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 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.

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.

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,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

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.

No. 4

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

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 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: XVIIIth 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.

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, 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: 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.

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 (ܐܠܝܐ ܕܥܠܝܐ fol. 27^v). 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^r). The first half of this Charm is lost due to the damage.

II—Charm of St. Tomas helps to cure insomnia (2^r–3^r):

ܐܝܡܢܐ ܕܝܘܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

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).

Syriac inscription: ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

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

ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Folio 3^v, an illustration of sword ܡܪܝܬܐ; dagger ܡܪܝܬܐ; hatchet⁷ ܡܪܝܬܐ; bow and arrow ܡܪܝܬܐ ܕܡܪܝܬܐ; morgenstern ܡܪܝܬܐ; war

⁷ Persian word means Hatchet.

hammer or axe ܠܚܝܬ; saddle-hatchet⁸ ܠܚܝܬ ܥܝܪܐ; short sword ܠܚܝܬ ܩܨܝܬ; spear ܠܚܝܬ ܥܝܪܐ; pistol ܠܚܝܬ ܥܝܪܐ.

2—Pounding headache (fols. 4^v–5^r): ܠܚܝܬ ܥܝܪܐ

3—For the start of a prosperous hunting season of the chase (fols. 5^r–6^v): ܠܚܝܬ ܥܝܪܐ

Fol. 5^v an illustration of different animals: fox ܠܚܝܬ; Capricorn ܠܚܝܬ; donkey ܠܚܝܬ; ram ܠܚܝܬ ܥܝܪܐ; dove ܠܚܝܬ; owl ܠܚܝܬ; goat ܠܚܝܬ; and in folio 7^v, an illustration of different weapons: pistols and matchlocks.

4—For the riches (or sustenance) of a man (fol. 6^v): ܠܚܝܬ ܥܝܪܐ ܠܚܝܬ ܥܝܪܐ

5—Binding the guns and the engine of war (fol. 7^{rv}): ܠܚܝܬ ܥܝܪܐ ܠܚܝܬ ܥܝܪܐ

6—For toothaches (fols. 7^v–8^r): ܠܚܝܬ ܥܝܪܐ

7—Concerning peace among men (fols. 8^r–8^v): ܠܚܝܬ ܥܝܪܐ ܠܚܝܬ ܥܝܪܐ

8—For protection from the spiders (fol. 9^r): ܠܚܝܬ ܥܝܪܐ

9—Concerning heartache (fol. 9^r–9^v): ܠܚܝܬ ܥܝܪܐ

10—Binding the thieves (fol. 9^v): ܠܚܝܬ ܥܝܪܐ

III—Charm of Saint Gabriel the archangel helps to cure the Evil Eye (9^v–10^v):

ܠܚܝܬ ܥܝܪܐ ܠܚܝܬ ܥܝܪܐ ܠܚܝܬ ܥܝܪܐ

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*.

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).

1—For the cow or bull which dislikes, or is anxious toward her owner (fol. 10^v–11^r): ܡܕܝܬܐ ܕܐܪ ܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

2—Protection from stomach cramp (fol. 11^r): ܕܡܕܝܬܐ ܕܡܕܝܬܐ

3—For the pestilence among cattle and sheep (fol. 11^r–11^v): ܕܡܕܝܬܐ ܕܡܕܝܬܐ

IV—Charm of Mar Hūrmezdā the Persian helps to protect from the raging dog (11^v–12^v):

ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

Folio 12^r 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: ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

1—Preventing the fever (fol. 12^v): ܕܡܕܝܬܐ ܕܡܕܝܬܐ

2—Benediction for vineyards and corn-fields (fol. 12^v–13^v): ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

3—For reconciliation in the household (fol. 13^r): ܕܡܕܝܬܐ ܕܡܕܝܬܐ

4—For the merchant's fruitful journey (fol. 13^r–13^v): ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

5—For a safe trip by night (fol. 13^v–14^r): ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

6—For the noises and sounds that trouble the mind of a man (fol. 14^r–14^v): ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

7—For the prosperity of the household (fol. 14^v–15^r): ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

8—Binding false dreams (fol. 15^r–15^v): ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

V—Charm of Daniel the prophet helps to protect from wild animals (wolf) (15^v–16^r):

ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

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: ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

Folio 16^v, an illustration of two serpents, with Syriac inscription:
 ܠܐܢ ܕܥܝܢܐ ܕܥܝܢܐ

2—Binding the mouths of the scorpions (fol. 16^v-17^r): **כִּי־יִשְׁכַּח**
כִּי־יִשְׁכַּח

3—As protecting the cattle from the Evil Eye (17^r–17^v): במסע גל
גל גל גל גל גל

4—For obtaining favor from those people in charge (17^v–18^r):
 ታላቅ ግዴታ ያለበት ሰው

[illegible]

Folio 18^v, an illustration of the ring of King Solomon.

