

THE  
BOOK OF PROTECTION

BEING A COLLECTION OF CHARMS

NOW EDITED FOR THE FIRST TIME  
FROM SYRIAC MSS.

WITH TRANSLATION, INTRODUCTION, AND NOTES

BY

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WITH 27 ILLUSTRATIONS

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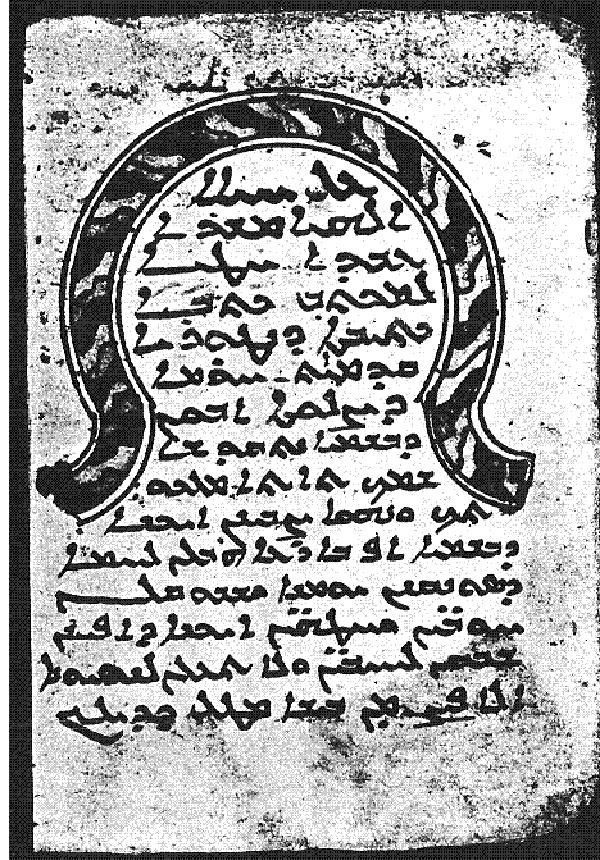
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Cod. A, p. 1. Horse-shoe border or vignette.

## § 1. By the Divine Power, the servant, the sinner, begins to write the 'Book of Protection'.

First, the anathema by the prayer<sup>1</sup>: Our Father which art in heaven, hallowed be thy name. Thy Kingdom come, and thy will be done, as in heaven, so on earth. Give us the bread which we need for the day. Forgive us our trespasses and sins, as we also forgive those who sin against us. And lead us not into temptation, but deliver us from evil: for Thine is the Kingdom, the power, and the glory, for ever and ever.

## § 2. The Prayer of Adam.

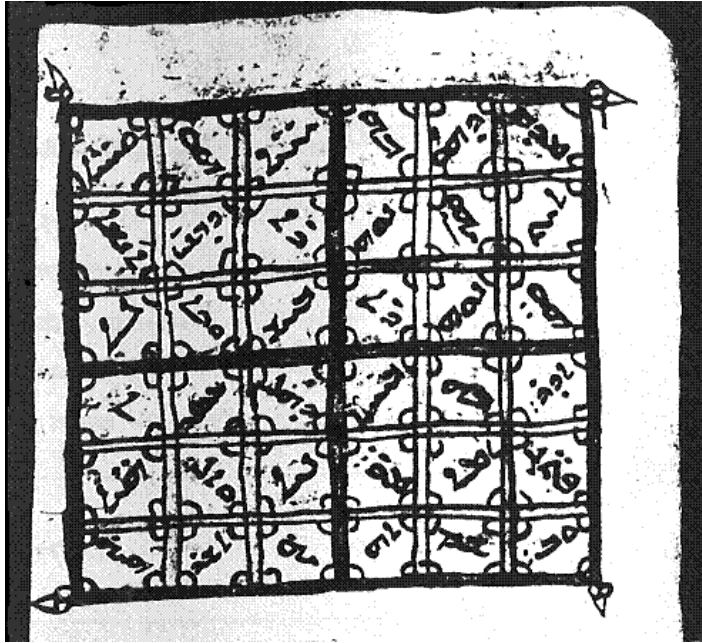
We acknowledge thee, O Lord of All: and thee, O Jesus Christ, we glorify, for thou art the reviver of our bodies, and the redeemer of our souls.

## § 3. The Prayer of the Holy Angels.

O holy God, holy Mighty One, holy Immortal: O our Lord, have pity upon us: O our Lord, receive thou our petition: O our Lord, be gracious unto this thy servant who bears these writs.<sup>2</sup> Amen! Amen.

§ 4. THE ANATHEMA OF THE GOSPEL, WHICH IS OF AVAIL FOR ALL PAINS AND ALL SICKNESSES.

In the beginning was the Word: that Word was with God. And this Word was God, and the same was in the beginning with God. And all was by his hand, and without him there was not one thing (made) of that which was. In him was life, and the life was the light of men. That light is in the darkness: it preventeth it not. By the power of those Ten Words, proceeding from the Lord God, and by the name I Am That I Am, Almighty God, Adonai, Lord of Hosts, may there be distanced and destroyed all the evil and abominable actions of accursed demons, and all their practices, and all opposition, temptations, unclean spirits, and stumbling-blocks, sounds, and creakings, fear and trembling that come to oppose, devices, malice, and evil occurrences, also the effects and bonds of witchcraft, the hot and cold fever, the fever-horror, and the Jewish (fever), [may they be driven] from the body and soul of the one who bears these writs, by the prayer of my Lady, the blessed Mary, and of Mar John the Baptist. Amen!



Cod. A, p. 3. Magic diagram containing the words of St. John.

§ 5. THE ANATHEMA OF MAR GEORGE, WHICH IS OF AVAIL FOR FEVER AND TREMBLING.

In the name of the Father, the Son, and the Holy Ghost. The prayer, request, petition, and supplication of Mar George, the glorious martyr, which he prayed before God, saying:— O Lord, God of Hosts, grant me this request: May the twofold danger be annulled from off the flocks, from the cattle, and from the house of him who beareth these writs. Furthermore, may there be bound the inflammation, the pestilence, and jaundice (?),<sup>3</sup> the sickness of Mosul, by [xxvii] the prayers of Abba Mark and by the supplication of Abba Pahum: may there be bound and expelled the twofold dangers from the flocks and from the cattle of him who beareth these writs, by the command of the Messiah, the Redeemer of the world, and by that prayer which our Lord prayed when they crucified him in Jerusalem, and by the name I Am That I Am, Almighty God, Adonai, Lord of Hosts, by the prayers of Abba Pahum, which he prayed, and the pestilence was stayed; [so may these evils be chased] from off the flocks and the cattle of the one who beareth these writs; the merit was reckoned unto him for all generations and for evermore, by the prayers of my Lady, the blessed Mary, and of Mar John the Baptist, Amen!

§ 6. [PRAYER WHICH IS OF AVAIL] BEFORE THE AUTHORITIES.

In the name of the Father, the Son, and the Holy Ghost. I take hold of the Father in secret, and openly I am wrapped with the Son, and mysteriously doth the Holy Spirit dwell within me; verily I fear no evil. As regards everyone who dares to look at the bearer of these writs, I bind and curse him by the Word which our Lord addressed unto his disciples: 'Whatsoever ye shall bind on earth, shall be bound in heaven.' Thus, O Lord, God of Hosts, I bind the mouths and tongues of all wicked persons, thieves, robbers, and highwaymen, men of power, men in authority, and men of violence, prefects, . . .<sup>4</sup> and chiefs from off the one who beareth these writs; [I bind them] by the power and the garment with which Alexander, the son of Philip, was clothed, with which he subdued the whole earth; thus, O Lord, God of [xxviii] Hosts, may the head of all wicked persons be humbled before the one who beareth these writs by the sword of the Synod and by the stones of Philon.<sup>5</sup> O Lord, God of Hosts, as thou didst cause Joseph to go forth from the prison-house, and didst preserve Moses from the hands of King Pharaoh, and didst deliver David from Saul, and didst save Elijah from Ahab, and those of the house of Hananiah from the fiery furnace, and Daniel from the Babylonians, so, I beseech thee, O Lord, God of Hosts, that this thy servant who beareth these writs may have an open and winning countenance before kings, men in authority, men of violence.. chiefs and captains of the host, as had Peter, Paul, and Gabriel. In like manner, O Lord, God of Hosts, as thou didst rejoice thy disciples in the city Cana,<sup>6</sup> so rejoice thou this thy servant who beareth these [writs] before kings and the authorities, that the mouths and tongues of evil persons be bound away from him. So be it, Amen!

§ 7. [PRAYER WHICH IS OF AVAIL] BEFORE THE AUTHORITIES.

In the name of the Father, the Son, and the Holy Ghost. I mount the lion and the young dragon. Save us, O Lord, from the man of wickedness by the word and commandment of our Lord, Jesus Christ, who overthrew kings (depriving them) of their crowns, and chiefs, magistrates, rulers, and governors (depriving them) of their thrones. By that power which was with Joseph in the land of Egypt, may the beauty of the one who beareth these writs shine before kings and rulers, as the sun in the days of Nisan, and as the moon in [xxix] the nights or Ellul, and as the garden in the hands or the gardener. By the prayers or the just and righteous ones do I bind the tongues or evil men, men or power and violent, judges, and chiefs, from off the one who beareth these formulae, Gabriel (being) on his right and Michael on his left, I Am That I Am, Almighty God, Adonai (being) above his head, the Cherubim in front of him, and the Seraphim behind him: nor will he fear the man of wickedness. In all the earth may there light upon him compassion and mercy, and may they favour him from near, and worship him from afar, may he hold the sword in his right hand, and the bow in his left, so that his head may be exalted before kings, rulers, prefects, judges, and chiefs, and he will rule over him.<sup>7</sup> As the beauty of Moses shone upon the children of Israel, so may the beauty of him who carrieth (these) writs shine forth before kings, rulers, commanders, and chiefs. As the crown of Pharaoh before Joseph, so may there bow down to him the rich and the poor, the base and the wicked ones, the men of power and force, [departing] from him who beareth these amulets, by the prayer of my Lady, the blessed Mary. Amen!

§ 8. FOR A MAN GOING TO LAW.

In the name of the Father, the Son, and the Holy Ghost, Patre et Filio et Spiritu Sancto, let him go forth — not by himself alone — to judgment and victory.<sup>8</sup> So may the angel Gabriel be on my right, the Cherubim on my left, and hovering over me and protecting me be the name I Am That I Am, Almighty God, Adonai, Lord of Hosts: may the mighty I AM, and He majestic in holiness be above my head, and protect me from all the enemies of my name, and humble all those who would lift themselves against me from above, from below, from before me and from behind (lit. those who sit before me and those round about me). May they (God's [xxx] names) be a helper, a redeemer, and protector unto me, that they may receive me as a chalice, and place me on their heads as a crown, in the name of Christ, the King, who judges all mine enemies. From now unto thee, O Holy One, our Father in Heaven, [I pray] be thou with me, come to my aid, and redeem me: and may the four Evangelists come to my help, Matthew, Mark, Luke, and John. By the prayers of these holy ones [and by the prayer of] my Lady, the blessed Mary, may they (God's names) be with him who beareth these writs. So be it, Amen!



## § 9. BINDING THE ARROWS, DAGGERS, SWORDS, AND ALL IMPLEMENTS OF WAR.

In the name of the Father, the Son, and the Holy Ghost. By the crucifixion on the Cross, when our Lord cried out upon the Cross, and said: 'My God, my God, why hast thou forsaken me?'<sup>9</sup> the earth trembled at his splendour, and the heavens at his glory: by that great and terrible name, and that exalted and mighty arm, I bind, anathematize, and expel from off him who beareth these writs the arrows, bows, swords, and knives, — all the implements of war belonging to wicked men: [according to the words] 'He (God) maketh wars to cease unto the end of the earth; he breaketh the bows, and cutteth the spears in sunder; he burneth the chariots in the fire'.<sup>10</sup> 'Their sword shall enter into their own heart: as for his arrows, the Lord hath scattered them'.<sup>11</sup> May they (these war instruments) be bound by me by means of those seven priests who advance and retire, without beholding the countenance of their Lord: may they be bound by me through Elijah, the prophet, son of Eliezer the priest, who bound the heavens for three years and six months, so that no rain came down upon the earth. By all these names [xxxix] I bind their arrows, in fine, all the war-implements of enemies. 'He ordaineth their arrows against the persecutors: because he travaileth with iniquity and hath conceived falsehood, and brought forth oppression'.<sup>12</sup> May they be bound by me beneath the throne of the Living God, and by means of Him who sitteth upon it. (And thou shalt not be afraid of the terror of the night: nor for the arrow that flieth by day'.<sup>13</sup> As far as the east is from the west, and the north from the south, so may there be far removed and destroyed from off the one who beareth these writs, the arrows, swords, daggers, and guns of wicked men, thieves, and robbers, by the prayer of my Lady, the blessed Mary. Amen!

