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. 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.

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]*

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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_, c17th cent. Manuscript on paper in Syriac characters on 26 leaves, the last leaf lacking, 32mo. [rev. Alexander McLachlan?]

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].

No. 4

_Magical prayers against demons_, late 17th cent. Syriac manuscript on paper from Kurdistan. [Eames Collection].

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.

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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.


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**


[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: I^10 (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^10 (lacks one leaf) [12–20], III^10 (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 (אליעא fol. 27r). 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] 1-Charm helps to cure sickness and illness (2). The first half of this Charm is lost due to the damage.
10-Charm of St. Tomas helps to cure insomnia (2–3):

II-

Folio 2r, 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:

13-1-Binding the arrows and all implements of war (fols. 3r–4v):

14-Folio 3v, an illustration of sword, dagger, bow and arrow; hatchet\(^7\); morgenstern; war hammer or axe; saddle-hatchet\(^8\); short sword; spear; pistol.

15-2-Pounding headache (fols. 4v–5):

16-3-For the start of a prosperous hunting season of the chase (fols. 5r–6):

17-Fol. 5\(^r\) an illustration of different animals: fox; Capricorn; donkey; ram; dove; owl; goat; and in folio 7\(^r\), an illustration of different weapons: pistols and matchlocks.

18-4-For the riches (or sustenance) of a man (fol. 6\(^r\)):

19-5-Binding the guns and the engine of war (fol. 7\(^r\)):

20-6-For toothaches (fols. 7\(^v\)–8\(^r\)):

21-7-Concerning peace among men (fols. 8\(^r\)–8\(^v\)):

22-8-For protection from the spiders (fol. 9\(^r\)):

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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 tabar is sometimes carried as a symbolic weapon by wandering dervishes (Muslim acetic worshippers).
9-Concerning heartache (fol. 9r–9v):

10-Binding the thieves (fol. 9v):

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

Folio 10r 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.

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

2-Protection from stomach cramp (fol. 11r):

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

IV-Charm of Mar Hûrmezđâ the Persian helps to protect from the raging dog (11v–12r):

Folio 12r an illustration of Mar Hûrmezđâ 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:

1-Preventing the fever (fol.12v):

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

3-For reconciliation in the household (fol.13r):

4-For the merchant’s fruitful journey (fol.13v–13r):

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

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

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

8-Binding false dreams (fol.15v–15r):
V-Charm of Daniel the prophet helps to protect from wild animals (wolf) (15v–16r):

Folio 16r, 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:

1-Binding the serpents (fol. 16v):

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

2-Binding the mouths of the scorpions (folio. 16v–17r):

Folio 17r, an illustration of two scorpions.

3-As protecting the cattle from the Evil Eye (17v–17v):

4-For obtaining favor from those people in charge (17v–18r):

5-The names on the Ring of King Solomon which give courage to stand before the kings (18r):

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

VI-Charm of Mar Šaliṭā of Riš'aynā helps to cure wind burn (19v):

Folio 19v, 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:

1-Binding the mouth of the scorpions and birds (19v–20r):

2-Binding the fire from the stalks and corn (fol.20v–21v):

3-Concerning blood running from the nostril (20v–1v):
4-For boys not to cry (fol. 1v):

5-Protection from people practicing sorcery (fol. 1v):

VIII-Charm of the fathers helps to cure all kinds of sickness and illness (1v, 21v–22v):

Folio 21v, 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:

1-For a method to determine the cause of an illness (fol. 22v–23v):

2-Eliminating the itch (boil) (23v–24v):

3-Binding the worms (fol. 24rv):

4-[? ] (24v–25v): [?]

5-For the bees neither to separate from each other nor leave their swarms (25v):

6-Binding the bees (25v):

7-Preventing stomach cramps (fol. 25v):

Folio 27v, an illustration of a Cross and on the four corners of it is written: pray for the weak Eliyā.

Folio 3v, 5v, 8v, 20v, 22v, 26v 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 26v is the following:

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. 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 Raphael 77, Washington st., Syro Arabian Church.*

**SYRIAC MS NO. 3**


Paper, size: 170x105 mm, consisting of 62 leaves. Not foliated or paginated.

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10 Raphael of Brooklyn (November 20, 1860–February 27, 1915) was born as Raphael Hawaweny in Damascus, Syria. He was educated at the Patriarchal School in Damascus, the Patriarchical 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.
Collation: I° [i, 1–5], II° [6–11], III° [12–17], IV° [18–23], V° [24–27], VI° [28–33], VII° [34–40], VIII° [41–46], IX° [47–52], X° [53–58], XI° (one blank leaf) [59–62].

