of the biblical prohibition against magic (11Q19 1x.16–21; cf. *Dr.* 18.9–14), both sectarian and nonsectarian texts from the Judean Desert prove that, like most of their contemporaries, they believed in and practiced certain types of magic. These magic and magical texts concern two areas: exorcism, healing, and protection against demons (4Q510, 4Q511, 4Q560, 11Q11), and divination, augury, and prediction of the future, specifically through physiognomy (4Q186, 4Q561), zodiacology and brontology (4Q318), and astrology (4Q186, 4Q318).

Proverbs(?). This very fragmentary text (4Q560) is an adjuration against demons, which attack pregnant women, cause various illnesses, and disturb sleep. Though the categories of demons listed are sometimes hard to identify, a complex demonology is clearly implied. Beelzebub, the prince of the demons, may be mentioned by name (4Q560 i.1). The text probably comes from a book of spells that contained a collection of such adjurations. A healer or exorcist would have copied an appropriate spell from the book onto leather, papyrus, or a thin sheet of metal and personalized it for a client by inserting his name. This text, encased in a small container, would then have been worn as an amulet or buried in a suitable spot in a house (e.g., at the threshold). Proverbs(?) is almost certainly not itself the amulet, since the leather shows no signs of rolling or folding; the spell is a general charm to prevent demonic attack. Such amulets may be compared with *tefillin* and *mezuzot*, examples of which have been found at Qumran. It is unclear, however, whether the Qumran community considered *tefillin* and *mezuzot* as protection against demons or simply as the literal fulfillment of the injunctions in *Deuteronomy* 6.8–9.

Songs of the Sage^{a-b}. These texts (4Q510–511) contain fragments from an extensive collection of Hebrew songs of a strongly incantatory character. The songs were recited by the *maskil* ("sage"), who declares the power and majesty of God in order

to frighten and terrify all the spirits of the destroying angels and the spirits of the bastards, the demons, Lilit, the howlers and [the yelpers], those who strike suddenly to lead astray the spirit of understanding and to appall their [the members of the Qumran community's] heart and their souls in the age of the dominion of wickedness. (4Q510 i.4–6)

The text is probably sectarian in origin and reflects the belief of the Qumran community that it is engaged through its liturgy in spiritual warfare against the forces of evil. The sage above all was charged with the spiritual defense of the community. These songs, which have a general apotropaic function, illustrate how fine is the line dividing prayer and hymn, on the one hand, from magical incantation, on the other. They recall such texts as the Rule of the Community from Qumran Cave 1 (hereafter, 1QRule of the Community; 1QS ii.4–9), the War Scroll (1QM xiii.4–5), Berakhot^c (4Q280), Berakhot^d (4Q286), and, possibly, Curses (5Q14), in which Belial and his minions (both demonic and human) are ritually damned. In the latter texts the curses are uttered by the priests and Levites, or even by the community as a whole, whereas Songs of the Sage^{a-b} contain liturgies apparently falling specifically within the province of the sage and reflecting his particular role in the community. [See Songs of the Sage.]

Apocryphal Psalms^a. Of these four incantations attributed to David, the first three are apocryphal, and the fourth is a version of Psalm 91, the use of which for protection against demons is well attested in rabbinic sources (J.T., *Eriv.* 10.11 [26c]; B.T., *Shev.* 15b). These four texts have been plausibly linked to the four “songs for singing over the afflicted” mentioned in the list of David’s writings in Psalms^d from Qumran Cave 11 (11Q5 xxvii.9–10). Though they share many motifs with Songs of the Sage^{a-b}, the situation they envisage is specific and not general. The outer defensive ring represented by Songs of the Sage^{a-b} and Proverbs(?) has been breached. An evil spirit has successfully attacked a member of the community causing illness and has to be expelled. Apocryphal Psalms^d contains the texts recited over the victim, perhaps by the sage, to effect the exorcism. The victim responds after each incantation with the formula “Amen, amen. Selah” (cf. 11Q11 v.14). The first three texts are hortatory in tone. The victim is exhorted to exert himself, to confront the evil spirit, and to remind it of the creative power of God, of the mighty guardian angels whom the righteous man can summon to his aid, and of the incarceration in the abyss that they can inflict. Consequently, an element of self-healing seems to be involved. The text also may contain a remarkable allusion to the physiognomy of Belial if “face” and “horns” are to be taken literally (11Q11 iv.6–7). An early mention of Solomon appears in the context of spells against demons (11Q11 i.3).

Apocryphal Psalms^a may be compared with descriptions of healings in a number of literary narratives in the Dead Sea Scrolls. The most complex example is in the *Book of Tobit*, a novelistic work of nonsectarian origin but apparently popular at Qumran, in which Tobias ex-

pels the demon Asmodeus from his bridal chamber through a combination of prayer and magical praxis (the burning of parts of the heart and liver of a fish on ashes of incense). The warrior angel Raphael is also involved in the action, both in advising Tobias and in pursuing and binding Asmodeus (*Tb.* 6.16–17, 8.1–8; cf. 4Q196, 4Q197). [See Tobit, Book of.] A second example is the Genesis Apocryphon (1QapGen xx.16–29), in which Abraham prays and lays his hands on Pharaoh’s head to expel an evil spirit that has afflicted him because he took Sarah into his house (cf. *Gen.* 12.10–20, 20.1–18). The third example is in the Prayer of Nabonidus (4Q242): Nabonidus is cured of an “evil ulcer” through praying to God and through the attentions of a Jewish “exorcist” who “forgave” his sin. The account of the healing is very compressed and unclear, and it has been suggested that, in fact, the word is “resident alien” rather than “exorcist.”

