

SYRIAC MANUSCRIPTS IN NEW YORK PUBLIC LIBRARY

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- [1] 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 18th and 19th centuries, all of which focus on charms to cure and protect against diseases.¹ 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.
- [2] 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]

¹ 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.

No. 2

*Book of charms to cure disease*², c17th cent. Manuscript on paper in Syriac characters on 26 leaves, the last leaf lacking, 32mo. [rev. Alexander McLachlan?]³

No. 3

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

No. 4

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

- [3] 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.⁶ Another

² 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.

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

⁴ 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.

⁵ 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.

⁶ See Hermann Gollancz, *The Book of Protection* (London & Oxford: Henry Frowde & Oxford University Press; 1912). This is a classic work,

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

- [4] Description: XVIIIth century, Persia. The scribe called Eliyā. Book of charms to cure diseases.
- [5] 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.
- [6] Collation: I¹⁰ (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], II¹⁰ (lacks one leaf) [12–20], III¹⁰ (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.
- [7] 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 ܐܠܝܝܐ fol. 27^r). 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*.
- [8] The content of the manuscript: Book of Charms to Cure Diseases.
- [9] **I-Charm helps to cure sickness and illness** (2^r). The first half of this Charm is lost due to the damage.

containing the first translation of two Syriac manuscripts whose existence was first made public in 1897, along with a third manuscript included for comparison.

- [10] **II-Charms of St. Tomas helps to cure insomnia (2^r–3^r):**
 ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [11] Folio 2^v, 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).
- [12] Syriac inscription: ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [13] 1-Binding the arrows and all implements of war (fols. 3^r–4^v):
 ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [14] Folio 3^v, an illustration of sword ܠܝܬܝܢ; dagger ܠܝܬܝܢ; hatchet⁷ ܠܝܬܝܢ; bow and arrow ܠܝܬܝܢ ܕܝܠܝܢ; morgenstern ܠܝܬܝܢ; war hammer or axe ܠܝܬܝܢ; saddle-hatchet⁸ ܠܝܬܝܢ; short sword ܠܝܬܝܢ; spear ܠܝܬܝܢ; pistol ܠܝܬܝܢ.
- [15] 2-Pounding headache (fols. 4^v–5^r): ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [16] 3-For the start of a prosperous hunting season of the chase (fols. 5^r–6^v): ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [17] Fol. 5^v an illustration of different animals: fox ܠܝܬܝܢ; Capricorn ܠܝܬܝܢ; donkey ܠܝܬܝܢ; ram ܠܝܬܝܢ ܕܝܠܝܢ; dove ܠܝܬܝܢ; owl ܠܝܬܝܢ; goat ܠܝܬܝܢ; and in folio 7^v, an illustration of different weapons: pistols and matchlocks.
- [18] 4-For the riches (or sustenance) of a man (fol. 6^v): ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [19] 5-Binding the guns and the engine of war (fol. 7^{rv}): ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [20] 6-For toothaches (fols. 7^v–8^r): ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [21] 7-Concerning peace among men (fols. 8^r–8^v): ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ
- [22] 8-For protection from the spiders (fol. 9^r) ܠܝܬܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ ܕܝܠܝܢ

⁷ Persian word means Hatchet.

⁸ 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).

- [23] 9-Concerning heartache (fol. 9^r-9^v): ܐܘܬܪܐ ܕܠܒܐ
- [24] 10-Binding the thieves (fol. 9^v): ܐܘܬܪܐ ܕܥܝܬܐ
- [25] **III-Charm of Saint Gabriel the archangel helps to cure the Evil Eye (9^v-10^v):**
 ܐܘܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
- [26] Folio 10^r 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*.
- [27] 1-For the cow or bull which dislikes, or is anxious toward her owner (fol. 10^v-11^r): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [28] 2-Protection from stomach cramp (fol. 11^r): ܐܘܬܪܐ ܕܥܝܬܐ
- [29] 3-For the pestilence among cattle and sheep (fol. 11^r-11^v): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [30] **IV-Charm of Mar Hürmezdā the Persian helps to protect from the raging dog (11^v-12^v):**
 ܐܘܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
- [31] Folio 12^r an illustration of Mar Hürmezdā 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: ܐܘܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
- [32] 1-Preventing the fever (fol.12^v): ܐܘܬܪܐ ܕܥܝܬܐ
- [33] 2-Benediction for vineyards and corn-fields (fol.12^v-13^r): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [34] 3-For reconciliation in the household (fol.13^r): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [35] 4-For the merchant's fruitful journey (fol.13^r-13^v): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [36] 5-For a safe trip by night (fol.13^v-14^r): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [37] 6-For the noises and sounds that trouble the mind of a man (fol.14^r-14^v): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [38] 7-For the prosperity of the household (fol.14^v-15^r): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
- [39] 8-Binding false dreams (fol.15^r-15^v): ܐܘܬܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

