

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

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): ܐܘܢܝܢܐ ܕܠܒܐ
- [24] 10-Binding the thieves (fol. 9^v): ܐܘܢܝܢܐ ܕܠܥܘܒܝܢܐ
- [25] **III-Charms of Saint Gabriel the archangel helps to cure the Evil Eye (9^v-10^v):**
 ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [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): ܐܘܢܝܢܐ ܕܥܘܒܝܢܐ ܕܥܘܒܝܢܐ ܕܥܘܒܝܢܐ ܕܥܘܒܝܢܐ
- [28] 2-Protection from stomach cramp (fol. 11^r): ܐܘܢܝܢܐ ܕܩܘܒܠܐ
- [29] 3-For the pestilence among cattle and sheep (fol. 11^r-11^v): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [30] **IV-Charms of Mar Hürmezdā the Persian helps to protect from the raging dog (11^v-12^v):**
 ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [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: ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [32] 1-Preventing the fever (fol.12^v): ܐܘܢܝܢܐ ܕܩܘܒܠܐ
- [33] 2-Benediction for vineyards and corn-fields (fol.12^v-13^r): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [34] 3-For reconciliation in the household (fol.13^r): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [35] 4-For the merchant's fruitful journey (fol.13^r-13^v): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [36] 5-For a safe trip by night (fol.13^v-14^r): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [37] 6-For the noises and sounds that trouble the mind of a man (fol.14^r-14^v): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [38] 7-For the prosperity of the household (fol.14^v-15^r): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ
- [39] 8-Binding false dreams (fol.15^r-15^v): ܐܘܢܝܢܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ ܕܩܘܒܠܐ

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

(ܘܢܘܪܐ ܕܢܘܨܝܐ ܕܕܢܝܐܢܐ ܕܩܘܪܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ)

[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: ܕܢܘܨܝܐ ܕܢܘܨܝܐ ܕܢܘܨܝܐ

[42] 1-Binding the serpents (fol. 16^{rv}): ܕܢܘܨܝܐ ܕܢܘܨܝܐ

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

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

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

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

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

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

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

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

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

ܘܢܘܪܐ ܕܡܪ ܫܠܝܬܐ ܕܪܝܫܥܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ

[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: ܕܡܪ ܫܠܝܬܐ ܕܪܝܫܥܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ

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

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

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

- [56] 4-For boys not to cry (fol. 1^v): **ܘܢܗܘܘܢ ܘܠܐ ܝܘܥܒ**
- [57] 5-Protection from people practicing sorcery (fol. 1^v): **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ**
- [58] **VII-Charm of the fathers helps to cure all kinds of sickness and illness** (1^v, 21^r-22^r):
ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ ܘܠܐ ܕܘܚܪܝܢ
- [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: **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ**
- [60] 1-For a method to determine the cause of an illness (fol. 22^r-23^v):
ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ ܘܠܐ ܕܘܚܪܝܢ
- [61] 2-Eliminating the itch (boil) (23^v-24^r): **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ**
- [62] 3-Binding the worms (fol. 24^v): **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ**
- [63] 4-[?] (24^v-25^r): [?]
- [64] 5-For the bees neither to separate from each other nor leave their swarms (25^r): **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ ܘܠܐ ܕܘܚܪܝܢ**
- [65] 6-Binding the bees (25^v): **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ**
- [66] 7-Preventing stomach cramps (fol. 25^v): **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ**
- [67] Folio 27^r, an illustration of a Cross and on the four corners of it is written: **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ ܘܠܐ ܕܘܚܪܝܢ** *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] **ܘܠܐ ܕܘܚܪܝܢ ܘܢܗܘܘܢ ܘܠܐ ܕܘܚܪܝܢ ܘܠܐ ܕܘܚܪܝܢ**
[?]
- [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.

- [81] Collation: I⁶ [i, 1–5], II⁶ [6–11], III⁶ [12–17], IV⁶ [18–23], V⁴ [24–27], VI⁶ [28–33], VII⁶ [34–40], VIII⁶ [41–46], IX⁶ [47–52], X⁶ [53–58], XI⁴ (one blank leaf) [59–62].
- [82] Single column, 19 lines, Eastern Syriac Serṭō, 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*.
- [83] **A-Book of Charms to Cure Diseases** (fols. 1–27).
- [84] **Preliminary words acknowledging divine aid** (fol.1):

ܘܢܘܨܘܢܐ ܕܥܪܘܘܬܐ ܕܥܝܠܐܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ
ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
- [85] **I-The prayer of the angels** (fol.1^r): ܩܘܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
- [86] **II-The prayer of Adam** (fol.1^r): ܩܘܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
- [87] **III-The prayer of the Fathers** (fol.1^{rv}): ܩܘܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
- [88] **IV-The Lord’s Prayer** (fol.2^r): ܩܘܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
- [89] **V-The preaching of St. John** (fol.2^{rv}): ܩܘܕܝܫܐ ܕܩܘܕܪܥܝܢܐ
- [90] 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: ܡܛܘܬܐ, ܡܩܪܥܐ, also in Arabic: متى, مرقس
- [91] 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: ܐܘܓܘܫܬܐ, ܐܘܠܘܬܐ, also in Arabic: لوقا, يوحنا
- [92] Also is found on fol.2^v a square divided into thirty smaller spaces, containing the words of St. John chapter 1.
- [93] **VI-Charms of Saint George helps cure fear and anxiety** (2^v):