Single column, 19 lines, Eastern Syriac Sēṭō, black ink, the titles in red. The text is ruled, no water marks or chainlines. The scribe called David son of ‘Abd Yešū. The cover is cardboard and covered with dark brown leather. At the inner side of the cover is typed Anna Palmer Draper Fund to the memory of her father Courtlandt Palmer, Sr. also is found a sign of a star and moon which represents the Ottoman flag, beside that a stamped date Jan 15 1913.

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

Preliminary words acknowledging divine aid (fol.1):

I—The prayer of the angels (fol.1): ܐܢܚܢܐ ܢܚܢܐ ܠܐ ܗܘ

II—The prayer of Adam (fol.1): ܐܢܚܢܐ ܢܚܢܐ ܕܡܕܢܐ

III—The prayer of the Fathers (fol.1v): ܐܢܚܢܐ ܢܚܢܐ ܢܗܪ̈ܐ

IV—The Lord’s Prayer (fol.2): ܐܢܚܢܐ ܢܚܢܐ ܢܗܪ̈ܐ

V—The preaching of St. John (fol.2v): ܐܢܚܢܐ ܢܚܢܐ ܢܗܪ̈ܐ

Folio 2r, 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 Estrangälō: סאסר, מתקי also in Arabic: מתכז. מרקוס

Folio 2v, 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 Estrangälō: אסאסר, יוחנן, also in Arabic: יוחנן, לוכס

Also is found on fol.2v 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 (2v):

Also is found on fol.2v a square divided into thirty smaller spaces, containing the words of St. John chapter 1.
10 Iskandar Bcheiry

[94] Folio 3v, 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: ܐܝܘܗܝܠܐ ܡܪܡܡܐ ܠܠܢܐ. ܡܪ ܓܪܓ ܠܠܢܐ ܠܠܢܐ
Also in Arabic inscription: مار جرجس. التنين

[96] 1-For courage to stand before Kings, Judges and governors (4v–4v):

[97] 2-For courage to stand before a King (4v–5v):

[98] VII-Charm of Saint Pollā gives courage to stand before kings,
judges and governors (5v–6v):

[99] VIII-Charm of King Solomon helps cure Backache (6v–6v):

[100] Folio 6r, an illustration of Mar Šalīṭā wearing colored clothes and
smoking a pipe, furthermore, a picture of a dagger; sword
sword; pistol; pipe

[101] IX-Charm of Saint Zayʿā helps to cure fatal malignant disease
(6v–7v):

[102] Folio 7r 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: ܐܘܗܝܠܐ ܡܪܡܡܐ ܠܠܢܐ. ܡܪ ܓܪܓ ܠܠܢܐ ܠܠܢܐ
Also an Arabic inscription in pencil is found in the outer margin of
folio 7r:

[103] 1-Spell for sickness (7v–8r),

[104] X-Charm of Saint Tomas helps cure insomnia (8r–8v):

[105] Folio 8r, 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: ܐܘܗܝܠܐ ܡܪܡܡܐ ܠܠܢܐ. ܡܪ ܓܪܓ ܠܠܢܐ ܠܠܢܐ
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. 8v–9v):

Folio 9r, an illustration of weapons: sword ܐܘܕܓܐܪ̈ܐ; axe ܘܬܒ; dagger ܐܓ; rocks ܐܘܬܘ̈; bow and arrow ܐܘܓܐܪ̈ܐ; morgenstern ܐܒ; short sword ܐܘܕܝ; war hammer or axe ܕܬܘ̈;

2-Pounding headache (fol.9v–10r):

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

4-For the riches (or sustenance) of man (fol.10v–11r):

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

Folio 11v illustration of guns: these are rifles ܐܬܘܕܠܝ; these are pistols ܐܬܘ̈

6-For toothache (fol. 12r):

7-Concerning peace among men (fol. 12v–12r):

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

9-Concerning heartache (fol. 13r):

10-Binding the thieves (fol. 13v):

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

Folio 14r, 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: ܘܡܠܐ ܠܫܢܐ ܠܒܕܐ ܠܚܢܐ ܠܫܢܐ; also in Arabic inscription: ܓܒܪܐܝܠ. ܐܝܢ ܠܫܢܐ.
1-For the cow and bull to obey her owner (fol. 14v):

2-Protection from stomach cramp (fol. 14v–15v):

3-For the pestilence among cattle and sheep (fol. 15v):

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

Folio 15v, an illustration of Mar Hūrmezda 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: كِلَبُ مَكْلَوبُ. Mar Hūrmezda the Persian

1-Binding the fever (fol.16r):

2-Benediction for vineyards and corn-fields (fol.16v):

3-For reconciliation in the household (fol.16v):

4-For fruitful merchandise (fol.16v–17r):

5-For a safe trip by night (fol.17r–17v):

6-For the noises and sounds that trouble the mind of a man

7-For the prosperity of the household (fol.18r):

