

## PAPERS

# SYRIAC MANUSCRIPTS IN NEW YORK PUBLIC LIBRARY

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During the course of the summer of 2006, I had the opportunity to uncover and catalogue Syriac manuscripts, which have not been fully described, and some are unidentified, in the Division of Manuscripts and Archives in the New York Public Library. The Division holds a collection of 3 Syriac manuscripts, dating from the 18<sup>th</sup> and 19<sup>th</sup> centuries, all of which focus on charms to cure and protect against diseases.<sup>1</sup> These books of charms reflect folk belief and folk medicine practices, experienced by the Eastern Syriac community, who lived in the neighboring plains of Azerbaijan, in northwestern Iran, and in the mountainous region of eastern Turkey, where the charms were used to cure diseases or avert dangers and mischief, to protect them from dangers and drive away bodily distempers.

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<sup>1</sup> A charm basically means a chant or incantation recited in order to produce some good or bad effect (the term charm means to sing). An object may be charmed in this manner, or the charm may be written down. Such charms when worn or carried are amulets. The distinction between a recited charm and an amulet is generally overlooked and consequently the amulet itself, which has been charmed, is usually called a charm. Cf. Joseph Bingham, *Origines Ecclesiasticae; or, the Antiquities of the Christian Church, and other works* in 9 vols. (London: William Straker, 1834), vol. VI, 226–233.

This collection of manuscripts came from various donors and purchases according to the simple description found among the papers of the oriental collection catalogue:

***Syriac manuscript***

No. 1

*Evangelistarium, the four gospels in Syriac. [Returned to the American Bible Society]*

No. 2

*Book of charms to cure disease,<sup>2</sup> c17<sup>th</sup> cent. Manuscript on paper in Syriac characters on 26 leaves, the last leaf lacking, 32mo. [rev. Alexander McLachlan?]<sup>3</sup>*

No. 3

*Book of charms to cure disease, 19<sup>th</sup> cent. Illustrated manuscript on paper in Syriac characters on 62 leaves, 16mo. [Anna Palmer Draper fund, 1913].<sup>4</sup>*

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<sup>2</sup> This manuscript was presented to the NYPL in 1896 by John S. Kennedy, the last president of Lenox Library and one of the original Trustees of New York Public Library. Cf. Richard Gottheil, "Description of a Syriac Manuscript", *NYPL Bulletin* vol. II (1898), 178, where a brief description of the manuscript was found.

<sup>3</sup> Rev. Alexander McLachlan, an American missionary in Smyrna, Turkey, at the end of the 19<sup>th</sup> century, according to a card found with this manuscript.

<sup>4</sup> Mary Anna Palmer a wealthy socialite, daughter and heiress to Courtlandt Palmer who made a fortune in hardware and New York real estate. In 1867 Mary Anna Palmer married Henry Draper (1837–1882) an American doctor and astronomer. After his death from double pleurisy, his widow established the Henry Draper Memorial to support photographic research in astronomy. Cf. Edward T. James, editor, *Notable American Women, 1607–1950: A Biographical Dictionary* 3 vols. (Cambridge, Massachusetts: Harvard University Press, 1971), vol. 1, 518–519.

## No. 4

*Magical prayers against demons, late 17<sup>th</sup> cent. Syriac manuscript on paper from Kurdistan. [Eames Collection].*<sup>5</sup>

These three Syriac manuscripts present a source from which to study superstition through charms, prayers and amulets, in one of the Eastern Christian communities in the Near East.<sup>6</sup> Another important aspect of these manuscripts is the linguistic one; they have the vowel signs throughout, thus leaving little doubt as to the pronunciation especially of the proper names cited therein. This fact gives us an idea about the pronunciation and vocalization of the Syriac dialect close to Urmia, Persia. Finally, the importance of these manuscripts lies also in the 500 hundred proverbs and sayings through which, as through the old songs, legends, traditions, superstitions, we can trace the moral and ethical development of this community.

**SYRIAC MS NO. 2**

Description: XVIII<sup>th</sup> century, Persia. The scribe called Eliyā. Book of charms to cure diseases.