6—Binding false tongues (fol. 18^v–19^r):

VI—Charm of Mar Šalīṭā of Rīš‘aynā helps to cure *wind burn*
(19^e):

കർമ്മങ്ങൾ കൂടിയ ഒരു ദിവസം, ഇതിൽ

Folio 19^v, an illustration of Mar Šaliṭā of Rīš'aynā riding a red horse, and holding a spear with which he hits the *wind burn*. Syriac inscription: ܡܪ ܫܠܝܬܐ ܕܪܝܫ ܐܝܢܐ ܕܡܪܝܢܐ ܕܪܝܫ ܐܝܢܐ

1—Binding the mouth of the scorpions and birds (19^v–20^r): כחכ
וּפְתַח וּבִלְעָם וְהַיָּמִין וְהַיָּשָׁר

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

3—Concerning blood running from the nostril (20^v-1^v): נזילת הדם
 מן הנחיר

4—For boys not to cry (fol. 1^v): بالتة لك حص

5—Protection from people practicing sorcery (fol. 1^v): גאסען געבונג
שטעלע

VII—Charm of the fathers helps to cure all kinds of sickness and illness (1^v, 21^r–22^r):

ܠܝܙܝܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

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: ܠܝܙܝܪܐ ,ܥܝܬܐ

1—For a method to determine the cause of an illness (fol. 22^r–23^v): ܠܝܙܝܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

2—Eliminating the itch (boil) (23^v–24^r): ܠܝܙܝܪܐ ܕܥܝܬܐ

3—Binding the worms (fol. 24^{rv}): ܠܝܙܝܪܐ ܕܥܝܬܐ

4— [?] (24^v–25^r): [?]

5—For the bees neither to separate from each other nor leave their swarms (25^r): ܠܝܙܝܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

6—Binding the bees (25^v): ܠܝܙܝܪܐ ܕܥܝܬܐ

7—Preventing stomach cramps (fol. 25^v): ܠܝܙܝܪܐ ܕܥܝܬܐ

Folio 27^r, an illustration of a Cross and on the four corners of it is written: ܠܝܙܝܪܐ ܕܥܝܬܐ *pray for the weak Eliya*.

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.

What remains from the colophon in folio 26^v is the following:

ܠܝܙܝܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ
[?] ܠܝܙܝܪܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

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 [???].

Furthermore, there are two cards with recent English inscriptions:

The first card:

With my compliments, Rev.^d 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.⁹

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*¹⁰ *77, Washington st., Syro Arabian Church.*¹¹

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.

Folio 2^r, 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^v, 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^v 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^v):

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܥܝܢ ܕܝܥܝܠ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

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.

Syriac inscription: ܡܚܝܐ, ܕܥܝܢ ܕܝܥܝܠ, ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ, also in Arabic inscription: مار جرجس, التنين

1—For courage to stand before Kings, Judges and governors (4^r–4^v): ܡܕܡ ܥܠܝܠܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ

2—For courage to stand before a King (4^v–5^v): ܡܕܡ ܥܠܝܠܐ

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

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܥܝܢ ܕܝܥܝܠ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

VIII—Charm of King Solomon helps cure Backache (6^r–6^v):

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܥܝܢ ܕܝܥܝܠ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Folio 6^r, an illustration of Mar Šalīṭā wearing colored clothes and smoking a pipe, furthermore, a picture of a dagger ܣܝܢܐ; sword ܡܝܬܐ; pistol ܡܝܬܐ; pipe ܡܝܬܐ; ܡܝܬܐ.

IX—Charm of Saint Zayʿā helps to cure fatal malignant disease (6^v–7^v):

ܣܝܡܢܐ ܕܡܚܝܐ, ܕܥܝܢ ܕܝܥܝܠ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

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: ܡܚܝܐ, ܕܥܝܢ ܕܝܥܝܠ, ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ, Also an Arabic inscription in pencil is found in the outer margin of folio 7^r: مار زيا ملاك الموت

1—Spell for sickness (7^v–8^r), ܐܡܝܢܐ ܐܡܝܢܐ

X—Charm of Saint Tomas helps cure insomnia (8^r–8^v):

ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

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: ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ, 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^v–9^v): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

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

2—Pounding headache (fol. 9^v–10^r): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

3—For the start of a prosperous hunting season of the chase (10^r–11^v): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

Folio 10^v, 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^v–11^r): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

5—Binding the guns and the engine of war (fol. 11^r–12^r): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