ܘܢܘܨܘܢܐ ܕܥܪܘܘܬܐ ܕܥܝܠܐܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ ܕܩܕܝܫܐ ܕܩܘܕܪܥܝܢܐ

- [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 ܟܪܝܫܬܐ ܕܩܝܫܐ ܕܩܝܫܐ ܕܩܝܫܐ, also in Arabic inscription: مار جرجس, التنين
- [96] 1-For courage to stand before Kings, Judges and governors (4^r-4^v):
ܡܘܨܪ ܥܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܡܘܨܪܐ
- [97] 2-For courage to stand before a King (4^v-5^v): ܡܘܨܪ ܥܠܡܠܟܐ
- [98] VII-Charms of Saint Pollā gives courage to stand before kings, judges and governors (5^v-6^r):
ܣܘܘܟܐ ܕܡܠܟܐ, ܩܪܐ ܡܘܨܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܡܘܨܪܐ
- [99] VIII-Charms of King Solomon helps cure Backache (6^r-6^v):
ܣܘܘܟܐ ܕܡܠܟܐ ܥܠܡܠܟܐ ܥܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
- [100] Folio 6^r, an illustration of Mar Šaliṭā wearing colored clothes and smoking a pipe, furthermore, a picture of a dagger ܣܝܚܐ; sword ܥܝܢܐ; pistol ܡܫܝܚܐ; pipe ܡܠܝܥܐ; ? ܡܠܝܥܐ.
- [101] IX-Charms of Saint Zay‘ā helps to cure fatal malignant disease (6^v-7^v):
ܣܘܘܟܐ ܕܡܠܟܐ, ܐܝܟܐ ܥܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
- [102] Folio 7^r illustration of Mār Zay‘ā 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: ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ, Also an Arabic inscription in pencil is found in the outer margin of folio 7^r: مار زيا ملاك الموت
- [103] 1-Spell for sickness (7^v-8^r), ܕܡܠܟܐ ܕܡܠܟܐ
- [104] X-Charms of Saint Tomas helps cure insomnia (8^r-8^v):
ܣܘܘܟܐ ܕܡܠܟܐ, ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
- [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: ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ, also in Arabic an inscription is found: حمة القمر, مار تميميس

- [106] 1-Binding the arrow and bows, swords, daggers, and all implements of war (Fol. 8^v-9^v): *ܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ*
ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ
- [107] Folio 9^r, an illustration of weapons: sword *ܟܘܘܢܐ*; axe *ܕܟܘܢܐ*; dagger *ܟܘܘܢܐ*; rocks *ܟܘܘܢܐ*; bow and arrow *ܟܘܘܢܐ ܕܟܘܘܢܐ*; morgenstern *ܟܘܘܢܐ*; short sword *ܟܘܘܢܐ*; war hammer or axe *ܟܘܘܢܐ*
- [108] 2-Pounding headache (fol.9^v-10^r): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [109] 3-For the start of a prosperous hunting season of the chase (10^r-11^v): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [110] Folio 10^v, an illustration of different animals: birds, fox, cow, donkey, goat, doves etc. ...
- [111] Inscriptions in Syriac: *ܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ ܕܟܘܘܢܐ*, also inscription in Arabic: *عز، ثعلب، حمار، ايل، الجدي، حمام*
- [112] 4-For the riches (or sustenance) of man (fol.10^v-11^r): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
ܕܟܘܘܢܐ
- [113] 5-Binding the guns and the engine of war (fol. 11^r-12^r): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
ܕܟܘܘܢܐ ܕܟܘܘܢܐ
Folio 11^v illustration of guns: *these are rifles* *ܟܘܘܢܐ ܕܟܘܘܢܐ* *these are pistols* *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [114] 6-For toothache (fol. 12^r): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [115] 7-Concerning peace among men (fol. 12^r-12^v): *ܟܘܘܢܐ ܕܟܘܘܢܐ ܟܘܘܢܐ*
ܟܘܘܢܐ
8-For protection from the spiders (fol. 12^v-13^r): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [116] 9-Concerning heartache (fol. 13^r): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [117] 10-Binding the thieves (fol. 13^v): *ܟܘܘܢܐ ܕܟܘܘܢܐ*
- [118] XI-**Charm of Saint Gabriel the archangel helps to cure the Evil Eye** (13^v-14^v):
ܟܘܘܢܐ ܕܟܘܘܢܐ ܟܘܘܢܐ ܟܘܘܢܐ ܟܘܘܢܐ ܟܘܘܢܐ
- [119] 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: *ܟܘܘܢܐ ܕܟܘܘܢܐ ܟܘܘܢܐ*; also in Arabic inscription: *جبرائيل، عين الشرير*