- [40] **V-Charm of Daniel the prophet helps to protect from wild animals (wolf)** (15^v–16^r):

(ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ)

- [41] Folio 16^r, 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: ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [42] 1-Binding the serpents (fol. 16^v): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [43] Folio 16^v, an illustration of two serpents, with Syriac inscription: ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [44] 2-Binding the mouths of the scorpions (folio. 16^v–17^r): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [45] Folio 17^r an illustration of two scorpions.

- [46] 3-As protecting the cattle from the Evil Eye (17^r–17^v): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [47] 4-For obtaining favor from those people in charge (17^v–18^r): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [48] 5-The names on the Ring of King Solomon which give courage to stand before the kings (18^r): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [49] Folio 18^v, an illustration of the ring of King Solomon.

- [50] 6-Binding false tongues (fol.18^v–19^r): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [51] **VI-Charm of Mar Šaliṭā of Riš‘aynā helps to cure *wind burn*** (19^r):

ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [52] Folio 19^v, an illustration of Mar Šaliṭā of Riš‘aynā riding a red horse, and holding a spear with which he hits the *wind burn*. Syriac inscription: ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [53] 1-Binding the mouth of the scorpions and birds (19^v–20^r): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [54] 2-Binding the fire from the stalks and corn (fol.20^r–21^v): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [55] 3-Concerning blood running from the nostril (20^v–1^v): ܐܕܡܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ ܕܡܕܝܐ

- [56] 4-For boys not to cry (fol. 1^v): ܐܬܢܝܢ ܕܠܐ ܗܘܒܝܢ ܕܥܪܝܢ
[57] 5-Protection from people practicing sorcery (fol. 1^v): ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[58] VII-Charm of the fathers helps to cure all kinds of sickness
and illness (1^v, 21^r-22^r):

ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[59] Folio 21^v, an illustration of the Garden of Eden: a tree standing in
the middle, on which many birds are sitting. On the right side is a
figure of Enoch and on the left side shows the figure of Elijah.
Syriac inscription: ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[60] 1-For a method to determine the cause of an illness (fol. 22^r-23^v):
ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[61] 2-Eliminating the itch (boil) (23^v-24^r): ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[62] 3-Binding the worms (fol. 24^v): ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[63] 4-[?] (24^v-25^r): [?]
[64] 5-For the bees neither to separate from each other nor leave their
swarms (25^r): ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[65] 6-Binding the bees (25^v): ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[66] 7-Preventing stomach cramps (fol. 25^v): ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[67] Folio 27^r, an illustration of a Cross and on the four corners of it is
written: ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ pray for the weak Eliyā.
[68] Folio 3^r, 5^v, 8^v, 20^r 22^r, 26^r 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.
[69] What remains from the colophon in folio 26^v is the following:
[70] ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ ܕܡܚܬܝܢ
[71] This writing (of this manuscript) finished on Wednesday, in the blessed month
of March, in the middle of the Great Fast in the year 1 [???].
[72] Furthermore, there are two cards with recent English inscriptions:
[73] The first card:
[74] With my compliments, Rev.^d Alexander Mc Lachlan, American Mission
Smyrna Turkey.

- [75] The second card:
- [76] *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.⁹
- [77] At the upper right of this card is written a recently dated inscription in pencil: *dated Aug. 15, 1893.*
- [78] On the back of the card is written the following: *Father Rafael*¹⁰ 77, *Washington st., Syro Arabian Church.*¹¹

SYRIAC MS NO. 3

- [79] Description: XIXth century (1893 A.D), Persia, The scribe called David son of 'Abd Yešū'. Book of charms to cure diseases.
- [80] Paper, size: 170x105 mm, consisting of 62 leaves. Not foliated or paginated.

⁹ 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.

¹⁰ 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).

¹¹ Father Raphael set up a chapel at 77 Washington Street.