## § 10. THE ANATHEMA OF KING SOLOMON, WHICH IS OF AVAIL FOR AN INJURY (?) TO THE BACK.<sup>14</sup>

In the name of the Father, the Son, and the Holy Ghost: and in the name of I Am That I Am, Almighty God, Adonai, Lord of Hosts. King Solomon was building the House to the name of the Lord, and the Holy Spirit was handing him the stone: Solomon stooped to take hold of the stone: he hurt (?) his back, his loin ruptured, and he gave forth a bitter cry. Whereupon our Lord said unto his disciples: What voice of crying is this? and they replied unto him: It is that of Solomon, the son of David, who is building the terrific, blessed House. Amen!

## § 11. FOR EVERY SICKNESS.

In the name of the Father, the Son, and the Holy Ghost. By thy great and fearful name, and by the power of thy help, O Living King, full of compassion, rich in gifts, and abounding in love, I stretch forth my hand and call unto thee, O our Lord, Jesus Christ, and upon thy Holy Name, [xxxii] which thou hast put upon the dead and they came to life, and the leprous became cleansed, and the blind had their eyes opened, and those sick of the palsy thou didst heal in thy grace: (concerning) the fever-horror, fear, and trembling, the head-ache, eyes-ache, and every pain and grievous sickness, which lay hold of mankind, as thy command chased the fever-horror from the mother-in-law of Simon Peter, and caused the light of righteousness to shine upon that man, out of whom six devils went forth: and thou didst heal them in thy grace, namely, her from whom the blood flowed, and thou didst make whole the man sick of the palsy by the living word proceeding from thy lips: and by thy living and holy voice didst thou rebuke the sea, which was by the lake Tiberias, and didst calm the billows and the tempests in the sea, and there was a great calm and rest,<sup>15</sup> so now, we beseech thee, grant strength to the weak, and send thy help unto this thy servant who beareth these writs. May he be healed from all pains and sicknesses and grievous sufferings by the prayer of all the saints. Amen!

## § 12. THE ANATHEMA OF MAR THOMAS,<sup>16</sup> WHICH IS OF AVAIL FOR THE SPIRIT OF LUNACY.

In the name of the Father, the Son, and the Holy Ghost. The prayer, request, petition, and supplication of Mar George (*sic*), the glorious martyr, who lived in the mountain for forty years. He was torn as rags,<sup>17</sup> and blood flowed from them (i.e. the rents made in his flesh): and he prayed and said, 'O Lord, God of Hosts, I beseech thee, and supplicate thy grace, and ask the same request which Peter, Paul, and Gabriel — chief of the angels, besought on account of the evil spirit of lunacy. I bind you away from the three hundred [xxxiii] and sixty-six members of the one who carrieth these writs: and you are bound by me, O evil Spirit of Lunacy, and you have not the power to reside in the body and soul of the one who carrieth these writs, but you will needs go forth from the bones, from the sinews, from the flesh, from the skin, and from the hair unto the ground, and from the ground (passing on) to iron, and from iron to stone, and from stone (you will pass on) to the mountain. This writing must be sealed. Amen, Amen!



Cod. A, p. 20. Equestrian figure of 'Mar Thomas' engaging with 'the Spirit of Lunacy.'

§ 13. FOR PAIN IN THE HEAD.

In the name of the Father, the Son, and the Holy Ghost. By thy name, O God, — the hope of all who are bound and oppressed, we bind and anathematize, expel and destroy and drive out, the pains and all the maladies which reside in the head, in the eyes, and in the ears, which are in number seventy-two aches: and these are the names by which they are called, evil spirits, red maladies, 18 black maladies, harsh and sweet sounds. We bind, anathematize, and drive out, and thrust away these evil spirits from the head, and from the eyes, and from the temples, and from the cheeks, and from all the members of the person who beareth these writs. By the name of the Word of the Lord, in whose dominion are the heaven and the earth, and at whom the rebellious demons tremble: by the name I Am That I Am, Almighty God, Adonai, Lord of Hosts, and by the name Gannus and Sloonus, men of fire, and by the name Gabriel and Michael, by the prayers of Mar Simon Peter, we bind and anathematize all evil aches from the head, and from the eyes, and from the eyebrows, and from the temples, and from the cheeks, and from all the members of the person who carries these formulae. Amen!

#### § 14. FOR THE LOOSENING (OF OBJECTS) OF THE CHASE.

In the name of the Father, the Son, and the Holy Ghost. As Simon Peter and Andrew threw the nets,<sup>19</sup> (and had) a goodly and abundant catch of large fish, so do I loosen the (objects of) chase for the one who carries these writs, for his dog, and for his company, and for the mountains in which they go. I loosen them by the Living God, who loosens them in heaven; as God loosened Joseph from the slavery of Egypt, so do I loosen the (objects of) chase on behalf of A., the son of B.<sup>20</sup>

In the name of the Father, the Son, and the Holy Ghost. The Lord looked from heaven upon the earth: and in order to loosen the (objects of) chase from the rest, and mankind from death, sent down to them flesh like the dust, and like the sand of the seas the winged fowl of heaven, so that the righteous ones might grow strong in glory. Thus may the chase come from the East and from the West, and from the four corners of the world: may it come and enter into his (the huntsman's) hands, and in front of the gun of A., the son of B. Amen!

#### § 15. FOR THE RICHES (OR SUSTENANCE) OF MAN.

In the name of the Father, the Son, and the Holy Ghost. By thy name, Lord of the Universe and of Creatures, we pray thee, O Lord, God of Hosts, (God) of every breathing thing that exists in heaven and on earth, Creator of Adam and his Hope, who breathed within him the spirit and he lived, and gave him dominion over all things, who said unto Noah, 'Make unto thee an ark of wood, and gather within it every creeping thing, bird, and fowl of heaven';<sup>21</sup> thus, by the command of the Living God, may (all things) be gathered and enter into the house of him who beareth these writs, and[xxxv] may they benefit him (as) a good fortune, and may all the advantages and good and fine provisions from heaven and from earth come in great quantity from all men, bearing the good things and coming to the house of him who carries (these) writs, and to the places in which this writing will be (hung), may they come. All those who behold him will come, bearing and presenting gifts to him who carries these writings, in the name of those angels who came to the house of Abraham, and blessed him, and increased the riches of his house; so, by the command of God, in their name, may everything be blessed which is, and which will be unto him who beareth these writs. Amen!

#### § 16. BINDING THE GUNS AND THE ENGINE OF WAR.

In the name of the Father, the Son, and the Holy Ghost. The voice of our Lord which cutteth the flame of the fire:<sup>22</sup> the voice of the Lord against Gog and Magog, the governors and chiefs of Meshech and Togarmah:<sup>23</sup> the voice of the Lord against the craft of wicked enemies, against evil-doers, and against the stones which they fling with the machine and with the gun. May these (stones) not be moved, nor heated, nor come forth from their (machines' or guns') mouths against the one who beareth these writs, but let them be as the dead in the midst of the grave. Amen!

'O thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell!<sup>24</sup>

'And when Jesus was entered into the ship, and his disciples followed him, and they awoke him, saying unto him, Save us, Lord, for lo we perish! Then Jesus arose, and rebuked the sea'.<sup>25</sup> By that power I bind, expel, anathematize the bullets (lit. stones) of the engines of war, and the balls of the guns of the wicked enemies away from him who beareth these writs, [xxxvi] by the prayer of the Holy Virgin, the Mother of Fire.<sup>26</sup> Amen!

#### § 17. FOR CHATTERING TEETH.

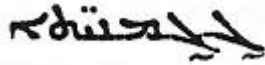
GMIHID, GIHID, GHTR, GMHTR. Write (these words) upon the wood of a twig,<sup>27</sup> and hang (it) in the house.

As for me Jacob cut-in-pieces,<sup>29</sup> when the time arrived for me to be martyred by the persecutors, and the executioners were surrounding me, clutching their sharpened swords, I said: I beg of you, leave me alone until I have prayed. And when they gave me permission, I moved aside somewhat, and thus did I speak: O Lord, I beg of Thee, as regards all who make mention of thy holy Name, Our Lord, Jesus Christ, and of my name, thy servant Jacob, and will write and hang (the formula) on their person, that the pain of the teeth<sup>30</sup> may no longer be unto him: but I anathematize this malady, I, Jacob, in the name of the Father, the Son, and the Holy Ghost. May no pain be unto him who beareth these formulae, neither as regards his teeth, nor his molars, by the prayers of my Lady, the blessed Mary. Amen!

§ 18, CONCERNING THE PEACE OF MEN, ONE WITH THE OTHER.

In the name (of the Father),<sup>31</sup> the Son, and the Holy Ghost. In the name of our Lord Jesus Christ, the Peace of the world, grant peace unto thy servants one with the other towards him who beareth these writs, by that Voice (Bath-Kol)<sup>32</sup> [xxxvii] which called unto Cain, the murderer, 'Where is thy brother, Abel?' and he boldly replied to it, 'Am I my brother's keeper?'<sup>33</sup> He is thy friend'.<sup>34</sup> In like manner may there be cut off wily action, and may there too be annulled from the house of him who beareth these writs, jealousy and enmity, disputes, strifes, and divisions; by that Word which spake to the water and it became wine,<sup>35</sup> may (men) be at peace with one another, may the gates of mercy and compassion be opened, and the mouth of evil men be stopped from off him; yea may his mouth be closed and stopped, that they shall not again be able to dispute with one another, but that they shall be at peace and harmony by the name of the glorified Trinity, the Father, the Son, and the Holy Ghost. Amen!

§ 19. CONCERNING



(I had at first intended to dismiss this tantalizing passage, and leave it untranslated, as Arabic gibberish, or rather an admixture of Syriac, Arabic, and other forms. But after a deal of thought and investigation, I have attempted, subject to future revision, some sort of translation of almost the whole section. The rendering of the latter portion is conjectural. The one-word heading is a great stumbling-block. From its form one would take it to be Persian or Turkish, but I can find no satisfactory explanation. )

Pronounce the blessing over barley and corn. In the name of the Father, the Son, and the Holy Ghost. Boil it and bring it...<sup>37</sup> through the merit of Esau,<sup>38</sup> of Moses, of [xxxviii] David,<sup>39</sup> of Solomon, of Gabriel, the great Angel,<sup>40</sup> peace be upon him! With a loud voice throw<sup>41</sup> with sixty-six<sup>42</sup> ounces (?)<sup>43</sup> towards the sky,<sup>44</sup> each ounce(?)<sup>45</sup> . . . . .<sup>46</sup> Crush frankincense, cry (?)<sup>47</sup> BLN, BLN, CLN, CLN. Break upon them (the sounds) BIGU, BIGU, BIGANA,<sup>48</sup> JRJI, JRJI, JRJANA,<sup>49</sup> from a grunting reed — a clear, swelling torrent,<sup>50</sup> drawing out the trumpet-sound (?)<sup>51</sup> of effective extermination<sup>52</sup> from off him who bears this charm, Amen!

§ 20. CONCERNING CRAMP<sup>53</sup> AT THE HEART.

Say the benediction over butter, and give him to drink (of it). In the name of the Father, the Son, and the Holy Ghost. Our Lord and his disciples were walking on the way, and they heard the sound of an exclamation, and our Lord said: What sound is this? They replied unto him, It is that of one who bears these writs, having been seized by a cramp [xxxix] (rheumatism) in his heart and in all his members. I said:<sup>54</sup> (as a remedy) for teeth (which have fallen) from the mouth, and for a child (which has fallen) from its mother, Go to the garden of our Lord, and cut three branches, one in the name of our Lord Jesus Christ, the second in the name of our Lady, the blessed Mary, and the other in the name of Gabriel chief of the angels, and smite the spirit in the heart of the one who carries these writs, by the prayer of the blessed Mar Augin (Eugenius).<sup>55</sup> Amen!

§ 21. BINDING THE MOUTH OF DOGS.

In the name of the Father, the Son, and the Holy Ghost. 'By the greatness of thine arm they shall sink as stones'.<sup>56</sup> Make them still, O Lord God, make them still by that stone which was put upon the mouth of the tomb of our Redeemer. By it may these dogs be silenced through the prayers of my Lady, the blessed Mary, and of Mar John the Baptist, and through the prayer of all the martyrs and saints of our Lord. Amen!