Paper, size: 115x90 mm, consisting of 27 leaves, foliated in Arabic numbers in pencil at the top of the left margin (1–26), the last leaf, number 27, is stuck to the cover.

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<sup>5</sup> Wilberforce Eames, 1855–1937, an American bibliographer, born in Newark, N.J. He joined the staff of the Lenox Library in New York City in 1885 and became its librarian in 1895. After 1911 he was bibliographer of the New York Public Library, of which the Lenox had become a part. Eames was honored for the scholarliness of his work on Americana. Much of Eames's private library at the time of his death, including his collection of Babylonian tablets and seals, was bequeathed to the New York Public Library. Cf. John A. Garraty and Mark C. Carnes, editors, *American National Biography*, in 24 vols. (Oxford: Oxford University Press, 1999), vol. 7, 220–221.

<sup>6</sup> See Hermann Gollancz, *The Book of Protection* (London & Oxford: Henry Frowde & Oxford University Press; 1912). This is a classic work, containing the first translation of two Syriac manuscripts whose existence was first made public in 1897, along with a third manuscript included for comparison.

Collation: I<sup>10</sup> (folio 1 was the first leaf of the fourth quire, which has been wrongly placed upside down at the beginning of this quire when the manuscript was rebound) [1–11], II<sup>10</sup> (lacks one leaf) [12–20], III<sup>10</sup> (lacks three leaves and the last leaf of this quire is stuck to the inner side of the cover and aren't foliated) [21–26]. Before folio 1, there are remains of two leaves of a lost quire. There is the original Syriac numbering of the quires which are 4 in number, and the first quire is lost.

Single column, 24 lines, Eastern Syriac Ser<7, black ink but the titles are in red. The text is not ruled, no chainlines, found a watermark on fol. 13. The scribe called Eliyā (ܐܠܝܝܐ ܕܥܠܝܝܐ fol. 27<sup>v</sup>). The cover of the manuscript consists of six leaves stuck together. These leaves belong to another manuscript (Syriac bible, Genesis, the story of Joseph in the prison), covered by a double layer of stacked cloth and black leather. In the middle of the spine area is a mark on which is written *Syriac No. 2*.

The content of the manuscript: Book of Charms to Cure Diseases.

**I—Charm helps to cure sickness and illness (2<sup>r</sup>).** The first half of this Charm is lost due to the damage.

**II—Charm of St. Tomas helps to cure insomnia (2<sup>r</sup>–3<sup>r</sup>):**

ܐܝܡܢܐ ܕܝܘܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Folio 2<sup>v</sup>, there is a picture inside of a frame of a man, St. Tomas, riding a horse and holding a spear with which he hits a woman, leaving her lying dead on the ground. The woman is a figuration of the *daughter of the moon* (insomnia).

Syriac inscription: ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

1—Binding the arrows and all implements of war (fols. 3<sup>r</sup>–4<sup>v</sup>):

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Folio 3<sup>v</sup>, an illustration of sword ܡܪܝܬܐ; dagger ܡܪܝܬܐ; hatchet<sup>7</sup> ܡܪܝܬܐ; bow and arrow ܡܪܝܬܐ ܕܡܪܝܬܐ; morgenstern ܡܪܝܬܐ; war

<sup>7</sup> Persian word means Hatchet.

hammer or axe ܠܚܝܬ; saddle-hatchet<sup>8</sup> ܠܚܝܬܐ; short sword ܠܚܝܬܐ; spear ܠܚܝܬܐ; pistol ܠܚܝܬܐ.

2—Pounding headache (fols. 4<sup>v</sup>–5<sup>r</sup>): ܠܚܝܬܐ ܠܚܝܬܐ

3—For the start of a prosperous hunting season of the chase (fols. 5<sup>r</sup>–6<sup>v</sup>): ܠܚܝܬܐ ܠܚܝܬܐ

Fol. 5<sup>v</sup> an illustration of different animals: fox ܠܚܝܬܐ; Capricorn ܠܚܝܬܐ; donkey ܠܚܝܬܐ; ram ܠܚܝܬܐ ܠܚܝܬܐ; dove ܠܚܝܬܐ; owl ܠܚܝܬܐ; goat ܠܚܝܬܐ; and in folio 7<sup>v</sup>, an illustration of different weapons: pistols and matchlocks.