- [illegible]

כחול כחול מעט ירוק, כחול

- [94] Folio 3^v, 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.
- [95] Syriac inscription: ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, also in Arabic inscription: ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ
- [96] 1-For courage to stand before Kings, Judges and governors (4^r-4^v): ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ
- [97] 2-For courage to stand before a King (4^v-5^v): ܡܪ ܓܪܓܝܫ
- [98] VII-Charms of Saint Pollā gives courage to stand before kings, judges and governors (5^v-6^r):
ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ
- [99] VIII-Charms of King Solomon helps cure Backache (6^r-6^v):
ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ, ܡܪ ܓܪܓܝܫ
- [100] Folio 6^r, an illustration of Mar Šaliṭā wearing colored clothes and smoking a pipe, furthermore, a picture of a dagger ܡܪ ܫܠܝܬܐ; sword ܡܪ ܫܠܝܬܐ; pistol ܡܪ ܫܠܝܬܐ; pipe ܡܪ ܫܠܝܬܐ; ܡܪ ܫܠܝܬܐ.
- [101] IX-Charms of Saint Zayʿā helps to cure fatal malignant disease (6^v-7^v):
ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ
- [102] Folio 7^r 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: ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ. Also an Arabic inscription in pencil is found in the outer margin of folio 7^r: ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ
- [103] 1-Spell for sickness (7^v-8^r), ܡܪ ܕܝܐܝܬܐ
- [104] X-Charms of Saint Tomas helps cure insomnia (8^r-8^v):
ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ
- [105] Folio 8^v, 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: ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ. Also in Arabic an inscription is found: ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ, ܡܪ ܕܝܐܝܬܐ

- [illegible]

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| [135] | 1-Binding the serpents (fol. 19 ^v): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [136] | Folio 19 ^v , an illustration of two serpents. Syriac inscription: ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ; also in Arabic: حيات | |
| [137] | 2-Binding the scorpions (fol. 19 ^v –20 ^r): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [138] | Folio 20 ^r , an illustration of four scorpions. | |
| [139] | 3-To protect the cattle from the Evil Eye (fol. 20 ^r –20 ^v): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [140] | 4-For obtaining the favor of those people in charge (20 ^v –21 ^r): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [141] | 5-The names of the ring of Solomon, gives courage to stand before the king, judge, and governor (21 ^{rv}): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ ܕܡܠܟܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ |
| [142] | Folio 21 ^r , an illustration of the ring of King Solomon. Arabic inscription: سليمان خاتم | |
| [143] | Folio 21 ^v , an illustration of King Solomon riding a red horse, and holding a spear with which he hits Satan, named Ašmadī. Syriac inscriptions: ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ; also ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ; also an Arabic inscription: ملك سليمان، اشمدي الشيطان | |
| [144] | 6-Binding the false tongues (fol.21 ^v –22 ^r): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [145] | 7-For a woman that has difficulty bearing children (fol.22 ^r): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [146] | 8-Spell for cow, oxen or sheep that (their) milk will not spoil (22 ^{rv}): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [147] | 9-For reconciliation in the household (22 ^v): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [148] | XIV-Charms of Mar Šalīṭā helps to cure wind burn (22 ^v –23 ^r): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [149] | Folio 23 ^r , an illustration of Mar Šalīṭā riding a red horse, and holding a spear with which he hits the wind burn. Syriac inscription: ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ; also in Arabic inscription: مار شليط، روح الأحمر | |
| [150] | 1-For toothaches (fol. 23 ^{rv}): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |
| [151] | 2-Binding the mouth of scorpions and bird (fol. 23 ^v –24 ^r): | ܠܠܫܡܥܝܢ ܕܢܚܝܬܐ |

- [167] *This book was finished by David son of 'Abd Yešū', son of the priest Alḥas son of [?]Yuhannan, from Gutefeh¹², 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 5th 1893 A.D, Amen.*
- [168] 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 Gourtiland Palmer. Sr.*
- [169] Also a card is found with the following writing: BOOK OF CHARMS TO CURE DISEASE. MS. ON PRAYER, IN SYRIAC CHARACTERS XIXTH CENTURY.
- [170] On a second card is written the following: *Scribe:- David, son of Odeeshoo, Urmī (1890) near Tabriz.*

