also divided by a frame. The faces are placed inside a geometrical ornament (plate 3).

The manuscript is big and distinct. In the text on the right side there is the name of the owner — Amat S.I. The text on the reverse side is written by the same hand as the text on the right side, but less accurately. According to the palaeographical features, the manuscript can be dated to the second half of the 19th—beginning of the 20th c. The right side of the scroll is covered with a text written in two columns; the text in the right column continues the text in the left one. According to its contents, the text can be divided into seven magical plots.

The left column:

Lines 1—20 — “Absolution of charms”
Lines 21—96 — “Salomon’s net”
Lines 97—130 — the beginning of the “Excommunication of Satan”

4. Collection No. 4693

Collection No. 4693 was granted to the Museum by V. N. Brovtsyn (daughter of Dr. broccoli) in 1944. The collection contains 26 units, one of which is a “religious-magic scroll”.

No. 4693—1 — a scroll made of thin parchment, 8 x 5 1/2 cm., sown together from three parts with parchment strips. On one side the scroll is covered with a text written in black and red ink. Apart from the text, the manuscript contains two drawings (in the beginning and the end of the scroll) made in black ink with a qalam. The first drawing depicts a full-length figure of a two-winged angel dressed in a caftan. The angel is holding a sword in his right hand and a sheath in his left hand. The second drawing depicts the “tied-up demon”, whose face is in a cross formed by five squares.

The script is rough but distinct. Cinnabar is used as red ink. The manuscript was written for a woman, but the name of the owner is missing. According to the palaeographical features, the manuscript can be dated to the end of the 19th c.

The manuscript contains 183 lines of text. According to its contents, the text can be divided into six separate magical plots.

Lines 1—9 — “Absolution of charms”
Lines 10—94 — “St. Socinius and Usula”
Lines 95—101 — “salam” to St. Socinius [24]
Lines 102—116 — “Absolution of charms”
Lines 117—162 — “Absolution of charms”

5. Collection No. 6607

Collection No. 6607 was granted to the MAE by Dmitrii Alekseevich Of’derogge and consists of objects collected by him during his travel around Ethiopia in 1908. Among them there are two hand-written amulets.

No. 6607—14 is a leather scroll, 12.5 x 218 cm., sown together from three parts by leather strips. One side of the scroll is covered with a text written in red and black ink in two columns. The text is placed in a colourful ornamental frame made in red, black and purple ink (fig. 20).

Apart from the text, in the beginning, middle and the end of the scroll there are three big colourful drawings similar to book miniatures. The first drawing is an ornamental grating with demon’s moustached faces drawn inside its squares (fig. 21). The second drawing shows a full-length two-winged angel with a sword in his right hand and a sheath in this left hand (plate 3). Above the angel there are two inscriptions in the Amharic language: “Angel” and “Glass”. The meaning of the second inscription remains unclear; it could have been the nickname of one of the owners of the manuscript. The third drawing is a typical “Devil’s throne”. In the centre there are 15 lines of text. The text is degraded.

The script is modern, small. The text contains the name of the owner — Valatta Selassie. According to the palaeographical features, the manuscript can be dated to the middle of the 20th c.

The manuscript contains 626 lines of text: 302 lines in the left column, 309 lines in the right column, and 15 lines at the end. According to its contents, the text can be divided into numerous separate incantations.

The left column:

Lines 1—22 — “Absolution of charms”
Lines 23—58 — the beginning of John’s Gospel with an introduction and a conclusion of magical character (1:15)
Lines 59—149 — “Excommunication of Satan”
Lines 147—171 — “Asmat”
Lines 172—215 — “Asmat”
Lines 216—239 — “Asmat”
Lines 240—260 — “Asmat”
Lines 261—280 — “Asmat”
Lines 281—302 — “Asmat”
The right column:
Lines 1—47 — "Absolution of charms"
Lines 48—77 — "Absolution of charms"
Lines 78—144 — "Absolution of charms"
Lines 145—210 — "Absolution of charms"
Lines 211—267 — "Ararat"
Lines 268—301 — "Ararat"
Lines 302—309 — "And his face in complete darkness"
The last 15 lines are unintelligible.

No. 6607—15 is a leather scroll, 8.5 x 16 cm, sewn together with straps from three parts. One side of the scroll is covered with a text written in red and black ink.