4—For the riches (or sustenance) of a man (fol. 6<sup>v</sup>): ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ

5—Binding the guns and the engine of war (fol. 7<sup>rv</sup>): ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ

6—For toothaches (fols. 7<sup>v</sup>–8<sup>r</sup>): ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ

7—Concerning peace among men (fols. 8<sup>r</sup>–8<sup>v</sup>): ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ

8—For protection from the spiders (fol. 9<sup>r</sup>): ܠܚܝܬܐ ܠܚܝܬܐ

9—Concerning heartache (fol. 9<sup>r</sup>–9<sup>v</sup>): ܠܚܝܬܐ ܠܚܝܬܐ

10—Binding the thieves (fol. 9<sup>v</sup>): ܠܚܝܬܐ ܠܚܝܬܐ

**III—Charm of Saint Gabriel the archangel helps to cure the Evil Eye (9<sup>v</sup>–10<sup>v</sup>):**

ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ

Folio 10<sup>r</sup> an illustration of Saint Gabriel, the archangel, riding a white horse and holding a spear with which he hits a woman, leaving her lying dead on the ground. The woman is a figuration of the *evil eye*.

<sup>8</sup> Persian word “Tabr Zan” sometimes translated “saddle-hatchet,” is the traditional battle axe of Persia and Iran. It bears one or two crescent-shaped blades. The long form of the tabar was about seven feet long, while a shorter version was about three feet long. What made the Persian axe unique is the very thin handle, which is very light and always metallic. The *tabr* is sometimes carried as a symbolic weapon by wandering dervishes (Muslim acetic worshippers).

1—For the cow or bull which dislikes, or is anxious toward her owner (fol. 10<sup>v</sup>–11<sup>r</sup>): ܡܕܝܬܐ ܕܪ ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

2—Protection from stomach cramp (fol. 11<sup>r</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ

3—For the pestilence among cattle and sheep (fol. 11<sup>r</sup>–11<sup>v</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ

**IV—Charm of Mar Hūrmezdā the Persian helps to protect from the raging dog (11<sup>v</sup>–12<sup>v</sup>):**

ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

Folio 12<sup>r</sup> an illustration of Mar Hūrmezdā the Persian riding a red horse and holding a spear with which he hits an animal, leaving it lying dead on the ground. The animal is a figuration of a *lion*. Syriac inscription: ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

1—Preventing the fever (fol. 12<sup>v</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ

2—Benediction for vineyards and corn-fields (fol. 12<sup>v</sup>–13<sup>v</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

3—For reconciliation in the household (fol. 13<sup>r</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ

4—For the merchant's fruitful journey (fol. 13<sup>r</sup>–13<sup>v</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

5—For a safe trip by night (fol. 13<sup>v</sup>–14<sup>r</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

6—For the noises and sounds that trouble the mind of a man (fol. 14<sup>r</sup>–14<sup>v</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

7—For the prosperity of the household (fol. 14<sup>v</sup>–15<sup>r</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

8—Binding false dreams (fol. 15<sup>r</sup>–15<sup>v</sup>): ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

**V—Charm of Daniel the prophet helps to protect from wild animals (wolf) (15<sup>v</sup>–16<sup>r</sup>):**

ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

Folio 16<sup>r</sup>, an illustration of Daniel the prophet, riding a yellow horse, and holding a spear with which he hits an animal, leaving it lying dead on the ground. The animal is a figuration of a *black wolf*. Syriac inscription: ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

Folio 16<sup>v</sup>, an illustration of two serpents, with Syriac inscription:  
 ܠܐܢ ܕܡܪܝܬܐ


2—Binding the mouths of the scorpions (fol. 16<sup>v</sup>–17<sup>r</sup>): **כִּי־יִשְׁכַּח**  
**כִּי־יִשְׁכַּח**

3—As protecting the cattle from the Evil Eye (17<sup>r</sup>–17<sup>v</sup>): במסע גל  
גל גל גל גל גל

4—For obtaining favor from those people in charge (17<sup>v</sup>–18<sup>r</sup>):  
 חַסְדֵּי הָאֱלֹהִים וְחַסְדֵּי הָאֲנָשִׁים

5—The names on the Ring of King Solomon which give courage to stand before the kings (18<sup>r</sup>):

Folio 18<sup>v</sup>, an illustration of the ring of King Solomon.