Say the benediction over three morsels, and throw them in front of the dogs.<sup>57</sup>

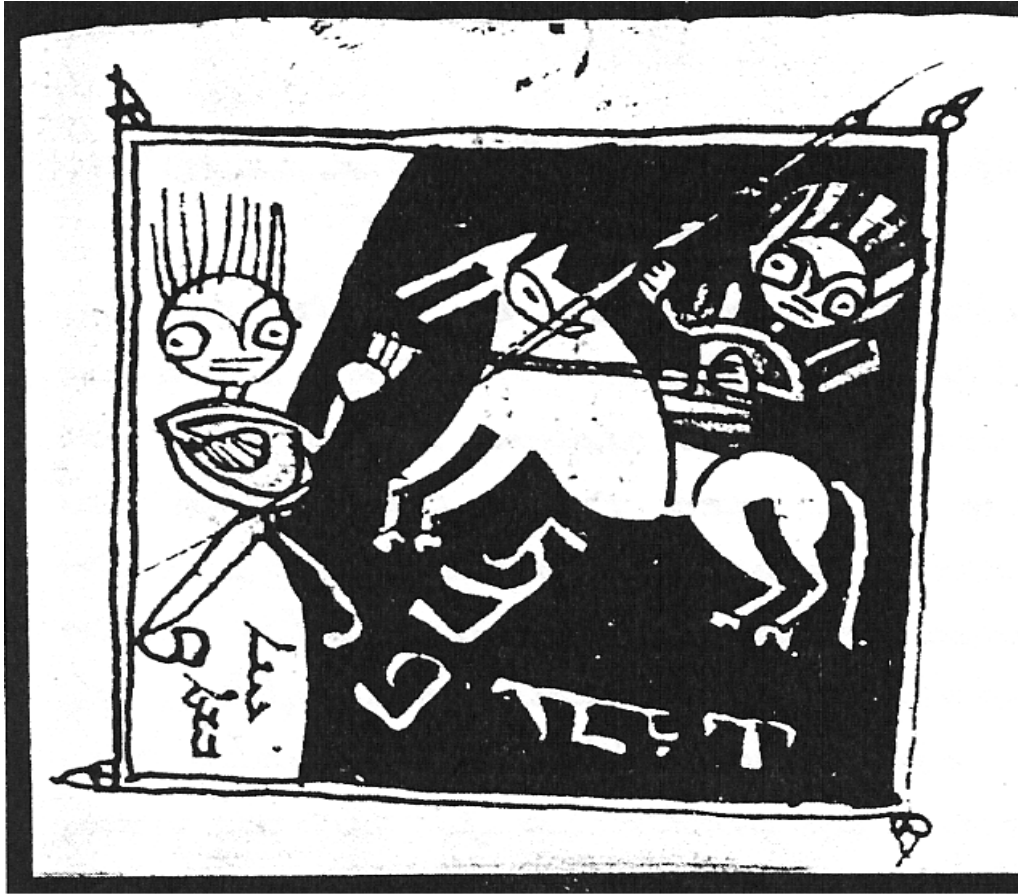
§ 22. BINDING THE EVIL APPARITION.

In the name of the Father, the Son, and the Holy Ghost. My brother Moses — the servant of God — was tending the sheep between seven mountains,<sup>58</sup> and there met him three evil forms: one was an evil man, (the other) an evil wolf, and (the third) an evil lion.

[xI] In the name of the Father, may the evil man be bound by me; in the name of the Son, may the evil wolf be bound by me; in the name or the Holy Ghost, may the evil lion be bound by me, so that they may not approach the person, nor the house of him who beareth these writs, through the prayer of the Virgin Mary. Amen!

§ 23. THE ANATHEMA OF THE ANGEL GABRIEL, WHICH IS OF AVAIL FOR THE EVIL EYE.

In the name of the Father, the Son, and the Holy Ghost. The Evil Eye went forth from the stone of the rock, and the angel Gabriel met her. He said unto her: Whither goest thou, O daughter of destruction? She replied unto him, I am going to destroy men and women, boys and girls, the souls of cattle, and the fowl of heaven. The angel Gabriel said unto her: Hast thou not been to Paradise, and seen the Great God, the One who is surrounded by thousands upon thousands and myriads upon myriads of angels, who sanctify him? By His name thou art bound by me, and I bind thee, O Evil and Envious Eye, and Eye of seven evil neighbours! It is not within thy power to approach either the body or the soul, or the spirit, or the connexions of the sinews, or the 366 members<sup>59</sup> which are in the frame of the one who carries these formulae, through the prayer of my Lady, the blessed Mary, and of Mar John the Baptist. Amen!



Cod. A, p. 34. The 'Angel Gabriel' on horseback in an encounter with the 'Evil Eye.'

In the name of the Father, the Son, and the Holy Ghost. We beg of Thee, O Lord, God of Hosts, that by thy exalted [xli] and strong arm, this beast may be fond of and subject herself to her mistress and her son. Guard her against the evil and envious eye, by the power of thy beloved Son, our Lord Jesus Christ, and by the power of the angels who minister before Thee both night and day, who exclaim and repeat, 'Holy, Holy, Holy is the Lord God of Hosts, the heaven and the earth are full of his glory!'<sup>61</sup> Make this cow at peace with her mistress A. the daughter of B., so that she may milk her by thy living and holy command, by the sanctification of those on high, and the action of those below, through the prayer of my Lady, the blessed Mary, and Mar John the Baptist. Amen!

§ 25. BINDING THE COLIC AND THE COLD.

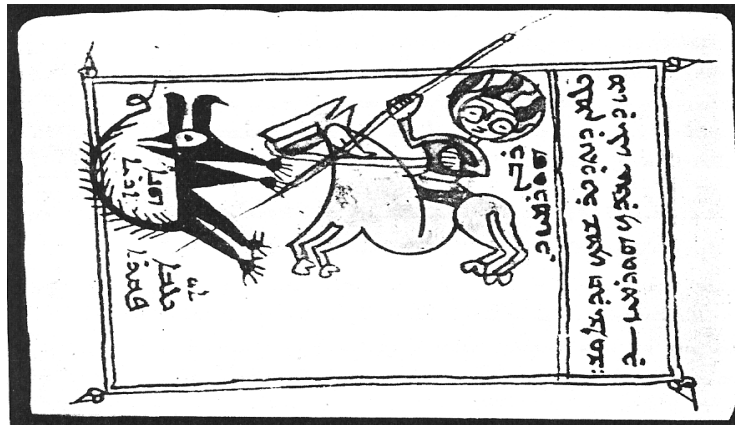
In the name of the Father, the Son, and the Holy Ghost. (The effects) of cold are groaning and brooding, killing even giants, to which our Lord, as a little boy, and his mother were subject.<sup>62</sup> In the name of our Lord, may the cold and the colic be expelled and extirpated from one side and from two sides, from the right side and from the left side of him who bears these writs. Amen!

§ 26. FOR TRE PESTILENCE AMONG SHEEP AND LARGER ANIMALS.

In the name of the Father, the Son, and the Holy Ghost. Our Lord went to the Mountain of Sinai, and saw the sheep of Abraham which Satan had killed, and he told one of the angels to protect and help (whatever he saw) of all that vision. May no hateful visitation approach either the cattle, or the sheep, or whatever there is, or there will be belonging unto the one who bears these writings, neither by night, nor by day, nor at even-tide, nor in the morning, nor at noon-time, [xlii] nor sleeping nor rising. May the pestilence be annulled from off the sheep and the cattle of the one who beareth these writs. May no malady or sickness of Kûs,<sup>63</sup> or sickness of Mosul, or evil and envious eye, or the wily eye of wicked men (approach him):<sup>64</sup> but may evil demons and (their) cursed practices be removed from the sheep of the servant of Christ, A., the son of B. Amen!

§ 27. THE ANATHEMA OF RABBAN HURMIZD, WHICH IS OF A VAIL FOR MAD DOGS.

In the name of the Father, the Son, and the Holy Ghost. The prayer, request, petition, and supplication of Mar Rabban Hurmizd of Persia, son of Joseph the Chief, which he prayed and asked of the Merciful and Compassionate God at the time of his martyrdom. He said: O Lord, God of Hosts, I beg of Thee, and supplicate thy Grace, that (as regards) everyone who will make mention of thy Holy Name, and of my name — thy servant Hurmizd of the Persians,<sup>65</sup> may the mad dog neither bite nor put his teeth in him: but let the destructive lion, the daring tiger, the pig, and the lurking wolf, and an dangerous animals (be kept aloof)<sup>66</sup> from him and from his house, from his sons and daughters, and from all that there is and will be unto him who beareth these writings, through the prayer of my Lady, the blessed Mary. Amen!



Cod. A, p. 38. Equestrian figure of 'Rabban Hurmizd' with an animal to which is affixed the description, 'This is a lion or a mad dog.'

§ 28. BINDING THE FEVER.

In the name of the Father, the Son, and the Holy Ghost. Christ suffered, Christ was crucified, Christ died, Christ rose. May there be cut off and expelled from the body and soul of A., the son of B., the hot and cold fever, the fever-horror, and the Jewish (fever),<sup>67</sup> in fine, all sorts of fever. As far as the [xliii] East is from the West, and the North is from the South, may there depart and be removed the hot and cold fever, the fever-horror, and all sorts of fever from the body and soul of the one who carries these formulae. So be it, Amen!

§ 29. BENEDICTION FOR VINEYARDS AND CORN-FIELDS.

Pronounce the benediction over the seed:—

In the name of the Father, the Son, and the Holy Ghost. Glory to Thee, O God! Glory to Thee, O Planter of all trees, bearing fine fruit for the enjoyment of his servants. Bless, O my Lord, the seed and all the crops of the one who beareth these writs, also his vineyard, whatever he hath, and whatever he will have, that they may be covered with joyous fruits. Remove from them the evil and envious eye; and may drought and hard growth, hail and locust, and the worm, and all plagues, be annulled from off his seed, his vineyard, his crops, his field, and from all that he hath, and will have, namely, the one who beareth these writs. Amen!

§ 30. FOR RECONCILIATION IN THE HOUSEHOLD.

In the name of the Father, the Son, and the Holy Ghost. Christ, the Peace of those above, and the great Rest of those below! O my Lord, suffer thy peace to dwell among this household of those who worship Thee: may they be in peace and harmony with each other; as the line in the soil is to the husbandman, as the servant is to the master, and as the maid is to the mistress, so may the members of the household of the one who bears these writs be rendered subservient, through the prayer of all the martyrs and saints of our Lord. Amen!

§ 31. FOR THE JOURNEY AND FOR MERCHANDISE, THAT IS, ON BUSINESS.

In the name of the Father, the Son, and the Holy Ghost. The Power which compelled into the Ark of Noah all creeping things, birds, and fowl, *et cetera*, may He gather [xliv] large and fine and marvellous fortunes (lit. wedges) unto the house of the one who beareth these writs. May the letter (of business) proceed empty from his house, and may it return laden (with orders): and may his business rise in the proportion of thirty, sixty, or even one hundred to one. May his journey be guarded against all evil enemies, and may the Lord help and support him against all losses on his way; may the house of the one who carries these writings be blessed in heaven and on earth, through the prayer of Mar Isaiah of Haleb (Aleppo). Amen!

§ 32. FOR A MAN GOING BY NIGHT ON THE WAY, SO THAT HE NEED NOT BE AFRAID.

In the name of the Father, the Son, and the Holy Ghost. O God of Abraham, Isaac, and Israel! O God of our Fathers, just and righteous ones! O God, Father of our Lord Jesus Christ, we beseech Thee, and supplicate thy Greatness for the hour on which the one who bears these charms sets out on the way; may thy care accompany him, thou preserving his body and soul from all dangers, and delivering him from all obstacles. As thou wast with Joseph in, the land of Egypt, and with Daniel in the lions' den, and with those or the house of Hananiah in the fiery furnace, and with Jeremiah in the pit of mire, so be thou with this thy servant who bears these writs: lighten off from him the tedium or the journey on which he sets out and is taking: cause him to abound with a good result, being (his) support and redeemer. Grant him a winning countenance in the sight of all men: and as regards the land whither he goes, suffer him, O my Lord, to return with his mouth full of thanksgiving, and his tongue full of praise: so that he may return to his house in joy and gladness, and send up to thee praise and glory, and to thy glorious Name thanksgiving and adoration, (O thou, who art) the Protector of thy servants, and the Helper of those who fear Him. Amen!