Apart from the text, there are three drawings and a tail-piece. The drawings are placed in the beginning, middle, and end of the scroll. The first drawing is a full-length depiction of a two-winged angel (fig. 22). The second is the face of the "tied-up demon" (fig. 23), and the third — a depiction of the "Devil's throne" (fig. 24).

The script is archaic, angular, small but distinct. The text contains the name of the owner of the scroll — Valvatta Heravit. According to the palaeographical features, the manuscript can be dated to the end of the 19th or beginning of the 20th c.

The manuscript contains 244 lines of text. According to its content, it can be divided into fifteen separate "magical plots".

Lines 1—13 — "Absolution of charms"
Lines 14—38 — Matia's Gospel (1:23—8)

Notes
1. H. Ludolf, Historia Aethiopice scrite et succincta descriptis Regni Habessinorum, quod vulgo male Prusseri Johanni vocatur (Frascati: se Moomen, 1661), lib. III, cap. IV.
15. idem, "Sviti spravdenia" ("Justification svrits"), Sbornik starii v cheste' G. Potainia (St. Petersburg, 1902).
18. Lifchitz, op. cit.
20. Epistles from the Gospel are viewed as magical stories basing on the fact that they act as an epical part of the spell.

Lines 39—52 — "Absolution of charms"
Lines 53—59 — "Excommunication of Satan"
Lines 60—82 — "Absolution of charms"
Lines 83—120 — "Absolution of charms"
Lines 121—125 — "Absolution of charms"
Lines 126—135 — "Excommunication of Satan"
Lines 136—154 — "Absolution of charms"
Lines 155—168 — "Ararat"
Lines 169—183 — "Absolution of charms"
Lines 184—196 — "Excommunication of Satan"
Lines 197—211 — "Absolution of charms"
Lines 212—231 — the beginning of John's Gospel
Lines 232—254 — "Protection of the cross" [25]

It seems appropriate to conclude this short description of handwritten amulets from the MAE collection with the following words by Iu. Krachkovskii:

"I must say that despite a number of researchers, there are still many questions connected with magic scrolls which remain unanswered. To a great extent this is connected with the character of the material itself. The texts were spread among hardly literate or illiterate people; in many cases their magical meaning required observation of their sense. Only through thorough analysis of separate elements and comparison of different versions, we can define the main meaning of different parts, and thus, probably find the key to its understanding. That is why, despite a big number of the preserved magic scrolls all new material is valuable if it turns out to be useful for determination of a text or presents it in a more satisfactory way" [26].

Illustrations

Inside the text:
Fig. 1. MS No. 2103—19, MAE RAS. 3 x 7.8 x 2.8—3 cm. Africa, end of the 19th—beginning of the 20th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 2. MS No. 2103—20, MAE RAS. 3.5 x 4.5 x 1.5 cm. Africa, end of the 19th—beginning of the 20th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 3. "An Angel with a Sword", 4.5 x 10.8 cm (painting). MS No. 2103—27, MAE RAS. 4.5 x 11.2 cm (whole). Africa, second half of the 19th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 4. "An Angel and the "Devil's Throne"", 4.5 x 12 cm (painting). Same MS. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 5. "Angel's Head", 4.5 x 8.2 cm (painting). MS No. 2103—29, MAE RAS. 4 x 40 cm (whole). Africa, second half of the 19th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 6. "An Angel with a Sword", 9.5 x 20 cm (painting). MS No. 4055—5, MAE RAS. 9.5 x 20 cm (whole). Africa, end of the 19th—beginning of the 20th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 7. "Three Angels", 9 x 10 cm (painting). Same MS. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 8. "Tied-up Demon", 8 x 9.8 cm (painting). Same MS. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 9. "Cross, Sun and Moon", 9.5 x 10 cm (painting). MS No. 4055—4, MAE RAS. 10 x 21.7 cm (whole). Africa, beginning of the 20th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 10. "An Angel with a Sword", 9.5 x 13.3 cm (painting). Same MS. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 11. "Cross and Two Angels", 6.7 x 23.3 cm (painting). MS No. 4055—6, MAE RAS. 7 x 20.8 cm (whole). Africa, end of the 18th—beginning of the 19th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 12. "An Angel with a Sword", 6.9 x 18.8 cm (painting). Same MS. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 13. "Tied-up Demon", 6.5 x 12.7 cm (painting). Same MS. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 14. "Three Crosses", 10.8 x 14 cm (painting). MS No. 4055—7, MAE RAS. 11 x 20 cm (whole). Africa, first half of the 19th c. Photo by S. Shapiro. Courtesy of the Museum.
Fig. 15. "An Angel with a Sword", 8.7 x 22 cm (painting). MS No. 4055—8, MAE RAS. 9 x 22 cm (whole). Africa, first half of the 19th c. Photo by S. Shapiro. Courtesy of the Museum.