6—Binding false tongues (fol. 18<sup>v</sup>–19<sup>r</sup>): 

VI—Charm of Mar Šalīṭā of Rīš‘aynā helps to cure *wind burn*  
(19<sup>r</sup>):

കർമ്മങ്ങൾ കൂടിയ ഒരു ദിവസം, ഇതിൽ

Folio 19<sup>v</sup>, an illustration of Mar Šalīṭā of Rīš'aynā riding a red horse, and holding a spear with which he hits the *wind burn*. Syriac inscription: ܡܪ ܫܠܝܬܐ ܕܪܝܫܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

1—Binding the mouth of the scorpions and birds (19<sup>v</sup>–20<sup>r</sup>): **כחכ**  
**נפחכ נחמכ נחמכ נחמכ**

2—Binding the fire from the stalks and corn (fol. 20<sup>r</sup>–21<sup>v</sup>): ריכר  
ריכר ריכר ריכר ריכר

3—Concerning blood running from the nostril (20<sup>v</sup>–1<sup>v</sup>): נזילת הדם  
 מן הנחיר

4—For boys not to cry (fol. 1<sup>v</sup>): بالتة لك حص


5—Protection from people practicing sorcery (fol. 1<sup>v</sup>): גאסען געבונג  
שטעלע

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1—For a method to determine the cause of an illness (fol. 22<sup>r</sup>–23<sup>v</sup>):  
אמל עז אה מה רמה אעב חכסו אעב חכסו אמל רמלר אעב חכסו

3—Binding the worms (fol. 24<sup>rv</sup>): 𐌲𐌹𐌳𐌰𐌹𐌸 𐌹𐌶𐌹𐌸

5—For the bees neither to separate from each other nor leave their swarms (25<sup>r</sup>): لا تفرقن ولا يفرعن من ديارهن ولا يفرعن من ديارهن

7—Preventing stomach cramps (fol. 25<sup>v</sup>): 

Folio 3<sup>r</sup>, 5<sup>v</sup>, 8<sup>v</sup>, 20<sup>r</sup> 22<sup>r</sup>, 26<sup>r</sup> there are frame lines which separate one chapter from another. The edge of folio 1 is damaged in the middle. The lower half of folio 24 and the upper half of folio 26 are both damaged.

~~הנהגתו המיוחדת של השר לא ידועה לנו~~  
הנהגתו המיוחדת של השר לא ידועה לנו [?]

Furthermore, there are two cards with recent English inscriptions:

*With my compliments, Rev.<sup>d</sup> Alexander Mc Lachlan, American Mission  
Smyrna Turkey.*



The second card:

*A Book of charms, with which various sicknesses are to be cured. Unfortunately the last page and half of the page next to the last are cut away, so that the name of the writer and the date can not be given. From the writing (Syriac) I should say that it is about 200 years old. The illustrations are very interesting; the Book is also interesting for the history of folk medicine.*

R. G.<sup>9</sup>

At the upper right of this card is written a recently dated inscription in pencil: *dated Aug. 15, 1893.*

On the back of the card is written the following: *Father Rafael*<sup>10</sup> *77, Washington st., Syro Arabian Church.*<sup>11</sup>

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<sup>9</sup> Richard James Horatio Gottheil (1862–1936), the director of the Oriental department at the New York Public Library from 1897 until 1936. Joshua Bloch, “Richard James Horatio Gottheil 1862–1936,” *Journal of the American Oriental Society* 56, no. 4 (1936): 472–489.