[xlv]

§ 33. FOR NOISES AND SOUNDS.

In the name of the Father, the Son, and the Holy Ghost. By thy name, O God, the Hope of all those who are bound, I bind the Satan and hindrance (lit. dispute) to the handiwork of man; and further the sweet and harsh sounds which cling to the temples corresponding to the eyes of him who beareth these Charms. I bind them away from his head, from his eyes, from his cheeks, and from the brain of his head: and it is not in your power to beat or to revolve in the head or in any of the members of the one who bears this charm, through the prayer of my Lady, the blessed Mary, and of Mar John the Baptist, and of Mar Abraham Senior, and of Mar Abraham Kidunaya, and of Mar Simon bar Sabai. Amen!

§ 34. FOR THE ADVANTAGE OF THE HOUSE.

In the name of the Father, the Son, and the Holy Ghost. May He who satisfied a thousand in the desert, when they ate of a little bread,<sup>68</sup> bless this table, that it may be full and rich, so that the poor may eat and be satisfied, and the orphans be fed from it.<sup>69</sup> May all the crowds be seated around it as (around) the table of Abraham, the Chosen;<sup>70</sup> [and as he was blessed, and as were blessed] David, both king and prophet, Solomon and Hezekiah, Daniel and Josiah, and Constantine the Just,<sup>71</sup> so, my Lord, may be blessed this house, that is, that of thy servant, and may it abound in all good things. O my Lord, bless those who keep it in good order: bless, O our Lord, those who work in it: bless, O my Lord, his house: bless, O our Lord, those who dwell therein. O our Lord, shield his house, and cause to dwell therein the blessings (wherewith) He blessed the righteous and the [xlvi]fathers,<sup>72</sup> the workers of miracles and signs. May his table be blessed, and his wealth be increased: may his dead ones rise, may their sins and faults be atoned: [may he be blessed] now and for all time, for ever and ever. Amen!

§ 35. BINDING THE MOUTH OF WOLVES FROM OFF THE SHEEP AND LARGER ANIMALS.

In the name of the Father, the Son, and the Holy Ghost. The prayer, request, petition, and supplication<sup>73</sup> of Mar Daniel the prophet, when he went down into the den of hungry lions, and they did him no harm.<sup>74</sup> May there be bound, sealed, and bridled the mouths of wolves, bears, and lions, the mouth of every destructive animal, from off everything that there is and will be to the one who bears this charm, by the staff of Moses the prophet, and by the ring of Solomon Bar Jaki,<sup>75</sup> — from off the cattle and the sheep of A., the son of B. Furthermore, may there be bound, sealed, and bridled their mouths and their tongues, so that if it be open it may not bend it to, and if it be bent it shall not open; by the prayers of Rabban Hurmizd, and by the request of Mar Elias, and by the supplication of Mar Daniel the prophet, may the mouth of wolves, bears, and all (destructive) animals be bound. Amen!

Pronounce the benediction over the Knife.<sup>76</sup>



Cod. A, p. 47. 'Daniel the prophet' on horse with 'the cunning wolf lying in ambush for the sheep.

§ 36. BINDING FALSE DREAMS.



In the name of the Father, the Son, and the Holy Ghost: and by the name I Am That I Am, Almighty God, Adonai, Lord of Hosts; and by the name of Christopher, and by the name of Rabban Hurmizd, and of Mar Pityon, I bind, anathematize, expel and extirpate those evil dreams and all the phantasy or demons that comes at night and by day from wicked demons and from false dreams, [I expel them] from the chambers of the one who carries these writs. As thou didst expel the Legion from the man that dwelt in the tombs,<sup>77</sup> so may there be distanced and expelled from the one who bears this charm all<sup>78</sup> evil dreams and startling visions, excitements and anxieties, heaviness and discharge,<sup>79</sup> weeping and worrying, dreams evil and false. Amen!

#### § 37. BINDING THE SERPENTS.

In the name of the Father, the Son, and the Holy Ghost. As for the crouching lion and the young dragon, I bind their feet, and may they (lit. their soul) enter into the iron chains. As for the poison of the accursed serpent, like that of the deaf adder [that will not hear] the voice of the whisperer, the charmer, and the enchanter,<sup>80</sup> May God break their teeth in their mouth,<sup>81</sup> and the Lord uproot the serpents' teeth. Thou didst break the heads of the dragons in the water, thou didst crush the heads of the dragons of Leviathan,<sup>82</sup> and of all [xlvi] serpents: of the speckled serpent, the red serpent, the black serpent, and the white serpent, the offspring of deaf serpents.

And the serpent went and adorned herself; she prevented and joined the body of the peacock;<sup>83</sup> she prevented by cunning, which has exercised itself thenceforth and unto all eternity. Amen!

#### § 38. BINDING THE SCORPIONS.

Put together the two scorpions: (then say):— Thou art sealed, bridled, and stopped by the two angels Gabriel and Michael. I bind the mouth of the scorpions by the staff of Moses the Prophet, by the mantle of Elisha,<sup>84</sup> by the ascent of Elijah, and by the ring of Solomon bar Jaki.<sup>85</sup> Amen!

#### § 39. AS REGARDS CATTLE, THAT THE EVIL EYE SHALL NOT TOUCH IT.<sup>86</sup>

In the name of the Father, the Son, and the Holy Ghost. [I said] to the seven accursed brothers, sons of the evil and accursed man: 'Whither are you creeping along on your knees, and moving upon your feet, and crawling upon your hands?' The wicked sons of the wicked and accursed man replied: 'We are creeping along on our knees, walking upon our hands, and moving upon our feet, so that we may eat flesh, and drink [blood] in our palms.' And when I saw them, [xlix] I cursed them in the name of the Father, the Son, and the Holy Ghost, which is Eternal, and a third of God: (saying), 'You are accursed and bound in the name of Gabriel, Michael, and Azrael, the three holy angels; in the name of that angel who judged the woman that combed (the hair of) her head on the eve of holy Sunday; and in the name of the Lord of the angels; so that you may not proceed on your way, nor finish your journey. May God break your teeth, and cut the veins of your head, and the nerves<sup>87</sup> of your teeth, (keeping them off) from the cattle of the one who carries these writs. As the smoke vanishes from before the wind, may they vanish, in the name of the Father, the Son, and the Holy Ghost; in the name of the Father, the Fatherhood, in the name of the Son, the Lordship, and in the name of the Holy Ghost, the Emanation: in the name of the glorious Trinity, now, and for all time, for ever and ever. Amen!'

#### 40. FOR FAVOUR IN THE SIGHT OF ALL MEN.

In the name of the Father, the Son, and the Holy Ghost. As God loved Solomon, and he subjected the rebellious devils by his ring;<sup>88</sup> and as God loved Moses, and divided the Red Sea before him: and as God loved Joseph, and made him, in place of a servant, lord over all Egypt, so, O Lord, God of Hosts, cast the flame [fire] of benevolence towards the bearer of these writs into the heart of rulers, judges, prefects, chiefs, officers, and commanders. I bind and bridle their mouths and tongues by the power of Elijah the Prophet, by which he bound the heavens three years and six months,<sup>89</sup> so that no rain came down upon the earth; and by the name. I Am That I Am, Almighty God, Adonai, Lord of Hosts. Amen!

#### § 41. THE NAMES<sup>90</sup> ON THE RING OF KING SOLOMON, WHICH ARE OF AVAIL BEFORE KINGS.

In the name of the Father, the Son, and the Holy Ghost.

HKUPS PTPNT LMPS  
 DHST PSDMST SHHLT RHMT  
 VHLIPT LMSTMPS SHCLLT TURSF  
 KPIDT DMPST MRIPT PSJT  
 HSPT SHPLT CTIBT PSJT  
 DMPS BRULHT HKIKT  
 TRCLT PPT PRISHT ALILT  
 PPISHNT JSHRIET PLISHT



May these names be a support and a precaution and a (means of) redemption and protection against all pains and sicknesses: also now (a precaution) before kings and judges so that there may be a frank countenance to the one who carries this charm. Amen!

§ 42. BINDING THE SORCERERS.

Confound them, Harshael, Gabriel, and Azrael! Silence (lit. 'make dumb') the hearts and thoughts of wicked men, and evil rulers and oppressors, from off the one who bears this charm. In the name of Tumaël stop their lips with something bad and horrid (when) with the one who bears this charm, through the prayer of my Lady, the blessed Mary. Amen!

§ 43. FOR A WOMAN IN TRAVAIL.

Write upon a leaf and give her to swallow: In the name of the Father and the Son, Lazarus, come forth';<sup>92</sup> or this (expression), 'Mary bore Christ, and he silenced all natures.'

§ 44. FOR MILK NOT TO SPOIL.

In the name of the Father, the Son, and the Holy Ghost. By the name of Mar Artemus and Balnus, by these holy names, they who were in the cavern of the earth for forty years, and were praying to God on this account, that He might be the protector of this milk, that

cream may be therein as the sand of the seas; by that angel which formeth the foetus in the womb of their mothers: so may there form and be healthy the milk of A. . . . B., and like Gihon<sup>93</sup> may its curds and cream<sup>94</sup> come, also as a fountain that flows in Eden,<sup>95</sup> by the adored and glorious Name of the Living God. So be it. Amen!

Say the benediction<sup>96</sup> over the salt, and give (of it) to the cow to eat, and part of it (cast) into the fire, and part of it into the milk.

#### § 45. BINDING THE NAVEL.

Say the benediction over the egg, and give him to eat.

In the name of the Father, the Son, and the Holy Ghost. I bind the navel of A., the son of B., like a bull in the yoke, like a horse by the bridle, and like a dead person in the grave, and like a bird in the snare and in the net. I bind his navel by that power with which Elijah the Prophet bound the heavens for three years and six months, so that no rain [lii] came down upon the earth.<sup>97</sup> By that power shall come and be bound the navel of A., the son of B. By that power with which Mar Cyprian bound women who were with child, so that they should not bring forth, and barren women that they should not conceive, do I bind the navel of the one who carries this charm. So be it. Amen!

#### § 46. THE ANATHEMA OF MAR SHALITA, WHICH IS OF AVAIL FOR THE EVIL SPIRIT.

In the name of the Father, the Son, and the Holy Ghost. The prayer, request, petition, and supplication of Mar Shalita, which he prayed and asked of God at the hour of martyrdom. He said: O my Lord, Jesus Christ, (as regards) everyone who shall make mention of thy Holy Name, and of my name, thy servant Shalita, may no red spirit nor evil spirit approach him, (but may it be expelled) from<sup>98</sup> the body and from the soul of A., the son of B., by the prayer of blessed Mar Augin (Eugenius). Amen!

#### § 47. BINDING THE MOUTH OF THE SPARROW AND THE MOUSE.

In the name of the Father, the Son, and the Holy Ghost. I bind the mouth of the eater, and of the mouse, and of the sparrow, and of the winged creature, and of the cattle. I bind them by the living Sign of the Cross of our Lord, and through the prayers of my Lady, the blessed Mary, and by Him who bound heaven, earth, the springs, and the rivulets, the cattle, the winged creature of heaven, and the worm. I bind the mouth of creeping things, of the eater, of the mouse, of the sparrow, and of the bird from off the crops of him who bears these writs. I bind them by Him who descended from heaven, [liii] presenting the sacred mysteries.<sup>99</sup> I bind the mouth of the eater, of the mouse, of the sparrow, of the winged creature, and of the cattle; I bind them by the living Sign of the Cross of our Lord, through the prayer of my Lady, the blessed Mary, from the field of A., the son of B. Amen!

#### § 48. BINDING THE FIRE FROM OFF THE STALKS AND STANDING CORN.

By the Divine Power which extinguished the fiery furnace from off those of the house of Hananiah, Azariah, and Mishael,<sup>100</sup> may He extinguish the fire and the flame, that it burn not the heaps of corn and stalks, nor the house of A., the son of B.: by the Divine Power which extinguished the fiery furnace of Mar George, may He extinguish the fire and the flame, that it burn not, nor set light to the heaps of corn, or the stalks, nor to the house of the one who carries these writs. Furthermore, I bind, expel, and extinguish the iron, and again I bind the flint-stone,<sup>101</sup> that fire may not, proceed from them: I bind the fire that it shall not burn.

The winds and the whirlpools are the work of his Word: and Kedar shall be pastures.<sup>102</sup> He causes the winds to blow, and they cause the waters to descend.<sup>103</sup> I bind their hands and feet (i.e. of the incendiaries); their back shall always be bowed down. I bind the iron and the flint-stone, that no fire may proceed from them. By the Word which Elijah spake, [liv] who bound the heavens for three years and six months, so that no rain came down upon the earth: by that selfsame Word I bind the iron and the stone, that no fire shall come out of them, that it may not kindle, nor burn the herbs or the corn of A., the son of B. Amen!