S. CHERNETSOV, Ethiopian "Magic Scrolls" from the MAE Collection
BOOK REVIEWS


At the end of the 1950s on the initiative (and under the editorship) of an outstanding specialist in African studies D. A. Ol'denberg, preparation of a series called "Drevnie i srednevekovye istochniki po etnografii i istorii narodov Afriki iuzhnee Sakhary" (Ancient and Medieval Sources on the Ethnography and History of the Peoples of Africa South of Sahara) began in the Kunsiamera in cooperation with a prominent specialist in African studies V. I. Beliaev. It was planned to publish three volumes containing texts which date to the 7th—15th centuries. V. V. Matveev and L. E. Kubbel worked on the preparation of texts and their translations.

The first volume of the series was published in 1960 with the subtitle "Arabskie istochniki VII—X vv." (Arabic Sources of the 7th—10th centuries), although in the preface the compilers wrote about the 9th—10th centuries. It contained fragments of the works of 23 authors. The second edition was published in 1963 with the subtitle "Arabskie istochniki XI—XII vv." (Arabic Sources of the 10th—12th centuries) and contained fragments from the works of 15 authors. The third volume was published in 1985 with the subtitle "Arabskie istochniki XIII—XIV vv." (Arabic Sources of the 12th—13th centuries) and contained fragments of the works of 25 authors. By that time it had become obvious that the program manifested in the first edition of the series did not fit into three volumes and the work would be continued. New participant — M. A. Tolmacheva — was involved in the work. L. E. Kubbel's death in 1988 and V. V. Matveev's death in 1995 did not allow them to complete the work on the next volumes. V. A. Popov and N. A. Dobronravin undertook the work on the preparation of the preserved drafts for publication.

The book published in 2002 has many differences from the previous volumes. It was published as volume CXVI of the series "Literaturnye pamiatniki Vostoka" (Literary Monuments of the East). Although this was an academic series, it was very popular among a wide range of readers.

It does not bear the name common for the volume series, however, it is marked as "vol. 4." Instead a certain hybrid was formed from the original title and subtitle: "Arabskie istochniki XIII—XIV vv. po etnografii i istorii Afriki iuzhnee Sakhary" (13th—14th Century Arabic Sources on the Ethnography and History of Africa South of Sahara). This new title, in combination with the mark "vol. 3" may mislead the reader, as this is the first volume for the 13th—14th centuries.

On the other hand, the book contains few internal differences from the previous editions. In a short preface V. A. Popov tells about the principles of work with the heritage of the original compilers of the series: the texts of their translations and comments have been preserved as fully as possible. Then there follows a short introduction by M. A. Tolmacheva in which she gives a general characterization of the Arabic works published in this volume and the description of the general state of world studies of the Arabic sources on Africa.


What concerns the Arabic original texts, most of them are quoted from the already existing publications, Arabic as well as European. The papers of the compilers did not always contain the original text, and then the publishers had to search for the source, and sometimes even introduce some additions. Thus, Kûlûb râba'îd al-maqlûdîh hilî-l-Majbûrî, referred to by V. V. Matveev as "not yet published", and quoted from Kûlûb al-sâ'ârî of al-Shâmâniîkî, was published in Algiers in 1974 and its fragments were added by the editors; the editors have not found the Cairo edition of the Wafâyâr of Ibn Khâlikân, which was used by V. V. Matveev, and have to use an earlier one.

Only when publishing ādâbîh al-balâdîn by al-Qazwînî the compiler compared the F. Wustenfeld edition with the manuscripts from the funds of the St. Petersburg Branch of