<sup>10</sup> Raphael of Brooklyn (November 20, 1860–February 27, 1915) was born as Raphael Hawaweeny in Damascus, Syria. He was educated at the Patriarchal School in Damascus, the Patriarchal Halki seminary in Turkey, and at the Theological Academy in Kiev, Ukraine. In 1904 he became the first Orthodox bishop to be consecrated in North America. He served as Bishop of Brooklyn until his death. During the course of his ministry as an auxiliary bishop of the Russian Orthodox Church in America St. Raphael founded the present-day cathedral of the Antiochian Orthodox Archdiocese of North America, established twenty-nine parishes, and assisted in the founding of St. Tikhon’s Orthodox Monastery. Bishop Raphael was glorified by the Holy Synod of the Orthodox Church in America (OCA) in its March 2000 session. He is commemorated by the OCA on February 27, the anniversary of his death, and by the Antiochian Orthodox Church on the first Saturday of November. Cf. Basil Essey, editor, *Our Father Among the Saints Raphael Bishop of Brooklyn: Good Shepherd of the Lost Sheep in America* (Englewood, N.J.: Antiochian Orthodox Christian Archdiocese of North America, 2000).

<sup>11</sup> Father Raphael set up a chapel at 77 Washington Street.

Description: XIX<sup>th</sup> century (1893 A.D), Persia, The scribe called David son of 'Abd Yešū'. Book of charms to cure diseases.

Collation: I<sup>6</sup> [i, 1–5], II<sup>6</sup> [6–11], III<sup>6</sup> [12–17], IV<sup>6</sup> [18–23], V<sup>4</sup> [24–27], VI<sup>6</sup> [28–33], VII<sup>6</sup> [34–40], VIII<sup>6</sup> [41–46], IX<sup>6</sup> [47–52], X<sup>6</sup> [53–58], XI<sup>4</sup> (one blank leaf) [59–62].

A—Book of Charms to Cure Diseases (fols. 1–27).

[illegible][illegible]

Folio 2<sup>r</sup>, an illustration of Saint Matthew and Mark, wearing colored clothes, with hats on their heads. At the same time, they are holding a staff. Syriac inscription in Estrangelō: ܡܬܝ ܡܪܩܣ, also in Arabic: متى مرقس

Folio 2<sup>v</sup>, an illustration of Saint John and Luke (Persian-Chinese facial features), wearing colored clothes, with hats on their heads and their hands over their chests. Syriac inscription in Estrangelō: ܠܘܩܐ, ܝܘܚܢܐ, also in Arabic: لوقا, يوحنا

Also is found on fol.2<sup>v</sup> a square divided into thirty smaller spaces, containing the words of St. John chapter 1.

#### VI—Charm of Saint George helps cure fear and anxiety (2<sup>v</sup>):

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܥܝܢ ܝܥܝܣ ܕܡܫܝܚ ܕܡܠܟܐ ܕܡܫܝܚܐ

Folio 3<sup>v</sup>, an illustration of Saint George riding a red horse, and holding a spear with which he hits a dragon leaving it lying dead on the ground.

Syriac inscription: ܡܚܝܐ, ܕܥܝܢ ܝܥܝܣ, ܕܡܫܝܚܐ, ܕܡܠܟܐ also in Arabic inscription: مار جرجس, التنين

1—For courage to stand before Kings, Judges and governors (4<sup>r</sup>–4<sup>v</sup>): ܡܕܡ ܥܡܠܝܬܐ ܡܠܟܐ ܡܫܝܚܐ ܡܠܟܐ ܡܫܝܚܐ

2—For courage to stand before a King (4<sup>v</sup>–5<sup>v</sup>): ܡܕܡ ܥܡܠܝܬܐ

#### VII—Charm of Saint Pollā gives courage to stand before kings, judges and governors (5<sup>v</sup>–6<sup>r</sup>):

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܥܝܢ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ

#### VIII—Charm of King Solomon helps cure Backache (6<sup>r</sup>–6<sup>v</sup>):

ܣܝܡܢܐ ܕܡܠܟܐ ܥܠܡܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܠܟܐ

Folio 6<sup>r</sup>, an illustration of Mar Šalīṭā wearing colored clothes and smoking a pipe, furthermore, a picture of a dagger ܣܝܟܐ; sword ܡܫܝܚܐ; pistol ܡܫܝܚܐ; pipe ܡܫܝܚܐ ? ܡܫܝܚܐ.