#### § 49. FOR BLOOD COMING FROM THE NOSTRIL.

Zechariah had his throat cut, and the fountain of waters<sup>104</sup> was stopped. So may the blood of A., the son of B., be stopped. Amen!

Write<sup>105</sup> with the blood of him (whose nose is bleeding) on his forehead with a stalk of wheat.

§ 50. FOR BOYS NOT TO CRY.

In the name of the Father, the Son, and the Holy Ghost. In the name of Jamlichia, and Maxinos, and Martlos, and Serapion, and Johanis.

As those seven brothers who slept the sleep (of) 377 years,<sup>106</sup> so may A., the son of B., be at rest and sleep; yea, may he sleep the sleep of the man of valour, by the prayer of the prophets and apostles. So be it. Amen!

§ 51. FOR THE MAN UPON WHOM SORCERY HAD BEEN PRACTISED.

Jannes and Jambres<sup>107</sup> practised the magical arts; but they were unable to stand against Moses the prophet. So may there be annulled divination and the bonds of magic from off A., the son of B. So be it. Amen! Amen!

§ 52. THE ANATHEMA OF THE FATHERS,<sup>108</sup> i.e. OF PARADISE, WHICH AVAILS FOR ALL PAINS.

In the name of the Father, the Son, and the Holy Ghost. By the prayer of the just and righteous Fathers, Paul, and Antonis (Antonius), and Makris (Macarius), and Arsanis (Arsenius), and Serapion, and Mar Paula of Shemishat, the blessed Enoch and Elijah, Mar John the Baptist, Mar John T'yaya, Mar John of Cashcar, Mar John Agubtaya, Mar John Kank'laya, Mar John Nach'laya, Mar John the Pastor, Mar John of Mobadra (Modra?),<sup>109</sup> Mar John the Golden,<sup>110</sup> Mar John of Susina (*sic*), Mar John bar Abgar, Mar John bar Martha, Mar John bar Edtha, Mar John Zoebi, Mar John of Dassan, Mar John the Evangelist, Mar John Chemulaya, Mar John of Azrak, Mar John of Jilu, Mar John of Urmiah, Mar John of Anzal, Mar John of Zana,<sup>111</sup> Mar John [Ivi] the question-answerer, Mar Azad, Mar Buchtazad, Mar Gushtazad, Mar Simeon of Shenna, Mar Abraham, Mar Georgis the Martyr, and Mar Koriakas (Cyriacus) the Martyr, Mar Augin (Eugenius) and all his order, and Mar Shalita and his order, and Mar Dubina, chief of hermits, and the three hundred of the exalted monastery of Beth Sidra, and Shamuni with her sons, and the poor woman and the two sons of Shushan, Mar Pityon, and Rabban Pityon, by the prayers of Gaddi (Caddis), Makbi (Maccabeus), Tarsi (Thassi), Hebron (Avaran), Hebson (Apphus),<sup>112</sup> Bacchus and Jonadab,<sup>113</sup> Eleazar,<sup>114</sup> and Shamuni the martyr, Phebe,<sup>115</sup> and Tabitha,<sup>116</sup> and Ansimus, daughter of kings, Martha,<sup>117</sup> and Mary Magdalene,<sup>118</sup> and Mar Aha, and Mar `Abd-îshô`. With these their names, and of those others that exist, I bind, anathematize, expel, and extirpate all abominable actions, revenge, and evil spirits, and all the wiles of cursed devils devoted to destruction,<sup>119</sup> from the body and from the soul of A., the son of B. So be it. Amen!

§ 53. CUTTING<sup>120</sup> OUT THE ITCH (OR 'BOIL').<sup>121</sup>

Say the benediction over ashes three times. In the name of the Father, the Son, and the Holy Ghost. O Itch, brazen serpent! Who is it that showed thee upon the [Ivii] Mountain of Tarmaka<sup>122</sup> and upon the dry log<sup>123</sup> (trunk or root of tree)? Even so dry up the itch of A. B. Therefore may God root thee up, and destroy thee for ever from thy dwelling, and thy root from the land (i.e. surface) of the members of A. B. In the name of I Am That I Am, Almighty God, Adonai, Lord of Hosts, I cut it out on earth; God heals it in heaven. So be it. Amen!

The finish. By the right hand of thy dominion, O my Lord, Our Father which art in heaven, bless, O Lord, the bearer of these writs: protect, O Lord, the bearer of these writs: support the bearer of these writs: shield, O Lord, the bearer of these writs: help, O Lord, the bearer of these writs: may thy mercies and the compassion of thy Godhead be continually poured out in abundance upon the one who bears these writs, now, and at all times, for ever and ever. Amen!

§ 54. DETAILS (METHOD OF RECKONING) CONCERNING SICK PERSONS, FROM WHAT SOURCE THE SICKNESS COMES UPON THEM.

In the name of our Lord, I write the details (method of reckoning) concerning sick persons, from what source (the sickness) comes upon them.

Take the numerical value of his name, and the name of his mother, and subtract<sup>124</sup> (the number) 9 in each case.<sup>125</sup>

If 1 remains, (it implies that) on the first day of the week (Sunday) the illness began; at sunset the Evil Eye took a hold on him from the head, and from the shoulder, and from the neck. Nine days it lasts.

[In] the monastery of Mar John [you will find]<sup>126</sup> the prescription (lit. 'writing') for the Evil Eye.

If 2 remains, (it implies that) on the second day of the week (Monday), at the new-moon, the malady commences, (arising) from his stomach, and from his back, and from his heart, and from his entire body. His illness is from God. Three days it lasts.

[In] the monastery of Peter and Paul [you will find] the prescription (lit. 'writing') for every kind (of illness).

If 3 remains, (it implies that) on the third day of the week (Tuesday) the warm and dry sickness (took hold of him): the pestilential atmosphere (lit. 'the air of devils') fell upon him. Let him bathe in water and butter: make three coils of his clothes, put one under his head, one on his right, and one on his left. Sixteen days it lasts.

[In] the monastery of Mar `Abd-îshô` [you will find] the prescription (lit. 'writing '): I will lift up mine eyes unto the mountains.<sup>127</sup>

And if you have 4 remaining (it implies that) on the fourth day of the week (Wednesday) was the atmosphere of the devils. He crossed the water, and did not call upon the name of the Living God: there is, further, the Evil Spirit (which caused the sickness). Let him give alms to the orphans. Seventeen days it lasts.

[In] the monastery of Mar Shalita [you will find] the prescription (lit. 'writing') for the Evil Spirit.

If 5 remains to you, (it implies that) on the fifth day of the week (Thursday) the illness began from over-feeding, and for not having called upon the name of our Lord. The atmosphere of demons fell upon him, and he has, further, the spirit of devils. Sixteen days it will last.

[In] the monastery of Mar Sergius [you will find] the prescription (lit. 'writing') for one who has devils within him, (sprung) from the blood of black hens.

If you have 6 remaining, the sickness began on Friday from being close to a smell. The malady originated from his head, from his heart, and from his chest. He requires a charm of two lengths. Twelve days it will last.

[In] the monastery of my Lady Mary [you will find] the prescription for lunacy.

If 7 remain to you, (it implies that) on the Sabbath Day (Saturday) the creeping fear<sup>128</sup> fell upon him; the sickness (originating) from the lower part of his body,<sup>129</sup> and from his heart, and from his head, the trembling came upon him. Fetch earth from seven ways, and from seven tombs,<sup>130</sup> and from seven springs of water, and water (from) under the mill, and read over them (the portion):— 'In the beginning.'<sup>131</sup> Then let him bathe in them. Twenty-one days the illness will last.

[In] the monastery of Mar George [you will find] the prescription for fear and trembling.

If 8 remains to you, (it means that) on Wednesday he had an evil vision of having been smitten by the Satan. His entire system is deranged. Twenty days it will last.

[In] the monastery of Mar Ezekiel [you will find] the prescription for the evil spirit.

If you have 9 remaining, (it means that) on Friday he was sitting on a clod of mud or on a drain; he did not pronounce (lit. 'cause to come, take') the name of God. Under the threshold of the house the atmosphere of Zarduch fell upon him. Nineteen days it will last.

[In] the monastery of Mar Cyriacus [you will find] the prescription as you wish (i.e. for whatever illness you like).

## CODEX B

§ 1. By THE POWER OF OUR LORD, JESUS CHRIST, WE BEGIN TO WRITE (THE WORK ON) 'THE PROTECTION OF MANKIND'.

Foremost above all things, that prayer which our Lord taught his disciples:<sup>1</sup> Our Father which art in heaven, hallowed be thy name. Thy Kingdom come, and thy will be done, as in heaven, so on earth. Give us the bread which we need for the day. Forgive us our trespasses and sins as we also forgive those who sin against us. And lead us not into temptation, but deliver us from evil; for Thine is the Kingdom, the power, and the glory, for ever and ever. Amen.

§ 2. THE PRAYER OF OUR FATHER ADAM.

We acknowledge Thee, O Lord of All: and thee, O Jesus Christ, we glorify, for thou art the reviver of our bodies, and the redeemer of our souls.

§ 3. THE PRAYER OF THE HOLY ANGELS.

O holy God, holy Mighty One, holy Immortal: O our Lord, have pity upon us: O our Lord, receive thou our petition: O our Lord, be gracious unto thy servants who bear these writs (amulets). Amen!

§ 4. THE HOLY GOSPEL OF OUR LORD JESUS CHRIST, THE PREACHING OF JOHN.<sup>2</sup>

In the beginning was the Word, and that Word was with God. And this Word was God, and the same was in the beginning with God. And everything was by his hand, and without him there was not one thing (made) of that which [Ixii] was. In him was life, and the life was the light of men. And that light shineth in the darkness, and the darkness preventeth it not.

By the power which is concealed in those Ten Holy Words (Commandments) of the glorified Godhead, and by the name I Am That I Am, Almighty God, Adonai, Lord of Hosts, may there be expelled, extirpated, chased and dashed in pieces all those accursed and rebellious demons, devils, and phantoms, and all (evil) working: all temptations, unclean spirits, cruel dreams and dark apparitions: fear and trembling, terror and surprise, dread, anxiety, and weeping to excess: the fever-horror and the three-days' one, aye, all kinds of fever, and febrile ills, inflammations, burnings and piercings: also (when) the child troubles its mother with the pains of travail: and as for tumors and pestilences, the designs of demons, the wiles of apparitions, and the accidents of devils, sweet and harsh musical sounds, and the sweet and harsh noises, all pains and all sicknesses, all wounds and all oppositions, surprises, revenges and Zarduch, and all (evil) working, the nine sicknesses, and Miduch,<sup>2b</sup> and the demon and Lilith, [may they all be expelled] from the body and members of him that beareth these writs. Amen!

By that Divine power which healed the mother-in-law of Simon Peter of the fever-horror,<sup>3</sup> and cast the devil out of the governor, and by that Will and glorious command that commanded the fish and it spewed out Jonah, and drove Adam out of Paradise: (by that voice) that cried out on the Cross, by that Power that stopped the sun, and caused the moon to stand still, and by those who cry out night and day, 'Holy, Holy, Holy is the Lord, God All-powerful, heaven and earth are full of his glory.' By the prayers, too, of Hezekiah, and by the prayers of my Lady, the blessed Mary, and of Mar John, the forerunner of Christ, may he who bears on his person these writs be helped and healed. Amen!

And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, and cast out the devils: freely ye have received, freely give,<sup>4</sup> and preach my gospel to all the world. He who will believe and be baptized will live, but he who does not believe shall be condemned. Signs shall follow those who believe these things.

By my name devils shall go forth, and they (the believers) shall speak with new tongues: they shall take serpents in their hands, and though they shall drink the deadly poison, it shall not hurt them; and they shall place their hands upon the sick, and they shall be cured.

He (Christ) said: There has been given unto me all dominion in heaven and on earth: and as my Father has sent me, thus do I send you. Go, then, teach all the peoples and baptize them in the name of the Father, Son, and Holy Ghost: and instruct them to observe all that I have commanded you. And lo, I am with you all the days, even unto the end of the world. Amen!

§ 5. THE ANATHEMA OF PARADISE,<sup>5</sup> WHICH IS OF AVAIL FOR ALL SICKNESSES AND DISEASES.

