

A Technical Analysis of Syriac Apotropaic Literature: Evaluating Hermann Gollancz's 1912 'The Book of Protection'

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The publication of **The Book of Protection: Being a Collection of Charms** in 1912 by Sir Hermann Gollancz marked a significant milestone in the academic study of Near Eastern folk religion, Syriac linguistics, and the history of magic. Edited from three distinct Syriac manuscripts—two from Gollancz's personal collection and one from the Cambridge University Library—this volume provides a rare window into the apotropaic (evil-averting) traditions of Syriac-speaking communities. This technical analysis explores the manuscript transmission, the linguistic frameworks of the incantations, and the structural taxonomy of the charms within the context of early 20th-century Orientalist scholarship.

Historical and Bibliographic Context

Hermann Gollancz (1852–1930), a distinguished rabbi and Professor of Hebrew at University College London, was uniquely positioned to bridge the gap between Semitic philology and the study of folk traditions. His work on **The Book of Protection** was first published by Henry Frowde at the Oxford University Press. The 1912 edition is notable not only for its primary text but for its integration of 27 illustrations from **Codex A**, which serve as visual representations of the spiritual entities and protective symbols discussed in the manuscripts.

The era of this publication was characterized by a surge in interest regarding the "Oriental" manuscripts that were surfacing in European libraries. Gollancz's contribution was distinctive because it focused on the *practical* application of Syriac—a dialect of Aramaic used primarily in Christian liturgy—within the realm of protective magic and domestic ritual. This challenged the then-prevalent view of Syriac literature as purely ecclesiastical.

The Manuscript Framework: Codex A, B, and C

The technical foundation of **The Book of Protection** rests upon three primary source manuscripts. Gollancz utilized a comparative method to edit the texts, providing translations and critical notes for each. The manuscripts differ in their age, provenance, and the specific dialectal nuances of the Syriac used.

Codex A: The Illustrated Standard

Codex A is the primary source for the illustrations included in the 1912 volume. It represents a comprehensive collection of charms, often referred to as a "charm-book." These books were historically carried by individuals or kept in homes to ward off specific maladies, ranging from physical illnesses to supernatural afflictions like the "Evil Eye."

Codex B and C: Comparative Variations

While Codex A provided the visual and structural core, Codices B (also from Gollancz's collection) and C (from Cambridge) offered textual variations that allowed Gollancz to reconstruct corrupted passages. The linguistic variations between these manuscripts suggest that these charms were part of a living oral tradition that was transcribed by different scribes across different centuries, leading to minor orthographic and morphological shifts.

Feature	Codex A (Gollancz)	Codex B (Gollancz)	Codex C (Cambridge)
Primary Focus	Illustrated protective charms	Liturgical-magical hybrid	Scholarly transcription

Technical Taxonomy of the Charms

The "charms" within **The Book of Protection** are not random incantations but follow a rigorous structural logic. In the context of **The Book of Protection**, a charm is a ritualized speech act intended to alter reality through the invocation of divine or angelic names. These can be categorized into four primary functional groups:

1. Prophylactic Charms (Prevention)

These are designed to prevent the occurrence of an event. Examples include charms to protect a house from thieves, or a traveler from highwaymen. The linguistic structure often involves a "binding" (asira) formula, where the potential threat is metaphorically bound by a higher power.

2. Curative Charms (Healing)

Focused on existing ailments, these charms address specific conditions like "the spirit of the moon" (epilepsy) or various fevers. They often combine the name of a saint (e.g., Mar George or Mar Cyprian) with a command for the illness to depart.

3. Apotropaic Formulas (Warding)

The most common type found in the volume, these are directed against the "Evil Eye," "Evil Spirits," and "Demons." They utilize powerful imagery—such as the archangel Michael striking a demon—to create a spiritual barrier around the practitioner.

4. Benedictions (Blessing)

Less aggressive than the binding charms, these focus on bringing favor to the user, such as blessings for a new bride or for the success of a business venture.

The Mechanics of Syriac Incantations

To understand the technical execution of these charms, one must analyze the **Tripartite Structural Model** of a Syriac incantation. Gollancz's translations reveal a consistent pattern in how these texts were composed and performed.

- **The Invocation:** The text begins by calling upon a supreme authority. This is frequently the "Name of the Father, the Son, and the Holy Spirit," or specific archangels like Gabriel and Raphael. This establishes the legal and spiritual jurisdiction of the charm.
- **The Historiola:** A brief mythical or biblical narrative is often recited. For example, a charm against a demon might mention how King Solomon once subdued that specific entity. By recounting this past victory, the practitioner "activates" the same power in the present.
- **The Binding/Command:** The core of the charm. This uses imperative verbs (e.g., "Be bound!", "Be sealed!", "Depart!"). The use of the Syriac root 'sr (to bind) is foundational, signifying a technical process of restricting a demon's agency.