#### IX—Charm of Saint Zayʿā helps to cure fatal malignant disease (6<sup>v</sup>–7<sup>v</sup>):

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ

Folio 7<sup>r</sup> illustration of Mār Zayʿā riding a blue horse, and holding a spear with which he hits the Angel of Death, which is symbolized by a figure of a beast holding an axe and lying dead on the ground. Syriac inscription: ܡܫܝܚܐ, ܕܡܫܝܚܐ ܕܡܠܟܐ ܕܡܫܝܚܐ, ܕܡܠܟܐ. Also an Arabic inscription in pencil is found in the outer margin of folio 7<sup>r</sup>: مار زيا ملاك الموت

1—Spell for sickness (7<sup>v</sup>–8<sup>r</sup>), ܐܡܝܢܐ

X—Charm of Saint Tomas helps cure insomnia (8<sup>r</sup>–8<sup>v</sup>):

ܐܡܝܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ

Folio 8<sup>v</sup>, an illustration of St. Tomas riding a red horse, and holding a spear with which he hits a woman leaving her lying dead on the ground. The woman is a figuration of the *daughter of the moon* (insomnia). Syriac inscription: ܐܡܝܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ, also in Arabic an inscription is found: *حمة القمر، مار تمسيس*

1—Binding the arrow and bows, swords, daggers, and all implements of war (fol. 8<sup>v</sup>–9<sup>v</sup>): ܐܡܝܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ

Folio 9<sup>r</sup>, an illustration of weapons: sword ܐܡܝܢܐ; axe ܐܡܝܢܐ; dagger ܐܡܝܢܐ; rocks ܐܡܝܢܐ; bow and arrow ܐܡܝܢܐ; morgenstern ܐܡܝܢܐ; short sword ܐܡܝܢܐ; war hammer or axe ܐܡܝܢܐ.

2—Pounding headache (fol. 9<sup>v</sup>–10<sup>r</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

3—For the start of a prosperous hunting season of the chase (10<sup>r</sup>–11<sup>v</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

Folio 10<sup>v</sup>, an illustration of different animals: birds, fox, cow, donkey, goat, doves etc. ...

Inscriptions in Syriac: ܐܡܝܢܐ, ܐܡܝܢܐ, ܐܡܝܢܐ, ܐܡܝܢܐ, also inscription in Arabic: *ايل، الجدي، حمام، ثعلب، عنز*

4—For the riches (or sustenance) of man (fol. 10<sup>v</sup>–11<sup>r</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

5—Binding the guns and the engine of war (fol. 11<sup>r</sup>–12<sup>r</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

Folio 11<sup>v</sup> illustration of guns: *these are rifles* ܐܡܝܢܐ ܕܝܘܢܐ *these are pistols* ܐܡܝܢܐ ܕܝܘܢܐ

6—For toothache (fol. 12<sup>r</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

7—Concerning peace among men (fol. 12<sup>r</sup>–12<sup>v</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

8—For protection from the spiders (fol. 12<sup>v</sup>–13<sup>r</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

9—Concerning heartache (fol. 13<sup>r</sup>): ܐܡܝܢܐ ܕܝܘܢܐ

10—Binding the thieves (fol. 13<sup>v</sup>): ܠܚܒܝܢ ܕܥܝܠܐ

XI—Charm of Saint Gabriel the archangel helps to cure the Evil Eye (13<sup>v</sup>–14<sup>v</sup>):

ܣܘܡܬܐ ܕܡܠܬܐ ܕܚܝܬܐ ܬܥܠܐ ܠܚܝܬܐ ܬܥܠܐ

Folio 14<sup>r</sup>, an illustration of Saint Gabriel, the archangel, riding a white horse and holding a spear with which he hits a woman leaving her lying dead on the ground. The woman is a figuration of the *evil eye*. Syriac inscription: ܚܝܬܐ ܕܡܠܬܐ ܕܚܝܬܐ; also in Arabic inscription: جبرائيل, عين الشرير

1—For the cow and bull to obey her owner (fol. 14<sup>v</sup>): ܐܪܥܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ

2—Protection from stomach cramp (fol. 14<sup>v</sup>–15<sup>r</sup>): ܕܡܠܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ

3—For the pestilence among cattle and sheep (fol. 15<sup>r</sup>): ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