In the name of the Father, Son, and Holy Ghost. In like manner as the Lord, the All-powerful God, planted the Garden in Eden, and placed therein a large fountain, and distributed from it the four rivers, Gihon, Pishon, Daklat (Hiddekel), and the great river Euphrates;<sup>6</sup> and they sprang forth and watered the four corners of the world: and just as none of humankind can withstand and prevent

them, so, O Lord, God of Might, let not evil men, cursed and deceitful demons, hinderers and devils, fear and trembling and dread, and all sicknesses and diseases have power over [but let them be driven away from]<sup>7</sup> the body of him who carries these writs. Amen!

By Him who looketh at the earth, and it trembles, and at the fountains of water and they turn to blood: by that Presence which dwelt upon Mount Sinai: by the praises of the Cherubim, by the sanctification of the Seraphim, by the powers and sovereignties, by the principality and dominion,<sup>8</sup> by the nine regiments of angels who glorify that Chariot upon which shineth the glorious majesty of the Living God. By the creation of Adam and Eve, by the offering of Abel and Jephthah, by the beauty of Seth,<sup>9</sup> by the revelation of Enosh,<sup>10</sup> by the translation of Enoch,<sup>11</sup> by the offerings of the just and righteous patriarchs, by the ark of Noah, by the priests of Melchizedek, by the faith of Abraham, by the sacrifice of Isaac, by the ladder which Jacob saw, by the staff of Moses, by the priesthood of Aaron, by the chastity<sup>12</sup> of Joshua, son of Nun, by the zeal of Phineas, by the strength of Judah, by the prayer of Hannah, by the Nazaritism of Samuel, by the mantle of Elijah, by the garment of Elisha,<sup>13</sup> by the Vision which Isaiah saw in the Temple, by the Chariot which Ezekiel saw, by the den of Daniel, by the furnace of the children, by the mysteries which Jonah, the son of Mattai, typified in the belly of the fish,<sup>14</sup> by the annunciation (revelation) of John, by the silence of Zechariah, by the coming of our Redeemer, by the Power which descended and dwelt in the Virgin, by his birth in the flesh, by his holy baptism, by his pure fasting, by the Hosannas which the children cried out to him (on his way to Jerusalem), by his great passion on the Cross which was on Golgotha, by the nails and the spears which were fixed in him, by the tomb in which [lxv] he was placed, by his resurrection II.fter three days, by his ascension to Heaven, by his seat on the right hand (sc. of God), by the Holy Ghost which he sent to his holy apostles, by the preaching of the apostles, by the massacre of martyrs, by the blood of the confessors, by the gospel of those who planted (the tidings), by the tears of hermits, by the goodly service of the monks and those who dwell in holes, by the prayer and petition of all who have been pleasing and are pleasing to thee, O Lord, God of Might, we bind, and anathematize, and expel, and prevent, and distance evil demons and accursed devils, rebellious Satans, wicked and envious people, the wiles of Emirs, fear, trembling, fright and surprise, anxiety and heaviness, the evil and envious eye, sweet and harsh sounds, evil spirits, all calamities and all opposition, [we expel these] from the body and members of the man who bears these writs. Amen!

By the prayers of my Lady, the blessed Mary, mother of Christ, our Redeemer and Saviour, and of the ambassador Mar John the Baptist, by the sufferings of Peter and Paul, and the four Evangelists, Matthew, Mark, Luke, and John, and by the right-hand of Mar Thomas, the Apostle, who touched the side of our Redeemer, and Mar Stephen, the first of martyrs, by Mar Deodorus and Mar Theodorus, and Mar Nestoris (Nestorius) and (by the prayers) of the Syrian teachers, Mar Aprem, Mar Narsai, Mar Abraham, Mar Job, Mar Sharbel, and all their companions. Amen!

And by the prayers of our spiritual fathers, Abba Paulus, and Abba Antonis, and Abba Makris (Macarius), and Abba Arsanis (Arsenius), and Abba Evagris, and Abba Paladis, and Abba Ur, and Abba Pasis, and Abba Isaiah, and Abba Paula, the Simple, and Abba Moses of Cush, and Abba Piyur, Superior, and Abba Serapion, and Abba Marcus of Tarmaka, and Abba Aginus, and Abba Chronicus, and Abba Sarmita, and (by the prayers) of all their companions. Amen!

And by the prayers of those of the Eastern and Western [lxvi] (peoples):— Mar Augin, and Mar Shalita, and Mar Sargis (Sergius), and Mar Bacchus, and Mar Shahak, and Mar Cunyapa, and Mar Uchama, and Mar `Abda, and Titus, and Mar Joseph of Yudablad, and Mar Denha, and Mar Bahi of Semka, and Mar Sargis of Wada, and Mar Cudau of Beth Hale, and Mar Jonah of Inbar, and Mar Simeon of Estuma, and Mar Gabriel of Serapa, and Mar Gavruna, and Mar Jacob who was cut in pieces, and Mar Shabur, and Mar Kurta, and the martyrs of the monastery of Edre, and Shamuni and her sons, and the poor woman and her two children, and Bar Sahade, and Mar Maruta and his uncle, and Abdulla of Duchrana, and Mar Gushtazad, and Mar Simeon of Shenna, and Mar Isaac, and Mar Georgis, and the martyrs of the mount of Nih, and Mar Barchisu, and Mar Barkusri, and Mar Elia, and Mar Gabriel, and Mar Michael, and Rabban Hurmizd, and Mar Jacob of Beth Abhe, and Rabban Pityon of Dassan, and Rabban Joseph the seer, and Mar Kardagh, and Mar Talya, and Mar `Abd-îshô` the monk, and Mar Shalita of Rashina, and Mar Joseph, and Rahban Aaron, and Mar Pappa, and Mar Saba the physician, and Mar Zeura, and Mar Koma,<sup>15</sup> and Mar Domestyane, and Mar Domat, and Mar Aha, and Mar Gniva, and Mar Abraham of Cashcar, and Mar Koriakos (Cyriacus), the boy and his mother, my Lady Julietta, and Mar Zaia, and Mar Aziza, and Mar Shuha-l'ishô`,<sup>16</sup> and Mar Tamsis, and Mar Cochva, and Mar Gaussa: by the prayers of Mar John the Baptist, and Mar John the Evangelist, and Mar John of Ilumaya, and Mar John the Seer, and Mar John the Pastor, and Mar John of Apma, and Mar John of Liyaya, and Mar John of Shemishat, and Mar (John)<sup>17</sup> of Susana, and Mar John bar Malcha, and Mar John bar Zoebi, and Mar John bar Evagra, [lxvii] and Mar John bar Narsai, and Mar John of Hirta, and Mar John Saba, and Mar John of Ashnaz, and Mar John of Bluk, and Mar John of Anzal, and Mar John of Hetre, and Mar Elia Abuhulim, and Mar Shamli the Just, with all the just and righteous ones, and the companies of these names of saints, they themselves and their disciples, those who have died and those who are still living, as for the names of all of them, you know them as they are inscribed in the books. By this ban shall be bound, anathematized, expelled, prevented and despatched all cursed and rebellious demons, Satans and devils.

## § 6. THE ANATHEMA OF MY LADY, THE BLESSED MARY, WHICH IS OF AVAIL FOR SICK PERSONS.

The prayer, request, petition, and supplication of her full of grace, my Lady, the blessed Mary, mother of Christ, our Redeemer and Preserver: at the time when she came down from the Mount of Eden, and from near Paradise, and came to the city Jerusalem, and when our Lord, having entered, there arose the noise of babes and children who cried out and shouted, saying:<sup>18</sup> 'Hosanna in the highest: Hosanna to the son of David: blessed be he that cometh in the name of the Lord!' and all the multitudes (lit. assemblies) were carrying branches of trees, and were singing unto our Lord while he was riding on the colt which was tamed, and it was praised by the multitudes, who placed their garments before our Lord: and (when) he saw Mary, his mother, and said unto her, O mother, whence comest thou? and she replied and said: From the country of Eden I come, in order to ask of thee one request. Our Lord answered and said unto her, I will grant thee thy request, and more than thy request. Thereupon my Lady Mary asked on behalf of the sick, that they may be healed, and regarding the sorely pressed, that they may be enlarged, yea exceedingly. [Thus did she speak] [lxviii] O my Lord, my Son, and my Salvation! [I pray] for the barren among women that they may bear: that, by thy power, O Lord, they who bear may bring forth sons who will be a blessing, and daughters of righteousness: that the barren may conceive, the sick be healed, and those who are sore pressed receive enlargement; and that the women who bear, those whose children are strangled by this deceitful demon, who for a man assumes the form of women, and for women the form of men, [I pray, that they may be protected against her] who assumes the form of a hateful woman, whose appearance enslaves, and strikes the fruit of the womb, and takes captive weak minds after its wickedness, as though she would be unto them a help. People call her by many names: some, by that of 'the strangling mother of boys': some, Miduch: some Zarduch. And now, O my Lord, listen to the prayer of the one who bore thee, and prevent and expel this demon that she do not injure nor approach thy servants who carry this invocation. [I pray] by thy great and terrible Name, and by the power of thy Invisible Father who is concealed in thee, and by the power of the Holy Ghost which dwelleth within thee, and by the power of the Cherubim and the Seraphim and the Heavenly Hosts, those who bear and glorify the Throne of thy Divinity: and by the prayers of the prophets, apostles, martyrs, confessors, fathers, and teachers. So be it. Amen!

## § 7: THE ANATHEMA OF MAR `ABD-ÎSHÔ`, THE MONK AND HERMIT.

The prayer, request, petition, and supplication of Mar `Abd-îshô`, the monk and hermit of God, who was among the dumb beasts on the Friday, which is the Passion (sc. day) of our Lord and Redeemer, at the time when the evil spirit, in the likeness of a hateful woman of dark appearance, was coming down from the Mount of Eden, and she appeared unto him, and called him by name, `Abd-îshô: and he said [lxix] unto her, Who art thou? She replied and said:— I am a woman, and will be your partner. Thereupon the saintly Mar `Abd-îshô`, as soon as he perceived that she was a wicked and unclean spirit, bound her, and cursed and tied her up, saying: You are not empowered to show your might and strength and craft over the men-servants and women-servants of God who carry these formulae. And furthermore, I conjure thee by Him at whom angels and men tremble, that if thou hast any other names, reveal it to me, and show me, and hide it not. She said unto him: 'I will reveal it unto thee, though I desire it not. I have twelve other names. Whosoever will write them and hang them upon himself, or place them in his house, his house will I not enter, nor [approach] his children. First, Miduch: second, Edilta: third, Mouelta: the fourth they call Lilita and Malvita and the Strangling Mother of boys.' Thereupon the saintly Mar `Abd-îshô`, as soon as he perceived that she was an evil and unclean spirit, bound her, and cursed her, and tied her up, and said unto her, You are not empowered to show your might and strength and craft over the servant of the Living God who carries these writs: and furthermore, I conjure you by the One, at whom angels and men tremble, that if you have any other names, reveal it to me, and show me, and hide nothing from me. She replied unto him: I will reveal it unto thee, though I desire it not. I have twelve other names. Whosoever will write them and hang them upon himself, his house will I not enter, nor do harm unto his wife, nor unto his children, nor unto anything which he hath or will have. My first name (is) Geos : second, Edilta: third, Lambros: fourth, Martlos : fifth, Yamnos: sixth, Samyos: seventh, Domos: eighth, Dirba: ninth, Apiton: tenth, Pegogha: eleventh, Zarduch, Lilita, Malvita, and the Strangling Mother of boys. Then the saintly Mar `Abd-îshô` said unto her: I bind you off him who carries these writs in the name of the God of Gods and Lord of Lords, and in the name of the Being who is from everlasting: [lxx] may there be bound, doomed, and expelled all accursed and rebellious demons, and all evil and envious persons, and all calamities from off him who carries these writs!

## § 8. THE ANATHEMA OF MAR GEORGE, THE GLORIOUS MARTYR, WHICH IS OF AVAIL AGAINST FEAR.

The prayer, request, petition, and supplication of Mar George, the glorious martyr, which he prayed, requested, and petitioned before God at the time of his martyrdom. He put his knees in (the attitude of) prayer, and said: O Lord, God of Hosts, I request and petition thy grace, grant me this demand, that everyone who shall make mention of thy Holy Name, Lord Jesus, and my name, thy servant George, no harm shall happen unto him carrying these writs, nor fear, nor trembling, nor surprise, nor evil visions, nor the evil and envious eye. Remove from him pains and sicknesses, fear and trembling, and those visions which come by night and by day: and



everyone who writes and hangs upon himself thy Holy Name — Lord Jesus Christ, and my name, thy servant George, may there be unto him neither fear nor trembling, nor anxiety, nor surprise, nor visions of hard dreams, nor dark phantasies, nor the evil and envious eye: but let there be bound, doomed, and expelled all pains and sicknesses, and calamities from off him who carries these writs, and grant him his goodly requests from out of the Treasure-house of thy Compassion, by the prayers of those on high (angelic beings) and the supplication of those below, and by the anathema of Mar George, the glorious martyr, and Mar Simon Peter, and Mar Babi, and Mar Cyprian, and Mar Sassan, and of all the martyrs and saints of our Lord, for ever and ever. Amen!