Symbolic Logic and Mathematical Sequences

In many of the charms, especially those in Codex A, there is a reliance on numerical sequences and the repetition

of sacred names. The number seven (7) appears frequently, corresponding to the seven heavens or the seven gates of protection. The technical repetition is not mere filler; it is intended to create a "rhythmic resonance" that reinforces the binding of the supernatural threat.

Iconography and Visual Protection

The 27 illustrations provided in the 1912 edition are essential for a technical understanding of the work. Unlike Western medieval art, which is often purely decorative, the illustrations in **The Book of Protection** are functional. They are **graphic talismans**. For instance, an image of a bound demon is not just a picture; it is thought to participate in the actual binding of that demon.

Analysis of Codex A Illustrations

1. The Rider Saint: A common motif where a saint (often Mar George) is depicted on horseback, spearing a prostrate figure representing evil. This symbolizes the triumph of divine order over chaos.
2. The Sealed Circle: Many charms are enclosed within geometric patterns or circles. In the technical language of magic, the circle represents a closed system where the entity is trapped or the protected person is isolated from external influence.
3. Anthropomorphic Demons: These illustrations provide a visual taxonomy of the entities mentioned in the text, giving form to abstract fears like "The Spirit of the Lung" or "The Evil Eye."

Comparative Analysis with Jewish and Mandaic Traditions

Gollancz's work is often compared to the **Sword of Moses** (another text he edited) and the **Aramaic Incantation Bowls** found throughout Mesopotamia. When we place **The Book of Protection** alongside these other traditions, several technical parallels emerge.

Feature	Syriac (Book of Protection)	Jewish (Sword of Moses)	Mandaic (Lead Rolls/Bowls)
Script	Estrangelo / Serto Syriac	Hebrew / Aramaic	Mandaic Mandaic Script
Primary Authority	Christian Trinity / Saints	Divine Names (Adonai/YHWH)	Life (Hayyi) / Light Beings
Materiality	Manuscript (Leather/Paper)	Manuscript / Oral Transmission	Clay Bowls / Lead Strips
Methodology	Binding (Asira) & Sealing	Theurgic Invocation	Exorcism & Ritual Washing

Technical Implementation: A Guide for Manuscript Analysis

For scholars attempting to analyze similar Syriac manuscripts today, **The Book of Protection** serves as a procedural manual. The following steps outline the technical workflow for decoding such texts:

Phase 1: Paleographic Identification

Determine the script style. Is it the formal **Estrangelo**, the Western **Serto**, or the Eastern **Madnhaya**? Most charm-books like Gollancz's use a later, more cursive Serto or Madnhaya, which can be difficult to read due to scribal idiosyncrasies.

Phase 2: Philological Parsing

Identify the core roots. In Syriac charms, the vocabulary often includes archaic or loan words from Persian, Greek, or Arabic. Identifying these helps date the manuscript and trace its geographical origin.

Phase 3: Structural Mapping

Isolate the **Invokatio**, the **Historiola**, and the **Signaculum** (the seal). Mapping the structure allows the researcher to see if the charm is a standard variant or a unique composition.

Troubleshooting and Interpretative Challenges

Working with the texts in **The Book of Protection** presents several technical hurdles that Gollancz had to overcome, and which modern researchers still face:

- Corrupted Proper Names: The names of demons and angels are often intentionally obscured or misspelled to protect the "secret" power of the name or due to centuries of copying errors.
- Syncretism: The blending of Christian liturgy with older Mesopotamian or Persian magical practices can make it difficult to determine the "orthodoxy" of a particular charm.
- Material Decay: As noted in the 1912 descriptions, many of these manuscripts were in poor physical condition. The "Leather Bound" editions often suffered from ink acidity or humidity damage, leading to gaps (lacunae) in the text.

Solution Strategies

To address these issues, Gollancz employed **cross-manuscript collation**. If Codex A had a smudge, he would look for the same charm in Codex B. Modern researchers also use multi-spectral imaging to reveal faded text, a technology that was unavailable to Gollancz in 1912.

The Legacy of Hermann Gollancz's Contribution

Hermann Gollancz's **The Book of Protection** remains a foundational text because it preserves a specific moment in the history of the Syriac language and Near Eastern culture. While the charms themselves might be viewed as "superstition" from a purely modern perspective, from a technical and anthropological viewpoint, they represent a highly sophisticated system of psychological and social management.

The book's technical precision—its attention to the 27 illustrations, its careful editing of three distinct codices, and its authoritative translation—has allowed it to remain in print and in academic use for over a century. It serves as a bridge between the ancient world of Aramaic incantations and the modern study of the history of religion. For the technical writer or the historian of science and magic, the volume offers a masterclass in how to catalog, translate, and preserve the intangible heritage of a marginalized linguistic group.

Ultimately, the work illustrates that the "protection" sought by these ancient scribes was not just from demons or sickness, but from the oblivion of time. Through Gollancz's scholarship, these manuscripts transitioned from private, decaying libraries into the global record of human intellectual history, ensuring that the "charms" of the Syriac tradition continue to be studied, understood, and preserved for future generations.

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