Horoscope and Physiognomy/Horoscope. Both of these texts (4Q186 and 4Q561, respectively) are physiognomic texts that attempt to determine the character of a person’s “spirit” from the color of his eyes, the sound of his voice, the shape of various parts of his body, and other observable physical features. Though the two texts are very similar, it is unlikely that one is a straightforward copy of the other. Horoscope is in Hebrew; Physiognomy/Horoscope is in Aramaic. Horoscope is in code; Physiognomy/Horoscope is not. Above all, Horoscope links physiognomy with astrology (the sign under which one is born determines the nature of one’s spirit, and this in turn registers on one’s physiognomy), whereas Physiognomy/Horoscope, at least in the preserved portions, does not. The divinatory science of physiognomy is well attested in antiquity, with an extensive literature in Akkadian, Greek, and Latin, but before the discovery of Horoscope and Physiognomy/Horoscope, the earliest Jewish texts on these subjects dated to the Middle Ages. The expressions “house of light” and “pit of darkness” in Horoscope link it with the “Treatise on the Two Spirits” in 1QRule of the Community (1QS iii.13–iv.26) and suggest that the Qumran community, like the Pythagoreans, applied physiognomic criteria to determine who was fit to join their group. [See Pythagoreans.] The astrological element in Horoscope fits in well with the community’s broader knowledge of calendrical and astronomical lore. [See Horoscopes.]

Two narrative texts from Qumran also show an interest in physiognomy. The first, Elect of God (4Q534), describes the birth of a wonder child (probably Noah), whose special qualities and destiny are marked by certain physiognomic features. The reference to “lentils” (freckles) and “moles” is paralleled in medieval Jewish physiognomies. The second is the description of Sarah’s beauty

in the Genesis Apocryphon (1QapGen xx.2–8), where long, supple fingers are seen as a positive physical characteristic, in contrast to the negative characterization of short, fat fingers in Horoscope. [See Eject of God; Genesis Apocryphon.]

Zodiology and Brontology. This scroll (4Q318), a type of divinatory text, found also in Akkadian, Greek, and medieval Hebrew, interprets thunder as an omen portending important events. Zodiology and Brontology is complex. It opens with a table that assigns the moon to one of the twelve signs of the zodiac for each day of each month of the year. This table was then used in the second half of the work to explain the significance of thunder. If it thundered on a day when the moon was in a given sign, certain things, it was believed, would follow. For example, "If thunder occurs [when the moon is] in Gemini, [it portends] fear and distress caused by foreigners." Brontology did not necessarily involve astrology. The astrological element in Zodiology and Brontology is, therefore, significant, as is its use of the moon to link thunder to the zodiac. Josephus (*The Jewish War* 6.291) states that portents were eagerly studied in first-century CE Palestine and that the interpretation of omens required great skill. It may have been seen specifically as a priestly prerogative. An interest in portents at Qumran would also fit well with the community's eschatological perspective. It is a commonplace of apocalyptic literature that signs and wonders in the heavens would foretell the end of history.

Though the basic ideas and praxis of Qumran magic were common in antiquity, the high level of theological reflection behind the magic at Qumran is unusual. Magic is fully integrated into the Qumran worldview. The Qumran group knew and accepted the remarkable account of the origin of the demons from the bodies of the antediluvian giants (1 *En.* 7.2–6, 10.4–15, 15.8–16.2, cf. 4Q201, 4Q202, and 4Q204). 1 *Enoch* lies behind the expression "the spirits of the hastards" in Songs of the Sage⁴, and Apocryphal Psalms⁴ alludes to the judgment of the angelic watchers from whose illicit union with women the giants were born. The Qumran community also may have known the parallel passage in *Jubilees* 10.1–14 and noted its claim that the angels taught Noah all the "medicines" to counteract the harmful activities of the demons. Behind magic at Qumran lies the dualism of the Two Spirits (1QS iii.13–iv.26). Good and evil are at present locked in a cosmic conflict. Ranged on one side are Satan/Belial/Melchiresha and his servants—the demons and the wicked human opponents of the sect. Ranged on the other side are Michael/Melchizedek, the good angels and the members of the sect. The sect's spells, incantations, and prayers are weapons in its fight against the forces of darkness. The "Treatise on the Two Spirits," with its determinism, lies behind even the Qumran physiogno-

mies. The magic is restrained: the praxis on the whole is not theurgic or mechanistic but relies heavily on petitioning divine agencies to intervene on the community's behalf. The Qumran community's reluctance to pronounce the names of God (1QS vi.27–vii.2, CD xv.1–2; and the letter *yod* as the abbreviation for YHWH in 4Q511) may have inhibited the development of the *nomen barbara* ("strange names") so characteristic of later Jewish magic and mysticism. This is not the magic of the marketplace, but a high-level, learned magic, comparable in sophistication to that found later in the Great Magical Papyrus of Paris, written in Greek, or in the Hebrew *Sefer ha-Razim* (Book of Secrets). Qumran magic probably formed part of the doctrine and tradition that the *maskil*, as the guardian of the community's spiritual and physical well-being, was expected to master and transmit.

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MALACHI, APOCRYPHON OF. See *Minor Prophets*.

MALACHI, BOOK OF. See *Minor Prophets*.

MANASSEH. See *Ephraim and Manasseh*.

MANASSEH, KING. Noncanonical Psalms B includes a fragmentary composition entitled "A Prayer of Manasseh, King of Judah, when the King of Assyria Imprisoned Him" (4Q381 33.8). This superscription refers to the Judean king who ruled from approximately 687 to 642 BCE. The Qumran psalm recalls the unusual summary of Manasseh's reign in 2 *Chronicles*: "Manasseh's deeds, his prayer to his God, and the words of the seers who spoke