XII—Charm of Mar Hürmezdā the Persian helps to protect from the raging dog (15<sup>v</sup>–16<sup>r</sup>):

ܣܘܡܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

Folio 15<sup>v</sup>, an illustration of Mar Hürmezdā the Persian riding a purple horse, and holding a spear with which he hits an animal leaving it lying dead on the ground. The animal is a figuration of a *raging dog*. Syriac inscription: ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ; also in Arabic inscription: كلب مكلوب, مار هرمس الفارسي

1—Binding the fever (fol. 16<sup>r</sup>): ܠܚܒܝܢ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ

2—Benediction for vineyards and corn-fields (fol. 16<sup>r</sup><sup>v</sup>): ܕܡܠܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ

3—For reconciliation in the household (fol. 16<sup>v</sup>): ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

4—For fruitful merchandise (fol. 16<sup>v</sup>–17<sup>r</sup>): ܠܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

5—For a safe trip by night (fol. 17<sup>r</sup>–17<sup>v</sup>): ܠܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6—For the noises and sounds that trouble the mind of a man ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

8—Binding false dreams (fol. 18<sup>rv</sup>): 

אשר נאמר מה חן מה מנוח, שיהיה נוח, ויהיה

1—Binding the serpents (fol. 19<sup>v</sup>):  $\kappa\delta\acute{\alpha}\omega\iota\ \kappa\iota\omega\kappa$

2—Binding the scorpions (fol. 19<sup>v</sup>–20<sup>r</sup>): **כחשך וחסך**

3—To protect the cattle from the Evil Eye (fol. 20<sup>r</sup>–20<sup>v</sup>): גמולת עין רעה  
אל תהיה כעלם חסדך

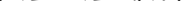
4—For obtaining the favor of those people in charge (20<sup>v</sup>–21<sup>r</sup>):  
 բլս ծախս դժարացի

5—The names of the ring of Solomon, gives courage to stand before the king, judge, and governor (21<sup>rv</sup>):

[illegible]

Folio 21r, an illustration of the ring of King Solomon. Arabic inscription: سليمان خاتم

Folio 21<sup>v</sup>, an illustration of King Solomon riding a red horse, and holding a spear with which he hits Satan, named Ašmadī. Syriac inscriptions: ܡܠܟܐ ܫܠܝܡܢ, ܡܠܟܐ ܫܠܝܡܢ; also ܡܠܟܐ ܫܠܝܡܢ, ܡܠܟܐ ܫܠܝܡܢ; also an Arabic inscription: ملك سليمان, اسمدي الشيطان

6—Binding the false tongues (fol. 21<sup>v</sup>–22<sup>r</sup>): 

7—For a woman that has difficulty bearing children (fol. 22<sup>r</sup>):  
 𐤀𐤊𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁

حاجات جلد رسیدگی اور تحقیق اور خیر ملکہ کے حصول


XIV—Charm of Mar Šalītā helps to cure wind burn (22<sup>v</sup>–23<sup>r</sup>):

කණයක තවත් අයුරු ඇති, එය තවත්

1—For toothaches (fol. 23<sup>rv</sup>):

2—Binding the mouth of scorpions and bird (fol. 23<sup>v</sup>–24<sup>r</sup>): כִּשְׁכֹּשׁ  
כִּשְׁכֹּשׁ כִּשְׁכֹּשׁ כִּשְׁכֹּשׁ

3—Concerning blood running from the nostril (24<sup>r</sup>): נחל נא נחל  
 נחל

4—For a child not to be disturbed in his sleeping (fol. 24<sup>r</sup>): 

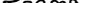
5—For the man upon whom sorcery shall not be practiced (24<sup>rv</sup>):  
 נִסְחָר לְאִישׁ וְלֹא יִסְחָר

XV—The charm of the fathers helps to cure all kinds of sickness and illness (24<sup>v</sup>–26<sup>r</sup>):

සමස්ත ප්‍රතිචාරය සඳහා සහතික කර ඇති බවට තීරණය කර ඇත.