Folio 11^v illustration of guns: *these are rifles* ܐܡܝܢܐ ܐܡܝܢܐ *these are pistols* ܐܡܝܢܐ ܐܡܝܢܐ

6—For toothache (fol. 12^r): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

7—Concerning peace among men (fol. 12^r–12^v): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

8—For protection from the spiders (fol. 12^v–13^r): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

9—Concerning heartache (fol. 13^r): ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ

10—Binding the thieves (fol. 13^v): ܕܚܝܬܐ ܕܥܝܬܐ

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

ܐܡܝܢ ܕܡܠܟܐ ܕܚܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

Folio 14^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*. Syriac inscription: ܕܚܝܬܐ ܕܡܠܟܐ ܕܥܝܬܐ; also in Arabic inscription: جبرائيل, عين الشرير

1—For the cow and bull to obey her owner (fol. 14^v): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

2—Protection from stomach cramp (fol. 14^v–15^r): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

3—For the pestilence among cattle and sheep (fol. 15^r): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

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

ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

Folio 15^v, 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: ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ; also in Arabic inscription: كلب مكلوب, مار هرمس الفارسي

1—Binding the fever (fol. 16^r): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

2—Benediction for vineyards and corn-fields (fol. 16^r^v): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

3—For reconciliation in the household (fol. 16^v): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

4—For fruitful merchandise (fol. 16^v–17^r): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

5—For a safe trip by night (fol. 17^r–17^v): ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

6—For the noises and sounds that trouble the mind of a man ܐܡܝܢ ܕܡܠܟܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

8—Binding false dreams (fol. 18^{rv}):

אשכנז ואדום וישראל ויחזקאל ויחזקאל ויחזקאל

1—Binding the serpents (fol. 19^v): 𐌲𐌿𐌸𐌰𐌹𐌳𐌰 𐌲𐌿𐌸𐌰𐌹𐌳𐌰

2—Binding the scorpions (fol. 19^v–20^r): **כחשן ופחשן**

3—To protect the cattle from the Evil Eye (fol. 20^r–20^v):

4—For obtaining the favor of those people in charge (20^v–21^r):
 բլս իմիս դժուարս

5—The names of the ring of Solomon, gives courage to stand before the king, judge, and governor (21^{rv}):

שבתה ויחמלה ויחלל עליה וישע למדן חלקה, חמלה, חמלה

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

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: ܡܠܟܐ ܫܠܝܡܢ, ܥܠܡܬܗ; also ܡܠܟܐ ܫܠܝܡܢ, ܥܠܡܬܗ; also an Arabic inscription: ملك سليمان، اسمدي الشيطان

6—Binding the false tongues (fol. 21^v–22^r):

7—For a woman that has difficulty bearing children (fol. 22r):
 𐤀𐤏𐤍 𐤏𐤕𐤕𐤕 𐤏𐤕𐤕𐤕

حاجات جلد ردياڻي ۽ حق ۽ خيالي ملڪ ۾ مستعمل

XIV—Charm of Mar Šalītā helps to cure wind burn (22^v–23^r):

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: ܡܪ ܫܠܝܬܐ ܥܠ ܚܝܠܐ ܕܗܘܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ; also in Arabic inscription: مار شليط، روح الأحمر

2—Binding the mouth of scorpions and bird (fol. 23^v–24^r): 𐤀𐤓𐤕𐤕
𐤀𐤓𐤕𐤕 𐤀𐤓𐤕𐤕 𐤀𐤓𐤕𐤕

4—For a child not to be disturbed in his sleeping (fol. 24^r):

5—For the man upon whom sorcery shall not be practiced (24^{rv}):
 נעזר נא פאר אים נעזר

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

കുടുംബശ്രീ, സി.പി.ഐ, സി.പി.എം, കോൺഗ്രസ്സ്, കമ്മ്യൂണിസ്റ്റ്, മറ്റും

Folio 25^r, 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: ܣܡܝ ܫܥܝܬܐ, ܥܢܚܐ; also in Arabic: خنوخ الكاتب نبي إيليا

1—Eliminating the itch (boil) (26^{rv}): $\aleph \text{ } \aleph \text{ } \aleph \text{ } \aleph \text{ } \aleph$

2—Another prayer for eliminating the itch (boil) (26^v):

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).

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

אשר נראה כי הוא לא היה יכול להבין את המושגים הללו, ולכן
הוא לא הבין את המושגים הללו, ולכן הוא לא הבין את המושגים הללו.
[...]

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.*

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

Description: XIXth (1813), Persia, the scribe called Zerwandad son of Safar. Book of charms to cure diseases.

¹² 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: ܬܝܫܝܥ 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.¹⁴

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.

¹⁴ "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.