#### § 9. CONCERNING THE EVIL AND ENVOUS EYE.<sup>19</sup>

The Evil Eye went forth from the eye of the heart, and the angel Gabriel met her, and said unto her, 'Whither goest [lxxi] thou, O daughter of destruction?' She replied unto him: 'I am going to destroy men and women, male and female children, and the souls of beasts and fowls.' The angel Gabriel addressed her: 'Have you not been to Paradise and seen the great God — Him whom thousands upon thousands, and myriads upon myriads of angels surround? By his Name may there be bound by me, and I bind you, O Evil and Envious Eye, the eye of strangers, the eye of those dwelling in our midst, the eye of people far off, the eye of those who are near, the green-coloured eye, and the blue-coloured eye, the dark-grey eye, and the tearful eye, and the eye of the seven evil ones, from off the body and members, from off the servants, from off the sheep and oxen, from off the vineyards and fields of him who carries these writs, through the prayers of my blessed Lady Mary, and of Mar John the Baptist. So be it. Amen!'

#### § 10. [BAN FOR] THE FOLD OF CATTLE.<sup>20</sup>

Seven accursed brothers, accursed sons! destructive ones, sons of men of destruction! Why do you creep along on your knees and move upon your hands?' and they replied: 'We go on our hands, so that we may eat flesh, and we crawl along upon our hands, so that we may drink blood.' As soon as I saw it, I prevented them from devouring, and I cursed and bound them in the name of the Father, Son, and Holy Ghost, saying: 'May you not proceed on your way, nor finish your journey, and may God break your teeth and cut the veins of your neck and the sinews thereof, that you approach not the sheep nor the oxen of the person who carries [sc. these writs]! I bind you in the name of Gabriel and Michael. I bind you by that angel who judged the woman that combed (the hair of) her head on the eve of holy Sunday. May they vanish as smoke from before the wind for ever and ever. Amen!'

#### § 11. CONCERNING LUNACY.

In the name of the Father, Son, and Holy Ghost. O Lord, God of Hosts, and Possessor of all! Thou hast said in thy Gospel, that 'everyone who asketh receiveth, and he that seeketh findeth, and it shall be given unto him'.<sup>21</sup> So also now, O Lord, God of Hosts, I ask of thee on behalf of thy servant who carries these writs (regarding) the bitter sickness which is called 'lunacy': mayest thou send the angel which bears words of compassion and of healing, and may he who carries these formulae be healed from the sickness of lunacy, through the prayer of Mar Jacob,<sup>22</sup> who was killed by the violent Jews with a fuller's club at the time when he suffered martyrdom. Thou, O Lord, aid him carrying these writs. Amen!

#### § 12. [OF AVAIL] BEFORE KINGS, RULERS, PREFECTS, SATRAPS, AND CHIEFS.

In the name of the Father, Son, and Holy Ghost. I clothed myself in secret with the Father, and openly I am wrapped with the Son, and mysteriously doth the Holy Spirit dwell within me: verily I fear no evil. [Mary] met Elizabeth, and the boy leapt in her womb<sup>23</sup> over against the boy of Mary, through the mystery which was between them. As regards the one who beholds the bearer of these writs, I bind, and doom, and chase, and annihilate him by the word which our Lord said unto his disciples: 'Whatsoever ye shall bind on earth shall be bound in heaven.'<sup>24</sup> Thus, O Lord, God of Hosts, I bind, curse, chase, annihilate kings, rulers, prefects, governors, centurions, magistrates, sub-officers, and officers, men and women, that they shall not speak evilly and hatefully with the one who carries these writs; by that power and by that garment with which [73] Alexander, the son of Philip, was clothed: he who subdued the whole earth: thus, O Lord, God of Hosts, may he who carries these writs be clothed in the garments of victory and salvation before kings, lords, rulers, prefects, and magistrates. So be it. Amen!

This book is finished by the hand of the feeble one,<sup>25</sup> Daniel, son of the priest Cushaba of Alkoosh, and unto God be the glory.

## CODEX C

§1. By THE POWER OF OUR LORD WE WRITE THE BOOK OF PROTECTION, AMEN! IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST, THE HOLY GOSPEL OF OUR LORD, JESUS CHRIST, THE PREACHING OF JOHN

In the beginning was the Word, and that Word was in the beginning with God, and God was [the Word]. In the beginning it was with God. And all was by his hand, and without him there was not one thing that existed. In him was life; and the life was the light of men. That light lighteth the darkness, which overcame it not.

By the power of those Ten Holy Words of the Lord God, by the name, I am that I am, God Almighty, Adonai, Lord of Hosts, I bind, excommunicate and destroy, I ward off, cause to vanish, all evil, accursed, and maddening (lit. 'misleading') pains and sicknesses, adversaries, demons, rebellious devils, also the spirits of lunacy, the spirit of the stomach, the spirits of the heart, the spirits of the head, the spirits of the eyes, the ills of the stomach, the spirit of the teeth, also the evil and envious eye, the eye that smiteth and pitieth [Lxxiv] not, the green-coloured eye, the eye of every kind, the eye of all spirits of pain in the head,<sup>2</sup> pain on one side of the head, sweet and soft (doleful) pulsations, seventy-two such sweet and mournful noises, also the fever, cold and hot, visions fearful and false dreams, as are by night and by day; also Lilith, Malvita, and Zarduch, the dissembling (or 'compelling') demon, and all evil pains, sicknesses, and devils, bound by spell, from off the body and soul, the house, the sons and daughters of him who beareth these writs, Amen, Amen!

## § 2. THE BAN OF MAR GEORGE, THE MARTYR.

In the name of the Father, the Son, and the Holy Ghost. The prayer, petition, and supplication of Mar George, the triumphant martyr, which he prayed and asked of God, the Saviour, at the time of martyrdom, placing his knee in (the attitude of) prayer, and said: O Lord God, All-powerful, as for everyone who will make mention of thy Holy Name, O Lord, Jesus Christ, and the name of Georgis, may there not come to him either terror, trembling, anxiety, or anger, nor one of the evil pains, sicknesses, accursed demons that lead astray; rebellious Satan and envious evil ones; fearful visions and the faces of evil devils, demons, and the evil spirit; the eye of all wicked men and rebellious ones; nor fear, trembling, visions demoniacal, fright, bonds of magic; nor Lilith and Zaduch, the demon Malvita, mother of strangled children, boys and girls, the souls of the birds of heaven, all pains, evil sicknesses, rebellious ones, and visions fearful; nor the sweet sounds of the head, seventy-two evil sounds, and accursed adversaries that lead one astray, rebellious and envious, evil ones; may all wounds, and all dire' sicknesses be kept away from the house of him who carries these scraps, Amen!

## § 3. BINDING THE TONGUE OF THE RULER.

In the name of the Father, the Son, and the Holy Ghost. By the name Gabriel, Michael, Ariel;<sup>3</sup> by the name Michael, Azriel,<sup>4</sup> Shamshiel, Harshiel, Sarphiel, Nuriel; by the name, I am that I am, God Almighty, Adonai, Lord of Hosts; by the name Shamshiel, Susniel, Shamiel, Hiniel, Zadikiel, Prukiel, Sahariel, Zakiel, Diniel, Eshiniel, Takiefiel, Gabriel, the mighty one, Shamshiel, Sahariel, Makiel, Yomiel, Cukbiel, Shufiel, Mariel, Mehalalel, Zatriel, Umiel, Hshahshiel, Tariel, Aziziel,<sup>5</sup> Maniel, Samiel. By these holy names, I bind, ban, stop the mouth and tongues of evil men, jealous and wicked judges, emirs, satraps,<sup>6</sup> governors, men in authority, rulers and chiefs,<sup>7</sup> executioners, prefects, the foreigner, the gentile, the infidel. I bind the mouths of all wicked judges, and all the sons of Adam and Eve, evil ones, men, women, and children; I bind their tongues and lips, their minds and thoughts, those of wicked ones, rebels, judges, court-officials, and prefects; and the lips of the emir, prefects, executioners, satraps, and rulers. I bind the tongues and mouths of these wicked ones by that Word which our Lord spake to his disciples: 'Whatever you shall bind on earth, shall be bound in heaven.' I bind them from off him who carries this charm!

## § 4. BINDING THE TEETH.

Pronounce the blessing upon bread, Amen! In the name of the Father, the Son, and the Holy Ghost. In the name of the Living God, the Saviour, and Mar Thomas, Mar Pachumos,<sup>8</sup> Mar Dormesan, Mar Horkus,<sup>9</sup> Mar Harkles; by these holy names, we beseech thee, when the teeth chatter, or the evil spirit of the sweet sound (knocks), bless the bread; let him eat, and the teeth of A., the son of B., shall be healed. Amen, Amen!

## § 5. BINDING THE OX ASLEEP IN THE YOKE.<sup>10</sup>

In the name of the Father, the Son, and the Holy Ghost. By the prayer of Abba Jonah, Mar Shalita, Mar Milis, and Malchizedek,<sup>11</sup> the priest and minister; and by the gentleness of all those at rest and laid low; by that Power which subjected heaven and earth, angels and men; so may this ox, that of A., the son of B., be subjected to its yoke; may the tread<sup>12</sup> be obedient to its yoke, to its master, by the prayer of my Lady, the blessed Mary, Mar John, Amen!

## § 6. THE ANT THAT FALLS UPON THE WHEAT.

In the name of the Father, the Son, and the Holy Ghost. Go forth, O ant, from within this wheat, that of A., the son [Lxxvii] of B., just as the children of Israel went forth into the wilderness, by the hand of Moses, the prophet; just as Adam went forth from the Garden,

Jonah,<sup>13</sup> Daniel from the dungeon, Hananiah from the fiery furnace, Noah from the ark; so, O ant, go forth from within the wheat of A., the son of B., by the Loving God, the Saviour, Amen, Amen!

§ 7. VERMIN<sup>14</sup> THAT COME UPON MEN.

Pronounce the blessing over the dust of the mole; cast it upon the vermin: (for) vermin that come upon possessions, bless the dust in the name of our Lord, Jesus Christ, and of Gabriel, chief of the holy Angels. . .<sup>15</sup> He sowed sand and reaped sand, and did not tread down the standing-corn. In like manner, there shall not come any vermin upon A., the son of E., or the goats, or the oxen, in the name of the living Christ, Amen! So be it!

§ 8. BINDING THE FIRE FROM THE STONE JAR.

Pronounce the blessing over wood. In the name of the Father, the Son, and the Holy Ghost. I bind this fire, this jar; this fire, and this wheat-flour; that it burn not, nor inflame,<sup>16</sup> neither to the right nor to the left; may it be turned to its former and original nature; may it be bound by me through the four holy angels that bear the throne of the Living God, the Saviour! I bind this jar, that it kindle not to the right, nor burn to the left. May it be bound until I loosen it in the name of the Father, the Son, and the Living Spirit, Amen, Amen!

LOOSENING THE FIRE OF THE JAR.

Before you begin its formula, recite three times the three words: 'Compassionate me, God!' Recite three times: 'I am loosened. . . as the fire that burneth!

§ 9. IN THE NAME OF THE FATHER AND THE SON. BINDING<sup>17</sup> THE BOIL (OR 'SCAB').

In the name of the Father, the Son, and the Holy Ghost. And Moses said unto his brethren, Go unto the land of Egypt and make unto you a brazen serpent,<sup>18</sup> and put it in Midian; and one shall say, Let the children of Israel come, and there shall dissolve (drop) this boil, this scab, by the great Name of the Living God, by the name of the Glorified Trinity, by the name of the nine regiments of the holy angels. The Physician that heals all pains, the Healer of all sicknesses and of all wounds, our Lord and God heals the scab from the body of A., the son of B., Amen!

§ 10. BEFORE THE EMIR AND THE JUDGE.