Folio 25<sup>r</sup>, an illustration of the Garden of Eden: a tree carrying fruits. On the right side is a figure of Enoch and on the left side shows a figure of Elijah. Syriac inscription: ܡܫܝܚܐ ܥܢܘܟ ܕܥܕܢ ܕܗܝܠܝܬܐ ܕܥܕܢ ܕܗܝܠܝܬܐ; also in Arabic: خنوخ الكاتب نبي إيليا

1—Eliminating the itch (boil) (26<sup>rv</sup>): ננינא נמלפסא

2—Another prayer for eliminating the itch (boil) (26<sup>v</sup>): 

3—Binding the mouth of dogs (26v): 

Fol. 27 is a blank leave.

Five hundred proverbs and sayings, mostly in Syriac dialect, numbered in red at the beginning of each proverb.

**C—The story of Saint George the martyr (fols. 47–62).**

...നമ്മുടെ ജീവിതം

By the help of Jesus Christ we begin to write the story of the martyr Saint George...

Colophon (fol. 62):

[illegible]

*This book was finished by David son of 'Abd Yešū', son of the priest Alhas son of [?]Yuhannān, from Gūtefeh<sup>12</sup>, Amen. In this book there are five hundred proverbs, charms of the Evangelists, and the story of the martyr saint George, his prayer be with us. This book finished (copied) August 5<sup>th</sup> 1893 A.D. Amen.*

On the inner side of the cover a paper fastened on which is typed the following: *Anna Palmer Draper. Fund in the memory of her father Gourtland Palmer, Sr.*

Also a card is found with the following writing: BOOK OF  
CHARMS TO CURE DISEASE. MS. ON PRAYER, IN SYRIAC  
CHARACTERS SIXTH CENTURY.

On a second card is written the following: *Scribe:- David, son of Odeeshoo, Urmi (1890) near Tabriz.*

## SYRIAC MS No. 4

Description: XIX<sup>th</sup> (1813), Persia, the scribe called Zerwandad son of Safar. Book of charms to cure diseases.

<sup>12</sup> Village in Urmia district, northwestern Iran.



## Contents: Charms to Cure Diseases

The first half of this charm is lost.

**2—Charm of Saint Mary helps to cure all sicknesses, illnesses and demons.**

An illustration of horse-shoe border or vignette with certain ornaments hanging. Also an illustration of the entrance of Christ to Jerusalem riding a donkey and holding a palm in his hand, and the inscription in Syriac: ܬܝܫܝܥܝܫ ܕܡܫܝܚܐ ܕܡܪܝܢܐ *This is Jesus entering Jerusalem*. Also shows two people in front of Christ holding palms in their hands, and two inscriptions in Syriac: ܬܠܡܝܕܐ ܕܡܫܝܚܐ ܕܡܪܝܢܐ *these are the children and sons of Israel holding palms in their hands*.

3—Charm of the ascetic 'Abd helps women giving birth to a still born child.

Illustration of the ascetic 'Abd riding a black horse, and holding a spear with which he hits a woman leaving her lying dead on the ground. The woman is a figuration of the *evil eye*. Syriac inscription:

4—Charm of Saint George helps to cure from fear and anxiety.



Zerwandad, son of the late Safar, the nephew of the bishop Yūhannān, from the village of Garabaš.<sup>14</sup>

On the back of the roll is an inscription: *Chaldean mss prayer roll 1024 date about 1650 Kurdistan mountain.*

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priest Zerwandad, son of Safar, mentions that the scribe came from the village of Mār Ezekiel of Shemsdīn. A manuscript copied in 1897 in Ūrmi mentions the muṭrān's archdeacon Denhā of Tūleki, archdeacon of the monastery of Mār Ezekiel by Rustāqā". David Wilmshurst, *The Ecclesiastical Organization of the Church of the East, 1318–1913*. CSCO, 582/Subs. 104 (Louvain: Aedibus Peeters, 2002), 306.

<sup>14</sup> "Zerwandad, son of Safar, nephew of bishop Yōhannān, son of Abbas, son of Wardā (priest), son of Abraham (priest and administrator of the monastery of Mār Ezekiel in Daryan)". David Wilmshurst, *The Ecclesiastical Organization of the Church of the East, 1318–1913*. CSCO, 582/Subs. 104 (Louvain: Aedibus Peeters, 2002), 543.