- [120] 1-For the cow and bull to obey her owner (fol. 14^v): **ܐܘܪܐܝܢܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
- [121] 2-Protection from stomach cramp (fol. 14^v-15^r): **ܐܘܪܐܝܢܐ ܕܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ
- [122] 3-For the pestilence among cattle and sheep (fol. 15^r): **ܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ ܕܥܘܒܐ
- [123] **XII-Charms of Mar Hürmezdā the Persian helps to protect from the raging dog (15^v-16^r):**
ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ
- [124] 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: **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ; also in Arabic inscription: **ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ
الفرسي
- [125] 1-Binding the fever (fol.16^r): **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
- [126] 2-Benediction for vineyards and corn-fields (fol.16^{rv}): **ܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ ܕܥܘܒܐ
- [127] 3-For reconciliation in the household (fol.16^v): **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
- [128] 4-For fruitful merchandise (fol.16^v-17^r): **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ
- [129] 5-For a safe trip by night (fol.17^r-17^v): **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ
- [130] 6-For the noises and sounds that trouble the mind of a man **ܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ
- [131] 7-For the prosperity of the household (fol.18^r): **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
- [132] 8-Binding false dreams (fol.18^{rv}): **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
- [133] **XIII-Charms of Daniel the prophet helps to protect from the black wolf (wild animals) (18^v-19^v):**
ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ
- [134] Folio 19^r, 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: **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
ܕܥܘܒܐ; also in Arabic inscription: **ܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ**
دانيال, ذيب

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

- [152] 3-Concerning blood running from the nostril (24^r): ܠܡܢ ܕܥܘܠܐ
ܘܥܘܠܐ
- [153] 4-For a child not to be disturbed in his sleeping (fol. 24^r): ܕܠܢ ܕܥܘܠܐ
ܕܥܘܠܐ
- [154] 5-For the man upon whom sorcery shall not be practiced (24^{rv}): ܕܠܢ ܕܥܘܠܐ
ܕܥܘܠܐ
- [155] **XV-The charm of the fathers helps to cure all kinds of sickness and illness (24^v-26^r):**
ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
- [156] 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: ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ; also in Arabic: خوخ الكاتب، نبي إيليا
ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
- [157] 1-Eliminating the itch (boil) (26^{rv}): ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ
- [158] 2-Another prayer for eliminating the itch (boil) (26^v): ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ
- [159] 3-Binding the mouth of dogs (26v): ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ
- [160] Fol. 27 is a blank leave.
- [161] **B-Proverbs and sayings: ܘܥܘܠܐ (fols. 28-44).**
- [162] Five hundred proverbs and sayings, mostly in Syriac dialect, numbered in red at the beginning of each proverb.
- [163] Fols. 33v-34r and 45-46 are blank leaves.
- [164] **C-The story of Saint George the martyr (fols. 47-62).**
ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
- [165] By the help of Jesus Christ we begin to write the story of the martyr Saint George...
- [166] Colophon (fol. 62):
ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

- [167] *This book was finished by David son of 'Abd Yešū', son of the priest Alḥas son of [?]Yūḥannān, 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.*
- [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 Gourtland Palmer. Sr.*
- [169] Also a card is found with the following writing: **BOOK OF CHARMS TO CURE DISEASE. MS. ON PRAYER, IN SYRIAC CHARACTERS NINETEENTH 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 help 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 help to cure all sicknesses, illnesses and demons.**

ܐܘܠ ܕܡܫܢܐ ܕܡܪܝܡ ܡܪܝܡ ܕܡܫܢܐ ܕܡܪܝܡ ܡܪܝܡ ܕܡܫܢܐ ܕܡܪܝܡ
ܐܘܠ ܕܡܫܢܐ ܕܡܪܝܡ ܡܪܝܡ ܕܡܫܢܐ ܕܡܪܝܡ ܡܪܝܡ ܕܡܫܢܐ ܕܡܪܝܡ

- [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: *This is Jesus entering Jerusalem*. Also shows two people in front of Christ holding palms in their hands, and two inscriptions in Syriac: *these are the children and sons of Israel holding palms in their hands*.

[178] Beside the illustration is a recent Syriac inscription: *Charm of the ascetic 'Abd helps women giving birth to a still born child*.

[179] 3-*Charm of the ascetic 'Abd helps women giving birth to a still born child.*

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

[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:

Syriac inscription: Charm of Saint George helps to cure from fear and anxiety.

[181] 4-*Charm of Saint George helps to cure from fear and anxiety.*

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

[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:

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

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

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

[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:

Syriac inscription: Colophon:

[185] *Colophon:*

Colophon:

- [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 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 Yōḥannān, 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.

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