In the name of the Father, the Son, and the Holy Ghost. I bind and stop the mouths, the tongues, and lips, of wicked and tyrannical people from off him who carries this order, these writings; I bind them, excommunicate them, as the horse (is bound) by the bridle, as the ox in the yoke, as the dead in the grave, as the stars in the heavens, as the fish in the sea; may they be bound by me by the ban<sup>19</sup> falling from heaven upon the mouths and the tongues of [lxxix] evil and violent men, emirs, kings, magistrates, rulers, tyrants, satraps, prefects, avaricious ones; in the name of Gabriel, Michael, in the name of Sarphiel, by the name, I am that I am, God Almighty, Adonai, Lord of Hosts, I bind the mouths and tongues of evil men, tyrants, military officials, and magistrates, all wicked and violent men, from him who bears this charm, by the Living Sign of the Cross of the Lord God, by the Name of the true Father,<sup>20</sup> Amen!

§ 11. BINDING THE PREFECTS: BINDING THE TONGUE.

In the name of the Father, the Son, and the Holy Ghost.

ARGI, DRGI, BRGI, ZRGI, MRGI, HRGI

And the Sun and Moon may be with him who bears this charm, as God loved Moses, chief of the Hebrews, as God loved David, as God loved the prophet Daniel.

§ 12. HURT<sup>23</sup> (?) TO THE BACK.

In the name of the Father, the Son, and the Holy Ghost; in the name of the Living God, the powerful One; the Saviour, compassionate

and merciful, art thou; in thine abundant mercy, in thy loving-kindness, who in thy compassion didst silence, bidding the sea be still, and thou wast magnified; O Lord, by thy great Power, O mighty One, and Master (?) of all, assuage, I pray thee, this bitter stroke both from the back and side of A., the son of B., by the prayer of my Lady Mary, the blessed, Amen, Amen! So be it!

§ 13. BINDING THE NAVEL.<sup>24</sup>

In the name of the Father, the Son, and the Holy Ghost. I bind the navel of A., the son of B., in the spot where it will never be moved, in its place, just as the ox in the yoke, the dead in the grave, the fish in the sea, the horse by the bridle, the camel by the cord, the star in the expanse of heaven, the tree which is fixed in the ground, so do I bind the navel of A., the son of B., by the living Sign of the Cross, Amen!

§ 14. BINDING THE WOLF FROM OFF THE CATTLE.

In the name of the Father, the Son, and the Holy Ghost. The prayer and petition of Mar Daniel, the great prophet, at the time when they threw him into the den of lions, and he prayed, placing his knee in (the attitude of) prayer, and saying: O Lord God, the Powerful, we pray of Thee that as regards everyone who shall make mention of Thy holy Name, O our Lord, Jesus Christ, and of my name Daniel, [lxxxix] neither the wolf, nor the bear, nor the panther, nor the sow, shall come to the lambs of him who carries these writs: the mouths, tongues, and teeth of the wolf, the bear, and the panther shall be closed against the goats, the sheep, the ox of him who bears this charm, Amen!

§ 15. BINDING THE DOG.

In the name of the Father, the Son, and the Holy Ghost. Mary and our Lord were walking on the way, and Mary was speaking unto our Lord, when a dog came up, and our Lord said unto Mary: See, I bind and stop them with chains of iron and stones of brass, and the iron shall come into their soul and into the flesh of the feet of these dogs of robbers, and they shall not bark at, nor have power over him who bears this charm, nor rob.

§ 16. ILLNESS<sup>25</sup> (?) OF THE STOMACH.

In the name of the Father, the Son, and the Holy Ghost. In the name of Puka, Mar Puka, Mar Nuka, Mar Puka, O illness (?) of the stomach, Go forth from the stomach of A., the son of B., Go forth from. . . to the nerves, from (these) to the hands, the bones, from the bones to the nerves, from (these) to the hand, from (these) to the flesh, from (thence) to the skin, from the skin to the waste and dry rock, in the name of the Father, the Son, and the Holy Ghost, in the name of Mar Mamas, Mar Avin, by the living Sign of the great Cross, by the prayer of the blessed Mary, Amen!

§ 17. BINDING THE FEVER.

In the name of the Father, the Son, and the Holy Ghost. THSIMA<sup>26</sup> upon the fever of A., the son of B.; ASIMA upon the fever of A., the son of B.; ZUSIMA upon the fever [lxxxii] of A., the son of B.; ABRHIMA upon the fever of A. (the son of B.), by the prayer of blessed Mary, Mar Simon Peter, John, Paul the blessed Apostle, Matthew, Mark, Luke, and John, Amen!

§ 18. LOOSENING<sup>27</sup> THE FRUIT-CROPS FROM THE CATTLE.

In the name of the Father, the Son, and the Holy Ghost.

KIKI, KIKI, MIKI, MKI, KI.

Cut off a piece of the sowing seed of the plots from the house, from the area, from the dwelling of A., the son of B., in the name of the Father, the Saviour, his Holy Son, the Holy Ghost, Amen!

And (by) the fragrance concealed in thy Name, Oh that thou wouldst cause (the silence?) of the desolation to cease, and again. . . Draw out this thorn of A., son of B., by these names I bind this thorn; Jah does in no way prosper it: in the name of [Syr.] (?), Simon, Markun (Marcian), and Mani (Manes), Amen!

§ 19. ON THE EVIL EYE.<sup>28</sup>

. . . . . boys and girls, the soul of cattle, the fowl of heaven; and Gabriel, the angel, said unto her: Hast thou not been up to Paradise, nor seen the Living God, Him to whom thousands upon thousands, and myriads of myriads of holy angels minister, and who sanctify his Name? You are bound by me, and I bind you, and excommunicate you, and destroy you, O Evil and Envious Eye, eye of the seven evil and envious neighbours, eye of all kinds, the eye that woundeth and pitieth not, the eye of the father, the eye of the mother,<sup>29</sup> [83] the eye of the foreigner, the eye of the gentile, (the eye of the foreigner), the dark-grey eye, the jealous eye, the caerulean eye, (the eye of those far off), the eye of all wicked men, the eye of those far off and those near, the eye of all kinds, the eye of man and woman, the eye of old men and old women, the eye of evil and envious men, the eye of the infidel, from the house, from the possessions, from the sons and daughters, from whatever else there may be to him who bears this charm, Amen!

§ 20. CONCERNING BLOOD COMING FROM THE NOSTRIL.

Zachariah came to Cana; the waters dried up, and the blood dried up. Thus may the blood of A., the son of B., dry up from the nostril, Amen, Amen!

Write upon the eyes, Amen!

§ 21. BINDING THE DREAM.

In the name of the Father, the Son, and the Holy Ghost. In the name of our Lord, Jesus Christ, and in the name of Mar Christopher and Mar Pityon, and the revered of yore, I bind the false dreams that are by night and day, all the phantasies of accursed evil demons that mislead, from off him who bears this charm, in the name of the Father, the Son, and Holy Ghost, Amen!

Before you begin the word of the passage ordained: 'The King hath sent,' begin, 'In the name of the Father,' Amen!

§ 22. BINDING THE SCORPION.

[As the text here is most corrupt, it cannot be translated as it stands. I, therefore, refer the reader to the corresponding and more correct passages in A and B.M.]

§ 23. BINDING THE SERPENT (lit. 'SEA-MONSTER').

In the name of the Father, the Son, and the Holy Ghost. The voice of the enchanter and men wise in magic lore; the ear is stopped, that it will not hear; root out, O Lord, the teeth of the lions (!) as water that is poured out; I bind the black serpent, the red serpent, the dark-grey serpent, the silent serpent, the sea-monster, son of the sea-monster, Zargin, Zargin, Zerizin, Zargigin;<sup>30</sup> I bind them by Jeremiah the prophet, by Moses, and by Daniel; I bind all kinds of serpents and reptile evil and low from off the body and soul, from the children of him who carries this charm, Amen!

§ 24. LOOSENING THE CHASE.

In the name of the Father, the Son, and the Holy Ghost. In the same manner as God commanded the just and righteous Noah, (saying): 'Make unto thee an ark of wood, and gather therein all creeping things, all the winged fowl of heaven', so may there be gathered the birds and winged creatures of the air in front of him who bears these writs; may the spoil (of the chase) be sent from the east and from the west, from the north and from the south, from the seas, from islands, from the mountains, from the heights; from every spot may the sport be sent in the case of him who bears this charm, by the prayer of Mar Simon Peter, Andrew,<sup>31</sup> Matthew, Mark, Luke, John, and Paul, Amen!

§ 25. THE BAN OF MAR `ABD-ÎSHÔ`, THE SAINT.

In the name of the Father, the Son, and the Holy Ghost. The prayer and petition of Mar `Abd-îshô`, the monk and hermit of the Living God, he who dwelt forty years in the [lxxxv] mountain, smitten as regards his legs, torn on the eve of the Sabbath, the day of the Passion of our Lord, the Redeemer; and there appeared to him the soul of the Evil Spirit in the guise of a hateful vulgar woman, a frightful vision, and she called him by name<sup>32</sup> . . . Martlos, six; Salmios,<sup>33</sup> seven; Apiton, eight; Dirba, nine; Pegoga, ten; Lilita, eleven; Malvita, twelve; Zarduch, the dissembling (or 'compelling') demon, the strangling mother of boys and girls. Then the holy Mar `Abd-îshô`, with a zeal divine, equipped (lit. clad) with bond, anathema, and bar, said to her: Thou art bound and I bind thee, I ban thee, and I destroy thee, in the name of the God of gods, the Lord of lords, the great and glorified King, in the name of

Emanuel,<sup>34</sup> which symbolizes (signifies) 'With us is our God', in the name of Him who formed Adam out of the dust, in the name of Gabriel, Michael, in the name of Azriel, in the name of Sarphiel, in the name<sup>35</sup> —.

§ 26. THE ANATHEMA OF PARADISE, OF AVAIL FOR ALL THINGS.

In the name of the Father, the Son, and the Holy Ghost. By the prayers of our just and righteous Fathers, Abba Marcus, Abba Serapion, Abba Dubina, Abba Paulus, Abba Moushe, Abba Thomis, Abba Sargis, Mar John the Evangelist, Mar John the Baptist, Mar John Avila, Mar John Saba, Mar John of Herta, Mar John Tyaya, Mar John of Baka, Mar John of Tura, Mar John of Nehila, Mar John the Seer, Mar John of Jilu, Mar John Nahlaya, Mar John Taba, Mar John the Teacher, Mar John Baeya, Mar John of Hetra, Mar John of Shenna, Mar John of Dassan, Mar John of Anzal, Mar John of Ashnu, Mar John of Naza, Mar John of Rabana (or Cabana).

§ 27. THE GATE OF [OR 'SECTION ON'] GRAIN.<sup>36</sup>

In the name of the Father, the Son, and the Holy Ghost. O Lord, God Almighty, Lord of all souls and spirits that are in heaven and earth, the Creator of our father Adam, who breathed in him the breath of life, made him rule over all things, He who spake unto the just and righteous Noah, 'Prepare unto thyself an ark of wood and gather therein all things, of the creeping things, of winged creatures, of the fowl, of the cattle'; thus at the command of the Lord God, and in the name of that great Angel, chief of the holy angels, helpers, may there be gathered all the good things to the house of him who bears this charm, from every place, from every spot, from all positions, from the east, from the west, from the south, and from the north, fine provision and good fortune (lit. grain), aye and beautiful, Amen, to the house of him who bears this charm, in the name of the Living God, the Saviour, in the name of Christopher,<sup>37</sup> Hippocrates (?),<sup>38</sup> and holy Susannah;<sup>39</sup> by that Power, great and mighty, that moveth from the heaven and the earth, may there come the good things to the house of him who bears this charm, by the Living Sign of the Cross of our Lord God, Amen, Amen. So be it!

§ 28. BINDING THE GUN OF THE WARRIORS.

In the name of the Father, the Son, and the Holy Ghost. The voice of the Lord cutting the flame of fire; the voice of the Lord against Gog and Magog, the voice of the Lord against the craft of philosophers, against the war-implements of evil men, the profane, the foreigner, the infidel; by that Word of our Lord, Jesus Christ, do I bind the mouths of [lxxxvii] their guns, the flints, the war-instrument, the spear. May their eyes be darkened, so that they shall not see! By that Voice that cried aloud on the Cross, saying: 'My God, my God, why hast Thou forsaken me?' by that Power do I bind the guns of evil and wicked men from off him who bears this charm, by the prayer of Mar George, the triumphant martyr, Amen, Amen!

§ 29. THE GATE OF [OR 'SECTION ON'] THE WAY.

In the name of the Father, the Son, and the Holy Ghost. The God of Abraham, the God of Isaac, the God of Jacob the God of the just and righteous Fathers!