SYRIAC MS No. 4

- [171] Description: XIXth (1813), Persia, the scribe called Zerwandad son of Safar. Book of charms to cure diseases.
- [172] Ms. on roll, paper, size: 2250x87mm, 8mm margin from each side, Eastern Syriac Sertō, rubricated. The text is not ruled, and a water mark is found (1808), no chainlines. On the spine of the box where the roll is preserved is written the following: MAGICAL PRAYERS AGAINST DEMONS—SYRIAC MS. ROLL FROM KURDISTAN—LATE XVII CENT.
- [173] Contents: Charms to Cure Diseases
- [174] **1-Charms helps to cure from sickness, illness and demons.** The first half of this charm is lost.
- [175] Illustration of Saint Mary holding a staff, Jesus and the Evangelist John. Another illustration of four people: Joseph, Zebulon, Yūstos and Manase holding staffs in their hands except Joseph.
- [176] **2-Charms of Saint Mary helps to cure all sicknesses, illnesses and demons.**

[illegible]

- [177] 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

¹² Village in Urmia district, northwestern Iran.

inscription in Syriac: ܕܠܝܬܐ ܕܝܫܘܥ ܕܢܚܝܠܐ This is Jesus entering Jerusalem. Also shows two people in front of Christ holding palms in their hands, and two inscriptions in Syriac: ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ these are the children and sons of Israel holding palms in their hands.

- [178] Beside the illustration is a recent Syriac inscription: ܠܝܘܢܐ ܕܥܡܪܐ
[179] 3-**Charm** of the ascetic ‘Abd helps women giving birth to a still born child.

וזהו ענין ה' וזהו חכמה, חכמה נחלתה למי שיש לו חכמה וזהו ענין ה' וזהו חכמה

- [180] 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:
ܬܝܠܐ ܕܥܡܪܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ܕܥܡܪܐ ܕܚܝܬܐ ܕܩܕܝܫܐ

- [181] 4-Char^m of Saint George helps to cure from fear and anxiety.

החברות המציינות לעיל, הן חברות בעלות נכסיהן המיועדים למכירה, והן חברות בעלות נכסיהן המיועדים למכירה.

- [182] Illustration of Saint George riding a yellow horse, and holding a spear with which he hits a dragon, leaving it lying dead on the ground. Syriac inscription: ܬܝܢ ܕܥܠܡ ܕܡܪܝܢ ܝܗܘܐ ܕܥܠܡ ܕܡܪܝܢ

- [183] 5-Charm of Saint Simon Cephas helps to cure against a demon who strangles children.

הנהגת משרד הבריאות, יחד עם ההגדרות והמדיניות של הממשלה

- [184] Illustration of Saint Simon Cephas forcefully restraining a demon named Farūn, in his hand. The Demon is trying to attack a child. Behind the child is his mother who is trying to protect him. Syriac inscription: ܡܠܟܐ ܫܡܝܢ ܥܦܪܝܢ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

- [185] **Colophon:**

[illegible]

- [186] The colophon of this manuscript reveals that this roll was finished on Tuesday, the 17th of February in 2124 of the *blessed Greeks* (A.D. 1813). The copying of the roll was in the time of Mar Yūḥannān the bishop of the monastery of Mar Ḥazqiyel.¹³ The scribe is priest Zerwandad, son of the late Safar, the nephew of the bishop Yūḥannān, from the village of Garabaš.¹⁴
- [187] On the back of the roll is an inscription: *Chaldean mss prayer roll 1024 date about 1650 Kurdistan mountain.*

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¹³ "A monastery of Mār Ezekiel, located near Rustāqā, and therefore to be sought in the Shemsdīn district, is mentioned in a number of manuscript colophons between the sixteenth and nineteenth centuries. The monastery (not mentioned in the report of 1607 and 1610, and perhaps a rather large church) is first mentioned in 1599, when a manuscript was copied for its superior the priest Wardā, son of the deacon Mūshe. The bishop Yōḥannān of Anzel, who died shortly before 1755, is mentioned as the monastery's superior in colophons of 1804 and 1815, and is said to have built Mār Ezekiel on the border of Daryan in colophon of 1824 implying that he was responsible for restoring the monastery. The colophon of a manuscript in 1826 by his nephew the 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 Denḥā of Tūleki, archdeacon of the monastery of Mār Ezekiel by Rustāqā". David Wilmschurst, *The Ecclesiastical Organization of the Church of the East, 1318–1913*. CSCO, 582/Subs. 104 (Louvain: Aedibus Peeters, 2002), 306.

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

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