8-Binding false dreams (fol.18v):

XIII-Charm of Daniel the prophet helps to protect from the black wolf (wild animals) (18v–19v):

Folio 19r, an illustration of Daniel the prophet riding a green 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: مَارُ دَانِيَالُ. Daniel.
1-Binding the serpents (fol. 19v): ܐܘܬܐ ܪܒܐ ܕܐ, also in Arabic: حياث
2-Binding the scorpions (fol. 19v–20v): ܐܘܬܐ ܪܒܐ ܕܐ
3-To protect the cattle from the Evil Eye (fol. 20r–20v): ܐܢ ܒܐ ܕܐ ܐ, also in Arabic: حياث
4-For obtaining the favor of those people in charge (20v–21v): ܬܐ ܠܡܐ ܕܐ, also in Arabic: حياث
5-The names of the ring of Solomon, gives courage to stand before the king, judge, and governor (21rv): ܐܘܬܐ ܐܘܬܐ ܠܡܐ ܠܡܐ ܠܡܐ, also in Arabic: حياث
6-Binding the false tongues (fol. 21v–22r): ܐܘܬܐ ܐܘܬܐ ܠܡܐ ܠܡܐ, also in Arabic: حياث
7-For a woman that has difficulty bearing children (fol. 22r): ܬܐ ܠܡܐ ܠܡܐ
8-Spell for cow, oxen or sheep that (their) milk will not spoil (22rv): ܘܒܐ ܠܡܐ ܠܡܐ ܠܡܐ, also in Arabic: حياث
9-For reconciliation in the household (22v): ܬܐ ܠܡܐ ܠܡܐ
10-For toothaches (fol. 23rv): ܒܐ ܠܡܐ ܠܡܐ ܠܡܐ
11-Binding the mouth of scorpions and bird (fol. 23v–24r): ܐܘܬܐ ܐܘܬܐ ܠܡܐ ܠܡܐ, also in Arabic: حياث
12-Charm of Mar Šalṭā helps to cure wind burn (22v–23v): ܡܪ ܫܠaeda ܓܠܝܡ ܠܡܐ, also in Arabic: حياث
13-Folio 23v, an illustration of Mar Šalṭā riding a red horse, and holding a spear with which he hits the wind burn. Syriac inscription: ܡܪ ܫܠaeda ܓܠܝܡ ܠܡܐ, also in Arabic: حياث
14-1-For toothaches (fol. 23v): ܕ�tܐ ܠܡܐ ܠܡܐ
15-2-Binding the mouth of scorpions and bird (fol. 23v–24v): ܐܘܬܐ ܐܘܬܐ ܠܡܐ ܠܡܐ
3- Concerning blood running from the nostril (24v):

4- For a child not to be disturbed in his sleeping (fol. 24v):

5- For the man upon whom sorcery shall not be practiced (24rv):

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

Folio 25v, 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:

1- Eliminating the itch (boil) (26rv):

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

3- Binding the mouth of dogs (26v):

Fol. 27 is a blank leave.

B- Proverbs and sayings: (fols. 28–44).

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…

Colophon (fol. 62):
This book was finished by David son of ‘Abd Yešū', son of the priest Alḥas son of [Yūhannān, from Gūtefeh12, 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.

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 Courland Palmer. Sr.

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

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

SYRIAC MS No. 4

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

Ms. on roll, paper, size: 2250x87mm, 8mm margin from each side, Eastern Syriac Serṭō, 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.

Contents: Charms to Cure Diseases

1-Charm helps to cure from sickness, illness and demons. The first half of this charm is lost.

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.

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

12 Village in Urmia district, northwestern Iran.
Charm of Saint George helps to cure from fear and anxiety.

Illustration of Saint Simon Cephas forcefully restraining a demon

Charm of Saint Simon Cephas helps to cure against a demon who strangles children.

Beside the illustration is a recent Syriac inscription: 

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.

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:

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

Illustration of Saint Simon Cephas forcefully restraining a demon named Farûn, 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:

Colophon:
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 Ḥazqiyyel. The scribe is priest Zerwandad, son of the late Safar, the nephew of the bishop Yūḥannān, from the village of Garabaš.

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

**BIBLIOGRAPHY**


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13 “A monastery of Mār Ezekiel, located near Rustaqā, and therefore to be sought in the Shemsdin 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 Yūḥannān 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 Shemsdin. A manuscript copied in 1897 in Úrmi mentions the muṭṭrān’s archdeacon Denḥā of Tūlēkū, archdeacon of the monastery of Mār Ezekiel by Rustaqā”. David Wilmshurst, *The Ecclesiastical Organization of the Church of the East, 1318–1913*. CSCO, 582/Subs. 104 (Louvain: Aedibus Peeters, 2002), 306.


